



Content  
Thinking

Interaction  
Feeling

Process  
Willing



# Communication Skills

## Study Guide

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*Holistic Biography Work ... bringing spirit to life*



# Welcome to our course in Communication Skills

## Main Themes of Module BGO-13 – Communication Skills

- Sensing with 4 ears in human communication
- Discriminating 3 elements of verbal communications
- Listening to Thinking, Feeling, Will

Welcome to this course that explores communication skills in human encounter, relationships and helping conversations: verbal and non-verbal. What is communication? It may be verbal, nonverbal, written, listening, visual, or any combination of these. In this course, we learn more about some aspects of these in relation to a helpful conversation.

This Course leads into one of our Core Modules: *The Helping Conversation*.

During this Course, you will learn more about the theory underpinning the kind of communication that can be helpful to others, and have the opportunity to observe, practise and develop the micro-skills that are needed to be able to have a 'helping conversation'. This is the kind of conversation that may be helpful in many different contexts: amongst friends, in schools, within work settings, within medical settings, within a counselling session, and so on. You will practice *reflective listening* (aka informative listening), where you reflect back what you have heard – that is, building a clear picture. This leads toward a capacity for *Imagination*. You will also develop your nonverbal perception in the Thinking/Feeling/Willing exercise – leading toward a capacity for gaining *Inspiration*. Therefore, in this Module you will develop the skills which will enrich what you are able to offer in a helping conversation. In the *Helping Conversation* Module, you integrate your ability to listen reflectively and perceive the other on 3 levels (T/F/W) and also develop skills in empathic listening. This leads toward a capacity for *Intuition*.

We do not seek to develop 'counselling skills' as such, but at the heart of any good relationship, including a therapeutic one, lies authenticity, presence of mind, deep listening, good observation, open questioning, interest in the other, compassion, empathy and sharing. Both courses seek to develop these capacities in encounter with another, in order to be helpful. Along the way we look at different aspects of communication, from different perspectives.

This *Study Guide* is in 10 Parts and will guide you through a process of working with the following material:

### Listening and viewing

5 Lectures delivered by Karl-Heinz Finke, and recorded, sharing knowledge and skills developed over many years of biography work

### Creative activities –

that allow you to explore important aspects of this topic in various creative ways

### Reading & Research Sources –

that throw light on different aspects of communication and self-development

### Observation exercises –

allow you to observe different aspects of communication in your interactions with others

### Small group work –

preparation for group-work real-time sessions to practise specific communication skills

### Self-reflection –

which forms the heart of an adult learning approach and in this *Study Guide*, is encouraged and **guided** as part of the learning process.

We encourage you to build on what you already know about communication from your direct lived experience and from any prior reading or study. We have all been in situations where communications have gone awry, and we have all experienced situations where we seem to be 'in tune' with the other. We trust that this course will provide a framework for being able to understand the difference.

We trust that you enjoy this Course, and find it interesting and helpful. Good communication is an essential life skill. It is a gift to share this within our Biography Work training.

Kind regards from Canberra in February 2023,

*Karl-Heinz Finke & Laura Summerfield*



# Chapter 1 – Study Materials and Lectures

## Part 1 – Introduction

### Quote: On True Interest

*At the present time, very few people have the 'hearing ear' for that which speaks from human being to human being,  
But anthroposophy aims to help bring about an expansion of our perceptions, so that we shall gain a 'seeing eye' and an open mind for all this is human around us,  
and so we shall not go through the world apathetically,  
but with true interest.*

*We also try to avoid the other extreme  
by distinguishing between true and false enthusiasms or interests ...  
immediately to throw oneself, as it were,  
into the arms of each person we meet is to lose oneself  
passionately in the person;  
that is not true interest.*

*If we do this we lose ourselves to the world.*

*Through apathy the world loses us;  
Through intoxicating passion,  
we lose ourselves to the world.*

*But through devoted interest we stand in the centre.*

Source      Rudolf Steiner, *Anthroposophical Foundations of Morality*  
Lecture 30/05/1912, Norrköping, Sweden, GA155.

### View Lecture 1

- Lecture 1: Introduction – 2 related Modules – *Communication Skills*, and *The Helping Conversation*.
- You will find this Lecture by Karl-Heinz Finke in your *Study Resource Folder*.
- See the accompanying Visual follows in your Study Guide.  
Visual 13.01.01 – Three Listening Types.

### Visual 13.01.01

Three Listening Types

### View learning program

- Check this useful website, which has a very short and useful learning program on Listening: <https://elsscource.paiz.com.pl/ch-3-1.php>

### Reading 1

- Read the extract on 'Communication Skills' from Gerard Egan, *Skilled Helping Around the World*. Egan is the author of *The Skilled Helper*.
- You will find this in Chapter 3, Reading 1 in your *Study Guide*.

### Reading 2

- Read the extracts from Egan's *The Skilled Helper*, Chapter 5 'Active Listening: The Foundation of Understanding'.
- You will find this in Chapter 3, Reading 2 *Study Guide*.

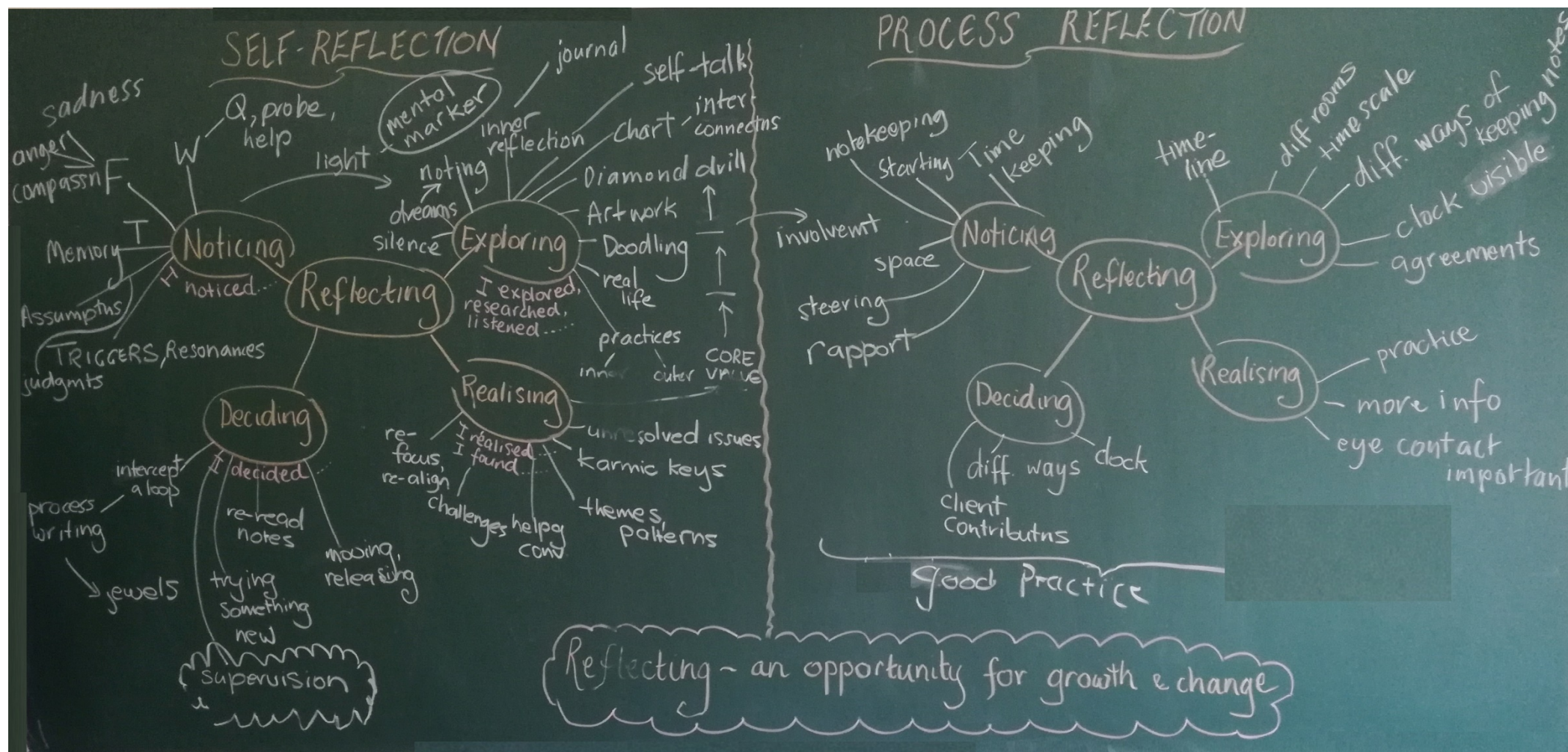




## Activity – Mind Mapping (see example below)

- Reflect on 2 different kinds of conversation that you have had recently – one which worked well, and one which didn't. Reflect on the differences between them. What do you think was helpful and what was not so helpful in these conversations?
- Now create a Mind Map summarising what you already know about communication, and what you believe makes for good communication. As the Module progresses, you will add or adapt this Mind Map, so leave room for additions or changes.

- A Mind Map is a diagram to visually organise information, and is a useful way for the brain to sort, note and remember information. You can find lots of images related to Mind Maps in an Internet search.
- Below is a Mind Map we created on a blackboard in Bangalore, India during a Training session – it summarises a group discussion on the difference between Process Reflection and Self-reflection – both of which form part of the Project Work assignments. We present it here as an example of a Mind Map.







## Visual 13.01.01 Three main Listening Types in Interpersonal Communication

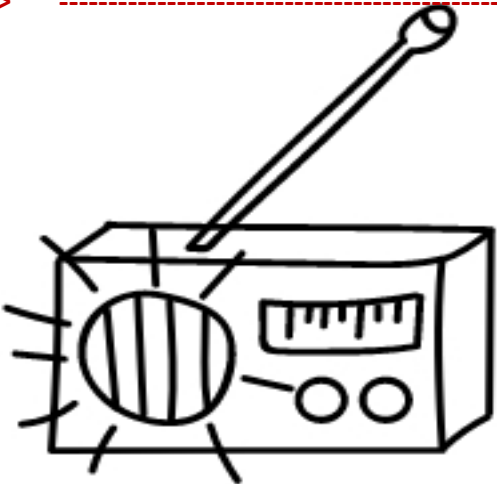
Low

Active Listening Scale

High

&gt;&gt;&gt;

&gt;&gt;&gt;&gt;&gt;



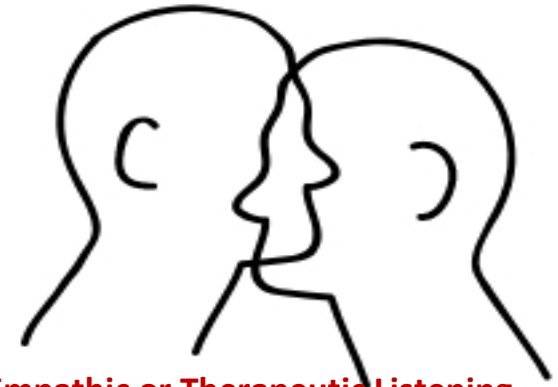
### 1. Information or Informative Listening Listen to learn

- The aim is to collect facts, information
- Beyond the boundaries of mere facts and information this could become Image Building Listening (where details merge to an image of the whole) and leads to an *Imagination*.
- The **Reflective Listening Exercise** limits the Listener's reflection to what has been verbally expressed, and nothing more!



### 2. Critical Listening – Discerning Listening Listen to Evaluate

- The aim is to explore deeper, analyse and contextualise what you perceive.
- The Listener might include non-verbal perceptions or observations, and the listening beyond the words might lead to develop the capacity for gaining *Inspirations*.
- The **Listening to Thinking-Feeling-Willing Exercise** aims to develop the capacity to observe the three as parts of the non-verbal interaction.



### 3. Empathic or Therapeutic Listening Listen to Understand

- The aim is to add the perception and 'reading' of feelings and emotions to the non-verbal perceptions.
- The Listener might get in resonance with the intentions and motivations of the Speaker. This might lead to the *Intuitions*, and thereby creative or curative interventions.
- The **Helping Conversation** aims to develop the capacity of Empathic Listening which can touch on a person's Destiny and Mission in Life.



## Part 2 – Three Elements in Communication: Content – Interaction – Process

### Quote: to be what we inly are

*We mark with light in the memory the few interviews,  
we have had in the dreary years of routine and of sin,  
with souls that made our souls wiser;  
that spoke what we thought;  
that told us what we knew;  
that gave us leave to be what we inly were.*

Source      Ralph Waldo Emerson's *Divinity School Address*,  
Divinity School, Cambridge MA, July 15, 1838.

### View Lecture 2

- Lecture 2: 3 Elements in Communication – Content, Interaction, Process.
- You will find this lecture by Karl-Heinz Finke in your *Study Resource Folder*.

### Visual 13.02.01

Three Elements in Communication.

### Reading 3

- Read the article on *Content, Interaction and Procedure in Group Processes*, based on NPI (Netherlands Pedagogical Institute) material.
- You will find this Reading in Chapter 3, Reading 3 in your *Study Guide*.

### Reading 4

- Read Steiner's lecture, *Anthroposophical Ethics*, 30/05/1912, Norrköping, Sweden. GA155.
- You will find this Reading in Chapter 3, Reading 4 your *Study Guide*.

### Activity

- Add any new insights to the Mind Map that you started as Part of your learning in Part 1.



## Visual 13.02.01 Three Elements of each Conversation between two or more Individuals

Observing and distinguishing **Content, Interaction and Procedure** is a good start for learning to monitor aspects of Conversations.

Thinking

Feeling

Willing



### 1. Content

can be observed as the more or less intellectual, logical, cognitive part of all participants' contributions

### 2. Interaction

is the continuous influencing that takes place between group participants, and

### 3. Process / Procedure

is the more or less organised form, or system, the group participants use during their conversation.

Thinking

Feeling

Willing







## Part 3 – A Four-sided Model ... listening with four ears

### Quote: Peace Dance – Destiny, World and Man

*The wishes of the soul are springing,  
The deeds of the will are thriving,  
The fruits of life are maturing.*

*I feel my Destiny,  
My Destiny finds me.  
I feel my star,  
My star finds me.*

*I feel my goals in life,  
My goals in life are finding me.*

*My soul and the great World are one.*

*Life grows more radiant about me,  
Life grows more arduous for me,  
Life grows more abundant within me.*

Source      Rudolf Steiner, GA 40, For Eurythmy 1914 and Dornach 1924

### View Lecture 3

- Lecture 3: The 4-sides Model of Communication, or Communication Square.
- You will find this lecture by Karl-Heinz Finke in your *Study Resource Folder*.

### Visual 13.03.01

The Square of Communication

### View Film Clip

- View the film clip that introduces The 4-sides Model of Communication –
- Here is the link: [https://youtu.be/ji41YuJZU\\_0](https://youtu.be/ji41YuJZU_0)  
it is also in our Film/Clip Folder, part of your *Study Resource Folder*.

### Reading 5

- Read the article, *The Square of Communication*, by Friedemann Schulz von Thun
- You will find this in Chapter 3, Reading 5 in your *Study Guide*.
- You can learn more about this model via the following link:  
[https://en.wikipedia.org/wiki/Four-sides\\_model](https://en.wikipedia.org/wiki/Four-sides_model)

### Activity

- Relate the 4-sided communication model to your understanding of how Thinking, Feeling and Willing are evident in communication. *Hint*: 2 of the 4 are related.
- Once again, add any new insights to your Mind Map.

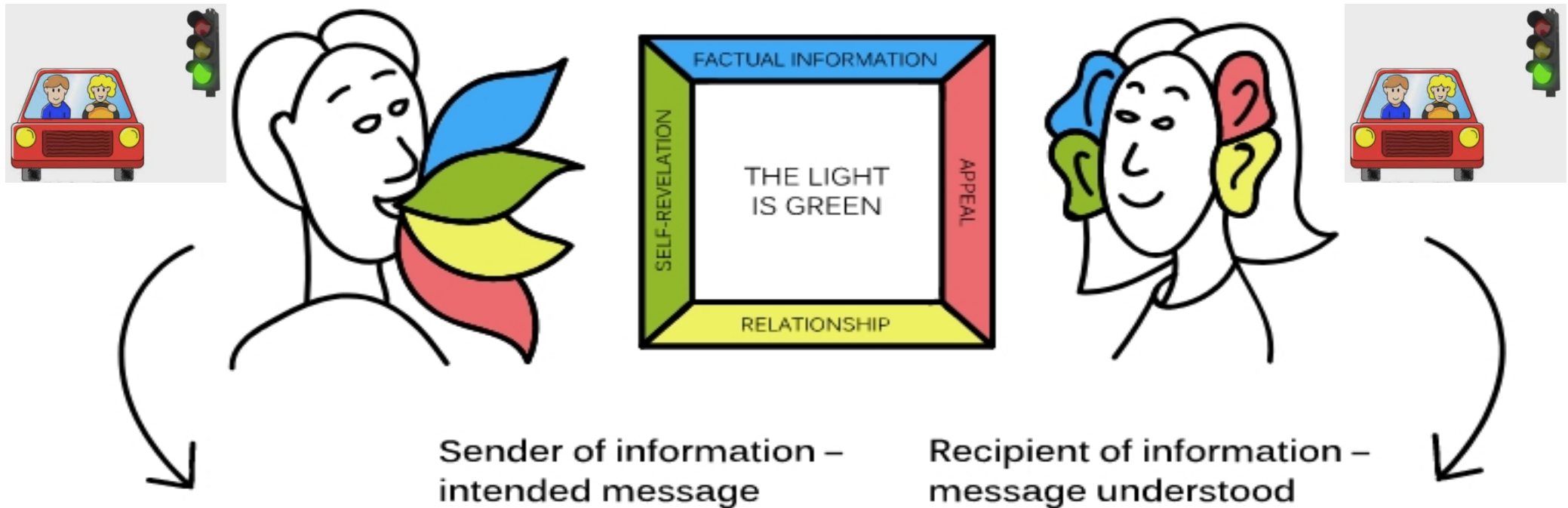




## Visual 13.03.01 The Square of Communication

Source

Seven Tools for Clear Communication by Friedemann Schulz von Thun



Factual level	The light is green.	The light is green.
Appeal level	Get a move on.	I should start driving and pull away from the intersection quickly.
Relational level	You need my help.	He thinks I am a bad driver.
Self-revelation	I am in a hurry.	He wants to get going.



## Part 4 – Nonverbal Communication ... one cannot not communicate

### Quote: Seeking Strength

*I seek within  
The working of creative forces,  
The life of creative powers.  
Earth's gravity is telling me  
Through the word of my feet,  
Airs' wafting forms are telling me  
Through the singing of my hands,  
And Heaven's light is telling me  
Through the thinking of my head,  
How the great world in the human being  
Speaks, sings and thinks*

Source            Attributed to Rudolf Steiner

### Reading 6 - Optional

- Read the interview with Dr David Matsumoto - *Nonverbal communication speaks volumes*.
- You will find this in Chapter 4, Reading 6 in your *Study Guide*. It is an optional Reading.

### Research

- Nonverbal Communication can be used to make an individual feel comfortable, secure and understood. Especially if it is used congruently with verbal communications in a helping setting.
- Internet research. Check some of the links below to learn more about Nonverbal Communication, or do your own research.  
[www.goodtherapy.org/blog/psychpedia/nonverbal-communication](http://www.goodtherapy.org/blog/psychpedia/nonverbal-communication)  
[https://www.mindtools.com/pages/article/Body\\_Language.htm](https://www.mindtools.com/pages/article/Body_Language.htm)
- Egan (1975) uses this acronym to remember the basics of Nonverbal Communication (in a Western context): **SOLER** – Sit squarely, Open posture, Lean toward the other, Eye contact, Relax.
- Stickley (2011) suggests: **SURETY** – Sit at an angle, Uncross arms & legs, Relax, Eye contact, Touch, Your Intuition. Plus suggests you think about therapeutic space.
- Be aware that there are cultural differences in relation to these suggestions. What would be important in your own culture? What should be avoided?

### Self-reflection

- Observe your interactions over the coming week – how much are they influenced by aspects of Nonverbal Communication – facial expressions, gestures, eye contact, proximity and distance, physical contact, postures, movement, looks (including dress)? Note down your findings.

### Activity

- Add any new knowledge about Nonverbal Communication or other insights about Communication on to your growing Mind Map. Re-work it if you want to. Once you feel your Mind Map is complete, take a photograph for sharing in the WhatsApp group.





## Part 5 – Listening ... be aware of the ratio between two ears and one mouth

### Quote: From the Gospel of St John

*In the beginning was the Word,  
And the Word was with God,  
And the Word was God.  
The same was in the beginning with God.  
All things were made by God,  
and without God was not anything  
made that was made.  
In God was life;  
And the life was  
The light of the human being.*

Source      The Gospel of St John (beginning), Bible, New Testament  
Edited by Laura using gender inclusive language.

### View Lecture 4

- Lecture 4: The Reflective listening exercise. What is effective or empathic listening?
- You find this lecture by Karl-Heinz Finke in your *Study Resource Folder*.

### Visual 13.05.01

Reflective Listening Exercise – A preparation for Helping Conversation

### Reading 7 – Optional

- Read the extract from Egan, *The Skilled Helper*, 'Sharing empathic highlights'.
- You will find it in Chapter 4, Reading 7 in your *Study Guide*.

### Reading 8 – Optional

- Read the transcript of the filmed interview or counselling session between Carl Rogers and Kathy.
- You will find it in Chapter 4, Reading 8 in your *Study Guide*.

### Activity and self-reflection:

- Reflect on the interview between Rogers and Kathy. Consider the ways in which Rogers reflects back to Kathy what he has heard and understood.
- Is Rogers able to demonstrate his listening and understanding of Kathy's dilemma? What effect does this have within the counselling session?
- Take some time to practise the following within your daily conversations – being fully present, listening, reflecting back what has been said and meant. BUT nothing else – no additions, no interpretation, no analysis.
- Reflect on your experience of doing this.

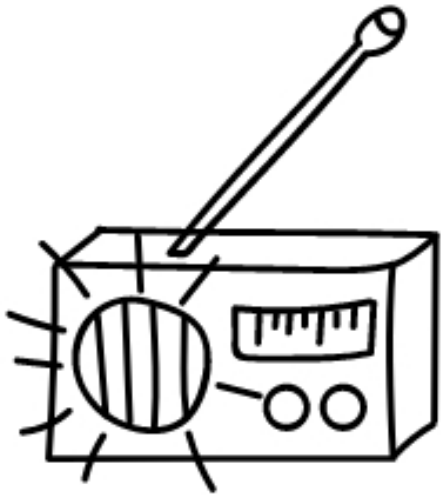


## Visual 13.05.01 Reflective Listening Exercise – A preparation for the Helping Conversation

Source

Centre for Social Development and NPI Material

### Reflective Listening – Listen to learn, to collect information



- The aim is to collect facts, information
- Beyond the boundaries of mere facts and information this could become Image Building Listening (where details merge to an image of the whole) and leads to an *Imagination*.
- The **Reflective or Informative Listening Exercise** limits the Listener's reflection to what has been verbally expressed, and nothing more!

### Aim

To practise the skills of listening in the following ways:

1. **Accuracy and attention** in relation to the **information**, ideas and mental pictures actually expressed by the Speaker.
2. **Awareness of own (inner) involvement** in the process of listening, i.e. own associations, memories, feelings, impulses, judgments, etc.
3. **Recognising** the impact of own involvement.

### Procedure

Form groups of three or so. Each of the group members will take on a role:

#### Speaker, Listener or Observer

#### Speaker

- The *Speaker* shares briefly a personal incident that they have experienced. Any incident is possible, except incidents which involved the *Listener* or *Observer* within the group.

#### Listener

1. The Listener listens and attempts to get a clear picture of what the Speaker is talking about.
2. They try to be aware of their own (inner) involvement.
3. After the Speaker has finished, the Listener repeats the information received in their own words. They try neither to miss anything nor to add anything.

#### Observer(s)

1. The Observer(s) observe the process.
2. They are the Time and Process keepers.
3. They facilitate the Review process.

### Evaluation

**Observer:** Was something missing or added to the Speaker's story?

**Speaker:** How was it to hear one's own story retold?

**Listener:** Where did the Listener get involved (into resonance) and what are the consequences?

**ALL:** Collecting what can be learned regarding and receiving communications.





## Part 6 – Conversation ... more precious than light

### Quote: More precious than light

*No sooner had the Snake beheld this reverend figure,  
than the King began to speak, and asked,  
'From where do you come?' –  
'From the chasms where the gold dwells,' said the Snake.  
'What is more precious than gold?' inquired the King.  
'Light,' replied the Snake.  
'What is more precious than light?' said he.  
'Conversation,' answered she.*

Source      An extract from Goethe's *The Fairy Tale of the Green Snake and the Beautiful Lily*, where the Snake encounters the Golden King.

Translation      from the German by Karl-Heinz Finke

### View Lecture 5

- Lecture 5: Deep listening. The Thinking/Feeling/Willing exercise.
- You will find this lecture by Karl-Heinz Finke in your *Study Resource Folder*.

### Visual 13.06.01

Discerning Listening – Perceiving Thinking, Feeling, Willing Exercise

### Reading 9 - Optional

- Read Goethe's, *The Fairy Tale of the Green Snake and the Beautiful Lily*. This tale depicts a future when through sacrifice and co-operation, the crossing into the spiritual world becomes possible, and also safe. In the tale, the right people come together at the right time, and what was invisible and unconscious, becomes visible and conscious. Steiner found this tale transformative; its deeper meanings worked within him over many years. We offer it here as an inspiring tale of archetypal encounters on many levels. It is an Optional Reading.
- You will find this in Chapter 4, Reading 9 in your *Study Guide*.

### Artwork

- Reflect on your reading of Goethe's Fairy Tale. What do you feel is a pivotal moment in the story?
- Note down why you feel this is an important moment.
- Now illustrate this moment, using any art medium you choose.

### Activity

- Look again at the transcript of the interview between Rogers and Kathy (Chapter 4, Optional Reading 8).
- Identify some of the moments where acknowledgment of Thinking/Feeling/Willing is evident within the session.
- Observe the elements of Thinking/Feeling/Willing, and your perception of them within your own conversations.



## Visual 13.06.01 Discerning Listening – Discerning Thinking, Feeling, Willing Exercise

Source

Centre for Social Development and NPI Material

### Discerning Listening Listen to Evaluate



- The aim is to explore deeper, analyse and contextualise what you perceive.
- The Listener might include non-verbal perceptions or observations, and the listening beyond the words might lead to develop the capacity for gaining *Inspirations*.
- The *Listening to Thinking-Feeling-Willing Exercise* aims to develop the capacity to observe the three as parts of the non-verbal interaction.

### Aim of exercise

The exercise is meant to explore and practise *Discerning Listening* by distinguishing Thinking, Feeling and Willing –

**Thinking: Accuracy and attention** in relation to the information, **ideas** and mental pictures actually expressed by a Speaker. Nothing added, no interpretations.

**Feeling: Sensitivity and sensing** into the mood and the underlying **feelings**, these may or may not be verbally expressed.

**Willing: Recognising** the fundamental direction of the Speaker's **intentions**, their energy or will.

### Procedure

- The exercise is done in groups of participants in different roles.
- The Speaker's narration serves as observational material for the group.
- As the learning occurs with repetition, the exercise should be repeated several times.

### Task of the Speaker – Narrating / Sharing

- The Speaker narrates a self-experienced incident. This is not a role play.

### Task of the Listeners – Listening and Discerning Thinking, Feeling and Willing

During each session all three levels are observed in divided roles:

1. Thinking: Conceptual Level, flow of thoughts and ideas,
2. Feeling: Emotional Level, expressed feelings
3. Willing: Actions, Intentional Level.

