

**RUDOLF STEINER**

**THE MISSION OF THE  
INDIVIDUAL FOLK SOULS**

**in relation to Teutonic Mythology**

Eleven lectures given in Christiania (Oslo)  
from 7th to 17th June, 1910

Translated by A. H. Parker

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# **The Mission of the Individual Folk-Souls**

## **Notes**

**On-line since: 30th September, 2005**

The following lectures were given by Rudolf Steiner to an audience familiar with the general background of his anthroposophical teachings. He constantly emphasized the distinction between his written works and reports of lectures which were given as oral communications and were not originally intended for print. It should also be remembered that premises were taken for granted when the words were spoken. "These premises," Rudolf Steiner writes in his biography, "include at the very least anthroposophical knowledge of Man and of the Cosmos in its spiritual essence; also of what may be called 'anthroposophical history,' told as an outcome of research into the spiritual world."

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Readers will find it helpful to devote particular attention to the Preface written by Rudolf Steiner in 1918 as an introduction to the "sketch of the psychology of the development of peoples" given eight years previously in the following lectures. That many of the intervening years were clouded by the tragedy of war demonstrates the relevance of such a theme not only when the lectures were given but again now, after many decades, when symptoms of disruption are so strongly in evidence in the world. It is surely high time for the spiritual significance of the missions of the Folk Souls and of the Time Spirit to become part of men's consciousness and made effective in the life of the peoples of the Earth.

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A list of publications in English translation suggested for study and a summarized plan for the Complete Edition of Rudolf Steiner's works in the original German will be found at the end of the present volume.

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## Preface

On-line since: 30th September, 2005

### PREFACE

**written in 1918 as an introduction to these lectures given in 1910.**

In these lectures, which were given in Christiania (Oslo) in June 1910, I ventured to give a sketch of the psychology of the development of peoples. The lectures are based upon the teachings of Anthroposophy which can be found in my books [\*Theosophy\*](#), [\*Occult Science — an Outline\*](#), [\*Riddles of Man\*](#), [\*Riddles of the Soul\*](#), [[\*Riddles of Man\*](#) is not yet (1970) published in English. (yes it is, click the link — e.Ed) A translation of a section of [\*Riddles of the Soul\*](#) is published with the main title of [\*The Case for Anthroposophy\*](#), with an Introduction by Owen Barfield.] etc. I was able to build upon this foundation because my hearers were familiar with the scientific views which are presented in my publications. That is the external reason for the choice of my point of view; there is however a further reason, an inner reason. The orthodox study of anthropology, ethnology, or even history cannot provide an adequate framework for a true psychology of the various folk characters. Neither the information provided by orthodox science, nor the study of anatomy and physiology suffice for an understanding of the psychic life of man. If we wish to understand the inner life of an individual we must study the soul as well as the body, and if we desire to gain real insight into national characteristics we must explore the psychic and spiritual element underlying them. This psychic and spiritual element, however, reflects not merely the activity of individual human souls working in concert, but has its origin in a higher order. The higher spiritual element is a province in which modern science is a total stranger. Before the bar of science it is paradoxical to speak of Folk Souls as real entities in the sense that we speak of the reality of thinking, feeling and willing in individual human beings; and it is equally paradoxical to relate the evolution of peoples on Earth to the forces of the heavenly bodies in space. But the matter ceases to be paradoxical if we recall that one does not look for the forces which determine the north-south direction of a magnetic needle in the needle itself. One attributes the deflection of the needle to the effect of the Earth's magnetic field but looks to the Cosmos for the causes of this deflection. Shall we not therefore have to seek the reasons for the development of folk characters, folk migrations, etc. in the Cosmos outside the peoples themselves? Apart from the anthroposophical view which considers higher spiritual Beings to be a reality, a totally new element is introduced into these lectures which sees a higher spiritual reality behind the evolution of peoples and seeks the forces which direct this evolution in this spiritual reality. We then investigate the facts which are manifested in the life of the peoples and we find that these facts become intelligible on this basis. The conditions in the life of the various peoples, as well as their mutual relationships, can thus be clearly understood, whereas without this basis there can be no *true* understanding of this approach. Either one must seek a basis for the psychology of peoples in a spiritual reality or one must abandon such a psychology *in toto*.

I have not hesitated to use the traditional names of the early centuries of Christianity to describe the higher spiritual Beings. An Oriental would choose other

names. Nevertheless, although the use of this terminology may be regarded as rather unscientific today, there seems to be no reason to fight shy of it. In the first place, we thereby acknowledge the essentially Christian character of our Western civilization, and secondly, if entirely new names were chosen, or if an oriental terminology were adopted whose real meaning could only be fully comprehended by one who is spiritually at home in that civilization, we should be in danger of misapprehension. It seems to me that whoever wishes to investigate these spiritual relationships, assuming he does not reject our whole approach, will not object to names such as Angels, Archangels, Thrones, etc. any more than physical science objects to terms such as positive and negative electricity, magnetism, polarized light, etc.

Whoever relates the content of my earlier lectures to the painful trials of mankind at the present time will find that what I then said throws a flood of light upon what is taking place now. (February 1918.) Were I to give these lectures now you could well imagine that in the light of the present world-situation these earlier investigations were a necessity. Thus for example on page 23 of the first lecture you will find the following passage: “ ... we have every reason, especially at the present time, to speak quite impartially about the mission of the individual Folk Souls. Just as it was justifiable to maintain complete silence about their mission hitherto, so it is in order today to begin to speak of this mission. This is particularly important because the destiny of mankind in the near future will bring men together in far greater measure than has hitherto been the case in order to fulfil a mission common to all mankind. But the members of the individual peoples will only be able to offer their proper, free and positive contributions if they have, above all, an understanding of their ethnic origin, an understanding for what we might call ‘the self-knowledge of the folk’. ” No doubt the time has now come when the fate of humanity itself demonstrates the truth of this view.

Perhaps it is precisely the theme of the “Folk Souls” which shows how spiritual investigation which penetrates into the super-sensible reality of existence provides at the same time a practical view of life which also throws light upon the most diverse problems of life.

This is not possible for a view of life which only uses such concepts as are valid in the sphere of natural science in order to describe the nature and development of peoples. This mechanistic-physical science has been highly successful in exploiting the mechanical, physical and chemical resources for the benefit of civilization; but in order to promote the spiritual life of mankind we need a science which is spiritually orientated. Such a science is the first demand of our age.

*Berlin, 8th February, 1918*

Rudolf Steiner

## SYNOPSES

The purpose of the following synopses is to facilitate reference to the particular themes and subjects dealt with in the different lectures.

### *Lecture One*

“Homelessness” — stage in spiritual development. The reality of Beings who cannot be apprehended through sense perception, e.g. Folk Souls or the Spirits of Nations. These invisible Beings work through visible beings. The Spirit of the Swiss people. The anthroposophical view of man: physical body, etheric body, astral body and ego. In future time man will transmute these three members into Spirit Self (Manas), Life Spirit (Buddhi) and Spirit Man (Atma). The ego works through the three bodily members and develops in them the threefold soul: Sentient Soul, Intellectual Soul (Mind-Soul) and the Spiritual Soul (Consciousness-Soul). The task of certain epochs or nations is to develop one of these soul-members. The three former cosmic stages of man: Old Saturn (creation of rudiment of physical body), Old Sun (etheric body), Old Moon (astral body). The higher Beings — Angels, Archangels, Archai. Archai are guiding Spirits of civilization epochs, also called Time Spirits: they influence national character and temperament. Angels mediate between the Archangels and the single human being. In future man will be able to direct his body from outside. In order to know what a nation is we must understand the missions of these Beings.

### *Lecture Two*

Climate, nature of the soil, plant-cover, etc. are the physical expression of a spiritual reality. A geographical region has not only a physical, but also a psychic and spiritual topography or aura. This aura is the sphere of activity of the Folk Spirit. Every people or nation has its particular etheric aura which is dependent upon the etheric emanations of the soil and the people domiciled in the particular area. This aura changes with the migrations of peoples.

Archangels cannot intervene where physical laws are operative. The Archangel sometimes withdraws: then the nation perishes. The etheric aura works into the etheric body of an individual and creates national temperament. It affects only the sanguine, choleric and phlegmatic temperaments, but not the melancholic.

The sequence of the Hierarchies above man. Beings who can remain behind as a deed of sacrifice are called abnormal Beings. Abnormal Archangels responsible for the language of nations. Normal Archangels, abnormal Time Spirit and abnormal Archangel working in concert are responsible for the Old Indian temperament, sacred (holy) Sanscrit language and spiritual philosophy of ancient India. Spirits of Form create the present physical body of man which becomes the vehicle for the conscious ego. Backward Beings responsible for the present form of the brain. Normal Archai work in the thought life, give impulse to creative thought of the age, e.g. Galileo.

Emphasis upon Christ's relationship with the Beings of normal evolution. Before the coming of Christ men worshipped the Jehovah Being.

### *Lecture Three*

Characterization of the inner life and consciousness of the Archangels, e.g. Folk Spirits. Archangels have three modifications of their etheric body which correspond to the three members of the human soul. Archangels do not share in the Sentient Soul and lower part of the Intellectual Soul, but in the realm of pure thought and moral feeling, i.e. in the Spiritual Soul and higher part of the Intellectual Soul. Influences of art and religion. The Archangel perceives rise and fall of peoples; incarnates in the springtime of a people and withdraws in its decline. Relation of Archai (Time Spirits,) Archangels (Folk Spirits) and Angels (guardians of the destiny of the individual). Sometimes normal Time Spirit intervenes in the field of the Archangel; a part of the nation is suddenly detached and forms a new nation, e.g. the Dutch detached from the Teutonic people, the Portuguese from the Spanish.

Interplay of abnormal Spirits of Movement with normal Spirits of Form creates the races of mankind. Difference between the concept of nation and that of race. Differentiation of mankind into races is the work of the abnormal Spirits of Form (or Movement). Racial differentiations enter more deeply into the physical.

#### *Lecture Four*

Important to understand how nations and folk communities arise out of races. Earth passed through three states or conditions before the present Earth condition. Ego-consciousness made possible by the Spirits of Form or Exusiai. The seven-year periods of man's development. Spirits of Form only interested in ego-development, i.e. man at age of twenty to twenty-one. Reason for man's dependence on Earth during the third of the seven-year periods.

Races began to be formed in early Atlantis. Racial types determined by locality of birth and transmitted by heredity. Diverse regions of Earth diversely receptive to cosmic influences. Importance of migrations. Centres of cosmic influence (diagram). Africa (here work forces which influence childhood), Asia (forces which influence adolescence), Europe (forces which influence maturity), North America (forces of decline). Today race is less predominant.

The civilization-epochs of post-Atlantis: India, Persia, Egypt-Chaldea, Greece, Rome and Europe of today. Westward movement brings decline of creative powers — an aging process. The geographical areas narrowed from continents to islands and peninsulas. Need for rejuvenation from forces of the East, but man must find his spiritual resources within himself. Rosicrucianism implies evolution of all mankind. Evolution of races by evolution of nations. Plato's ancestry and race. Nation occupies an intermediate position between race and the individual.

#### *Lecture Five*

The lecture first enumerates the spiritual Hierarchies. Their working is manifested in the material surface of the Earth, e.g. the rocks of Norway. This is (outer) Maya. Two kinds of spiritual forces meet here — the forces of the Spirits of Will raying outward from within the Earth and the forces of the Spirits of Movement streaming in from the Universe. Formerly the Earth was in a semi-fluid state. The Alps and eminences of the Bohemian plateau resemble dammed up waves which have solidified. Spirits of Form brought the fluctuating forms to rest. The elements in which these Beings work: the



Thrones in the Water-element, the Cherubim in the Air-element and the Seraphim in Fire. The Beings of the second Hierarchy work in the three Ethers; the third Hierarchy (Angels, Archangels and Archai) in the intermediate realm.

Each of the planetary epochs of the Earth has its special mission. Man owes his physical body and life of Will to Old Saturn, his etheric body and life of Feeling to Old Sun, astral body and life of Thought to Old Moon. The mission of the Earth epoch is to bring about the harmony of the three from within. The element of Love is added. Spirits of Form, creators of the Ego, are called Spirits of Love. The contributions of the different Spirits to Earth evolution. The need for man to raise his consciousness to higher planes.

The attendant Nature-spirits of the normal Beings of the highest Hierarchy: Undines, Sylphs and Salamanders.

### *Lecture Six*

For a full understanding of cosmic evolution it is necessary to correlate the contents of the different lectures. The creation of races described in detail. The different races are the product of the co-operation between the seven Elohim and the abnormal Spirits of Movement. The abnormal Spirits are centred in the five planets and create the five root races: Mercury, the Negro race; Venus, the Malayan race; Mars, the Mongolian race; Jupiter, the Caucasian race; Saturn, the Red Indians. This took place in Atlantis.

The planetary forces also work in man's organic system. Mars works in the blood. The abnormal Spirits of Movement in conjunction with the Elohim on the Sun and Jahve on the Moon create the Semitic race. Where they work in opposition to the Sun and Moon forces the Mongolian race is the outcome.

Venus and Jupiter work in the nervous system via the breathing and senses, producing respectively the Malayan racial type and the Caucasian or European racial type. The Greeks under the Jupiter influence; their idealization of the external world. Mercury and Saturn work in the glandular system. Mercury is connected with the growth forces of the body, hence Mercury creates the Negro racial type. Saturn ossifies the glandular system and creates the Red Indian; hence his bony features. Dialogue between a Red Indian chieftain and a European colonist.

Red Indians preserved a clairvoyant memory of Atlantis before the separation of the races.

### *Lecture Seven*

In post-Atlantean times the Archangels advance to the rank of Time Spirits or Archai. They are concerned with the events of late Atlantis and the transition to post-Atlantis. Distribution of races took place in early Atlantis; in late Atlantis a second migration took place. Nuclei of future peoples left behind in Asia, Africa, Europe. Archangels became their guiding Spirits. Culture-epochs named after those peoples whose Archangels became the leading Time Spirits. Time Spirit of the first post-Atlantean epoch was the ancient Indian Archangel. In the second epoch the Persian Archangel became the Time Spirit who inspired the original Zarathustra. In the Egypto-Chaldean epoch the Archangel of the Egyptian people became the ruling Time Spirit. In the third epoch an Archangel acted on behalf of Jehovah who had chosen the Semitic people as his own.

The two currents — pluralism and monism. Semitic race represent monotheism in religion and monism in philosophy, cf. Rabbinism. Other peoples represented polytheism and pluralism, cf. trinity of ancient India. Both aspects are necessary.

Two acts of renunciation on the part of Beings of the Hierarchies. The Greek Archangel remained as Time Spirit and becomes guiding Spirit of exoteric Christianity. Celtic Archangel remained as Archangel working among peoples of Western Europe, Southern Germany, Hungary and the Alpine countries. He was leader of esoteric Christianity. Mysteries of the Holy Grail, Rosicrucianism. Leading Time Spirit of fifth epoch chosen from among Archangels of the Germanic peoples. In Europe many Folk Souls acting independently: need to individualize peoples, hence late appearance of Time Spirit of Europe. Time Spirit of present epoch subject to impulses of ancient Egypt — hence materialism.

In remote past there existed, before the Celtic Archangel had established a new centre in the Castle of the Grail, above the Earth a spiritual centre in the region of Detmold and Paderborn. According to legend 'Asgard' once situated here. From this centre the different Archangels of Europe were sent on their different missions. In later years its spiritual mission taken over by the Castle of the Grail. No other mythology gives a clearer picture of evolution than Northern mythology. Germanic mythology in its pictures is close to anthroposophical conception of future evolution.

### *Lecture Eight*

The characteristics of Teutonic mythology; contrast with Greek mythology. Superficiality of analogies of comparative religion. Relation between mythology and successive civilization-epochs. In India high spiritual level allied to dim ego-consciousness, cf. Vedas. Peoples of old India closely associated with Spirits of movement and Spirits of wisdom. Unable to apprehend Christ Impulse. Western peoples, especially the Teutonic, awakened to the ego at elementary level of psychic development. Need to overcome old clairvoyance. Effect of migrations. Persians looked to Spirits of Form, Chaldeans to Archai or Time Spirits, Greeks and Romans to Archangels and Angels, normal and abnormal. Teutonic peoples experienced transition from old vision to new, perceived Divine Beings working directly upon their souls.

The two races of gods in Teutonic mythology; the Vanir and the Aesir. Odin: resigned his evolution to give the gift of speech. His Initiation and the magic draught at the fountain of Mimir. Hönir gives power of thought; Lödur: blood and pigmentation. Vili and Ve, abnormal Archangels. Thor, son of Odin. Remained behind as an Angel; transmits to the 'I' spiritual powers of the Archangel. Speech lives in our breathing; ego incarnates in the blood: this is the hammer of Thor. In macrocosm, winds and clouds related to breathing; in microcosm, thunder and lightning to pulse-beat. Nordic man recognized Odin and Thor in powers of nature. Niflheim and the twelve cranial nerves Muspelheim and the forces issuing from the human heart.

From Ginnungagap, the primeval abyss, a new Earth emerges after the three Earth incarnations of Saturn, Sun and Moon. Imaginative pictures of Teutonic mythology replaced by concepts in Anthroposophy.

#### *Lecture Nine*

Cognition of ego different from other forms of cognition. When the ego knows itself subject and object of cognition are the same. Importance of objective ego to Western peoples. Relation between ego and spiritual Beings — Lucifer and Ahriman. Old Testament knows only Lucifer, the serpent. Gospel writer (cf. St. Matthew) spoke of Satan, i.e. Ahriman. Old Indians looked up to the Devas; eschewed Asuras, beings of darkness. Persians fear Luciferic powers within man.

Loki and his three offspring: the Midgard Snake, Fenris Wolf and Hel.

Loki is Lucifer. Consequences of Lucifer influence: selfishness in astral body (the Midgard Snake), falsehood in the etheric body (the Fenris Wolf), in physical body sickness and death (Hel).

Death of Baldur at hands of blind Hodur, an Ahrimanic figure. Extinction of old clairvoyance. Man now subject to Ahriman. Among Teutonic peoples clairvoyant experience did not perish completely, but unable to accept Christianity. Initiates taught them that attachment to physical plane and loss of vision only an intermediate time. Perception of spiritual world would return, but spiritual world would be changed. Lucifer would be overcome. This is the vision of Ragnarok. Connection between innate talents of Teutonic peoples and the vision of the future.

#### *Lecture Ten*

Subject of this lecture is the history of the European Folk Souls. Spiritual life of Europe a unity. Mission of Europe before and after Christ, to educate and develop the ego. Every single nation has its special contribution to make to this task. For development of the ego a mingling of races and nations necessary. Tacitus describes Germanic tribes as still immersed in Group-Soul. Celtic Folk Spirit helped to awaken ego out of group-soul life. The Druid priests and the Mysteries. Man had to become more self-sufficient; hence Mysteries gradually withdrew. The successive stages of post-Atlantean civilizations. Relation of culture-epochs to members of man's being summarized. Indians saw with forces of etheric body; in Persians, organ of perception was the astral body; in Egyptians and Chaldeans the Sentient Soul; in Greeks and Romans the Intellectual Soul. In the fifth epoch the forces of the ego are directed to

the physical plane. Romans were founders of civil law and jurisprudence; Italy and Southern Spain subject to Sentient Soul, France to Intellectual Soul, Great Britain to Spiritual (or Consciousness) Soul. In Britain union of ego and Spiritual Soul led to foundation of constitutional rights and Parliamentary Government. Outward orientation. Task of South Germanic peoples to prepare Spiritual Soul more inwardly. Hegel and Fichte: sublimation of clairvoyant insight of old Germanic peoples.

Polarity of India and China. Chinese civilization a static continuation of Atlantean wisdom. The Great Wall of China. Oceanus. The Gulf Stream encircling the old Atlantean continent. In the sixth culture-epoch Spirit Self will irradiate the Spiritual Soul. This civilization is being prepared by Slavonic peoples. Future potentialities of Russian soul in Solovieff. Solovieff perceives dual nature of Christ. His conception of a Christian Social State contrasted with Divine State of St. Augustine. To Russian people is given the seed of the sixth culture-epoch, but had to be nurtured by the Christian Time Spirit (who had been the Time Spirit of ancient Greece).

### *Lecture Eleven*

Pictures or symbols of Teutonic mythology contain occult truths. Reference to [Occult Science — an Outline](#) which describes the descent of human souls from the planetary spheres in late Lemurian and Atlantean times and their incarnation in human bodies. This event perceived clairvoyantly by those on Earth. The memory of this event survived amongst Southern Germanic peoples and was described by Tacitus in his *Germania*. Worship of Goddess Nerthus. Evolution on physical plane inspired by earlier stages of clairvoyance. Freyr, continuer of old clairvoyance. Riesenheim. Marriage of Freyr and Gerda. Symbols of Freyr's horse Bluthof and his magic ship. End of Kali Yuga in 1899 and the second coming of Christ. This will not be a physical manifestation, but will be etherically perceived — at first by a select few, then by increasing numbers of people. Need for objectivity: occult teaching accepts neither dogmas nor authorities. All teachings to be verified. Dangers of new materialism which looks for Christ's return in a physical body. False Messiahs, e.g. Sabbatai Zevi in the seventeenth century.

Ragnarok again. Picture of relics of old clairvoyance in Fenris Wolf. Forces of old Gods no longer avail. Danger of survival of old clairvoyance in future. Old clairvoyance must be transformed. The Christ in etheric form will drive out old, dark clairvoyant powers, i.e. Vidar will overcome the Fenris Wolf. Future mission of Teutonic Archangel. Importance of Slavonic peoples for spiritual development of all mankind. All nations to contribute to united progress of mankind. Christ Impulse overcomes separation: Christianity leads to ideal of the brotherhood of man.

## LECTURE ONE

### **Angels, Folk Spirits, Time Spirits: their part in the Evolution of Mankind.**

[ Study Guide: [Souls of the Nations — First Lecture](#) ]

It affords me great pleasure to speak at greater length for the third time to our friends in Norway and I should like to say briefly, in response to the cordial greetings of our friend Mr. Eriksen, that I reciprocate them in an equally cordial and heartfelt manner.

I hope that the course of lectures, which I am about to undertake, will contribute in some degree to the general understanding of Anthroposophy. In the course of these lectures I should like to draw your attention to the fact that they must of necessity incorporate much that touches upon the fundamental truths of Spiritual Science and, at the same time, something that, as yet, is rather remote from man's thinking today. I therefore beg especially those of our friends who are less familiar with the wider questions of Anthroposophy to bear in mind that we should not make progress in our field of investigation if, from time to time, we did not repeatedly take a great leap forward into those regions of spiritual knowledge which are really somewhat remote from the thinking, feeling and perception of man today.

From this point of view it will sometimes be necessary to ask you to accept what I shall have to say with a certain amount of good-will, since to provide the necessary evidence and proof for my statements in the forthcoming lectures would demand more time than I have at my disposal. We should not break new ground in this sphere if I did not appeal to a modicum of good will in you and to your sympathetic spiritual understanding. Indeed the province we touch upon here is one which hitherto has been more or less eschewed particularly by occultists, mystics and theosophists, and has been eschewed for the very reason that greater objectivity is necessary if we are to accept the information I propose to offer without occasionally arousing a certain degree of opposition.

Perhaps the implications of this will be best understood if you recall that at a certain stage of mystic or occult development one is called a 'homeless man'. This is a technical expression. And if we wish to characterize without further ado — since we are not discussing the path of knowledge — what we understand by the term 'homeless man' we may briefly say that a 'homeless man' is one whose understanding and grasp of the great laws of humanity cannot be influenced by whatsoever a person acquires through association with his native country. Furthermore, a 'homeless man' is one who is able to identify himself with the great laws of human evolution without allowing the particular shades of feeling and sentiment associated with his native country to colour his outlook. It follows then that a certain degree of maturity in mystical and occult development demands an unprejudiced attitude towards our heritage that we justifiably consider to be an inestimable boon and which, on the other hand, in relation to the individual human life, we describe as the mission of the individual Folk Spirits who, by drawing upon the hidden roots and the spirit of the individual peoples make their individual concrete contributions to the collective mission of humanity.

We propose therefore to describe this heritage from which the 'homeless man' must liberate himself to some extent. Now the 'homeless men' of all times, from primeval ages down to our own day, have always known that if they were to describe in detail the state of homelessness they would meet with little understanding. In the first place the voice of prejudice would reproach them for having severed their connection with their native soil, for

having sacrificed their heritage. This is not so, however. In reality, homelessness is, or may be, a detour, so that, once this sanctuary, the state of homelessness, has been reached, the 'homeless man' may rediscover the quintessence of the folk and achieve a harmonious relationship with the stable element in the evolution of mankind. From the outset it is necessary to draw attention to this. On the other hand, we have every reason, especially at the present time, to speak quite impartially about the mission of the individual, Folk Souls. Just as it was justifiable to maintain complete silence about their mission hitherto, so it is in order today to begin to speak of this mission. It is particularly important because the destiny of mankind in the near future will bring men together in far greater measure than has hitherto been the case in order to fulfil a mission common to all mankind. But the members of the individual peoples will only be able to offer their proper, free and positive contributions if they have, above all, an understanding of their ethnic origin, an understanding for what we might call "the self-knowledge of the folk". The injunction "Know thyself!" played an important part in the Apollonian Mysteries of ancient Greece. In the not too distant future the following injunction will be addressed to the Folk Souls: "Know yourselves as Folk Souls." This maxim will have a certain significance for the activity of mankind in the future.

Now in our age it is particularly difficult to admit the existence of Beings who are inaccessible to sense perception. Today, however, we may be more prepared to acknowledge that certain members of man's being are super-sensible and invisible. The idea that beings such as man, who at least in their external aspect can be apprehended physically, may also have invisible, super-sensible members will be more readily accepted by the modern materialist outlook. But it is asking a great deal of our present age to believe in the existence of beings who, from the ordinary point of view, have no reality. For what is meant by the term Folk Soul or Folk Spirit which one hears from time to time? At best it is something that is acknowledged to be a common characteristic peculiar to hundreds and millions of people concentrated in a certain geographical area. It is difficult to persuade the man of today that, in addition to the teeming millions in this area, a living reality exists there, a reality that he would find to be identical with the conception of the Folk Spirit and which underlies this conception. If we were to ask — to take a case that is non-controversial — what do we understand today by the Swiss Folk Spirit, we would describe in abstract terms a few characteristics peculiar to the people inhabiting the Swiss regions of the Alps and Jura. It would be perfectly clear to us that this description bears no relation to anything that might be known through external cognition. The first steps towards the understanding of this living reality is the frank admission that it is possible to envisage the existence of real Beings who are not immediately perceptible to the senses; that there exist amongst the beings perceptible to the senses other Beings invisibly at work, who express themselves through visible beings just as the human being expresses himself through his fingers and hands. We may therefore speak of a Swiss Folk Spirit in the same way as we speak of the Spirit of a man. We can just as clearly distinguish between the Spirit of man and his ten fingers which are organs of this Spirit as we can distinguish the Swiss Folk Spirit from the millions of people living in the mountains of Switzerland. The Folk Spirit is something quite different from the people, but nevertheless a spiritual Being, just as man himself is a spiritual being. The difference between man and the Folk Spirit is that man's external form is known through the medium of the senses. Whilst the human being is known through sense-perception, a Folk Spirit has no external manifestation; it is not something that can be known through sense-experience or sensory impressions and yet it is unmistakably a real Being.

Today we shall endeavour as far as possible to form an idea of such a Being. How do we proceed in Spiritual Science if we wish to form an idea of a real Being? I propose to illustrate

this by a characteristic example. First, we study the being of man. From the point of view of Anthroposophy we distinguish the physical body, etheric body, astral or sentient body and 'I' or ego which we look upon as the highest member. We know therefore that the man of the present day consists of these bodies. Now you already know that we look forward to an evolution of mankind in the future and that the ego works upon the three lower members of the human being, spiritualizes them and transmutes them from the present lower form into the higher form of the future. The ego will transmute the astral body into Manas or Spirit Self, so that it becomes something different from what it is today. In the same way, at a higher level, the ego will refashion and transmute the etheric or life-body into Life Spirit or Buddhi. Finally the highest achievement of man that we can envisage at present is the spiritualisation of the physical body, the most intractable member of his being. When our present physical body, the densest and most material member, is transmitted into Atma or Spirit Man it will be the highest member of man's being. Thus we are familiar with three members of the human organism which were developed in past epochs, the organism in which we are at present incarnated and three others which the ego will fashion into something new in the future.

Between the initial development of the higher members in the past and their further development in the future there lies an intermediate stage. We know that we must think of the ego itself as inwardly organized. The ego works upon a kind of intermediate being. Therefore, between the astral body which man has inherited from the past and the Spirit Self or Manas which he will fashion out of the astral body in the distant future, there are the three preparatory members; the Sentient Soul, the lowest member in which the ego has already worked, the Intellectual or Mind Soul and the Spiritual or Consciousness-Soul. But very little of Spirit Self or Manas that we are in process of developing is present in man today, at most only the first indications. On the other hand 'man has laid the foundations of this future development by having learnt to control his three lower members to some extent. He learned to control the astral body by permeating it with his ego and forming the Sentient Soul within it. Just as the Sentient Soul stands in a certain relationship to the sentient body, so does the Intellectual Soul or Mind-Soul to the etheric body, so that the Intellectual or Mind-Soul is a feeble foreshadowing of what the Life Spirit or Buddhi will be — a feeble foreshadowing, it is true, but none the less a foreshadowing. And in the Spiritual Soul (or Consciousness-Soul) the 'I' has worked down into the physical body to a certain extent. Therefore the Spiritual Soul is a feeble foreshadowing of what will one day be Spirit Man or Atma. Thus, apart from the limited transformation of his astral body which he has already achieved as a first step towards the development of Spirit Self or Manas, we recognize in man today four different members. We can distinguish:

1. the physical body,
2. the etheric body,
3. the astral body,
4. the ego that works within them, and further as a foreshadowing of the higher members:

the Sentient Soul,  
the Intellectual or Mind-Soul,  
the Spiritual Soul or Consciousness-Soul.

Such is man as we know him today; such is our understanding of man at the present stage of his evolution. We clearly see the ego fashioning the higher members after the Sentient, Intellectual and Spiritual Souls have already prepared the ground. We see the ego working with the forces of the Sentient, Intellectual and Spiritual Souls upon the astral body, upon the embryo of Spirit Self. We see man participating in this stage of his development.

Those of you — no doubt the majority of you — who have concerned yourselves with researches into the Akashic Record, with the evolution of man in the primeval past and the prospect for the distant future, will know that man, such as I have portrayed him in the brief sketch I have given you, has evolved. We can look into a distant past when man required long epochs of time for his evolution in order to prepare the foundations, first for his physical body, then for the etheric body and finally for the astral body, and then to develop these three members further. You will also be aware, no doubt, that man did not complete the earlier evolution of his being, the evolution of his astral body, for example, at a time when the Earth was in the same condition as it is today, but that he developed his astral body in an earlier Earth cycle, the Old Moon epoch. Just as we recognize that our present life is the consequence of earlier incarnations, so too do we realize that the Earth itself has known earlier incarnations. The Sentient Soul and the Intellectual Soul were first created during our present Earth epoch, the astral body during the epoch of the Old Moon, the etheric body in a still earlier stage, that of the Old Sun, and the physical body during ancient Saturn. Thus we look back to three incarnations of the Earth and in each of these incarnations we see one of the members which man bears within him today implanted first as a seed and then perfected further.

In speaking of Old Saturn, Old Sun and Old Moon conditions another factor must be borne in mind. We human beings (on Earth) are now living through the stage of self-consciousness which other Beings under-went during the earlier stages of our Earth-evolution, the stages of Old Moon, Old Sun and Old Saturn. It is immaterial whether we adopt the terminology of the East or the more familiar terminology of the West in order to describe these Beings. Those Beings who underwent their human stage on Old Moon and who therefore are one stage above Man were called in Christian esoteric terminology, Angeloi or Angels. They are one stage higher than man because they completed their stage of human evolution one epoch earlier. Their mode of existence on the Old Moon differed from that of man on Earth today. They were Beings at the human stage, but were not incarnated in a physical body. Their stage of evolution corresponded to the human stage which man is experiencing today. In the same way we find Beings of a higher order who underwent their human stage on the Old Sun. These Beings are the Archangeloi or Archangels who are two stages beyond man and who underwent their human stage two epochs earlier. If we go still further back to the first incarnation of our Earth-existence, to Old Saturn, we find that those Beings whom we called the Spirits of Personality or Archai underwent their human stage on Old Saturn. If we take our starting-point from those Beings who were men in the primeval past, on Old Saturn, and follow the incarnations of the Earth down to our own time, we have a picture of the stages of evolution of the various Beings down to the present day. To summarize: the First Beginnings, the Archai, were men on Old Saturn, the Archangels or Archangeloi were men on Old Sun, the Angels or Angeloi were men on Old Moon and men are men on our Earth.

Since we know that we continue our evolution into the future and that we further develop our present astral body, etheric or life-body and our physical body, the question arises: is it not equally natural that the Beings who have already experienced the human stage have now reached the stage when they are transmuting their astral body into Spirit Self or Manas? Just as during the next incarnation of the Earth, the Jupiter stage, we shall complete the transmutation of our astral body into Spirit Self or Manas, so the Angeloi who underwent the human stage on Old Moon have completed the transmutation of their astral bodies into Spirit Self or Manas, or will do so during our Earth evolution, a stage that we shall first have to undergo in the next incarnation of the Earth. If we look still further back to the Beings who



underwent the human stage on Old Sun, we realize that they already experienced on Old Moon the stage we shall have to experience for the first time in the next incarnation of the Earth. They are performing the work which will be the prerogative of man when, in his ego, he transmutes his etheric or life-body into Life Spirit or Buddhi. These Archangels, therefore, are Beings who are two stages beyond man; they have reached the stage that will one day be ours when from within our ego, we shall transform the life-body into Life Spirit or Buddhi. When we contemplate these Beings, we recognize them as Beings who are two stages beyond ourselves, who foreshadow what we ourselves will experience in the future; they are Beings who are now working upon their etheric or life-body and are transmuting it into Life Spirit or Buddhi. In the same way we are aware of yet higher Beings, the Spirits of Personality (Archai). They are at a still higher stage than the Archangels, a stage which man will reach in a still more distant future when he will be able to transmute his physical body into Atma or Spirit Man.

As surely as man is at the present stage of development, so surely are these higher Beings at the respective stages of development which I have just characterized. We doubt their reality as little as we doubt their superiority to ourselves. Now this reality is not unrelated to our life on Earth; it penetrates into it and acts upon it. The question now is: what form does the activity of these higher Beings take? In order to understand this, we must bear in mind that from a spiritual aspect the activity of such Beings will be different from that of man today. Indeed there is a considerable difference between these Beings who are higher than man and those who are now only at the human stage. Strange as this may seem, it will become perfectly clear to you in the course of the following lectures. True spiritual investigation shows that man, such as we know him today, is, to a certain extent, at an intermediate stage of his existence. His ego will not always work upon his lower vehicles in the same way as it does today. The whole human entity at the present time is to some extent an interrelated whole and forms, as it were, an unbroken unity. This situation will be considerably modified in the future evolution of mankind. When ultimately man will have developed so far that he will be able to work upon his astral body in full consciousness and, by means of his ego, transmute his astral body into Spirit Self or Manas, then he will experience in full consciousness a condition akin to the unconscious or subconscious state of man during sleep.

Consider for a moment the condition of man in sleep. His astral body and ego relinquish his physical and etheric bodies which he leaves behind in the bed, and float outside them. Now imagine that in this condition man awakens to self-consciousness, that he is as fully conscious in his spiritual body as in his waking life. How remarkable would be man's impression of himself! At one moment he would feel: "Here am I; below me, perhaps some distance away, are lying my physical and etheric bodies which are part of me, whilst I with my other members am floating outside and above them." If, at the present time, man becomes conscious in his astral body, i.e. outside his physical and etheric bodies, then he is limited to the free and random movements of his astral body and can be active in the world independently of his physical body, activities which are denied to his physical and etheric bodies. In the distant future, however, he will be able to direct them from outside — for example, from a place in the north of Europe to some other place; he will be able to command their movements and direct them externally. That is not yet possible at present, but it will be a possibility when he has evolved from the stage of Earth-evolution to that of Jupiter, the next stage in the evolution of man. We shall then feel that we can direct ourselves from without. That is the essential step. And this implies a transformation of man's present condition. Here materialistic consciousness is at a loss. It is unable to realize that the spiritual activities now at

work to some extent in the external world will also be active within the human being at some future time.

Such phenomena exist already and man could perceive them if only he would give heed to them. He would then see that there are certain entities, for example, who have developed prematurely. Just as man, if he waits for the appropriate moment, will attain the Jupiter state at the right time so that he will then be able to direct his physical and etheric bodies, so there are beings who in a certain respect have developed prematurely. Such prematurely developed beings are to be found amongst the birds, especially the migratory birds. Here we have an example of the group-soul to which the etheric body of each individual bird is related. Just as the group-soul directs the regular migrations of birds, so will man, after he has developed Spirit Self or Manas, command his physical and etheric bodies; he will control and direct them. He will do this in a still higher sense from without when he has so far perfected himself that he is still in the process of transmuting his etheric or life-body. The Beings who can already do this today are the Archangels or Archangeloi. They are Beings who can already do what man will be able to do some day, Beings who are able to compass what is called 'directing the physical and etheric bodies from without', but who are able at the same time to work upon their own etheric body.

Try to form an idea of Beings living and working as it were with their ego in the spiritual atmosphere of our Earth, whose ego has already transformed the astral body and who with their fully developed Spirit Self or Manas continue to work on our Earth and into human beings, transforming our etheric or life body; Beings who are themselves at the stage of transmuting their etheric or life-body into Buddhi or Life Spirit. If you imagine such Beings who are at the Archangel stage among the spiritual Hierarchies, you will then have an idea of what are called the "Folk Spirits", the directing Folk Spirits of the Earth. The Folk Spirits belong to the rank of the Archangels or Archangeloi. We shall see how they, for their part, direct their own etheric or life-body, and how they thereby work down into mankind and thus draw mankind into the sphere of their own activity. If we survey the various peoples on Earth and select out individual examples, then we see in the life and activity of these peoples, in the characteristic attributes peculiar to these peoples, a reflection of what we regard as the mission of the Folk Spirits.

When we recognize the mission of these Beings — for they are inspirers of the nations — we are then able to say what a nation really is. A nation is a homogeneous group of people directed by one of the Archangels. All that the individual members of a nation perform or undertake is inspired by them, i.e. the Archangels. Hence if we can conceive that these Folk Spirits, like human beings, betray individual differences, we shall have no difficulty in understanding that the individual peoples reflect the Particular mission of their individual Archangels. If we have a Clear mental picture of how in the history of the world nation succeeds nation, how peoples work side by side, we can then imagine, at least theoretically — and we shall have more and more concrete evidence in the following lectures — how all these changing circumstances are inspired by these spiritual Beings. But at the same time it will be clear to us that, in addition to this activity of successive peoples, something else takes place in human evolution. In the period of time which we reckon from the beginning of the great Atlantean catastrophe and which so completely changed the face of the Earth that the continent which lay between the Africa, America and Europe of today was submerged, one can distinguish the epochs of the post-Atlantean cultures — the old Indian, the Persian, the Egypto-Chaldean, the Graeco-Latin and our present culture which in the course of time will pass over into the sixth cultural epoch. We also realize that various inspirers of the peoples

have successively been at work in these civilizations. We know that the Egypto-Chaldean civilization continued long after the Greek civilization had begun, and that this in its turn perished after the birth of the Roman Civilization. We are in a position therefore to observe the coexistence and continuity of the peoples.

But in addition to the evolution of the peoples and all that is associated with their evolution, a progressive evolution of mankind takes place. Whether we consider one particular civilization to be superior to another is of no consequence. To express a preference for the old Indian culture is a matter of personal opinion. But he who is not swayed by personal opinions will be indifferent to value judgments. Human progress follows ineluctably upon the necessary course of events, although some may later regard this as a decline. When we compare the various periods, 5,000 BC, 3,000 BC and AD 1,000 we are aware of the existence of something that transcends the Folk Spirits, something in which the several Folk Spirits participate. You can observe this at the present time. How is it that so many persons are able to sit together in this hall, people who have come here from many different countries and who understand each other or try to understand each other when they touch upon vital questions that have brought them together here? They come from the spheres of activity of widely different Folk Spirits and yet they have some common ground of understanding. In the same way various people were able to understand one another in Atlantean times because in every age there is something that transcends the Folk Soul, which can bring the various Folk Souls together, something that is more or less universally understood. This is the *Zeitgeist* or Time Spirit, the Spirit of the Age, to use an unfortunate term which is in common usage. Each epoch has its particular *Zeitgeist*; the *Zeitgeist* of the Greek epoch is different from that of our own age. Those who understand the Spirit today are drawn towards Spiritual Science. It is this Spirit which, reflecting the Spirit of the Age, transcends the individual Folk Souls. At the time when Christ Jesus appeared on Earth, His forerunner John the Baptist characterized the Spirit, which might be described as *Zeitgeist*, in these words: “Repent, change your mental attitude, for the kingdom of heaven is at hand.”

Thus for every epoch we can discover the Spirit of the Age, which is something that permeates the activity of the Folk Spirits, an activity we have already described as the activity of the Archangels. To the materialist of today the Spirit of the Age is an abstraction, devoid of reality; still less would he be prepared to accept the Spirit of the Age as an authentic entity. Nevertheless the term ‘Spirit of the Age’ conceals the existence of a real Being, who is three stages above man. It conceals the identity of the Beings, the Archai, who underwent their human stage on Old Saturn and who at the present time are working from the spiritual aura of the Earth at the transformation of the Earth and are thus undergoing the last stage in the transformation of their physical body into Spirit Man or Atma. We are here dealing with exalted Beings and the contemplation of their attributes might well overwhelm us. They are the Beings who might be described as the inspirers — or if we choose to use the technical expression of occultism — the “intuitors” of the Spirit or Spirits of the Age. They work in such a way that they take over from one another and mutually support each other. From epoch to epoch they pass on their mission to their successor. The Spirit of the Age who was active in the Greek epoch handed on his mission to his successor, and so on. As we have already observed, there are a number of such Time Spirits, of such Spirits of Personality who work as Spirits of the Age. These Spirits of Personality, these inspirers of the Spirit of the Age, are of a higher order than the Folk Spirits. In every epoch one of these Spirits of Personality is predominant and sets his seal upon the whole epoch, assigns to the Folk Spirits their specific tasks, so that the whole spirit of the epoch is determined by the special or individual

characteristics of the Folk Spirit. Then, in the following epoch, another Spirit of Personality, another of the Archai, takes over.

After a certain number of epochs have elapsed, a Spirit of the Age has evolved further. We must picture this in the following way: when we die, having completed our present stage of evolution, our personality transmits the achievements of this Earth-life to the next Earth-life. The same holds good for the Spirits of the Age. In each Age we have one such Spirit of the Age, and at the end of the epoch he hands over to his successor, who, in his turn, hands over to his successor, and so on. The earlier Spirits, meanwhile, continue their own development. Then the original Spirit takes over again, so that in a later epoch, whilst the others are proceeding with their own evolution, he takes over again and infuses intuitively into mankind what he himself has acquired for his higher mission, for the benefit of the more developed humanity. We look up to these Spirits of Personality, to these Beings who may be characterized by the somewhat colourless term 'Spirit of the Age'. Now we human beings pass from incarnation to incarnation; but we know for certain that, whilst we ourselves progress from epoch to epoch, when we look into the future, we see ever different Spirits of the Age determining events on Earth. But our Spirit of the Age will return too and we shall meet him once again. Because a characteristic feature of these Spirits of Personality is to perform cyclic revolutions and return to their starting-point, they are therefore called "Spirits of Cyclic Periods". (We shall justify the use of this expression by giving further details later.) These higher Spiritual Beings then who issue their commands to the Folk Spirits are also called Spirits of Cyclic Periods. We are here referring to those cyclic periods which man himself has to go through when from epoch to epoch he returns to earlier conditions and repeats them in a higher form. Now this repetition of the characteristics of earlier forms may surprise you. If you examine carefully the stages of man's evolution on Earth in the light of Spiritual Science, you will find that these occurrences recur in many different forms. Thus the seven consecutive epochs following upon the Atlantean catastrophe which we call the post-Atlantean culture-epochs, are a repetition. The Graeco-Latin epoch marks the turning point in our cycle and will not therefore be repeated. This stage is followed by a repetition of the Egypto-Chaldean epoch in our own age. This will be followed by a repetition of the Persian epoch, but in a somewhat different form. Then will follow the seventh epoch which will be a repetition of the ancient Indian civilizations the epoch of the Holy Rishis, so that in this coming epoch certain aptitudes which had been implanted in ancient India will reappear in a new form. The direction of these occurrences devolves upon the Spirits of the Age.

In order that, distributed amongst the various peoples of the Earth, the progressive development of successive epochs may be realized, in order that the widely differing ethnic types may be moulded by a particular geographical area or community of language, in order that a particular form — language, architecture, art or science may flourish and their various metamorphoses receive all that the Spirit of the Age can pour into mankind — for this we need the Folk Spirits, who, in the hierarchy of higher Beings, belong to the Archangels.

Now we require yet another intermediary agent between the higher missions of the Folk Spirits and those beings here on Earth who are to be inspired by them. You will readily perceive at least theoretically at first, that the mediator between the two different kinds of Spirits is the Hierarchy of the Angels. They are the intermediaries between the single human being and the Archangel of the folk. In order that the individual may receive into himself that which the Folk Spirit has to pour into the whole people, in order that the single human being may be instrumental in fulfilling the mission of his people, this intermediary agent between the human being and the Archangel of his people is indispensable.

Thus we have looked up to the Beings who attained their human stage three stages above man and have noted how they placed themselves consciously at the service of mankind and influenced our Earth-evolution. In the next lecture we propose to show how far the activity of the Archangels working down from above, from within their Ego which has already developed Manas or Spirit Self and is perfecting the etheric or life-body of man, is expressed in the achievements, attributes and character of a people.

Man is directly associated with the work of the higher Beings, for, as a member of a nation, he is an integral part of it. It is true that man is, in the first place, an individual, a creation of his Ego being; but he is not only an individual, he is also a member of a particular people, something over which, as an individual, he has no control. As a member of a particular people the individual has no choice but to speak the language of his people. He does not acquire this by his own efforts, it does not stem from his individual initiative, it is the legacy of his inheritance. Individual human progress is something totally different. As we watch the life and activity of the Folk Souls, we must bear in mind what is involved in the progress of man and what is demanded of him in order to achieve it. We shall see what determines not only his own particular development but also the development of wholly different Beings.

Thus we see how man is integrated into the ranks of the Hierarchies, how, from age to age, from epoch to epoch, Beings whom we already know from another aspect, cooperate in his evolution, And we have seen how opportunities are provided for these Beings to express themselves in a variety of ways peculiar to themselves and that what they have to offer can be imparted to man.

The guiding principles of the several epochs are determined by the Time Spirits (*Zeitgeister*). The single folk-individualities are responsible for disseminating the Spirit of the Age over the whole Earth. Whilst the Time Spirits inspire the Folk Spirits, the Angels act as mediators between the Folk Spirit and the single human beings, so that these individuals may fulfil the mission of the Folk Spirits. One of the purposes of these lectures will be to show how this wonderful pattern reveals the working of the various folk-individualities, past and present. In the next lecture we shall begin to throw light upon how this pattern is woven which we have indicated only sketchily today, that spiritual pattern which represents our immediate destiny in the world.

## LECTURE TWO:

### **Normal and abnormal Archangels and Time Spirits. The Spirits of Language and of Modes of Thought.**

[ Study Guide: [\*Souls of the Nations — Second Lecture\*](#) ]

I stated yesterday that those Beings who are to be considered as Folk Spirits have reached a stage of development when they work from within the 'I' upon their etheric or life-body, when they fashion this body from out of the inmost depths of the soul.

Now it will be said, of course, that the work upon the etheric body is not immediately perceptible to the senses or to external observation but only to clairvoyant consciousness, and this must be admitted. None the less, if the activity of these Beings, of these Folk Spirits, invades the life of man, then there must be on the other hand some visible indication, some tangible evidence, some kind of impression or reflection of this work of the Folk Spirits or Archangelic Beings, in proof of this. Furthermore these Beings must also possess in a certain sense a physical body. They must be able to express their corporeality in some form or other. And these Beings whose activity is expressed in this physical form must give some indication of their presence in the world of man, for in the final analysis the human body must be associated with the work of these spiritual Beings.

Let us begin with the etheric body of these Beings and their work in the transformation of this body. Here we must first of all refer to the investigations of clairvoyant consciousness. Where does clairvoyant research find evidence for the existence of the etheric body of these Archangelic Beings? And how are we to understand this work? You all know that the surface of the Earth shows different configurations and that the different regions of the Earth provide widely differing conditions for the unfolding of attributes peculiar to the various peoples. The materialist believes that climate, vegetation, or perhaps water availability and other factors determine the distinctive features or characteristics of a particular people. That such is the outlook of the materialist is not surprising, for his consciousness is limited to the phenomenal world. Clairvoyant consciousness presents a different picture. Whoever is endowed with clairvoyant consciousness and visits the various countries is aware that his familiarity with the particular kind of vegetation, with the characteristic configuration of the rocks, does not exhaust his knowledge of that country or provide a complete picture of a particular geographical area. To speak of a particular aroma and aura associated with a certain region is, in the eyes of the materialist, to deal in unrealities. To clairvoyant consciousness there extends over every region of the Earth a peculiar spiritual cloud-like formation that we call the etheric aura of that particular region. This etheric aura varies according to the landscape: in Switzerland it is different from Italy and again different in Norway, Denmark or Germany. Just as every man has his own etheric body, so a kind of etheric aura hovers above every region of the Earth's surface.

This etheric aura differs considerably from other etheric auras, from that of man, for example. The etheric aura of the human being is part of him as long as he lives. It is united to his physical body and only undergoes modification in so far as man progressively develops during his lifetime and lifts himself to a higher moral and intellectual plane. Then we are always conscious that this etheric aura begins to be inwardly transformed, develops a certain inner light, a luminous quality. The etheric auras that can be perceived over the various countries are of a different nature. Admittedly they preserve a fundamental tone or quality

which persists over long periods of time. But, at the same time, these etheric auras are prone to rapid changes, and in this respect they differ from the human auras which change slowly and gradually, and only from within. These auras extending over the various countries change in the course of human evolution when a people migrates and occupies new territory. The strange feature is that the etheric aura over a certain region depends in fact not only upon the etheric emanations from the soil, but also upon the people which was last domiciled there.

Those, therefore, who wish to follow how the destinies of our human race are shaped on Earth, endeavour to follow the interpenetration of this aspect of the etheric auras which is peculiar to the different geographical regions. The various etheric auras of Europe underwent considerable change at the time of the migrations of the peoples. Thus the etheric aura of a particular region is subject to change, to sudden transformations which may even have their source in external factors to some extent. Every one of these etheric auras is, in a certain respect, a fusion of the emanations from the soil and the inheritance of the migrations of the peoples. When we observe this aura we must clearly understand that the saying, everything in the external world apprehended by the senses is only maya or illusion, which is so freely quoted by Theosophists is seldom grasped in its fullest implications. Though often repeated, its implications are largely ignored, and it rarely leads to a change of attitude to life. It becomes virtually an empty phrase; in face of the stern realities of life it is forgotten and people cling to their old materialistic outlook. The green vegetation, the peculiar configuration of the landscape which we see around us is, in reality, only maya or illusion; it is a precipitation, as it were, of the active principle in the etheric forces. Indeed only that aspect of the external world is dependent upon this etheric aura, upon which this aura, i.e. a living, organizing principle, can exert an influence. The Archangels who embody the spiritual laws cannot intervene in the physical laws. Where, therefore, only physical laws are operative, as in the configuration of mountain ranges, in the contours of the landscape and so on, in all cases where physical conditions determine the great changes in a people, the influence of the Archangels cannot take effect. They are not sufficiently advanced in their evolution to be able to intervene in purely physical conditions. Because they are unable to do this, because they are not free agents, they are compelled at certain times to wander over the surface of the Earth. They incarnate somewhat after the fashion of a physical incarnation, in that which is represented by the configuration of the landscape, in that which is subject to physical laws. The etheric body of the people cannot as yet enter into this domain, cannot, as yet, penetrate into it and organize it. Therefore a suitable territory is selected and from this union of the etheric body now permeated with spiritual soul-forces, and the geographical area, is born that charm or fascination which a people radiates, which is dimly sensed by one who is not clairvoyant, but which a clairvoyant who sees into the secret hearts and minds of the people is able to discern.

Now how does the activity of the Archangels, the Folk Souls, work into the etheric aura that extends over a country? What is the function of the Archangel, how does he work into the people who inhabit this country and live within this aura of the Folk Spirit? This influence expresses itself in three ways. The etheric aura of the people interpenetrates, permeates man; it affects three aspects of his being. The interplay of these three aspects creates the peculiar characteristic of the person who lives in this etheric aura of the people. This etheric aura acts upon the three temperaments, the choleric, phlegmatic and sanguine temperaments, which are themselves rooted in his affective life, but not upon the so-called melancholic temperament. In general, therefore, the potent influence of the etheric aura of a people streams into these three temperaments. In the single individual these three temperaments may be variously commingled and interact in a wide variety of ways. There are infinite possibilities of

interaction, as when one temperament influences another or dominates it, and so on. Here lies the source of the multiplicity of types we meet with in Russia, Norway and Germany. The national characteristics of an individual are determined by that which works into the temperaments. The difference between the several individuals depends entirely upon the extent to which the three temperaments are commingled. National temperaments, therefore, vary in accordance with the extent of the interpenetration of the folk-aura.

Thus the Folk Spirits are active everywhere. They follow, however, the path peculiar to them. The fact that they work into the temperaments is not vital for their own development; they only do so because they are involved in the interplay of cosmic and terrestrial forces. It is a volitional act, a necessary part of their mission. At the same time their own ego-development must be taken into account. They themselves must further their evolution, move across the face of the Earth and incarnate in a particular region. This is central to their mission; their influence upon the temperaments of men is of secondary importance. Naturally, man himself also benefits through their work; it reacts upon him. And equally, the activity of man reacts upon the Folk Spirits. We shall discuss later the significance of the individual human beings for the Folk Spirit. This is important. But it is essential that we should be able to follow the progress of one of these Folk Spirits and see how he incarnates on Earth, lives again for a time in the spiritual world and then incarnates again elsewhere. When we observe these recurrent changes we are still only observing the ego-interests of these Beings. Picture to yourselves quite realistically the etheric body of the human being embedded in the etheric body of the people; then picture the interaction of the human etheric body and the etheric body of the people, and think too of how the latter is reflected in the temperaments of the people, in the mingling of temperaments in the single individuals. Therein lies the secret of how the Folk Spirit or Nation Spirit reveals his character within a particular people. Having said this, we have, in effect, described the full scope of the most important work of the true Archangels or Folk Spirits.

We should by no means have exhausted the characteristics of a people if we were to take into consideration only the character of an individual member of this people. This is the function of the Archangelic Beings, who are the real Spirits of the indigenous groups of the same language-stock.

Now, as you can readily imagine, this does not complete the picture of a people, for if the Archangel, the guiding Folk Spirit, did not contact other Beings on the same territory and did not work in conjunction with them in the etheric body of man, many of the characteristics of a people would not originate at all. Man is the stage upon which the Archangels meet with yet other Beings who cooperate with the Archangels and, so to speak, work in conjunction with them. From this cooperative endeavour something totally different emerges.

When, with clairvoyant consciousness, we study the different peoples, we find, strange to relate, besides the Archangelic Beings already described, other mysterious Beings who are related to the Archangels in certain respects, but who are otherwise totally different from them, in that they are more potent Beings than the Archangels themselves. In this weaving into the temperaments the Folk Spirit works in an extremely subtle and intimate way upon the individual human soul. But there are other Beings who exercise a much more potent influence. From our general knowledge of the Hierarchies we must be quite clear about these Beings; we shall then be able to name these other Beings who are perceived by clairvoyant consciousness. You must think of the sequence of the Hierarchies of Spirits in the following way:



- I. Man
- II. Angels
- III. Archangels
- IV. First Beginnings, Archaic or Spirits of Personality
- V. Powers (Exusiai) or Spirits of Form

There are yet other Spirits of a higher order who do not concern us today.

If you recall what we spoke of yesterday — and you will find a detailed description in the information contained in my books [\*Cosmic Memory\*](#) [Original title: *Aus der Akasha Chronik*. Published with the title of [\*Cosmic Memory\*](#) by Rudolf Steiner Publications, Inc., New York. (Obtainable from Rudolf Steiner Press, London. See the list of literature at the end of this volume.)] and [\*Occult Science — an Outline\*](#) you will know that it was the Archangels who underwent their human stage on Old Sun. At that time those Beings whom we call Spirits of Form or Powers, who are now two stages higher than the Archangels, were at the Archangel stage; they were Beings such as the Folk Spirits we have described today. That was their normal stage of evolution.

Now there is a strange mystery attaching to evolution — the law of deferred development. In accordance with this law certain Beings remain behind at each stage of evolution, so that in the succeeding stage they have not reached their normal rank. They retain the characteristics which belong to earlier stages. Throughout the evolution of mankind there have always been Beings who remained behind and amongst them are also certain Spirits of Form or Powers. Their deferred development took a very singular form. Whilst they are Spirits of Form or Powers in terms of certain attributes, and by virtue of certain attributes are able to exercise the powers that belong at the present time solely to the Spirits of Form who have bestowed the ego upon man at the Earth-stage, they cannot, as yet, realize this completely because they do not possess the necessary attributes. They have remained behind, with the result that they did not undergo their Archangelic stage on the Old Sun, but are now experiencing it in the Earth-stage. Hence they are Beings who are now at the stage of the Folk Spirits, but endowed with quite different attributes. Whilst the Folk Spirits work in a subtle way into the life of man because they are two stages above him and are consequently still related to him, these Spirits of Form are four stages above the human stage. They possess, therefore, a vast array of potent forces which would not be suitable for working so intimately into man. They would act more vigorously and would have no other sphere for their activity than that in which the normal Folk Spirits work.

The difficulty is that one must first learn to discriminate in the spiritual world. Those who imagine that a few ideas suffice for the understanding of the higher worlds are very much mistaken. With a few superficial ideas they would certainly contact the Archangels. But one must distinguish between the Archangels who have reached the Archangel stage in the normal way and those who ought to have reached that stage during the Old Sun condition of the Earth. Thus, other Beings are at work in the same domain as the Folk Spirits or Archangels, Beings who stand at the same level as the Archangels, but are endowed with very different, with more robust attributes such as are possessed by the other Spirits of Form and who are able therefore to penetrate deeply into human nature. In what respects has man been influenced by the Spirits of Form during his Earth existence? He could not have developed ego-consciousness if the Spirits of Form had not given the brain its present form. Beings such as these are able to work even into the configuration of the human form although they are only at the stage of the Archangels. They compete with the Folk Spirits in the domain where the Folk Spirits are active.

The first and major effect of this contact between these Spirits with their different approaches is the birth of language which could not arise without the fully developed form and structure of the human body. In the structure of man we see the activity of these other Folk Spirits who are associated with the forces of Nature and with man. We must not ascribe the birth of language solely to these Beings who subtly work into the folk temperament and who, as Beings two stages above man, imprint their formal configuration upon a people. The Beings who are responsible for language are Beings of great creative energy for they are in reality ‘*Powers*’, i.e. Spirits of Form. They exercise effective influence upon the Earth because they have remained on Earth, whereas their colleagues, the normal Spirits of Form, work in the ‘I’, work from the Sun into the cosmic spaces. Before the advent of Christ Jesus men worshipped Jahve, or the Jehovah Being; thereafter they worshipped the Being of Christ as the One who shed His Spirit upon them from the Cosmos. As to the Spirits of language, we must say that man cherishes precisely that aspect of language which has remained on Earth. We must learn to accustom ourselves to new points of view. Man is in the habit of projecting his own ideas into the universe. He would be wrong to regard the sacrifice these higher Beings have made in their evolution after the fashion of a schoolgirl who has failed to gain promotion. They do not remain behind because they have neglected their studies, but from motives of higher wisdom which is omnipresent in the world. If certain Beings had not renounced their normal stage of development on Old Sun and had not undergone their evolution on Earth, we should never have known the birth of language on Earth. In certain respects man should feel deep affection for his native language because it was from motives of love that higher Beings remained behind with him and renounced certain attributes in order that man should be able to evolve in accordance with the decrees of higher wisdom. Just as we must regard “hurrying forward” as a kind of sacrifice, so we must also look upon “remaining behind” at earlier stages of evolution as a kind of sacrifice and we must clearly realize that man could not have acquired certain attributes if such sacrifices had not been made.

Thus we see how two kinds of Beings of different rank work alternately in the etheric body of man and in that of the Folk Spirit in question, namely, the Archangels who have followed a normal development and those Spirits of Form who have remained behind at the Archangel stage and have sacrificed their own evolution in order to implant in man during his life on Earth his native language. They had to be endowed with the power to transform the larynx and the organs of speech in such a way that these organs could manifest physically as speech. National sentiments, national temperament, together with the national language must be seen as the result of the cooperation of these Beings. Language, speech and national characteristics, these can be compassed solely by the Folk Spirits in conjunction with the Spirits of Form, because with their greater energy and superior powers the latter had remained behind at the Archangel stage. Cooperation of this nature takes place therefore in the realms where the Folk Spirits are active. Similar cooperative activity is also to be found in yet another domain.

I pointed out yesterday that other forces also are active — the First Beginnings, the Archai or Spirits of Personality, who during the Earth-existence represent what is called the *Zeitgeist*, the Spirit of the Age. These work in such a way that from their own ego, from their psychic organization, they work into the physical body and thus activate the forces of the physical body. If, at a certain moment, something arises as a result of the activity of the *Zeitgeist*, something manifests itself in the Spirit of an Age which furthers the progress of mankind, we must assume that this corresponds to the utilization of physical forces in our Earth life. A moment's reflection will show that definite prior conditions of a physical order are necessary

in order to provide for certain contingencies in the Spirit of the Age. Kepler, Copernicus and Pericles could not possibly have lived in any other age or under other circumstances. Personalities are the product of the specific conditions of their time, conditions which at a definite moment of time are created and determined by the higher Beings working on the physical plane. Now these physical conditions must not be regarded as isolated phenomena, but as particular configurations in the physical constitution of our Earth. Sometimes these configurations stand out in bold relief; at other times, when the Spirit of the Age directs his influence in a certain direction, physical objects will inevitably take on a quite definite pattern. You will recall that on one occasion, when for the first time specially polished lenses were used, some children playing in the glass polisher's workshop assembled them in such a way as to create the optical effect of a telescope, so that the inventor of the telescope, having discovered from observation the underlying principle, only needed to apply it to achieve practical results. This is an historic fact. Imagine the number of physical processes involved before this result could be achieved. The lenses had first of all to be invented, polished and then assembled in the appropriate manner. Chance would account for this, you might say, but only on condition that you refuse to acknowledge the law that operates in such circumstances. This concatenation of outward circumstances is the work of the Archai, the Primal Forces. Their work is the consequence of focusing their activity at a particular place, an activity which otherwise, as Spirit of the Age, is expressed in a variety of ways. Think of how many inventions would remain forever unknown if this work of the Archai had not taken place in their etheric bodies. It is really the work of the Archai which acts in this way and is directed to this end.

Now if the activity of the Archai takes this form and is responsible for directing the Spirit of the Age, the question arises: how do these Spirits of the Age intuitively sense the progress of mankind? They create a situation in which man appears to be stimulated fortuitously by external circumstances. It must not be accounted as pure fiction if this sometimes occurs. I need only remind you of the swinging lamp in the cathedral at Pisa where, by observing the regular oscillations of the lamp, Galileo discovered the law of the pendulum and how, later on, Kepler and Newton were stimulated to make their discoveries. I could quote innumerable cases of the coincidence of external events and human thought which would explain how the prevailing ideas of an age are intuitively sensed by the Archai, ideas which influence man's development, determine his progress and subject it to law. In this domain also, those Beings who have normally become Spirits of Personality during our Earth-existence, work in conjunction with other Beings, who, because they remained behind on the Old Moon, are at present not Spirits of Form or Powers as they ought to be on Earth, but are now for the first time working as Spirits of Personality.

Thus those Beings who remained behind in their evolution not at the Old Sun stage, but only at the Old Moon stage, are now Spirits of Personality. They do not possess the attributes which they should normally have, i.e. they do not "intuit" in the manner of the backward Spirits of Form. They do not stimulate man from without; they work more subtly, they leave it to man himself to observe the changes in his physical being; they stimulate inwardly, fashion the inner configuration of the brain and encourage a certain trend of thought. Hence the thought-life of man at different epochs is motivated from within, so that each epoch has its own definite mode of thought. This depends upon the delicate configurations of the thought-life, upon its inner patterns. Here the backward Spirits of Form who preserve the characteristics of the Spirits of Personality work within man and create a certain way of thinking, a quite specific pattern of ideas. Thus, from epoch to epoch, man is not only guided according to the will of the intuiting Spirits of Personality who induce him of his own volition

to follow a certain course of action, but he is impelled as if by inner forces, so that thought starts from within and manifests itself externally in a physical form, just as language, on the other hand, is a manifestation of the backward Spirits of Form. Thus the way of thinking is an expression of those Spirits of Form who in our age are known as Spirits of Personality. These are not, therefore, Spirits of Personality who work in a subtle and intimate way and leave man to his own devices; they take possession of him and drive him irresistibly on. Hence you can always find in those men who are stimulated by the Spirit of the Age, these two types. Those persons who are stimulated by the true Spirits of the Age at their normal stage of development are the true representatives of their time. We can look upon them as men who were destined to appear; we feel certain that their activities were predestined. There are also others, however, in whom are active those Spirits of Personality who are, in reality, Spirits of Form. Those are the Spirits whom we called the 'Thought Spirits', who during the Old Moon cycle advanced to their present rank. Man is the stage upon which the activities of these Beings are coordinated. This is demonstrated by the mutual interaction between language and thought, by the reciprocal relationship not only between the Spirits at the same stage of development, but also by the reciprocal relationship between the normal Archangels who determine national sentiment and temperament and those just described — i.e. not only between the Spirits of Form who are at the Archangel stage, but also between those Spirits of Personality who, in reality, are 'backward' Spirits of Form.

These two kinds of Beings are reflected in the make-up and being of man. It is extremely interesting to observe this relationship when, with occult knowledge and insight, we study the different peoples. We are then able to follow the way in which the normal Folk Spirits work and take their directions from the Spirits of the Age; how these Folk Spirits work in the inner being of man in conjunction with the Spirits of language and also with the Spirits of thought who work into the thoughts of man. Within man there are not only normal and abnormal Archangels, but also the Archangels in contrast to the abnormal Spirits of Personality who from within determine the pattern of thought of a particular epoch. I have already mentioned that I proposed to touch upon conditions which you must accept with your spiritual understanding and which must be clothed in ordinary language because no language has as yet been invented which would make all this clear and credible. I am therefore obliged to use a terminology which is somewhat figurative. None the less MY description of the situation accords with an important fact in the evolution of mankind. It is most interesting and instructive to follow the evolution of humanity in recent times and to discover that a mutual agreement was once arrived at between one of the guiding Folk Spirits who is a normal Archangel, and an abnormal Spirit of Personality who works in the inner being of man as Spirit of the Thought-forces. The far-reaching consequences of this agreement are reflected in a particular epoch of history. In order to make this agreement fully effective a harmonious relationship was established with the corresponding normal Archangel who was the guiding Spirit of language at that time. Thus there was a moment in the evolution of mankind when the normal and abnormal Archangels worked together and when; furthermore, the mode of thinking which was brought about from within by an abnormal Spirit of Personality, was super-added. The harmonious relationship between these spiritual Beings is reflected in the ancient Indians of the first post-Atlantean epoch. It was owing to the concatenation of circumstances at the time of the ancient Indian culture that these Beings were able to work in closest harmony. This is the source of the historical role of the Indian people. The prolonged effects of this concerted action could still be felt in those later epochs when records of ancient Indian tradition were still extant. That is the reason why the sacred Sanscrit language exercised such a powerful influence and had such telling effects upon culture, both in the past and in later epochs. This power was the work of the Archangels who were responsible for

language. The strength of the Sanscrit language depends upon that harmonious relationship of Beings of which I have just spoken. It accounts for the uniqueness of Indian philosophy which, as creative thought expressive of the inner life, is unsurpassed by any other people, and it also explains the inner perfection of thought so characteristic of the Indian culture. In all other continents different conditions prevailed. The picture I have just presented refers only to the Indian culture of that epoch. Hence it is so infinitely fascinating to follow up these trains of thought which assume their characteristic pattern because they have resulted, not from the predominance of the normal Archangel over the abnormal Archangel, but from the harmonious interaction of these Beings, because every thought was literally assimilated by the temperament of the people and elaborated with loving care at the time when the Indian people represented the first flowering of the post-Atlantean culture. And the language preserved its powerful influence because conflict had not arisen there which otherwise might have arisen, because the normal and abnormal Archangels acted in concert. Thus language, the spontaneous overflow of a pure, uncorrupted temperament, is itself an expression of that temperament. That is the secret of the first post-Atlantean civilization.

And we must also bear in mind that in all other peoples these Beings or forces cooperate in their diverse ways — the normal Folk Spirit or Archangel, the abnormal Archangel and the abnormal Time Spirit who works through the brain (working, not as a normal Time Spirit, but from within the body); and finally the true Time Spirit who transmits intuitively the thought-life to the people. We shall really understand a people when we feel intuitively the activity of these Beings or forces and estimate; the contribution each makes to the constitution of a people. It is difficult, therefore, for those who do not take into consideration the occult forces in the evolution of mankind, to provide a satisfactory definition of the word 'folk'. If you look up the word 'folk' or 'people' in a book on ethnology you will find the strangest assortment of definitions. The authors must of necessity give different interpretations because one will respond more to what stems from the normal Archangels, another to what stems from the, abnormal Archangels and a third to what stems from the several personalities of the people. Each has a different response which will modify his definition. But we have learned through Spiritual Science that these definitions need not of necessity be false; they are simply subject to maya or illusion. A writer's statements will betray how far he is the victim of Maya or how far he has left out of account the various forces at work. If, from the anthroposophical standpoint, we compare a people such as the Swiss who occupy the same territory and are trilingual with peoples who are uni-lingual we shall inevitably have widely different conceptions of what constitutes a people.

We shall discuss later why it is that in some peoples the Spirit of Personality is the more active agent, that is, why their mode of life is determined by the cooperation of the several personalities. We shall also meet with peoples on Earth whose life is largely determined by the abnormal Spirit of Personality. These Spirits of Personality do not contribute to the further development of the peoples. A study of the character of the North American people shows a people who, for the time being, are under an abnormal Spirit of Personality. We shall therefore only understand world history, in so far as it consists of the history of peoples, if we observe the normal and abnormal Archangels, the normal and abnormal Spirits of Personality in their mutual relationships and cooperative activity and at the same time follow up their influence upon the successive peoples in the course of the world's history.

## LECTURE THREE:

### **The inner Life of the Folk Spirits. Formation of the Races.**

[ Study Guide: [Souls of the Nations — Third Lecture](#) ]

In the course of these lectures we shall undertake investigations that will readily strike a responsive chord in all of you because they will stimulate your immediate and lively interest. But since the picture would otherwise be incomplete we must first embark upon such inquiries as are necessary in order to ensure a full and complete understanding and which you will find rather more difficult to grasp than the central theme of our lectures. Today, for instance, we shall be obliged to turn our attention to the inner life of the normal Folk Spirits, those Archangelic Beings of whom we have spoken in the two preceding lectures.

We have already described them in their external aspect as Beings two stages beyond man, Beings who, at the present time, are engaged in transmuting their etheric bodies into Buddhi or Life Spirit. Now man is also involved in this activity. In so far as he is involved in the progressive evolution of these Archangelic Beings, this Folk Spirit is reflected in the human individuality itself as the folk-characteristic of the individual human being.

We must now look a little more closely into the inner life of the Folk Soul. If we wish to throw light upon the inner being of man today, we must picture it as composed of three members:

the Sentient Soul which is the lowest member,

the Intellectual Soul or Mind-Soul, the central member, and

the Spiritual Soul or Consciousness-Soul, the highest member, in which the human ego first becomes conscious.

Self-consciousness is first developed in the Spiritual Soul. Nevertheless the 'I' of man is active in all three members of his inner life, in the Sentient Soul, in the Intellectual or Mind-Soul and in the Spiritual Soul (Consciousness-Soul).

In the Sentient Soul man is hardly aware of his ego and in consequence is the victim of his passions and desires. The 'I' stirs feebly in the Sentient Soul, struggles to free itself, emerges for the first time in the Intellectual Soul and only becomes fully conscious in the Spiritual Soul. If we wish to examine these three members of the inner being of man independently of each other, we must regard them as three modifications, as three members of the astral body. These modifications prepare the transformation of the astral body itself, of the etheric body and of the physical body. These transformations, however, are not to be confused with the real inner being of man. The psychic life, the inner being of man, consists of three modifications of the astral body. The three modifications can manifest themselves only through the agency of the lower bodies — the Sentient Soul through the astral body, the Intellectual Soul through the etheric body and the Spiritual Soul through the physical body. We can thus distinguish the inner being of man from his outer sheath or envelope. Man's inner being therefore consists of three modifications of the astral body.

Just as man's inner life which is the field of ego-activity is manifested in these three modifications of the astral body, so the true inner life of the Folk Spirits, or that which corresponds to the inner life of man, is manifested in three members, three modifications of the etheric body. In man we distinguish Sentient Soul, Intellectual Soul, Spiritual Soul; in the Archangelic Beings, the normal Folk Spirits, we distinguish three modifications of the etheric body and since these three modifications are situated not in the astral, but in the etheric body, they differ fundamentally from the three modifications in the soul-life of man. Therefore, you must think of the form of consciousness, of the entire soul-life of these Folk Spirits, as different from that of man. Let us now, turn aside from an external description to look more closely into the inner life of these Folk Spirits. That will not be very easy, but we must be prepared to make the endeavour. We must take our starting-point from some familiar conception, a conception that bears a close relation to the inner life of the Folk Spirits. In the normal life of man such conceptions are few and far between; man's consciousness has very little in common with that of the Folk Spirits. It may help you towards an understanding of the consciousness of the Folk Spirits if you will bear with me in the following observation.

