

# An Introduction to *The Philosophy of Spiritual Activity*

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Rudolf Steiner considered his primary philosophical work, *The Philosophy of Spiritual Activity*\* (1894), to be his most important book, as well as the germ of all that followed in his life's work; he never tired of referring to it, and in the most varied ways. Notwithstanding all this, we have yet to see many people develop a deep interest in it, and a number of those who don't, dislike the book.

Near the end of World War I, Steiner published a revised edition, and on October 27, 1918, in Dornach, Switzerland, he had this to say about the history of the matter:

*shortly after its publication, The Philosophy of Spiritual Activity found an audience, an audience whom many would now regard as lukewarm . . . In reality, that period was not particularly propitious for an understanding of The Philosophy of Spiritual Activity, and for the time being I could safely let the matter drop. It seems to me that the time has now come when The Philosophy of Spiritual Activity must be republished, when, from widely different quarters voices will be heard which raise questions along the lines of The Philosophy of Spiritual Activity.*

*You may say, of course, that it would have been possible nonetheless to republish The Philosophy of Spiritual Activity during the intervening years. No doubt many impressions could have been sold over the years. But what really matters is not that my most important books should sell in large numbers but that they are understood, and that the spiritual impulse underlying them finds an echo in men's hearts.<sup>1</sup>*

And in Stuttgart, Germany, on February 6, 1923, he said:

*The essential thing would be to change the habit of reading books like my Philosophy of Spiritual Activity with the mental attitude one has toward other philosophical treatises. The way it should be read is with attention to the fact that it brings one to a wholly different way of thinking and willing and looking at things.<sup>2</sup>*

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\* Some translations give *The Philosophy of Freedom* for *Die Philosophie der Freiheit*. However, Rudolf Steiner objected to this, insisting that in English his book be called *The Philosophy of Spiritual Activity*. Therefore, some translations appearing in this article have been changed to conform to his wish.

While the reader of this book should want to comprehend its thought content as it unfolds, he should also sense that there is far more to it than that, that there are untold depths beyond what he can grasp at first; a feeling for this provides an incentive to persevere in a new way. In a lecture given in Munich, Germany, on August 24, 1913, speaking on his fourth mystery drama, *The Souls' Awakening*, Steiner said:

*Our supremely clever people today will perhaps concede that by chance this or that person can hide meaning — clear meaning — in obscure words. However, it will not easily be granted by these clever people that an obscure meaning can be hidden in clear words. Nevertheless for human nature to concede that in clear words an obscure meaning may be hidden is of the two the higher acknowledgment.<sup>3</sup>*

In addition, the reader who is grappling with this book, so intimately concerned with the questions of knowledge and self-knowledge, is led to an understanding of what Steiner characterized in Basel, Switzerland, on September 17, 1910, while speaking about self-knowledge as portrayed in his first mystery drama, *The Portal of Initiation*.

*When I gave you some indications about the Gospel of St. Matthew, I asked you not to try to remember the very words but to try — when you go out into life — to look into your heart and soul to discover what the words have become. Read not only the printed lectures, but read also in a truly earnest way your own soul.*

*For this to happen, however, something must have been given from outside, something has first to enter into us; otherwise, there could be self-deception of the soul. If you can begin to read in your soul, you will notice that what comes to you from outside re-echoes quite differently within. A true anthroposophical effort would be first of all to understand what is said in as many different ways as there are listeners.*

*No one speaking about spiritual science could wish to be understood in only one sense. He would like to be understood in as many ways as there are souls present to understand him. Anthroposophy can tolerate this. One thing is needed, however, and this is not an incidental remark; one thing is needed: every single kind of understanding should be correct and true. Each one may be individual, but it must be true. Sometimes it seems that the uniqueness of the interpretation lies in being just the opposite of what has*

been said.<sup>4</sup>

From the outset, in the preface to the revised edition of 1918, Steiner addresses two kinds of readers:

If anyone should be surprised at not finding in this book, as yet, any reference to that region of the world of spiritual experience described in my later writings, then he must consider that at that time it was not my purpose to describe results of spiritual research, but first to lay the foundation on which such results can rest. This *Philosophy of Spiritual Activity* does not contain any special results of this kind, any more than it contains special results of the natural sciences. But what it contains cannot, in my view, be dispensed with by anyone who strives for certainty in such knowledge. What I have said in this book can also be acceptable to many who, for reasons of their own, will have nothing to do with the results of my spiritual-scientific research. But one who can regard these results of spiritual-scientific research as something to which he is drawn, will recognize as important what is attempted here. It is this: to prove that an open-minded consideration of just the two [questions] I have indicated,\* which are fundamental to all knowledge, leads to recognition of the fact that man is living within the reality of a spiritual world. In this book the attempt is made to justify knowledge of the realm of spirit before entering upon spiritual experience. And this justification is undertaken in such a way that, for anyone able and willing to enter into this discussion, there is no need, in order to accept what is said here, to cast furtive glances at the experiences which my later writings have shown to be relevant.<sup>5</sup>

Far too often, however, those who are drawn to the results of spiritual-scientific research do not recognize as important what Steiner attempted in this book. Furthermore, a number of those who consider themselves to be on an anthroposophical path of spiritual development mistakenly refer to the following quotation from the chapter on "Knowledge of Higher Worlds" in Steiner's *Occult Science* as justification for not taking up *The Philosophy of Spiritual Activity*. (Interestingly enough, it appears as a parenthetical remark.)

*(The path that leads to sense-free thinking by way of the communications of spiritual science is thoroughly reliable and sure. There is however another that is even more sure, and above all more exact; at the same time, it is for many people also more difficult. The path in question is set forth in my books [Fundamentals of a] Theory of Knowledge Implicit in Goethe's World-Conception and The Philosophy of Spiritual Activity. These books tell of what man's thinking can achieve when directed, not to impressions that come from the outer world of the physical senses, but solely upon itself. When this is so, we have within us no longer the kind of thinking that*

\* The problems of certainty in knowledge and freedom of will.

*concerns itself merely with memories of the things of sense; we have instead pure thinking, which is like a being that has life within itself. In the above-mentioned books you will find nothing at all that is derived from communications of spiritual science. They testify to the fact that pure thinking, working within itself alone, can throw light on the great questions of life—questions concerning the universe and man. The books thus occupy a significant intermediate position between knowledge of the sense-world and knowledge of the spiritual world. What they offer is what thinking can attain, when it rises above sense-observation, yet still holds back from entering upon spiritual, supersensible research. One who wholeheartedly pursues the train of thought indicated in these books is already in the spiritual world; only it makes itself known to him as a thought world. Whoever feels ready to enter upon this intermediate path of development will be taking a safe and sure road, and it will leave with him a feeling in regard to the higher world that will bear rich fruit through all time to come.)<sup>6</sup>*

It is, of course, a significant misunderstanding for one to fail to distinguish between not taking up *The Philosophy of Spiritual Activity* as a path and not taking it up at all! In the end, all Anthroposophists are in need of an epistemological foundation for higher knowledge: "what it contains cannot, in my view, be dispensed with by anyone who strives for certainty in such knowledge." Developing this theme further in *Philosophy and Anthroposophy*, which mainly reproduces a lecture he gave in Stuttgart, Germany, in 1908, Steiner said:

*you will feel that it is a great blessing that endeavors are surfacing precisely in the Anthroposophical Society [that] aim at an elaboration of epistemological principles in the very best (epistemological) sense. And if here in Stuttgart we have a worker of outstanding importance in this field (Carl Unger), then this should be seen as a beneficial stream within our movement. For this movement in its deepest aspect will not obtain its importance for the world through those who only want to hear facts about the higher world, but rather through those who have the patience to penetrate into a thought technique that creates a real foundation for really thorough work—that creates a skeleton for working in the higher world.<sup>7</sup>*

And those not choosing the book as a path must yet consider the following. In the chapter "The Path of Knowledge" in *Theosophy* (1904), Steiner writes:

*it must be said that no one can in the higher sense, and that means in truth, become a seer who has not previously worked himself into the life of thought. In this connection a certain inner laziness plays an injurious role with many persons. They do not become conscious of this laziness because it clothes itself in a contempt of abstract thought and idle specula-*

tion. But we completely misunderstand what thinking is if we confuse it with a spinning of idle, abstract trains of thought. For just as this abstract thinking can easily kill supersensible knowledge, so vigorous thinking, full of life, must be the groundwork on which it is based.<sup>8</sup>

Furthermore, Steiner credits this book with the potential to further not only the cognitive development of the spiritually striving pupil, but the moral development as well. During the last lecture of a cycle on *The Gospel of St. John*, given in Hamburg, Germany, on May 31, 1908, Steiner said:

*The refashioning of the astral body\* indirectly through meditation and concentration, is called by an ancient name, "katharsis", or purification. Katharsis or purification has as its purpose the discarding from the astral body all that hinders it from becoming harmoniously and regularly organized, thus enabling it to acquire higher organs. It is endowed with the germ of these higher organs; it is only necessary to bring forth the forces which are present in it. We have said that the most varied methods can be employed for bringing about this katharsis. A person can go very far in this matter of katharsis if, for example, he has gone through and inwardly experienced all that is in my book, **The Philosophy of Spiritual Activity**, and feels that this book was for him a stimulation and that now he has reached the point where he can himself actually reproduce the thoughts just as they are there presented. If a person holds the same relation to this book that a virtuoso, in playing a selection on the piano, holds to the composer of the piece, that is, he reproduces the whole thing within himself — naturally according to his ability to do so — then through the strictly built up sequence of thought of this book — for it is written in this manner — katharsis will be developed to a high degree. For the important point in such things as this book is that the thoughts are all placed in such a way that they become active. In many other books of the present, just by changing the system a little, what has been said earlier in the book can just as well be said later. In **The Philosophy of Spiritual Activity** this is not possible. Page 150 can as little be placed fifty pages earlier in the subject matter as the hind legs of a dog can be exchanged with the forelegs, for the book is a logically arranged organism and the working out of the thoughts in it has an effect similar to an inner schooling. Hence there are various methods of bringing about katharsis. If a person has not been successful in doing this after having gone through this book, he should not think that what has been said is untrue, but rather that he has not studied it properly or with sufficient energy or thoroughness.<sup>9</sup>*

\* The sentient part of the human being, the vehicle of sensation, pleasure and pain, desire, and so on.

Now is the hour for farewell to life,  
not from friends whom I shall never lose,  
for I will find them again after I die.  
But from you, stones, plants, and beasts,  
longing for loftier visions will take hold of me  
for spheres of purity and songs of gods.

Not for long may I hold in my hands  
this crystal with light-flooded rims,  
primal image enclosing the secret of mountains.  
— However, the eagle who abides in the rocks  
ravages on when the head falls to dust  
if you fail to return.

Soon the source springing from glaciers will no  
longer refresh me  
flowing to blue-lake, surrounded by mountain meadows,  
primal waters transforming to rivers and oceans.  
— But the seasonal flowers which grow on the shore  
are poisoned when the heart becomes cold  
if you fail to return.

Already in breathing, warmth leaves me;  
dead are the thoughts which through colors awoke  
prime-tone of sounds — estranged far from hearing.  
— But the words of creation die in the body,  
corpses placed on your own dead body,  
if you fail to return.

I'll find freedom from earthly life at last,  
which the fall of mankind bequeathed to me,  
primal fall, my own, but never can I forget  
that there below the I-hood forsaken creatures  
still abide. I seek the Redeemer  
to follow Him *there*, singing the song of mankind.

Albert Steffen

From *Climb Parnassus and Behold!* (1960), translated by Daisy Aldan. This poem is printed in remembrance of Daisy Aldan, September 16, 1918 - February 26, 2001, whose poetry and translations have appeared in our magazine.

Steiner also revealed the significance of this book for those who would "speak with conviction about the results of spiritual research." During the lecture of February 6, 1923, (already referred to) he said:

*Those who read **The Philosophy of Spiritual Activity** as it should be read speak with conviction and assurance about the findings of researchers who have gone beyond the state one has oneself reached as a beginner. But the right way of reading **The Philosophy of Spiritual Activity** makes everyone who adopts it the kind of beginner I am describing. Beginners like these can report the more detailed findings of advanced research in exactly the same way in which a person at home in chemistry would talk of research in that field. Although he may not actually have seen it done, it is familiar to him from what he has learned and heard and knows as part of reality. The vital thing*

*in discussing Anthroposophy is always to develop a certain soul attitude, not just to project a picture of the world different from the generally accepted one.*<sup>10</sup>

Whoever takes up the book can soon recognize that there are a number of prerequisites one will have to meet, at least to some degree, if one is to derive benefit from the study. These prerequisites fall into two categories: those in the realm of prior experience and those in the realm of practice as one studies. The first are announced at the very beginning of the preface to the revised edition of 1918.

