

PRACTICAL
KNOWLEDGE
OF THE SOUL

Eugen Rosenstock-Huessy

ARGO BOOKS

PRACTICAL
KNOWLEDGE
OF THE SOUL

Eugen Rosenstock-Huessy

Translated by Mark Huessy and
Freya von Moltke

ARGO BOOKS
NORWICH, VERMONT

Introductory Note

As a contribution toward marking the one hundredth anniversary of Rosenstock-Huessy's birth, this paper is being published in August 1988 by Argo Books. It appears as one of Argo's series of "Rosenstock-Huessy Papers."

Practical Knowledge of The Soul is the final chapter in Volume I of *Die Sprache des Menschengeschlechts (The Speech of Mankind)*. First published as *Angewandte Seelenkunde* in 1924 by Roether-Verlag, Darmstadt, it is based on a manuscript Rosenstock-Huessy wrote in 1916 for his friend Franz Rosenzweig. Rosenzweig subsequently described it as providing "the main influence" for his epochal book *The Star of Redemption*. Rosenstock-Huessy always identified *Practical Knowledge of The Soul* as the first elaboration of his proposed new method for the social sciences.

With the publication of this paper, Argo continues to whittle away at the project of translating, editing and publishing all of Rosenstock-Huessy's writings on speech. Three other Argo books are part of this project: *Speech and Reality*, *The Origin of Speech*, and *Rosenstock-Huessy Papers, Vol. I*. Adding these to Pickwick Press's *The Fruit of Lips*, we now are almost half way to our goal.

This present large-page edition of *Practical Knowledge of The Soul* has been prepared as an interim step toward eventual publication as a standard-format paperback, complete with an introduction and index. This "interim" edition seemed necessary to avoid any further delay in an already long-postponed project. For over a decade I have been working with my associates at Argo Books to shepherd this work toward English publication. In making this translation, Mark Huessy and Freya von Moltke were able to take advantage of an earlier translation by Rolf von Eckartsberg. His initiative in undertaking that first translation gave a decisive impetus to the production of this edition.

Thanks are due also to Francie Huessy for typing the final manuscript. Thus, a variety of efforts, including my own as final editor, designer and typesetter, have at last brought this long-hidden document to the eyes of English readers.

- Clinton C. Gardner, Managing Director , Argo Books

1 Practical Study of The Soul

WHENEVER GERMAN PATRIOTISM heats up, there is a sharp increase in the tendency to "Germanize" foreign words. Supposedly having many foreign words makes it difficult for the masses to enter the halls of knowledge, and the masses are what publishers, politicians, and adult-education teachers want to reach. So all these "evil" foreign words are being translated. In store windows today you can see books entitled, "A Primer on Health" instead of "Hygiene"; "A Primer on Society" instead of "Sociology"; and "A Primer on Stars" instead of "Astronomy." Nevertheless, if you open these books, you will find that they still contain traditional academic and professional organization of material, train of thought, and presentation of argument. Only the title itself has really been translated.

Even so, "mere" names contain a power which goes beyond the intention of their authors or speakers. For names contain spirit: the author of a new name like that will soon have to confess, "The spirits that I have summoned I can no longer get rid of," [Goethe, "*Der Zauberlehrling*'"]. "A Primer on Stars" will never again be familiar old "Astronomy." New names have a way of leading to new thoughts, even if the author chose an everyday title without thinking much about it, following the advice of the community college's Dean of the faculty, or of his publisher, or of the German Language Association. These new thoughts, however, will not at first occur to the innocent specialist himself, but

rather to one who listens or reads faithfully.

Each new name is actually a double-edged sword, only one edge of which is under the control of the author and the traditions of his scientific discipline. The effects of the other edge are determined by the people to whom the specialists have unwittingly handed the new name, not by the specialists themselves. Had they continued to use a technical, esoteric term, this wouldn't have happened. Esoteric terms are puzzling labels for strange subject matter. Anyone buying the label also has to put up with letting the specialists—the experts who control these esoteric words—have the authority to define the content of the strange subject matter. But this stops being true as soon as people's everyday language takes over a subject matter. Then the reader, summoned and seduced by its new name, is free willfully to apply adjectives and pronouns to the subject.

The esoteric discipline will be most thoroughly transformed when the new name is truly a well-known name, which resonates off the everyday experiences of a people. If you call an automobile a "car" (which comes from carriage), you make it a more popular thing, because the city dwellers and the farmers may have already owned carriages. However, if you translate "sociology" as "a primer on society," you don't accomplish much, because people are more familiar with social issues than with primers and theories. The term "sociology" won't begin to resonate in people until it can be called "a primer on people." That speaks to everybody.

However, it is the science of psychology which today already arouses a thousand-fold echo—sympathetic as well as antagonistic. Its name will have been put into everyday language before that of sociology. Psychology has been the preserve of philosophers and the philosophically educated for a long time. They have seen it as a fashionable sideline to their education, because psycho-babble appeals to women in fashionable society. Today however, psychology is becoming practical: there is already a journal called "Practical Psychology." This means that psychology is leaving the narrow circle of the philosophical world and attempting to become accessible to everybody, even while remaining every inch a science.

Psychologists are starting to work in the fields of politics, education and economics. They are developing psychology of

advertising, "psycho-technology," and child psychology. They are dissecting the sense of shame, and this anatomical approach is quickly becoming famous as psychoanalysis. They conduct tests on hundreds of school children, selecting the talented ones. They have come up with mass psychology to explain mass demonstrations and demagogues. They offer psychotherapies. In the light of this rich harvest of developments, it's fitting that psychologists feel the need to communicate their work to a wide circle. The industrial workers, who are the subjects of psycho-technical testing and evaluation, should be able to find out what their "psyches" really are. And so it is not surprising that many pamphlets and adult education courses are addressing themselves to this issue.

Considering all this, we are honor-bound to translate the esoteric words into everyday language. And, lo and behold, [in German] "practical psychology" turns into "practical study of the soul" [*angewandte Seelenkunde*]. It's true that the layman runs out of patience and curiosity when confronted by the word "psycho-technology." But the new name, "practical study of the soul," calls his whole heritage of belief and tradition into play. Soul: everybody already knows something about the soul. It's just that everybody thinks this topic belongs in Sunday school, meaning our involvement with it should stop at age 14.

Dear soul, now the adults are suddenly encountering you again, this time as a scientific fact or even as a discovery.

People who take seriously battles over philosophies of life or views of the world [*Weltanschauung*] are especially likely to be interested in pursuing the riddles of the soul. So they will check out the community college, looking for discoveries about the soul itself. But they will find the instructor has done nothing beyond re-baptizing and watering down "practical psychology" into "practical study of the soul." And neither re-baptizing nor watering down accomplishes anything. So a chasm is opening up between the esoteric subject matter and the popular name. The reader can see how deep this chasm is by looking at William James (1842-1910), the greatest American psychologist. He specifically rejected the idea of using the word "soul" anywhere in his widely read work, *Psychology*. He said he found absolutely no occasion to use it. So isn't it deceptive to translate the word "psychology" into "knowledge of the soul"?