Now you have all learnt at school that the sum of the three angles of a triangle is equal to two right angles. You know that this axiom could not in any way be demonstrated from external experience. Picture, for example, the wooden or metallic triangles in your box of geometrical instruments. If you measure the three angles of a triangle with the aid of a protractor you will never discover from external experience alone that the sum of these three angles is equal to 180 degrees. But, irrespective of whether you construct a triangle or merely imagine it, you will know at once from inner experience that the sum of the three angles is 180 degrees. This must be an inner experience, it must spring from the inner power of your own soul. In order to realize this one need only reconstruct mentally the following. (The diagram is intended only as a symbolic representation of the thought.)

### Diagram 1

[Click image for large view](#)

This figure shows conclusively that the sum of the three angles is equal to two right angles. You need only visualize this figure and it will confirm this axiom for all triangles. You can hold this figure in your mind's eye without the need to draw it. You thus perform an operation in pure thought by the power of your own inner activity; there is no need to go outside yourself. You can imagine for a moment that the world of sensation and the world of sense-impressions no longer exist. Imagine the external world as non-existent and space a creation of thought; then, in this space, the sum-total of the angles of every triangle would amount to 180 degrees. In order to arrive at geometrical and mathematical knowledge sense-data are superfluous; inner experience, what takes place in consciousness itself, suffice.

I selected this example because it is the simplest and most practical and confirms what people have learnt at school. I could also give you the example of Hegelian logic, which would also provide you with a number of inner concepts. But here you would find much with which you are unfamiliar, since Hegelian logic is only known to the few. From this it is evident that man can arrive at knowledge purely from within, without the stimulus of external motivation.

If you can imagine that which can only be arrived at externally through the logic of mathematics you will have some idea of how the consciousness of the Archangels works. They do not perceive the external world of colours and tones, such as the ordinary man experiences. These sensations are unknown to a Being of this kind; it is impossible for him to receive tactile impressions of objects. Such experiences are foreign to him. But his experiences can be expressed in these words: 'Something is now streaming into me from the world of inspiration and this inspiration permeates my consciousness and takes full possession of it'.

Now the Archangels are not Beings who are limited to mathematical concepts only; rather is it the consequence of man's limitations that he can only conceive of the activity of the Archangels in terms of abstractions, such as the truths of mathematics. These truths are the normal experiences both of man and the Folk Spirits. From this you may infer that the Archangels are not interested in the phenomenal world perceived through the senses. The external world as experienced by man, and his sense-derived knowledge of that world, is a world unknown to the Archangels. If you exclude, therefore, from your picture of the world all sensations and perceptions of the physical world, then you exclude precisely that which does not concern the Archangels. The question then is: what facet of consciousness is still common to man and the Archangels, to the Folk Spirits? All experiences of the Sentient Soul, the normal joys or sorrows of life, all colours and sounds, in fact all sensory perceptions of the external world — none of this concerns these Beings. Eliminate therefore the entire contents of the Sentient Soul of man and remember that the world-picture which is the product of the Sentient Soul is of no importance to the Archangels; they cannot participate in it.

Even one part of the Intellectual Soul that is stimulated by external sensations has no significance for the Archangels. That which is triggered off by external motivation, man's intellectual preoccupations and emotional experiences, these too do not concern the Archangels. But in the Intellectual Soul of man there are, however, certain things which he experiences in common with the Archangels. We are fully aware of this when we see, for example, how our moral ideals are born within us. There would be no moral ideals if our sentient responses, our joys and sorrows and our thought-life were dependent upon our sense perceptions of the external world. In that event no doubt we might delight in the flowers of the field or in a beautiful landscape, but our hearts could never be fired with enthusiasm for an ideal that may illumine us from beyond the external world, an ideal that we can inscribe in our hearts and to which we are passionately devoted. But we must not only glow with enthusiasm and respond with sensibility in the Sentient Soul; we must also learn to reflect. The person who only feels and does not think may well be an enthusiast, but he is never a practical man. We must not receive ideals into our Sentient Soul from outside; we must allow them to stream into us from out of the spiritual world and we must work upon them in the intellectual or Mind-Soul. Artistic and architectural ideals and so on are present in the Intellectual Soul and in the Spiritual Soul. They are related to that which man cannot perceive externally, but which pervades and illumines his inner being so that it becomes a part of his life.



As we follow the life of peoples from epoch to epoch we note how new ideas have continually arisen and how new sources of hidden knowledge have been revealed from time to time. From what source could the Greeks have taken their conceptions of Zeus and Athene if they had relied solely upon external perception? Everything that is included in the traditional wisdom, in the mythologies, religions and sciences of peoples was born of inner spiritual experience. Thus one half of our inner life, that of our Intellectual Soul and of our Spiritual Soul is nourished from within. Indeed to the extent to which man is inwardly permeated with what I have just described, to that extent the Archangels can penetrate into the inner being of man and this defines the extent of their actual participation. You must therefore exclude from the inner life that which the Sentient Soul receives from outside and which the Intellectual Soul elaborates. Then we come to the 'Ego' which to us is the highest member of our being. What we introduce into our moral consciousness are ideals, moral and aesthetic ideals. Whilst man's perception of the inner world is screened from him, he is able through the medium of the senses to perceive the external world of colours, sounds, cold and warmth. At the same time he is aware that behind these colours, sounds, warmth and cold there exists a fundamental reality, namely, the Beings of the animal, plant and mineral kingdoms. And so man can think of the world in the way I have indicated as having continuity in higher realms. The vision of these higher realms is denied the ordinary person and it is this loss of vision that accounts for the growth of materialism. If man could have a clear view over the realm extending beyond the Intellectual Soul and Spiritual Soul, then it would be as foolish to doubt the existence of the spiritual world as it would be foolish today to doubt the existence of the animal, plant and mineral kingdoms.

You will recall how man's 'I', his highest member, embraces the Sentient, Intellectual and spiritual Souls. Now the soul-life of the Archangel first begins with the existence of its soul-life in the Intellectual or Mind-Soul; it then rises into the 'I' which embraces a world of higher realms, a realm of spiritual realities in which it dwells, as man dwells in the kingdom of the animals, plants and minerals. We must realize therefore that the soul-life of this Archangelic Being may possess what we call human 'I'; nevertheless the ego of the Archangel is not of the same nature, it is not identical with the human 'I'. The 'I' of the Archangel is, in fact, two stages higher, so that the Archangel and his 'I' are rooted in a higher world. Just as man sees colours and hears sounds by means of his sense-perception, so the Archangel looks down upon the world that embraces the 'I' as objective truth; but around this 'I' is still gathered some of that part of the astral nature which we human beings call the Intellectual or Mind Soul. Think of these Beings as gazing into a world which does not extend to minerals, plants and animals. Instead of this, imagine their spiritual gaze to be directed towards their world-picture and that they perceive therein centres or focal points. These centres are the human egos around which again is gathered something that appears as a kind of aura. This picture illustrates how the Archangelic Being looks down upon those personalities of the folk belonging to him and who constitute his particular people. His world consists of an astral field of perception in which there are certain centres; these centres, these focal points, are the individual human personalities, the individual human egos. Just as to us colours, sounds, warmth and cold lie within our field of perception and constitute a world of reality, so to the Archangelic Beings, to the Folk Spirits, we ourselves with a part of our inner life are their field of perception; and just as we set out to conquer nature and transform it to serve our purposes, so we, in our turn, in so far as we belong to a particular Folk Spirit, are the raw material to be moulded by the Archangels or Folk Spirits.

Thus we gain insight, strange as it may appear, into a higher epistemology of the Archangels. This is entirely different from the epistemology of man; the Archangels start

from a datum of a different order. For man the datum is everything appertaining to spatial extension and which we know through sensory apprehension as colour, sound, warmth, cold, hardness and softness. The datum for Archangels is what appears in the field of human consciousness; to them that is an aggregate of centres or focal points round which the inner experiences of man are grouped, in so far as these experiences take place in the Intellectual or Mind-Soul. Their activity is, by comparison, of a higher order.

What are the specific characteristics of the world of the Archangels or Folk Spirits? The world of man is characterized by the fact that he feels an object to be warm or cold when he takes hold of it. The Archangel experiences something similar when he meets with human individualities. He meets with some who respond more actively to the quickening powers of the soul, men with a richer inner life; these make a deeper impression on him. Others he finds casual, lethargic, and psychically empty. He feels them as warm or cold respectively, just as the human soul responds to impressions of warmth and cold. Such are the characteristics of the world of the Archangel who, according to circumstances, can make use of the individual men and work on their behalf by weaving out of his own being that which has to guide the whole people. But there is another way in which the life of this Archangel is related to the life of the particular people he is leading. Just as the graph of man's life shows an ascending and a descending curve, the springtime of youth and the winter of old age, so the Archangel experiences his youth and old age in, the rise and fall of a people's culture.

We must now look again into the inner life of such an Archangel. From what I have said you will have observed no doubt that what man receives from without, the Archangel receives from within; hence when the Archangel experiences the individuals members of a people as centres within him, he feels that this, experience does, in effect, originate in his consciousness, but nevertheless is alien to him. It resembles the sudden ideas that flash into our consciousness — its influence upon him is in inverse proportion to the influence of youth and age upon man. In youth man feels his limbs to be young and supple, to be growing and developing. In old age they become flaccid and atrophy. That is something which man feels to be an expression of his organic life. Now the Archangel, it is true, feels everything to be an expression of his inner life, but the rise and fall of a nation nevertheless seems something foreign to him. It is something which he feels to be independent of him and for which he is not directly responsible, but which gives him the occasion to incarnate in a particular people at a definite time. When the opportunity for incarnation occurs, when a people can be found in the full vigour of youth, in the creative period of its life, then the Archangel incarnates in that people just as man incarnates after passing through the period between death and rebirth. Equally the Archangel senses his impending death, feels the need to withdraw from the people in question when he perceives the individual centres beginning to be less productive, less active and to lose their inner vitality. Then comes the time when he withdraws from the particular national community, enters into his Devachan, the life between death and rebirth, in order on a later occasion to seek out another community. Thus the springtime of a people, its youthful vigour and vitality testifies to the youth of the Folk Spirit, which he experiences as a living, vitalizing force within him. He experiences the decline of the life of a people as the withering of the centres in his inner field of perception. This should give to some extent an insight into the inner being of a particular Folk Soul.

In the light of this information we may say that in certain respects a Folk Soul is rather far removed from the individual human being, for man's Sentient Soul and the lower part of his Intellectual Soul are beyond the immediate perception of the Folk Spirit or Archangel. For man, however, it is something very real, something that he feels to be intimately associated

with the very core of his own life. In a certain respect the Archangel Being, the guiding Spirit of a nation, is something which hovers above the individual members. Man's personal experiences which derive from his sense perceptions are wholly foreign to the Archangel who is guiding the people. But there are intermediaries, and it is important that we should realize that such intermediaries exist. They are the Beings we call Angels and they mediate between Archangels and man. You must understand quite literally, that Folk Spirits are Archangels, Spirits who have completed the transformation of their astral bodies into Spirit Self or Manas and are now in process of transmuting their etheric body into Life Spirit. Intermediate between those Beings and man are the Angels. These are Beings who are engaged in transmuting their astral body into Spirit Self or Manas, but have not yet completed their task. At the present time man stands at the initial stage of this task; the Angels are nearing the end of this task but are by no means finished with it. Therefore these Beings are more closely related to the life and activities of man; with their whole soul-nature they feel more drawn to the astral body. Hence they have the fullest understanding for the joys and sorrows of man. But because they possess a higher Ego than the human ego, because they are able to reach up into the higher worlds, their consciousness extends into those spheres where the consciousness of the Archangels is active. They are therefore the true intermediaries between the Archangels and the individual human being. They transmit the behests of the Folk Spirits to the individual souls and thereby help to determine what the individual can do, not only for his own evolution, but also for his whole people.

In the life of man these two streams flow side by side. The one stream carries him forward from incarnation to incarnation — it is concerned with his personal destiny, which he has to fulfil in order to discharge that duty which is to him the most solemn and sacred because it is peculiarly his own. He cannot afford to stand still because his latent capacities would otherwise lie fallow if he failed to cultivate them. Such is his individual destiny by virtue of which he progresses from incarnation to incarnation.

But his contribution to his own people, all that touches upon the affairs of his immediate community, stems from the inspiration of the Angel who transmits the behests of the Archangel to the individual.

We can easily picture therefore a people inhabiting a certain territory; over this people extends the etheric aura of the people into which the forces of the Folk Spirit work, modifying the etheric body of man in accordance with the three types of force. In this Folk-aura the Archangel is at work. We must think of him as a higher Being, two stages higher than man in evolution, hovering over the whole people, issuing directives concerning what this people as a whole has to fulfil. The Archangel knows what steps must be undertaken during the creative period of a people when its youthful vigour and vitality are strongest. He knows what aims must be pursued by a people during the period of transition from youth to age in order that his directives may function in the right way.

This grandiose plan is the work of the Archangels. Here on the physical plane the individual human being must ensure that these great aims are realized. Between the individual and the Archangels are the Angels who mediate between them. The Angels impel him towards the locality ordained for him, so that the feelings of the people should concur in the great ordinances of the Archangels. We shall see this in the proper perspective if we take what I have been describing not simply as an allegory, but as a close approximation to reality.

Now the whole pattern of events woven by the Archangels is subject to the influence of the abnormal Archangels, the Spirits of language, as I described yesterday. We have also described how the abnormal Spirits of Personality, the Archai, exercise their influence. We can now turn our attention to the domain in which the Archangels issue their directives, in which they apportion the various tasks which are then transmitted by the Angels to the separate individuals. But the Archangels are also able to work into the sphere of the abnormal Spirits of Personality, and in the mutual cooperation of the Archangels with the abnormal Spirits of Personality — since the latter are pursuing totally different aims — it is possible that the plans of the Archangels are in certain respects frustrated. When this occurs, when these abnormal Spirits of Personality thwart the designs of the Archangels, groups with specially appointed tasks arise within the nation itself. Under these circumstances the activity of the Spirits of Personality is visible externally. This may last for centuries. In Germany, for example, where there is an urgent need today for anthroposophical work, you have seen for centuries this interplay of the Archangel of the Germans and the sometimes opposing separate Spirits of Personality. The fragmentation of the one German nation into the many smaller ethnic groups illustrates the interplay of the abnormal Spirits of Personality with the Archangel.

Nations like this are little centralized; they look more to the development of individuality. In some ways this is good, for a variety of shades within the national character can thereby find expression.

One may also take the other case where not the abnormal Spirit of Personality, but the normal, Spirit of Personality expressing himself in the Spirit of the Age, assumes for a certain time greater importance than would normally follow from the ordinary course of events.

In studying a people we regard the Archangel as its guiding principle. Then follows the influence of the Spirit of the Age who gives his directives to the Archangel of the different nations and these in turn give them to the Angels who transmit them to the separate individuals. Because, as a rule, we see only what is obvious, so in this concerted action the activity of the Archangels is seen to be the most important element. Circumstances, however, may arise when the Spirit of the Age has to issue more important, more momentous directives, when he is compelled, so to speak, to take over some of the authority of the Archangel, because he must detach a portion of the people in order that the task of the Age, the mission of the Spirit of the Age may be fulfilled. In such a case national groups split off from the rest; the Spirit of the Age visibly gains the upper hand over the influence of the Archangel. A case in point occurred when the Dutch people severed its connection with the kindred German people. Holland and Germany shared originally an Archangel in common; the separation occurred because the Spirit of the Age detached a portion of the people at a given moment and then transferred to this portion what have become the vital interests of the modern Spirit of the Age. Dutch history is simply a reflection of this inner process — in reality all history is only an external expression, a Maya, of an inner process. In the present case we see the separation of the Dutch people from the common Teutonic stocktaking place externally. But the inner reality is that the Spirit of the Age required an instrument with which to fulfil his mission overseas. The entire mission of the Dutch people was in the hands of the Spirit of the Age. The purpose of the separation was to enable the Spirit of the Age to enlist this portion of the people in his service in order to execute important tasks at a specific moment in history. What the historians describe is only Maya; it conceals rather than reveals the true facts.

You can meet with other examples which afford a striking illustration of this situation, namely, the severance of Portugal from Spain, where a portion of the people had to separate from the main body of the people. You may look in vain for other explanations; you will find that in this case it is simply a question of a victory of the Spirit of the Age over the Archangel. If you analyse the events individually you will find that the opportunity was taken — and such opportunities were few and far between — to form a special people. The Spanish people formed with the Portuguese a homogeneous group. The external reason for this severance was perhaps that the rivers were only navigable up to the Portuguese frontiers. There is no other geographical explanation. The inner reason, on the other hand, was that the specific tasks which had to be fulfilled by the Portuguese were different from those of the united Spanish people. Here we see the Spirits of the Age developing a more intense activity than they normally display. The harmony which had prevailed hitherto is replaced by a new relationship. Instead of giving his directives to the Archangel, the Spirit of the Age intervenes directly in the history of the people, and other Spirits seize this opportunity to incarnate. When such a people is detached from its racial group, then, in that initial enthusiasm which overtakes the individual members of that people, the Spirit of the Age discharges for a time the functions of the Archangel so completely that scarcely any evidence of the severance survives save an atmosphere of bustling excitement and ferment in this people. This vigour and vitality, this spirit of objectivity, stem from the mission of the Spirit of the Age. Then a normal and abnormal Archangel have the opportunity to incarnate in that section of the people which has broken away. Thus we see the growth of the Dutch and Portuguese peoples who are now under the guidance of their own normal and abnormal Archangels. And the influence of these spiritual Beings is seen in the difference in temperament which is reflected in the individual personalities of these two peoples. The work of these spiritual Beings is quite remarkable, and we now recognize that the external events of history are simply an expression of their activity.

Gradually the saying that the external world is Maya or illusion is seen to have increasing importance. The external events of history are simply the outer reflection of the super-sensible Beings, just as man is the outer reflection of the inner man. For this reason I had to insist, and I must emphasize this again and again, that the saying ‘the world is Maya’ is so vitally important. It is not sufficient to emphasize this in an abstract way; we must be in a position to apply it to every aspect of life.

Now, as we know, other Spirits and Hierarchies are active in the world. We have already spoken of the normal and abnormal Archangels. The abnormal Archangels have shown themselves to be, in reality, Spirits of Form or Powers who have only renounced in part the attributes of their evolution. The question that now arises is what is the position of the normal Spirits of Form? The normal Spirits of Form are four stages beyond man — we shall have more to say about them in our next lecture. In the hierarchical order mentioned yesterday the Spirits of Form do not occupy the highest rank. Above them are the Spirits of Movement, Dynamis or Might; beyond these again are the Spirits of Wisdom, Kyriotetes. I have referred to these different spiritual Beings in my books, [\*Cosmic Memory\*](#) and [\*Occult Science — an Outline\*](#)

Now you must understand that the law of renunciation, of deferred development, applies also to the higher Beings, that the Spirits of Movement who are five stages beyond man may also remain behind with certain attributes, that certain Spirits of Movement are today bound up with human evolution as if they were now only Spirits of Form or Powers. In respect of certain attributes they are really Spirits of Movement, whereas in respect of other attributes

which they have sacrificed, they are Spirits of Form. Thus there are normal Spirits of Form four stages beyond man and other Beings working in the same sphere as the Spirits of Form, but who are really Spirits of Movement. Just as there is a sphere in which the normal and abnormal Archangels cooperate so we have here a sphere in which the normal and abnormal Spirits of Form, the abnormal Spirits of Movement, cooperate. Through this interplay are formed the races of mankind. Race must not be confused with nation.

If we approach the matter in this light we shall avoid confusion and our ideas will be more elastic. A nation is not a race. The concept of nation has nothing to do with that of race. A race may be divided into many different nations; races are different from folk communities. We rightly speak of a German, Dutch or Norwegian nation; at the same time we speak of a Germanic race. Now what lies behind the concept of race? Those Beings whom we describe as normal Spirits of Form work in conjunction with those Beings whom we have come to know as the abnormal Spirits of Form, but who are Spirits of Movement in reality, entrusted with the mission of Spirits of Form. This is the reason why mankind is divided into races. That which gives man his human stature, which makes every man, irrespective of his race, a member of the human species — this is the work of the normal Spirits of Form. That which divides the whole of mankind into races is the work of the abnormal Spirits of Form who made an act of renunciation so that instead of a single human family a wide diversity of types could exist on Earth.

Thus we gain an insight into the spiritual background from which the individual peoples emerge and are thus able to follow their evolution over the whole Earth. We find that, by virtue of the normal Spirits of Form, one common Humanity should exist on Earth; that the backward Spirits of Movement enter into the sphere belonging to the Spirits of Form and as abnormal Spirits of Form are responsible for differentiating mankind the whole world over into races. When we look into the purposes of these Spirits, when we inquire closely into the aims and objects of these normal and abnormal Spirits of Form, then we shall understand the designs they entertain for the races of mankind and how through these races a foundation is laid for that which shall emerge from them. If we take the example of a particular people and study it, then, in the light of what we have said, we shall have understood and comprehended this people.

## LECTURE FOUR:

### The Evolution of Races and Civilization.

[ Study Guide: [Souls of the Nations — Fourth Lecture](#) ]

If we wish to understand the relationship of the races of mankind to one another and the origins of the individual folk communities, we must realize that man as we know him today is a highly complex being and that his present form and inner being could only have arisen through the cooperation of countless numbers of cosmic Beings. From the study of the 'Akashic Record' and other observations on the evolution of man we know that in prehistoric times our Earth, before reaching its present condition, had to pass through three conditions, in the course of which the three so-called members or vehicles of man, the physical body, the etheric body and the astral body were prefigured, gradually realized and developed until they reached their present state. It is only during his present Earth incarnation that man has been able to develop a fourth member, an ego. These four members testify to the activity of the spiritual Beings during the three or four incarnations of our Earth — Old Saturn, Old Sun, Old Moon and the Earth period itself up to the present moment. If you will call to mind all the Beings who worked together during those incarnations, the Spirits of Will or Thrones, the Spirits of Wisdom, of Movement, of Form, of Personality, the Archangels down to the Angels — and above the Thrones, the Cherubim and Seraphim — it is clear that man's present organization could only have been created through a complex interplay of spiritual forces. We have seen that not only was the cooperation of many Beings and nature-forces in the Cosmos a necessity, but that for the creation of man it was also necessary that at certain epochs, certain Beings should renounce the normal course of their evolution and remain behind in order to be able to participate in the organization of man in a way that would have been impossible in the normal course of their evolution.

And so when we seek to understand man as he is today, we find a richly varied and much patterned fabric. Only when we examine this fabric closely and watch the activity of the several Beings do we begin to understand how man first came into existence through the cooperation of these Beings. The chief Being who is of importance for contemporary man is the one who has gradually made ego-consciousness possible. The opportunity to develop ego-consciousness was first provided by the Spirits of Form, the Beings whom we call Powers or Exusiai. If we follow the activity of these Beings alone and ask ourselves how man would fare if the normal Spirits alone were predominantly active in him, we shall find that they are the donors of the ego-organization. And this implies that their chief interest is to further man's ego-development, which can only be realized in the man of today at a certain age.

If you recall the teachings of Spiritual Science on the subject of the education of the child you will know that in the first seven-year period of life, between birth and the change of teeth, man develops principally the physical body. The Spirits of Form have no particular interest in the development of the physical body since this is really a recapitulation of what man underwent on Old Saturn (which has often been repeated) and which from the last physical birth up to the age of seven has for the time being been recapitulated in a particular way for the last time. The second seven-years period of life from the ages of seven to fourteen, the age of puberty) is also a period which holds little interest for the Spirits of Form since it is a recapitulation of what man underwent on Old Sun. In reality the Spirits of Form only wished to embark on their chief activity, the bestowal of an ego, during man's life on Earth. The third seven-year period covers the years between fifteen and twenty-one. During this period man

recapitulates the development of the astral body that normally belongs to the Old Moon epoch. And again the normal Spirits of Form show no interest. The three life-periods, then, that precede the actual birth of the ego at the age of twenty approximately, have no immediate appeal. The Spirits of Form only intervene on their own initiative at the age of twenty approximately. On reflection, therefore, you will not be surprised to learn that the Spirits of Form intended, in fact, that man should incarnate only at the normal developmental stage of twenty or thereabouts.

In the eyes of these Spirits of Form all that has been developed in man hitherto is, in reality, a kind of embryonic state, a sort of germinal condition. And if I may speak somewhat figuratively I might say that the Spirits of Form who have developed normally would far prefer it if things proceeded with almost clock-work regularity, if hitherto no-one encroached upon their province. If these Spirits of Form had free rein until man's twentieth year, then in the first seven years of his life man would have the consciousness pertaining to the physical body, namely, the very dim consciousness of the mineral kingdom. In the second seven years, between the ages of seven and fourteen, he would have a sleep-consciousness. From the fourteenth to the twentieth year he would be very active inwardly, but would live in a kind of dreamlike consciousness of the Old Moon evolution. Not until the age of twenty-one approximately would he awaken to ego-consciousness. If he followed the normal course of development therefore he would only awaken to ego-consciousness at that age and perceive the external world in the form that is familiar to us today.

If we only take into account the activity of the Spirits of Form it is clear that man attains his present-day consciousness much too early. Now in modern man this consciousness, as you know, awakens to some extent soon after birth. He would not develop a clear and distinct perception of the external world if other Spirits, in reality Spirits of Movement, had not remained behind and renounced the development of certain capacities which they could otherwise have acquired up to the time of the Earth-evolution, so that they could intervene in man's development in a particular way during this present Earth-evolution. Because their evolution followed a different path they are in a position to bestow upon man prematurely that which he ought to acquire only in his twentieth year approximately. These are spiritual Beings who renounced the possibility of continuing their evolution normally up to the stage of their Earth-evolution Beings who might have been Spirits of Movement during the Earth-evolution, but who remained at the stage of the Spirits of Form and are now active in the Earth-evolution as Spirits of Form. Thus they are able, during the Earth-evolution, to bestow upon man, who is by no means mature enough to receive it and has much to redeem from an earlier epoch, the ego-consciousness that would normally be his only around the age of twenty. Hence the abnormal Spirits of Form endow man with capacities which otherwise he would have received about his twentieth year only.

The consequences are highly significant. Let us assume for a moment that evolution had followed its normal course. If these abnormal Spirits had not intervened, man would have incarnated on the physical plane in the condition which is natural to him at the age of twenty approximately and would have to go through a totally different embryonic development. Indeed through these abnormal Spirits of Form, man's development from birth to the age of twenty, that is, for about the first third of his life, is subject to the forces of the external world. The first third of our Earth-life therefore is not controlled by spiritual Beings who determine Earth conditions, but by other abnormal spiritual Beings. And because these abnormal Beings participate in evolution, we do not possess therefore the form that we should have if we had incarnated in the condition natural to us at the age of twenty. To compensate for this man



must spend the first third of his life (up to the age of twenty) under the powerful influence of these abnormal Beings. In the course of his whole development man is subject to the influence of these abnormal Beings. And the penalty he has to pay for this is that after the middle third of life which is under the influence of normal Spirits of Form only, a progressive decline sets in and the etheric and astral organizations begin to disintegrate. Life therefore is divided into three periods or thirds — an ascending third, a middle third and a descending third. It is only in the middle third that man is a fully integrated person in his Earth-life. In the last third of his life man has to give back what he received during the first, the ascending third; he must repay the debt in kind.

If man had been wholly subject to the influence of the normal Spirits of Form all that he experiences today up to the twentieth year would take on a different complexion, a totally different form. The situation would have been totally different, so that everything associated with the development of man during the first of his three life-periods is fundamentally an anticipation of much that belongs to the later epochs. In consequence, up to the second life-period man has become a more material being than he would otherwise have been. He would have experienced up to this time purely spiritual conditions and would have incarnated on Earth only at that period of his development which he undergoes in his twentieth or twenty-first year when he would find himself Earth-bound. We learn from Spiritual Science that if his development had proceeded in this way man would have incarnated only in the condition which he now attains in his twentieth or twenty-first year. He would not have been able to go through the preceding conditions on Earth; he would have been obliged to go through them in the spiritual spheres surrounding the Earth.

## Diagram 2

[Click image for large view](#)

The whole course of human development through childhood and adolescence should now be clear to you. If the line BC represents life on Earth between twenty and forty, it would have been the intention of the Spirits of Form that man should incarnate only at B (the age of twenty to twenty-one). Having come down to Earth at this age he would have left it again after his fortieth year (at C) and have spent the last third of his life in a spiritualized state. Through the abnormal Beings man was forced to descend upon the Earth at A and begin his life cycle. That is the secret of our existence. Thus it is only in the middle third of life that we are wholly under the influence of these Beings who actually control us; the periods of our maturity and decline are subject to entirely different Beings who in one way or another have renounced their normal development.

If man had lived through the first and last thirds of his life in the spiritual sphere surrounding the Earth and had incarnated only during the second third, thereby becoming a totally different being, he would not have become Earth-bound to the extent that he is today. If man's development had followed this course, then all those incarnating on Earth would be alike in (physical) form and inner being, they would be standardized. Only a single, uniform humanity would exist. That which determines the racial types with their specific characteristics is unrelated to the middle third of life. Through the circumstances of the earlier years, through the influences of the first third of life, we, with all our forces, are more Earth-bound than the normal Spirits of Form had intended. In consequence man has become more dependent upon the Earth than he would otherwise have been; he has become dependent on the locality where he lives. Because of his premature incarnation — in opposition to the intentions of the Spirits of Form, so to speak — he becomes dependent upon the locality of his birth, he unites with his physical environment in a condition which is not designed for him. It would have been of no consequence whether he had incarnated in the middle third of his life or whether he had been born in the north, south, east or west. But because he has become dependent on his environment, because his youth is lived in the way I have described, he becomes Earth-bound, he becomes closely associated with, and an integral part of the geographical area where he was born. He cannot escape the environmental conditions of that locality — the incidence of the sun's rays, the proximity of the region to the Equator or to a more temperate zone, whether he is born in the lowlands or on a high plateau. The rate of respiration in the plains is different from that in the mountains. Man therefore becomes wholly dependent upon the environmental conditions of his birthplace. He becomes wholly identified with his native soil through his close association with the locality of his birth. He is moulded by those attributes which he thus receives because these etheric formative forces of the Earth associated with the particular locality where he is born are active in him. All these factors determine his racial character, and the abnormal Spirits of Form, those Spirits or Powers who are responsible for our present consciousness — not between the ages of twenty-one and twenty-three but at some other time — are indirectly the source of the racial differences in mankind everywhere, for these differences depend upon the particular locality where a man is born.

During the first third of life when, in effect, he is under the dominion of the abnormal Spirits of Form, man reaches sexual maturity and develops his capacity for reproduction. His reproductive capacity is acquired during the period when he is not wholly under the direction of the normal Spirits of Form. It is possible therefore that a man is not only dependent on the locality of his birth, but that the characteristics thus acquired may also be inherited by his descendants. Thus racial homogeneity is reflected not only in the influence of the habitat, but also in the racial inheritance. This explains why racial characteristics can be inherited and why, as we shall learn from Spiritual Science, it was only in the past that racial characteristics were determined by the locality where man was born. In the latter part of the Lemurian epoch and in the early Atlantean epoch, for example, man was directly dependent upon his physical environment. In later times race was no longer associated with locality, but was bound up with heredity. In race therefore we see something that was originally associated with a particular geographical region, was later passed on via inheritance, but became increasingly independent of a particular locality.

The period of evolution when one can justifiably speak of the idea of race will be clear to you from what I have just said. One cannot speak of race in the true sense of the term before the Lemurian epoch, for only then did man incarnate on Earth. Before that time he lived in the spiritual environment of the Earth. He then incarnated and racial characteristics were

hereditary from the beginning of the Atlantean epoch up to our post-Atlantean epoch. We shall learn later how, in our own time, the national characteristics prepare in their turn the break-down of the racial characteristics and begin to eradicate them.

We must carefully avoid seeing evolution in the form of a perpetually revolving wheel, for this idea which is widely canvassed in many a mystical world-view serves only to confuse the true picture of evolution. If one pictures evolution as a wheel, revolving round a fixed centre and divided into so many races, then we fail to grasp that everything is in a state of evolution and that the races are evolving too. Races are born and will at some future time cease to exist. They do not repeat themselves in the same way as Sinnett mistakenly claims in his *Esoteric Buddhism*. We must look for the origin of racial characteristics in the old Lemurian epoch; we must follow their propagation down to our own day; at the same time we must realize that when our fifth post-Atlantean epoch is superseded by the sixth and seventh, race as such will have ceased to exist. But if we picture evolution as the mechanical, steady, continuous revolution of a wheel, then we carry the picture of a mill wheel in our mind and have not the slightest understanding of evolutionary processes.

The evolution of races begins therefore only in the Lemurian epoch through the activity of the abnormal Spirits of Form, who permit the etheric forces from the soil to intervene at the locality where man has to spend the first years of his life. And this influence is carried over to some extent into his later life because man is endowed with a memory, through which he still remembers even in his later life, the time spent under the influence of the abnormal Spirits before his twenty-first year on Earth. Man would be a totally different being if he were subject only to the influence of the normal Spirits of Form. Through the influence of the abnormal Spirits of Form he is dependent upon the particular locality in which he lives. I have already described how man departed from the laws of the normal Spirits of Form, with the result that the locality of his birth during a particular incarnation was of importance to him.

These relationships will become clearer to us if we take into account the following factor. To a certain extent the etheric forces emanating from the soil permeate the human organism so that man becomes dependent upon the soil of a particular geographical area. In this connection I should like to refer to certain regions of the Earth that are connected with the historical development of the human being. We shall discuss these relationships in more detail later on. I now propose to describe them in general.

Diagram 3  
[Click image for large view](#)

Here is for example a point or a centre of cosmic influence situated in the interior of Africa. At this centre are active all those terrestrial forces emanating from the soil which can influence man especially during his early childhood. Later on their influence diminishes; man is less subject to these forces. Nevertheless their formative influences make a powerful impression upon him. The locality where a man lives exercises its most potent influence in

early childhood and thereby determines for their whole life those who are completely dependent on these forces' so that the particular locality impresses the characteristics of their early childhood permanently upon them. This is more or less typical of all those who, in respect of their racial character, are determined by the etheric formative forces of the Earth in the neighbourhood of that particular locality. The black or Negro race is substantially determined by these childhood characteristics.

If we now cross over to Asia, we find a point or centre where the formative forces of the Earth impress permanently on man the particular characteristics of later youth or adolescence and determine his racial character. Such races are the yellow and brown races of our time.

If we continue northward and then turn in a westerly direction towards Europe, a third point or centre is reached which permanently impresses upon man the characteristics of his adult life. In this way man is determined by the etheric forces emanating from the Earth. When we look more closely into these separate points or centres we find that they follow a line which takes an unusual direction. These centres still exist today. The centre in Africa corresponds to those terrestrial forces which imprint on man the characteristics of early childhood; the centre in Asia corresponds to those which give man the characteristics of youth, and the corresponding centre in Europe imprints upon man the characteristics of maturity. This is simply a universal law. Since all men in their different incarnations pass through the various races the claim that the European is superior to the black and yellow races has no real validity. In such cases the truth is sometimes veiled, but you see that with the help of Spiritual Science we do after all light upon remarkable truths.

If we continue this line (see diagram) still further westward we come to America, where the forces of old age, of the final third of life, are active. These forces — I beg you not to misunderstand what I am about to say, it only refers to man in so far as he is dependent upon the forces which determine his physical organism, the terrestrial forces of his environment, forces unrelated to his fundamental being — these forces are associated with the decline of man. This line which in reality describes a curve obeys a cosmic law and does in fact exist; it is a reality and expresses the law according to which our Earth acts upon man. The forces, which determine man's racial character, follow this cosmic pattern. The American Indians died out, not because of European persecutions, but because they were destined to succumb to those forces which hastened their extinction. The destiny of the races and the changes wrought by the forces which are not under the influence of the normal Spirits of Form are determined by the peculiar characteristics of these different centres of cosmic influence. When determining racial characteristics these Spirits work in this way; but in our age the racial character is gradually being overcome. The first steps in this direction were undertaken for the most part in the earliest period of the Earth's history. If we were to go back to the old Lemurian epoch we would find that the very first indications of racial development could be traced back to the regions of present-day Africa and Asia. Later, a migration westward sets in and as we follow westward the forces which determine race we note their decline amongst the American Indians. The death of races begins with their westward migration. In order to seek the rejuvenating forces, races migrate eastward, from Atlantis across Europe to Asia. Then the westward migration is repeated, but on this occasion we witness, not the movement of races but, as it were, a higher stage of racial development of civilizations. Thus in a certain way we see that the evolution of civilizations is characterized by a continuation of the racial development on a higher plane. For instance, the old Indian civilization, the first post-Atlantean civilization, to which we have already given due recognition in this lecture,

corresponds to early childhood, the period when man's response to physical nature is still dormant, when he is receptive to the manifestations of a spiritual world.

The first Indian civilization is in fact a revelation from spiritual worlds and could only manifest in man because he came under the influence of the terrestrial forces of India to which he had already been subject from earliest times. In the primeval past men owed their racial characteristics to the etheric formative forces of the soil; now, they owed that disposition of soul peculiar to the ancient Indians to their continuous presence in the same geographical region. Through the migration from West to East they received those fresh, youthful forces which made possible the emergence of that peculiar spiritual configuration so typical of the original Indian civilization. Thus a very ancient Indian civilization which has not yet been studied and of which the Indian civilization now known to science is only an offshoot, can be explained by the fact that the Atlantean civilization is repeated to a certain extent in the primeval Indian civilization.

When we consider the successive civilizations of the post-Atlantean epoch, we can see that they represent successive recapitulations of conditions experienced earlier in the physical body, but which have been transformed through the forces of rejuvenation. Thus the Persian civilization shows a conflict between the virile forces of early manhood, when man is still subject to the influences of the abnormal Spirits of Form, and the forces which stem from the normal Spirits of Form. In the Persian civilization this dualism is reflected in the polarity of light and darkness, of Ormuzd and Ahriman.

The farther we move westward the more we see that the civilization bears the impress of the characteristics of a more mature age. We must admit that up to the present time the creations of man are still dependent to a large extent upon the abnormal forces and Beings of the universe. Nevertheless we can now understand that racial characteristics are no longer decisive factors as man moves westward and also that, to a certain extent, the tendency of civilization is such that its youthful vigour, its creative potentialities, decline more and more the further it moves towards the West.

To the unprejudiced observer a variety of factors serves to show that our contemporary civilization is also determined in this way in accordance with a fixed law. But people are not disposed to be objective. If you bear in mind that, in reality, all civilization is in a state of flux, you will then realize that the further we move westward, the less productive civilization becomes. As civilization it is already moribund. The further West one goes, the more civilization becomes externalized; it is no longer vitalized by the forces of youth, but is given over to the hardening forces of old age. Western man will still be able to benefit mankind by making valuable and important contributions in physics, chemistry and astronomy and in all fields which are independent of the rejuvenating forces of youth. But that which calls for creative energy requires a different configuration of those forces which work upon man.

Let us take the example of a man growing up from childhood to the stage when his spiritual life matures. He first develops physically. The forces concentrated within the youthful organism must be allowed to expand physically. Later, when growth is completed, these physical forces are turned inwards. Mankind in general undergoes a similar process. The curve of development which we have already described reveals a remarkable law which applies even to the continents. First of all we observe the first signs of man's development in Africa; then his native territory expands far afield. Characteristic of this expansion is the wide-open spaces of Asia where man inhabits vast tracts of country.

Let us now glance at the repetition of race development in the post-Atlantean civilizations. Just as in his youth man looks out with curiosity upon his environment, so does the man of the old Indian civilization look out into the world. This is associated with the fresh, youthful forces which help man to grow until he reaches his full stature when the spiritual life must begin to unfold and the physical must be compressed. As civilization advances westward into Europe it is remarkable that the geographical area which mankind inhabits is narrowed down to smaller and smaller lands. We observe that Europe is the smallest continent, and the further civilization moves westward the more it tends towards delimitation, and finally in its westward course is confined to peninsulas and islands.

All this is connected with the spiritual course of evolution. Here we have a unique insight into the mysteries of spiritual evolution. But with this narrowing of the geographical area a critical situation arises; on account of this crisis a more unproductive element begins to operate. Creative activity dies out to some extent in the peninsulas the further westward one goes. This creative impoverishment is illustrated in what I have already described, namely that civilization itself, the further it moves westward, becomes progressively more rigid and senile, and slowly declines. This was always known in the Mystery Schools. You will now understand why I said that what I had to communicate might be somewhat dangerous because people might take offence. By no means everything can be revealed that would enable man to command the higher members of his being so that he may perceive the terrestrial forces that determine the race, forces that later on determine the character of the civilization and which in a still later epoch will have lost their significance when man rediscovers his spiritual vision. Thus you will understand that the whole process of the evolution of mankind is connected with the spiritual evolution which has always been known to those who were initiated into the deeper secrets of existence. The truth of what I have just said does not depend upon whether one approves or disapproves; it depends upon evolutionary necessity. To deny this necessity is pointless; it serves only to put obstacles in the way of understanding. Therefore it is only natural that those who migrate to areas lying more to the West must seek rejuvenating power, spiritual substance, from the East; but Central Europe must call to mind its own creative activity as it existed before the formation of peninsulas and islands. That is why precisely in Europe — in the region embracing our two countries, Scandinavia and Germany — man has to draw upon the resources of his own soul-life and why, on the other hand, we must look especially in the West for that part of humanity which is to receive spiritual nourishment from the East. This urge is deeply rooted in the nature of all mankind. You see this repeated in the development of Spiritual Science. We witness it again in the fourth post-Atlantean civilization, amongst the Greeks and Romans. The Romans, it is true, are in certain respects more advanced than the Greeks, but they took their spiritual life from the people they conquered, who lived more towards the East.

The further countries lie to the West the more is the law thus revealed to us confirmed. Now these important truths can only be indicated; they reveal what accords with the inner nature of the future mission of mankind in every corner of the globe. We must understand therefore the task that lies before us if we wish to raise ourselves to the level of the all-human. Here lies the great responsibility which we take upon ourselves if we wish to participate in the spiritual evolution of mankind. In this realm neither personal sympathy nor personal enthusiasm may play a part. They are of no consequence; only what is determined by the great laws of humanity is decisive. The great laws themselves must apprise us of this; we must not allow ourselves to be prejudiced in favour of any particular law.

That is the fundamental characteristic of Rosicrucianism. Rosicrucianism implies acting in accordance with the evolution of all mankind. If we are aware of the configuration of the landscape we inhabit, including islands and peninsulas, then we shall realize what sentiments must fill our hearts if we seek to work for the benefit of the evolution of humanity.

In the remote past man descended to Earth under the guidance of the abnormal Spirits of Form and was associated with his particular geographical region. Thus the foundations were laid for the development of the races. Then a progressive intermingling of the races takes place. The evolution of races is interrupted to make way for the evolution of nations; i.e. nations develop out of races. And the development of nations enters even into the evolution of the individual human being. Behind the question, who was Plato, what was his origin and ancestry, a great mystery is concealed. He was an individual who grew up in the lineage of Solon, was a member of the Ionian tribe, the Greek nation and the whole Caucasian race. The realization that Plato was a descendant of Solon, an Ionian, a Greek, a Caucasian, expresses a profound mystery if we understand the law behind it. It shows us how the normal and abnormal Spirits of Form whose major concern is to prepare man's incarnation on Earth work in concert over the whole Earth, how, by this cooperative activity, the human race is subdivided and how then those other Beings intervene of whom we have already spoken when describing the characteristics of the several peoples. Each individual is intimately associated with these processes by means of which all these higher Beings, these higher Spirits, determine the evolution of the world by their cooperative activity.

We cannot understand the individual if we do not see how he owes his whole development to the cooperation of these Beings. Because a Caucasian race was once created on Earth through the mysterious interplay of the normal and abnormal Spirits of Form the stage was set for the incarnation of a Plato. And because we are aware of the intervention of the normal and abnormal Archangels down to the Angels, we realize the steps which were necessary to bring forth a Plato whom we could recognize as a human being endowed with the specific human attributes of thinking, feeling and willing. The nation occupies an intermediate position between the race and the individual.

It was first necessary therefore to outline the conditions fundamental to the evolution of race. Tomorrow we shall discuss the emergence of nations out of races, the intervention of other Spirits of the Hierarchies and especially their intervention in the activity of the Spirits of Form.

## LECTURE FIVE:

### **Manifestation of the Hierarchies in the Elements of Nature. The Mission of the Planetary Epochs of Old Saturn, Old Sun, Old Moon and Earth.**

[ Study Guide: [\*Souls of the Nations — Fifth Lecture\*](#) ]

It will be seen from the last lecture that if we wish to make an impartial study of the facts underlying our present investigation we must transcend those prejudices which might easily arise on matters which I must now describe objectively. So long as one has the slightest tendency to take personally an objective description of a particular race or people, it will be difficult to reach an unprejudiced understanding of the facts presented in this lecture course. For this reason these matters can only be discussed in the light of Spiritual Science. For however deeply one may be involved emotionally in a particular people or race, as Anthroposophists we have an adequate counterpoise in the teaching of karma and reincarnation, when rightly understood. This teaching opens a vista into the future and reveals that our integral Self is incarnated in successive ages in different races and peoples. When we contemplate the destiny of our integral Self we may be sure that we shall share not only the positive or perhaps also the negative aspects of all races and peoples; but we may be sure that in our inmost being we shall also receive the countless blessings of all races and all peoples since we are incarnated in different races at different times.

Our consciousness, our horizon, is enlarged through these ideas of karma and reincarnation. Only through these teachings therefore do we learn to accept what is revealed to us at the present time concerning the mysterious relations of race and nation. If we rightly understand the theme of these lectures we shall harbour no regrets at having incarnated in a particular people or race. But an objective survey of national and racial characteristics may, nonetheless, provoke dissension and disharmony unless it is accepted in the spirit I have already suggested. The aspirant for spiritual knowledge will learn through the teachings of karma and reincarnation how every nation, even the smallest nation, has to contribute its share towards the total evolution of humanity. In the second part of this lecture-course I propose to show — and herein lies its real importance — how the particular influences of the missions of the several peoples are merged in the whole of humanity and how even isolated ethnic groups which are scattered here and there amongst larger national groups have their part to play in the great harmony of human evolution. This, however, will only become apparent to us step by step.

In order to acquire a full understanding of the characteristics of the individual Folk Souls we shall have to select examples which are clearer to us in certain respects than the folk characteristics of our own times. On the other hand, we shall perhaps have to deal with folk characteristics which belong to a more distant epoch, in order to have a yardstick for determining the characteristics and tasks of the different nations. But this will be nothing more than a general outline of the racial or folk characteristics.

In the course of the last lectures we have learned that a race is the product of the cooperative activity of a normal and abnormal Spirit of Form, and a people the product of a normal and abnormal Archangel; and we now understand how the Beings of the spiritual Hierarchies intervene in evolution.



The question now arises; how do the Beings of a higher order work into the external world? It would be as well to begin by acquiring today an understanding of the Hierarchies of which man is the lowest member. You will recall that we placed man on the lowest rung of the Hierarchical ladder. Below him are the three kingdoms of nature, the animal, vegetable and mineral kingdoms. Above him are the Angels, the Archangels and the Archai or First Beginnings. This is the Hierarchy immediately above man — the third Hierarchy. The second Hierarchy is as follows:

Spirits of Form — Powers (Exusiai)  
Spirits of Movement — Might (Dynamis)  
Spirits of Wisdom — Dominions (Kyriotetes)

Then we have the highest of the three Hierarchies — the first Hierarchy:

Spirits of Will — Thrones  
Cherubim  
Seraphim

Since all spiritual Beings manifest in some form or other and are to be found therefore in the phenomenal world, the realm of Maya or illusion, we must ask ourselves where we must look for them at the lowest stage of manifestation, at the stage of illusion. In his normal perception of Nature and the Spirit man knows only the realm of Maya, the most external manifestation of these spiritual Beings. I propose to illustrate this by means of an example.

Let us suppose a person is traveling on foot over the bare, rugged landscape of Norway. His first impression will be of a rocky expanse spread out before him. He will describe this solid rock formation in terms of his first impression, namely as hard “rocky substance”. But he who penetrates into the being of natural phenomena has a totally different conception of this “rocky substance”. What is the real nature of that upon which we stand and which offers resistance? The external surface of the Earth which man believes to have a real existence does not exist at all, it is an illusion. In reality spiritual forces are at work radiating from below, from within the Earth; they emanate from certain Beings. Thus in a particular locality we see a manifestation of forces emanating from the Earth and raying outward in all directions. But if these forces alone were present, clearly man would not have solid ground under his feet, for of themselves they would project him with maximum velocity into space. He owes his ability to stand on solid ground to the circumstance that other forces stream in from all sides from universal space. Where the forces streaming in from the Universe encounter the forces raying outward from within the Earth there arises, so to speak, a frontier or boundary which is the apparent surface of the Earth. The surface one sees, therefore, is only an illusion; it is a result of the activity of the in-streaming and outward streaming forces which neutralize each other at the apparent surface in question.

The forces raying outward in all directions are the forces of the Thrones, the Spirits of Will. The forces streaming in from the Universe are essentially the forces that proceed from the Spirits of Movement. Thus these two forces meet at this frontier and this interplay of the Thrones with the Spirits of Movement — since the activity of the Thrones is neutralized by the Spirits of Movement — produces the diversified contours of the Earth's surface. What is seen externally as the Earth's surface is wholly unreal; it is simply illusion. In reality it is the product of a balance of forces; an agreement, as it were, is concluded between the Spirits of

Will and the Spirits of Movement as a consequence of which the Earth assumes its highly diversified configurations.

Nevertheless through this interplay alone our Earth could not arrive at its present planetary form. The forces of the Spirits of Will and the Spirits of Movement acting and reacting upon each other would not be sufficient for this; the resultant effect would be something totally different. If, for example, only the Spirits of Will were to *ray outwards* from within the Earth and were opposed by the Spirits of Movement alone, then the Earth would be in a continual state of flux, the ever moving forms could not be brought to rest. In that event, it is true, it would not be as fluid as the ocean in its present state; it would not be of a liquid consistency like water that is ruffled at the slightest breath of wind, but of a viscous, semi-fluid consistency.

If you wish to form an idea of how the Spirits of Will and the Spirits of Movement originally worked in concert, I would like to give you an example and would ask you to follow me on the sketch. In the first place let me draw your attention to the Alps, which today form a solid mountain chain so that the solid barrier of the Alpine Massif divides the Italian peninsula in the South from the rest of Europe. How is one to account for this alpine chain? There was a time in the far distant past when the Alpine Massif did not as yet exist, but to the North and West there were already older eminencies which at that time had already become solidified. Waves of semi-fluid consistency were then thrown up from the South. We may picture the situation somewhat as follows:

Diagram 4  
[Click image for large view](#)

Here at A we have the Bohemian Plateau. Now imagine a huge wave thrown up from the South which divided and spilled over the Bohemian Plateau on the right (to the East) and over the central plateau of France on the left (to the West). In primeval times this mighty wave formed the Alpine Massif. It is possible to arrive at this conclusion without specialist knowledge. Anyone who has once stood on the summit of one of the Alpine peaks and surveyed the unique configuration of the Alpine chain has observed — even if he were unaware of it — what Spiritual Science has long established and which even the present-day geologists have confirmed — that peculiar wave-like formation which dates from the time when the primeval mass of the Earth was still in a semi-fluid condition.

Such would be the configuration of the Earth today through the cooperation of the Spirits of Will and the Spirits of Movement but for the intervention of another activity which is remarkably persistent and which is manifested on the surface of our Earth by the interweaving of the activity of the Spirits of Form with the Spirits of Will (the Thrones) who work in conjunction with the Spirits of Movement. You may picture therefore that these Spirits of Form, dancing as it were upon the waves, brought the ever moving forms to rest and moulded them into form. We can therefore point to the cooperative activity on the part of three different forces which proceed from three kinds of Beings. On the one hand we see the activity of the Spirits of Form who work inward from the cosmic sphere and unfold their activity in the realms of the Spirits of Will below them as well as in that of the Spirits of Movement above them. That which on our Earth appears externally for the most part as a fluid element — not the liquid water we see around us today, but the primal semi-fluid element which was brought to rest by the Spirits of Form — this we must look upon as the most external manifestation of the Spirits of Will. But another element is always associated with this activity. The Spirits of Will (or Thrones) are assisted by the Cherubim or Seraphim. The Cherubim work in the air element, in everything aeriform which permeates the apparent solid substance of the Earth. Air is an illusion behind which stand the mighty Beings we call Cherubim. The Seraphim work in fire, they operate in whatsoever manifests as heat.

Thus we see how the radiations from the centre influence our Earth planet. Our planet therefore is so constituted that the Spirits of Will (or Thrones), the Seraphim and the Cherubim work from the centre. We must look upon our planet in this way: at the meeting-place of the boundaries of air and heat or warmth — for the atmosphere is just as much part of our planet as the water or dry land — a surface is formed. Upon this surface the Spirits of Form literally dance upon the waves and bring them to rest and mould them into form. It was for this reason that they were given their name. Behind them are the Spirits of Movement and in their element again is mingled what we called the Spirits of Wisdom. When therefore we look inward towards the centre of our planet we are aware of the presence of Divine Beings, Thrones, Cherubim and Seraphim. When we look outward we perceive first of all beyond the realm of the Spirits of Form who permeate the air and heat with their element, the Spirits of Movement and the Spirits of Wisdom. When we gaze out into the periphery of the Earth, when we lift our eyes to the Cosmic Spheres, all the nature-forces and natural phenomena we encounter there are fundamentally the work of the second Hierarchy. Everything we see when we look into the depths of the Earth we ascribe to the Beings of the first (highest) Hierarchy. It is to the unique cooperative activity of these two Hierarchies that we owe the configuration of our environment.

We have stated that the three elements, water, air and fire are related to the Spirits of Will, the Cherubim and Seraphim. In which of these elements do the Spirits of Form manifest themselves? They are the Beings nearest to us and they “dance upon” the surface of the Earth where we live and have our being. They work inward from universal space, but now unfold their forces in the emanations issuing from the Earth. To us they are concentrated in the rays of the Sun. Light, therefore, is the element in which the Spirits of Form first weave and work. Since, however, the activities of light and everything related thereunto manifest themselves at the frontier where the Spirits of Movement and Spirits of Will work in concert, it is at this meeting-place that solid forms are created. Man has, at first, no organs that would enable him to see what lies beyond these forces of light, which we call the Spirits of Form, no organs with which to perceive that which is woven into the light. Everything which on our Earth determines creation and destruction, all the chemical forces active in the Earth, is still interwoven with light and this is principally the domain in which the Spirits of Movement

operate. When man learns to perceive something of that which he otherwise looks upon simply as Maya, in the action of chemical synthesis and analysis, then he hears these Spirits of Movement, he perceives the Music of the Spheres of which the Pythagorean and other occult schools speak. That too is what Goethe describes when he speaks of the Sun, not as the giver of light, but when he says:

The Sun, in ancient guise, competing  
With brother spheres in rival song,  
With thunder-march, his orb completing  
Moves his predestin'd course along.

(*Faust*. Prologue in Heaven.  
Tr. Anna Swanwick)

This Music of the Spheres is still there, but it is inaudible to ordinary consciousness. It is a reality; it approaches all men from without as an astral effect. Man, however, does not hear it. If in relation to this he were to experience an alternation similar to that of light and dark at certain times, then there would also be times when he could hear the Music of the Spheres. It sounds forth both day and night and therefore he can only hear it if he undergoes a certain occult training and development. Whereas the light streams towards us during the day as light and during the night continues to operate as a reservoir of assimilated light, the Music of the Spheres sounds forth continually both day and night. In this situation man is in the same position as the miller who is aware of the sound of his mill wheel only when it is no longer working.

The last of the Beings of the Second Hierarchy are the Spirits of Wisdom, who work from the surrounding Cosmos into the weaving light and into the Music of the Spheres operating throughout the Universe. That is the Life of the universal Ether, raying in on to the Earth. For Life is pouring in on to the Earth from cosmic spaces and is received by living creatures here on Earth. It comes from the Spirits of Wisdom.

Thus we gaze out into cosmic spaces and perceive first of all the Sun in which these threefold forces are concentrated for our spiritual vision. We perceive how *instreaming Life*, *weaving Sound*, *formative Light*, the trinity of the second Hierarchy, are working in from universal space. The highest of the Hierarchies, the Seraphim, the Cherubim and the Thrones, work upwards from below, from the centre of the Earth. The third Hierarchy (the Hierarchy immediately above man) is interwoven with all terrestrial activity and works chiefly in the inner being of organic life. To this Hierarchy belongs, in the first place, the Archai acting as the Time Spirits. These Time Spirits work in the material prepared for them by the higher Hierarchies; they lay the foundation of what we call the history of mankind, the evolution of civilization on Earth. Then in our immediate environment we find the Archangels, the tribal Folk Spirits, and finally the Angels who mediate between the individual human beings and the Archangels.

To sum up, therefore: In the forces of Nature upon our planet, in earth, water, air and fire are the Beings of the first or highest Hierarchy who stream forth to meet the activity of the Spirits of Form working in from the cosmic sphere. From outside, the Beings of the second Hierarchy stream in, and in the environment of the Earth are the Beings of the third Hierarchy who, for the moment, are the weakest of the forces. Just imagine for a moment how powerful

are the forces of those exalted Beings whom we call the Spirits of Will, who fashion the very ground under our feet. Then we have those forces which stream in from outside, the Spirits of Form who are nearest to us, and who mould the contours of the Earth in their plastic state. And finally we have Angels, Archangels and Archai who work more intimately into human souls. And so in the first (highest) Hierarchy we have those forces of Nature which we recognize as the strongest — the Nature-forces emanating from the centre of the Earth, the forces of the solid Earth beneath us. In the second Hierarchy we have the cosmic forces which live and weave around us in the ether and in the third Hierarchy we have that which lives and weaves in the inner recesses of our soul.

If we observe the cooperative activity of these three Hierarchies and see how they operate in our Earth planet, how they form it out of the totality of the Universe, then we have some indication of what was necessary in order to create our Earth. The Earth had to pass through the planetary epochs of Old Saturn, Old Sun, and Old Moon before it could become our present Earth. If you refer to my books [\*Cosmic Memory\*](#) and [\*Occult Science\*](#), you will find that, even during the earlier incarnations of our Earth, these various spiritual Beings worked together, but that the nature of this cooperative activity was different from that of today. With each new incarnation in the Saturn, Sun, Moon and Earth states the cooperative activity of those Hierarchical Beings assumed a different form because in each of these planetary epochs of the Earth the Hierarchical Beings had their specific task to fulfil. We may confidently affirm that each of the conditions through which our Earth has passed and those which still lie before it, represent, and have represented, a particular stage in the process of cosmic evolution.

Since all conceptions change from one planetary condition to another it is extremely difficult to define what were the tasks of the Old Saturn, Old Sun and Old Moon epochs. This is not easy because we must first characterize the mission of our Earth in a very general way. The simplest way to conceive of it is to call to mind the nature of the various forces which manifest themselves in space. Man's inner life consists of thinking, feeling and willing; his outer vehicles consist of the physical body, etheric body and astral body. So that if we take a man of the present day and ignore for the moment his ego, we can envisage him as a tapestry consisting of the physical, etheric and astral bodies into which are woven — as into an outer envelope — thinking, feeling and willing.

Now these forces in man, both in the outer and the inner man, are always related to some earlier mission which was connected with a former incarnation of the Earth. If, for example, we wish to form an approximate idea of the Saturn mission, we may think of it as being related, on the one hand, to the human physical body and, on the other, to the human will. Now if there had been no Saturn incarnation of our Earth, neither the life of will in man, nor his physical body could have attained their present form. A man owes his physical body and life of will to Old Saturn. He is indebted to the Akashic Records for this knowledge. The after-effects of each Earth incarnation, however, are reflected in the forms of the succeeding incarnations. Hence the life of will as we know it today can be traced back to the after-effects of the Saturn element. Consequently the Saturn element is reflected in the inner life of man as will. You will have an idea of the mission of the Old Sun epoch if you study the etheric body and also the later development of the sentient life. You already know that the etheric body can be traced back to the Old Sun. The after-effects however are such that man was able to develop later the inner life of feeling. Finally, we find that the Old Moon condition was related to the astral body of man and the inner life of thought. Thus three successive incarnations of the Earth were necessary in order that these forces of the inner and outer man

— physical body, etheric body and astral body; thinking, feeling and willing — could so develop that they are now an integral part of his physical and spiritual life. In order that the task of the three successive incarnations or planetary epochs of our Earth could be fulfilled and that man could be endowed with his present constitutional make-up, those Beings whom we have described as belonging to the Hierarchies were obliged to work together in each of these planetary epochs in a way appropriate to each Earth incarnation.

The mission of Old Saturn therefore had to be fulfilled otherwise man's physical body and the life of will could not have been bestowed upon him. To the Old Sun he owed his etheric body and sentient life, and finally to the Old Moon he owed the astral body and the power of thought. Thus, each of the three preceding incarnations of our Earth were especially devoted to one of the salient aspects of our individual being, our 'I'. In effect the external physical body which stems from the activity of the Spiritual Beings of Old Saturn, from the Spirits of Will, is simply Will that is externalized. Today the will is an expression of the inner life. These words are carefully chosen; they are no flight of fancy, but fit the facts completely. You can learn much from them. The Earth passed through the Old Sun epoch in order, on the one hand, to lay the foundation of the etheric body through the influence of the Spirits of Wisdom, and, on the other hand, through the continued operation of the element of wisdom, to endow us inwardly with Feeling, the inner element of Wisdom. The mission of Old Moon is associated with the astral body and the inner life of Thought.

The problem, which now confronts us, is this: what particular mission has been chosen by the Spirits of Form who work chiefly on the Earth and fashion it?

Now the task before the Spirits of Will or Thrones who worked chiefly on Old Saturn was to endow man with that element which later, during Earth-evolution, manifests itself as Will. The great task of Old Saturn, then, is to implant the will, the forces of will. When we contemplate this gift to man, we are filled with admiration and reverence for the ruling cosmic Powers. They command our deep respect when we realize that for the skilful interweaving of outer Will, which resides in our physical body, and of inner Will, a special planetary mission was necessary. The whole world of the Hierarchies had to suffer the birth and death of a planet in order to bring about the condition which we experience as the outer and inner element of Will. In the same way, the Old Sun universe was necessary in order to endow us with the etheric body and the element of Feeling, the inner element of Wisdom. And the Old Moon mission was necessary in order to endow us with the astral body and the inner life of Thought. What, then, is the mission of the Spirits of Form? What is the real Mission of the Earth? If one associates the Old Saturn mission with the endowment of the element of Will, the Old Sun mission principally with the endowment of the element of Feeling, and the Moon mission chiefly with that of the element of Thought — with the astral body of man — then the mission of the Earth is to bring about a perfect harmony between these three elements, each of which had been predominant in an earlier incarnation of our Earth. The mission of our Earth is to resolve the conflict between these elements and restore a proper harmony between them. Man is involved in this mission of the Earth in order that he may establish this harmony between thinking, feeling and willing, first of all in his own inner being. At the beginning of the Earth period man was in this respect a patchwork of thought, feeling and will. Everyone who possesses a little self-knowledge can feel that the man of today has not yet achieved inner harmony; he is frequently a victim of conflict and discord. Man is called upon first of all to strike a balance between thought, feeling and will within himself by means of which he himself as an Ego-being can demonstrate and communicate to his fellow men what this harmony signifies.

In occult symbolism this Earth-mission has always been expressed in a special way by means of a geometrical figure. Amongst geometrical figures you will find none which corresponds so exactly to the balance or harmony of these three activities as the equilateral triangle. If you draw an equilateral triangle you will find the three sides are equal, the three angles equal, the vertices are equidistant from each other and all are equidistant from the centre. The centre of an equilateral triangle is a complete symbol of a balance of forces, so that when the occultist looks at an equilateral triangle he perceives in it a symbol of the perfectly balanced cooperation of those elements, each of which held for a time the upper hand in the three earlier incarnations of our Earth. The deeds of the 'I' in man signify simply the creation of an active centre in his nature whereby this state of harmony can be prepared from within. Man therefore is called to high destiny on Earth to bring about from within, first of all through his whole being, a balance between what was predominant for a time in earlier planetary epochs in various ways and at various times.

Now that is a very general definition of our Earth mission, but this mission is exactly as I have described it. The secret of this mission is that through this cooperation, through this balance or harmony of the three forces, the inner being really creates something new. A fourth element, which is the element of Love, is thus added to the three preceding elements. Love can only develop in the busy work-a-day world when an absolute harmony exists between the three forces, which in earlier epochs were each in turn, the dominating influence. We shall have more to say about this in the next few days. For the moment you must accept it as a general description.

Thus our planet is the planet of Love and therefore the result of this balance or harmony which is reflected in the cooperation of the three forces is the active spirit of Love, and this spirit of Love is to be woven into the whole of evolution throughout all the successive incarnations of the Earth by the fulfillment of the Earth's mission. In this way the Trinity becomes a Quaternary: the latter begins with its fourth element at the lowest stage, with the most elementary or primitive form of love which is so purged and purified that at the close of the Earth-evolution Love will appear as an element enjoying to the full equal status with the others. To fulfil the mission of balance or harmony ordained for our Earth planet implies, in reality, transforming the Trinity into a Quaternary. To make the Trinity into a Quaternary is therefore an occult formula for the Earth's secret. Inevitably the fourth element is today still very imperfect. But when the Earth shall have fulfilled its mission, it will appear as luminous as the Sacred Triangle which, with its state of perfect balance, shines forth as the highest symbol we possess for our Earth — ideal in so far as we can remember the past of the Earth.

This correspondence between the elements of thinking, feeling and willing is such that the inmost being of man becomes the substance of Love and this is what one may call the really creative, the inwardly creative element in earthly existence. We must therefore describe the Spirits of Form in their totality (because their particular mission is to harmonize the three former conditions) as the Spirits of Love.

In considering Earth-existence in this way we first described thinking, feeling and willing and the working of Love outside our Earth planet and we described as the special task of the Spirits of Form the implanting of Love which results from balance or harmony. This is the whole mission of the Earth. In order to realize this power of Love that shall permeate the Earth, the interplay and interaction of the lowest Hierarchies was necessary. As we began to indicate in our previous study, the network of Love must be woven by these Hierarchies and Love must be woven in such a way that the principal threads are woven by the normal Spirits

of Form, for that is their fundamental mission. Then the abnormal Spirits of Form, who are in reality Spirits of Movement, weave into the tapestry that which creates the different races. Then the normal and abnormal Time Spirits weave into it the historical evolution, and the normal and abnormal Archangels the evolution of the individual peoples and languages; and finally the Angels who determine man's rightful place on Earth participate in this activity. In this way the mighty tapestry of Love is being woven. Yet of this tapestry of Love which is being woven as the real mission of Earth only the Maya, the outer reflection, is visible on Earth.

The nearest realm above the physical world in which it is possible to perceive this tapestry is the astral world. In order to see the working of the Hierarchies more and more clearly in the truths underlying our external Maya we must raise our consciousness from the astral plane to the planes of lower and higher Devachan. We then perceive how this tapestry is woven. If we raise our consciousness to the astral plane, the Beings normally working from the depths, namely, the Spirits of Will (Thrones), Cherubim and Seraphim are not yet visible. If we wish to perceive these Spirits at work we must raise our spiritual vision to still higher realms. But already in the astral world we find the abnormal Spirits of Form who, if they had fulfilled their normal evolution, would be working from without. The Spirits of the second Hierarchy, as we already know, ought to work from without, from the celestial spheres, but here they are working from within, from the centre of the Earth. Thus into this tapestry of Love in which the Spirits of Movement, the Spirits of Form and the Spirits of Wisdom are working from without, and the Spirits of Will, the Seraphim and Cherubim from within, there are also other Beings working from within who should really be working from without. They work secretly, however, after the manner in which the silkworm spins its cocoon. What is seen first of all in the astral world are Beings working from the depths. These singular Spirits of Movement who have transposed their sphere and are fallen Spirits, are the first Beings to become visible amongst those spiritual Beings weaving and surging in the spiritual atmosphere of the Earth. These Beings who are the first to become visible on the astral plane, even before the normal Angels, are the Spirits who in a sense falsify clairvoyant perception — despite the fact that they are vitally necessary for the propagation of the races. These Spirits, each of whom has many attendant spirits, because each one begets many spiritually subordinate beings, are surrounded in the spiritual world by a number of spiritual beings who are always subordinate to their respective Hierarchies. The higher Spirits also have their attendant Nature-spirits — the Spirits of Will: the Undines; the Cherubim: the Sylphs; the Seraphim: the Salamanders. The abnormal Spirits of Form who are really Spirits of Movement and who appear as hideous spiritual Beings on the astral plane also have their subordinate spirits. They are the spirits who are actively engaged in whatsoever is associated with the genesis of the human races, in that which in man is associated with the earth-bound, with the propagation of race and the like. These beings, indeed this whole domain is one of the most variegated and dangerous of the astral world and — this is the appropriate moment to call attention to it — it is the one most easily contacted by those who attain to clairvoyant vision by erroneous methods. The hosts of these spirits who are associated with the propagation of the race, who serve that purpose, are those most easily perceived. Many a one who has entered into the occult realm prematurely or in the wrong way has had to pay dearly for it because he encountered this host of spiritual beings without the harmonizing influence of the other spiritual Beings.

Thus we have been able to throw light upon that which weaves on the loom of Reality in order to produce this tapestry from which the pattern of man's psychic life emerges. Tomorrow we will discuss in further detail how this cosmic pattern which we have touched upon today is reflected in the origin and development of races and peoples.



## LECTURE SIX:

### The five Root Races of Mankind.

[ Study Guide: [Souls of the Nations — Sixth Lecture](#) ]

It is a very complicated matter, as you may well imagine, when the Spirits of the different Hierarchies have to coordinate their forces in such a way that the mission of the Earth can be fulfilled and ultimately a state of balance or equilibrium be achieved. You will understand therefore that statements such as those made in our last lecture are valid only in so far as they refer to a definite period in evolution and that the whole picture changes immediately one depicts evolution at another period. Hence in order to arrive at a fuller understanding of these complex problems a particular course of lectures cannot be isolated from the rest.

I shall here draw attention to one point only and what I am about to say is to be taken as footnote or addendum to the lectures on the Spiritual Hierarchies. [This lecture-course was given in Dusseldorf, in April 1909, and was entitled: [Spiritual Hierarchies and their Reflection in the physical World, Zodiac, Planets, Cosmos.](#)] In creating the harmony or equilibrium of our Earth the whole cooperation of the Hierarchies is involved and we must envisage the Spirits of Will, the Cherubim and Seraphim, which we described yesterday as the highest Hierarchy, as raying outward from the Earth. We must envisage these Beings as originally working inward from the Universe towards the centre of the Earth. Man does not become aware of these forces in the former aspect but only in the latter aspect when they are reflected from the Earth's centre.

You will only be able, therefore, to form a complete picture of the very intimate processes which here take place if you compare what was said in my last lecture with the more detailed information about the Hierarchies in the lecture-course given at Dusseldorf, in which a comprehensive picture was given of the cosmic activity of the three Hierarchies. These things are by no means so simple, and in order to make the mission of the Earth comprehensible we must approach this problem in such a way that we are prepared to accept that the Spirits of these Hierarchies are reflected in the elements of Earth existence. If you bear this in mind then you will also sense the infinite wisdom inherent in a universe of relationships. To a certain extent you will also feel that the field of knowledge must be continually enlarged, that it is unlimited, since things are so complicated that when we imagine we have grasped one point of view we immediately reject it in favour of another which throws light on the problem from a different angle. We can only advance step by step in our knowledge: Nevertheless from the indications given in the last lecture) especially at the close of that lecture, you will have a clearer understanding of the cooperation between the normal and abnormal Spirits of Form, a cooperation which ensures that the population of the Earth should not be limited to a single homogeneous species spread over the whole Earth, but that a diversity of individual races should be possible. In order to achieve that corporate humanity, which is only possible to man in the course of Earth-evolution, it would have been necessary for the normal Spirits of Form to act independently. These are the same spiritual Beings who in Genesis are called the Elohim. In the whole Universe which surrounds the Earth and together with the Earth forms a single whole, we can distinguish seven of these normal Spirits of Form. There are therefore seven Spirits of Form or seven Elohim. If we wish to form a conception of these seven Elohim with their various missions and their task of establishing Harmony or Love as the ultimate mission of the Earth, we must clearly understand that these seven Spirits of Form cooperate in such a way that what we described in Lecture Four as “man in the second third of his life” would become a reality. Thus, if all these seven Spirits of Form could work in

accordance with their declared intention, then collectively they would fashion the real Ego-being. But as other spiritual Beings cooperate with them and diversify this uniform humanity, it was found necessary to make special preparations in the Cosmos. If today you wish to find in the Cosmos the sphere of activity of the normal Spirits of Form — those Beings who, as I described yesterday, shine down upon us in the light from our present Cosmos — then you must seek for them in the Sun. You must always look towards the Sun sphere for that cosmic “Lodge”, that community in the Universe, where these Spirits of Form plan to establish the earthly harmony and to fulfil the mission of Earth-evolution. Lest the activity of the abnormal Spirits of Form should provoke too great a disharmony amongst mankind, one of the Spirits had to detach Himself from the community. In reality, therefore, only six Spirits of Form or Elohim work from the Sun; one of these Spirits had to detach Himself lest the simultaneous activity of the abnormal Spirits of Form, who are really Spirits of Movement should disturb the balance or harmony. It was the Spirit who in the Bible, in Genesis, is called Jahve or Jehovah. If you wish to follow His activity in the Universe you must look for it, not in the Sun sphere, but in the Moon sphere at a particular epoch. I have touched upon this in my [\*Occult Science — an Outline\*](#) from another angle, where I have shown that the Spirits of Form withdraw with the separation of the Sun, but in the special disposition following upon the separation of the Moon, the preliminary conditions were first established for the further evolution of man. For if the Moon had remained united with the Earth the evolution of man could not have taken place. This further evolution of man has only been made possible because one of the Elohim, Jahve, accompanied the separation of the Moon — while the other six Spirits remained in the Sun — and because Jahve cooperated with His six colleagues to counteract the forces of the backward Spirits of Movement.

