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Descriptive Sketches of the Spiritual World

**Notes from Two Lectures given at
Bergen 10th and 11th October, 1913**

by

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DESCRIPTIVE SKETCHES OF THE SPIRITUAL WORLD *

LECTURE I

MY DEAR FRIENDS,—

With all my heart I respond to the very kind greeting just expressed by your representative, and I feel sure that those friends who have come to this town to take part in Anthroposophical life in the company of our Bergen friends will unite with me in this. We have had a beautiful journey across the great mountains, which give us so pleasant and friendly a welcome, and I think our friends will certainly enjoy their stay in this old Hanseatic town all the time we are able to be here. That marvellous handiwork of man, the railway along which we travelled, brought to our notice more closely than in other parts of Europe the impression of the energy of human creative force in actual combination with Nature herself. When one sees the rocks that had to be broken

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DESCRIPTIVE SKETCHES OF

up in order that the hand of man could construct such a work, side by side with that other, constructed and piled up by Nature herself, the impressions that pour in upon one do truly make a visit to such a country one of the most beautiful of all possible experiences. In this ancient town our friends will spend the time of our sojourn amidst beautiful impressions which will be preserved in their memories as the background of their visit. These will be days for storing up memories, more especially because we can satisfy ourselves by physical vision that even here, in this part of the world, we can meet with Anthroposophical hearts which beat in unison with our own in the search for the spiritual treasures of humanity. Our visit to this town will certainly link us more closely and more affectionately with those who have received us here in so loving a way.

We are gathered here for the first time, and what I want to say to you will have to be of an aphoristic character. I should like to speak a little concerning that which belongs to the domain of the spiritual world, and this is more easily and better said by word of mouth than in writing, not only because, on account of the prejudices existing in the world to-day, it is

THE SPIRITUAL WORLD

difficult to confide to the written word what I am glad to entrust to the hearts of Anthroposophists, but it is also difficult to do so because spiritual truths really can be better given out in words than in writing or in print. This applies more particularly to the more intimate spiritual truths. Although it has been necessary for me to allow intimate spiritual truths to be written down and printed, I always feel it bitterly. For the very reason that the spiritual beings spoken of in such writings cannot read them, it is a question of much difficulty, for books cannot be read in the spiritual worlds. For a short time after our death they can still be read in our memory, but the beings of the higher Hierarchies cannot read our books. When I am asked whether they do not wish to acquire this art of reading, I am obliged to say that according to my experience they show no desire to do so at present, for they do not consider that the reading of what is produced on earth is needful or useful to them. The reading of the spiritual beings first begins when men on earth read what is written in books, and the content becomes their thoughts, the living thoughts of men. The spirits can then read that content in the thought of man. But what is

DESCRIPTIVE SKETCHES OF

written or printed is, as it were, darkness to the beings of the spiritual world ; therefore one feels that in confiding something to writing or print one is communicating something behind the back of the spiritual beings, which yet is for these spiritual beings themselves. This is a genuine feeling, my dear friends, and one which, if I may venture to say so, even a cultured citizen of the present age cannot quite share, though every true occultist must have this feeling of reluctance to write or to put into print.

When with clairvoyant vision we penetrate the spiritual worlds, it seems to be of special importance that at the present time and in the near future knowledge of the spiritual world should be made more and more widely known, because the change in man's soul-life, which is so necessary now and will become more and more necessary, will greatly depend upon the spreading of Spiritual Science. You see, if we look back with spiritual vision even but a few centuries to olden times, we come upon something which must greatly surprise anyone ignorant of these things. We find that the intercourse between the living and the dead is becoming increasingly difficult, and that a comparatively

THE SPIRITUAL WORLD

short time ago there was a much more active intercourse between them.

When the Christian of the Middle Ages, or indeed the Christian of but a few centuries ago, turned his thoughts when at prayer to the dead who were near and dear to him, his feelings and sentiments were then more able than are such thoughts to-day to press up to the souls of the dead. It was much easier then for the souls of the dead to feel permeated with the warm breath of the love of those who thought of them and looked up to them in their prayers than it is to-day, if we only follow the external culture of the age. At the present time the dead are much more shut off from the living than they were a short time ago. It is, in a sense, much more difficult for them to perceive what lives in the souls of those they left behind. This lies in the evolution of mankind, but in this evolution of ours must also lie the recovery of this connection, this living intercourse between the living and the dead. In former times it was still natural to the human soul to be in touch with the dead, although no longer with full consciousness, for men had ceased to be clairvoyant for a very long time. In still earlier ages they could look up at their dead with

DESCRIPTIVE SKETCHES OF

clairvoyant vision and follow their subsequent life, and just as it was then natural to have living intercourse with the dead, so the soul to-day, if it acquires thoughts and ideas about the higher spiritual worlds, will acquire the power of establishing intercourse, living intercourse, with the dead. And among the practical tasks of Anthroposophy will be that of gradually building the bridge between the living and the dead by means of Spiritual Science.

That we may clearly understand one another, I should like to draw your attention first of all to a few points connected with this intercourse between the living and the dead. I shall begin with a very simple phenomenon forming a link to further spiritual investigation. Those souls, whose custom it is to ponder over things a little, will have observed the following phenomenon in themselves—and I believe many have done so. Let us take the case of a man who hated someone or perhaps was only conscious that he was antipathetic to him. Now when the person who has been hated or disliked dies, it is often the case that the man who hated him in life cannot continue to hate him to the same extent; he cannot keep up his dislike for him. If the hatred extends beyond the grave he feels a sort

THE SPIRITUAL WORLD

of shame that it should be so. This feeling, felt by many, can be traced clairvoyantly, and during this investigation one may ask oneself the following question: "Why feel shame for the hatred or dislike which was felt for the dead, considering no single soul knew of its having been harboured?" When the clairvoyant investigator follows the departed through the gates of death into the spiritual worlds and then looks back at the man who stayed behind, he finds that, in general, the former has a very clear perception of the hatred in the living; in fact, if I may be allowed to use the expression, he sees the hatred as it were. The clairvoyant is able to state very definitely that the dead perceives the hatred, and we can also trace what such hatred means to the dead. It creates an obstacle to his good intentions in his spiritual environment, comparable to the obstacles we may encounter on earth which stand in the way of the attainment of our aims. It is a fact that in the spiritual world the dead encounter the hatred or dislike felt for them as an obstacle in the way of their carrying out their best intentions. So we can understand why, in a soul who searches into himself a little, hatred, even if quite justifiable, will die out because of the

DESCRIPTIVE SKETCHES OF

shame it entails after the death of the hated one. If a man is not clairvoyant he certainly does not know the reason, but a natural feeling in his soul tells him that he is being observed. He feels: "The dead man perceives my hatred. This dislike of mine is an obstacle in the way of his good intentions." Many deep feelings exist in the human soul which are made clear when we ascend to the spiritual worlds and face the spiritual facts which are the cause of these feelings. Just as on earth we do not wish to be observed externally, physically, when doing certain things—and in fact refrain from doing them if we know ourselves to be observed—so we do not go on hating a man after his death if we feel ourselves observed by him. But the love, or even sympathy, which we feel for the dead man really makes his journey easier; it removes obstacles from his path. What I am now saying, namely, that hatred creates obstacles and love clears them away, does not imply any interference with Karma, any more than do many things that happen on earth which we must not consider as directly belonging to Karma. For instance, if we knock our foot against a stone we must not always put that down to Karma—at any rate, not to moral

THE SPIRITUAL WORLD

Karma. In the same way, it is not in contradiction to Karma that the dead feel relief because of the love that flows up from the earth, or that they encounter obstacles blocking the way of their good intentions.

