

*Repercussions of emotional impressions.*  
*Common sense.*

YESTERDAY I spoke about influences affecting the organism and the resulting conclusions.

Now I want to examine other powers that are much more difficult to determine and whose effects cannot be so easily defined and recognised.

These are purely emotional impressions evoked by thoughts, words and events that have been witnessed and read about. We have to begin with the earliest years of childhood as a child's impressions are particularly far-reaching in both the good and bad sense.

A child who is protected from noise and an ugly environment, who grows up in sunshine and good air and is cared for lovingly, has the best basis in later years to choose that which will benefit its progress. Such a person will be able to judge instinctively if what happens to him is in accordance with the experiences he has already undergone and will, of his own accord, reject whatever is in conflict with it. These will not only be external impressions, but all influences that do not conform to the fundamentals he has accepted.

A child who stumbles forward into life in an ugly, noisy environment without love and kindness and is not guided with consideration can only fall back on the blueprint it has brought to earth. At first it will consider the given conditions the correct ones and will follow the direction offered by its surroundings. Sooner or later, according to its degree of spiritual maturity, it will realise that this set of circumstances is not ideal and will forge a new path — its own. But sometimes this realisation never dawns.

The basics now offer a wide variety of directions. A normal, healthy youngster who receives the best care for the furthering, development and fulfilment of its blueprint can expect a happy, carefree, positive childhood. It is easy to imagine how many ways of development there must be if the progress and maturity of the personality is based only on ideal fundamentals. From this a conclusion can be drawn if the opposite occurs and what has to be taken into consideration if the conditions are negative.

I have already stated that reincarnation follows a set pattern based on eternal, irrevocable laws, so that it must not be considered unjust if the material fundamentals are so dissimilar. But this does not mean that matters must be left to run their course and you have to resign yourself to the fact that all characters are different and happiness is unevenly distributed in the world. Man's knowledge is restricted to a limited horizon which does not permit him a clear view of his entire evolution. He is forced to choose the right path through free will, to err until he finds truth and his progress is assured.

Wise people know that only the search for truth leads to happiness. It is their vocation to help their fellow men in their endeavours. In so doing, they will develop further and expedite their progress in the best possible way.

But let us return to the subject of emotional impressions and their effects.

I have already stated that man is not inclined and willing to reveal his deep, innermost secrets. It requires total confidence in his doctor, parents or teacher.

If a person is confronted with circumstances or events which were unfamiliar to him before, he tries to explain them to himself, determine whether they are positive, beneficial or without consequence, and decide how to incorporate them into his philosophy of life.

In emotional matters personal judgement cannot always assess a situation so the soul only accepts the impression without forming a concrete opinion. Once the impression has been absorbed the soul reacts instinctively, either with approval or aversion.

A doctor often hears his patient say, "I heard (or saw) these dreadful things, but thought no more about them." But aversion was apparent. Here lies the danger for the soul. It receives impressions, but either because of a lack of free will or on account of weakness does not transmit them to the spirit entity. The worry remains because the explanation which would clear up the matter is lacking.

However stressful and oppressive an impression, an explanation can unburden the soul. Reason prevails over sentiment and weakens its effect. But a necessary condition is a healthy intelligence and a clear insight into happenings in the material world and their purpose.

For example, I have already pointed out that the death of a beloved person would not cause such heart-rending grief if people would learn to appreciate why they have to suffer and renounce relationships. This is probably the most drastic example I can give, but it occurs so frequently in daily life that it would not be difficult to apply the same common sense to lesser occurrences and dismiss them within minutes.

Now, for the first time we have used the words "common sense" and we are going to study them in relation to the soul and the spirit.

The generally accepted meaning of common sense is the avoidance or renunciation of whatever is unsuitable or fulfils tasks which instinctively you would prefer to avoid but for some reason seem to be necessary.

It necessitates a switching-off of feeling, or alternatively, pushing it into the background and replacing it with what is purely mental reflection.

You may not speak of common sense when something is undertaken reluctantly, when in point of fact the opposite course of action is instinctively desired. This is not common sense: it is submission due to compulsion and command. There is a big difference between the two. It must be made clear.

A child is often considered sensible because it does everything its parents or teacher consider correct. If the child considers it correct, then you may justifiably call it sensible. But it could equally well have acted out of convenience, laziness in working out the matter for itself or fear of punishment and contempt.