Now the separation of the Sun was a necessity for the following reasons: after certain older Spirits of Movement who possessed more potent forces than the Spirits of Form — for they stand higher in the rank of the Hierarchies — had decided to remain behind, the normal Spirits of Form were obliged to modify their activity by detaching one of their members, otherwise they would not have been able to establish the balance or harmony necessary for further evolution.

If we wish to have a clear idea of the activities of these normal Spirits of Form it is best to think of them as streaming down to us in the sunlight. If, however, we wish to understand how the abnormal Spirits of Form cooperate with the normal Spirits of Form who are centred in the Sun (for Jahve withdrew towards the Moon sphere solely for the purpose of establishing the equilibrium), then we must imagine that a certain Sun-force, which streams towards us in the normal Spirits of Form is modified by the force that rays down to us from the abnormal Spirits of Form who are really Spirits of Movement. These have their centre in the other five planets, in Saturn, Jupiter, Mars, Venus and Mercury, speaking in terms of the seven heavenly bodies of ancient astronomy.

When you look out into the Cosmos you have now a picture of the distribution of the normal and abnormal Spirits of Form. Six of the normal Spirits of Form are centred in the Sun and one of them, Jahve or Jehovah, from the sphere of the Moon acts as a counterpoise by virtue of this function as Regent and Guide of that sphere. The activities of these Spirits of Form are influenced by the activities proceeding from Saturn, Jupiter, Mars, Venus and Mercury. The forces of the abnormal Spirits stream down upon the Earth are arrested by the Earth and ray outward again from the Earth-centre as was described at the close of the last lecture.

Thus if the Elohim or normal Spirits of Form, operating from the Sun, are active in a particular region of the Earth's surface, then only the normal 'I', that which determines man's normal being, his general make-up, would come into existence in that particular region. Now the forces of Mercury, for example, mingle with these forces of the normal Spirits of Form which, but for the state of equilibrium, would "dance" upon the surface of the Earth. Hence in that which here manifests in the potent forces of the Spirits of Form, there dance and vibrate not only the normal forces but also that which intermingles with the normal forces of the Elohim or Spirits of Form, namely that which emanates from the abnormal Spirits of Form who are centred in the several planets. Thus we see that through these abnormal Spirits of Form there are five potential centres of influence where these reflected planetary forces are concentrated and produce in effect what we know as the five Root Races of the Earth.

Let us now look more closely into the centre which, in Lecture Four, we situated in the interior of Africa. If we state that the Negro race was born of the cooperation between the normal Spirits of Form and the abnormal Spirits of Form centred in Mercury) then from an occult standpoint we are perfectly correct in describing the Negro race as the "Mercury race".

Let us now continue along the line joining the centres or focal points from which the individual races spread outward. We then come to Asia, which is the seat of the "Venus race" or the Malayan race. We then move northward across the wide expanse of Asia and we find the Mongolian race, which is formed by the Mars forces. Then we cross over into Europe and find the Europeans who in their original racial character are "Jupiter men". If we cross the ocean to America which is the centre where civilizations or races die, we find there dark "Saturn's race", the original Red Indian race. The American Indian race is the "Saturn race". Thus if you look into the matter more closely from an occult standpoint you will become aware of the five centres where the planetary forces are concentrated and are manifested in the external world.

With a progressively more definite and concrete conception of this racial distribution you will develop an inner understanding of the racial characteristics peculiar to the peoples spread over the Earth, an understanding of this unique cooperation of the normal and abnormal Spirits of Form. We have thus sketched the picture, as we are able to capture it at a definite moment in time. But what I have said about the different centres on the Earth is again only valid for a specific epoch of evolution. It is valid for the epoch when, at a definite moment of time in the old Atlantean evolution, the peoples began to migrate from a centre in Atlantis and sought the particular centre where they could receive the: training appropriate to their race. Hence in my book [\*Occult Science\*](#), I pointed out that in old Atlantis specific Mystery Centres called the Atlantean Oracles were responsible for directing this distribution of peoples over the Earth, so that in effect that state of balance or equilibrium could be achieved which led to the proper distribution of the races. In one such Mystery Oracle the truths of which we are now speaking were always investigated and originally man took his direction entirely from them. In this manner the events on Earth were determined in accordance with these spiritual centres.

The wave of peoples who swept across Africa and crystallized into the Ethiopian race is an expression of an impulse from the Mercury Oracle in which one could clearly observe the cooperation of the normal Spirits of Form (the six Elohim and Jahve or Jehovah) and also the participation of the abnormal Spirits of Form working from the Mercury Centre. The Centre of equilibrium on Earth was selected in accordance with the right astrological conjunction of

planetary forces at the various centres and the point of radiation for the race in question was determined thereby.

The formation of the other races was determined in a similar way. In accordance with these determining factors the grand design is drawn up, charting the cosmic influences in relation to peoples, families, etc. It is an image of cosmic activity and reflects the planetary forces which stream down into the Earth, ray outwards from the Earth and determine man's destiny.

Now how do we look upon a member of the Ethiopian race, of the Mercury race? We see him as one who was originally chosen, who was predestined by the Elohim to express the quintessence of the all-human. But from the Mercury Centre the potent influences of the abnormal Spirits of Form intervened and modified the form of man to such an extent that the Ethiopian race arose. And such was the case with each individual race. The migrations of the peoples were specifically directed from the original centre; this is indicated by the line linking the focal points or centres in my diagram a few days ago. You must therefore imagine the Spirits of Form radiating from a centre, which, we must assume, existed at a definite moment of time in old Atlantis. These Spirits of Form rayed down into the Atlantean continent and fashioned it in such a way that the human souls were brought under the dominion of the corresponding abnormal Spirits of Form.

In this way the broad foundations of the races were laid, and when man looks up into the infinite expanse of the Macrocosm he must seek there the forces out of which he was built up. He is fashioned by their spiritual rays reflected from the Earth-centre. And when he looks up to the normal Spirits of Form, the Elohim, he is looking up to that which actually makes him into man. When he looks up to the forces concentrated in the individual planetary Spirits (with the exception of the Sun and Moon) he perceives the forces which determine his membership of a particular race.

Now how do these Race Spirits work in and upon man? They work in a very unique way; they permeate his vital energies, they penetrate even down into his physical body. Now you know that the four fundamental members of man find their impress and are reflected in corresponding parts of the physical body: the 'I' finds its impress in the blood, the astral body in the nervous system, the etheric or life-body in the glandular system. Only the physical body is self-sufficient; it is a reflection of its own inner being which for the man of the present is subject to its own fixed laws.

Now those spiritual Beings who are stirring in man and determine his racial character cannot at first work directly into his higher vehicles. They are active first of all in these reflections of the higher vehicles in the physical body. They cannot as yet enter directly into the physical body, but they are active in the three other members, in the blood which is the reflection of the 'I'; in the nervous system, the reflection of the astral body; and in the glandular system which is the reflection of the etheric body. The Race Spirits, the abnormal Spirits of Form, are active in these three systems, which are part of man's organic system, but are reflections of the higher vehicles.

Thus the physical body of man is determined from within. These various spiritual Beings invade those members of the physical body, which are the preliminary drafts, the suggestions of the higher vehicles. Now where, for instance, does Mercury make his influence felt? Under Mercury, I include all the abnormal Spirits of Form to be found in Mercury. He makes his

influence felt by cooperating with others, especially in the glandular system. He is active in the glandular (or lymphatic) system where are manifested the forces born of that preponderance of the Mercury forces which are present in the Ethiopian race. Everything which gives the Ethiopian race its distinctive character stems from the ferment of the Mercury forces in the glandular system of this people. What transforms the undifferentiated universal human from into the distinctive Ethiopian type with his black pigmentation and woolly or frizzy hair is the consequence of their activity.

If you now move over to Asia you will find there likewise the planetary forces of Venus, an abnormal development of the Spirits of Form. By transferring their point of attack principally to what we call the impress of the astral body, these Venus forces work in the nervous system. They work upon the nervous system however in a peculiar way, not directly as Venus spirits. For the nervous system can be worked upon indirectly in two ways. One way is through the respiration. By working especially upon the respiration, these activities of the Venus Spirits are localized in the respiratory and nervous system and give it a definite form. In this indirect way the abnormal Spirits of Form whom we may call Venus Beings work through the respiratory and nervous system in the Malayan race, in the yellowish-brown races found in Southern Asia and in the direction of the Malay Archipelago. Just as the glandular type is found distributed over Ethiopia, so in these regions is found the type of man in whom the abnormal Spirits of Form work upon the nervous system indirectly through the respiratory system. In the nervous system is prepared that which, with special modifications, produces the more or less yellow skinned racial types. The transformation wrought in these races manifests itself more in that part of the nervous system covered by the term 'solar plexus' — not in the higher or central nervous system therefore, but in that mysterious part of the nervous system which runs in two cords parallel with the spinal medulla and branches out in various directions to form a network. This part of the nervous system therefore which from our point of view is not yet associated with higher mental activity, is worked upon indirectly through the respiratory system. The unconscious organism is deeply stirred by these Venus forces which work in these racial types.

Let us now move northward to the wide Mongolian plains where are largely concentrated those Spirits of Form who work indirectly through the forces of the blood. In this geographical area is prepared in the forces of the blood that which brings about a modification of the human species and determines the basic character of the race. There is however a very peculiar feature attaching to the Mongolian race; the Mars Spirits enter into the blood. But they work in the blood in a specific manner. They are able to counteract the influence of the six Elohim who are centred in the Sun. In the Mongolian race, therefore, they work in opposition to these six Elohim. At the same time they actively oppose the influence of Jahve or Jehovah who has withdrawn His field of action from that of the six Elohim. But apart from this interaction of the Mars Spirits with the six Elohim and Jahve which produces the Mongolian race there is another factor of paramount importance which must be taken into consideration. Just as in the one case, the Mars Spirits in opposition to the six Elohim from the Sun and Jahve from the Moon create the Mongolian race, so in another case, we must assume that the Jahve forces from the Moon sphere meet and cooperate with the Mars Spirits and thus a special kind of modification arises, namely, the Semitic race. Here is the occult explanation for the origin of the Semites. The Semitic people are an example of a modification of collective humanity. Jahve or Jehovah shuts Himself off from the other Elohim and invests this people with a special character by cooperating with the Mars Spirits, in order to bring about a special modification of his people. You will now understand the peculiar character of the Semitic people and its mission. In a profound occult sense the

Biblical writer was able to claim that Jahve or Jehovah had made this people his own. If you add to this the fact that Jahve cooperated with the Mars Spirits who worked principally in the blood, you will understand why racial continuity through the blood-stream was of particular importance to the Semitic-Hebrew people and why Jahve describes Himself as the God who is present in the blood of the generations, in the blood of Abraham, Isaac and Jacob. When he declared himself to be the God of Abraham, Isaac and Jacob, He proclaimed that He was present in the blood stream of the Patriarchs. Whatsoever works in the blood, whatsoever must be determined through the blood — the cooperation with the Mars Spirits — that is one of the mysteries, which give us a deep insight into the wise guidance of all mankind.

The blood of mankind is thus subject to a twofold influence; two races emerge, the Mongolian race and the Semitic race. This points to the existence of an important polarity in mankind and we must emphasize the immense importance of this polarity if we wish to plumb the depths of the Folk Souls.

We must now turn our attention to the Western centre and trace the way in which dynamic forces of the Spirits and Beings who are centred in Jupiter operate in man. These elect to work directly upon the nervous system via the outer life of the senses. This is the one way. In the other, the planetary forces work into the sympathetic nervous system, entering indirectly into the solar plexus through the respiratory system. Now the Jupiter forces work indirectly through the sense-impressions and from there radiate to those parts of the central nervous system which are situated in the brain and spinal cord. Here is the seat of those forces which determine the particular racial character of those races belonging to the Jupiter humanity. This applies more or less to the Aryans, to the peoples of Asia Minor and Europe whom we regard as members of the Caucasian race. In these peoples the modification of the generic character which stems from the abnormal Spirits of Form is accounted for by the influence upon the senses of the abnormal Spirits whom we may describe as Jupiter Spirits. The Caucasians therefore are determined through the senses.

Now you will also understand why a people like the Greeks who were consciously under the special influence of Jupiter or Zeus and who felt themselves to be a focal point for the Zeus influence, were predominantly determined by what flows into the nervous system via the senses. The Greeks, of course, were also influenced by the forces of the Elohim, which stream in from the Sun. But the Greeks dedicated everything that acts upon the senses to the service of Jupiter or Zeus and so achieved greatness. To them all external forms, all forms of external life were imbued with deeper meaning. They perceived the spiritual in the physical and hence became the chief exponents of sculpture and architectonic forms. We have here indicated the very special mission of the Greek people who are so preeminently the people of Jupiter or Zeus. Even at the time when) especially under the influence of the new planetary constellation, the cooperation of the Jupiter or Zeus forces with the universal Elohim forces took place, they felt themselves to be the people of Zeus.

All the peoples of South-West Asia, and especially the European peoples are, on the whole, modifications of this Jupiter influence and you can well imagine that as man has many senses, many modifications are possible and that in the formation of the individual peoples within this root race, peoples who were formed by the influence of the senses upon the nervous system, one or other of the senses may predominate. Consequently the various peoples may assume the most diverse forms. According as the eye or the ear or one of the other senses predominates, so will the different peoples respond in this or that way to the particular national tendency within the racial character. In consequence of this they are faced

with quite specific tasks. The particular task of the Caucasian race is to find the way to the spirit through the senses, for this race is orientated chiefly towards the sense-world.

Here is disclosed something that introduces us to the deeper secrets of occultism; it shows how, in those peoples who are subject to the Venus forces, the initial steps in development, even in occult development, must be concentrated on the respiratory system. Amongst the peoples living more in the Western Hemisphere, on the other hand, the initial steps must start from an enrichment and a spiritualisation of the life of the senses. This is experienced by those peoples inhabiting countries more towards the West in their stages of higher cognition, in Imagination, Inspiration and Intuition, in so far as the Jupiter Spirit originally modified the character.

Hence these two geographical centres were always present in human evolution; the one presided over by the Spirits of Venus, the other by those of Jupiter. The Jupiter Spirits in particular were perceived in those Mysteries in which — as those of you will know who attended my lecture-course in Munich last year [ [\*The East in the Light of the West. The Children of Lucifer and the Brothers of Christ\*](#), Nine lectures given in Munich, 23rd – 29th August, 1909.] — the three Individualities ultimately came together, the three spiritual Beings, Buddha, Zarathustra or Zarathas in his later incarnation, and that great leader of humanity, Skythianos. This is the “Council” or spiritual conference which, under the guidance of One still greater, set itself the task of investigating the mysterious forces which must be developed for the evolution of humanity, forces which originated from that centre initially connected with the Jupiter forces and which was pre-ordained in the chart of the cultural centres already mentioned.

Finally, the abnormal Spirits of Form who have their centre in Saturn work indirectly via all the other systems into the glandular system. In the Saturn race, therefore, in everything to which we must ascribe the Saturn character, we must expect to find the combination of the forces leading to the twilight of mankind, forces which set the seal upon its development and sow the seeds of its ultimate decline. This action and its effect upon the glandular system can be seen in the American Indian race and was the cause of its ultimate extinction. The Saturn influence finally works via all the other systems into the glandular system which secretes the hardest parts of man. This slow decline is characterized by a kind of ossification which is clearly reflected in the external form. If you look at the pictures of the old American Indians the process of ossification described above is evident in the decline of this race. In a race such as this everything pertaining to the forces of the Saturn evolution has become realized in a special manner; then Saturn withdrew into itself, abandoned man to his bony system and thus hastened his decline. One feels something of this truly occult activity if one observes how, in the nineteenth century, a representative of these old American Indians still preserves a memory of that great Atlantean civilization which could not adapt itself to later evolution. There exists a description of a beautiful scene in which a chieftain of this moribund Red Indian race confronts a European colonist. Imagine the conflicting emotions when two such men confront each other, the one representing those who came from Europe, and the other those who, in the earliest ages, at the time of the separation of the races, moved Westward. The Red Indian brought over to the West all that was great in the Atlantean culture. What the Red Indian valued most highly was that he was still able dimly to sense something of the former greatness and majesty of a period which existed in the old Atlantean epoch when the separation of the races had hardly begun, when man could look up to the Sun and perceive the Spirits of Form through a sea of mist. Through an ocean of mist the Atlantean was clairvoyantly aware of the seven Spirits of Form acting in concert. And this cooperative activity was called by the Atlanteans the Great Spirit who revealed himself to man in ancient



Atlantis. The Atlantean had not assimilated all that the Venus, Mercury, Mars and Jupiter Spirits brought about in the East, to whom we owe all the civilizations which reached their zenith in Europe in the middle of the nineteenth century. The descendant of the brown race did not participate in this development. He held firm to the Great Spirit of the primeval past. He became aware of achievements of the Europeans (who, in a remote past, had also known the Great Spirit) when a piece of paper was laid before him on which were many little symbols, letters, of which he understood nothing. All that was alien to him, for in his soul still dwelt the Great Spirit. The speech he made has been preserved to us and it is noteworthy because it provides evidence of what we have already indicated. It runs somewhat as follows: "Here in the soil, trampled beneath the feet of the conquerors the bones of my brothers lie buried. Why are the feet of our conquerors allowed to desecrate the graves of my brothers? Because they are in possession of that which makes the White Man great. But there is something else which makes the Brown Man great; it is the Great Spirit who speaks to him in the sighing of the wind, in the murmuring of the forest, in the surging of the waves, in the purling of the brook, in thunder and in lightning! That is the Spirit who to us speaks truth. Yes, from the lips of the Great Spirit comes truth. But your spirits here on paper and who express what to you is great, they do not speak the truth." Thus spoke the Indian chieftain from his point of view. "Redskin is servant of the Great Spirit; Paleface is servant of the spirits who, in black shapes resembling pygmy beings" — he was referring to the letters — "dance on the paper; they do not speak the truth". This dialogue of historic importance was exchanged between the conqueror and the last of the great chieftains of the Red Indians. Here we have an example of the Saturn forces and their activity and of what follows from the cooperation between Saturn and other Spirits at such a moment as this when two contrasting civilizations meet.

Thus we have seen how here on Earth the birth of universal humanity was prepared by the Elohim or the normal Spirits of Form, how then the five principal races of human evolution detach themselves from the collective body of mankind, from the teaming mass of humanity, and how these five races are related to the guiding Spirits in the Hierarchy of the abnormal Spirits of Form, races whom we must name after the five planets, whereas the normal Spirits of Form are centred in the Sun and in the Moon. From here we shall pass on to something which will be easier to understand, because we shall be able to relate it to something familiar to us, namely, to tribes and peoples.



## LECTURE SEVEN:

### **Advance of Folk Spirits to the Rank of Time Spirits. Monotheism and Pluralism. Exoteric and Esoteric Christianity.**

[ Study Guide: [\*Souls of the Nations — Seventh Lecture\*](#) ]

If you enter into the spirit of the lectures given here in the last few days you will be able to accept the idea that not only do the Beings and forces of the various Hierarchies guide and direct events upon our Earth and especially the course of human evolution, but also that the Beings of these Hierarchies themselves undergo evolution or development. We spoke of how the Beings of a particular Hierarchy intervene in order to direct the evolution of a particular race, how, for example, as normal and abnormal Spirits of Form they cooperate to organize the various races.

Now the question which confronts us is whether these spiritual Beings themselves advance to a higher rank. When we look back over the post-Atlantean times we are conscious that in the course of their development certain spiritual Beings advance to the next higher rank. Since the Atlantean catastrophe, since the beginning of the post-Atlantean evolution, we are living in an Age when certain Archangels, certain Beings of the Hierarchy of the Archangeloi, advance to the rank of the Archai or Time Spirits. This is a most interesting phenomenon, for when we observe how the Folk Spirits, or Archangels in our terminology, rise to a higher rank, only then do we have a true understanding of cosmic events. This advance in rank is connected with the fact that in late Atlantis and for some time after, the distribution of mankind, the distribution of races, has been followed by a second migration of peoples. If we wish to understand the period when the division of mankind into the five root races of which we have already spoken took place, we must look far back into early Atlantean times. If we wish to ascertain when those who became the black or Ethiopian race migrated to a particular geographical area in Africa, when those who became the Malayan race migrated to Southern Asia, then we must look back to early Atlantean times. Later on, other migrations followed upon these early migrations.

Whilst, therefore, the Earth was already colonized by the nuclei of these peoples, other peoples were dispatched to those geographical areas of the Earth already colonized. Thus we meet with a second migration in later Atlantean times. If we wish to understand the pattern and extent of the distribution of races in Europe, Africa, and America at the time of the gradual submergence of Atlantis, and the later great migration towards the end of the Atlantean epoch, when a small band first set out during the post-Atlantean epoch, then we must clearly realize that we are here dealing with that mighty stream of humanity which pushed forward into Asia, into Indian territory, and that, as has often been pointed out, the nuclei of future peoples remained behind at different points and from these nuclei were developed the various peoples of Asia, Africa and Europe. We are here concerned therefore with an earlier distribution and a later expansion, with a second wave. The purpose of this second wave was to dispatch in a West-East direction those folk communities who were each under the guidance of an Archangel. But these Archangels who were the spiritual Powers directing these tribes or folk communities were at different stages of development; in other words, some were nearer than others to the rank of a Time Spirit or Spirit of the Age. We have to look to the Far East for that movement of peoples whose Archangel was the first to attain the rank of a Time Spirit. This was the stream which merged with the original

inhabitants of India and formed the ruling class of that country and so laid the foundations of the first post-Atlantean civilization after their Archangel had been promoted to be the first Time Spirit or Archai-being of the post-Atlantean civilization. Now this Time Spirit directed the sacred culture of ancient India and made it the leading culture of the first post-Atlantean epoch. Meanwhile the other peoples of Asia who were gradually developing, were for a long time simply under the direction of Archangels.

The peoples of Europe also who had remained behind during the migration from West to East had long been under the guidance of Archangels when the Archangel of India had already risen to the rank of an Archai-being who then worked through intuition upon those great teachers of India, the Holy Rishis. Through the mediation of this exalted and important Spirit the Rishis were able to fulfil their high mission in the manner already described. This Time Spirit worked on for a long time, whilst the people lying to the North of ancient India were still under the guidance of the Archangel. After the Time Spirit of India had fulfilled his mission he was promoted to lead the entire evolution of post-Atlantean humanity.

In the Old Persian epoch the Archangel became the Spirit of Personality, the Time Spirit, from whom the great Zarathustra or Zoroaster, the original Zarathustra, received his inspiration. This again is an example of an Archangel, a Folk Soul who has risen to the rank of Time Spirit. As we stated at the beginning of this lecture, we are experiencing the same situation today) namely, that the Archangels, in the course of fulfilling their mission, advance to the rank of guiding and ruling Spirits of the Age.

In the Egypto-Chaldean epoch, the Archangel of the Egyptian people and the Archangel of the Chaldean people, both rose to a higher rank. During this epoch the Archangel of the Egyptian people rose to the rank of a leading Time Spirit and took over the guidance and control of that which formerly devolved upon the Chaldean Archangel. The leader in the Egypto-Chaldean age thus became the third mighty, guiding Time Spirit who had gradually advanced beyond the rank of the Egyptian Archangel. But this was also the epoch in which another important development took place, a development which ran parallel with the Egypto-Chaldean civilization and is related to the development to which we drew special attention in our last lecture.

We have seen that everything associated with the Semitic tribes assumed a special significance, and that from amongst the Semitic race Jahve or Jehovah had chosen a Semitic people to be his chosen people. Since he had chosen a particular race to be his special people, He needed at first, whilst this race was gradually developing, a kind of Archangel to act as his vice-regent. In ancient times, therefore, the evolving Semitic people was guided by an Archangel who was under the continuous inspiration of Jahve or Jehovah and afterwards this Archangel himself grew to be a Time Spirit. Apart from the ordinary evolving Time Spirits of the Old Indian, Old Persian and Old Chaldean peoples therefore, there was yet another Time Spirit who played his own special part by working within a particular people. This is a Time Spirit who, in a certain respect, appears in the mission of a Nation Spirit, a Time Spirit whom we must call the Semitic Nation Spirit. His task was of a very special kind ‘ You will understand this if you bear in mind that, in reality, this particular people was singled out from the normal course of evolution for special guidance. Through these special arrangements this people was entrusted with a mission which was of particular importance for the post-Atlantean epoch and which was distinguished from the missions of all other peoples. One can best understand this mission of the Semitic people by comparing it with the missions of the various peoples of the post-Atlantean epoch.

Mankind is subject to two spiritual currents. The one has its starting-point in monadology or pluralism [Note by translator — *Pluralism*: the theory which recognizes more than one ultimate principle in ontology. *Monadology*: doctrine of monads as formulated by Leibnitz. *Monism*: the doctrine that attempts to explain the phenomena of the Cosmos by one ultimate substance.] to give it its correct name. This theory recognizes more than one ultimate principle in ontology. Wherever you turn you will find that in some form or other the peoples of the post-Atlantean epoch started from a plurality of aspects of the Divine — the trinity of ancient India, later symbolized in the figures of Brahma, Shiva and Vishnu; the trinity of Odin, Hönir and Lödur of German mythology. You will find a trinity everywhere and this trinity subdivided into a plurality. This characteristic is peculiar not only to myths and teachings about the Gods, but also to philosophies where we meet it again in the form of monadology. This is the one current which, because it starts from pluralism or monadology can offer the greatest possible variety. It was in the post-Atlantean epoch that, starting from the farthest East in India and following a wide curve through Asia to Europe, this doctrine of pluralism which after all is expressed in Anthroposophy by our recognition of a number of widely differing Beings and Hierarchies, has been represented in the most diverse ways and in a wide variety of forms.

The polarity to pluralism was monism, the doctrine that one principle of being or ultimate substance constitutes the underlying reality of the physical world. The real inspirers of the worship of a single divinity, those who gave the impulse towards monotheism and monism are the Semitic peoples. It is natural to them, and if you recall what I said in this morning's lecture, it is their mission to represent the one God, the Monon.

He who, surveying the Universe, persisted in explaining the phenomena of the Cosmos by a single ultimate principle, a monon, would remain prisoner of his limitations. Monism or monotheism in itself can only represent an ultimate ideal; it could never lead to a real understanding of the world, to a comprehensive, concrete view of the world. Nevertheless, in the post-Atlantean age the current of monotheism also had to be represented, so that the urge, the impulse towards monotheism devolved upon a single people, the Semitic people. The monistic principle is reflected in this people by a certain rigidity or inflexibility, whilst all the other peoples, in so far as their different divinities are comprehended in a unity, receive the impulse towards monism from them. The monistic impulse has always come from the Semitic people. The other peoples are inclined to pluralism.

It is extremely important that this should be borne in mind and whoever is concerned with the continuance of the old Hebraic impulse will find the extremes of monotheism at the present day amongst the learned Rabbis, in Rabbinism. The task of this particular people is to propagate the doctrine that Single ultimate principle underlies the world. The task of all other nations, peoples and Time Spirits was analytic; to represent the one World-Principle as articulated into different Beings. In India, for example, the ultimate abstraction of the Unity underlying all things was divided into a tri-unity, just as the one God of Christianity is divided into Three Persons. The task of the other nations was to 'analyse' ultimate Reality and so to furnish particular aspects of it with plentiful content, to fill themselves with rich material for those representations which can apprehend phenomena with sympathetic understanding' The task of the Semitic people was to eschew all pluralism and to devote itself to synthesis, to the doctrine of one substance. Hence the power of speculation, the power of synthetic thought which is illustrated by Cabbalism is unsurpassed precisely because it stems from this impulse.

Everything that could possibly be distilled from the unitary principle by the synthesizing activity of the 'I' has been distilled by the Semitic spirit in the course of thousands of years.

This is the significance of the Semitic influence in the world and illustrates the polarity between pluralism and monism. Monism is not possible without pluralism. Pluralism is not possible without monism. We must recognize the necessity for both.

The language of objective fact often leads to quite different conclusions from those which are motivated by the prevailing sympathies or antipathies. Therefore we must have a clear understanding of the tasks of the individual Folk Spirits. Whereas the leaders of the several peoples in Asia and Africa had long since risen to the rank of Time Spirits or Spirits of Personality and indeed some of them were expecting to transform themselves from Time Spirits to the next higher rank, to Spirits of Form — just as, for example, that Time Spirit who was active in ancient India had already risen in certain respects to the rank of the Spirits of Form — the several peoples of Europe were for a long time still under the direction of their individual Archangels. It was not until the fourth post-Atlantean epoch that the Archangel of ancient Greece rose above the various peoples of Europe who were still under the guidance of their Archangels to the rank of a Time Spirit. He became the leading Time Spirit of the fourth post-Atlantean epoch, the Graeco-Latin epoch. Thus the Archangel of Greece advanced to the rank of an Archai-being, a Spirit of Personality. After he had become a Time Spirit, the influence of this Greek Archangel extended far and wide through Asia, Africa and Europe who looked to Hellas for their culture.

Whilst the Archangel of the Greeks had developed into an Archai-being, the Time Spirit of the Egyptians and of the Persians had advanced in evolution towards the Hierarchy of the Spirits of Form. We are now about to touch upon something exceptionally interesting in the course of post-Atlantean evolution. As a consequence of his earlier development the Greek Archangel was able to pass relatively quickly through that stage of development which qualified him for a specially prominent position as Spirit of the Age (Time Spirit). Something therefore of the greatest significance occurred in the fourth post-Atlantean epoch.

Now at that time there took place, as we know, the Mystery of Golgotha through which mankind received the Christ Impulse. This Impulse was destined in the course of the following centuries and millennia to spread gradually over the whole Earth. Without this consummation of Golgotha, without the activity of certain guiding and directing Beings from the ranks of the Hierarchies, this could not have been achieved. A most remarkable and interesting event now occurred. At a definite moment of time which coincided approximately with the descent of Christ upon Earth, the Greek Time Spirit renounced for our present epoch the possibility of rising into the Hierarchy of the Spirits of Form and became the guiding Time Spirit who then works on through the successive epochs. He became the representative guiding Spirit of exoteric Christianity, so that the Archai-being himself, the guiding Spirit of the Greeks, himself formed the vanguard of the Christ Impulse. In consequence, ancient Greece rapidly declined at the time of the expansion of Christianity because it had surrendered its guiding Time Spirit in order that he might become the leader of exoteric Christianity. The Greek Time Spirit then became the missionary, the inspirer or rather the intuiting Spirit of the expanding exoteric Christianity. Here we have a concrete example of an act of renunciation such as we have spoken of. Because the Greek Time Spirit had fulfilled his mission in the fourth post-Atlantean age so admirably, he could now advance in evolution towards a higher Hierarchy. But he renounced this possibility and by so doing became the guiding Spirit of the expanding exoteric Christianity, and in that capacity he continued to work among the various peoples.

A similar act of renunciation took place on another occasion, and this second instance is of particular interest to students of Spiritual Science. Whilst in Asia, including Egypt and Greece, the several Archangels were advancing to the rank of Time Spirits, there existed in Europe isolated peoples and tribes who were guided by their several Archangels. Thus, whilst the corresponding Archangels who had been sent in ancient times from the West towards the East had advanced to the rank of Time Spirits, there still existed in Europe an Archangel who worked in the Germanic and especially in the Celtic peoples, in those peoples who, at the time of the founding of Christianity, were still spread over a large area of Western Europe extending into Hungary, Southern Germany and the Alpine countries. These peoples had the Celtic Folk Spirit as their Archangel. The peoples belonging to the Celtic Folk Spirit also inhabited an area extending far into the North East of Europe. They were guided by an important Archangel who, soon after the Christian impulse had been bestowed on mankind, had renounced the possibility of becoming an Archai-being, a Spirit of Personality and elected to remain at the Archangel stage and to subordinate himself in future to the different Time Spirits who might arise in Europe. Hence the Celtic peoples also declined as a united people because their Archangel had made a special act of renunciation and had undertaken a special mission. This is a typical example of how, in such a case, an act of renunciation helps to initiate particular missions.

Now what became of the Archangel of the Celtic peoples after he had renounced the possibility of becoming a Spirit of Personality? He became the inspirer of esoteric Christianity. All the underlying teachings and impulses of esoteric Christianity, especially of the real, true esoteric Christianity, have their source in his inspirations. The hidden sanctuary for those who were initiated into these Mysteries was situated in Western Europe and there the spiritual impulse was imparted by this guiding Spirit who had originally undergone an important training as Archangel of the Celtic people, had renounced his promotion to a higher rank and had undertaken another mission — that of becoming the inspirer of esoteric Christianity which was destined to live on further in the Mysteries of the Holy Grail, in Rosicrucianism. Here is an example of an act of renunciation, a sacrifice on the part of one of these Beings of the Hierarchies. At the same time it offers a concrete example illustrating the significance of this sacrifice. Although this Archangel could have advanced to the rank of an Archai-being, he remained at the Archangel stage and in consequence was able to guide the important current of esoteric Christianity whose influence is destined to be furthered through the medium of the different Time Spirits. No matter how these Time Spirits may work, this esoteric Christianity will remain a living source, able to be renewed and metamorphosed ever and again under the influence of different epochs. Here then is another example illustrating an act of renunciation, whilst we, on the other hand, are witnessing in our age especially the mighty spectacle of Folk Spirits advancing to the rank of Time Spirits.

Now the various Germanic peoples of Europe had originally been guided by a single Archangel-being and were destined to come gradually under the guidance of many different Archangels in order to become differentiated. It is of course extremely difficult to speak impartially of these things without arousing jealousy and emotional prejudice. Consequently certain mysteries pertaining to this evolution can only be touched upon lightly. From among these Archangels emerged the Archai-being, the leading Time Spirit of our fifth post-Atlantean epoch, long after one of the Archangels of the Germanic peoples had undergone a certain preparatory training. The Time Spirit who was the Folk Spirit in the Graeco-Latin age became, as you know, that Time Spirit who was later concerned in the expansion of exoteric Christianity. Later Roman history was also guided by a kind of Time Spirit who had risen from the rank of Archangel of the ancient Romans and had joined forces with the Christian

Time Spirit in order to coordinate their activities. Both of these were the teachers of that Archangel who guided the Germanic peoples, had been one of their guiding Archangels and had then risen to the rank of the Time Spirit of the fifth post-Atlantean epoch. But much still remained to be done. It was essential that the different folk elements in the peoples of Europe should be mingled and individualized. This was only possible for the following reasons: — whereas, in Asia and Africa the Archangels had long since advanced to the rank of Time Spirits, Europe was still under the guidance of the Archangels themselves. The individual peoples, indifferent to the Time Spirits and guided by their several Folk Souls, were wholly given up to the impulses of the Folk Spirit. At the time when the Christian impulse began to pervade mankind, Europe was the scene of the simultaneous activity of many Folk Spirits, filled with a spirit of liberty, each acting independently and who therefore made it difficult for a Time Spirit of the fifth epoch to arise who could direct the several Folk Spirits. The French people, for example, was the product of the intermixture of Celts, Franks and Latins, and in consequence the entire guidance naturally followed a clearly defined pattern. It passed from the several guiding Archangels, who had been given other tasks, into the hands of others. We have already indicated what was the mission of the guiding Archangel of the Celts; in the same way we could indicate what were the missions of the Archangels of the other peoples. Hence amongst the peoples who were products of miscegenation, other Archangels appeared who took over when the various elements intermingled. Thus, over a long period of time — and even in the Middle Ages — the leadership in Central and Northern Europe was chiefly in the hands of the Archangels who were only gradually influenced by that common Time Spirit who was in the vanguard of the Christ Impulse. The several Folk Spirits in Europe frequently became the servants of the Christian Time Spirit. The European Archangels placed themselves in the service of this universal Christian Time Spirit whilst the several peoples were hardly in a position to permit any of the Archangels to advance to the rank of a Time Spirit. Starting from the twelfth century, it was not until the sixteenth and seventeenth centuries that the first steps were undertaken towards the development of the guiding Time Spirit of the fifth post-Atlantean epoch who still directs us today. He belongs to the great leading Time Spirits, equally with those who were the great directing Time Spirits during the Egypto-Chaldean-Babylonian, Old Persian and Indian epochs. But this Spirit of our fifth post-Atlantean epoch worked in a very unique manner. He had, in effect, to enter into a kind of compromise with one of the former Time Spirits who were active before the birth of the Christian impulse, namely, with the Time Spirit of ancient Egypt, who as we have heard, had risen in a certain respect to the rank of a Spirit of Form. Thus, our present fifth post-Atlantean epoch is really governed by a Time Spirit who in a certain way is very much subject to the influence and impulses of the Time Spirit of ancient Egypt and who is a Spirit of Form at an elementary stage.

This was the source of the many cleavages and divisions of our time. In the fifth post-Atlantean epoch our Time Spirit is striving to lift himself to the Spiritual, and to raise the fifth post-Atlantean epoch to a higher stage. But this does not exclude a tendency or inclination to materialism. According as the various Archangels, the various Folk Souls are more or less inclined towards this materialist tendency, so there emerges under the guidance of this Time Spirit of the fifth post-Atlantean epoch a more or less materialistic people who inclines the Spirit of the Age more in the direction of materialism. On the other hand an idealistic people inclines the Spirit of the Age more towards idealism.

Now from the twelfth to the sixteenth century something gradually developed, working (in a certain respect) parallel with the Christian Time Spirit — who continues the activity of the Greek Time Spirit — so that in fact, in a remarkable manner, there streamed into our culture

the Christian Time Spirit united with a Time Spirit proper of the fifth post-Atlantean epoch; and again there was an influx of impulses from ancient Egypt whose Time Spirit had advanced to a certain rank among the Spirits of Form. Now precisely because such a trifolium is at work in our whole culture it has been possible for Folk Souls and cultural patterns of widely differing kinds and complexions to emerge in the fifth post-Atlantean epoch. It became possible for the Time Spirit to manifest the greatest diversity. The Archangels who took their orders from the Time Spirit worked in many different ways.

Those of you who live in Scandinavia will be interested in something which we shall go into closely in our next lectures. The following question will be of particular interest to you: What form did the activity of that Archangel take who was once upon a time sent to Norway with the Nordic peoples, the Scandinavian peoples, and from whom the various Archangels of Europe, especially those of Western, Central and Northern Europe, received their inspirations? In the eyes of the world it would be regarded as the height of folly to speak of that spiritual centre on the continent of Europe which at one time radiated the most powerful spiritual impulses, the centre which was the seat of exalted Spirits before the Celtic Folk Spirit as Celtic Archangel had established a new centre in the High Castle of the Grail. The Archangel of the Northern peoples first received his mission from that place which in ancient times had been the spiritual centre of Europe. It must seem the height of folly, as I said, if we were to indicate as the central source of inspiration for the various Germanic tribes that district which now lies over Central Germany — not actually on the Earth, but hovering above it. If you were to describe an arc to include the towns of Detmold and Paderborn, you would then delimit the region from where the most exalted Spirits were sent on their several missions to Northern and Western Europe. Hence, because the great centre of spiritual inspiration was situated there, legend tells of Asgard having been actually located at this place on Earth. There, in the remote past, was the great centre of inspiration; in later years its spiritual mission was taken over by the Castle of the Grail.

The peoples of Scandinavia, with their first Archangels, were at that time endowed with quite different potentialities, potentialities which at the present time are reflected only in the peculiar configuration of Scandinavian mythology. If we compare in the occult sense, Scandinavian mythology with other mythologies, we may know that this Norse mythology depicts the native predisposition of the Archangel who was sent upon his mission to Scandinavia, that native predisposition which has retained its original form and which is peculiar to a child whose particular talents, latent gifts, etc., remain at a childlike stage. The Archangel who was sent to Scandinavia embodies those potentialities which were later expressed in the peculiar configuration of Scandinavian mythology. Here lies the signal importance of Scandinavian mythology for the understanding of the real, inner being of the Scandinavian Folk Soul. Herein, too, lies the great significance which the understanding of this mythology has for the further development of this Archangel who certainly has the potentiality to rise to the rank of an Archai-being. But to this end he must develop in a specific way those native potentialities which (in certain respects) have been overshadowed by the rising influence of that Time Spirit who was in the vanguard of exoteric Christianity. Although Germanic-Scandinavian mythology and Greek mythology are in many respects curiously alike, I must point out nevertheless that there is no other mythology which, in its peculiar composition and characteristic development, gives a deeper or clearer picture of cosmic evolution than does this Scandinavian mythology, so that this picture may serve as a preliminary sketch for the anthroposophical view of world-evolution.

Thus Germanic mythology, from the way in which it was developed out of the native powers of the Archangel, is in its pictures closely akin to the anthroposophical conception of the world such as it shall grow to be in the course of time for all mankind. The problem will be how those original, native potentialities of an Archangel can be developed after he has been nurtured by the Christian Time Spirit. These potentialities will be able to become an important element in the guiding Time Spirit when, at a later stage in the evolution of a people, this people has learned how to develop and perfect the potentialities with which it was endowed at an earlier epoch. In this connection we have only indicated an important problem, an important evolution of an European Archangel. We have indicated to what extent he has the potentiality to develop into a Time Spirit. We shall stop at this point for the moment. We shall then continue our investigations, when we shall endeavour, by analysing the configuration of the Folk Soul, to undertake an esoteric study of mythology, and a special section will be devoted to a description of the very interesting characteristics of Germanic mythology, and also of Scandinavian mythology in particular.



## LECTURE EIGHT:

### **The five Post-Atlantean Civilizations. Greek and Teutonic Mythology.**

[ Study Guide: [\*Souls of the Nations — Eighth Lecture\*](#) ]

If we wish to study the development of Germanic-Nordic history and the spiritual impulses embodied therein, we must first of all bear in mind the fundamental character of Teutonic mythology. In the last lecture I pointed out that this Teutonic mythology, despite its many points of similarity with other mythologies, is nevertheless something quite unique. It is true, however, that among the Germanic peoples and tribes of Europe there was a large measure of agreement on fundamental conceptions of mythology so that in the regions far to the South it was possible for a uniform view of mythology to exist and, on the whole, a similar understanding of the kindred relationships between those mythologies. At one time there must have been identical understanding of the unique character of the Teutonic mythology throughout all the countries where this mythology, in one form or another, existed. The common features of Teutonic mythology are very different from the essential characteristic of Greek mythology, to say nothing of the Egyptian. Everything in Teutonic mythology is interrelated and differs widely from the substance of Graeco-Roman mythology. At the present time it is not easy to understand this essential element because — on account of certain intellectual assumptions which are outside the scope of the present lecture — there is a general tendency today to embark on the study of comparative religion. But this is a field in which it is possible to perpetuate the greatest nonsense. What happens as a rule when a person compares the mythologies and religions of various peoples with one another? He compares the superficial aspects of the stories of the gods and attempts to demonstrate that the figure of a particular god which appears in one mythology is also found in a like manner in another mythology, and so on. To anyone who knows the real facts this comparative study of religions shows a most disquieting trend in the anthropological studies of the present day, because it is everywhere the practice to compare externals. The impression created by the comparative studies of religions upon one who knows the facts is comparable to the impression made by someone who declares: "Thirty years ago I made the acquaintance of a man; he wore a uniform consisting of blue trousers, red coat, and some kind of head-gear, and so on." Then he rapidly adds: "Twenty years ago I became acquainted with a man who wore the same uniform and ten years ago I met another who also wore the same uniform." Now if the person in question were to believe that, because the men with whom he became acquainted thirty, twenty and ten years ago wore the same uniform, they could therefore be compared with one another in respect of their essential being, he could be greatly mistaken, for a totally different person might be wearing that uniform at those different times. The essential thing is to know what sort of man is concealed behind the uniform. This parallel may seem farfetched, yet in comparative religion it is tantamount to comparing Adonis to Christ. One is merely comparing externals. The apparel and the characteristics of the Beings in the various legends may be very similar or even alike, but the point is to know what is the nature of the divine-spiritual Beings concealed behind them. If completely different Beings are present in Adonis and in Christ, then we are merely comparing externals and the parallel has only superficial value. Nevertheless this comparative method is extremely popular at the present day. Therefore the results of the extensive research in the comparative study of religion with its purely external approach are not of the least consequence. The point is, rather, that one should learn to know to some extent from an understanding of the specific differences of the Folk

Spirits the manner in which a particular people arrived at its mythology or other teachings about the gods, or even at its philosophy.

We can scarcely understand the fundamental character of Teutonic mythology unless we review once more the five successive ages of civilization in the post-Atlantean epoch. These five ages of civilization were brought about by migrations from West to East, so that at the end of these migrations the most mature, the most advanced human beings pushed forward into Indian territory and founded there the sacred primeval Indian civilization. The next civilization, and nearer to our own age, was the Persian which was followed by the Egypto-Chaldean-Babylonian, then the Graeco-Latin civilization and finally by our own.

The essential nature of these five civilizations can only be understood if one realizes that in past ages those who participated in them, including also the Angels, the Folk Spirits or Archangels and Time Spirits, were all quite different from one another. Today we propose to devote more attention to the way in which the human beings who participated in these civilizations differed from one another.

The men who, in ancient India for example, founded the ancient Indian civilization — which then found its literary expression in the Vedas and later Indian literature — were totally different from the Graeco-Latin peoples. They were different from the Persian, from the Egypto-Chaldean peoples and most of all from those peoples who were being prepared in Europe for the fifth post-Atlantean civilization. In what respect did they differ? The entire make-up of the members of the ancient Indian peoples was completely different from that of the inhabitants of all the countries lying further West. The peoples of ancient India had reached a high stage of evolution before they developed the 'I'. In all other aspects of evolution they had made great strides. Behind them lay a very long period of development, but they had lived through it in a kind of dim consciousness. Then the 'I' entered in — they awoke to consciousness of the 'I'. Amongst the Indians this came comparatively late, at a time when the people was already to a certain extent very mature, when they had already undergone what the Teutonic peoples still had to undergo when they had developed their ego. Bear this carefully in mind. The Teutonic peoples had to experience with their fully developed 'I' what the inhabitants of ancient India had passed through in a dim state of consciousness, without a developed ego-consciousness.

Now what was the nature of the development which humanity could undergo in the post-Atlantean epoch? In the old Atlantean times human beings were still endowed with a high degree of the old dim clairvoyance with which they saw into the divine spiritual world. They had an insight into the hidden workings of that world. Now imagine yourselves for a moment in old Atlantis before the migrations towards the East had begun. The air was still permeated with water vapour and misty exhalations. The soul of man was different too. He could not yet differentiate between the various external sense perceptions; at that time he found the spiritual content of the world seemingly diffused around him like a spiritual aura. Thus he possessed a certain natural clairvoyance which he had to overcome. This was achieved by the operation of the forces to whose influence human beings were subject when migrating from West to East. In the course of these migrations man underwent many different stages of spiritual development. There were peoples who, during their migration eastward, at first slept through, as it were, the period of emergence from the old clairvoyance and had already reached a higher stage of development when their ego was still in a dim state of consciousness. They went through various stages of development, but their 'I' was still in a dull, dreamlike condition. The Indians were the furthest evolved when their ego awoke to full self-

consciousness. They were so far advanced that they possessed a rich inner soul-life which no longer showed any traces of that elementary stage in soul development which still persisted for a long period of time in the peoples of Europe. The Indians had already undergone that elementary stage a long time before. They awoke to self-consciousness when they were already endowed with spiritual powers and spiritual capacities which enabled them to penetrate deeply into the spiritual worlds. Whence all the activity and positive influence of the various Angels and Archangels on the human souls had become a matter of complete indifference to the more advanced members of the Indian people in their efforts to emerge from their old twilight conditions of clairvoyance. They had no direct consciousness of the work of the Archangels and Angels and all those spiritual Beings who were active, particularly in the folk spirit. All the work of these higher Beings upon their souls, upon their astral and etheric bodies, was accomplished at a time when they were not yet ego-conscious. They awoke to ego-consciousness when their souls had already reached a very high stage of development. The most advanced among them were able, after a brief development, to read again in the Akashic Record all that had formerly taken place in the evolution of humanity, so that they gazed out into their spiritual environment, into the Cosmos, and could read in the Akashic Record what was taking place in the spiritual world and what they had undergone in a dim twilight state of consciousness. They were unconsciously guided into higher spheres. Before their ego-consciousness had awakened they had acquired spiritual capacities that were much richer than those of the Western peoples. Thus the spiritual world could be directly observed by these men. The most advanced among those who guided the Indian people had risen to such high spiritual levels that, at the time when their ego awoke, they were no longer dependent upon the ego in order to observe how human development sprang forth, so to speak, from the Spirits of Form or Powers, but were more intimately associated with the Beings we call Spirits of Movement or Might and those above them in the second Hierarchy, the Spirits of Wisdom or Dominions. These Beings were of special interest to them. The spiritual Beings of lower rank were, on the other hand, Beings whose domain they had already shared in former times and who therefore were no longer of particular importance to them. Thus they looked up to what later on they called the sum-total of the Spirits of Movement and of the Spirits of Wisdom, to that which was later characterized by the Greek expressions *Dynamis* and *Kyriotetes*. They beheld again these Beings and called them “*Mula-prakriti*”, the sum-total of the Spirits of Movement, and “*Maha-purusha*”, the sum-total of the Spirits of Wisdom, that which lives as if in a spiritual unity. They could attain to this vision because those who belonged to this people became ego conscious at such a late stage of development. They had already undergone what the later peoples still had to experience through their ‘I’.

The peoples belonging to the ancient Persian civilization were less highly developed. Their development was such that through their peculiar cognitive capacity, and through the awakening of their ‘I’ at a lower stage of evolution, they looked to the Powers or Spirits of Form. With these they were especially familiar; they could understand them to some extent and they were particularly interested in them. The peoples belonging to the Persian communities awakened to ego-consciousness one stage lower than the Indians, but it was a stage which the peoples of the West still had to reach. Hence the Persians were conversant with the Powers or Spirits of Form, known collectively as the ‘*Amshaspands*’. They were the radiations which we know as Spirits of Form or Powers and which, from their point of view, the peoples of the Persian civilization were specially fitted to perceive clairvoyantly.

We then come to the Chaldean peoples. They were already aware of the Primal Forces, the directing Time Spirits, the Spirits of Personality. Now the peoples of the Graeco-Latin age also had a certain consciousness of these Primal Forces or Spirits of Personality, but in a

different form. In their case there was an additional factor which may help to clarify our understanding. The Greeks were nearer to the Germanic peoples. They became ego-conscious at a higher stage than the Germanic-Nordic peoples. The working of the Angels and the Archangels in the human soul which the Northern peoples still experienced was no longer directly experienced by the Graeco-Latin peoples, though they still had a distinct recollection of it. The difference between the Germanic and Graeco-Latin peoples is that the latter still preserved a memory of the participation of Angels and Archangels in the development of their soul-life. On the whole they had no clear recollection of this stage for they were still in a state of diminished consciousness. But now in clairvoyant memory they recalled this experience quite distinctly. The creation of this whole world, the working of the Angels and Archangels, both normal and abnormal, in the human soul was known to the Greeks. They preserved in their souls vivid memory pictures of what they had experienced. Now memory is much clearer, takes on sharper outlines than the immediate experiences of the present moment. It is no longer so fresh, no longer so youthful; memory or recollection has sharper contours, sharper outlines. Greek mythology is a memory-picture in bold, clear outlines of the influence or positive activity of the Angels and Archangels upon the human soul. If we do not approach Greek mythology in this way, if we simply compare Greek names with other names in the various mythologies, if we do not take into account the influence of special forces, nor understand the Significance of the figures that appear as Apollo and Minerva and so on, then we are making a superficial study of comparative religion; we are only comparing externals. The manner or mode of perception in those days is the important point.

When we have grasped this, we realize that Greek mythology was built up from conscious memories. The Egyptians and Chaldeans had only a dim recollection of the activity of the Angels and Archangels, but they were able to perceive the world of Primal Forces. It seemed as if they were beginning to lose the memory of Angelic beings. Persian mythology, on the other hand, had completely forgotten the world of the Angels or Archangels, but at the same time men were able to look into the world of the Powers or Spirits of Form. That which is to be found in Greek mythology had been forgotten by the Persians and totally forgotten by the Indians. When they looked into the Akashic Record they perceived again the entire sequence of events of the earlier epochs and created pictures of the earlier events out of their knowledge which however was divine knowledge which they owed to more highly developed spiritual powers. This also helps to explain the great difficulty which the peoples of the East experienced in understanding the spiritual life of the West and that superior attitude which they adopted towards the spiritual life of the West. They are prepared to accept the materialistic civilization of the West, but the spiritual culture of the West — unless they come to it indirectly through Spiritual Science — remains more or less closed to them. They had already reached a high stage of evolution at a time when Christ Jesus had not yet descended upon Earth. He only incarnated in the fourth post-Atlantean epoch. That is an event which could no longer be grasped with the forces which the Indian people had developed. In order to apprehend the coming of Christ one needed faculties belonging to a less lofty station of the 'I' — a dwelling of the 'I' in more humble forces of the human soul.

The Teutonic peoples not only preserved a memory of the working of the Angels and Archangels into the soul of man, but even at the time when Christ Jesus walked upon Earth were aware that they were still subject to these influences and that they participated in the activity of the Angels and Archangels who were still active in their souls. When they underwent these inner experiences of the soul the Graeco-Latin peoples recalled something which they had gone through in former times. The Germanic peoples responded to these experiences more personally. Their ego had awakened at the stage of existence when the Folk

Spirits and those spiritual Beings who were still subject to the Folk Spirits were still active in their souls; hence these peoples were nearest to the events that took place in old Atlantis.

In old Atlantis man beheld the spiritual Powers and spoke of a kind of unity of the Godhead, because he enjoyed direct perception into the old primeval states of human evolution. At that time one could still perceive the dominion of the Spirits of Wisdom and of the Spirits of Movement, a dominion which the Indians of a later epoch perceived again in the Akashic Records. These Germanic peoples of the West had raised themselves one stage above this level of perception, so that they experienced directly the transition from the old perception to the new. They perceived an active weaving of real spiritual powers at a time when the ego was not yet awake. But at the same time they saw the gradual awakening of the 'I' and the penetration of man's soul by the Angels and Archangels. They were aware of this direct transition. They preserved a clairvoyant memory of an earlier weaving life, when everything was seen through the dim mists of Atlantis and when, from out of this sea of mist, there emerged what we have come to know as the divine-spiritual Beings immediately above man. The old Gods, however, who were active before the Gods intervened in the life of the human soul, and who could now be seen and with whom men felt themselves to be united, those divine Beings who were active in the very far distant past at the time of old Atlantis, were called the Vanir. After Atlantis men saw the weaving of the Angels and Archangels whom they called the Aesir. They were the Beings who as Angels and Archangels were concerned with the 'I' of man which then awoke at an elementary level. These Beings took over the leadership of the Germanic peoples. What the other peoples of the East had "slept through", namely, the perception of how the soul, the inner life, was gradually developed by means of the various forces which were bestowed upon it by the normal and abnormal Angels and Archangels, this had to be experienced by the peoples of Europe beginning from the lowest stage. They had to be fully conscious in order that these soul-forces might gradually develop.

Thus Nordic man perceived the figures of the Gods, the divine Beings working directly upon his soul; he saw the human soul wresting its way out of the Cosmos. This was direct experience to him. He did not recall in retrospect how the souls of men had been 'in-formed' into their bodies; rather did he see all this as an immediate and present happening. He was there with his own ego; he was a conscious witness of it. Even until the eighth, ninth and tenth centuries AD he retained this feeling, this understanding of how the forces of the soul are gradually formed and crystallized into the body. In the first place he beheld the Archangelic Beings who worked in his soul and endowed him with his psychic potentialities, and the greatest of these Archangels was Wotan or Odin. [See [Appendix](#).] He saw him at work upon his soul and he saw how he worked into his soul. How did he perceive Wotan or Odin? Who or what was he? In what form did Nordic man learn to love Odin and above all to understand him? He learned to recognize him as one of those Archangels who in the past had decided to renounce their development to higher stages. He came to know Odin as one of the abnormal Archangels, as one of the great figures of renunciation in ancient times, who had assumed the office of Archangel when they took upon themselves the important task of working into the souls of men. Nordic man experienced the activity of Odin at a time when he was still in the process of giving the gift of language to the incarnating soul of man. The manner in which Odin himself worked upon his peoples in order to endow them with language has survived in a remarkable way. It was described as a Divine Initiation. The means by which Odin acquired the power to give the gift of language to the Teutonic peoples is described as follows: before acquiring this capacity Odin had undergone Initiation by drinking at the spring of Mimir the magic draught of the Gods, that magic draught which once upon a time in the primeval past

had been the draught of the Giants. This draught embodied not merely a generalized form of wisdom, but represented the wisdom that lives directly in the spoken sounds of speech. At his Initiation Odin won power over that wisdom which lives in sound. He learned how to make use of it when he underwent a long Initiation which lasted nine days and from which he was then released by Mimir, the ancient bearer of wisdom. Thus Odin became Lord of the power of language. This explains why the later saga traces the language of the bards or skalds back to Odin. Runic lore which in olden times was thought to be much more closely related to language than later literature and letters was also traced back to Odin. Therefore the manner in which the soul, indirectly through the etheric body, and interpenetrating the physical body, acquired the power of speech through the appropriate Archangel is expressed in the wonderful stories about Odin.

Similar Archangels are to be found amongst the companions of Odin: Hönir who gave the power of thought and Lödur who gave that which is intimately connected with race, namely pigmentation and the character of the blood. These two Beings, therefore, are Archangels more in the normal line. In Vili and Ve, on the other hand, we have Archangels of abnormal development. They are Beings who work more in the inner life, in the hidden recesses of the soul as I pointed out in the last lecture. But an ego which is itself at an abnormal stage of evolution when it witnesses the cultivation of the subordinate forces of the human soul, feels itself to be intimately related to an abnormal Archangel. Odin, therefore, is not regarded as an abnormal Archangel, but rather as the kind of Archangel whose renunciation is akin to that of the Western peoples who are more aware that their inner development had been deferred, whereas the Eastern peoples by-passed certain stages of their psychic development until they awakened to ego-consciousness. Hence there lives especially in the soul of the Teutonic peoples all that is associated with the Archangelic forces of Odin stirring in the primitive depths of the human soul.

When we stated that the Angels are responsible for transmitting to the individual human beings the achievements of the Archangels, so also an 'I' which awakens at such an elementary level of soul-life is particularly concerned in seeing that the intentions of the Archangels are communicated to that ego. Hence Germanic-Nordic man has an interest in an Angel-being who is endowed with special power, but who at the same time is closely related to the single human being and his individuality. And that Being is Thor. [See [Appendix](#).] We can only recognize Thor when we see in him a Being who could have risen to far higher rank had he followed the normal course of evolution, but who renounced advancement comparatively early and remained at the stage of an Angel in order that, at the time when man awoke to ego-consciousness in the course of his soul's evolution, he could become the guiding Spirit in the spiritual life of the Teutonic peoples. What gives the immediate feeling that Thor is related to the individual human ego is that what was to be transmitted to every individual 'I' from the spiritual world could, in fact, be transmitted. If we bear this in mind we shall also understand more clearly the fragmentary information that has come down to us. It is important to have a right understanding of these individual Gods. Germanic-Nordic man perceived and himself experienced this imprinting of the soul in the body. He witnessed the integration of the ego into the body and the birth of ego-consciousness.

Now we know that the ego is incarnated in the pulsation of our blood and that everything within has its counterpart without, that everything microcosmic has its parallel in the macrocosmic. The work of Odin who gave speech and runic wisdom, who worked indirectly through the breathing, has its counterpart in the movement of the wind in the macrocosm. The regular inhalation of the air through our respiratory organs which transform the air into words

and speech corresponds to the movements and currents of the wind in the macrocosm outside. Just as we feel within ourselves the power of Odin in the transformation of air into words, so too we must perceive his presence and activity in the ambient winds. But those who still preserved a certain degree of clairvoyance really saw the presence of Odin everywhere in the cosmic element of the air, saw how he formed speech by means of his breath. This Nordic man perceived as a unity. Just as that which lives in us and organizes our speech — that is to say, in the form in which speech existed amongst the Nordic peoples — penetrates into the ego and sets the blood pulsating so too the inner organization of speech in man finds its parallel in the macrocosm in thunder and lightning. The gift of speech precedes the birth of the ego in man. Hence the 'I' is everywhere felt to be the son of Odin to whom we owe the gift of speech. Thor plays an active part in the implanting of the individual ego, and in the microcosm the pulsation of the blood corresponds to the thunder and lightning in the macrocosm. Thus, in the macrocosm, the parallel to the pulsation of the blood in man is the thunder and lightning in the sighing winds and the weaving clouds. Germanic-Nordic man sees this clairvoyantly as a unity; he perceives that the sighing of the wind and the flashing of the lightning are intimately related to the breathing. He sees how the air he inhales passes into the blood stream and sets the 'I' pulsating. Today this is looked upon as a physical process, but to Germanic-Nordic man it was an astral experience. He felt the kinship of the inner fire of the blood and of outer lightning. He felt the pulse-beat in his blood and knew it to be the pulse-beat of the 'I'. He was aware of this inner pulsation and knew that it would recur. But he paid no heed to the external physical process. All this was seen clairvoyantly. He felt that it was the deed of Thor which caused the pulse to beat and made the blood return again and again to the same source. He felt the Thor-force in his 'I' as the hammer of Thor returning ever and again into his hand; he felt the power of one of the mightiest Angels who had ever been honoured or revered, because he was a mighty Being who was seen to have remained behind at the Angel stage.

The way in which the spiritual force holds together the physical body is described in the Teutonic mythology where it says that the 'I' is that which holds together the soul and body in the formative stage. Germanic-Nordic man sees the weaving of the body and soul from within, and in later years he still understands how, originating in the astral, his inner life becomes integrated, how the inner answers, so to speak, to the outer. He could still respond when he learned from the Initiates that man was built out of the Cosmos. He was able to look back to earlier stages, to what had been told him about the events which reflected the relationship between the Angels and the Archangels, to those earlier stages when man was born out of the macrocosm in physical-spiritual form. He was able to perceive how the individual was built up out of the macrocosm and how he was an integral part of it. He sought in the macrocosm for those occurrences which are reflected in the microcosm. He could distinguish in the human microcosm, the microcosmic North, the cool realm where human thoughts are woven and whence the body is supplied with the twelve cranial nerves. He sees the weaving spirit in what he calls Nebelheim or Niflheim; he sees the twelve rivers which converge to form physically the twelve cranial nerves. He sees how the forces that issue from the microcosmic South, from the human heart, counteract the forces from above. He looks for them outside in the macrocosm and understands when he is told that they are called Muspelheim. Thus, even in the Christian era, it was still possible for him to comprehend the microcosm in terms of the whole macrocosm. And one could go back further still and show him how man gradually originated out of the macrocosm as extract of the whole world. He was able to look back into that time and he could understand that these events have a long ancestry, which he himself still sees as a working of the Angels and Archangels into his soul.

He realizes that these events have a long ancestry and the conceptions he thus acquires we encounter in the old Teutonic Genesis, as the origin of mankind out of the entire macrocosm.

From Ginnungagap, the primeval abyss of Teutonic mythology, a new Earth emerges after having passed through the three earlier incarnations of Old Saturn, Old Sun, and Old Moon. The emergent world without form and void comes forth again out of Pralaya where the kingdoms of nature are not yet differentiated and men are still undivided and completely spiritual beings. It was then clear to Nordic man how the later conditions have developed out of this original abyss.

Now it is interesting to see how the events of those times are portrayed in Teutonic mythology in the form of imaginative pictures, events which we in our anthroposophical teachings describe in more sophisticated terms, using concepts in place of images. In Anthroposophy we are given a description of the events which took place when the Sun and Moon were still united, of the separation of the Moon and of the evolutionary transition to the later "Riesenheim". Everything which existed during the Atlantean epoch is described as a continuation of earlier epochs and as the particular concern of the Teutonic or Germanic people.

Today I only wanted to give an idea of how the Germanic peoples awakened to the ego while still at an elementary stage of evolution and how Nordic man perceived in full consciousness the Folk Soul, the soul of Thor and so on. I wanted to show how, as an ego-being, he was able to respond immediately to the in-weaving of still higher Beings who, however, come from an entirely different realm from those we find among the Eastern peoples.

Tomorrow we shall attempt to explore the lesser-known branches of Teutonic mythology. We shall discover how they are harbingers of that which dwells in the Folk Souls and we shall see what is the nature of our Western Folk Souls.



## LECTURE NINE:

### **Loki — Hodur and Baldur — Twilight of the Gods.**

[ Study Guide: [Souls of the Nations — Ninth Lecture](#) ]

Those members of the audience who wish to analyse from a philosophical point of view my lecture of yesterday might meet perhaps with difficulties, apparent difficulties, because they will have heard in the course of earlier talks on similar themes that the purpose of our entire post-Atlantean epoch and even of the later stages of Atlantean evolution was to develop gradually the human ego and bring it to fuller consciousness. In this context I have indicated that the members of the ancient Indian civilization who had been able in Atlantis to perceive the spiritual world by means of the old clairvoyance still prevalent at that time were in some respects the very first who experienced an immediate transition from this clairvoyant state to a consciousness of the physical world. Their reaction to this physical world was such that the whole of this post-Atlantean age was pervaded by the feeling that true reality was to be found in the spiritual world, whilst the phenomenal world was merely Maya or illusion. Now I pointed out in our last lecture — and the facts confirm this — that the members of this ancient Indian civilization had to some extent undergone a rich soul-development and that they had achieved this high level whilst their ego was more or less asleep, that is to say, that they only awoke to ego consciousness after they had already reached maturity of soul development.

What, then, was the destiny of these Indian peoples meanwhile? For the Indian peoples must have experienced their entire soul-development in a wholly different manner from the European and especially the Germanic peoples who were ego-conscious whilst their capacities were gradually evolving and who were conscious of the divine-spiritual power working into their souls. You may possibly find it difficult to reconcile my statements in yesterday's lecture if you were to reflect upon that lecture philosophically. For those who wish to analyse that lecture, not from a disinterested point of view, but from a philosophical angle, I must add something in parenthesis by way of explanation.

The apparent contradiction will resolve itself at once if you recall that cognition of the ego is totally different from other forms of cognition. If the ego “knows” any other object or other human being distinct from itself, then in the act of cognition one is really dealing with two factors, with the knower, the cognizing agent, and the known. In the formal act of cognition it is irrelevant whether that which is known is human being, animal, tree or stone. But it is a different matter when the ego knows itself, for then the knower and the known are one, subject and object of cognition are the same. It is important to realize that in human evolution, in the development of the individual, these two modes of cognition are distinct. Those who had developed the mature Indian culture in the post-Atlantean epoch, developed the ‘I’ subjectively as the knower, a cognizing agent, and this subjective enhancement of the ‘I’ within the human soul may exist for a long time before man acquires the power to see the ‘I’ objectively as an entity. On the other hand, the European peoples developed comparatively early, whilst they still preserved the old clairvoyance, the power to see the ‘I’ objectively, that is to say, in their clairvoyant field of vision they perceived the ‘I’ as an entity amongst other entities. If you distinguish carefully between these modes of perception your philosophical problems will be solved and those of Spiritual Science too, if you approach them in the right way. If you wish me to express it in philosophical terms: the Indian culture exhibits a soul which reached the full flowering of the subjective ‘I’ long before the objective ‘I’ was developed. The Teutonic peoples developed the perception of the ‘I’ long before they became

conscious of the real inner striving towards the 'I'. Clairvoyantly they saw the dawning of their ego in an imaginative picture. In the astral world around them they had long seen the 'I' objectively amongst the other beings whom they perceived clairvoyantly. Thus we must conceive of this antithesis in a purely formal manner; then we shall also comprehend why Europe in particular was destined to associate this 'I' of man with the other higher Beings, the Angels and Archangels, in the way I pointed out yesterday in relation to mythology.

If you bear this in mind you will realize that Europe was destined to relate the ego in a multiplicity of ways to the world perceptible to the senses and that the ego, the fundamental essence of the human being, can enter into the most varied relationship with the external world. Formerly, before man was aware of his ego, before he perceived it, these relationships were determined for him by the higher Beings and he himself remained a passive instrument. His relationship to the external world was a purely instinctive one. The decisive factor in the development of the ego is that it should progressively determine its relationship to the external world. Substantially it was the task of the European nations to determine in some way or other this relation of the 'I' to the whole world, and the guiding Folk Soul had, and still has the task of directing European man how to bring his 'I' into relation with the external world, with other egos and with the world of spiritual Beings, so that on the whole it was within European civilization that one first began to speak of the relationship of the human ego to the surrounding universe. Hence the completely different atmosphere in the old Indian cosmology from that prevailing in the mythological culture of Europe. In the East everything is impersonal, and, above all one is required to adopt a passive attitude towards knowledge, to suppress the ego in order to become merged in Brahma and to find Atman within oneself. In the East, therefore, the primary objective is to lose one's identity and seek union with the Absolute. In Europe this human 'I' occupies a central place in human life in accordance with its original innate tendencies and with its progressive development in the course of evolution. In Europe, therefore, particular attention is given to seeing everything in relation to the 'I', to showing clairvoyantly the relationship of the 'I' to everything that had participated in the development of the 'I' in the course of earthly existence.

Now you all know that two opposing forces have participated in the development of terrestrial man who was destined gradually to acquire his 'I'. Ever since the Lemurian epoch Luciferic forces have imprinted themselves upon the inner being of man, upon his astral body. You know that these forces made man's inner life the focal point of attack by infiltrating into his desires, impulses and passions. In consequence, man benefited in two ways: he was able to become a free and independent being, to be fired with enthusiasm for what he thinks, feels and wills, whereas in relation to his own affairs he was guided by divine spiritual Beings. But on the other hand, through the Luciferic powers, man had to accept the possibility of falling into evil through his passions, emotions and desires. Lucifer, therefore, is omnipresent in our Earth-existence and finds his point of attack in the inner being of man, in the play of the human astral. Where the astral has been integrated with the ego, the ego too has been permeated by the Luciferic power. When therefore we speak of Lucifer, we are speaking of that which has thrust man down deeper into material, sensory existence than would have been the case without that influence. Thus to the Luciferic powers we owe the most precious boon to man, namely, freedom, and, at the same time a dangerous legacy, the possibility of evil.

But we also know that because these Luciferic powers had intervened in the entire constitution of human nature, other powers were able to enter later on, which could not have done so had not Lucifer first invaded the human organism. Man would see the world differently if he had not fallen under the influence of Lucifer and his followers, if he had not

been obliged to submit to the influence of another power after he had opened himself to the invasion of a Luciferic power. Ahriman approached from outside and penetrated into the vast arena of the phenomenal world surrounding man, so that the Ahrimanic influence is therefore a consequence of the Luciferic influence. Lucifer, as it were, takes possession of man from within and in consequence he is the victim of Ahriman who works from without.

The spiritual science of all ages that is familiar with the real facts, speaks of both Luciferic and Ahrimanic powers. It will seem very remarkable to you that the various peoples who express these views in the form of mythology are not always aware of Lucifer and Ahriman to the same extent. For instance, there is no clear awareness of this in a religious conception built up out of the whole Semitic tradition as embodied in the Old Testament. Only a certain consciousness of the Luciferic influence can be found there. You will find evidence for this in the Old Testament account of the Serpent which is simply a picture of Lucifer. And this shows that there was a clear realization that Lucifer played a part in evolution, a realization that is undeniably present in all traditions associated with the Bible. But they do not betray an awareness of the Ahrimanic influence to the same extent; that is only to be found where spiritual science is taught. Therefore the Gospel writers have taken this into account. You will find — for at the time when the Gospels were written the word ‘devil’ or ‘daemon’ was borrowed from the Greek — that St. Mark's Gospel does not speak of the temptation of Jesus, but of a devil tempting Him; but in all references to Ahriman the word Satan is used. But who notices the important difference between these descriptions in the Gospel of St. Mark and that of St. Matthew? Exoterically these fine distinctions are not heeded at all, nor is this difference noted in external traditions.

This difference is very apparent in the contrast between India and Persia and is strikingly illustrated at a certain moment in history. The Persians were less subject to the Luciferic influence than the Ahrimanic. It was in Persia in particular that men wrestled with the powers which give us an external, false Picture of the world and which surround us with the forces of darkness, i.e. that which is concerned with man's relation to the external world. Ahriman is known chiefly as an opponent of the Good and as an enemy of the Light. What is the explanation of this? The explanation is that in the second post-Atlantean epoch man developed his perception of the external world. Remember that the task of Zoroaster was to reveal the Sun Spirit, the Spirit of Light. He has first to show that this world is compounded of Light and the Spirit of Darkness who dims our consciousness of the external world. The Persian aims primarily at the conquest of Ahriman and strives to unite himself with the Children of Light, the Spirits who are here the dominant Powers. He is organized for activity in the external world; hence he has his Ahuras or Asuras. It is, on the other hand, dangerous for the followers of the Persian religion to look inwards, to follow the inward path. Where the Luciferic powers are lurking he will not allow himself to become aware of the good powers which are present there: he senses danger. He directs his gaze outwards and believes the Asuras of Light to be in opposition to the Asuras of Darkness.

At this time the Indians pursued exactly the opposite course. They lived in a period when they endeavoured to raise themselves into the higher spheres by inner contemplation. They sought salvation by uniting themselves with the forces of inner vision. It was dangerous; they felt, to look out into the external world where they might have to wrestle with Ahriman. They feared the external world and regarded it as dangerous. Whereas the Persians eschewed the Devas, the Indians looked up to them and wanted to work in their domain. But the Persians turned away and avoided the region where the battle against Lucifer had to be fought.

Search as you will through the many different mythologies and conceptions of the world, in none of them will you find such a clear and profound awareness of the fact that there are two influences at work on man as in Teutonic mythology. As Nordic man was still clairvoyant, he really saw these two powers and took up a position midway between them. He said to himself in the course of his evolution man has seen the advent of certain powers which penetrated into his inner being and worked upon his astral body; they operated from without. And because he was destined to develop the 'I', to achieve independence, he sensed not merely the possibility of evil, but, in these powers which permeated his astral body in order to bring freedom and independence, he felt above all the aspiration to freedom. He felt, one might say, the rebellious element manifesting itself in these forces. He felt the presence of the Luciferic element in the power which in these Scandinavian and Germanic regions even then still participated in the creation of races, in that it gave man his external form and pigmentation and made him an independent, active being in the world. With his clairvoyance Nordic man felt Lucifer to be primarily that which makes man a free being, one who is not prepared to submit passively to random external powers, but is solid and reliant and is determined to act independently. Nordic man felt this Luciferic influence to be beneficial.