2 The Science of Psychology

AS WE SAID, a practical study of the soul sells the same bill of goods as so-called practical psychology. It differs only in name from the science which nowadays is being taught and whose technique is being applied at the institutions of higher learning. It would lead too far afield to provide a history of the discipline here. The field is constantly expanding in any case, for instance, into animal psychology (smart Hans, the apes of Tenerife, etc.). Nor is providing a history necessary in view of the double-edged nature of new names, bestowed by authors largely unaware of what they are doing. Nevertheless, as we have already admitted, only part of the effect is unknown to the author. The rest remains, undisturbed, the concern of the particular professional field, staying in the laboratory, the test station, the seminar, and the classroom.

We, however, are interested only in the conflict between the new name, "a practical study of the soul," and the old, age-old reality of the soul. And in this context, we aren't exaggerating when we say that a person taking in a lecture on "applied study of the soul" at a community college would not be interested in discourses on intelligence tests, controlled experiments, touch and pressure sensation, illusions and suggestions. The poor listener would respond to these discourses as he would to those of most other scientific disciplines. He would be deeply disappointed that attractive titles should conceal such banal content. Many listeners might not even admit this disappointment to themselves. But practical psychology would have failed to meet their expectations. The urge which made them come had sprung from something more vital and important, a mixture of curiosity, longing, and awe regarding the secrets of the soul.

The scientific literature talks about these secrets of the soul only in a negative way, namely, when the author defines the limits of his field. This is a kind of negative knowledge of the soul based on the model of negative theology. There, people often say: God, in any case, is not the way you imagine Him to be. Similarly, people often say: the soul, in any case, is not what scientists imagine it to be. This is a step in the right direction. It is undoubtedly true that psychology today has basically nothing to do with the secrets of the soul.

But we have to go further and make the positive statement that psychologists concern themselves only with two facades of the soul, rather than dealing in any way with the whole sphere of the soul itself. The two outer sides of the soul face the physical and mental aspects of life. We find that modern psychologists thoroughly investigate physical facets (sense, reactions) and mental facets (memory and intelligence), studying impressions and traces of the physical and conceptual worlds. This has serious consequences. Seen this way, the psychological sphere is nothing but a ball tossed between the output of the physical and the output of the mental aspects of life. Some think it belongs to the realm of the material while others think it belongs to the realm of the spiritual; at times it is understood as an antenna for signals from the body, at times as memory and as a processor for ideas. Different schools of thought selectively mix and combine that extremely materialistic concept of the psyche with that extremely idealistic one. A valid example of this can be found in a scholarly book which appeared after 1900 and enjoyed a second edition and hence, success. It was thoroughly professional and scientific, including the most up-to-date research. The book is hundreds of pages long and entitled *Mind and Body, Soul and Physique*. The title doesn't refer to four different concepts. As he shows by using "body" and "physique," the author doesn't think he is talking about four different things, but rather that "mind" and "soul" are just as identical as "body" and "physique" are. He recognizes one dichotomy only: mind versus nature. And he wants to express each of the antithetical poles in a two-fold way. Fascinated by the dichotomy, mind and soul versus body and physique, the book does not even raise the *question* of whether mind and soul are identical. For academic philosophy, this question simply doesn't arise.

But we have a thousand reasons to be thoroughly suspicious of any disembodiment of the mind or "de-mentalizing" of the body. We find it more likely that body and mind are different facets of the same order of things. So it would seem that both parties are wrong in the whole battle between idealism and materialism, and in the battle between the "monism" of the materialists and the "dualism" of the idealists as well. Neither philosophers nor their opponents have an inkling of the truly crucial dichotomy, although the philosopher naively preserved it

in the title: *Mind and Body, Soul and Physique*. The language which offered him two words, "mind" and "soul," tricked him and proved to be smarter than he, the alleged interpreter.

Incidentally, it would be unjust not to admit that academic philosophy has already made large concessions to the powerful process by which philosophy's old problems disappear and are replaced by new ones. Under the impact of a kind of dead-end situation or a bankruptcy of the professional language of psychology, Wertheimer, Goldstein, Gelb, Koffka, Adler, etc. have started taking account of everyday life. These researchers also submit the psychological sphere to procedures appropriate to the physical and the mental spheres. But they do emphasize strongly that we ought to use the so-called holistic method when we study the soul, because the soul is a unique, all-embracing process to which all individual processes ought to be related.

Academic scientists cannot really turn their backs on the physiological-spiritual dilemma. (It has been referred to by the completely misleading name of the psycho-physical "connection" or "dichotomy" for the last 60 years.) Professional psychologists can't turn their backs on it either, and remain within the accepted research standpoint. That is rooted in dualistic academic science, and ultimately in idealism. Professional psychologists still consider it an immense achievement if they treat only half of the soul as if it were merely the mind.

Theodor Erismann's book *The Idiosyncrasy of Things Mental: Inductive and Intuitive Psychology* (1924) is the latest example of an academic approach helplessly trapped between nature and mind like a donkey between two bundles of hay. Even in the title, he confuses "mental" research with research into the soul, and it gets worse in the body of the book. This work is typical of hundreds like it.

3 The Psyche

WHEN WE HEAR of "practical study of the soul," however, we think neither of sensory functions nor of output of the mind (these are things the soul uses), but of a third distinct reality. The classical expression "psyche" does not fit this reality exactly. Rather here we really need the German word "*Seele*," just as the French would have to speak of "*âme*," and the English of "soul"

and not of "*psychologie*" [French] and "psychology" [English]. The expression "psyche" has the connotation of the soul in a certain condition. It describes a discernible and confirmable "moment of the soul" or "state of the soul," a soul wedged between bodily and mental influences. So it's proper for a physician to speak of the psyche of his patient. Being concerned first with the body, a physician will notice that aspect of a person's psychological makeup which accompanies his illness. Whether the physician's attention lasts 14 days or two years, it is drawn to the psyche by the state of the body. And this state is nearly always short-lived in comparison to the total life span of the patient, and so the physician's interest remains fragmentary.

Scholars, humanists, teachers, etc. also have reason to speak of the "psyche" of the individual. But they do so from a different standpoint. The behavior of parts of the body pointed the physician to the background: psyche. In the case of the scholars, etc., the whole mental world of the "*logos*" is the observer's point of view. Coming from the realm of ideas, he is amazed at the poor little individual psyche's ability to comprehend all the fields of knowledge, as well as to make moral and aesthetic judgments. The whole spiritual realm descends as tradition, education, teaching, morals, imitation, etc. and penetrates each individual. The psyche is capable of absorbing universal things like these. We study the psyche because it is remarkable and impressive that the spirit, which is universal, descends again and again into thousands of individuals.

For someone whose points of reference are ideas and the life of the mind, the psyche is primarily the universal concept for a more or less capable "transformer," which is what each man represents as he receives the infinite streams of the spirit. So his will, intelligence, and emotional life are examined. No wonder, then, that the research criteria applied to the mental facet of the soul are primarily *speed* of comprehension and ability to save time. For the mind is outside time. Therefore, it is easy to make the mistake of assuming that the faster the psyche, the more mentally competent it must be. Under psyche today we understand a place where we respond to physical reality or receive spiritual reality. These two aspects of the soul are the subject matter of modern scientific psychology.