Whilst listening, **three aspects** of observation can generally be distinguished:

1. Present: How does Thinking, Feeling, Willing become visible in the current retelling? Our main focus.
2. Past : Which role did Thinking, Feeling, Willing have within the narrated incident? Do not speculate.
3. Resonances: Self-reflection on the *Listeners'* Thinking, Feeling, Willing echoes? What happens in them whilst listening to the *Speaker*?

### Evaluation Process

By following a specific evaluation process the learning insights are collected which inform the *Helping Conversation*.





## Chapter 2 – Group-work

### Part 7 – Group-work Topic 1: Reflective Listening

#### Quote

*Whether I can help, I know not; an individual helps not, but he who unites himself with many at the proper hour (can).*

Source      From Goethe's The Fairy Tale  
The Green Snake and the Beautiful Lily.

#### The Reflective Listening Exercise

We listen to the other whilst being aware of our own (inner) involvement, responses or reactions. We do not let these influence our perception of the Speaker's words nor our feedback on what has been said. As we develop a clear picture of what the other is saying, we also start to develop the capacity for Imagination.

#### Please Note the Colour Code

Individual preparations **before** the online session have an orange background. Here you must do, to prepare things.

Information and guidelines for the online session have a light-blue background. Please read this in advance to be prepared for the group-work. Here you must read and consider things before the sessions, and you need these as guidelines for and during the sessions.

#### Individual preparation for Group-work Before the Online Sessions

##### Please note

These are guidelines for your individual preparation **WELL BEFORE** the group-work sessions that are offered as part of this module. Ideally you start this preparation two weeks before the sessions. If you have very limited time, this preparation is the absolute minimum you need to do, to be able to participate in a meaningful way.

- Prepare a minimum of two brief personal incidents for sharing in the group – something you have experienced yourself.
- Take notes. Make sketches. Create a clear memory and image of this incident.

What is an incident? -

- Something that has happened to you in interaction with one or more other people – not with an object! It should not be charged with strong emotions. You should be able to remember and retell it clearly, so that a listener can "see" it.
- You can be surprised, mystified, or puzzled by it.
- Be aware that it will not be worked with toward a resolution.

#### Example of an incident

*Yesterday on my morning walk, I was followed by a woman about my own age. Then she walked next to me and started a conversation. She introduced herself as Graciela from Chile and asked if we could have a conversation whilst walking as she is trying to improve her English. She told me that she is visiting her daughter and is in the process of applying for Australian residency with the hope of staying in Australia to support her daughter. Then I came close to my home and the end of my walk, we said goodbye and she walked away. I wondered if there were any ulterior motives for her to speak to me.*



## Topic 1: Reflective Listening – Purpose

To practise the skills of reflective listening in the following ways:

1. **Accuracy and attention** in relation to the **information**, ideas and mental pictures actually expressed by the Speaker.
2. **Awareness of own (inner) involvement** in the process of listening, i.e. own associations, memories, feelings, impulses, judgments, etc.
3. **Recognising** the impact of own involvement.

## Summary

Each group member shares an incident (Speaker) whilst the other group members take on the roles of Listener and Observer(s). The Listener repeats what they have heard in their own words. Observer(s) facilitate and observe the process.

## Group Size

3 or 4 participants, depending on number of participants on the course.

## Process

### Prior preparation

Each participant prepares an incident for sharing (see indications above)

### During group-work session

Each participant takes a role for the sharing – *Speaker*, *Listener* or *Observer*.

The *Speaker* shares an incident. Any incident is possible except an incident which involved *Listener* or *Observer*. Then the *Listener* reflects back what they have heard. They attempt to understand what the Speaker is saying, whilst being aware of their inner involvement. They try not to miss anything, nor add anything. They may ask one or two clarifying questions. The *Observer* keeps time, observes the process, makes sure the ground-rules are followed and facilitates a review of the process.

The process of telling, re-telling and review takes about 20-30 minutes. It should be done 3 or 4 times so that each group member can take on all three roles.

## Speaker – 3-5 minutes

- The *Speaker* shares briefly a personal incident that they have experienced

## Listener – 3-5 minutes

- After the *Speaker* has finished, the *Listener* repeats the information received in their own words.

## Review of Process – 5-10 minutes

**Observer** Was something missing or added to the Speaker's story?

**Speaker** How was it to hear one's own story retold?

**Listener** Where did the Listener get involved (into resonance) and what are the consequences?

**ALL** What can be learned in relation to giving and receiving communications?

## Change Roles and repeat the Exercise

### Notes

It is important to keep in mind that this exercise is focussing on **accurate re-telling** and recognising one's own involvement, **not** on finding a solution to the underlying question or concern in the narrated incidents. Don't get into problem solving mode! The same incident may be chosen for Topic 2.

## Outcomes

Increased skill in listening to the information being shared by a speaker, and of being able to reflect this back accurately, whilst being aware of one's own inner responses.

## Harvesting

Use *Learning Journal* to note down any insights from doing this exercise.

**There will be time in Plenum for review and harvesting the learning from this group-work.**





## Part 8 – Group-work Topic 2: Discerning Listening

### Discerning Thinking, Feeling and Willing/Intentions

#### Quote: Thinking – Feeling – Willing

*In the sphere of willing, people will have to digest one another.*

*In the sphere of feeling, they will have to breathe one another.*

*In the sphere of understanding through speech, they will have to feel one another in living colours.*

*Lastly, as they learn really to see one another, they will learn to know one another as "I"-beings.*

Source            Rudolf Steiner, *Evil and the Future of Humanity*  
Lecture 5, Dornach, October 26, 1918,  
Published in    The Golden Blade, 1985

#### Please Note the Colour Code

Individual preparations **before** the online session have an orange background. Here you must do, to prepare things.

Information and guidelines for the online session have a light-blue background. Please read this in advance to be prepared for the group-work. Here you must read and consider things before the sessions, and you need these as guidelines for and during the sessions.

#### The Discerning Listening Exercise

In concentrating intensely on either the Thinking, Feeling, or the Will (intentions) of a Speaker sharing a life incident, this exercise helps to school attentiveness to non-verbal expressions, and deep and active listening. This is a skill that forms part of empathic listening, which we need in helping conversations.

#### Preparation for Group-work Before the Online Sessions

##### Please note

These are guidelines for your individual preparation before your online sessions. Try to start this preparation two weeks in advance.

If you have very limited time, this preparation is the absolute minimum you need to do to be able to participate in a meaningful way.

#### Prepare 2 incidents -

- Prepare a minimum of two brief personal incidents for sharing in the group – something you have experienced.
- Take notes. Make sketches. Create a clear memory and image of this incident.
- Choose something to share from your own everyday life experience where - you met a challenge or still have a question, or something remains unresolved.
- You will have a maximum of 5-8 minutes to share your experience. It will provide the observational material for the group to practice the skill of perceiving Thinking, Feeling and Willing.
- It is not going to be worked with towards a resolution.

**Read all the notes related to this Group-work Topic 2.**



## Some General Directions for Group-work Observation

### Thinking

#### Perceivable through: Thinking along with own thinking

- Re-tell in your own words the main elements of the story you heard.
- What facts and concepts does the *Speaker* use to make the situation clear?
- How does the process of thinking develop while the *Speaker* is speaking?

#### Understanding activity of the Soul

- Did it become clear what the story was about?
- How is the incident described? (Straight to the point? Digressively?)
- What is the sentence structure like? Are there a lot of nouns in the story? What is the character of the nouns? – Is there a thread that links them?

**Note also** Coherence, composition, examples, beginning, end, dispersed, logical, associations, compact, succinct ... – **avoid judgmental descriptions.**

### Feeling

#### Perceivable through: Breathing along with own feeling

- Describe the feelings you imagine were present in the *Speaker* (past and present).
- How do the *Speaker's* feelings weave while they are speaking?

#### Feeling activity of the Soul

Feelings may be expressed by –

- The voice            • loud – soft / high – low / fluent – hesitant / hoarse
- The breathing      • rhythmical / fluent – hesitant / sighs ...
- Facial expression • expressive – nervous / controlled – cramped
- Body / posture    • straight – bent

**Note also** Slow – fast / tension – relaxation / warm – cold / sad – happy  
calm – emotional / just experiencing – just tentative  
Was it epic, lyric, descriptive, logic...?

### Willing, Intentions

#### Perceivable by: Digesting along with own 'gut feelings'

- What kinds of motivation could you perceive in the *Speaker*?
- What do they want to do about the situation described?
- How much commitment and energy are present, and in what directions?

#### Initiative activity of the Soul

- How are the sentences/ is the language formed? (Directional, forceful, clipped, fading out, unsure, questioning ...)
- What does the *Speaker* do while they are talking?
- How does the speech flow? How much space does it fill? (e.g. meandering ...)
- How strongly did the *Speaker* use active words/verbs in their story?
- How do past – present – future appear in retelling the incident?
- What is the gesture of the speech?
- Are consonants or vowels more apparent in the way they speak?
- How has the decision to be the *Speaker* been made?
- What is expressed through body posture and body-language?

**Also note** Intentions, motivation. What happens inwardly, and how does the speaker act outwardly? (strongly emphasised, strongly claiming, strong conviction)



## Group-work Topic 2

### Purpose

This exercise allows participants to explore and practise *Empathic Listening* in the following ways – by distinguishing Thinking, Feeling and Willing –

- ① **Thinking** **Accuracy and attention** in relation to the information, **ideas** and mental pictures actually expressed by a speaker. Nothing added, no interpretations.
- ② **Feeling** **Sensitivity** and **sensing** into the mood and the underlying **feelings**, these may or may not be verbally expressed.
- ③ **Willing** **Recognising** the fundamental direction of the speaker's actions, **intentions**, his energy or will.

### Summary

Each group participant shares an incident. Other group members take on the roles of Listeners - perceiving Thinking, Feeling or Willing within this communication.

The narration of the incident serves as observational material for the group, and the content will not be questioned or worked with.

After each sharing, there is an Evaluation and Feedback sequence where observations are shared by the Listeners.

### Group-size

Minimum of 4 participants.

### Process

#### Prior preparation

Each participant prepares an incident for sharing (see indications above).

#### During group-work session

Each participant takes on a role for each sharing process – *Speaker, Perceiving Thinking, Perceiving Feeling, or Perceiving Willing/Intentions*.

#### Please note

- The *Speaker's* telling of the incident is restricted to 5 – 8 minutes.

- The whole exercise (narration, evaluation/process reflection, feedback) takes about 20-30 minutes.
- In one session the exercise can therefore be repeated several times.
- The best learning from this exercise will occur through frequent repetition with changing roles and observation tasks, plus process and self-reflection.

#### Speaker – Narrating / Sharing – 5-8 minutes

- The *Speaker* chooses an incident that has happened to them, not to someone else. They should still 'wonder' about it.
- It is important to keep in mind that this exercise is focusing on the retelling not on finding a solution to the underlying question of the retold incident.

#### Listeners - select who will focus on which aspect -

During each session all three levels are observed in divided roles:

1. **Thinking** Conceptual Level, flow of thoughts, ideas, and time
2. **Feeling** Emotional Level, expressed feelings
3. **Willing** Actions, Intentional Level – by one or more Listeners

Whilst listening, **three aspects** of observation can generally be distinguished:

1. **Present** - How does Thinking, Feeling, Willing become visible in the current retelling? Our main focus in this exercise.
2. **Past** - Which role did Thinking, Feeling, Willing have within the narrated incident? Do NOT speculate.
3. **Resonances** - Self-reflection on the *Listeners'* Thinking, Feeling, Willing echoes? What happens in them whilst listening to the *Speaker*?

Since this exercise is meant to support Helping/Empathic Conversation, the **Present** and our **Resonances in the Present** are **the focus of our interest**.

#### Please note

The third aspect may give us information about ourselves but may also be invoked ('transferred') by the *Speaker* and thereby give indications about the *Speaker's* inner state of being.





## Evaluation Sequence and Feedback

### 1. Thinking Observation

After listening to the *Speaker's* presentation the evaluation starts with a **short summary** by the **Listener to the 'Thinking'**. What was it about? What was the central statement, the central question? Was everything clear, and understandable? Only informative questions for clarification are allowed during or after the telling. Do not enter into the issues! Speaker listens.

### 2. Feeling & Willing Observation

Consecutively the **Listeners**, one after the other, share their **observations** and the **Speaker listens**. The order 'Thinking' – 'Feeling' – 'Willing' has proved to be most helpful. The *Listeners* take on changing levels (from easy to challenging) which serve the deepening of their learning process – See notes on *Different Task Levels*.

### 3. Compare Observations

The *Listeners* **compare** their **observations** without going into discussions about 'right' or 'wrong'. With the help of the descriptions of the exercise, and the given directions for observation, step-by-step they gain more criteria and confidence in the course of the exercise.

#### Speaker Feedback

At the end of each process, short feedback takes place, during which the **Speaker first shares** their experience and learning moments as a result of the evaluation. Observations are then checked. How accurate was the listening/sensing? What was missed?

#### Note

It is important to distinguish between **observation** and **interpretation**. If the latter occurs, then when and how did this happen?

#### Outcome

Better discernment of the thoughts, feelings and intentions being communicated in a verbal sharing, an important micro-skill related to the capacity for empathic listening.

## Harvesting

Use *Learning Journal* to note down any insights from doing this exercise.

**There will be time in Plenum for review and harvesting the learning from this group-work.**

## Different Task Levels – expanding skills through practice

- |                |   |
|----------------|---|
| <b>Level 1</b> | When starting, choose to focus on what you feel you can <b>observe best</b> . However, as a group please ensure that all three levels of Perceiving are always covered.   |
| <b>Level 2</b> | Proceed as you did at Level 1. To gain confidence, try to <b>find criteria</b> for the observation of Thinking, Feeling, and Willing after each exercise.<br>What are helpful indicators for Thinking, Feeling and Willing? Note them in your <i>Learning Journal</i> . |
| <b>Level 3</b> | Choose the part you feel <b>least comfortable</b> with to widen your capacities.<br>Were your assumptions about your capabilities, correct?   |
| <b>Level 4</b> | Each participant now tries to observe <b>all aspects</b> .<br>Which of the three soul forces (Thinking – Feeling – Willing) is dominant?<br>Which is least present / hardest to observe?<br>How do you recognise this? (Just name the phenomenon – do not explain!)     |



## Part 9 – Group-work Topic 3: Ongoing self-development

### Quote

*People will experience very intimately in themselves the expressions of and configurations of feeling in other human beings. Much of this will be brought about through speech, but not through speech alone. When one person meets another, they will experience the state of feeling of the other in them, in their own breathing. As we approach the future of earthly evolution, in the time to which I now refer to, our breathing will attune itself to the life of feeling of the other human being. One person will cause us to breathe more quickly, another person more slowly; and according as we breathe more quickly or more slowly, we shall feel what kind of a person we are meeting. Think how the social community of humanity will live and grow together; think how intimate the social life of humanity will tend to become!*

Source            Rudolf Steiner, *Evil and the Future of Humanity*  
Lecture 5, Dornach, October 26, 1918,  
Published in    The Golden Blade, 1985

### Overcoming Nervousness

In a previous Module, you received Steiner's lecture, *Overcoming Nervousness*. You experienced doing an individual exercise, and participated in a small group with each of you doing the same exercise, but in an individual way. During this Module, you will communicate within the same small group, the outcome of your individual practice.

You may want to prepare your contribution in the light of the summary of the exercises and their usefulness on the following page.

You may also want to select another exercise to try before the workshop starts.

### Sources for the Summary on the next Page

Rudolf Steiner *Experiences of the Super-sensible – Pathways of the Soul to the Christ*, GA 143, 14 Lectures  
Jan. – Dec. 1912 at different locations, Lecture 1, 'Overcoming Nervousness' – Munich, 11<sup>th</sup> Jan 1912  
NPI            Papers by NPI (Netherlands Pedagogical Institute) colleagues:  
including Helmuth ten Siethoff and Coenraad van Houten  
Assembled    with Headings by Karl-Heinz Finke

### Context

In this lecture, Rudolf Steiner shows how Anthroposophy can become very practical in daily life. He talks about the **Origins of Nervousness and their healing through Self-education** and **How to strengthen the Etheric Body**.

Ten exercises can be taken out of this lecture, and they are described in the overview that follows. As he often does, Steiner presents the exercises in sets and behind each set stands an Archetypal principle. The exercises are noted according to the Archetypal sequence.

*Please note:* in the text of the lecture exercise 2 appears prior to exercise 1.



## Visual 13.09.01 Ten Exercises derived from *Overcoming Nervousness*

10.	Exercise to balance arrogance by withholding judgements Exercise to abstain from unnecessary judgements. Less than 10 per cent of all the judgements we usually form, are still more than enough.		This exercise helps tuning into the flow of life, to synthesize and co-create
		<b>EGO ("I" or I-FUNCTION Integrates / Masters</b>	
9.	<b>Exercise to become more objective by withholding critic</b> Become aware of everything that may create a border between your-self and the world around you. In other words do not allow personal judgements to influence the objective perception of reality.	↓	These exercises strengthen the Will by increasing the mastery (control) of the Ego on the Astral Body.
8.	<b>Exercise to balance indecisiveness</b> Consider pros and cons of a problem, then form a conscious decision and act accordingly.	↓	
7.	<b>Exercise to balance the lack of Will</b> Exercise restraint, i.e. don't allow every wish you carry to be satisfied.	↓	
		↓	
		<b>ASTRAL BODY Awareness Leads</b>	
6.	<b>Exercise flexibility regarding habits</b> Try to change habits, e.g. try to do activities with your left instead of your right hand.	↓	These exercises strengthen the mastery (control) of the Astral Body on the Etheric Body.
5.	<b>Exercise to change (undesirable) habits</b> Become aware of your gestures and body-language.	↓	
4.	<b>Exercise balance formlessness</b> Observe your activities attentively, e.g. writing.	↓	
		↓	
		<b>ETHERIC BODY Life – Rhythm – Memory Penetrates</b>	
3.	<b>Exercise to balance non-attention</b> Foster your memory, by recalling back to front.	↓	These exercises consolidate (strengthen) the Etheric Body and thereby the mastery of the Physical Body
1.	<b>Exercise to balance forgetfulness</b> Overcome forgetfulness by consciously placing an item daily in a different place and imprint a clear image of its surroundings.	↓	
2.	<b>Exercise to balance fidgety</b> Change your handwriting deliberately for about 15 minutes a day.	↓	
		↓	
		<b>PHYSICAL BODY Follows</b>	





## Part 10 - Preview: The Helping Conversation

As mentioned before this module prepares for one of the four Core Modules of our *Biography Training Program*. Here some indications for how they connect and also to prepare you for ***The Helping Conversation***.

During this Module on ***Communication Skills***, you have learnt about communication skills from various perspectives. The life incidents that you have brought to the group-work, have provided observational material for you and your colleagues to learn some of the micro-skills that will enhance communication within a helping setting.

We trust that you have experienced through the *Reflective Listening exercise*, some sense of how this kind of listening can lead to the development of a capacity for *Imagination*. Through the exercise of *Empathic Listening - Perceiving Thinking, Feeling and Willing*, we trust that you have been able to sense how this practice can lead to the development of a capacity for *Inspiration*.

You will be able to continue to practise these skills within your daily life before continuing with our next Module, ***The Helping Conversation***. This is a Core Module that will have online sessions conducted over 4 days, with 5 hours online each day.

During ***The Helping Conversation*** module you will again bring personal life incidents to your small groups. These may hold a question for you, or a challenge to overcome, or something left unresolved. But in the Helping Conversation Module, ***there will be an exploration of how you can be assisted***. That is, some resolution will be explored for the incidents that are shared.

Therefore, think about what incidents you would like to bring to the small group. You may not be in the same groups as you were in the *Communication Skills* Module. You may bring the same life incidents if you wish. Or you may want to bring something new. Just make sure you are comfortable to share your incidents within the small group setting. In this Core Module, all the small

groups will be facilitated.

During *The Helping Conversation* Module, you will be able to integrate the skills you have learnt in this *Communication Skills* Module – your ability to listen reflectively and actively, and your ability to perceive the other on 3 different levels (Thinking, Feeling and Willing) – and you will add an increased capacity for empathic listening. You will practice using these skills to engage in a helping conversation, useful within many personal and vocational settings. You will also integrate what you have learnt about planetary qualities, useful for self-evaluation, client evaluation, and process evaluation.

We trust that the work within this next Core Module will assist in the development of a capacity for *Intuition*.



# Chapter 3 – Recommended Readings

## Table of Content

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### Reading 1

Extract from Gerard Egan, *Skilled Helping Around the World*, 'Communication Skills'. ISBN 0-534-50898-7

### Reading 2

Extract from Gerard Egan, *The Skilled Helper*, Chapter 5. 'Active Listening: The Foundation of Understanding'. ISBN 0-534-50902-9

### Reading 3

Based on NPI (Netherlands Pedagogical Institute) material, *Policy, Interaction and Procedure in Group-work Processes*. Edited Karl-Heinz Finke

### Reading 4

Rudolf Steiner, Lecture 30/05/1912, Anthroposophical Ethics III, Norrköping, Sweden. GA155.

### Reading 5

Extracts from Friedemann Schulz von Thun, *The Square of Communication*.



# Reading 1 – Communication Skills

Source      An extract from: *Skilled Helping Around the World*, Gerard Egan, with assistance from Richard F. McCourty and Hany Shamshoum. 2002.  
Edited by Laura Summerfield.

.... Some people mistakenly see the communication skills outline in the *Skilled Helper* as the helping process itself. Communication skills are essential for building the helping partnership and for helping clients move through the stages and steps of the helping model. But they are essential tools for making the model work and not the model itself.

If the helping relationship is a partnership, then the interaction between client and helper needs to be a *dialogue* – a solution-focused, helping, and therapeutic dialogue. Helpers need the communication skills that contribute to effective dialogue for two reasons. First, they need the skills to actively engage their clients in the give-and-take of the therapeutic dialogue. Second, some many clients are not good at dialogue helpers need these communication skills to help clients whose communication skills are weak to participate actively in the dialogue.

## Effective dialogue has four characteristics:

1. *Turn taking.* Effective communicators do not engage in monologues. Nor do they sit idly by while their partners engage in monologues. I speak, you speak.
2. *Connecting.* Effective communicators avoid intersecting monologues. They connect. What I say responds to what you have said. And I expect you to do the same. Effective dialogue is organic in nature.
3. *Mutual influencing.* The participants in effective dialogue influence each other. I am open to being influenced by what you say to me, and I expect that you will return the favour.
4. *Co-creating outcomes.* By engaging in steps 1, 2 and 3, effective communicators end up co-creating the outcomes of the conversation. As a counsellor, I don't tell my clients what to do, but I do provide guidance for their journey.

## The basic communication skills needed to engage in effective dialogue .... Include such skills as:

- Listening actively and empathically to clients in the context of their lives,
- Actively responding to what clients say with understanding,
- Conveying information and other messages clearly,
- Asking questions and using other probes to help clients explore issues,
- Helping clients identify and explore both cognitive and behavioural blind spots,
- Challenging clients to see alternatives,
- Challenging clients to look at the consequences of their behaviour,
- Using these skills to help clients become constructive partners in the dialogue.

Interpersonal communication is culturally conditioned. Rules abound and they differ from culture to culture. Consider the following example.

I once gave a conference to a bishop and some two hundred seminarians in the middle of Tanzania. I began by saying something like this: *'I'm going to teach you a model of helping, but you are going to have to tell what works and what does not work here in Tanzania.'* And off we went. In the debriefing some days later, I learned that they had few problems with the model itself, but they had some problems with the communication skills, at least as presented. The bishop himself gave me the following example.

*Two men, neighbours, were having a dispute about their respective properties. One day, one of them, frustrated by the lack of response of the other, barged into his house and began confronting him with a variety of complaints. Since the other seemed almost indifferent to what he was saying, he finally yelled, 'Look now, you're not even listening to me!' The other man looked up and said, 'You have not greeted me.' The man who had barged in, stunned, said, 'Why,*





of course.' They greeted each other and then got down to business.

Here is an example from one of my classes. I once asked a student of mine from Sri Lanka to be my counsellor. I wanted to show the class how a client would move forward in the helping process only to the degree that he or she was actually being helped. At the end of the ten-minute session we stopped, and the student received feedback from the other members of the group. One feedback theme was that he had not kept very good eye contact with me. When it was his turn to respond to the feedback he said, *'In my culture we do not look a person in authority in the eye.'* We all learned something about the culture of communication. While keeping good eye contact is in Western cultures usually a sign of respect and engagement, it is wrong to assume that this is universal.

All communication skills – active listening, responding with empathy, asking questions and using other forms of probing, challenging, explaining, informing, giving advice – are conditioned by both the cultures in which they take place and by individual differences within the culture. Once I confronted an Arab friend of mine who I thought was yelling at his mother on the phone. He said, *'I wasn't yelling at her. I was yelling at the issue. That's the way we do it.'* I also came to realize that his readiness to give advice to almost anyone on any issue was the kind of advice giving that I personally try to refrain from in counselling. He said, *'In my culture we are always getting advice from everyone. It's their way of saying that they want to help you. In the end, we pick and choose what seems best. No-one is surprised when you don't follow his or her advice. They are just telling you what they think.'*

....

The *Skilled Helper*, although it lies in the rich cognitive-behavioural area of therapeutic psychology, owes much to the person-centred approach pioneered by Carl Rogers. It is about basic skills that can and need to be used with any approach to helping.

....

In the end, I know that you are going to use both the *Skilled Helper* and multiculturalism in your own way. But your success will always lie in the improvements that your clients make in their lives.



## Reading 2 – Listening Types – Active Listening

Source From: Gerard Egan, *The Skilled Helper. A Problem-Management and Opportunity-Development Approach to Helping*.  
Extract from Chapter 5 – 'Active Listening: The Foundation of Understanding'. (Edited by Laura Summerfield)

Listening carefully to a client's concerns seems to be a concept so simple to grasp and so easy to do that you may wonder why it is given such explicit treatment here. Nonetheless, it is amazing how often people fail to listen to one another. Full listening means listening actively, listening accurately, and listening for meaning. Listening is not merely a skill. It is a rich metaphor for the helping relationship – indeed all relationships. An attempt to tap some of that richness will be made here.

### Inadequate Listening

Effective listening is not a state of mind, like being happy or relaxed. It's not something that 'just happens'. It's an activity. In other words, effective listening requires work. Let's first take a look at the opposite of active listening. All of us have been, at one time or another, both perpetrators and victims of the following forms of inactive or inadequate listening.

#### Non-listening

Sometimes we go through the motions of listening but are not really engaged. At times we get away with it. Sometimes we are caught. 'What would you do?' Jennifer asks her colleague Kieran, after outlining a problem the university counselling centre is having with the school's administration. Embarrassed, Kieran replies, 'I'm not sure.' Staring him down, she says, 'You haven't been listening to a word I've said.' For whatever reason, he had tuned her out. Obviously, no helper sets out not to listen, but even the best can let their mind wander as they listen to the same kind of stories over and over again, forgetting that the story is unique to *this* client.

#### Partial listening

This is listening that skims the surface. The helper picks up bits and pieces but not necessarily the essential points the client is making. For instance, Janice's client, Dean, is talking to her about a date that went terribly wrong. Janice only half listens. It seems that Dean is not that interesting. Dean stops talking and

looks rather dejected. Janice tries to pull together the pieces of the story she did listen to. Her attempt to express understanding has a hollow ring to it. Dean pauses and then switches to a different topic. Inadequate listening helps neither understanding nor relationships.