But he now realized that something else stemmed from this influence. Lucifer conceals himself behind the figure of Loki who has a remarkably iridescent form. Because Nordic man could perceive the reality, he saw that the thoughts of the freedom and independence of man could be traced to Loki. Through the old clairvoyance, however, he was also aware that that which repeatedly drags man down through his desires and actions and causes him to suffer a greater deterioration of his whole being than would have befallen him had he devoted himself to Odin and the Aesir, is to be attributed to the influence of Loki. And now he felt the awful grandeur of this Teutonic mythology; he felt with passionate conviction that which will only return gradually to the consciousness of man through Spiritual Science.

How, then, does the Luciferic influence act? It penetrates into the astral body and thus is able to work upon all the three members of man, upon his astral, etheric and physical bodies. At the present day one can only give indications of this Luciferic influence outside the Anthroposophical Society. What you will come to understand more and more clearly is that the Luciferic influence makes itself felt in three different ways: in the astral body, in the etheric body, and in the physical body of man.

It begets in the etheric body the urge to falsehood and lying. Lies and falsehood are not limited to the inner life of man. In the astral body, the vehicle of man's inner life, the self is permeated with a Luciferic influence which takes the form of selfishness. The etheric body is inwardly motivated by the impulse to be untruthful and is thus disposed to lying. In the physical body the Luciferic influence begets sickness and death. Those who were present at my last series of lectures will easily understand that. [ [\*Manifestations of Karma\*](#). Eleven lectures given in Hamburg, May 1910 (Rudolf Steiner Press).] I should like to emphasize once again that the signs and symptoms of physical death are karmically connected with the Luciferic influence. To recapitulate again briefly: Lucifer begets in the astral body selfishness, in the etheric body lying and falsehood, and in the physical body sickness and death.

Of course the materialists of the present day will be greatly surprised to learn that Spiritual Science attributes sickness and death to a Luciferic influence. But this too is connected with Karma. But for the Luciferic influence man would never have known sickness and death. The karmic effect of this influence is that man is more deeply immersed in corporeality and, on the other hand, the penalty for this is sickness and death.

We may say that when the Luciferic influence entered into man, the physical, etheric and astral bodies became a prey to sickness and death, lying, falsehood and selfishness. I should like to draw your attention to the fact that the materialistic scientists of today assign death in the human being or in the animal or plant to the same cause. They fail to realize that one external appearance may resemble another and yet may originate from totally different causes.

An external situation may arise from a variety of causes. The death of an animal does not supervene from the same cause as the death of a man, although externally it gives the same impression.

It would take too long to provide an epistemological proof of these things. I only wish to state here that the scientific view of causality is sadly mistaken. We meet with mistakes such as these, which arise from muddled thinking, at almost every turn. Imagine the case of a man, who climbs onto a roof, falls down, is mortally injured and is picked up dead. What would be more natural than to say: "The man fell down, was mortally injured and died of his injuries." But there might have been a totally different explanation. The man might have had a stroke whilst on the roof and have fallen down while already dead. The injuries might have been caused by the fall, so that externally this case might appear the same as the one described before, but death would have supervened from an entirely different cause.

This is a very crude example, but scientists are very frequently guilty of this kind of mistake. Externally the real facts may often be exactly the same: the inner causes may be completely different.

We claim, then, from the results of spiritual-scientific investigation that the Luciferic influence begets in the astral body selfishness, in the etheric body lying and falsehood and in the physical body sickness and death. Now what would the Teutonic mythology have had to say if it had been obliged to ascribe this threefold influence to Loki, to Lucifer? It would have had to say that Loki has three offspring. The first, the one who begets selfishness, is the Midgard Snake through whom is expressed the influence of the Luciferic spirit on the astral body. The second is that which falsifies human knowledge. In man, on the physical plane, this consists in those things of the mind which do not accord with the external world. It is that which has no validity there. To Nordic man who lived more on the astral plane, that which to us is an illusion manifested itself at once as an astral being and lived as such upon the astral plane. The expression for everything that implied darkening of the light of truth, false perspective, was some kind of animal; and here in the North it was chiefly the Fenris Wolf. This second animal is Loki's influence on the etheric body to which man owes his inner inclination to deceive himself, to think incorrectly about things; that is to say, the objects in the external world do not appear to him in true perspective. This was generally expressed in the old Teutonic mythology in the form of a wolf. That is the astral form for lying and falsehood which proceeds from inner impulse.

Where man is related to the external world Lucifer confronts Ahriman, so that the infiltration of error into his knowledge — even into his clairvoyant knowledge — all illusion and maya, is the consequence of the tendency to falsehood which is active there. The Fenris Wolf represents the configuration surrounding man because he does not see things in their true form. Whenever the ancient Teutons experienced the darkening of the light of truth, they spoke of a wolf. This permeates the whole of Nordic consciousness and you will find that this image is used in this sense even in relation to external facts.

When the ancient Teutons wanted to explain what they saw during an eclipse of the Sun — in the epoch of the old clairvoyance of course, man saw very differently from the man of today who uses a telescope — they chose the image of a wolf pursuing the Sun and who, the moment he overtakes it, causes an eclipse. This agrees perfectly with the facts. This terminology is an integral part of the grandeur, that awful grandeur peculiar to Teutonic mythology. I can only give indications here, but if it were possible to speak for weeks on end upon this Teutonic mythology, you would then see how this is universally applied in the representations of Teutonic mythology. This is because Teutonic mythology is a consequence of the old clairvoyance into which the ‘I’ plays everywhere.

Materialists of today will reply that this is pure superstition, that there is no wolf in pursuit of the Sun. The old imaginative Nordic man sees these facts in the form of pictures and I could perhaps enumerate many so-called scientific truths which contain more Ahrimanic influence, a greater degree of error, than the corresponding astral perception which describes the wolf in pursuit of the Sun. That an eclipse occurs because the Moon interposes itself between the Earth and the Sun seems to the occultist to betray a mind that is even more superstitious. From the external point of view the explanation of the eclipse is perfectly correct, just as the case of the wolf is perfectly correct from the astral point of view. In fact the astral view is more correct than the one you will find in modern textbooks, which is even more subject to error. If at some future time man is prepared to accept the real facts instead of this external explanation, he will find that the Teutonic myth is correct. I am aware that I am saying something which is ridiculously absurd in the eyes of contemporary man, but I know too that in anthroposophical circles one is already sufficiently advanced to be in a position to show in which respects the physical view of the world is most influenced by maya, deception or illusion.

Let us now turn to the influence of Loki on the physical body. His third offspring is Hel, who begets sickness and death. Thus the figures Hel, the Fenris Wolf and the Midgard Snake are wonderful representations of the influence of Loki or Lucifer in the form in which his influence was perceived by the old dreamlike clairvoyance. If we were to follow out the whole history of Loki we should everywhere find that these things throw light upon the matter, down to the smallest details. But we must clearly understand that what the clairvoyant sees are not allegories, but real Beings.

Now Nordic man was not only aware of Loki, of the Luciferic influence, but also of the influence of Ahriman which was the polar opposite, and he knew too that involvement in the Ahrimanic influence was a consequence of the Luciferic influence. If you now look back to the time when man did not apprehend the world through sensory perception but contemplated it with the old clairvoyance, you will find that this myth has been developed in response to this clairvoyance. What does the myth say? Man has succumbed to the influence of Loki, and this is expressed in the activity of the Midgard Snake, the Fenris Wolf and Hel. The effect was such that man's perception, his clear, luminous vision into the spiritual world, became dimmed, because the Luciferic influence increasingly asserted itself. At that time, when this view developed, man alternated between a consciousness that was able to see into the spiritual world and a consciousness that was directed to the physical plane, just as we normally alternate between waking and sleeping. When he gazed into the spiritual world he looked into the world out of which he was born. The essential point is that the myth had its source in the clairvoyant consciousness. But human consciousness consisted in this alteration between insight into, and loss of insight into the spiritual world. When man lived in a condition of dreamlike consciousness he saw into the spiritual world. When in a condition of waking consciousness, he was blind to it. Thus he alternated between the conditions of blindness to, and insight into, the spiritual world. His consciousness alternated just as a certain Cosmic Being alternated between the blind Hödur and the clairvoyant Baldur, who could see into the spiritual world. Thus man was predisposed to receive Baldur's influence and he would have developed in accordance with this influence if he had not been subject to Loki's influence. It was Loki's responsibility, however, that the Hodur nature overcame the Baldur nature. This is expressed by Loki bringing the mistletoe, with which the blind Hodur kills Baldur, the one who sees.

Loki therefore is the destructive power, like Lucifer who drove man into the arms of Ahriman. In so far as man submits to the blind Hodur, the old clairvoyant vision is extinguished. That is the slaying of Baldur. This is felt by Nordic man as the gradual extinction of the Baldur power, the loss of the vision into the spiritual world. Thus, in the loss of clairvoyance, Nordic man felt that by the death of Baldur Loki had extinguished clairvoyance and that henceforth he was powerless to revive this erstwhile clairvoyance. Thus one of the greatest historical events, the gradual loss of the old, unclouded knowledge is expressed in the myth of Baldur, Hödur and Loki. On the one hand, therefore, we have Loki with his kinsmen, the three Beings, and on the other, the tragic slaying of Baldur.

Thus, in Teutonic mythology, is reflected that which we can derive from Spiritual Science: the twofold influence — the Luciferic and the Ahrimanic. It is this which Spiritual Science always seeks to present to you as an illustration of the clairvoyant knowledge of ancient times and as a development of the myth out of the old clairvoyance which then gradually began to disappear.

It would take us too far if we were to pursue this subject further. But even in the broad outline I have presented to you, you can feel the awful grandeur of this myth, which is unsurpassed, because no other mythology adheres so closely to the old clairvoyant condition. Greek mythology is only a memory of something experienced in former times, expressed in sculptural form. Greek mythology has no longer that direct association with the facts which one finds in Teutonic mythology. It is more sophisticated, more mature, the figures show more clearly defined, more finished contours, and therefore appear markedly sculptural. They have lost the primitive simplicity of the earliest impressions. The old clairvoyance which had long vanished in the rest of Europe still survived in the North. Only slowly, step by step, has

the perspective of man become limited to the picture of the physical world alone. Thus, at the time when Christianity began to spread abroad, that which is expressed in the Baldur myth, in the death of Baldur, had become true for the majority of men. There were, however, still a few who were able to perceive directly what Nordic man experienced clairvoyantly.

Thus for a long time there still existed the direct perception of the spiritual world, and because it was still so elemental and sprang so directly from clairvoyant experience, there still survived, when Christianity began to spread abroad, this conscious awareness of the spiritual world which was more developed in the Teutonic peoples than in any other. Then they felt that their erstwhile experiences of their original spiritual home were vanishing. And these spiritual experiences were lost when Nordic man received the consolations of Christianity. But Christianity did not offer him any direct vision. He had felt the fate of Baldur much too deeply to be able to console himself for this loss by exchanging Baldur for a God who had descended to the physical plane in order that the children of men who could only perceive on the physical plane, may also be allowed to rise to a consciousness of God. Unlike the peoples of the Near East the Northern peoples were unable to respond to the words: "Change your mental attitude, for the Kingdom of Heaven is at hand!" In Palestine where Christ was born, there existed only long-lost memories of the fact that once upon a time there had been an old clairvoyance. In the East, the Kali Yuga, the Dark Age, had already lasted for three thousand years, when men could no longer see into the spiritual world. But they always yearned for that world and have ever told of a world which man was once able to perceive spiritually. But it was a world which had now vanished from their sight. Hence they had experienced the spiritual world in a much more distant past than the men of the North, and they only knew from memory that the spiritual world had once been within reach. Hence the peoples of Asia Minor could well understand the words: "Change your mental attitude for the Kingdom of Heaven is at hand!" They could understand the words: "The Kingdom of Heaven is nigh unto you even here upon the physical plane. Seek ye therefore the unique figure who will appear in the land of Palestine, seek ye the Messiah, the Incarnation of the Godhead, through whom you too will be able to find your relation to the Divine, even though you cannot raise yourself above the physical plane. Recognize that Figure in Palestine, know the Figure of Christ!" Those were the profound words of John the Baptist.

The Nordic man, of necessity, felt this differently; for a longer period of time he had experienced much more than the mere memory of a vision into the spiritual world. Hence there arose in him a thought of far-reaching importance, namely: this limitation to the outer physical plane, this darkening of spiritual sight, can only be an intermediate time. There must be a period of probation and man will have to discover what the physical world can teach him. This transition is necessary and he must therefore withdraw from the spiritual world. He must undergo the experience of the phenomenal world as a necessary training. But through this period of probation he will find his way back to that world whence he came. The vision of Baldur will be able to ensoul him again. In other words, the great truth which dawned in the course of the evolution of the Teutonic peoples that the world which was lost to clairvoyant vision would again become visible, he owed to the fact that man felt his sojourn on the physical plane to be a time of transition.

The Initiates had taught Nordic man that a change was taking place in the spiritual world during the intermediate time when he had lost the vision of the spiritual world and in consequence it would one day appear transformed. They explained this to him somewhat as follows: "Formerly you looked into the spiritual world and there you saw the Archangel of Speech, the Archangel of the Runes, Odin, [See [Appendix](#).] the Archangel of Respiration, and



Thor, the Angel of Ego-hood. You were associated with them, and he who is sufficiently prepared will be able to enter the spiritual world again. But it will then appear different; other powers will have been added to it, and the spheres of power and the relationships of power of those old spiritual leaders of the human race will have changed. You will, it is true, see into this world, but you will find it transformed.”

What man will then see, the Initiates described to him as a vision of the future — the Vision that will one day appear to man when he is able to see into the spiritual world again, when he will see what has been the destiny of the old Gods and what was their relation to other powers. They described to him this vision of the future as seen by the Initiates when the Luciferic influence will to some extent override that which comes from the Gods and will, in its turn, be overcome. This was their vision of Ragnarok, the Twilight of the Gods. And again we shall see that all the events which were portrayed as future events could not, even down to the smallest details, be portrayed better or more aptly, nor in more fitting terminology than in the wonderful picture of the Twilight of the Gods. That is the occult background to the Saga of the Twilight of the Gods.

In what light, then, should man see himself? He should see himself as one who has received all that stems from earlier epochs as the origin and cause of his evolution. He should thoughtfully assimilate what he received as a gift from Odin, whilst feeling that he himself has undergone the ensuing evolution. He should receive into himself the teaching implanted in him by Odin. He should fight the good fight without delay. The Initiate, the Leader of the Esoteric School, makes that clear, particularly to Nordic man, by calling our attention to the divine-spiritual Being who appears to us so mysteriously, who in fact first plays a definite part in the Twilight of the Gods because he overcomes even that power by which Odin is at first overcome. In the Twilight of the Gods the role of Odin's avenger is a special role. When we understand this role we shall then perceive the wonderful connection between the native talents of the Teutonic peoples and our conception of our vision of the future. All this is expressed in a wonderful way, down to the smallest details in the mighty vision of the Twilight of the Gods.

## LECTURE TEN:

### **The Mission of individual Peoples and Cultures in the Past, Present and Future. Solovieff.**

[ Study Guide: [Souls of the Nations — Tenth Lecture](#) ]

Before we enlarge upon what will emerge from any further elaboration of the significant image of the Twilight of the Gods, it will be well to establish a firm foundation from which to proceed. For we shall deal with the nature of the Germanic and Scandinavian Folk Soul, and from the results of our investigation describe it in greater detail. We shall discover how the whole spiritual life of Europe works in concert, how the activity of the various Folk Spirits has furthered the development of mankind in the remote past, in the present and will continue to do so in the future. Every single people, even isolated fragments of peoples, have their special contribution to make to this great collective task. You will realize from what has been said that, in certain respects, the task, the mission of educating the 'I' through the evolutionary stages of the human being, of shaping it and of gradually developing it, devolved upon the Christian and post Christian cultures of Europe in particular. In primitive times, as we have shown in the case of the Scandinavian and Germanic peoples, the 'I' was revealed clairvoyantly to man. According to tradition this 'I' was bestowed upon man by an Angelic Being, Donar or Thor, who stands midway between man and the Folk Soul. We have seen that the individual still felt himself to be ego-less, devoid of personality; he looked upon the 'I' as a gift from the spiritual world.

In the East, when the 'I' really awoke, it was not of course experienced in the same way. There man had already reached subjectively such a high degree of perfection that he did not feel the 'I' as something extraneous, but as his own property. At the time when man became ego-conscious in the East, Eastern culture was already so far advanced that it was capable of gradually developing that finely-spun speculation, logic and wisdom which is reflected in Eastern wisdom. The East, therefore, no longer experienced the whole process of receiving the ego as if it were bestowed by a higher spiritual world through the instrumentality of a divine-spiritual Being such as Thor. That was the experience of Europe; hence the European felt this gradual unfolding of the individual 'I' as the emergence out of the Group Soul. The Germanic-Scandinavian man still felt himself attached to a Group Soul, to be a member of a closely-knit unit or family, that he belonged to an integrated community. For this reason, nearly a hundred years after Christ, Tacitus could describe the Teutons of Central Europe as apparently belonging to separate tribes and yet as members of an organism, and belonging to the unity of the organism. Thus each individual still felt himself at that time to be a member of the tribal 'I'. He felt his individual 'I' gradually emerging from the tribal 'I' and be recognized in the God Thor the bestower of the 'I', the God who really endowed him with his individual 'I'. But at the same time he felt that this God was still united with the collective spirit of the tribe with that which lives in the Group Soul. To this Group Soul was given the name "Sif". This is the name of the spouse of Thor. Sif is related linguistically to the word Sippe, kinship, although the relationship is veiled or concealed. Occultly, however, Sif signifies the Group Soul of the individual community from which the individual emerges. Sif is the Being who unites herself with the God of the individual 'I', with Thor, the bestower of the individual 'I'. The individual perceives Sif and Thor as the Beings who endowed him with his 'I'. It was in this way that Nordic man experienced them at a time when the peoples in other regions of Europe had already been given other tasks in preparing man's ego-development.

Each individual people had its appointed task; chief amongst them was that homogeneous group of peoples, that widely distributed folk community whom we know by the name of Celts. It was the responsibility of the ancient Celtic Folk Spirit, who, as we know from earlier lectures, was later given quite different tasks, to educate the still youthful 'I' of the peoples of Europe. To this end it was necessary that the Celts themselves should receive an education and instruction which was mediated directly from the higher world. Hence it was entirely appropriate that through their Initiates, the Druid priests, the Celts should transmit to other nations instruction received from higher worlds and which they could not have acquired of themselves.

The whole of European culture is a legacy of the European Mysteries. The progressive Folk Souls are always the leaders of the collective culture of mankind as it unfolds. But at the time when these European Folk Spirits enjoined upon men to act more on their own initiative it was necessary that the Mysteries should gradually withdraw. Hence with the withdrawal of the Celtic element there followed a gradual withdrawal of the Mysteries into more secret places. At the time of the ancient Celts the Mysteries established a much more direct relationship between the spiritual Beings and the people, because the 'I' was still attached to the group-soul-life and yet the Celtic element was to bring the gift of the 'I' to the other Germanic tribes. Thus in the period preceding the evolution proper of the Northern and Germanic peoples, the Mystery teachings could be given to European civilization only by the ancient Celtic Mysteries. These Mystery teachings allowed just so much to be revealed as was necessary in order to establish a basis for the whole culture of Europe. Now the most diverse Folk Souls and Folk Spirits were able to draw nourishment from this old culture by mingling with the widely diverse racial fragments, national communities and folk elements, and they brought the 'I' into ever new situations in order to nurture it, the 'I' which was struggling to free itself from its attachment to the group-soul.

After the old Greek culture had to a certain extent reached its high point in the fulfillment of its special mission, we see a totally different aspect of this same mission in the spirit of ancient Rome and its various stages of culture. We have already mentioned that the several post-Atlantean civilizations follow upon one another in strict sequence. If we wish to have an overall picture of the successive stages of post-Atlantean civilization we may summarize them as follows: the old Indian culture worked upon the human etheric body. Hence the remarkable wisdom and clairvoyant insight of the ancient Indian culture, because — after the development of special human capacities — it was a culture reflected in the human etheric body. We may envisage the ancient Indian Culture somewhat as follows:

Diagram 6  
[Click image for large view](#)

Between the Atlantean epoch and the later post-Atlantean epoch the Indian Folk Spirit developed to the full his inner soul-forces without developing ego-consciousness. He then returned to his activity in the etheric body. The essential element in the ancient Indian culture is that the ancient Indian was able to return again to the etheric body with his highly developed, highly refined faculties of soul and within that body he developed those marvelously delicate forces the later reflection of which we can still see in the Vedas, and in a still more refined form in the Vedanta philosophy. This was only possible because the Indian Folk Soul had achieved a high degree of development before it was conscious of the 'I', and this again at a time when man could perceive by means of the forces of the etheric body.

The Persian Folk Soul had not developed so far; its organ of perception was limited to the sentient body or astral body. The Egypto-Babylonian-Chaldean culture was again different. Here the organ of perception was the Sentient Soul; and the characteristic of the Egypto-Chaldean culture was the ability to work in the Sentient Soul. The Graeco-Latin Folk Spirit was related to the Intellectual or Mind-Soul in which he was active. He himself was only able to work upon this Intellectual Soul because the Intellectual Soul, in its turn, had a kind of psychic counterpart in the etheric body. But the form of cosmogony that now emerged in Greece was, to some extent, less real, less clear-cut; it had less the stamp of reality. Whilst the form of cognition in the ancient Indian culture was directly related to the activity of the etheric body, the Greek culture presented a blurred, pale, lifeless image of reality; as I have already said, it was like the memory of what these people had once experienced, like a memory reflected in their etheric body.

In the other peoples who followed the Greeks we are chiefly concerned with the use of the physical body for the progressive development of the Spiritual Soul (or Consciousness-Soul). Hence the Greek culture was a culture that we can only understand from within, if we realize that in this culture what is important in external experience is that which springs from the inner life of the Greeks. On the other hand, the peoples living more towards the West and the North had, under the guidance of their Folk Souls, to turn increasingly towards the external world, towards the phenomena of the physical plane, and to develop whatsoever has a part to play on that plane. This was the special task of the Northern and Germanic peoples which they alone could fulfil, because they still enjoyed the gift, the supremely important gift of the old clairvoyance which enabled them to see into the spiritual world and to incorporate the primeval spiritual experiences which were still vital in their souls into that which was to be established upon the physical plane.

There was one people who, at its later stage, no longer possessed this gift, who had not undergone such preliminary evolution and who had incarnated suddenly on the physical plane before the birth of the human 'I' and was only able therefore to attend to whatsoever furthered the development of this 'I' on the physical plane, to whatsoever was necessary for its well-being there under the guidance of its Folk Soul, its Archangel. This was the Roman people. Everything that the Roman people had to accomplish for the collective mission of Europe under the guidance of its Folk Spirit was directed to winning recognition for the 'I' of man. Hence the Roman people was able to develop human and social relationships. They were the founders of civil law and jurisprudence which are built up purely on the 'I'. The relation of human 'I' to human 'I' was the great question in the mission of the Roman people. The Western peoples whose civilizations grew out of the Roman civilization already possessed more of that which, coming from the Sentient Soul, Intellectual or Mind-Soul and from the Spiritual or Consciousness-Soul itself, fructifies the 'I' in some way and projects it outward into the world. Therefore all the mingling of races which external history records and which is found in the Italian and Iberian peninsulas, in France and Great Britain today, was necessary in order to develop the 'I' on the physical plane in accordance with the different nuances of the Sentient Soul, the Intellectual Soul and the Spiritual Soul. Such was the great mission of those peoples who gradually developed in the most diverse ways in Western Europe.

All the individual shades of culture, all the particular missions of the peoples of Western Europe can finally be explained by the fact that in the area of the Italian and Iberian peninsulas was to be developed that which could be formed in the 'I' through the impulses of the Sentient Soul. If you study the individual folk characters in their positive and negative aspects you will find that the peoples of the Italian and Iberian peninsulas reflect a peculiar fusion of the 'I' with the Sentient Soul. You will be able to understand, however, the peculiar characteristics of those peoples who, until recent times, lived on the soil of France, if you study the growth and fusion of the Intellectual Soul with the 'I'. The great worldwide achievements of a country such as Great Britain can be attributed to the fact that the impulse of the Spiritual Soul has penetrated into the human 'I'. With the world mission of the British Empire is also associated parliamentary forms of government and the founding of constitutional rights. The union of the Spiritual Soul with the human ego had not yet been realized inwardly. If you recognize how this union between the Spiritual Soul and the 'I' that was oriented outwards originated, you will find that the great historical conquests of the inhabitants of that island proceed from this impulse. You will also find that the establishment of parliamentary forms of government at once becomes comprehensible if one realizes that, in consequence of this, an impulse of the Spiritual Soul was to find expression on the plane of world-history.

Thus cultural diversities were a necessity, for the individual peoples had to be guided through the many stages of ego development. If we had sufficient time to enlarge upon these matters we could find examples from history which show the ramifications of these basic forces and how they manifest in the most diverse ways. Thus the peculiar constitution of soul influenced the Western peoples who had not preserved the direct, original memory of the old clairvoyant insight into the spiritual world of former times. In the Germanic and Northern regions in later times, that which proceeded directly from a gradual, continuous evolution of the original clairvoyance with which the Sentient Soul had already been imbued, had to develop in a wholly different way. This accounts for that characteristic trait of inwardness which is only the after-effect of a clairvoyant insight experienced in a former age. The task of the Southern Germanic peoples lay primarily in the domain of the Spiritual Soul. The Graeco-Latin age had to develop the Intellectual Soul (or Mind-Soul). But not only this; it had also to include a wonderful development still working in from prehistoric times and imbued with clairvoyant insight. All this was then poured into the Spiritual Soul of the Central European and Scandinavian peoples and its after-effects lived on as an inner disposition of soul. It was the task of the Southern Germanic peoples to develop first of all what pertains to the inward preparation of the Spiritual Soul, imbuing it with spiritual substance of the old clairvoyance, transposed now on to the physical plane.

The philosophies of Central Europe represented by Fichte, Schelling and Hegel in the nineteenth century seem far removed from the sphere of mythology. Nevertheless they are simply the products of the highest sublimation of the old clairvoyant insight, of the cooperation of the divine-spiritual Beings within the heart of man. Otherwise it would not have been possible for a Hegel to have looked upon his ideas as realities; it would have been impossible for him to make the strange remark, so characteristic of the man, when, in answer to the question, "What is the abstract?" he replied: "The abstract is for instance an individual who fulfils his daily duties — the carpenter, for example." What is concrete to the purely abstract theorist was therefore abstract to Hegel. What to the purely abstract theorist are mere thoughts, were to him great, mighty architects of the world. Hegel's philosophy is the final, the most highly sublimated expression of the Spiritual Soul and embodies in the form of pure concepts that which Nordic man still saw as sensible-super-sensible, divine spiritual powers associated with the 'I'. The 'I' of Fichte's philosophy was simply the precipitation of what the God Thor had given to the human soul, only viewed from the standpoint of the Spiritual Soul and clothed seemingly in the barest of thoughts, the thought of "I am", which is the starting-point of Fichte's philosophy. From the gift of the 'I' by the God Thor or Donar to the ancient Nordic peoples from the spiritual world, down to this philosophy, evolution follows a straight line. Thor had to prepare this development for the Spiritual Soul in order that this Soul might have the content appropriate for its task which is to turn towards the external world and to work within that world. But this philosophy is aware not only of the external world of crude empiric experience, but finds in the external world the content of the Spiritual Soul itself and regards nature simply as the idea in its other aspect. The mission of the Nordic Germanic peoples in Central Europe is to ensure that this impulse lives on.

Now since all evolution is a continuous process we must ask ourselves what form it takes. When we look back into ancient times we observe a remarkable phenomenon. We have already said that the first manifestations of ancient Indian culture were expressed through the etheric body after the spiritual forces of soul had been adequately developed. There are however other civilizations which have also preserved the old Atlantean culture and carried it over into the post-Atlantean epoch. Whilst, on the one hand, the ancient Indian was able to return to the etheric body with highly developed faculties of soul and out of the forces of this

body created his great civilization and lofty spiritual life, we have, on the other hand, a culture which originated in Atlantis and continued to work on in the post-Atlantean epoch, a culture which owes its origin and development to its emphasis upon the other aspect of the consciousness of the etheric body. This is the Chinese culture. If you bear this connection in mind and remember that the Atlantean culture was directly related to what in our earlier lectures we called the “Great Spirit”; you will understand the peculiarities of Chinese culture. This culture was directly connected with the highest stages of world-evolution. But it still works into the bodies of men today and from an entirely different angle. It seems very likely, therefore, that these two civilizations, the two great polarities of the post-Atlantean epoch, will clash at some future time — the Indian which, within certain limits, is capable of development, and the Chinese that isolates itself and remains static, repeating what existed in the old Atlantean epoch. One literally receives an occult, scientific, poetic impression if one follows the evolution of the Chinese Empire, if one thinks of the Great Wall of China which sought to exclude completely everything which originated in primeval times and had been developed in the post-Atlantean epoch. Something like an occult, poetic feeling steals over one if one compares the Wall of China with what had once existed in former times. I can give only the barest indications about these matters. If you compare them with the existing findings of science you will find how extraordinary illuminating they are. Let us consider clairvoyantly the old continent of Atlantis which will be found where the Atlantic Ocean now lies, between Africa and Europe on the one side and America on the other. This continent was encircled by a warm stream which, strange as it may seem, was seen clairvoyantly to flow from the South through Baffin Bay towards the North of Greenland, encircling it. Then, turning eastward, it gradually cooled down. Long before the continents of Russia and Siberia had emerged, it flowed past the Ural mountains, changed course, skirted the Eastern Carpathians, debauched into the region now occupied by the Sahara and finally reached the Atlantic Ocean in the neighbourhood of the Bay of Biscay. Thus it followed a strictly delimited course. Only the last remaining traces of this stream are still extant. This stream is the Gulf Stream which at that time encircled the Atlantean continent. Now you will recall that in their psychic life the Greeks experienced a memory of the spiritual worlds. The picture of Oceanus which is a memory of that Atlantean epoch arose within them. Their picture of the world, their cosmogony, was very near the truth because it was derived from the old Atlantean epoch. The stream that flowed southward via Spitzbergen as a warm current and gradually cooled, etc. followed a strictly delimited course. This circumscribed course was unmistakably echoed in the Chinese culture, a culture circumscribed by the Great Wall and which had been brought over from Atlantis. The Atlantean civilization had as yet no history; hence the Chinese civilization also has preserved an element of the unhistorical. It preserves something of the pre Indian culture, something surviving from old Atlantis.

Let us now describe the further progress of the Germanic and Nordic Folk Spirit. What consequences will ensue when a Folk Spirit so directs his people that the Spirit Self in particular can develop? Let us remember that the etheric body was developed in the ancient Indian epoch, the sentient body in the Persian, the Sentient Soul in the Egypto-Chaldean, the Intellectual Soul (or Mind-Soul) in the Graeco-Latin, the Spiritual Soul (or Consciousness-Soul) in our present epoch which is not yet concluded. The next epoch will see the invasion of the Spiritual Soul by the Spirit Self, so that the Spirit Self shall irradiate the Spiritual Soul. This is the task of the sixth post-Atlantean civilization and must be prepared for gradually. This civilization which must be preeminently a receptive one, for it must reverently await the influx of the Spirit Self into the Spiritual Soul, is being prepared by the peoples of Western Asia and their outposts in Eastern Europe, the Slavonic peoples. The latter with their Folk Souls were the outposts of the coming sixth post-Atlantean epoch for the very good reason

that future contingencies must to a certain extent be prepared beforehand, must already be anticipated in order to prepare the ground for future development. It is extremely interesting to study these outposts of a Folk Soul who is preparing himself for future epochs. This accounts for the peculiar character of the Slavonic peoples who are our immediate Eastern neighbours. In the eyes of the Western European their whole culture gives the impression of being in a preparatory stage and in a curious way, through the medium of their outposts, they present that which in spirit is wholly different from any other mythology. We should give a false impression of these Eastern outposts as a future civilization if we were to compare them with the culture of the Western European peoples who enjoy a continuous, unbroken tradition which is still rooted in, and has its source in the old clairvoyance. The peculiarity attaching to the souls of these Eastern European peoples is reflected in the whole attitude they have always shown when the question of their relations to the higher worlds arose. In comparison with our 'mythology' in Western Europe with its individual deities, their (i.e. the Slavonic peoples) relation to the higher worlds is totally different. What this Slavonic 'mythology' presents to us as the direct outpouring of the inner being of the people may be compared to the anthroposophical conception of successive planes or worlds through which we prepare ourselves to understand a higher spiritual culture. We find in the East, for example, the following conception: the West has been moulded by the influence of successive and related cultures. In the East we find, in the first place, a distinct consciousness of a world of the Cosmic Father. Everything that is creatively active in air and fire, in all the elements in and above the Earth, is embodied in the concept of the Heavenly Father, in one seemingly great, all-embracing idea which is at the same time an all-embracing feeling. Just as we think of the Devachanic world as fructifying our Earth, so this Divine world, the world of the Father, draws nigh from the East, fructifying that which is experienced as the Mother, the Spirit of the Earth. We have no other expression and can think of no other way of picturing the whole Spirit of the Earth than in the fertilization of Mother Earth. Instead of individual deities we have then two contrasting worlds. And confronting these two worlds as a third world is that which we feel to be the Blessed Child of these two worlds. This Blessed Child is not an individual being, not an emotional feeling, but something that is the creation of the Heavenly Father and the Earth Mother. The relation of Devachan to the Earth is perceived in this way from the spiritual world. The birth of new life, the coming of springtime, and that which grows and multiplies in the material body is felt as something wholly spiritual; and that which grows and multiplies in the soul is perceived as the world which at the same time is felt to be the Blessed Child of the Heavenly Father and the Earth Mother. Universal as these conceptions are, we find them among the outposts of the Slavonic peoples who have advanced westwards. In no Western European mythology is this conception so universal. In the West we find clearly defined deities; but they are not the same as those which we depict in our spiritual cosmogony; these are more nearly represented by the Heavenly Father, the Earth Mother and the Blessed Child of the East. In the conception of the Blessed Child there is again a world which permeates another world. It is a world that is envisaged as a separate world because it is associated with the physical sun and its light. The Slavonic element also recognizes this Being — though different, of course, in conception and feeling — which we have so often met with in Persian mythology; it recognizes the Sun Being who sheds his blessings upon the other three worlds, so that the destiny of man is woven into creation, into the Earth, through the fertilization of the Earth Mother by the Heavenly Father and through that which the Sun Spirit weaves into both these worlds. A fifth world is that which embraces everything spiritual. The Eastern European feels the spiritual world underlying all the forces of nature and all animate beings. We must think of this as a wholly different sentient response, as associated more perhaps with the phenomena, creations and beings of nature.



We must think of this Slavonic soul as being able to see entities in natural phenomena, to see not only the physical and sensory aspects, but also the astral and spiritual. Hence the Slavonic soul conceived of a vast number of Beings in this strange spiritual world which we can at best compare with the world of the Elves of Light. The spiritual world which is looked upon in Spiritual Science as the fifth world is approximately the world which dawns in the hearts and minds of the peoples of Eastern Europe. Whatever name we attach to it is of no importance; what is of importance are the subtle shades and gradations of feelings of the Slavonic peoples and that the concepts which characterize this fifth plane or spiritual world are to be found in Eastern Europe. In this frame of mind this world of Eastern Europe was preparing for that Spirit which is to pour the Spirit Self into man in anticipation of the epoch when the Spiritual Soul shall be uplifted to receive the Spirit Self in the sixth post Atlantean age which is to succeed our own. We meet with this in a unique manner not only in the creations of the Folk Souls who are as I have just described them, but we find it remarkably anticipated in the diverse manifestations of Eastern Europe and its culture.

It is most interesting to observe how the Eastern European expresses his natural receptivity to pure Spirit by assimilating Western European culture with great devotion, thus looking forward prophetically to the time when he will be able to unite something even greater with his being. Hence also his limited interest in isolated aspects of this Western European culture. He absorbs what is offered him more in broad outlines, ignoring the details, because he is preparing himself to assimilate that which is to enter mankind as the Spirit Self. It is particularly interesting to see how, under this influence, it has been possible for Eastern Europe to develop a much more advanced conception of the Christ than Western Europe, except in those areas of the West where the conception of the Christ has been introduced by Spiritual Science. Amongst those who do not accept the teachings of Spiritual Science the most advanced conception of Christ is that of the Russian philosopher, Solovieff. His conception of Christ is such that it can only be understood by students of Spiritual Science because he lifts it to ever higher planes and reveals its infinite potentialities, showing that our understanding of Christ today is only a beginning, because the Christ Impulse has only been able to reveal to mankind a fraction of what it holds in store. But if we look at the conception of Christ as presented by Hegel, for example, we find that Hegel understood Him as only the most refined, the most sublimated Spiritual Soul could understand Him. But Solovieff's conception of Christ is very different. He fully recognizes the dual nature of this conception. He rejects the endless theological polemics which in reality rest upon deep misunderstandings, because ordinary conceptions are inadequate for an understanding of the dual nature of Christ, and because they fail to develop in us any realization that the two aspects, the Human and the Divine, must be clearly distinguished. The concept of Christ rests upon a clear realization of what took place when the Christ Spirit entered into the man Jesus of Nazareth who had already developed all the necessary attributes. We must first of all understand the two natures of Christ and the union of both at a higher stage. As long as we have not grasped this duality, we have not understood the Christ in all His fullness. Only that philosophical understanding can achieve this which foresees that man himself will participate in a culture in which his Spiritual Soul will be able to receive the Spirit Self, so that in the sixth epoch of civilization man will feel himself to be a duality in whom the higher nature will curb the lower.

Solovieff carries this duality into his conception of Christ and emphasizes that this conception can be meaningful only if one accepts the existence of a divine and human nature which can only be understood if one recognizes that their cooperation is a reality, that they form not an abstract, but an organic unity. Solovieff already recognizes that we must think of

this Being as possessing two centres of will. If you accept the teachings of Spiritual Science concerning the true significance of the Christ Being in their original form which stemmed, not from an imaginary, but from a spiritually real Indian influence, you will then have to think of Christ as having developed in His three bodies the capacities of feeling, thinking and willing. It is a human feeling, thinking and willing into which the Divine feeling, thinking and willing descends. The European man will only assimilate this completely when he has risen to the sixth stage of civilization. This had been prophetically expressed in Solovieff's anticipatory conception of Christ which announces the dawn of a later civilization. This philosophy of Eastern Europe therefore reaches far beyond that of Hegel and Kant, and in the presence of this philosophy one suddenly senses the first stirrings of a later development. It is far in advance because this conception of Christ is felt to be a prophetic anticipation, the dawn of the sixth post-Atlantean civilization. Consequently the whole Christ Being, the whole significance of Christ occupies a central place in philosophy and thus becomes totally different from the Western European conceptions of it. The conception of Christ, in so far as it has been developed outside Spiritual Science and is conceived as a living substance, as a living spiritual entity which shall permeate all social life and social institutions — which is felt as a Personality in whose service man finds himself as 'man endowed with Spirit Self' — this Christ-Personality is portrayed in a wonderfully concrete manner in Solovieff's various expositions of St. John's Gospel and its opening words. Only if we stand upon the ground of Spiritual Science can we comprehend Solovieff's profound interpretation of the sentence, "In the Beginning was the Word or Logos", and how differently St. John's Gospel is understood by a philosophy which in a remarkable way anticipates the future.

If, on the one hand, Hegel's philosophy marks a high point, something that is born out of the Spiritual Soul as the highest philosophical achievement, this philosophy of Solovieff, on the other hand, provides the seed in the Spiritual Soul for the philosophy of the Spirit Self which will be incorporated in the sixth cultural epoch. There is perhaps no greater contrast than that eminently Christian conception of the State which hovers as a great ideal before Solovieff as a dream of the future, that Christian conception of the social State which takes everything implicit in that conception in order to present it as an offering to the in-streaming Spirit Self, in order to hold it up as an ideal of the future to be Christianized by the powers of the future — there is indeed no greater contrast than this idea of Solovieff's of a Christian community in which the Christ conception lies wholly in the future and the Divine State of St. Augustine who accepts, it is true, the Christ idea, but whose Divine State is simply the Roman State with Christ incorporated in the Roman idea of the State. What provides the knowledge for the emergent Christianity of the future is the decisive question. In Solovieff's State Christ is the blood which circulates in the body social, and the essential point is that the State is envisaged as a concrete personality so that it will act as a living spiritual entity, but at the same time will fulfil its mission with all the idiosyncrasies of a personality. No other philosophy is so deeply permeated by the Christ idea — the Christ idea which is anticipated in Spiritual Science at a higher level — and yet at the same time has remained so long in the germinal stage. Everything that we find in the East, from the make-up of the people to its philosophy, appears to us as something which contains only the germinal beginning of a future evolution and which, therefore, had also to submit to the special education of the Time Spirit of ancient Greece, the guiding Spirit of exoteric Christianity who was entrusted with the mission of becoming later on the Time Spirit for Europe. The make-up of this people whose task will be to develop the seed of the sixth culture-epoch had from the very beginning to be not only educated, but nursed and nurtured by that Time Spirit. And so we can literally say — and here Father concept and Mother concept lose their dual aspect — that the make-up of the Russian people which is destined to evolve gradually into the Folk Soul, was not only

educated, but was nursed and nurtured by that which as we have seen, had been developed out of the old Greek Time Spirit and had then assumed externally another rank.

Thus the various missions are distributed between Western, Central, Northern and Eastern Europe. I wished to give you an indication of these various missions. On the basis of these indications I propose to add further observations and show what the Europe of the future will be like, a future that will ensure that we must form our ideals on the basis of such knowledge. I propose to show how, through this influence, the Germanic and Nordic Folk Spirit is gradually transformed into a Time Spirit.

## **LECTURE ELEVEN:**

### **Nerthus, Freyja and Gerda. Twilight of the Gods. Vidar and the new Revelation of Christ.**

[ Study Guide: [Souls of the Nations — Eleventh Lecture](#) ]

In beginning this our last lecture I can assure you that much still remains to be discussed and that in this course of lectures we have touched only the fringe of this subject which covers a wide field. I can only hope that it will not be the last time that we shall speak together here on kindred subjects, and it must suffice if I have introduced this subject with only the briefest indications, since detailed discussion at this present moment would otherwise create further complications.

Like a golden thread running through the last few lectures was the idea that Teutonic mythology contains something which, in imaginative form, is connected in a remarkable way with the knowledge derived from the spiritual research of our time. Now this is also one of the reasons why we may hope that the Folk Spirit, the Archangel, who directs and guides this country (Norway) will imbue modern philosophy and modern spiritual research with the capacities he has developed over the centuries and that henceforth modern spiritual research will be fertilized by uniting with the life-forces of the entire people.

The further we penetrate into the details of Teutonic mythology, the more we shall realize — and this applies to no other mythology — how wonderfully the deepest occult truths are expressed in the symbols of this mythology. Perhaps some of you who have read my [Occult](#)

[Science — an Outline](#) or have heard other lectures which I was able to give here will recall that once upon a time in the course of Earth-evolution an event occurred which we may describe as the descent of those human souls who, in primeval times before the old Lemurian epoch, for very special reasons rose to other planets, to Saturn, Jupiter, Mars, Venus and Mercury, and that these souls in the late Lemurian epoch and throughout the Atlantean epoch, after the hardening forces of the Moon had left the Earth endeavoured to incarnate in human bodies whose capacities had gradually been developed and perfected under Earth conditions. These Saturn-, Jupiter-, Mars-, Venus-, and Mercury-souls then descended upon Earth and this descent can still be verified today in the Akashic Records. During the Atlantean epoch the air of Atlantis was permeated with watery mists and through these mists those on Earth beheld with the old Atlantean clairvoyance the descent of these souls out of the Cosmos. Whenever new beings descended from spiritual heights into the still soft, plastic and pliant bodies of that time, this was understood to be the external manifestation of souls descending out of the Cosmos, out of the atmosphere, out of planetary spheres, in order to incarnate in earthly bodies.

These earthly bodies were fructified by that which poured down from spiritual heights. The memory of this event has survived in the imaginative conceptions of Teutonic mythology and has persisted so long that it was still extant amongst the Southern Germanic peoples at the time when Tacitus wrote his “Germania”. No one will understand the account Tacitus gives of the Goddess Nerthus unless he realizes that this event actually took place. [Chapter 40 of *Germania*. See also the lecture given by Rudolf Steiner in Basle, 12.xii.1916, entitled [Christmas at a Time of Grievous Destiny](#). Lecture IV in [The Festivals and their Meaning. Vol. 1. Christmas](#). (Rudolf Steiner Press).] He relates that the chariot of the Goddess Nerthus was driven over the waters. Later on this survived as a solemn ritual; formerly it had been a matter of actual vision. This Goddess offered the human bodies that were suitable to the human souls descending from the planetary spheres. That is the mystery underlying the Nerthus myth and it has survived in all that has come down to us in the older sagas and legends which give intimations of the birth of physical man. Njordr who is intimately related to the Goddess Nerthus is her masculine counterpart. He is said to represent the primeval memory of the descent of the psycho-spiritual beings who in olden time had risen to planetary heights and who, during the Atlantean epoch, had come back and incarnated in human bodies.

In my pamphlet, [The Occult Significance of Blood](#), you can read how miscegenation and contact between different peoples have played a significant role at certain periods. Now not only the mixture of peoples and their interrelationships which led to the introduction of foreign blood, but also the psychic and spiritual development of the Folk Spirits have played a decisive part. The vision of that descent has been preserved in the greatest purity in those sagas which arose in former times in these Northern regions. Hence in the Sagas of the Vanir you can still find one of the oldest recollections of this descent. Especially here in the North, the Finnish tradition still preserves a living memory of this union of the soul-and-spirit which descended from planetary spheres with that which springs out of the body of the Earth and which Northern tradition knows as Riesenheim (Home of the Giants). That which developed out of the body of the Earth belongs to Riesenheim. We realize, therefore, that Nordic man was always aware of spiritual impulses, that he felt within his gradually evolving soul the workings of this old vision of the Gods which was still natural to man here when, in those ancient times, the watery mists of Atlantis still covered the region. Nordic man felt within him some spark of a God who was directly descended from those divine-spiritual Beings, those Archangels who directed the union of soul-and-spirit with the terrestrial and physical. People believed and felt that the God Freyr and his sister Freyja who were once upon a time specially

favoured Gods of the North, had originally been those angelic Beings who had poured into the human soul all that this soul required in order to develop further upon the physical plane those old forces which they (the people) had received through their clairvoyant capacities. Within the physical world, the world limited to the external senses, Freyr was the continuer of all that had hitherto been received in a clairvoyant form. He was the living continuation of forces clairvoyantly received. He had therefore to unite with the physical-corporeal instruments existing in the human body itself for the use of these soul-forces, which then transmit to the physical plane what had been perceived in primeval clairvoyance. This is reflected in the marriage of Freyr with Gerda, the Giant's daughter. She is born out of the physical forces of earthly evolution itself. The descent of the divinespiritual into the physical is still mirrored in these mythological symbols. The figure of Freyr portrays in a remarkable way how Freyr makes use of that which enables man to manifest on the physical plane that for which he has been prepared through his earlier clairvoyance. The name of his horse is Bluthuf, indicating that the blood is an essential factor in the development of the 'I'. A remarkable magic ship is placed at his disposal. It could span the sky or be folded up to fit into a tiny box. What is this magic ship? If Freyr is the power which transmits clairvoyant forces to the physical plane, then this magic ship is something peculiarly his own: it symbolizes the alternation of the soul in day and r.Light. just as the human soul during sleep and until the moment of waking spreads out over the Macrocosm, so too the magic ship spreads its sails and is then folded up again into the cerebral folds to be stowed away in that tiny box — the human skull. You will find all this portrayed in a wonderful way in the mythological figures of Teutonic mythology.

Those of you who probe more deeply into these matters will be gradually convinced that what has been implanted, 'injected' into the mind and soul of this Northern people by means of these symbols or pictures is no flight of fancy, but actually stems from the Mystery Schools. Thus in the guiding Archangel or Folk Spirit of the North, much of the old education through clairvoyant perception has survived, much of that which may unfold in a soul which, in the course of its development on the physical plane, is associated with clairvoyant development.

Although not apparent from the external point of view today, the Archangel of the Germanic North had within him this tendency, and thanks to this tendency he is particularly fitted to understand modern Spiritual Science and to transform it in the appropriate manner to satisfy the inherent potentialities of the people. You will therefore appreciate why I have said that the soul of the Germanic peoples in particular is best fitted to understand what I could only indicate briefly in the public lecture which I gave here on the Second Coming of Christ.

Spiritual research today shows us that after Kali Yuga has run its course (which lasted for 5,000 years, approximately from 3,100 BC to AD 1,899) new capacities will appear in the isolated few who are specially fitted to receive them. A time will come when individuals will be able, through the natural development of the new clairvoyance, to perceive something of what is announced only by Spiritual Science or spiritual research. We are told that in the course of the next centuries, increasing numbers of people will be found in whom the organs of the etheric body are so far developed that they will attain to clairvoyance, which today can only be acquired through training. How are we to account for this? What will be the nature of the, etheric body in those few who develop clairvoyance? There will be some who will receive clairvoyant impressions, and I should like to describe to you a typical example. A man performs some act and at the same time feels himself impelled to observe something. A sort of dream vision arises in him which at first he does not understand. But if he has heard of Karma, of how world-events conform to law, he will then realize, little by little, that what he

has seen is the karmic counterpart of his present deeds made visible in the etheric world. Thus the first elements of future capacities are gradually developed.

Those who are open to the stimulus of Spiritual Science will, from the middle of the twentieth century on, gradually experience a renewal of that which St. Paul saw in etheric clairvoyance as a mystery to come, the 'Mystery of the Living Christ'. There will be a new manifestation of Christ, a manifestation which must come when human capacities develop naturally to the point when the Christ can be seen in the world in which He has always been present since the Mystery of Golgotha and in which He can also be experienced by the Initiate. Mankind is gradually growing into that world in order to be able to perceive from the physical plane that which formerly could be perceived only in the Mystery Schools from the perspective of the higher planes.

Nevertheless, occult training is still a necessity. It always presents things in a different light to those who have not undergone occult training. But occult training will, by the transformation of the physical body, show the Mystery of the Living Christ in a new way — as it will be able to be seen etherically from the perspective of the physical plane by a few isolated individuals at first, and later by increasing numbers of people in the course of the next three thousand years. The Living Christ perceived by St. Paul, the Christ who is to be found in the etheric world since the Mystery of Golgotha, will be seen by an ever-increasing number of people.

The manifestations of the Christ will be experienced by man at ever-higher levels. That is the mystery of the evolution of Christ. At the time of the Mystery of Golgotha it was intended that man should comprehend everything from the perspective of the physical plane. It was therefore necessary that he should be able to see Christ on the physical plane, to receive tidings of Him and to bear witness to His dominion on that plane. But mankind is designed to progress and to develop higher powers. He who believes that the manifestation of Christ will be repeated in the form which was valid nineteen hundred years ago can have little understanding of the development of mankind. The manifestation of Christ took place on the physical plane because, at that time, the forces of man were adapted to the physical plane. But those forces will evolve, and in the course of the next three thousand years Christ will be increasingly understood by the more highly developed souls on Earth.

What I have just said is a truth which has long been communicated to a select few from within the esoteric schools and it is a truth that today must pervade the teachings of Spiritual Science in particular, because Spiritual Science is intended to be a preparation for that which is to come. Mankind is now ready for freedom and self-knowledge and it is highly probable that those who proclaim themselves to be the pioneers of the Christ-vision will be denounced as fools on account of their message to mankind. It is possible for mankind to sink still deeper into materialism and to spurn that which could become a most valuable revelation for mankind. Everything that may happen in the future is to a certain extent subject to man's volition; consequently he may miss what is intended for his salvation. It is extremely important to realize that Spiritual Science is a preparation for the new Christ-revelation.

Materialism holds a twofold danger. The one which probably stems from the traditions of the West, is that everything that the first pioneers of the new Christ-revelation will announce in the twentieth century from out of their own vision will be dismissed as a figment of the imagination, as the height of folly. Today materialism has invaded all spheres. It is not only ingrained in the West, but has also invaded the East. There, however, it assumes another form.

One consequence of oriental materialism might well be that mankind will fail to recognize the higher aspects of the Christ-revelation. And then will follow what I have often spoken of here, and which I must repeat again and again, namely, that materialistic thinking will have a purely materialistic conception of the manifestation of Christ. It might well be that, under the influence of spiritual-scientific truths, people might venture to speak of a future manifestation of Christ and yet believe that He will appear in a physical body. The result would simply be another form of materialism, a continuation of what has already existed for centuries.

People have always exploited this false materialism. Indeed certain individuals declared themselves to be the new Messiah. The last well-known case occurred in the seventeenth century, when a man called Sabbatai Zevi of Smyrna announced that he was the new Messiah. He made a great stir. Not only those who lived in his immediate environment made pilgrimages to visit him, but also people from Hungary, Poland, Germany, France, Italy and North Africa. Everywhere Sabbatai Zevi was regarded as the physical incarnation of a Messiah. I do not propose to relate the human tragedy that befell the personality of Sabbatai. In the seventeenth century no great harm was done. At that time man was not really a free agent, although he could recognize intuitively — which was a kind of spiritual feeling — what was the truth. But in the twentieth century it would be a great misfortune if, under the pressure of materialism, the manifestation of Christ were to be taken in a materialistic sense, implying that one must look for His return in a physical body. This would only prove that mankind had not acquired any perception of, or insight into the real progress of human evolution towards a higher spirituality.

False Messiahs will inevitably appear and, thanks to the materialism of our time, they will find popular favour like Sabbatai in the seventeenth century. It will be a severe test for those who have been prepared by Spiritual Science to recognize where the truth lies, to know whether the spiritual theories are really permeated by a living, spiritual feeling or whether they are only a disguised form of materialism. It will be a test of the further development of Spiritual Science whether Spiritual Science will develop a sufficient number of people who are able to understand that they must perceive the spirit in the spirit, that they must seek the new manifestation of Christ in the etheric world, or whether they will refuse to look beyond the physical plane and expect to see a manifestation of Christ in the physical body. Spiritual Science has yet to undergo this test. There is no doubt that nowhere has the ground been better prepared to recognize the truth on this very subject than in Scandinavia where the Northern mythology flourished.

The twilight of the Gods embraces a significant vision of the future, and I now come to a theme which I have already touched upon. I have already told you that in a folk community which has so recently left its clairvoyant past behind it, a clairvoyant sense is also developed in its guiding Folk Spirit in order that the newfound clairvoyance can again be understood. Now if a people experiences the new epoch with new human capacities in the region where Teutonic mythology flourished, then this people must realize that the old clairvoyance must assume a different form after man has undergone development on the physical plane. The old clairvoyance was temporarily silenced; man lost for a while the vision of the world of Odin and Thor, of Baldur and Hodur, of Freyr and Freyja. But this world will return again in an epoch when other forces meanwhile have been at work upon the human soul. When man gazes out into the new world with the new etheric clairvoyance he will realize that the forces of the old Gods no longer avail. If the old forces were to persist, then the counter-forces would range themselves against that force whose function in olden times was to develop man's capacities to a certain level. Odin and Thor will be visible again, but now in a new

form. All the forces opposed to Odin and Thor, everything which has developed as a counter-force will once again be visible in a mighty tableau. But the human soul would not progress; it would not be able to resist injurious influences if it were subject solely to the forces known to the old clairvoyance. Once upon a time Thor endowed man with an ego. This ego has been developed on the physical plane, has evolved out of the Midgard Snake which Loki, the Luciferic power, has left behind in the astral body. That which Thor was once able to give and which the human soul transcends, is in conflict with that which proceeds from the Midgard Snake. This is depicted in Nordic mythology as the conflict between Thor and the Midgard Snake. They are evenly matched, neither can prevail. In the same way Odin wrestles with the Fenris Wolf and does not prevail. [On the day of Ragnarok (the Twilight of the Gods) Odin is swallowed up by the Fenris Wolf. For the relation between Odin and the Fenris Wolf, see [Appendix](#).] Freyr, who, for a time, moulded the human soul-forces, had to succumb to that which had been given from out of the Earth forces themselves to the 'I', which meanwhile had been developed on the physical plane. Freyr was overcome by the flaming sword of Earth-born Surtur.

All these details which are set down in the Twilight of the Gods will find their counterpart in a new etheric vision which in reality points to the future. But the Fenris Wolf, symbol of the relics of the old clairvoyance, will live on in the future. There is a very deep truth concealed in the fact that the struggle between the Fenris Wolf and Odin still persists. There will be no greater danger than the tendency to cling to the old clairvoyance which has not been permeated with the new forces, a danger which might tempt man to remain content with the manifestations of the old astral clairvoyance of primeval times, such as the soul pictures of the Fenris Wolf. It would again be a severe trial for the future prospects of Spiritual Science, if, perhaps in the domain of Spiritual Science itself, there should arise a tendency to all sorts of confused, chaotic clairvoyance, an inclination to value clairvoyance illuminated by reason and spiritual knowledge less highly than the old, chaotic clairvoyance which is denied this prerogative. These dark and confusing relics of the old clairvoyance would wreck a terrible vengeance. Such clairvoyance cannot be challenged by that which itself stemmed from the old clairvoyant gift, but only by that which, during the period of Kali Yuga, has matured in a healthy way in order to give birth to a new clairvoyance. The power given by the old Archangel Odin, the old clairvoyant powers, cannot save man; something very different must supplant them. These future powers however, are known to Teutonic mythology; it is fully aware of their existence. It knows that the etheric form exists in which shall be embodied what we are now to see again — Christ in etheric form. He alone will succeed in banishing the dark and impure clairvoyant powers which would confuse mankind if Odin should not succeed in overcoming the Fenris Wolf which symbolizes the atavistic clairvoyance. Vidar who has been silent until now will overcome the Fenris Wolf. We learn of this too in the Twilight of the Gods.

Whoever recognizes the significance of Vidar and feels him in his soul, will find that in the twentieth century the power to see the Christ can be given to man again. Vidar who is part of the heritage of Northern and Central Europe will again be visible to man. He was held secret in the Mysteries and occult schools — the God who should await his future mission. Only vague intimations of his image have been given. This may be seen from the fact that a picture has been found in the vicinity of Cologne and no one knows whom it represents. But it is clearly a likeness of Vidar.

Throughout the period of Kali Yuga were acquired the powers which shall enable the new men to see the new manifestations of Christ. Those who are called upon to interpret from the signs of the times what is to come are aware that the new spiritual investigation will re-



establish the power of Vidar who will banish from the hearts and minds of men all the dark and confusing relics of the old clairvoyance and will awaken in the human soul the new clairvoyance that is gradually unfolding.

When the wondrous figure of Vidar shines forth to us out of the Twilight of the Gods we realize that Teutonic mythology gives promise of future hope. We feel ourselves to be inwardly related to the figure of Vidar, the deeper aspects of whose being we are now striving to understand. We hope that those forces which the Archangel of the Teutonic world can contribute to the evolution of modern times will be able to provide the core and living essence of Spiritual Science. One part only of the development of mankind and the spirit — one part of a greater whole — has been realized for the fifth post-Atlantean epoch; another part has yet to be accomplished. Those members of the Nordic peoples who feel within them the elemental and vital energies of a young people will best be able to contribute to this development. This will to some extent be implanted in the souls of men; but they themselves must be prepared to make a conscious effort. In the twentieth century one may fall by the wayside because man must to a certain extent have free choice in determining his goal which must not be pre-determined. It is therefore a question of having a proper understanding of the goal ahead. If, then, Spiritual Science reflects the knowledge of the Christ Being, and if we start from a true understanding of this Being whom we look for in the very core of the European peoples themselves, if we set our future hopes on this understanding, then we shall not be motivated by any kind of personal predilection or temperamental predisposition.

It has sometimes been said that the name we give to the greatest Being in the evolution of mankind is of no consequence. He who recognizes the Christ Being will not insist on retaining the name of Christ. If we understand the Christ Impulse in the right way we would never say: a Being plays a part in the evolution of mankind, in the life of the peoples of the West and the East and this Being must conform to man's predilections for a particular truth. Such an attitude is not compatible with the teachings of occultism. What is compatible with occult teachings is that the moment one recognizes that this Being should be given the name of Buddha, we should unhesitatingly abide by our decision irrespective of whether we agree with it or not. Fundamentally it is not a question of sympathy or antipathy, but of the factual truth.

The moment the facts are open to other interpretations we should be prepared to act differently. Facts and facts alone must decide. We have no wish to introduce Orientalism and Occidentalism into what we look upon as the life-blood of Spiritual Science; if we should discover in the realm of the Nordic and Germanic Archangels a source of potential nourishment for true Spiritual Science, then this will not be the prerogative of a particular people or tribe in the Germanic countries, but of the whole of humanity. What is given to all mankind must be given; it may, it is true, originate in a particular region, but it must be given to the whole of humanity. We do not differentiate between East and West. We accept with deep gratitude the surpassing grandeur of the primeval culture of the holy Rishis in its true form. We accept with gratitude the Persian culture, the Egypto-Chaldean and Graeco-Latin cultures, and with the same objectivity we also accept the cultural heritage of Europe. We are compelled by the needs of the situation to present the facts as they really are.

If we incorporate the total contributions which each religion has made to the civilizing process of mankind into what we recognize to be the common property of mankind, then the more we do this, the more we are acting in accordance with the Christ principle. Since this principle is capable of further development we must abandon the dogmatic interpretation of

the early centuries and millennia when the initial stages of the Christ principle were only imperfectly understood. We do not look to the past for future guidance. We do not seek to perpetuate the Christ of the past; we are chiefly concerned with what can be investigated by means of spiritual perception. To us the essential element in the Christ-principle does not belong to the past — however much tradition may insist upon this — but to the future. We endeavour to ascertain what is to come. We do not rely so much on historical tradition which was fundamental to the Christ Impulse at the beginning of the Christian era; we do not attach much importance to the external and historical approach. After Christianity has passed through its growing pains, it will develop further. It has gone forth into foreign lands and sought to convert the people to the particular Christian dogmas of the age. But we profess a Christianity which proclaims that Christ was active in all ages and that we shall find Him where so ever we go, that the Christ-principle is the highest expression of Anthroposophy. And if Buddhism acknowledges as Buddhists only those who swear by Buddha, then Christianity will be the faith that swears by no prophet because it is not subject to a religious Founder attached to a particular people, but recognizes the God of all mankind.

Every Christian knows that the focal point of Christianity is a Mystery which became manifest on the physical plane at Golgotha. It is the perception of this Mystery which leads to the new vision I have described. We may also be aware that the spiritual life at the time of the Mystery of Golgotha was such that the Mystery could only be experienced in the form it was experienced at that time. We refuse to submit to dogmas, even those of a Christian past. If a dogma should be imposed upon us, irrespective of its source, we would reject it in the name of the true Christ-principle. However many may try to force the historical Christ into the Procrustean bed of a confessional creed, however many may declare that our vision of the future Christ is mistaken, we shall not allow ourselves to be led astray when they declare that He must be after this or that fashion, even when it comes from the lips of those who ought to know who Christ is. Equally, the idea of the Christ Being should not be limited or circumscribed by Eastern traditions, nor be coloured by the dogmas of Oriental dogmatism. What is taught out of the true sources of occultism concerning the evolution of the future must be free and independent of all tradition and authority.

It is a source of wonder to me how much agreement there is amongst the people assembled here. Those, not of Norse extraction, who have come here, have repeatedly said to me in the last few days how free they feel in their relations with the people of the Scandinavian North. It is proof, if proof were needed, that we are able, though some may not be conscious of it, to understand each other at the deepest levels of spiritual knowledge and that we shall understand each other, especially in those matters I emphasized at the last Theosophical Congress in Budapest and which I repeated during our own General Meeting in Berlin when we had the great pleasure of seeing friends from Norway amongst us. It would be disastrous for Spiritual Science if he who cannot yet see into the spiritual world were obliged to accept in blind faith what he is told. I beg of you now, as I begged of you in Berlin, never to accept on authority or on faith anything I have said or shall say. Even before one has reached the stage of clairvoyance it is possible to test the results of clairvoyant vision. I beg of you not to accept as an article of faith whatever I have said about Zarathustra and Jesus of Nazareth, about Hermes and Moses, Odin and Thor, and about Christ Jesus Himself, nor to accept my statements as authoritative. I beseech you to abjure the principle of authority, for that principle would be deleterious to our Movement.

I am sure, however, that when you begin to reflect objectively, when you say, “We have been told so and so; let us investigate the records accessible to us, the religious and

mythological documents, let us check the statements of the natural scientists”, you will realize how right I am. Avail yourselves of every means at your disposal, the more the better. I have no qualms. All that is given out of Rosicrucian sources can be tested in every way. Armed with the most materialistic criticism of the Gospels, verify what I have said about Christ Jesus; verify it as thoroughly as possible by all the means at your command on the physical plane. I am convinced that the more thoroughly you test it, the more you will find that what has been given out of the sources Of the Rosicrucian Mystery will correspond to the truth.

I take it for granted that the communications given out from Rosicrucian sources will be tested rather than believed, tested not superficially by the superficial methods of modern science, but ever more conscientiously. Take the latest achievements of natural science with its Most recent techniques, take the results of historical and religious research, it is all one to me. The more you test them, the more you will find them confirmed from this source. You must accept nothing on authority. The best students of Spiritual Science are those who take what is said as a stimulus in the first place and test it by the facts of life itself. For in life too, at every stage of life, you can test what is given out from the sources of Rosicrucianism. It is far from my intention in these lectures to lay down dogmas and claim that the facts are such and such and must be believed. Verify them by an exchange of views with people of able and active mind and you will find confirmation of what has been said as a prophetic indication of the future manifestation of Christ. You need only open your eyes and verify it objectively; we make no appeal to belief in authority. This need to test everything received from Spiritual Science should become a kind of basic attitude permeating our whole approach.

I should like to impress upon you, therefore, that it is not anthroposophical to accept a statement as dogma on the authority of this or that person; but it is truly anthroposophical to allow oneself to be stimulated by Spiritual Science and to verify what is communicated by life itself. Then, whatever Might colour in any way a truly anthroposophical view will cease to exist. Neither Eastern nor Western predilections must be allowed to colour our view. He who speaks from the point of view of Rosicrucianism accepts neither Orientalism nor Occidentalism; both appeal to him equally. The inner nature of the facts alone determine their truth. He must bear this in mind, especially at such an important moment as this when we have indicated the Folk Spirit who rules over the Northern lands. Here dwells the Teutonic mythological Spirit; even though his presence is not felt, his influence is more widely diffused in Europe than one imagines. If a conflict were to arise between the peoples of the North it could not arise because one people disputed the contributions to the common weal. Each people must practice self-knowledge and ask itself: how can I best contribute to the common weal? Then, that which leads to the collective progress of all, to the common welfare of mankind, will be harvested. The sources of what we are able to contribute lie in our individual characteristics. The Teutonic Archangel will bring to the whole field of culture in the future what he is most fitted for in accordance with the capacities he has acquired which we have already outlined. By virtue of this inherent power he is able to ensure that what could not yet be presented in the first half of the fifth post-Atlantean epoch may play its part in the second half, namely, that spiritual element which we were able to recognize in a germinal, prophetic form in the Slav philosophy and in the national sentiment of the Slavonic peoples. This preparatory stage lasted for the first half of the fifth post-Atlantean age. At first, all that could be achieved by way of philosophy was a highly sublimated spiritual perception. This must then be grasped and permeated by the vital energies of the people so that it may become the common property of all mankind and may be realized in all aspects of our earthly life. Let us try to come to an understanding on this subject, for then this somewhat dangerous theme will have caused no great harm if all who are assembled here from the North, South, East, West

and Centre of Europe feel that this theme is really important for the whole of humanity, that the larger nations no less than the smaller isolated groups have each their appointed mission and have to contribute their share to the whole. Often the smallest national fragments have most important contributions to make because it is given to them to preserve and nurture old and new motifs in the soul-life. Thus, even though we have made this dangerous topic the subject of our lectures, it will serve to foster the basic sentiment of a community of soul amongst all those who are united under the banner of Anthroposophical thought and feeling and of Anthroposophical ideals.

Only if we should still react out of sympathy and antipathy, if we have no clear understanding of the essence of our Anthroposophical Movement, could misunderstandings arise from what has been said. But if we have grasped the underlying spirit of these lectures, then the ideas presented may also help us to make the firm resolution to harbour the high ideal — each from his own standpoint and from his own background — to contribute to the common goal that which is inherent in our mission. We can best achieve this through our individual initiative and our natural predisposition. We can best serve mankind if we develop our particular talents so as to offer them to the whole of humanity as a sacrifice which we bring to the progressive development of culture. We must learn to understand this. We must learn to understand that it would not redound to the credit of Spiritual Science, if it did not contribute to the evolution of man, Angel and Archangel, but were to support the convictions of one people at the expense of another. It is no part of Spiritual Science to assist in imposing the confessional beliefs of one continent upon another continent. If the religious teachings of the East were to prevail in the West, or vice versa, that would be a complete denial of Anthroposophical teaching. What alone accords with Anthroposophical teaching is that we should unselfishly dedicate the best that is in us, our sympathy and compassion, to the well being of all mankind. And if we are self-contained, and live, not for ourselves but for all men, then that is true Anthroposophical tolerance. I had to add these words by way of explanation for this somewhat delicate subject might otherwise offend national susceptibilities.

Spiritual Science, as we shall realize more and more clearly, will bring an end to the divisions of mankind. Therefore now is the right moment to learn to know the Folk Souls, because the province of Spiritual Science is not to promote antagonism between them, but to call upon them to work in harmonious cooperation. The better we understand this, the better students of Spiritual Science we shall be. On this note we shall end for the time being the course of lectures given here. For the knowledge we gather must ultimately find an echo in our feelings and our thinking and in the Anthroposophical goal we set before us. The more we practice this in our lives, the better Anthroposophists we are.

I have found that many of those who have accompanied us to Oslo have received a most favourable impression which they hasten to express in the words, “how much at home we feel here in the North!” And if higher spiritual forces are to be awakened in mankind, which we shall certainly see realized in the future, then to use the words of Vidar, the Aesir who has been silent until now, he will become the active friend of cooperative work, of cooperative endeavour, for which purpose we have all assembled here. With this object in view let us take leave of one another after having been together for a few days, and let us always remain together in spirit with this intention. Irrespective of where we students of Spiritual Science come from, whether from near or far, may we always meet together in harmony, even when we discuss amongst ourselves the particular characteristics of the peoples inhabiting the various countries of the Earth. We know that these are only the several tongues of flame which will mount together into the mighty flame upon the altar — the united progress of

mankind — through the Anthroposophical view of life which lies so close to our hearts and is so deeply rooted in our souls.

Printed for Members of the School of Spiritual Science, Goetheanum, Class I. No person is held qualified to form a judgment on the contents of this work, who has not acquired — through the School itself or in an equivalent manner recognized by the School — the requisite preliminary knowledge. Other opinions will be disregarded; the authors decline to take them as a basis for discussion.

# The Mission of Folk-Souls

(IN CONNECTION WITH GERMANIC SCANDINAVIAN MYTHOLOGY)

SERIES XIII

A Course of Eleven Lectures by  
RUDOLF STEINER

(Shorthand Report unrevised by the Lecturer)

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- LECTURE 3. Normal Folk-spirit, transforming his etheric body into Budhi or Life-spirit, two degrees above man; but man is spun into the web of this work. The three soul principles, three modifications of the astral body. The Folk-spirit has three modifications of the etheric body. To conceive of an archangel, one proceeds by pure thought, such as mathematics, no way dependent on an outer world. Archangel does not share in our sentient soul, but shares in our moral ideals in the intellectual soul or soul of higher feelings. Art and religion are influences of the archangel, because there are the operations within of moral ideals. Ego of archangel is two stages above man. As we are conscious of warmth and cold the archangel is conscious from within of the temperaments of individuals and realises their separate auras as centres of activity or negation. He realises his youth and age in his decline of a people. He is born into a people when it begins to produce blossom; but withdraws into Devachan when his people decline. Angels transform their Astral body into Spirit-self or Manas, but have not nearly finished doing it. Man is beginning to do this transformation. Angel's Ego reaches much further than man's. A case given where the spirit of the age controls the archangels is where the Dutch separated from the common German stock in order to carry the mission of the spirit of the age overseas. The same occurred when the Portuguese broke from Spain. After the active interference of the spirit of the age, the Dutch and Portuguese each receive their respective archangels normal and

abnormal. Spirits of Form, Motion, Wisdom. Distinction between race and people. Normal Spirit of Form would keep one united humanity, but abnormal Spirit of Motion takes the lower grade of Spirit of Form and divides mankind into races. This belated Spirit of Motion may be called an abnormal Spirit of Motion or an abnormal Spirit of Form.

LECTURE 4. The three ages of man in which Spirit of Form takes no interest. Spirit of Form only interested in Ego, therefore when man is 19 – 20. Owing to Spirit of Motion abnormally remaining behind, man attains consciousness soon after birth, these are active as abnormal Spirits of Form. Up to 20 man under these abnormal spirits. The last third of his life under normal Spirits of Form, to whom he must repay the first third. Reason for man's dependence on earth during middle third. Only in the past were racial characteristics dependent on place of birth; owing to propagation they are inherited. Only in later Atlantis did heredity succeed locality. Idea of ever revolving wheel in evolution is wrong (c.f. Sinnett in *Esoteric Buddhism*). Due to abnormal spirits that place became important in another sense: Earth radiations of Africa affect childhood; of Asia affect youth; of Europe affect maturity. Hence black, yellow, white. Earth radiations of North America affect man in his decline and death. In our day racial characteristics are being overcome. After evolution of races had died in West, evolution of civilisation began and went to East. Soul characteristics (India) take the place of physical race characteristics and Atlantis is repeated in old Indian civilisation in a higher state. Battle between normal and abnormal Spirits of Form in old Persia in Ormuzd and Ahriman. Freshness of youth always declines as it goes West; productive forces decline. Physical development begins in Africa, shown in shape of African Continent, compare Asia and Europe, the latter compressed with its lands and peninsulas. The further we go West the more need to take something from East. Romans took their spiritual life from the Greek they had conquered. Rosicrucianism is the evolution of all humanity and not one part. Plato's ancestry and race.

