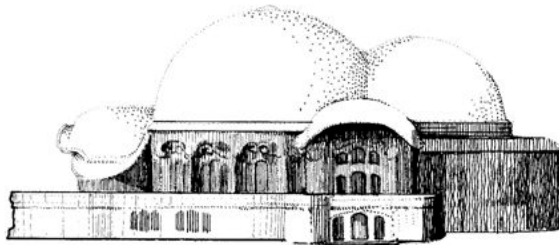


THE CENTENARY CELEBRATION OF THE

Founding of the Anthroposophical Society 1923 – 2023



Made out of Nature's materials

The Goetheanum wanted to speak through its forms

Of the Eternal to human eyes.

The flames were able to consume the matter.

Now Anthroposophia –

Her edifice formed by the Spirit –

Shall speak to the human inner soul

In words of fire, tempered by the flames –

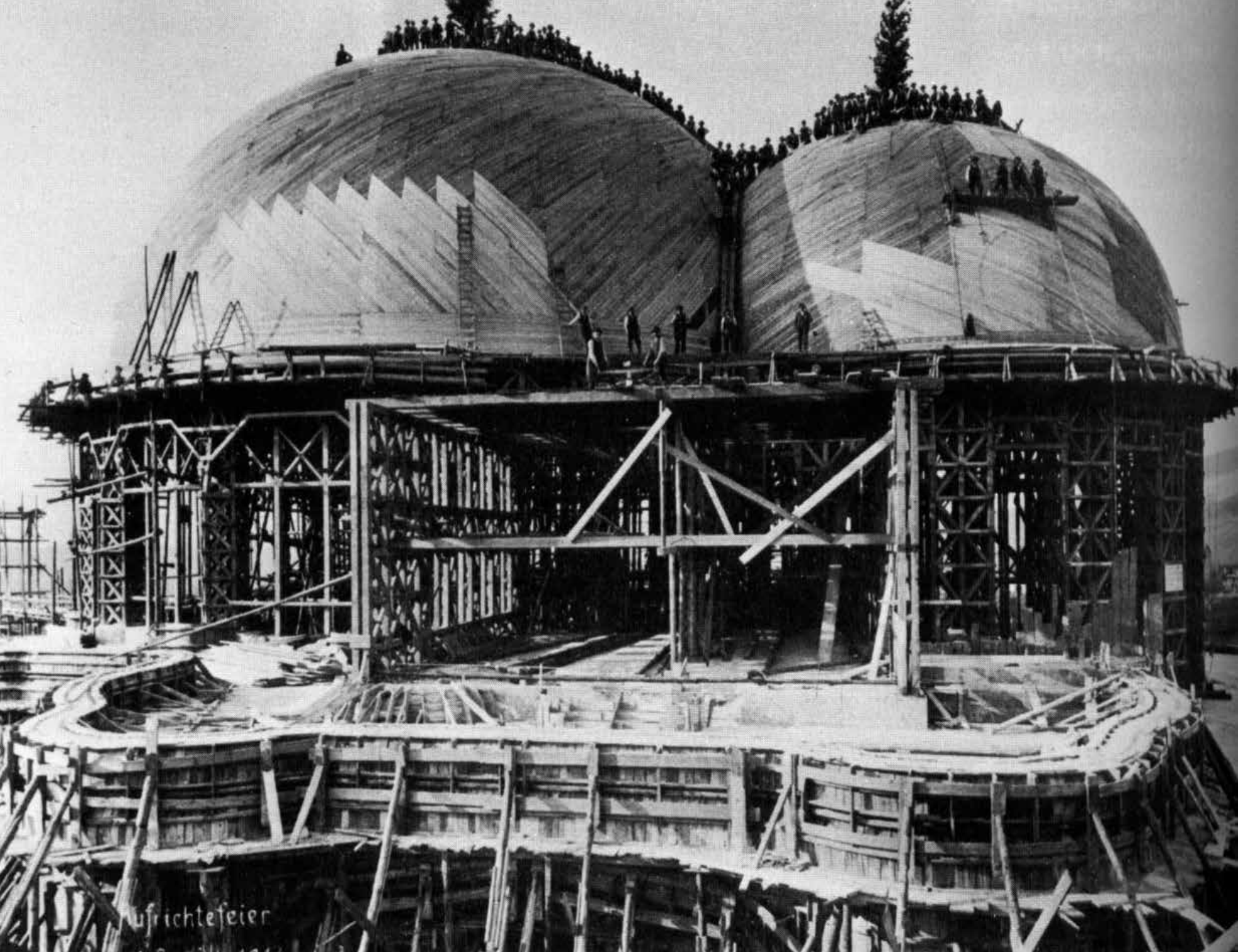
The flames of the Spirit

Rudolf Steiner

THE CENTENARY CELEBRATION OF THE

Founding of the Anthroposophical Society

1923 – 2023



THE SEED-BEARING IMPULSE OF RUDOLF STEINER

An experience of hearing Rudolf Steiner in the Schreinerei, the building in which the 800 members met for the Christmas Conference in December 1923/4

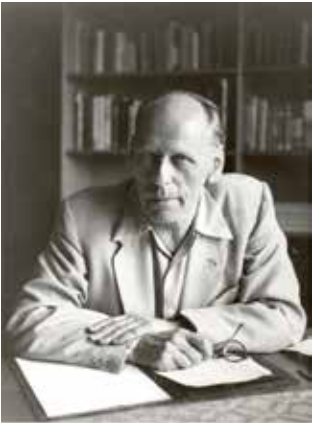
“On December 17, in the evening, I was sitting in the Schreinerei (the carpentry workshop adjacent to the Goetheanum, often used for lectures and performances) with my fiancée, who was studying eurythmy in Dornach. Happy at being together again, we were waiting for Rudolf Steiner’s lecture. Outside it was bitterly cold; Dornach lay covered in snow. Suddenly the blue curtain by the side of the stage lifted, and Rudolf Steiner went to the lecture-desk. At that moment I had the direct experience of recognition. The impression was so strong that a whole series of pictures simultaneously arose before me, pointing indeterminately to earlier situations – as if I were seeing him as my teacher through ages of time. It was the most memorable experience I have ever had in all my life. For some time I sat as though carried away and did not realise until later that his lecture had already begun. It was the first of the three lectures subsequently published under the title: The Bridge between the Spirituality of the Cosmos and Physical Man....

When I came to myself again and saw Rudolf Steiner standing at the lecture-desk, I had the strange feeling that for the first time I was looking at a Man! It is not at all easy to describe this impression. I had met many well-known and famous people, among them scholars and noted artists, and had always moved in circles where a great deal was going on – it had

by no means been a humdrum existence. But now I realised: this is what Man is meant to be. I began to question myself: what is the explanation for this? You have encountered many human beings – what is it that is so significant here? I said to myself first of all that it was his whole bearing, the bearing of one who is like a tree that grows freely between earth and sky. This impression was connected not only with his straight, erect figure, but above all with the poise of the head – it seemed to hover between heaven and earth. The second feeling was profoundly moving: from this beautiful, powerful voice came forth words which lived on even after they had been spoken. And thirdly, there were the thoughts. I was obliged to confess to myself that I could not always understand them, but I realised that they were not there merely to be understood intellectually, but they had another, quite different, significance as well. Listening to professors, what always mattered was whether one understood everything they said. What mattered here was not whether I actually understood – it was something different. Today I could speak of ‘ideas’, of seed-bearing impulses and the like, but at that time I could not. I knew only that different impulses were at work here.”



A rare image of Rudolf Steiner giving a lecture in the Schreinerei



F.W. Zeylmans van Emmichoven (photo via the Ita Wegman Institut)



This book is a celebration of one hundred years from the date of the founding of the Anthroposophical Society in 1923. It takes us back to the moment when the members were climbing up Dornach Hill in anticipation on that Christmas Eve for the Christmas Conference. What would it bring?

At the Christmas Conference in 1923 Dr Steiner re-founded the society which had been in existence since 1912. He became a member for the first time at the Christmas Conference of 1923. He laid the Foundation Stone of Love into the hearts of the 800+ people present. He wrote in the statutes that these 800 people were to form the nucleus of the Anthroposophical Society. The members would discover, during that week the inner nature of the verses and rhythms and how they came into being.

The reader is invited to imagine that you were among those present at the opening lecture during the Christmas Conference on that freezing day in Dornach in 1923. You are climbing up that steep snow-covered hill, wrapped in coat, gloves, scarf and hat, breathing out clouds as you ascend towards the wooden Schreinerei where the conference is being held. Eight hundred members are making their way up to the Schreinerei. They have to walk up the hill and pass the stark ruins of the Goetheanum.



ANNE-LISE BURE SHEPHERD
member of the executive 2022

“This booklet leads one into what the experience must have been like on the day in Dornach in 1923. I am in awe of Rudolf Steiner’s seeing and gift to the world. I could not help feeling that we have not moved much since 1923 - 30 years before my birth! - The world that I am witnessing and aware of is filled with greed, fear, oppression - the war seems to have continued - just in different patterns.

“My experience of what I imagine it was like being there at the Christmas Conference in 1923, and hearing the words on my cold ears and hardened heart, is how I feel today anew. Totally in awe, and renewed in my commitment to this work of regeneration, which is too big for one person, but can only be done one person at a time. I know deeply that the Spiritual World is available and unconditionally supportive. I am so grateful for all brothers and sisters who are in fact taking this ‘covenant’ into their daily meditations. Let’s invite those who have not yet received this message. What an answer, what a solution, what a beautiful way to ‘wake-up’ to the larger dimensions of our Cosmic Reality. What a privilege to contribute towards this spiritual work of regeneration on Earth now. May we build on this ancestral gift, a legacy gift from Rudolf Steiner today, and actively take it up every day of our lives, and invite others into this ‘mantric substance’.”

GRANT OVENSTONE
member of the executive 2022

“Just as the scribe of John the Evangelist fainted when he heard the words ‘In the beginning was the word’, so were we stunned by the impact of Rudolf Steiner’s words for the beginning of his verses in 1923. They were both deep and beautiful, perhaps an impression never to be forgotten. Rudolf Steiner stood and we were sitting and standing in awe. Who did we meet at this event - the companions of many lives who were destined to cross paths again and be present in our striving towards the light, to walk no longer in darkness? Was it a dream? For ever and ever we took the words into our hearts.”

