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SECRET BROTHERHOODS
BY ≈ RUDOLF STEINER

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THREE LECTURES

BY

RUDOLF STEINER

Given at Dornach on the 18th, 19th, 25th
November 1917

[Authorised translation, unrevised by the lecturer, and for
members of the Anthroposophical Society only]

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The Editor of the English translation wishes to say that the titles of these lectures are merely his own suggestion from the context, the original German simply making the statement 'Three Lectures by Rudolf Steiner' with date and place.



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Dornach, 18th November, 1917.

MY DEAR FRIENDS,

You will recall the observations I have lately made with regard to various assertions and positions adopted by psycho-analysts nowadays. My main object there was to get quite clear the fact that the idea of the unconscious, at least, in the form in which the psycho-analysts use it, has no real foundation. As long as they do not get beyond this idea of the unconscious, which is a purely negative idea, the psycho-analysts will be condemned to tackle a very vital problem of the present day with inadequate instruments of thought and knowledge. Since they are at least striving to investigate the psycho-spiritual, and even, as we have seen, to pursue their researches into social life, we can admit that their method is at least more important than our official academic knowledge in the same sphere. Yet because the analytical psychologists aim to interfere directly with life through education, medicine and even, in all probability, through social politics in the near future, we cannot overlook the fact that the dangers are very serious which their attitude involves.

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Our concern then is to find out what this something really is which eludes these present day investigators—assuming that they even want to find it. They admit that there is something psychological beyond consciousness and they seek some such quality beyond it ; but they will not bring themselves to admit the existence of spirit. Spirit can never be grasped through the concept of the unconscious ; for an unconscious spirit is like a man without a head. Now we have already noted that in certain hysterical conditions there are patients who as they walk about the streets can see in the passers by only body and no head ; and this inability to see the head is a special form of illness. In the same way there are many investigators to-day who think they see the whole spirit ; but the very fact that they call it the unconscious shows that they have committed themselves to the ridiculous assertion that there can be an unconscious spirit, a spirit without consciousness, when we pass beyond the threshold of consciousness : whether in the proper conditions which we have always described, through spiritual scientific research, or in the morbid abnormal forms which are the only forms which come before the notice of the psychoanalysts.

To pass beyond the threshold of consciousness involves always the passage to the spiritual, regardless whether it is to the subconscious or the super-conscious. We come always into a spiritual sphere,

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but one in which the spirit has a precise and definite form of consciousness. Where there is spirit there is also consciousness. But we have yet to discover the conditions under which the appropriate consciousness exists ; and we have to fall back on the methods of spiritual science to know with what type of consciousness a particular form of spirit is endowed. A week ago we mentioned the case of a lady who left some assembled company, ran in front of a horse, had to be prevented from jumping into a river and was then carried back into the house she had left so that she might be brought into contact with the master of the house with whom she was in some obscure subconscious way enamoured. It is wrong to say that the spirit, which did not belong to her consciousness, which drove her and compelled her, was an unconscious spirit or an unconscious ' soul ' ; it is on the other hand very conscious. The consciousness of this demonic spirit, which led the woman back to the house of the man she guiltily loved, is far more acute in his consciousness than the lady herself in her ' upper storey ', i.e., in what we call her consciousness. These spirits which are active and operative whenever we pass in any way beyond the threshold of consciousness, are by no means unconscious, but spirits which are intensely conscious in their activity. The phrase ' unconscious spirit or mind ' in psycho-analytic terminology is meaningless. I might as well say from the

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personal aspect that the whole assembled company here is my unconscious self because I know nothing about it. In the same way we must not call the spiritual beings which surround us and seize hold of our personality, in such cases as that I mentioned a week ago, 'unconscious spirits'. They are below our consciousness, not grasped by that particular form which lives in us. In themselves they are emphatically conscious.

It is especially important for the spiritual science of to-day to know this, not only because the knowledge of the spiritual beings beyond the threshold of consciousness, of beings fully existent and self-conscious, is an achievement of modern spiritual-science but because in actual fact this is a very ancient knowledge. In the past it was known in the sense of the old atavistic clairvoyant art. To-day we know it or are getting to know it by different means. The knowledge that there are really spirits outside the consciousness of man, living under other conditions than man but in unceasing relationship to man, by which man may at times be possessed in his Thinking, Feeling and Willing, has always existed. But it was treated as a secret of particular brotherhoods who treated this knowledge as strictly esoteric and kept it within their own circle. It would take me too far at the moment to say why they did this. Some of them honestly believed that the mass of humanity was not ripe for the know-

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ledge : which to a considerable extent is true. But others, whom we may call the ' brotherhoods of the left ' were determined to keep the knowledge to themselves because, if kept to a small circle it would give power over other groups who had not the knowledge. There have always been efforts to give certain groups power over others, and this was achievable when some knowledge was treated as esoteric and then was used to exert power over something else.

At the present time it is vitally necessary to have a clear view of these things. You know that since 1879 humanity lives in a unique spiritual condition. Since that year certain very powerful spirits of darkness have been thrust from the spiritual world into this world of ours, and anyone who keeps unjustifiably the knowledge of these things and the secrets connected with them within a small circle, may produce very definite results by his knowledge. I want to show you to-day how certain secrets bearing on our present development, may be put to wrong uses. But you must keep what I say to-day chiefly from an historical aspect in contact with what I shall have to say to-morrow.

You all know that attention has continually been drawn within our anthroposophical movement to the fact that the twentieth century is to bring to fulfilment a peculiar relationship between humanity and the Christ : that in the course of the century, even the first half, the achievement is to be con-

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summated which I have hinted in the first Mystery Play, that to a considerable section of mankind the Christ is to be a really existent being in the etheric.

We are living now in the age of materialism, and since the middle of the nineteenth century that materialism has reached its height. But in the real world, opposites must coincide, and the culmination of materialism must, at the pole, coincide with this inward work of human development which brings with it the possibility of really seeing Christ in the etheric. You can realize that the announcement of this secret of the vision of the Christ in the twentieth century, of the new relation which is to arise between Christ and humanity, rouses anger and opposition among men, who as members of certain brotherhoods want to make their own use of this achievement and not to let it become common property of mankind. There are brotherhoods—as you know these groups can always influence public opinion by using channels which attract least attention—which spread the belief that the age of materialism will soon have passed, indeed in a certain sense has already passed. All these pitiable creatures, these ‘clever fellows’—you will realize why that has to be in inverted commas—who in speeches and books and meetings spread the belief that materialism has had its day and that we are again beginning to understand something of the spirit, are more or less in the service of those whose interest

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it is to propagate what is not true. For it is not true that materialism has had its day ; the contrary is true, materialistic views are on the increase and will have the best chance to flourish if people begin to believe that they are no longer materialists. The increase in materialism will continue for four or five hundred years.

We have to realize absolutely clearly, as I have so often said, that this is the case. Humanity will find peace if we are fully aware and in the life of the spirit work in the knowledge, that the task of the fifth post-Atlantean period is to create materialistic forms out of the whole stream of human development :—but for that very reason we must create the more spiritual activity in opposition to it. I have mentioned in these lectures what the humanity of the fifth epoch has to learn : the conscious struggle against the evil which intrudes on human development. The fourth epoch was concerned with the struggle to deal with the problem of life and death : the fifth has to deal with the problem of evil. The immediate task, therefore, is to understand spiritual teaching in fullest consciousness, not to throw dust in the eyes of our contemporaries by pretending that the devil of materialism is gone. He will be more and more among us. And those who spread these false tales, know as well as I do of the appearance of the Christ, but they deal with it in a different way.

To understand why this is we have to bear much

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else in mind. In this fifth post-Atlantean epoch mankind's development is such that it is dangerous to hold the view which so many nowadays utter in their complacency : that during our life here between birth and death the thing essential is to surrender ourselves up to life, and to leave aside until we die the question whether we enter a spiritual world or not, for as they say we shall discover this then, in any case. On earth, therefore, let us enjoy life, as if there were nothing but a material world ; when we die we shall learn soon enough if there is a spiritual also. Actually this is about as intelligent as the oath : ' as sure as there is a god in heaven I am an atheist ' . But however unintelligent, it is the attitude of very many, who claim that till death we need not trouble ourselves with spiritual knowledge.

Such an attitude has been dangerous at all times, but it can be almost fatal for this fifth epoch in which we live because the domination of evil sets it close to the heart of man. When a man dies he takes with himself through the gate of death the type of consciousness with which he has lived on earth. Men who in present conditions have wholly occupied themselves with ideas and conceptions and feelings of the material and sense world are condemned in present conditions to live after death in an environment to which the ideas developed during physical existence are akin. Thus while those who are open to spiritual ideas pass duly into the spiritual world,

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those who refuse all spiritual ideas, must remain on the other side in a certain sense in earthly conditions, until—and it is a long until—they have learnt to absorb so much spirituality that they may be carried by these spiritual ideas to spiritual worlds. Thus our environment on the other side is settled for us by our admitting or rejecting spiritual ideas here. Many of those who have resisted or been prevented from admitting spiritual ideas on earth, are wandering about though dead, on earth and remain in relation to the earth sphere. One can only see this with pity. The soul of man, now that no physical body is there that would prevent its contact with the environment and any disruptive activity, now becomes a centre of disturbance when it lives within the sphere of the earth.

In what is nowadays the more normal case we must remember that souls are passing into the spiritual world after death which have totally rejected all spiritual ideas and feelings; and they become centres of disturbance because they are held back in the earth sphere. Only souls which have been somehow permeated with the idea of the spiritual while still on earth, pass through death into the spiritual world in such a right way that they are sundered from the earth sphere and weave the threads which pass continually from them to those who have remained behind. These threads must be continually woven. We must bear in mind that

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the threads which united us to the dead are not broken by death, but remain—remain, indeed, far more close than they were during life. This that I I have just said we must keep firm hold of as a vital and solemn truth.