LECTURE 5. Contour of earth's surface formed by a balance between forces of Spirits of Will and Spirits of Motion; this was the original means and is shown in Alps; something has since been added to give solidity: Spirit of Form on earth, Cherubim in air, Seraphim in heat. All radiations from centre of earth. Spirits of Form, Motion, Wisdom, work from outside earth: form in light, motion in chemical forces (Music of Spheres), wisdom in life ether. After effects of Saturn in outer as physical body; in inner man as will; of Sun in outer as etheric body; in inner man as feeling; of Moon in outer as astral body; in inner as thinking. The external physical body emanating from Spirits of Will is will seen externally. For this a whole planet had to come into existence and disappear. Similar for Sun and Moon. Earth missive must bring equilibrium to the three, and man must do this first within himself. Equilateral triangle and its centre. Fourth element thus added, Love. Trinity becomes Quaternary. This is missive of normal Spirits of Form called Spirits of Love. Here a very useful summary of Spirits.

LECTURE 6. For a proper understanding, one course of lectures should be studied alongside of other courses. On Sun are found seven Elohim or Spirits of Love. To save confusion from abnormal Spirits of Form Jehovah goes to Moon. The



abnormal have centre in other planets, and form the five root races [a mistranslation of the German, *Haupttrasse*, Steiner was referring to main races here – e.Ed] — Negroes, Mercury; Malays, Venus; Mongolians, Mars; Europeans, Jupiter. In America races die, Saturn. These centres form Mystery places in Atlantis. To form the above races, mercurial spirits affect etheric or glandular system; Venus astral or nervous system, indirectly through breathing deep down in the sub-conscious solar plexus. Mars affects Mongolians and enters the blood thus coming in contact with Elohim on Sun and Jehovah on Moon; hence the formation of the Semitic, a modification of collective humanity. Jupiter works through senses and nervous system through respiratory organs into solar plexus of Caucasians. Greeks saw the spiritual in the physical and became basic for sculptures and art. Council of Buddha, Skythianos, Zarathas, and One still greater. Saturn ossifies the glandular system of the North American. The North American looked from old Atlantis to the One Great Spirit, not divided as later into six or seven. The picture of the meeting between a Red Indian and a white man.

LECTURE 7. Ethiopians and Malays formed in early Atlantis. The first archangel to become Spirit of the Age was he who in the East guided sacred Indian culture in first post-Atlantean epoch. After leading the Rishis he was given the leadership of post-Atlantean humanity. An archangel was promoted for Persian epoch; another for Egypt; another for Chaldea; another employed by Jehovah for the Jews. Two spiritual currents: monotheism and polytheism. Monotheism the peculiar characteristic of Semites. Archangels of Europe took longer and by the time Spirit of the Age for Egypt and Persians had become Spirits of Form, the archangel of Greece had only become a Spirit of the Age in the fourth post-Atlantean epoch. This spirit, at the time of Christ, renounced promotion to a Spirit of Form, and became the guiding spirit of exoteric Christianity, the guiding spirit of the age; as he withdrew from the Greeks, the Greeks withdrew away. The Celtic archangel renounced promotion to archai and remained archangel and the leader of esoteric Christianity, and the Celts vanished as a combined people. Mysteries of Holy Grail and Rosy Cross. The Archai of fifth post-Atlantean epoch was promoted from one of the many archangels of the manifold German peoples. And as in Europe people adhered long to Folk-spirit or archangel, the work of Spirit of the Age came very late. The German Spirit of the Age now ruling is under the influence of the Egyptian Spirit of the Age who had been promoted to Spirit of Form and is still immature. Before the Celtic archangel found his centre for the Grail, the Scandinavian had found his centre above the earth near Paderborn and Detmold, but he moved it to the Grail centre. No mythology gives so clear an Anthroposophical picture of evolution as Scandinavia. The question is how far will their tendencies be developed after the Scandinavian Spirit has been educated by the 'Christian Spirit' of the age.

LECTURE 8. Germanic Scandinavian Mythology. In old India the experiences of the Ego objectively came later than it did in the Scandinavian. During dim clairvoyances the Indian had not been conscious of the work of Spiritual Beings and the Folk-spirit. When they awoke to self-consciousness they could reach spiritual worlds unaided and therefore more independently than those of the West. They had, however, forgotten the lower hierarchies, and attended

more to totalities of the Spirits of Motion and Wisdom. The Persian was interested one stage lower (*i.e.*, the Spirits of Form) when his Ego awoke, but he had forgotten the other hierarchies. When the Ego of the Chaldean awoke, he was aware of Archai. The Græco-Latin had a memory of archangels and angels, and this memory was more distinct than actual experience. The Oriental having forgotten so much of the Spirits he had experienced in dim clairvoyance cannot understand the Westerner who is conscious of angels and Folk-spirits. The Oriental had developed too far to understand the Christ. The Oriental Ego had not awakened. The Ego of the Westerner awoke much earlier but in a lower state; when conscious of angels. Wotan or Odin and speech. Mimir, wisdom. Hoeder, imagination. Loder, complexion, blood. These were normal archangels; but Villy and Ve, abnormal, working within. Thor remained behind as angel to guide the German-Scandinavian, upon waking the Ego. Thor, son of Odin. Odin transforms air into words. The air passes through into Ego and produces blood, whose pulsation the hammer of Thor. Nebelheim and Muspelheim. Ginnungagap. Riesenheim.

- LECTURE 9. Elucidation of 8. To the Indian, the objective Ego is unimportant; to the Westerner, all important. Lucifer in inner being or astral. Freedom and the possibility of evil. Lucifer from within leads to Ahriman outside. Old Testament conscious of Lucifer not of Ahriman. St. Mark mentions Satan, Ahriman. Difference between Mark and Matthew. Old Persian realised Ahriman. Old Indian realised Lucifer not Ahriman. The German-Scandinavian realised Lucifer and Ahriman. Loki. Lucifer influences both etheric and physical body from the astral body; and turns the etheric body to lies. The astral body which is the inner part of man, is turned to selfishness. The physical body to sickness and death. Midgard, snake, selfishness. Fenris-wolf, self-deceit. The wolf pursues Sun. The eclipse, Moon in front of Sun. Hela, sickness, death. Loki is the parent of these three influences. These myths originate from clairvoyant consciousness: Loki cause blind Hoeder to kill Balder, the one who sees clairvoyantly and Ahriman arrives. Norse mythology was actively experienced before and after the time of Christ, whereas in the Greeks it was a memory. Difference in the East. John Baptist. To the Norse man, Christ's coming meant return of Balder and the time spent on earth was a time of transition. The Northern initiates taught that men would again see into the spirit world but other powers will be added and conditions changed. Ragnarok, twilight of Gods.
- LECTURE 10. Recapitulation. Tacitus and German Group Soul. *Thor*, representing Ego has for spouse Sif, the group soul. The Celtic group soul or Folk-spirit had task of educating youthful Ego of European peoples, this was done by Druids. As it became necessary for Folk-spirits to teach men independence, so the mysteries began to withdraw, and they withdrew into more secret depths. The successive stages of post-Atlantean civilisation (see diagram). Scandinavia, Rome, the Peninsulas, France, Britain, in relation to the Ego. The Impulse of the Spirit Soul penetrating human Ego is shown by Britain in its external constitution and world mission. The different work of the South German firstly in the Spirit Soul with Sentient Soul and the work of North German with Spirit Soul and Intellectual Soul. Hegel represents the Spirit Soul. So too Fichte. This Developing Impulse is the mission of the North Germans in

Central Europe. The two opposite poles of post-Atlantis — Indian and Chinese will some day clash. The Indian is capable of development, but the Chinese remain rigid as in old Atlantis. The Great Wall of China. The old Gulf Stream encircling the Atlantean continent. Oceanos. The Chinese have enclosed within the Great Wall what they rescued from Atlantis. The sixth age of civilisation when the Spirit-self shines into the Spirit-soul is a receptive civilisation and is being prepared by Slavs of East Europe and West Asia. The West has received a series of successive worlds. In the East we find distinct consciousness of Cosmic Father, and this Father from Devachanic world fertilises Mother Earth world, and the Blessed Child in the third world. The fourth world is from Persia, the Sun. The fifth world is the Elves of Light. The Slav is receptive of West European culture showing the will to receive something better, but takes no interest in details of West Europe, Solovioff. Feeling, Thinking, Willing, human and divine. Solovioff goes further than Hegel and Kant. He is the prophetic dawn of the sixth post-Atlantean civilisation.

- LECTURE 11. Norse Mythology. Descent from planets during end of Lemuria and Atlantis, of souls who previously had gone to the planets. Tacitus. Nerthus. Njodr. Riesenheim. Freyr and Freya. Gerda. Bluthuf, horse of Freyr. Miraculous expanding at sleep and contracting into skull by day. In Germanic North are best conditions for understanding second coming of Christ. Kalijuga ended in 1899. How the vision will come to a few. This new manifestation of Christ more common from middle of twentieth century. Christ appeared on physical plane because at that time the forces of man were adjusted to the physical plane; now we are becoming more highly developed. Anthroposophy is a preparation for the reception of Christ. The appearance of Christ may take a materialistic form, if man gets too materialistic. Always false Messiahs. Old clairvoyance will take a different form, but the world of Odin and Balder will return when other forces have been working in the human soul. The Folk-spirit of Scandinavia has a special clairvoyant faculty. Etheric clairvoyance is the next clairvoyance. Freyr overcome by flaming sword of Surtur. Fenris Wolf (false clairvoyance) remains to fight Odin. Etheric form of Christ will embody in etheric form of Vidar, who has all this time been silent, and he will overcome Fenris Wolf. A picture near Cologne has a likeness of Vidar, but no one knows whom it represents. These matters cannot be dealt with by feelings of sympathy or antipathy, but only by the truth revealed. Christianity belongs to no sect, place or people, for Christ is God of all humanity. We are bound as Anthroposophists to reject Dogma. The best Anthroposophists are those who take what is said as a stimulus, and prove it by life itself. Anthroposophical tolerance.

## PREFACE

Written in 1918 as an introduction to these lectures  
which had been given in 1910.

In these lectures, which were given at Christiania in June 1910, I ventured to give a sketch of the psychology of the development of peoples. The lectures are based upon the principles of anthroposophical spiritual science laid down in my books *Theosophy*, *An Outline Of Occult Science*, *The Riddle of Man*, *Riddles of the Soul*, etc. I was able to build upon this foundation because my hearers were acquainted with the scientific views set forth in my works. In addition to this outer reason for the choice of the point of view there is, however, an inner one: the ordinary scientific study of anthropology, ethnology or even history cannot provide a sufficient foundation for a true psychology of the various folk-characters. With the knowledge provided by this science we cannot penetrate any further, just as by means of anatomy and physiology we cannot arrive at the knowledge of the inner psychic life of man. If we wish to learn the inward life of an individual being we must pass from the body to the soul, and if we desire to gain real knowledge of the characters of the various peoples we must penetrate to the soul and spirit in them. This soul and spirit is, however, not a mere co-operation of the several human souls in that people, but it is one that is higher than these. Modern science is not accustomed to study this higher soul and spirit; before its forum it is paradoxical to speak of Folk-souls as real beings, in the same way as we speak of the real thought, feeling and will of individual human beings. It is also paradoxical before this forum to connect the development of peoples on the earth with the forces of the heavenly bodies in space. But the matter is no longer paradoxical or strange when we remember that no-one tries to find the forces which make the needle of a magnet lie in the direction North-South in the needle itself. He ascribes it to the action of the magnetism of the earth. He seeks in the cosmos the reason for the direction of the needle. May we not therefore seek in the cosmos the reason for the development of folk-characters, for the migrations of peoples, etc., outside those peoples themselves? Apart from the anthroposophical view, for which higher spiritual beings are a reality, something else comes into consideration in our studies. In these lectures a higher spiritual reality is placed at the foundation of the development of the peoples, and the forces that give this development a certain direction are sought in this reality. Then we descend to the facts manifested in the life of the peoples and it is seen that these facts are thereby explained. The conditions in the life of the various peoples can thus be clearly understood, as well as their mutual relations, whereas without this foundation there is no true knowledge on this subject. One must seek a foundation for the psychology of peoples in a spiritual reality or renounce such a psychology altogether.

I have not shrunk from using for the higher spiritual beings the names customary in the early centuries of Christianity. An Oriental would choose different names. And although the application of these names may now be considered not very 'scientific' it seems to me better not to be afraid of using them; first of all we thus accommodate ourselves to the fundamentally Christian character of our western civilization, and again we shall be more readily understood than if entirely new names were chosen or if designations were taken from the Orient whose real meaning could only be fully comprehended by one who is at home in that civilization. It seems to me that one who wishes to penetrate into these spiritual connections, if he does not reject the matter as such, will not take offence at names like Angel, Archangel, Throne, etc., any more than he does in physical science at designations like positive and negative electricity, magnetism, polarized light, etc.

If the contents of these lectures are considered in connection with the painful trials of civilized humanity at the present time it will be found that what was then said throws a great deal of light upon what is now taking place. Were I to give these lectures now it could well be thought that the present state of affairs in the world demanded such studies. Thus for example on page three of the first lecture you will read, 'It is especially important' — that just in our times one should speak quite impartially on what we call the Mission of Individual Folk-souls — 'because the fate of humanity in the near future will bring men together much more than has hitherto been the case, to fulfill a common mission for humanity.' But the individuals belonging to the several peoples will only be able to bring their free, concrete contributions to this joint mission, if they have, first of all, an understanding of the folk to which they belong, an understanding of what we might call "the Self-knowledge of the Folk." Presumably the time has now come when the fate of humanity itself teaches the truth of this view.

Perhaps this subject of the 'Folk-souls' is exactly one which shows how spiritual observation of the really super-sensible part of existence provides at the same time the really practical view of life which throws light upon the various questions of life. This cannot be done by a view of life which in the study of the nature and development of peoples only uses concepts applicable to the things of natural science. This mechanical physical science has done great service in producing the mechanical physical chemical means of culture; as an agent for the spiritual life of humanity we require a science which deals with the spiritual. Our age demands such a science.

Berlin, 8th February, 1918

RUDOLF STEINER.

## Lecture 1

Schmidt Number: S-2246

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In connection with Germanic and Scandinavian Mythology.

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## LECTURE 1

[ Study Guide: [Souls of the Nations — First Lecture](#) ]

Christiania (Oslo), 7th June, 1910.

It affords me great satisfaction to be able to speak somewhat at length for the third time to our friends here in Norway, and I should like briefly to reply, in answer to our dear friend Mr. Eriksen, that the words of hearty greeting which he has just spoken are responded to by me in an equally deep and heartfelt manner.

I hope that this course of lectures, which I am about to begin, may add somewhat to the knowledge of what we may call the entire picture of our view of the world. I should

like to call your attention to the fact that this particular course of lectures must necessarily contain something that is as yet rather remote from modern human thinking, but which nevertheless belongs to the most profound truths of spiritual science. I therefore request those of our esteemed friends who have occupied themselves less with the more far-reaching questions of Anthroposophy, to take into consideration that we should not make progress in our work, if we did not from time to time take a mighty leap, make a vigorous move forward into regions of spiritual knowledge that are really somewhat remote from modern human thought, feeling and perception.

From this point of view it will sometimes be necessary to meet our explanations with a certain amount of good-will; for were I to bring forward all that might be adduced in the way of evidence and proof of what will be said here in the next few days, it would require a much longer time. We should not advance in our knowledge of this particular subject, if we were not to make some little appeal to your goodwill and sympathetic spiritual understanding. For indeed the province which we touch upon here, is one which up to our own times has been more or less avoided by occultists, mystics and theosophists, for the reason, that a higher degree of open-mindedness is necessary, in order to accept the things that are to be said, without a certain degree of opposition that might now and then be felt.

Perhaps you will better understand what we mean if you remember, that at a certain stage of mystic or occult development one is called a 'homeless man.' This designation is a technical one, and if we wish to characterize without further ado — as we are not now speaking about the path of knowledge — what is to be understood by the term 'homeless man,' we may briefly say, that a man is called 'homeless' when, in his knowledge and grasp of the great laws of humanity, he cannot be influenced by all that usually arises in a person through living in his native country. A 'homeless man', we might also say, is one who is able to identify himself with the great mission of humanity as a whole, without the various shades of the particular feelings belonging to this or the other home-land playing any part. This will show you that a certain degree of maturity in mystical or occult development is necessary, in order to have a liberal point of view regarding something which we otherwise rightly consider great, which, in contradistinction to individual human life, we describe as the Mission of the several Folk-spirits, as that which brings, out of the foundations of a people, out of the spirit of the various peoples, the separate concrete contributions to the collective mission of humanity.

We shall therefore describe what we may call the greatness of that from which the 'homeless man' must in a certain respect free himself. Now the 'homeless' men of all times, from primeval ages down to our own day, have always known, that if they were to characterize in all its fullness that which is described as the character of homelessness, they would meet with very, very little understanding. In the first place a certain prejudice would be brought against these homeless men, which would be voiced in the reproach: 'You have lost all connection with the nation from which you have sprung; you have no understanding for that which is usually most dear to a man'. This, however, is not really the case.

Homelessness is in reality — or at least it may be so — a *détour* or roundabout way, so that, after this sanctuary of homelessness has been attained, the way may be found back to the folk, in order to be in harmony with what is permanent in the evolution of

mankind. Although it is necessary to begin by drawing attention to this, on the other hand it is also not without reason, that just as the present time, that which we call the Mission of the several Folk-souls of humanity, should for once be spoken of quite impartially. Just as it was right that, to a certain extent, silence should be maintained regarding their mission until the present time, there are good reasons why one should now begin to speak of this mission. It is especially important, because the fate of humanity in the near future will bring men together much more than has hitherto been the case, to fulfill a common mission for humanity. But the individuals belonging to the several peoples will only be able to bring their free, concrete contributions to this joint mission, if they have, first of all, an understanding of the folk to which they belong, an understanding of what we might call 'The Self-knowledge of the Folk.' In ancient Greece, in the Apollonic Mysteries the sentence 'Know thyself' played a great rôle; in a not far-distant future this sentence will be addressed to the Folk-souls; 'Know yourselves as Folk-souls'. This saying will have a certain significance for the future work of mankind.

Now in our age it will be peculiarly difficult to recognize beings, who to external sensible perception and knowledge do not exist, so to speak. It may perhaps not be so difficult for our present time to acknowledge that a man, as he stands before us in the world, possesses certain members, certain portions of his being, which are super-sensible, invisible. The modern materialistic mind of man may perhaps admit more easily the view, that beings, who at all events as regards their external side can be seen physically, such as human beings, may also have a super-sensible invisible part. But it must appear very unreasonable to our age, to be told about beings, who to the ordinary view, are not there at all. For what after all is it that is still referred to here and there as the soul or spirit of a nation? At most it is something that passes as an attribute, a common attribute pertaining to so and so many hundred people, or millions of people, who are crowded together in a certain country. That besides these millions of people who are crowded together in this land, something real lives there as well, which would coincide with the conception of the Folk-spirit, — and which underlies this conception, — is difficult to make clear to the man of our present day. If one were to ask, — let us now say, in order to take something neutral — what does modern man understand by the Swiss nation-spirit? He would describe in abstract expressions a few attributes possessed by the people who inhabit the Swiss portion of the Alps and Jura, and it would be quite clear to him, that this does not correspond to anything that might be recognized with eyes or other organs of perception. The first thing to be done, must be openly and honestly to form the thought, that there are beings who do not directly manifest themselves to the senses, and do not present themselves at all to the ordinary material capacities of perception; that there are, so to speak amongst the beings perceptible to the senses, other beings invisibly at work, who work into the visible beings, just as the human being works into the hands or fingers, and that we may therefore speak of a Swiss Folk-spirit as we do of the spirit of a man, and that we can just as clearly distinguish the spirit of a man from what we see before us in his ten fingers, as we can distinguish the Swiss Folk-spirit from the millions of people living in the mountains of Switzerland. It is something quite different, a being, in fact, just as man himself is a being; only man is distinguished from a Folk-spirit by the fact that he presents to us a sensibly perceptible outer side. A human being presents himself to the external organs of perception; a Folk-spirit does not present himself in an external form

that can be perceived or felt by the outer senses, but is nevertheless an absolutely real being.

Today we shall endeavor to form a sort of conception of a real being such as this. How do we proceed in spiritual science if we wish to form an idea of a real being? A characteristic example of how we do this is to be obtained by glancing in the first place at the being of man. If we wish to describe man anthroposophically, we distinguish in him the physical body, the etheric or life-body, the astral or sentient body, and that which we look upon as the highest member of the human being, the 'I'. We know therefore that in what we call physical body, etheric body, astral body and 'I', we have before us so to speak the man of the present day. But you know also that we look forward to an evolution of mankind in the future, and that the 'I' works upon the three lower members of the human being, so that it spiritualizes them, transforming them from the present lower into the future higher forms. The 'I' will remodel and transform the astral, so that it will become something different from what it is to-day. The astral body will then represent what you know by the name of Spirit-self or Manas. In the same way a still higher work of the 'I' will be accomplished upon the etheric or life-body, by transforming it and remodeling it into what we call Life-spirit or Budhi; and finally, the highest work of man which we can imagine at present, is that man will spiritualize that member of his being which offers the greatest resistance, the physical body; he will transform it and change it into the spiritual. That will be the highest member of the human being, when the 'I' has re-shaped what at present is the physical body; that which to-day seems grossest and most material, will, when transformed by the 'I', become the Spirit-man or Atma. Thus we see three members of the human nature which have developed in the past, one in which we now live, and three others, out of which, in the future, the 'I' will make something new.

We know too, that between the work done in the past and that which will be done in the future to form the three higher members, there lies something else. We know that we must think of the 'I' itself as inwardly organized. It works upon a sort of intermediate being. Therefore we say, that between the astral body, such as man has it from the past, and the Spirit-self or Manas, which will develop in man out of this astral body in the distant future, there are the three preparatory members: the Sentient-soul, the lowest member in which the 'I' has worked, the Intellectual-soul or Mind-soul, and the Spiritual-soul; so that we may say to-day: of that which we are developing as Spirit-self or Manas very little can be found in man to-day — at most only a beginning.

On the other hand man has prepared himself for this future work, by having in a certain way, to a certain extent, learnt to master his three lower members. He has prepared himself by having learnt to master the sentient body or astral body, by pressing into it with his 'I' and forming within it the sentient-soul.

Just as the sentient-soul stands in a certain relationship to the sentient body, so does the intellectual-soul or mind-soul to the etheric or life-body, so that the intellectual-soul or mind-soul is a feeble prototype of what the Life-spirit or Budhi will be — a feeble prototype it is true, but nevertheless a prototype; and that which is to be found in the spiritual-soul is in a certain way worked into the physical body by the 'I'; therefore that is a feeble prototype of what will some day be Spirit-man or Atma. We may also say that we can recognize in man to-day — not taking into consideration the insignificant



portion which he has already developed out of his astral body as the beginning of Spirit-self or Manas, — four different members. We can distinguish:

1. the Physical body,
2. the Etheric body,
3. the Astral body,
4. the ' I ', which works within them,

and further, as a fore-shining of the higher members,

the Sentient-soul,  
the Intellectual-soul,  
the Spiritual-soul.

Here we have man as a being such as he presents himself to us today; here we comprehend man, so to speak, at the present moment of his evolution. We can see the ' I ' working out the higher members, after the sentient-soul, the intellectual and spiritual souls have served as a preparation. We see the ' I ' working with the forces of the sentient, the intellectual and spiritual souls, upon the astral body, upon the beginnings of the Spirit-self. At the present time we see man at this stage of his work.

Those of you — and that will be most of you — who have studied what we call the researches into the Akashic Records, the evolution of man in the primeval past and the outlook into the distant future, will know that man, such as I have just sketchily described him, has evolved; that we can look back into a distant past; that man has required long epochs of evolution in order to form the first foundations of his physical body, then those of his etheric body, and finally, to form those of his astral body and then to develop these three members further. For all this, man has required long periods of time. You may also know that man did not go through the earlier evolution of his being, for instance, the evolution of his astral body, in the same condition of the earth in which the earth is now, but that he developed his astral body in an earlier existence of the earth, in the Moon-existence. Just as we perceive our present life to be the result of earlier earth lives, of earlier incarnations, so do we look too, upon earlier incarnations of our earth. What we call the sentient-soul and the intellectual-soul, or mind-soul, were first formed in our present earth-existence. The astral body was implanted during the Moon-existence, and in a still earlier existence of our earth, in the old Sun-condition, the etheric body was implanted, and finally the physical body during the Saturn condition. So that we look back to three incarnations of our earth, and in each of these we see one of the members which man bears within him to-day, implanted first as a germ and then perfected further.

There is still something else to note, in speaking of the Saturn, Sun and Moon conditions. Just as we human beings on the earth are passing through the condition which we call the self-conscious human condition, so during the earlier conditions of our earth evolution, during the old Moon, Sun and Saturn conditions, other beings went through the stage we are now going through upon the earth. It is not of much importance whether we use the terminology of the East or that which is more customary in the West, to describe these beings. Those beings who, during the Moon-state of our earth, were at the stage which man is now passing through, and who are the next higher beings above ourselves, we call in the terminology of Christian esotericism, Angeloi or Angels.

These are one stage higher than man, because they completed their human stage one epoch earlier, so that therefore these beings during the old Moon state were what we now are. But they were not human in the sense that they went about on the Moon as we do now upon earth. They were beings at the human stage, but they did not dwell in flesh as man does now. It was only that their stage of evolution corresponded to the human stage which man is going through to-day. In the same way we find beings of a still higher order, who went through their human evolution on the old Sun. They are the Archangels. These are beings who are two degrees higher than man, who went through their human stage two epochs earlier. If we go still further, back to the first incarnation of our earth-existence, back to the Saturn stage, we find that those beings went through their human stage there whom we designate as Spirits of Personality, Archai, or First Beginnings. So that, if we begin with these beings, who were men in the primeval past, during the old Saturn state, and if we then follow the incarnations of the earth down to our own period, we have the stages of evolution of various beings, down to ourselves. Therefore we can say: The First Beginnings, the Archai, were men on old Saturn; Archangels, or Arch-Angeloi, were men on the old Sun; Angels or Angeloi were men on the old Moon; men are men on our earth.

Now, as we know that we continue our evolution into the future, and that we further develop our lower members, which to-day are our astral body, our etheric or life-body and our physical body, we must surely inquire: Is it not just as natural that the beings who formerly passed through the human stage, should now be already at the stage at which they are transforming their astral body into Spirit-Self or Manas? Just as we during the next incarnation of the earth, during the Jupiter state, shall finish the transforming of our astral body into the Spirit-self or Manas, so have the Angels, those beings who were men in the Moon-period, finished the transforming of their astral bodies into Spirit-self or Manas, or they will finish it during our earth-stage, — a process we shall have to go through only during the next incarnation of the earth. If we look still further back, to the beings who were men during the old Sun-existence, we may say, that they have already, during the Moon-state, gone through what we shall have to do only in the next incarnation of the earth. They are doing the work which man will do with his ‘ I ’, [when] he transforms his etheric or life-body into Life-spirit or Budhi. Therefore in these Archangeloi, in these Archangels we have beings who are two stages above us, they are at the stage which we shall some day reach when we, from within our ‘ I ’, shall transform the life-body into Life-spirit or Budhi. When we look up to these beings we behold them in such a way that we say: we see in them beings who are two stages above us, beings, in whom we see in advance, as it were, what we ourselves will experience in the future, we look up to them as beings who are now working upon their etheric or life-body and are transforming it into Life-spirit or Budhi. In just the same way we look up to yet higher beings, to the Spirits of Personality. They are at a still higher stage than the Archangels, at a stage which man will reach in a still more distant future, when he will be able to transform his physical body into Atma or Spirit-man.

As truly as man is at the present stage of his existence, so truly are these corresponding beings at the stages of their existence which have just been described; so truly are they above us, so truly are they realities. Now this reality of theirs is not far away from our earth-existence, but rather works in it and plays apart in our human existence. We must now inquire how do these beings who are above man work into our human existence? If we wish to comprehend how they act upon us, we must bear in

mind, that such beings when at work, present a different spiritual aspect, so to speak, from what those beings do whom to-day we call men. There is indeed a considerable difference between these beings who are above man and those beings who are now only at the human stage. However strange what we are about to say may sound, it will be made quite clear to you in the following lectures. True spiritual research shows that man, such as he is to-day, is to some extent at a middle stage of his existence. His ' I ' will not always work upon his lower members in the way it now does, the whole human being is at the present time inwardly connected together, and forms one uninterrupted whole, as it were. In the future evolution of mankind this may become different, and it will become essentially different. When man shall have advanced so far as to be able with complete consciousness to work on his astral body, and by means of his ' I ' transform that astral body into Spirit-self or Manas, he will be in a similar condition but with full consciousness, to the present unconscious or subconscious condition of man during sleep.

Just picture to yourselves the sleep condition of man. In sleep man emerges, as regards his astral body and ' I ', out of his physical body and etheric body, he leaves the latter lying on the bed and floats as it were outside them. Now imagine a man in this condition in whom the consciousness awakes: ' I am an " I "' — that it awakes in this spirit-body, just as it is awake in the everyday state of consciousness. What a remarkable picture would man then present to himself. In one place he would feel, ' Here am I,' and perhaps there down below, far removed from the first place, ' There are my physical and etheric bodies, they are in that place and they belong to me, but I with my other members am hovering outside and above them.' If at the present day a man becomes conscious in his astral body, outside his physical and etheric bodies, it is then certain, however highly evolved he may be on the earth, that he can do nothing beyond moving freely about here and there in his astral body and being active here and there in the world independently of his physical body, but he cannot as yet do this with his physical and etheric bodies. In a distant future, however, one will be able from outside to guide them, for instance, from a place in the north of Europe to another place and order them to go on further, and then be able from outside to direct their movements. That is not yet possible to-day. Man will, however, be able to do this when he has evolved himself beyond the stage of the earth-evolution on to that of Jupiter, the following stage of evolution of our earth planet, and the following stage of evolution of man. We shall then feel that we can, as it were, direct ourselves from without. That is the essential thing, and that leads to a division of what we have to-day called the human being. Material consciousness can certainly not make much of this. It cannot follow what in a certain respect is already actually working in the external world in a similar way to what in the future will be the case with the human being.

Such phenomena are already here. Man could perceive them if he were to pay attention. He would see that there are certain beings, for instance, who have developed themselves in this way too soon. Just as man, if he waits for the proper moment, will reach the Jupiter-state at the right time, so that he will then be able to direct his physical and etheric bodies, so there are beings, who have developed themselves in a certain respect prematurely, without waiting for the proper time. Such prematurely developed beings we possess in the birds, and especially in those which migrate every year. It is the so-called group-soul which is connected with the etheric body of each single bird. Just as the group-soul directs the regular migrations of the birds over the earth, so will man after he has developed Spirit-self or Manas command what we call the physical and

etheric bodies; he will direct them and set them in motion. He will do this in a still higher sense from without, when he has evolved so far, that in addition he is also working at the transformation of his etheric or life-body.

There are beings who can already do this to-day. These are the Archangels or Archangeloi. They are beings who can already do what man will be able to do some day, beings who can accomplish what we call 'directing one's etheric and physical bodies from outside'; but besides this they are also able to work upon their own etheric body.

Try to form an idea of beings, working around our earth, who, as to their 'I', are contained in the spiritual atmosphere of our earth, who from this 'I' of theirs have already transformed their astral body, so that they possess a completely developed Spirit-self or Manas, but who now work with this fully developed Spirit-self or Manas upon our earth and work in upon man, by transforming our etheric or life-body; beings at the stage at which they are transforming the etheric or life-body into Budhi or Life-spirit. If you think of such beings, who belong to the spiritual Hierarchy, whom we call Archangels, you then have an idea of what are called Nation-spirits, the directing Folk-spirits of the earth. The Folk-spirits belong to the rank of the Archangels or Archangeloi. We shall see how they on their part direct the etheric or life-body, and how they thereby work in upon man and draw him into their own activity. If we contemplate the various peoples on the earth and draw special attention to some of them, then, in the characteristics and qualities peculiar to these peoples, we see a reflection of what we may consider as the mission of these peoples.

When we recognize the mission of these beings, who are the inspirers of the various peoples, we can then say what a nation really is: it is a group of persons belonging together, guided by one of the Archangels. The individual members of a nation receive what they as members of that nation are to do and what they are to accomplish, by inspiration from such a source. Hence if we can imagine that these Folk-spirits are individually different, as are the human beings on our earth, we shall find it comprehensible that the several different groups of people are the individual missions of these Archangels. If we can make a clear mental picture of how in the history of the world peoples work side by side, and how nation succeeds nation, we can then, at all events in an abstract form (and this form will become more and more concrete in the following lectures) form an idea of how all this is inspired by these spiritual Beings.

It will also be observed that in addition to this activity of people after people something else takes place in human evolution. In the period of time which we reckon as beginning after the great Atlantean Catastrophe — which so completely altered the face of the earth that the continent which lay between present Africa, America and Europe was submerged — you can distinguish the periods influenced by the great peoples from whom the post-Atlantean civilizations came forth: the old Indian, the Persian, the Chaldæan-Egyptian, the Græco-Latin and our present-day civilization, which later on will pass over into the sixth age of civilization. We also notice that various inspirers of the peoples have been at work in those civilizations, working successively. We know that the Chaldæan-Egyptian civilization continued long after the Greek civilization had begun, and this in its turn continued when the Roman had already

begun. Thus we can observe the peoples side by side as well as following one after another.

But in everything which evolves in and with the peoples there is something else that evolves also. Human evolution progresses. Whether we consider one civilization higher than another is of no consequence. For instance, a person may say, 'I like the Indian culture best,' that may be his personal opinion. But one who is not swayed by personal opinion will say, 'Our valuation of things is a matter of indifference; the necessary course of events leads humanity forward, although this might later be considered as a decline. Necessity leads humanity forward. When we compare the various periods, five thousand years before Christ, three thousand years before Christ, and one thousand years after Christ, we find something more which extends beyond the Folk-spirits, something in which the several Folkspirits take a part. You may observe this in our present time. How is it that in this room so many persons are able to sit together, who come here from many different countries, and understand each other or try to understand each other as regards the most important thing which has brought them together here? The different persons come from the domains of many different Folk-spirits, and yet there is something in which they understand one another. In a similar way the various peoples have understood one another in various ages, because in every age there is something that extends beyond the Folk-soul, which can bring the various Folk-souls together, something which is understood everywhere to a greater or less extent. It is what is called the 'Zeitgeist' or 'Time Spirit' or 'Spirit of the Age' — although this word is not very suitable. The Time-Spirit in the Greek age was not the same Spirit as in our own age. Those who grasp the Spirit in our time, are driven to Spiritual Science. This is what extends over the various Folk-souls out of the Spirit of the Age. At the time when Christ Jesus appeared upon earth, His forerunner, John the Baptist, indicated the Spirit we may describe as Zeitgeist in the words, 'Change your attitude towards life, for the kingdom of heaven is at hand.'

Thus for every epoch we can find the 'Spirit of the Age', and that is something which intertwines itself into the activity of the Folk-spirits, into that which we have described as the activity of the Archangeloi. To the materialistic man of to-day, the Spirit of the Age is something quite abstract, without any reality; it would be still more difficult for him to see a real being in the Spirit of the Age. Nevertheless behind the word Zeitgeist, or 'Spirit of the Age', there is concealed a real being, and indeed none other than one three stages above the stage of humanity. The Beings concealed behind this word are those who went through their human stage on the old Saturn, at the earliest epoch of the earth's evolution, and who at the present day are working at the transformation of the earth from its spiritual atmosphere, and in so doing are going through the last stage of the transforming of their physical body into Spirit-man or Atma. We are here dealing with exalted Beings, the contemplation of whose attributes could well make man dizzy. They are the Beings who may be described as the actual inspirers — or we should here say, if we wish to use the technical expressions of occultism — the 'intuitors' of the Spirit or Spirits of the Age. They work in such a way that they relieve one another in turn and extend the hand to one another as it were. From epoch to epoch they pass on their task to the next one. The Spirit of the Age who worked during the Greek age, handed on his mission to the one who came after him. There are, as we have seen, a number of such Spirits of the Age, of such Spirits of Personality who work as Spirits of the Age. These Spirits of Personality, the Intuitors of the spirit of the age, are higher in rank than the Folk-spirits. In every epoch, one of these

is especially at work and gives the general signature to that epoch, he gives his commissions to the Folk-spirits, so that the collective spirit of the age is specialized, individualized by the Folk-spirits. Then he is relieved in the following epoch by another Spirit of the Age, or Spirit of Personality, or Archai.

When a certain number of ages have passed away, then a Spirit of the Age has gone through a further evolution. We must think of it thus: when we, in our age, die, and have gone through our evolution here, our personality passes the result of this earthly life on to the next one. This is also the case with the Spirits of the Age. In each age we have one such Spirit of the Age; then at the end of the age he passes on his office to his successor, who again passes it on to the following one, and so on. The foregoing ones are in the meanwhile going through their own evolution, and then that one who has been longest absent, takes his turn again; so that, in a later age, while the others are then proceeding with their own evolution, the same one returns again as Spirit of the Age and gives to the progressed humanity, by means of intuition, that which he himself has in the meanwhile acquired for his higher mission. We look up to these Spirits of Personality, to these Beings who may be called by the otherwise meaningless name of Spirit of the Age, and may say: 'We human beings go from incarnation to incarnation, but we very well know, that while we are ourselves passing on from epoch to epoch, that when we look into the future, we see ever different Spirits of the Age, regulating the occurrences of our earth.'

But our present Spirit of the Age will return too, we shall meet him again. On account of this attribute of these Spirits of Personality, of their describing cycles, as it were, and returning again to their starting-point, and of working in cycles, they are also called Spirits of Cyclic Periods. We shall give further reasons to justify this expression. These higher spiritual Beings who give their orders to the Folk-spirits, are also called Spirits of Cyclic Periods. We refer to those cyclic periods which man himself has to go through, when age after age he returns in a certain way to earlier conditions and repeats them in a higher form. Now you may be struck by this repetition of the characteristics of earlier forms. If you examine carefully into the stages of the evolution of man on the earth according to spiritual science, you will find these repetitions of occurrences in many different forms. Thus there is a repetition in the fact that there are, so to speak, seven consecutive epochs following after the Atlantean Catastrophe; these we call the post-Atlantean stages of civilization. The Græco-Latin stage or age of civilization forms the turning-point in our cycle and therefore it is not repeated. After this comes the repetition of the Egyptian-Chaldæan epoch, which is taking place in our own time. After this will follow another epoch, which will be a repetition of the Persian epoch, although in a somewhat different form; and then the seventh epoch will come, which will be a repetition of the primeval Indian civilization, the epoch of the Holy Rishis; so that in that age certain things of which the foundations were laid in ancient India will re-appear in a different form. The guidance of these occurrences devolves upon the Spirits of the Age.

Now in order that, divided among the different peoples on the earth, that which progresses from age to age should be actualized, in order that many different forms should be developed in this or the other land, growing out of this or that body of people speaking the same language, out of this or that language of form, in order that architecture, art and science may arise and assume their metamorphoses and receive all

that the Spirit of the Age could pour into humanity, — for this we require the Folk-spirits, who, in the hierarchy of the higher beings, belong to the Archangels.

Now we require yet another medium between the higher missions of the Folk-spirits and those beings who here on the earth are to be inspired by them. It will not be difficult for you to perceive, at first in an abstract form, that the intermediary between the two different kinds of Spirits is the Hierarchy of the Angels. They are the connecting link between Folk-spirits and individual human beings. In order that man may receive into himself that which the Folk-spirit has to pour into the whole people, so that the individual man may be an instrument in the mission of his people, this inter-mediation between the individual human being and the Archangel of his people is indispensable.

Thus we have looked up to beings who became men three stages before the earth-man attained his human stage, and we have seen how they place themselves consciously in mankind, and influence our earth evolution. In the next lecture we shall have to show how far the work of the Archangels, working down from above, from their ‘ I ’ which has already formed Manas or Spirit-self and is now working on the etheric or life-body of man, is expressed in the productions, the attributes and the character of a people. Man is in the midst of this work of the higher beings, it directly surrounds him, for as a member of a people he is placed in it. It is true that man is in the first place a human individual, the expression of an ego, but he also belongs to a certain people, i.e., something over which as a human individual he has at first no control. How can a man, because he belongs to a certain people, help speaking the language of that people? That is not an individual acquirement, neither does it belong to what we call individual progress, it is the stream into which he is received. Individual human progress is a very different thing. While we see the Folk-souls living and working, we must remember of what human progress consists, and what a man requires in order to make his way through it. We shall see what belongs not only to his evolution, so to speak, but to the evolution of other quite different beings.

Thus we see how man is fitted into the ranks of the Hierarchies, how in his evolution, from age to age, from epoch to epoch, Beings whom we already know from another aspect work with him, and we have seen how care is taken that these Beings may express themselves in the most various individual ways, we have seen that what they have to supply can enter into man.

The Zeitgeist, Time Spirits or Spirits of the Ages lay down the great outlines for the several epochs. The extension of the Spirit of the Age over the whole earth is made possible through the various folk-individualities. Whilst the Spirits of the Age endow the Folk-spirits, care is taken that these may flow into the individual human beings; so that these individuals may fulfill their mission. The fact that individual persons become instruments in this mission of the Folk-spirits, is brought about by Beings who are between men and the Folk-spirits, namely, by the Angels or Angeloi.

These lectures will give us an opportunity to study in this wonderful web, the working of various folk-individualities of the past and of the present. In the next lecture we shall begin to throw light upon the way in which this web, which we have only sketchily indicated to-day, is actually spun, that spiritual web which is our everyday life in the world.

## Lecture 2

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## LECTURE 2

[ Study Guide: [Souls of the Nations — Second Lecture](#) ]

8th June, 1910

It was stated yesterday, that those beings who are to be considered as Folk-spirits, are at the stage at which they in their present existence work from within their ' I ' upon their etheric or life-body, that therefore they are fashioning this body from out of the very inmost part of their soul.

Now of course it might be said: It must certainly be admitted that the work upon this etheric or life-body cannot be directly seen with external organs of perception, with physical eyes, but that this is something belonging to clairvoyant consciousness. But, if the activity of these beings, of these Folk-spirits plays a part in human life, then on the other hand we must be able to point out something which is to a certain extent visible externally, a kind of impression, a kind of reflection of this work of the Folk-spirits or Archangelic beings. Besides that, these beings must in a certain sense also possess a physical body. Their corporeality must be expressed in some form or other. And this physical form in which the work, the activity of these beings is expressed, must also in some way or other be indicated in the world in which man lives, for after all, the human body must also be concerned in the work of these spiritual beings.

Let us begin with the etheric or life-body of these beings, and with the work which they accomplish in it. Here we must in the first place turn to the researches made by clairvoyant consciousness. Now where does clairvoyant research find something which may be designated as the etheric body of these Archangelic beings, of these Archangels? and how are we to understand this work? You all know that the features of the surface of the earth vary in different parts, and that in the different parts of our earth there are very different conditions for the unfolding of the characteristics peculiar to the various peoples. The materialist will say that the climate, the vegetation, or perhaps the water of a country and other things determine the characteristics and peculiarities manifested by the people of that country. It is not to be wondered at that one whose consciousness is limited to the things of the physical world should speak thus, for he only knows what he can see with his eyes; but to clairvoyant consciousness it is quite another matter.

Anyone who with clairvoyant consciousness travels through different countries in various parts of the earth knows that the peculiar form of vegetation, the characteristic configuration of the rocks, does not exhaust what he knows about this particular country. When we speak of a peculiar aroma, or, of an aura of a certain part of our earth, it is comprehensible that for a materialist we are only speaking of an abstraction. To clairvoyant consciousness there arises over every part of our earth a peculiar spiritual cloudlike formation which we must designate as the etheric aura of that special part of the earth. This etheric aura is quite different over the land of Switzerland from what it is



over the land of Italy, and again different over the lands of Norway, Denmark or Germany. It is true that every man has his own etheric body, and it is also true that a kind of etheric aura towers up over every part of the surface of our earth. This etheric aura differs very considerably from other etheric auras, for example from that of man. If we observe a living human being, we find that his etheric aura is united to him as long as he lives, that is, from his birth to his death. It is united to his physical body, and only alters in so far as the man during his lifetime goes through a development, when he rises higher as regards intelligence, morals, etc. But then we always see that this etheric aura of man alters from within, it develops certain parts which shine out from within. The case is different with those etheric auras which can be perceived over the various countries. Certainly these preserve throughout long periods a fundamental tone, they have something which continues throughout long ages. But in these etheric auras there are also changes which take place quickly, and these distinguish them from human auras which alter slowly and gradually, and when they do alter, the alteration only takes place from within. The auras over the various countries alter in the course of the evolution of humanity on the earth when one people leaves its dwelling place and takes possession of another part of the earth. The essential is, that the etheric aura over a certain part of the earth does not only depend upon what rises out of the ground, so to speak, but upon the last inhabitants of that territory. So that those who wish to follow the destinies of our human race in their true form on earth, endeavor to follow the interpenetration of this particular part of the etheric auras of the different parts of our earth. The various etheric auras of Europe altered very much at the time which we designate as the period of the migrations of the peoples. You may already see, that in the etheric aura over any particular part of the earth there is something which can be altered, which may indeed change suddenly, and that this change may even be brought about from outside, in a certain sense. Every one of these etheric auras is in a certain respect a fusion of what comes from the ground and of what has been brought there by the migrations of the peoples. When we consider this aura we must clearly understand that, in a certain respect, the saying which is so lightly quoted in Theosophy, but which is never really understood, at least not in all its depths, holds good in the widest sense; everything seen outside in the world with physical consciousness is only maya or illusion. It is often mentioned among theosophists, but is seldom observed in such detail, as to play a part in one's life. It is rather quoted in an abstract form, but if concrete connections are sought for, it is forgotten and only material consciousness comes into play. In truth that which mysteriously confronts us in the part of the earth inhabited by a certain people, is the etheric aura of that particular part of the earth. That which confronts the physical eyes in the green vegetation, in the peculiar configuration of the earth and so on, is fundamentally only maya or external illusion; it is a condensation, as it were, of what is at work in the etheric aura. Albeit, only that part of the external is dependent upon this etheric aura upon which it — that is to say, a living organizing principle can have an influence. The Archangels, who have the spiritual laws within them, cannot intervene in the physical laws. Where, therefore, only the physical laws work and come into consideration, as in the relations of mountain and plain, in the contours of the ground and so on, in all cases where that which determined the great changes of the people depends upon the physical conditions, there the influence of the Archangels does not extend; they have not as yet gone far enough in their evolution to be able to intervene in physical conditions. Because they are unable to do this, but are in this matter dependent, they are compelled at certain times to wander over the earth; and they embody themselves, as in a physical body, in that which is represented by the configuration of the land, in that therefore, which is ruled by physical laws. The etheric body of the

people cannot as yet enter in there, it cannot as yet extend into it and organize it. Therefore the ground is sought out, if it proves to be suitable, and from this union between the etheric body which is worked through by spiritual soul-forces, and the physical piece of ground, there arises that which we meet with as the peculiar charm appertaining to the characteristics of a people, that which a man who is not clairvoyant can merely feel in a country, but which a man who observes country and people with clairvoyant consciousness, is able to see.

Now how does what may be called the work of the Archangels, the Folksouls, take place in this etheric body which rises above the ground? What is the work of the Archangel, how does he work into the human beings who move about upon this ground and live within this cloud of the Folk-spirit? He works into it in such a way that his power expresses itself in three ways in man. It is the etheric aura of the people that works into them, weaves through them, is active within them. Indeed this etheric aura works into the human being in such a way that three parts in him are affected by it. Through the mingling of these three parts arises the peculiar character which belongs to a man who lives in this etheric aura of the people. What part of man does this affect? It acts on a threefold nature in the temperaments. It acts on the temperaments which are themselves immersed in the emotional life of man, those that work in the etheric body of man, but not on the so-called melancholic temperament. The etheric aura of the folk acts upon the choleric, the phlegmatic and the sanguine temperaments; on the whole, therefore, the power of the etheric aura of the folk flows into these three temperaments. Now these three may be mingled in many different ways and may co-operate differently in different human individuals. You may think of an endless variety of ways in which the three forces co-operate, when one influences another, or conquers it, etc. Thus arise the many configurations which we meet with, *e.g.*, in Russia, in Norway or Germany. That which works into the temperaments constitutes the national character of man. The difference existing in this respect between the several individuals, is only caused by the degree of the mingling. National temperaments are therefore mingled according to the interpenetration of the folk aura.

Thus we find the Folk-spirits at work all over the earth. But they also have their own paths to follow; for this working into the temperaments is not to them the essential thing for their own affairs, they only do this because the forces in the world mutually affect one another. They do it first of all as their own intentional acts, as that which it is their mission to do. But besides this the affairs of their own 'I' also come into consideration. These consist in the fact, that they themselves advance in their evolution, that they themselves pass over the earth and embody themselves in one or another region of the earth. This is their own affair. The other, what they do in the temperaments of man, is something they do besides their calling. Naturally man himself also advances through their work; it reacts upon him. Hence human work reacts upon the Folk-spirit. Later on we shall see the significance of the individual human beings to the Folk-spirit. That is important. But the essential thing is that we should be able to follow one of these Folk-spirits; and see how he embodies himself in the world, lives again for a time in the spiritual world, and then embodies himself again somewhere else. When we observe these occurrences we are still only observing the affairs of the egos of these beings. Now in order to form quite a concrete idea, picture to yourselves the human etheric body embedded in the folk's etheric body; picture the interaction of the human etheric body and folk's etheric body and imagine further that the folk's etheric body is reflected in the folk temperament in the mingling of the temperaments of the single individuals.

You then possess the secret of how the Folk-spirit shows himself to us in his way within a folk. Now after we have said this, we have in reality exhausted the most important work of the true Archangel or Folk-spirit. We should have not nearly exhausted the characteristics of a people if we were only to take into consideration the character possessed by an individual belonging to the people. The Archangelic Beings, who are the true Spirits of tribal tree, have that task.

But now to a folk, as you may easily suppose, there belongs much besides this. Why? If the Archangel, the guiding Folk-spirit, did not meet with other Beings on the same piece of ground, and did not work in conjunction with them in the etheric body of man, many of the attributes of a people would not originate at all. Man is the scene of action for the meeting between the Archangels and yet other Beings who co-operate with the Archangels, and so to speak, work in conjunction with them. Now from this co-operative work arises something else in addition. Clairvoyant consciousness, when it studies the peoples, finds, strange to say, besides the Archangelic Beings already described, other mysterious Beings who are in certain respects related to the Archangels, but who in other respects are completely different from them, above all, in that they are able to employ much greater forces than can the Archangels themselves.

The Folk-spirit acts in an exceptionally delicate and intimate way upon the several human souls in this interweaving into the temperaments; but there are yet other Beings who act upon them in a much stronger, more powerful manner. We must once for all be quite clear as to these Beings, from our general knowledge of the Hierarchies; we shall then, so to speak, find the names of these other Beings who are observed by clairvoyant consciousness.

You must think of the Hierarchies of Spirits in the following way:

1. Man,
2. Angels,
3. Archangels,
4. First Beginnings, or Spirits of Personality, Archai,
5. Powers, or Spirits of Form.

We should then come to yet others, which we do not, however, wish to take into consideration to-day. If you remember what we spoke of yesterday — and you will also find it described in detail in the Akashic Record and in my book [\*Occult Science\*](#), — you will say that of these Beings it was the Archangels who went through their human stage in the old Sun period. At that time those Beings whom we call Spirits of Form or Powers, who are now two stages higher than the Archangels, were at the Archangel stage; they were Beings such as the Folk-spirits we have described to-day. That was then their normal stage of evolution. There is, however, a remarkable mystery in evolution; it is the law of the lagging behind of certain Beings, the law which brings it about that at every stage certain Beings remain behind, so that at the following stage they have not attained their normal height, but actually have the character they should have had at the earlier stages. Now throughout the evolution of our humanity there have always been beings who have remained behind. Among these laggards are also some of these Spirits of Form or Powers, and they have remained behind in a very singular way, namely so, that although in respect of certain attributes they are Spirits of Form or Powers, and by means of certain attributes can do what at the present day can only be

done by the Spirits of Form who have bestowed the ' I ' upon man at the earth stage, they cannot, however, as yet do this completely, because they do not possess all the necessary attributes. They have so lagged behind that they did not go through their Archangel stage upon the Sun but are going through it now during the earth period, so that they are Beings who are now at the stage of Folk-spirits, but possess quite different attributes. Whereas the Folk-spirits work into human life in an intimate way because they are only two stages higher up than man and consequently are still related to him, these Powers, these Spirits of Form, tower four stages above the human stage. They possess on that account very many and mighty powers that would not be suitable for working so intimately into man. They would act more robustly, but no other domain have they for their activities than that in which are the normal Folk-spirits, the Archangels. That is the difficulty, one must first learn to discriminate in the higher world. Those who imagine that in the higher worlds they can manage with a few ideas, are very much mistaken. The man who, with a few superficial ideas, ascends into the higher worlds, would certainly find the Archangels. But one must discriminate whether these are Beings who have now normally reached the Archangel stage, or those who ought to have attained that stage during the Sun-state of our earth. There are therefore in the same domain as the Spirits of the Peoples or Archangels, other Beings at work who belong by rank, so to speak, to the Archangels, but are gifted with very different, much robuster attributes, such as are possessed by the other Spirits of Form, and who can on that account penetrate deeply into human nature. For what have the Spirits of Form made of man during the earth existence? just think how man could not have said ' I ' to himself if the Spirits of Form had not formed the brain into that which man possesses at the present day. Therefore Beings such as these are able to work even into the physical form, although they are only at the stage of the Archangels. They enter upon a sort of trial of strength with the Folk-spirits on the very ground upon which the latter are active.

The first and chief thing brought about by this contact between these Spirits coming from these two directions, is speech, that which could not come about without the whole structure and form of the human body. In the structure of man you have the activity of these other Folk-spirits, who are connected with the powers of Nature as well as with man. We must not therefore ascribe our speech merely to those Beings who work so intimately into the folk temperament, and who as Beings two stages above man, imprint their configuration upon a people. The Beings who give language have great strength, they are really 'Powers', they are active upon the earth because they have remained on earth, whilst their other companions work in the ' I ', from the sun into universal space. Before the appearance of Christ Jesus, Jahve or the Jehovah-Being was worshipped by man, and afterwards he worshipped the Christ-Being as the One Who works in universal space. As regards the Spirits of Language we must admit that man particularly likes just that part of speech which has remained with the earth.

We must accustom ourselves to quite different ideas. Man is accustomed to apply his own ideas to the whole universe. He is naturally quite wrong to look upon the fact of these high Beings having remained behind in evolution like a school-girl left behind in her class. They do not remain behind because they have not studied, but for reasons pertaining to the great Wisdom which rules the world. If certain Beings had not renounced their normal evolution, and instead of going on further with the Sun, continued their evolution on the earth, then that which we call speech could not have arisen on the earth. In certain respects man ought to love his language, for the very reason that, so to speak, out of love high Beings remained behind with him and

renounced certain attributes in order that man should be able to evolve in accordance with what wisdom decrees. Just as we must look upon the 'hurrying forward' as a kind of sacrifice, so must we also look upon the 'remaining behind' at earlier epochs of evolution as a sort of sacrifice, and we must clearly understand that man could in no wise have attained certain attributes if such sacrifices had not been made.

Thus, we see how in the etheric body of man, and in that of the Folk-spirit under consideration, two different sorts of Beings exchange work with each other: the normally developed Archangels, and those Spirits of Form who have remained behind at the Archangel stage and have renounced their own evolution, in order to embody in man during his life on earth, his national language. They had to have the power so to transform the larynx, so to transform the entire instrument of speech that it should produce a physical manifestation, and that is speech itself. We must therefore look upon what confronts us as national feeling, national temperament, and its language, as being united in a co-operative work. That which man is able to express in words, that by which he shows himself to be a member of his people, that which he sounds forth into the air, that it is which those Spirits of Form who are united with the Folk-spirits can only bring about, because they with their great forces and powers remained behind at the stage of the Archangels. Therefore a co-operation of this sort takes place in the domains, in the realms where the Folk-spirits are active.

A similar co-operation is however to be found in yet another domain. I pointed out yesterday, that there are yet other forces at work; these are the First Beginnings, the Archai, or Spirits of Personality, who during the earth existence represent what is called the Zeitgeist, or Spirit of the Age. These work so, that from their own 'I', from their soul organization, they work into the physical body, so that they set the forces of the physical body in motion. We must therefore presume, that if at a certain time something appears as a result of the activity of the Zeitgeist, something which manifests itself in the Spirit of an Age by which mankind progresses, that this corresponds to a working with physical forces within our earth existence. You can very easily perceive this, you need only think it over in order to understand that real physical preliminary conditions are necessary in order that this or that should arise in the spirit of the age; Kepler, Copernicus or Pericles could not have lived in any other age, or under other laws. Personalities grow forth from quite definite conditions of the times, from those conditions which at a definite epoch of time are formed and organized by the physical work of higher Beings. These are in reality the physical conditions, naturally they are physical conditions, which we must not conceive of as being material blocks, but as certain configurations in the physical part of our earth in general. Sometimes these configurations stand out in strong relief; at other times when the Spirit of the Age is using his influence in any particular way, a quite definite physical constellation has to come about. Only remember that on one occasion, when some children were playing in a glass-cutter's workshop with some pieces of glass that were cut in a certain way, these pieces were so combined that one could observe the optical effect as a telescope, so that the inventor of the telescope only needed to realize his observation of this law of the telescope.

That is an historical fact. Just think however, what physical occurrences were necessary, in order that all this might take place. The lenses had first to be invented, cut, and put together in the corresponding manner. You may, here, very well use the word 'chance', but you may only do so if you also refrain from comprehending the law which

operates in such occurrences. These physical conditions are brought together by the Archai, the Primal Forces. The reflection of their work is that which draws together into one spot on the earth that which otherwise, as Spirit of the Age, works in a variety of ways. Just imagine what would have become of many physical things in modern times, if this work of the Archai in their physical bodies had not taken place. It is really the work of the Archai which acts in this way and in this direction. Now if the Archai act thus and direct the Spirit of the Age, we may enquire again, 'How do these Spirits of the Age really guide human progress by means of intuition?' They do it in such a way that a human being is stimulated as if by chance, by something that takes place in the physical world. This is not merely legendary, it does sometimes occur. I need only remind you of the swinging lamp in the Cathedral at Pisa, where by observing the regularity of the swing of the lamp Galileo discovered the law of the pendulum, and how later Kepler and Newton were stimulated to make their discoveries. We could relate hundreds and thousands of cases in which physical events and human thought were brought together, by which it could be perceived how the Archai or Primal Forces give through intuition the ideas which go forth into the world as the ideas of the age, which then influence man in his development, regulate his progress and permeate it with law.

But in this domain also, those Beings who have normally become Spirits of Personality during our earth existence, work in conjunction with others, who, because of their having remained behind upon the Moon are now not Spirits of Form or Powers as they ought to be on the earth, but are also only now working as Spirits of Personality. Thus those Beings who made their renunciation not upon the Sun stage but only that of the Moon, are now Spirits of Personality, but they do not possess the attributes they ought normally to have; that is to say, they do not give intuitions in the same way as do the normal Spirits of Personality, but as do the belated Spirits of Form. They do not stimulate from outside, leaving it to man himself to observe what is brought about in the physical, but they stimulate inwardly, they work within the brain and give a certain tendency to thought. Hence the thought of man at the different epochs is stimulated from within, so that each epoch has a distinct kind of thought. This is connected with the delicate formations of thought, with inner constellations. Here the belated Spirits of Form who have the character of Spirits of Personality, work within man and produce a certain kind of thought, a quite definite form of ideas. Hence it comes about that man is not only guided from epoch to epoch according to the will of the intuiting Spirits of Personality by whom he allows himself to be stirred to do this or that, but he is urged along as if by inner forces so that the thought manifests itself physically from within, just as in the spoken language there is manifested that which, on the other hand, remained behind as Spirit of Form. Thus in the method of thought there is a manifestation of those Spirits of Form who appear in our age as Spirits of Personality. These, therefore, are not those delicately working Spirits of Personality who allow a man to do as he will, but those who take possession of him and forcefully push him on. Hence in those men who are stimulated by the Spirit of the Age you can always observe these two types. In those persons who are stimulated by the true Spirits of the Age who are at their normal stage, you may see the true representatives of their time. We may look upon these as men who had to come, and at their activities as something which could take place in no other way. But there are other persons, in whom are active those Spirits of Personality who are in reality Spirits of Form. Those are the other Spirits whom we have just named as the Thought-Spirits, those who during the old Moon-cycle moved forward to their present standpoint.

Now man is the scene of action upon which all this works together. This co-operation is shown through the fact that speech and thought enter into reciprocal relations, that not only the Spirits who are at the same stage enter into reciprocal relations, but the normal Archangels also, who govern the national feeling and temperament enter into reciprocal relations with those just described, not only therefore with the Spirits of Form who are at the Archangel stage, but also with those Spirits of Personality who are in reality belated Spirits of Form.

These two kinds appear in human nature and in human being. This relation is one extremely interesting to study when with occult knowledge and occult power of vision one goes from one people to another. Then one can see how the normal Folk-Spirits act, and how they then receive their orders from the Spirits of the Age. But these Folk-spirits work within man together with the Spirits of Language and also with the Thought-spirits who work into the thoughts of man. Within man there are not only normal and abnormal Archangels, but also Archangels in contradistinction to the abnormal Spirits of Personality who from within govern the work of thought in a particular age.

Now it is extremely interesting, — I have said that conditions will be touched upon which you must meet with your spiritual understanding, which must be clothed in ordinary words because no language has as yet been created which would make all this credible and clear; one has to express everything in words which can depict the facts somewhat figuratively, which however correspond to an important fact in the evolution of humanity, — it is extremely interesting and important to follow the evolution of humanity in more recent times; it is important to know that a reciprocal agreement was once arrived at between one of the guiding Spirits of the Peoples, who is a normal Archangel, and one of those Spirits who work inwardly as Spirits of the Thought-forces, an abnormal Spirit of Personality, and in a certain historical epoch the serious and important result of this agreement is to be seen. In order to make this agreement more especially complete, a harmonious relationship was established with the corresponding abnormal Archangel, who was the guiding Spirit of Language at that time; so that there was a point in the evolution of mankind, when so to speak, the normal and abnormal Archangels worked together and when, besides this, there worked in as an additional impulse the kind of thought which was brought about from within by an abnormal Spirit of Personality. The agreement made between these three parties was reflected in one particular people. That was the Indian people, who introduced the post-Atlantean civilization in the first post-Atlantean age. It was during this Indian civilization that the constellation arose in which these three Beings were able to work most harmoniously together. The consequence of that is all that we may call the historical rôle of this Indian people. Even in those ages of which the historical traditions still remain, the effects of what was formerly concluded in that agreement still continued to work. That is the reason why the ancient sacred language of the Indians acted with such power and produced those mighty historical effects in civilization, and why it could act so powerfully even in succeeding times. This power was brought in by the abnormal Archangels who worked in the language. The power of the Sanskrit language rests upon the agreement of which I have just spoken. And again the unique Indian philosophy, which as creative thought acting from within man has not yet been equaled by any other people in the world, also rests upon it; the inner completeness of thought belonging to the Indian culture rests also upon this agreement. In all other parts of the world we observe different conditions; but in all of them there could at that time be observed what has just been described. Hence it is so infinitely fascinating to follow up these trains of

thought, which take the peculiar form they do, because they have not proceeded from the predominance of the normal Archangel over the abnormal one, but from their harmonizing so completely, because each thought was actually absorbed by the temperament of the people and was lovingly spun on into details at that time when the Indian people represented the first blossom of the culture of the post-Atlantean epoch. And the language worked on in this way because the conflict had not arisen there which would have taken place everywhere else, because such a cooperation took place between the Archangel of the normal evolution and the Archangel of the abnormal evolution. Thus one may say that this language, poured forth from the purest temperament, is itself a product of that temperament. That is the secret of the first civilization of the post-Atlantean epoch. That, however, is what must be observed in all other peoples, namely, that in them an unique co-operation takes place between these three forces, between the normal Folk-spirit or Archangel, the abnormal Archangel, and that which acts inwardly in the abnormal Spirit of the Age, who works, not as a Spirit of the Age, but from within, and finally that which the true Spirit of the Age has to convey inwardly to the nation.

The true knowledge of a people comes from listening to these forces within, and weighing the share which each factor has in the constitution of the people. Hence it has become difficult for persons who do not take the occult forces of human evolution into consideration, really to define the word 'folk'. Examine the several books in which in any, part of the world the conception of a 'folk' is defined, and you will see what curious definitions there are, and how greatly they differ from each other. They have indeed to differ, because one writer feels more what comes from one side, from the normal Archangels, another what proceeds from the abnormal Archangels, and again a third that which comes from the several personalities of the people. Each one feels something different and uses that in his definition. That is just what Spiritual Science has made clear to us, that these definitions need not always be wrong; but they are always bathed in maya, in illusion. From what a writer says it can be seen that he only observes maya, and that he leaves unnoticed the various forces at work.

Hence one will naturally always obtain very different conceptions, if from the anthroposophical standpoint one observes a people like the Swiss, who live in one and the same country and speak three languages, and on the other hand peoples who speak one language only.

As to why some folks act more under the influence of the Spirit of Personality, that is to say, why their life is especially made up of the cooperation of the several personalities, we shall have to speak later. Peoples whose existence is more under the influence of the abnormal Spirit of Personality are also to be found on the earth; those Spirits of Personality do not work for the further progress of evolution. You need only study the character of the North American people, there you have a people absolutely founded on this principle.

Thus you will see, that we shall only understand the history of the world, in so far as it consists of the histories of peoples, if we follow up the normal and abnormal Archangels, the normal and abnormal Spirits of Personality in their reciprocal positions, and in their co-operative work, and at the same time follow up their work in peoples that succeed each other in the course of the world's history.



## Lecture 3

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### LECTURE 3

[ Study Guide: [\*Souls of the Nations — Third Lecture\*](#) ]

9th June, 1910.

In the course of these lectures we shall study matters which will, so to say, easily enter into the soul of each one, because each one will be able to interest himself in them intensely and directly. But as the whole would not otherwise be comprehensible, we must also make reflections which are necessary for the sake of completeness and of comprehension, and which will be a little more difficult than that which is, so to say, the central theme of our lectures. To-day, for instance, we are confronted with the necessity of glancing into the inner nature of those Beings of whom we have spoken in the two preceding lectures, the normal Folk-spirits.

We have already said what was necessary to characterize them outwardly: that they are Beings who are two stages higher than man, Beings who are working at the transformation of their etheric bodies, who are now at the present time engaged in transforming their etheric bodies into that which is called Life-spirit or Buddhi. Man is spun into the web of this work. In so far as the evolution of these Beings so progresses that man is woven into this evolution, the reflection of this Folk-spirit is expressed in human individuality itself, as the folk-character of the single human individual.

We must now look a little into the inner nature of such a Folk-soul. If we wish to throw light upon the present inner being of man, we find it necessary to picture it as being threefold, as being divided into:

The sentient-soul, which is, as it were, the lowest member of the inner human being,

The Intellectual-soul or Mind-soul, the central member, and

The Spiritual-soul, the highest member of the inner nature of the human being, in which the human ' I ' is first actually brought to a state of consciousness.

In the spiritual-soul is first to be found that which is called human self-consciousness. Nevertheless the ' I ' of man is active in all three parts of his inner life, in the sentient-soul as well as in the intellectual-soul or mind-soul, and in the spiritual-soul.

In the sentient-soul the ' I ' is active in such a way that man is hardly aware of his ego. In the sentient-soul, therefore, he is thus far given up to all his desires and passions. The ' I ' broods dully in what we call the sentient-soul. It first works itself out and begins to appear in the intellectual-soul or mind-soul, and only becomes quite apparent in the spiritual-soul.

If we wish to examine each of these three members of the human inner being separately, we must look upon them as three modifications, as three parts within the astral body. It certainly is the case, that these modifications, these three members of the astral body, prepare the transformation of the astral body itself, of the etheric body and of the physical body. But these transformations are still not what meets us as the actual human inner being or soul. The soul, the inner part of man; consists of three modifications of the astral body. The three modifications must make use of certain instruments, and these express themselves in such a way, that in the astral body the sentient-soul is a sort of instrument, in the etheric body the intellectual-soul or mind-soul, and in the physical body the spiritual-soul. Thus we can distinguish the human inner being from that which is the human envelope or covering; so that therefore the inner nature of man consists of three modifications of the astral body.

Just as in man the inner part, that in which the ' I ' works and imprints itself, is represented by these three modifications of the astral body, so in those spiritual Beings whom we designate as Folk-spirits their actual inner part, or that which we may compare to the human inner part, is represented by three members, three modifications of the etheric body. Just as in man we distinguish sentient-soul, intellectual-soul, spiritual-soul, so in the Archangelic Beings, the normal Folk-spirits we must distinguish three modifications in the etheric body. As, however, these three modifications are not in the astral but in the etheric body they are quite different, essentially different from the three modifications in the soul-life of man. Hence also you must think of the form of consciousness, the whole soul-life of these Folk-spirits as being different from the soul-life of man. From an external description, therefore, we now press on as it were into the inner part of the soul of these Folk-spirits. It will not be quite easy but we must endeavor to cross this rubicon.

It will now be a case of starting out from some conception with which you are acquainted, a conception that bears some likeness to the inner life of the Folk-spirits. A man has not many such in his normal life, on the contrary, he has in his own consciousness extremely little of that which lives in the consciousness of the Folk-spirits. You may nevertheless form an idea of it if you will patiently follow with me the following considerations. You have all learnt at school that the three angles of a triangle are 180 deg., and you know that you could never learn that by any sort of external experience. I want you just to think of an iron or a wooden triangle; if now you measure with an instrument what the three angles together amount to, this external experience can never inform you that these three angles make 180 deg., but you will at once be informed, whether you draw these three angles or only imagine them, if you experience from within, that the three angles are 180 deg. You must realize it through the power of your own mind, from within. You need only carry out the following in thought. What I am now drawing is only drawn to represent the thought. In this figure you have strict proof that the three angles together make 180 deg.

Diagram 1  
[Click image for large view](#)

If you once clearly visualize this figure in your mind, it will in every case bring this certainty; you may carry out the figure in thought, without externally drawing it. You thus perform an operation in pure thought, by the power of your own inner being; you need not go outside yourself. You may imagine for one moment, that there is no such thing as the so-called world of impressions, or what enters into man through the outer senses. Imagine the external world away, and space as being constructed in thought, then in this space the sum-total of the angles of all triangles will give 180 deg. In order to arrive at geometrical, mathematical knowledge it is not necessary for an outer object to approach your senses, it only needs inner experience, that which takes place in the consciousness itself. I have had to make use of this example, for it is the simplest and most practical, because people already know it, having learnt it at school. I might also give you the example of Hegel's logic, you would then also have a number of inner conceptions, but there you would find much with which you are unacquainted, for Hegel's logic is unknown to most people. By this you may therefore see how a man may arrive at knowledge merely from within, without being brought to this by anything external.

If you think of that which externally in the world is only attainable by mathematical construction, then you have some conception of how the consciousness of the Archangels works. A world such as appears to external man, a world of external colors and tones, they do not perceive at all. A Being of this kind never has these perceptions, it is never possible for him to touch a thing and thus receive impressions. But what he does experience may be thus expressed in words, 'Something is now approaching me from a world which inspires me. This world has passed through my consciousness and has filled it.'

Now the Archangels are not Beings who can form mathematical concepts only; it is man who is so imperfect that he is only able by means of abstractions such as the truths of mathematics, to conceive of the activity of the Archangels. These truths appear normal to man, as well as to the Folkspirits. From this you may gather that the external physical world which man's senses bring before him, does not affect the Archangels at all. In that form in which the physical world appears to man, in which he receives impressions of it by means of

his senses, it does not exist at all to the Archangels. If, therefore, you eliminate from your picture of the world all that is merely physical sensation, if you take away everything which you have received by means of external perceptions, you have then eliminated just what does not concern the Archangels. We shall therefore inquire, 'What then still remains for the Archangels out of all that can also become human consciousness? What part of it exists for the Folk-spirits?' Everything you experience in the sentient-soul as ordinary joy or ordinary grief brought about by the external world, all colors, sounds, in fact all sensible perceptions of the outer world, — none of this concerns these Beings at all. Therefore eliminate the whole contents of the human sentient-soul, and tell yourself that all that is in the picture of the world through man's possessing the sentient-soul, is of no importance to the Archangels, they do not work into that. Even one portion of the intellectual-soul is not an element of any significance to the Archangels, in so far as it is stimulated by outer impressions. That too, which is aroused externally, which a man works upon with his intellect and lives through in his feelings, that too, does not concern the Archangels. But in the intellectual-soul of man there are, however, certain things which man experiences in common with the Archangels. We can perceive quite clearly that such things come into the human intellectual-soul or mind-soul when we see how, for instance, what we call our moral ideals come to us. There would be no moral ideals if we were only able to have feelings, to feel joy and sorrow and to think about that which comes to us from the outer world by means of our sense-perceptions; true we might then be able to rejoice over the flowers in the field and also over a beautiful landscape, but our hearts would never be able to glow with enthusiasm for an ideal which cannot shine forth to us out of the external world, which we can inscribe in our soul and then follow with enthusiasm. But we must not only be aglow and feel in the sentient-soul, we must also give thought to the matter. The man who only feels and does not think, may indeed be an enthusiast but never a practical man. We must not absorb ideals into our sentient-soul from outside, but we must let them pour in out of the spiritual world, and work upon them in the intellectual-soul or mind-soul. The artistic, the architectural ideals and so on, are present in the intellectual-soul or mind-soul, and in the spiritual-soul. They are connected with that which a man cannot perceive outwardly, but which glows through and permeates his being inwardly, so that it becomes a part of his life. Observe the life of the peoples from epoch to epoch, how it has run its course, how new conceptions and new world-secrets have from time to time appeared in it. From whence could the Greeks have taken their conceptions of Zeus and Athena if they had only relied upon external perception? All that is contained in the wisdom, in the mythologies, religions, and sciences of the peoples came into them from within. So therefore we must see that one half of our inner life, half of our intellectual-soul or mind-soul and of our spiritual-soul is filled from within, and indeed exactly so far as man permeates himself inwardly with what has just been described. Thus far can the Archangels penetrate into the human inner being, and thus far also does the actual life of the Archangels extend. You must therefore eliminate from the inner life that which is received from outside through the sentient-soul and distinguish it from what is worked upon by the intellectual-soul or mind-soul feelings. Then, however, you still have that which we call our 'I'. To us the 'I' is the highest member of our being; what we carry into our moral consciousness are ideals, moral, aesthetic, ideal thoughts. just as the outlook of man is closed as it were inwards, but can, by means of the senses, open itself outwards to the external world, so he can say that he perceives colors, sounds, cold and warmth, but he also has the consciousness that behind these perceptions of colors, sounds, warmth and cold, there is yet something real, and that is, the beings belonging to the animal, vegetable and mineral kingdoms. They are behind it all. So that a man can in the manner described think of the world as continued beyond. On this world beyond, however, the outlook is closed to ordinary people. Were this not the case, there could be no materialism. If a man could have a free outlook over the

domain extending upward from the intellectual-soul and spiritual-soul, it would then be quite as foolish to doubt the existence of the spiritual world as it would be foolish to-day to doubt the existence of the animal, plant and mineral worlds.