We cannot be satisfied with this duality, since psychologists

themselves are already aware of a third area, the “psychic,” existing between the first two. But psychologists understandably avoid this area like the plague. One might even say that psychology as a science owes its formation to the fact that the intellect has fled from this uncanny middle region. The modern psychologist dares to approach this domain only from the outside and then he walls it off with a high fence as if it were a dangerous fault in a region full of mine shafts. We have in mind here the type of psyche which is the subject matter of the occult sciences. Regarding these areas of the soul, it is customary to refer to Max Des-soirs’ book, *From Beyond the Soul*, [*Von Jenseits der Seele*] which—in order to remain scientific—remains purely descriptive. That way, you can remain as pure as the driven snow. You haven’t compromised yourself. You remain objective. The “beyond” really lies beyond; and consequently this kind of psyche lies beyond the realm of science.

But this simple word “beyond” needs some clarification. If the occult sciences (theosophy, spiritualism, astrology, etc.) are of no use in researching the human psyche, it’s not because official science has completely and satisfactorily asked the right questions. In fact, contemporary science fails us in this regard. Occult science fails also, but at least it does ask the right questions. Its failure lies elsewhere and, strangely enough, even its enemies don’t bring it up. We will have to touch upon this briefly in order to justify our opposition both to the occult sciences and to scientific psychology.

4 The Occult Sciences

THE OCCULT “SCIENCES” preserve for mankind knowledge of the cosmic powers of the human soul. Just as the cabbalists wanted to dissolve Christ into a purely tellural transformation process of creation, theosophists strive to understand the individual person as a natural power, a demon or an emergent form of nature. In its ascent (purification) or in its migration (transmigration of the soul!), the form has the power to carry along with it other creatures or natural substances, and to recreate and develop them. Magic, telepathy, spiritualism, and hypnosis concern themselves with the human soul as a ruling or yielding power in the world.

Let's take prophecy, a central concern, in which we can trace the mundane roots of these excessively fantastic schools of thought. Either there is a power which can take hold of a single person, allowing people suddenly to be able to read in him the laws of the world and human history as if he were an open book--or any belief in revelation, all the religion in the old and new covenant is a swindle. Psychologists cannot claim to be innocent of this and say--as they like to--that this is not one of their concerns, and that it belongs to the province of theologians.

At this point, it's untenable to divide the truth into two parts, for prophecy is a *natural* disposition of the soul, one which has to be present already so that a subsequent understanding of God, or history or nature may enter a soul. Theologians can only distinguish between true and false prophets, between Moses and the magicians of the pharaoh, Paul and Simon the magician, Swedenborg and Hamann, if they can and may pre-suppose the general faculty of prophecy within the realm of the soul. The soul either can conduct the streams of the spirit or it cannot. These powers of the soul should be investigated in terms of human, not supernatural, experience.

This is a very sober and everyday affair. Just as rats desert a sinking ship, so living people smell misfortunes or fortune every day. The saying about the rats shows how natural we think this is. Prophecy and magic merely demonstrate man's embeddedness in creation in a gigantic way. Our innate embeddedness can reach either far into time (prophecy) or dramatically through space (magic). We might call prophecy an uncanny embeddedness in world history, while we might call magic a dramatic embeddedness into the cosmic universe, the contemporary universe.

Today books are dealing again with prophetic socialism, magic religion, prophetic romanticism, mysticism, etc., and this jargon reveals how people are recognizing again nowadays, often perhaps in an unpleasant way, that the soul is embedded in the world. If we deny this, as people did in the 19th century, we immediately transform history and order into historical rubble and delusion.

Jesus, for instance, would have been nothing but a fanatic dreamer had He not carried the full time span from Adam and Moses to Himself within His own soul. Only because He did, was

He later accorded a corresponding power to shape the future. That power reaches from Him—through the Church and Christendom—to the end of the world, and is undeniably still being revealed to us every day since we are still fighting about Him as much as ever before.

By not recognizing these powers as important predispositions of the everyday life of the soul, psychologists are robbing of their natural fertile soil (the only place they become imaginable or believable) the few outstanding people who reconcile and connect the ages of world history.

By not taking a stand of their own, psychologists seem to allow theologians to promote an exaggerated cult of religious hero-worship. In reality, however, psychologists ridicule all theology. Religious teachers are indeed undertaking an impossible task when they attribute certain characteristics and abilities to a handful of individuals—characteristics not to be found in others, either in the bud or as perversions. In fact, theologians do suffer from this state of affairs, and so have already developed the special discipline of “religious psychology” (James, Wobbermin). But this inevitably turns into a mere “religious pathology” because they’re forced to treat a potentially higher story of the soul—the religious domain—without its natural ground floor. While we can find an abundance of religious delusions and philistinisms in James, sound living faith is missing and has to be, because all standards of health and naturalness disappear as soon as this realm of the soul is no longer considered an obvious endowment of every human soul.

This is the natural foundation on which all faith rests, and the occult sciences preserve it. And that is why to this day they have proved ineradicable. So the uselessness of their results must be caused by something other than the wrong choice of topics. Not the senseless topics, but the wrong methods have led to arbitrary results. This mistake in choosing the method is the same mistake scientific psychologists make! It’s just that the mistake comes home to roost much more obviously in the case of the occult teachings, so it is important to articulate the mistake clearly.

What’s so frightening about the occult sciences? They claim that any being, i.e., an individual soul, can exert a power over the world or over the immediate environment; a soul can train itself (yoga) to master cunning abilities; it can call up spirits and phe-

nomena. But these souls are individual, independent molecules in the universe, every being is the bearer of a separate consciousness, each "having it out with the world," as people so nicely put it. [German: "*sich mit der Welt auseinandersetzt*," a play on words, meaning idiomatically arguing with the world and literally separating itself from the world.] Now we suspect that the order of the world would collapse if this were so. And we're right. A world consisting just of many isolated beings would be tolerable only as long as these beings were harmless pedestrians. If every individual could mobilize cosmic powers, if everyone could set Heaven or Hell in motion, then this world would destroy itself in spasms and explosions. Basically, every honest person knows that the teachings of the spiritualists, etc., are lies--and knows it for reasons that are much better than mere theories. Self-preservation and the preservation of the species make it obvious that the Devil is at work here. But that's just what makes occultism exciting and attractive. Theoretical arguments against it simply miss the point.

Psychologists also make the assumption that there are only lots of individual beings! Of course, philosophical psychologists remain faithful to the rationalistic principle of all philosophy by beginning with the "I," the single rational ego, instead of beginning with a "being," as do those who believe in the magical world. Both reduce the soul to a single shape only. The psychologists also claim that the "I" is always coming to terms with the various "things" in the outer and inner world: with the objects of nature (sensory and perceptual psychology), with society (social psychology), with the treasures of the mind [*Geistesleben*], and finally, with itself or even with God.