A child's own will is normally so strong that it is almost impossible to persuade it to accept another opinion without opposition.

Many parents are of the opinion that their children should love them and be obedient and accept their views without resistance out of veneration or in recognition of the fact that they are older and speak from experience. We already know how wrong this is and that it is a totally erroneous concept of education to force a personal opinion and personal experiences onto a young person.

Common sense always implies a clear-cut personal decision and logical reasoning that only this and no other solution is possible and correct for the matter in question. It is also moderation personified, a hint of the equilibrium which is so desirable for us in every possible context. Gradually we see how harmonious thought and feeling should be constituted and how it must be directed if we wish to raise children to become mentally and emotionally balanced adults.

Common sense can no more be forced upon a person than can charity. It must be exemplified and put to the test in every situation in life.

Very few people can do this, although everybody can observe and criticise himself. It is very difficult to make an honest personal assessment. Either you seek an excuse or exaggerate and instead of reasonable judgement there is condemnation, which in some cases can be very dangerous.

In all his actions man must endeavour to deliberate clearly. He must not allow himself to be impelled senselessly by the feeling that everything is controlled by fate. This is contrary to free will.

Deliberation means to react mentally, not emotionally, to come to a logical decision without sensitive influence. This is not easy. Therefore, education and guidance is necessary.

We will close for today and continue tomorrow with the transition from common sense to knowledge and truth and their effect on the soul and spirit. It is a pleasant subject and worth discussing in all its variations.

*Correct deliberation the way to knowledge and wisdom. Memory, the basis for the spirit entity's activity. Imagination, the mirror image of past existence in the world beyond.*

YESTERDAY we spoke about common sense and deliberation as opposed to compulsion and submission to foreign will.

Today we are going to consider where good and bad deliberation can lead and what real value it has for spiritual progress. Correct deliberation, which is careful consideration and a search for the proper decision, is the way to knowledge and wisdom.

To assimilate a fact without first classifying it within the realm of truth and abiding realities is only a passing awareness. Such an impression seldom produces a lasting concept and is soon forgotten. It is a purely intuitive perception.

People who are able to transfer emotional impressions rapidly to a mental level and have the will to retain them are able to store endless riches in the way of knowledge in their memories.

Knowledge is the main and most important basis for progress in the search for truth. But knowledge, as I have already indicated, is not wisdom and far removed from truth in the divine sense. Knowledge is the first step and does not entitle a person to squandering it. The road must be travelled further, knowledge must be constantly tested as to its value or worthlessness and developed only for the benefit of mankind.

Man is seldom inclined to switch from passive activity - the absorption of facts and of more or less interesting impressions - to active, creative work. This is very often because of laziness, or the mistaken conviction that knowledge alone is the ultimate achievement in the incarnate world. Or perhaps he is hampered by feelings of inferiority; he simply feels he is not capable of such work.

Here again the teacher or doctor must intervene when he sees that the young person or the patient has acquired great knowledge which should be utilised. The precondition is that the doctor is aware of the fact that great knowledge alone makes a person only partially happy and if he fails to make use of it, he will depart from earthly life without having turned it to good account.

Knowledge need not always be erudition. In all spheres of human life there are fields of knowledge to be perfected as the first step towards development. In the fourth dimension the evaluation of mental attainment is quite different to its present scientific appraisal on earth.

A person who knows exactly to which goal the exploitation of acquired knowledge leads, but is not willing to undertake it, commits a great mistake which he will have to make good in a later life.

It is as well to know this and teach it. Many a person has the inclination to accomplish work that brings progress to mankind, but considers himself presumptuous, unauthorised and not called to do this

work. In such cases, real efforts must be made so that the powers lying dormant are utilised for the good of the community instead of being suppressed.

I have said that knowledge is only the beginning. I dare say that in the case of more or less healthy and normally developed people there is not one who does not possess abilities that only have to be awakened.

I spoke of memory which absorbs and retains impressions and will now try and explain how people should understand this.

The spirit entity absorbs impressions and appraises and classifies them with the help of the brain. It retains thoughts according to its will and its ability to work within the body. I have already mentioned that if the brain, for instance, is not properly developed, it handicaps the spirit entity. Just as a person cannot move about freely in a very small room, so too the spirit entity cannot in its earthly prison.