Again this is not something which I alone know : others know it. But many that know it use this truth for wrong purposes. For though there are misguided materialists who believe that the material life is the only one, there are also initiates who are materialists and who as initiates spread materialistic doctrine and spread it also through the brotherhoods. You must not imagine that these initiates are foolish enough to take the line that there is no spirit or that man has no soul which can be independent of man or live without him. You may rest assured that anyone who has been really initiated into the spiritual world does not give way to such folly as believing merely in matter. There are, however, many whose interest it is to spread materialism and who take every sort of step to make a vast mass of mankind believe only in materialism and live wholly under its influence. And there are brotherhoods at whose head are initiates whose interest it is thus to spread materialism, and it is very much to their benefit if we are continually being told that materialism is overcome. For we can always achieve an end by contrary words, and the method of procedure is not always straightforward.

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But what is the object of these initiates who know perfectly well that the soul of man is a purely spiritual being, a being quite independent of the physical body, and who still foster the materialistic conception in man? These initiate materialists want as many souls as possible to exist who are receptive between birth and death of such ideas. These souls are thus prepared to remain within the earth sphere, to be held back within that sphere. Note also that there are brotherhoods which know this quite well, which thus prepare human souls to remain after death within the sphere of the material. When, as is well within their accursed power, they manage that these souls after death should come within the scope of their brotherhood, they gain a vast access of power. These materialists, therefore, are not materialists because they do not believe in the spirit—they are not so mad, for they know the truth about the spirit well enough; but they compel the souls to remain after death in contact with matter, so that they may use them for their own purposes. These brotherhoods thus succeed in creating a sort of clientèle of dead souls which remain within the sphere of the earth and which possess certain forces that can be guided in most varied ways and achieve the most varied objects: and as against those who are not thus initiated can give the most amazing opportunities of activity and power.

This is the scheme of these initiates and brother-

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hoods. Nor can our vision be clear unless we banish all darkness and vagueness and refuse to be put off with the assertion that either these brotherhoods do not exist or that they are quite harmless. They are far from harmless ; men are to advance further and further into materialism, and are to believe, according to the wishes of these initiates that though there may be spiritual forces, these spiritual forces are nothing more than certain forces of nature.

I want to outline to you once again the ideal of these brotherhoods. We must make a serious effort to understand it thoroughly. Picture a harmless world of mankind, a little misled by the dominant materialistic ideas, a little astray from the old well-founded religious ideas. Imagine this harmless humanity. Or look at it this way. Suppose on the one side we have the sphere of these harmless men ; men who as I have said are not very clear about the spiritual world for misled by materialism they are not sure how to regard the spiritual world ; and particularly they do not know what attitude to adopt towards those who have passed through the gate of death. Now on the other side suppose we have the sphere of one of these brotherhoods which spreads the gospel of materialism and sees to it that men think purely on materialistic lines. This allows of a spiritual clientèle to be built up of souls which the brotherhood or lodge has nursed to remain after death in the sphere of the earth a clientèle of the

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dead who do not pass out of the sphere of the earth but remain in it. Appropriate methods can control these souls so as to remain within the power of the brotherhood ; which has thus created a lodge consisting of both living and dead,—dead however who are made kin to the earth forces.

The method of procedure is that séances—as was the case in the latter half of the nineteenth century,—that spiritualistic séances are held. Then—note this—what happens at these séances can be controlled by the brotherhood or lodge with the help of the dead. But the intention of the masters of the lodge is—not so much that we should fail to realize that we are dealing with the dead, but rather that it is only higher nature forces. They seek to convince men that these things are merely higher powers of nature, and that on a par with electricity and magnetism there are other powers of nature. But there is no real idea of the soul. Those in the lodge take care that the origin of these phenomena should not be known ; and the result is that the ‘ harmless ’ souls gradually become wholly dependent on the lodge without their knowing on what they are dependent or by what they are being guided.

There is no weapon against them except a knowledge of the fact. If we know, then we are protected, and if our knowledge is a true faith, we are safe. But we must not take too easily the task of acquiring this faith. It is true that in these things the time

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is not yet too late. I have often called your attention to the fact—I can only give you these facts bit by bit so that the elements may gradually unite together to form a clear conception—that during the latter half of the nineteenth century many brotherhoods of the west introduced spiritualism tentatively, to test by this means if they had yet achieved with humanity all that they hoped to achieve. At spiritualistic séances the answer which had been expected to the tests was that we should take the manifestations as examples of nature forces ; and the brothers of the 'Left' were disappointed when the conclusion was not thus, but that the appearances were those of dead spirits. It was a bitter disappointment to these initiates, for their aim had been to rob mankind of their belief in the dead. The efficacy of the dead and of their forces was to remain, but the belief in the dead as the origin, a very significant belief, was to be eliminated. It is thus a higher materialism we have to deal with, a materialism which not only belies the spirit but tries to drag it down into matter. For materialism has at its disposal forms which admit of its own denial. We can say that materialism has vanished and we are aware of the spirit ; but we speak of the spirit in a nebulous way. We may in fact perfectly well be materialists if we make the whole of nature into spirit and have as our creation this sort of psychism. The only remedy is that we cast our gaze into the world of concrete spirituality.

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This is the first glimmer of what will become always more intense during the next five hundred years. For the moment the evil brotherhoods have put the brake on, but they will extend their position, unless we ourselves put a spoke in their wheel :— which is only possible if we conquer any complacency regarding the spiritual world.

* These initiates betrayed themselves therefore in the séances, and the result was the opposite of what they hoped. Instead of masking themselves they thereby unmasked themselves. So since 1890 these brotherhoods themselves have striven to discredit spiritualism, for a time. But the method is one which is vital in its use of spiritual means, and the whole object is increase of power and misuse of certain conditions of development which have cropped up in the course of evolution.

Against this materialization of the soul of man and its banishment into the sphere of the earthly—for lodges are part of the earth and when souls are to appear and function within these lodges, they must be tied to the earth—these efforts and this impulse to work through a soul in the earthly sphere are countered by the significant impulse of the Mystery of Golgotha. That impulse is the source of salvation for the world against the materialization of the soul. It is wholly outside the control or decision of mankind what the actual way of the Christ is to be ; and therefore no one, whatever his knowledge, even

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if he is an initiate can influence the activity of the Christ which will lead in the course of the twentieth century to the manifestation of which I have so often spoken to you and which has been represented to you in the Mystery plays. That rests with the Christ alone ; and the Christ will be present as an etheric Being within the earth sphere. For mankind the problem is of the relationship between Him and mankind. Over the appearance of the Christ no one not even the highest initiate has any influence. The appearance must come. That is vital ; keep hold of that, I beg of you. But methods may be adopted to bring about acceptance this way or that, this or that effect of the Christ achievement.

Those brotherhoods of which I have just spoken, whose aim is to banish the souls of men into materialistic spheres, are also making it their aim that the coming of the Christ should pass by unnoticed in the twentieth century, that His coming as etheric being should not be noticed by humanity. This aim is developing under the influence of a very definite idea, a very definite impulse of will : to win the sphere of influence which should come to us by Christ in the twentieth and later centuries, for another being, to conquer that sphere for another being—of whom more later. These brotherhoods of the west exist which are aiming to thwart the impulse of the Christ and to put in His place another individuality which has never appeared in the flesh, and is no more

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than an etheric being—and one moreover of strictly ahrimanic nature.

All the methods I have mentioned of utilizing the dead ultimately subserve one purpose, to divert mankind from the Christ who passed through the Mystery of Golgotha and to assign the dominion of the earth to another being. This is a very real struggle, not a mere dispute with abstract ideas of no particular meaning but a vital struggle, whose object is simply to establish another being in the place of the Christ in human evolution for the rest of the fifth and then for the whole sixth and seventh post-Atlantean epochs. A healthy genuinely spiritual development of man must make it its object to eradicate and destroy such efforts which are in the truest sense anti-Christian. Nothing but clearest insight can be of service here. That other being which these brotherhoods hope to raise to power, will be given the title of Christ, really the Christ he will be called ; and our task will be to distinguish clearly between the real Christ, who will now appear not as a fleshly incarnated individuality, and that other being which differs from the true Christ just in the fact that it has never been incarnated during the evolution of the earth but only goes so far as an etheric incorporation and which these brotherhoods wish to set in His place so that the real Christ may pass by unnoticed.

This then is one side of the struggle which is directed towards falsifying the appearance of the

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Christ in the twentieth century. If we only study life at its surface and with it the many arguments about the Christ and on the Jesus problem, we never see the depths. It is nothing but fog and obscurity spread before men to divert them from the deeper things which are really at stake. When theologians dispute about Christ, there is always a spiritual impulse from some quarter or other and most of them are furthering quite different objects and aims than those they themselves imagine.

This then is the danger in the concept of the unconscious, that these ideas drive mankind into unclear thinking ; and while such evil brotherhoods pursue their aims consciously, their aim becomes unconscious to those who indulge in these superficial discussions and arguments. We miss the meaning of things by talking of the unconscious, for this so-called unconscious is merely beyond the threshold of ordinary consciousness and it is the sphere in which one who knows can unfold what he wills. It is one side of the facts that a number of brotherhoods are established which seeks to substitute for the working of the Christ another being and to organize the world to that end.

Opposed to them are certain eastern brotherhoods especially Indian which interfere no less significantly in human development. These Indian brotherhoods have another object ; they have no esoteric aim to bring the dead within their control or the control of

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their lodges. Far from them such aims. What they do want is that the impulse of the Mystery of Golgotha should not be put in the service of the evolution of man. Because the dead are not at their disposal as they are at that of some of the western brotherhoods I have mentioned, they do not wish to oppose to the Christ who is to appear as Etheric individuality during the twentieth century some other individuality ; for that they would need the dead whom they have not. On the other hand they do want to distract attention from the Christ, to prevent Him rising to supremacy ; to obscure the Mystery of Golgotha through which passed the Christ after His three years incarnation on earth, and who therefore cannot again be incarnated on earth. These brotherhoods do not desire to control the dead in their lodges : in place of the dead they employ another class of beings. For when men die they leave behind them the etheric body which separates from the body as you know soon after death, and is then in normal circumstances taken up into the cosmos.