#### Tape-recorder listening

What clients look for from listening is not the helpers' ability to repeat their words. A tape recorder could do that perfectly. People want more than physical presence in human communication; they want the other person to be present psychologically, socially, and emotionally. Sometimes a helper fails to demonstrate that visibly tuning in and listening mean being totally present. The client picks up some signals that the helper is not listening very well. How many times have you heard someone exclaim, 'You're not listening to what I'm saying!?' When the person accused of not listening answers, almost predictably, 'I am too listening; I can repeat everything you've said,' the accuser is not comforted. Usually, clients are too polite or cowed or pre-occupied with their own concerns to say anything when they find themselves in that situation. But it is a shame if your auditory equipment is in order, but you are elsewhere. Your clients want you, a live counsellor, not a tape recorder.

#### Rehearsing

Picture Sid, a novice counsellor, sitting with Casey, a client. At one point in the conversation when Casey talks about some 'wild dreams' he is having, Sid says to himself, 'I know very little about dreams; I wonder what I'm going to say?' Sid stops listening and begins rehearsing what he's going to say. Even when experienced helpers begin to mull over the perfect response to what their clients are saying, they stop listening. Effective helpers listen intently to clients and to the themes and core messages embedded in what they are saying. They are never at a loss in responding. They don't need to rehearse. And their responses are much more likely to help clients move forward in the problem-management process. When a client stops speaking, effective helpers often



pause to reflect on what he or she just said and then speak. Pausing says, *'I'm still mulling over what you've just said. I want to respond thoughtfully.'* They pause because they have listened.

## Empathic Listening

The opposite of inactive or inadequate listening is empathic listening, listening driven by the value of empathy. Empathic listening centres on the kind of attending, observing, and listening – the kind of 'being with' – needed to develop an understanding of clients and their worlds. Although it might be metaphysically impossible to actually get 'inside' the world of another person and experience the world as he or she does, it is possible to approximate this.

Carl Rogers (1980) talked passionately about basic empathic listening – being with and understanding the other – even calling it *'an unappreciated way of being'*. He used the word *unappreciated* because, in his view, few people in the general population developed this 'deep listening' ability, and even so-called expert helpers did not give it the attention it deserved. Here is his description of empathic listening or being with:

*It means entering the private perceptual world of the other and becoming thoroughly at home in it. It involves being sensitive, moment by moment, to the changing felt meanings which flow in this other person, to the fear or rage or tenderness or confusion or whatever that he or she is experiencing. It means temporarily living in the other's life, moving about in it delicately without making judgments.*

Such empathic listening is selfless because helpers must put aside their own concerns to be fully with their clients. Of course, Rogers points out that this deeper understanding of clients remains sterile unless it is somehow communicated to them. Although clients can appreciate how intensely they are attended and listening to, they and their concerns still need to be understood. Empathic listening begets empathic understanding, which begets empathic responding.

Empathic participation in the world of another person obviously admits of degrees. As a helper, you must be able to enter clients' worlds deeply enough to

understand their struggles with problem situations or their search for opportunities with enough depth to make your participation or problem-management and opportunity development valid and substantial. If your help is based on an incorrect or invalid understanding of the client, then your helping may lead him or her astray. If your understanding is valid but superficial, then you might miss the central issues of the client's life.

...

## Listening to Oneself: The Helper's internal Conversation

The conversation helpers have with themselves during helping sessions is the 'internal conversation'. To be an effective helper, you need to listen not only to the client but also to yourself. Granted, you don't want to become self-preoccupied, but listening to yourself on a 'second channel' can help you identify both what you might do to be of further help to the client and what might be standing in the way of your being with and listening to the client. It is a positive form of self-consciousness.

...

Helpers can use this second channel to listen to what they are 'saying' to themselves, their nonverbal behaviour, and their feelings and emotions. These messages can refer to the helper, the client, or the relationship.

- *'I'm letting the client get under my skin. I had better do something to reset the dialogue.'*
- *'My mind has been wandering. I'm preoccupied with what I have to do tomorrow. I had better put that out of my mind.'*
- *'Here's a client who has had a tough time of it, but her self-pity is standing in the way of her doing anything about it. My instinct is to be sympathetic. I need to talk to her about her self-pity, but I had better go slow.'*
- *'It's not clear that this client is interested in changing. It's time to test the waters.'*

The point is that this internal conversation goes on all the time. It can be a distraction, or it can be another tool for helping. The client too, is having his or her internal conversation. One intriguing study (Hill, Thompson, Cogar, and Denman, 1993) suggest that both client and therapist are more or less aware





of the other's 'covert processes.' This study shows that helpers, even though they know that clients are having their own internal conversations and leave things unsaid, are not very good at determining what those things are. At times, there are verbal or nonverbal hints as to what clients' internal dialogues might be. Helping clients move key points from their internal conversations is a key task .....

## The Shadow Side of Listening to Clients

Listening, as described here, is not as easy as it sounds. Obstacles and distractions abound. Some relate to listening generally. Others relate more specifically to listening to and interpreting the nonverbal behaviour of clients.

## Forms of Distorted Listening

The following kinds of distorted listening, as you will see from our own experience, permeate human communication. They also insinuate themselves at times into the helping dialogue. Sometimes more than one kind of distortion contaminates the helping dialogue. They are part of the shadow side because helpers never intend to engage in these kinds of listening. Rather helpers fall into them at times without even realising that they are doing so. But they stand in the way of the kind of open-minded listening and processing needed for real dialogue.

### Filtered listening

It is impossible to listen to other people in a completely unbiased way. Through socialisation, we develop a variety of filters through which we listen to ourselves, others, and the world around us. As Hall (1977) notes: *One of the functions of culture is to provide a highly selective screen between human beings and the outside world. In its many forms, culture therefore designates what we pay attention to and what we ignore. This screening provides structure for the world. We need filters to provide structure for ourselves as we interact with the world. But personal, familial, sociological, and cultural filters introduce various forms of bias into our listening, without our being aware of it.*

The stronger the cultural filters, the greater the likelihood of bias. .... Prejudices, whether conscious or not, distort understanding. Like everyone else, helpers

are tempted to pigeonhole clients because of gender, race, sexual orientation, nationality, social status, religious persuasion, political preferences, lifestyle, and the like. Self-knowledge on the part of helpers is essential. This includes ferreting out the biases and prejudices that distort listening.

### Evaluative listening

Most people, even when they listen attentively, listen evaluatively. That is, as they listen, they are judging what the other person is saying a good/bad, right/wrong, acceptable/unacceptable, likable/unlikable, relevant/irrelevant, and so forth. Helpers are not exempt from this universal tendency. The following exchange takes place between Jennie and a friend of hers. Jennie recounts it to Denise as part of her story. (*Ed note: Jennie was raped at university. It was investigated but dropped because of lack of evidence. Years later she sees a counsellor, Denise, due to suffering ongoing physical problems and stress related to this incident.*)

JENNIE: *Well, the rape and the investigation are not dead, at least not in my mind. They are not as vivid as they used to be, but they are there.*

FRIEND: *That's the problem, isn't it? Why don't you do yourself a favour and forget about it? Get on with life, for God's sake!*

Evaluative listening gives way to advice giving. It might well be sound advice, but the point here is that Jennie's friend listens and responds evaluatively. Clients should first be understood, then, if necessary, challenged or helped to challenge themselves. Evaluative listening, translated into advice giving, will just put clients off. Indeed, a judgment that a client's point of view, once understood, needs to be expanded or transcended or that a pattern of behaviour, one listened to and understood, needs to be altered can be quite useful. That is, there are productive forms of evaluative listening. It is practically impossible to suspend judgment completely. Nevertheless, it is possible to set one's judgment aside for the time being in the interest of understanding clients, their worlds, their stories, their points of view, and their decisions 'from the inside'.

### Stereotype-based listening

I remember my reaction to hearing a doctor refer to me as the '*hernia in 304*'. We don't like to be stereotyped, even when the stereotype has some validity. The very labels we learn in our training – paranoid, neurotic, sexual disorder,



borderline – can militate against empathic understanding. Books on personality theories provide us with stereotypes: 'He's a perfectionist'. We even pigeonhole ourselves: 'I'm a Type A personality'. In psychotherapy, diagnostic categories can take precedence over the clients being diagnosed. Helpers forget at times that their labels are interpretations rather than understandings of their clients. You can be 'correct' in your diagnosis and still lose the person. In short, what you learn as you study psychology can help you to organise what you hear, but it can also distort your listening. To use terms borrowed from Gestalt psychology, make sure that your client remains '*figure*' – that is, in the forefront of your attention – and that models and theories about clients remain '*ground*' – knowledge that remains in the background and is used only in the interest of understanding and helping this unique client.

### Fact-centred rather than person-centred listening

Some helpers ask clients many informational questions, as if clients would be cured if enough facts about them were known. It's entirely possible to collect facts but miss the person. The antidote is to listen to clients contextually, trying to focus on themes and key messages. Denise, as she listens to Jennie, picks up what is called a '*pessimistic explanatory style*' theme (Peterson, Seligman & Vaillant, 1988). Concerning unfortunate events, clients with this style tend to say, directly or indirectly, such things as, '*It will never go away*', '*It affects everything I do*', and '*It is my fault*'. Denise knows that the research indicates that people who fall victim to this style tend to end up with poorer health than those who do not. There may be a link, she hypothesises, between Jennie's somatic complaints (headaches, gastric problems) and this explanatory style. This is a theme worth exploring.

### Sympathetic listening

Since most clients are experiencing some kind of misery and since some have been victimized by others or by society itself, there is a tendency on the part of helpers to feel sympathy for them. Sometimes these feelings are strong enough to distort the stories that clients are telling. Consider this case:

*Liz was counselling Ben, a man whose wife and daughter had died in a tornado. Liz had recently lost her husband to cancer. As Ben talked about his own tragedy during their first meeting, she wanted to hold him. Later that day, she took a long walk and realised how her sympathy for Ben had distorted what she*

*heard. She heard the depth of his loss, but reminded of her own loss, only half heard the implication that his loss now excused him from getting on with this life.*

Sympathy has an unmistakable place in human relationship, but its 'use', if that does not sound too inhuman, is limited in helping. In a sense, when I sympathise with someone, I become his or her accomplice. If I sympathise with my client as she tells me how awful her husband is, I take sides without knowing the complete story. Expressing sympathy can reinforce self-pity in a client. But self-pity has a way of driving out problem-managing action.

### Interrupting

I am reluctant to add 'interrupting' as some do, to this list of shadow-side obstacles to effective listening. Certainly, when helpers interrupt their clients, they, by definition, stop listening. And interrupters often say things they have been rehearsing, which means that they have been only partially listening. My reluctance, however, comes from the conviction that the helping conversation should be a dialogue. There are benign and malignant forms of interrupting. The helper who cuts the client off in mid-thought to say something important is using a malignant form. But the case is different when a helper 'interrupts' a monologue with some gentle gesture and a comment such as, '*You've made several points. I want to make sure that I've understood them.*' When interrupting promotes the kind of dialogue that serves the problem-management process, it is useful. Still, care must be taken to factor in cultural differences in storytelling.

One possible reason counsellors fall prey to these kinds of shadow-side listening is the unexamined assumption that listening with an open mind is the same as approving what the client is saying. This, of course, is not the case. Rather, listening with an open mind helps you learn and understand. Whatever the reason for shadow-side listening, the outcome can be devastating because of a truth philosophers learned long ago – a small error in the beginning can lead to huge errors down the road. If the foundation of a building is out of kilter, it is hard to notice with the naked eye. But, by the time construction reaches the ninth floor, it begins to look like the Leaning Tower of Pisa. Tuning in to clients and listening both actively and with an open mind are foundation counselling skills. Ignore them and dialogue is impossible.





## Reading 3 – Content, Interaction and Procedure in Group-processes

Source

Based on NPI Material – Edited by Karl-Heinz Finke and Laura Summerfield.

*The concepts of Content, Interaction and Procedure are generally used in the beginning of a group's development to learn to distinguish between these three qualitative aspects of observed group phenomena.*

**Content** can be observed as the more or less intellectual, logical, cognitive part of all members' contributions.

**Interaction** as the continuous influencing that takes place between group members, and

**Procedure** as the more or less organised form, or system, the group members use during their group discussion.

These three concepts, however, can acquire a far greater depth of meaning as the group evolves into higher levels of performance, maturity, and achievement.

### Procedure

Means to proceed, (from the Latin *procedure*) and serves the *objectives* of the group. If we are to work together in achieving what we set out to do, we will need a form, a system, or the organization of the work. Procedure, therefore, constitutes the *work* life of the group. Groups at their beginning stages often carefully pre-plan their work so that nothing can go wrong. If this pre-planning goes too far the group cannot develop its creativity and implements its planning in a way that nothing new can be born.

### Will / objectives

Procedure has to do with the group *will* that has to learn to guide itself consciously *during* the group process. Members can support this group will by being aware of their mutual interdependence, the time available, the resources at their disposal, the *objective* that must be reached; in brief; by observing the needs and requirements of the situation.

Procedure is a form of service to a task!

A good procedure is not a *static system*. It must be found every time if it is to serve a specific objective, the stage of development of the group, the time and abilities available. It needs a basic attitude of fraternity, of working together, which is required in the economic life of society with its diversification, specialisation, and division of labour. It is in a small group, by developing our procedure, that new laws of working together can be discovered and practised, which could humanize the economic life of our society.

### Interaction

Refers to that which takes place between people, serves the *people in* the group – their differences are discovered and accepted. Refers to the infinite number of subtle influences that hamper and block, further and help, individuals functioning in a group. In the beginning stages, groups adopt the usual modes of behaviour and discipline, which hide and often prevent true feelings and sensations from being expressed, preventing the full human being from participating in the group process. Groups can, step by step, create new values and social attitudes between them, thus creating a social culture unique for that specific group of individuals.

### Feeling / social life

Interaction constitutes the *social-relational* life of the group. A basic attitude of *equality* is required here, for otherwise a true encounter is not possible and a *group* feeling cannot come about.

It is in a small group, by developing our interaction, that new values can be discovered and practised, that could renew the Rights or Political life of our society that regulate the relations between its citizens.

### Content

Content serves the consciousness and spiritual awakening of the group. For





many groups it remains a great problem, of how to engender a living, rich content in their discussions. Often the living content dies in dry, general abstractions, or in endless situational problems, scattered information, or in a rigid system of thought that half the group is not familiar with, or which does not fit the subject. Content comes to life in a group when group members feel an "open". climate; an exploring mood; searching minds that refrain from cold criticism, fanatical preconceived ideas, debates, and arguments that are made for defence and attack. In brief, a basic attitude of liberty and freedom is required to evolve the content of a group, so a process of group thinking can emerge.

### Thinking / cultural life

Content constitutes the *spiritual-cultural* life of the group. It is in a small group, by learning to bring to life the shared content, that our minds are creatively stimulated, and new ideas can be born, thus enriching the spiritual life of society.

### Summary

If groups, by conscious effort, slowly develop their Content, Interaction and Procedure, thus creating a higher level of spiritual life, social life and work life among themselves, the basic attitudes of liberty, equality and fraternity can be practised, which our society so sorely needs today.

### Implications for Leadership

Many people who carry a responsible position in life and have a job to do, discover that this is only possible by having a sufficient level of **technical, social, and conceptual abilities**.

#### Technical skill

**Technical** skills for the 'know-how' of the job,

#### Social skills

**Social skills** to care for the network of relationships around the job, and

#### Conceptual skills

**Conceptual abilities** in order to envisage a future development of this work in a wider context.

### Conceptual skills

Conceptual, or **policy skills** are usually the most needed, because they have to do with something that is not yet there and requires some degree of imagination. Here again, a developing group constantly appeals to the conceptual faculties of its group members.

### Social skills

How to interact with people requires social skills, and here in a group willing to learn together, one can discuss and evaluate one's functioning, constantly improving our social insight, social sensitivity, and social behaviour.

### Technical skills

How to approach a subject needs know-how, technical and methodical skills, in order to find valid answers. It is often a professional deformation of many specialists to suppose that *their* discipline (chemical, technical, economic, etc.) will be valid to solve qualitatively different questions (psychological, social, medical, etc.) or vice versa. "Mixed" groups of specialists have the chance to widen their horizon and *cure* their professional deformation.

The development, of groups, indeed, is a challenge to many aspects of our personality.

A challenge, if met that could heal and renew the cultural, social, and economic realms of society.



## Reading 4 – Anthroposophical Ethics

Source Rudolf Steiner: Lecture 30/05/1912 Norrköping, Sweden. *Anthroposophical Ethics, Lecture 3. GA155.*

Ed notes This Lecture helps us to understand that there is a balance to be sought between extremes, and that these can also be seen as virtues. In the context of a helping conversation with another, it gives us a different perspective. We can find the balance between apathetic disinterest and passionate interest, neither of which are helpful attitudes as we relate to others. Edited by Laura Summerfield with gender inclusive language.

In the last lecture we found that moral impulses are fundamental in human nature. From the facts adduced, we tried to prove that a foundation of morality and goodness lies at the bottom of the human soul, and that really it has only been in the course of evolution, in the human being's passage from incarnation to incarnation, that they have diverged from the original instinctive good foundation and that thereby what is evil, wrong and immoral has come into humanity. But if this is so, we must really wonder that evil is possible, or that it ever originated, and the question as to how evil became possible in the course of evolution requires an answer. We can only obtain a satisfactory reply by examining the elementary moral instruction given to the human being in ancient times.

The pupils of the Mysteries whose highest ideal was gradually to penetrate to full spiritual knowledge and truths were always obliged to work from a moral foundation. In those places where they worked in the right way according to the Mysteries, the peculiarity of the human being's moral-nature was shown in a special way to the pupils. Briefly, we may say: The pupils of the Mysteries were shown that freewill can only be developed if a person is in a position to go wrong in one of two directions; further, that life can only run its course truly and favourably when these two lines of opposition are considered as being like the two sides of a balance, of which first one side and then the other goes up and down. True balance only exists when the crossbeam is horizontal. They were shown that it is impossible to express the human being's right procedure by saying: this is right and that is wrong. It is only possible to gain the true idea when the human being, standing in the centre of the balance, can be swayed each moment of their life, now to one side, now to the other, but they themselves hold the correct mean between the two.

Let us take the virtues of which we have spoken: first – valour, bravery. In this

respect human nature may diverge on one side to foolhardiness – that is, unbridled activity in the world and the straining of the forces at one's disposal to the utmost limit. Foolhardiness is one side; the opposite is cowardice. A person may tip the scale in either of these directions. In the Mysteries the pupils were shown that when someone degenerates into foolhardiness, they lose themselves and lay aside their own individuality and are crushed by the wheels of life. Life tears them in pieces if they err in this direction, but if, on the other hand, they err on the side of cowardice, they harden themselves and tear themselves away from their connection with beings and objects. They then become a being shut up within themselves, who, as they cannot bring their deeds into harmony with the whole, lose their connection with things. This was shown to the pupils in respect to all that a human being may do. They may degenerate in such a way that they are torn in pieces, and losing their own individuality are crushed by the objective world; on the other hand, they may degenerate not merely in courage, but also in every other respect in such a way that they harden within themselves. Thus at the head of the moral code in all the Mysteries there were written the significant words: *"Thou must find the mean, so that through thy deeds thou must not lose thyself in the world, and that the world also does not lose thee."*

Those are the two possible extremes into which the human being may fall. Either they may be lost to the world, the world lays hold on them, and crushes them, as is the case in foolhardiness; or the world may be lost to them, because they harden themselves in their egoism, as is the case in cowardice. In the Mysteries, the pupils were told that goodness cannot merely be striven for as goodness obtained once for all; rather does goodness come only through someone being continually able to strike out in two directions like a pendulum and by their own inner power able to find the balance, the mean between the two.



You have in this all that will enable you to understand the freedom of the will and the significance of reason and wisdom in human action. If it were fitting for people always to observe the eternal moral principles, they need only acquire these moral principles and then they could go through life on a definite line of march, as it were, but life is never like this. Freedom in life consists rather in a person being always able to err in one direction or another. But in this way the possibility of evil arises. For what is evil? It is that which originates when the human being is either lost to the world, or the world is lost to them.

Goodness consists in avoiding both these extremes. In the course of evolution evil became not only a possibility but an actuality; for as the Human Being journeyed from incarnation to incarnation, by their turning now to one side and now to the other, they could not always find the balance at once, and it was necessary for the compensation to be karmically made at a future time. What the human being cannot attain in one life, because they do not always find the mean at once, they will attain gradually in the course of evolution in as much as the human being diverts their course to one side, and is then obliged, perhaps in the next life, to strike out again in the opposite direction, and thus bring about the balance.

What I have just told you was a golden rule in the ancient Mysteries. We often find among the ancient philosophers echoes of the principles taught in these Mysteries. Aristotle makes a statement, when, speaking of virtue, which we cannot understand unless we know that what has just been said was an old principle in the Mysteries which had been received by Aristotle as tradition and embodied in his philosophy. He says: *Virtue is a human capacity or skill guided by reason and insight, which, as regards the human being, holds the balance between the too-much and the too-little.* Aristotle here gives a definition of virtue, the like of which no subsequent philosophy has attained. But as Aristotle had the tradition from the Mysteries, it was possible for him to give the precise truth.

That is, then, the mean, which must be found and followed if a human being is really to be virtuous, if moral power is to pulsate through the world. We can now answer the question as to why morals should exist at all. For what happens when there is no morality, when evil is done, and when the too-much or the too-little takes place, when the human being is lost to the world by being

crushed, or when the world loses them? In each of these cases something is always destroyed. Every evil or immoral act is a process of destruction, and the moment the human being sees that when they have done wrong, they cannot do otherwise than destroy something, take something from the world, in that moment a mighty influence for good has awakened within them. It is especially the task of Spiritual Science – which is really only just beginning its work in the world – to show that all evil brings about a destructive process, that it takes away from the world something which is necessary. When in accordance with our anthroposophical standpoint, we hold this principle, then what we know about the nature of the human being leads us to a particular interpretation of good and evil.

We know that the Sentient-soul was chiefly developed in the old Chaldean or Egyptian epoch, the third post-Atlantean age. The people of the present day have but little notion what this epoch of development was like prior to that time, for in external history one can reach little further back than to the Egyptian age. We know that the Intellectual, or Mind-soul, developed in the fourth or Graeco-Latin age, and that now in our age we are developing the Consciousness-or Spiritual-soul. The Spirit-self will only come into prominence in the sixth age of post-Atlantean development.

Let us now ask: How can the Sentient-soul turn to one side or the other, away from what is right? The Sentient-soul is that quality in the human being which enables them to perceive the objective world, to take it into themselves, to take part in it, not to pass through the world ignorant of all the diversified objects it contains, but to go through the world in such a way that they form a relationship with these objects. All this is brought about by the Sentient-soul. We find one side to which the human being can deviate with the Sentient-soul when we enquire: *What makes it possible for the human being to enter into relationship with the objective world?* It is what may be called interest in the different things, and by this word 'interest' something is expressed which in a moral sense is extremely important. It is much more important that one should bear in mind the moral significance of interest, than that one should devote oneself to thousands of beautiful moral axioms which may be only paltry and hypocritical. Let it be clearly understood that our moral impulses are in fact never better guided than when we take a proper interest in objects and beings. In our last lecture we spoke in a deeper sense of love as an impulse and in such





a way that we cannot now be misunderstood if we say that the usual, oft-repeated declamation, 'love, love, and again love' cannot replace the moral impulse contained in what may be described by the word 'interest.'

Let us suppose that we have a child before us. What is the condition primary to our devotion to this child? What is the first condition to our educating the child? It is that we take an interest in it. There is something unhealthy or abnormal in the human soul if a person withdraws themselves from something in which they take an interest. It will more and more be recognised that the impulse of interest is a quite especially golden impulse in the moral sense the further we advance to the actual foundations of morality and do not stop at the mere preaching of morals. Our inner powers are also called forth as regards humanity when we extend our interests, when we are able to transpose ourselves with understanding into beings and objects.

Even sympathy is awakened in the right manner if we take an interest in a being; and if, as Anthroposophists, we set ourselves the task of extending our interests more and more and of widening our mental horizon, this will promote the universal brotherhood/sisterhood of humanity. Progress is not gained by the mere preaching of universal love, but by the extension of our interests further and further, so that we come to interest ourselves increasingly in souls with widely different characters, racial and national peculiarities, with widely different temperaments, and holding widely differing religious and philosophical views, and approach them with understanding. Right interest, right understanding, calls forth from the soul the right moral action.

Here also we must hold the balance between two extremes. One extreme is apathy which passes everything by and occasions immense moral mischief in the world. An apathetic person only lives in themselves; obstinately, insisting on their own principles, and saying: *This is my standpoint*. In a moral sense this insistence upon a standpoint is always bad. The essential thing is for us to have an open mind and be alive to all that surrounds us. Apathy separates us from the world, while interest unites us with it. The world loses us through our apathy: in this direction we become immoral. Thus we see that apathy and lack of interest in the world are morally evil in the highest degree.

Anthroposophy is something which makes the mind ever more active, helps us to think with greater readiness of what is spiritual and to take it into ourselves.

Just as it is true that warmth comes from the fire when we light a stove, so it is true that interest in humanity and the world comes when we study spiritual science. Wisdom is the fuel for interest and we may say, although this may perhaps not be evident without further explanation, that Anthroposophy arouses this interest in us when we study those more remote subjects, the teachings concerning the evolutionary stages through Saturn, Sun and Moon, and the meaning of Karma and so on. It really comes about that interest is produced as the result of anthroposophical knowledge while from materialistic knowledge comes something which in a radical manner must be described as apathy and which, if it alone were to hold sway in the world, would, of necessity, do untold harm.

### [Source for our Quote]

See how many people go through the world and meet this or that person, but really do not get to know them, for they are quite shut up in themselves. How often do we find that two people have been friends for a long time and then suddenly there comes a rupture. This is because the friendship had a materialistic foundation and only after the lapse of time did they discover that they were mutually unsympathetic. *At the present time very few people have the "hearing" ear for that which speaks from human being to human being; but Anthroposophy should bring about an expansion of our perceptions, so that we shall gain a "seeing" eye and an open mind for all that is human around us and so we shall not go through the world. apathetically, but with true interest.*

*We also avoid the other extreme by distinguishing between true and false interests, and thus observe the happy mean. Immediately to throw oneself, as it were, into the arms of each person we meet is to lose oneself passionately in the person; that is not true interest. If we do this, we lose ourselves to the world. Through apathy the world loses us; through uncontrolled passion we lose ourselves to the world. But through healthy, devoted interest we stand morally firm in the centre, in the state of balance.*

In the third post-Atlantean age of civilisation, that is, in the Chaldaic-Egyptian age, there still existed in a large part of humanity on earth a certain power to hold the balance between apathy and the passionate intoxicating devotion to the world; and it is this, which in ancient times, and also by Plato and Aristotle, was called wisdom. But people looked upon this wisdom as the gift of super-human beings, for up to that time the ancient impulses of wisdom were active.



Therefore, from this point of view, especially relating to moral impulses, we may call the third post-Atlantean age, the age of instinctive wisdom. You will perceive the truth of what was said last year, though with a different intention, in the Copenhagen lectures on *The Spiritual Guidance of the Human Being and Humanity*. In those lectures we showed how, in the third post-Atlantean age, humanity still stood nearer to the divine spiritual powers. And that which drew humanity closer to the divine spiritual powers, was instinctive wisdom.