TELANA SIMPSON
member of the executive 2022

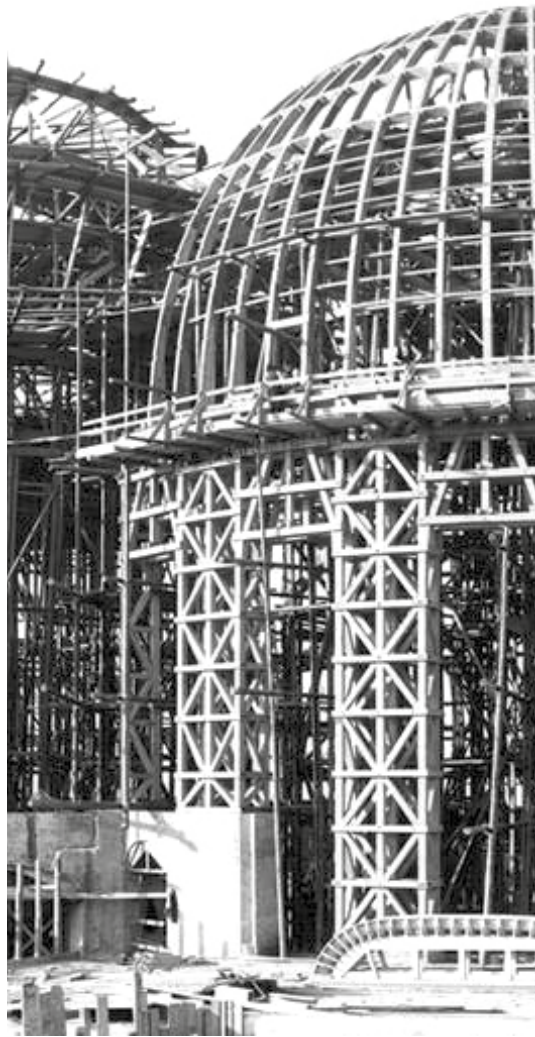
“Imagining being there in 1923, wrapped up in my coat ... I feel an energy in my chest, in my heart, and I feel an awe. Awe for what I still don’t know, about the verse, about Anthroposophia, about the hierarchies and Christ, and about myself.

I also feel a possibility - a positive opening of a way forward for me to know myself more, and deeper, and wider and higher. And to know others and the world, and the spiritual world. And a chance, a vision or inspiration to build on the Foundation set and to take a step forward, alone for me, and together for all.”

WILFRIED BOHM
member of the executive 2022

As the participants made their way up the Dornach hill to the Schreinerei building, they skirted the remnants of the First Goetheanum building. The ashes and charred remains had long been cleared, where the consuming flames had cracked and blackened the remaining concrete plinth. Traces of scorched air still lingered in the winter landscape. Their eyes wandered over the ruins of a past certainty.

Some would not be there with them on the ground, that hard winter ground, but might be present still. More present perhaps than when in 1915 some of them may have glanced with longing from afar, from the embattled heights of the Alsace, across the Rhine valley to far distant Swiss hills, where they may have known of the ongoing work on the Goetheanum building. Acquaintances and friends might be amongst those creating there, while national service condemned them to the trenches on these heights. They went through the mindless destruction of an old order, the scorching of earth and man. Countless would not come out of it alive. Now, unseen, some may have accompanied those trudging up the Dornach hill, similarly filled with expectation of a new beginning born out of destruction



THE CHRISTMAS CONFERENCE

– Introduction to opening lecture 24 December 1923, 11.15 a.m.

Dr Steiner:

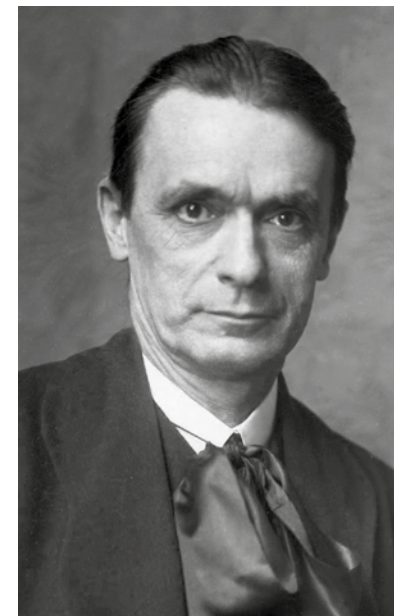
“My dear friends!

We begin our Christmas Conference for the founding of the Anthroposophical Society in a new form with a view of a stark contrast. We have had to invite you, dear friends, to pay a visit to a heap of ruins. As you climbed up the Goetheanum hill here in Dornach your eyes fell on our place of work, but what you saw were the ruins of the Goetheanum which perished a year ago. In the truest sense of the word this sight is a symbol that speaks profoundly to our hearts, a symbol not only of the external manifestation of our work and endeavour on anthroposophical ground both here and in the world, but also of many symptoms manifesting in the world as a whole.”

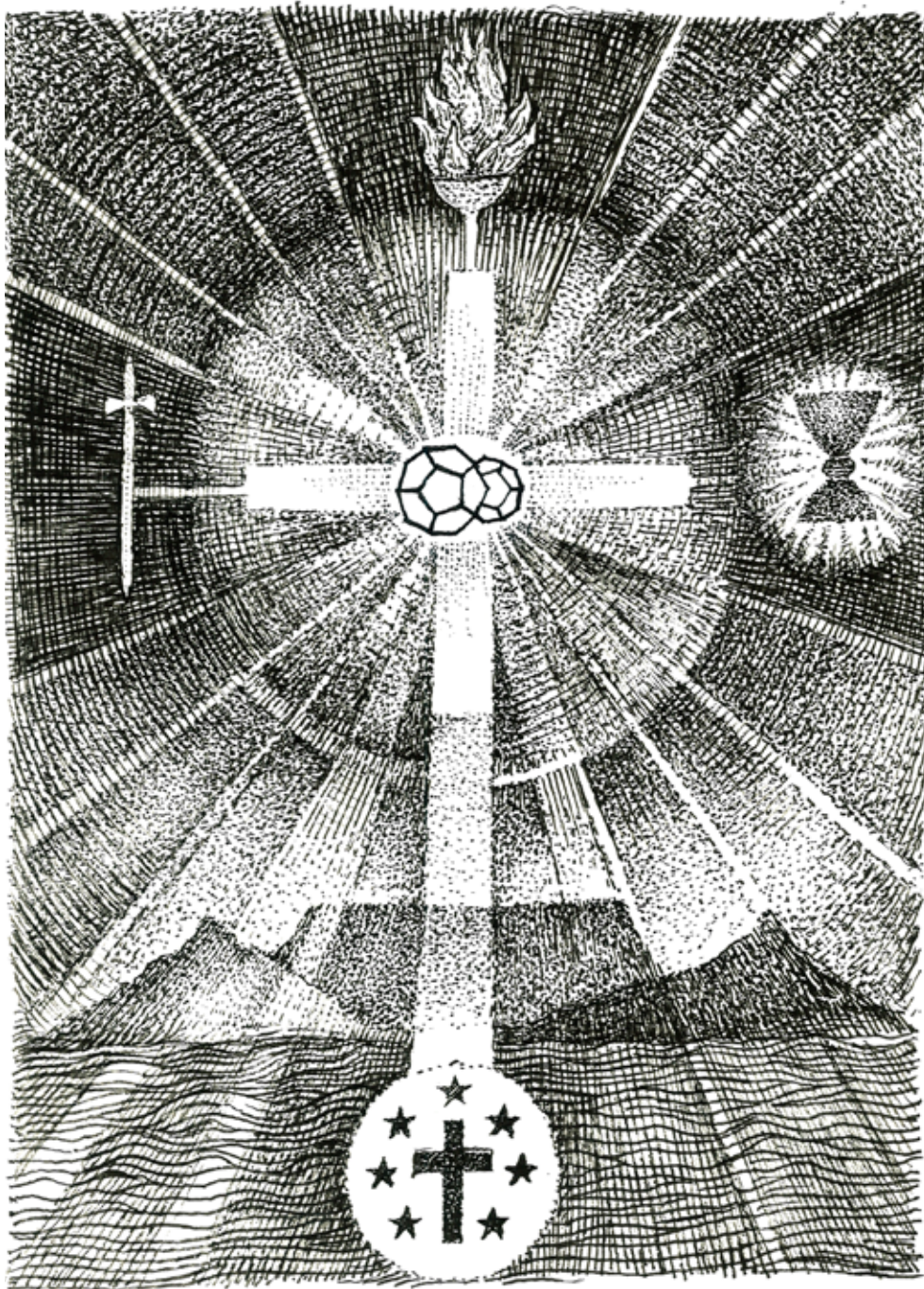
At the start of each day Dr Steiner built up the Foundation Stone Verse and its rhythms.

“We can work rightly with words such as these, which are heard coming from the cosmic word, if we arrange them in our own soul in such a way that they cannot depart from us again. And it will be possible for them to be so arranged if, amongst all that has resounded, you first highlight that part which can give you the rhythm....

“You will find, my dear friends, that if you pay attention to the inner rhythms that lie in these verses, if you then present these inner rhythms to your soul and perform a suitable meditation within yourself, allowing your thoughts to come to rest upon them, then these sayings can be felt to be the speaking of cosmic secrets in so far as these cosmic secrets are resurrected in the human soul as human self-knowledge.” (GA260).



Rudolf Steiner



"Zeylmans van Emmichoven wrote a succinct and magnificent book on the Foundation Stone, in which he placed it in the context of the Rosicrucian alchemical tradition of the Philosophers Stone. Zeylmans visited Cape Town and described Table Mountain as the altar at the foot of the Earth's etheric cross. He subsequently died in Cape Town and his ashes were scattered on Table Mountain. The four points of this cross, invoked in the verses of the Foundation Stone Meditation: "East and West, North and South" indicate many correspondences including the four incarnations of the Earth, the four bodies of Man and the 'Four streams' of ancient Mystery tradition which Rudolf Steiner united in the laying of the Foundation Stone of the First Goetheanum. The Eastern (Astral /Grail) stream and the Western (Etheric/ Arthur) stream were united by Parzifal in the 9th Century. In the 20th Century Steiner united the Northern (Ego/ Germanic) and Southern(physical/Rosicrucian) streams with the other two".