This as you know is a very complex process. But before the Mystery of Golgotha and even after it, especially in the East, something quite definite has been possible. When a man surrenders his etheric body after death, certain beings can clothe themselves in it and become etheric beings with these etheric bodies of dead men. Thus in eastern districts it is not dead men, but demonic spirits which are enticed

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to clothe themselves in the etheric bodies which men have cast aside ; and it is these spirits which are taken up in eastern lodges. In the west then we have the dead who are directly banished into matter, and in the ' eastern lodges of the left ', we have demonic spirits who do not belong to the earth development but have insinuated themselves into it by donning the discarded etheric body of men.

Exoterically this is achieved by changing this fact into a source of honour. You know that the invocation of illusions belongs to the stock-in-trade of certain brotherhoods because when men are ignorant how far illusion pervades reality, they can easily be deceived by deliberately summoned hallucinations. The immediate object is achieved by introducing a type of worship. Suppose I have a group of men, a group perhaps associated by blood ; I then issue orders—supposing that as member of an evil brotherhood I have made possible the assumption of the etheric body by some demonic spirit—that this ancestor is to be worshipped. The ancestor is none but he whose etheric body has been cast off and has been assumed, thanks to the machinations of the lodge by the demonic spirit. Ancestor worship is introduced but it is no real ancestor worship.

The eastern peoples can be diverted from the Mystery of Golgotha by methods such as these. The result will then be for eastern peoples, perhaps for the whole world, that the passage of the Christ through

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the world passes unnoticed. These eastern lodges then do not want to substitute another Christ ; they want only that the appearance of the Christ should be unnoticed.

There is thus an attack from two sides against the Christ Impulse that is to come in the twentieth century in etheric form ; and mankind stands within this phase. Anything which occurs within the individual is little but a copy of what is accomplished as the greater impulses of humanity ; and it is thus tragic when we are continually being told that when the unconscious, the so-called unconscious, works in man, it is some effect of suppressed love or the like : when as a fact the impulse of very definite spirituality is working on man from all sides, but remains relatively unconscious unless we pay special heed to it.

There is another side to all this which we must take into consideration. Those who have in days past taken thought nobly for the development of mankind, have taken all this into consideration, and so far as they could—more than that no man can do—taken right steps to cope with it.

Now a particularly good home for spiritual life, which was protected against all sorts of illusion, was Ireland in the first centuries A.D. It was sheltered more than any spot on earth against the birth of illusions ; and it is for this reason that so many missionaries of Christianity came thence in the early centuries. But these missionaries of Christianity had

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to take note of the simple humanity among whom they worked—for European man at the time was naif in the extreme—but at the same time they had to know and take note of the great impulses of humanity's development. Observe : that when I spoke of the fourth, fifth and sixth centuries, the foolish Dessoir carelessly read and spoke of the sixth post-Atlantean epoch, when I was really dealing with these centuries especially. At that time Irish initiates were active in central Europe and their activity prepared the way for the needs of the future. They were to a certain extent under the influence of the knowledge that in the fifteenth century—in 1413 as you know—the fifth post-Atlantean epoch was to begin. They knew therefore that they had to pave the way for a wholly new age, and at the same time protect a simple-minded humanity. What were the measures they took then to safeguard mankind and prevent the intrusion of harmful influences ?

In wholly upright and well instructed fashion evolution was guided so that gradually all the navigation should be suppressed which passed from northern lands to America. Thus whereas in earlier times northern vessels sailed for special purposes to America—I will say more of this to-morrow—it was ordained that America should gradually be forgotten by Europeans and the connection with it gradually ceased : and in fact in the fifteenth century men of Europe knew nothing of America. It was especially

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from Rome that the development was controlled which led to the forgetting of the American connexion, because European humanity had to be protected from certain American influences. And in this movement to protect Europe from these influences, it was the Irish monks who played a leading part, the monks who as Irish Initiates christianized the European continent. In earlier times definite impulses came from America ; but at the period of the beginnings of the fifth post-Atlantean epoch, mankind was to be uninfluenced by it, to live in fact in the belief that there was no America. And it was only after the beginning of the epoch that America was discovered as the history books tell us. It is one of our recognized truths, that much of what is taught as history at schools is simply a ' fable convenue ', and it is one of them that America was discovered in 1492. It was only rediscovered, and it was only the connexion that had been obliterated for some time as was fated. Yet we must know the truth of things and the truth of history : for instance that Europe was for a time hedged in and carefully protected from influences which were not to come to it.

All this shows you how vital it is not to assume this so-called unconscious to be really so, but a something which accomplishes itself beneath the threshold of human consciousness in its ordinary forms. Even in these days it is important that a great proportion

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of humanity should know of certain secrets ; and it is for this reason that I have done as much as is possible in public, in my lectures at Zurich, in which as you know I explained to my audience how the life of history cannot be known by the ordinary consciousness, but is in reality dreamt, and how it is only when men are aware that the content of history is dreamed that sound views can be held.

By such means the consciousness is gradually aroused. The appearances and the facts prove what I say ; only they must not be overlooked. But men go blindly and unseeingly through tragic catastrophes like the present. These things I suggest to you to-day from the historical aspect. To-morrow I shall discuss them in greater detail.

I should like to add one further point. You will have noticed from my analysis the vast difference between east and west in the development of man. Secondly take heed to the following. The psychoanalyst talks of the unconscious or the subconscious soul life ; but we may not be satisfied with such vague notions ; we must have a clear idea what it is which takes place beyond the threshold of consciousness. There is much there, but in itself it is intensely conscious, and we have to discover what sort of conscious spirituality is beyond the threshold of consciousness. We should not talk of the unconscious, but of conscious spirit beyond the threshold of consciousness. We must get it clearly into our

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heads that there is much in a man's consciousness of which he is normally quite unconscious. Indeed we should be in a bad way if we knew all that goes on within us. Just imagine what would happen if we had to take full note of all the physiological and biological details so as to have full consciousness of what goes on in eating and drinking. All of this takes place unconsciously, and all of it is controlled by spiritual forces even in what seems purely physiological. But we cannot postpone our eating and drinking until we know all these details about it. And man is like this in many ways and a great part, even the greater part of our being, goes on unconsciously or rather subconsciously.

The vital fact is that this subconscious which we bear with us is (in all circumstances) taken hold of by another being, so that we are not only a union of body, soul and spirit carrying within our physical body the soul which is independent of us : but shortly before birth another being takes possession of the subconscious parts of man. This subconscious being goes through life from birth to death with man, having entered into him before birth. And this being is such that it fills all the parts of man which do not reach the normal level of consciousness ; and it is a highly intelligent being, akin in its will to the forces of nature : let me repeat—a being whose will is more closely akin to the forces of nature than man is, and also an intelligent being with a will like a natural

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force. It has a further peculiarity, that it would run the gravest danger if in present conditions it shared man's death with him. At present it cannot and it therefore vanishes shortly before death, in order to save itself ; yet it retains the impulse so to order human life that in the end it could subdue death to itself. But it would be terrible in human evolution if this being which has thus taken hold of man could conquer death, die with man, and thus pass over with man into the world which man enters after death. It is often difficult to escape before death and many complications result. For the moment the important thing is that this being which lives wholly within the unconscious is dependent on the earth as a whole organism.

For the earth is not in the least what our geologists, mineralogists or palaeontologists describe ; it is an entity with full life. They behold only the skeleton, for the scientists can handle nothing but the mineral, which is its skeleton. If that is the limit of our knowledge it would be as if we were to enter this hall endowed with a faculty of vision to which only the skeleton were visible. Imagine what it would be like if you came in and saw on these benches only skeletons—not mere bones, for I should not want you to go as far as that ; but suppose you had a sort of X-ray apparatus which enabled you to see only what was bony. That is just what geology sees in the earth ; it sees only the skeleton. But the earth is more than

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skeleton, it is a living organism, and from every point and at every part it radiates peculiar forces from its centre to the surface. These forces which stream outward are associated with the earth as organism ; and according as man lives at this or that point of the earth—it is not his soul which comes into contact with the forces of the earth : for with the soul there is only indirect influence and the immortal soul is almost wholly independent of the earth, being only brought into contact artificially as I have described to-day—it is through the agency of this other being which seizes hold of man before birth and must leave him before death, that the most potent exercise of those forces occurs which affect man as ethnological or geographical influences. It is the ' Double ' which man carries within himself which is peculiarly subject to such geographical and other differentiating forces.

This is very important ; and to-morrow we shall see how this ' Double ' is influenced from various points of the earth and what the consequences are. I repeat that you must bring what I say to-day in direct contact with to-morrow's lecture for you cannot really understand the one without the other. We must try to assimilate the ideas which deal still more fundamentally with the totality of reality, within which by its very nature the human soul lives. This reality undergoes various metamorphoses but the manner of the metamorphosis depends largely on

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mankind. And we have already instituted a significant change when we realize how the soul is bound to earth or rises to its proper sphere according as it takes up spiritual or material ideas during life. Our ideas must be made more and more clear, so that we may discover the right relation to the world as a whole—which we must thus more and more attain, since we are dealing not with an abstract spiritual movement but with one wholly concrete which derives from the spiritual life of a sum of individuals.

It is a peculiar satisfaction to me that these discussions which have a very direct bearing on those who live no longer on the physical plane but have passed through the gate of death, being however still faithful members of our society, have become possible as a reality which unites us more and more closely with friends whom death has taken from us. To-day I say this because I wish to recall with deep feeling the death of Fraulein Stinde who has been so closely connected with our* Building that her impulses have been in direct contact with those of our Building,—and the anniversary of whose death occurred yesterday.

* NOTE : The Building called the Johannesbau and later the Goetheanum, built of wood and destroyed by fire. It used to be called simply the Bau or the Building.

Dornach, 19th November, 1917.