Thus, it was a gift of the gods to find at that time the happy mean in action, between apathy and sensuous passionate devotion. This balance, this equilibrium was at that time still maintained through external institutions. The complete intermingling of humanity which came about in the fourth age of post-Atlantean development through the migrations of various peoples, did not yet exist. Humanity was still divided into smaller peoples and tribes. Their interests were wisely regulated by nature, and were so far active that the right moral impulses could penetrate; and on the other hand, through the existence of blood kinship in the tribe, an obstacle was placed in the way of sensual passion. Even to-day one cannot fail to observe that it is easiest to show interest within blood-relationship and common descent, but in this there is not what is called sensuous passion. As people were gathered together in relatively small tracts of country in the Egypto-Chaldaic age, the wise and happy mean was easily found.

But the idea of the progressive development of humanity is that, that which originally was instinctive, which was only spiritual, shall gradually disappear and that the human being shall become independent of the divine spiritual powers. Hence, we see that even in the fourth post-Atlantean age, the Graeco-Latin age, not only the philosophers, Plato and Aristotle, but also public opinion in Greece, considered wisdom as something which must be gained, as something which is no longer the gift of the gods, but after which the human being must strive. According to Plato, the first virtue is wisdom, and according to him, they who do not strive after wisdom are immoral.

We are now in the fifth post-Atlantean age. We are still far from the time when the wisdom instinctively implanted in humanity as a divine impulse, will be raised into consciousness. Hence in our age people are especially liable to err

in both the directions we have mentioned, and it is therefore particularly necessary that the great dangers to be found at this point should be counteracted by a spiritual conception of the World, so that what the human being once possessed as *instinctive wisdom* may now become *conscious wisdom*. The Anthroposophical Movement is to contribute to this end.

The gods once gave wisdom to the unconscious human soul, so that it possessed this wisdom instinctively, whereas now we have first to learn the truths about the cosmos and about human evolution. The ancient customs were also fashioned after the thoughts of the gods.

We have the right view of Anthroposophy when we look upon it as the investigations of the thoughts of the gods. In former times these flowed instinctively into the human being, but now we have to investigate them, to make the knowledge of them our own. In this sense Anthroposophy must be sacred to us; we must be able to consider reverently that the ideas imparted to us are really something divine, and something which we human beings are allowed to think and reflect upon as the divine thoughts according to which the world has been ordered. When Anthroposophy stands in this aspect to us, we can then consider the knowledge it imparts in such a way that we understand that it has been given us so as to enable us to fulfil our mission. Mighty truths are made known to us, when we study what has been imparted concerning the evolutions of Saturn, Sun, and Moon, concerning reincarnation, and the development of the various races, etc. But we only assume the right attitude towards it when we say: *The thoughts we seek are the thoughts wherewith the gods have guided evolution. We think the evolution of the gods.* If we understand this correctly, we are overwhelmed by something that is deeply moral. This is inevitable. Then we say: *In ancient times the human being had instinctive wisdom from the gods, who gave them the wisdom according to which they fashioned the world, and morality thus became possible. But through Anthroposophy we now acquire this wisdom consciously.* Therefore we may also trust that in us it shall be transformed into moral impulses, so that we do not merely receive anthroposophical wisdom, but a moral stimulus as well.

Now into what sort of moral impulses will the wisdom acquired through Anthroposophy be transformed? We must here touch upon a point whose development the anthroposophist can foresee, the profound moral significance and





moral weight of which they even ought to foresee, a point of development which is far removed from what is customary at the present time, which is what Plato called the *'ideal of wisdom.'* He named it with a word which was in common use when the human being still possessed the ancient wisdom, and it would be well to replace this by the word *truth*, for as we have now become more individual, we have withdrawn ourselves from the divine, and must therefore strive back to it. We must learn to feel the full weight and meaning of the word *'truth,'* and this in a moral sense will be a result of an anthroposophical world conception and conviction. Anthroposophists must understand how important it is to be filled with the moral element of truth in an age when materialism has advanced so far that one may indeed still speak of truth, but when the general life and understanding is far removed from perceiving what is right in this direction. Nor can this be otherwise at the present time; as owing to a certain quality acquired by modern life, truth is something which must, to a great extent, be lacking in the understanding of the day. I ask *what does someone feel to-day when in the newspapers or some other printed matter they find certain information, and afterwards it transpires that it is simply untrue?* I seriously ask you to ponder over this. One cannot say that it happens in every case, but one must assert that it probably happens in every fourth case. Untruthfulness has everywhere become a quality of the age; it is impossible to describe truth as a characteristic of our times.

For instance, take someone whom you know to have written or said something false, and place the facts before them. As a rule, you will find that they do not fear such a thing to be wrong. They will immediately make the excuse: *"But I said it in good faith."* Anthroposophists must not consider it moral when a person says it is merely incorrect what they have said in good faith. People will learn to understand more and more, that they must first ascertain that what they assert really happened. No-one should make a statement or impart anything to another until they have exhausted every means to ascertain the truth of their assertions; and it is only when they recognise this obligation that they can perceive truth as moral impulse. And then when someone has either written or said something that is incorrect, they will no longer say: *"I thought it was so, said it in good faith,"* for they will learn that it is their duty to express not merely what they think is right, but it is also their duty to say only what is true, and correct. To this end, a radical change must gradually come about in

our cultural life. The speed of travel, the lust of sensation on the part of the human being, everything that comes with a materialistic age, is opposed to truth. In the sphere of morality, Anthroposophy will be an educator of humanity to the duty of truth.

My business today is not to say how far truth has been already realised in the Anthroposophical Society, but to show that what I have said must be a principle, a lofty anthroposophical ideal. The moral evolution within the movement will have enough to do if the moral ideal of truth is thought, felt, and perceived in all directions, for this ideal must be what produces the virtue of the Sentient-soul of the human being in the right way.

The second part of the soul of which we have to speak in Anthroposophy is what we usually call the Mind-soul, or Intellectual-soul (*German – Verstandes und Gemuets-Seele*). You know that it developed especially in the fourth post-Atlantean, or Graeco-Latin age. The virtue which is the particular emblem for this part of the soul is bravery, valour and courage; we have already dwelt on this many times, and also on the fact that foolhardiness and cowardice are its extremes. Courage, bravery, valour is the mean between foolhardiness and cowardice. The German word *'Verstandes und Gemuets-Seele'* expresses in the sound of the word that it is related to this. The word *'Verstandes und Gemuets-Seele'* indicates the mid-part of the human soul, the part that is *'mutvoll,'* full of *'mut,'* courage, strength and force.

This was the second, the middle virtue of Plato and Aristotle. It is that virtue which in the fourth post-Atlantean age still existed in the human being as a divine gift, while wisdom was really only instinctive in the third. Instinctive valour and bravery existed as a gift of the gods (you may gather this from the first lecture) among the people who, in the fourth age, met the expansion of Christianity to the north. They showed that among them valour was still a gift of the gods. Among the Chaldeans, wisdom, the wise penetration into the secrets of the starry world, existed as a divine gift, as something inspired. Among the people of the fourth post-Atlantean age, there existed valour and bravery, especially among the Greeks and Romans, but it existed also among the peoples whose work it became to spread Christianity. This *instinctive valour* was lost later than *instinctive wisdom*.

If we look round us now in the fifth post-Atlantean age, we see that, as regards





valour and bravery, we are in the same position in respect of the Greeks as the Greeks were to the Chaldeans and Egyptians in regard to wisdom. We look back to what was a divine gift in the age immediately preceding ours, and in a certain way we can strive for it again. However, the two previous lectures have shown us, that in connection with this effort a certain transformation must take place. We have seen the transformation in Francis of Assisi of that divine gift which manifested itself as bravery and valour. We saw that the transformation came about as the result of an inner moral force which in our last lecture we found to be the force of the Christ-impulse; the transformation of valour and bravery into true love. But this true love must be guided by another virtue, by the interest in the being to whom we turn our love. In his Timon of Athens, Shakespeare shows how love, or warmth of heart, causes harm, when it is passionately manifested; when it appears merely as a quality of human nature without being guided by wisdom and truth. A man is described who gave freely of his possessions, who squandered his living in all directions. Liberality is a virtue, but Shakespeare also shows us that nothing but parasites are produced by what is squandered.

Just as ancient valour and bravery were guided from the Mysteries by the European Brahmins – those wise leaders who kept themselves hidden in the background – so also in human nature this virtue must accord with and be guided by interest. Interest, which connects us with the external world in the right way, must lead and guide us when, with our love, we turn to the world. Fundamentally this may be seen from the characteristic and striking example of Francis of Assisi. The sympathy he expressed was not obtrusive or offensive. Those who overwhelm others with their sympathy are by no means always actuated by the right moral impulses. And how many there are who will not receive anything that is given out of pity. But to approach another with understanding is not offensive. Under some circumstances a person must needs refuse to be sympathised with; but the attempt to understand their nature is something to which no reasonable person can object. Hence also the attitude of another person cannot be blamed or condemned if their actions are determined by this principle.

It is understanding which can guide us with respect to this second virtue: Love. It is that which, through the Christ-impulse, has become the special virtue of the Mind-soul or Intellectual-soul; it is the virtue which may be described as

human love accompanied by human understanding. Sympathy in grief and joy is the virtue which in the future must produce the most beautiful and glorious fruits in human social life, and, in one who rightly understands the Christ-impulse, this sympathy and this love will originate quite naturally, it will develop into feeling. It is precisely through the anthroposophical understanding of the Christ-impulse that it will become feeling.

Through the Mystery of Golgotha Christ descended into earthly evolution; His impulses, His activities are here now, they are everywhere. *Why did He descend to this earth?* In order that through what He has to give to the world, evolution may go forward in the right way. Now that the Christ-impulse is in the world, if through what is immoral, if through lack of interest in our fellow-human beings, we destroy something, then we take away a portion of the world into which the Christ-impulse has flowed. Thus because the Christ-impulse is now here, we directly destroy something of it. But if we give to the world what can be given to it through virtue, which is creative, we build. We build through self-surrender. It is not without reason that it has often been said that Christ was first crucified on Golgotha, but that He is crucified again and again through the deeds, of human beings. Since Christ has entered into the Earth development through the deed upon Golgotha, we, by our immoral deeds, by our unkindness and lack of interest, add to the sorrow and pain inflicted upon Him. Therefore, it has been said, again and again: *Christ is crucified anew as long as immorality, unkindness and lack of interest exist.* Since the Christ-impulse has permeated the world, it is this which is made to suffer.

Just as it is true that through evil, which is destructive, we withdraw something from the Christ-impulse and continue the crucifixion upon Golgotha, it is also true that when we act out of love, in all cases where we use love, we add to the Christ-impulse, we help to bring it to life. *"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"* (Matthew 25, 40). This is the most significant statement of love and this statement must become the most profound moral impulse if it is once anthroposophically understood. We do this when with understanding we confront our fellow-human beings and offer them something in our actions, our virtue, our conduct towards them which is conditioned by our understanding of their nature. Our attitude towards our fellow human beings is our attitude towards the Christ-impulse itself.



It is a powerful moral impulse, something which is a real foundation for morals, when we feel: *'The Mystery of Golgotha was accomplished for all human beings, and an impulse has thence spread abroad throughout the whole world. When you are dealing with your fellow human beings, try to understand them in their special, characteristics of race, colour, nationality, religious faith, philosophy, etc. If you meet them and do this or that to them, you do it to Christ. Whatever you do to people, in the present condition of the earth's evolution, you do to Christ.'* This statement: *"What ye have done to one of My brothers, ye have done unto Me,"* will at the same time become a mighty moral impulse to the person who understands the fundamental significance of the Mystery of Golgotha. So that we may say: *Whereas the gods of pre-Christian times gave instinctive wisdom to human beings, instinctive valour and bravery, so now love streams down from the symbol of the cross, the love which is based upon the mutual interest of the human being in the human being.*

Thereby the Christ-impulse will work powerfully in the world. On the day when it comes about that the Brahmin not only loves and understands the Brahmin, the Pariah the Pariah, the Jew the Jew, and the Christian the Christian; but when the Jew is able to understand the Christian, the Pariah the Brahmin, the American the Asiatic, as a human being, and put themselves in their place, then one will know how deeply it is felt in a Christian way when we say: *"All people must feel themselves to be brothers/sisters, no matter what their religious creed may be."* We ought to consider what otherwise binds us as being of little value. Father, mother, brother, sister, even one's own life one ought to value less than that which speaks from one human soul to the other. They who, in this sense do not regard as base all that impairs the connection with the Christ-impulse, cannot be Christ's disciple. The Christ-impulse balances and compensates human differences. Christ's disciple is one who regards mere human distinctions as being of little account, and clings to the impulse of love streaming forth from the Mystery of Golgotha, which in this respect we perceive as a renewal of what was given to humanity as original virtue.

We have now but to consider what may be spoken of as the virtue of the Consciousness- or Spiritual- Soul. When we consider the fourth post-Atlantean age, we find that Temperance or Moderation was still instinctive. Plato and Aristotle called it the chief virtue of the Spiritual-Soul. Again they comprehended it as a state of balance, as the mean of what exists in the Spiritual-soul.

The Spiritual-Soul consists in the human being becoming conscious of the external world through their bodily nature. The sense body is primarily the instrument of the Spiritual-Soul, and it is also the sense body through which the human being arrives at self-consciousness.

Therefore the sense-body of the human being must be preserved. If it were not preserved for the mission of the earth, then that mission could not be fulfilled. But here also there is a limit. If a human being only used all the forces they possessed in order to enjoy themselves, they would shut themselves up in themselves, and the world would lose them. The human being who merely enjoys themselves, who uses all their forces merely to give themselves pleasure, cuts themselves off from the world – so thought Plato and Aristotle – the world loses them. And the person who denies themselves everything renders themselves weaker and weaker, and is finally laid hold of by the external world-process, and is crushed by the outer world. For they who go beyond the forces appropriate to themselves as a human being, they who go to excess is laid hold of by the world-process and is lost in it.

Thus what the human being has developed, for the building up of the Spiritual-soul can be dissolved, so that they come into the position of losing the world. Temperance, or Moderation, is the virtue which enables the human being to avoid these extremes. Temperance implies neither asceticism nor gluttony, but the happy mean between these two; and this is the virtue of the Spiritual-Soul.

Regarding this virtue we have not yet progressed beyond the instinctive standpoint. A little reflection will teach you that, on the whole, people are very much given to sampling the two extremes. They swing to and fro between them. Leaving out of account the few who at the present-day endeavour to gain clear views on this subject, you will find that the majority of people live very much after a particular pattern. In Central Europe this is often described by saying: *There are people in Berlin who eat and drink to excess the entire winter, and then in summer they go to Carlsbad in order to remove the ill-effects produced by months of intemperance, thus going from one extreme to the other.* Here you have the tipping of the scale, first to one side and then to the other. This is only a radical case. It is very evident that though the foregoing is extreme, and not universal to any great extent, still the oscillation between enjoyment





and deprivation exists everywhere. People themselves ensure that there is excess on one side, and then they get the physicians to prescribe a so-called lowering system of cure, that is, the other extreme, in order that the ill effects may be repaired.

From this, it will be seen that in this respect people are still in an instinctive condition, that there is still an instinctive feeling, which is a kind of divine gift, not to go too far in one direction or another. But just as the other instinctive qualities of the human being were lost, these, too, will be lost with the transition from the fifth to the sixth post-Atlantean age. This quality which is still possessed as a natural tendency will be lost; and now you will be able to judge how much the anthroposophical world conception and conviction will have to contribute in order gradually to develop consciousness in this field.

At the present time there are very few, even developed Anthroposophists, who see clearly that Anthroposophy provides the means to gain the right consciousness in this field also. When Anthroposophy is able to bring more weight to bear in this direction, then will appear what I can only describe in the following way: *people will gradually long more and more for great spiritual truths.* Although Anthroposophy is still scorned to-day, it will not always be so. It will spread, and overcome all its external opponents, and everything else still opposing it, and Anthroposophists will not be satisfied by merely preaching universal love. It will be understood that one cannot acquire Anthroposophy in one day, any more than a person can take sufficient nourishment in one day to last the whole of their life. Anthroposophy has to be acquired to an ever-increasing extent. It will come to pass that in the Anthroposophical Movement it will not be so often stated that these are our principles, and if we have these principles then we are Anthroposophists; for the feeling and experience of standing in a community of the living element in anthroposophy will extend more and more.

Moreover, let us consider what happens by people mentally working upon the particular thoughts, the particular feelings and impulses which come from anthroposophical wisdom. We all know that Anthroposophists can never have a materialistic view of the world, they have exactly the opposite, But someone who says the following is a materialistic thinker: *"When one thinks, a movement of the molecules or atoms of the brain takes place, and it is because of*

*this movement that one has thought. Thought proceeds from the brain somewhat like a thin smoke, or it is something like the flame from a candle."* Such is the materialistic view. The anthroposophical view is the opposite. In the latter it is the thought, the experience in the soul which sets the brain and nervous system in motion. The way in which our brain moves depends upon what thoughts we think. This is exactly the opposite of what is said by the materialist. If you wish to know how the brain of a person is constituted, you must inquire into what thoughts they have, for just as the printed characters of a book are nothing else than the consequence of thoughts, so the movements of the brain are nothing else than the consequence of thoughts.

Must we not then say that the brain will be differently affected when it is filled with anthroposophical thoughts than it will be in a society which plays cards? Different processes are at work in your minds when you follow anthroposophical thoughts from when you are in a company of card players, or see the pictures in a movie theatre. In the human organism nothing is isolated or stands alone. Everything is connected; one part acts and reacts on another. Thoughts act upon the brain and nervous system, and the latter is connected with the whole organism, and although many people may not yet be aware of it, when the hereditary characteristics still hidden in the body are conquered, the following will come about. *The thoughts will be communicated from the brain to the stomach, and the result will be that things that are pleasant to people's taste to-day will no longer taste good to those who have received anthroposophical thoughts.* The thoughts which Anthroposophists have received are divine thoughts. They act upon the whole organism in such a manner that it will prefer to taste what is good for it. People will smell and perceive as unsympathetic what does not suit them – a peculiar perspective, one which may perhaps be called materialistic, but is exactly the reverse.

This kind of appetite will come as a consequence of anthroposophical work; you will like one thing and prefer it at meals, dislike another and not wish to eat it. You may judge for yourselves when you notice that perhaps you now have an aversion to things, which before your anthroposophical days you did not possess. This will become more and more general when people work selflessly at their higher development, so that the world may receive what is right from them. One must not, however, play fast-and-loose with the words 'self-





lessness' and 'egoism.' These words may very easily be misused. It is not altogether selfless when someone says: *"I shall only be active in the world and for the world; what does it matter about my own spiritual development? I shall only work, not strive egoistically!"* It is not egoism when a person undergoes a higher development, because they thus fit themselves more fully to bear an active part in the furtherance of the world development. If a person neglects their own further development, they render themselves useless to the world, they withdraw their force from it. We must do the right thing in this respect as well, in order to develop in ourselves what the Deity had in view for us.

Thus, through Anthroposophy a human race, or rather, a nucleus of humanity will be developed, which perceives temperance as a guiding ideal not merely instinctively, but which has a conscious sympathy for what makes the human being in a worthy way into a useful part of the divine world-order, and a conscious disinclination for all that mars the human being as a part in the universal order.

Thus we see that also in that which is produced in the human being themselves, there are moral impulses, and we find what we may call life-wisdom or practical wisdom as transformed temperance. The ideal of practical wisdom which is to be taken into consideration for the next, the sixth post-Atlantean age, will be the ideal virtue which Plato calls *'justice.'* That is: the harmonious accord of these virtues. As in humanity the virtues have altered to some extent, so what was looked upon as justice in pre-Christian times has also changed. A single virtue such as this, which harmonises the others did not exist at that time. The harmony of the virtues stood before the mental vision of humanity as an ideal of the most distant future. We have seen that the moral impulse of bravery has been changed to love. We have also seen that wisdom has become truth. To begin with, truth is a virtue which places the human being in a just and worthy manner in external life. But if we wish to arrive at truthfulness regarding spiritual things, how then can we arrange it in relation to those things? We acquire truthfulness, we gain the virtue of the Sentient-Soul through a right and appropriate interest, through right understanding. Now what is this interest with regard to the spiritual world? If we wish to bring the physical world and especially the human being before us, we must open ourselves towards them, we must have a seeing eye for their nature. How do we obtain this seeing-eye with reference to the spiritual world? We gain it by

developing a particular kind of feeling, that which appeared at a time when the old instinctive wisdom had sunk into the depths of the soul's life. This type of feeling was often described by the Greeks in the words: *"All philosophical thought begins with wonder."* Something essentially moral is said when we say that our relationship to the supersensible world begins with wonder. The savage, uncultivated human being, is but little affected by the great phenomena of the world. It is through mental development that the human being comes to find riddles in the phenomena of everyday life, and to perceive that there is something spiritual at the back of them. It is wonder that directs our souls up to the spiritual sphere in order that we may penetrate to the knowledge of that world; and we can only arrive at this knowledge when our soul is attracted by the phenomena which it is possible to investigate. It is this attraction which give rise to wonder, astonishment and faith. It is always wonder and amazement which direct us to what is supersensible, and at the same time, it is what one usually describes as faith. Faith, wonder and amazement are the three forces of the soul which lead us beyond the ordinary world.

When we contemplate the human being with wonder and amazement, we try to understand them; by understanding their nature we attain to the virtue of brotherhood/sisterhood, and we shall best realise this by approaching the human being with reverence. We shall then see that reverence is something with which we must approach every human being and if we have this attitude, we shall become more and more truthful. Truth will become something by which we shall be bound by duty. Once we have an inkling of it, the supersensible world becomes something towards which we incline, and through knowledge we shall attain to the supersensible wisdom which has already sunk into the subconscious depths of the soul. Only after supersensible wisdom had disappeared do we find the statement that *"philosophy begins with wonder and amazement."* This statement will make it clear that wonder only appeared in evolution in the age when the Christ-impulse had come into the world.

It has already been stated that the second virtue is love. Let us now consider what we have described as instinctive temperance for the present time, and as practical wisdom of life for the future. The human being confronts themselves in these virtues. Through the deeds they perform in the world, they act in such a way that they guard themselves as it were; it is therefore necessary for them to gain an objective standard of value.



We now see something appear which develops more and more, and which I have often spoken of in other connections, something which first appeared in the fourth post-Atlantean age, namely the Greek. It can be shown that in the old Greek dramas, for instance in Aeschylus, the Furies play a role which in Euripides is transformed into conscience. From this we see that in ancient times what we call conscience did not exist at all. Conscience is something that exists as a standard for our own actions when we go too far in our demands, when we seek our own advantage too much. It acts as a standard placed between our sympathies and antipathies.

With this we attain to something which is more objective, which, compared with the virtues of truth, love and practical wisdom, acts in a much more objective, or outward manner. Love here stands in the middle, and acts as something which has to fill and regulate all life, also all social life. In the same way it acts as the regulator of all that the human being has developed as inner impulse. But that which they have developed as truth will manifest itself as the belief in supersensible knowledge. Life-wisdom, that which originates in ourselves, we must feel as a divine spiritual regulator which, like conscience, leads securely along the true middle course. If we had time it would be very easy to answer the various objections which might be raised at this point. But we shall only consider one, for example, the objection to the assertion that conscience and wonder are qualities which have only gradually developed in humanity, whereas they are really eternal. But this they are not. Someone who says that they are eternal qualities in human nature only shows that they do not know the conditions attached to them.

As time goes on it will be found more and more that in ancient times the human being had not as yet descended so far to the physical plane, but was still more closely connected with divine impulses, and that they were in a condition which they will again consciously strive to reach when they are ruled more by truth, love and the art of life in regard to the physical plane, and when in regard to spiritual knowledge they are actuated by faith in the supersensible world. It is not necessarily the case that faith will directly lead into that world, but it will at length be transformed into supersensible knowledge. Conscience is that which will enter as a regulator in the Consciousness- or Spiritual-Soul. Faith, love, conscience; these three forces will become the three stars of the moral forces which shall enter into human souls particularly through Anthroposophy.

The moral perspective of the future can only be disclosed to those who think of these three virtues being ever more increased. Anthroposophy will place moral life in the light of these virtues, and they will be the constructive forces of the future.

Before closing our observations, there is one point which must be considered. I shall only touch upon the subject, for it would be impossible to analyse without giving many lectures. The Christ-impulse entered human evolution through the Mystery of Golgotha. We know that at that time a human organism consisting of physical, etheric, and astral bodies received the Ego-impulse or "I" from above, as the Christ-impulse. It was this Christ-impulse which was received by the earth and which flowed into earthly evolution. It was now in it as the ego of Christ. We know further that the physical body, etheric body and astral body remained with Jesus of Nazareth; the Christ-impulse was within as the ego. At Golgotha, Jesus of Nazareth separated from the Christ-impulse, which then flowed into the earth development. The evolution of this impulse signifies the evolution of the earth itself.

Earnestly consider certain things which are very often repeated in order that they may be more easily understood. As we have often heard, the world is maya or illusion, but the human being must gradually penetrate to the truth, the reality of this external world. The earth evolution fundamentally consists in the fact that all the external things which have been formed in the first half of the earth's development are dissolved in the second half, in which we now are, so that all that we see externally, physically, shall separate from human development just as the physical body of a human being falls away. One might ask: *What will then be left?* And the answer is: *The forces which are embodied in the human being as real forces through the process of the development of humanity on the earth.* And the most real impulse in this development is that which has come into earth evolution through the Christ-impulse. But this Christ-impulse at first finds nothing with which it can clothe itself. Therefore, it has to obtain a covering through the further development of the earth; and when this is concluded, the fully developed Christ shall be the final human being – as Adam was the first – around whom humanity in its multiplicity has grouped itself.

In the words: *"Inasmuch as ye have done it unto one of the least of these My*





*brethren, ye have done it unto Me,*" is contained a significant hint for us. What has been done for Christ? The actions performed in accordance with the Christ-impulse under the influence of conscience, under the influence of faith and according to knowledge, are developed out on the earth-life up to the present time, and as, through their actions and their moral attitude a person gives something to their brethren, they give at the same time to Christ. This should be taken as a precept: All the forces we develop, all acts of faith and trust, all acts performed as the result of wonder, are – because we give it at the same time to the Christ-Ego – something which closes like a covering round the Christ and may be compared with the astral body of the human being.

We form the astral body for the Christ-Ego-impulse by all the moral activities of wonder, trust, reverence, and faith; in short, all that paves the way to supersensible knowledge. Through all these activities we foster love. This is quite in accordance with the statement we quoted: *"What ye have done to one, of the least of these My brethren, ye have done it unto Me."*

We form the etheric body for Christ through our deeds of love, and through our actions in the world which we do through the impulses of conscience, we form for the Christ-impulse that which corresponds to the physical body of the human being. When the earth has one day reached its goal, when the human being understands the right moral impulses through which all that is good is done, then shall be perfected that which came as an Ego or "I" into human development through the Mystery of Golgotha as the Christ-impulse. It shall then be enveloped by an astral body which is formed through faith, through all the deeds of wonder and amazement on the part of the human being. It shall be enveloped by something which is like an etheric body which is formed through deeds of love; and by something which envelops it like a physical body, formed through the deeds of conscience.

Thus the future evolution of humanity shall be accomplished through the co-operation of the moral impulses of the human being with the Christ-impulse. We see humanity in perspective before us, like a great organic structure. When people understand how to member their actions into this great organism, and through their own deeds form their impulses around it like a covering, they shall then lay the foundations, in the course of earthly evolution, for a great community, which can be permeated and pervaded through and through by

the Christ-impulse.