Cyril Coetzee

At the foot of the World Cross
Cyril Coetzee Cape Town 23 March 22

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Through Rudolf Steiner Tuesday 25 December, 10 a.m.

DR Steiner greets those present with the words:

My dear friends!

Let the first words to resound through this room to-day be those which sum up the essence of what may stand before your souls as the most important findings of recent years¹.

Later there will be more to be said about these words which are, as they stand, a summary. But first let our ears be touched² by them, so that out of the signs of the present time we may renew, in keeping with our way of thinking, the ancient word of the mysteries: 'Know thyself.'

1) In the 1985 German edition, from which this translation is made, the verses spoken here and in the subsequent sessions are given as shown in the shorthand report.

2) 'Let the one who has ears to listen, listen'
Luke 8:8

Human soul!

You live in the limbs

Which bear you through the world of space

In the spirit's ocean-being.

Practise spirit-recalling

In depths of soul,

Where in the wielding will

Of world-creating

The own I

Comes to being

Within God's I.

And you will truly live

In human world-being

Soul of Man!

You live in the beat of heart and lung

Which leads you through the rhythm of time

Into the realm of your own soul's feeling.

Practise spirit-awareness

In balance of the soul,

Where the surging deeds

Of the world's becoming

The own I

Unite

With the world-I.

And you will truly feel

In human soul-weaving.

Human soul!

You live in the resting head

Which from the grounds of eternity

Opens to you the world-thoughts.

Practise spirit-beholding

In stillness of thought,

Where the eternal aims of gods

World-being's light

On the own I

Bestow

For free willing.

And you will truly think

In human spirit-foundations.

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Tuesday 25 December, 10 a.m.

My dear friends! Today when I look back specifically to what it was possible to bring from the spiritual worlds while the terrible storms of war were surging across the earth, I find it all expressed as though in a paradigm in the trio of verses your ears have just heard¹.

For decades it has been possible to perceive this threefoldness of man which enables him in the wholeness of his being of spirit, soul and body to revive for himself once more in a new form the call ‘Know thyself’. For decades it has been possible to perceive this threefoldness. But only in the last decade have I myself been able to bring it to full maturity while the storms of war were raging. I sought to indicate how man lives in the physical realm in his system of metabolism and limbs, in his system of heart and rhythm, in his system of thinking and perceiving with his head. Yesterday I indicated how this threefoldness can be rightly taken up when our hearts are enlivened through and through by Anthroposophia.

We may be sure that if man learns to know in his feeling and in his will what he is actually doing when, as the spirits of the universe enliven him, he lets his limbs place him in the world of space, that then — not in a suffering, passive grasping of the

¹) At this point, and again in the final words of this meeting at which the Foundation Stone was laid in members’ hearts, Rudolf Steiner changed for a moment from the formal mode of address to the more intimate ‘Du’. (Tr.)

universe but in an active grasping of the world in which he fulfils his duties, his tasks, his mission on the earth — that then in this active grasping of the world he will know the being of all-wielding love of man and universe which is one member of the all-world-being.

We may be sure that if man understands the miraculous mystery holding sway between lung and heart — expressing inwardly the beat of universal rhythms working across millennia, across the aeons of time to ensoul him with the universe through the rhythms of pulse and blood — we may hope that, grasping this in wisdom with a heart that has become a sense organ, man can experience the divinely given universal images as out of themselves they actively reveal the cosmos. Just as in active movement we grasp the all-wielding love of worlds, so shall we grasp the archetypal images of world existence when we sense in ourselves the mysterious interplay between universal rhythm and heart rhythm, and through this the human rhythm that takes place mysteriously in soul and spirit realms in the interplay between lung and heart.

And when, in feeling, the human being rightly perceives what is revealed in the system of his head, which is at rest on his shoulders even when he walks along, then, feeling himself within the system of his head and pouring warmth of heart into this system of his head, he will experience the ruling,

working, weaving thoughts of the universe within his own being.

Thus he becomes the threefoldness of all existence: universal love reigning in human love; universal Imagination reigning in the forms of the human organism; universal thoughts reigning mysteriously below the surface in human thoughts. He will grasp this threefoldness and he will recognize himself as an individually free human being within the reigning work of the gods in the cosmos, as a cosmic human being, an individual human being within the cosmic human being, working for the future of the universe as an individual human being within the cosmic human being. Out of the signs of the present time he will re-enliven the ancient words: ‘Know thou thyself!’

The Greeks were still permitted to omit the final word, since for them the human self was not yet as abstract as it is for us now that it has become concentrated in the abstract ego-point or at most in thinking, feeling and willing. For them human nature comprised the totality of spirit, soul and body. Thus the ancient Greeks were permitted to believe that they spoke of the total human being, spirit, soul and body, when they let resound the ancient word of the Sun, the word of Apollo: ‘Know thou thyself!’

Today, re-enlivening these words in the right way out of the signs of our times, we have to say: Soul of man, know thou thyself in the weaving existence

of spirit, soul and body. When we say this, we have understood what lies at the foundation of all aspects of the being of man. In the substance of the universe there works and is and lives the spirit which streams from the heights and reveals itself in the human head; the force of Christ working in the circumference, weaving in the air, encircling the earth, works and lives in the system of our breath; and from the inmost depths of the earth rise up the forces which work in our limbs. When now, at this moment, we unite these three forces, the forces of the heights, the forces of the circumference, the forces of the depths, in a substance that gives form, then in the understanding of our soul we can bring face to face the universal dodecahedron with the human dodecahedron. Out of these three forces: out of the spirit of the heights, out of the force of Christ in the circumference, out of the working of the Father, the creative activity of the Father that streams out of the depths, let us at this moment give form in our souls to the dodecahedral Foundation Stone which we lower into the soil of our souls so that it may remain there a powerful sign in the strong foundations of our soul existence and so that in the future working of the Anthroposophical Society we may stand on this firm Foundation Stone.

Let us ever remain aware of this Foundation Stone for the Anthroposophical Society, formed today. In all that we shall do, in the outer world and here, to further, to develop and to fully unfold the Anthroposophical Society, let us preserve the remembrance of the Foundation Stone which we have today lowered into the soil of our hearts. Let us seek in the threefold being of man, which teaches us love, which teaches us the universal Imagination, which teaches us the universal thoughts; let us seek, in this threefold being, the substance of universal love

which we lay as the foundation, let us seek in this threefold being the archetype of the Imagination according to which we shape the universal love within our hearts, let us seek the power of thoughts from the heights which enable us to let shine forth in fitting manner this dodecahedral Imagination which has received its form through love! Then shall we carry away with us from here what we need. Then shall the Foundation Stone shine forth before the eyes of our soul, that Foundation Stone which has received its substance from universal love and human love, its picture image, its form, from universal Imagination and human Imagination, and its brilliant radiance from universal thoughts and human thoughts, its brilliant radiance which whenever we recollect this moment can shine towards us with warm light, with light that spurs on our deeds, our thinking, our feeling and our willing.

The proper soil into which we must lower the Foundation Stone of today, the proper soil consists of our hearts in their harmonious collaboration, in their good, love-filled desire to bear together the will of Anthroposophy through the world. This will cast its light on us like a reminder of the light of thought that can ever shine towards us from the dodecahedral Stone of love which today we will lower into our hearts.

Dear friends, let us take this deeply into our souls. With it let us warm our souls, and with it let us enlighten our souls. Let us cherish this warmth of soul and this light of soul which out of good will we have planted in our hearts today.

We plant it, my dear friends, at a moment when human memory that truly understands the universe looks back to the point in human evolution, at the turning point of time, when out of the darkness of

night and out of the darkness of human moral feeling, shooting like light from heaven, was born the divine being who had become the Christ, the spirit being who had entered into humankind.

We can best bring strength to that warmth of soul and that light of soul which we need, if we enliven them with the warmth and the light that shone forth at the turning point of time as the Light of Christ in the darkness of the universe. In our hearts, in our thoughts and in our will let us bring to life that original consecrated night of Christmas which took place two thousand years ago, so that it may help us when we carry forth into the world what shines towards us through the light of thought of that dodecahedral Foundation Stone of Love which is shaped in accordance with the universe and has been laid into the human realm.

So let the feelings of our heart be turned back towards the original consecrated night of Christmas in ancient Palestine.

At the turning of the time

The Spirit-Light of the world

Entered the stream of earthly being.

Darkness of night

Had ceased its reign,

Day-radiant light

Glowed in human souls.

Light that gives warmth

To simple shepherds’ hearts,

Light that enlightens

The wise heads of kings

.....continued

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

....continued Tuesday 25 December, 10 a.m.

This turning of our feelings back to the original consecrated night of Christmas can give us the strength for the warming of our hearts and the enlightening of our heads which we need if we are to practise rightly, working anthroposophically, what can arise from the knowledge of the threefold human being coming to harmony in unity.

So let us once more gather before our souls all that follows from a true understanding of the words ‘Know thou thyself in spirit, soul and body’. Let us gather it as it works in the cosmos so that to our Stone, which we have now laid in the soil of our hearts, there may speak from everywhere into human existence and into human life and into human work everything that the universe has to say to this human existence and to this human life and to this human work.

Human Soul!

You live in the limbs

Which bear you through the world of space

In the spirit’s ocean-being.

Practise spirit-recalling

In depths of soul,

Where in the wielding will

Of world-creating

The own I

Comes to being

Within God’s I.

And you will truly live

In human world-being.

For the Father-Spirit of the heights reigns

In depths of worlds begetting being:

** Seraphim, Cherubim, Thrones!*

Let there ring out from the heights

What in the depths is echoed

And in the echo of the depths

The secret of the heights, resounding

Speaks:

Ex Deo nascimur.

The spirits of the elements hear it

In east, west, north, south:

May human beings hear it.

Human Soul!

You live in the beat of heart and lung

Which leads you through the rhythm of time

Into the realm of your own soul’s feeling.

Practise spirit-awareness

In balance of the soul,

Where the surging deeds

Of the world’s becoming

The own I

Unite

With the World-I.