Now remember how in man the ' I ', his highest member, encloses within itself the sentient, the intellectual and spiritual-souls. With the Archangels it is the case that their soul-life begins by experiencing in the intellectual soul or mind-soul, and then goes up into the ' I ', which then spreads itself out in a world of higher realms, in a realm of spiritual facts, in which it lives just as man lives in the realm of the animals, plants and minerals; so that we may say, we must indeed perceive that this Archangelic Being may have in his soul-life that which we call the human ' I ', yet nevertheless we cannot say that the ' I ' of the Archangels is of the same nature. The ' I ' of man is not one and the same as the ' I ' of the Archangels. The Archangel-' I ' is in fact two stages higher, so that the Archangel is through his ' I ' rooted in a higher world.

Now just as man by means of his sense-perception looks at colors and hears sounds, so does the Archangel look down upon the world which includes the ' I ' as objective truth, only that around that ' I ' there is still gathered some of that part of the astral, which we human beings know in ourselves as intellectual-soul or mind-soul. Think of these Beings as gazing into a world which does not extend to the minerals, plants or animals. Think that instead of this, their vision, which is a spiritual one, is directed to their picture of the world, and that they perceive centers therein. These centers are the human egos, around which again is gathered something that appears as a sort of aura. You have then the picture of how the Archangelic Being looks down upon those personalities of the folk belonging to him and which constitute the people. His world consists of an astral field of perception in which there are certain centers; these centers, these central points, are the several human personalities, the several human egos. just therefore as to us, colors and sounds, warmth and cold are within our field of perception, and are for us the important world, so to the Archangelic Beings, to the Folk-spirits, we ourselves with a portion of our inner life are the field of perception, and just as we go into the outer world and work at it and transform it into our instruments, so are we the objects in so far as we belong to this or the other Folk-spirit-belonging to the scene of action of the Archangels or Folk-spirits.

Thus we have an insight, strange as it may sound, into a higher theory of cognition, a higher epistemology of the Archangels. This is completely different from the epistemology of man; what is data for the Archangels is quite different. What is data for man is all that is spread out in space and meets us through our senses, as color, sound, warmth, cold, hardness and softness; what is data for the Archangels is what appears within, in the field of human consciousness. That to them is a number of centers around which the inner experiences of men are woven, in so far as these experiences take place in the intellectual-soul or mind-soul; but their activity is relatively a higher one.

What then differentiates the world of the Archangels or Folk-souls? The world of man is differentiated by the fact that if he takes hold of a thing with his hand, he feels it to be either warm or cold. The Archangel experiences something similar when he meets with human individualities. He meets with some men whose souls have more inner activity, the contents of whose souls are richer, — these make a greater impression upon him. Others he finds to be lethargic, indolent, the contents of whose souls are poor, — these beings are to him as the world impression of warmth and cold are to the human soul. Thus is the Archangel's picture

of the world specialized, and he can make use of the several persons and work for them, by weaving out of his own being that which has to guide the whole people.

But there is also another way in which the life of the Archangel is connected with the life of the particular people he is leading. Just as a human being has an ascending and a descending period in his life, an ascending time of youth, and a descending time of old age, so does the Archangel experience in the rise and fall of the culture of a people, his youth and his old age.

We must now again look into the inner life of one of these Archangels. You will already have noticed, from what I have related, that what man receives from without, the Archangel receives from within; hence when the individuals belonging to a people appear as centers within him, the Archangel has the feeling that what comes to him thus, does, it is true, arise in his consciousness from within, but it is nevertheless foreign to him. This to him is just like the sudden ideas that flash into our consciousness. He is also affected in just the opposite way by that which in man is youth and old age. Man experiences his youth in feeling the members of his body to be fresh, he feels that they are improving and developing. In old age these members become relaxed, they refuse to work; that is something which a man feels as happening from within him. Now the Archangel feels, it is true, that everything is happening within him, but the rise and decline of a nation nevertheless seems like something foreign to him, as something about which he has the feeling that it is independent of him, with which therefore he has nothing directly to do, but which gives him the occasion to incarnate in some particular people at a certain time. When the possibility of incorporating himself occurs, when there is a people living in the ascending period of its life, in all its upward-striving power, then the Archangel goes down, just as a man goes down when he has lived out his life between death and a new birth. Thus the Archangel goes down into a people and embodies himself in it. In the same way too, does the Archangel feel his death, the necessity of withdrawing from the people in question, when the several perceptions, the centers which he perceives begin to become less productive, less active, when they begin to have fewer contents. Then comes the time when he forsakes that community of people and enters into his Devachan, into his life between death and a new birth, in order at a later opportunity to seek out in another way a community of people. Thus the youthful upward life of a people signifies the youth of its Folk-spirit, he perceives it as being a fresh, flowing element in which he dwells. The descending period of a people's life he perceives as a withering of the centers in his domain of perception.

That gives a sort of insight into the inner being of one of these Folksouls. If we recall all this to mind, we may say, that in certain respects such a Folk-soul is really rather far removed from an individual human life, for in each one of these, what is in the sentient-soul and in the lower part of the intellectual-soul is a domain into which the Folk-spirit, the Archangel does not reach. For a human being it is, however, something very real. A man feels keenly that it belongs to the most inward, the most intimate part of his own life. In a certain respect the Archangel-nature, the one which guides the people, is something which floats above the separate individual human beings. The personal things which a man experiences because he receives perceptions through his senses, are foreign to the Archangel who is guiding the people. But there are intermediaries, and it is important that we should understand that there are such intermediaries. They are the Beings we call Angels, who are between the Archangels and man. You must take this in the strictest sense of the words: Folk-spirits are Archangels, they are Spirits who have finished the transforming of their astral bodies into Spirit-self or Manas, and are now transforming their etheric body or life-

body into Life-spirit. Just halfway between these Beings and man are the Angels. These are Beings who are occupied in remodeling their astral body into Spirit-self or Manas, but have not yet concluded their work. At the present time man is at the beginning of this work, the Angels are nearly at the end of it, but have in no wise finished it. Therefore these Beings come into closer contact with that which makes up the daily life of man. We may say that the Angels incline with their whole soul-nature towards what we call the astral body. For this reason they fully understand all the joy and sorrow the human personality may go through. But because on the other hand they extend much higher than the human ' I ', because they possess a higher ' I ', because they can take in part of the higher world, the world of their consciousness extends to that domain in which is to be found the sphere of consciousness of the Archangels. They are therefore really the intermediaries between the Archangels and the several human individuals. They on their part receive the commands of the Folk-spirits and convey them into the several souls, and by means of this agency is brought about what a single individual may do, not only for his own progress, his own evolution, but for his whole people.

In the life of a human being these two streams flow side by side. The one stream is that which brings him onward from one incarnation to the next, which is connected with his own concerns, with what he has above all to do so as to fulfill the duty which is to him the strictest, because most especially his own duty. He may not stand still, because he would then be allowing the germs for growth within him to lie fallow, if he did not trouble about them. That, however, is his own private affair, by attending to which he progresses from incarnation to incarnation. But that which he contributes to his own people, which belongs to the concerns of the people of his own particular nation is brought about through the inspiration of the Angels, who carry the commands of the Archangels to the several human beings.

We can therefore easily picture a people spread over a certain portion of the earth, and over this people the folk-aura, the etheric aura, and in this how the forces of the Folk-spirit work, and modify the etheric body of man according to the three types of force. That which is at work in this folk aura is the Archangel; we must think of him as being a higher Being, one standing two stages higher in evolution than man, floating over the whole people, and giving directions as to what this people as a whole has to fulfill. The Archangel knows what must be done during the upward period, during the fresh youth of the people; he knows what are the achievements to be brought about by the transition of this people from youth to old age, so that his impulses should have the right effect.

These great outlines are fashioned by the Archangel; but here, upon this physical plane, the individual human beings must work, here they must take care that these great aims are realized. Between the individual human beings and the Archangels there are the Angels as intermediary beings, they impel the man to the place to which he must go, so that in the feelings of the people should arise that which corresponds to the great ordinances of the Archangels. You will form a correct picture of it, if you take what I have been describing not merely as an allegory, but as representing as nearly as possible the reality.

Now the whole tissue spun by the Archangels is influenced by those whom we call the abnormal\* Archangels, the Spirits of Language, as I yesterday described. We have also described how the abnormal\* Spirits of Personality, the Archai, work. We may now glance at the field in which the Archangel gives his orders, in which he distributes the missions which are to be carried further by the Angels into the separate individuals. The Archangels can,

however, also operate into the domain of the abnormal Spirits of Personality, and it may happen that in the mutual co-operation of the Archangels with the abnormal Spirits of Personality, — because the latter are pursuing quite different objects, — that in certain respects the measures taken by the Archangels are crossed. When this occurs, when these abnormal Spirits of Personality come into collision with the measures taken by the Archangels, we can then perceive that within a single nation groups are formed, having special tasks. The action of the Spirits of Personality is externally visible when, within a certain people, groups are formed having special tasks. This may last for several centuries. For instance, in the very country in which we now have specially to work at Anthroposophy, in Germany, you have seen for centuries this play of the Archangel of the Germans in co-operation with the sometimes opposing separate Spirits of Personality. In the division of the collective German people into the smaller peoples, you have an interplay of the abnormal Spirits of Personality with the Archangel.

[\* NOTE: As the constant interchange of name is confusing, the reader is referred to the synopsis. The term abnormal is applied sometimes to the hierarchic rank abandoned, sometimes to the new hierarchy taken on.]

Such peoples are not so much centralized, they pay more attention to the cultivation of the individualities. This has in certain respects its good side, because in this way a great variety, many different shades of folk character can find their expression.

You may, however, take the other case, in which not the abnormal Spirit of Personality but the normal Spirit of Personality, who expresses himself in the Spirit of the Age becomes, so to speak, more important for a certain epoch than he otherwise is in the ordinary course of things.

Therefore, when we look at a people, we are looking at the Archangel as its first power. Then the Spirit of the Age comes and gives his orders to the Archangel, the latter passes them on to the Angels, and these convey them to the separate individuals. Now because one only sees, as a rule, what is nearest to one, so in this combined action one sees the actions of the Archangel as being the most important. It may, however, occur that the Spirit of the Age has to give out more weighty, more important orders, that he is, so to speak, compelled to take something away from the Archangel, because he must detach a portion of the people in order that the task of the age, the mission of the Spirit of the Age may be fulfilled. In such a case bodies of people separate themselves from the rest. The Spirit of the Age then visibly gains the upper hand over the influence of the Archangel. A case in point occurred when the Dutch people split away from the foundations which it had in common with the German people. Holland and Germany had originally one Archangel in common, and the separation occurred because the Spirit of the Age severed off a portion at a given time, and then passed on to this portion that which has become the important concern of the modern Spirit of the Age. All you may read in Dutch history — for history is in reality only an external expression, a maya, for what is happening inwardly — is only the reflection of an inner event. Thus in this case we can see the splitting of the Dutch people from the collective German people taking place externally; but the inner kernel is, that the Spirit of the Age required an instrument with which to carry out his overseas mission. The whole mission of the Dutch people was a mission of the Spirit of the Age, and it was split off for the purpose of giving him the possibility of carrying out something important at a certain time in history. What is described by historians is only outer maya, which hides the actual facts more than it reveals them.



There are other cases in which you can meet with what is so striking in this connection, namely, that a portion of a people had to sever itself from the common folk; that is the case with the Portuguese people. You may look in vain for other reasons in their case, you will find that it is here solely a question of a victory of the Spirit of the Age over the Archangel. If you go through the several events you will find that the opportunity was here made use of to form a special people, — there were not many such opportunities. The Spanish people and the Portuguese formed one mother folk. The outer reasons perhaps were, that the rivers were only navigable as far as to the Portuguese frontiers; there were no other external reasons. On the other hand there was the inner reason, that those tasks had to be fulfilled which were the specific tasks of the Portuguese, and which were different from the tasks of the combined Spanish people. There we see the Spirits of the Age for a time developing a more intense activity than they usually display. We see the harmony which had prevailed till then replaced by something else. We see the Spirit of the Age, instead of communicating his orders to the Archangel, taking a direct part in the history of the people, and we see how the other Spirits make use of this opportunity to incorporate themselves. When such a people is split off, then the Spirit of the Age for a time, in the first enthusiasm which has permeated the several persons, discharges the functions of the Archangel so much, that hardly anything else appears of the severance than a hurry and bustle within this people. One sees the hurrying and the urging, the activity which comes from the mission of the Spirit of the Age. Then, however, the possibility arises for a normal and an abnormal Archangel to incorporate themselves in the severed part of the people. Thus we see the growth of the Dutch and the Portuguese peoples who then received their own normal and abnormal Archangels. In that which incorporated itself here, in the difference in the temperament of the people expressed in the several personalities, we see the work of those spiritual Beings whom we have named. We see the work of these spiritual Beings in a very wonderful manner and we then recognize that what takes place outwardly in history is only a result of their activity. Gradually the saying, that the external world is maya or illusion, assumes more definite significance.

What happens in external history is only the outer reflection of the spiritual, of the super-sensible Beings, just as the outer man is only the outer reflection of the inner man. That is why I had to say, and it must be emphasized again and again, that the saying ‘The world is maya’ is of the very greatest importance; but it is not sufficient to emphasize it in an abstract way, rather should one be in a position to carry it out in detail.

Now we have seen that yet other Spirits and Hierarchies are active in what we call the world. We have spoken of the normal and abnormal Archangels. The abnormal Archangels have revealed themselves to us as being actually Spirits of Form or Powers, only they are those who have renounced a certain portion of the attributes of their evolution. We may then ask, How is it with the normal Spirits of Form? We perceive the normal Spirits of Form as being four degrees above man. In our next lecture we shall have a little more to say about them. These normal Spirits of Form are Beings four stages higher than man. The Hierarchies we mentioned yesterday do not end with the Spirits of Form, with whom we concluded the ascending line. Above these there are the Spirits of Motion, the Dynamis, or Might; higher still there are the Beings we call Kyriotetes, Dominions or Spirits of Wisdom. You will find these different spiritual Beings enumerated in my [\*Occult Science\*](#), as well as in my writings about the Akashic Record.

Now you can understand that the law of renunciation, of remaining behind, applies also to the higher Spirits, therefore that the Spirits of Motion may also remain behind with certain attributes, — Spirits of Motion, who are five stages higher than man, — that certain Spirits

of Motion have so remained in human evolution, as if they were now only Spirits of Form or Powers. These are, as regards certain attributes, really Spirits of Motion, and in respect of other attributes, regarding which they have made renunciation, they are Spirits of Form; so that we have normal Spirits of Form, four stages higher than man, and other Spirits working on the same ground on which are the Spirits of Form, but who are really Spirits of Motion. That is therefore a domain in which the normal and abnormal Spirits of Form, the backward Spirits of Motion, work together, just as we have found a domain in which the normal and abnormal Archangels work together. Through this co-operation, however, something takes place which closely concerns man; by means of it the shaping of what we call the human races takes place, which we must distinguish from the peoples.

If we consider the matter in this way, we shall not have a confused idea of it, but one that is elastic; we must not confuse all this. A nation is not a race, the concept of a nation has nothing to do with that of a race. A race may divide itself into many different nations, races are different communities from nations. We are certainly right in speaking of a German, a Dutch, a Norwegian nation, but we speak of a Germanic race. Now what acts in the idea of a race? The Beings whom we describe as normal Spirits of Form or Powers act therein in combination with those Beings whom we have learnt to know as the abnormal Spirits of Form, but who in reality are Spirits of Motion having the mission of Spirits of Form. That is why mankind is divided into races. That which makes man the same over the whole globe, which makes each man, irrespective of the race to which he belongs, a member of the whole human kingdom, is brought about by the normal Spirits of Form. But that which plays a part over the whole earth and divides the whole of humanity into races, is brought about by the abnormal Spirits of Form, who have denied themselves so that there should not be one humanity only upon the earth but a variety of people.

Thus we arrive at the subsoil, so to say, at the ground of which the separate individual peoples first arise. In this way we succeed in surveying into the field belonging to the Spirits of Form and as abnormal Spirits of Form to bear one humanity, and that the belated Spirits of Motion enter into the field belonging to the Spirits of Form and as abnormal Spirits of Form divide up all humanity upon the globe into the several races. When we look into what these Spirits actually want, when we study the aims and objects of these normal and abnormal Spirits of Form, we shall understand what they wish to bring about with the human races, and how through these a foundation is created for what arises out of them. If we then study a people itself we shall have understood and comprehended it.

## **Lecture 4**

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## **LECTURE 4**

[ Study Guide: [Souls of the Nations — Fourth Lecture](#) ]

10th June, 1910.

If we wish to arrive at the relation of the human races to one another, and at the foundations from which the several peoples spring, we must take into consideration that man, such as we know him, is in reality a very complicated being and that only by the co-operative activity of many, many of the Beings in the universe could his present form and being come about. We know from the study of Akashic Records and other observations on the evolution of man, that formerly our earth itself, before it attained its present condition, had to go through three other conditions, in the course of which the three so-called parts of man, the physical body, the etheric or life-body and the astral body, were gradually established and brought to their present state. Only during the present incarnation of the earth has man become capable of taking into himself an 'I'. These four parts of his being show us all that has happened during the three or four incarnations of our earth, through its incarnation as Saturn, Sun, Moon, and through our Earth period itself in so far as that has run its course hitherto. If you will bring before your mind all the Beings who have thus worked together, the Spirits of Will or Thrones, the Spirits of Wisdom, of Motion, of Form, of Personality, the Archangels, down to the Angels, — and above the Spirits of Will or Thrones, the Cherubim and Seraphim, — you will admit that only from a very complicated work could that come about which makes man's present organization possible. We have seen that it was not only necessary for so large a number of Beings and forces of Nature to work together in the cosmos, but that it was also necessary, if man were to come into being, that at certain epochs, certain Beings should renounce the normal course of their evolution and remain behind, in order to affect the organization of man in a way that would have been impossible in the normal course of his evolution.

Therefore if we want to understand man, such as he appears before our eyes to-day, we must look at a wonderful tissue, woven out of many and various forms. It must be quite clear to us, that only when we, in a sense, draw this tissue apart and observe the activity of the several Beings, do we learn to understand how through the co-operation of these Beings man has come into being. We are then able to say, that the chief Being who comes into consideration for the present-day man, is the one who has given him the possibility of saying 'I' to himself, of gradually coming to the consciousness of the 'I', and we know that this possibility was first given by the Spirits of Form, those Beings whom we call Powers, Exusiai. If we listen to the activity of these particular Beings which they direct to man and ask ourselves what would happen to him if these Beings alone — and of these only those who are in normal evolution, — were chiefly to be active in him, we should find that these are the donors of the 'I'-organization. If we consider them according to their own nature, we find that their chief interest lies in bringing to man his 'I'. But now what these Beings have really to accomplish in man, only actually comes about in the life of present-day man at a certain age; it can only appear at a certain age.

If you remember what has been said about the education of the child from the standpoint of spiritual science, you will admit that man, in the period between his physical birth and the changing of the teeth, that is up to his seventh year, principally develops his physical body. These Spirits of Form have no particular interest in the development of this physical body, for this is, on the whole, a repetition of what happened to man on the old Saturn, and which has already often been repeated, and which after the last physical birth and up to the seventh year, has for the present been repeated up to last time in a particular way. Then comes the time from the seventh to the fourteenth year, *i.e.*, up to puberty. That too is a stage in which

the Spirits of Form take no particular interest; for that is a repetition of the old Sun-period, and the Spirits of Form wished to set to work with their chief activity, that of bestowing the ' I ', only during the condition of the Earth-life. We then come to the third age, which runs its course between the fifteenth and twenty-first or twenty-second year. During this time the astral body, which normally belongs to the Moon-evolution, evolves in man as a repetition. There too, those Spirits of Form who are evolving normally still have no interest in man. So that we must say: the three ages of man which precede the actual birth of his ' I ', which only comes in about his twentieth year, have no direct interest for the Spirits of Form. They only intervene, out of their own nature, one might say, somewhere about the twentieth year of life: so that, if you come to think of it, you will no longer find it very strange, that so far as the actual intentions of the Spirits of Form are concerned, man need only come into existence in the condition in which he is to be found somewhere about his twentieth year. All that is developed in man before that time, is in reality to those Spirits of Form a kind of embryonic state, a sort of germinal condition, and if I may be allowed to speak somewhat metaphorically I might say, that these Spirits of Form who have developed themselves normally would far prefer everything to go on with a certain regularity, and that no one should till then have dabbled in their handiwork. If no one interfered with these Spirits of Form until the twentieth year, then, in the first seven years of his life man would have had the consciousness belonging to the physical body; that as a matter of fact is a very dim state of consciousness such as is possessed by the mineral world. In the second stage, in the time between his seventh and his fourteenth year, he would have a sleep consciousness. From his fourteenth to his twentieth year, he would be very active inwardly, but he would live in a sort of dream-consciousness. Only after this consciousness as a Moon-being, at about his one-and-twentieth year, would man really wake up. Then only would he arrive at the ' I '-consciousness. If he followed a normal development he would only then come out of himself and survey the outer world in that representation of it which is the one familiar to us.

So you see that in reality, if we only take into consideration the activity of the Spirits of Form, man attains his present-day consciousness much too soon, for you know that in the man of to-day, this consciousness awakes to a certain degree soon after physical birth. It would not awake in the form in which it sees the physical external world clearly and distinctly, if other Spirits who in reality are Spirits of Motion had not remained behind and renounced the development of certain capacities which they could have acquired up to the time of the Earth-evolution if they had not stood still, so that now, during the Earth-evolution, they might be able to intervene in a particular way in the development of man. Because they went through their evolution in a different way, they are in a position to bring to man earlier that which he would otherwise only have acquired in his twentieth year or thereabouts. These, therefore, are spiritual Beings who renounced the possibility of carrying on their evolution normally up to the Earth-evolution, spiritual Beings who might have been Spirits of Motion during the Earth evolution, but who remained at the stage of the Spirits of Form and are now active as Spirits of Form in the Earth-evolution. Thus they are able, during the Earth-evolution, to bestow upon man that which he is not as yet in the least ripe for, having still too much to retrieve from an earlier epoch. They can bestow that which in the normal form of evolution would have only been bestowed at about his twentieth year.

Thus man comes into existence and receives capacities from the abnormal Spirits of Form, which he would otherwise only receive about his twentieth year. All this has very significant consequences. Just imagine for a moment that this had not occurred. If these Spirits with an abnormal development were not to interfere, then man would only come into consideration, as far as the physical world is concerned, in the condition which is his at about

his twentieth year, that is to say, he would have to be born in this condition as a physical being and would have to go through quite different germinal conditions. In fact, through these abnormal Spirits of Form, the evolution of man is transposed into the physical world already from birth on, up to the twentieth year, *i.e.*, by about the first third of our earth life. We must therefore say: The first third of our earth-life is not directed by the spiritual Beings who rule the conditions of the earth, but by other abnormal spiritual Beings; and because these take part in evolution, we therefore do not possess the form we should have if we were born in the condition we are in about our twentieth year. Man must pay for this by passing the first third of his life — the time up to his twentieth year — under the great influence of these abnormal Beings. During the whole period of growth man is in reality under the influence of these abnormal Beings; he has to pay for this when the middle third of his life has passed away, — which on the whole belongs only to the normal Spirits of Form, — in that a descending course, a going-back begins, and his etheric and astral organizations crumble away. So that life is divided into three parts or portions, an ascending third, a middle third and a descending third. Man really only becomes man during his earth life in the middle part, and in the last third he has to give back that which he received during the first, or ascending third; in other words he must repay the corresponding installment. If man had indeed been exclusively given up to the influences of the normal Spirits of Form, all that happens to-day up to his twentieth year would have quite a different appearance, quite a different form. Everything would have happened quite differently, so that all that is connected with the present development of man in the first of his three epochs of life is, on the whole, a premature existence, one that forestalls much that belongs to the later epochs of life. Through this man has become a more material being up to the second epoch of his life than he would otherwise have been. He would otherwise up to that period of his life have gone through purely spiritual conditions, and would have descended to the present material densification only at that period of his development which he goes through in the twentieth, or twenty-first year of his life, when he finds himself bound to the earth. Spiritual Science therefore tells us, that if his development had proceeded in that way, man would really have descended to the earth only in the condition which he now reaches in his twentieth or twenty-first year. He would not have been able to go through the preceding states upon the earth. He would have been obliged to go through them soaring above the earth, around it.

Diagram 2  
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And now you can understand the whole course of human development through child and youth. You can see, if we take this straight line (B C) as being the earth-path, that the Spirits of Form would have intended man to come down only at this point (twenty, one-and-twenty). Man would have reached the earth only here (B), and he would have ascended again after his fortieth year (C) and would have gone through the last third of his life in a spiritualized state. Through the abnormal Beings man was compelled to descend here (A) and at once take up his life on the earth. That is the secret of our existence.

If all this had become what it did not become, that is to say, if man had gone through the first and last thirds of his life up above in the periphery of the earth, and had only come down to earth during the middle part, and had therefore become quite a different being, he would not have been bound to the earth to the extent he actually is to-day. If that had happened, then all the persons who walked on earth would have been of the same form and nature; all the people who have wandered over the face of the earth would have had the same form. There would have been only one kind of human being. That which makes us into beings capable of manifesting the specific attributes of the various races expressed in all humanity, is not comprised in the middle third of life. By means of all that appertains to the preceding age, of all that happens in the first third of life, we with all our forces are bound to the earth more than the normal Spirits of Form have intended us to be. For this reason, however, man has become more dependent on the earth upon which he lives, than he would otherwise have been. He has become dependent upon that part of the earth on which he lives, and because he descends earlier to the earth, — against the intentions of the Spirits of Form, as one might say, — he becomes dependent upon that place, because he unites himself to the earth in a state which is not designed for him. If he had only set foot on the earth in the middle third of his life, he would have been independent of whether he did so in the north or the south, in the east or the west. But because he has become dependent upon the earth, because his youth is spent in the way we have described, he becomes earthbound, he becomes a being who is connected with and belongs to the country in which he was born. He thus becomes dependent upon all the conditions of the earth belonging to that place, upon the incidence of the sun's rays, upon the circumstance of whether his birthplace is in the neighborhood of the Equator in the torrid zone, or in a more temperate region, upon whether he is born on low-lying land, or on a high tableland. The respiration is quite different in the plain from what it is in the mountains. Man therefore becomes altogether dependent upon the earthly conditions of the place in which he is born. So we see that man has thoroughly grown together with his mother-earth through being so closely connected with the place, with that part of the earth on which he is born; and that he is determined by those attributes which he thus receives, by the earth-forces connected with that particular place acting within him. All these things determine his racial character, and in this indirect way the abnormal Spirits of Form, — those Spirits of Form, or Powers, who give what we call our present earthly consciousness, not between the ages of twenty-one to forty-three but at a different time — are the originators of the racial differences in mankind over the whole earth, which therefore depend upon the part of the world in which a man is born.

Now during this time, which on the whole is under the ruler ship of the abnormal Spirits of Form, man also acquires the possibility and the capacity of propagating his species. This capacity is also acquired during the time in which man is not entirely under the guidance of the normal Spirits of Form. Hence the possibility is given that a man should not only be dependent in this way on the place where he is born, but that the attributes he thus receives may also be inherited by his successors, and that the racial characteristics are not only

expressed in the influences of the dwelling-place but also in that which is inherited through the race. You have here the explanation as to why the race is that which can be inherited; and we shall understand what is shown by spiritual science, that only in the past were the racial characteristics produced by the place in which men were born. That was the case in the latter portion of the Lemurian epoch and in the first part of the Atlantean epoch, when man was directly dependent upon his earthly surroundings. At a later epoch race began to assume the character of being bound up with heredity and no longer with place. So that in race we see something which was originally connected with one special part of the earth and which afterwards propagated itself in mankind through heredity, but became more and more independent of place.

From what I have just said, you will see in which period of evolution we can reasonably speak of the idea of race. There could be no sense according to the real meaning of the word in speaking of race before the Lemurian epoch, for then only did man descend to the earth. Before that he was in the periphery of the earth; he then descended to the earth and the racial characteristics were handed down by heredity in the Atlantean epoch and on into our post-Atlantean epoch. We shall see how in our own time it is the national characteristics that again split up the character of the race and begin to extinguish it. We shall see all that later.

We must now take care that we do not consider the world as though evolution were only like a wheel that goes round and round without beginning or end; the idea of the revolving wheel (which is developed at length in many mystical views of the world) brings fearful confusion into the conception of the actual evolution of mankind. If one thinks of it as if everything moves round a fixed centre and that it is divided into so and so many races, then one has really no idea that everything is in a state of evolution, and that the races are evolving too. Races have arisen and they will some day die out and be no longer there. They do not repeat themselves for ever in the same way, as Mr. Sinnett wrongly describes in his *Esoteric Buddhism*.

We must look for the beginning of racial characteristics, of racial peculiarities, in the old Lemurian epoch, and we must then follow their propagation down into our own times, but in doing so we must be quite clear, that when our present fifth epoch of evolution shall have been succeeded by the sixth and seventh, there will be no question of a condition which we may describe as race. But if we picture this evolution as always rolling evenly on, we have only a sort of mill-wheel in our mind, and are far removed from the understanding of what does really take place in the world.

We see therefore, how the evolution of races begins only in the Lemurian epoch, through the activity of the abnormal Spirits of Form who let the forces of our earth planet set to work at the spot where a man has to pass the first years of his life; and that again is carried over in a certain way into his later life, because man has a memory, through which he remembers even in his later life the time spent in a really abnormal way on the earth before his twenty-first year. Man would be a very different being if only the normal Spirits of Form were active. Through the abnormal Spirits of Form he is dependent upon the spot on which he lives.

In the manner just described a deviation from the laws of the normal Spirits of Form came about, so that the place in which a man lives on earth during a certain incarnation became of significance to him. We shall more clearly understand these connections if we consider the following. We may state, in a certain way, how the subsoil, the ground, radiates

its essence upwards and permeates the human organization, so that man becomes dependent upon the soil of that part of the earth. In this connection we may therefore mention certain parts of the earth that are connected with the historical development of the human being. We shall go into these conditions more minutely later on. I shall now characterize them in the abstract.

Diagram 3  
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You have here, for instance, a point which lies in Africa; at this spot there radiate out from the earth, as it were, all those forces which could affect man particularly during his early childhood. Later on their influence grows less; hence a man is less under the influence of these forces, but they nevertheless impress him very strongly with what comes from them. That spot on the earth on which a man lives affects him most strongly in his earliest childhood. It determines his whole life; a man is so entirely dependent upon these forces, that this spot imprints the characteristic of his early childhood permanently upon him. That is more or less a characteristic of all those who, as regards their racial character, receive the determining forces out of the earth in the neighborhood of that spot. What we call the black race is particularly determined by these attributes.

If you now pass on further into Asia, you find a spot on the earth's surface, where the characteristics of youth are imprinted permanently on man from the forces of the earth, where the special attributes of later youth are conveyed to man out of the being of the earth and give him the racial character. The races which come into consideration here are the yellow and the brownish races of our epoch.

If we then go further from the East to the West, we find towards Europe a point which permanently imprints the latest characteristics upon man, those which belong to the years following early youth. It is the point where man is affected by the earth-forces not already in childhood but later when he passes from youth to later age. Man is in this way seized by the forces which, coming out of the earth, determine him; so that, if we picture these several points, we get a remarkable line. This line still holds good for our epoch. The spot in Africa corresponds to those forces of the earth which imprint upon man the characteristics of early childhood. The spot in Asia corresponds to those which give man the characteristics of youth, and the ripest characteristics are imprinted on man by the corresponding spot in Europe. This is simply a law. As all persons in their different incarnations pass through the



various races, therefore, although it may be argued that the European has the advantage over the black and the yellow races, we should not be prejudiced thereby. Here the truth may, indeed be sometimes veiled, but you see that with the help of spiritual science we really do come upon remarkable truths.

If we continue this line, we come far to the West, to America, the region where those forces are active which lie on the other side of the middle third of life. We come, — I beg you not to misunderstand what is now being said, it only refers to man in so far as he is dependent upon the physical organizing forces, not upon those forces which constitute his essence as a human being but the forces in which he lives, — we come then to those forces which have a great deal to do with the decline and death of man, with what in man belongs to the last third of his life. This line, which is laid down by law, really does exist, it is a reality, a real curve, and it expresses the law according to which our earth acts upon man. The forces which determine man with respect to race take this course. The American Indians did not die out because it pleased the Europeans that they should do so, but because they had to acquire those forces which lead them to die out. Upon the peculiarity of this line depends that which takes place with the races on the surface of our earth and that which is brought about by the forces which are not under the influence of the normal Spirits of Form. Where racial character comes into consideration they work in this way; but in our age the racial character is gradually being overcome.

This was preparatory developed even in the very earliest period. If we were to go back into the old Lemurian epoch we could find the very first starting-points of racial development in the regions of present-day Africa and Asia. Then later we see a movement westward, and if we follow the forces which determine race in the West, we can observe the decline among the American Indians. Humanity had to go to the West in order to die as race. To refresh humanity with the new youthful force, the migration to the East takes place, which, coming from Atlantis, moves across Europe to Asia. Then a repetition of the migration to the West takes place. But the repetition is not now the movement of races, it is a higher stage of racial development, as it were, the development of the various civilizations. We can see that, in a certain way, the evolution of civilizations assumes the character shown by a continuation of the race line. For instance, we have that civilization which we have characterized with sufficient admiration already in these lectures, the old Indian civilization which appeared as the first post-Atlantean civilization; this we have to describe as corresponding to early childhood, in which man, as regards his appreciation of physical nature still sleeps, whilst the manifestations of a spiritual world work into his soul. The first Indian civilization is in fact a revelation from above, a manifestation from spiritual heights, and it was only able to work into man because he came under the influence of Indian earth, under which he had already been in times lying very far back. In the primeval past the physical race-character was determined out of the earth; now, when they were again present on the same part of the earth, a quality of the soul, namely, that of the old Indians, is determined. Through the migration from the West to the East that youthful freshness came in, which made possible the unique configuration of mind which characterizes the original Indian civilization. You will see that a very ancient Indian civilization, which has not yet been examined and of which the Indian civilization now known to science is only a successor, can in this way be explained, namely, that in a certain respect the Atlantean civilization is repeated in the primeval Indian civilization. Then when we consider the civilizations which follow consecutively in the post-Atlantean epoch, we can see that they represent successive repetitions of conditions gone through earlier in the physical body, but which through rejuvenation have become quite different. Thus in the Persian civilization we

see one which is in a certain way connected with what we might call a wrestling-through of the human being who lives chiefly in the first force of human life, when, with the forces which originate from the normal Spirits of Form, he is still under the influences of the abnormal Spirits of Form. This opposition is contained in the Persian civilization in the consciousness and in the form of Light and Darkness, of Ormuzd and Ahriman. The further we come over towards the West, the more do we see how the attributes of a riper age of civilization are imprinted. Even although we must admit, that up to our present time the creations of man are still to a great extent dependent upon the abnormal forces and Beings of the Universe, we shall nevertheless find it comprehensible when it is said, that men no longer proceed towards the West exclusively with attributes of the race, and we can also understand, that in a certain way the tendency of civilization is such, that the full freshness of its youth, of its productive element, declines more and more the further it goes towards the West.

One who observes objectively may see from many things that the civilization in our own age is also determined in this way by a fixed law. But people are not inclined to look at things objectively. If you consider what presents itself, if you consider that in reality all civilization flows onward, you will then see that the further we go towards the West, so much the less productive does the civilization become, and as civilization it approaches its end. The further West one goes the more do the merely external parts of civilization bloom, those which do not experience a revival by means of the youth-forces, but which in a way live on into what belongs to old age. Hence in the West they will still be able to accomplish much for humanity in respect to physical, chemical and astronomical discoveries, and all that does not depend upon the reviving youth-forces; but that which calls for productive force really requires a different configuration of those forces which act upon man.

Let us suppose a man grows up from his childhood to a certain stage; then only does his spiritual part really blossom forth. At first he is only a being who grows physically. That which in the small boy is compressed into a narrow space, must first expand physically. Afterwards his development is pressed into his inner being. And thus it is too with mankind in general. We are looking at a remarkable law when we follow this curve. We find it expressed even in the continents. We see that in the first place there is a sort of original beginning of the physical development of man in Africa, that then the ground upon which humanity develops, is very widely extended. We find this again in the widely extended continent of Asia; man there inhabits huge surfaces of the earth.

Now let us glance at the repetition of the race development in the post-Atlantean civilizations. Just as a man in his youth looks around him, curious as to his surroundings, so does the man of the old Indian civilization look out into the world. That is really connected with the fresh youthful forces, which expand man and organize his growth in size. Then the spiritual must begin and the physical must be compressed. Thus we see, that as civilization advances into Europe, it is remarkable that the space upon which mankind is spread out, is compressed into smaller dimensions. We observe that Europe is the smallest continent and that the further it goes towards the West, the more does it strive towards compression; it extends into the sea in peninsulas and contracts more and more towards the West.

All this is connected with the spiritual course of evolution. Here you are looking in an unique manner into the mysteries of spiritual evolution. But with the compression towards the West there is a crisis. It is a crisis through which a more unproductive element begins to act. Productivity dies out in a certain way in the peninsulas to the West. This un-productivity is revealed in what has already been described, namely, that civilization itself, the further it

goes towards the West, assumes a rigid, senile element. This was always known in the Mystery Schools. You will understand now why I said, that what I had to communicate might be rather dangerous, because people might become indignant. There is a great deal more that may not yet be told, that would help to make man independent with regard to the higher parts of his being, in order that he may perceive what comes up out of the earth and determines the race, and later on determines the character of the civilization, and which at a yet later age when man returns again to the spiritual will again become of no importance.

Hence you will understand, that with this whole process of the evolution of mankind, there is connected the spiritual evolution which has always been known to those who were initiated more deeply into the secrets of existence. The correctness of what has just been said does not depend upon whether one person likes it and another dislikes it, it depends upon the necessity which exists in evolution. If a person were to speak against necessity he would arrive at nothing; for to speak against it means to put hindrances in the way. Therefore it is only natural that, in a certain way, the people who go to the country which lies more to the West, must again obtain refreshment from the East, they must receive an impulse from the East; but the Central European domain must call to mind its own productivity, such as existed before the formation of peninsulas. That is the reason why precisely in Europe, — I mean in the part embracing our two countries, Scandinavia and Germany, — man is compelled to reflect upon his own soul-nature, and why on the other hand we must look precisely in the West for that portion of humanity which is to receive something from the East. That is deeply rooted in the whole character of earthly humanity. You see this repeated even in the development of Theosophy. We also meet with it again in the fourth post-Atlantean civilization, among the Romans and the Greeks. It is a fact that the Romans are in certain respects more advanced than the Greeks, but they take their spiritual life from the people they conquered, who lived more towards the East. The law thus revealed verifies itself more and more, the further the countries lie to the West. These great truths can only be indicated. They give us that which is in conformity with the inner character of our mission in every part of the surface of the earth. You see that we must understand what it is we have to do, in order to raise ourselves above the general character of humanity. There lies the great responsibility which one takes, if one wishes to intervene in the great movement of mankind. Where the great movement of humanity is concerned, no personal sympathy, and no personal enthusiasm must play a part, for that does not come into consideration, but only what is made necessary by the great laws of humanity. We must recognize this from the great laws themselves, and not allow ourselves to be influenced by prejudice in favor of this or the other. That is on the whole the fundamental character of Rosicrucianism. Rosicrucianism means acting in accordance with the whole evolution of humanity. If we know the ground on which we stand, down to the formation of islands and peninsulas, then we shall realize what feelings must fill us, if we mean to act in harmony with the evolution of humanity.

Once upon a time, man was led down to the earth by the abnormal Spirits of Form and united to the various parts of the earth's surface; and thus were the foundations laid for the development of the races. Then, however, we see the races intermingling more and more. We see the development of nations intervening in the evolution of the races, that is to say, the former arise out of the latter. We see the evolution of the nations intervening even in the evolution of the individual human beings. A great mystery is expressed when it is said who Plato was with respect to his outer being, with respect to his birth in human form. He was a man who grew up in the lineage of Solon, who belonged to the Ionian tribe, to the Greek nation, to the whole Caucasian Race. If we understand that Plato was a descendant of Solon, an Ionian, a Greek, a Caucasian, this expresses, if we understand the law underlying it, a

profound mystery. It expresses the mystery which shows us how the normal and abnormal Spirits of Form cooperate on the wide basis of the earth planet, those Spirits whose greatest interest is to make man into an earth-man. Herein is expressed how, by this co-operative work, the human kingdom is particularized, how then those other Beings intervene of whom we have already spoken in describing the characteristics of the several peoples. Each individual in his own being participates in the co-operative working of all these higher Beings, of these higher Spirits.

We do not understand the individual man, if we do not see him in his whole evolution; he has become what he is, through the co-operation of these Beings. Through a Caucasian Race once being created on our earth planet, through the mysterious co-operation of those Spirits of Form who have gone through the normal evolution, and those others who have gone through the abnormal evolution, the foundations were laid which made it possible for a Plato to arise. And because we see the intervention of the abnormal and the normal Archangels down to the Angels, we see the means which were necessary to bring forth a Plato, whom we could meet with as a human being, having a human countenance and possessing very definite attributes of reasoning, feeling and willing. The folk or nation lies between the race and the individual.

Thus we had to describe in general to-day the fundamental conditions leading to the development of race. In the next lecture we will consider the growing up of peoples out of the races, the intervention of other Spirits of the Hierarchies, and will consider their intervention in the work of the Spirits of Form.

## **Lecture 5**

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## **LECTURE 5**

[ Study Guide: [\*Souls of the Nations — Fifth Lecture\*](#) ]

11th June, 1910.

It will be seen from the last lecture, that in order to penetrate impartially into the facts under consideration, it will certainly be necessary for one to rise above all the feelings that may easily come to a person from what we must now describe quite objectively. As long as one has the smallest tendency to take an objective description of this or that race, or of this or that people, as a personal matter, so long will it be difficult to obtain an unprejudiced understanding of the facts contained in this course of lectures. With this also is connected the fact that these matters cannot be spoken of on any other ground than that of Spiritual Science; for whatever we may hear about the character of this or that people, and however

our feelings and so on may be affected because we belong to a certain race or people, yet as Anthroposophists we have a sufficient counterbalance to lay on the opposite scale, viz., the teaching of Karma and Reincarnation, when properly understood. It gives us the outlook that, with the inmost kernel of our being, we shall be reincarnated in successive ages in many different races and peoples. We may therefore be sure, when we contemplate this kernel of our being, that we shall take part with it, not only in the sunny or perhaps also in the shadow-side of all races and peoples, but we may be sure that in our inmost being we shall receive share after share of the blessings of all races and peoples through being incarnated first in one place and then in another.

Our consciousness, our horizon, becomes wider, more comprehensive, through these ideas of karma and reincarnation. Therefore, through them only do we learn to bear that which at the present time must come before our mental eyes as the secrets of Race and Nationality. So that what is being spoken of in this series of lectures, if it be rightly understood, will bring no dissatisfaction at being incarnated in this people or the other race. But such an objective survey of the character of the peoples, nations and races as this, will nevertheless produce discontent and disharmony in people, unless it be received with the above assumptions. The Anthroposophist will learn, through the teaching of karma and reincarnation, how every nation, even the smallest, has to contribute its share towards the whole evolution of humanity. That is just what will be so very important, that in the second part of this course of lectures it will be shown how the several influences of the missions of the peoples flow into the whole of humanity, and how even separate peoples that were split off and are now scattered here and there among the greater peoples, have their significance in the great harmony of human evolution. That, however, can only come gradually before our mental eyes.

Now in order to acquire a complete understanding of the characters of the several Folk-souls, we shall have to make use of examples which are in certain respects clearer to us than the folk-characters of our times, in which we ourselves live with our own civilization; and on the other hand we shall perhaps have to occupy ourselves with the character of nations, which as regards time are far removed from us, in order to acquire an understanding of how we can comprehend the characters and the missions of nations.

What we have learned in the course of the last lectures, namely, that in a race a normal and abnormal Spirit of Form must so to speak work together, and that in a people, an Archangel who is going through his normal evolution and another Archangel-spirit who is going through an abnormal one must act together, — that has made comprehensible to us how the Beings, whom we have learned to know as the spiritual hierarchies, work in evolution.

Now let us ask ourselves: How do the still higher spiritual Beings work into the whole? It would be well, if to-day we lay a foundation by acquiring an understanding of the Hierarchies, to which, as we know, man belongs as the lowest member. If you remember what has already been explained, you will then know that we so understand these Hierarchies, that we say, at the lowest stage stands man. (Below him are the three kingdoms of Nature, the animal, vegetable and mineral kingdoms.) Above him come the Angels, then the Archangels, then the Primal Forces or Archai. That is what we may describe as the first Hierarchy above man. The second Hierarchy is as follows:

1. Spirits of Form or Powers,
2. Spirits of Motion or Might,
3. Spirits of Wisdom or Dominions.

Then we have the highest of the three Hierarchies:

1. Spirits of Will or Thrones,
2. Cherubim,
3. Seraphim.

Now let us ask: As all spiritual Beings manifest themselves in some way or other, so that they appear somewhere in the realm of maya or illusion, that is to say, in the realm of the world of the senses, where may we seek for them in the lowest stage of manifestation, at the stage of illusion? Man with his ordinary view of Nature and Spirit knows only the domain of maya or illusion, the most external manifestation of these spiritual Beings. I will show you by means of an example, that man knows only the most external manifestation of these Beings.

A person goes on foot, for instance, over the rocky land of the North. Now the first thing he will say of it is: 'Here there is substance spread out,' and he will describe this dense, rocky, stony substance over which he walks just as he first sees it, and call it in his ordinary language 'hard, stony substance.' But one who penetrates into the nature of things, sees something quite different in this stony substance. What is that really upon which we stand and which offers us resistance? What man believes to be there, is not there at all, it is a delusion. The most external surface of our earth is simply a delusion. The truth is, that forces from below work upwards, they again are none other than forces streaming out from certain Beings; we may therefore say, in that piece of ground we see before us what in the first place presents itself as forces which come out of the earth and radiate into space in every direction. Certainly a man could not walk about upon the earth if only these forces were there. These forces alone would hurl him with lightning rapidity out into space. The fact that he is able to stand upon solid ground he owes to the circumstance that other forces stream in from all sides from universal space. The sphere of the instreaming forces meets incessantly that of the outstreaming forces; and where they come together they form as one might say a boundary, which is the surface of the earth. So that the surface one sees is only a delusion which is the result of the in and outward streaming forces, acting in such a way that they stop each other just at the surface in question. That which thus streams forth is essentially the same as what we must call the activities of the Thrones, the Spirits of Will. These Spirits radiate their forces from the earth, out in every direction; and that which comes in from universal space is essentially what we may call the radiating influx of the forces of certain Spirits of Motion, working inwards from without. Thus these two kinds of forces meet here, and this co-operation of the Thrones with the Spirits of Motion, through the activity of the Thrones being arrested by the Spirits of Motion, — produces the various contours of the earth's surface. So that what you see outside as the earth's surface is most unreal, it is nothing but illusion. What really is there is a balance of forces, and as it were an agreement between the Spirits of Will and the Spirits of Motion which is so arranged that it models the earth in the most varied manner.

Nevertheless this would certainly not suffice to enable our earth to form itself into just such a planet as it now is. The opposed activity of the Spirits of Will and the Spirits of Motion would not be sufficient for this; they would produce something quite different. If, for

instance, only the Spirits of Will were to work outwards from within the earth, and had as their opponents only the Spirits of Motion, then the earth would inwardly be in a continual state of flux. No part of the planet would then be able to be at rest. True, it would not be so fluidic as the present sea; it would not be an element forming and throwing up waves so easily as water, but it would form and throw up waves in a denser substance.

Now if you wish to form an idea of how the Spirits of Will and the Spirits of Motion originally worked together, — I should like to give you an example, and would beg you to accompany me on the map. In the first place I should like to draw your attention to the Alps, which to-day are a chain of solid mountains, so that the solid rocky ground of the Alps divides the Italian Peninsula in the South from the other parts of Europe. Now how did this Alpine chain really come into existence? There was a time, which lies far back in the primeval past, when the Alps were not yet there, but to the North and West there were older elevations, which at that time had already become solid. Viscous waves were then thrown up from the South, so that we may picture something like the following: —

Diagram 4  
[Click image for large view](#)

Here we would have the Bohemian Plateau. Now picture to yourselves a mighty wave being thrown up from the South, which divided and spread right and left towards the Bohemian Plateau. This mighty wave in primeval ages formed the solid Alps. This conclusion may be arrived at even from an ordinary view. Anyone who has once stood on the summit of one of the mountains of the Alps and surveyed the unique configuration of the Alpine chain, has seen — even if he did not know it — what spiritual science has long established and what even the present-day geologists have established, — the remarkable wave-like formation, which was produced at the time when the primeval mass of the earth was still in a thick fluidic state.

Through the co-operation of the Spirits of Will and the Spirits of Motion, the earth would be still in that form, if another activity had not come in, one which is exceptionally enduring and which expresses itself on the surface of our earth by the fact that to the Will-forces, acting in conjunction with the Spirits of Motion, was added that which we call the activity of the Spirits of Form. You may therefore imagine that these Spirits of Form, dancing as it were

upon the waves, stilled the moving masses and brought them into forms; so that we have to describe the co-operative workings of three different forces. These three forces proceed from three sorts of Beings. You see the Spirits of Form at work, their influence penetrates upwards as well as downwards, into the sphere of the Spirits of Will as well as into the sphere of the Spirits of Motion. Above them are the Spirits of Motion, below them are the Spirits of Will. That which on our earth appears externally chiefly as a fluidic element, not however our present-day water, but the old fluidic element, which was brought to rest by the Spirits of Form, — that we must look upon as the most external manifestation of the Spirits of Will or Thrones. But another element always mingles itself with this activity. The Spirits of Will or Thrones are assisted, so to speak, by the Cherubim and Seraphim. The Cherubim help in the element of air, in everything which permeates the apparent earthy substance as gaseous substance. Air is as it were an illusion, behind which there are the mighty Beings we call the Cherubim. The Seraphim work in what we know as heat, they are behind every sort of heat.

Thus we gaze upon that which is brought about in our planet by radiations from within, from the centre. We may therefore say: our planet is so constituted, that the Spirits of Will or Thrones, the Cherubim and the Seraphim work from its centre. We must understand our planet in this way: Where its boundaries of air and warmth coincide, — for the atmosphere is just as much part of our planet as the water or dry land, — there a surface is formed; upon this surface the Spirits of Form literally dance upon the waves, and bring them to rest and into form. For this reason their name was given them, because they bring the thick fluid element to rest. Behind them there are the Spirits of Motion. In their element again is intermingled what we call the Spirits of Wisdom. So that when we look towards the centre of our planet, we may say: There are sublime Beings, Thrones, Cherubim and Seraphim. When we look outward, we look first of all through the sphere of the Spirits of Form, who permeate the air and heat with their element, up to the Spirits of Motion and the Spirits of Wisdom. When we gaze out into the periphery of our earth, when we gaze up to the lofty sky, everything there in the way of nature-forces and phenomena is essentially to be ascribed to the second Hierarchy. Everything we see when we look down into the depths of the earth, we ascribe to the Beings of the third or — highest Hierarchy. It is the peculiar combined operation of the second and third Hierarchies which yields the configuration of our surroundings.

In which of the elements of Nature — we have said that the three elements of Nature, water, air and fire are connected with the Spirits of Will, the Cherubim and Seraphim — do the Spirits of Form manifest themselves? They are the nearest Beings and they dance upon the surface upon which we live, move and have our being. They come out of universal space, but only display their force in that which streams up out of the earth. To our observation they are concentrated in what we call the rays of the sun. Light, therefore, is the element in which in the first place the Spirits of Form weave and live. Since, however, the activities of light, with all they include, display themselves on the boundary where the Spirits of Motion and Spirits of Will co-operate, it is there that the solid forms are produced. Man has at first no organs with which he could gaze up at that which lies on the further side of these forces of light, which we also call the Spirits of Form, no organs with which to look into that which is woven into the light. Everything which on our earth regulates construction and decomposition, all that is active in these in the way of chemical forces is here still interwoven with the light, and that is principally the domain in which the Spirits of Motion are at work. When man learns to perceive something of that which he otherwise looks upon merely as maya, in the action of the chemical combinations and dissolutions, then he hears these Spirits of Motion, he perceives the Music of the Spheres, of which the Pythagorean and



other occult schools speak. It is that too, which Goethe describes when he speaks of the sun, not as the giver of light, but when he says of it:

‘The sun, with many a sister-sphere,  
Still sings the rival psalm of wonder,  
And still his fore-ordained career  
Accomplishes, with tread of thunder.’

This music of the spheres is still there, only it is inaudible to the ordinary consciousness. The music of the spheres is real, it approaches all men as an astral effect, coming from without. Man, however, does not hear it. If to him the music of the spheres was to alternate as does the light, which at certain times when darkness sets in he no longer sees, then there would be certain times when he could hear it. It sounds forth, however, both day and night, and thus he can only hear it when he goes through a certain occult training and development. Whereas the light streams towards us during the day as light, and during the night weaves on further as light which has been received and absorbed, the music of the spheres sounds forth both day and night. To man this is as with the miller, who only hears his mill when it is not working.

Then there still remain the Spirits of Wisdom, who send in their activities from without and work into the weaving light and into the music of the spheres in its weaving through the universe. That is the life of the universal ether which streams down to the earth. Life pours in upon the earth from universal space and is caught up by its various beings. This proceeds from the Spirits of Wisdom.

Thus we gaze out into the distances of the universe, and first of all we look up at the sun, in which these forces are concentrated for us, and we see how streaming life, weaving sound, formative light, the trinity of the second hierarchy press in from space. The highest of the hierarchies, the Seraphim, Cherubim and the Thrones, stream up to us from below. The first hierarchy is interwoven in all that works upon the earth and is chiefly active within the beings. To this hierarchy belong in the first place, the Archai, who act as Spirits of the Age. These Spirits of the Age weave in what has been prepared for them by the higher hierarchies, and bring about what we call our human history, the evolution of civilization on the earth. Then we also find around us the Archangels, the Spirits of Peoples and Tribes; and finally the Angels, the intermediaries between the individual human beings and the Archangels.

We may therefore say: In the forces of Nature which we have upon our planet, in earth, water, air and fire, the Beings of the third or highest hierarchy pour themselves forth and stream towards the activity of the Spirits of Form, who come from outside. From outside the Beings of the second hierarchy stream in, and around the earth are the Beings of the first hierarchy who for the moment have the weakest forces, so to say. Just imagine for a moment, what strong forces are possessed by the exalted Beings we call the Spirits of Will, who really carve the ground upon which we walk. Then we have those forces which stream in from outside. Let us take those nearest to us, the Spirits of Form, who mould the races into shape; and then we have what we call Angels, Archangels and Archai who act intimately in the human soul. In the third hierarchy, we have those forces of Nature which we call the strongest, the underground forces of Nature, the forces of our solid earth. In the second we have those forces which live and weave around us in the ether, and in the first hierarchy we have that which lives and weaves in an intimate manner within ourselves.

If we take these three hierarchies in their co-operative activity and see how they work in our earth planet, how they form it out of the collective womb of the universe, we get an idea of what was necessary to bring this earth into being. The earth had to go through various incarnations before it could become earth, through the Saturn, the Sun and the Moon states. If you follow what is written in my books, [\*The Akashic Records\*](#) and [\*Occult Science\*](#), you will see that even during the earlier incarnations of our earth these various spiritual Beings worked together, only that this co-operative activity took place in a manner that was different from their present way of working. Each time a new incarnation appeared, such as the Saturn, Sun, Moon and Earth states, there was a different kind of co-operative activity of those hierarchical Beings, because of the fact, that each of the conditions our earth went through, represented a special task which these hierarchical Beings set themselves. We may absolutely say, that each one of the conditions through which our earth has passed, and those which it still has to go through, signify and have signified a particular mission in cosmic evolution.

Now it is exceptionally difficult, as all conceptions alter from one planetary condition to another, to define what was the mission of old Saturn, of the old Sun and of the old Moon periods. It is not easy, because then one must next characterize the mission of our earth in a very abstract way. We can most easily conceive of it if we call to mind the nature of the various forces which manifest themselves in space. If you consider the inner nature of the human being, his soul, you have there, willing, feeling, thinking; and again if you consider the human envelopes, the outer part of human nature, you have the physical body, the etheric body and the astral body. So that if you look at a man of the present day and to begin with leave his ' I ' out of consideration, you can conceive of him as a tissue consisting of the physical, etheric and astral bodies as an outer covering, into which are woven willing, feeling and thinking.

Now these forces in man, both in the outer and the inner man, are always related to some earlier mission or other, which was connected with a former incarnation of the earth.

We have, for example, the Saturn mission. If you wish to form an approximate idea of that, you may think of it as being related to what is on the one side the human physical body and on the other the human will. This is so to be thought of that if there had been no Saturn incarnation of our earth, the will of man on the one side and his physical body on the other could not have attained their present form. What man possesses of will and of physical body he owes to the old Saturn. The knowledge that he owes his physical body to Saturn is drawn from the Akashic Records. But each foregoing condition produces after-effects in the formations in the succeeding conditions. Hence, that which to-day shows itself as will, is to be traced back to the after-effects of the Saturn element. The results of these show themselves in the inner part of man as his will.

You will obtain an idea of the mission of the Sun condition if you observe what is called the human etheric body and if to it you connect feeling. You have already been told that the etheric body may be traced back to the old Sun. The after-effects, however, are such that man could later unfold the inner forces of feeling. Finally if we glance at the Moon condition we see that the astral body of man and human thinking are connected with that. So we say: In order that these forces of the inner and the outer man, — physical body, etheric body and astral body, willing, feeling and thinking — could so develop that man now possesses them as an outer and inner life, three successive cosmic missions were necessary. And those Beings whom we have described as belonging to the hierarchies, were obliged — in order

that the task of the three successive incarnations of our earth might be fulfilled and that man might be endowed with what is manifested in his whole constitution at the present time — to work together every time with the requisite reciprocal activity.

Thus therefore the mission of the old Saturn-state had to be fulfilled, or man could not have received the foundations of the physical body and of the will. The mission of the Sun had to be fulfilled, otherwise he could not have received the etheric body and feeling; and finally the mission of the Moon had to be fulfilled, otherwise he could not have had the astral body and that which we call the power of thought. So that the three preceding incarnations of our earth were each especially devoted to what we may call one of the predominating elements of our own personal being, our ' I '. We have before us the fact that the external physical body which emanated from the Beings of the old Saturn, from the Spirits of Will, presents nothing else than Will seen externally. With us it acts as inner life which comes from within. These words are carefully chosen; they are not fantastic, but absolutely correspond to the facts of the matter. You may learn much from them.

The earth went through the Sun period, in order on the one hand to lay the foundation of the etheric body through the influence of the Spirits of Wisdom, and on the other to lay the foundation — through the continued operation of the element of Wisdom — of that which reflects the inner wisdom, viz., Feeling.

That which was the mission of the Moon is connected in a similar way with the astral body and with Thought.

Now arises the question: What particular mission have the Spirits of Form chosen, who work chiefly on the earth and form it? We may say: The Spirits who worked chiefly on Saturn, the Spirits of Will or Thrones, had the mission of interweaving that element which later, during the earth evolution, manifests itself as will. It was the great mission of Saturn to give will, to implant the forces of will. When we contemplate such a thing as this, we are filled with reverence and respect for the ruling cosmic Powers. We acquire a true appreciation for them, when we see that for the production of the wonderful tissue of outer will which we have in the physical body, and of inner will, a special planetary mission was necessary. The whole world of the hierarchies had to cause a planet to come into existence and to disappear again, in order to bring about the condition which is woven into us as the outer and the inner element of Will.

In the same way the old Sun had to come into existence, so that the etheric body and the element of Feeling, the element of inner Wisdom could originate. Then the Moon-mission was necessary for that which is reflected in our element of thought, in our astrality, as the inner element of Thought.

Now what mission have the Spirits of Form? What is the real mission of the Earth? If one connects the Saturn-mission with the imprinting of the element of Will, the Sun-mission principally with the imprinting of the element of Feeling, and the Moon-mission chiefly with the imprinting of the element of Thought, — with that, therefore, which is in the human astral body, — one then has to connect with the Earth-planet the mission of bringing about the perfect equilibrium of these three elements, each of which had the hegemony in an earlier incarnation of our earth: that they should co-operate in perfect equilibrium, — that is the

mission of our earth. It is its mission to still the conflict between these elements by bringing them into proper equilibrium.

Man is interwoven with this mission of the earth, in order that he may bring about this balance between thought, feeling, and will, first of all in his own inner being. At the beginning of the earth period man was indeed in this respect an inharmonious fabric of thought, feeling, and will. Everyone who possesses a little self-knowledge can feel that the inner balance of present-day man is not yet complete but is still in a state of disharmony and disorder. Man is called upon first of all to bring about an equilibrium between thought, feeling and will within himself, by means of which he can from within radiate and carry over on to the earth what this equilibrium between thought, feeling and will signifies.

In occult symbolism this mission of the earth has always been expressed in quite a special way by means of a geometrical figure. If you go through all geometrical figures, you will find none which so exactly corresponds to this balance of the three activities as the equilateral triangle. If you merely draw it, you will find the three sides equal, the three angles equal, each angle is equidistant from the others and all are equidistant from the centre. The centre of the equilateral triangle is an absolute symbol of a balance of forces, so that when the occultist looks at an equilateral triangle, he can see in it a symbol of the absolutely balanced co-operation of those elements which, in the three earlier incarnations of our earth, had each for a while, the upper hand. The deeds of the 'I' in man signify nothing else than the creating of an active centre in his nature, whereby this state of equilibrium can be prepared from within. So that man is indeed called to something great upon the earth, namely, to bring about from within, first of all through his whole being, a balance between what formerly, for a time, was dominant in various ways and at various times.

That is in the first place a very abstract definition of our Earth-mission, but it consists in just what I have said. The secret of this mission is expressed in the fact that through this co-operation, through this equilibrium of the three forces, the inner being actually produces something new. A fourth element is thus really added to the three preceding ones, and this fourth is the element of Love. Love can only develop in the world when an absolute equilibrium comes about between the three forces which in earlier ages were each in turn the ruling power. We shall have more to say about this in the next few days. For the moment just take it as an abstract description.

Thus our planet is the planet of Love, and therefore this equilibrium which, so to speak, is established in the co-operation of these three forces, produces as an effect the "activity of Love," and this is to be woven into the whole of evolution throughout all the following incarnations of the earth by this very mission of earthly activity. In this way the Trinity becomes a Quaternary, and the latter begins with its fourth element at the lowest stage, it begins so to speak with the lowest form of love which is cleansed and purified up to the state when, at the end of the whole evolution of the earth, love will appear as an element standing on just the same level as the others. To fulfill the mission of equilibrium which belongs to our earth-planet is therefore in reality 'to make the Trinity into a Quaternary.' It is for this reason that the Mystery of the Earth is usually expressed occultly in the words: 'To make the Trinity into a Quaternary.' The fourth element is naturally to-day still very imperfect; but when the earth shall have fulfilled its mission it will appear just as bright and shining as the Sacred Triangle, which in its state of perfect equilibrium shines before us as the highest symbol we possess for our earth-ideal, in so far as we remember the past of the earth.

This co-operation of the elements of thought, feeling and will within man works first of all in such a way, that the actual inner being becomes the substance of love. That is what we may call the really productive, the inwardly productive element in earthly existence. We must therefore also call the Spirits of Form (because they have this very mission, of bringing the three former conditions into equilibrium), collectively the Spirits of Love.

If we consider the earth-existence in this way, we have then in the first place characterized will, feeling and thought, and the working of Love outside our earth-planet; and we have been able to describe as the special task of the Spirits of Form, the imprinting of Love, which results from equilibrium. Therein consists the whole mission of the earth. In order to produce this force of Love which is to impregnate the earth, the mutual interaction and co-operation was necessary, of all that we have described as the work of the lowest hierarchies.

We have already begun to describe in our preceding studies what we might call the tissue, the network of love; and this web of love must be so woven, that the principal threads are woven into it by the normal Spirits of Form, that being their fundamental mission. Then the abnormal Spirits of Form, who are in reality Spirits of Motion, weave into it that which produces the races. Then the normal and abnormal Spirits of the Age weave into it the historical evolution, and the Archangels, both of normal and abnormal evolution, the several peoples and languages; and lastly those Beings who put man into his right place on the earth, the Angels, also co-operate in the weaving. In this way is spun this mighty fabric of Love.

The fabric of Love which is woven as the real mission of the earth, is only visible on earth as a reflection, a maya. The nearest domain above the physical world in which this fabric can be seen, is the astral world. But we can see the working of the hierarchies more and more clearly in the truths underlying our external maya, when we rise from the astral world into the worlds of lower and higher Devachan. Then we see how this web is spun. If we rise to the astral world, certainly we do not at first perceive that which spins chiefly from within, viz., the Spirits of Will, the Cherubim and Seraphim. If we wish to find these Spirits at work, we must raise our vision to still higher worlds. But we find even in the astral world, what we call the abnormal Spirits of Form, who, if they had attained their normal evolution, would be weaving from without. We have seen that the Spirits of the second hierarchy ought to weave from without, but here we see that they are weaving from within. We may therefore say, that in this tissue, in which the Spirits of Motion, the Spirits of Form and the Spirits of Wisdom are weaving from without, and the Spirits of Will, the Seraphim and Cherubim from within, there are still other Spirits weaving from within, who should really be weaving from without. They weave under the surface, however, in somewhat the same way as the silkworm weaves its cocoon. What is seen first of all in the astral world is something within. These remarkable Spirits of Motion, who are not in their right place, and are fallen Spirits, are the first spiritual Beings to become visible — even before the normal angels among those who surge and weave in the spiritual atmosphere of the earth. These beings who are the first to become visible on the astral plane, are the Spirits who in a sense lead astray the clairvoyant vision, — although they are in the deepest sense of the word necessary for the procreation of the races. These Spirits, each of whom has many under him, because each one produces many spiritually subordinate beings, are enveloped in the spiritual world in a number of spiritual beings who are always inferior to the hierarchies in question.

The higher Spirits also have their inferior beings; the Spirits of Will have the Undines, the Cherubim the Sylphs, the Seraphim the Salamanders.

The abnormal Spirits of Form who are really Spirits of Motion, and who appear on the astral plane as hideous, these too, have their subordinate Spirits. They are the Spirits who live or move in that which is connected with the production of the human races, which is therefore connected in man with, and so to say depends upon, that element which we have described as earth-bound, connected with propagation and such-like. These Beings, this whole domain in fact, is one of the most highly-colored and most dangerous parts of the astral world, and it is unfortunately — as had better be said in this connection — the one most easily discovered by those who attain to vision by the wrong methods. The host of those Spirits who are connected with the propagation of the race, who serve that purpose, are the most easily seen. Many a man who prematurely and in the wrong way entered the occult domain, has had to pay dearly for having met with the host of these spiritual beings without the harmonizing through other spiritual beings.

Thus we have been able to throw light upon that which spins and weaves on the Reality, to produce this web, out of which the actual soul-world of man then unfolds. As to how these foundations, into which we have glanced a little to-day, appear in the development of races and peoples and so on, we shall speak further to-morrow.

## **Lecture 6**

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## **LECTURE 6**

[ Study Guide: [\*Souls of the Nations — Sixth Lecture\*](#) ]

12th June, 1910 (morning).

As you may imagine, it is a very complicated matter, when the Spirits of the different hierarchies have so to work together with their forces that the mission of the earth can be fulfilled; when they have so to work that finally a state of equilibrium comes about. Hence you will understand also, that statements such as those made in our last lecture can only be made when one takes a quite definite period in evolution, and that the whole presentation is immediately altered if one considers evolution at another period. Hence also, if you wish to arrive at a complete understanding of these very complicated matters you must always take one course of lectures in connection with the others.

I shall here draw attention to one point, and it should be taken as a sort of annotation. In the equilibrium of our earth the whole co-operation of the hierarchies is such, that we must look at what we described in our last lecture as the third hierarchy, the Spirits of Will, the Cherubim and Seraphim, as being something which, as regards this state of equilibrium, works from within the earth. You must naturally picture to yourselves this hierarchy as originally unfolding its powers from out of the universe towards the centre of the earth, and that the way in which man becomes aware of these forces does not correspond to their first direction, but the reverse direction they take when they are thrown back, reflected.

You will therefore only be able to form a complete idea of the very intimate processes which here take place, if you compare what was said in the last lecture with much that was said in my course of lectures given at Düsseldorf on the Hierarchies [[Spiritual Hierarchies](#), e.Ed.], in which a comprehensive idea was given of the heavenly part of the activity of the three hierarchies. These things are by no means so simple, and, to make the mission of the earth comprehensible, it is necessary to select the point of view in such a way that we may see the reflections of the Spirits of these hierarchies in what we call the elements of earth-existence.

But if you take this into consideration, you will then also acquire a feeling of the infinite wisdom contained in the whole harmony of the forces of the universe, in the forces of the cosmos. You will also to a certain extent have the feeling that knowledge must be continually extended, that there must be no limit to it, as things are so complicated that when we think we have grasped one point of view, we are immediately compelled to pass on to another, which then throws light on the matter from another aspect. We can only advance little by little in our knowledge; nevertheless, from the indications given in the last lecture, especially at the close, you will have become somewhat more closely acquainted with what may be called the cooperation of the abnormal and the normal Spirits of Form, which brings about in our life on earth that there should be not merely one kind of humanity spread over the whole earth, but that a humanity might arise which can be manifested in the different races. For that uniform humanity, which man can only attain to again in the course of the evolution of the earth, the pure activity of the normal Spirits of Form would have been necessary. These are the same spiritual Beings who in Genesis are called the Elohim, and we can really recognize seven of these normal Spirits of Form in the entire universe which surrounds our earth and together with it makes one whole.

There are seven Spirits of Form or seven Elohim. If we wish to form a conception of these seven with their various missions, and their vocation of establishing equilibrium or Love in the whole mission of the earth, we must clearly understand that these seven Spirits of Form so co-operate that what we have described in one of these lectures as ‘man in the second third of his life’ would actually be brought about. Thus if all these seven Spirits of Form could work in the way they have proposed among themselves, the essential ‘I’-man would express himself. But as other spiritual Beings co-operate with them, and vary this uniform humanity, a quite special arrangement was necessary in the cosmos. If to-day you wished to seek in the cosmos the locality from whence the normal Spirits of Form are active, those Beings who, as described in our last lecture, in our present cosmos shine towards us in the light, then you must seek for them in the Sun. You must always seek in the direction of the Sun for that Cosmic Lodge, that community in the universe, in which these Spirits of Form take counsel together for the

establishing of the earthly equilibrium, for the fulfillment of the mission of the earth. One thing only was necessary so that the abnormal Spirits of Form should not by their activity produce too much disorder as far as man is concerned; it was necessary that one of the Spirits of Form should detach Himself from the community; so that, in reality, you have only to look for six Spirits of Form or Elohim in the direction of the Sun, one of these Spirits had to isolate Himself, in order that through the simultaneous activity of the abnormal Spirits of Form, who are really Spirits of Motion, the equilibrium should not be completely upset. He it was Who in the Bible, in Genesis, is called Jahve or Jehovah. If you wish to look for His activity in the universe, you must not seek for it in the direction of Sun, but in that in which Moon for the time being is to be found. This is also indicated in my [\*Occult Science\*](#), although looked at there from another aspect, when it is shown that the Spirits of Form go away with the separation of Sun, but that only in the special arrangement that took place in the separation of Moon, were the preliminary conditions created for the further evolution of man. For if Moon had remained united with Earth, the evolution of man could not have taken place. This further evolution of man was only made possible through one of the Elohim, Jahve, going forth with Moon, while the other six Spirits remained in Sun; it was only made possible through Jahve's co-operative work with His six other companions.

Now it may be asked: Why was Sun split off at all? That was necessary for the following reasons: As soon as certain older Spirits of Motion — who possess greater power than the Spirits of Form, for they stand higher in the rank of the hierarchies — had decided to remain behind, the normal Spirits of Form had to weaken their activity by splitting off one of themselves. They would not otherwise have been able to bring about the equilibrium requisite for further evolution.

If we want to obtain a satisfactory conception of the activities of these normal Spirits of Form, it is best to think of them as streaming down to us in the sunlight. But if we want to obtain an idea of the abnormal Spirits of Form, and of how they act in combination with the normal Spirits of Form, who are centered in Sun as it were (for it was only in order that the equilibrium could be brought about that Jehovah split off towards Moon); then we must imagine that a certain sun-force, which streams towards us in the normal Spirits of Form, is altered by the force that streams to us from the abnormal Spirits of Form, who are really Spirits of Motion. These have their centre in the other five planets, speaking of the planets in the old way. You must therefore seek for the centre of these others, the abnormal Spirits of Form, in Saturn, Jupiter, Mars, Venus, Mercury.