The philosopher however, considers this "I," the "subject" of a philosophy of life, to be a very powerless being-- "objectively" speaking. His "I" isn't as dangerous as the "being" of an occultist. A doubting and discerning thinker's "I" is purely inward-oriented, mental, and reasonable; so it doesn't burst into reality with omnipotent destructive gestures. However, the "psyche" of philosophy--as well as that of occultism--has been ripped out of the circuit that switched it between God and the world, and lies isolated under glass. Still, the psyche carries with it into isolation something that it doesn't have in occultism: namely, its reasonableness. A philosopher's "I-s" are souls addressed as reasonable

souls, who in exchange have lost all power over the world. But in their power over truth, they are like God. All that's left of the world is a semblance of beauty which the "I" cannot even take for itself but which, at best, is given. The German Platonists are the main exponents of this theory. After all, Plato is the quintessential philosophical type. We can now summarize:

The philosopher's mistake is that while his "I-s" are divine by virtue of their reason, they are powerless shadows in the face of the laws of the world. The occultist's mistake is that while his "soul-beings" are endowed with all the powers of the world, they forfeit their share of divine reason. A philosopher's "I-s" are mental giants, an occultist's "mediums" are cosmic giants. On the one hand, the soul is a thoroughly reasonable personality; on the other, it's a cosmic force of monstrous capability which can conjure up whole worlds and make them disappear before our eyes.

We are at the roots of two age-old, eternal, ineradicable eccentricities of human nature: Orient and Occident, yoga and philosophy, asceticism of the body and "logicism" of the mind. These are the one-sided extremes which mankind embraces daily to avoid the balance provided by its soul. Orient and Occident, monks and academics, Buddha and Plato tyrannize the soul. I quote: "the soul is not a thing." Both mistakes can be traced to the same error. They apply a false grammar to the soul, or more precisely, they employ an impoverished grammar. And the psyche thus scourged has to fight off academic specialists and occultists by consoling itself with the words of the poet:

*Soll dich der Olymp begrüßen
Arme Psyche, muss du büßen.
Eros, der dich sucht und peinigt,
Will dich seelig und gereinigt.*

If Olympus is to greet you
Poor Psyche, you must do penance.
Eros, who is looking for and torturing you,
Wants you redeemed and purified.

We, however, are looking for Eros himself instead of for those instruments of torture.

5 The Grammar of The Soul

DOES THE SOUL have a grammar? Now as the Word comes out of the soul, and the truest Word comes straight from the very depths of the soul; and as we measure the power of speech precisely by the impact on the soul, when (as the poet says)

“The singer’s song sounds from within
And awakens the power of dark sounds
Which slept wonderously in the heart,”

then, just as the mind has logic, the soul will have a sense of the way words fit together--that is, “grammar”--as its inner structure. This analogy is not to be taken lightly, but is meant rather in *all* of its apprehendable import. The programmatic character of this essay therefore cannot be anything other than *grammatical*. While logic and the theory of cognition constitute the core of all the humanities, while natural sciences rise and fall with mathematics, grammar is the key that unlocks the door to the soul. He who would explore the soul must fathom the secrets of language. But is there a mere scholar (other than a born--by the grace of God--psychologist) who knows this? Is there an occultist who does? Quite the contrary, both practically avoid and flee this effective method of understanding the soul.

The philosopher wants to reach the soul logically, with epistemological presuppositions. His method of approaching the soul is as flawed as the medieval scholastic’s of approaching nature. Even today all of the humanities amount to unproven scholasticism when touching on questions of the soul, as in law, economics, history, and above all, in psychology. If we want to grasp the present state of official science of the soul, we should think of natural science before mathematics and experimentation liberated it from the tyranny of logic.

On the other hand, the occultists, the monists, and their ilk want to master the soul by using precisely these modern methods. So they approach the soul with calculations which are more or less (mostly less) modern, but which are in any case based on space and nature, or astrology and mathematics. These thinkers always have to “materialize” the soul. To them, the highest revelations of the soul are processes of materialization and experiments by mediums. This is just as perverse and, in terms of the

soul, obscene as the philosopher's declaration that its innermost secret is rationality.

Academic psychologists claim that the "I" is the sole absolute. The "you," the "he," the "she," the "it" of things--everything else--is only noteworthy when it is taken up by this grammatical first person, by this "I" within the soul. The "I" classifies "non-I-s," or its brothers, or God, or other objects. This view corresponds to the assertion of Greek grammarians that the "I" is the first person of the verb. So we can see clearly that it originated from an antiquated--Spengler would say Euclidian--standpoint of thinking. Nowadays, Greek philosophy and Greek academic grammar are no longer a valid basis for such far-reaching assertions. The "I" may still be called the first person in our text books, but psychologists may no longer naively accept this incorrect enumeration as dogma. For all of our own experience teaches us exactly the opposite of this Greek premise, that the single "I" is primary.

Out of a thousand cares, impressions, and influences which surround, flow around, and beset it, a child gradually stakes out its borders as an independent entity. Its first discovery on its own, therefore, is that it is neither world, nor mother or father, nor God, but *something else*. The first thing that happens to the child--to every person--is that it is spoken to. It is smiled at, entreated, rocked, comforted, punished, given presents, or nourished. *It is first a "you"* to a powerful being outside itself--above all to its parents. For this reason, Goethe is correct when writing in *Pandora*, "A father is always a god." He is so because he is present for his daughter *before her own "I" is*, and because he bestows upon her the consciousness of herself, by addressing her as "you." [In this paper the German *du* is generally translated as "you"; it can also be translated and understood as "thou."]

Hearing others say that we exist and mean something to them, and that they want something from us, precedes our articulating that we ourselves exist and our articulating what we ourselves are. We develop self-consciousness by receiving commands and by being judged from outside. In the face of these commands and judgments, we perceive that we are someone special, and being something different or special is the fundamental experience of an "I." And how many people achieve nothing in the course of their lives besides this dull, defiant feeling of "otherness," a fact brought home by the sentence "I am I," the first

sentence of all psychologies and ethics of the individual. "I am I" is the answer of a person who is addressed, by name, from outside. Just as many children time and again speak of themselves by self-confidently using their own names.

A person's being addressed by his own distinguishing proper name precedes any thinking about himself the "I" may do.

Accordingly, the shortest principal part of a verb (in Semitic, as well as Indo-Germanic languages) is the "you" form of the imperative: go, come, listen, be, become. Only after hearing that does man respond—defiantly, self-confidently—"I am I," a man who is distinguished by a proper name, unlike the classifiable things of the outside world: trees, tables, stones, or houses. This makes it clear to him that he can answer yes or no, that he can resist. The well-known way many stubborn children constantly say, "No," is merely a practical application of the fundamental experience of answering "I am I."

The things of the world which man names, but which do not answer him and which cannot address him, the third persons, "it-s," are discovered only in a third step. It is significant that children and childlike people like to speak of themselves in the third person when they are not challenged and thus made stubborn and forced back into using "I." A child may talk about himself: "Hans rode the train. Hans is tired." A command, on the other hand, leads to and forces a "yes" or "no" answer. These two words are only apparently mere interjections. Actually, they are expressions of the truly divine "I" personality, the foundations of the omnipotence given us. To say "yes" and "no" means to create and resist, to suffer and to create suffering. God says "yes" and "no," and we say it as sons of God. But childlike people, in particular, don't always move through life using the omnipotent first person. As the hero in Spittler's *I Mago* does with his "Konrad," they often relinquish their "I-s" to the world of things, submerging themselves in it until a new command addressed to their "you-s" startles and recalls them from the realm of the Adam within them. But then they tend to fall into the other extreme: into the first person, because they consider the "I-s" personality the only form for "personal" life.

