

The Driving Force of Spiritual Powers in World History

Lecture 2 — 12th March 1923

The lecture yesterday will have made it clear that if we are to understand the destinies of human beings and their life, we cannot be satisfied by references to the abstract forces of Nature — which are the only forces spoken of in orthodox science today. As we heard yesterday, we must turn to those spiritual Powers which form, as it were, the continuation upwards of what here, in material life, we call the kingdoms of Nature. We speak of the three kingdoms of Nature — mineral, plant and animal — and, in so far as he is a physical being, man must be regarded as a fourth kingdom; but then we must go higher and assume the existence above man of the kingdom of the Angeloi, above that the kingdom of the Archangeloi, then the kingdom of the Archai, and so on.

These higher kingdoms are not, to begin with, accessible to external perception, to perception by the senses and the intellect ; nevertheless they play an essential part in the life of man.

I spoke to you yesterday of their participation in the alternating states of sleeping and waking in human life. Today I should like to add to this theme another, namely, the theme of man as a being who spends one part of his total life within the spiritual world whence he descends to earthly existence and into which he ascends again when he has passed through the gate of death.

From the course of lectures I gave here last year on Philosophy, Cosmology and Religion [note 1] you know that before man comes down to the Earth, he is a being with a very definite configuration, only not clothed in a physical body, not connected with the physical forces of the Earth, but clothed, one might also say, in spirit-and-soul, connected with forces of spirit-and-soul just as through the physical body he is connected with the physical forces of Nature.

Now when a human being comes down into physical existence on Earth, the after-effects of the forces he has within him during pre-earthly existence accompany him for a certain time. For in the child a spiritual element is always at work; it is an aftereffect of the forces that were in him before he came down to the Earth. As the child grows, developing clear-cut out of more indefinite bodily forms, he is still subject to the after-effects of the super-earthly forces that were at work within him before his descent to the Earth. These forces continue to take effect until the age of puberty, although they already become weaker with the change of teeth.

The human being elaborates his physical body in particular during the first seven years of his life and his etheric body, or body of formative forces during the second period of seven years. While he is elaborating and developing these two instruments of his earthly existence, the forces characterized above are still working from the spiritual world.

As I said yesterday, man is not only the being revealed to external sense-perception and intellectual recognition, but during his earthly existence he is also that super-sensible, invisible being consisting of ego and astral body who is separated during sleep from the physical and etheric bodies. Every night the ego and astral body of a grown-up individual pass out of the physical and etheric bodies. In the child, especially in the earliest period of physical life on Earth, the union and separation of the four members of man's constitution are an indefinite process. At the beginning of his life the child's waking hours are few: that is to say, the firm cohesion between the ego, astral body, etheric body and physical body lasts for brief periods only. The connection between these four members is much looser in a child than in a grown-up. Hence we must always be mindful not only of the life-history of a human being that is enacted before external sight and the rationalizing intellect, but also of the other life-history, namely that of the ego and astral body during the periods of sleep. Although in an adult the time spent in sleep is shorter, for the

whole condition of the human being, above all for the gaining and maintenance of health and hence for earthly life as a whole, it is actually of much greater significance in the general economy of the Cosmos than the outer, physical life.

Through his outer physical existence on Earth man lives in contact with the three visible kingdoms of nature and their forces. When he is asleep, his ego and his astral body are not subject to these forces but are in a super-sensible world which, however, permeates the physical world and is connected with it. Let us therefore make the clear distinction: there is a super-sensible world in which the human being lives between death and a new birth; it may be called the world of pre-earthly or post-earthly existence. The human being retains a residue of its force for his earthly existence, forces which have a very strong effect in the child and later on become progressively weaker. But during the hours of sleep the ego and astral body are in a super-sensible world that is not the same as the super-sensible world of pre-earthly existence. The super-sensible world of pre-earthly existence has actually not much to do with the earthly world per se, as externally manifest. The super-sensible world into which the ego and astral body must pass from the time of going to sleep until that of waking has, however, a great deal to do with the earthly world and with the three kingdoms with which man is connected on Earth.