Another thing which will appeal even more strongly with respect to the intercourse between the living and the dead is that the dead in a sense also require nourishment, though, of course, not the same nourishment as do human beings on the earth, but spiritual psychic nourishment. Just as we on earth must have our harvest-fields in which the fruits ripen upon which we support our physical life (I may use the comparison, for it corresponds to the facts), so too must the dead have their harvest-fields, from which they can reap the fruits they need in the time between death and a new birth. When clairvoyant vision follows the dead, it can see that the sleeping human souls are the harvest-fields of the dead. It is, indeed, not only surprising, but really extremely upsetting to a man who for the first time is able to see into the spiritual world, to perceive how the human souls living in the intervening period between death and a new birth hurry to the sleeping souls, seeking for the thoughts and ideas to be

DESCRIPTIVE SKETCHES OF

found in them. From these they obtain the food supply which they require. When we go to sleep at night the thoughts and ideas which have passed through our minds in our waking hours come to life—they become living beings, so to speak. Then the souls of the dead draw near and take part in these ideas, and in so doing they feel themselves nourished. Oh ! it is an extremely affecting experience when we turn our clairvoyant vision to the dead who nightly visit their sleeping friends. (This applies particularly to blood-relations.) They wish to bathe in and, as it were, nourish themselves on the thoughts and ideas that the living took with them into their sleep, but fail to find anything nourishing. For there is a very great difference between one idea and another as regards our sleeping state. If we are busy all day long with the materialistic ideas of life, giving our minds only to what goes on in the physical world and to what can be done there, and do not give a single thought to the spiritual worlds before going to sleep—indeed, in some respects just the opposite—we can offer no nourishment for the dead. I know some parts of Europe where the young people are so educated that they go to sleep after having tried to

THE SPIRITUAL WORLD

drink as much beer as they can hold ! That means that the thoughts and ideas which they carry over cannot live in the spiritual world, and when the dead approach them they find a barren field ; this is just as hard for them as when our own crops fail and famine ensues. Particularly in our present time great famines can be observed in the spiritual worlds, for materialistic feelings are very prevalent now, and there are a great number of persons who consider it childish to think about the spiritual world. They thus withhold from those souls who ought to obtain nourishment from them after death their necessary soul-food.

In order that this fact may be rightly understood it is necessary to mention that after our death we can feed on the thoughts and ideas of those souls with whom we were in some way connected in our lifetime. We cannot draw nourishment from those with whom we had no connection. If we propagate spiritual science to-day, so that we may once again have living spiritual content in our souls, then, my dear friends, we are not only working for the living that they may have satisfaction, but we try to fill our hearts and souls with thoughts about the spiritual world, knowing that the

DESCRIPTIVE SKETCHES OF

dead who were related to us on earth must be nourished by them. We feel to-day that we are not only working for the so-called living, but that by spreading Spiritual Science we are also serving the spiritual world. When we are addressing the living, talking to them about what this daily life should be, then, by reason of the satisfaction which these souls experience, we are creating ideas for their night-life which can be fruitful nourishment for those whose Karma has led them to die before ourselves. That is why the need is felt, not only of making Anthroposophy known by the ordinary outer methods, but there is also an inner longing to cultivate it in groups, for it is of great importance that persons who study Anthroposophy should associate together. As I have already said, the dead can only draw nourishment from those with whom they were connected in life, and they try to bring souls together so as to make the harvest-fields for the dead ever more extensive. Many a man who can find no harvest-fields after death because his whole family are materialists, can find some in the souls of the Anthroposophists with whom he has associated. That is a deeper reason why we should work together and are anxious that any

THE SPIRITUAL WORLD

member who dies should, before his death, become acquainted with persons, Anthroposophists, who while still on earth occupy themselves with spiritual things, for he can afterwards draw nourishment from them when they are asleep.

In the early days of men's evolution, when men's souls were still filled with a certain religious spiritual life, the religious communities, and especially the blood-relations, sought intercourse with the dead. Now, however, blood-relationship has lost its power and must be replaced more and more by the cultivation of a spiritual life such as that of our Movement. Thus we see that Anthroposophy can promise to create a new bond between the living and the dead, and that we can thereby be of use to the dead. And when we to-day with clairvoyant vision find persons living between death and a new birth who have the unfortunate experience of discovering that all those they knew on earth, even their own relations, have only materialistic thoughts, we recognise the necessity of permeating the culture of our day with spiritual thoughts. For instance, we find in the spiritual world a man we knew on earth who recently died leaving behind him relations

DESCRIPTIVE SKETCHES OF

whom we also know, a wife and children, all of whom in the external sense are quite good people. With clairvoyant vision we see this man unable to find his wife, who was the very sun of his existence when he came home after a hard day's work; yet because she had no spiritual thoughts in her heart and mind he cannot see into her soul; and, if he is in a position to do so, he inquires : " Where is my wife ? What has become of her ? " He can only look back at the time when he was with her on earth ; but now, when he wants her most of all, he cannot find her. This may happen. There are many people to-day who more or less believe that the dead, as far as we are concerned, have passed into a sort of nothingness, and they can only think of them with entirely materialistic thoughts—no fruitful thoughts whatever. When we look down from the after-death life upon someone still on earth who was fond of us but does not believe in the survival of the soul after death, at that moment, when our whole attention is centred on trying to get into touch with the loved one, our vision becomes as it were extinguished, for we cannot find the living friend nor come into touch with him ; yet we know it could easily be done if there were

THE SPIRITUAL WORLD

any spiritual thoughts in his mind. That is a frequent and very painful experience of the dead. Clairvoyant vision can perceive many a soul who, after death, finds many obstacles put in the way of his intentions through the thoughts of hatred by which he is followed; yet he can find no comfort in the loving thoughts of those he left behind, being unable to contact them because of their materialism. These laws of the spiritual world, which can be thus observed with clairvoyant vision, are really and truly valid, as can be seen in cases which we have been able to observe. It is instructive to observe how the thoughts of hatred, or at any rate of antipathy, work on, even if they were not formed in full consciousness. School-teachers can be observed who were generally considered severe and were unable to attract the love of their young pupils, whose thoughts of hatred and dislike are innocent, so to speak. When such a teacher dies, one sees how here too the thoughts that follow him are, as it were, obstacles to him in the spiritual world. The child or young person does not reflect, when the teacher dies, that he ought not to go on hating him, but he naturally goes on doing so, remembering how he was tormented by him. By