And you will truly feel

In human soul-weaving.

For the Christ-Will in the encircling round reigns

In the rhythms of the worlds, bestowing grace on the

soul:

Through the spirits:

**Kyriotetes, Dynamis, Exusiai,*

Let there be fired, you spirits, from the east

What through the west is formed,

And the fire of the east,

As it receives form from the west

Speaks:

In Christo morimur.

The spirits of the elements hear it

In east, west, north, south:

May human beings hear it.

Human Soul!

You live in the resting head

Which from the grounds of eternity

Opens to you the world-thoughts.

Practise spirit-beholding

In stillness of thought,

Where the eternal aims of Gods

World-being’s light

On the own I

Bestow

For free willing.

And you will truly think

In human spirit-foundations.

For the world-thoughts of the Spirit reign

In the being of worlds, craving for light:

**Archai, Archangeloi, Angeloi !*

Let there be prayed from the depths

What in the heights will be granted,

And when it is rightly understood

How it rings forth from Archai, Archangeloi, Angeloi,

When from the depths is prayed

What in the heights can be answered,

Then speaks it through the world:

Per Spiritum Sanctum reviviscimus.

The spirits of the elements hear it

In east, west, north, south:

May human beings hear it.

My dear friends, hear it as it resounds in your own hearts! Then will you found here a true community of human beings for Anthroposophia; and then will you carry the spirit that rules in the shining light of thoughts around the dodecahedral Stone of Love out into the world wherever it should give of its light and of its warmth for the progress of human souls, for the progress of the universe.

* During the introduction to the Foundation Stone Verse on 25 December, Dr Steiner gave an in-depth description when introducing the Hierarchies, which he never again used, so this is a special moment.

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Wednesday 26 December, 10 a.m.

Dr. Steiner: My dear friends!

We are in the middle of the reports by the general secretaries and the representatives of the groups working in all kinds of places outside Dornach. In a moment we shall continue with these reports. But first I would like to speak a few words in the midst of these reports, words to which I am moved by what has been said in such a satisfactory way by these speakers. From what we have been told we may gather how very devoted is the work being carried on out there. We may add what we were told yesterday to the names I allowed myself to mention the day before. There, too, despite the ruins on which we stand, we may see what can encourage us during this conference not to be pessimistic in any way but rather to strive actively for a genuine optimism.

During this conference we must everywhere, in every realm, consider the activity of building-up rather than the activity of dismantling. So today, early on in the conference, I want to suggest that we give it a certain definite direction. During the meetings of members over the next few days there will of course be opportunities for discussing various matters. But today, early on, I want to say the following: As we saw in the necessary content of the statutes, we have to connect total openness with the Anthroposophical Society. Anything less, dear friends, is not permitted

by the signs of the times. The present age can no longer tolerate any tendency towards secrecy. This presents us with a fundamental problem which we shall have to solve.

By this I do not mean that we shall have to discuss it a great deal during the conference, for it is in our hearts that this fundamental problem will have to be solved. We must be absolutely clear about the fact that our society, before all others, will be given the task of combining the greatest conceivable openness with true and genuine esotericism.

At first under the obstacles and hindrances of those terrible years of the war, but then also through all kinds of inner difficulties, we have indeed experienced the establishment of this problem in every direction. Indeed lately no meeting within the Anthroposophical Society has taken place which lacked, as it were, the backdrop — though unnoticed by many — of this problem: How can we combine full openness with the profoundest, most serious and inward esotericism? To achieve this it will be necessary to banish from our gatherings in the future anything which smacks in any way of the atmosphere of a clique. Anthroposophy does not need the atmosphere of a clique. When hearts truly understand Anthroposophy they will beat in unison without the need for heads to knock together. If we

solve this purely human problem of letting our hearts sound in harmony with one another without the need for our heads to knock together, then from the human side we shall have done everything necessary, also in the leadership of the Anthroposophical Society, to prepare for the achievement of the things that have been depicted.

We must achieve these things; we must reach the point at which we can feel in all our deeds that we are connected with the spiritual world. This is the very aspect which must be different in the Anthroposophical Society from any other possible association in the present time. The difference must be that out of the strength of Anthroposophy itself it is possible to combine the greatest conceivable openness with the most genuine and inward esotericism. And in future this esotericism must not be lacking even in the most external of our deeds. There is in this field still a lot to learn from the past ten years.

What I am saying is also related to our responsibilities. Consider the following, my dear friends: We stand in the world as a small society, and this society has a peculiar destiny at present. Even if it wanted to, it could not reject this characteristic of openness which I have been emphasising so strongly. It would be unable to reject it. For if out of some leaning of sympathy we were to decide today to

work only inwardly with our groups, which would of course be very nice, if we were not to concern ourselves with the public at large, we would discover that there would soon be an increasingly inimical concern for us on the part of the public. The more we fail to concern ourselves with the signs of the times, the more will be the inimical concern for us on the part of everything that can possibly be against us. Only if we find the path, only if with courage we find the straight path to what we should do shall we succeed in navigating the ship of the Anthroposophical Society through the exceedingly stormy waves which surge and break around it. What we should do is the following: As a small society we face the world, a world — you know the one I mean — which actually does not love us. It does not love us. This is a fact we cannot alter. But on the other hand there is no need to do anything on purpose to make ourselves unpopular. I do not mean this in a superficial sense but in a deeper sense of which I speak from the foundations of occult life. If we ask ourselves over and over again what we must do to make ourselves better liked by this circle or by that circle in the world, by any circle which does not like us today; if we keep asking ourselves how we should behave in this field or in that field so as to be taken seriously here or there; if we do this, we shall most certainly not be taken seriously. We shall

only be taken seriously if at every moment in whatever we do, we feel responsible towards the spiritual world. We must know that the spiritual world wants to achieve a certain thing with mankind at this particular moment in historical evolution; it wants to achieve this in the most varied realms of life, and it is up to us clearly and truly to follow the impulses that come from the spiritual world. Though this might give offence initially, in the long run it is the only beneficial way. Therefore we shall also only come to terms among ourselves if at every opportunity we steep ourselves in whatever impulses can come out of the spiritual world.

So now, having given these indications, which I shall bring to completion over the next few days, I once more want to repeat before you at least a part of those words which were spoken to you yesterday in accordance with the will of the spiritual world. May they stand as an introduction in our souls again today as we enter into our discussions.

Human Soul!

You live in the limbs

Which bear you through the world of space

In the spirit's ocean-being.

Practise spirit-recalling in depths of soul,

Where in the wielding will

Of world-creating

The own I

Comes to being

Within God's I.

And you will truly live

In human world-being

Human Soul!

You live in the beat of heart and lung

Which leads you through the rhythm of time

Into the realm of your own soul's feeling.

Practise spirit-awareness

In balance of the soul,

Where the surging deeds

Of the world's becoming

The own I

Unite

With the world-I.

And you will truly feel

In human soul-weaving.

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

....continued Wednesday 26 December, 10 a.m.



Teachers' course, Oxford, August 1922, Rudolf Steiner Archive, Dornach

Human Soul!
You live in the resting head
Which from the grounds of eternity
Opens to you the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-being's light
On the own I
Bestow
For free willing.
And you will truly think
In human spirit-foundations.

We can work rightly with words such as these, which are heard coming from the cosmic word, if we arrange them in our own soul in such a way that they cannot depart from us again. And it will be possible for them to be so arranged if, amongst all that has resounded, you first highlight that part which can give you the rhythm. Dear friends, let me write down here first of all the part that can indicate the rhythm:

In the first verse:
(Rudolf Steiner writes on the blackboard as he speaks).

Spirit-recalling,

in the second verse:

Spirit-awareness,

in the third verse:

Spirit-beholding.

Contemplate this in its rhythmical connection with what is brought about in the human soul which is called upon, the human soul which is called upon by itself, through the words:

The own I
Comes to being
Within God's I —,

Consider the rhythm linked with '*spirit-awareness*' when you hear:

The own I
Unite
With the World-I —,

and the rhythm linked with '*spirit-beholding*' when you hear:

On the own I
Bestow
For free willing —.

<i>Spirit-recalling</i>	<i>Spirit-awareness</i>	<i>Spirit-beholding</i>
•	•	•
<i>The own I</i> <i>Within God's I —</i>	<i>The own I</i> <i>With the World-I —</i>	<i>On the own I</i> <i>For free willing —</i>
(As shown on the blackboard)		

Take in this way each phrase so that it can only stand as I have written it here. Take what comes rhythmically out of the cosmic rhythm: 'own I within God's I', 'own I in the World-I', 'own I in free willing'. And take what rises up from 'comes to being' to 'unite' to 'bestow', where there is the transition to moral feeling. Feel the connection with 'spirit-recalling', 'spirit-awareness' and 'spirit-beholding'. Then you will have in the inner rhythm what it is during these few days that the spiritual world is bringing to us to raise our hearts, to illumine our thinking, to give wings and enthusiasm to our willing.

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Thursday 27 December, 10 a.m.

DR STEINER: My dear friends!

Once more let us fill our hearts with the words which out of the signs of the times are to give us in the right way the self-knowledge we need:

Human Soul!
You live in the limbs
Which bear you through the world of space
In the spirit's ocean-being.
Practise spirit-recalling
In depths of soul,
Where in the wielding will
Of world-creating
The own I
Comes to being
Within God's I.
And you will truly live
In human world-being.

Human Soul!
You live in the beat of heart and lung
Which leads you through the rhythm of time

Into the realm of the own soul's feeling.
Practise spirit-awareness
In balance of the soul,
Where the surging deeds
Of the world's becoming
The own I
Unite
With the World-I.
And you will truly feel
In human soul-weaving .

Human Soul!
You live in the resting head
Which from the grounds of eternity
Opens to you the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods

World-being's light
On the own I
Bestow

For free willing.
And you will truly think
In human spirit-foundations.

Once more out of these cosmic verses let us write down before our souls a rhythm so that we may gradually press forward spiritually to their structure. From the first verse we take the words.

[Rudolf Steiner writes on the blackboard as he speaks.]

The own I
Comes to being
Within God's I.

And from the second verse, which contains a second soul process, we take:

The own I
Unite
With the World-I.

And from the third verse we take:

On the own I
Bestow
For free willing.