You have now, when you look into the cosmos, a sort of distribution of the normal and the abnormal Spirits of Form. Six of the normal Spirits of Form are centered in Sun, one of them — Jahve or Jehovah — forms the equilibrium for them from Moon, by ruling and guiding the latter. The activities of this Spirit of Form are influenced by the activities proceeding from Saturn, Jupiter, Mars, Venus and Mercury. These forces stream down upon Earth, are stemmed there and ray up again from Earth, as was described at the close of our last lecture.

Thus if you have a part of Earth's surface upon which a certain activity is exercised from the Sun by the Elohim or normal Spirits of Form, then nothing would come into existence on that particular part of the Earth's surface but the entirely normal 'I', that which gives man his normal being, which produces the average general human nature.



Now into these forces of the Spirits of Form, which through the state of equilibrium would otherwise dance here upon the surface, are intermingled the forces of Mercury. Hence in that which here unfolds as the force of the Spirits of Form, there dances and vibrates not only the normal, but also that which intermingles in the normal forces of the Elohim, in the normal forces of the Spirits of Form, that namely, which comes from the abnormal Spirits of Form who are centered in the several planets. From this we see, that through these abnormal Spirits of Form, there are five possible centers of influence, and these, in their reflection upon humanity from the centre of the Earth, really produce what we know as the five main races [from the German, *Haupttrassen* – e.Ed] who inhabit the Earth.

If we now more closely characterize the spot which in our recent statements we placed in Africa, by saying, that through the co-operation of the normal Spirits of Form with the abnormal ones centered in Mercury, the negro race came into existence, we are then, from an occult standpoint, quite correct in describing what appears in the black race, as the ‘Mercury race’.

Let us now follow on further along the line which we then drew through the central points from which the several races sprang. We then come to Asia and find there the Venus-race or the Malay race. We then pass on across the wide domain of Asia and in the Mongolian race we find the Mars-race. We then pass over into the domain of Europe and we find in the Europeans, in their basic character, in their racial character, the Jupiter men. If we cross over the ocean to America, where the place is at which the races or civilizations die, we then find the race of the dark Saturn, the original American-Indian race, the American race. The American-Indian race is the Saturn race.

In this way, if occultly you picture this matter more and more clearly, you find in these five planets the forces which have experienced their external manifestations in these five parts of the world.

If you form a more and more distinct and concrete conception of this, you will acquire an inner knowledge of these unique racial characters which are spread over the Earth, a knowledge of this peculiar co-operation of the normal and abnormal Spirits of Form. Thus we have, as it were, drawn the picture which holds good for a certain point. But what I have said about the different parts of the Earth, again only holds good for a quite definite epoch of evolution. It holds good for the epoch when, at a definite moment of the old Atlantean evolution, the migration of peoples started from a spot in Atlantis and wandered across to the right place where they could receive the corresponding racial cultivation. Hence in my [\*Occult Science\*](#) you will find it pointed out that in old Atlantis, in certain Mystery Places, named the Atlantean Oracles, the guidance of this distribution of mankind over the Earth was taken in hand, so that in fact that equilibrium, that state of balance could be brought about which led to the corresponding distribution of the races. In one such Mystery-Oracle the truths of which we are now speaking were always investigated, and originally man was entirely guided by them. In this manner, what happened on the Earth was correspondingly directed from such centers.

In the stream of peoples that traveled across Africa and crystallized into the Ethiopian race, we have to look for an impulse which could be given by the Mercury-oracle, in which one could clearly observe how the normal Spirits of Form, (the six Elohim and Jahve or Jehovah) co-operated, and how the abnormal Spirits of Form

whose activities proceeded from the centre of Mercury also worked in. According to the astrological co-operation of these various centers of force, the point of equilibrium was sought for on our Earth, and in accordance with this the centre of balance was taken as the point of radiation for the race in question.

The formation of the other races was also directed in a similar way. In accordance with this, the great map is then drawn, into which are entered the influences with respect to peoples, families, etc. That is the great map, which is an image of the heavenly activity which originates through the forces of the heavenly powers flowing into man, radiating back from him, and forming his destiny. What may we now consider a man of the Mercury race, of the Ethiopian race as being? We may so look upon him that we say: This man is originally destined and organized by the Elohim to express in himself the whole human nature. But now from the Mercury centre the abnormal Spirits of Form worked with great power and caused man to be so varied that the form of the Ethiopian race arose; and it was the same with each of the other races. Thereby the streams of the peoples were guided in quite a definite way from the original centre, and thus the line which I drew for you a few days ago originated.

You must therefore imagine the Spirits of Form radiating from a centre. We have to suppose this centre as being at a definite period of time in old Atlantis. There we have that which sank down into the Atlantean continent and shaped it in such a way that the human spirits were brought under the ruler ship of the corresponding abnormal Spirits of Form.

Thus were the great foundations of the races created, and when man looks up into the infinite expanses of the heavens, he must there seek the forces which constitute him. They constitute him however in their rays which return from the Earth. When he looks up to the normal Spirits of Form, to the Elohim, he is looking up to that which really makes him into man; and when he looks up to what is centered in the several Planetary Spirits (with the exception of the Sun and Moon), he sees that which makes him belong to a particular race.

Now how do these Race-spirits work in and upon man? They work in a very unique way, so that, as one might say, they excite his forces first of all when they reach the physical body. You know that what we call the four fundamental parts of man, are projected and imaged in certain parts of the physical body, so that we may say, the ' I ' images itself in the blood; the astral body in the nervous system; the etheric or life-body in the glandular system, and only the physical body stands for itself, it is an image of its own being, and for the man of the present day it has all its laws within itself. The ' I ' reflects itself in the blood, the astral body in the nervous system, the etheric body in the glandular system.

Those spiritual Beings, who there seethe and boil in man so that his racial character may come about, cannot at first work directly into his higher parts. They seethe first of all in these images of the higher parts in the physical body. They cannot as yet enter right into the physical body, but they seethe in the other three members, in that which is the image of the ' I ', the blood; in the image of the astral body, the nervous system; and in that which is the image of the etheric body, the glandular system. In these three

systems, which belong to the physical body but are reflections of the higher members, the Race-spirits, the abnormal Spirits of Form.

Here you see that the physical body of man is determined from within; so that these various spiritual Beings set to work in those parts of the physical body which are the projections, the shadows of the higher members. Now where for instance does Mercury set to work? I say Mercury, so as to include all the abnormal Spirits of Form to be found in Mercury. He intervenes by co-operating with others, especially in the glandular system. He seethes in the glandular system, and there are expressed the forces which originate through that preponderance of the Mercury forces, which work in the Ethiopian race. Everything which gives the Ethiopian race its special characteristics comes from the fact that the Mercury forces seethe and surge in the glandular system of this people. What modifies the universal human form into the special form of the Ethiopian race with black skin and woolly hair and so on, is the result of their activity. This modification of the common human form comes therefore from these forces.

If you now pass further over to Asia, you find there in a similar manner something we might describe as Venus forces, as an abnormal development of the Spirits of Form. These Venus forces operate by attacking principally that which we call the reflection of the astral body, the nervous system. They operate however in a peculiar way, and indeed not directly as Venus-spirits upon the nervous system. For the nervous system can be affected in two indirect ways; one way is through the respiration. When the breathing is specially worked upon, these activities establish themselves in man's respiratory and nervous system, and give it a definite form. This indirect way is selected by the abnormal Spirits of Form whom we may call Venus Beings, in the Malay race, in the yellow tinted races of Southern Asia, and towards the Malay Archipelago. Just as the glandular type of man is spread over the land of Ethiopia, so over these parts of Malaya there is spread the type of man in whom the abnormal Spirits of Form work upon the nervous system indirectly through the respiratory system. There the nervous system is worked upon indirectly through the respiratory system. In the nervous system is brewed that which, with special modifications, produces the more or less yellow-colored part of humanity. The transformation there brought about, certainly expresses itself more in that part of the nervous system which we sum up in the expression 'Solar Plexus', therefore not really in the higher nervous system but in that mysterious part of the nervous system which runs in two strands parallel with the spinal marrow and spreads out in various directions. This part of the nervous system, therefore, is worked upon indirectly through the respiratory system, this part which in our sense does not yet belong to the higher mental activity. These Venus-forces which work in this race, seethe deep down in the unconscious organism.

Now let us go up over the wide Mongolian plains. In those plains those Spirits of Form are principally active who work indirectly through the blood. There in the blood is brewed that which brings about a modification of humanity and produces the basic character of the race. There is, however, something very peculiar in this Mongolian race. There the Mars-spirits enter the blood: But they work in it in quite a definite way, viz., they are there able to work towards the six Elohim who are centered in the Sun. In the Mongolian race, therefore, they work towards these six Elohim, and in doing so they make a special attack in the other direction towards Jahve or Jehovah Who has separated His field of action from that of the six Elohim.

But besides this co-operation of the Mars-spirits with the six Elohim and Jahve, which results in the Mongolian race, there is still something quite special. Just as the six Elohim from the Sun and Jahve from the Moon act upon the Mongolians, whilst the Mars-spirits work towards them, so in another case we must imagine that from the direction of the Moon the Jahve forces again meet and co-operate with the Mars-spirits, and that thus a special modification arises. Here you have a special modification of humanity, viz., that which belongs to the Semitic race, explained from its most occult background. In the Semites you have a modification of collective humanity, in which Jahve or Jehovah shuts Himself off from the other Elohim and invests this people with a special character, by co-operating with the Spirits of Mars, in order to bring about the special modification of this people.

You will now perceive the special element contained in the Semitic people and its mission. In a certain deep occult sense the writer of the Bible was able to say, that Jahve or Jehovah had made this people His own, and when to this you add the fact that there was here a co-operation with the Mars-spirits who direct their attacks chiefly upon the blood, then you will also comprehend why the continuous action of the blood from generation to generation was of quite special importance to the Semitic Hebrew people, and why the God Jahve describes Himself in the Semitic people as the God Who comes down in the blood from Abraham, Isaac and Jacob and so on. That is the important thing: how the blood runs through all these generations. By describing Himself as 'I am the God of Abraham, Isaac and Jacob', Jehovah says: 'I act in your blood'. That which always works in the blood, that which must be fought out in the blood, — the co-operation with the Mars-spirits, — that is one of the mysteries which lead us deeply into the wise guidance of the entire humanity of the Earth.

So you see, that the blood of mankind is acted upon in a twofold manner; that two races originate, by the blood of mankind being acted upon; on the one side we have that which we call the Mongolian race, on the other that which we may describe as belonging to the Semitic race. That is a great polarity in humanity, and we shall have to trace much that is of immense importance back to this polarity, if we wish to understand the depths of the Folk-souls.

We shall now go back still further and trace how the Spirits and Beings who have their centre in Jupiter seethe and boil in man. These select for themselves the second point of attack, so as to act indirectly upon the nervous system. The one point of attack is through the senses of man; the other point of attack which works into the nervous system, goes indirectly through the respiratory system into the solar plexus. The attack proceeding from Jupiter goes indirectly through the sense-impressions and streams out from thence upon those portions of the nervous system which are centered in the brain and spinal cord. Here flow in, in those races belonging to the Jupiter humanity, those forces which give the special stamp to the racial character. This is more or less the case in the Aryans, in the peoples of Asia Minor and Europe, those whom we reckon as belonging to the Caucasian race. In these arises that modification of universal humanity which comes from the abnormal Spirits of Form whom we may describe as Jupiter Spirits, working upon the senses. The Caucasians therefore are determined through the senses.

Now you will also understand that a people like the Greeks, who were quite specially and consciously under the influence of Jupiter or Zeus, who felt themselves to

be a centre for the Zeus influence, were pre-eminently determined by what flows into the nervous system through the senses. Of course the Greeks were also influenced by the Elohim who stream in from Sun. But the case was such, that among the Greeks everything that acts upon the senses was devoted to the influence of Jupiter or Zeus, and by that means this people attained its greatness. Everything the Greeks saw in the way of external form, external life, contained important meanings for them. They saw the spiritual in their perceptions of the physical, and hence became the basic people for all sculpture, for all external form-giving. This indicates a very special mission of the Greek people, who are so eminently the people of Jupiter or Zeus, who even at the time when, — especially through the entrance of the star-constellation, — the co-operation of the Zeus or Jupiter-forces with the universal Elohim-forces took place, felt themselves to be the people of Zeus.

All the peoples of Asia Minor and especially the European peoples, are on the whole modifications of this Jupiter influence, and you may now divine that, as man has many senses, many modifications can come about, and that in the formation of the several peoples within this basic race which were formed by the senses working upon the nervous system, one or other of the senses may have the mastery. Through this the various peoples may assume different forms. According as the eye or the ear or one of the other senses has the upper hand, so will the different peoples be determined in this or that direction for the special national tendency within the racial character. Through this they get quite definite tasks. One task, which specially devolves upon the Caucasian race is, that it is to tread the path to the spiritual through the senses, for it is built especially upon the senses.

Herein lies something that leads one into the deeper starting-points of occultism and it will show you that in those peoples whose sign, so to speak, lies in the Venus-character, the principal starting-point, even in occult training, must be made where the breathing is the most important thing. On the other hand in the peoples living more to the West, the starting-point of their deepening and spiritualizing must be taken from what is in the sense world. This is possessed by peoples who occupy countries more towards the West, in their stages of higher cognition, in imagination, inspiration and intuition, in accordance with the way in which the Jupiter-spirit originally modified the character.

Hence there were always these two centers in the evolution of humanity, the one ruled more by the Spirits of Venus, and the other ruled more by the Spirits of Jupiter. The Spirits of Jupiter were specially observed in those Mysteries in which — as those of you will know who took part in my course of lectures at Munich [[\*The East in the Light of the West\*](#), e.Ed.] last year — the three Individualities met together, the three spiritual Beings, Buddha, Zarathustra or Zarathas in his later incarnation, and that great leader of humanity whom we describe by the name of Skythianos. That is the Council which, under the guidance of One still greater, set itself the task of investigating into the mysterious forces which must be developed for the evolution of humanity, whose starting-point was taken from that part which is originally connected with the Jupiter forces and which was preordained in the map of the Earth already mentioned.

Finally, what we may describe as the abnormal Spirits of Form who have their centre in Saturn, act upon the glandular system, but in a roundabout way through all the other systems. Therefore in all that we must describe as the Saturn-race, in everything to

which we must attribute the Saturn-character, we must look for something which draws together and embraces that which leads again to the evening twilight of humanity, whose development brings humanity in a certain way to a real conclusion, to a dying away. The expression of this action on the glandular system is seen in the American-Indian race. From that action comes its mortality, its disappearance. The Saturn influence acts through all the other systems finally upon the glandular system. It separates out the hardest parts of man, and we may therefore say that this dying-out consists in a sort of ossification, and this may also clearly be seen in the outer form.

If you look at the pictures of the old American Indians, the process above described is palpable in the decline of this race. In a race such as this, everything which existed in the Saturn-evolution is now present in them, and that in a special manner; it has withdrawn into itself and left man alone with his hard bone system, and brought him into decline. One feels something of this truly occult activity, if one observes how, even in the nineteenth century, a representative of these old Indians speaks of how in him there dwells what formerly was great and mighty for man, but which could not possibly go along with further evolution. There is in existence a description of a beautiful scene, in which a leader of these Indians who are dying out, confronts a European invader.

Imagine what is felt in the heart when two such men confront each other, men who came across from Europe, and men who in the earliest ages, when the races were divided, went over to the West. The Indians then took over with them to the West all that was great in the Atlantean culture. What was the greatest thing of all to the Indian? It was that he was still able dimly to sense something of the ancient greatness and majesty of a period which existed in the old Atlantean epoch, in which the division of the races had hardly begun, in which men could look up to the Sun and perceive the Spirits of Form penetrating through a sea of mist. Through an ocean of mist the Atlantean gazed up at that which to him was not divided into six or seven, but which acted together. This co-operative activity of the seven Spirits of Form was called by the Atlanteans the Great Spirit who revealed himself to man in ancient Atlantis. The Atlantean had not taken into himself all that the Venus, Mercury, Mars and Jupiter Spirits brought about in the East, through which were developed all the civilizations which reached their zenith in Europe in the middle of the nineteenth century. In all this the son of the brown race did not participate. He clung firmly to the Great Spirit of the primeval past. That which the others had done, those who in a primeval past had also received the Great Spirit, passed before his eyes when a paper was laid before him on which were many little signs, letters, of which he understood nothing. All that was foreign to him, but in his soul he still had the Great Spirit. His speech has been preserved to us; it is worthy of note because it points to what we have explained, and it runs somewhat as follows: 'There, in the ground upon which walk the conquerors of our country, the bones of my brothers are buried. Why are the feet of our conquerors allowed to walk over the graves of my brothers? Because they are in possession of that which makes the white man great. The brown man is made great by something else; he is made great by the Great Spirit, Who speaks to him in the sighing of the wind, in the rustling of the forest, in the surging of the waves, in the gurgling of the spring, in thunder and lightning! That is the Spirit Who to us speaks truth. Oh, the Great Spirit speaks truth! Your Spirits, whom you have here on paper, and who express what to you is great, they do not speak truth.' Thus spoke the Indian Chief, from his point of view. The brown man belongs to the Great Spirit; the pale man belongs to the spirits who, in black shapes, as little dwarf-like beings — he meant the letters — hop about on the

paper and who do not speak the truth. That is a world-historic dialogue, which was carried on between the conquerors and the last of the great Chiefs of the brown men. Here we see what belongs to Saturn and his activity, and what originates on the earth from his co-operation with other Spirits, at such a moment as this, when two different directions meet.

Thus we have seen how humanity in general was brought to the surface of our Earth by the Elohim or the normal Spirits of Form, how then the five principal races of human evolution lift themselves out of the collective mass of mankind, out of the ocean of humanity, and how these five races are connected with the guiding Spirits belonging to the ranks of the abnormal Spirits of Form whom we must call by the names which we take from the live planets, whereas the normal Spirits of Form are to be sought for in the Sun and in the Moon. From this point we shall proceed further, and pass on to something that will be easier to us, because we shall be connecting on to something familiar to us, namely, to tribes and peoples.

## **Lecture 7**

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## **LECTURE 7**

[ Study Guide: [\*Souls of the Nations — Seventh Lecture\*](#) ]

12th June, 1910 (evening).

If you follow the spirit of the studies we have made here during the last few days, you will find it comprehensible that not only a guiding and directing of the events on our Earth and above all in human evolution takes place through the Beings and forces of the various hierarchies, but that the Beings of these hierarchies themselves go through a sort of evolution, a sort of development. In the last lectures we spoke of how the Beings of this or that hierarchy intervene and guide, how for instance the Spirits of Form in normal and abnormal development organize the races.

Now let us ask ourselves the following: Do these spiritual Beings with whom we are now dealing also progress in their own development? As regards certain spiritual Beings we can during our own period of evolution witness the spectacle that they are, so to speak, progressing a stage further in their own development. Since the Atlantean

catastrophe, ever since the post-Atlantean development began, we are living in an age in which certain Archangels, certain Beings of the hierarchy of the Archangeloi are ascending into the Hierarchy of the Archai, or Spirits of the Age. It is extremely interesting to notice this, for when we observe how the Folk-spirits, the Folk-souls whom we designate as Archangels ascend to a higher rank, then only do we obtain a correct conception of what is actually going on in the great world. This ascent is connected with the fact that into that distribution of humanity, which we must look upon as the division into races, there has been sent, since the Atlantean epoch, a second stream of humanity, of peoples. We must, as a matter of fact, look back very far indeed, back to early Atlantean times, if we want to find the period when the division into the five principal races of which we have spoken took place, if we wish to enquire when those men came to that particular spot in Africa where they then formed the black or Ethiopian race; when those other peoples came to Southern Asia, who compose the Malay race. We should have to look back to early Atlantean times. But later on other streams were sent after these early ones.

While therefore the Earth was already colonized with the foundations of these races, others were sent afterwards to those colonized parts of the Earth. Thus we have to do with a later stream, with a stream which came in later Atlantean times. If we wish to comprehend what was thus accomplished in Europe, Africa and America, in the way of the division of races, whilst Atlantis was gradually crumbling away, and what was then sent later on, towards the end of the Atlantean epoch, and part of which was only sent during the post-Atlantean evolution, — then we must clearly understand that we are dealing with that mighty stream of humanity which pushed forward into Asia, into Indian territory, and that, as has often been pointed out, bodies of people remained at the different points, from which then the various peoples of Asia, Africa and Europe arose. We have to deal therefore with an earlier division and a later advance, — with a second stream. The purpose of this second stream was, that companies of peoples who were each under the guidance of an Archangel were sent out from the West to the East. But these Archangels who were the guiding spiritual powers of these tribes that were sent out, were at different stages of development, in other words, they were nearer to or further away from the rank of a Spirit of the Age.

We have to look in the Far East for that stream of peoples whose Archangel was the first one to attain the rank of a Spirit of the Age. It was that stream of peoples who formed the ruling class of that land and laid the foundations of the first post-Atlantean civilization after their Archangel had become the Spirit of the Age, after he had been promoted to the first Spirit of the Age or Archai of the post-Atlantean age of civilization. Now this Spirit of the Age guided the primal sacred culture of India and made it the leading one in the first post-Atlantean age of civilization. The other peoples of Asia who were gradually developing, were for a long time under the guidance merely of Archangels.

Those peoples of Europe who had remained behind when the migration from West to East took place, were also under the guidance of Archangels for a long time after the Archangel of India had risen to the rank of an Archai and then acted through intuition upon those great Teachers of India, the Holy Rishis, who because they were aided by this exalted and important Spirit were able to fulfill their high mission in the manner already described. This Spirit of the Age worked on for a long time, whilst the people lying to the north of ancient India were still under the guidance of the Archangel. When



the Spirit of the Age of India had fulfilled his mission, he was promoted to the guidance of the entire evolution of post-Atlantean humanity.

At the time which we designate as the Old Persian age, we have that Spirit of Personality, the Spirit of the Age, who was the guide or intuitor of the great Zarathustra or Zoroaster, the Zarathustra of ancient times. This again is an example of how an Archangel, a Folk-soul, rises to the rank of a Spirit of the Age, that is the very spectacle which, as we stated at the beginning of our lecture to-day, we are experiencing in our own time, that the Archangels work themselves up, through the mission they accomplish, to the rank of guiding and ruling Spirits of the Age.

A later rise in rank resulted from the Egyptian people and its Archangel on the one hand and from the Chaldean people and its Archangel on the other. Then took place the event in which the Archangel of the Egyptian people rose to the rank of a guiding Spirit of the Age, and undertook, so to speak, the guidance of that which formerly devolved upon the Chaldean Archangel; so that the leader in the Chaldæan-Egyptian age became the third mighty guiding Spirit of the Age who had gradually evolved himself up from the rank of the Egyptian Archangel. But that was also the age when another important development took place, which ran parallel with the Egyptian-Chaldæan civilization and with which is connected that to which we had to draw special attention in our last lecture.

We have seen that everything belonging to the Semitic tribes assumed special significance, and that from these Jahve or Jehovah had chosen one in particular and made that His own people. Hence, because He had elected one particular race to be His special people, He employed at first, while this race was gradually growing up, a sort of Archangel to be His representative with the people; so that in ancient times the gradually growing Semitic people had an Archangel who was under the continuous inspiration of Jahve or Jehovah, and who then later on grew up into a Spirit of the Age. Hence, besides the ordinary, evolving Spirits of the Age of the Old Indian, Old Persian and Old Chaldean peoples, there was yet another one who played a special part by working in a single people.

Thus we have a Spirit of the Age who in a certain respect appears in the mission of a Folk-spirit, one whom we must call the Semitic Folk-spirit. His was a very special task. This will be comprehensible to you if you call to mind that in reality this particular people was lifted out of normal evolution and had a special guidance, that so to say, special arrangements were made for the guidance of this people. Through these special arrangements this people had received a mission which was really of quite special importance and significance for the post-Atlantean epoch, and which was distinguished from the missions of all other peoples. One can best understand this mission of the Semitic people by taking it in connection with the missions of the various other peoples of the post-Atlantean epoch.

There are two spiritual currents in mankind. The one must be called, if we wish to designate it rightly, that which proceeds from plurality, which we might also say proceeds from Monadology, which therefore conceives the origin and source of existence as consisting primarily of a number of Beings and forces. You may look round wherever you will in the world, and you will see that, in some way or other, the peoples of the post-Atlantean epoch started from several gods. Begin with the trinity of ancient

India, which was later expressed as Brahma, Shiva and Vishnu. Look at the German mythology; there you find the trinity of Odin, Hœnir, Lœdur, and so on. Everywhere you will find a trinity and this again divided into a larger number. You find this peculiarity not only where myths and teachings about the gods appear, but also in the philosophies, in which we meet with the same thing again as monadology. This is the current which, because it proceeds from a number, may assume the greatest possible variety. We might say, that in the post-Atlantean epoch, from the farthest East in India and in a wide curve through Asia across to Europe, this worship of a number, — which on the whole is expressed in our Anthroposophy by our recognition of a number of different Beings belonging to the various hierarchies, — has acquired its manifold representations and forms.

This worship of many had to be opposed by a synthetic, all-comprising movement which proceeded strictly from the Monon, Monism. The actual inspirers, the impulse-givers of all Monotheism and Monism, of the worship of a single Divinity, are the Semitic peoples. It is in their nature, and if you remember what was said in the last lecture you will know that it is in their blood, to represent the one god, the Monon.

If man were however to look out into the great cosmos, he would not get very far if he were always to emphasize that there is only unity, a Monon at the foundation of the world. Monism or Monotheism, considered alone, can only represent a final ideal, but it would never lead to a real understanding of the world, to a comprehensive and exact view of it. Nevertheless in the post-Atlantean age the current of Monotheism had also to be represented, so that the task was given to one people to introduce the impulse, the ferment for this Monotheism. This task was given to the Semitic people. Hence you see how the Monistic principle is represented by this people with a certain abstract severity, with an abstract relentlessness, and how all the other peoples, in so far as their different Divine Beings are comprised in unity, received the impulse for this from them. The Monistic impulse has always come from that quarter. The other peoples have pluralistic impulses.

It is extremely important that this should be borne in mind, and one who examines the continuation of the old Hebrew impulse can still see at the present day Monotheism ruling in its greatest extreme among the learned Rabbis, in their learned Rabbism. It is the task of this particular people to give as an impulse that the world-principle can only be unity. Therefore we might say: All the other nations, peoples, and Spirits of the Age had an analytic task, the task of representing the world-principle as being composed of different Beings; for example, the most extreme abstraction of the Monon in India was soon divided into a trinity, as the one god of Christianity is divided into Three Persons. All the other peoples have the task of analyzing the foundations of the world and thus to fill their several parts with rich contents, to fill themselves with rich material for conceptions that may lovingly comprehend the phenomena. The Semitic people has the task of ignoring all plurality and synthetically devoting itself to the unity; hence, for example, through this very impulse, the power of speculation, the power of synthetic thought is the greatest imaginable in the Kabbalistic studies.

All that could possibly ever be spun out of the unity by the synthetic, inclusive activity of the ‘ I ’, has been spun out by the Semitic Spirit in the course of thousands of years. That is the great polarity between Pluralism and Monism, and that is the significance of the Semitic impulse in the world. Monism is not possible without

Pluralism, and the latter is not possible without the former. Therefore we must recognize the necessity for both.

The objective language of facts often leads to quite different knowledge from that to which the sympathies or antipathies which reign here or there lead. Therefore we must thoroughly understand the several Folk-spirits. Whereas the leaders of the several peoples over in Asia and Africa had long since risen to the rank of Spirits of the Age or Spirits of Personality and some of them were even already expecting to transform themselves from Spirits of the Age to the next higher stage, to Spirits of Form, — just as for instance that Spirit of the Age who was active in old India had in certain respects already risen to the rank of a Spirit of Form, — the several peoples of Europe were still for a long time guided by their several Archangels. It was only in the fourth post-Atlantean age that the Archangel of Greece raised himself out of the various peoples of Europe (who were being guided by their Archangels), to a leading position, by becoming the chief Spirit of the Age of the fourth, the Greek age of the post-Atlantean epoch; so that we see the Archangel of Greece rise to the rank of an Archai, a Spirit of Personality. That for which this Archangel of Greece had prepared himself became manifest, when he had become the Spirit of the Age, in Asia, Africa and Europe, whose centre the Greek people had become. The Archangel of the Greeks developed into an Archai, the active Zeitgeist of the Egyptians and also that of the Persians had risen to be a sort of Spirit of Form. What we are now coming to is something exceptionally interesting in the course of post-Atlantean evolution. As a result of all the development which the Archangel of the Greeks had formerly gone through, he could pass comparatively quickly through that which enabled him to take a specially prominent position as Spirit of the Age. Hence, however, something of the greatest significance occurred in the fourth age of post-Atlantean civilization.

We know that at that time the event occurred which we describe as the reception by humanity of the Christ-impulse. The Christ-impulse was received, the Mystery of Golgotha took place. The impulse then given was, in the course of the following centuries and thousands of years, gradually to spread over the whole earth. This required not only the fact that this event took place, but it required certain guiding and directing Beings from the ranks of the hierarchies; and then occurred the most remarkable and interesting event, that — at a definite moment of time, which practically coincided with the coming to Earth of the Christ-impulse — the Greek Spirit of the Age renounced for this our present period his ascent into the region of the Spirits of Form, which would at that time have been possible to him, and became the guiding Spirit of the Age, who then acts on through the ages. He became the representative guiding Spirit of exoteric Christianity; so that the Archai, the guiding Spirit of the Greeks, placed himself in front of the Christ-impulse. Hence the Greek nation crumbled away so quickly at the time when Christianity developed, because it resigned its guiding Spirit of the Age that he might become the leader of exoteric Christianity. The Spirit of the Age of Ancient Greece became the missionary, the inspirer, or rather the 'intuitor' of the out-spreading exoteric Christianity. Here therefore we have before us the spectacle of a renunciation such as we have spoken of, in a concrete case. The Spirit of the Age of the Greeks, because he had fulfilled his mission in the fourth post-Atlantean age of civilization so exceptionally well, might have risen into a higher sphere, but he renounced that, and by so doing became the guiding Spirit of the out-spreading, exoteric Christianity, and in that capacity he worked further among the various peoples.

Another such renunciation occurred on another occasion, and this second renunciation is particularly interesting, especially to those who call themselves Anthroposophists. Whereas over in Asia and right down to the Egyptians and Greeks the several Archangels develop into the Spirits of the Age, we have on the whole in Europe various peoples and tribes who are guided by their several Archangels. Thus whereas the corresponding Archangels who were once upon a time sent from the West towards the East, had ascended to the rank of Spirits of the Age, we still have an Archangel in Europe who worked in the Germanic and above all in the Celtic peoples; in those peoples who, at the time when Christianity started, were still spread over a great part of Western Europe, as far as the present Hungary, across South Germany and the Alps. These peoples had the Celtic Folk-spirit for their Archangel. The peoples belonging to the Celtic Spirit were also spread far up towards the north-east of Europe. They were guided by an important Archangel who, soon after the Christian impulse had been given to humanity, had renounced becoming an Archai, a Spirit of Personality, and decided to remain at the stage of an Archangel and to be subordinate in future to the various Spirits of the Age who should arise in Europe. Hence also the Celtic peoples as one combined people dwindled away, because their Archangel had practiced a special resignation and had undertaken a special mission. That is a characteristic example of how in such a case the 'remaining-behind' helped to inaugurate special missions.

Now what became of the Archangel of the Celtic peoples, when he had renounced becoming a Spirit of Personality? He became the inspiring Spirit of esoteric Christianity; and in particular of those teachings and impulses which underlie esoteric Christianity; the real true esoteric Christianity comes from his inspirations. The secret, hidden place for those who were initiated into these Mysteries was to be found in Western Europe, and there the inspiration was given by this guiding Spirit, who had originally gone through an important training as Archangel of the Celtic people, renounced his further ascent, and had undertaken another mission, that of becoming the inspirer of esoteric Christianity, which was to work on further through the Mysteries of the Holy Grail, through Rosicrucianism. Here you have an example of a renunciation, a remaining behind of one of these Beings of the hierarchies, and at the same time you have a concrete example in which you can at once recognize the significance of thus remaining behind. Although this Archangel could have risen to the rank of an Archai, he remained in that of an Archangel and was able to lead the important current of esoteric Christianity, which is to work on further through the various Spirits of the Age. No matter how these Spirits of the Age may work, this esoteric Christianity will be a source for everything which may again be changed and metamorphosed under the influence of the various Spirits of the Age. Thus we have another example of how such a renunciation taken place, whilst on the other hand we are experiencing in our age the mighty spectacle of Folk-spirits being promoted to the rank of Spirits of the Age.

Now in Europe we have the various Germanic peoples. These peoples who originally were guided by one Archangel, were destined to come gradually under the guidance of many different Archangels, in order to form individual peoples in various ways. It is of course exceedingly difficult to speak impartially of these things, — difficult only for the reason that in certain respects passion and jealousy may easily be aroused. Hence certain mysteries belonging to this evolution can only be lightly touched upon. From among the number of those Archangels proceeded the Archai who is the guiding Spirit of the Age of our fifth age of civilization in the post-Atlantean epoch. He took the precedence long, long after one of the Archangels of the Germanic peoples had

gone through a certain training. The Spirit of the Age who was the Folk-spirit in the Græco-Latin age became that Spirit of the Age who, as you know, was at a later time occupied in spreading exoteric Christianity. Later Roman history was also guided by a kind of Spirit of the Age, who had risen from having been the Archangel of the Roman people and had united his activity with that of the Christian Spirit of the Age. Both of these were the teachers of that Archangel who guided the Germanic peoples, who had been one of their guiding Archangels and had then raised himself to be the Zeitgeist, or the Spirit of the Age of the fifth post-Atlantean age of civilization.

There was a great deal to be done, but above all it was necessary that a strong individualizing and intermingling of the various folk-elements should take place in Europe. This was only possible because, whilst over in Asia and Africa the Archangels had long since ascended to Spirits of the Age, in Europe the guidance was still carried on by the Archangels themselves, because the several small peoples were guided by their Folk-souls and, without troubling about the Spirits of the Age, were completely devoted to the impulses of the Folk-spirits themselves. At the time when the Christian impulse passed over humanity, there was in Europe an intermingled activity of several Folk-spirits who were filled with a sense of freedom; every one of them went his own way and therefore made it difficult for a guiding Spirit of the Age to arise for the fifth age of civilization, to lead the several Folk-spirits. In order to make possible that people which occupies the country of France there was an intermingling of the Roman, Celtic and Frank folk-elements, and on account of this the whole guidance naturally assumed a different form. It passed from the several guiding Archangels, — who had received other tasks, — over to others. (In the case of the guiding Archangel of the Celts, we have said what his mission was; and in the same way we could state what were the missions of the Archangels of the other peoples.) Hence among the peoples which arose through such interminglings came other Archangels, who entered upon their office when the various elements intermingled. Thus in fact for a long time even in the Middle Ages, in Central and Northern Europe the leadership was chiefly in the hands of the Archangels who were only gradually influenced by that common Spirit of the Age who went in front of the Christ-impulse. In many cases the several Folk-spirits in Europe became the servants of the Christ Spirit of the Age. The European Archangels placed themselves in the service of this universal Christ Spirit of the Age whilst the several peoples were hardly in a position to allow any of the Archangels to rise to the rank of a Spirit of the Age. Only in the sixteenth to the seventeenth century (beginning from about the twelfth century), was preparation made for the development of the guiding Spirit of the Age of the fifth post-Atlantean age, under whose guidance we still are to-day. He belongs just as much to the great directing Spirits of the Age, as those who were the great directing Spirits of the Age during the Egyptian-Chaldæan-Babylonian, Old Persian, and Indian ages of civilization. But this Spirit of the Age of our fifth post-Atlantean age of civilization worked in a very unique manner. He had to make a kind of compromise with one of the old Spirits of the Age who worked before the Christian-impulse, viz., the Egyptian Spirit of the Age, who, as we have heard, had in a certain respect risen to the rank of a Spirit of Form. Thus it comes about that our fifth post-Atlantean age of civilization, in which we now are, is really ruled by a Spirit of the Age who is in a certain way very much under the influence and impulses of the old Egyptian civilization, and of a Spirit of Form who is only at quite an elementary stage.

That caused the many rifts and divisions in our age. Our Spirit of the Age in the fifth post-Atlantean age of civilization is striving in a certain respect to raise himself up to

spiritual heights and to raise the fourth post-Atlantean age of civilization to a higher stage. But that includes the materialistic tendency and inclination, and according as the various Archangels, the various Folk-souls, have greater or less inclination towards this materialistic tendency, does a more or less materialistic people arise under the guidance of this Spirit of the Age of the fifth post-Atlantean age of civilization, and the people itself gives a more or less materialistic shade to the Spirit of the Age. On the other hand an idealistic people is one which gives the Spirit of the Age a shade which is in the direction of Idealism.

Now from the twelfth to the sixteenth century something gradually developed, something which in a certain respect worked beside the Christian Spirit of the Age, — who is the on-working Greek Spirit of the Age, — so that in fact, in a wonderful manner, that which we call the Christian Spirit of the Age, — who was united with a real Archai of the fifth post-Atlantean age of civilization, — streamed into our culture; and besides this, the influence of old Egypt was also active, whose Spirit of the Age had raised himself to a certain rank among the Spirits of Form. Now for the very reason that such a triad is at work in our whole culture, it has become possible for the many different kinds of culture and the various Folk-souls to appear in our fifth age. It became possible for the Spirit of the Age to manifest the most varied colors and shades in his activity. The Archangels, who received their orders from the Spirit of the Age, worked in very many different ways.

Those of you who dwell in the North will be interested in something which in our next studies we shall have to go into more closely. The following question will especially interest you: How did that Archangel work, who was once upon a time sent up to Norway with the northern, the Scandinavian peoples, and from whom the various Archangels of Europe — especially those of Western, Central and Northern Europe — received their inspirations? In the world outside it would be reckoned as folly that the very spot in the continent of Europe should be indicated, from whence at one time the greatest impulses streamed forth in all directions, the spot which was the seat of sublime Spirits before the Celtic Folk-Spirit as Celtic Archangel had founded a new Centre in the noble citadel of the Grail. From that spot which in ancient times was the centre for the outpouring of the spirituality of Europe, there also streamed forth that which was first of all given to the Archangel of the Northern peoples as his mission. To the external world it would, as I say, appear folly, if we were to indicate the spot from which radiates that which works into the various Germanic tribes, as that part which now lies over Central Germany, but is really situated above the earth. If you were to draw something like a circle, so that the towns of Detmold and Paderborn were to lie within it, you would then arrive at that neighborhood from whence poured forth the mission of the most exalted Spirits who extended their mission to Northern and Western Europe. Hence, because the great centre of inspiration was there, later on the Saga said that Asgard had actually been situated on this part of the earth's surface. There, however, in the distant past, was that great centre of inspiration, which later on transferred its chief activity to the centre of the Holy Grail.

The peoples of Scandinavia, with their first Archangels, were at the same time given quite different tendencies, tendencies which at the present time are really only still expressed in the unique form of the Scandinavian mythology. If we compare, in the occult sense, the Scandinavian mythology with other mythologies which have reigned upon the earth, we may know that this Scandinavian mythology represents the primal

tendencies of the Archangel who was sent up here to the North, the primal tendencies which have retained their original form, such as we would have to see in a child, when particular talents, latent genius, etc., remain at the stage of childhood. In the Archangel who was sent to Scandinavia we have those tendencies which were expressed later in the unique form of the Scandinavian mythology. Hence the great significance of the Scandinavian mythology for the comprehension of the real, inner being of the Scandinavian Folk-soul. Hence also the great significance which the understanding of this mythology has for the further development of this Archangel, who certainly had within him, in a certain way, the tendency to rise to the rank of an Archai. But to that end several things are necessary. It is necessary that in quite a definite way those tendencies should develop which in certain respects have to-day withdrawn behind the dim and shadowy influence of that Spirit of the Age who had placed himself in front of the impulse of Christianity. Although several things in the Germanic-Scandinavian mythology may appear curiously like the presentations of the Greek mythology, it must nevertheless be said that there is no other mythology on the earth which, in its remarkable construction and unique development, gives a more significant or a clearer picture of the evolution of the world than this Scandinavian mythology, so that this picture may be taken as a preparatory stage for the Anthroposophical picture of the evolution of the world.

In the way in which it has been developed out of the tendencies of the Archangel, Germanic mythology is in its pictures most significantly like that which, as the Anthroposophical picture of the world, is gradually to grow for humanity. The point in question will be, how those tendencies which once upon a time an Archangel brought with him into the world, may be developed after he has had the advantage of being educated by the Christ — Spirit of the Age. These tendencies will be able to become an important part in the guiding Spirit of the Age, if at a later stage in its development, this people understands how to bring to perfection the tendencies it has received at an earlier epoch.

This gives only a slight indication of an important problem, an important evolution of a European Archangel; we have indicated, in how far he has the foundations for a Spirit of the Age. At this point we shall stop for a little while, and then continue our studies in such a manner that, from the configuration of the Folk-soul, we shall endeavor to enter into an esoteric study of Mythology; and, in doing so, the description of the very interesting character of the Germanic and especially also of the Scandinavian mythology, will be brought before us as a special chapter.

## Lecture 8

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### LECTURE 8

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If we wish to study the development of Germanic Scandinavian history and the spiritual impulses therein described, it will be necessary first of all to keep in mind the fundamental character of its mythology; and your attention was drawn in the last Lecture to the fact that this Germanic Scandinavian mythology, notwithstanding its many points of similarity to other mythologies and concepts of the gods, is nevertheless something quite unique. It is true that a very far-reaching fundamental kernel of mythological ideas extends over all the Germanic peoples and tribes in Europe so that, even far to the South, a uniform view of mythology, and on the whole a similar understanding of those relationships is possible. There must at one time have been a similar understanding of the unique character of the Germanic Scandinavian mythology throughout all the countries in which this mythology, in one form or another, was outspread. That which the mythologies of the Germanic Scandinavian peoples have in common, is very different from the essentials of the Greek mythology, to say nothing of the Egyptian; so that all that is similar in the Germanic mythology is interrelated, and is at the same time widely divided from what is the essential in the Greek and Roman mythology. But it is not at the present day easy to understand this essential element, because — on account of certain preconceived ideas, (to, speak of which here would lead us too far) — there is to-day a certain longing, a certain desire, simply to compare the religions of the various peoples with one another. There is at the present time great enthusiasm for comparative religion and comparative mythology, but it is a domain in which it is possible to do most foolish things. What happens as a rule when a person compares the mythologies and religions of the various peoples with one another? He compares the external details in the stories of the gods and tries to prove that the figure of one particular god appears in one mythology, and it appears in a like manner in another, and so on. To one who really knows the facts under consideration this comparing of religions is a most disquieting tendency in our present-day science, because everywhere only the mere externals are compared. The impression made by such comparisons of religions on one who knows the facts is somewhat as though someone said: ‘Thirty years ago I made the acquaintance of a man; he wore a uniform made in such and such a way, blue trousers, a red coat and such or such a covering on his head, and so on.’ And then he quickly goes on to say: ‘Then twenty years ago I became acquainted with a man who wore the same uniform, and ten years ago I met another who also wore the same uniform.’ Now if the person in question were to believe that because the men with whom he became acquainted thirty, twenty, and ten years ago wore the same uniform, they could be compared with one another as regards their essential nature, he might make a great mistake, for a person of quite different character might be wearing that uniform at those different times; and the essential thing is to know what sort of man is in the uniform. This comparison may seem far-fetched, and yet it is



the same when in comparative religion one takes Adonis and compares him with Christ. That is comparing merely the outer uniform. The apparel and the qualities of the Beings in the various legends may be very similar, or even alike, but the point is to know what divine spiritual Beings are clothed in them; and if completely different Beings are in Adonis and in Christ, then the comparison has only the value of a comparing of the uniform. Nevertheless this comparison is extremely popular at the present day. Therefore in many cases it is not of the least consequence what the science of comparative religion, with its entirely external methods, can at the present time bring to light. The point is rather, that one should learn to know to some extent, from the differentiation of the Folk-spirits, the manner in which this or the other people arrived at its mythology or other teachings regarding the Gods, or even at its philosophy.

We can scarcely understand the fundamental character of the Germanic Scandinavian mythology, unless we touch once more upon the five successive ages of civilization in the post-Atlantean epoch. These five ages of civilization were brought about by the migrations which took place from the West to the East, so that after this migration was finished, the most mature, so to speak, the most advanced human beings passed into Indian territory and there founded the sacred primeval Indian civilization. Later, nearer our own age, the Persian civilization was founded, then the Egyptian-Chaldæan-Babylonian, then the Græco-Latin civilization, after which followed our own.

The essential nature of these five civilizations can only be understood when one knows, that the men who played a part in them, the Angels, the Folk-souls or Archangels, and Spirits of the Age were all quite different from one another in the ages that are past. To-day we shall pay special attention to the way in which the human beings who took part in these civilizations differed from one another. For instance, the men who in old India founded the ancient Indian civilization — which then acquired a literary form in the Vedas and the later Indian literature — were fundamentally different from the Græco-Latin peoples, they were even different from the Persian, from the Egyptian-Chaldæan, and most of all from those peoples who were growing up in Europe in preparation for the fifth age of civilization of the post-Atlantean epoch. In what way did they differ? The entire structure of the human beings who belonged to the ancient Indian peoples was absolutely different from that of the inhabitants of all the countries lying further West. If we wish to form an idea of what this difference consisted in we must realize that the peoples of ancient India had advanced very far in human evolution before they received the ‘ I ’. As regards everything else in human evolution they had made very great progress. A long, long human development lay behind them, but they had passed through it in a sort of twilight. Then the ‘ I ’ entered in, — the consciousness of the ‘ I ’. Among the Indians this came comparatively late, at a time when the Indian people was already to a certain extent mature, when it had already gone through what the Germanic Scandinavian peoples still had to go through when they already possessed their ‘ I ’. You must keep that well in mind.\* The Germanic Scandinavian peoples had to experience, with their fully-developed ‘ I ’, what the inhabitants of ancient India had passed through in a dull state of consciousness, without the ‘ I ’ being present.

[\* EDITORIAL NOTE: The Ego of the West awoke earlier and in a lower state of evolution. The old Indian took longer to develop the Ego, and remained longer in a state of dim clairvoyance, during which time he developed a richer soul life, and therefore awoke at a higher state than the Westerner, but this fact prevented the Easterner from interesting himself at the time of Christ in the Angels and individual Spirit,

the Christ. The Indian obtained the subjective Ego long before the objective Ego. See further elucidation in Lecture 9.]

Now what was the nature of the development which humanity could undergo in the post-Atlantean epoch? In the old Atlantean epoch human beings were still endowed with a high degree of dim clairvoyance. With this old dim clairvoyance they saw into the divine spiritual world, they saw the events which took place in that world. Now transfer yourselves for a little while into the ancient land of Atlantis before the migrations towards the East had begun. The air was still permeated with water-vapor and clouds of mist. But the soul of man was different too. He could not yet even distinguish the various external sense-perceptions from one another; at that time it was as though he found the spiritual contents of the world spread out around him like a spiritual aroma, a spiritual aura. Thus there was a certain clairvoyance, and man had to get away from this clairvoyance. This was brought about by the action of the forces into whose domain the human beings came when they migrated from the West to the East. In the course of these migrations many different soul-developments took place. There were peoples who, during their wandering towards the East, at first slept as it were through the stepping-forth out of the old clairvoyance, and had already reached a higher stage of development while their 'I' was still in a dull state. They went through various stages of development, and yet their 'I' was still in a dull, dreamy condition. The Indians were the farthest evolved when their 'I' awoke to full self-consciousness. They were already so advanced that they possessed a very rich inner soul-life, which no longer showed any of those conditions that were still experienced for a long time by the peoples of Europe. The Indians had gone through those conditions a long time before. They awoke to self-consciousness when they were already furnished with spiritual forces and spiritual capacities by means of which they could penetrate to a high degree into the spiritual worlds. Hence all the work and activity of the various Angels and Archangels upon the human souls, and their exertions to lift them out of their old dim states of clairvoyance, had become a matter of complete indifference to those among the Indian people who had advanced. They had not directly observed the work of the Archangels and Angels and of all those spiritual Beings who worked particularly in the Folk-spirit. All that had been accomplished in their souls, their astral and etheric bodies, at a time when they were not consciously present. They awoke when their souls already possessed a very high degree of maturity; they awoke when the most advanced among them could, by going through a slight development, already read again in the Akashic Record all that had formerly taken place in the evolution of humanity; so that they gazed out into their surroundings, into the world, and could read in the Akashic Record what was taking place in the spiritual world, and what they had gone through in a dull, dim state of consciousness. They were unconsciously guided into higher domains; they had, before their 'I'-consciousness awoke, acquired spiritual capacities that were much richer than the soul-capacities of the Western peoples.

Thus the spiritual world could be directly observed by these men. The most advanced among those who led the Indian people had arrived so far that, at the time when their 'I' awoke, they actually no longer needed to observe how human development sprang forth, so to speak, from the Spirits of Form or Powers, but they were more intimate with the Beings we call the Spirits of Motion or Principalities, and those above them, the Spirits of Wisdom. They were especially interested in these. The spiritual Beings beneath these were on the other hand Beings in whose domain they had already been formerly, and who were therefore no longer of such particular importance

to them. Thus they looked up to what later on they called the sum-total of all the Spirits of Motion and of all the Spirits of Wisdom, to that which was later described by the Greek expressions: Dynamis and Kyriotetes. They looked up to these and called them 'Mula-Prakriti', *i.e.*, the sum-total of the Spirits of Motion; and 'Maha-Purusha', the sum-total of the Spirits of Wisdom, that which lives as if in a spiritual Unity. They could attain to this vision because those who belonged to this people awoke to the consciousness of their 'I' at such a late stage of development. They had already gone through what the later peoples still had to look at with their 'I'.

The peoples belonging to the Persian civilization were less highly developed. Through their peculiar capacity of cognition, and because their 'I' awoke at a lower stage, they were able to occupy themselves particularly with the Beings of the Powers or Spirits of Form. With these they were especially familiar; they could in a certain respect understand them, and they were pre-eminently interested in them. The peoples belonging to the Persian communities awoke one stage lower than did the Indians, but it was a stage which the peoples of the West had still to reach, still had to work up to. Hence the Persians were acquainted with the Powers or Spirits of Form, whom they thought of collectively as 'Amshaspands'. They were the radiations which we know as Spirits of Form or Powers, and which, from their point of view, the peoples of the Persian civilization were specially well able to observe.

We then come to the Chaldean peoples. They already possessed a consciousness of what we know as Primal Forces, as directing Spirits of the Age. They were aware of the Beings who should be understood as Primal Forces, as Spirits of Personality.

In another way again the peoples of the Græco-Latin age also had a certain consciousness of these Primal Forces or Spirits of Personality, but in their case there was also something else, and that was what may lead us a little further in our studies. The Greeks were a little nearer to the Germanic peoples. But still in them the 'I' awoke at a higher stage than it did in the Germanic Scandinavian peoples. That which in the Northern peoples was still experienced as being the work of the Angels or Archangels, was not experienced directly by the Græco-Latin peoples; but they still possessed a distinct recollection of it. You must therefore think of it thus, that the difference between the Germanic and the Græco-Latin peoples is, that the latter still had a recollection of how the Angels and Archangels had taken part in their soul-life which they had developed within them. On the whole they had not experienced this very clearly; they had gone through it while still in a state of dim consciousness. But now it came up within them as a remembrance. The creation of the whole world, the way in which the Angels and Archangels, both normal and abnormal, played a part in the human soul was known to the Greeks. What they had gone through was in their souls as a mighty memory-picture. Now memory is much clearer, it has more distinct outlines than what one is still living through. It is no longer so fresh, no longer so young; but what appears as memory, as remembrance, has sharper contours; sharper outlines. The influence or impulse of the Angels and Archangels on the human soul was among the Greeks awakened in the memory in firm, sharp outlines. That is the Greek mythology. If we do not look at it thus, if we only compare one name with other names that appear elsewhere, if we do not take the special forces into consideration and realize what the figures are that appear as Apollo and Minerva and so on, then we are only making a

superficial study of comparative religion, we are merely comparing the uniforms. The important point is, the way in which they saw in those days.

After we have realized this, we shall admit that the Greeks built up their mythology from memories. The Egyptians and Chaldeans had only a dark, dim recollection of the action of the world of the Angels and Archangels, but they could look into the world of Primal Forces. It was just as though the Egyptians and Chaldeans were beginning to forget something. In the Persian mythology or sacred teachings we find a complete forgetting of the world of the Angels and Archangels, but on the other hand they could look into the world of the Powers or Spirits of Form. That which is to be found in Greek mythology had been forgotten by the Persians and completely forgotten by the Indians. They saw the whole process over again in Akashic Records and created pictures of the earlier occurrences out of their own knowledge, which, however, was a divine knowledge, obtained by more highly developed spiritual powers. From this you will also recognize that just for those very peoples of the East it would be particularly difficult to understand the Western spiritual life. It is for this reason that the peoples of the East closed themselves to Western spiritual life. They will certainly accept the Western material civilization, but the spiritual culture of the West — unless they come to it indirectly through Spiritual Science — remains more or less closed to them. They were already at a high stage at a time when there was as yet no Christ Jesus upon earth. He only came in the fourth post-Atlantean age of civilization. That is an event which could no longer be grasped by means of the forces which had developed out of the Indian people. For that one also required forces which were connected with a rather lower position of the ‘ I ’, in which it was in more subordinate soul-forces.

In the Germanic and Scandinavian countries the action of the Angels and Archangels in the human souls did not exist as a recollection, but in such a way that, even at the time when Christ Jesus walked upon earth, the people could still see that this work was going on, they could perceive that they participated in the affairs of the Angels and the Archangels who were still working in their souls.

The Græco-Latin peoples could in these experiences of the soul, remember something they had gone through formerly. This the German peoples lived within, it was their own direct personal concern. Their ‘ I ’ had wakened at the stage of existence when the Folk-spirits and those spiritual Beings who even yet are under the Folk-spirits, were still at work in their souls. Hence these peoples were nearest to that which we know as the events that took place in old Atlantis.

In old Atlantis man looked up to the spiritual Powers and spoke of a sort of Unity of the Godhead, because he really looked up with direct perception into the old primal states of development of humanity. At that time one could still see, as it were, the ruling of the Spirits of Wisdom and the ruling of the Spirits of Motion, and this again was observed later by the old Indians in the Akashic Records. These peoples of the West had raised themselves about one stage higher than this standpoint, so that they experienced in the immediate present the transition from the old vision to the new. They looked into a weaving and life of real spiritual Powers, at a time when the ‘ I ’ was not yet awake. But at the same time they saw the ‘ I ’ gradually awaking and Angels and Archangels setting to work in the soul. They perceived this direct transition. They had a remembrance of an earlier weaving and an earlier life, of a time when they saw everything in an ocean of mist, as it were, and when out of this sea of mist there came

forth to them what we have learnt to know as the divine spiritual Beings immediately above man. The old gods, those who were active before the gods intervened in the life of the human soul, who could then be seen, and with whom men felt themselves united, those Divine Beings who were active in a very far-distant past, in the time of old Atlantis, were called Vanas.

Man then passed on further from the old Atlantean epoch, and saw the weaving of the Angels and Archangels, whom they called the Asa. Those were the Beings who as Angels and Archangels busied themselves with the ' I ' of man, which then awoke at its lowest stage; those Beings were placed at the head of these peoples. What the other peoples of the East slept through, — viz., seeing how the soul worked its way up by means of the various forces which were bestowed upon it by the normal and abnormal Angels and Archangels, — had to be gone through by the peoples of Europe beginning from the lowest stage; they had to be consciously present, in order that these soul-forces might gradually develop.

Thus, therefore, the figures of the gods, which placed themselves before the souls of the Germanic Scandinavian peoples, were the figures of the gods who worked directly upon his soul, and that which he could observe by direct perception, as the development of the human soul out of the cosmos, that was something which he directly experienced. He did not look back in remembrance at the manner in which the souls worked themselves into the bodies, he saw this more as though it were just happening then. It is his own evolution and he with his ' I ' is present in it. He understood this down to the eighth, ninth and tenth centuries after Christ. He had preserved a comprehension of how the soul-forces gradually formed themselves, crystallized themselves into the body. At first he gazed upon the Archangel Beings who worked in his soul by giving him what were to become his soul forces, and he found there as the most predominant of these Archangels, Wotan or Odin, and he saw him at work upon his soul, he saw how he worked into his soul. What did he see there? How did he perceive Wotan or Odin? What did he recognize him to be? As what did he learn to love him, and above all to understand him? He learned to recognize him as being one of those Archangels who once upon a time reached the point of renouncing the ascent to higher stages. He learned to know Odin as one of the abnormal Archangels, as one of the great Renouncers of antiquity, who had assumed the office of an Archangel when undertaking the important mission of working into the souls of men. The Germanic Scandinavian experienced Odin in his activity at a time when he still went about the work of inoculating speech into the souls. The manner in which Odin himself worked upon his peoples in order to make speech possible to them has been preserved in a wonderful way. It was described as a divine initiation. The way in which Odin gained the power to endow the souls of the Germanic and Northern peoples with languages is thus described. Odin, before he had acquired this capacity, had gone through what is represented to us as the initiation by means of the Potion of the Gods, that divine Potion which once upon a time in the primeval past belonged to the giants. This Potion contained not merely abstract wisdom, but it represents to us the wisdom which expresses itself directly in sound. Odin at his initiation obtained power over the wisdom which expresses itself in sound, he learned how to use it when he went through a long initiation which lasted nine days, from which he was then released by Mimir, the ancient bearer of Wisdom. Thus Odin became Lord of the power of Speech. It was for this reason that the later sagas trace the language of the poets, the language of the skalds, back to Odin. The art of reading runes, which in olden times was thought of as being much more closely related to speech than the later

kind of writing, was also traced back to Odin. Hence the way in which the soul — indirectly, through the etheric body, whilst making itself at home in the physical body — acquired speech through the corresponding Archangel, is expressed in the wonderful stories related about Odin.

In the companions of Odin we have similar Archangels: Hœnir who gave the imaginative faculty, and Lœdur who gave that which still touches the race most closely, the color of the skin, and the character of the blood. In these two Beings we have Archangels, belonging more to the normal side, so to speak. To the abnormal side belong the Beings appearing as Villy and Ve. These are Beings who work still more intimately, within the soul, as I explained in the preceding lecture. But the ‘ I ’ which is itself at an abnormal stage of evolution, where it is present even when the subordinate soul-powers are being developed, feels itself to be intimately related to an abnormal Archangel. Odin is not perceived as an abnormal Archangel, but rather as one whose remaining behind is somewhat like the way the Western souls remained behind, who experience more consciously in their ‘ I ’ that which remained behind when the migration through those countries took place, — whereas the Eastern souls passed beyond certain stages of soul-life, before they decided to awake. Hence there lived above all in the souls of the Germanic Scandinavians all that is bound up with those agitating and working Archangel-forces of Odin, which are at work in the primitive depths of the soul-life.

Whereas we have said that it is the Angels who carry down into the individual human beings that which the Archangels bring about, so also an ‘ I ’ which awakes at such an early elementary stage of soul-life, is above all interested in having the affairs of the Archangels carried into it, as it were. Hence the Germanic Scandinavians have an interest in an angelic figure who possesses special power, but who at the same time is closely related to the separate human being and his individuality. That angelic figure is Thor. Thor can only be recognized by knowing that in him one must recognize a Being who might indeed have been very advanced if he had evolved himself normally further, but who made the renunciation comparatively early, and remained behind at the stage of the Angel, in order that at the time when in the course of the soul's evolution the ‘ I ’ should awake, he might become Guide in the soul-world of the Germanic Scandinavian countries. What one feels so directly in Thor as being related to the individual human ‘ I ’ is, that that which was to be carried into every single ‘ I ’ from the spiritual world, could actually be so carried in. If we bear this in mind we shall also better understand many things that have been handed down. For us it is a question of being able to understand these individual Gods correctly. The Germanic Scandinavian man perceived and experienced this imprinting of the soul into the body. He was present when the ‘ I ’ membered itself into the body and took possession of each single human being.

Now we know that the ‘ I ’ pulsates in the blood of the physical body and that everything within corresponds to something without, everything microcosmic to something macrocosmic. The work of Odin who gave speech and Runic Wisdom, who worked indirectly through the breathing, corresponds to the movements of the wind outside in the macrocosm. The regular penetration of the air through our respiratory organs, which then transforms the air into word and speech, corresponds in the macrocosm outside to the movements and the currents of the wind. Just as it is true that we must feel the ruling of Odin within ourselves in the transforming of air into words, so it is true also that we must see him ruling and working in the wind outside. But one

who still possessed the old Germanic Scandinavian capacities, to which especially belonged a certain degree of clairvoyance, really saw this. He could see Odin everywhere ruling in the wind, he saw how he formed speech by means of his breath. This the Northern man perceived as unity. Just as that which lives in us and organizes our speech, — that is to say, in the way speech existed among the Scandinavians, — just as that presses through into the ‘ I ’ and produces the pulsation of the blood, so does that which organizes itself into speech correspond outside in the macrocosm to thunder and lightning. Speech is there before the ‘ I ’ is born. Hence the ‘ I ’ is everywhere felt to be the son of that Being who gives speech. In the imprinting of the separate ‘ I ’ Thor is specially concerned, and that which in the microcosm corresponds to the event in the macrocosm, is the pulsation of the blood. That therefore which outside in the macrocosm corresponds to the pulsation of the blood in man, is what as thunder and lightning goes through the sighing winds and weaving clouds. That again is seen by the Germanic Scandinavian in his clairvoyance as unity, and he sees that the movement of the wind, the flashing of the lightning outside is inwardly connected with the weaving of the air he breathes in. He sees how that passes over into the blood and then causes the ‘ I ’ to pulsate. That is looked upon as a material occurrence at the present day, but it was still an astral one to the Germanic Norseman. He saw the inner relationship of fire and lightning, with that which goes through the blood. He felt the pulse-beat in his blood and he knew that it was the beating of the ‘ I ’; he knew: ‘That which thus beats I am able to perceive, and I shall be able to perceive it again in a little while;’ but he did not notice the outer material event. All that was clothed in clairvoyant perception. He perceived that which caused his pulse to beat and made him return again and again to the same places, as being the act of Thor. He felt the Thor-force in his ‘ I ’ as the constant returning of the hammer of Thor into the hand of Thor, he felt the force of one of the most powerful Angels that had ever been known and revered, because he was a mighty Being who was seen to have remained behind at the Angel stage.

The way in which the spiritual force holds the physical body together, is expressed in the Germanic Scandinavian mythology where it says, that the ‘ I ’ is that which, when the soul and body are woven, holds them both together. The Germanic Scandinavian man sees the weaving of the body and soul, from within; and later on he still understands the way in which, coming from the astral, his inner being unites itself with him; he understands how the inner answers, so to say, to the outer. He could also understand when Initiates told him how the world forms itself into man.

Then he understood how to go back to the earlier stages, to that which was told him about the events which represent the relation of the Angels to the Archangels, to the earlier stages when man was born out of the macrocosm in a physical-spiritual way. He was able to see how the individual human being was built up out of the macrocosm and how he rests in it.

He sought in the macrocosm for those occurrences which take place microcosmically in such a way, that out of the human North, out of the cool domain of the spirit, are woven the thoughts of man, and that from thence the human body is supplied with the twelve brain-nerves in the head. He sees this process which microcosmically have become the twelve brain nerves. He sees the weaving Spirit in what he calls ‘Nebelheim’ or ‘Niflheim’ (Home of Mist), he sees the twelve brain-nerves of man; he sees how that which comes from the human South, from the heart,

works towards that which comes down from above; he seeks for it outside in the macrocosm and understands when he is told that it is called 'Muspelheim'.

Thus even in the Christian centuries he still understood how to comprehend the microcosm from the whole macrocosm; and one can go back still further for him, by showing how man gradually originated out of the macrocosm as an extract of the whole world. He is able to look back into that time and he can understand that these events have a past, which he himself can still see as a working of Angels and Archangels into his soul. He can perceive that these events have a past, and the conceptions which he thus acquires are what we meet with in what is known as the old Germanic Scandinavian Genesis, as the origin of humanity from the entire macrocosm.

Where the Germanic Scandinavian Chaos begins, in Ginnungagap, is about the time when the earth begins to form itself anew after it has gone through the three earlier states, Saturn, Sun and Moon, when it emerges again from pralaya, when the kingdoms of nature are not yet differentiated, and men are as yet quite spiritual beings. Then the man of the North understands how the later conditions formed themselves out of that one.

Now it is interesting to see how in the Germanic Scandinavia mythology events which took place in those times, are depicted in pictures of imaginative form, events for which we, in our anthroposophical teachings, only make use of riper expressions, viz., concepts instead of those former pictures. The events which took place when the sun and moon were still united, are described to us. The going forth of the moon is described, and how evolution then passes over into what later becomes 'Riesenheim' (Home of Giants). Everything which existed during the Atlantean epoch is described to us as a continuation of what had happened formerly and which were the affairs of the Germanic Scandinavian people themselves.

I only wanted to-day to give an idea of how the Northern 'I' awoke while it was still at a lower stage of evolution, and how the Northern man looked into the Folk-soul, into the soul of Thor and so on. I wanted to call forth a feeling of how the 'I' was then present, of how it was able to acquire a direct interest in the inweaving of still higher Beings, who, however, came from quite another quarter than those we find among Eastern peoples. We shall to-morrow try to find access to the more remote parts of the Germanic mythology. We shall recognize how those remote parts are precursors of that which dwells in the Folk-souls, and we shall see what is the nature of our Western Folk-souls.

## **Lecture 9**

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## LECTURE 9

[ Study Guide: [Souls of the Nations — Ninth Lecture](#) ]

15th June, 1910.

If among my hearers there are some who wished to analyze yesterday's lecture philosophically they might perhaps meet with difficulties, apparent difficulties, and indeed for the reason that they will have heard from former presentations given on similar themes, that the whole of our post-Atlantean epoch, and in fact even the later ages of Atlantean evolution existed for the purpose of gradually developing the human ' I ' as such, and bringing it more and more to consciousness. In connection with this it has been said, that in some respects those belonging to the ancient Indian civilization were the very first who, after they had been able in old Atlantis to look into a spiritual world by means of the old clairvoyance then still to be found in humanity, were transposed straight out of this clairvoyant state into the physical world. They saw this physical world in such a way that over the whole of the first post-Atlantean age of civilization there came the feeling, that what lay behind them in the spiritual world was the true reality; that which was outside in the world was merely maya or illusion.

Now it was explained in our last lecture, quite in accordance with the facts, that the people belonging to this ancient Indian civilization had to some extent gone through a rich soul development, and it was said that they had gained this while their ' I ' was more or less asleep, that is to say, that the ' I ' only awoke after this mature soul development had already been acquired.

Now you might possibly ask: What then happened to these Indian peoples in the interval? For the Indian peoples must, so to say, have passed through the whole of this soul development in a completely different manner from the European, and especially the Germanic peoples, who were present with their ' I ' whilst they were gradually evolving capacities, and who looked on and saw how the divine spiritual powers worked into their souls. You might possibly find it difficult to make this agree with what was said, if you were to think philosophically about yesterday's lecture. For those who wish to analyze the lecture not altogether impartially, but out of a philosophical way of thinking such as this, I must add something in parenthesis, by way of explanation.

The apparent contradiction will at once disappear if you reflect that, as regards the ' I ' and the possibility of knowing it, man is in a totally different position from what he is with regard to every other object. If you 'know' any other object, or any other being than the ' I ', you are then, in the act of cognition, always really dealing with two things, with the knower, the power of knowing, and that which is known. Whether that which is known is a man, an animal, a tree or a stone, makes no difference to the purely formal act of cognition. But it is a different matter as regards the ' I '. There that which knows and that which is known is one and the same. The important thing is, that in human evolution, in human development these two things are separate. Those who had developed the mature Indian culture in the post-Atlantean epoch, developed the ' I ' subjectively as a knower, and this subjective raising of the ' I ' to a certain height within the human soul-power may exist for a long time before man also acquires the power to see the ' I ' objectively as an entity. On the other hand the

peoples of Europe developed comparatively early, whilst still in their old clairvoyance, the power to see the objective 'I'; that is to say, they perceived within that which they surveyed clairvoyantly, the 'I' as an entity among other entities. If you distinguish carefully between these things you will be able to understand it philosophically also, as you will all the things of Spiritual Science, if you only do it properly. If you like philosophical formulas, we might express it thus: The Indian culture represents a soul which reached a high degree of the subjective 'I', long before it was able to see the objective 'I'. The Germanic peoples of Europe developed the vision of the 'I' long before they became conscious of the real inner striving towards the 'I'. Clairvoyantly they saw the dawning of their own 'I', the imaginative picture of it. In the astral world which was around them they had for a long time seen the 'I' objectively, among the other beings whom they perceived clairvoyantly. Thus we must conceive of this antithesis in a purely formal manner, then we shall also comprehend why Europe was the ground destined to bring this 'I' of man into relation with the other beings, the Angels and Archangels, in the way I pointed out yesterday in connection with mythology. If you bear this in mind you will understand why Europe was destined to bring the 'I' into relation in many different ways, as well as to the world which appeared to man as the sense-world, and also that the 'I', the real kernel of the human being, can enter into the most varied relations to the outer world. Formerly, before man saw his 'I', before he perceived it, these relations were regulated for him by the higher Beings, and he himself could do nothing in the matter. The relation in which he stood to the external world was an instinctive one. The essential thing in the development of the 'I' is, that it takes more and more into its own hands the task of regulating its own relation to the outer world.

It was essentially the task of the European nations to bring about in some way or other this relation of the 'I' to the whole world; and the Guiding Folk-soul had, and still has, the task of directing the European how to bring his 'I' into relation with the outer world, with other men, and with the Divine Spiritual Beings; so that on the whole it was within European civilization that one first began to speak of the relation of the 'I'-man to the whole universe.

Hence the completely different fundamental tone in the old Indian cosmology from that prevailing in the European mythological culture. Over there in the East everything is impersonal, and above all one is required to become impersonal in one's knowledge, to suppress the 'I', so to say, in order to merge into Brahma and to find Atma within oneself. The chief requirement there is to be impersonal.

Here in Europe this human 'I' is everywhere placed in the centre of human life, according to its tendencies from the beginning and as it has gradually developed in the course of evolution. Therefore here in Europe special attention is given to considering everything in its relation to the 'I', to explaining clairvoyantly with relation to the 'I' everything that had taken part in this development of the 'I' in earthly existence.

Now you all know that two forces coming from different directions have taken part in the development of the earthly man, who was destined gradually to acquire his 'I'. Ever since the Lemurian epoch those forces we call Luciferic have imprinted themselves in the inner being of man, in his astral body. Regarding these forces you know that they made their chief attack on man by slipping into his desires, impulses and passions. Through this man gained two things: he gained the capacity to become an independent free being to glow with enthusiasm for what he thinks, feels and wills; whereas as regards his own concerns he was guided by divine spiritual Beings. But on the other hand, through the Luciferic powers man

had to take into the bargain the possibility of falling into evil through his passions, emotions and desires. Lucifer's activity, therefore, in our earth-existence is such, that his point of attack is within man, where the human astral plays; and where the astral nature has affected the 'I' this too has been permeated by the Luciferic power. When, therefore, we speak of Lucifer, we are speaking of that which has caused man to sink deeper down into material sense-existence than he would have done without that influence.

Thus we have to thank the Luciferic powers for something which is most valuable to man, viz., freedom, and something which is very clangorous, the possibility of evil. But now we also know, that in consequence of these Luciferic powers having intervened in the whole constitution of human nature, later on other powers were able to enter which could not have done so, had not Lucifer first settled himself in the human organism. Man would see the world differently if he had not fallen under the influence of Lucifer and of those who were his followers, if he had not been obliged to allow another power to approach him after he had made it possible for the Luciferic power to enter into him. Ahriman approached from outside and stole into the great world of Nature surrounding man; so that the Ahrimanic influence is therefore a consequence of the Luciferic influence. Man is, as it were, attacked by Lucifer from within, and in consequence of that he is attacked by that which works from outside, by Ahriman. The spiritual science of all ages, that really knows the facts, speaks of both Luciferic and of Ahrimanic powers.

It will seem very remarkable to you that in the views of the various peoples, where these views are expressed in the form of mythology, there is not always to be found an equally clear consciousness of Lucifer on the one side and of Ahriman on the other. There is, for instance, no clear consciousness of this in the religious conception built up out of the whole Semitic tradition as set forth in the Old Testament. Only a certain consciousness of the Luciferic influence appears there; you may gather that from the account given in the Old Testament of the Serpent, which is nothing else than a picture of Lucifer. From this you can see that there was a distinct consciousness of Lucifer having played a part in evolution. This consciousness is clearly traceable in all the traditions which are connected with the Bible. But the consciousness of the Ahrimanic influence is not to be found there in the same way; that is only to be found where spiritual science has been taught. Therefore those who wrote the Gospels have also taken note of this. You will find, — for at the time of the writers of the Gospels the word 'devil' (dämon) was taken from the Greek, — that in St. Mark's Gospel, where the temptation is spoken of, a 'devil' is spoken of; but whenever Ahriman is in question, the word 'Satan' is used. But who notices the important difference between the Gospel of St. Mark and that of St. Matthew? Exoterically these fine distinctions are not noticed at all. In external tradition this difference does not exist.

This difference is very noticeable in the contrast between India and Persia. There at a certain period it is expressed in a very remarkable manner. Persia knew little of the Luciferic influence; the Ahrimanic was more to be seen there. There in particular is the battle with the Powers which give us an external, false picture of the world, and which leads us into gloom and darkness regarding the relation of man to the outer world. Ahriman is preferably called an opponent of the Good and an enemy of the Light. How does that come about? It comes about because in the second post-Atlantean age of civilization the human capacities of perception developed as regards the vision of the outer world. Bear in mind that Zoroaster made it his task to understand and make known the Sun-Spirit, the Spirit of Light. He had therefore to begin by pointing out that into this world is mingled, in addition to the Spirit of Light, the Spirit of Darkness, who dims our knowledge of the outer world. The Persian

directs his chief attention to the conquest of Ahriman and to uniting himself to the Spirits who in this country are the great Powers, the Luminous Ones. He is organized for becoming active in the domain which lies outside. Hence he has his Ahuras or Asuras. It is, on the other hand, dangerous for the followers of the Persian religion to descend into that world to which a man can attain by plunging into his own inner being; there, where the Luciferic powers lie hidden, he will have nothing to do even with the possible presence of good powers. There he perceives danger; he directs his gaze outwards and pictures the Asuras of Light as opposing the Asuras of Darkness.