MY DEAR FRIENDS,

I want to start with a request. The remarks to which I have been led by this discussion of an effort after knowledge with inadequate instruments and which have opened up vast perspectives of history, and all, which I said yesterday, are a matter of fact, and I want you to take them not as a theory or a systematization of ideas, but as real facts. Unless you really do make yourselves aware of this, that we deal not with historical laws or ideas but with actual facts, we shall never attain a clear understanding. And these facts are associated with the plans and intentions of certain individuals united into brotherhoods, and also of beings which influence these brotherhoods, whose influence is desired too but which are such that they cannot incorporate themselves in the flesh but only within the spiritual world. You will not properly understand what I said yesterday if you do not take full note of the facts and remember that these brotherhoods themselves form as it were different parties : one brotherhood for instance being eager to keep the higher truths absolutely secret, the other, admitting within itself various shades, urging especially since the middle of

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the nineteenth century that certain truths, those admittedly which are of only immediate import, should be carefully revealed to man. In any case, you will realize that the impulses which are to stream into the evolution of humanity from these brotherhoods will often of necessity be a kind of compromise.

When the brotherhoods which are acquainted with the spiritual impulses of human development saw, since the forties, the approach of the significant battle between certain spirits with higher spirits which closed in 1879, as I have told you, with the downfall of certain angels, spirits of darkness, an achievement which is symbolized by the victory of Michael over the dragon, it became necessary for these brotherhoods to take heed of what was coming and to make up their mind what their attitude was to be.

The members of these brotherhoods who wanted above all to give due consideration to the demands of the moment were to a certain extent inspired by the best intentions ; but they succumbed to an erroneous impulse when they thought to counter the materialism of the time by putting before the eyes of men who would accept only what they could test by material means, a material manifestation of the spiritual world. It was thus with the best of intentions that spiritualism was thrust upon the world in the 1840's. Seeing that men had developed at the period of this struggle the critical spirit and an intelligence directed solely to the outer world, it was essen-

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tial to give them some sort of feeling and perception that a spiritual world did exist round about us. So, in the way of compromises, this compromise was put into force. The members of the brotherhoods who objected entirely to the making public of certain spiritual truths, saw themselves defeated by a majority—I might say—and compelled to agree to the decision. It had not been their original intention to make actual some of the later results connected with spiritualism. Of course when we deal with groups and the will of groups, we always have compromises ; and as happens in ordinary life, when some decision has been reached within a group, it is not only the majority whose will has been enforced who expect a definite result from the decision, but those who were originally against it, have expectations this way or that.

The, as it were, well-meaning spirits then came to the erroneous conclusion that men would be convinced, through the use of mediums, of the existence of a spiritual world, and that it would be possible later on to use the results to convince them of yet higher truths. Which might indeed have been the case if their expectations had been realized and the employment of mediums had resulted in the belief in a spiritual world around them. But the result was very different as I indicated yesterday. The mediumistic phenomena were interpreted by those who took part in the séances as having their origin

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with the dead. And therefore the whole occurrence was a disappointment for all concerned. Those who had allowed themselves to be outvoted were very grieved that occasionally the phenomena of the séances were interpreted as manifestations of the spirits of the dead. The well-meaning, advanced initiates had never imagined that there would be any mention of the dead, but rather of an elemental world ; and so they too were disappointed.

We have to deal, however, apart from the members we have mentioned, with the members of other brotherhoods, or sometimes of the same brotherhoods in which they form a minority, though occasionally even a majority : initiates who are called within their brotherhoods the brothers of the left, those that is who treat everything which is embodied in the evolution of mankind as a question of power. Obviously these brothers also expected much from spiritualism. I told you yesterday that it was these brothers of the left who were responsible for the dealings with the souls of the dead which we were discussing. Their interest was centred on noting the outcome of the séances ; and they gradually got control of the whole field. The well-meaning spirits gradually lost all interest, felt ashamed in a way, because the original opponents of spiritualism told them that they might have known from the beginning that nothing would come of spiritualism. But the result of this was that spiritualism came under the control of the brothers of the

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left. I mentioned these yesterday as being disappointed, and disappointed because they felt that spiritualism might show up what they were responsible for, the source of which however, they by no means wanted to be revealed :—for a séance, since the participants believed they were in touch with the dead, might by means of the dead reveal what these brothers of the left were achieving by means of the dead. The very souls might manifest at a séance which were being misused by the brothers of the left.

Once again bear in mind that this is not a theory, but that I am relating facts which originate with individuals ; and when such individuals are united in brotherhoods, different results may be expected from different individuals. When we deal with facts of the spiritual world, all we can seek after is activity based on the impulses of individuals. In everyday life actions of different men are opposed to each other. If theories are under discussion we must submit to the law of contradiction, but if we are handling facts, just because they are facts, we shall find that they are as little congruent with each other as actions of men on the physical plane. Keep this in mind. I cannot talk of realities on such points unless I talk of individuals. That is the real issue ; and we must therefore keep the various streams apart and disentangle them.

This brings us up against a very significant thing of which we must be very clearly aware if we ever

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hope to attain to a satisfactory philosophy. It is fundamental and vital, even though somewhat abstract, but we must keep it before us.

Men when they try to build up a philosophy rightly aim at producing a harmony between the various elements. They do this as it were, from habit, a very noble habit since it is connected with the highest possession of our souls during many centuries, the monotheistic idea. They, therefore, seek to reduce what they meet as experience in the world to a unitary world principle. This is valid enough but not in the direction in which it is usually applied—but in quite another one of which I will speak next time. To-day I will only put the vital points before you.

If we approach the world with the preconceived idea that everything can be explained without contradiction, as though it had its source in a unitary principle, we shall be disappointed again and again when we view the world and events within it without prejudice. The habit has grown among us of handling everything which we perceive within the world according to a pastoral world-conception, reducing it to the single divine basis, that everything comes from God and therefore must admit of a single mode of explanation.

This is not the case. What we experience in this world does not spring from a single basis, but from several spiritual individualities and the different

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individualities work together in what we know as experiences. Of the other aspects which justify monotheism I shall speak next time. For the moment let us convince ourselves that as soon as we pass the threshold of the spiritual world we must think of many individualities which are to a very high degree independent. In that case we cannot expect that what we see should admit of unitary explanation. Take the experiences of, for instance, 1913-1918 and arrange them schematically. Human experience goes along different paths at the same time ; though the historian will be tempted to assume a single principle for the process. That is not the case : on the contrary, as soon as we pass the threshold to the spiritual world, whether upwards or downwards, we pass to the sphere of activity of independent individualities. We can never understand events on the basis of a single principle. It is only when we take into account the fluctuations as it were, of events, the diverse individualities working with and against each other, that we can get a proper comprehension of things.

This is in fact one of the most fundamental secrets of humanity and it is only the monotheistic idea which has veiled it for centuries, even for thousands of years. And if we want to progress nowadays in ultimate problems we must not confuse what is logical with what is merely abstractly free from contradiction. This absence of contradiction

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cannot exist in a world affected by the interlock of independent individualities, and to aim at it will only impoverish our ideas, and so that they will not be able to embrace the whole of reality. That is only possible when our ideas can hold the contradictory world within themselves—for that world of contradiction is the real world.

What lies before us as the sphere of nature comes into being in a strange fashion. For different individualities are concerned in nature and in all that we call nature, natural science on the one hand, natural æsthetics and the like on the other. But at the present stage of human development the providential guidance of the world has instituted what is a very valuable ordinance. Man can grasp nature with the ideas which are associated with the unitary principle, for sense perception allows only that to come to man as experience which depends on that principle. Behind the tapestry of nature there is much of quite another sort, but that is excluded when man perceives nature. Therefore what we call nature is a monistic system but only because that much has, as it were, been strained off. The very perception by the sense acts as a strainer, keeping away all that would be contradictory, and nature is presented to us in such a way that she forms a monistic system. But the moment we cross the threshold and apply the truth of reality to our interpretation of nature, whether it concerns the

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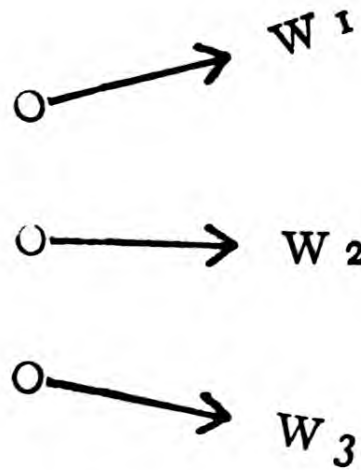
elemental spirits or the influence of human souls which may be directed towards nature, we can no longer talk of a monistic system even in nature : we have to convince ourselves at once that we have now to deal with the activity of individualities which either support or oppose each other.

In the elemental world, for instance, we have gnome-like beings, the spirits of the earth ; spirits of the water, the undines, of the air, the sylphs, of the fire, the salamanders. They exist and they do not form a single system. They are not there in such a way that they are all part of one unified regiment. Each of the four kingdoms of gnomes, undines, sylphs and salamanders, forms an independent unit ; and they not only work in co-operation in one system but on the other hand sometimes oppose each other. The intention has, in the first place, no significance : indeed, it is as the result of the most diverse intentions that we have a visible result. If we know the intention, we know, for instance, that in a certain case we have the interaction of fire-spirits and undines. But that does not mean that behind them there is the One to give them the word. That notion is widespread enough to-day and philosophers—such as Wilhelm Wundt of whom Fritz Mauthner said that he was ‘ by grace of his publisher our authority ’, for before the war he was accepted as such—do actually attempt to force into a unity all the manifold life of the soul, its

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life of perception, of feelings, and of will ; for they assert that the soul is a unity and, therefore, all must be part of that unity. This is not the case, and we should not find all the violent contradictions in human life to which psycho-analysis especially leads us, unless our life of ideas led us, behind the threshold, into regions controlled by quite other individualities from those which are active in our life perception and of feeling and of will.

Suppose this—



is the human entity within which we have a life of perception, of feelings and of will, Wundt cannot picture anything but a single system which is to fuse the three. But actually the life of perception is within one world, that of feeling in another and of will in another. The purpose of the human soul is to form a unity out of what in the earlier ages, in the actually prehuman world, was a triad.