Thus we see that morals need not be preached, but they can indeed be founded by showing facts that have really happened and do still happen, confirming what is felt by persons with special mental endowments. It should make a noteworthy impression upon us if we bear in mind how, at the time when Goethe lost his friend, Duke Charles Augustus, he wrote many things in a long letter at Weimar, and then on the same day – it was in the year 1828, just three-and-a-half years before his own death, and almost at the end of his life – he wrote a very remarkable sentence in his diary: *"The whole reasonable world may be considered as a great immortal individual which uninterruptedly brings about what is necessary and thereby makes itself master even over chance."* How could such a thought become more concrete than by our imagining this individual active among us, and by thinking of ourselves as, being united with him in his work? Through the Mystery of Golgotha the greatest Individual entered into human development, and, when people intentionally direct their lives in the way we have just described, they shall build up a covering round the Christ-impulse, so that around this Being there shall be formed something which is like a covering around a kernel.

Much more could be said about virtue from the standpoint of Anthroposophy. In particular long and important considerations could be entered into concerning truth and its connection with karma, for through Anthroposophy the idea of karma will have to enter into human evolution more and more. People will also have to learn gradually so to consider and order their life that their virtues correspond with karma. Through the idea of karma the human being must also learn to recognise that they themselves do not disown their former deeds by their later ones. A certain feeling of responsibility in life, a readiness to take upon ourselves the results of what we have done, has yet to show itself as a result of human evolution. How far removed the human being still is from this ideal we see when we consider them more closely. That the human being develops by the acts they have committed is a well-known fact. When the consequences of an action seem to have come to an end, then what could only be done if the first act had not taken place, can still be done. The fact that a person feels responsible for what they have done, the fact that they consciously accept the idea of karma, is something which might also be a subject for study. But you will still find much for yourselves by following the lines suggested in





these three lectures; you will find how fruitful these ideas can be if you work them out further. As the human being will live for the remainder of the earth development in repeated incarnations, it is their task to rectify all the mistakes made respecting the virtues described, by inclining to one side or the other, to change them by shaping them of their own free will, so that the balance, the mean, may come and thus the goal be gradually attained which has been described as the formation of the coverings for the Christ-impulse.

Thus we see before us not merely an abstract ideal of universal brotherhood/sisterhood, which indeed may also receive a strong impulse if we lay Anthroposophy at the foundation, but we see that there is something real in our earthly evolution, we see that there is in it an Impulse which came into the world through the Mystery of Golgotha. And we also feel ourselves under the necessity so to work upon the Sentient-Soul, the Intellectual-Soul, and the Spiritual-Soul, that this ideal Being shall be actualised, and that we shall be united with Him as with a great immortal Individual. The thought that the only possibility of further evolution, the power to fulfil the earth mission, lies in the human being forming one whole with this great Individual, is realised in the second moral principle: *What you do as if it were born from you alone, pushes you away and separates you from the great Individual, you thereby destroy something; but what you do to build up this great immortal Individual in the way above described, that you do towards the further development, the progressive life of the whole organism of the world.*

We only require to place these two thoughts before us in order to see that their effect is not only to preach morals, but to give them a basis. For the thought: *"Through your actions you are destroying what you ought to build up,"* is terrible and fearful, keeping down all opposing desires. But the thought: *"You are building up this immortal Individual; you are making yourself into a member of this immortal Individual,"* fires one to good deeds, to strong moral impulses. In this way morals are not only preached, but we are led to thoughts which themselves may be moral impulses, to thoughts which are able to found morals.

The more the truth is cultivated, the more rapidly will the anthroposophical world conception and feeling develop ethics such as these. And it has been my task to express this in these lectures. Naturally, many things have only been

lightly touched upon, but you will develop further in your own minds many ideas which have been broached. In this way we shall be drawn more closely together all over the earth. When we meet together – as we have done on this occasion as anthroposophists of Northern and Central Europe – to consider these subjects, and when we allow the thoughts roused in us at gatherings such as this to echo and re-echo through us, we shall in this way best make it true that Anthroposophy is to provide the foundation – even at the present time – for real spiritual life. And when we have to part again we know that it is in our anthroposophical thoughts that we are most at one, and this knowledge is at the same time a moral stimulus. To know that we are united by the same ideals with people who, as a rule, are widely separated from one another in space, but with whom we may meet on special occasions, is a stronger moral stimulus than being always together.

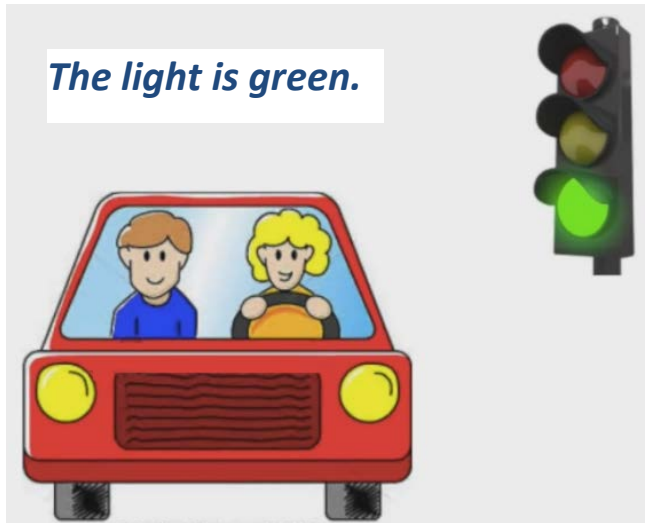
*That we should think in this way of our gathering, that we should thus understand our studies together, fills my soul, especially at the close of these lectures, as something by which I should like to express my farewell greeting to you, and concerning which I am convinced that, when it is understood in the true light, the anthroposophical life which is developing will also be spiritually well founded. With this thought and these feelings let us close our studies today.*



## Reading 5 – The Square of Communication

Source - Excerpts from *Seven Tools for Clear Communication* by Friedemann Schulz von Thun. Edited by Laura Summerfield using gender inclusive language.

### The Anatomy of a Message, or: Whenever you say something.



The basic process of interpersonal communication can be described quickly. There is a **transmitter** who wants to communicate something. They encode their concerns in recognizable symbols – what they send out, we call their **message**. It is up to the **receiver** to decode this perceptible construct. Usually, the outgoing and the incoming message

correspond well enough so that there is an understanding. Oftentimes, transmitters and receivers choose the option of double-checking the quality of the understanding: through the receiver's **feedback** on how they have decoded the message, how they have received it and what it has evoked in them, the transmitter is partially able to check if what they have intended with their transmission is in accordance with the received result.

Let's take a closer look at the "message". It was a fascinating discovery for me (and it took me a while to fully realize its impact), **that one single message always contains a variety of different information**. This is a basic fact of life, and for us, being transmitters and receivers, there is no way around it. The fact that every message comes as a whole package with lots of information is what makes the process of interpersonal communication so difficult and prone to complications – and yet, so very thrilling and exciting. To organize the multitude of information that is in-

cluded in a message, I would like to differentiate between four "mentally meaningful" aspects of it. An example from every-day-life (see figure on the left):

*The husband (= sender) tells his wife (= receiver) who is behind the steering wheel: "The light is green!" – What is contained in this message, what did the transmitter put in it (consciously or unconsciously), and what can the receiver gather from it?*

### Objective Content or The information I give out

First, the message contains objective information. In this example, we learn about the present state of the traffic light – it is "green". Whenever it is the facts that count, this aspect of the message is in the foreground – or at least, it should be.

At this very moment, too, I am conveying a lot of objective information in this chapter to my readers. You are learning about the fundamentals of communication psychology. – Nevertheless, this is only a part of what is transpiring right now between myself (the transmitter) and you (the receivers). Thus, let us turn to the second aspect of the message:

### Self-Disclosure or: What I give away about myself

Every message not only contains objective information about the facts but also information about the transmitter themselves, as a person. From the example in figure 1, we can draw the conclusion that the transmitter apparently speaks English, that he is generally awake and internally involved in the situation. On top of that, he might be in a hurry, etc. Generally speaking, in every message we find a piece of self-disclosure on behalf of the transmitter. I choose the term "**self-disclosure**" to include both the intentional **self-presentation** and the involuntary **self-revelation**. This side of the message is highly charged psychologically, as we will see.





You, too, while reading this right now, are not only learning about objective facts, but also quite a bit about myself, Schulz von Thun, the author. About my way of developing ideas; of finding certain things important. If I were giving a verbal lecture to you instead, you might possibly draw conclusions about my abilities and my state of mind from the way I act. The circumstance that – whether I intend to or not – I always disclose information about myself, is something that I, the transmitter, am well aware of, and that causes me some inner commotion and discomfort. How will I perform as an author? Sure, I want to convey objective information, but I also want to make a good impression, I want to present myself as a person who has something to offer, who knows what he is writing about and who is "on top of things" in terms of ideas and language.

This side of the message is related to many problems of interpersonal communication. In a later chapter, I will describe how the transmitter tries to cope with these problems. How they – in trying to make the best possible impression – uses various techniques of self-aggrandizement and self-concealment – not always to their own betterment.

## Relationship or:

### What I think of you and how we stand to each other

The message further reveals the transmitter's position towards the receiver, what they think of them. This often shows in the choice of words, the tone of voice and other non-verbal accompanying signals. The receiver has an especially sensitive ear for this side of the message, because this is where they feel like they, as a person, are treated (or mistreated) in a certain way. In our example, the husband indicates with his remark that he doesn't quite trust his wife to be capable of driving the car satisfactorily without his help. Possibly, his wife may defend herself against his "patronizing" with a harsh answer: "Who's driving the car, you or I?" – remember, in this case, her rejection is not geared towards the objective content (that she will agree with!). Rather, her rejection is directed towards the relationship-information that she received.

Generally speaking: sending out a message always implies expressing a certain kind of relationship to the person addressed. In a strict sense, this is, of course,

a special part of the self-disclosure. But we want to treat this relationship-aspect as something different, because the psychological situation of the receiver is a different one: when receiving the self-disclosure, they are a "**diagnostic**" whose own personality isn't involved ("What does your remark tell me about **yourself**?"). **When receiving the relationship-side, it – literally – concerns them personally.**

To be specific, we find two kinds of information on the relationship-side of the message. For one, the kind that reveals **what the transmitter thinks of the receiver**, how they see them. In the example, the husband reveals that he believes his wife to be in need of help. – In addition to that, though, the relationship-side also contains information about **how the transmitter views the relationship between themselves and the receiver** ("this is how we stand to each other"). When a person asks another person: "Say, how's it going with your marriage?" – then this objective question implicitly carries the relationship-information: "The way we stand to each other allows such (intimate) questions." – Obviously, it is possible that the receiver doesn't agree with this **relationship-definition**, finding the question inappropriate and obtrusive. And so it is not rare for us to see two communication partners involved in a tiresome tug-of-war about the definition of their relationship.

Thus, while the self-disclosure-aspect (from the transmitter's point-of-view) contains **I-messages**, the relationship-aspect contains **you-messages** on the one hand, and **we-messages** on the other hand.

What is going on now, while you are reading this text, on the relationship-side of the message? Just by having written this book, I reveal that I think you need information regarding our subject. I assign to you the role of the student. By reading (and continuing to read) this book, you reveal that you accept such a relationship for the moment. However, it could be that you feel "lectured" inappropriately by my way of developing ideas. That you think to yourself: "Well, it may be quite correct what this guy is writing there (objective aspect of the message), but his overly pedantic, patronizing style sure is annoying!". I myself have experienced that some receivers show an allergic reaction when I present the objective information in an overly comprehensible way; the feeling might be: "He must think I'm stupid, presenting this information in such a simple, idiot-proof manner." You see how even in objective, fact-oriented presentations





the relationship-aspect of the message can have an influence on the situation.

## Appeal or

### What I want you to do

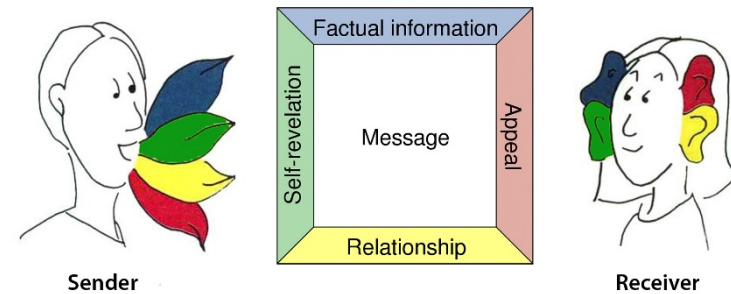
Hardly anything is said "just so" – almost all messages are intended to **have some impact** on the receiver. In our example, the appeal may be: *"Step on the gas, so we can make the green light!"*

Hence, the message also serves to cause the receiver to do, or not to do, to think or to feel certain things. This attempt to have influence can be more or less open or hidden – in the latter case, we talk about manipulation. The manipulating transmitter doesn't shy away from using the other three sides of the message to serve the effect of the appeal as well. In that case, the information on the objective side is one-sided and biased. The self-disclosure is intended to have a certain effect on the receiver (i.e. feelings of admiration or goodwill). And also the information on the relationship-side may be dominated by the secret goal of staying on somebody's good side (like through servile behaviour or compliments). If the objective-, the self-disclosure- and the relationship-aspect are geared towards improving the effectiveness of the appeal-aspect, they are being **"functionalized"** – they don't reflect what is, but instead become means to an end.

The appeal-aspect has to be separated from the relationship-aspect, since the same appeal can be combined with completely different types of relationship-information. In our example, the wife may find the appeal in itself reasonable, but react sensitively to the "patronizing". Or, the other way around: she could find the appeal unreasonable (*"I shouldn't go faster than 60!"*), but consider it quite all right for her husband to make these kind of suggestions in regards to her driving style.

Having sufficiently described the four aspects of a message, I will now summarize them in the model below:

## A psychological model of interpersonal communication.



## Receiving with Four Ears

We have looked at the message-square predominantly from the transmitter's point-of-view: they convey objective information, while at the same time presenting themselves; they express how they stand to the receiver, who therefore feels they are being treated in some way or another; and they try to take influence on the other person's way of thinking, feeling, and acting.

Since all four aspects are always involved simultaneously, the communicationally skilled transmitter has to be able to master them all, so to speak. Unilateral mastership creates complications in the communication. For instance, it is of little use to be objectively right, if at the same time, you are causing a disaster on the relationship-side. Equally useless it is to make a good impression on the self-disclosure-side, i.e. by presenting yourself as witty and well-educated; all the while the objective information stays completely incomprehensible.

Let's look at the square from the receiver's point-of-view. Depending on which aspect their listening is focussed on, their reception involves different activities: the objective content, they try to understand. As soon as they are checking the message for the self-disclosure-aspect, they are acting in a diagnostic manner (*"What type of person is this?"* or *"What is going on with them now?"*). Personally, they are especially touched by the relationship-aspect (*"How does the transmitter stand to me, what do they think of me, who do they think I am, how do I feel treated?"*). Finally, the appeal-aspect is evaluated under the question *"What do they want from me?"*, or, in regard to utilizing the information (*"What would be the best thing for me to do, now that I know this?"*). With



Figure 1 4-Ear Receiver

their two ears, the receiver is biologically ill-equipped: in fact, they need "four ears" – one ear for each aspect (see figure 2).

Depending on which of their four ears the receiver has currently switched on for reception, the conversation takes a very different course. Often-times, the receiver is completely unaware of the fact that they have switched off some of their ears, thereby changing the course of the interpersonal interactions. In the following, I would like to examine these workings more closely.

## "Free Choice" for the Receiver

What makes interpersonal communication so complicated is this: Generally, the receiver is free to choose whichever aspect of the message they want to



react to. An every-day-example from a school: The teacher is walking down the hall, bound for the classroom. Eleven-year-old Astrid comes running towards him and says (see figure below): "Mr. Smith, Susie just tossed her atlas in the corner!"

How does the teacher react? In training classes for teachers, I have observed characteristic differences:

- Some teachers react to the **objective content**: "And did she do that on purpose?" (Acknowledges the objective information and asks for further objective information.)
- Some teachers react to Astrid's **self-disclosure**: "You are pretty upset about that, aren't you, Astrid?" – Or: "Oh, you are a tattler, aren't you?"
- Other teachers react to the **relationship-aspect**: "Why do you tell me that? I'm not your policeman!" – Or: "I am happy that you have trust in me!"

- Most teachers react to the **appeal**: "I will go and see what's going on right away!"

Once more, back to our car-example (see figure 1). "The light is green!", the husband had said. Let's assume, the wife answers, a little annoyed: "Who is driving the car, you or I?" – This would be a relationship-reaction: by this, she is defending herself against the "patronizing" that she senses on the relationship-side of the message.

Nevertheless, she could have reacted to the objective content (i.e. "Yes, it's a string of green lights, that's nice!") or to the self-disclosure (i.e. "You are in a hurry?") or to the appeal (i.e. by stepping on the gas).

This "free choice" of the receiver generates some disturbances – for instance, if the receiver refers to an aspect that the transmitter didn't mean to accentuate. Or, if the receiver is primarily listening with one ear, therefore being (or pretending to be) deaf for all the other information that is coming in as well. The well-balanced "four-eared-ness" should be part of the receiver's psychological standard-equipment. Then, it has to be decided from situation to situation which aspect(s) to react to.



## Chapter 4 – Optional Readings

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#### Reading 6

Interview with Dr David Matsumoto, *Nonverbal communication speaks volumes*. APA, Speaking for Psychology, Feb 2016.

#### Reading 7

Extract from Gerard Egan, *The Skilled Helper*, Chapter 6, 'Sharing Empathic Highlights'.

#### Reading 8

Transcript of filmed interview, Carl Rogers and Kathy, 1975.

#### Reading 9

Goethe – *The Fairy Tale of the Green Snake and the Beautiful Lily*. Translated Thomas Carlyle (1826). Introduction by Tom Raines. Illustrated by David Newbatt.





## Optional Reading 6 – Interview with Dr David Matsumoto

**Source** Interview by Audrey Hamilton. Produced by the American Psychological Association, for *Speaking of Psychology*. Episode 34: Nonverbal communication speaks volumes. February 2016.

**Audio** interview available at: <https://www.apa.org/research/action/speaking-of-psychology/nonverbal-communication>

### About the expert: David Matsumoto, PhD



**David Matsumoto, PhD**, is a renowned expert in the field of facial expression, gesture, non-verbal behaviour, emotion and culture. He has published more than 400 articles, manuscripts, book chapters and books on these subjects. Since 1989, Matsumoto has been a professor of psychology at San Francisco State University. He is also the founder and director of SFSU's Culture and Emotion Research Laboratory, as well as the founder of Humintell.

Matsumoto is also the head instructor of the East Bay Judo Institute in El Cerrito, California. He holds a 7th degree black belt and has won countless awards, including the U.S. Olympic Committee's Coach of the Year Award in 2003. Matsumoto served as the head coach of the 1996 Atlanta Olympic Judo Team and was the team leader for the 2000 Sydney Olympic Judo Team.

### Transcript

**Audrey Hamilton:** A fleeting change in someone's face or body language can signal a lot of different emotions. Why do people's faces change when they're angry or sad? In this episode, we speak with a psychologist and expert in facial expression, gestures and other nonverbal behaviour about how not speaking can speak volumes. I'm Audrey Hamilton and this is "Speaking of Psychology."

David Matsumoto is a professor of psychology and director of the Culture and Emotion Research Laboratory at San Francisco State University. An expert on facial expressions, nonverbal behaviour and deception, he is director of Humintell, a company that conducts research and training for organizations

such as the Transportation Security Administration, the FBI and the U.S. Marshalls Service. Welcome, Dr. Matsumoto.

**David Matsumoto:** Thank you for having me.

**Audrey Hamilton:** We're probably all familiar with the universal facial expressions of our emotions – you know, anger, joy, sadness – you know, those are some of them. Can you give examples of some of the less obvious facial expressions? I think you call them micro-expressions, you know where someone is maybe attempting to conceal his or her emotions. These are much harder to detect. Is that right?

**David Matsumoto:** Micro-expressions are unconscious, extremely quick, sometimes full-face expressions of an emotion. And sometimes they're partial and very subtle expressions of emotion. But because they're extremely quick and because they're unconscious, when they occur, they occur often times less than half a second – sometimes as fast as one-tenth of a second or even one-fifteenth of a second. Most people don't even see them. Some people do see them, but they don't know what they're seeing. They see something that has changed on the face, but they don't know exactly what it was that was changed.

**Audrey Hamilton:** It's fleeting?

**David Matsumoto:** It's very fleeting, but if you take a freeze frame on it on a video, you'll see that a lot of times there's a big facial expression that is very clear about what the person's mental state is.

**Audrey Hamilton:** It all sounds very interesting, but how is this useful in the real world? You work with numerous organizations like I mentioned – the FBI, the TSA – to help train interrogators and business people in the skill of reading people. Tell us about your applied work in training programs.



**David Matsumoto:** Well, learning to read micro-expressions and nonverbal behaviours in general can be very valuable for anyone whose job it is to understand other people's true feelings, their thoughts, their motivations, their personalities or their intentions. So obviously, there's an application for people who are doing interviews or interrogations. That would be people in the criminal justice system, law enforcement, national security, intelligence – those are the kinds of people that we primarily work with because their job is to try to find out whether a person is concealing facts or concealing knowledge or concealing something or has some information that would be useful for solving a crime or getting some other kinds of information. And so, when one wants to be able to do that it's very useful to be able to read these micro-expressions.

But again, the application is very clear for anybody whose job it is to be able to get that kind of additional insight – what I call data superiority – for the individual who's observing others. So it could be for salespeople. It could be for the legal profession. It could be for healthcare professionals or psychotherapists. Medical doctors. Salesperson, I think I mentioned salesperson. Anybody whose job it is to gain some additional insight about the person that you're talking with so that you can leverage that information for a particular outcome.

**Audrey Hamilton:** I imagine these skills are particularly important in intercultural exchanges. Are facial expressions and gestures different in other cultures and can you give us some examples?

**David Matsumoto:** Well, facial expressions of emotion are universal in the sense that everybody around the world regardless of race, culture, nationality, sex, gender, etc., whatever the demographic variable is, we all show the same facial muscle expressions on our faces when we have the same emotions.

Now, of course, the question is context will moderate all of that and what kinds of things bring about different emotions in different cultures. So, of course, there are cultural differences and large individual differences in when people express emotions and how they express them when they feel the emotions. But if there's no reason to change anything when people are feeling extremely strong emotions and they can express it freely, they will express those emotions on their faces in exactly the same ways.

Gestures are very different. There are many different types of gestures and so the two types of gestures that we generally work with are called speech illustrators and emblems. Speech illustrators are these gestures that accompany speech that when you see a person using their hands when they're talking to illustrate a point; they're like animation. They're like how we use our voice. They're functionally universal in the sense that everybody around the world uses hand gestures as speech illustrators. But people around the world differ in the amount that they do them and in the form. So if you can picture people waving around. Some people in some cultures wave around their hands in a certain way. Some people point when they talk. Some people are doing various different types of things with their hands when they talk. So the form in which the illustrator occurs is different, but the function is the same across different cultures.

Emblems is another type of gesture. These are generally culturally specific. These are gestures that refer to specific words or phrases. So, if you can imagine, the listeners can imagine the thumbs up, which has a meaning around the world, which is like "OK" or "good." These things are culture specific, so every culture, just as every culture has a verbal vocabulary – different verbal vocabulary – every culture creates a vocabulary of emblematic gestures that correspond to certain types of phrases that they think are important to have in a gesture.

So those are very culture specific. Now what's really interesting about that is that some of our most recent research published a couple of years ago has shown that some gestures are beginning to be universally recognized around the world, like head nods for yes and head shakes for no. Of course, there's places around the world that still do them in different ways. But they are increasingly being recognized universally around the world, probably because of a lot of shared mass media and because of the Internet or movies and things like that. So, in summary, with nonverbal behaviours, there's some aspects of it that are very universal and some aspects of it that are culturally specific.

**Audrey Hamilton:** Some of your research has involved the study of blind athletes. I thought this was interesting. Can you tell us how that research has furthered your understanding of human emotions?





**David Matsumoto:** Yeah, well to tell you the truth, one of the pervasive questions about facial expressions of emotion in the past has been whether they're universal or not and I think there's very conclusive evidence about the universality of facial expressions of emotion.

Then, the next question becomes where do they come from? Because it could be that we are all born with some kind of innate skill that is an evolutionarily based kind of adaptation that we share with non-human primates and other animals. Or it could be that humans have just all around the world learned, regardless of where they are, from the time that they're infants. So it could be something that is learned or something that is biologically innate.

Now studying blind individuals, and especially congenitally blind individuals, is a particularly great thing to do to address this particular research question because when you study blind individuals and you study their expressions you know that as long as they were congenitally blind that there was no way that they could possibly learn to see those expressions and put them on their faces from birth because they've been blind from birth. And so when you study a population like that it helps you address a certain research question. And so in the studies that we've done, we've actually studied the spontaneous facial expressions of blind individuals from around the world from many different cultures and we show that in the same emotionally evocative situations that blind individuals produce on their faces exactly the same facial muscle configurations where the same emotions as sighted individuals do. And again, because these are individuals who are blind from birth, there's no way that they could have possibly learned to do that by seeing others do it.

And so it leads me to think and many others to believe that the ability to have facial expressions of emotion is something that is biologically innate and that we are all born with.

I've done judo for 48 years of my life here and I've been fortunate enough to be part of our Olympic movement in judo. I was the Olympic coach for the 1996 and 2000 Olympic Games for the United States. We studied the expressions of the athletes in the sighted – in the regular Olympic Games – for these are all sighted individuals and we study their expressions right at the moment they won or lost their medal match. And we're taking photographs. These are

high-speed photographs – eight shots per second with a very expensive camera – and so we can track the expressions – you know in minute second by second or fractions of a second resolution – right at the time of winning or losing the match. And we also could see the expression of the same athletes on the podium 30 minutes later in a social context. So we could do that comparison.

Two weeks after the Olympic Games, every Olympics, what happens in every Olympics is the Paralympics rolls into town using exactly the same venue. So my guy was there still and every sport has a different disability. For judo, it's blindness. So all of the judo athletes in the judo Paralympic Games are all blind. Half of them or some degree of them are congenitally blind and some are acquired blindness through some kind of disease or accident (there are no differences between them, by the way). But anyway, we were able to do the same kind of study with the Paralympic judo blind athletes in the Paralympic Games.

When you compare the expressions of the blind athletes in the Paralympic Games to the sighted athletes in the regular Olympic Games, what you find is that for the winners – winners and losers – they all do the same thing. We measure the exact facial muscle movements that are occurring right at the time of winning or losing that match. So I think the correspondence – the correlation between the facial muscle movements is something like 0.9 or some incredibly high number that you never see in research nowadays – so that correspondence is amazingly high between the blind and the sighted athletes.

What's really interesting about blind athletes is this – or sighted – if we asked our listeners to show on their faces what do you do, what do you show, what do you think you do on your face when you express anger? Everybody can give you something and it will be pretty much accurate. And the reason is because all of us have seen it. We've seen it in ourselves if we've seen ourselves angry in the mirror. Or we see it in others when they're angry. So we see it. We know what it looks like. We've seen ourselves do it. We know what it feels like. A blind athlete has never seen it. So if you ask a blind person, "Hey, show me what you look like when you're angry or when you're sad," you'll get something that's close but you don't get the exact facial muscle movements that occur when those emotions occur spontaneously. However, when it occurs





spontaneously, the exact facial muscle movements are exactly the same. So blind individuals produce them spontaneously but don't produce exactly the same thing when you ask them to pose whereas sighted people do.