But the soul's grammar needs all three persons, all three of them. For the soul must allow itself to be addressed in divine moments as "I," in meditative moments as "it," but in awakening

and in falling asleep as "you." The soul wanders from "it" via the "you" to the "I" and vice versa. The soul often winces during these transformations; and being lazy, it tries to escape them. But the most essential insight for us is just this: *Every turning point in the life of the soul becomes apparent as an inflection of its grammatical person, just as a change in its grammatical number does.*

What we have said here of grammatical "persons" also holds for the so-called moods: the indicative, the subjunctive, the imperative. Just as the persons characterize the appearance of the soul in its different moments, so the moods represent its primary method of acting during these moments. Customary grammar records everything: I sing, you sing, he sings; that I might sing, that you might sing, that he might sing; sing, he ought to sing, we ought to sing... and so it proceeds through every tense and every mood in the active and passive voices, in the singular and the plural, as if all parts could be interchanged at will. The beautiful tables in textbooks actually seem to suffer because they lack an imperative form in the first person singular. The soul's grammar, on the other hand, discloses primary and secondary relationships between persons and moods. It distinguishes primal statements from mere developments and derivations. The latter cause primal statements to enrich one another; they bring them closer together and intertwine them. But this fully developed mesh should only be understood as superficial filling between the deep primal eruptions or expressions of the soul's creative shaping power. Grammar taught in school uses lists of conjugations which are photographs of the surface of the linguistic world, where the phenomena appear side by side. The streams of speech which originally erupt from within the soul are something different from the utilization to which they are put in the everyday lives of men. The standard philosophies of language deal only with the *utilization* of primal speech. Everyday life utilizes each of the soul's original achievements for its own ends. So it creates rational and informative language, and expedient language which is used as a means, a tool. Businessmen, above all, treat speech as if it were something stored and readily available, like currency or small change. The more novel their commodities, the more stereotyped and polished their spiels to infuse trust in people.

But what kind of philosophy is this? It mistakes this exploita-

tion, this minting of the soul's golden utterances, for the essence of language. This superficial philosophy posits an artificial network of expedient sewer technology as the essence of the fountainhead of speech which erupts so overpoweringly in men. So it confuses the ability to speak with the necessity to speak. Everything a person *has* to do, he and his equals also *can* do. The ordinary person in us *can* do only what others have *had* to do. When a person is confronted by the need to speak, however, he no longer sees speech as a tool by which he can make himself understood. Rather, he is seized by speech because things demand to be understood by him; because a man wants to be fully comprehensible, or because God wishes to become audible to him. Notice the difference: to make oneself fully comprehensible is the desire of the whole person in us, of the whole "man-man." The man-fox, the man-wolf, and the man-snake in man (which Cyprian already distinguished from the whole man-man)--they, to be sure, wish only to make themselves intelligible. They want only to order something from a waiter, something that is on the menu, to close a deal on a product, or to exchange a conventional courtesy. They want to pass on something ready-made. A man-man, by contrast, will find a song of love or hate, of weakness or strength, of fear or joy, since the original body of speech within him wants to make him fully comprehensible.

A song, however, is nothing other than the "I" form taking shape within the resonance of the subjunctive or the optative. The will is freeing itself here, which is reflected in the lovely name "volunteer" [German, *Freiwilliger*]. "Voluntative" would be the right name for these ways of speaking, if the thinkers had not added the squabble over the freedom of will. We all know about volunteers and their good will. We experience ourselves as volunteers! We know of the freedom of God as well. But we know nothing about an abstract freedom of our will. On the other hand, the animals, plants, and matter outside, as well as the wolf or fox within us, become pacified when we can understand them--or more precisely, when the human being within us can understand them. The form of language through which the world of things enters us is rational language, passed off nowadays as *original* language. When we "move about in the world," when we want to take action effectively as men of the world, we have to continue using the old concepts for things. For we do not speak *with*

the world as we do with our equals. Within the world, the extraordinary feat that the "man-man" in us can perform gives things their *correct* names. The old saying—that the world would come to an end if one person in it were once to tell the full truth—is not an exaggeration. The world, as a world of things, of third persons, of convention, always does collapse when a person accepts it as if it were human. And a person who does also exceeds his own grasp, as he himself is only at times a master of primal speech. He himself is also a part of the superficial world. He dares to make a piece of the world human.

On the other hand, when he happens to be in a contemplative or theoretical mood, he will even speak of himself in the third person, as a piece of the world, just as "Konrad," Carl Spittler's hero does.

As we come to know primal grammar, we find a connection between the indicative and the third person. Things controlled by the indicative are calmly dismissed into the world. The indicative describes and tells about things which are resting, which have been, which are finished or at hand.

Since or insofar as philosophy was wisdom of the world, its first and everlasting question had to be about being. Being and existence are indeed the epitome of the indicative in all its varieties, because it allows "some thing" to be said about the world.

The subjunctive (the optative, the voluntative), the power and force of the "I"—full of glory in being a law unto itself—flows against the restrictive discipline of this stream of thought. The subjunctive is a rising chorus, the marching song of "coming to be" and of all those who are coming to be: "O, that I had a thousand tongues," "If I for once were God." From the most sacred seriousness to the joke, the "I's" resonant power always brings forth the subjunctive.

Therefore, when philosophy wants to become the "I's" consciousness, it speaks of "will" and "coming to be," instead of "existence." The philosophy which deifies man is called Idealism, since it thrives on freedom of the will. Freedom, however, is the most pithy expression for the subjunctive which expresses everything coming to be. Freedom is the most pithy expression for not wanting to obey yet the laws of existence, for wishing to think of oneself not as a part of the world but as divinely inspired, as an Idealist.

Love is self-forgetting, not looking for freedom, without wish or will. "And if I were to choose him, I had no choice at all." Love also forgets the world. "If I have only thee, if only thou art mine." "What do I care about Heaven or earth?"

For the stream of the spirit which gives birth to the language of love, what remains from a a mating call to a responsible call of duty but the "you"? Love doesn't dally like a flirt, playing around with small talk. Love transforms. It implores and commands. So the "you" is virtually discovered for the first time in the imperative which arises from the transformation love creates.

If there were a philosophy based on the "'you' to whom I am closest," in addition to philosophies based on "views of the world," and philosophies based on self-consciousness, then philosophers would long ago have found their way out of the indicatives of laws of the world and subjunctives of free will to a complete grammar. But there is no such philosophy and there cannot be one. For philosophers, in fact, have been either self-forgetting or forgetful of the world, but never both--*never mere Samaritans of thought*. When that happens to them, they stop philosophizing. Herman Cohen, the last of the great German Idealistic philosophers, owes the greatness of his last work to this: it speaks from the "you" of faith. It stops being philosophy!