*Everything discussed in this book centers [on] two [questions that] are fundamental to the human soul-life. One of [them] concerns the possibility of attaining such insight into human nature that knowledge of man can become the foundation of all human knowledge and experience. We often feel that our experiences and the results of scientific investigations are not self-supporting; further experiences or discoveries may shake our certitude. The other [question] is: Has man any right to ascribe freedom to his will, or is freedom of will an illusion arising out of his inability to recognize the threads of necessity on which his will depends, just like a process in nature? This question is not artificially created. In a certain disposition it arises quite spontaneously in the human soul. And one feels that the soul lacks in stature if it has not at some time faced in deep seriousness the question of free will or necessity.*<sup>11</sup>

Thus, this book was not written to disturb those who have not struggled with doubt and are content to live with the kind of certainty offered by modern sectarian religion or the dogmas of modern science. But for those who have given up this kind of security, this book was written. Neither was it written for those who are led by science or religion to accept on authority a position regarding free will, or for those who do not see the need to take up this question in the first place. But for those who wrestle in earnest with this question and will not be satisfied with a pat answer, this book was written.

On the one hand, anyone who has not yet come to an earnest consideration of these two questions will not be able to appreciate the significance of what Steiner has accomplished with this book. On the other hand, to live with these questions is a necessary but not sufficient condition for one actually to experience what this book has to offer.

The prerequisites in the realm of practice as one reads this book and, as a result, as one lives his life are indicated throughout it, sometimes in an obvious way and sometimes not. They are both cognitive and moral, and, as it turns out, they are all versions of conditions or rules Steiner has given in many of his books and lectures for the benefit of those who are on the anthroposophical path of conscious spiritual development. Only a few examples can be given here.

Returning to the first quotation from the 1918 preface, note that Steiner is attempting "to prove that an open-minded consideration of just the two [questions] I have indicated . . . leads to recognition of the fact that man is living within the reality of a spiritual world." This matter of open-mindedness is so important that one can find a number of references to it in this work. No one is born open-minded, nor will his education and life experience free him from all prejudice (in fact, often they both contribute to this problem). Open-mindedness is an acquired characteristic dependent upon continuing self-education. Through a lack of adequate self-knowledge, many readers of this book fail to realize that often when they reach an impasse in their comprehension they are really coming up against an obstacle in themselves in the form of an unconscious prejudice. The task for the active reader is to recognize this situation when it arises and then to elevate the prejudice to conscious awareness and overcome it.

Open-mindedness or impartiality is known to many familiar with Steiner's directions for those striving for higher knowledge as the fifth of the six general demands.\* Far fewer are aware of the significance of this virtue in relation to the first step on the path: *study*. On December 4, 1904, in Berlin, Germany, Steiner gave a lecture on "The Inner Development of Man" during which he said:

*No occult teacher will ever instruct a person who is filled with superstition or common prejudice, or one who is prone to senseless judgment or apt to fall prey to any illusion. The golden rule applying here is that, before even taking the first step in the direction of higher learning, a person must free himself from any slighty thinking or possibility to mistake illusion for reality. Above all an aspirant for spiritual enlightenment must be a person of common sense who only devotes himself to disciplined thinking and observations. If a person leans towards prejudice and superstition in the world of sense reality, it soon tends to be corrected by sense reality itself. If, however, a person does not think logically but indulges in fantasies, correction is not so simple. It is essential, therefore, that one have one's thought-life completely in hand and be able to exercise strict control over one's thoughts before ever venturing into soul and spirit worlds. One who easily leans to fantasies, superstitions, and illusions is unfit to enter into the schooling prerequisite for spiritual teaching. It would be simple to reiterate that one were free of fantasies, illusion, and superstition. But it is easy to deceive oneself here. Freedom from fantasies, illusions, prejudices, and superstitions is gained by stern self-discipline. Such freedom is not easily attained by anyone. It must be remembered to what extent most people tend to sloppy, careless thinking and are unable to control their*

\* See, for example, *Knowledge of the Higher Worlds and its Attainment*, *Occult Science—An Outline*, and *Esoteric Development*.

thought-life through their own will-power.<sup>12</sup>

Another prerequisite in the realm of practice can be found in the preface to the first edition of 1894:

*This book at first leads the reader into abstract regions, where thought must have sharp outlines if it is to reach secure conclusions. But the reader is also led out of these arid concepts into concrete life. I am convinced that one must raise oneself up into the ethereal realm of concepts if one wants to experience existence in all its aspects. One understanding only the pleasures of the senses, misses the essential enjoyments of life. Oriental sages make their disciples live a life of resignation and asceticism for years before they impart their own wisdom to them. The western world no longer demands pious exercises and ascetic practices as a preparation for science, but it does require that one should have the good will to withdraw occasionally from the immediate impressions of life and enter the realm of pure thought.<sup>13</sup>*

This corresponds to one of the four "Further Rules in Continuation of the General Demands" that Steiner gave to his esoteric pupils (they were given sometime between 1904 and 1914, but the material is undated).