With these words, to form the corresponding rhythm, we now unite those words which always sound with them, having an inner soul connection with these that I have already written on the blackboard:

And you will truly live
In human world-being .

And from the second verse:

And you will truly feel
In human soul-weaving.

The final harmony of the third verse is:

And you will truly think
In human spirit-foundations.

<i>The own I</i>	<i>The own I</i>	<i>On the own I</i>
<i>Comes to being</i>	<i>Unite</i>	<i>Bestow</i>
<i>Within God's I</i>	<i>With the World-I</i>	<i>For free willing</i>
<i>live</i>	<i>feel</i>	<i>think</i>
<i>Human world-being</i>	<i>Human soul-weaving</i>	<i>Human spirit-foundation</i>

(As shown on the blackboard)

You will find, my dear friends, that if you pay attention to the inner rhythms that lie in these verses, if you then present these inner rhythms to your soul and perform a suitable meditation within yourself, allowing your thoughts to come to rest upon them, then these sayings can be felt to be the speaking of cosmic secrets in so far as these cosmic secrets are resurrected in the human soul as human self-knowledge.

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Friday 28 December, 10 a.m.

Dr Steiner : My dear friends!

Before opening today’s meeting I must ask your forgiveness for yesterday’s unpleasantness about access to the hall and having to wait outside. I do beg your forgiveness for this most annoying incident which, however, was truly the consequence of a whole sequence of misunderstandings. From now on we shall make sure that our friends will find the doors open here half an hour before any meeting. I am also doing my best to have two more radiators put in tonight so that it will no longer be quite so cold in the outer room. It is really difficult in this primitive accommodation to create conditions which are satisfactory for everybody. Please believe me when I say that the conditions are the least satisfactory of all for the Vorstand and myself. Let us hope that we can avoid too much trouble in the coming days.

My dear friends! Today once again I shall speak the words which are to give us the foundation for our present work as well as for our continued work outside:

Human Soul!
You live in the limbs
Which bear you through the world of space
In the spirit’s ocean-being.

Practise spirit-recalling
In depths of soul,
Where in the wielding will
Of world-creating
The own I
Comes to being
Within God’s I.
And you will truly live
In human world-being.

For the Father-Spirit of the heights reigns
In depths of worlds begetting being.

Human Soul!
You live in the beat of heart and lung
Which leads you through the rhythm of time
Into the realm of your own soul’s feeling.
Practise spirit-awareness
In balance of the soul,
Where the surging deeds
Of the world’s becoming

The own I
Unite
With the World-I.

And you will truly feel
In human soul-weaving .

For the Christ-Will in the encircling round
reigns
In the rhythms of the worlds, bestowing grace on
the soul.

Human Soul!
You live in the resting head
Which from the grounds of eternity
Opens to you the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-being’s light
On the own I
Bestow

For free willing.
And you will truly think
In human spirit-foundations.

For the world-thoughts of the Spirit reign
In the being of worlds, craving for light.

Now, dear friends, let us once more inscribe the inner rhythm into our souls, the rhythm that can show us closely how these very words resound out of the rhythm of the universe.

The first verse:

[Rudolf Steiner writes on the blackboard as he speaks]

Practise spirit-recalling

This is the activity that can be accomplished within one’s own soul. It corresponds to what out there in the great universe is expressed in the words:

For the Father-Spirit of the heights reigns
In depths of worlds begetting being.

The second is:

Practise spirit-awareness

That is the process within, which is answered out there in the universe by:

For the Christ-Will in the encircling round reigns
In the rhythms of the worlds, bestowing grace on
the soul.

The third is:

Practise spirit-beholding

From out there comes the answer:

For the world-thoughts of the Spirit reign
In the being of worlds, craving for light

1

Practise spirit-recalling

For the Father-Spirit of the heights reigns
In depths of worlds begetting being.

2

Practise spirit-awareness

For the Christ-Will in the encircling round reigns
In the rhythms of the worlds, bestowing grace on the soul.

3

Practise spirit-beholding

For the world-thoughts of the Spirit reign
In the being of worlds, craving for light.

(As shown on the blackboard)

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Saturday 29 December, 10 a.m.

DR STEINER: My dear friends! Let us hear again to-day the words which are to resound in our soul both here and later, when we depart and carry out with us what is intended here:

Human Soul!
You live in the limbs
Which bear you through the world of space
In the spirit's ocean-being.
Practise spirit-recalling
In depths of soul,
Where in the wielding will
Of world-creating
The own comes to being
Within God's I.
And you will truly live
In human world-being.

For the Father-Spirit of the heights reigns
In depths of worlds begetting being.
Seraphim, Cherubim, Thrones!
Let there ring out from the heights
What in the depths is echoed
Speaking:
Ex Deo nascimur.

Human Soul!
You live in the beat of heart and lung
Which leads you through the rhythm of time
Into the realm of your own soul's feeling.
Practise spirit-awareness
In balance of the soul,
Where the surging deeds
Of the world's becoming
The own I
Unite
With the World-I.

And you will truly feel
In human soul-weaving.

For the Christ-Will in the encircling round
reigns
In the rhythms of the worlds, bestowing grace on
the soul.

Kyriotetes, Dynamis, Exusiai !
Let there be fired from the east
What through the west is formed
Speaking:
In Christo morimur.

Soul of Man!
You live in the resting head
Which from the grounds of eternity
Opens to you the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-being's light

On the own I
Bestow
For free willing.
And you will truly think
In human spirit-foundations.

For the world-thoughts of the Spirit reign
In the being of worlds, craving for light,
Archai, Archangeloi, Angeloi !
Let there be prayed from the depths
What in the heights will be granted
Speaking:
Per Spiritum Sanctum reviviscimus.

Let us once again take hold of these words in meaningful sections. Here we have:

[Rudolf Steiner writes on the blackboard as he speaks.]

Practise spirit-recalling

What takes place in the soul of man is related to all being in the cosmos of spirit, soul and body. Thus this 'Practise spirit-recalling' especially points to what is heard in the call to the Seraphim, Cherubim and Thrones when the manner in which they work in the universe is characterised:

Seraphim, Cherubim, Thrones!
Let there ring out from the heights
What in the depths is echoed.

We have the right cosmic concept when we picture in our soul how the voices of Seraphim, Cherubim

and Thrones resound in the universal word and are heard because they find an echo in the depths of the grounds of world existence, and how what is inspired from above and what resounds from below, the universal word, emanates from Seraphim, Cherubim and Thrones.

In the second verse we have:

Practise spirit-awareness

This is related to the second hierarchy: Kyriotetes, Dynamis, Exusiai. To characterise them we imagine their voices in the universal word working as expressed in the words:

Kyriotetes, Dynamis, Exusiai!
Let there be fired from, the east
What through the west is formed.

The third member of man's existence is:

Practise spirit-beholding

To this we add the indication of how the third hierarchy enters with its work into the universal word:

Archai, Archangeloi, Angeloi!
Let there be prayed from the depths
What in the heights will be granted.

[As shown on the blackboard]

Practise spirit-recalling
S. Ch. T.

Let there ring out from the heights
What in the depths is echoed.

Practise spirit-awareness

K. D. Ex.

Let there be fired from the east
What through the west is formed.

Practise spirit-beholding

A. AA. Ang.

Let there be prayed from the depths
What in the heights will be granted.

Here we have the opposite of the first hierarchy in whose case the voices resound downwards while their echo comes up from below. And we have here the voices heard coming from beings who pray for something from below and whose prayer is answered from the heights downwards into the depths. From above downwards: from the heights towards the depths; from the encircling round: east and west; from below upwards: from the depths into the heights.

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Sunday 30 December, 10 a.m.



DR STEINER: My dear friends!

Let us begin again today with the words of the self-knowledge of man coming from the spirit of our time:

Human Soul!
You live in the limbs
Which bear you through the world of space
In the spirit's ocean-being.
Practise spirit-recalling
In depths of soul,
Where in the wielding will
Of world-creating
The own I
Comes to being
Within God's I.
And you will truly live
In human world-being.

Human Soul!
You live in the beat of heart and lung
Which leads you through the rhythm of time

Into the realm of your own soul's feeling.
Practise spirit-awareness
In balance of the soul,
Where the surging deeds
Of the world's becoming
The own I
Unite
With the World-I.
And you will truly feel
In human soul-weaving.

Human Soul!
You live in the resting head
Which from the grounds of eternity
Opens to you the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-being's light
On the own I
Bestow
For free willing.
And you will truly think
In human spirit-foundations.

* 'Glowed' deviates from the translation in GA260 – 'streamed into'. In the original German the light started to glow within human souls; not streamed into the souls. The direction of the light is significant.

Today, my dear friends, let us bring together what can speak in man in three ways:

[Rudolf Steiner writes on the blackboard as he speaks.]

<i>[Practise]</i>	<i>Practise</i>	<i>Practise</i>
<i>spirit-recalling</i>	<i>spirit-awareness</i>	<i>spirit-beholding</i>

This will properly be brought together in the heart of man only by that which actually made its appearance at the turning of the time and in whose spirit we now work here and intend to work on in the future.

At the turning of the time
The Spirit-light of the world
Entered the stream of earthly being.
Darkness of night
Had ceased its reign,
Day-radiant light
Glowed in human souls.*
Light that gives warmth
To simple shepherds' hearts,
Light that enlightens
The wise heads of kings.

Light Divine
Christ-Sun
Warm our hearts,
Enlighten our heads,
That good may become
What we from our hearts would found
What we from our heads would direct
In conscious
Willing.

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

....continued Sunday 30 December, 10 a.m.

*That good may become
What we from our hearts would found,
What we from our heads would direct
In conscious
Willing.*

*[Practise]
spirit-recalling*

*Practise
spirit-awareness*

*Practise
spirit-beholding*

*That good may become
What we from our hearts would
found,
What we from our heads would
direct
In conscious
Willing.*

[Rudolf Steiner writes on the blackboard as he speaks.]

[As shown on the blackboard]



THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Monday 31 December, 10 a.m.



DR STEINER: My dear friends!

Once again as before we begin with the verses we have taken into ourselves:

Human Soul!

You live in the limbs

Which bear you through the world of space

In the spirit's ocean-being.