The spirit's freedom of movement is greatest in the first years of life as obstructions caused by a sick or disturbed soul do not occur so frequently. This is why experiences of early childhood are often retained to an advanced age. In old age, on the other hand, the handicaps due to changes in their brain and reduced vitality cause impressions to be easily forgotten and only fleetingly transferred to the spirit entity.

A poor memory calls for medical tests and allows the doctor to establish physical and mental development.

However a distinction must be made because by no means does an organic weakness indicate that there is a parallel, incurable mental decline.

With suitable treatment to both the organs and the psyche extensive improvement can be attained so that the spirit entity can do justice to all the requirements of the blueprint it has brought along.

We want to observe what can be deduced from the immense power of memories of childhood. The power of recall, the degree of reminiscence, the number of impressions retained show us the freedom of development and the condition of the environment in which the child developed. The kind of impressions and their emotional utilisation indicate whether it grew up in a loving or indifferent atmosphere.

Of course, it is not easy to re-create a perfect picture from what an adult recounts. Memories are sometimes distorted because it is very tempting to gloss over reports or make them interesting and unusual.

But the time span that leads back to the events that have been retained can be examined. The further back memories go, the more uninhibited the child's development was likely to have been. With people who have absolutely no memory of the formative period of their youth it must in general be assumed that their brain is incompletely developed because emotional impressions are usually absorbed freely at this stage. By this I mean that everybody, according to his constitution, has a memory stretching back to early life. If this is missing, there must also be some physical handicap.

There is a similar pattern to be seen in the development of abilities in early childhood. Astonishing results have been established at various times and in every sense. The more freely a child is allowed to grow up and follow its own inclinations, the sooner it will find the direction which the spirit entity needs to fulfil the blueprint it has brought along.

I cannot say this often enough: let your children mature in quiet, untroubled surroundings. Do not try to curtail their soaring thoughts and imagination because these mental images reveal their blueprint. This is the programme they have brought with them. It is the image of their past life in the world beyond which lies dormant in their soul and spirit.

A healthy imagination that leads to good deeds and is filled with love for both animals and man may be an indication that the child does not need firm guidance. On the other hand, ideas that are confused and opposed to everything around it show that guidance towards good and loving deeds is necessary. Parents and teachers have the duty gradually to divert thoughts towards an altruistic, selfless attitude. It is actually one of the finest duties of adults to guide children seeking the truth instead of condemning and forcing them through abstract preaching.

To exemplify what they have to learn through your own behaviour is not only the best, but the only way.

*Incorrect interpretation of technical progress.  
Consequences of inventions and research conducted without feeling.*

I NOW want to begin to talk of matters that are of great significance in the lives of people, but have not been accorded proper attention. There is a widespread opinion that feeling is often a hampering influence in life; that it crowds out real thinking and puts matters into a context that damages progress. To give an example: a person has chosen a profession in the field of technology and presumes that the train of thought to be developed and pursued must be quite independent of emotional consideration.

This is precisely why so much damage has been caused by the progress of technology. The exponents of this science, which affects human life so drastically, have never been aware of the fact — and very many are still not aware of it today — that the vital energy of a human being is not a motor but, as I have already said, a very delicate instrument. This must be treated and cared for with the utmost tenderness and consideration. It is pointless to list the achievements which, on account of this one-sided way of thinking, have been discovered and promoted to the detriment rather than the benefit of mankind. And this way of thinking and working still exists today. The realisation has not yet dawned that technology without feeling and consideration for the needs of a healthy life is not only worthless but downright dangerous.

Right now, in this era where technology and its attendant mechanisation reigns supreme, the people who are entrusted with the research and exploitation of technical data must be made aware of the harmonious interplay between spirit and soul. Technology is not progress. It is only a means to promote progress.

We have already noted what should be considered the real progress of mankind—and I must keep repeating it. Matter is not the most desirable goal. It must only figure in a person's range of vision in so far as it is necessary and desirable for a healthy life.

Every technical achievement which is only aimed at giving one person superiority over others without consideration as to whether his personal benefit is to the detriment of his fellow men is to be condemned. It drains the vitality of people. This can only be replaced over a long period of time.

The ethics of technology should be a vital section of the subject matter used for training scientists, scholars and their assistants.