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All these things have to be taken into consideration as soon as we study in their relation to human development the impulses which have been incorporated in that development. I have already remarked that each post-Atlantean epoch has a task of its own to perform. And I have indicated the task of the fifth epoch as being that within which mankind has to solve the problem of the existence of evil as an impulse in human evolution. What this means we already know : the forces which appear as evil when they appear at a wrong point, must be overcome for humanity's sake by the efforts of humanity, so that these forces of evil may be diverted into something favourable to the whole future of cosmic evolution. Thus our task is peculiarly difficult ; for humanity is faced by a mass of temptations. As the powers of evil gradually make their appearance, we are in certain circumstances disposed to surrender ourselves in every sphere, rather than to welcome the struggle to put what appears evil in the service of the good in evolution. Yet that is necessary, to set the evil in the service of the good. If we fail in that we cannot enter the sixth post-Atlantean epoch, whose task is a very different one,—namely, to allow mankind to live although they still belong to the earth, in continuous contemplation of the spiritual world and spiritual impulses.

It is in relation to this problem of evil in the fifth epoch that a kind of personal obscuration may take

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place in mankind. We know that since 1879 the spirits of darkness who stand nearest to man and belong to the kingdom of the Angeloi, roam the world of men because they have been cast from the spiritual world into the kingdom of men, so that they live within human impulses and are active through them. Just because beings are invisibly active among men and yet so near to them, because man is prevented by the interplay of evil force from recognizing the spiritual with his reason—that is from another point of view a task of this fifth epoch—many opportunities occur whereby just in this epoch men may surrender to errors of darkness. Man has to teach himself (during this fifth epoch) to grasp the spiritual with his reason, for it has already been revealed to him. Since the spirits of darkness were conquered in 1879, an ever increasing wisdom pours down to us from the spiritual worlds ; and it would only have been possible to obstruct this flow if the spirits of darkness had remained in the spiritual world. Henceforward they can do nothing to hinder the flow of spiritual wisdom. But they can create confusion and darken the soul. The opportunities they have for this, the precautions they have taken to keep man from receiving the spiritual life, we have already described in part.

There is here no place for sorrow or complaint, but only for a strengthening of the force and power of the human soul towards the spiritual. If in this

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fifth post-Atlantean epoch humanity achieves what it is capable of achieving by the diversion of forces of evil to the good, at the same time it will have achieved something which will give the period a knowledge with grander ideas than any other post-Atlantean age, indeed, than any earlier age of development. The Christ appeared, for instance, through the Mystery of Golgotha to the fourth period, but human reason can only make the Christ its own during the fifth. In the fourth period men were able to comprehend that they had something in the Christ Impulse which would carry them as souls beyond death : it is this which Pauline Christianity made clear. But the fifth age will have a still more vital experience when the soul of man learns that in the Christ they have the helper who will enable them to transform the evil into good. There is one thing associated with this characteristic of the fifth epoch, a thing which we should inscribe afresh every day on our soul and never forget, however much it may be in our nature to forget it. It is this : that we must be fighters on behalf of the spiritual in this fifth post-Atlantean epoch ; and we must realize that our forces grow slack unless they are kept incessantly in training for the conquest of the spiritual world. Man is in the highest degree dependent on his freedom in this age, and he has to experience it to the full. He has to use it as a criterion for all that he undergoes during this epoch. If once the forces of

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humanity grew slack, everything might turn in favour of evil. Man is no longer at these times in a fit state to be led about like a child. If certain brotherhoods exist whose ideal it is to guide men like children as they were guided in the third and fourth epochs, they are acting wrongly and are far from doing that which is for the best in human development. Whenever we talk, in this epoch, of this spiritual world, we must always keep it before our mind that our presentation leaves the acceptance or refusal of the spiritual world to the freedom of the individual. Hence in this epoch we can only say certain things ; but the saying is now as vital as any other activity was in other ages. Let me give you an example.

In our days the communication of truths, if I may use such trivial terms, the way of lecturing on or imparting of truth is the most vital thing ; and men must orientate themselves in regard to them on the basis of their own freedom. One ought really to stop with the imparting of truth and all else should follow, as a free decision, from it, follow as things follow when we have made a decision on the physical plane. Now this is true also of the things which can be guided and directed only from the spiritual world.

You will understand better if we go into details. In the fourth post-Atlantean epoch other things had to be considered than the mere word and com-

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municating of the word. Take a definite case. The island, Ireland as we call it to-day, has very distinct qualities and is separated from all the rest of the world by certain characteristics. Every part of the earth is, of course, differentiated from all others, so that there is nothing remarkable in that ; but in the case of Ireland, it is the relatively great difference between that island and the whole of the rest of the earth. In the evolution of the earth we can, as you know from my *Occult Science* go back in time and discover by study in the spiritual world certain influences and events. You know from *Occult Science* what things were like when we go back to the Lemurian age, what has happened since then and how various developments have taken place. I drew your attention to the need for studying the earth as an organism which radiates different forces on to different districts and their inhabitants : this something which is radiated having a special influence on the ' Double ' which I mentioned at the close of my yesterday's lecture. In olden days men who knew Ireland expressed the peculiar truth and quality about Ireland in the form of myth and legend. I might almost say that an esoteric legend was known which described the being of Ireland within the earth organism. The legend told that Man had once been driven out of Paradise because Lucifer tempted him in Paradise and that thereafter humanity was scattered over all the world. There

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is thus a distinction—so the legend would tell us—between Paradise with Lucifer within it and the rest of the earth into which man has been scattered. But this is not the case with Ireland, for Ireland does not in this sense belong to the rest of the earth : rather, before Lucifer entered Paradise, an image of this Paradise was formed on earth and that image became Ireland.

Ireland is, therefore, that part of the earth which has no part with Lucifer, no relation to Lucifer. The part of Paradise which had to be separated off from it so that an earthly copy might come into being, would have acted as an obstacle to Lucifer's entry into Paradise. The legend thus interpreted Ireland as being a fragment of that part of Paradise which would have barred Lucifer's entry into it. So that it was not until Ireland had been split off from Paradise that Lucifer could enter in.

This esoteric legend which I have told you is a very beautiful one ; and it explained to many men the peculiar position of Ireland through the ages and its peculiar problems. In the first Mystery play you will already find what has so often been described : how the Christianization of Europe had its origin in Irish monks, and how when Patrick had introduced Christianity into Ireland, the consequence was that Christianity reached its highest spirituality there. In interpretation of the legend I have just described, Ireland, which the Greeks had called

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Ierne and the Romans Ivernia, was called the Island of the Saints because of the piety of those that dwelt in the Christian monasteries ; for it was the time when the forces of European Christianity radiated in purest form from Ireland and the Irish initiates full of love. This was all due to the fact that the forces of which I spoke yesterday, the territorial influences who rise from the earth and seize possession of the human 'Doppelganger', are at their best in Ireland.

You will object that then the Irish should be the best of men. But that is not how things are in this world, for every area of the world receives immigrants who have their posterity—and so on. Man is thus not the mere product of the patch of earth on which he stands. The character of a people can quite well be opposed to the forces rising from the earth. We cannot take what develops in man in actuality in a certain area as evidence to characterize a particular piece of the earth. That would be merely to surrender to illusions.

We can however say, more or less as I have said to-day, that Ireland is a quite peculiar soil ; and from this statement should be deduced one factor among many which might lead us to-day to valuable ideas in politics and sociology. Such factors have to be taken into consideration and what I have just said about Ireland is one of them. Our business is to put them all together and to create a science of the

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formation of human conditions on earth. Until we do this, there will be no real cure for the evils of public affairs. The measures which we take in the physical world should be influenced by the knowledge which comes from the spiritual. For this reason I have said in public lectures that it is necessary that everyone concerned in public affairs, should acquire knowledge of what I have said, for by no other means can they control reality. But they do not do it ; at least, they have not yet done it. But it remains no less a necessity.

Let me go back a little. In accordance with the problems of the fifth post-Atlantean epoch, it is the imparting of truth which is important for us to-day and before the word can become deed, the personal decision needs to be taken as one takes them on the basis of an impulse in the physical plane. In earlier times that was not the case and other methods were possible.

At a particular period of the third post-Atlantean epoch a certain brotherhood sent a considerable number of colonists from Asia Minor to Ireland. The colonists who then settled in Ireland came from the same part of Asia which later produced the philosopher Thales ; of whom you may read in my *Riddles of Philosophy*. Thales came from the same district—though much later, for he was within the fourth epoch ; but from the same environment, the same totality of spiritual substance which later pro-

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duced Thales, the initiates sent these colonists to Ireland. Why? because they knew the peculiar character of a land like Ireland. They knew that the forces radiating from the earth through the soil of Ireland produce an effect on man so ill that he is little influenced in the direction of intellectuality, of egoism, of the power to form resolutions. The initiates who sent the colonists thither knew very well and they chose people who by their karma were especially suited to absorb the influences which Ireland above all produced. In Ireland there are still descendants of that old population which was shifted from Asia Minor and which was to develop along lines which admitted of no degree of intellectuality of egoism or of personal decisiveness, but possessed on the other hand, peculiar qualities of temperament.

Ages beforehand, therefore, you see being prepared what was later enabled to take place in Ireland in the peaceful exploits of Christianity, and the magnificent development of it which was the source of the conversion of Europe. All this was prepared long before ; and the fellow countrymen of the later Thales sent thither people who were suited to become monks fitted to work in the way I have described. This sort of thing happened frequently ; and whatever ordinary historians tell us without understanding—(though naturally they may have plenty of intelligence, since intelligence can be picked up

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nowadays in the very street)—about the colonizing activity of the ancients, you should bear in mind that there was deep wisdom in the old colonization, for account was always taken by the Initiates who were guiding, of what was to occur in the future and attention paid to the peculiarities of earth development.

This is another way of establishing spiritual wisdom in the world. But it would be the wrong way for any of us who tried to follow the proper path of development. To-day it would be wrong to order men to migrate against their will in order to divide up the earth : to-day we must impart the truth and leave men to guide themselves by it.