The Indians at this time pursued exactly the opposite course. They were at a period in which they endeavored to raise themselves by inner contemplation, in order to come into the higher spheres. To them salvation lay in uniting themselves with the forces that are to be found in the sphere of inner vision. They therefore considered it dangerous to look out into the external world in which they had to fight with Ahriman. They feared the outer world, they considered it dangerous. Whereas the Devas were avoided by the Persians, the Indians sought for them and wanted to be at work in their domain. But the Persians turned away, and avoided the region in which the battle against Lucifer had above all to be fought.

You may search as you will through the many different mythologies and concepts of the world, but in none of them will you come across such a clear and profound knowledge of the fact that there are two influences at work on man, as in the Germanic Scandinavian mythology. As the Germanic Scandinavian could still see clairvoyantly, he was really able to see these two powers, and he placed himself between the two. He said to himself: 'In the course of his evolution man has seen the approach of certain powers which entered his inner being, entered his astral body;' and because he was destined to develop the 'I', the independence of man, he felt not merely the possibility of evil, but above all he felt, in these powers which approached the astral body in order to bring it to freedom and independence, the element of freedom; he felt, one might say, the rebellious element revealing itself in these forces. The Luciferic element was felt in that power which was even then still participating in the formation of the races in Germanic Scandinavian countries, inasmuch as it gave the external form and coloring to man and made him an independent, active being in the world. With his clairvoyant vision the Germanic Scandinavian felt Lucifer primarily as that which makes a man free, one who does not merely yield himself to some external power, but who possesses within himself the firm kernel of existence and wishes to act out of himself.

This Luciferic influence was felt by the Germanic Scandinavian to be beneficial. But he became aware that something else proceeded also from this influence. Lucifer conceals himself behind the figure of Loki, who possesses a remarkably iridescent form. Because the Northman could then see the reality, he saw that the thoughts of the freedom and independence of man can be traced back to Loki; but through the old clairvoyance he was aware also that that which again and again drags man down through his desires and actions, and brings his whole being into a lower position than he would have held if he had only devoted himself to Odin and the Asa, is also to be traced back to the influence of Loki. And so one felt above all the awful grandeur of this Germanic Scandinavian mythology, one felt with compelling accuracy that which will only gradually return to the consciousness of man through spiritual science.

How then does the Luciferic influence act? It encloses itself in the astral body and thence works upon all the three members of man, upon the astral body as well as upon the etheric and physical bodies. Outside the Anthroposophical Society one can at the present day only

give hints as to this Luciferic influence. What you will understand more and more clearly is, that the Luciferic influence makes itself felt in three different ways: in the astral body, in the etheric body and in the physical body of man. In the etheric body is produced that in man which urges him to untruthfulness and to lying. Lies and untruthfulness extend beyond the inner part of man. In the astral body, the purely inner part of man, the self is permeated with the Luciferic influence and this appears as selfishness. The etheric body is inwardly permeated by the impulse to be untruthful and thus it is given the possibility of lying. In the physical body sickness and death are produced. That will easily be understood by those who were present at my last series of lectures. [[\*Manifestations of Karma\*](#)] I shall once more point out that everything that appears in the physical body as sickness and death is karmically connected with what we call the Luciferic influence. Let us again recapitulate briefly: Lucifer brings about in the astral body selfishness, in the etheric body lying and untruthfulness, and in the physical body sickness and death. Naturally all persons of the present day whose thoughts are materialistic will be greatly surprised that Spiritual Science should trace back sickness and death to a Luciferic influence. But this too is connected with karma. Sickness and death would never have come to man if the Lucifer influence had not come in. The karmic working out of the Luciferic influence has brought about the deeper descent of man into the physical; and that on the other hand is compensated for by sickness and death.

Hence we may say: that through the entrance of the Luciferic influence into man, the physical, etheric and astral bodies have been seized by sickness and death, lying and untruthfulness, and selfishness. I should like to draw your attention to the fact that the material scientists of the present day give the same explanation of death in animal and plant bodies as it does in that of man. These persons cannot comprehend that one external phenomenon may look like another, and yet come from quite different causes. External facts may proceed from entirely different grounds. The death of an animal does not proceed from the same original causes as the death of a man, although externally it has the same appearance.

It would require a great deal too much time to prove these things in accordance with the theory of knowledge. I only wished to state here that what science calls causality is often very wrongly interpreted. Mistakes such as these, which rise from want of clearness, are made at almost every step. Imagine the case of a man who climbs up on to a roof, falls down, receives a mortal injury, and is picked up dead. What would be more natural than to say: the man fell down, was mortally injured and died from his injuries? But the case might have been quite different. The man might have had a stroke whilst on the roof and fallen down when already dead; the injuries might have been caused by the fall, so that outwardly the case may have been as described, and yet death would have come about from an entirely different cause. This is a very crude example, but scientists frequently make this kind of mistake.

The outer facts of the case may often be exactly the same, and yet the inner causes may be entirely different. We simply make the statement, as being the result of scientific spiritual research, that the result of Luciferic influence in the astral body is selfishness, in the etheric body lying and untruthfulness, and in the physical body illness and death. Now what would the Germanic Scandinavian mythology have had to say if it had had to ascribe this threefold activity to Loki, to Lucifer? It had to say that Loki has three offspring. The first is the one who brings about selfishness. That is the Midgard Serpent, by which is expressed the influence of the Luciferic spirit upon the astral body. The second is that which mingles into

human knowledge as error. In man on the physical plane, this consists in those things which are in his mind and are not in agreement with the outer world. There it is that which is not true. To the Scandinavians, who still dwelt more upon the astral plane, that which to us is an abstract lie, expressed itself at once as an astral being and lived as such upon the astral plane.

The expression for everything that was dimness of vision, that was not correct seeing, was some animal; and here in the North it was principally the Fenris Wolf. This second animal is Loki's influence on the etheric body, which causes man to have the inclination (coming from within) to deceive himself, to think incorrectly about things; that is to say, the objects in the external world do not appear to him in the right way. This was generally expressed in the old Germanic Scandinavian mythology as the figure of a Wolf. That is the astral shape for lying and all untruthfulness proceeding from inner impulse. Where man comes into relation with the external world, Lucifer meets Ahriman, so that all the errors which insinuate themselves into his knowledge, even into his clairvoyant knowledge, all illusion and all maya, is the consequence of the tendency to untruthfulness which is active there. In the Fenris Wolf we must therefore see the shape surrounding man, through his not seeing things in their true form. Whenever any part of the external light, *i.e.*, the truth, appeared darkened to the old Northman, he then spoke of a wolf. That goes through the whole Northern consciousness, and you will find this image made use of in this sense, even to the external facts.

When the old Scandinavian wished to explain what he saw during an eclipse of the sun, (of course a man at the time of that old clairvoyance saw very differently from a man of the present day, who sees with the aid of a telescope), he chose the picture of a wolf pursuing the sun, and who the moment he reaches it brings about the eclipse. That is in perfect harmony with the facts. This terminology belongs to what is grandest, yea, even to that grandeur which positively awes one in the Scandinavian Mythology. I can only give indications here; but if it were possible to speak for weeks at a time upon this mythology, you would then see how it carried this out all through. That is because Scandinavian mythology is a result of the old clairvoyance, into which, however, the 'I' plays everywhere.

Materialistic people of to-day will say that this is a mere superstition; that there is no wolf pursuing the sun. The old imaginative Scandinavian sees these facts in pictures; and perhaps I could enumerate many so-called scientific truths which contain more of the influence of Ahriman, *i.e.*, greater error than does the corresponding astral vision, which says that the wolf is pursuing the sun. To the occultist there is something which is still greater superstition. That is, an eclipse which occurs because the moon places itself in front of the sun. From the external point of view that is quite correct, just as the case of the wolf is quite correct to astral perception. In fact the astral view is more correct than the one you will find in modern books, for the latter is even more subject to error. If a man were to perceive the true state of affairs instead of this external one, he would find that the Scandinavian myth is right. I know that I am saying something that is utterly absurd to the present-day point of view, but I know also that in anthroposophical centers one is sufficiently advanced to make it possible to indicate wherein our physical view of the world is most influenced by maya, deception or illusion.

Now we proceed to the influence of Loki on the physical body, in which he brings about sickness and death. His third off-spring is, therefore, that which produces sickness and death. That is Hela. Thus you have, in fact, expressed in a wonderful way — in the figures: Hela, the Fenris Wolf, and the Midgard Serpent — the influence of Loki or Lucifer, in the form in

which the old clairvoyance, which we may describe as a dreamy clairvoyance, perceived it. If we were to go through the whole history of Loki, we should everywhere find that these things throw light upon the matter, down to the smallest details. But we must clearly understand therein that what the clairvoyant sees is not merely an allegorical symbolical description, but he sees real entities, Beings.

Diagram 5  
[Click image for large view](#)

Now the Germanic Scandinavian did not know merely of Loki, of the Luciferic influence; he was also aware of the influence of Ahriman which came from another direction; and he knew more, he knew that the exposure to the Ahrimanic influence is the consequence of the Loki influence. You must now transpose yourselves back to the time when man did not look at the world with external physical vision, but contemplated it with the old clairvoyance, and you will then find that this myth is formed for that clairvoyance. What does the myth say? Loki's influence has come upon man, and this is expressed in the action of the Midgard Serpent, the Fenris Wolf and Hela. Man has become such that his view, his clear luminous vision into the spiritual world has become dimmed by the increasing pressure of the Luciferic influence. At the time when this view developed, man alternated between seeing into the spiritual world and living on the physical plane, just as one now alternates between waking and sleeping. When he gazed into the spiritual world, he looked into the world out of which he was born. The essential point is, that the myth originated from the clairvoyant consciousness. But human consciousness consisted in this alternating state of seeing into and not being able to see into the spiritual world. When the condition of dream-consciousness was there, one saw into the spiritual world; when the condition of waking day consciousness was there, one was blind to it. Thus the conditions of blindness and of being able to gaze into the spiritual world alternated. The consciousness alternated, just as a certain cosmic being alternated between the blind Hœnir and the clairvoyant Balder, who could see into the spiritual world. Thus man had the tendency to receive Balder's influence, and he would have developed in accordance with this influence if he had not received Loki's influence. Loki, however, brought it about that the Hœnir nature overcame the Balder nature. That is expressed by Loki bringing the mistletoe with which blind Hœnir kills Balder, the one who sees.

Loki is therefore the death-bringing power, like Lucifer who has driven man to Ahriman. When man is devoted to the blind Hœnir, the old clairvoyant vision is extinguished. That is the slaying of Balder. This is felt by the Northman as the gradual loss of the Balder-powers, the vision into the Northern Germanic world. Thus the Northman felt the disappearance of his clairvoyance as though it were Loki having killed the clairvoyant power in Balder, and all that remains to him is his impotence as regards this clairvoyance. Thus one of the greatest historical events, the gradual disappearance of the old unclouded knowledge, is expressed in the myth of Balder, Hœnir and Loki. On the one side we have Loki with his kinsmen, the three Beings, and on the other the tragic act of the slaying of Balder.

Thus, reflected in the Scandinavian mythology we have that which we can draw from spiritual science: the twofold influence, the Luciferic and the Ahrimanic. That it is which spiritual science always tries to place before you as a presentation of the clairvoyant knowledge of ancient times, and as a working out of the myths from the old clairvoyance, which then began gradually to disappear.

It would carry us too far if we were to pursue this theme further; but even in the broad outline I have laid before you, you can feel that which is so thrillingly grand in this myth, the like of which cannot be found, because no other mythology adheres so closely to the old clairvoyant condition. Greek mythology is only a memory of something experienced in former times, expressed in plastic form. In Greek mythology there is no longer a direct connection with the facts such as there is in the Germanic Scandinavian mythology. The Greek is more clarified, the figures appear with much more rounded outlines and therefore in a very plastic manner, and thus the elemental nature of the original impressions has been lost. The old clairvoyance had for a long time vanished in the rest of Europe, while it was still preserved in the North. Only very gradually, slowly and by degrees has the outlook of man become limited to the picture of the physical world. Thus at the time when Christianity began to spread abroad, that which is expressed in the Balder myth, in the death of Balder, had become true for the majority of men. There were, however, still a few who were able to see directly that which the Scandinavian experienced clairvoyantly.

Thus for a long time there still existed a direct vision of this spiritual world, and because it was still so elemental and came so directly from clairvoyant experience, when Christianity began to be spread abroad, that consciousness also remained which could in no other people be as strong as it was in the old Germanic Scandinavians. They then felt: 'Everything we formerly experienced in connection with our divine spiritual home is now vanishing.' This only disappeared from the North when the Germanic-Scandinavian received the comfort of Christianity. — But that did not contain for him any direct vision; he had felt the fate of Balder much too deeply to be able to comfort himself by having a God offered him, who had descended to the physical plane in order that those human beings, who could only perceive the physical plane, might also be able to ascend to divine co-consciousness. It was not possible in Northern lands to feel, as did the men in Asia Minor, the words, 'Change your attitude, repent, for the kingdom of Heaven is come nigh unto you.' Over there, where Christ had appeared, one could only find old memories of the fact that there was once upon a time an old clairvoyance. In the East the Kali Yuga, the Dark Age, had already lasted for three thousand years, during which men could no longer see into the spiritual world; but they always longed for it, and they have ever told of a world which men were once able to see spiritually, but it was a world which had now vanished from their sight. Hence they had experienced the spiritual world in a much more distant past than had the men of the North, and they only knew from memory that the spiritual world had once been accessible. Hence in



Asia Minor one could well understand the words: 'Change your view, for the kingdom of Heaven is come nigh unto you.' One could understand when it was said: 'The kingdom of the heavens has descended even here to the physical plane, look ye therefore upon the unique Figure Who will appear in the land of Palestine, look ye upon the Messiah, who contains God within Him, through Whom ye will be able to find the connection with the Divine, even if ye are not able to rise above the physical plane; understand ye that Figure in Palestine, understand ye the figure of Christ.' That is the profound utterance of John the Baptist.

The Scandinavian necessarily felt this differently, for he had for a much longer time experienced considerably more than merely the account from memory of a vision into the spiritual world. Hence there came to him a thought of very great and far-reaching importance, viz., 'This stepping out on to the physical plane, into the physical world, this incapacity to see into the divine spiritual world, can only be an intermediate state. Man must pass through it as through a school and must see what he can acquire in the physical world. This transition is necessary for him and he must therefore step out of the spiritual world; he must go through the experience of the physical world as a training. But just by going through this as a training, he will return again into that world from which he came forth. Balder's vision will be able to ensoul him again.' In other words, the great idea which originates in the course of the Germanic Scandinavian evolution, — that the world which vanished away and withdrew from clairvoyant vision, will again become visible, — brought about the feeling that the time spent on the physical plane was a time of transition.

The Initiates of the Northmen made them understand that in the divine spiritual world, during the time in which they could not see into it, something was taking place through which it would one day appear different from what they were formerly accustomed to see. They explained it to them in somewhat the following words: 'Formerly you looked into the divine spiritual world, and there you saw the Archangel of Speech, the Archangel of the Runes, the Archangel of Respiration, Odin; and Thor, the Angel of the 'I'-hood. You were connected with these, and he who is sufficiently prepared will acquire the possibility of re-entering this spiritual world. But it will then appear different; other powers will have been added to it, and the spheres of power and the conditions of power of those old spiritual leaders of the human race will have changed. You will, it is true, see into this world, but you will see something different from what you have hitherto experienced.'

That which man will then see, they describe to him as vision of the future, that vision which will one day appear before the human soul when man is again able to see into the spiritual world, when he will see what the destiny of the old figures of the Gods has been, and how they entered into relation with other powers. This vision of the future as seen by the Initiates, arose from Lucifer having come into conflict with that which comes from the Gods and which will also produce its effects. This vision of the future was painted for man by the Initiates in the picture of the 'Twilight of the gods.' Ragnarok, the Twilight of the Gods (Götterdämmerung), is therefore the picture placed before the Germanic Scandinavians by the Initiates as a vision of the future. And again we shall see that all the events thus presented as future events could not, even down to the smallest details, be given better, could not be more terminologically correct or more to the point, than in the wonderful picture of the Twilight of the Gods. That is the occult background of the Saga of the Twilight of the Gods.

How then should man regard himself? He should regard himself as receiving all that comes from former ages as the origin and cause of his evolution, and should thoughtfully accept what he received from Odin as a gift, but he should regard himself as having gone

through the evolution following after that. He should receive into himself the teachings implanted in him by Odin, who came to him as an Archangel. He should make himself a son of Odin. He should take part in the battle and that right soon. The Initiate, the leader of the Esoteric School, makes that clear, particularly to the Northman, by indicating the divine spiritual Being Who appears to us so mysteriously, Who really plays a definite part only in the 'Twilight of the Gods' because he overcomes even that power by which Odin himself is overcome. The avenger of Odin is given a special rôle and he plays it in the Twilight of the Gods. When we understand this rôle we shall then see the wonderful connection between the capacities of the Germanic Scandinavians and that which we can conceive as the Vision of the Future. All this is expressed in a wonderful way, down to the very smallest details, in the great vision of 'The Twilight of the Gods.'

## **Lecture 10**

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## **LECTURE 10**

[ Study Guide: [Souls of the Nations — Tenth Lecture](#) ]

16th June, 1910.

Before we can develop all that can be extracted from the significant picture of the 'Twilight of the Gods', it will be well to form a foundation, a basis, to work from. For we shall deal with the nature of the Germanic Scandinavian Folk-soul, and from the results of our investigation describe it more minutely. We must see how in Europe the whole collective spiritual life worked in co-operation, how through the activity of the various Folkspirits progress was brought about in mankind, beginning from the earliest ages and proceeding through our present age on into the future.

Each individual people, yea, even all the smaller subdivisions of peoples have their special task in this great collective picture; and you will perceive from what has been said, that in a certain respect it was just to the pre-Christian and post-Christian cultures of Europe that the task, the mission was given to educate the 'I' through the different stages of the human being, to form it and gradually to develop it. As we have shown to be the case in the Germanic Scandinavian people, the 'I' was in primal ages still clairvoyantly shown to man from the spiritual world. It was shown that this 'I' was bestowed upon man by an Angelic Being, who stands between man and the Folk-soul, by Donar or Thor. We have seen that

each single individual felt himself to be 'I'-less, impersonal; to him the 'I' was a gift, presented to him from the spiritual world. Naturally in the East, when the 'I' actually awoke, they did not find it in that way. There man had already evolved subjectively to such a high stage of human perfection, that he did not feel the 'I' as something foreign to him, but as his own. When in the East man awoke to the 'I', Eastern culture had already proceeded so far, that it was capable of gradually developing that delicately spun speculation, logic and wisdom, which we have before us in the Eastern Wisdom.

Therefore the East did not experience the whole process of receiving the 'I' as though coming from a higher spiritual world, with the assistance of a divine spiritual individuality such as Thor. This was experienced in Europe, and hence the European felt this gradual ascent to the individual 'I' as the emerging from a kind of group-soul. The Germanic Scandinavian still felt himself attached to a group-soul, belonging to a whole community, as if he were a part in the great body of his people. Thus only could it come about that nearly 100 years after the Christ-impulse had been given to the earth, Tacitus could describe the Germans of Central Europe as appearing to belong to separate tribes, and yet as members of one organism and belonging to the unity of the organism. At that time each individual still felt himself to be a member of the tribal 'I'. He felt his individual 'I' being gradually born out of the tribal 'I', and in the God Thor he recognized the giver, the bestower of the 'I', the God who really presented him with the individual 'I'. But he felt this God to be still united with the collective spirit of the tribe, with that which dwelt in the group-soul. To this group-soul was given the name Sif. That is the name of the spouse of Thor. Sif must linguistically be connected with the word Sippe-tribal relationship, — and this connection really exists, although veiled and hidden. Occultly, however, Sif signifies the group-soul of the individual community from which the single individual grows forth. Sif is the being who unites herself with the God of the individual 'I', with the giver of the individual 'I', with Thor. The individual man recognized Sif and Thor as the Beings who gave him his 'I'. The Northman still felt thus about them, at a time when to the peoples in other parts of Europe other tasks had already been given in the educating of man up to the 'I'.

Every single people has its particular task. There above all we find that people, that collection of peoples, that community of peoples whom we know by the name of Celts. The Folk-spirit of the Celts — of whom from former lectures we know that later he received quite different tasks — then had the task of educating the still youthful 'I' of the peoples of Europe. For this it was necessary that the Celts should receive an education and instruction which was communicated directly from the higher world. Hence it is perfectly true that through their Initiates, the Druid Priests, the Celts did receive instruction from the higher worlds which they could not have acquired by their own strength, and which they then had to hand on further to the other nations.

The collective culture of Europe is a gift of the European Mysteries. The progressive Folk-souls are, as they progress, always the leaders of the collective culture of humanity. But at the time when these Folk-spirits of Europe had to direct men to work from out of themselves, it became necessary that the Mysteries should begin to withdraw. Hence with the withdrawal of the Celtic element there took place a kind of withdrawal of the Mysteries into much more secret depths. At the time of the old Celts there was, through the Mysteries, a much more direct intercourse between the spiritual Beings and the people, because the 'I' was still united to the group-soul nature, and yet the Celtic element was to be the donor of the 'I' to the other part of the population. We might therefore say, that before the actual Germanic Scandinavian evolution began, the mystery-education could only be given to

European civilization by the old Celtic Mysteries. This mystery-education allowed just so much to come to the surface as was necessary to form a foundation for the whole culture of Europe. Now out of this old culture, through intermingling with the many different races, peoples and subdivisions of peoples, the most varied Folk-souls and Folkspirits were able to fertilize themselves, and they brought the ‘ I ’ into ever different conditions in order to educate it, the ‘ I ’ which has worked its way up out of the foundations of all that lies below the ‘ I ’ of man.

Diagram 6  
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After the old Greek culture had to a certain extent reached a culminating point in the fulfillment of its special mission, we see quite a different aspect of this same mission in the Roman Empire and its various stages of culture. We have already mentioned that the several post-Atlantean civilizations follow one another in certain order. If we wish to obtain a survey over these successive stages of post-Atlantean civilization, we may say that the old Indian culture worked upon the human etheric body. Hence the wonderfully wise, clairvoyant character of the old Indian culture, because — after the development of the special human capacities — it was a culture that was in the human etheric body; so that we may say, the ancient Indian culture is to be understood somewhat as follows (see diagram).

From the Atlantean down to the later post-Atlantean epoch the Indian Folk-spirit went through the whole of the development of the inner soul forces, without his ‘ I ’ being awakened. He then returned to his work in the human etheric body. The essential thing in the old Indian culture is that the Indian, with completely developed soul-forces, with soul-forces refined to the highest point, goes back again into the etheric body, and within that he perfects those wonderfully delicate powers, the later reflection of which we see in the Vedas and in a

still more refined condition in the Vedantic philosophy. All this was only possible because the Indian Folk-soul had evolved to high degree before the ' I ' was seen and realized, and this again occurred at a time when man could perceive by means of the forces of the etheric body itself.

The Persian Folk-soul had not progressed so far as this, only so far as to perception in the sentient body or astral body. It was again different at the time of the Egyptian-Babylonian-Chaldæan culture. That part of man which we describe as the Sentient Soul was then able to perceive, and we must therefore describe this Egyptian-Chaldæan culture as working in the Sentient Soul. The Græco-Latin Folk-spirit was directed to the Intellectual Soul or Soul of the Higher Feelings, and worked in that. He himself was only able to work upon this Intellectual Soul or Soul of the Higher Feelings because it had a sort of expression of its nature in the etheric body. But this form of world-conception which now appeared in Greece was less real, as it were, less objective, it bore less of the stamp of reality. Whereas in the old Indian culture there was a more direct activity in the etheric body, there was a more blurred, a fainter image of the reality, which, as I have said, was like a memory of what these peoples had once experienced, a memory reflected in their etheric body.

In the other peoples which then follow upon the Greek people we have to deal principally with the use of the physical body for the development, stage by stage, of the Spiritual Soul. Hence the Greek culture was one which we can only understand if we try to do so from within, if we realize that in this culture what is important in external experience is that which pours forth from the inner nature of the Greeks. On the other hand the peoples lying more towards the West and the North have the task, under the guidance of their Folk-souls, of directing their gaze out into the world, and of seeing what is there to be seen on the physical plane, and of perfecting that which has to play a part on that plane. The Germanic Scandinavian peoples had also the special task of perfecting this as they alone could, because they still enjoyed the blessing of being able to see into the spiritual world with the old clairvoyance, and to carry the primeval experiences which they perceived so vividly, into that which had to be arranged on the physical plane.

One people there was, which, at its later stage no longer possessed this blessing; which in the first place had not gone through such a previous evolution, but had been placed on the physical plane at one bound, as it were, before the birth of the human ' I ' and therefore was only able under the guidance of its Folk-soul, of its Archangel, to look after that which helped this human ' I ' on the physical plane, that which was necessary for its well-being there. This was the Roman people. Everything that the Roman people had, under the guidance of its Folk-spirit, to accomplish for the collective mission of Europe, was for the purpose of giving importance to the ' I ' of man as such. Hence the Roman people was able to develop that which places the ego among other egos. It was able to found the whole system of the rights of the individual. Hence it was the creator of jurisprudence, which is built up purely on the ' I '. The relation of one ' I ' to another was the great question in the mission of the Roman people. The other peoples, which grew out of the Roman civilization, already possessed more of what — coming so to say from the Sentient Soul, the Intellectual Soul or Soul of the Higher Feelings and from the Spiritual Soul itself — in some way or other fertilizes the ' I ' and drives it out into the world. Therefore all the mixtures of races of which external history relates, which occurred on the Italian and Pyrenean Peninsula, in present-day France and in present-day Great Britain, were necessary in order to develop the ' I ' in the different shades of the Sentient Soul, the Intellectual Soul or Soul of the Higher

Feelings, and the Spiritual Soul on the physical plane. That was the great mission of those peoples which gradually developed in various ways in Western Europe.

All the several shades of culture and the missions of the peoples of Western Europe can finally be explained by the fact that there had to be developed in the direction of the Italian and Pyrenean peninsulas that which could be formed in the ' I ' through the impulse of the Sentient Soul. If you study the several folk-characters in their light and shadow sides, you will find that in the peoples of the Italian and Pyrenean peninsulas there is a peculiar mingling of the ' I ' with the Sentient Soul.

Then you will be able to understand the peculiar nature of those peoples who till now have lived in the land of France, if you consider the growth and mingling of the Intellectual Soul or Soul of the Higher Feelings, with the ' I '.

The great world-historical effects, however, which we may consider as represented by Great Britain, are to be traced back to the impulse of the Spiritual Soul penetrating into the human ' I '. With the world-historical mission that proceeded from Great Britain is also connected that which proceeded from the founding of the external constitutional form. The union of the Spiritual Soul with the ' I ' did not exist as yet inwardly. If, however, you recognize how this union came about between the Spiritual Soul and the ' I ' that had been driven outwards, you will find that the great historical conquests made by the inhabitants of that island proceed from that impulse. You will also find that what took place there in the founding of the parliamentary forms of government at once becomes comprehensible, if you know that an impulse of the Spiritual Soul was to be placed on the plane of the world's history.

Thus many shades were necessary, for the several peoples had to be guided through many stages of the ' I '. If we had sufficient time to follow these things on further we should find pictures in history which would show us how the basic forces branch and work out in the most various ways. Thus did the peculiar constitution of the soul work among the western peoples, who had not preserved in themselves the direct elementary remembrance of the clairvoyantly experienced things of the spiritual world of former times.

In later times, in the Germanic Scandinavian domains, that which proceeded directly from a gradual, successive evolution of primeval clairvoyance and which had already been poured into the Sentient Soul, had to develop in quite a different way. Hence that current of inwardness, which indeed is only the after-effect of a more inward clairvoyant experience gone through in a former age. The Southern Germanic peoples had in the first place their task in the domain of the Spiritual Soul.

The Græco-Latin age had to develop the Intellectual Soul or Soul of the Higher Feelings. But it had not merely to give the impulse with this soul, it had to work also with a wonderful premature development that was endowed with clairvoyant experience. All this was poured into the Spiritual Souls of the Central European and Northern Germanic peoples. It worked among these souls as an inner capacity, and the Germanic peoples living more to the South had first of all to develop what pertains to the inward preparation of the Spiritual Soul, to fill it inwardly with the consciousness resulting from the old clairvoyance, but transposed on to the physical plane.

The philosophies of Central Europe, those philosophies which were represented by Fichte, Schelling and Hegel as late as in the nineteenth century, are apparently far removed from the sphere of mythology, but they are nevertheless nothing but the result of the most penetrating old clairvoyance, acquired by man when he worked in co-operation with the divine spiritual Beings. It would otherwise have been impossible for a Hegel to have looked upon his ideas as realities, it would have been impossible for him to make the strange statement so characteristic of him, when, in answer to the question, 'what is the abstract?', he replied, 'The abstract is for instance an individual man who performs his daily duties, let us say a carpenter.' That, therefore, which to the abstract scientist is concrete, was abstract to Hegel. That which to the abstract scientist are mere thoughts, to him were the great, mighty architects of the world. Hegel's world of ideas is the final, the most highly sublimated expression of the Spiritual Soul, and contains in pure concepts that which the Northman still saw as sensible-super-sensible, divine spiritual powers in connection with the 'I'. And when the 'I' was expressed in Fichte, it was nothing but a precipitation of what the God Thor had given to the human soul, now viewed from the Spiritual Soul in what seems to be the simplest of thoughts, the thought 'I am,' which is the starting-point of Fichte's philosophy. A straight line of evolution goes from the presentation of the 'I' by the God Thor or Donar to the old Northern peoples from the spiritual world, down to this philosophy. This God had to prepare all this for the Spiritual Soul in order that the latter might receive its fitting contents, for its task is to look out into the outer world and to work within that world. But this philosophy does not discover merely the external, crude, materialistic experience, it discovers in the external world the contents of the Spiritual Soul itself, and looks upon Nature merely as the other side of idea. Take this on-working impulse, and in it you have the mission of the Northern Germanic peoples in Central Europe.

Now, as all evolution has to progress, we must inquire: How does this evolution advance? When we look back into the ancient times we can see something remarkable. As we have said, in old India the first culture took place in the etheric body, after the necessary perfecting of the spiritual forces had been accomplished. But there are other civilizations besides, which have preserved the old Atlantean culture and carried it over into the people of the post-Atlantean epoch. Whereas on the one hand we have the Indian, coming thus to his etheric body, and from this and its forces creating his mighty civilization and his magnificent spiritual life, we have coming from the other side a culture which originated in Atlantis and continued to work on in the post-Atlantean epoch; a culture which for its foundation and development works out the other side, as it were, of the consciousness of the etheric body. That is the Chinese culture. If you bear this connection in mind, and remember that the Atlantean culture was directly related to what in our earlier lectures we called 'The Great Spirit,' you will understand the details of the Chinese culture. This culture was directly connected with the highest stages of the evolution of the world. But it still works into modern human bodies, and from a completely different side. It will therefore seem quite comprehensible that the two great opposites of the post-Atlantean epoch will one day clash in these two civilizations: the Indian, which, within certain limits, is capable of development; and the Chinese, that shuts itself off and remains rigid, repeating what existed in the old Atlantean epoch.

You really obtain an occult, scientific, poetic impression of this Chinese Empire if you observe it in its evolution, and think of the Great Wall of China, which was intended to enclose on all sides that which came from the primal ages and developed in the post-Atlantean epoch. I say that something like an occult poetic feeling steals over one, if one compares the Wall of China with something which existed in former times. I can only

indicate these things. If you compare this with the results that have been obtained by science, you will find how extraordinarily illuminating these things are.

Let us clairvoyantly observe the old continent of Atlantis, which must be sought where the Atlantic Ocean now lies, between Africa and Europe on the one side, and America on the other. This continent was encircled by a sort of warm stream, a stream about which clairvoyant consciousness reveals that, strange as it may sound, it flowed upwards from the South, through Baffins Bay, towards the north of Greenland, encircling it and then, flowing over to the East, gradually cooled down; then, at a time when Siberia and Russia had not yet risen to the surface, it flowed down near the Ural mountains, turned, touched the Eastern Carpathians, flowed into the region occupied by the present Sahara, and finally streamed towards the Atlantic Ocean near the Bay of Biscay; so that it flowed in a perfectly unbroken stream. You will understand that only the remnants of this stream still remain. This is the Gulf Stream, which at that time encircled the Atlantean Continent. You will now also understand that, with the Greeks, the life of the soul is remembrance. The picture of Oceanos arose in them, which is a memory of that Atlantean epoch. Their picture of the world is not so very incorrect, because it was drawn from the old Atlantean epoch. The stream that came down by Spitzbergen as a warm current, and gradually cooled and so on, — the region encircled by this stream the Chinese have literally reproduced by enclosing within their Great Wall the culture which they rescued from the Atlantean epoch. There was as yet no history in the Atlantean civilization, hence the Chinese civilization is also in some ways lacking in history. Thus we have there something pre-Indian, something coming from Atlantis.

Let us now turn, in the further progress of the Germanic Scandinavian Folk-spirit, to the description of what follows it. What happens first of all, when a Folk-spirit so leads his people that the Spirit-Self can specially develop? Let us recollect that the Etheric Body was evolved during the Indian civilization, the Sentient Body in the Persian, the Sentient Soul in the Egyptian-Chaldæan, the Intellectual Soul or Soul of the Higher Feelings in the Græco-Latin, the Spiritual Soul in our own, which is not yet completed. Then comes the laying hold of the Spirit-Self by the Spiritual Soul, so that the Spirit-Self shines into the Spiritual Soul, which, as that is the task of the sixth stage of civilization, must be prepared for gradually. That civilization, which must be pre-eminently a *receptive* one, for it must reverently await the penetrating of the Spirit-Self into the Spiritual Soul, is being prepared by the peoples of Western Asia and the Slav peoples of Eastern Europe. These latter were pushed forward with their Folk-souls, for the very good reason that everything which is to happen in the future, must in a certain way be prepared beforehand, must already push itself in, in order to provide the elements for what is to follow.

It is extremely interesting to study these advance guards of a Folk-soul who is preparing himself for later epochs. This accounts for the peculiar nature of the Slav peoples at present living to the East of us. Their whole culture gives the Western European the impression of being in a preparatory stage, and they put forward in quite a curious way, through the medium of their advance guards, that which in spirit is quite different from any mythology.

It would be misunderstanding what is being pushed forward from the East as a civilization of the future, it would be misunderstanding this culture if we were to compare it with that which the Western European peoples possess, viz., an impulse that continues in a straight line, which is still rooted in and has its source in the old clairvoyance. The peculiarity attaching to the souls of these Eastern European peoples is expressed in the whole attitude they have always shown when their relations to the higher worlds have come into



question. This relation, if we compare it with what appears in our mythology in Western Europe and the strange divine figures worked out even down to the individual character, is quite different. That which it offers appears to us in such a way that we may compare what it gives us as a direct out-pouring of the Folk-spirit, with our various planes or worlds, through which we prepare ourselves to understand a spiritual, a higher culture. For instance, we find there in the East the following conception: The West has received a series of successive worlds, lying side by side. In the East we find in the first place a distinct consciousness of a world of the Cosmic Father. Everything that is creatively active in air and fire, in all the elements in and above the earth, meets us as one great, all-embracing idea, which is at the same time an all-embracing feeling, the concept of the Heavenly Father. In somewhat the same way as we think of the Devachanic world as fertilizing our earth, so do we find this heavenly world, the world of the Father, coming towards us from the East, and it fertilizes that which is felt to be the Mother, the Spirit of the Earth. We have no other expression and can think of no other way of picturing the whole Spirit of the Earth than in the picture of the fertilization of Mother Earth.

Two worlds, then, confront one another there, instead of single individual Divine Figures. And what is felt to be the Blessed Child of these two worlds, stands in front of them as a third world. That is not an individual being, not a feeling in the soul, but something which is the product of the Heavenly Father and the Earth-Mother. In this way the relation of Devachan to the Earth is felt from the spiritual world. There, that which blossoms in the material body is felt as something altogether spiritual; and that which grows and blossoms in the soul, is perceived as the world which is at the same time felt to be the Blessed Child of the Heavenly Father and the Earth-Mother. Universal as these conceptions are we find them among the Slav peoples which have been pushed forward towards the West. In no Western European mythology do we find this conception so universal. We find in them clearly defined Divine Figures, but not that which we present in our Anthroposophy as the different worlds; these we find more in the Heavenly Father, the Earth-Mother, and the Blessed Child of the East.

In the Blessed Child there is again a world which permeates another one. It is a world which is, however, conceived of as being individual, because it is connected with the physical sun and its light. The Slav element also has this Being, — although in a differently developed form of conception and feeling, — which we have so often found in the Persian mythology; it has the Sun-being who so pours his blessings into the other three worlds that the destiny of man is woven into the creation, into the Earth, through the fertilization of the Earth-Mother by the Heavenly Father, and through that which the Sun-spirit weaves into both these worlds.

A fifth world is that which comprises everything spiritual. The Eastern European element feels the spiritual world as underlying all the forces of Nature and their creations. But this we must think of in quite a different shade of feeling, connected more with the facts, creations and beings of Nature. We must conceive of this Eastern soul as being in a position to see an entity in an occurrence of Nature, of seeing not only the physically-sensible, but the astrally-spiritual. Hence the ideas of an immense number of beings in this unique spiritual world, which we may at the most compare with the world of the Elves of Light. It is that spiritual world, which is looked upon in Anthroposophy as the fifth world, which dawns more or less in the feelings of the peoples of the East. Whether they call it by this name or that, does not signify; what does signify is that the feelings are colored and shaded, that the concepts which characterize this fifth plane or spiritual world are to be found in the world of the East. By

means of these feelings this world of the East is preparing for that Spirit which is to bring the Spirit-Self into man, in readiness for that epoch when the Spiritual-Soul shall ascend to Spirit-Self, in the sixth age of post-Atlantean civilization, which is to succeed our own. We meet with this in a very unique manner not only in the creations of the Folk-Souls, which are as I have just described, but also in a wonderful preparatory fashion, in the various externalities of Eastern Europe and its culture.

It is very remarkable and extremely interesting to see how the Eastern European expresses his tendency of receptivity towards the pure Spirit by receiving with great devotion Western European culture, thus indicating prophetically that he will be able to unite something still greater with his being. Hence also the little interest he has in the details of this Western European culture. He receives what is presented to him more in broad outlines and less in details, because he is preparing himself to take up that which as Spirit-Self is to enter into mankind. It is particularly interesting to see how, under this influence, a much more advanced conception of Christ has been able to come in the East than in Western Europe, excepting where it has come about through Anthroposophy. Of all non-Anthroposophists the most advanced conception of Christ is that held by the Russian philosopher, Solovioff. It is so advanced that it can only be understood by Anthroposophists, because he develops it higher and higher and gives it an endless perspective, showing that what man is able to recognize in Christ to-day is only the beginning, because the Christ-impulse has as yet only been able to reveal to man a small degree of what it contains within it. But as regards the conception of Christ, if we look for instance at the way in which Hegel understood Him, we shall find that one may say: Hegel understood Him as only the most refined, most sublimated Spiritual Soul could.

But in Solovioff the concept of Christ is a very different one. He fully recognizes the two parts in this conception, and everything which has been expressed in the many theological disputes, and which in reality rest upon great misunderstandings, is put aside, because the ordinary conceptions do not suffice to make the idea of Christ in His twofold nature comprehensible; they do not suffice to make one understand that therein the human and the spiritual must be clearly distinguished. The concept of Christ rests upon clearly grasping what took place when the Christ entered into the Man Jesus of Nazareth, who had developed all the necessary qualities. There were, then, two natures which must first of all be comprehended as such, although at a higher stage they again form unity. As long as one has not grasped this duality, one has not realized Christ in His complete form. This can, however, only be done by the philosophical comprehension which has a premonition that man himself will reach a culture in which his Spiritual Soul will attain to a state into which the Spirit-Self can come; so that man will in the sixth age of civilization feel himself to be a duality in whom the higher nature will hold the lower nature under complete control.

Solovioff carries this duality into his conception of Christ and brings emphatically into notice that there can be no meaning in it unless one accepts the facts of a divine and a human nature, both really working together, so that they do not merely form an abstract but an organic unity, that thus only can this be understood. Solovioff recognizes that two Will-centers must be thought of in this Being. If you take the teachings of Spiritual Science as to the true significance of the Christ-Being, which proceed from the existence of, not an imaginary, but a spiritually real Indian influence, you then have to think of Christ as having developed within His three bodies the capacities of feeling, thought and will. There you have a human feeling, thinking and willing into which the divine Feeling, Thinking and Willing has immersed itself. The European will only thoroughly assimilate this when he has risen to

the sixth stage of culture. This has been prophetically expressed in a wonderful way in Solovioff's conception of Christ, which like a rosy dawn announces a later civilization. Hence this philosophy of Eastern Europe strides with giant steps beyond that of Hegel and Kant, and when one enters the atmosphere of this philosophy, one suddenly feels as it were the germ for a future unfolding. It goes so much further because this conception of Christ is felt to be a fore-shining, the morning dawn of the sixth post-Atlantean civilization. By means of this the whole Christ-Being and the whole significance of Christ becomes the central point of philosophy, and it thus becomes a very different thing from what the Western European conceptions are able to offer concerning it. The conception of Christ, — so far as it has been worked out in non-Anthroposophical circles, in which it is comprehended as living substance which, as a spiritual personality, is to work into the social life and the life of the States, which is felt as a Personality in Whose service man finds himself as 'man with the Spirit-Self,' — this Christ-Personality is worked out in a wonderful, plastic manner in the various expositions Solovioff gives of St. John's Gospel and its opening words. Again it is only on the ground of Spiritual Science that a comprehension can be found of what is so profoundly understood by Solovioff in the sentence, 'In the beginning was the Word, or the Logos,' and so on, of how differently St. John's Gospel is understood by a philosophy, which can be felt as a germinating philosophy which points in a remarkable manner to the future. Although on the one hand it must be admitted that in the domain of philosophy Hegel's work represents a most mature fruit, something that is born from the Spiritual Soul as a very ripe philosophical fruit, on the other hand this philosophy of Solovioff is the germ in the Spiritual Soul for the philosophy of the Spirit-Self, which will be added in the sixth age of culture.

There is perhaps no greater contrast than that eminently Christian conception of the State which hovers as a great ideal before Solovioff as a dream of the future, that Christian idea of the State and the people, which takes everything it finds in order to offer it to the down-streaming Spirit-Self to hold it towards the future so that it may be Christianized by the powers of the future: — there is really no greater contrast than this conception by Solovioff of a Christian community in which the Christ-idea is still a future one, — and the conception of the divine State held by St. Augustine, who accepted, it is true, the Christ-idea, but constructed the State in such a way that it was still the Roman State; he took up Christ into the idea of the State given him by the Roman State. The essential point is, that which provides the knowledge for the Christianity which is growing on into the future. In Solovioff's State Christ is the blood which runs through all social life, and the essential point is that the State is thought of in all the concreteness of personality, so that it acts indeed as a spiritual being, but it will fulfill its mission with all the characteristic peculiarities of a personality. No other philosophy is so permeated by the Christ-idea, — the Christ-idea which shines forth to us from still greater heights in Anthroposophy, — and yet remaining only at the germinal stage.

Everything that we find in the East, from the general feeling of the people up to its philosophy, comes to us as something that bears only the germ of a future evolution within it, and that therefore had to submit to the special education of that Spirit of the Age whom we already know; for we have said that the Spirit of the Age of the ancient Greeks was given as an impulse to Christianity, and was entrusted with the mission of becoming later on the active Spirit of the Age for Europe. The national temperament which will have to develop the germs for the sixth age of civilization had not only to be educated but to be taken care of, from the first stages of its existence, by that Spirit of the Age. So that we may literally say, — whereby the ideas of Father and Mother lose their separate sense, — that the Russian temperament, which is gradually to evolve into the Folk-soul, was not only brought up, but

was suckled and fed by that which, as we have seen, was formed out of the old Greek Spirit of the Age and then acquired another rank, outwardly.

Thus are the missions divided between Western, Central, Northern and Eastern Europe. I wished to give you an indication of these things. We shall work further on the foundations of these indications, and show what will distinguish the future of Europe, and also show that we must form our ideals from such knowledge. We shall show how through this influence the Germanic Scandinavian Folk-spirit gradually transforms himself into a Spirit of the Age.

## **Lecture 11**

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## **LECTURE 11**

[ Study Guide: [\*Souls of the Nations — Eleventh Lecture\*](#) ]

17th June, 1910.

In beginning this our last lecture I may truly say that there is a great deal more to be discussed, and that on the whole we have only been able in this course of lectures to deal with the very smallest part of what belongs to this rich subject. I may, however, hope that it will not be the last time we shall speak together here on similar matters, and it must suffice as a beginning, if only indications have been given on this theme, the further discussion of which would not be without its difficulties at the present time.

As a golden thread running through the last few lectures, was the idea that something is contained in the Germanic Scandinavian mythology or teaching of the gods, which in an imaginative form is wonderfully connected with everything we can extract in the shape of knowledge from the spiritual research of our own time. Now that is also one of the reasons why we may hope that the Folk-spirit, the Archangel who extends his educative and directing activity over this country, will permeate with the capacities he has developed in the course of centuries, that which may be called modern philosophy, modern spiritual research, and that from then on, this modern spiritual research will be fertilized in a popular sense.

The further we penetrate into the details of the Germanic Scandinavian mythology, the more we shall see how wonderfully the great occult truths are expressed in its pictures such as really is the case in no other mythology. Thus perhaps some of you who have read my [\*Occult Science\*](#), or have heard other lectures which I was able to give here, will remember that once upon a time in the evolution of the earth an event occurred which we may describe as the descent of those human souls who, in primeval times, before the old Lemurian epoch, for particular reasons had ascended to the various planets of our system, and who at the end of the Lemurian and during the whole of the Atlantean epochs endeavored to unite themselves with that which the human body had little by little developed and perfected in the way of capacities, and which had been made possible by the separation of the moon from the earth. These Saturn, Jupiter, Mars, Venus, and Mercury souls then descended; as one may still find to-day in the Akashic Records. In the course of the Atlantean epoch the air of Atlantis was permeated with water in the form of clouds; that was the condition when the descent of those souls could be perceived by the old clairvoyance of the Atlantean epoch. Every time new beings were born in the soft, plastic, flexible, pliable bodies of that time, when they descended so to say from spiritual heights, that was considered to be the external expression of souls descending out of the spiritual surroundings, out of the atmosphere, out of planetary life, to unite themselves with the bodies being formed upon earth.

The event of these earth-bodies being fertilized, as it were, by that which poured down from spiritual heights, is preserved in a conception implanted in the Scandinavian Germanic mythology. The consciousness of this was preserved so long that even Tacitus himself still found it among the South Germanic peoples at the time when he made the observations which he described in his Germania. No one who does not know that this event really did occur, will understand what Tacitus relates about the goddess Nerthus. The chariot of the goddess Nerthus was driven over the waters. That later on was preserved as a rite, a ceremony; formerly it was a matter of observation. This goddess represented that which can be presented to the human bodies by the human souls coming down from the planetary spheres.

That is the mysterious occurrence underlying the Nerthus myth and it has been preserved in all that has come down to us in the older Sagas and legends which indicate the development of physical man. Njordr, who is inwardly related to the goddess Nerthus, is her masculine counterpart. He represents to us the primal memory of the descent of the psychic-spiritual human beings, who had once upon a time ascended to planetary heights, and who during the Atlantean epoch, descended again to unite themselves with physical human bodies.

From my pamphlet, [\*Occult Significance of Blood\*](#), you will see what a significant rôle the interminglings and relationships of peoples have played at certain periods. Now not only the interminglings and relationships which were expressed in the mixture of blood, but also the psychic and spiritual requirements of the Folk-spirits have played a great rôle. The vision of that descent has been preserved in the greatest purity in the Sagas which in former times developed in these Northern parts. Hence in the Sagas of the Vanen you can still find one of the very oldest recollections of it. Especially here in the North, in the Finnish traditions, was the memory kept alive of this union of the spiritual soul-nature which descended from planetary heights with that which proceeded

from the earthly body itself, and which Northern tradition knows as Riesenheim (Home of Giants). That which developed out of the earthly body belonged to Riesenheim.

We understand, therefore, that the Germanic Scandinavian always felt the impulse coming from this side; that he felt within his gradually evolving soul the workings of this old divine vision, which was still 'at home' here in those old days when the mists of Atlantis still extended to this neighborhood. The Germanic Scandinavian felt in his soul something of the arrival of a god who was directly descended from those divine spiritual Beings, those Archangels who directed the union of the psychic-spiritual with the earthly-physical. Freyr the god, and Freya his sister, who here in the North were once upon a time specially beloved gods, were thought of and felt as having originally been those angelic Beings who had poured into the human souls all that those souls required to enable them to develop further, upon the physical plane, those old forces which they had received by means of their clairvoyant capacities. In the physical world, that world limited by the outer senses, Freyr was the one who continued all that had been formerly received in clairvoyance. He was the living continuation of the clairvoyantly received forces. He had therefore to unite himself with the physical instruments existing in the human body itself for the use of these soul-forces, which then can carry into the physical plane what had been perceived in primal clairvoyance. That is reflected in the marriage of Freyr with Gerda, the giantess; she is taken from the physical forces of earthly evolution. These pictures represent the descent of the divine-spiritual into the physical.

In this figure of Freyr is expressed in quite a wonderful way, the manner in which Freyr makes use of that which makes it possible for man to manifest on the physical plane that for which he has been educated by his preceding clairvoyant perceptions. Bluthuf (Blood Hoof) is the name of the horse placed at the disposal of Freyr, to indicate that blood is the essential thing in the development of his 'I'. A remarkable, wonderful ship is also placed at his disposal. It can be expanded into the immeasurable and can be folded together so that it can be contained in the smallest box. Now what is this miraculous ship? If Freyr is the power which carries clairvoyant forces into the spheres which express themselves on the physical plane, then it must be something quite particularly belonging to him; it is the alternation between day-waking and night-sleeping. Just as the human soul during sleep and until the moment of waking is spread out in the macrocosm, so does the miraculous ship expand and is then folded up again into the folds of the brain; so that during the day-time it can be stowed away in the smallest of boxes — the human skull. You will find all this wonderfully expressed in the pictures of this Germanic Scandinavian mythology.

Those of you who will go more deeply into these things, will be gradually convinced that this is no fantasy; but that what has been implanted, inoculated into the thoughts and feelings of this northern people by means of these pictures, really comes from the schools of the Initiates. Thus a very great deal remained in the guiding Archangel or Folk-spirit of the North, of the old education through clairvoyant perception of that which may grow up in a soul which, in its development on the physical plane, connects itself on to a clairvoyant development.

Although outwardly it may seem different at the present day, yet the Archangel of the Germanic North has within him this tendency, and this enables him to understand modern Spiritual Science especially well and to transform it in the manner corresponding to its national character. Hence also you will see why I have said that in

the Germanic North the best conditions are to be found for the comprehension of that which I could only indicate briefly in my open lecture on the Second Coming of Christ. Spiritual research at the present time shows us that after Kali Yuga had run its course, which lasted for five thousand years (from about 3100 B.C. to 1899 A.D.), new capacities begin to develop in man. These will at first appear in single individuals, in a few especially gifted ones only. It will come about, for instance, that persons will be able, through the natural evolution of their capacities, to see something of what is announced only by Anthroposophy, by spiritual research.

We are told that in future persons in whom the organs of the etheric body are developed will be found in increasing numbers, and will attain to clairvoyance, which can to-day be acquired only by training. And why will this be so? What will the etheric body possess for the perception of those few? There will be people who will receive impressions of which I should like to describe one to you. A man will do something in the external world and will then feel himself impelled to observe something. A sort of dream-picture will come before his eyes which at first he will not understand. But if he has heard something about Karma, of how everything in the world takes place in accordance with law, he will then learn to understand, little by little, that what he has seen is the karmic counterpart of his actions in the etheric world. Thus gradually the first elements of future capacities are being formed.

Those persons who receive a stimulus from Anthroposophy will, (from the middle of the twentieth century on), gradually experience a renewal of that which St. Paul saw in etheric clairvoyance as a mystery to come, the 'Mystery of the Living Christ'. There will be a new manifestation of Christ, a manifestation which must come when human capacities so develop in the natural course, that the Christ can be seen in that world in which He always was, and in which since the Mystery of Golgotha He is to be found by Initiates. Humanity is growing into that world in order to be able to perceive from the physical plane that which could formerly only be seen from higher planes in the Mystery Schools.

The Mystery-training will nevertheless not become superfluous. It always presents things in a different way from what they are presented to the untrained soul. But that which is given in the Mystery-training will, by the transformation of the physical human body, show the Mystery of the Living Christ in a new way, as it can be seen perceptively from the physical plane, as it will be seen in the etheric, at first by a few and afterwards by more and more persons, in the course of the next three thousand years. That which St. Paul saw as the living Christ Who is to be found in the etheric world since the event of Golgotha, will be seen by an ever increasing number of people.

The manifestations of Christ will be ever higher and higher. That is the mystery of the evolution of Christ. At the time when the Mystery of Golgotha took place men were to comprehend everything from the physical plane; it was therefore necessary that they should also be able to see Christ on the physical plane, to have news of Him there, and to testify to His power on that plane. But mankind is intended to progress, it is organized for the development of higher powers, and anyone who can believe that the manifestation of Christ will be repeated in the same form which was necessary nineteen hundred years ago, knows nothing of the progress of humanity. It took place on the physical plane because at that time the forces of man were adjusted to the physical plane. But those forces will evolve, and hence, in the course of the next three thousand

years, Christ will be able to speak more and more to the more highly developed human forces.

What I have just said is a truth which has for a long time been communicated to a few individuals from within the esoteric schools, a truth which to-day must be found especially in the domain of Anthroposophy, because Anthroposophy is to be the preparatory school for that which is to come. Humanity is now organized for liberty, for the personal recognition of that which is developing within it, and it might occur that those persons who will come forward as the first pioneers of the Christ-vision, will be shouted down as fools, that what they have to offer to mankind will not be listened to, and humanity might sink still further into materialism than it has already done and trample under foot that which could become the most wonderful manifestation for mankind. Everything that may happen in the future is to a certain extent subject to the will of humanity, so that men may also miss what is for their salvation. That is extremely important: Anthroposophy is a preparation for what is to be the new Christ-revelation.

Materialism may make a mistake in two different ways. One — which will probably be made by reason of the Western traditions — consists in considering as mere folly, as wild fantasy, everything that the first pioneers of the new Christ-revelation will announce in the twentieth century as the result of their own vision. Materialism has now invaded all domains. It is not only at home in the West but it has also taken hold of the East; there, however, it assumes another form. It may happen that oriental materialism may cause men to fail to recognize what is higher in a manifestation of Christ at a higher stage, and then will occur that which has so often been spoken of here, and will again and again be repeated, that materialistic thinking will transform the appearance of Christ into a materialistic view.

It might occur at that time, under the influence of scientific spiritual knowledge, that persons may, it is true, speak of Christ manifesting Himself, but will at the same time believe that He will appear in a material body. The result would then be another form of materialism. It would only be a continuation of what has happened for centuries. Certain people have always profited by this false materialism, and indeed, there have always been individuals representing themselves as the re-appeared Christ. The last important case of such an one was in the seventeenth century, when a man called Sabbatai Zevi, of Smyrna, represented himself as the re-appeared Christ. He made a great stir. Pilgrimages were made to him not only by those in his immediate neighborhood, but also by people from Hungary, Poland, Germany, France, Italy, and northern Africa. All these looked upon Sabbatai as the physical incarnation of a Messiah. I should not care to relate the human tragedy connected with the personality of Sabbatai. In the seventeenth century the tragedy was certainly not so great, for man was not then so entirely in possession of his free will, although by means of his perception — which was a spiritual feeling — he could recognize what was the truth; but in the twentieth century it would be a great misfortune if, under the pressure of materialism, the teaching that Christ will manifest Himself were to be taken in a materialistic sense, as though He would return in a physical body. That would only prove that humanity has not acquired any perception or insight as regards the real progress of the human development of higher spiritual forces. False Messiahs will certainly appear, and on account of the materialism of our day they will be believed, just as was Sabbatai in the seventeenth century. It will be a trial, a severe test for those prepared by Anthroposophy to recognize where the truth lies, a test



as to whether a spiritual, vital feeling really fills the spiritual theories, or whether they only contain a hidden materialism. It will be a proof as to the further development of Anthroposophy, whether by its means a sufficient number of persons will be developed enough to understand that they have to see the spirit in the spirit, that they have to look up into the etheric world for a new manifestation of Christ; or whether they will remain at a standstill on the physical plane, determined to look for a manifestation of Christ in a physical body. The Anthroposophical Movement will yet have to undergo this test. But this we may say, that nowhere has the ground been better prepared to recognize the truth on this very subject, than here, where the Germanic Scandinavian mythology developed.

In that which has come down to us as the 'Twilight of the Gods' there is contained a significant vision of the future, and herewith I come to a chapter the starting-point of which I have already indicated. I have told you that when a community of people have so lately left their clairvoyant past behind them, that then a clairvoyant sense is also developed in their guiding Folk-spirit, by means of which the things we now find clairvoyantly can again be understood. Now if a people experiences the new age with new human capacities, on the very ground on which bloomed the Germanic Scandinavian mythology, it ought then to understand that what was formerly the old clairvoyance must take a different form after man has gone through his development on the physical plane. Here, for a while, that which spoke out of the old clairvoyance remained silent; then the world of Odin and Thor, of Balder and Hoeder, of Freyr and Freya withdrew for a while into the background, away from human vision. But that world will return after a period when other forces have meanwhile been at work upon the human soul.

When this human soul gazes out into the new world, with the new clairvoyance which begins with etheric clairvoyance, it will see that it can no longer retain the old forms of the forces which educated the soul. If it were able to do so, all the opposing forces would come into play against that force which in olden times had to educate the powers of man up to a certain height. Odin and Thor will again be visible to the eyes of man, but that will then be because the human soul will have gone through a new development. All the forces that are opposed to Odin and Thor will appear to the human soul. Everything which has developed in the way of opposing force will be once again visible in a mighty tableau. But the human soul would not progress, it would not be able to defend itself against injurious influences it were only to be subject to the forces seen by the old clairvoyance. Thor once upon a time gave man his 'I'; that 'I' has been educated on the physical plane, has evolved out of what Loki, the Luciferic power, left behind in the astral body, viz., the Midgard Serpent. That which Thor was once able to give, and which the human soul is growing away from, is in conflict with what proceeds from the Midgard Serpent. In Scandinavian mythology that appears as Thor fighting the Midgard Serpent. They balance each other, that is to say, they slay each other. In the same way Odin wrestles with the Fenris Wolf, whereby they annihilate each other. Freyr, that which for a while developed the human soul-forces, had to be subdued by that which had been given from the earth-forces themselves to the 'I', which had in the meanwhile been educated on the physical plane. Freyr was overcome by the flaming sword of Surtur, who sprang from the earth.

All these details which are set forth in the 'Twilight of the Gods', correspond with that which is to appear to mankind in a newer etheric vision, which in reality refers to the future. The Fenris Wolf will still remain. Oh, there is a deep, deep truth concealed in

this account of the Fenris Wolf remaining behind in conflict with Odin. In the near future of mankind there will be no danger so great as the tendency to remain satisfied with the old clairvoyance, — instead of developing the new by means of new forces — the danger that man might be tempted to remain satisfied with what the old astral clairvoyance of primal ages could give, namely, soul-pictures such as that of the Fenris Wolf. It would also be a severe trial for that which has to grow up in the domain of Anthroposophy, if in that, the tendency towards all sorts of confused, chaotic clairvoyance should arise, and an inclination to value the clairvoyance illuminated by reason and science less highly than the old chaotic one which does not possess this prerogative.

These remains of the old clairvoyance would wreak a fearful vengeance, by confusing the vision of men with all sorts of chaotic pictures. Such clairvoyance cannot be met by that which itself proceeded from old clairvoyant power, but only by that which during the Kali Yuga has been developed as a healthy force into a new clairvoyance. The power given by the old Archangel Odin, the old clairvoyant powers, cannot save man; something very different must come in. And what that is, is, however, known to Germanic Norse mythology, — it is well aware of its existence. It knows, that there exists the etheric form in which will embody that which we shall once again see as the etheric form of Christ. And this alone will succeed in driving out the confused clairvoyant power which would bewilder mankind, if Odin did not overcome the Fenris Wolf, which represents nothing but the backward clairvoyance. Vidar, who has kept silence all the time, will overcome the Fenris Wolf. That also is told us in the ‘Twilight of the Gods’.

Anyone who recognizes the importance of Vidar and feels him in his soul, will find that in the twentieth century the capacity can again be given to man with which to see Christ. Vidar, who belongs to us all in Northern and Central Europe, will again stand before him. He was kept secret in the Mysteries and secret Schools as a god who would receive his mission only in the future. Only indefinite statements are made even regarding his picture. This may be seen from the fact that a picture has been found in the vicinity of Cologne, of which no one knows whom it represents, but which is none other than a likeness of Vidar.

All through the Kali Yuga the powers were acquired which will make the new men capable of seeing the new manifestation of Christ. Those who are destined to point out from the signs of the times that which is to come, know that the new spiritual investigation will re-establish the power of Vidar, who will drive out of the minds of men all the remnants of the old chaotic clairvoyant power which might act in a confusing way, and who will arouse the new gradually evolving clairvoyance in the human breast, in the human soul.

Thus we see, when the wonderful figure of Vidar shines forth to us out of the ‘Twilight of the Gods’, that a hope for the future shines towards us as it were out of the Germanic Norse mythology. When we feel ourselves to be related to this figure of Vidar, of whom we are now trying to understand the deeper side, we hope that that which must be the central nerve and the vital essence of all Anthroposophy, will result from those forces which the Archangel of the Germanic Scandinavian world can contribute to the evolution of modern times. One part only of a greater whole has been accomplished for the fifth post-Atlantean civilization in the way of development of

humanity and the spirit; another part has still to be accomplished. Those Northern Germanic peoples will best be able to contribute to this who feel that they have within them fresh elemental nation-forces. But this will to a certain extent be put into the souls of men. They themselves will have to make up their minds to work. One can go astray in the twentieth century because what has to be attained is to a certain extent subject to man's free will and must not be compulsory. It is therefore a question of having a proper understanding of that which is to come.

So you see, that when our Anthroposophy of to-day announces the knowledge of the Christ-Being, and when our hopes for the future are connected with that true knowledge of this Being which we look for in the substance of the European people themselves, that there is then no question of any sort of predilection or temperamental predisposition.

It has sometimes been said that one might call what we may describe as the greatest Being in the evolution of humanity, by any name one likes. (Never will one who recognizes the Christ-Being insist upon retaining the name Christ.) But if we understand the Christ-Impulse in the right way, we shall not say as follows: A Being lives in human evolution, in the humanity of the West and that of the East, and it must be such an one as to correspond to the sympathies of mankind for this or the other truth. That is not 'occultistic'. What is 'occultistic' is, that the moment one recognizes that this Being must be called by the name Buddha, that should unreservedly be done, quite regardless of whether this is sympathetic to one or not; it is not a question of sympathy or antipathy, but of the truth, of the facts.

The moment the facts should teach us otherwise, we should be ready to act differently. The facts and the facts alone must be decisive for us. We shall bring neither Orientalism nor Occidentalism into that which we look upon as the real life-blood of Anthroposophy, and if we are to find in the world of Northern Germanic Archangels that which may yield a fertile seed for true Anthroposophy, that seed would not be given on this ground to one particular people or tribe, but to humanity as a whole. What is given to all mankind, and must be given, can only spring up at a certain place; but it must be given to the whole of humanity. We recognize no difference between the East and the West; we accept with great love that which we recognize as the overwhelming greatness of the primal culture of the Holy Rishis in its true form; we lovingly accept the Persian culture, and that which we know as the Egyptian-Chaldæan and the Græco-Latin cultures, and with just the same objectivity we also accept what has grown up for us from the soil of Europe. The necessity of the facts alone compels us to speak on these matters in the way we have done in these lectures.

If we accept from the whole of mankind all that each religion has contributed towards the civilizing process of mankind, and carry that into what we recognize and know to-day as the common possession of humanity, then, the more we do this, the more are we really active in the sense of the Christ-Principle. As this is capable of development, we must therefore overcome that which it had to go through during its early centuries and millennia, when the Christ-Principle was only understood in its most imperfect beginnings. We do not look into that past, nor are we guided by it. We lay no store by this tradition; the chief thing for us is, that which can be discovered and examined in the spiritual world. Hence the most important thing about the Christ-Principle to us is not what has been — however often tradition may affirm that — but

what is yet to come. We do not depend so much upon historical tradition, but we endeavor to know what is to come. That is the essential thing in the Christ-Impulse, which came at the beginning of the Christian era, and we do not attach much importance to the external and historical. After Christianity has passed through its childish ailments, it will develop further. It has also gone out into foreign lands and wished to convert people to that which consisted of the several Christian dogmas of a particular age. But we have before our souls a Christianity of which we know that Christ was active in all the ages, and that we shall find Him in all places, whither-so-ever we go; that the Christ-Principle is the most anthroposophical principle there is. And if Buddhism only counts those persons as Buddhists who swear by Buddha, then Christianity will be that which swears by no prophet, because it is not under the influence of a founder of religion belonging to one particular people, but it recognizes the god of humanity.

He who is acquainted with Christianity knows that it refers to a Mystery, which at Golgotha became manifest on the physical plane. It is the vision of this Mystery which leads us in the direction I have described. We may also know that the spiritual life at that time was such, that this Mystery had then to be experienced in the way it actually was experienced by humanity. We allow no dogmas to be forced upon us, not even those of a Christian past, and if a dogma should be thrust upon us from one quarter or another, we should in accordance with the rightly understood Christ-Principle reject it. However many people may come and force a denominational acknowledgment of the historical Christ upon us, or say that what we see as the future Christ is wrong, we shall not allow ourselves to be led astray by being told that He must be like this or like that, even if it is said by those who ought to understand Who Christ is. In the same way the Christ-Being must not be limited and narrowed by Eastern traditions, nor be colored by the dogmas of Eastern dogmatism. That which is drawn from the sources of occultism will appear before mankind free and independent of every tradition and of all authority, in what it has to say about this evolution of the future.

It is wonderful to me how well people understand each other here. Friends who have journeyed here have said to me again and again in these last few days how free they feel with the people of the Scandinavian North. Many have expressed that feeling. It is a proof that we shall be able, though some may not be conscious of it, to understand each other in the deepest essence of our Anthroposophical knowledge; it is proof of how we shall understand each other, especially in that which I mentioned at the last Theosophical Congress at Budapest, and which I repeated during our own General Meeting in Berlin, when we had the great pleasure of seeing friends also from the North among us. It would be a bad thing for Anthroposophy if one who cannot yet see into the spiritual world were obliged to accept in blind faith what is being said. I beg of you now, as I did in Berlin, to accept nothing I have ever said or ever shall say, on authority or in blind faith. It is possible, even before a man has reached the stage of clairvoyance, to test what is obtained through clairvoyant observation. Whatever I have said about Zarathustra and Jesus of Nazareth, about Hermes and Moses, about Odin and Thor, about Christ Jesus Himself, I beg of you not to believe it or accept my words on authority. I beseech you to dis-accustom yourselves from the principle of authority, for that principle would be an evil one for us.

I know very well, however, that when with an unprejudiced sense for truth you begin to reflect, when you say, 'We have been told so and so; let us search the records accessible to us, the religious and mythological documents, let us ascertain what natural

science can tell us,' that then you will perceive the correctness of what has been said. Make use of all the means you can bring to your assistance, the more the better. I am not afraid. That which comes from the sources of Rosicrucianism may be tested in every way. Test by the most materialistic criticism of the Gospels what I have said about Christ Jesus, test by means of all the sources at your disposal what I have said about history, test it as minutely as possible by all the means at your disposal on the physical plane; I am convinced that the more minutely you test it, the more you will find, that what has been said out of the sources of the Rosicrucian Mystery will be found to correspond to the truth.

I count upon the communications made from Rosicrucianism not being believed, but proved, not superficially by the superficial methods of present-day science, but ever more and more conscientiously. Take all that the most modern science with the newest methods can offer you, take everything which the historical or religious investigations have yielded; the more you test it, the more you will find confirmation from this source. You must take nothing on authority. The best Anthroposophists are those who take what is said as a stimulus in the first place, and then place it at the service of life, so as to prove it by life itself. For in life also, at every stage of it, you can test that which has been said out of the sources of Rosicrucianism. It is far from the intention underlying these lectures to set up a dogma and say: This or that is so and so, and must be believed. Test it by the healthy and mentally vigorous people whom you know, and you will yourselves find confirmed what has been said as a prophetic indication of the future manifestation of Christ. You need only open your eyes and without prejudice test it; we make no appeal to belief in authority. The test is a sort of basic attitude, which should, like a golden thread, run through the whole.

So now I should like you to lay this to heart: that it is not 'anthroposophical to accept a statement as dogma because this or that person made it, but it is anthroposophical to let oneself be stimulated by, Spiritual Science, and to test what one receives by life itself. Then what ever might color our anthroposophical view from one quarter or another, will vanish away. Neither Eastern nor Western shades should color our views. One who speaks in the sense of Rosicrucianism knows neither Orientalism nor Occidentalism; both are equally sympathetic to him; he only states the truth according to the inner nature of the facts.

That it is which we must bear in mind, particularly at such an important moment as this, when we have indicated the Folk-spirit who rules over all the Northern lands. In these lands lives the Germanic Scandinavian mythological Spirit; and although at the present day he still lives below the surface, yet he is spread out much more widely in Europe than one might suppose. If a conflict were to arise between the peoples of the North, it could not consist in one people disputing with another about what is to be given, but in each people practicing self-knowledge and inquiring, 'What is the best that I can give?' Then to the common altar will flow that which leads to the common progress, to the common welfare of mankind. The sources of what we are able to contribute lie in the individuality. The Germanic Scandinavian Archangel will bring to the collective human culture of the future, just what he is most fitted for according to the capacities he has acquired, as we have sufficiently described. He is, however, specially capable of bringing about that which could not yet be given in the first half of the fifth post-Atlantean age of civilization but which may still play its part in the second, viz., the spiritual element which we pointed out as being prophetically germinal in the Slav

philosophy and national sentiment. While this was in a state of preparation the first half of the fifth post-Atlantean age of civilization had to be passed through. All that could be attained then to begin with was a very sublimated spiritual perception in the form of philosophy. This must then be grasped and permeated by the forces of the people, so that it may become the common possession of mankind, and become comprehensible in all parts of our earth-life.

Let us endeavor to understand one another on this subject, and then this otherwise somewhat dangerous theme will not have borne evil fruit, if all who have assembled here from the North, South, East, West and Centre of Europe become aware that it is important for the whole of humanity that we should feel that the great peoples as well as the smaller subdivisions of peoples all have their mission, and have to contribute their part to the whole. Sometimes the smaller peoples that have been separated off, because they were to preserve either the old or the new characteristics of soul, have to contribute something most important. Thus, although we have made this dangerous question the subject of our lectures, nothing else can come of it than the basic sentiment of a community of soul among all those who are united in the sign of anthroposophical thought and feeling and of anthroposophical ideals.

Then, only if we are still guided by our sympathies and antipathies, if we have not clearly grasped the kernel of our anthroposophical world-movement, could misunderstandings arise from what has been said. But if we have grasped the spirit presiding in these lectures, then the things we have heard may also help us to make the firm resolution and hold the high ideal, — each one from his own standpoint and his own ground, — to contribute to the common goal that which lies in our own mission. This we can best do with that which originates in ourselves, with that to which we are predisposed. We can best serve mankind as a whole if we develop that, so as to embody it in the whole of humanity as a sacrifice which we bring to the progressive stream of culture. We must learn to understand this. We must learn to understand that it would be a bad thing if Anthroposophy did not contribute to the evolution of man, Angel and Archangel, but were to contribute to the overcoming of the convictions of one people by those of another. Anthroposophy is not here to assist one form of religion which rules in one part of the earth to prevail over another. If the West were ever to be conquered by the East, or vice versa, that would absolutely not be in accordance with anthroposophical sentiment. That alone is anthroposophical, that we should give of our best, that which is purely human, to the whole of humanity. And if we live entirely within ourselves, not, however, for ourselves but for all men, then that is true anthroposophical tolerance. These words I had to add to our somewhat dangerous subject.

By means of Anthroposophy — as we shall see more and more clearly — all splitting-up will cease. Therefore it is now just the right time to know the Folk-souls, because Anthroposophy is here to teach us not to place them in opposition to one another, but to call upon them to work in harmonious co-operation. The better we understand this, the better Anthroposophists we shall be. This should be the note on which, for the present, these lectures close. For finally the knowledge we gather must really work in our feelings and our thinking, and in our anthroposophical idea. The more we live up to this the better Anthroposophists we are.

I have found that many of those who have accompanied us to the North have received the best possible impression, which was expressed in the words, 'how much they liked being here in the North.' And if exalted forces are to be aroused in mankind in the future, if we would speak with the words of Vidar, the silent Asa, whom we shall most certainly see before us, he will then become the active friend of co-operative work, of cooperative industry, for which purpose we have all been assembled here. Let us in this sense part from one another in space, after having been together for a few days, but let us in this sense always be together in spirit. Wherever we Anthroposophists go, whether far or near, may we always find ourselves together in harmony, even when we have to discuss the special nature of the peoples inhabiting the various countries of the earth. We know that they are only individual sacrificial flames which do not separate from one another, but which will unite in the mighty sacrificial fire that must unite for the good of mankind through the anthroposophical view of life which is so dear to our hearts and is so deeply rooted within our souls.