Practise spirit-recalling

In depths of soul,

Where in the wielding will

Of world-creating

The own I

Comes to being

Within God's I.

And you will truly live

In human world-being.

Human Soul!

You live in the beat of heart and lung

Which leads you through the rhythm of time

Into the realm of your own soul's feeling.

Practise spirit-awareness in balance of the soul,

Where the surging deeds

Of the world's becoming

The own I

Unite

With the World-I,

And you will truly feel

In human soul-weaving.

Human Soul !

You live in the resting head

Which from the grounds of eternity

Opens to you the world-thoughts.

Practise spirit-beholding

In stillness of thought,

Where the eternal aims of Gods

World-being's light

On the own I

Bestow

For free willing.

And you will truly think

In human spirit-foundations.

And drawing all this together in the remembrance of the event of Golgotha which gives meaning to the whole of earthly evolution:

At the turning of the time

The Spirit-light of the world

Entered the stream of earthly being.

Darkness of night

Had ceased its reign,

Day-radiant light

Glowed in human souls.

Light that gives warmth

To simple shepherds' hearts,

Light that enlightens

The wise heads of kings.

Light Divine

Christ-Sun

Warm our hearts,

Enlighten our heads,

That good may become

What we from our hearts would found

What we from our heads would direct

In light-filled

Willing.

And we imprint this into ourselves:

Light Divine,

Christ-Sun,

We imprint it in such a way that we especially relate to it the closing words, which will be spoken in their threefoldness once more tomorrow: how this Light divine, this Sun of Christ shine forth so that like shining suns they can be heard from east, west, north, south. To this Light divine and this Sun of Christ we relate especially the closing words which were spoken on the first day:

The spirits of the elements hear it

from

East, west, north, south:

May human beings hear it!

Light Divine

Chr.-Sun

The spirits of the elements hear it

from

E. W. N. S.

May human beings hear it!

[Rudolf Steiner writes on the blackboard as he speaks..]

[As shown on the blackboard]

THE LAYING OF THE FOUNDATION STONE OF THE GENERAL ANTHROPOSOPHICAL SOCIETY

– Tuesday 1st January, 10 a.m.

DR STEINER:

Once more, my dear friends, we shall welcome to our souls what is to inspire us and bring us strength during this conference:

Human Soul!
You live in the limbs
Which bear you through the world of space
In the spirit's ocean-being.
Practise spirit-recalling
In depths of soul,
Where in the wielding will
Of world-creating
The own I
Comes to being
Within God's I.
And you will truly live
In human world-being.

For the Father-Spirit of the heights reigns
In depths of worlds begetting being:
Seraphim, Cherubim, Thrones!

Let there ring out from the heights
What in the depths is echoed
Speaking:
Ex Deo nascimur.

Human Soul!
You live in the beat of heart and lung
Which leads you through the rhythm of time
Into the realm of your own soul's feeling.
Practise spirit-awareness
In balance of the soul,
Where the surging deeds
Of the world's becoming
The own I
Unite
With the World-I.
And you will truly feel
In human soul-weaving.

For the Christ-Will in the encircling round
reigns

In the rhythms of the worlds, bestowing grace on
the soul.
Kyriotetes, Dynamis, Exusiai!
Let there be fired from the east
What through the west is formed
Speaking:
In Christo morimur.

Human Soul !
You live in the resting head
Which from the grounds of eternity
Opens to you the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-being's light
On the own I
Bestow
For free willing.
And you will truly think
In human spirit-foundations .

For the world-thoughts of the Spirit reign
In the being of worlds, craving for light:
Archai, Archangeloi, Angeloi !
Let there be prayed from the depths
What in the heights will be granted
Speaking:
Per Spiritum Sanctum reviviscimus.

Today we shall inscribe a simple rhythm into our souls: [Rudolf Steiner writes on the blackboard as he speaks.]

You live in the limbs

For the Father-Spirit of the heights reigns
In depths of worlds begetting being.

You live in the beat of heart and lung

For the Christ-Will in the encircling round
reigns
In the rhythms of the worlds, bestowing grace on
the soul.

You live in the resting head

For the world-thoughts of the Spirit reign
In the being of worlds, craving for light.

You live in the limbs
For the Father-Spirit of the heights holds sway
In depths of worlds begetting being.

You live in the beat of heart and lung
For the Christ-Will in the encircling round
reigns
In the rhythms of the worlds, bestowing grace on
the soul.

You live in the resting head
For the world-thoughts of the Spirit hold sway
In the being of worlds, craving for light

I thus write down for you the rhythms as they resound together because they do indeed encompass an image of the starry constellations. We say: Saturn is in the sign of Leo, or Saturn is in the sign of Scorpio. Rhythms depend on this, rhythms that go through the world. An image of primeval spirit lives in such rhythms in the way I have written them down for you over the course of these last days, having taken them from our verses which are inwardly organised through and through in accordance with the realm of spirit and soul.

[As shown on the blackboard]



Rudolf Steiner giving a lecture in the Schreinerei

ON THE RIGHT ENTRY INTO THE SPIRITUAL WORLD: THE RESPONSIBILITY INCUMBENT ON US

Lecture and words of farewell by Rudolf Steiner – 1 January, 8.30 in the evening.

My dear friends!

We are gathered together for the last time in this conference from which much that is strong and important is to go forth for the Anthroposophical Movement. So now let me shape this final lecture in a way that connects it inwardly, in its impulse, with the various prospects thrown open to us by this series of lectures as a whole, but also in a way that will allow us to gain a sense for the future, especially the future of anthroposophical endeavour.

When we look out into the world today we see something that has already been there for many years: a tremendous amount of destructiveness. There are forces at work that give us an inkling of the abysses into which western civilisation is still to plunge. Looking at those individuals who externally are the cultural leaders in the various fields of life, we notice how they are enmeshed in a terrible cosmic sleep. They think, and until recently most people thought, that until the nineteenth century mankind was childlike and primitive in its insights and views, and that now that modern science has entered into all the various fields truth has at last arrived, truth that must be upheld forever.

People who think like this are, without knowing it, living in a state of tremendous arrogance. On the

other hand, here and there amongst mankind today there are some inklings that things are perhaps not as the majority would like to imagine.

Some time ago I was able to give a number of lectures in Germany organised by the Wolff agency¹. The audiences were exceptionally large, so that people here and there began to notice that Anthroposophy was something for which people were looking. All kinds of foolish voices were raised in antagonism; among them one which was not much more intelligent than any of the others but which nevertheless expressed a kind of presentiment. It consisted of a note in a newspaper referring to one of the lectures in Berlin. This notice in the newspaper said: Listening to stuff like this you get the impression — I am quoting the article approximately — that something is happening not only on the earth but also in the whole of the cosmos that is calling mankind to a form of spirituality that is different from what has existed so far; even the forces of the cosmos, not merely earthly impulses, are demanding something of mankind; a kind of revolution in the cosmos which must lead man to strive for a new spirituality.

¹) In 1921/2 the largest concert agency of the day, Herman Wolff and Jules Sacks in Berlin had organised a number of lecture tours for Rudolf Steiner

So there was this voice, which was in its way quite remarkable. For it is true: The proper impulse for what must now go forth from Dornach must, as I have emphasized from various angles over the last few days, be an impulse arising not on the earth but in the spiritual world. Here we want to develop the strength to follow the impulses coming from the spiritual world. In the evening lectures during this Christmas Conference I have spoken about manifold impulses present in historical development so that your hearts might be opened to take in spiritual impulses which still have to stream into the earthly world and are not taken from the earthly world itself. Everything that has hitherto borne the earthly world in the right way has had its source in the spiritual world. And if we are to achieve something fruitful for the earthly world, we must turn to the spiritual world for the appropriate impulses.

My dear friends, this encourages me to point out that the impulses we are to bear away with us from this conference must be linked to a great sense of responsibility.

Let us spend a few minutes on the great responsibility that is now incumbent on us as a result of this conference. In recent decades it has been possible for someone with a sense for the spiritual world to wander, in spiritual observation, past many

personalities, gaining bitter sensations with regard to the future destiny of mankind on earth. It has been possible to wander past one's fellow human beings in the manner available to spiritual insight, observing how they lay aside their physical and etheric bodies in sleep and live in the spiritual world with their ego and astral body. Wandering among the destinies of those egos and astral bodies while human beings slept has, in recent decades, given rise to experiences which can point to a heavy responsibility incumbent on the one who can know such things. These souls, having left behind their physical and etheric bodies between going to sleep and waking up, were often to be seen approaching the Guardian of the Threshold.

The Guardian of the Threshold has entered the awareness of human beings in many and various ways during the course of human evolution. Many a legend and many a saga — for this is the form in which the most important things are preserved, rather than that of historical records — many a legend and many a saga tells of the approach by one personality or another to the Guardian of the Threshold in order to receive instruction on how to enter the spiritual world and then return once more to the physical world. Entering rightly into the spiritual world must bring with it the possibility of returning to the physical world at any moment with the full ability to stand on both feet as a practical and thoughtful human being, not as a dreamer, not as a dreamy mystic.

Throughout all the thousands of years during which human beings have striven to enter the spiritual world, this has been the fundamental stipulation of the Guardian of the Threshold. But especially in the final third of the nineteenth century hardly any

human beings were to be seen approaching the Guardian of the Threshold in a state of wakefulness. And even more so in our own time, when mankind as a whole has the historical task of passing by the Guardian of the Threshold in one way or another, do you find, when wandering in the spiritual world, that souls are asleep when they approach the Guardian of the Threshold as egos and astral bodies. This most significant picture meets us today: There stands the Guardian of the Threshold surrounded by groups of sleeping human souls who do not have the strength to approach him in a waking state but who approach him instead while they are asleep.

Witnessing this scene, you become aware of a thought which is bound up particularly with what I would like to call the germination of a necessary great responsibility. The souls who thus approach the Guardian of the Threshold in a state of sleep demand entry into the spiritual world. They demand to be allowed to wander across the threshold in a state of sleep; their consciousness is that of a sleeping human being — which so far as the waking state is concerned remains unconscious or subconscious. And countless times the voice of the grave Guardian of the Threshold is heard: For your own good, you may not cross the threshold; you may not gain entrance to the spiritual world. Go back! For if the Guardian of the Threshold were to allow them to enter without more ado, they could come over into the spiritual world with all the concepts passed on to them by today's schools, today's education, today's civilisation; with all those concepts and ideas with which human beings have to grow up nowadays from their sixth year onwards right, you could say, until the end of their earthly lives.