*A fourth rule is this: I must overcome my aversion to the so-called abstract. As long as the esoteric pupil depends on concepts whose material is derived from the sense world, he cannot reach truth about the higher worlds. He must attempt to acquire sense-free concepts. Of all four rules this is the most difficult, especially under the conditions of life in our age. Materialistic thinking has deprived man to a high degree of the ability to think in sense-free concepts. One has to try often to think concepts which in outer sense reality never exist in perfection but only in approximation, for example, the concept of the circle. A perfect circle does not exist — it can only be thought. But this conceptual circle is the underlying law of all circular forms. Or one can think a high moral ideal; this also cannot be totally realized by any human being in its perfection — yet it is the underlying law of many human deeds. Nobody will advance esoterically who does not recognize the full importance for life of this so-called abstract, and who will not enrich his soul with corresponding concepts.<sup>14</sup>*

At first one may wonder why such rules appear, in whatever form, in a philosophic text intended to be acceptable to those "who, for reasons of their own, will have nothing to do with [Steiner's] spiritual-scientific research," and that "does not contain any special results of this kind." An answer is given when one remembers that "One who wholeheartedly pursues the train of thought indicated in [this book] is already in the spiritual world; only it makes itself known to him as a thought world." It should not be surprising that even this way of awakening into the spiritual world has its requirements, the satisfaction of which puts us in a harmonious relation

to that world; everyone who really takes up this book is already on a path of development.

Many of those who fail to appreciate this work imagine that it is addressed only to a so-called intellectual person who is devoid of feeling; a greater misunderstanding could not obtain. In the very first chapter, "Conscious Human Action," it is shown that "The way to the heart is through the head," that "thought is the father of feeling."<sup>15</sup> In the preface to the first edition the reader was prepared for the fact that he will be led out of the realm of "arid concepts into concrete life." And in the sixth chapter, "The Human Individuality," we are told that:

*Our life is a continual oscillation between our living with the universal world process and our own individual existence. The further we ascend into the universal nature of thinking, where what is individual ultimately interests us only as example, as instance of the concept, the more the character of the quite definite individual personality is lost within us. The further we descend into the depths of our own soul life and let our feelings resound with the experiences of the outer world, the more we cut ourselves off from universal life. A true individuality will be one who reaches up with his feelings farthest into the region of the ideal . . . .*

*A life of feeling devoid of all life of thought would gradually lose all connection with the world. But because it is inherent in man to develop his whole nature, his knowledge of things will go hand-in-hand with the education and development of his feeling-life.*

*Feeling is the means whereby, to begin with, concepts attain concrete life.<sup>16</sup>*

Let it not be overlooked that for the reader to succeed in this he is once again thrown back upon himself and asked to continue his self-education. One must distinguish between ordinary feeling reactions to thoughts and the educated and developed life of feeling that bears an intrinsic relation to thoughts, to the region of the ideal. It is for readers who would strive in this direction that Steiner wrote this book. As we already know, he imagined that the spiritual impulse underlying it would find an echo in their hearts.

Finally, this book should have a special significance for those pupils of Rudolf Steiner who are aware of the role of the Archangel Michael in the destiny of the Anthroposophical Movement because *The Philosophy of Spiritual Activity* is a Michaelic book through and through. In the letter Steiner wrote to members of the Anthroposophical Society on August 17, 1924, he said:

*The age of Michael has dawned. Hearts are beginning to have thoughts; spiritual fervor is now proceeding, not merely from mystical obscurity but from souls clarified by thought. To understand this means to receive Michael into the heart. Thoughts which at*

*the present time strive to grasp the Spiritual must originate in hearts which beat for Michael as the fiery Prince of Thought in the Universe.*<sup>17</sup>

#### Postscript:

Those concerned with the social issues of our day should consider the following statements of Rudolf Steiner. First, from *The Philosophy of Spiritual Activity*, chapter IX, "The Idea of Freedom":

*The human individual is the source of all morality and the center of earthly life. State and society have come about only because they are the necessary results of life shared by individual human beings. That the state and society should react in turn upon the life of the individual is understandable, just as it is understandable that butting, which exists through the horns, reacts in turn upon the further development of the goat's horns, which would waste away by prolonged disuse. Similarly, the individual would waste away if he led a separate existence outside a human community. This is just why the social order arises, so that it can react favorably upon the individual.*<sup>18</sup>