This super-sensible world consists of the three so-called elemental kingdoms described in my book, *Theosophy*. Thus, apart from what I told you yesterday – namely, that the ego and the astral body pass into the world of Angeloi and Archangeloi – these members must also live, during sleep, in a super-sensible world which, as such, has nothing directly to do with that super-sensible world in which man lives when disembodied and which is the realm of Angeloi and Archangeloi. This other realm is the world of the elemental kingdoms, the world of beings who are at a level of existence lower than that of earthly man; they have no actual physical body but yet are not of a purely super-sensible nature. These beings of the elemental kingdoms indwell as it were the other three outwardly manifest kingdoms of nature.

While he is awake, man lives with the external manifestations of the earthly kingdoms; while he sleeps, he lives – in his ego and astral body – with the invisible, supernatural beings of the elemental kingdoms.

The scene around man as it were, is different in each case, but it is primarily an earthly one. And what I described to you yesterday, the relationship into which man enters during sleep with the Angeloi and especially with the Archangeloi adjusts itself to the more purely supernatural relationship with the elemental kingdoms. Just as in the waking state in the physical world man takes from the kingdoms of nature the foodstuffs for his physical and etheric bodies, so, from the time of going to sleep to that of waking, the forces of the three elemental kingdoms stream into him. This is the scene of his existence. Within these three elemental kingdoms he is enveloped in living, intertwining waves of colour, in a world of weaving tones. That which here in the physical world is attached, as it were, to solid material objects, in the elemental world weaves and floats in freedom; flowing spirituality comes to expression there just as here on Earth material substance is made manifest in physical colour and physical sound. But whereas material substance holds the colours within fixed contours, the spirituality of the elemental kingdoms bears the colours hither and thither in streams and undulations, in free, ever-changing play.

True, the life in the elemental world remains unconscious or subconscious in the human being on Earth in our present phase of evolution. But for all that it takes its inevitable course, so that in this connection too a life-history of the ego and the astral body between birth and death could be described, just as the physical life-history of a man between birth and death in the physical body and the etheric body is described.

Now something very definite is in prospect for the ego and the astral body during earthly life when the human being reaches puberty. Just as in the physical realm man stands on Earth, perceives the kingdoms of nature around him but also gazes out into the expanse of the Cosmos and at the stars, thus perceiving what is super-terrestrial and physically manifest, so during sleep do the ego and the astral body experience, to begin with in the elemental world, the surrounding elemental kingdoms. But from this elemental world man looks upward and he beholds not merely

dead, shining stars; in actual fact he beholds the Beings of the higher Hierarchies. And he becomes connected with these Beings in just such a way as I described yesterday in reference to language. Thus from the time of going to sleep to that of waking, man is in the elemental world, experiencing there what I have described in the lecture-course already mentioned. And from this elemental world he looks out into the expanse of the super-elemental world, becoming aware of Angeloi, Archangeloi and Archai.

In this respect, however, there has been an essential change since the beginning of the Fifth post-Atlantean epoch, that is to say, since the 15th century A.D. Since then, because man has been developing the forceful intellectuality which he did not formerly possess, it is no longer as easy as it was previously for him to establish the right relation to the Hierarchies between sleeping and waking.

The man who lived before the 15th century — and this applies to all of us in our former earthly lives — was not yet permeated in the waking state by abstract intellectuality. Hence he lived with far greater intensity in his physical body and in his etheric body during his waking hours, and out of these bodies he drew a certain force into sleep; he experienced the elemental world with intensity, together with what he was able to see or to experience in the kingdom of the Angeloi, Archangeloi and Archai. In those earlier ages of evolution, man brought with him from his pre-earthly existence something that gave him greater strength than he has today during the hours of sleep. And so, on waking, he could bring from the elemental and super-elemental world experienced in sleep, something that gave him fundamental stability in his etheric and his physical bodies. Until the 15th century man was a self-sufficient being to a greater extent than he is today. Today, through the inheritance he brings from his pre-earthly existence into earthly life he is endowed with enough forces from the spiritual world to grow as a child and to receive the other evolutionary impulses he needs, until the age of puberty. But at the present stage of his evolution he has not enough forces of his own to establish the ego and the astral body rightly in the elemental world during sleep unless during his waking hours he absorbs spiritual knowledge.