**Audrey Hamilton:** Interesting.

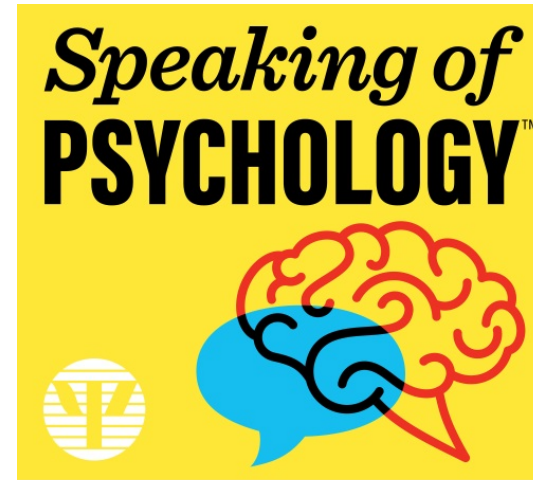
**David Matsumoto:** And so this to me is another example of how there's differences between the blind and the sighted and why they are because this is a biologically innate thing. They can do it when it's spontaneous.

**Audrey Hamilton:** Well, thank you Dr. Matsumoto for joining us today. It's been very interesting.

**David Matsumoto:** My pleasure.

**Audrey Hamilton:** For more information on Dr. Matsumoto's work and to hear more episodes, please go to our [website](#). With the American Psychological Association's "Speaking of Psychology," I'm Audrey Hamilton.

## Listening to the interview



AMERICAN PSYCHOLOGICAL ASSOCIATION

You may listen to this interview by using the link below, or going to the APA website.

Episode 34:

[Nonverbal communication speaks volumes](#)



## Optional Reading 7 – Sharing empathic highlights

Source Gerard Egan, *The Skilled Helper*. A Problem-Management and Opportunity-Development Approach to Helping.  
 Extract from Chapter 6 – 'Sharing Empathic Highlights: Communicating and Checking Understanding'.  
 Edited by Laura Summerfield

### Sharing Empathic Highlights: Communicating Understanding to Clients

'Feeling empathy' for others is not helpful if the helper's perceptions are not accurate. Ickes (1993, 1997) talked about 'empathic accuracy', which he defined as *'the ability to accurately infer the specific content of another person's thoughts and feelings'* (1993). According to Ickes, this ability is a component of success in many walks of life.

*Empathically accurate perceivers are those who are consistently good at 'reading' other people's thoughts and feelings. All else being equal, they are likely to be the most tactful advisors, the most diplomatic officials, the most effective negotiators, the most electable politicians, the most productive salespersons, the most successful teachers, and the most insightful therapists (1997).*

The assumption is, of course, that such people not only are accurate perceivers but can weave their perceptions into their dialogues with their constituents, customers, students, and clients. Helpers do this by sharing empathic highlights with their clients.

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If you are truly empathic, if you listen actively, and if you thoughtfully process what you hear, putting what the client says in its proper context, then you do more than paraphrase or restate. There is something of *you* in your response. A good response is a product of caring and hard work. Good highlights are fully human, not mechanical.

If visibly tuning in and listening are the skills that enable helpers to get in touch with the world of the client, then sharing highlights is the skills that enables them both to communicate their understanding of that world and to check the accuracy of that understanding. A secure starting point in helping others is listening to them carefully, struggling to understand their concerns, and sharing

that understanding with them.

Although many people may 'feel empathy' for others ... the truth is that few know how to put empathic understanding into words. And so sharing empathic highlights as a way of showing understanding during conversations remains an improbable event in everyday life. Perhaps that's why it is so powerful in helping settings. When clients are asked what they find helpful in counselling sessions, being understood gets top ratings. There is such an unfulfilled need to be understood.

### The Key Building Blocks of Empathic Highlights The Basic Formula

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Basic empathic understanding can be expressed in the following stylized formula:

**You feel** .... (here name the correct emotion expressed by the client)

**because** .... (here indicate the correct experiences and behaviours that give rise to the feelings).

For instance, Leonardo is talking with a helper about his arthritis and all its attendant ills. There is pain of course, but more to the point, he can't get around the way he used to.

HELPER: You feel bad, not so much because of the pain but because your ability to get around – your freedom – has been curtailed.

LEONARDO: That just it. I can take the pain. But not being able to get around is killing me! It's like being in jail.

They go on to discuss ways in which Leonardo, with the help of family and friends, can get out of 'jail' – that is, become more mobile while finding ways



of coping with the time he is in 'jail'.

The formula – 'You feel ... because ...' – is a beginner's tool to get used to the concept of sharing highlights. It focuses on the key points of clients' stories, points of view, decisions, and proposals together with the relevant feelings, emotions, and moods associated with them. The formula is used in the following examples. For the moment, ignore how stylized it sounds. Ordinary human language will be substituted later. In the first example, a divorced mother with two young children is talking to a social worker about her ex-husband. She has been talking about the ways he has let her and their kids down.

CLIENT: I could kill him! He failed to take the kids again last weekend. This is three times out of the last six weeks.

HELPER: You feel furious because he keeps failing to hold up his part of the bargain.

CLIENT: I just have to find some way to get him to do what he promised to do. What he told the court he would do.

His not taking the kids according to their agreement (an experience of the client) infuriates her (an emotion). The helper captures both the emotion and the reason for it. And the client moves forward in terms of thinking about possible actions she could take.

In the next example, a woman who has been having a great deal of gastric and intestinal distress is going to have a colonoscopy. She is talking with a hospital counsellor the night before the procedure.

PATIENT: God knows what they'll find when they go in. I keep asking questions, but they keep giving me the same answers.

HELPER: You feel troubled because you believe that you are being left in the dark.

PATIENT: In the dark about my body, my life! If they'd only tell me! Then I could prepare myself better.

They go on to discuss what she needs to do to get the kind of information she wants. The accuracy of the helper's response does not solve the woman's

problems, but the patient does move a bit. She gets a chance to vent her concerns, receives a bit of understanding, and says why she wants the information. This perhaps puts her in a better position to ask for a more open relationship with her doctors.

The key elements of an empathic highlight are the same as the key elements of the client's story ... that is, the experiences, behaviours, and feelings that make up that story.





## Optional Reading 8 – Transcript Carl Rogers and Kathy

Source	<i>Transcripts of Carl Rogers' Therapy Sessions</i> , Edited by Barbara T. Brodley and Germain Lietaer Kathy – Filmed Interview, 1975. Source: Shostrom, E. L. (1975). <i>Three approaches to psychotherapy II</i> [Film]. Orange, CA.
Note	This transcript is available for purposes of research, study and teaching. It may not be sold.
Reprinted	from: <a href="https://anamartinspsicoterapiaacp.files.wordpress.com/2016/04/brodley-transcripts-of-carl-rogers-therapy-sessions.pdf">https://anamartinspsicoterapiaacp.files.wordpress.com/2016/04/brodley-transcripts-of-carl-rogers-therapy-sessions.pdf</a>

### Rogers – Pre-Session Comment:

*I want to meet this client as a person. And I want our encounter to be that of two persons. I have no desire to have advance information regarding her. I'll work with whatever she wishes to reveal of herself. It's my hope that I can first of all be myself. Be present. Be real in the relationship. I usually find it easy, also, to feel a caring for the client. But I can't predict in advance whether I will feel that. I would like to let myself enter into her inner world of feelings and perceptions as accurately and as sensitively as I can.*

*In order to experience that kind of empathy, I'll need to lay aside, as far as possible, my own biases and preconceptions. The extent to which I can do that will to a considerable degree determine the progress which she is able to make in the time we have together.*

*I feel I'm a responsible therapist. I'm responsible for doing my best to create a facilitative climate in which she can explore her feelings in the way that she desires, move toward the goals that she wishes to achieve. It's in this deep sense that my approach to therapy is centred in the client. Aiming to empower him or her to search out and experience the areas of conflict or pain, to perceive self in new ways, to choose to follow new options in behaviour.*

*If in my own self I find feelings other than those of caring and of understanding I'll feel free to express these; but as my own feelings, not as any judgment of or guide for the client. Or, especially on a first interview, I may have no other feelings than a prizing of the client and a desire to in-dwell in her experience. There's no way I can tell in advance.*

*For me each encounter with a client is fresh, unpredictable, often enriching to my learning as well as hopefully, enriching the self-learning of the client. So I look forward with eagerness to whatever our time together may bring.*

From: Carl Rogers' Transcripts, Volume 12, Kathy Interview.

*Throughout this interview the responses of the therapist (T) (Rogers), and the client (C) are numbered for easy reference.*

### The Interview

T: Hi, Kathy.

C: Hi, Dr. Rogers.

T: I'm really glad to meet you.

C: Thank you.

T: And... I don't know whether you're feeling a little uptight under these lights and all, but I think I'm feeling a little uptight, but I don't think that will last very long. And I have, not having met you before I, I don't have any idea what sort of concerns or issues you want to bring up, but I'd be glad to hear whatever you want to say.

C1: I'm not quite sure where to begin.

T1: Uhm, hmm.

C2: But, uh, some of my concerns are, um, I've become very much aware since my husband was killed last December, um, my own feelings of aloneness.

T2: Uhm, hmm.

C3: And I don't think it's directly related to his death because we had been separated for about four years before he was killed. And I, I became aware that, after he died especially, that he was really very important in my life. I was kind of using him as a shield against going out and having other relationships.



And now he's gone and I can't use that anymore. And I feel very, very frightened of new male relationships.

T3: So in some way his, his death, uh, really made you aware of the fear you have of, of new relationships, especially with men.

C4: Right, right. Definitely, I didn't have him. I didn't have that to hide behind anymore. And, uh, I had a tremendous feeling of loss when he died because I did care for him. But, um, in going out with other men lately, I just have this feeling of, uh, it's very strange. I'm very uncomfortable.

T4: So that, the feeling you have is something more than just the loss of him. It's a different feeling, a feeling of uneasy or scared or unsure.

C5: Yes. For a long time I didn't feel like going out and that was fine. I was going through my loss of him, but that was all right. I didn't push it or anything. But just recently I started going out and I've been aware for years of how lonely, I have been very, very lonely. I haven't been dating very much for the last four years, mostly just working and taking care of the kids. And um, I think I'm keeping myself in kind of a no-win situation where I'm really lonely. And yet it's kind of like I'm keeping myself there because I've got a guard around me, and I'd kind of like to break out of that.

T5: It's as though you're in some way sort of responsible for your loneliness.

C6: Yes, I know that. I'm very... I am.

T6: And that's something you'd like to break out of that shell, or that safeguard that you've been hiding behind.

C7: Part of me does.

T7: Part of you does. Ok, ok.

C8: Part of me says, "No way".

T8: So it really is a very ambivalent, two-way thing. (C takes a breath) I suspect it's been pretty comfortable, um, behind that safeguard; it's more of risk if you break out. Is that part of it?

C9: I, I can almost, well I was going to say I can almost go back to the point where I really built up that safeguard in me when my marriage was going bad. Over five years ago and I could feel myself, and I know I did, I withdrew and

I've been withdrawn ever since. It's kind of like, "No more. I don't want any more hurt." So ...

T9: Uhm, hmm, it's just too damn risky, taking the possibility of being hurt again. And you've withdrawn from that for a long time.

C10: Uhm, hmm. See, and I've been aware of this for a long time too, but I never go beyond the awareness level.

T10: So that the knowledge isn't new, it's the um, question of what you do about it.

C11: That's right, that's right. How can one stay safe and still be open?

T11: The way you shake your head makes me feel, "I don't see any way."

C12: I don't, I really don't. If I did, maybe I probably would have done it a long time ago, but I don't.

T12: Just seems kind of unbearable to, to be, open with a person and yet feel safe.

C13: I, I think I'm a pretty open person to begin with. And uh, everything is fine in a relationship as long as the focus does not turn onto me.

T13: I see, I see. If you can keep the focus on the other person, you're ok.

C14: That's right. And the focus on me up to a certain level, but not in the romantic kind of a way. A friendship, I would value that.

T14: But love, you want to, keep that at arm's length.

C15: But you know, that's important though, because um, if a person doesn't want to really be your friend, how can you have them for a lover?

T15: Uhm, hmm.

C16: No way.

T16: Not quite sure I get that. You mean friendship is a necessary first step, is that what you're saying, or...

C17: It is for me.

T17: Yeah. (Long pause)



C18: We've gotten to the point where I won't go beyond.

T18: Uhm, hmm, that's what I was sort of thinking. You've thought your way this far, but then where do you...

C19: I've laid the cards out and that's all I want to play.

T19: So that, in this relationship it's like in your other relationships.

C20: That's right.

T20: It goes so far and then, "Let's stop. That's as far as I want to go." (Pause) (C: Hmm.) If you go any further, there's a risk, isn't it?

C21: Yes, it is.

T21: And I think your eyes tell me you're feeling that risk right now. (Pause)

C22: So here I am. (Pause) I feel like saying to myself, "Well you got this far. It's not so bad." (Laughter) It's all right; I make the best out of it.

T22: It's all right up to this point.

C23: Yeah, right.

T23: So let's laugh it off.

C24: Yeah, make a joke. Talk about something else.

T24: Could, very easy to run away from yourself.

C25: See, but that's it. I made a bargain with myself. There's two parts: the part that understands and it's all right, and the other part that's scared silly. But the part that understands isn't going to force the part that's scared. When it's safe enough, I'll be kind to myself.

T25: And let the scared part come out when, when you're ready for it, when...

C26: When the scared part feels ready. It's as if part of me is in a cave away from the rest of the world. But it cert-, I certainly can't come out of that cave, unless I know that it's all right, that there won't be a lot of pain to greet me. What's the sense in coming out? So it's up to the best of me to make sure that there are nurturing people around me.

T26: And when you feel safe enough, either in this relationship or with other people, then you can let yourself come out of the cave and let the scared part

of you emerge.

C27: That's right. That's why, that's why I value the friendships with men and with other people. I don't care for the rest. Not to say that I don't need it, I do, but I need the friendship, and the safety and the security of that first. I, um, took a trip not too long ago and I met a man that I had known years and years ago, only very briefly. And I met him again I went out with him. And he was such a lovely person, such a kind person, and a very ... a very good person.

Anyway, it was in the mountains and as I was driving home from his, um, his home, looking at the mountains, I, I had this feeling. It's kind of funny, I haven't read the Carlos Castaneda books, but I know the concept of the third eye. And I was feeling as I was driving through those mountains that, "Now it's all right for my third eye to come out, and to be able to perceive." And I felt so good. But when I came back home, I've kind of busied myself with woodworking, and the house, and that kind of thing. And I'm kind of back in the same environment, in the same predicament. But I know that I, I consciously at times choose between focusing in on things and not.

T27: I'm, I'm really interested in that experience, when you were away from him, then there was just a little while, when it felt safe. And you could perceive ...

C28: When I was driving.

T28: Yeah, when you were driving and you could perceive yourself and the whole situation, I guess.

C29: I could perceive, it doesn't have much to, it did have to do with him, but I could perceive myself, and my closed-offedness. And at that time I was open, and I had that perception of myself and that awareness that I had been closed. And that, when I was driving through that canyon, I was feeling very open and now I could have my understanding, and it was all right.

T29: You let yourself for that time come out of the cave.

C30: Yeah, yes, it was great. And then he came to see me. He flew in to see me a couple of weeks ago. And um, I felt, see I was aware I had this memory of that opening up and so I felt more guarded.

T30: Ah, is that right.





C31: But kind of slowly unpeeling layers, or slowing coming up.

T31: But somehow, having, having come out of the cave, you were afraid you might come out of the cave too easily.

C32: Too, yeah that's right, that's right.

T32: "So, watch out, be careful".

C33: That's right.

T33: You sound like a very tender, vulnerable part of you that lives in that cave.

C34: I think my most tender part. (C cries)

T34: Your most?

C35: My most tender part.

T35: Your most tender part. Uhm, hmm. Uhm, hmm. Uhm, hmm. It's really a very precious part of you that you keep in the cave.

C36:(C takes long breath) I, for a long, long time, I've had the feeling of hopelessness of ever coming out. And do you know life is an existence without all of you....

T36: Without?

C37: ...all of you.

T37: Yeah, I see.

C38: Right.

T38: So, you, the hopelessness, I gather is because you know you're not living with all of you. Part of you you're keeping well hidden.

C39: That's right.

T39: Well-guarded. And it isn't really living, unless you can live it with all of you.

C40: That's right, it's just doing things, just doing things. The part that, you know, that I consciously avoid are the arts. The things that I love, music, theatre, paintings, that kind of thing.

T40: Those are the things that touch your feelings.

C41: I don't get to the core.

T41: Ok, things that touch your feelings or touch the core of you, those you want to stay away from.

C42: That's right.

T42: They got; they get too close, too close to this very tender part of you.

C43:(Pause) I've reached another stop.

T43: Uhm, hmm, but you felt safe enough to let out a little bit more and now it's come to another stop.

C44: (Pause) I have to give equal time to all of my dimensions. We just have, I just felt, you know, in touch with my vulnerability, but now I'm feeling angry.

T44: Ok.

C45: Like, "It's none of your business..."

T45: Uhm, hmm.

C46: ...what I'm feeling.

T46: Uhm, hmm, what am I doing getting that close to the vulnerable part of you? "Damn it, stay away."

C47: That's right, that's right. What do you want to do that for?

T47: Uhm, hmm. Uhm, hmm.

C48: You've got other things to do. (C laughs)

T48: So you're putting up all kinds of guards against me, and striking out, "What the hell are you doing", and "getting so close to the vulnerable part of me, why don't you go do something else", hmm?

C49: That's the part that keeps me lonely.

T49: Uhm, hmm. So that, that pushing away part, that kind of angry, "Get away from me" part, is what keeps you very lonely.

C50: It's like I don't really trust that I can trust you to know that. I can tell this and that. You may feel a little something about it, but what then? You know, I



mean you know, "It's a nice story, so, big deal, something else to do".

T50: What I hear is that, is that you feel that I don't really care, just a story...

C51: That's right.

T51: Just something... but what if I do ...

C52: You know...

T52: But what if I do care.

C53:(C takes a breath) I want to make a joke and say, "Aw, go on." (C laughs) You know, um, I'm a nurse and, a psychiatric nurse, worked in a psychiatric hospital last year. One of the big things there, the patients got a lot of points if they would talk in group. I mean everybody wants you to talk. You know,

the good patient talks. And I thought, you know, anybody can talk. The reason why people don't talk is not because they can't talk, it's because they don't know how people are going to respond. That's where it's at. So I don't think the patients were not being good patients. I don't think they were being bad patients because they weren't talking. I think that the staff should have a demerit for not responding. Ok, these patients talked, now how do you respond? Makes it a whole new ball game.

T53: Yeah.

C54: And so now, I talked. (C laughs)

T54: You've earned some points.

C55: Yeah, now I earned my points, that's true. But, um, I think that's the fear of everyone. It's not so much revealing themselves, but being cared about. That's my fear. That's my fears after I've revealed myself, "Who cares?"

T55: It's uh, when you've let out a tender part of yourself, then it's damned important to know, "Does this other person care? Does it make any difference?"

C56: My husband used to say he cared, but it was just words, it was words. He um, I think he cared as much as he could care but, he had so many conflicts inside of himself that he didn't even see me as a person. Didn't even see me. It's not that he didn't want to care. It's that he couldn't, he was too busy with

himself. But I understand that. And I understand that with other people, too. But see I just can't go around revealing myself all the time to people who are just too busy with themselves.

T56: Uhm, hmm. You need a response, you need a caring, you need to make a difference to somebody.

C57: That's it, not to someone who'll say, "Oh, well, Kathy, I really care," and then I don't see them for a couple of years. Or, "I'll call you" and then they never call. You know, when I first split up from my husband, I would go to these different functions, not with a date, but with friends, and meet a man and he'd say, "I'll call you". And for a while there I'd be sure that I wasn't home, because I couldn't stand to know if he didn't call. And that way I didn't know if he didn't call, so there was a possibility that he had called. But I wasn't home, so how could I know. So with that, that, that vulnerable I was really in touch with it.

T57: It makes so much difference to you to know whether the other person is going to really respond. "When they say they care, do they care?"

C58: That's right, caring people, will call you, or drop by, "How's it going?", that kind of thing.

T58: And that's not enough?

C59: No, it would be enough, if they would do that. (C laughs) That'd be just great, that would be just great. I don't think I really want that much from another person. The morsels are fine, but I'm not even getting the morsels.

T59: Uhm, hmm, it isn't as though you want a whole meal, it's that...

C60: Yeah, I mean I could work up to it all right. That's why I think with this friend it was nice. And may have gone back in but I felt myself, come alive a little bit. A little bit of magic had come into my life, and that was nice. And I'd rather not come out all at once and run back in. I'd rather come out bit-by-bit and stay out. But see the thing of it is that, and like we're talking now, a little bit, or I'm thinking about the focus of the relationship, it has to be this male-female kind of thing. And, um, I don't think that what I need to do is to come out and have love, and then, think about a male-female relationship. But I don't know how I can come out too much without a man (C laughs).

T60: That's kind of a, contradiction, in a way. A dilemma, it's a dilemma. (T



laughs) But you feel what you want first is a relationship with a person, only it helps if it's a man.

C61: That's right. It must be a man. Or...

T61: It isn't just better if it's a man, it's a necessity.

C62: It must be a man, that's right, because that's where my fear is.

T62: So that's where you fear is, a fear of a relationship with a man. And yet, you'd like to be able to really come out of the cave first, before it became a man-woman, sexual relationship, or anything like that. Is that what you're saying?

C63: I'd like to have a caring relationship. And it's kind of funny, it's like a little girl wanting a man to take her out of the cave, and, care about. I'll put it back on me, I feel like a little girl. Someone to care about me and to know that I'm comfortable and that I'm all right, and then ask for himself.

T63: And then ask?

C64: For himself, of the relationship.

T64: But first, you'd like to have a man come at least to the entrance of the cave and take the hand of you as a little girl and lead you gently out, caring for you. Then maybe, other kinds of things might happen.

C65:(Pause) The little girl is the non-sexual, being. That's right, "Don't use me sexually first. And then if you like it good enough, keep coming back." That's what I don't want.

T65: The little girl, the little girl will grow up if you care enough, for her.

C66: That's right, and can respond as a woman, if the other is there.

T66: Can you tell him that? Could you tell him that?

C67: I'm confused, do I tell one man that, or is that what I...

T67: I was thinking of this, this one man.

C68: Oh, this individual.

T68: Uhm, hmm.

C69: Oh, I think I could tell him that, I know I could. But you know, I start putting him down. (T laughs) I know that's just, my sister told me, she said, "That's just because you're scared." Because I told her the kind of man I would, I thought I would be comfortable with, and he is this kind of person. And then I start telling her all these bad things. And she said, "Nobody would be perfect. You would do this with anyone, some." But with this person I think I could.

T69: Maybe you could let him know what you need.

C70: I'd like to be able to carry that over. I suppose maybe, maybe I'm glossing that over or something, but I'd like to carry it over in my relationships with everyone. To get what I need from the relationship, and not focusing in on the other person. See, I think the way I am, I'm the perfect nurse, the perf-, you know, anything for somebody else. And that's fine, focus in on them any time. But on myself, like I'm too scared to do that. Like that's a no-no. But I'd like to be able to do that, focus in on my own needs, first. But I feel kind of selfish when I look at it that way. I feel like a taker instead of a giver and that's got a negative, connotation.

T70: You're so much a nurse that when you even think of saying, "But I need this for myself." that seems kind of wrong, selfish.

C71: "Wait a minute, you're the nurse. What is this?"

T71: "You're supposed to be caring for the other person."

C72: That's right.

T72: But once in a while you realize, "I'd like to care for myself, first."([Pause)

C73: Seems awful. (C laughs)

T73: Just to say that.

C74: "You're so naughty, just thinking about it." (C laughs)

T74: Just to say that, seems, "What a selfish person I am."

C75: Yeah.

T75: "Terrible, awful."

C76: I feel wicked, but I enjoy it. I'm enjoying thinking about it.





T76: It's fun just to imagine, "I might want something for myself, first."

C77: It's really a lovely fantasy to be completely narcissist, completely self-centred, and into pleasure, and into comfort. (C sighs)

T77: Just being good to yourself.

C78: But in a way, you know, in a way I am being good to myself by keep that vulnerable part of me away until it's safe. Because not everybody would be good to you, not everybody would be kind. There are people who would use you up, and not bat an eyelash, and not even think about it.

T78: So you have a real respect for your, for your instinct for preserving yourself.

C79: That's right.

T79: You can't trust everyone, not everyone would care. (Pause)

C80: I was just smiling, I was thinking, but I care.

T80: And you say that with a smile, but that's pretty deep too, isn't it?

C81: Uhm, hmm. I do care.

T81: "I care for myself".

C82: I like caring. I like it. I like caring for myself, and not giving away every part of my, just because some Tom, Dick, or Harry wants it.

T82: "I really prize myself, and I'm proud of that. I'm not going to just give myself away."

C83: That's right. It's nice to have that feeling of caring for myself, that's good. But you know since Dick died, I was thinking, I could die tomorrow. Any of us could, and I'm missing, I want to have more. I don't want to just care for myself, I want to, I want to be able to care for myself and at the same time be able to take in life more. But I'm not doing, see I've closed it off, if I could figure out some way of doing that, then, you're smiling (C laughs), so that'd be just great.

T83: To be able to care for yourself, and yet open yourself up to life, and somehow that also tied up with the realization that, "You know, death will come one day." You'd like to live before you die.

C84: That's right, I want, I saw a card one time that said, "Born, and then died." And you open it up and it says, "In between, he lived" or something like that. That's what I would like for myself, a little life in between the born and the death, a little more life, and pleasure. See that's what I'm missing. Deep down inside is the pleasure, experience of pleasure and joy, those kinds of experiences. I've been happy. I have fun. I do enjoy my children, but it's on a limited level.

T84: You don't really open yourself to joy. I guess fun, yes sure.

C85: But joy is on a deeper level, you see, so... I want to say, "But how've you been lately?" (C laughs).

T85: Well, "Let's change the subject." (T laughs).

C86: Yes, "How's your wife, your house?" all that.

T86: Um, it'd be pretty nice to just, run away from some of this.

C87: It would, yes.

T87: Just talk.

C88: Well let's just have a rest for a while.

T88: I'm impressed with the fact that when you need a rest, you really take it.

C89: Oh, thank you. I was thinking my humour comes to the rescue, "Give me a breather."

T89: It's one of the ways in which you preserve yourself.

C90: That's right; I had a dream one time. And I dreamed that I was on a sled with two other girls, and we were going down a snowy hill. And we were going too fast. And I told them to stop, they had to get off, otherwise they were going to crash into this train station at the bottom of the hill. And they wouldn't believe me. So I got off, and they went on. And I side-stepped in the snow all the way down the hill, but there were lots of trees where I was side stepping, and I was hanging onto the trees, one by one as I went down. And when I got to the bottom of the hill, the sled had crashed, or something. And then I thought to myself, "That means, that has to do with me. Part of me would go too fast, and..."



T90: And, and this morning has been an example of the fact that you're not going to go so fast that you crash. (C: That's right.) You're going to go at your own pace if its step-by-step down the hill, oh, that's the pace you have.

C91: That must be it.

T91: Maybe that's a good stopping point.