DESCRIPTIVE SKETCHES OF

means of these glimpses we can learn much as to the relation between the living and the dead, and what I have been trying to put before you to-day is for the purpose of suggesting something which may be developed and be a good result of our Anthroposophical strivings. I mean what is known as "Reading to the Dead." It has been proved in our Movement that we render immense service to those souls who have died before us by reading to them about spiritual things. The way to do this is to direct your thoughts to them and, to make this easier, picture them standing or sitting in front of you. You can read in this way to several at a time. You need not read out loud, but follow the written thoughts attentively, always keeping the dead in mind, thinking : "He is standing before me, I am reading to him." It is not even necessary to read from a book, but you must not think abstract thoughts, but think each thought out clearly; that is the way to read to the dead. This can be carried so far, although it is more difficult to do, that you can even read to someone with whom you were only distantly acquainted if you have had thoughts in common with him, such as a belief in the same conception of the cosmos, or if you had the same

THE SPIRITUAL WORLD

thoughts about some domain of life which brought you into personal relationship with him. It may be of great help to read to him after death. This has been done in all ages.

I have been asked, "What is the best time for this," but it is quite independent of time. The thing that matters is that you should think the thoughts through to their end and not think superficially. The subject must be gone through word by word, as if spoken inwardly. If this is done, the dead read it with us. Such reading is not only helpful to Anthroposophists—far from it! A short time ago one of our friends was disturbed every night, as was his wife also. They felt a disquietude; and, as the man's father had recently died, he came to the conclusion that the soul of his father was present, wanting something of him. Our friend then came to consult me; and it appeared that his father, who in his lifetime would never hear a word of Spiritual Science, now felt a very strong need to learn something of it. The son and his wife then read to his father the Course on St. John's Gospel which I once gave in Cassel, and this soul was very greatly helped, and felt himself lifted above many disharmonies which he had been feeling after his death.

DESCRIPTIVE SKETCHES OF

This case is all the more remarkable because the dead man had been a preacher, constantly addressing the public from his own religious standpoint; yet after his death he could only be satisfied by having an anthroposophical elucidation of St. John's Gospel read out to him. Thus we see that it is by no means necessary that the dead we wish to help should have been Anthroposophists in life, although, of course, we help the latter more particularly by reading to them.

When we observe such a fact as this, my dear friends, we gradually acquire quite different thoughts about the soul of man. The human soul is, indeed, much more complicated than is generally supposed. What we are conscious of is really but a small part of our soul-life. Much takes place in the subconscious depths of the soul of which man knows but little. Often it is the very opposite of what he believes and thinks in his normal consciousness. It may often occur that a member of a family is attracted to Anthroposophy while his brother or his wife or someone with whom he is closely connected dislikes it more and more and rages against it because he has joined it. There is often an increasing dislike of Anthroposophy in such

THE SPIRITUAL WORLD

a family, so that life becomes really difficult because of the attitude of these good friends and dear relations. Now, if such souls are investigated clairvoyantly, it is often found to be the case that in their subconscious depths a profound longing for Anthroposophy is developing. Sometimes the relation who raises the strongest objection in reality longs subconsciously more intensely for Anthroposophy than does the member who attends all its meetings. But death lifts the veil from the subconsciousness and levels all these things out. It frequently occurs that a person may be dulled as regards what lies in his subconsciousness, where there may be a very strong yearning for Spiritual Science. By raging against it he deadens the longing of which he was not aware, but after death it will come out all the more strongly. Therefore we should not omit to read to those souls who in their lifetime fought against Anthroposophy, for indeed it often occurs that we can help those most of all.

The question frequently asked in this connection is : " How can we know that the dead really hear us ? " Well, of course it is difficult to know this unless we have clairvoyant vision, but if we regularly think about the dead and

DESCRIPTIVE SKETCHES OF

work for them, we may suddenly come to feel: "They are listening." This feeling is only lacking if we are inattentive and do not notice the peculiar feeling of warmth which is often present when we are thus reading. We really can acquire this feeling, but even if we fail to do so, my dear friends, there is a law which must often be applied to our relation to the spiritual world. It is the following: If we read to the dead and they hear us, we most certainly help them, but even if they do not hear us we are fulfilling our duty, and perhaps eventually we may succeed in making them hear. In any case, we are certainly doing good, for we are filling ourselves with thoughts and ideas which will most certainly serve as nourishment for the dead in the first-mentioned way. So that nothing is lost, and the practice of this custom has proved that the longing on the part of the dead for what is thus read to them is certainly widespread, and that we can render immense service to those to whom we read the spiritual wisdom which has now been brought to light.

Thus we may hope that the partition separating the dead from the living may become thinner as Spiritual Science is more widely known in the world. Truly it will be a beauti-

THE SPIRITUAL WORLD

ful result of the work of Anthroposophy, paradoxical though it may seem, if men eventually learn by practical experience, and not merely in theory, that we only have a difference of experience when we have passed through so-called death and are in the company of the dead. We can even help them to share in what we ourselves take part in physical life. We are forming an entirely wrong conception of the life between death and rebirth if we ask : " What is the good of reading to the dead ? Can they not see for themselves all that we can read to them, and know it all much better than we do ? " This question can only be asked by one who is not in a position to judge of what can be experienced in the spiritual world ! As you know, a man may be in the physical world without acquiring knowledge of it ; and if he is not in a position of being able to judge of this or that, he cannot acquire knowledge of the physical world. The animals live in the physical world with us, yet they have not so much knowledge concerning it as we have. The fact that the dead live in the spiritual world does not necessarily give them knowledge of the world, although they can see it. The knowledge which can be acquired through Spiritual

DESCRIPTIVE SKETCHES OF

Science can only be acquired on earth ; it cannot be acquired in the spiritual world. If, therefore, the beings in the spiritual world are to possess it too, they can only gain it from the beings still on the earth. That is an important secret of the spiritual worlds. We may live in them and be able to perceive them, but the necessary knowledge concerning these worlds can only be acquired on earth. Here I must mention something about the spiritual worlds which I shall amplify in my lecture to-morrow—something of which most people have no correct conception. While man between death and rebirth is living in the spiritual world he has more or less the same longing as we here below have for the spiritual world, and he expects from us on earth that we should show him things connected with the earth, and cause them to shine forth so that they can be seen by him and thus give him the knowledge that can only be acquired on the earth. Not without reason has the earth been founded on the spiritual cosmic existence ; it has been called to life so that what can only be brought about on earth can come into existence. Knowledge of the spiritual worlds which transcends the vision and perception of those worlds themselves can

THE SPIRITUAL WORLD

only be acquired on earth. I have already said that the spiritual beings of the spiritual worlds are not able to read our books, and I must now add that what lives in us now as Anthroposophy is to the spiritual beings, as well as to our own souls after death, what books are to human physical beings on our earth—something whereby they acquire knowledge of the world. But these books which we ourselves are to the dead are living books.