The fact simply is that man today does not receive from the elemental world what in early times he brought with him naturally from the spiritual world and was still of use to him in the elemental world during sleep, even after puberty. This is connected with the fact that he was to become a free being. If, during his childhood, he does not receive knowledge of the spiritual world through teaching and education, he has a feeling of constriction in the elemental world during sleep. And not only does that condition of speech of which I spoke yesterday, take effect, but something quite different happens as well. In the super-elemental sphere man does indeed experience the Archangeloi although he is unable to make a real connection with them. But he no longer — or at least only very inadequately — experiences the Archai, the Primal Powers. Since the 15th century it has become characteristic of human evolution itself that in sleep man's ego and astral body stretch out eagerly for union with the Archai but are unable to reach them and feel a sense of helplessness in regard to them.

The Archai, the Primal Powers, however, are necessary in order that when he wakes man shall plunge with enough intensity into his etheric body. Understand me rightly here. — Yesterday I told you that if an individual absorbs no spiritual knowledge, he will be unable to contact the Archai during his sleep, although it is vitally necessary that in the sleeping state he should be able to establish as living a relationship with those Beings as here on Earth, in the physical condition, he has a living relationship with the Sun. This is extremely important. And it is something which, if things are perceived in the right light, may even be noticed in characteristic historical situations.

Under the influence of conditions such as I have described, individuals born with the full power of manhood in our intellectualistic age may have a fate similar, for example, to that of Goethe. What happened to him was very characteristic. His father was a typical representative of the intellectualistic era, a thoroughly good representative of it. Concerning this father, who naturally had a great deal to do with his education, Goethe felt: nothing spiritual comes to me from him. And his mother — you can feel this if you study the biography of the Councillor's aged wife — Goethe's mother had not become so deeply rooted in intellectualism. It was from her that Goethe inherited, as he

himself says, 'the delight in story telling'. She had not entered to any great extent into the intellectuality of the time; but on the other hand she also was unable to give him what he really needed.

And so he lived with the unconscious feeling: you must really have descended from different ancestors. Now please do not misunderstand me. Goethe was not an undutiful son or anything of that kind; in his consciousness he was a thoroughly decent human being. But in his subconsciousness there was something that his soul whispered to him, namely: 'You should really have had quite different parents.' — If Goethe had been able to absorb Spiritual Science from any external source he might perhaps not have had this feeling so strongly. But in those days Spiritual Science was not yet available. So in his subconsciousness the idea arose: I ought really to have had parents who are not alive now, but who lived earlier, very much earlier. At that time, through the living atmosphere in which their speech and the administration of their whole life were contained, parents still bequeathed to their offspring what was necessary to ensure that they could live during sleep in the elemental world in such a way that on waking they could take proper hold of the etheric body. Goethe tried by every possible means — there are portfolios full of drawings which he made and he tried in all kinds of other ways — but he never succeeded in taking hold of and using the etheric body in the right way with his ego and his astral body. If you look at Goethe's drawings you immediately have the feeling: here the drawing itself is made by an ego and an astral body, and here there is genius; but there is no true draughtsmanship in it, no trace of what a man must necessarily acquire when he makes proper use of the physical and etheric bodies.

Anyone who is not a Goethe philistine but a free, open-minded person will realize when looking at the poems of Goethe's youth: here it is everywhere clear that he could not reach his etheric body and his physical body with his ego and astral body. This was impossible for him. And with this characteristic he grew up; it was particularly strong during his youth. The Leipzig professors could not possibly help him to take from physical life into the elemental world the power that would have put him in real possession of his etheric body.

And so this indefinite, unconscious feeling persisted in Goethe: you ought really to have been born of quite different parents, in a different age, also in a different environment. And this indefinite feeling persisted in his soul until finally he could bear it no longer. Then one fine day the feeling came to him, again not quite consciously but for all that with intensity: yes, if you had been born of Greek parents you would have been a splendid fellow; you ought to have had a Greek father and a Greek mother!

This was what induced him to make his Italian journey, in order that in Italy, where at least it might still be found, it would be possible for him to find a living relationship to a different parentage, a different ancestry, from any that would have been possible in his environment. In a quite abnormal way he was, as it were, seeking different ancestors — Greek ancestors — for himself. For the trend that had gradually insinuated itself into the intellectualistic world since the Greek era, found no favour with him. When he came to Italy he actually felt as if he had been born of Greek parents, and what he saw there drew from him the utterance I have often quoted: 'After what I am seeing here, it seems to me as if I have penetrated behind the riddle of Greek art: the Greeks created according to the same laws by which Nature creates and of which I am on the track. ...' He felt that the strength he needed to get his etheric body properly in his control came to him there.