END

### Rogers' Post-Session Commentary:

*I found it fascinating, the way in which this client very slowly lowers her defences. I think those defences could be broken through, but that in my estimation would not be as helpful as letting her proceed at her own pace. I think the client learns more that way. We did progress in the interview. We went from her perception of loneliness as her problem, to her fear of her relationships with men, to her feelings about letting the tender, vulnerable part of herself come out of a cave, to the recognition of the little girl in her that wants to be tenderly let out.*

*She then began to get to the recognition of the deep, of the pain that is deep inside of her. That is unspeakable, almost unbearable. We saw her partially experience that pain, in spots, and then draw back. Then finally we saw the feelings that she has, that perhaps at bottom she is completely unlovable, one of the commonest feelings that people have.*

*I thought that the dream at the end was almost a perfect description of the hour. She went deeper into herself, step-by-step, by slow degrees, cautiously and guardedly because she didn't want to crash into that pain. And she took resting times between the steps. So I thought that described the whole progress of the hour.*

*I feel that it was a working interview, not highly dramatic, and much of therapy is work, and this was a good example of it. I felt present to her. I felt a companion in her exploration. If I were to continue to see her, I think that she would gradually move toward experiencing that care of herself of which she is quite frightened.*

*I like the way we got into metaphors. Clients can say more in metaphors than they can say, than they dare to say openly. And I like the way I responded to the metaphors. I liked the way she was able to express her anger toward me whenever she felt it, whenever she felt that she was close to a dangerous part of her experiencing a painful part of her experiencing and that was easy for me to accept that anger.*

*I felt good about this as a first interview.*



## Optional Reading 9 – Goethe – The Fairy Tale of the Green Snake and the Beautiful Lily

Source Johann Wolfgang von Goethe, Translated by: Thomas Carlyle (1826)

Note This Fairy Tale is shared because it is quite often mentioned in Anthroposophical Circles. It works with an imaginative language, a lot of symbolism and is rooted in western mystic traditions, but points towards change in progress and potentials for future development. Start reading it by letting the images come to life. Sense into the story, be aware of your resonances. Some of the images are challenging for the analytical mind. If you feel you are totally lost, read the *editor's note* at the end.

In his little hut by the great river, which a heavy rain had swollen to overflowing, lay the ancient Ferryman, asleep, wearied by the toil of the day. In the middle of the night, loud voices awoke him; he heard that it was travellers wishing to be carried over.

Stepping out, he saw two large Will-o'-wisps, hovering to and fro on his boat, which lay moored: they said, they were in violent haste, and should have been already on the other side. The old Ferryman made no loitering; pushed off, and steered with his usual skill obliquely through the stream; while the two strangers whiffled and hissed together, in an unknown very rapid tongue, and every now and then broke out in loud laughter, hopping about, at one time on the gunwale and the seats, at another on the bottom of the boat.

"The boat is keeling!" cried the old man; "if you don't be quiet, it'll upset; be seated, gentlemen of the wisp!"

At this advice they burst into a fit of laughter, mocked the old man, and were more unquiet than ever. He bore their mischief with silence, and soon reached the farther shore.

"Here is for your labour!" cried the travellers; and as they shook themselves, a heap of glittering gold-pieces jingled down into the wet boat. "For Heaven's sake, what are you about?" cried the old man; "you will ruin me forever! Had a single piece of gold got into the water, the stream, which cannot suffer gold, would have risen in horrid waves, and swallowed both my skiff and me; and who knows how it might have fared with you in that case? here, take back your gold."

"We can take nothing back, which we have once shaken from us," said the Lights.

"Then you give me the trouble," said the old man, stooping down, and gathering the pieces into his cap, "of raking them together, and carrying them ashore and burying them."

The Lights had leaped from the boat, but the old man cried: "Stay; where is my fare?"

"If you take no gold, you may work for nothing," cried the Will-o'-wisps. "You must know that I am only to be paid with fruits of the earth." "Fruits of the earth? we despise them, and have never tasted them." "And yet I cannot let you go, till you have promised that you will deliver me three Cabbages, three Artichokes, and three large Onions."

The Lights were making-off with jests; but they felt themselves, in some inexplicable manner, fastened to the ground: it was the un-pleasantest feeling they had ever had. They engaged to pay him his demand as soon as possible: he let them go, and pushed away. He was gone a good distance, when they called to him: "Old man! Holla, old man! the main point is forgotten!" He was off, however, and did not hear them. He had fallen quietly down that side of the River, where, in a rocky spot, which the water never reached, he meant to bury the pernicious gold. Here, between two high crags, he found a monstrous chasm; shook the metal into it, and steered back to his cottage.

Now in this chasm lay the fair green Snake, who was roused from her sleep by the gold coming chinking down. No sooner did she fix her eye on the glittering coins, than she ate them all up, with the greatest relish, on the spot; and carefully picked out such pieces as were scattered in the chinks of the rock.

Scarcely had she swallowed them, when, with extreme delight, she began to feel the metal melting in her inwards, and spreading all over her body; and soon, to





her lively joy, she observed that she was grown transparent and luminous. Long ago she had been told that this was possible; but now being doubtful whether such a light could last, her curiosity and her desire to be secure against her future, drove her from her cell, that she might see who it was that had shaken in this precious metal. She found no one. The more delightful was it to admire her own appearance, and her graceful brightness, as she crawled along through roots and bushes, and spread out her light among her grass. Every leaf seemed of emerald, every flower was dyed with new glory. It was in vain that she crossed her solitary thickets; but her hopes rose high, when, on reaching her open country, she perceived from afar a brilliancy resembling her own. "Shall I find my like at last, then?" cried she, and hastened to the spot. The toil of crawling through bog and reeds gave her little thought; for though she liked best to live in dry grassy spots of the mountains, among the clefts of rocks, and for most part fed on spicy herbs, and slaked her thirst with mild dew and fresh spring water, yet for the sake of this dear gold, and in the hope of this glorious light, she would have undertaken anything you could propose to her.

At last, with much fatigue, she reached a wee rushy spot in the swamp, where our two Will-o'-wisps were frisking to and fro. She shoved herself along to them; saluted them, was happy to meet such pleasant gentlemen related to her family. The Lights glided towards her, skipped up over her, and laughed in their fashion. "Lady Cousin," said they, "you are of the horizontal line, yet what of that? It is true we are related only by the look; for, observe you," here both the Flames, compressing their whole breadth, made themselves as high and peaked as possible, "how prettily this taper length beseems us gentlemen of the vertical line! Take it not amiss of us, good Lady; what family can boast of such a thing? Since there ever was a Jack-o'-lantern in the world, no one of them has either sat or lain."

The Snake felt exceedingly uncomfortable in the company of these relations; for, let her hold her head as high as possible, she found that she must bend it to the earth again, would she stir from the spot; and if in the dark thicket she had been extremely satisfied with her appearance, her splendour in the presence of these cousins seemed to lessen every moment, nay she was afraid that at last it would go out entirely.

In this embarrassment she hastily asked: If the gentlemen could not inform

her, whence the glittering gold came, that had fallen a short while ago into the cleft of the rock; her own opinion was, that it had been a golden shower, and had trickled down direct from the sky. The Will-o'-wisps laughed, and shook themselves, and a multitude of gold-pieces came clinking down about them. The Snake pushed nimbly forwards to eat the coin. "Much good may it do you, Mistress," said the dapper gentlemen: "we can help you to a little more." They shook themselves again several times with great quickness, so that the Snake could scarcely gulp the precious victuals fast enough. Her splendour visibly began increasing; she was really shining beautifully, while the Lights had in the meantime grown rather lean and short of stature, without however in the smallest losing their good-humour.

"I am obliged to you forever," said the Snake, having got her wind again after the repast; "ask of me what you will; all that I can I will do."

"Very good!" cried the Lights. "Then tell us where the fair Lily dwells? Lead us to the fair Lily's palace and garden; and do not lose a moment, we are dying of impatience to fall down at her feet."

"This service," said the Snake with a deep sigh, "I cannot now do for you. The fair Lily dwells, alas, on the other side of the water." "Other side of the water? And we have come across it, this stormy night! How cruel is the River to divide us! Would it not be possible to call the old man back?"

"It would be useless," said the Snake; "for if you found him ready on the bank, he would not take you in; he can carry anyone to this side, none to yonder."

"Here is a pretty kettle of fish!" cried the Lights: "are there no other means of getting through the water?" "There are other means, but not at this moment. I myself could take you over, gentlemen, but not till noon." "That is an hour we do not like to travel in." "Then you may go across in the evening, on the great Giant's shadow."

"How is that?" "The great Giant lives not far from this; with his body he has no power; his hands cannot lift a straw, his shoulders could not bear a faggot of twigs; but with his shadow he has power over much, nay all. At sunrise and sunset therefore he is strongest; so at evening you merely put yourself upon the back of his shadow, the Giant walks softly to the bank, and the shadow carries you across the water. But if you please, about the hour of noon, to be



in waiting at that corner of the wood where the bushes overhang the bank, I myself will take you over and present you to the fair Lily: or on the other hand, if you dislike the noontide, you have just to go at nightfall to that bend of the rocks, and pay a visit to the Giant; he will certainly receive you like a gentleman."

With a slight bow, the Flames went off; and the Snake at bottom was not discontented to get rid of them; partly that she might enjoy the brightness of her own light, partly [to] satisfy a curiosity with which, for a long time, she had been agitated in a singular way.

In the chasm, where she often crawled hither and thither, she had made a strange discovery. For although in creeping up and down this abyss, she had never had a ray of light, she could well enough discriminate the objects in it, by her sense of touch. Generally she met with nothing but irregular productions of Nature; at one time she would wind between the teeth of large crystals, at another she would feel the barbs and hairs of native silver, and now and then carry out with her to the light some straggling jewels. But to her no small wonder, in a rock which was closed on every side, she had come on certain objects which betrayed the shaping hand of man. Smooth walls on which she could not climb, sharp regular corners, well-formed pillars; and what seemed strangest of all; human figures which she had entwined more than once, and which appeared to her to be of brass, or of the finest polished marble. All these experiences she now wished to combine by the sense of sight, thereby to confirm what as yet she only guessed. She believed she could illuminate the whole of that subterranean vault by her own light; and hoped to get acquainted with these curious things at once. She hastened back; and soon found, by the usual way, the cleft by which she used to penetrate the Sanctuary.

On reaching the place, she gazed around with eager curiosity; and though her shining could not enlighten every object in the rotunda, yet those nearest her were plain enough. With astonishment and reverence she looked up into a glancing niche, where the image of an august King stood formed of pure Gold. In size the figure was beyond the stature of man, but by its shape it seemed the likeness of a little rather than a tall person. His handsome body was encircled with an unadorned mantle; and a garland of oak bound his hair together.

No sooner had the Snake beheld this reverend figure, than the King began to speak, and asked: "Whence comest thou?" "From the chasms where the gold dwells," said the Snake. "What is grander than gold?" inquired the King. "Light," replied the Snake. "What is more refreshing than light?" said he. "Speech," answered she.

During this conversation, she had squinted to a side, and in the nearest niche perceived another glorious image. It was a Silver King in a sitting posture; his shape was long and rather languid; he was covered with a decorated robe; crown, girdle and sceptre were adorned with precious stones: the cheerfulness of pride was in his countenance; he seemed about to speak, when a vein which ran dimly-coloured over the marble wall, on a sudden became bright, and diffused a cheerful light throughout the whole Temple. By this brilliancy the Snake perceived a third King, made of Brass, and sitting mighty in shape, leaning on his club, adorned with a laurel garland, and more like a rock than a man. She was looking for the fourth, which was standing at the greatest distance from her; but the wall opened, while the glittering vein started and split, as lightning does, and disappeared.

A Man of middle stature, entering through the cleft, attracted the attention of the Snake. He was dressed like a peasant, and carried in his hand a little Lamp, on whose still flame you liked to look, and which in a strange manner, without casting any shadow, enlightened the whole dome.

"Why comest thou, since we have light?" said the golden King. "You know that I may not enlighten what is dark." "Will my Kingdom end?" said the silver King. "Late or never," said the old Man.

With a stronger voice the brazen King began to ask: "When shall I arise?" "Soon," replied the Man. "With whom shall I combine?" said the King. "With thy elder brothers," said the Man. "What will the youngest do?" inquired the King. "He will sit down," replied the Man.

"I am not tired," cried the fourth King, with a rough faltering voice.

While this speech was going on, the Snake had glided softly round the Temple, viewing everything; she was now looking at the fourth King close by him. He





stood leaning on a pillar; his considerable form was heavy rather than beautiful. But what metal it was made of could not be determined. Closely inspected, it seemed a mixture of the three metals which its brothers had been formed of. But in the founding, these materials did not seem to have combined together fully; gold and silver veins ran irregularly through a brazen mass, and gave the figure an unpleasant aspect.

Meanwhile the gold King was asking of the Man, "How many secrets knowest thou?" "Three," replied the Man. "Which is the most important?" said the silver King. "The open one," replied the other. "Wilt thou open it to us also?" said the brass King. "When I know the fourth," replied the Man. "What care I" grumbled the composite King, in an undertone.

"I know the fourth," said the Snake; approached the old Man, and hissed somewhat in his ear. "The time is at hand!" cried the old Man, with a strong voice. The temple re-echoed, the metal statues sounded; and that instant the old Man sank away to the westward, and the Snake to the eastward; and both of them passed through the clefts of the rock, with the greatest speed.

All the passages, through which the old Man travelled, filled themselves, immediately behind him, with gold; for his Lamp had the strange property of changing stone into gold, wood into silver, dead animals into precious stones, and of annihilating all metals. But to display this power, it must shine alone. If another light were beside it, the Lamp only cast from it a pure clear brightness, and all living things were refreshed by it.

The old Man entered his cottage, which was built on the slope of the hill. He found his Wife in extreme distress. She was sitting at the fire weeping, and refusing to be consoled. "How unhappy am I!" cried she: "Did not I entreat thee not to go away tonight?" "What is the matter, then?" inquired the husband, quite composed.

"Scarcely wert thou gone," said she, sobbing, "when there came two noisy Travellers to the door: unthinkingly I let them in; they seemed to be a couple of genteel, very honourable people; they were dressed in flames, you would have taken them for Will-o'-wisps. But no sooner were they in the house, than they began, like impudent varlets, to compliment me, and grew so forward that I feel ashamed to think of it."

"No doubt," said the husband with a smile, "the gentlemen were jesting: considering thy age, they might have held by general politeness."

"Age! what age?" cried the Wife: "wilt thou always be talking of my age? How old am I, then? General politeness! But I know what I know. Look around there what a face the walls have; look at the old stones, which I have not seen these hundred years; every film of gold have they licked away, thou couldst not think how fast; and still they kept assuring me that it tasted far beyond common gold. Once they had swept the walls, the fellows seemed to be in high spirits, and truly in that little while they had grown much broader and brighter. They now began to be impertinent again, they patted me, and called me their queen, they shook themselves, and a shower of gold-pieces sprang from them; see how they are shining under the bench! But ah, what misery! Poor Mops ate a coin or two; and look, he is lying in the chimney, dead. Poor Pug. O well-a-day! I did not see it till they were gone; else I had never promised to pay the Ferryman the debt they owe him." "What do they owe him?" said the Man. "Three Cabbages," replied the Wife, "three Artichokes and three Onions: I engaged to go when it was day, and take them to the River."

"Thou mayest do them that civility," said the old Man; "they may chance to be of use to us again."

"Whether they will be of use to us I know not; but they promised and vowed that they would."

Meantime the fire on the hearth had burnt low; the old Man covered-up the embers with a heap of ashes, and put the glittering gold-pieces aside; so that his little Lamp now gleamed alone, in the fairest brightness. The walls again coated themselves with gold, and Mops changed into the prettiest onyx that could be imagined. The alternation of the brown and black in this precious stone made it the most curious piece of workmanship.

"Take thy basket," said the old Man, "and put the onyx into it; then take the three Cabbages, the three Artichokes and the three Onions; place them round little Mops, and carry them to the River. At noon the Snake will take thee over; visit the fair Lily, give her the onyx, she will make it alive by her touch, as by her touch she kills whatever is alive already. She will have a true companion in





the little dog. Tell her, Not to mourn; her deliverance is near; the greatest misfortune she may look upon as the greatest happiness; for the time is at hand."

The old Woman filled her basket, and set out as soon as it was day. The rising sun shone clear from the other side of the River, which was glittering in the distance; the old Woman walked with slow steps, for the basket pressed upon her head, and it was not the onyx that so burdened her. Whatever lifeless thing she might be carrying, she did not feel the weight of it; on the other hand, in those cases the basket rose aloft, and hovered above her head. But to carry any fresh herbage, or any little living animal, she found exceedingly laborious. She had travelled on for some time, in a sullen humour, when she halted suddenly in fright, for she had almost trod upon the Giant's shadow which was stretching towards her across the plain. And now, lifting up her eyes, she saw the monster of a Giant himself, who had been bathing in the River, and was just come out, and she knew not how she should avoid him. The moment he perceived her, he began saluting her in sport, and the hands of his shadow soon caught hold of the basket. With dexterous ease they picked away from it a Cabbage, an Artichoke and an Onion, and brought them to the Giant's mouth, who then went his way up the River, and let the Woman go in peace.

She considered whether it would not be better to return, and supply from her garden the pieces she had lost; and amid these doubts, she still kept walking on, so that in a little while she was at the bank of the River. She sat long waiting for the Ferryman, whom she perceived at last, steering over with a very singular traveller. A young, noble-looking, handsome man, whom she could not gaze upon enough, stepped out of the boat.

"What is it you bring?" cried the old Man. "The greens which those two Will-o'-wisps owe you," said the Woman, pointing to her ware. As the Ferryman found only two of each sort, he grew angry, and declared he would have none of them. The Woman earnestly entreated him to take them; told him that she could not now go home, and that her burden for the way which still remained was very heavy. He stood by his refusal, and assured her that it did not rest with him. "What belongs to me," said he, "I must leave lying nine hours in a heap, touching none of it, till I have given the River its third." After much higgling, the old Man at last replied: "There is still another way. If you like to pledge yourself to the River, and declare yourself its debtor, I will take the six

pieces; but there is some risk in it." "If I keep my word, I shall run no risk?" "Not the smallest. Put your hand into the stream," continued he, "and promise that within four-and-twenty hours you will pay the debt."

The old Woman did so; but what was her affright, when on drawing out her hand, she found it black as coal! She loudly scolded the old Ferryman; declared that her hands had always been the fairest part of her; that in spite of her hard work, she had all along contrived to keep these noble members white and dainty. She looked at the hand with indignation, and exclaimed in a despairing tone: "Worse and worse! Look, it is vanishing entirely; it is grown far smaller than the other."

"For the present it but seems so," said the old Man; "if you do not keep your word, however, it may prove so in earnest. The hand will gradually diminish, and at length disappear altogether, though you have the use of it as formerly. Everything as usual you will be able to perform with it, only nobody will see it." "I had rather that I could not use it, and no one could observe the want," cried she: "but what of that, I will keep my word, and rid myself of this black skin, and all anxieties about it." Thereupon she hastily took up her basket, which mounted of itself over her head, and hovered free above her in the air, as she hurried after the Youth, who was walking softly and thoughtfully down the bank. His noble form and strange dress had made a deep impression on her.

His breast was covered with a glittering coat of mail; in whose wavings might be traced every motion of his fair body. From his shoulders hung a purple cloak; around his uncovered head flowed abundant brown hair in beautiful locks: his graceful face, and his well-formed feet were exposed to the scorching of the sun. With bare soles, he walked composedly over the hot sand; and a deep inward sorrow seemed to blunt him against all external things.

The garrulous old Woman tried to lead him into conversation; but with his short answers he gave her small encouragement or information; so that in the end, notwithstanding the beauty of his eyes, she grew tired of speaking with him to no purpose, and took leave of him with these words: "You walk too slow for me, worthy sir; I must not lose a moment, for I have to pass the River on the green Snake, and carry this fine present from my husband to the fair Lily." So saying she stepped faster forward; but the fair Youth pushed on with equal



speed, and hastened to keep up with her. "You are going to the fair Lily!" cried he; "then our roads are the same. But what present is this you are bringing her?"

"Sir," said the Woman, "it is hardly fair, after so briefly dismissing the questions I put to you, to inquire with such vivacity about my secrets. But if you like to barter, and tell me your adventures, I will not conceal from you how it stands with me and my presents." They soon made a bargain: the dame disclosed her circumstances to him; told the history of the Pug, and let him see the singular gift.

He lifted this natural curiosity from the basket, and took Mops, who seemed as if sleeping softly, into his arms. "Happy beast!" cried he; "thou wilt be touched by her hands, thou wilt be made alive by her; while the living are obliged to fly from her presence to escape a mournful doom. Yet why say I mournful? Is it not far sadder and more frightful to be injured by her look, than it would be to die by her hand? Behold me," said he to the Woman; "at my years, what a miserable fate have I to undergo! This mail which I have honourably borne in war, this purple which I sought to merit by a wise reign, Destiny has left me; the one as a useless burden, the other as an empty ornament. Crown, and sceptre, and sword are gone; and I am as bare and needy as any other son of earth; for so unblessed are her bright eyes, that they take from every living creature they look on all its force, and those whom the touch of her hand does not kill are changed to the state of shadows wandering alive."

Thus did he continue to bewail, nowise contenting the old Woman's curiosity, who wished for information not so much of his internal as of his external situation. She learned neither the name of his father, nor of his kingdom. He stroked the hard Mops, whom the sunbeams and the bosom of the youth had warmed as if he had been living. He inquired narrowly about the Man with the Lamp, about the influences of the sacred light, appearing to expect much good from it in his melancholy case.

Amid such conversation, they descried from afar the majestic arch of the Bridge, which extended from the one bank to the other, glittering with the strangest colours in the splendours of the sun. Both were astonished; for until now they had never seen this edifice so grand. "How!" cried the Prince, "was it not beautiful enough, as it stood before our eyes, piled out of jasper and

agate? Shall we not fear to tread it, now that it appears combined, in graceful complexity of emerald and chrysopras and chrysolite?" Neither of them knew the alteration that had taken place upon the Snake: for it was indeed the Snake, who every day at noon curved herself over the River, and stood forth in the form of a bold-swelling bridge. The travellers stepped upon it with a reverential feeling, and passed over it in silence.

No sooner had they reached the other shore, than the bridge began to heave and stir; in a little while, it touched the surface of the water, and the green Snake in her proper form came gliding after the wanderers. They had scarcely thanked her for the privilege of crossing on her back, when they found that, besides them three, there must be other persons in the company, whom their eyes could not discern. They heard a hissing, which the Snake also answered with a hissing; they listened, and at length caught what follows: "We shall first look about us in the fair Lily's Park," said a pair of alternating voices; "and then request you at nightfall, so soon as we are anywise presentable, to introduce us to this paragon of beauty. At the shore of the great Lake you will find us." "Be it so," replied the Snake; and a hissing sound died away in the air.

Our three travellers now consulted in what order they should introduce themselves to the fair Lady; for however many people might be in her company, they were obliged to enter and depart singly, under pain of suffering very hard severities.

The Woman with the metamorphosed Pug in the basket first approached the garden, looking round for her Patroness; who was not difficult to find, being just engaged in singing to her harp. The finest tones proceeded from her, first like circles on the surface of the still lake, then like a light breath they set the grass and the bushes in motion. In a green enclosure, under the shadow of a stately group of many diverse trees, was she seated; and again did she enchant the eyes, the ears and the heart of the Woman, who approached with rapture, and swore within herself that since she saw her last, the fair one had grown fairer than ever. With eager gladness, from a distance, she expressed her reverence and admiration for the lovely maiden. "What a happiness to see you! what a Heaven does your presence spread around you! How charmingly the harp is leaning on your bosom, how softly your arms surround it, how it seems as if longing to be near you, and how it sounds so meekly under the touch of





your slim fingers! Thrice-happy youth, to whom it were permitted to be there!"

So speaking she approached; the fair Lily raised her eyes; let her hands drop from the harp, and answered: "Trouble me not with untimely praise; I feel my misery but the more deeply. Look here, at my feet lies the poor Canary-bird, which used so beautifully to accompany my singing; it would sit upon my harp, and was trained not to touch me; but today, while I, refreshed by sleep, was raising a peaceful morning hymn, and my little singer was pouring forth his harmonious tones more gaily than ever, a Hawk darts over my head; the poor little creature, in affright, takes refuge in my bosom, and I feel the last palpitations of its departing life. The plundering Hawk indeed was caught by my look, and fluttered fainting down into the water; but what can his punishment avail me? my darling is dead, and his grave will but increase the mournful bushes of my garden."

"Take courage, fairest Lily!" cried the Woman, wiping off a tear, which the story of the hapless maiden had called into her eyes; "compose yourself; my old man bids me tell you to moderate your lamenting, to look upon the greatest misfortune as a forerunner of the greatest happiness, for the time is at hand; and truly," continued she, "the world is going strangely on of late. Do but look at my hand, how black it is! As I live and breathe, it is grown far smaller: I must hasten, before it vanish altogether! Why did I engage to do the Will-o'-wisps a service, why did I meet the Giant's shadow, and dip my hand in the River? Could you not afford me a single cabbage, an artichoke and an onion? I would give them to the River, and my hand were white as ever, so that I could almost show it with one of yours."

"Cabbages and onions thou mayest still find; but artichokes thou wilt search for in vain. No plant in my garden bears either flowers or fruit; but every twig that I break, and plant upon the grave of a favourite, grows green straightway, and shoots up in fair boughs. All these groups, these bushes, these groves my hard destiny has so raised around me. These pines stretching out like parasols, these obelisks of cypresses, these colossal oaks and beeches, were all little twigs planted by my hand, as mournful memorials in a soil that otherwise is barren."

To this speech the old Woman had paid little heed; she was looking at her hand, which, in presence of the fair Lily, seemed every moment growing

black and smaller. She was about to snatch her basket and hasten off, when she noticed that the best part of her errand had been forgotten. She lifted out the onyx Pug, and set him down, not far from the fair one, in the grass. "My husband," said she, "sends you this memorial; you know that you can make a jewel live by touching it. This pretty faithful dog will certainly afford you much enjoyment; and my grief at losing him is brightened only by the thought that he will be in your possession."

The fair Lily viewed the dainty creature with a pleased and, as it seemed, with an astonished look. "Many signs combine," said she, "that breathe some hope into me: but ah! is it not a natural deception which makes us fancy, when misfortunes crowd upon us, that a better day is near?"

What can these many signs avail me?  
My Singer's Death, thy coal black Hand?  
This Dog of Onyx, that can never fail me?  
And coming at the Lamp's command?

From human joys removed forever,  
With sorrows compassed round I sit:  
Is there a Temple at the River?  
Is there a Bridge? Alas, not yet!

The good old dame had listened with impatience to this singing, which the fair Lily accompanied with her harp, in a way that would have charmed any other. She was on the point of taking leave, when the arrival of the green Snake again detained her. The Snake had caught the last lines of the song, and on this matter forthwith began to speak comfort to the fair Lily.

"The prophecy of the Bridge is fulfilled" cried the Snake: "you may ask this worthy dame how royally the arch looks now. What formerly was untransparent jasper or agate, allowing but a gleam of light to pass about its edges, is now become transparent precious stone. No beryl is so clear, no emerald so beautiful of hue."

"I wish you joy of it," said Lily; "but you will pardon me if I regard the prophecy as yet unaccomplished. The lofty arch of your bridge can still but admit foot passengers; and it is promised us that horses and carriages and travellers of every sort shall, at the same moment, cross this bridge in both directions. Is





there not something said, too, about pillars, which are to arise of themselves from the waters of the River?"

The old Woman still kept her eyes fixed on her hand; she here interrupted their dialogue, and was taking leave. "Wait a moment," said the fair Lily, "and carry my little bird with you. Bid the Lamp change it into topaz; I will enliven it by my touch; with your good Mops it shall form my dearest pastime: but hasten, hasten; for, at sunset, intolerable putrefaction will fasten on the hapless bird, and tear asunder the fair combination of its form forever."

The old Woman laid the little corpse, wrapped in soft leaves, into her basket, and hastened away.

"However it may be," said the Snake, recommencing their interrupted dialogue, "the Temple is built."

"But it is not at the River," said the fair one.

"It is yet resting in the depths of the Earth," said the Snake; "I have seen the Kings and conversed with them."

"But when will they arise?" inquired Lily.

The Snake replied: "I heard resounding in the Temple these deep words, The time is at hand."

