

R. Steiner, *The Book of Revelation and the Work of the Priest*, Lecture 13, Dornach, 17 Sept. 1924, p.180-183:

“On the whole people who call themselves liberal or democratic are immensely delighted at being able to quote again and again figures that prove tremendous population growth in certain parts of the world. Population growth is greatly longed for by people who are democratic liberals in the political sense and also by those who consider themselves to be free thinkers.

Well, first of all the facts are not quite what they seem because the statistics are based on errors; statistical comparisons never refer to the earth as a whole but only to parts, and one forgets that at other times different parts of the earth were more densely populated than they are today.

So the details are not always quite correct, but taken as a whole it is correct to say that in our time certain supernumerary people are appearing who have no ‘I’ and are therefore not human beings in the full sense of the word. This is a terrible truth. They go about but are not incarnated ‘I’s; they take their place in physical heredity, receive an ether body and an astral body and in a sense become equipped inwardly with an ahimanic consciousness. They appear to be human if you do not look too closely yet they are not human beings in the full sense of the word. (3) This is a terrible truth and it is a fact.

The apocalyptist is pointing directly at human beings themselves when he speaks about the plague of locusts in the age of the fifth trumpet. Once again we can recognize the apocalyptist by the manner of his vision. In their astral body such people appear just as the apocalyptist describes them: like etheric locusts with human faces. It is definitely necessary for us to think in this way about such supersensible matters and for priests to know these things. A priest is a shepherd of souls. He must be able to find words for everything that goes on in such a soul. These are not necessarily always evil souls; they may merely be souls that develop as far as the soul realm but lack an ‘I’. One is sure to notice if one comes across such a person, and the priest must know about it, for it will have a bearing on the quality of community in his congregation. Above all, people who have healthy souls suffer as a consequence of those who go about as human locusts. So the question can arise, and indeed must arise, as to how one should behave towards such people.

This can be quite a difficult task, for such people often have deep feelings; they can have very deep feelings and yet one notices that there is no actual individuality in them. Of course the fact that there is no individuality in them must be carefully concealed from them for otherwise they would go mad.

Despite having to conceal this from them one must ensure that such souls—for soul they are, even if not spirit— can make contact with other human beings and can develop in their wake, so that they can, as it were, tag along with the others. Such human beings fairly accurately demonstrate the nature and being of man up to the twentieth year, for it is not until the twentieth year

that the mind soul or intellectual soul is born, which is what provides the possibility for the 'I' to live on the earth.

It is a great error to believe that one need not behave compassionately towards these 'I'-less, individuality-less human beings on the grounds that as they have no individuality they will have no future incarnation. Someone who believed that would equally have to believe that one need not behave compassionately towards children. In each case one has to discover what is present in such people. In some cases it might be a posthumous soul, posthumous in comparison with souls who came into being at a particular stage of evolution and have repeatedly been incarnated as human beings. Others might be retarded souls who have come back from another planet to which almost the whole of humanity once went at some specific time. This kind of soul, too, can enter such a human body. In full awareness of this we must bring up such human beings like eternal children."

(Note 3: See also R. Steiner, Faculty Meetings With Rudolf Steiner, Vol. 2, 1922-1924 (GA 300c). Tr. Robert Lathe and Nancy Parsons Whittaker, published by Rudolf Steiner-Nachlassverwaltung, Dornach, Switzerland, meeting of 3 July 1923; R. Steiner, The New Spirituality and the Christ Experience of the 20th Century (GA 200). Tr. P. King, London & New York: Rudolf Steiner Press & Anthroposophic Press 1988, lecture of 22 October 1920. H. P. Blavatsky spoke of 'soulless men' and 'death of soul' in Isis Unveiled, Vol. II and in The Secret Doctrine, Vol.III.)

Faculty Meetings With Rudolf Steiner Vol. 2, 3 July 1923, p. 649-650:

"Dr. Steiner: That little girl L.K. in the first grade must have something really very wrong inside. There is not much we can do. Such cases are increasing in which children are born with a human form, but are not really human beings in relation to their highest I; instead, they are filled with beings that do not belong to the human class. Quite a number of people have been born since the nineties without an I, that is, they are not reincarnated, but are human forms filled with a sort of natural demon. There are quite a large number of older people going around who are actually not human beings, but are only natural; they are human beings only in regard to their form. We cannot, however, create a school for demons.

A teacher: How is that possible?

Dr. Steiner: Cosmic error is certainly not impossible. The relationships of individuals coming into earthly existence have long been determined. There are also generations in which individuals have no desire to come into earthly existence and be connected with physicality, or immediately leave at the very beginning. In such cases, other beings that are not quite suited step in. This is something that is now quite common, that human beings go around without

an I; they are actually not human beings, but have only a human form. They are beings like nature spirits, which we do not recognize as such because they go around in a human form. They are also quite different from human beings in regard to everything spiritual. They can, for example, never remember such things as sentences; they have a memory only for words, not for sentences.

The riddle of life is not so simple. When such a being dies, it returns to nature from which it came. The corpse decays, but there is no real dissolution of the etheric body, and the natural being returns to nature. It is also possible that something like an automaton could occur. The entire human organism exists, and it might be possible to automate the brain and develop a kind of pseudomorality.