However, we may move a step closer to the grammar taught in schools. Each verb tense also has a special affinity with a specific mood. The indicative, for instance, is originally not in the present tense. It recounts things which have come to be, which have been, or things which have passed or are passing in the universe outside the speaker. In Greek, derivations of the Aorist tense (past indefinite) represent the pure indicative. To express the present indicative, on the other hand, the Aorist form is often merely lengthened or re-duplicated!

All subjunctives are in the future tense by their very "nature."

However, only the imperative captures the pure present, the point where the past turns into the future, where what is coming is pulled into the here and now. The imperative is the mood of transformation, the mood of the powerful exclamation, "*Tolle, lege,*" "*Tolle, lege,*" "take and read," that once brought Augustine to his real calling.

This last point especially seems a surprising discovery in

view of the prevailing maltreatment of the soul's grammar. For now at last we can comprehend fully what wisdom of the world and Idealistic theories of freedom have done to the poor psyche. To the occultist, it is something material; to the philosopher, it is free. Both cheat Psyche out of its love-filled present. It can never fully enter the present while under their control.

The occultists--and all materialists--praise Psyche's substantial quality of being, that is the part of it which conforms to rules, its being bound up with existence, its existence. They praise that for being its true form. Philosophers, however, preach that its true task is dreaming of freedom, reason, and immortality. So both create a pseudo-present from rules or tasks, to replace the real, demanding present, ruled by love as it is. That impoverishes the lyre of the soul. They want one string as a surrogate to sound tones that should come from other strings.

The soul can choose between all the moods and tenses, just as it can among the three grammatical persons. The soul can reverberate with the melody of things to be, as well as resound in the chord of present existence or in the rhythm of transformation. It can repose in the grave of the past, soar into the heaven of promise, or serve its days on earth. But the one-sided and single-stringed theories of grammatical thinkers like "I"-oriented philosophers or matter-oriented occultists have a downright soul-destroying effect. They discourage the soul from putting up all the strings placed at its disposal by the grammar of its speech.

The soul's grammar, however, is strong enough to do more than just ward off the soul-destroying effect of specialized knowledge (philosophy in all its varieties) and secret knowledge (occultism). It treads a fine line between them both. But beyond that, it puts the whole colorful catalogue of spiritual and linguistic superficiality to a fundamental inner test--the catalog peddled these days by the grammar taught in schools, by philology, literature, art history, the history of civilization, sociology, etc. Up to now, we have had only the superficial grammar, rhetoric, optics, etc. you get in schools, all derived from the "*artes liberales*," the liberal arts of medieval elementary instruction.

So these disciplines have often concerned themselves with the outside of words and sentence structures, dismissing as superfluous any insight into the basic laws of speech inspired by the soul. They continually confuse the life of the original fountain-

head of speech itself with things derived from the original sources, mere technical extensions. They regard guiding children onto the track of adult speech (itself a sort of thorny hedge around a sleeping beauty) as an example of using primal, original language. But no one can tell whether the child, surrounded by this age-old thicket, will find the courage at any time in the course of its life to speak the redeeming Word, to speak its own original words from the depths of its soul.

Most people--children, too!--live superficially. Just as most could not have invented the wheel, neither could they have invented language! Most people can only utilize, imitate, and develop language or squash it flat. At best, we humans can speak primal language only at times and only temporarily. That is what Goethe meant in his important remark to Rieder on March 26, 1814: "People are only productive as long as they are also religious; otherwise, they become merely imitative and repetitious."

A person is human already if he has experienced this power even once, and bowed respectfully to its divine splendor and omnipresent originality. For most, this occurs through the original words we use when we have to declare love. We shouldn't be misled by the fact that this happens rarely. Rare as it is, this eternal originality keeps speech alive.

In their speech, souls have always had to renew and reproduce the truth of primal grammar. They still do today. Otherwise, the primal grammatical persons, the primal moods, and the primal tenses would have become extinct long ago. Original outbursts are kept alive by re-erupting within people. Once articulated, the primal sentences of inspired mankind take shape and time and again need to be re-awakened with a kiss, by being transformed in the eyes and hearts of each newly "called" generation. As Goethe said:

*"Auf in holder Stunde stosst an
Und küsset treu bei jedem neuen
Bunde, die alten wieder neu."*

Awaken in the blessed hour
And faithfully with every new union
Kiss alive the old ones anew.

This is more than just a song, it is a profound truth. The older *strata* of history stay alive only as long as ongoing *events* are touched anew by God's calls. Every spiritual stage of a people--for example, the history of Athenian literature, or the cultural history of the Occident--represents a process of keeping alive the stream of speech that once gave birth to simple sentence structures, by constantly retransforming it.

An example may make this clear: epics, poetry, and drama are primal grammar exponentially unfolded. The realm of the outside world is as clear in epics as the realm of the exuberant, enthusiastic first person is in poetry.

In drama, we can even recognize the "you." As both the third-person chorus and the full "I" of the *Deus ex machina* start letting the hero have his say, he starts becoming fully human. He responds to the command of the deities by awakening to a defiant, god-like, nay-saying self-awareness. Answering the message of the gods from his stage between God and world, between poetry and epic, Prometheus defies the orders of the Olympians and begins to speak the pure, present-tense language of the human soul. Springing from defiance, that language will die away, fulfilling ancient drama, die away in the drama of the cross, die away in obedience. That initial defiance is an attempt by self-awareness to be god-like instead of being a "you," and it is being defiant only because it is weak. That weakness, the defiance of man when he is summoned, constitutes tragedy.

The forms of ancient literature (as they were originally understood) correspond to elements of primal grammar. With that in mind, European art, science, and legislation can also be seen as the carefully tuned strings of a musical instrument--a people--upon which the spirit is playing.

Science contains the world of space, the world described in the third person and the past tense. The fine arts carry us off into the heavenly light of genius, i.e., into the life of the first person. But only commands and laws, telling people what they have to do, anchor the arts and sciences in time at a certain hour. The law of the *polis* (the Greek city), for example, was ranked higher than the Greek arts and sciences.

This ability to live in the second person, however, will disappear from a people which loses itself entirely in its self-consciousness or the world of space. Indeed, in the course of the last centu-

ries of scientific experimentation and the formation of powerful nation-states, we can see that the legislative language of "thou shalt" has been withdrawing more and more from the European people into a few hands and heads (sovereigns or parliaments). The knot of the imperative--our real guarantee of a healthy life in the second person--is being loosened.

Separating the "exterior" life of government and law from "inner" convictions and morality is the infamous theory of German inwardness. A split between the authority of the state and the morality of individuals only means that a people has renounced living in the second person, living a fully human life.

The development of the modern state is making the people into objects of statistics, into *objects* of legislation, into third-person individuals. Using the bureaucratic apparatus, sovereigns were experimenting with these people as if they were pieces of nature. The state is turning into a god, into a subject, into a reason become flesh that speaks in the first person, and so is god-like. So between the state's being a first person, and its treating people as third persons, all that is left for the soul is the categorical imperative of legally pre-established duty. The only thing it isn't meant to be is a loving, listening, obedient soul, a soul with the power to transform itself, a soul which fuses law and ethics by suffering, a soul which asserts itself by acting, a soul beloved of God.

