

When the sixth sub-race achieves perfection, then the word Christ will be not only in a *single* individuality but in everyone, and the individual human beings then create together the letters of this word, the new Christ, who is the resurrected one in an entirely different sense. As an "I" his life descended into humankind already in the third root-race. Fully developed he arises then in the sixth root-race, in the totality of humankind.

Esoteric Lesson

HAMBURG, MARCH 3, 1906

Author of manuscript is unknown.

Although this manuscript is characterized as an esoteric lesson it probably represents notes from a lecture held for members, which Rudolf Steiner held on this day in the Hamburg, for which, otherwise, there is no record.[†]

Those who wish to become esotericists in the theosophical sense must school their thought life so that every thought is sufficiently thought through. Shallow thinking is characteristic of materialists. The theosophical thinker must not fall prey to this lazy kind of thinking.

Consider the thought of the social democrat: Change external circumstances and people will have improved lives and social conditions of work. The faith of materialism, short and deluded. This faith is paralyzing in the highest degree for any consideration of the [real] social life.

How can Theosophists free themselves from this materialistic belief that existence, yes, even morality would be improved, if one would only improve the external circumstances?

Let us begin by reflecting on the fact that every change must be brought about by human beings, and that accordingly every condition produced in the social order results from human thoughts and human feelings. With this thought firmly in hand we can free ourselves from the materialistic view that everything is brought about by external circumstances.

You must come to experience such facts. You must also experience how faith in the idea that human beings are a product of external circumstances works to paralyze.

The next step to be carried out by the budding esotericist is collecting proof of how the world is not improved by bringing about better external circumstances. One does not need to go very far in order to get sufficient evidence, since utopians are crying out everywhere in the world that one need only improve external circumstances. It is not easy

to follow the thoughts of these utopians and not allow oneself to become paralyzed. Now one is prepared to think further.

The following thought is this: Is it a matter of indifference whether a good person or an evil person thinks and feels about improving the world?

Theosophy tells us that the social order is created by people and that it is the consequence of human thoughts and human feelings.

Therefore, human thoughts and human feelings are to be cultivated, not change the social order.

What does a genuine social democrat do if he or she wants to change something? Change the law so that naïve people are not exploited by this or that person.

Check in every individual case how a law comes into existence. The social democrat does not want to teach humankind, that is, to purify and to cultivate its thoughts, to ennoble its feelings to create a humankind that is competent and not naïve, that can decide for itself what it wants to do.

The esotericist asks: How does this circumstance come about which is worthy of change? And if the condition is not imposed by nature, then he or she recognizes that the circumstance has been created by the thoughts and will impulses of human beings who lived before. Circumstances are as they are because people with insufficient thought and insufficient feeling have made them that way.

If social democrats as the most radical social theoreticians want to create new circumstances, these circumstances will be just as inadequate as the previous ones because they are drawing on the same insufficient thoughts and insufficient feelings as those who came before them and brought about these conditions.

What does spiritual science want? It wants to bring about a mighty education of our innermost powers of soul so that the social circumstances of life are formed from other thoughts and other feelings. This means nothing other than: Spiritual science does not have a recipe for how any particular problem should be solved in any particular situation; it does not prescribe any judgments for anyone, but rather has unconditional faith that people themselves will arrive at the right decision if they are permeated with the basic truths.

I will write such a sentence from the basic truths for you: Need, misery and suffering are nothing other than the consequence of egotism.

This is to be understood as a law of nature. However, this sentence is not to be understood as necessarily applying to a single individual person. It can appear at an entirely different location.

Here too it is important not to think too shallowly but rather to go around such a sentence in a wide compass.

Publicly I have already said[†] that people are already living under the principle of egotism as soon as they live under the principle: "I must be personally rewarded; for the work I accomplish I must be paid." Or hidden egotism: "You must be personally rewarded, for the work that you do you must also be paid."

The esotericist must now also think about whether his or her work is really what sustains him or her in life. Work as such has no significance at all unless it is "wisely" guided. Only through the human wisdom that has been put into the work is it possible to produce and create what serves people. Those who do not understand this, and sin even in the least against it, sin against the social thinking of our time.