Realise this significant saying, my dear friends, that we must furnish literature for the dead ! Our own books are in certain respects more patient ; they do not cause their letters to vanish into the paper whilst we are reading them. We human beings often take the opportunity of reading away from the dead by filling our minds with material thoughts which are really invisible in the spiritual world. As the question is often put to me whether the dead themselves know all that we are able to give them, I must say that they cannot do so ; for Anthroposophy can only be established on earth, and from thence must be carried up into the spiritual worlds.

When we ourselves observe these worlds and have a little personal experience of them, we

DESCRIPTIVE SKETCHES OF

find ourselves confronted with quite different conditions from those prevalent here on earth. That is why it is so extremely difficult to express these in human words and thoughts. Often when one tries to speak in a concrete way about the conditions in the spiritual worlds it all sounds paradoxical.

Here I may perhaps tell you incidentally something of a being, a deceased human soul with whom, because it knew much, I have been able to make investigations in the spiritual world concerning the great painter Leonardo da Vinci, and especially as regards his celebrated picture of the Last Supper in Milan. When one investigates a spiritual fact in co-operation with such a soul as this, it can point to many a fact that one might not discern simply by clairvoyant vision into the Akashic Records. The human soul in the spiritual world can indicate these, but can only do so to an investigator who has understanding of the things it wishes to point out. Suppose, together with such a soul, one investigates the way in which Leonardo painted the world-renowned "Last Supper"! What remains of that picture to-day is hardly more than a few specks of colour, but in the Akashic Records one can watch Leonardo at

THE SPIRITUAL WORLD

work and can perceive, although it is none too easy, what the picture was then like. If one is able thus to investigate, in company with a soul not in incarnation but who has a connection with Leonardo da Vinci and studies his paintings, one observes that this soul points out this or that. For instance, it may make one realise the actual faces of Christ and Judas on the canvas. Yet one becomes aware that the soul could not do this unless, at the time of showing, there was the necessary understanding on the part of the living investigator. This is a *sine quâ non*. The discarnate soul itself only learns to understand what till now it could only perceive, during the time the living soul is being willingly taught. Thus a soul with whom one has had such an experience—which can only be experienced in the above-mentioned way—says to one, symbolically speaking of course : “ You have brought me here to this picture. Because you yourself felt the need of investigating the picture, I on my part felt the impulse to look at it with you ! ” After that follow various experiences, but the time comes when the soul either vanishes or says : “ Now I must go. ” In the case to which I am referring the dead soul said : “ Up to now the soul of Leonardo da

DESCRIPTIVE SKETCHES OF

Vinci was quite willing to have the picture seen, but it does not now wish the investigation carried farther.”

In telling you this I am giving you a very important detail of the life of the Spirit. As we in physical life always know what we see and always know that we are looking at this or that—as we see these roses here on the table—so in the spiritual life we always know when a spiritual being is looking at us. When we pass through the spiritual worlds we always feel that this or that being is looking at us. In the physical world we are conscious that we go through it observing the things around us, but in the spiritual world we feel that this or that being is looking at us. We are constantly aware of being seen, of being appraised, and this leads us to form decisions to do something or other, knowing that we are being approved of or the reverse ; and if there is anything we ought or ought not to do, we either do it or not accordingly. Just as we pluck a flower because it takes our fancy after we have seen it, so in the spiritual world we do a thing because it pleases some being, or refrain from doing it because we cannot stand the glance that is turned on such an action. This is a state of things to which we

THE SPIRITUAL WORLD

must grow accustomed. Over there we have the feeling of being seen, just as here we feel that we see. In a sense what is passive here is active there, and what is active here is passive there. From this you can see, my dear friends, that we must acquire absolutely different concepts if we are to understand aright the descriptions referring to the spiritual world. You will see how difficult it is to coin in ordinary human language the descriptions of the spiritual world which one would so gladly give. You will realize that for many things the necessary understanding must first have been created.

There is just one thing more to which I should like to draw your attention. It might be asked why anthroposophical literature as a whole describes freely enough what takes place in the spiritual world immediately after death, what takes place in Kamaloca, and afterwards in Spirit Land, but tells very little of the separate clairvoyant glimpses? It may very likely be supposed that it is far easier to observe a particular soul after death than to trace the experiences generally described; but this is not the case. I shall make use of an example to prove this.

With the rightly developed clairvoyance it is

DESCRIPTIVE SKETCHES OF

easier to perceive the greater events, such as the passage of the human soul through death into Kamaloca and in its further ascent, than it is to see the particular experiences of a given soul : just as in the physical world it is easier to recognise what is regularly subject to the influences of the greater heavenly movements than what is in a sense spasmodically influenced by them. You can all reckon on the fact that the sun will rise to-morrow morning and set at night, but it is not easy to foresee what the weather may be. So it is with clairvoyance. The accounts we generally give in our descriptions of the spiritual worlds may be compared with the knowledge we have of the general course of the heavenly bodies. We can always reckon that these things will be fulfilled as described. But the separate events in life between death and rebirth are like the weather conditions on earth, which are, of course, subject to law, but are more difficult to recognise ; for even on the earth itself one can hardly tell in one place what the weather will be in another. It is not easy here in Bergen to know what the weather in Berlin may be, although we know the relative positions of the sun and moon there. To follow up an individual life after death

THE SPIRITUAL WORLD

is more difficult, and demands a more special cultivation of the gift of clairvoyance than to follow the general course of the human soul. If the training be carried out aright, knowledge of the general conditions is acquired first, and the rest, which appears to be easier, comes much later—after much schooling. A man may have been able for a considerable time to see quite clearly as regards Kamaloca and Devachan and yet find it extremely difficult to read the time by the watch concealed in your pocket. The things of the physical world are most difficult of all to the clairvoyant training. It is exactly the reverse as regards acquiring knowledge of the higher worlds. A man makes mistakes here because there still exists a natural clairvoyance which is uncertain and subject to many errors. This may persist for a long time without giving the clairvoyant vision the outlook on the general conditions described by Anthroposophy, which to the trained clairvoyant comes more easily. These are the things of which I wished to speak to you to-day in respect of the spiritual world. To-morrow we shall continue these observations and enter somewhat more deeply into them.