I do not like to talk about such things since we have often been attacked even without them. Imagine what people would say if they heard that we say there are people who are not human beings. Nevertheless, these are facts. Our culture would not be in such a decline if people felt more strongly that a number of people are going around who, because they are completely ruthless, have become something that is not human, but instead are demons in human form.

Nevertheless, we do not want to shout that to the world. Our opposition is already large enough. Such things are really shocking to people. I caused enough shock when I needed to say that a very famous university professor, after a very short period between death and rebirth, was reincarnated as a black scientist. We do not want to shout such things out into the world.

R. Steiner, *The New Spirituality and the Christ Experience in the Twentieth Century*, GA200, Lecture Two, Oct. 17-31, p.33-34:

"Everything in the spiritual development of modern times is designed towards setting up the individuality - the individuality in the west in a western way, in an economic way; the individuality of the Centre in an the already antiquated political-militaristic way; the individuality of the East in an antiquated way, in accordance with the ancient spirituality that is now completely decadent. This has to be borne by the spiritual world, and it is borne by the fact that both in the West and in the East - we shall consider only these two regions for the time being - a peculiar and deeply significant phenomena is appearing. And it is this: very many people - at least relatively many - are being born who do not follow the regular course of reincarnation.

You see, this is why it is so difficult to speak about such a problem as reincarnation, because one cannot speak about it in the abstract sense that is so popular nowadays. For it is a problem pointing indeed to something that is

a significant reality in the evolution of humanity, but it can have exceptions. And we see how in both the East and the West - we shall have to speak of the Centre in later lectures - people are born whom we cannot regard in such a way that we can say: There lives in this person, in the completely usual way, an individuality that lived in an earlier life, and then again in a subsequent earlier life, and which will be there in a later life, and again in a still later life. Such reincarnations form the regular course of human evolution, but there are exceptions. What confronts us as a human being in human form does not always have to be as it outwardly appears. The outer appearance can, in fact, be just appearance. It is possible for us to confront human beings in human form who only appear to be human beings of the kind that are subject to repeated lives on earth. In reality these are human bodies with a physical, etheric, and astral body - but there are other beings incarnated here, beings who use these people in order to work through them. There are in fact a large number of people, for example in the West, who are not simply reincarnated human beings, but are the bearers of beings who have taken an extremely premature path of development and who should only appear in the form of humanity at a later stage of their evolution. Now these beings do not make use of the whole human organism but use chiefly the metabolic system of these Western human beings. Of the three members of the human nature they use the metabolic system and do so in such a way that, through these human beings, they work into the physical world. For one who can observe life with a certain accuracy, people of this kind even show outwardly that this is how it is with them. Thus, for example, a large number of those individuals who belong to Anglo-Saxon secret societies and who have great influence - we have spoken on a number of occasions in past years on the role of these secret societies - are actually the bearers of premature existences of this kind which, through the metabolic system of certain people, work into the world and seek out a field of action through human bodies and do not live in normal regular incarnations. The leading personalities of certain sects are of this nature, and the overwhelming majority of a very widespread sect that has a great following in the West is made up of individuals of this kind. In this way a completely different spirituality is working into present-day human beings and it will be an essential task to be able to take up a stand toward life from this point of view.

One should not think in an abstract way that everywhere and without exception human beings are subject to repeated lives on earth. This would mean that we do not attribute to external semblance the quality of semblance. To face the truth means that even in cases like these, to seek truth; to seek reality where outer appearance is so deceptive that beings other than human beings are incorporated in human form, in a part of the human being, namely in the metabolic system. But they also work in the trunk, in the rhythmic system, and in the sensory-nervous system. There are in fact three kinds of beings of this nature who incarnate in this way through the metabolic system of different people of the West.

The first kind of beings are beings that have a particular attraction to what, in a sense, are the elemental forces of the earth; that have an inclination towards, a feeling for the elemental forces of the earth and are thus able to

sense how, in any particular place, colonization could be carried out in accordance with the conditions of the climate and any other conditions of the earth, or how a trading connection can be established there, and so on."

Sur les plans des loges de l'Ouest, pour aboutir à une société sans âme:

R. Steiner, *The Challenge of the Times*, Lecture III, Dec 1 1918, p.

It is well known in those secret circles of the English-speaking peoples that these capacities will evolve among the peoples of the East. They know that they themselves will not possess these capacities within their own potentialities bestowed upon them through birth. They know that the earth could not reach its goal, could not pass over from earth to Jupiter — indeed, they know that the earth would within a relatively short time diverge from the path leading to its goal if only the forces belonging to the West should be employed. It would gradually come about that only a soulless population could evolve in the West, a population that would be as soulless as possible. This is known. For this reason these people endeavor to develop within their own circles, through their capacities, mechanistic occultism. The endeavor is also made to establish a mastery over those peoples who will develop eugenic occultism. Every instructed person in the circles of the West says, for example, "It is necessary that we rule over India for the reason that only through the continuation of what comes out of Indian bodies — when this unites with what tends in the West in a wholly different direction, in the direction of mechanistic occultism — can bodies come into existence in which souls will be able to incarnate in future who will carry the earth over to its future evolutionary stages." The English-speaking occultists know that they cannot depend upon the bodies that come out of the fundamental character of their own people, and so they strive to possess the mastery over a people who will provide bodies with the help of which the evolution of the earth may be carried forward in the future.