Then he took in hand the 'Iphigenia' he had already sketched out in writing — but it did not satisfy him, for it sprang from the ego and the astral body, not from the etheric body. And so in Italy he re-wrote his 'Iphigenia.'

In the lectures on Recitation [note 2] we have often presented both the German and the Italian 'Iphigenia' in order to show how Goethe had there made a stride forward in his development. This stride consisted in the fact that the impression made upon him by the aftermath of Greek art manifest in Italian art, enabled him to absorb the power that brought him, while sleeping, into the right connection with the Archai; the Archai could then imbue him with the capacity to unite in the right way with his etheric body and physical body.

Thereby Goethe became different from other men of the materialistic age. It is strange that these men talk of matter, of the physical world, whereas their malady consists in the fact that they are not properly connected with their physical and etheric bodies. A man becomes a materialist precisely because he does not reach the physical and etheric bodies, because the spirit is too weak to lay hold of the body in the right way.

During the whole of the first half of Goethe's life he was striving to take proper hold of his etheric body. And whereas, comparatively speaking, we can lead a wholesome life if during sleep we establish a certain relationship to the word of the Angeloi and Archangeloi, it is the Archai who must help us to bring sleeping and waking life into concord. Physical body and etheric body lead a waking life of their own through the outwardly visible nature-forces in the three kingdoms. Life during sleep proceeds as it should when a man lives in the right way in the elemental kingdoms between going to sleep and waking, and from out of these elemental kingdoms establishes relationship with Angeloi and Archangeloi. But something further is necessary.

Physical body and etheric body must acquire in the waking state a right relationship to the three kingdoms of nature. Sleeping man, that is to say, ego and astral body, must acquire a right relationship to the three elemental kingdoms, but also to the kingdom of the Angeloi and Archangeloi. If, however, a man has an appropriate relationship only to these kingdoms, the proper interaction does not take place; there is no right connection between sleeping and waking. In order that the ego and the astral body shall emerge from and pass into the physical and etheric bodies in the right way, a man must also establish the proper relationship to the kingdom of the Archai, the Primal Powers.

Goethe's attraction to Italy was simply an attraction to a right relationship to the Archai. The Archai are concerned with the whole man, in so far as the whole man must be alternately a waking and a sleeping being. Sleep fails to impart the adequate strength, and what should be acquired from life on Earth is simply absent, if the right relationship to the Archai is not established by a man's endeavours to develop the strong inner forces necessary for the comprehension of Spiritual Science.

To grasp the essential character of official science today does not require relationship to the Archai, for it is grasped by the head alone. To understand it fully, no involvement on the part of the rest of the organism is required. But if the whole man is to be apprehended as a being permeated with spirit, then there must be a relationship to the Archai, to the Primal Powers.

In olden times this relationship to the Primal Powers was atavistic. The Primal Powers still worked upon man to such an extent in his pre-earthly life that he brought with him the necessary strength to live an independent life. But what actually characterizes our own epoch is that when man passes from the spiritual world into the earthly world, these Primal Powers more or less withdraw, allowing him to come down to the Earth more meagrely provided for than of old. The result is that here on Earth man must seek for the spiritual through his own strength in order to establish relationship again to the Primal Powers.

If you have a feeling for such things as the spiritual revelations of Goethe, you can easily realize the difference between him and one who is merely a head-man. The latter puts all kinds of ideas before you and what he says may be impeccably logical. But if he is to get beyond matters which can be comprehended by logic, he can only fall back upon his instincts, that is to say upon his animal nature, and then he sometimes becomes extremely illogical. You may perhaps have experienced that there are people today who can write quite good, logical books; but if one is in daily intercourse with them and it is not a matter of expounding some branch of science where they are capable of being logical, but of affairs of everyday life, they can drive one to despair, for then the most commonplace emotions and instincts come into play. It may certainly be said that wonderfully fine theories can be evolved in the head but they need not necessarily have anything at all to do with the whole man. You have only to remember the story that is

very typical and known everywhere. — There was a schoolmaster who held exceedingly sound educational theories as to how children must be taught control of the emotions, the passions and so forth, and he preached along these lines to the pupils. Then it happened that a pupil who was somewhat of a scamp overturned the inkpot. Thereupon the teacher shouted: 'Now you have lost control of your passions! If you had been logical and sensible, you would not have upset the inkpot. I ...' he threatened. And seizing a chair he struck out with it. At the very time when he was advocating theoretically, out of his head, the restraint of passion, he let fly, perhaps smashing the leg of the chair. This is of course an extreme case, but similar things are constantly occurring.