These lessons should begin in schools founded for adults who have already undergone thorough preparatory training. It would not even be necessary to give them these lessons if proper attention had been paid to the care of the soul in childhood. But if adults are correctly trained, many of their children

will gain the right attitude and mankind will be shown a way that will lead it in a totally different direction from the one it follows today in the conviction that it is so immensely valuable and absolutely correct.

Let us assume, for example, that people come to the conclusion —after exhaustive examination of the harmful effects of gasses caused by all kinds of engines — that doing without engines would be more beneficial than modifying them, then the time will not be far distant that their manufacture will be severely curtailed.

The technologist must therefore be educated at soul level to test newly developed inventions in order to assess their value to the community. An apparatus which replaces manpower but burdens the operator with a surplus of work and concentration must be discarded as unsuitable. The guideline should be that which allows for easier manipulation and spares vital energy. Minimal exertion and preservation of vitality offers the best results. Or let me express it this way: let people First have their say before they are overwhelmed with new inventions and you will see that much of what is considered desirable by the exponents of technology is expendable.

Whatever is created without true feeling and honest human consideration is created without vital energy. I would say that the soul aspect of the invention is missing because the effect on the human soul has been forgotten. Everything created in exaggerated measure because advantage is taken of all given possibilities, will soon become a superfluous burden to mankind, who will recognise its worthlessness and disruptive consequences.

When I, as a doctor, think how many mistakes, yes, how much harm, has already been caused by the improper use of chemical products because the human soul was considered unimportant and only the existence of the material organism was recognised, then I consider it high time to rectify the error if the damage is not to escalate out of all proportion.

We are not at the dawn of human development; we are close to the middle of it, even though the greater time span still lies ahead of us and we have to come to grips with circumstances as they are.

It is not possible to start afresh on a blank slate. We have to battle to eliminate mistakes and slowly create a bridge to a new life and a proper lifestyle. It is a difficult task, one that certainly cannot be achieved overnight.

It does not matter when a task has to be carried out. It only matters that it has to be done.

Every single person who finds the right path contributes to the transformation of mankind as a whole. From generation to generation progress will be apparent as a start has already been made. Gradually leading spirits on earth are becoming aware of the damage caused by neglecting the spiritual sphere. This is the first step towards recovery.

I will now try to explain exactly how a man's soul is affected when he places an invention at the disposal of his fellow men only for material gain. The initial ideas for the discovery do not stem from the man's own thoughts. Rather, they come from spirits in the world beyond seeking a basis for their work. In such a case it will only dawn on the inventor when he sees his invention at work that its beneficial results, to which he contributed little or nothing, are the advantages it gives people, not the invention itself.

I have especially chosen technology as an example because in this field matter is the major component. The technician, as a rationally working human being, is tempted or is actually at pains to exclude any feelings. This, of course, is a mental process based on his logical appraisal of the work in hand. But as an assignment cannot be undertaken without vital energy, the soul is always involved. It transfers the impulse of will to the brain which has to consider fulfilling the task. If, in so doing, the soul withdraws from the proceedings, the result will be a purely mechanically executed task.

Of course, the exclusion of feeling is often an advantage when a work which is simply material and technical has to be done. But the ultimate goal must never be forgotten: service to fellow men.

Very important technical results are in the main achieved without feeling, which means without consideration for the benefit of mankind. It only remains to hope that such insensitive inventors and researchers are kept in check by good powers.

You have to consider in how far you can trust your feelings to find the correct solution; to know what has to be fostered and what rejected.

As I see it, this is very simple: trust in the good energies in the world beyond. Accept the knowledge they impart, with the honest wish only to do good. Reject all achievements that do not advance the spiritual progress of mankind.

*The soul is the link to the spirit world. It is hampered by the wrong concept of life and death. Advice on curing abnormal emotional and mental attitudes.*

THE soul as the link to the spirit world and servant of mankind is a subject that will occupy us for a long time. It is not easy for me to describe how it is affected by external influences because the human vocabulary is inadequate and human insight cannot penetrate the inscrutable cosmic energies. Nevertheless I will try to explain how it reacts to a shock or a stimulus, how its reaction is caused and which influences have to be avoided.