LECTURE II *

WHEN people gradually become interested in the various branches of anthroposophical knowledge, there are many points regarding which they are quite justified in wishing for further information. Let us, therefore, spend part of our time to-day in asking ourselves questions which might thus arise. In answering such questions one is often obliged to go more deeply into the connection of cosmic facts in so far as the spiritual world affects these facts, and particularly into the connection between these facts and the nature of man. One question may arise in a person's mind when he gradually sees the importance and great significance of what we call reincarnation. He may ask : " How is it that in his ordinary life to-day man has no recollection of preceding earth-lives ? " Clairvoyant consciousness can actually expand the memory to such an extent that recollections of former earth-lives rise to its surface ; but in the ordinary life of present-day humanity this does not occur. If the question is put from the

* This lecture specially refers to investigations into former earth-lives.

THE SPIRITUAL WORLD

standpoint of clairvoyant investigation, however, it takes the following form. It is then realized that the force required for clairvoyant investigation arises from the innermost part of man, from the very soul itself. One must develop from the ordinary human standpoint to the clairvoyant standpoint.

The forces by means of which we look back later at our former earth-lives must naturally exist in every human being. The question, therefore, is : “ What becomes of these forces ? What does man’s nature do with these forces which are present in him, which are born with him, but which he cannot bring to the point of helping him to a retrospective memory of his former earth-life ? ” If we investigate this clairvoyantly we find ourselves obliged to look for them in very early childhood. There only do we find those forces at work which can be used in clairvoyance for the retrospective vision of former lives. In present-day man they are used to construct the human larynx and all that appertains to it ; and especially in all which enables that organ to be used later for speech. These forces are in every man, for the purpose of enabling him to look back into earlier earth-lives. But at the present day they are so

DESCRIPTIVE SKETCHES OF

largely used in constructing man's organ of speech that, under normal circumstances, he cannot in later life have that memory of the past. There were earlier times when man had this retrospective memory and this was the case almost all over the world, but this was because the said forces were not all used in building up the larynx ; some were kept back. The development of humanity was such, however, that speech gradually assumed a form which in our present cycle depends more upon the forces of the etheric body than was formerly the case. At the present time, therefore, man fails to observe the forces which remain behind after the greater proportion have been used in building the larynx. If he were to do so, as the clairvoyant must, he would be able to look at his earlier earth-lives. That is the reason for the fact which I indicated in the public lecture : If a man gets so far as to develop that activity of the etheric body which is otherwise only developed for the need of the organ of speech, and releases that from the larynx ; if he is gradually able to listen inwardly without speaking, and to develop this feeling more and more, the exercise of that force can really reproduce the memory of past lives. Modern man pays no

THE SPIRITUAL WORLD

attention to the surplus forces of his speech-organ which are capable of being used for the retrospect into earlier earth-lives. This is one of those cases in which through clairvoyant investigation one can indicate the place occupied in normal life by those forces which are otherwise used to enable man to have insight into the spiritual life.

This applies also to the forces used by man to-day in the creation of the so-called grey brain-substance, which principally constitutes the organ of thought. Thinking is, of course, not actually accomplished by the brain; but we need the brain as an instrument of thought. And those thought-forces which, if they were wholly at his disposal, would enable man to grasp with ease what is to be found in my *Occult Science*,* are used by the normal man for the construction of his grey brain-substance. This grey brain-matter was by no means so highly organised in the humanity of ancient Greece in the fifth or sixth century as it is in the average man to-day. In this respect the nature of man alters much more quickly than is sup-

* *An Outline of Occult Science*, Anthroposophical Publishing Co. Price 10s.

DESCRIPTIVE SKETCHES OF

posed. Thus to the Greeks of the prehistoric times, of the 10th, 11th, and 12th centuries B.C., it was quite natural that, at a certain time of life, all that is now again being given out by Spiritual Science should appear to him clairvoyantly. We must, therefore, use those forces which still remain to us after having constructed our grey brain-substance, in endeavouring, in the manner prescribed, to acquire a clear idea of what is described in *Occult Science*. What is the reason that these things are so described in that book? The descriptions given therein are not too difficult for the man of to-day to understand; one might almost say that it is a wonder that many people have not of their own accord attained knowledge of them. One might wonder that these descriptions meet with so much antagonism, for it really is not difficult, comparatively speaking, to attain the necessary degree of clairvoyance wherewith to observe them. All one need do is the following: although the saying in *Faust* may well be applied here: "True 'tis easy; yet what seems easy is still difficult!" The development of the brain is most actively carried on during the early years of human life. Clairvoyantly one sees the etheric and astral bodies

THE SPIRITUAL WORLD

actively at work then in constructing and forming the brain. This work lasts for a comparatively long time. It is not too much to say that, although in later years this work proceeds more slowly, yet man becomes cleverer and cleverer through the experience of his life, and work is always going on in his brain-substance. The following is, however, not observed, nor can it be.

If at a definite age man decides to discontinue for a while a mental occupation dear to him (this applies to external matters, because through them the grey brain-substance is moulded, but, of course, one can always study Anthroposophy as long as one does not study it like any other science)—if a man decides to cease studying something which has been his favourite pursuit for many years and strictly compels himself to leave it off, and then in quiet meditation tries to arouse the forces economised in this way—which forces would have been spent in the continued activity, but can now be used otherwise—it will be comparatively easy to attain, at any rate, a high degree of self-knowledge of the things described in my *Occult Science*. The reason that so few people do so is that this is very seldom carried out;

DESCRIPTIVE SKETCHES OF

for a man who really has an occupation to which he is devoted will seldom have the power of self-denial deliberately to give it up for seven whole years. You see, then, that part of what is now being given out might be acquired with comparative ease.

If you consider our modern civilization with all its amazing external activities, you cannot wonder that a large amount of the forces belonging to the etheric body has to be employed in the working of man's brain; for, indeed, almost all external culture is the result of the working of the human brain. All the forces are used in working the brain. Many might say: "Well, I have taken no part in this work; I have nothing to do with it!" A man might really deceive himself in this respect, for that is not the case. It is hardly possible to find a spot on earth, however isolated, where external civilisation does not so far penetrate as to compel one to take part in it with one's thoughts, and that will suffice to divert our forces from what we might call the acquisition of clairvoyant consciousness. Of course, someone might say: "Well, but savages take no part in what thus works in the brain, yet one cannot say that the savages

THE SPIRITUAL WORLD

develop any special clairvoyant forces in this direction ! ” That is because of the ruling of a very special spiritual law, which ordains that what may be thus acquired clairvoyantly must have been prepared in a particular way. The savage might perhaps develop completely different clairvoyant forces, but the forces required to see what is described in my *Occult Science* could not be developed by him, because he has not been prepared for them, for these forces must be the transmutation of other forces.