A pleasing cheerfulness spread over the fair Lily's face: "'Tis the second time," said she, "that I have heard these happy words today: when will the day come for me to hear them thrice?"

She arose, and immediately there came a lovely maiden from the grove, and took away her harp. Another followed her, and folded-up the fine carved ivory stool, on which the fair one had been sitting, and put the silvery cushion under her arm. A third then made her appearance, with a large parasol worked with pearls; and looked whether Lily would require her in walking. These three maidens were beyond expression beautiful; and yet their beauty but exalted that of Lily, for it was plain to everyone that they could never be compared to her.

Meanwhile the fair one had been looking, with a satisfied aspect, at the strange onyx Mops. She bent down and touched him, and that instant he

started up. Gaily he looked around, ran hither and thither, and at last, in his kindest manner, hastened to salute his benefactress. She took him in her arms, and pressed him to her. "Cold as thou art," cried she, "and though but a half-life works in thee, thou art welcome to me; tenderly will I love thee, prettily will I play with thee, softly caress thee, and firmly press thee to my bosom." She then let him go, chased him from her, called him back, and played so daintily with him, and ran about so gaily and so innocently with him on the grass, that with new rapture you viewed and participated in her joy, as a little while ago her sorrow had attuned every heart to sympathy.

This cheerfulness, these graceful sports were interrupted by the entrance of the woeful Youth. He stepped forward, in his former guise and aspect; save that the heat of the day appeared to have fatigued him still more, and in the presence of his mistress he grew paler every moment. He bore upon his hand a Hawk, which was sitting quiet as a dove, with its body shrunk, and its wings drooping.

"It is not kind in thee," cried Lily to him, "to bring that hateful thing before my eyes, the monster, which today has killed my little singer."

"Blame not the unhappy bird!" replied the Youth; "rather blame thyself and thy destiny; and leave me to keep beside me the companion of my woe."

Meanwhile Mops ceased not teasing the fair Lily; and she replied to her transparent favourite, with friendly gestures. She clapped her hands to scare him off; then ran, to entice him after her. She tried to get him when he fled, and she chased him away when he attempted to press near her. The Youth looked on in silence, with increasing anger; but at last, when she took the odious beast, which seemed to him unutterably ugly, on her arm, pressed it to her white bosom, and kissed its black snout with her heavenly lips, his patience altogether failed him, and full of desperation he exclaimed: "Must I, who by a baleful fate exist beside thee, perhaps to the end, in an absent presence; who by thee have lost my all, my very self; must I see before my eyes, that so unnatural a monster can charm thee into gladness, can awaken thy attachment, and enjoy thy embrace? Shall I any longer keep wandering to and fro, measuring my dreary course to that side of the River and to this? No, there is still a spark of the old heroic spirit sleeping in my bosom; let it start this instant into its expiring flame! If stones may rest in thy bosom, let me be changed to stone;



if thy touch kills, I will die by thy hands."

So saying he made a violent movement; the Hawk flew from his finger, but he himself rushed towards the fair one; she held out her hands to keep him off, and touched him only the sooner. Consciousness forsook him; and she felt with horror the beloved burden lying on her bosom. With a shriek she started back, and the gentle Youth sank lifeless from her arms upon the ground.

The misery had happened! The sweet Lily stood motionless gazing on the corpse. Her heart seemed to pause in her bosom; and her eyes were without tears. In vain did Mops try to gain from her any kindly gesture; with her friend, the world for her was all dead as the grave. Her silent despair did not look round for help; she knew not of any help.

On the other hand, the Snake bestirred herself the more actively; she seemed to meditate deliverance; and in fact her strange movements served at least to keep away, for a little, the immediate consequences of the mischief. With her limber body, she formed a wide circle round the corpse, and seizing the end of her tail between her teeth, she lay quite still.

Ere long one of Lily's fair waiting-maids appeared; brought the ivory folding-stool, and with friendly beckoning constrained her mistress to sit down on it. Soon afterwards there came a second; she had in her hand a fire-coloured veil, with which she rather decorated than concealed the fair Lily's head. The third handed her the harp, and scarcely had she drawn the gorgeous instrument towards her, and struck some tones from its strings, when the first maid returned with a clear round mirror; took her station opposite the fair one; caught her looks in the glass, and threw back to her the loveliest image that was to be found in Nature. Sorrow heightened her beauty, the veil her charms, the harp her grace; and deeply as you wished to see her mournful situation altered, not less deeply did you wish to keep her image, as she now looked, forever present with you.

With a still look at the mirror, she touched the harp; now melting tones proceeded from the strings, now her pain seemed to mount, and the music in strong notes responded to her woe; sometimes she opened her lips to sing, but her voice failed her; and ere long her sorrow melted into tears, two maidens caught her helpfully in their arms, the harp sank from her bosom, scarcely

could the quick servant snatch the instrument and carry it aside.

"Who gets us the Man with the Lamp, before the Sun set?" hissed the Snake, faintly, but audibly: the maids looked at one another, and Lily's tears fell faster. At this moment came the Woman with the Basket, panting and altogether breathless. "I am lost, and maimed for life!" cried she, "see how my hand is almost vanished; neither Ferryman nor Giant would take me over, because I am the River's debtor; in vain did I promise hundreds of cabbages and hundreds of onions; they will take no more than three; and no artichoke is now to be found in all this quarter."

"Forget your own care," said the Snake, "and try to bring help here; perhaps it may come to yourself also. Haste with your utmost speed to seek the Will-o'-wisps; it is too light for you to see them, but perhaps you will hear them laughing and hopping to and fro. If they be speedy, they may cross upon the Giant's shadow, and seek the Man with the Lamp, and send him to us."

The Woman hurried off at her quickest pace, and the Snake seemed expecting as impatiently as Lily the return of the Flames. Alas! the beam of the sinking Sun was already gliding only the highest summits of the trees in the thicket, and long shadows were stretching over lake and meadow; the Snake hitched up and down impatiently, and Lily dissolved in tears.

In this extreme need, the Snake kept looking round on all sides; for she was afraid every moment that the Sun would set, and corruption penetrate the magic circle, and the fair youth immediately moulder away. At last she noticed sailing high in the air, with purple-red feathers, the Prince's Hawk, whose breast was catching the last beams of the Sun. She shook herself for joy at this good omen; nor was she deceived; for shortly afterwards the Man with the Lamp was seen gliding towards them across the Lake, fast and smoothly, as if he had been travelling on skates.

The Snake did not change her posture; but Lily rose and called to him: "What good spirit sends thee, at the moment when we were desiring thee, and needing thee, so much?"

"The spirit of my Lamp," replied the Man, "has impelled me, and the Hawk has conducted me. My Lamp sparkles when I am needed, and I just look about me in the sky for a signal; some bird or meteor points to the quarter towards which





I am to turn. Be calm, fairest Maiden! Whether I can help, I know not; an individual helps not, but he who combines himself with many at the proper hour. We will postpone the evil, and keep hoping. Hold thy circle fast," continued he, turning to the Snake; then set himself upon a hillock beside her, and illuminated the dead body. "Bring the little Bird hither too, and lay it in the circle!" The maidens took the little corpse from the basket, which the old Woman had left standing, and did as he directed.

Meanwhile the Sun had set; and as the darkness increased, not only the Snake and the old Man's Lamp began shining in their fashion, but also Lily's veil gave out a soft light, which gracefully tinged, as with a meek dawning red, her pale cheeks and her white robe. The party looked at one another, silently reflecting; care and sorrow were mitigated by a sure hope.

It was no unpleasing entrance, therefore, that the Woman made, attended by the two gay Flames, which in truth appeared to have been very lavish in the interim, for they had again become extremely meagre; yet they only bore themselves the more prettily for that, towards Lily and the other ladies. With great tact and expressiveness, they said a multitude of rather common things to these fair persons; and declared themselves particularly ravished by the charm which the gleaming veil spread over Lily and her attendants. The ladies modestly cast down their eyes, and the praise of their beauty made them really beautiful. All were peaceful and calm, except the old Woman. In spite of the assurance of her husband, that her hand could diminish no farther, while the Lamp shone on it, she asserted more than once, that if things went on thus, before midnight this noble member would have utterly vanished.

The Man with the Lamp had listened attentively to the conversation of the Lights; and was gratified that Lily had been cheered, in some measure, and amused by it. And, in truth, midnight had arrived they knew not how. The old Man looked to the stars, and then began speaking: "We are assembled at the propitious hour; let each perform his task, let each do his duty; and a universal happiness will swallow-up our individual sorrows, as a universal grief consumes individual joys."

At these words arose a wondrous hubbub; for all the persons in the party spoke aloud, each for himself, declaring what they had to do; only the three maids were silent; one of them had fallen asleep beside the harp, another near

the parasol, the third by the stool; and you could not blame them much, for it was late. The Fiery Youths, after some passing compliments which they devoted to the waiting-maids, had turned their sole attention to the Princess, as alone worthy of exclusive homage.

"Take the mirror," said the Man to the Hawk; "and with the first sunbeam illuminate the three sleepers, and awake them, with light reflected from above."

The Snake now began to move; she loosened her circle, and rolled slowly, in large rings, forward to the River. The two Will-o'-wisps followed with a solemn air: you would have taken them for the most serious Flames in Nature. The old Woman and her husband seized the Basket, whose mild light they had scarcely observed till now; they lifted it at both sides, and it grew still larger and more luminous; they lifted the body of the Youth into it, laying the Canary-bird upon his breast; the Basket rose into the air and hovered above the old Woman's head, and she followed the Will-o'-wisps on foot. The fair Lily took Mops on her arm, and followed the Woman; the Man with the Lamp concluded the procession; and the scene was curiously illuminated by these many lights.

But it was with no small wonder that the party saw, when they approached the River, a glorious arch mount over it, by which the helpful Snake was affording them a glittering path. If by day they had admired the beautiful transparent precious stones, of which the Bridge seemed formed; by night they were astonished at its gleaming brilliancy. On the upper side the clear circle marked itself sharp against the dark sky, but below, vivid beams were darting to the centre, and exhibiting the airy firmness of the edifice. The procession slowly moved across it; and the Ferryman, who saw it from his hut afar off, considered with astonishment the gleaming circle, and the strange lights which were passing over it

No sooner had they reached the other shore, than the arch began, in its usual way, to swag up and down, and with a wavy motion to approach the water. The Snake then came on land, the Basket placed itself upon the ground, and the Snake again drew her circle round it. The old Man stooped towards her, and said: "What hast thou resolved on?"

"To sacrifice myself rather than be sacrificed," replied the Snake; "promise me that thou wilt leave no stone on shore."





The old Man promised; then addressing Lily: "Touch the Snake," said he, "with thy left hand, and thy lover with thy right." Lily knelt, and touched the Snake and the Prince's body. The latter in the instant seemed to come to life; he moved in the Basket, nay he raised himself into a sitting posture; Lily was about to clasp him; but the old Man held her back, and himself assisted the Youth to rise, and led him forth from the Basket and the circle.

The Prince was standing; the Canary-bird was fluttering on his shoulder; there was life again in both of them, but the spirit had not yet returned; the fair Youth's eyes were open, yet he did not see, at least he seemed to look on all without participation. Scarcely had their admiration of this incident a little calmed, when they observed how strangely it had fared in the meanwhile with the Snake. Her fair taper body had crumbled into thousands and thousands of shining jewels: the old Woman reaching at her Basket had chanced to come against the circle; and of the shape or structure of the Snake there was now nothing to be seen, only a bright ring of luminous jewels was lying in the grass.

The old Man forthwith set himself to gather the stones into the Basket; a task in which his wife assisted him. They next carried the Basket to an elevated point on the bank; and here the man threw its whole lading, not without contradiction from the fair one and his wife, who would gladly have retained some part of it, down into the River. Like gleaming twinkling stars the stones floated down with the waves; and you could not say whether they lost themselves in the distance, or sank to the bottom.

"Gentlemen," said he with the Lamp, in a respectful tone to the Lights, "I will now show you the way, and open you the passage; but you will do us an essential service, if you please to unbolt the door, by which the Sanctuary must be entered at present, and which none but you can unfasten."

The Lights made a stately bow of assent, and kept their place. The old Man of the Lamp went foremost into the rock, which opened at his presence; the Youth followed him, as if mechanically; silent and uncertain, Lily kept at some distance from him; the old Woman would not be left, and stretched-out her hand, that the light of her husband's Lamp might still fall upon it. The rear was closed by the two Will-o'-wisps, who bent the peaks of their flames towards one another, and appeared to be engaged in conversation.

They had not gone far till the procession halted in front of a large brazen door, the leaves of which were bolted with a golden lock. The Man now called upon the Lights to advance; who required small entreaty, and with their pointed flames soon ate both bar and lock.

The brass gave a loud clang, as the doors sprang suddenly asunder; and the stately figures of the Kings appeared within the Sanctuary, illuminated by the entering Lights. All bowed before these dread sovereigns, especially the Flames made a profusion of the daintiest reverences.

After a pause, the gold King asked: "Whence come ye?" "From the world," said the old Man. "Whither go ye?" said the silver King. "Into the world," replied the Man. "What would ye with us?" cried the brazen King. "Accompany you," replied the Man.

The composite King was about to speak, when the gold one addressed the Lights, who had got too near him: "Take yourselves away from me, my metal was not made for you." Thereupon they turned to the silver King, and clasped themselves about him; and his robe glittered beautifully in their yellow brightness. "You are welcome," said he, "but I cannot feed you; satisfy yourselves elsewhere, and bring me your light." They removed; and gliding past the brazen King, who did not seem to notice them, they fixed on the compounded King. "Who will govern the world?" cried he, with a broken voice. "He who stands upon his feet," replied the old Man. "I am he," said the mixed King. "We shall see," replied the Man; "for the time is at hand."

The fair Lily fell upon the old Man's neck, and kissed him cordially. "Holy Sage!" cried she, "a thousand times I thank thee; for I hear that fateful word the third time." She had scarcely spoken, when she clasped the old Man still faster; for the ground began to move beneath them; the Youth and the old Woman also held by one another; the Lights alone did not regard it.

You could feel plainly that the whole temple was in motion; as a ship that softly glides away from the harbour, when her anchors are lifted; the depths of the Earth seemed to open for the Building as it went along. It struck on nothing; no rock came in its way.

For a few instants, a small rain seemed to drizzle from the opening of the dome; the old Man held the fair Lily fast, and said to her: "We are now beneath



the River; we shall soon be at the mark." Ere long they thought the Temple made a halt; but they were in an error; it was mounting upwards.

And now a strange uproar rose above their heads. Planks and beams in disordered combination now came pressing and crashing in at the opening of the dome. Lily and the Woman started to a side; the Man with the Lamp laid hold of the Youth, and kept standing still. The little cottage of the Ferryman, for it was this which the Temple in ascending had severed from the ground and carried up with it, sank gradually down, and covered the old Man and the Youth.

The women screamed aloud, and the Temple shook, like a ship running unexpectedly aground. In sorrowful perplexity, the Princess and her old attendant wandered round the cottage in the dawn; the door was bolted, and to their knocking no one answered. They knocked more loudly, and were not a little struck, when at length the wood began to ring. By virtue of the Lamp locked up in it, the hut had been converted from the inside to the outside into solid silver. Ere long too its form changed; for the noble metal shook aside the accidental shape of planks, posts and beams, and stretched itself out into a noble case of beaten ornamented workmanship. Thus a fair little temple stood erected in the middle of the large one; or if you will, an Altar worthy of the Temple.

By a staircase which ascended from within, the noble Youth now mounted aloft, lighted by the old Man with the Lamp, and, as it seemed, supported by another, who advanced in a white short robe, with a silver rudder in his hand; and was soon recognised as the Ferryman, the former possessor of the cottage.

The fair Lily mounted the outer steps, which led from the floor of the Temple to the Altar; but she was still obliged to keep herself apart from her Lover. The old Woman, whose hand in the absence of the Lamp had grown still smaller, cried: "Am I, then, to be unhappy after all? Among so many miracles, can there be nothing done to save my hand?" Her husband pointed to the open door, and said to her: "See, the day is breaking; haste, bathe thyself in the River." "What an advice!" cried she; "it will make me all black; it will make me vanish together; for my debt is not yet paid." "Go," said the man, "and do as I advise thee; all debts are now paid."

The old Woman hastened away; and at that moment appeared the rising Sun, upon the rim of the dome. The old Man stepped between Virgin and the Youth, and cried with a loud voice: "There are three which have rule on Earth; Wisdom, Appearance and Strength." the first word, the gold King rose; at the second, the silver one; and at the third, the brass King slowly rose, while the mixed King on a sudden very awkwardly plumped down.

Whoever noticed him could scarcely keep from laughing, solemn as the moment was; for he was not sitting, he was not lying, he was – leaning, but shapelessly sunk together.

The Lights, who till now had been employed upon him, drew to side; they appeared, although pale in the morning radiance, yet the more well-fed, and in good burning condition; with their peaked tongues, they had dexterously licked-out the gold veins of the colossal figure to its very heart. The irregular vacuities which this occasioned had continued empty for a time, and the figure had maintained its standing posture. But when at last the very tenderest filaments were eaten out, the image crashed suddenly together; and then, alas, in the very parts which continue unaltered when one sits down; whereas the limbs, which should have bent, sprawled themselves out unbowed and stiff. Whoever could not laugh was obliged to turn away his eyes; this miserable shape and no-shape was offensive to behold.

The Man with the Lamp now led the handsome Youth, who still kept gazing vacantly before him, down from the Altar, and straight to the brazen King. At the feet of this mighty Potentate lay a sword in a brazen sheath. The young man girt it round him. "The sword on left, the right free!" cried the brazen voice. They next proceeded to the silver King; he bent his sceptre to the Youth; the latter seized it with his left hand, and the King in a pleasing voice said: "Feed the sheep!" On turning to the golden King, he stooped with gestures of paternal blessing, and pressing his oaken garland on the young man's head, said: "Understand what is highest!"

During this progress, the old Man had carefully observed the Prince. After girding-on the sword, his breast swelled, his arms waved, and his feet trod firmer; when he took the sceptre in his hand, his strength appeared to soften, and by an unspeakable charm to become still more subduing; but as the oaken gar-





land came to deck his hair, his features kindled, his eyes gleamed with inexpressible spirit, and the first word of his mouth was "Lily!"

"Dearest Lily!" cried he, hastening up the silver stairs to her, for she had viewed his progress from the pinnacle of the Altar; "Dearest Lily! what more precious can a man, equipped with all, desire for himself than innocence and the still affection which thy bosom brings me? O my friend!" continued he, turning to the old Man, and looking at the three statues; "glorious and secure is the kingdom of our fathers; but thou hast forgotten the fourth power, which rules the world, earlier, more universally, more certainly, the power of Love." With these words, he fell upon the lovely maiden's neck; she had cast away her veil, and her cheeks were tinged with the fairest, most imperishable red.

Here the old Man said with a smile: "Love does not rule; but it trains, and that is more."

Amid this solemnity, this happiness and rapture, no one had observed that it was now broad day; and all at once, on looking through the open portal, a crowd of altogether unexpected objects met the eye. A large space surrounded with pillars formed the forecourt, at the end of which was seen a broad and stately Bridge stretching with many arches across the River. It was furnished, on both sides, with commodious and magnificent colonnades for foot-travellers, many thousands of whom were already there, busily passing this way or that. The broad pavement in the centre was thronged with herds and mules, with horsemen and carriages, flowing like two streams, on their several sides, and neither interrupting the other. All admired the splendour and convenience of the structure; and the new King and his Spouse were delighted with the motion and activity of this great people, as they were already happy in their own mutual love.

"Remember the Snake in honour," said the Man with the Lamp; "thou owest her thy life; thy people owe her the Bridge, by which these neighbouring banks are now animated and combined into one land. Those swimming and shining jewels, the remains of her sacrificed body, are the piers of this royal bridge; upon these she has built and will maintain herself."

The party were about to ask some explanation of this strange mystery, when there entered four lovely maidens at the portal of the Temple. By the Harp,

the Parasol, and the Folding-stool, it was not difficult to recognise the waiting-maids of Lily; but the fourth, more beautiful than any of the rest, was an unknown fair one, and in sisterly sportfulness she hastened with them through the Temple, and mounted the steps of the Altar.

"Wilt thou have better trust in me another time, good wife?" said the Man with the Lamp to the fair one: "Well for thee, and every living thing that bathes this morning in the River!"

The renewed and beautified old Woman, of whose former shape no trace remained, embraced with young eager arms the Man with the Lamp, who kindly received her caresses. "If I am too old for thee," said he, smiling, "thou mayest choose another husband today; from this hour no marriage is of force, which is not contracted anew."

"Dost thou not know, then," answered she, "that thou too art grown younger?" "It delights me if to thy young eyes I seem a handsome youth: I take thy hand anew, and am well content to live with thee another thousand years."

The Queen welcomed her new friend, and went down with her into the interior of the Altar, while the King stood between his two men, looking towards the Bridge, and attentively contemplating the busy tumult of the people.

But his satisfaction did not last; for ere long he saw an object which excited his displeasure. The great Giant, who appeared not yet to have awoke completely from his morning sleep, came stumbling along the Bridge, producing great confusion all around him. As usual, he had risen stupefied with sleep, and had meant to bathe in the well-known bay of the River; instead of which he found firm land, and plunged upon the broad pavement of the Bridge. Yet although he reeled into the midst of men and cattle in the clumsiest way, his presence, wondered at by all, was felt by none; but as the sunshine came into his eyes, and he raised his hands to rub them, the shadows of his monstrous fists moved to and fro behind him with such force and awkwardness, that men and beasts were heaped together in great masses, were hurt by such rude contact, and in danger of being pitched into the River.

The King, as he saw this mischief, grasped with an involuntary movement at his sword; but he bethought himself, and looked calmly at his sceptre, then at the Lamp and the Rudder of his attendants. "I guess thy thoughts," said the





Man with the Lamp; "but we and our gifts are powerless against this powerless monster. Be calm! He is doing hurt for the last time, and happily his shadow is not turned to us."

Meanwhile the Giant was approaching nearer; in astonishment at what he saw with open eyes, he had dropped his hands; he was now doing no injury, and came staring and agape into the fore-court.

He was walking straight to the door of the Temple, when all at once in the middle of the court, he halted, and was fixed to the ground. He stood there like a strong colossal statue, of reddish glittering stone, and his shadow pointed out the hours, which were marked in a circle on the floor around him, not in numbers, but in noble and expressive emblems.

Much delighted was the King to see the monster's shadow turned to some useful purpose; much astonished was the Queen, who, on mounting from within the Altar, decked in royal pomp, with her virgins, first noticed the huge figure, which almost closed the prospect from the Temple to the Bridge.

Meanwhile the people had crowded after the Giant, as he ceased to move; they were walking round him, wondering at his metamorphosis. From him they turned to the Temple, which they now first appeared to notice, and pressed towards the door.

At this instant the Hawk with the mirror soared aloft above the dome; caught the light of the Sun, and reflected it upon the group, which was standing on the Altar. The King, the Queen, and their attendants, in the dusky concave of the Temple, seemed illuminated by a heavenly splendour, and the people fell upon their faces. When the crowd had recovered and risen, the King with his followers had descended into the Altar, to proceed by secret passages into his palace; and the multitude dispersed about the Temple to content their curiosity. The three Kings that were standing erect they viewed with astonishment and reverence; but the more eager were they to discover what mass it could be that was hid behind the hangings, in the fourth niche; for by some hand or another, charitable decency had spread over the resting-place of the fallen King a gorgeous curtain, which no eye can penetrate, and no hand may dare to draw aside.

The people would have found no end to their gazing and their admiration, and

the crowding multitude would have even suffocated one another in the Temple, had not their attention been again attracted to the open space.

Unexpectedly some gold-pieces, as if falling from the air, came tinkling down upon the marble flags; the nearest passers-by rushed thither to pick them up; the wonder was repeated several times, now here, now there. It is easy to conceive that the shower proceeded from our two retiring Flames, who wished to have a little sport here once more, and were thus gaily spending, ere they went away, the gold which they had licked from the members of the sunken King. The people still ran eagerly about, pressing and pulling one another, even when the gold had ceased to fall. At length they gradually dispersed, and went their way; and to the present hour the Bridge is swarming with travellers, and the Temple is the most frequented on the whole Earth.



## Editor's note

Brief notes from Laura Summerfield on Goethe's Fairy Tale.

Goethe's *Fairy Tale* contains characters and images that have different levels of meaning.

On one level, it is a fairy tale – the tale of a young Prince in love who finds a way to unite with Lily, who is cursed in that any living thing that touches her dies. Somehow two lands are separated and how may they be united? There are characters that are clearly archetypal, representing – aspects of the human soul, parts of our unconscious, wisdom and light, sacrifice, and so on. There are events, aspects of character, and objects which seem highly significant – gold, the ferryman, the river and the ways it may be crossed, the tithes, the giant's shadow, the old woman's black hand, the cry 'the time has come', the temple rising, the new bridge, and so on. What does it all mean?

Steiner commented that it tells the history of the incarnation of the human being. According to Tom Raines' introduction to the Fairy Tale, Steiner '*maintained that the various figures in the Fairy Tale were supersensibly perceived in Goethe's imagination and therefore are true to themselves – not born from flights of fancy, but coming from the realm of real imagination, through Goethe, as artistic phantasy.*' His quote from Steiner: '*The Goethe fairy tale is a marvellous work, one must live it, not merely read it.*' His reflections on the Fairy Tale, led Steiner to write his first Mystery Drama, *The Portal of Initiation*. In both, there are characters that belong together. He has one of the characters (Felicia) say – '*the Fairy Tale*' can '*prepare the human soul to receive again the higher spiritual world.*' Steiner also commented that Goethe's Fairy Tale was the archetypal seed of the Anthroposophical movement – Steiner himself gave his life's work to create a living bridge between our earthly existence and the spiritual world.

Here are some comments from Tom Raines' introduction, that you may find useful. (See Source below.)

**The setting:** The landscape in the story is divided by a river, which acts as a boundary between two lands – that of normal day-time consciousness, and that which is not sense-perceptible. At the climax of the story, there is the

marriage of the Beautiful Lily and the Prince, and a broad bridge links these two lands together. This bridge has been made possible by the sacrifice of the Green Snake, cast as precious stones into the river. A Temple rises from the earth. Now we have a bridge that is 'swarming with travellers' and a Temple that 'is the most frequented on the whole Earth'.

**Themes:** The Fairy Tale may be read as the alchemical process of the transformation of the soul. Goethe was influenced by Rosicrucian wisdom, which has infused this tale. The soul transformation to bring about new human community and communion with the spiritual world, is the outcome of the Fairy Tale.

Here are some indications related to archetypes as described by Steiner (from various sources).

## Archetypes

**Lily** – realization of the realm of freedom

**Prince** – human soul understood and represented in process of development

**1<sup>st</sup> King (Gold)** – Thinking, Knowledge

**2<sup>nd</sup> King (Silver)** – Feeling

**3<sup>rd</sup> King (Brass)** – Willing

**4<sup>th</sup> King** – Chaotic mix of soul forces

**The Lamp** – light of wisdom and knowledge

**The Snake** – Power of the soul's development into a free personality

**Will o' the Wisps** – one-sided knowledge

**The Giant** – macrocosm in the human soul which can become delusional and superstitious

**The Bridge** – connection of the separate halves of the soul of the individual in art.

**Land of the Lily** – the Super-sensible in the human being

**Land of the Underground Temple** – the Sense perceptible in the human being.

**Source:** Tom Raines, 'Introduction' to *The Fairy Tale of the Green Snake and the Beautiful Lily*. Illustrated by David Newbatt. 2006. ISBN 0-946206-58-9.