The human soul is an organ that defies every earthly concept. It is an organ because everything that functions in the human body is organic even though it is invisible. This could be confusing because medical science makes a clear division between organic and psychic illnesses. Indeed, it does consider that the psyche exists and admits that in the human body there are elements that are not tangible and cannot be measured. But let us not be taken in by this for medical science considers the activity of the soul and spirit only as the effect of organically established fundamentals. The brain is given credit for everything.

For a long time the soul was thought to be situated in the heart, the motor responsible for all living functions. This was not without reason because it is principally this motor which guides and maintains life and its manifestations. But when we reflect that when the heart is quite normal and healthy, life is often terminated by the failure of some other organ, it becomes clear that the soul, or vital energy, is not confined to the heart but, as I have already said, occupies the whole body.

I want to remind you that contact cannot be made with the soul through any one organ, nor can it be cared for and treated through any one organ. A sick organ only indicates that the soul is hampered or ill. It suffices if we understand quite clearly that all organic disturbances - insofar as they are not physically inherited or stem from physical influences - are the result of an improper way of life, an incorrect assessment of its meaning and the pressure of the daily work routine, all of which is not according to our blueprint.

Once again I must remind you that an incorrect assessment of the purpose of life hampers the soul or makes it ill.

A person who mourns the death of a beloved friend or marriage partner and reproaches himself that his conduct towards the deceased was improper, selfish, unfriendly or without the necessary attention or due love, oppresses his soul to the point that can result in his organs not carrying out their proper functions. He is unable to sleep. Instead of quietly gathering strength, his thoughts stray back to the past, causing agitation and discord. The daily routine brings additional problems and stresses with the result that the strength of both the mind and the body steadily drains away.

It may well be that the person who frets and grieves did make mistakes. But to dwell in the past without being able to undo what has been done does not help. The only way to recovery is to learn and adopt the correct attitude to life and death.

He must know that he can speak to his deceased friend or beloved partner as though he was physically next to him. A single conversation suffices. The realisation of his failure and the wish to recall it will soon bring about the feeling that pardon has been granted.

I have already indicated that careful consideration should be given to any emotions which cause worry so that through analysing and understanding the burden is removed from the soul.

Self-reproach has never been the key to progress. An error which has been committed must be clearly acknowledged and mentally assessed so that it is not repeated. Only the will to do this and nothing else is necessary.

To unburden the soul you must accept that it is not on earth for the last time, but in future lives or in the world beyond will have the possibility of accomplishing what it has neglected to do until now.

In actual fact it is not the soul that has failed; it is the personality, the spirit entity. But in incarnate opinion the two are so closely allied that it is difficult to decide whether the manifestations are mental or emotional. Let us therefore accept that those which we consider to be emotional are indeed so.

In the treatment and alleviation of such modes of behaviour it is immaterial whether it is caused by the spirit entity or the soul. To look ahead, not back, in the knowledge that what has been is only a criterion which, once recognised, offers the possibility of a change for the better, is already a step towards a positive attitude to life.

On the other hand, you must not think that it is unimportant to seek progress in this life because you still have numerous ones to follow. I don't want my comforting explanation to be misunderstood.

Do not be discouraged because a wrong action weighs heavy on your conscience. Rather learn from your mistakes, decide to do better in future and avoid hatred, envy and other negative thoughts. Only then will you find relief from the oppressive burden.

But if you persist in incorrect tactics or mistaken self-justification, the burden imposed on your soul will only intensify. Knowledge of life after incarnate death is part of your good resolve. I will remind you of it when we consider the successful treatment of a sick soul. So much for today.

*The cultivation of art is a significant component of a healthy philosophy of life.  
Definition of "art."*

I URGE you to pay attention to the subjects I dealt with yesterday and follow my advice. Do not gloss over what I wrote. It was not meant merely to satisfy intellectual curiosity. These new ideas must penetrate your soul and fill it to the extent that it creates a new basis on which to build further.

I am very anxious to see how you accept my words and whether my expectations will be realised. Take your time. It is not easy. A concept of life that has been inculcated or simply accepted for very many years cannot so radically be altered that ideas have to be immediately turned upside down.

Do not be impatient. Bear with me. There is still much more to learn and change. We are only at the beginning. The school I invite you to attend is difficult but rewarding. You will not regret following my train of thought.

Today I will go one step further and try to explain what has to be done when people devote all their energy to earning their daily bread and don't find the time to nurture and develop their own personality.