Obviously, the final result and offshoot of this impoverished life are those activists who march forth victoriously whenever it suits their sovereign egos, but who always do so at the wrong time, and unbidden. The species of military politicians, goal-oriented activists, and flat-chested female communists belong to that brand. They don't know what it's like for a soul to be at peace.

At the least, people who are merely active, this class of military and civilian intellectuals like Ludendorff or Kurt Hiller (and they are cut from the same cloth) have no inkling that individuals, groups, and peoples are perfectly matched in one respect: they can remain at peace with themselves only by changing and being transformed. An activist, ever resolute, may not be macho personally, and may have peace within his own soul. But he imagines that a people in its entirety follows a different path to peace than an individual does. Primal grammar proves the uni-

versal validity of transformation.

For a human soul must have been lived through a lot before it can assume the first-person form, "I." Even the power of the "I," though god-like in its purposefulness, remains only one of the primal elements along with the two others. A person who isn't always capable of living also in the third and second persons, is not a god or a hero, but is his ego's fool. Such a group of men is a band of warriors, a torch, or an army, but not a people. For a people are called "a people" because of their power to change; because they never freeze in the stance of the first person.

An "I" does not single itself out on its own, but is singled out by voices from the outside. This singling out is the process of life itself. A soul is summoned by an appeal to its proper name. The relationship between that summons and the soul's answer as an "I," will remain the same throughout all the stages and levels of its life.

All self-recognition, all of an "I-s" self-knowledge, is produced by summons, by an individual's definite feeling that a concrete challenge has hit home. His childhood gods wane, as do those of his father and mother, or of anyone else. The entire wealth of spiritual heritage may assume their place: model heroes, clouds of witnesses, figures of the poets. The imperative may erupt from unexpected sources, but it is always the imperative which forces a soul to come forward and which unfolds its powers into the realm of the body as well as that of the spirit.

The sequence of "you" to "I" is part of the constitution of the soul and is preserved through all stages of life, the ages of adolescence or young adulthood notwithstanding. To be sure, a person in his 20s often abandons the gods of his youth when he abandons the views of his parents. The child's heaven is being dismantled. But the apparent rulers of the child's soul--parents, teachers, dear God with his white beard--are not replaced by a vacuum. On the contrary: a person now learns to pay even more attention to voices which do not come from visible mouths. He begins to hear the voices of politics (i.e., of the times), of the people, of faith, of philosophy, of love, as invisible voices within him. By making demands, they begin to urge him toward a new self-chosen position in life, toward his vocation. These invisible voices determine a person's destiny--an "I-s" destiny--and woe to him if he cannot distinguish the voice of God from the voice of

the tempter during this time of change.

To be sure, the god-like power of the "I" is erupting here. And youths nearly break apart under their sense of mission, their need to strive for the infinite. But a youth doesn't become a man until the hour when, for the first time, he lets the last stage of his growth, his first person, be transformed again: when he again obeys and suffers. He hasn't lived as a whole person until this moment, as someone comprised not only of "I," but also of "you" and of "it," who varies and changes between these forms.

Our study of the soul should lead us to introduce a grammatical sentence, "God has called me, therefore I am" to replace Descartes' "*Cogito, ergo sum*" (I think, therefore I am), which is merely pure logic, like "I am I," like "A equals A."

I have been given my own name, therefore I am. The simple declaration of my "being here" is the most profound and purest response I can offer to someone addressing me by name. It only takes a part of me to contradict a specific order or to stand up to a particular challenge from the outside. But there is neither petty detail nor mere coincidence in the answer: "You have called me, and I am here." It encompasses all conceivable answers. So this has always been considered the greatest answer, as free of mere abstract thinking as of mere defiance. The Adam within us, being either defiant or afraid, has avoided giving this answer since the first day of creation (as everyone knows).

Abstracting, however, is only a convenient learned expression for the process of withdrawing oneself, of taking flight. A clever man just recently re-diagnosed philosophy as dread of the world and fear of death. In point of fact, all "abstracting" is an attempt to escape a here-and-now concrete situation by weaseling out of the responsibility of answering, "I am here, and this is what I am."

Mathias Claudius turns the above maxim around somewhat. But his emphasis raises "I am" very nicely to a principle of awareness gained by a responsive soul once it dares to live in the second person:

I thank God and am happy
 Like a child with Christmas presents
 That *I am, am!* And that I have you,
 Beautiful human countenance!

*Ich danke Gott, und freue mich
Wie's Kind zur Weihnachtsgabe
Dass ich bin, bin! Und dass es ich Dich
Schön menschlich Antlitz habe!*

Only by being thankful and thinking of God does joy in one's own personal existence swell into that insurpassable doubling of "I am."

So we see: the soul should be man's answer to God; it can be misused to answer whatever gods and idols it chooses to. Incidentally, even the crudest idolizing of an "ism" keeps the soul more vital than it is when it's merely deaf. Any kind of life in the second person is better than none. "Man should obey, woman should serve," (Goethe). Living creatures become animated when they are answering "you-s," "you-s" which answer the living God.

Only dead or dying people have become the sort of finished "I" which modern scientists deal with—following ancient patterns. In the eyes of psychologists who base their thinking on the "I," therefore, the soul is a dead soul, a deceased soul. The corruptness of our nature has allowed psychological experiments and research to produce a few alleged achievements, despite the fact that psychologists posit a soul that is dead, that is a thing, or that is at best an athlete of reason. Of course a lot of us have successfully avoided having inspired souls, meaning that the power of our souls has either never been awakened, or has died young. We all have a bit of dead "it" and dead "I" inside us. And psychological experiments are designed around this residue of the soul. They base their approach on our malformations, our sins, and on the brutish and dead bits of us.

Luckily man is not so entirely God-forsaken that he cannot, time after time, become a child of God again by becoming a "you." Psychologists labor like Sisyphus over a corpse of a soul.

In concluding this first sketch of the soul's grammar, we can now say what grammar is: the discipline of changing from one form into another. Its contents are variation, transformation, and changes of time. German grammar, as taught in school, recognizes umlauts and ablauts; primal grammar recognizes changing from one form into another!

As part of a universal--better yet, fundamental--primal discipline of changing from one form into another, we can admire again the grammar taught in schools. In fact, it is an enormous achievement for men to be able to use all the grammatical persons: "I love, you love, he loves," and for *each and every* man to have appropriated these changes of person, tense, and mood, in the course of the ages. It is just as astonishing and misleading as the fact that each and every man can pray, command and obey, tell a story, sing, and that nowadays everyone learns to think, calculate, and write poetry.

The most primitive grammar already contains the entire miracle of being human as fully as does the most advanced "culture." People have received the former as well as the latter from a few original creators; and frequently their ability to manipulate either is only an illusion.

6 The Fate of The Soul

WE HAVE GONE to sufficient lengths to make the point that both occultism and psychology commit the same error the Greeks did. They assume that an "I" or "it" precedes a "you," while in reality both are *answers to the "you,"* or longings for the "you." They can offer meaningful insights only as responses to or longings for a command from someone who loves us.