These concepts and ideas have a particular characteristic: If you enter into the spiritual world with them, with the way you have become with them through present-day civilisation and schooling, you become paralysed in your soul. And on returning to the physical world you would be void of thoughts and ideas. If the Guardian of the Threshold did not gravely reject these souls, if he were not to reject many, many of today's human souls but were to let them step over into the spiritual world, then, waking up on their return, waking up at the decisive moment on their return, they would have the feeling: I cannot think; my thoughts do not grasp my brain; I have to live in the world without thoughts. For the world of abstract ideas which human beings today attach to everything is such that one can indeed go into the spiritual world with them but one cannot bring them out again. And when you watch this scene, which is experienced today by more souls than you would ordinarily imagine, you say to yourself: If only these souls could be successfully protected from experiencing also in death what they are now experiencing in sleep. For if the inner condition experienced before the Guardian of the Threshold were to endure for a sufficiently long period of time, if human civilisation were to remain for a long time under the influence of what can be taken in in schools by way of what is traditionally passed down by civilisation, then sleep would become ordinary life. Human souls would pass through the portal of death into the spiritual world and then be incapable of bringing any strength of ideas with them into their new life on earth. For though you can enter the spiritual world with today's thoughts, you then cannot leave it with them. You can only leave it in a state of soul paralysis.

You see, present-day civilisation can be founded on the kind of cultural life that has been nurtured for so long. But life cannot be founded on it. It would be possible for this civilisation to endure for a while. During their waking hours, the souls would have no inkling of the Guardian of the Threshold; then while they slept they would be turned away by him so that they should not become paralysed; and the final consequence would be that a human race would be born in the future without any understanding, without any possibility of applying ideas to life when they were born in this future time, so that the faculty of thinking and living in ideas would have disappeared from the earth. A sick human race, living only in instincts, would have to populate the earth. Terrible feelings and emotions alone, without orientation through the force of ideas, would come to dominate human evolution.

Indeed, the soul failing to gain entry into the spiritual world, and being turned away by the Guardian of the Threshold in the way I have just described, is not the only sad sight to meet the one who has spiritual vision. If such a one were to take with him a human being from eastern civilisation on his journeyings to where the sleeping souls can be observed approaching the Guardian of the Threshold, then such an eastern human being would be heard to utter spirit words of terrible reproach towards the whole of western civilisation: See, if this goes on, then the earth will have fallen into barbarism by the time those living today return for a new incarnation; people will live by instincts alone, without ideas; this is what you have brought about by falling away from the ancient spirituality of the orient.

Thus a glimpse like this into the spiritual world bears witness to a strong sense of responsibility for the

task of man. And here in Dornach there must be a place where it is possible to speak, to those who wish to listen, about every important direct experience of the spiritual world. Here there must be a place where the strength is found to point to those little traces of the spirit not only in the cleverly put together dialectical and empirical scientific manner of the present time. If Dornach is to fulfil its task, then it must be a place where human beings can hear openly about what is going on historically in the spiritual world and about the spiritual impulses which then enter into the world of nature and govern it. Human beings must be able to hear in Dornach about genuine experiences, genuine forces and genuine beings of the spiritual world. This is where the School of true Spiritual Science must be. And we must henceforth not shy away from the demands of modern scientific thought which causes human beings to approach the earnest Guardian of the Threshold in a state of sleep in the way I have described. In Dornach it must be possible to win the strength, spiritually, to look the spiritual world in the eye, to learn about the spiritual world.

Therefore we shall not let loose a tirade of dialectics on the inadequacy of present-day scientific theory. Instead I had to draw your attention to the position in which this scientific theory, and its consequences in ordinary schools, places the human being with regard to the Guardian of the Threshold. If we can face up to this in our soul in all earnestness during this Conference, then this Christmas Conference will send a strong impulse into our souls which can carry them away to do strong work of the kind needed by mankind today, so that in their next incarnation human beings will be able to encounter the Guardian of the Threshold properly, or rather so

that civilisation as a whole will measure up to the Guardian of the Threshold.

Compare today's civilisation with that of former times. In all former civilisations there were ideas, concepts, which were turned first of all towards the super-sensible world, towards the gods, towards the world which engendered, which created, which brought forth. Then with those concepts, which belonged above all to the gods, it was possible to look down onto the earthly world in order to understand it with concepts and ideas which were worthy of the gods. And if souls then approached the Guardian of the Threshold with these ideas which had been formed in a manner that was worthy of the gods and that had a value for the gods, then the Guardian said: You may pass, for you are bringing with you into the super-sensible world something that is directed towards this super-sensible world even during the time of your life on earth in a physical body; therefore when you return to the physical, sense-perceptible world sufficient strength will remain to prevent you from becoming paralysed through having seen the super-sensible world. Nowadays human beings elaborate concepts and ideas which, in accordance with the genius of the times, they want to apply solely to the physical, sense-perceptible world. These concepts and ideas deal above all with anything that can be weighed and measured, but they are not at all concerned with the gods. They are not worthy of the gods and they are of no value to the gods. That is why the souls who have fallen entirely under the spell of the materialism of these ideas which are unworthy of the gods and valueless for the gods are met, when they cross the threshold in sleep, by the thundering voice of the Guardian of the Threshold: Do not step across the threshold! You have misused

your ideas for the sense-perceptible world; therefore you must remain with them in the sense-perceptible world; if you do not want to become paralysed in your soul, you cannot enter with them into the world of the gods.

Such things have to be said, not because it is necessary to brood upon them but so that heart and mind and soul may become filled to the brim with them. Then we may come into the mood that will be the right mood to bear away from this solemn Christmas Conference of the Anthroposophical Society. The most important thing of all is the mood of soul we bear away with us, a mood of soul for the spiritual world that gives us the certainty: In Dornach a central point for spiritual knowledge will be created.

That is why it was so good to hear Dr Zeylmans speak this morning about a field which is to be cultivated here in Dornach, the field of medicine, and to hear him say that it is no longer possible to build bridges from ordinary science to what is to be founded here in Dornach. If we have the ambition to make what grows in the soil of our own medical research into something that can stand the scrutiny of present-day clinical requirements, then we shall never achieve any definite goal in the things that really make up our task, for then other people will simply say: Well, yes, here is a new method; we too have initiated new methods once in a while.

The important thing is that a branch of practical life, such as medicine, should be taken up into anthroposophical life. I think I understood rightly this morning that this is what Dr Zeylmans longs for. Did he not say in connection with this goal that someone who today becomes a doctor longs for impulses from a new corner of the universe? Let me tell you that in

the field of medicine the work here in Dornach is to be carried on just as has that in a number of other fields of anthroposophical work which have remained within the bosom of Anthroposophy. With Dr Wegman as my helper, work is already in train on a system of medicine based entirely on Anthroposophy, a system which is needed by mankind and which will be presented to mankind quite soon. Equally it is my purpose to bring about the closest ties between the Goetheanum and the clinic in Arlesheim which is working so beneficially. In the very near future such ties are to be brought about so that all that is flourishing there may be truly oriented towards Anthroposophy, which is indeed the intention of Dr Wegman.

In what he said, Dr Zeylmans was indicating with reference to one particular field what the Vorstand in Dornach will make its task in all the fields of anthroposophical work. Thus in future the situation will be clear. No one will say: Let us first show people eurhythm; if they hear nothing about Anthroposophy, then they will like eurhythm; and then, having taken a liking to eurhythm, if they hear that Anthroposophy stands as the foundation for eurhythm, they will take a liking to Anthroposophy as well. No one will say: First we must show people how the medicines work in practice so that they see that they are proper medicines, and will buy them; then, if they later hear that Anthroposophy is behind the medicines, they will also approach Anthroposophy.

We must have the courage to regard such a method as dishonest. Not until we have the courage to regard such a method as dishonest, not until we inwardly detest such a method will Anthroposophy find its way through the world. So in future here in Dornach we shall fight for the truth, not fanatically

but simply in an honest, straightforward love of the truth. Perhaps this will enable us to make good some of what has so sinfully been made bad in recent years.

With thoughts which are not easy but which are grave we must depart from this conference that has led to the founding of the General Anthroposophical Society. But I do not think that it will be necessary for anybody to go away with pessimism from what has taken place here this Christmas. Every day we have had to walk past the sad ruins of the Goetheanum. But as we have walked up this hill, past these ruins, I think that in every soul there has also been the content of what has been discussed here and what has quite evidently been understood by our friends in their hearts. From all this the thought has emerged: It will be possible for spiritual flames of fire to arise, as a true spiritual life for the blessing of mankind in the future, from the Goetheanum which is being built anew. They shall arise out of our hard work and out of our devotion. The more we go from here with the courage to carry on the affairs of Anthroposophy, the better have we heard the breath of the spirit wafting filled with hope through our gathering. For the scene which I have described to you and which can be seen so frequently, that scene of present-day human beings, the products of a decadent civilisation and education, approaching the Guardian of the Threshold in a state of sleep, is actually not one which is found amongst the circle of sensitive anthroposophists. Here on the whole the circumstance is such that only a warning, one particular exhortation, resounds: In hearing the voice from the land of the spirit you must develop the strong courage to bear witness to this voice, for you have begun to

awaken; courage will keep you awake; lack of courage alone could lead you to fall asleep.

The exhortation to be awake through courage is the other variation, the variation for anthroposophists in the life of present-day civilisation. Those who are not anthroposophists hear: You must remain outside the land of the spirit, you have misused ideas for merely earthly objects, you have not gathered ideas which have value for the gods and which are worthy of the gods; you would be paralysed on your return to the physical, sense-perceptible world. But those souls who are the souls of anthroposophists hear: Your remaining test is to be that of your courage to bear witness to that voice which you are capable of hearing because of the inclination of your soul, because of the inclination of your heart.