Take a head-man of that kind on the one hand and Goethe on the other: everywhere you will see, not only in every detail of Goethe's life but also in his greatest achievements, that there the whole man is active, not merely the head, but Goethe the whole man.

In very many great individuals appearing in the course of evolution, the man may be forgotten. We have the feeling that only a head is there. What, I ask you, is there to interest us in Newton except the head? Newton lives on in history as a head only! Goethe as head alone would be unthinkable. Goethe, as we know, is present everywhere as a whole man even in the least significant of his ideas. This is particularly obvious in the second part of Faust and also in Wilhelm Meister, and all Goethe's most interesting works. If you have a feeling for these things you see, even in his most spiritual achievements, that the whole man is there.

And this is what our own epoch needs: to make whole men again out of mere heads. In men of the present day it is a matter of chance if there is something working as well as the head. What they achieve for external life they achieve with the head. The arms, for example, are really only tools. Just think of it — many people today have handwriting which could be artificially produced quite accurately by some sort of writing machine attached to the head. If these men only had a feeling for the fact that there is spirituality too in the arms and hands, and that writing is achieved through the arms and hands ... well, if that were the case, the elementary writing-lessons given today would not be given at all, for this instruction in writing is purely a matter of the head; the arms and hands are used simply as external tools, as if they were just machines.

In truth, what depends on the head has become in the man of today more or less a machine. This is because that fluid, that fluid force — if I may use this expression — whereby the man of spirit and soul takes hold of his physical and etheric bodies, can develop as it should only if the man achieves a right relationship with the Primal Powers, with the Archai. In my book *Occult Science: an Outline* you can read that the Archai were the first Beings, already during the period of Old Saturn, to intervene as super-earthly Beings in the evolution of future mankind. Then came the Archangeloi, then the Angeloi, and only then did Man come into existence. Again, the Archai were the first Beings to withdraw from men's subconsciousness, and it is they whom he must again reach, now with consciousness.

But this is possible only if, during our waking life, we develop the strong forces necessary for grasping spiritual knowledge. Then we shall also be able to realize with the insight of heart and mind that in the nature outside in which we live as physical men on Earth, there is something different from what, in the waking state, we experience in our normal consciousness.

Think back to the times of earlier medicine. Nobody who had anything to do with medicine in those days would have thought of investigating merely the external, abstract forces and substances of nature. Men worked in their laboratories — if their workshops can be called that — in such a way that the operations of the elemental forces were clearly revealed to them. Actually, men have always asked: How does a sulphur — or some other process combine with a different substance? What effect has this behind the actual sense-phenomenon? How are the elemental beings working here? Men made their experiments in order to learn, let us say, by paying attention to the transformation undergone by a substance when it combines with another, or when it arises out of another, how — especially in the change of colour revealed by a substance in the process of transition — beings of the elemental

kingdom peep out into the world of the senses. Even Paracelsus, when he described sulphur, salt and mercury was not describing these ordinary physical substances, but what peeped out at him from the elemental kingdom when these substances were undergoing transformation. Hence you can never understand Paracelsus if you take his expressions in the sense in which they are used today in chemistry, because everywhere he really means what peeps out from the elemental world in the way described. Here, however, are the healing forces, the real healing forces. In what you see when you look at the external appearance of any plant, let us say the meadow saffron, you do not see the healing forces that are its characteristic; if you want to perceive the healing forces of the meadow saffron you must watch it when it is fading, when it is undergoing its unique, bold changes of colour; then the elemental being is escaping and this brings about the changes of colour. You know the saying that when the devil makes off, he leaves a stink behind him – and as they escape the elemental beings assert their audacity by the colouring.