This is a definite advance from the third and fourth to the fifth post-Atlantean epoch. Let it sink well into your minds and realize for yourselves then how important this impulse of freedom is, how it dominates the whole of this fifth epoch of ours. It is this freedom of the human spirit which is opposed by that adversary whom I mentioned yesterday as accompanying man like a ' Double ' from a short time before birth till near death, though actually at death he leaves man. If we allow ourselves to fall under the influence of this ' Double ', and things which are in harmony with him, we may produce much which *can* appear at this epoch but which is not suited for the solution of its peculiar problem :

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the struggle against evil so that the evil may be to a certain extent converted into good.

Take good heed then of what is at the back of the circumstances, in the midst of which we men of the fifth post-Atlantean epoch find ourselves. We must put each fact in the proper light so that we may understand it. For where this 'Double' is at work, we shall always find activity in opposition to the true tendency of the fifth epoch. Unfortunately we have not yet reached the stage where we can judge these things properly ; and especially in these last three sad years we are very far from anything like a right judgment.

Take a fact which seems to be far removed from what I have been discussing at such length. Here is an example. In a certain ironworks ten thousand tons of cast iron were to be loaded into railway trucks. A definite number of workmen was engaged for the task : seventy-five men—and it was calculated that each man could load twelve and a half tons per diem. Then we have the intrusion of a man who is more intent on the activity of the ' Double ' than on what is strictly the task for the human spirit in this fifth post-Atlantean epoch : a man called Taylor. First of all he asked the workmen if they did not think they could load more than twelve and a half tons a day, and the workmen replied that they thought eighteen tons might be managed. Taylor's answer was to demand experiments and see where they led.

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This means that he began to experiment with men, and the machine-like element was applied to human social life. He tested first if the calculation of the workers was reliable—that eighteen tons per diem was about a maximum. He instituted intervals of work which were based on physiological facts, during which it was reckoned that a man could recover just as much force as he had previously given out. Results showed, of course, that individuals varied considerably. Seeing that in dealing with human beings we cannot take the strictly arithmetical mean since each man is an individual and self-justified, Taylor took what was his nearest approach to the arithmetical mean and chose the workmen whose needs for rest coincided with the ratio he had discovered and these were the only pauses that were allowed. The others who could not reconstitute their force in the given period were simply thrown out. The final result, when the experiments had been concluded, was that the men who survived this selection and could reconstitute their force in the given periods could load forty-seven and a half tons.

The mechanism of the Darwinian theory has thus been applied to social life : the unfit rejected, the fit selected by survival. The fit in this case were those who, with a given period of rest, could load, not what had previously been regarded as the maximum, eighteen tons, but forty-seven and a half

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tons. The workers themselves were pleased with the result for the saving was pretty considerable and the wages of the workmen could be raised sixty per cent. Thus those who were sifted out on this principle of selection were, in addition, very well satisfied. But the unfit—let them starve.

This is the first step in the application of a principle and we pay little heed to these things because we do not study them from a broad enough standpoint. Yet that broad point of view is essential. So far we have not gone much further than the mere application of faulty scientific ideas. But the impulse remains, and if the impulse were applied to the occult truths which must become known during this epoch of ours—(there is no occult truth in Darwinism, though its strict application would lead to appalling consequences, if we experimented direct with human beings)—but if the occult truths are included as they will be revealed, it would be possible to acquire a vast power over men, even if only by the selection of the fittest. But we should not stop at the selection of the fittest, but by seeking occult means to make the fit ever more and more fit, we might reach a tremendous exercise of power which would be diametrically opposed to the good impulses of this fifth epoch.

I have mentioned these examples simply to show you where great things have their beginnings and how these things must be illuminated from a higher

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standpoint. Next time it will be our task to refer to the three or four supreme truths to which this fifth post-Atlantean epoch must attain, so that I may show how these truths may be abused if they are not put into practice in accordance with the true and good impulses of the epoch, but on the contrary, are applied in the way of which we have the best example in the 'Double', and indicate the results we should be faced with, if the plans could be realized, with regard to that 'Double', of those brotherhoods who want to put another being in the place of the Christ.

Dornach, 25th November, 1917.

MY DEAR FRIENDS,

To-day I want to make various comments on matters that have been mentioned lately, and to fill in some of the gaps that were left. If you take heed of such things, you will have noticed lately that men are beginning to feel the thoughts and feelings and impulses which have achieved man's splendid progress, to be no longer capable of providing the proper means of advance into the next age. One of our members handed me yesterday a copy of the '*Frankfurter Zeitung*', of last Wednesday, 21 November, 1917, in which is an article by a very learned professor : a man who is not only Doctor of Philosophy, but Doctor of Theology and Professor as well. It is an article discussing the most varied spiritual needs of the times. In the course of his article he says : 'The experience of that form of being, which lies behind things does not require in addition any pious devotion or religious attitude, for it is in itself religion. Here we are concerned not with the fulfilment or grasping of some individual content but with the great Irrational which is at the back of all existence.' 'Whoever makes contact with this so that the divine spark leaps between the

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two poles, has an experience which is of primary character and could be called the prime experience. This one thing which a man experiences, together with all that flows from the same stream, gives him—if I may use a favourite word of our times—a feeling of cosmic life.’ (Excuse my reading this ; I am only trying to put before you what is a symbol of our times and not to awaken in your hearts any magnificent ideas by these nebulous phrases.) ‘ A cosmic religiosity is being born among us and the clear increase of the theosophical movement, which undertakes the discovery and unveiling of the forms of this supersensible life, is definite evidence of its force.’ And : ‘ There is no question, in this cosmic devotion, of a mysticism which begins with a negation of this world.’

It would be hard to discover anything really intelligent in all this, but since it is written by a man with all these degrees we must assume that there is something in it. Otherwise we should have to take it for the stammering expression of man who has reached a dead end on the path on which he has been advancing, and who yet feels compelled to emphasize something which does exist and for the attainment of which he still has some hope.

There is no cause for satisfaction in this sort of thing. We must be very careful not to allow such articles to lull us into a slumber just because it has again been noticed, from some point of view or

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other, that there *is* something in the efforts of Spiritual Science. More, to feel this is definitely harmful. The writers of these articles often stop with the mere writing ; they go no further ; they point the way in these misty words to something which is to have a place in the world, but they are of those, who are far too easy-going and complacent to enter on a serious study of Spiritual Science and all its implications, which are necessary within the world and the hearts of men if the current of the world process is to be affected by any sort of real activity, whence real help may come. Naturally it is much easier to talk of the surge of cosmic feeling than to give serious attention to the ideas which are demanded by the times and must be proclaimed to the humanity of the present day. It is for this reason that I think it necessary to emphasize the very things which I have discussed in public lectures and shall discuss again ; and I shall point the difference between that which has had its life and is no longer capable of life and that which must enter into the human soul if any further step is to be achieved.

The old wisdom, which guided men into the present day, may give birth to thousands of congresses, world congresses or national congresses, thousands of societies may be founded ; but of one thing we must be sure that all these congresses and societies will achieve nothing if the blood of Spiritual

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Science does not vitalize them. What men need to-day more than anything is the courage to undertake a real research in the spiritual world. As a beginning, strange though it sounds, nothing more would be necessary than the widest publication of the pamphlet on *Human Life from the Standpoint of Spiritual Science* ; for we should have a change in the knowledge of the relationship between man and the cosmic order. In that pamphlet the facts, the concrete facts, were emphasized—for instance how the earth changes yearly its conditions of consciousness. What was said there was said with definite reference to the needs of our time. To grasp that and act on that would achieve more than any amount of wishy-washy talk of cosmic feeling or of entering into some surge or other—but I have just read you all this, and I cannot bring myself to repeat the words ; they are too senseless.

This does not mean that we pay no attention : on the contrary these things are important and noteworthy. What I want you to notice is that we must be careful not to befog ourselves, that we must keep everything as clear as possible, that we must be absolutely clear what we hope to achieve through Anthroposophical Spiritual Science.

Once again I will call your attention to the problem of humanity in this fifth post-Atlantean epoch, that we have to find a special way of dealing with problems which have to some extent been obscured by

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the wisdom of days past. I have mentioned them before. The one great question to be solved is how we are to put the spiritual etheric forces in the service of practical life. I drew your attention to the fact that this epoch will have to settle the problem in what way, since the feelings of man pass in waves to machines, man is to be brought into relation with the more and more mechanized world about him. And so a week ago I showed you how superficially a great part of the world takes this mechanicalization. I gave you an example from America how, on American lines of thought the attempt was being made to extend the mechanical over human life. I indicated the intervals of rest which were to be allowed so that a number of workers could load close on fifty tons instead of eighteen or less ; this is as I said to introduce the Darwinian principle of selection into human life.

These efforts are directed to the linking up of human and mechanical forces. It is no use to do no more than oppose these things ; that would be wrong, for they must come and cannot be evaded. The only alternative is if they are to make their appearance on the world scene under the guidance of men who are unselfishly aware of the great aims of the earth-process and control the forces for the well-being of man, or if they appear through groups of men who misuse them for their own or their group's selfish ends. That is the issue. The fact

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in itself does not here concern us for the fact must come ; the manner of our acceptance of the fact is what matters. The linking up of the being of man and of the machine will be an important and vital problem for the rest of the earth development.

I have often, and quite deliberately, drawn attention to the fact, even in public lectures, that the consciousness of man is associated with destructive processes. I have said, at Basle on two occasions, that we 'die into' our nervous system. These forces, forces of decay, will become more and more powerful. And an association will be set up of the forces of decay within man, which are connected with electricity and magnetism, between these forces and those of externalized machines. Man will to some extent be able to guide his thoughts and intentions into the machine forces. Forces hitherto undiscovered will be found in human nature, which will act upon the external electric and magnetic forces. That is the one problem, the association of man with the mechanical which will spread more and more widely in the future.

The other problem demands the help of spiritual powers. But that cannot be till the time is ripe and a sufficient number of men are adequately prepared. The actual fact must come that spiritual forces should be mobilized for the conquest of life over illness and death.