You may perhaps say : “ Well, but many people have never had what you call a favourite occupation. Why, then, have they not become clairvoyant ? ” The reason is that the development of the clairvoyant forces does not come out of the void, but from the transmutation of what already exists. One must have already developed one’s forces in a certain direction, and have acquired the tendency to the particular intelligence which belongs to our modern civilisation. If, then, one renounces the using of these forces for a time, they become, in a sense, transmuted ; and one is thereby enabled to follow clairvoyantly the facts described in *Occult Science* ; for in so doing the same forces are employed which in man’s normal develop-

DESCRIPTIVE SKETCHES OF

ment enable him to use the higher forces of the brain. On the other hand, the transmutation of other human forces and faculties lead, not to the great universal view-points described in *Occult Science*, but rather to separate detailed circumstances. For instance, one may acquire the power of looking back into earlier earth-lives by holding back in the same way certain forces otherwise used in forming the organs of speech. Certain forces, which as a rule are not noticed, tend more than all the rest to hinder man from pressing on into the spiritual worlds.

I have now mentioned two kinds of forces which enable man to see into the spiritual worlds : namely, those which are used to-day in the forming of the grey brain-substance which enables man to see into the spiritual worlds, and those concerned with the formation of speech, which enable him to look back into his former earth-lives. But besides these there are others more adapted to enable man to see in detail what the individual human soul does there; this is described in general in *Occult Science*, but that is quite different from really seeing into the spiritual world, which necessitates quite other forces, forces hardly noticed during life. There is one thing in life for which

THE SPIRITUAL WORLD

man must use many forces, and that is the acquiring of the power of standing upright in early childhood, instead of going about on all fours all his life long. The forces which enable man to assume a vertical position are of such a nature that one who has penetrated into the spiritual world is filled with special reverence for them. To behold how a child learns to walk is a wonderful mystery, as seen by one who undertakes spiritual investigation. From the forces used in childhood when learning to stand upright there remain those which enable us to look into the world between death and a new birth, but these are too little observed. If we can get so far as to remember how we learnt to walk and the efforts we made, we can discover in ourselves the forces we saved up in our etheric body, for that body had especially to exert itself. (There are other methods of discovering these forces, but this is one way.) If we can discover in ourselves the forces we then saved—which still exist in us all—we can thus bring to the surface much which enables us to go back into the life spent between our last death and our last birth. You may ask : How is this done ? If we have the good fortune to be able to carry on our Anthroposophical

DESCRIPTIVE SKETCHES OF

Movement, we shall have made a start towards bringing out these forces. If all goes well, these usually begin to stir after a period of seven years. A beginning has now been made, and this will work on in the nature of man ; but as a rule they are unnoticed.

We can generally promote the discovery of these forces in ourselves by practising a certain kind of natural dancing. Not quite a year ago, in certain circles, the movements of the etheric body began to be studied according to certain basic rules, and this art we call Eurhythmy. This does not merely lead to nothing particular, like ordinary dancing, but movements are practised which are in complete accord with the movements of the etheric body. Through practising these movements we become gradually aware of the forces that still remain in that body, and which are brought to light by the free dance movements. In this way means are gradually created by which we can really perceive the undiscovered forces in man which can awaken in him an insight into the spiritual worlds in which he lived between his last death and his birth. In such ways Anthroposophy can really work practically upon human culture. You may be sure that it will not stop at merely

THE SPIRITUAL WORLD

teaching a few abstract truths, for it will influence mankind in such a way that it will learn that the forces slumbering to-day can be aroused, and that man can really raise himself to a realisation of spiritual life. These are curious things, but they must be said, for they are true.

When a man discovers the forces that remain over from his learning to walk, they will enable him to become clairvoyant, and to see into the worlds we inhabit between death and a new birth. This can also be done through meditation, which must, however, be carried so far as to merge into feeling ; but feeling is the hardest of all things to acquire through meditation.

Those forces must be found which enable a man to look into the world between death and rebirth, forces by means of which he can contemplate what happened a long time before birth. In this domain there is a great deal which enables one to understand life as never before.

For instance, suppose we meet with misfortune ; at first we only have the feeling that it is, indeed, a misfortune, one we find difficult to bear. But if we know why it is that this misfortune has come upon us, by reason of our having ourselves arranged, some decades or

DESCRIPTIVE SKETCHES OF

even some centuries before our birth, that it should be so, we shall find it easier to bear. We shall know that it was a trial, a means of making us more perfect. Other things, too, are experienced when we are able to look back at that portion of the spiritual worlds in which we undergo the preparation for our present life. I will not now describe the general conditions there; you will find these in my books. But I should like to show, by means of a few examples, how life before birth influences the subsequent life.

Strange as it may sound, when we have passed the middle of our prenatal life—which generally lasts several hundreds of years—the inner experience of the soul is chiefly centred on the earth; and when we turn back to that time, the impression we get is full of what was going on in the earth below, and what the human beings on earth thought and felt. Every soul receives impressions peculiar to itself. For instance, a soul may live back into the second half of the spiritual life, when rebirth was drawing near, and see himself looking down more and more on those below, the spiritually active one, preparing for a future age. Some of these may seem to the soul above specially to be admired;

THE SPIRITUAL WORLD

indeed, it may occur that the soul above fixes his attention particularly on one or two figures active on the earth below.

Suppose a man was born in the second half of the nineteenth century and was therefore in the spiritual worlds at the beginning of that century and end of the preceding one. From thence he looked down at the important persons who influenced our civilization during that time. Among these are a few whom he particularly admired and who were dear to him ; for it is one of our experiences thus to look down at the persons developing here. In so doing we actually influence them, not in such a way that we actually interfere with their freedom, but rather so that a feeling arises in their soul that they are being gazed upon by someone in the spiritual world. Thus human beings on earth are stimulated to be active and creative by the souls who are to be born later than they and who are now looking down at them. This may occur in intimate as well as wider matters.