We must recognize from the transitions that a process in the elemental world underlies them. But in this elemental process the human soul – ego and astral body – are also present from the time of going to sleep to that of waking. The human soul lives in the very process. And if you want to come to the help of a nature-process in man, so that a necessary healing may ensue, then the following takes place: if you leave the individual as he is, he passes in an irregular way from the sleeping into the waking state and again from the waking state into sleep. Give him some substance, let us say from the plant world, which is related to some quite specific elemental being, and he is then absorbing into his body something that gives his astral body a definite strength when he passes into the elemental world, so that as a being of soul-and-Spirit he can establish a relationship with particular elemental beings. He brings the effect of this back with him on waking and this promotes health. It is not the substance itself that promotes health but the condition into which the individual has been brought by means of the substance, because the substance has its relationship to the elemental world and this relationship is transferred to the individual concerned. Actually, in the case of a great many illnesses you may ask: What must be changed in the individual in order that he may pass into and return from sleep differently from the way he does as a sick person, and thus become healthy? The study of healing processes is, for by far the greatest part, a study of the changes of condition through which man passes between his manner of life in the physical world of sense and his manner of life in the elemental world.

Formerly, when the Archai, the Primal Powers, still had a living relationship to man, indications of modes of life in the elemental world could be given. Today this is no longer possible if only the ordinary-level consciousness is employed and spiritual knowledge is not accepted. We must find our way to spiritual knowledge and then gradually, at first simply through sound human reason, we shall acquire insight again into how this alternation of waking and sleeping, this alternation between the external physical world and the elemental world must be regulated in order to bring about processes of healing.

So you see, it is not only necessary that in the domain of speech – of which I spoke yesterday – man should again establish a right relationship to the Archangeli, but that through the stronger effort of will that is needed for understanding Spiritual Science, he should bring about an intensified relationship to the Archai, the Primal Powers. A kind of knowledge entirely different from anything that is available today will then come naturally to him. What frightens people so greatly today is that the study of Spiritual Science entails development of the will. The concepts and ideas brought forward in Spiritual Science must be absorbed with an inner energizing of the will, with inner activity, and this is not to man's liking today. They would prefer to leave the will quite undisturbed and let knowledge flow past them, let it come in through the eyes without themselves doing anything about it, than start the brain vibrating so that it also may come into play. And a great many people today would actually prefer, instead of lectures, a film during which they need not follow in thought what is being presented to them, but can give themselves up to it without any inner activity at all, letting everything pass by them. The film-pictures strike the eye and imprint themselves on the brain; the process is repeated as often as possible, so that the impression is intensified and finally it has been absorbed. In that way, however, one becomes a mere automaton, a spiritual automaton; there is no need to convert into inner activity what is imparted; it simply impresses itself into one. One

becomes a spiritual automaton and there is no need, for example, to understand anything at all about the human organism; for to understand the human organism inner activity is unconditionally necessary. Man cannot be understood without inner effort, without absorbing ideas such as those put forward today. But — well, of course one can experiment without inner activity, for instance by taking antipyrin and observing its effect upon the organism. It can be tested and its external effect observed without it being necessary to understand anything about the organism itself. The result is impressed upon one and when this has happened often enough the substance can be used as a prescription. In this way, without any knowledge of man, one becomes a spiritual automaton. Life today runs very largely on these lines.

But the times call upon us to unfold inner activity, to achieve development of the will. This is what youth desires of the old. Young people say: those who are old should transmit to us something whereby, through speech, we establish the right relationship to the Archangels. But the old should also educate us in such a way that we can have the right relationship to the Archai. For — so say the young — until we have reached the necessary age we have to surrender ourselves to being educated by the old. But this education leads to mental inactivity, to film-watching.

Inwardly seen, this is the other side of the Youth Movement; I spoke to you yesterday of one side. Everything calls upon man today to be a whole man, not only to surrender himself to passive ideas which stream to him from the outer world, but to unfold inner activity, to experience the life of thought, the life of ideas too, with inner activity, with the will.

But for this, human nature today is in many respects much too weak-spirited — not to say too cowardly. For when a man applies his will to any combination of ideas, he immediately thinks: That is not objective, that is I myself, I myself am formulating the ideas. — This is because he is afraid to shape his will in such a way that it can experience objective reality in the spiritual world. But without the will he can experience nothing in the spiritual world, therefore nothing objective either. Of course, the purely emotional will, the will that is dependent merely on the physical body, or most on the etheric body, cannot penetrate into a spiritual world at all; it can only enable man to become a head-being. For the head is able — it does not move but lets itself be carried — the head is able to give itself up passively to what rolls past in the world like a film.

With the whole of his being man must share in the world's activity in order to reach the spiritual. This is what emerges again and again from all our studies and must be kept most clearly in mind today.