Medicine will be very highly spiritualized. We

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can already see a sort of caricature of it from various standpoints, but the caricatures only show what must come. Again the question at issue is whether the problem is to be tackled, or not just as in the former case, from the selfish point of view of an individual or a group.

The third thing is, as I have indicated indirectly in these remarks, to guide man's thoughts right into the actual process of man's becoming, in birth and education. I have told you how congresses have already been held and how efforts are being made to establish a materialistic science of the procreation and the union of man and woman. All these things are hints of important things which are yet to be. It is easy enough nowadays to ask how it is that those who know the right way of approach to all this, do not apply that knowledge. In the future it will be clear enough what the facts are about such application and what opposing forces are at present still obstructing the, for instance, more generous establishment of a spiritualized medicine and a spiritualized economics. At present we cannot do more than talk of these things until men have adequately understood them, men that is, who are disposed to accept them selflessly. There are some who think we have already got that far ; but there are many conditions of life which hinder it and which can only be rightly overcome if we achieve an increasingly deep understanding and if we actually refrain for a

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time from the immediate practical application on a large scale.

The whole process of development has been such that (we could almost say that) men nowadays know very little of all that lay behind the old atavistic striving to know and achieve in these directions which survived till the fourteenth and fifteenth centuries. There is much talk at present of alchemy; and we are often reminded of Homunculus. But most of it misses the point. If we once understand what might, for instance, be said in relation to the Homunculus scene in Goethe's *Faust*, we should get very much further. What we have to realize is that since the sixteenth century a thick mist has overspread all these facts and that they have receded into the background of human consciousness.

The law which is effective here is the same which decides the rhythmic change of sleep and waking in man. Just as man cannot do without sleep, so the whole of humanity could not, in relation to spiritual development, do without that spiritual sleep which has marked the centuries since the sixteenth.

Man had to fall asleep to the spiritual so that he might wake to it in another form. These necessities we must understand without allowing ourselves to be depressed by them. We must, therefore realize quite clearly that the time of waking has come and that we have to play our part, that events often forestall our knowledge and that we shall never

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understand the events unless we bestir ourselves to attain knowledge.

I have repeatedly drawn your attention to the fact that there are certain groups of egoistically-active occult individuals, who are striving in the direction I have so often mentioned. The first necessity was that certain knowledge should fall into abeyance which nowadays we call by the incomprehensible words, alchemy and astrology, and so on, that this knowledge should be lost so that man should no longer be able to draw anything spiritual from the observation of nature, and should be thrown back on himself. So that he might awaken certain forces within himself, it was necessary that much should appear abstractly which must now again assume concrete spiritual form.

Three ideas have gradually crystallized in the course of the last century, which in the form in which they have appeared during that century, are abstract ideas. Kant called them wrongly, Goethe rightly ; Kant called them God, Freedom and Immortality, Goethe God, Virtue and Immortality. If we observe more carefully what is at the back of these three words, we shall find they are the same—what man regards nowadays abstractly being the same as what till the fourteenth and fifteenth centuries were regarded more concretely, though because of the atavistic survival more materially. Experiments were carried on of these three things

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in the old fashion. Alchemists tried to observe processes which showed the activity of God in course of its functioning. They tried too to find the philosopher's stone. Behind all these things there is something concrete. The philosopher's stone was to give man the possibility of pure virtue ; but it was conceived very materially. It was to lead man, moreover, to the experience of immortality, to put him into such a relation with the whole that he should experience what lies beyond birth and death. All the vague ideas with which we try nowadays to grasp all this, do not correspond any longer with the intended aim. They have become abstract ; and modern man speaks of abstract ideas. The understanding of God—abstract theology ; virtue also as an abstract, and the more abstract the better for our modern humanity ; in the same way with immortality. Men speculated about what in man might be immortal. In my first Basle lecture, I remarked that the science which in the name of philosophy deals nowadays with such problems as immortality is a starveling science and undernourished. That is merely another way of saying that it is abstract.

But in certain western brotherhoods knowledge has been retained of the connection with old tradition and attempts made to apply it in the appropriate way so as to make it subserve the egoism of the group. It is time to refer to these things. Of course, if these

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western groups speak in public exoteric work of these things, God, Freedom and Immortality are discussed in abstract fashion. But among the initiates it is well known that all this is only abstract speculation, and for themselves they look for what is conveyed in the abstract terms of God, Virtue and Immortality, in something much more concrete. Therefore, the terms are, as it were, translated in the schools of the initiates. God is translated by Gold ; and the attempt is made to get behind the secret which we may call the secret of gold. For gold as the representative of the sunlike in the crust of the earth, really contains within itself an important secret. Gold has the same relation to the other substances as the thought of God has to other thoughts. The chief question again is how the secret is taken up : and that is associated with the egoistic way in which a group can make use of the mystery of birth. Real cosmic understanding is the goal. But modern man has substituted for this cosmic understanding a purely telluric one. Thus, when nowadays we investigate the development of the life-germ of animal or man, we put it under the microscope, just that fraction which is at that spot of the earth where the microscope happens to be. That is assumed to be the thing to be investigated. Actually it is something quite different ; and it will be realized—indeed some groups are very near realizing it—that the active forces are not in that

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which is under the microscope but that enter from the cosmos, from the constellations. When the seed life is created it is made possible by the living being in which the seed grows receiving forces which stream from all sides into the cosmos which are then active within it. When any fertilization takes place, the result of that fertilization depends on what cosmic forces are active at the time.

One thing certainly will be understood which is not understood to-day. To-day we take some living creature, shall we say a fowl. When a new *seed* of life appears in this living being, the biologist investigates from one point of view, how the egg grows out of the fowl. He examines the forces which are supposed to allow the egg to grow out of the hen itself. That strictly is nonsense. The egg does not grow out of the hen ; the hen is only the physical substrate. The cosmos provides the forces which create the egg in the soil provided by the hen. When a modern biologist examines something under his microscope, he believes that the forces exist within the microscopic field. What he sees is actually dependent on stellar forces which work together at one point in one constellation. When we discover the cosmic at this point, we shall have discovered reality and truth. It is the whole universe which ' magics ' the egg into the hen.

All this is connected with the secret of the sun, and from the point of view of the earth, with the

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secret of gold. At the moment I can only draw a sort of outline, but in the course of time these things will become clearer.

Virtue in these schools, when they discuss that theme, is not called virtue but simply health ; and the effort is made to learn the cosmic constellations which are connected with the loss and recovery of of health in mankind. By learning of the constellations we learn at the same time of the individual substances in the earth's surface, the juices, etc. which are connected with health and illness. We shall thus see a more and more complete form of hygiene, material in form but depending on a spiritual foundation.

This attitude involves also the spreading of the idea that abstract learning of ethical principles is not enough to make man good but that a man may become good, for instance, by taking copper under one constellation or arsenic under another. You can well imagine how facts like these can be used for the increase of their own power by groups who are urged on by their egoism and who have only to hold back this knowledge from others so that they cannot partake of it, and thus have the best means of controlling others. One need not speak about these things; it is enough merely to bring forward some new titbit or dainty. Then this new dainty tinged appropriately can be brought into the requisite channels and the desired result achieved when the

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materialistic conception is allowed to enter. Nevertheless, remember that in everything material there is spiritual activity. We can never really penetrate the secrets of life unless we know that in reality there is nothing material but only the spiritual at work.

Thus the object here also is to divert the problem of immortality into materialistic channels ; and this question like the others can be thus diverted by use of the cosmic constellations. Such use leads not to the immortality which is the subject of our normal speculations but immortality of another sort. Given a brotherhood lodge; plans are made,—at least until the physical body can be directly acted on and life be thus artificially lengthened,—plans are made whereby the soul may undergo experiences which enable it after death to remain within the lodge, and to help with the forces which will then be at the lodge's disposal. Immortality in these circles is thus made synonymous with lengthened life.

The external signs of this are visible before us. I don't know if some of you noticed a book which caused a slight stir and which came from the West, with the title *The Nonsense of Death*. These things all have the same direction, though at the moment they are at their beginnings, and everything beyond that is kept as esoteric knowledge within a brotherhood. They are really possible if they are made materialistic and if the abstract ideas of God, Virtue

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and Immortality are transformed to the concrete ideas of Gold, Health and Length of Life, if one utilizes in a group-egotistical sense what I have described to you as the vital problem of the fifth post-Atlantean epoch. You see, what our friend the Professor, Doctor of Theology and of Philosophy, calls in his vague way 'cosmic feeling', is already being brought to humanity, and sometimes in egoistic fashion, as cosmic knowledge. The science of centuries concentrated its vision on the earth and its visible activities, but turned its eyes away from all that is significant beyond the earth and the terrestrial sphere ; but this fifth epoch is that within which the forces which enter from the cosmos will be put to emphatic use. Thus just as it is necessary for a professor of biology to have the finest microscope and the most efficient laboratory methods, it will in the same way be of vital importance when the methods of science have been spiritualized, whether certain processes are carried on in the morning or evening, or at mid-day, and whether the results of the morning's activity are allowed to be influenced by the evening while the cosmic influences from morning until the evening are cut out and paralysed : this and things like it will be necessary in the future and will, moreover, find fulfilment. Of course, much water will flow under the bridges before the materialistic Chairs and Laboratories are absorbed by Spiritual Science ; but they must be replaced by

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it if humanity is not to sink to utter decadence. For instance, if the problem is the immediate good which is to be attained in the near future, the present methods must be replaced by those which carry on certain processes in the morning, interrupt them during the day, and allow the cosmic stream to pass in again at evening, which in its turn is rhythmically held up until morning. The processes will follow the same course, that they are interrupted during the day ; and only the morning and evening rhythm, the cosmic morning and evening rhythm will be put into play.

(You can see from this that one cannot do more than speak unless one is to take part openly in the actual processes.) But just as Gold, Health and Lengthening of life are put in the place of God, Virtue and Immortality, efforts will be made by the same schools to replace the morning and evening processes by others. Last week I told you how on the one side the impulse of the Mystery of Golgotha is to be diverted from the world by the introduction from the West of another impulse, a sort of anti-Christ ; and that from the East the Christ impulse is to be paralysed in its twentieth century expression by diverting attention and notice just from this etheric Christ. From the side on which the attempt will be made to substitute anti-Christ for the real Christ, efforts will also be made to turn to their own use what finds expression through the most material

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forces but finds its expression through these forces in a spiritual way.