Second, from a lecture given in Zurich, Switzerland, on March 17, 1920:

*Before we can expect the individual to contribute somehow to the improvement of humanity through concentrating his thoughts, we must first make possible the fruitful development of such concentrated thinking. This development can occur only in a free cultural-spiritual life. You will find further details in my book *Towards Social Renewal*. Thus, it is less a matter of examining what will be of use to the individual than of finding out what has to be done in the whole social organism so that the individual can truly unfold.*

*I published my book *The Philosophy of Spiritual Activity* for the first time in 1894. Based on a spiritual world view, I presented a certain moral philosophy in that book that is particularly geared to the individual. This philosophy is based on the premise—and if we look at the problem of freedom seriously and realistically, we will have to accept this premise—that if it is possible to have intuitions on which to base the true freedom of the human being, then each individual must be able to contribute something we can build on in society. We must always keep our eyes on our interrelations in society. Thus, in a certain sense, my book *Towards Social Renewal* is the supplement to my *Philosophy of Spiritual Activity*. In the latter, I examine the origin of the forces for freedom in the individual, and in *Towards Social Renewal*, I look at how we must structure the social organism to allow the free development of each individual. Basically, these are the two great questions we must deal with at present.*<sup>19</sup>

And third, from "Truth, Beauty, and Goodness," a

lecture given in Dornach, Switzerland, on January 19, 1923:

*And a good person is one who can carry his own soul life over into the soul life of the other person. And basically, all morality, all true morality, depends upon this carrying over of one's own soul life into the soul life of the other person. Morality is something without which a real social configuration of earthly mankind cannot be upheld.*

The goodness Steiner is referring to does not stop short at merely knowing about oneself, at merely being interested in oneself, at merely feeling what transpires within one's own being. This goodness can transfer one's own soul element over into the attributes of the other, into the being of the other, into the experiences of the other.

And true morality he characterizes in this way:

*A person can do the good, perhaps, because doing so has become habitual, or because he will be punished if he does something really bad, or because other people will respect him less if he does bad things, or for other reasons. But one can also do the good out of genuine love for the good as I described this decades ago in *The Philosophy of Spiritual Activity*.*<sup>20</sup> ▲

#### Notes:

1. *From Symptom to Reality in Modern History* (lectures to members of the Anthroposophical Society) (London: Rudolf Steiner Press, 1976), pp. 141-142.
2. *Awakening to Community* (lectures to members) (Spring Valley, NY: Anthroposophic Press, 1974), p. 45.
3. *Secrets of the Threshold* (lectures to members) (Hudson, NY: Anthroposophic Press, 1987), p. 14.
4. *Three Lectures on the Mystery Dramas* (lectures to members) (Spring Valley, NY: Anthroposophic Press, 1983), pp. 34-35.
5. *The Philosophy of Spiritual Activity* (West Nyack, NY: Rudolf Steiner Publications, 1963), pp. 30-31.
6. *Occult Science: An Outline* (London: Rudolf Steiner Press, 1963), pp. 255-256.
7. *Philosophy and Anthroposophy* (Spring Valley, N.Y.: Mercury Press, 1988), p. 23.
8. *Theosophy*; (New York: Anthroposophic Press, 1946), p. 223.
9. *The Gospel of St. John* (lectures to members) (Spring Valley, NY: Anthroposophic Press, 1940), pp. 174-175.
10. *Awakening to Community*, p. 45.
11. *The Philosophy*, p. 29.
12. *The Inner Development of Man* (public lecture) (New York: Anthroposophic Press, 1970), p. 10.
13. *The Philosophy*, pp. 283-284.
14. *Esoteric Development* (Spring Valley, NY: Anthroposophic Press, 1982), pp. 112-113.
15. *The Philosophy*, p. 45.
16. *The Philosophy*, pp. 126-127.
17. *Anthroposophical Leading Thoughts* (London: Rudolf Steiner Press, 1973), pp. 53-54.
18. *The Philosophy*, p. 187.
19. *Social Issues: Meditative Thinking and the Threefold Social Order* (public lectures) (Hudson, NY: Anthroposophic Press, 1991), p. 110.
20. *Fall and Redemption* (lectures to members) (Spring Valley, N.Y.: Mercury Press, 1995), p. 9, p. 10.