I know a case of a soul, living in the spiritual world at the end of the eighteenth and beginning of the nineteenth century, who took as his ideal a prominent personage on earth and resolved after his birth to imitate him. One

DESCRIPTIVE SKETCHES OF

can see clairvoyantly the books written by the person he wished to imitate, as he looked down with a certain yearning, a certain inner longing, from heaven to earth ; and, though of course with a somewhat different feeling, one looks back as a living being to the other side, to the Heavens. There is, however, this very considerable difference between the two experiences. The vision of the earth-dweller looking up to Heaven, without having any knowledge of Spiritual Science, is apt to remain more or less indistinct ; whereas the soul living in the spiritual world can see earth-conditions very clearly, he sees the human soul whom he admires so much and the books he wishes so much to read, with great distinctness. In short, in the second half of the spiritual existence between death and a new birth one may become acquainted with a human soul, even down to minute details, for one can gaze into that soul. We ourselves in our present life can become aware that, living above in the spiritual world, there are souls expecting to be born in the next decade or so who are looking into our own souls with longing eyes ; for they see there what they need for their preparation for the earth-world. At this period of their

THE SPIRITUAL WORLD

spiritual lives they see our souls with great clearness, even as the earth-man on his part sees his Heaven with great indistinctness. This is merely a picture, but it will serve to show how, if we have only a slight knowledge of the spiritual world, we can really become aware that we are being observed, as indeed we are, in manifold ways. The gaze of the spiritual beings, and more particularly of those shortly to be incarnated, is turned upon our souls. We see by this that Spiritual Science cannot but do good, for it tends to make people more worthy of those in the spiritual worlds who as yet are not born. When clairvoyant investigation examines all this it certainly experiences remarkable and often staggering things, and amongst the most surprising of these is the vision of the souls on the way to birth, gazing down to earth and looking for those who may become their parents. In olden times this was even more remarkable than now, but the observation of such souls is still one of the most impressive experiences, and one carries away a wealth of impressions. I will describe one of these at first hand!

A soul preparing for incarnation knows that he will need for his next incarnation a particu-

DESCRIPTIVE SKETCHES OF

lar sort of knowledge, which must be acquired in early youth; looking down he sees possibilities, here and there, of gaining it. It may occur, however, that in order to do so he must renounce the particular parents who, in other respects, could give him the happiest of lives, and finds himself obliged to take his natal flight to other parents, who cannot make his life happy. If he were to select the other father and mother, he would not be able to gain the most important experiences. We must not imagine that all the conditions of the spiritual life differ absolutely from our own. For instance, a soul who, before his birth, was thus dreadfully torn in his mind and undecided, may say to himself: "Perhaps I shall be dreadfully mismanaged in childhood by rough and rude parents." Should this doubt exist, it sets up a dreadful conflict within him. One sees many a soul in the spiritual world having this to go through when preparing for birth. We must realise that souls are faced with these struggles with themselves in the spiritual world, and that such difficulties serve in a sense as a sort of external world to them.

What I am now describing is not only an inner soul-conflict, not only a battle of the inner

THE SPIRITUAL WORLD

feelings, but it is projected externally, and is, so to speak, all around one. One can see in visible imagery the imaginations depicting how such souls go down to their new incarnations, inwardly divided as it were. When we see all these circumstances unfolded before our eyes we can well understand why so many people do not like Spiritual Science ; for most people prefer to believe that as soon as they die they enter eternal bliss for all eternity ! This, however, is not the case, and it is well that things are as they are, for under existing circumstances the world will eventually reach its destined stage of perfection.

The power of investigating one's own life, or that of another, in the spiritual world, can be acquired—curiously enough—through the forces left over in the etheric body from our learning to walk. Practical clairvoyance shows us that these forces, when really developed, have certain advantages over the clairvoyant forces developed for the purpose of looking back into former lives. I want you to pay particular attention to this difference between them, for it may throw light in many respects on various things. There is no way in which a dangerous clairvoyance is more easily developed than by

DESCRIPTIVE SKETCHES OF

using the forces which exist in present-day man for developing the organs of speech, and which, if kept back, enable him to see into his former earth-lives; for they are mostly connected with the lower instincts and passions in man's nature. In no other way is one brought so near to Lucifer and Ahriman as by developing these forces, for although they certainly lead one to the height of being able to look back into one's own and other people's past lives, yet they lead to the powers of illusion; and if not rightly developed the clairvoyant may, under their influence, fall morally low, rather than rise to the heights. Thus these forces are among the most dangerous of all, and should only be developed if at the same time the teacher is determined to develop the purest morality in his pupils. For this reason an experienced teacher will not easily allow himself to be persuaded systematically to develop the forces which enable a man to see former incarnations. It is just as rare to find the forces developed objectively, in the right way, i.e. by only using the speech-forces for this purpose, as it is common to find a certain lower clairvoyance which can see into the spiritual worlds and give descriptions of certain spiritual regions. That

THE SPIRITUAL WORLD

is why other means are generally used when it is desired to lead persons to see their earlier incarnations, and here we reach an interesting point—showing how necessary it is to pay attention to things which are generally disregarded. It is but seldom that anyone is able through his spiritual teaching to look back at his earlier earth-lives by developing the speech-forces only; that is a very rare occurrence, yet there are many persons at the present time who can do so. This has generally been reached by other means, one of which may strike one as strange, but it rests upon a profound truth. Suppose that a man is well advanced in years; it would need too much of an effort, and perhaps lead to too much temptation, were he to look back karmically at his former lives by developing the speech-forces. Therefore the spiritual forces have recourse to another means, which many suppose to be merely accidental. He may meet a man who calls him by a special name, or mentions a certain time, or a certain people. This works externally upon his soul in such a way that as a result he may develop the necessary forces to serve as a support for clairvoyance. He will then notice that the name he was called by, or the words mentioned, will,

DESCRIPTIVE SKETCHES OF

without any knowledge of this on the part of the speaker, lead to a retrospective view of his past lives. This is a case of outer means being resorted to. The man in question hears a name or an era or a nation mentioned, and is thereby stimulated from outside, as it were, to see his former earth incarnations. Such external stimuli are sometimes of great importance to a clairvoyant observation of the world. One has what seems to be an entirely accidental experience, but from this rays forth a stimulus for clairvoyant forces which one otherwise possesses only in rudimentary form.

These are a few aphoristic indications which I wished to give you as to the way the spiritual world interpenetrates the earth-world ; it is really a very complicated matter. We see, therefore, that looking back into former earth-lives is a more or less dangerous proceeding, because the forces of temptation are connected with it ; but, on the other hand, there are very few men who, having developed their clairvoyant forces for the purpose of seeing the life spent in the spiritual world before birth, would be liable to the temptation of misusing them. As a rule only souls of a certain purity, of a certain natural morality, can look back with a

THE SPIRITUAL WORLD

measure of certainty into the life spent in the spirit before their present earth-lives. That is because the forces used as clairvoyant forces for the purpose of looking into the prenatal time are the child-forces, those economised when learning to walk. They are the most sinless forces in the nature of man. These innocent forces—I beg some of you to note this—are also those through which, when a man develops them, he is able to see into the life preceding his birth. This, too, is the reason why a little child is so enchanting and satisfying because it is surrounded in its aura by the forces the greater part of which are used in learning to walk—forces which are also able to illuminate what took place before birth. In this respect to the clairvoyant experience a child in whose countenance is expressed innocence and inexperience of the world expresses in its aura something a great deal more interesting than what can be seen in the aura of many a grown-up person. The struggles and conflicts it went through in the spirit-land before birth, and which determined its destiny, make what surrounds the child as its aura something immeasurably great and filled with wisdom. That wisdom is often much greater than a human being can put into

DESCRIPTIVE SKETCHES OF

words in later life. The countenance of the child may as yet be undefined, but the clairvoyant who sees it can learn immeasurably from the child if his vision is able to perceive what surrounds it as aura. And if the forces belonging to childhood are later on developed clairvoyantly one can perceive the concrete circumstances which precede human birth. It may perhaps be a personal satisfaction to be able to look into that world, but it is more particularly of interest to one who is anxious to understand the whole connection. A search into the Akashic Records concerning certain personalities of the world's history not only consists in reading what is therein inscribed about their lives on the physical plane, but also shows us how they are preparing their next lives on that plane, while living as souls in the spiritual world between death and rebirth.