Most important will be the attempt to employ electricity and earth-magnetism so as to produce a desired result all over the world. Now I have described how into what I have called the 'Double' of man the earth forces radiate upward. This secret will be probed ; and it will be a secret of America to use this earth-magnetism in its double north-south form, and to distribute guiding forces over the earth which will act spiritually. Look at the magnetic chart of the world, and compare the magnetic chart with what I am now telling you, where the magnetic needle deviates to East and to West where it does not deviate at all. I cannot do more than give a hint of all this. Spiritual beings are continuously active from a certain point of the heavens ; and these beings have only to be put in the service of the earth's existence, and the result will be, that because these beings which are working inward from the cosmos can mediate the secret of the earth's magnetism, it will be possible to get behind the secret of that magnetism and thus achieve a very great deal in relation to the three things—Gold, Health and Prolongation of Life.

All that is needed is to pluck up a faltering courage and that will be managed well enough within certain circles.

From the East the effort will be made to strengthen

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what I have already analysed, and so from the opposite direction the beings which stream and work in the earth will be transferred to the service of the earth's existence. There will be a colossal struggle in the future. Human science will pass to the cosmic, but it will seek its goal along different paths. It will be the task of the science which works for good to find certain cosmic forces which are to arise on earth through the confluence of two cosmic streams which are those of Pisces and Virgo. The great discovery to be made will be to find how what works on the cosmos from the direction of Pisces as a force of the Sun unites with what flows from the direction of Virgo. That will be the Good, the discovery how from two sides of the cosmos morning and evening forces can be put to the service of mankind, on the one side from Pisces on the other from Virgo.

But these forces will be neglected by those who attempt to achieve their whole object by the polar duality of positive and negative forces. The spiritual secrets which allow the spiritual to flow to earth with the help of the twofold forces of magnetism, of positive and negative magnetism, come into the universe from Gemini ; they are the noon forces. Antiquity knew that a cosmic secret lay here and even the external science of to-day has recognized that somehow or other positive and negative magnetism lie behind Gemini in the Zodiac. The aim

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of the opposing science is to paralyse what might be gained by the revelation of the true duality in the cosmos, and to employ the forces in materialistic and egoistic ways which stream in, particularly from Gemini, and which can be put entirely at the service of the 'Double', or 'Doppelganger'.

Other brotherhoods whose aim it is above all to allow the Mystery of Golgotha to be overlooked, will also try to put to their own use the twofold nature of man, that twofold nature which in the shape in which man has passed into the fifth post-Atlantean epoch, embraces man as unity, but within the man the lower animal nature. Man is, after all, in a way a sort of Centaur. He contains within himself the lower animal nature in astral form—he contains his humanity only as superstructure on the basis of this astral animal. Because of this duality of human nature there is also a duality of forces, a duality which will be employed by egoistic brotherhoods, particularly from India and the East, and which will be employed to mislead the European East whose task it is to pave the way for the sixth epoch. And this uses the force which comes from Sagittarius.

Whether to conquer the cosmic for the sake of humanity in a twofold but wrong form or in a single but right form is the problem before man. From this will spring a true rebirth of astrology which in its old form was atavistic and cannot survive. The wise beings of the cosmos will begin the struggle in which

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the one side will use the morning and evening processes in the form I have mentioned, while in the West, and opposed to it, the mid-day processes will be brought into play, the morning and evening forces be eliminated ; and in the East the midnight processes. Men will no longer manufacture substances on the basis of attraction or repulsion, but knowledge will exist that different substances arise according as they are created with morning and evening processes or with mid-day and midnight. It will be known that such substances act in quite different fashion on the triad of God, Virtue and Immortality—Gold, Health and Prolongation of Life. By the combination of the forces of Pisces and Virgo nothing that is wrong can be created ; that will be achieved which can in a sense free man from the mechanism of life but will not give dominion to one group over another. The cosmic forces drawn from this direction will create wonderful machines but only those which lessen for man the necessity to work because in themselves they will contain a certain force of intelligence. And a Spiritual Science which itself extends to the cosmos will have to see to it that all the great temptations which pass from these machine animals created by man himself, are not allowed to exercise any harmful influence on man.

In regard to all this it is absolutely necessary that men should prepare themselves by the avoidance of

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all confusion between illusion and reality, by passing to a real spiritual conception and understanding of the world. To see things as they are—that is the key. But we cannot see them as they are unless we are able to apply the ideas and concepts, to which a real Spiritual Anthroposophical Science gives birth, to the real world. To a very high degree the dead will be active for the remainder of the earth's existence ; and the problem to be dealt with is the manner of their co-operation or co-activity. Above all, the difference will arise because the attitude of men on earth will direct their future activity when dead, on the good side, and along such a path that they can then be active with the impulse passing from themselves, with the impulse coming from the spiritual world which the dead are themselves experiencing after death.

But there will be opposing efforts made to introduce the dead artificially into human existence. By the path of Gemini the dead will be intruded in such a way that very definitely the human vibrations will continue their vibrations in the mechanical arrangements of the machine. The cosmos will move the machines by the circuitous path I have mentioned.

It is, therefore, necessary that no improper methods should be admitted when these problems arise, but only those forces be used which are elementary forces belonging in themselves to nature : that is, that all attempts should be rejected to intro-

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duce what is out of place. For unless the attempt is given up to harness man himself in such wise to the machine, occult efforts on their side will not be given up to employ the Darwinian theory of selection for the decision as to man's working capacity of which I gave you last week an example.

I am making these remarks in the conviction—for I can obviously not deal adequately with them in so short a time—that you will meditate about them and will yourselves try to build a bridge between your own experiences and what I am saying, above all, the experiences which you may achieve at such a critical time like the present. You will see how things clear themselves up when you look at them with the light that comes from these ideas. The fact is not, at the present day, that forces and the constellations of forces are opposed to each other—as we are always being told in our ordinary life. The truth is something quite different, for at the present, a sort of veil is to be spread over the true impulses which are at work. Certain human forces are eager to save something ; but what is this something ? It is the impulses which were till the time of the French Revolution proper forces and impulses and which were represented by certain occult schools, and which by a luciferic-ahrimanic retardation are to be still preserved so that a social order can be maintained which mankind on the whole, believes itself to have outgrown since the end of the eighteenth century.

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Two forces above all are opposed to each other ; the supporters of the principle which was defeated at the end of the eighteenth century and the supporters of the new time. Of course many men are quite instinctively supporters of the new age. And so those who support the older impulses, those of the eighteenth, seventeenth and sixteenth centuries, must be yoked artificially to the forces which emanate from certain brotherhoods working for the selfish ends of their own groups. The most efficient principle in order to extend one's power over as many men as are required is the economic principle of dependence. But that is only the instrument ; the real thing is quite different. The real issue you can deduce for yourselves from all the hints I have given you. The economic principle is associated with everything which seeks to raise a mass of men all over the world to be the arm in the service of these principles.

It is these things which stand opposed to each other. That indicates what is really struggling at the present moment for victory ; the principle which is that of the eighteenth, seventeenth and sixteenth centuries rooted in the West, which, however, is now lost sight of because it is veiled by the phrases of the revolution and of democracy which assumes its mask, and by the effort to achieve the maximum power on these lines. And these aims have most chance of success if as many as possible of us fail to

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see things as they are and continually allow themselves to be lulled to sleep by delusions of which it is typical to declare that the War is a war between the Entente and the powers of Central Europe.

There is really no such war. The issues which lie behind this delusion are quite different, and they are the realities. The real struggle can only be discerned if we look behind these things and if we illuminate them in the way I can only hint at for good reasons. At least we should try not to take illusion for reality; then the mist will scatter so far as is needful. Above all, it is necessary nowadays to look at things as they really are with the unbiased vision of reality.

Take all that I have said together and you will see that an apparently passing remark which I made in the course of these lectures was not such at all. When I quoted what Mephistopheles said to Faust : ' I see you know the devil '—a remark which he would not make to Woodrow Wilson—that was anything but a chance remark, for it is one which can throw light on the present situation. For we must look at things objectively, without sympathy or antipathy ; above all, we must be able to see how much in a special case is due to constellations and how much to individual force. The individual force often includes something behind itself which is very different from what lies behind the activity of a constellation. Look quite coldly at the question :

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what would the value of Woodrow Wilson's brain be if it were not part of the head of the United States' President? If this brain were within another constellation, the individual force it showed would be quite different. It is the constellation that matters.

Let me speak abstractly and extremely, obviously without the intention of dealing in detail with the particular case mentioned—which would be tactless in a neutral country : you see things in a very different light if with each individual brain you ask if it is worth something because it is illuminated by a spiritual soul-force and is thereby urged to activity, and whether it has, therefore, a spiritual significance in the sense in which I have used the term in these discussions, or whether the brain is worth no more than would result if one put it on the scales and weighed it.

The moment we discover all the secrets of the 'Double' to whom I referred last week, we are enabled—and this is actual fact—to value a brain according to its weight in the scales. Because if they are to become alive, they can only be enlightened by the forces of the 'Double'.

All this is grotesque in the eyes of modern man ; but what is grotesque nowadays must turn into the obvious among men if certain things are to pass from a dangerous to a salutary channel. What is the use always to be talking of them? We have to get a clear idea and to know that the wishy-washy talk of

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' cosmic religiosity and the passion for it ', of the movement whose object it is to discover the rhythms of the life behind the senses ' and so on and so on ', that all this only spreads a mist over what must be seen in all clarity and transferred in all clarity into practical moral impulses of humanity.

For my part I must be satisfied with such hints as these, and I leave them to your meditation, to build upon them. What I say is in many ways aphoristic. But the remarks I have here put together about the signs of the Zodiac, if you use them as material for meditation will give you a source for much that is valuable.