Most people measure their success in terms of material achievement and yet find no satisfaction in their accomplishments. But there are others who realise that they have a soul which makes its requirements quite clear. They feel the need to occupy themselves with or simply enjoy beautiful, inspirational matters that stimulate them both mentally and emotionally and are free of material considerations and fulfilment.

The realisation that matter burdens and chains the soul gives them the incentive to achieve goals in spheres which have nothing to do with the maintenance of their existence, but vitalise their physical powers to such an extent that they are happy and content.

Above all, this comes from art. Not everybody is an artist. Only a few are given the talent to produce works of art. But they are not allowed to create them for themselves; they are charged to employ their powers and skills for the benefit and pleasure of their fellow men. Just as the artist is obliged to serve humanity with his art, so people at large are obliged to recognise him, to make his art their own and turn it to account in their soul and spirit.

Art is not a hobby for the few, but one of the fundamentals given to mankind for the attainment of a more elevated level of life in the material world.

Creative work is part of a positive philosophy. It may not be scorned, nor may it be disregarded or considered superfluous just because it is not absolutely necessary for the preservation of existence.

Life is not just a matter of caring for the material body and keeping it healthy through attention and nourishment. A spirit that strives to progress must be fostered so that his advance to a better and higher development is assured.

Many a pleasant occupation is condemned as unprofitable when in reality it is of much greater use to mankind than technical achievements.

It is not wasteful when a person who lives in extremely modest circumstances chooses to spend his personal income on music or the theatre instead of on eating and drinking. How many good books are unread because money is not spent on buying them. Clothes and jewellery in exaggerated measure are considered more important than the development of spirit and soul.

Admittedly it is very difficult to decide what is true art and where the boundary lies between soulless handicraft and a God-given gift. It is an extremely delicate feeling which is not generally inherent, but, as in every profession, is confined to those with a vocation. Even if they are not creatively engaged they are still experts in some artistic area and can very well decide between what is or is not art. Artists are few and far between if art is restricted to creatively inclined or inspired people.

Art is also the interpretation and explanation of works whose purpose is not apparent to everybody.

Every human soul has the need to enjoy beauty, melodious sound or sublime thoughts, but not all at the same time. Yet the acquisition of a positive attitude to life means that none of these areas may be neglected.

Above all it is music that affects the soul most. If it is really divinely inspired, it can heal those who are sick or have gone astray. It is the very best way of uplifting agitated souls, transposing them to higher spheres and giving them an idea of the wonderful sounds they will hear one day in a better world.

Music is the basis of existence in higher spheres. As the human spirit develops, it will increasingly become the cornerstone in the rearing and formation of young people. As present this may be difficult to believe because mankind's development is still relatively primitive. Progress is not to be reckoned from one generation to the next. It can only be perceived in the course of many hundreds of years or more.

Nevertheless, every person is obliged to work towards this higher form of development. Nobody should accept the current state of affairs simply because he cannot see any results for himself and his children.

The cultivation of art is therefore a very important part of a healthy philosophy of life and care is certainly taken that for every person, even the weakest and least developed, there is an appealing and suitable opening in some area. Art is not only what a certain individual can do better than the majority in one or other field. It is quite simply that which in purity and nobility affects the soul through form, colour or tone and is not brought about mechanically without the influence of the soul and spirit.

Of course, one could classify all shapely things as artistic creations. If you see those created many thousands of years ago when mankind was at a far lower stage of development than today, it was certainly art.

Today the concept "art" must be judged from a more exacting point of view. A truly artistic creation cannot be produced without intelligence and conscious will; it must have a particular stamp which only the personality can bring forth.

Now comes the question: is man able to create a true work of art without help? What is a true work of art? The answer is: one that never loses its value. Its high standing remains for all time, even when tastes and viewpoints have altered.

Really great masterpieces, in the field of music for instance, are never produced by the artist alone. I have mentioned that such people are mediums who absorb the pure, heavenly tones and according to their emotional abilities, receptiveness, spiritual maturity and technical formation, reproduce these to the best of their ability. This vocation is not for their own benefit and pleasure. All mankind must profit from their works and enjoy them. I will continue to remind you of this: take care that art, good literature, music and every edifying occupation is not neglected. All are important milestones on the road towards a positive attitude to life.