Now the forces which can throw light on former incarnations, if we keep them pure, are not so much saved over from childhood as from that age in a human being when the passions (and often the lowest and worst) are developed. These forces which have quite different tasks in the nature of man are developed long after those connected with speech-formation. They

THE SPIRITUAL WORLD

hang together with all that develops in man as feelings of sensual love and everything connected with it. There is a special relation between all that leads to sensual love and all that leads to speech ; and this is, indeed, expressed in the nature of man in the breaking of the voice, the change of voice. From that age in particular many of these forces are stored up, and if we keep them pure they lead to a retrospective vision of our former earth-lives ; but if they are not kept pure they can be brought out as the sensual instincts of man, and may then lead to the greatest occult depravity. These clairvoyant forces, economised from that particular time of life, are the most subject to temptation.

Thus you understand the whole connection, my dear friends. The clairvoyant who is willing to talk about the time spent between death and a new birth (and some of you may have noticed that there is but little talk about that), has developed in himself the forces economised from early childhood. But one should mistrust the clairvoyant who talks a great deal—mostly nonsense—about people's former incarnations, and this happens very frequently, for some people dish up such information on a salver as

DESCRIPTIVE SKETCHES OF

it were. We should mistrust such persons, because in this domain forces may be drawn upon which are most of all open to temptation. The forces that may be economised for this are saved from the time when sensual love develops, while man does not yet stand outwardly in social life. Sometimes these forces lead to great nonsense, and particularly to occult nonsense, because these, more than any others, are subject to delusion after delusion in the realms of the spiritual world.

Why, then, is the information of clairvoyants who are subject to these particular forces so frequently unreliable? Because among these arise at the same time out of man, like a mist, the lower instincts and impulses; and then Ahriman and his Ahrimanic spirits approach, and out of what thus arises they form phantoms which can be seen, and are then regarded as belonging to former incarnations.

The right sort of clairvoyance through which to describe circumstances such as are given in *Occult Science* can be easily developed by economising the forces which can only be economised in later life—after the age of twenty to twenty-five. The forces developed then are usually such as are connected with the life of the intel-

THE SPIRITUAL WORLD

lect, and during this time life can be regarded with a certain calm common sense. Thus the investigations in this domain are least of all subject to error and illusion.

We see, therefore, that the great world-relations, the great spiritual world-relationships, can be ascertained through those forces in human nature which work at the development of the brain.

The vision of former earth-lives can be acquired by cultivating those forces which are economised in youth, when they are no longer required for developing the speech and rule the realm of sense desires and their organs.

The spirit-land proper, which is specially interesting because there the new life is being prepared, can be investigated through those forces which can be economised in earliest childhood, when the child is learning to walk.

The above are, indeed, remarkable facts, but if we wish to penetrate the spiritual world we must accustom ourselves to accept many new conceptions which at first must appear paradoxical. But the spiritual world does not exist simply to present a continuation of the physical sense-world—indeed, in many respects it is the

DESCRIPTIVE SKETCHES OF

exact opposite of the latter. Man himself appears as a very important being in the universe when we look on the one side at all he goes through in his earth-life, his destiny, his capacities, and his activities. On the other hand, through having learnt to understand the spiritual, we see the very different life lived by him between death and a new birth. Then only do we contemplate man in his full significance and destiny.

In these two lectures I wished to give you an idea, a description of various things in the spiritual world. I wanted to do so in a more aphoristic way, because we have met here for the first time, and because you will know most of the systematic presentations from my books and writings, and I wished to add a little here and there to what I have already given out. It seemed to me that this would be more useful to our friends in this town than if I had selected a more connected chapter of Spiritual Science. If you will allow me to say so, at the conclusion of, to me, such a happy union here, I should like as much as possible of Spiritual Science to flow into the hearts and souls of men at the present time. This is important for two reasons.

First, because when we consider the life

THE SPIRITUAL WORLD

around us and observe the facts of that life, and how, even through the greatest acquirements of culture man becomes more and more materialistically minded, we see how more and more necessary it is that he should have Spiritual Science, how much he needs it, just because this outer life makes him so materialistic. Just because the great facts of external life must make man materialistic, he needs the counterbalancing of Spiritual Science. It is a necessity in the earth-life of humanity, and must become more and more so in the near future. Anyone who reflects how, even through the greatest achievements of civilisation, external life must gradually descend deeper and deeper into materialism and gradually decay and die out, will feel the longing within him to see Spiritual Science entering the hearts and souls of mankind. Our civilisation must become greater and greater and make more progress ; but although we need our railways and steamboats, telephones, airships, and all that civilisation can bring us, yet, just as the singing-birds are driven away by our smoky chimneys, so will the joy and freshness and harmony of our soul-life disappear under the influence of this material culture, unless Spiritual Science leads man

DESCRIPTIVE SKETCHES OF

to spirituality. Therefore he who is able to see the circumstances clearly must have the deepest longing to make Spiritual Science more widely known: it is a necessity.

On the other hand, there is another fact, namely, that on account of this materialistic culture, never has mankind rejected Spiritual Science so strongly, nor hated it so much, as to-day.

To-day we are confronted by these two unavoidable facts, Necessity and Misunderstanding—they face us like two pillars between which we have to pass, if we wish to bring Spiritual Science into the world. For us, who wish to make our souls ripe for Spiritual Science, there will be on each pillar a challenge, a stern request—to do everything in our power which will bring ourselves and all those persons who long for it, to Spiritual Science.

I wished to address you from this standpoint the first time I spoke in this town, and from this same standpoint I wish to say my parting words; so that something of what I have been allowed to say may pass into your hearts and souls and not only into your minds. You may thereby feel yourselves more closely united with us and with all those who would like to carry this

THE SPIRITUAL WORLD

movement out into the world more actively than they have hitherto done.

As we cannot remain together in space as we have just been—for the first time—I should like to feel that this visit will draw our souls together more closely than before. With this wish, my dear friends, I take my leave of you and your beautiful town; in the full consciousness that when such a meeting has taken place our union in space has given a stimulus to a union which depends on neither space nor time. With these words I give you greeting and take my leave of you. May the fact of our having been thus together in space provide a stimulus for a permanent, enduring union in the spirit.