My dear friends, yesterday was the anniversary of the day on which we saw the tongues of flame devouring our old Goetheanum. Today we may hope — since a year ago we did not allow even the flames to distract us from continuing with our work — today we may hope that when the physical Goetheanum stands here once more we shall have worked in such a way that the physical Goetheanum is only the external symbol for our spiritual Goetheanum which we want to take with us as an idea as we now go out into the world.

We have here laid the Foundation Stone. On this Foundation Stone shall be erected the building whose individual stones will be the work achieved in all our groups by the individuals outside in the wide world. Let us now look in spirit at this work and become conscious of the responsibility about which I have spoken today, of our

responsibility towards the human being who stands before the Guardian of the Threshold and has to be refused entry into the spiritual world.

Certainly it should never occur to us to feel anything but the deepest pain and the deepest sorrow about what happened to us a year ago. But let us not forget that everything in the world that has any stature has been born out of pain. So let us transform our pain so that out of it may arise a strong and shining Anthroposophical Society by dint, my dear friends, of your work.

For this purpose we have immersed ourselves in those words with which I began, in those words with which I wish to close this Christmas Conference, this Christmas Conference which is to be for us a festival of consecration not merely for the beginning of a new year but for the beginning of a new turning point of time to which we want to devote ourselves in enthusiastic cultivation of the life of spirit:

Human Soul!

You live in the limbs

Which bear you through the world of space

In the spirit's ocean-being.

Practise spirit-recalling

In depths of soul,

Where in the wielding will

Of world-creating

The own I

Comes to being

Within God's I.

And you will truly live

In human world-being.

For the Father-Spirit of the heights reigns

In depths of worlds begetting being.

Seraphim, Cherubim, Thrones!

Let there ring out from the heights

What in the depths is echoed

Speaking:

Ex Deo nascimur.

The spirits of the elements hear it

In east, west, north, south,

May human beings hear it.

Human Soul!

You live in the beat of heart and lung

Which leads you through the rhythm of time

Into the realm of your own soul's feeling.

Practise spirit-awareness

In balance of the soul,

Where the surging deeds

Of the world's becoming

The own I

Unite

With the World-I.

And you will truly feel

In human soul-weaving.

For the Christ-Will in the encircling round reigns
In the rhythms of the worlds, bestowing grace on
the soul.

Kyriotetes, Dynamis, Exusiai!

Let there be fired from the east

What through the west is formed

Speaking:

In Christo morimur.

The spirits of the elements hear it

In east, west, north, south,

May human beings hear it.

Human Soul!

You live in the resting head

Which from the grounds of eternity

Opens to you the world-thoughts.

Practise spirit-beholding

In stillness of thought,

Where the eternal aims of Gods

World-being's light

On the own I

Bestow

For free willing.

And you will truly think

In human spirit-foundations.

For the world-thoughts of the Spirit reign

In the being of worlds, craving for light.

Archai, Archangeli, Angeli !

Let there be prayed from the depths
What in the heights will be granted
Speaking:

Per Spiritum Sanctum reviviscimus².

At the turning of the time

The Spirit-Light of the world

Entered the stream of earthly being.

Darkness of night

Had ceased its reign,

Day-radiant light

Glowed in human souls.

Light that gives warmth

To simple shepherds' hearts,

Light that enlightens

The wise heads of kings.

Light Divine

Christ-Sun

Warm our hearts,

Enlighten our heads,

That good may become

What we from our hearts would found

What we from our heads would direct

In conscious

Willing.

And so, my dear friends³, bear out with you into the world your warm hearts in whose soil you have laid the Foundation Stone for the Anthroposophical Society, bear out with you your warm hearts in order to do work in the world that is strong in healing. Help will come to you because your heads will be enlightened by what you all now want to be able to direct in conscious willing. Let us today make this resolve with all our strength. And we shall see that if we show ourselves to be worthy, then a good star will shine over that which is willed from here. My dear friends, follow this good star. We shall see where the gods shall lead us through the light of this star.

Light Divine

Christ-Sun,

Warm

Our hearts,

Enlighten

Our heads!

3) In the following sentences, as in the gathering on 25 December 1923 at which the Foundation Stone was laid in members' hearts, Rudolf Steiner once again changed from the formal mode of address to the more intimate 'Du'. (Tr.)

CREDITS

www.rsarchive.org/Lectures/GA260/English/AP1990/19231225a01.html

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THE FOUNDATION STONE VERSE

Translated by Michaël Merle, South Africa

Human Soul!
You live in the limbs
That carry you through the world-space
Into the ocean-being of the Spirit:
Practice spirit-remembering
In depths of soul,
Where in the wielding
world-creator-life
The own I
In God's I
Comes to being;
And you will truly live
In human-world-being

For the Father-Spirit in the heights holds sway
In the depths of worlds begetting-being:
You Strengthened-Spirits (Seraphim, Cherubim, Thrones)
Let resound from the heights
What in the depths finds echo;
This speaks:
Out of the Godhead we are born (Ex Deo Nascimur)
The spirits hear it in East, West, North, South:
May human beings hear it.

Human Soul!
You live in heart-lung-beat
That leads you through the time-rhythms
Into the feeling realm of your own soul-being:
Practice spirit-contemplation
In balance of the soul,
Where the waves of
world-becoming-deeds
Your own I
With the I of the world
Unite;
And you will truly feel
In human-soul-work

For the Christ-Will holds sway in the encircling round
In the world-rhythms gracing the soul
You Light-Spirits (Kyriotetes, Dynamis, Exusiai)
Let from the east be enflamed
What through the west is formed;
This speaks:
In Christ the death will live (In Christo Morimur)
The spirits hear it in East, West, North, South:
May human beings hear it.

Human Soul!
You live in the resting head
That from the eternal-ground
Opens up the world-thoughts:
Practice spirit-beholding
In calm, rest-thought
Where the eternal aims of gods
World-being-light
To the own I
For free willing
Bestow;
And you will truly think
In human-spirit-groundedness

For the Spirit-World-Thoughts hold sway
In light-invoking world-being
You Soul-Spirits (Archai, Archangeloi, Angeloi)
Let from the depths beseech
What in the heights is heard;
This speaks:
In the Spirit's world-thoughts the soul awakens
(Per Spiritum Sanctum Reviviscimus)
The spirits hear it in East, West, North, South
May human beings hear it.

In the turning-point of time
Stepped the World-Spirit-Light
Into the earthly stream of being;
Night-darkness
Had ended its reign
Day-radiant light
Rayed forth in human souls
Light
That enwarms
The poor shepherd-hearts;
Light
That enlightens
The wise kings-heads

Godly Light,
Christ-Sun,
Enwarm
Our hearts
Enlighten
Our heads
That good will become
What we
From hearts would want to found
What we
From heads would want to guide
With willingness.

THE LAYING OF THE FOUNDATION STONE OF THE 1st GOETHEANUM – 20 SEPTEMBER 1913

(extract from reverseritual.com)

Only 3 days’ notice could be given, so 40 folks were present to brave the equinoctial storm that broke just as the ceremony began, in Dornach, at sunset on the Autumnal Equinox. Torrents of rain fell and a gale howled as Rudolf Steiner’s powerful voice sounded out above the elements. A few members took up some vine stakes that had been piled nearby and lit them, providing the only illumination for the ceremony. Rudolf Steiner called upon the hierarchies to help and protect the undertaking. Then he spoke of the increasing malign power of “dark Ahriman clouding vision, who means to spread the darkness of chaos over fully awakened spiritual sight,” and how the human soul, symbolised in the Foundation Stone, must find the strength, in spite of the fear of the spirit induced in humankind by Ahriman, to undertake its spiritual task.

In the ceremony, Rudolf Steiner intoned, for the first time, the ancient prayer that had once echoed in the soul of Jesus of Nazareth when he witnessed the celebration of an ancient Mystery rite that had fallen into decadence. In that overwhelming moment the young man from Nazareth experienced the ‘Fall of Man’ and had to bear within himself all the sorrow that resulted for humanity. This ‘Macrocosmic Lord’s Prayer’ which Rudolf Steiner later made public in his lectures on the Fifth Gospel, included as its essential element the recognition of the human being’s falling away from the Divine at the beginning of human evolution. The Lord’s Prayer, as given to humankind by the Christ, is the metamorphosis of this ancient prayer.

An extract from Rudolf Steiner’s address during the laying of the Foundation Stone of the First Goetheanum

“My dear brothers and sisters.If we bring understanding to this present moment, then understanding will also dawn in us that to the Four Gospels a Fifth Gospel can be added. So, on this present evening, may there ring forth in addition to the secrets of the Microcosm, the words which express the secrets of the Macrocosm. As a first revelation of the Fifth Gospel there shall even now sound forth the macrocosmic counter-image of the microcosmic Prayer that was once proclaimed from east to west. So let sound forth towards it as a sign of understanding the macrocosmic World-Prayer of the Fifth primeval Gospel which is connected with the Moon and Jupiter, even as the four Gospels are connected with the earth:

AUM, Amen!

The Evils hold sway,

Witness of Egoity becoming free,

Selfhood-Guilt through others incurred,

Experienced in the Daily Bread,

Wherein the Will of the Heavens does not rule.

In that Man severed himself from Your Kingdom,

And forgot Your Names,

Ye Fathers in the Heavens.

The ‘Our Father’ had been given to mankind as Prayer. There now resounds in answer to the microcosmic Paternoster, which was proclaimed from the east to the west, the primeval macrocosmic Prayer. So does it echoing sound, when, rightly understood by human souls, the Prayer rings out into cosmic spaces and is given back with the words imprinted from out of the macrocosm. Let us take it with us, the macrocosmic Lord’s Prayer, feeling that with it we begin to acquire understanding of the Gospel of Knowledge: the Fifth Gospel. From this grave moment let us take home earnestly and worthily in our souls: our Will.”

With a final invocation of the hierarchies, which included this time the elementals that were calling to be heard in the storm, the Foundation Stone, the copper (sacred to Venus) double dodecahedron, “symbol in its twofold twelve-foldness of the striving human soul, was sunk as microcosm into the macrocosm” let down “into the condensed kingdom of the elements.” ¹

The Foundation Stone was covered over & cemented in.

<https://reverseritual.com/107-years-since-the-laying-of-the-1st-foundation-stone/>

¹ see photo of the the Foundation Stone on page 27



“May my soul bloom in love for all existence”

Rudolf Steiner