Thinking this through in all its possible phases makes thinking strong. Those, like the social democrats, who reflect on how one creates work in order to eliminate unemployment—such people think unsocially in the highest degree. Much more important is that work be used for people exclusively to produce valuable goods.

With this we come to the ancient rule of all esotericism: In a social context the initiative to work must never lie in the individual human being but rather simply and solely in devotion to the whole. From this we see that true social progress is only possible when the work that I accomplish I do in the service of the whole. In other words, my work must not serve me myself. Social progress depends on the recognition of this sentence, that people should not want the results of their work in the form of personal pay.

As long as social democrats cause the work force to think that people must claim full payment for their work, humankind will arrive at worse and worse situations.

Spiritual science must develop the opposite out of feeling and thinking: People must not want to have anything for themselves as a result of their work. A person owes work to society. People must limit their existence simply and purely to what society bestows on them. But the

complementary thought to such social thinking must also be followed exactly. You know the example of the seamstress who works for minimal pay, and the social democrats then convince the people: "You are being exploited!" The seamstress then goes to purchase an inexpensive dress in order to go dancing on Saturday. She demands an inexpensive dress. But why is the dress inexpensive? Because someone else's labor is being exploited. Ultimately, then, who is exploiting this labor? Quite certainly the seamstress who wears an inexpensive dress to the dance on Saturday.

Those who can think clearly here are already free from the distinction between rich and poor, for this has nothing to do with wealth and poverty.

Therefore, the foundation must first be created so that in the future people work with diligence and devotion without thinking of their own personal profit.

Imagine that some people discovered a medication and immediately had it patented. What does this show? It shows that they were thinking of their own personal profit and were not at all guided to the creation of this medication by love, that they were not at all filled with love for all of humanity. For if people's health were the most important thing to them, then they would be happy if others also produced the medication in order to serve humankind. Indeed, they would fervently desire that the contents of the medication and how it is made become known. And yet something else would happen: They would be convinced that their medication, produced with their attitude toward humanity, would be the best.

And here we have arrived at an important rule that plays a great role in esotericism: Means must be produced by which the soul is ennobled.

Those who use their thinking to strive for blessing progress must above all use their power of thought so that human beings are ennobled.

With this we have now to close with the Rosicrucian verse:

"From the power that binds all beings,
That human being is freed who overcomes him- or herself."

Esoteric Lesson

BERLIN, APRIL 13, 1906

Manuscripts from Mathilde Scholl, Lilla Harris, Anna Weissman, unknown.

Everything physical around us comes into being and passes away; only the archetypes of things do not come into being or pass away; they are not created and do not pass away; they are eternal. The physical world comes into being and passes away, but the archetype of the Earth does not. The archetype of the Earth is eternal. And all other archetypes of the physical world are contained within the archetype of the Earth. Just like the archetype of the Earth, they do not come into being or pass away; they are eternal. Just as the Earth has its eternal archetype, so too does every mineral, every plant, every animal, every human being have its own, which in eternity shines with beauty and majesty. We must learn more and more to unite ourselves with the archetypes of things. We must ascend to them. We learn how to unite with them through living with our memory. When esoteric pupils review in reverse the events of the day just passed and remember the scenes of the day, the joy and pain connected with the experiences of the day, when they let the happy and painful events of the day pass again through their souls in memory, then they are putting themselves in contact with the life that endures, the life that is still present even without the physical world. With our imagination we must call back the events in our own lives and the lives of others and let the joy and pain that were connected with the events of the day flood through our souls. In this way we learn to ascend to the beings that incarnate in joy and pain and learn to live consciously in the soul world. We are constantly surrounded by such beings. Then we learn to perceive them.

It means something different whether we attempt to call into our memory experiences from our past in which we were actually present or whether we think back on events we have only heard or read about. The difference is this, that we were present in the former with our self. And that is what it depends on. It is good when we practice calling up experiences from our past into our memory. Pain or joy that we once