This Greek attitude has the most devastating effects in prophecy and magic where the answer as an answer is still retained clearly. A person certainly must receive a *calling* to become a prophet or a miracle-worker, otherwise he may not prophesy or try to heal. Prophesying and miracle-working may only be done at the right moment, in their own time. It is sacrilege to try either without a calling.

The Greek mentality, or to use a better expression, the pagan mentality, does not recognize that the entire realm of our existence as souls is beyond our arbitrary control, that it has to give an unintentional answer to the question and to the calling of our particular lives.

Lack of this insight has been most devastating where the greatest effects are ascribed to individuals. The occultists, for example, turn prophecy into fortune-telling, and miracle-working into sorcery. They let demonic beings have their way, their rigid

way, instead of leaving it to souls who have a calling for it. A Catholic clergyman, Staudinger, wrote a book on experimental magic, its demons and manifestations. The book shows that a man's belief in religious creed has little influence on errors of the spirit like these. The occultists' method coerces people into believing in it, and swallows up anybody who employs it. Scientific psychology is rooted in the same fundamental error.

Scientists also believe that isolating "I" is a free act by this "I" or a "fact" about it. Believing this obscures the real difference between *selecting* the status of an "I," which is the necessary result of the whole process of life, and the *sin* of intentionally being an egomaniac. So they deny the borderline between health and sickness.

For a relatively unimportant reason, this mistake has a less devastating effect on science than on occultism. Scientists put the "I" aside, under glass, avoiding the danger posed by its Satanisms and their permeation of the world. This works only because the scientists don't dare implement their error. They stop at the isolated "I." And by artificially isolating lots of abstract, formless "I-s," they rob the "I" of its worth in the world as a bearer of its own proper name."

But men demand their own proper names. For our proper names are what let us become carriers of our own souls and of our own particular fates. And that's why men still run to occultists, for the time being.

They, at least, recognize that man is embedded in the world. To them, man is a cosmic being through whom the streams of nature are surging. They don't think he's a being that is spoken to. But a man who is not spoken to cannot become human. Without being summoned, he will remain what he was, a natural being, an animal. This is the line between white and black magic, between human and sub-human occultism.

The occult disciplines regard man as an animal, as a plant, as a piece of matter, as a conductor of power, as a reflection of the alignment of the sun and the planets, as a cosmic phenomenon. So they try to come to grips with him by calculating the paths of the stars (astrology), by interpreting his body (physiognomy, graphology), by mesmerizing and hypnotizing him, by metamorphoses (transmigrations of the soul).

If an appeal to its living proper name doesn't single it out

from the species, an individual "I" will remain a piece of earth, a piece—a specimen—of the human world, or a piece of matter. And this animal side of him becomes terrifying when he sets himself up as the arbitrary administrator of the natural forces that are whirling through him, when he practices magic, conjures up ghosts, or hypnotizes, just because he can do it, likes doing it, or wants to do it—or because somebody else wants it or likes it—rather than because he has to do it or ought to do it. He becomes terrifying when he practices his craft instead of acting in response to the voice of his conscience—literally acting responsibly—when he wants to conceal (occultus!) his power and so hide from being summoned by his name.

So it simply isn't true that the occult disciplines are aimed at the "subconscious," or the "beyond" or some further, unnamable side of the soul. To avoid being contaminated by them, psychologists have taken cover behind claims like these, without justification. The occult disciplines do address the psyche: in its capacity as the bearer of a special fate. The field of scientific psychology, on the other hand, addresses the concept of a "normal person's" soul, that of one individual among many, in studying the soul's physical and mental functions.

This is where the gaping contrast lies, and it can be made fruitful. The superstitions—astrology, spiritualism, palm-reading, and theosophy—hinge on particular, single psyches. One psyche, and it alone, will suffer misfortune, be subject to transmigration of the soul, or act under the influence of Mars and Jupiter. So the occultist disciplines are second-hand disciplines which plunge into an area which the field of psychology carefully avoids: that of the unique fate of the unique individual soul.

Psychologists are right to reject the methods of these secret disciplines. But their own aren't any better. Psychologists don't even bother to figure out that each person has a soul of his own—or *whether* he does—or what that might mean. If they had, they would have admitted that an insight they now flagrantly ignore is an axiom: that given two souls, two groups, two peoples—the same external behavior, the same "reaction" will never mean the same thing in terms of the souls concerned. When two people are doing the same thing is precisely when it cannot turn out to be same thing. The reverse follows from this (and is very significant for the life of peoples): when two people are doing something

different, it may well turn out to be the same thing!

The field of psychology will continue to be overtaken by pseudosciences and superstition (which is what's happening today) as long as it lacks the courage to raise the question about the fate of the individual human soul. It behaves as if this property of the soul had not existed certainly and unmistakably for ages. Every verse, every picture, every proverb, every singing 18-year-old girl attests to this. Psychologists refuse to admit it. The idealistic psychologists may be right in refusing to subordinate the soul to natural concepts of rigid experimental regularity. But all the same, isn't the soul rooted in the womb of the created world, until it receives its calling?

On the other hand, the empirical psychologists may be right in refusing to acknowledge that the soul has the freedom of a boundless creature of the spirit. But does that mean the soul is no longer redeemed by its progress toward delivery? The field of psychology may have to refuse to explain the properties of the soul on the basis of the physical appearance of the body. But does that mean the soul has no ability to express itself in the body?

The microcosm of the soul is a parable of creation.

The essence of the soul fulfills itself as a life story.

The language of the soul transforms the world.

These three themes--phrased as questions or propositions--contain in any case the scientific problems posed by the soul, in the ecumenical sense of the word.

No one is working on them today because psychologists presume that to deal with these issues they would have to act unscientifically.

But for people in general, the whole field of psychology won't be a field of study of the soul if it does not give them an answer to precisely these three questions, namely:

How can the superstition of a transmigration through jackal, swine, or lotus-flower be replaced by a doctrine of a history of a path through life that fulfills the soul?

How can the superstition that people are chained by numerical combinations to matter or to the world of stars be replaced by a doctrine in which the insignificant, individual man--or even the great man, mankind--is transfigured into an embodiment of all cosmic powers, into a microcosmos?

How can the superstitions arising from the laws of palmistry,

phrenology, and handwriting analysis be replaced by a doctrine which explores the power of the soul to create, explores its bearing and its revelation, those powers which blast open the prison walls between individuals?

7 The Powers of The Soul

THESE ARE NOT exaggerated or religious or unscientific questions. They have very immediate practical consequences--also as far as psychology is concerned. For instance, if the soul has a history, then it will have to be constituted by forces quite different from those governing the psychologists' "psyche." They would be those forces which carry it through time, providing a bridge through time from birth to death. So *courage* and *fear* would become the sustaining factors for a psychology of the individual soul; typically up to now, they have been relegated to the sphere of morals! Courage and fear, however, have nothing to do with conventional ethics.

To make any sense in terms of souls generally, all of a soul's individual, momentary expressions (perception, association, thought, etc.) have to be based on these continuing lines of force, these bridges through time. It is exceptional and rare to perceive things when one is indifferent. A living person perceives out of fear, out of hope--or at least in fear and hope. So the more soul he has, the more completely he will fail psychological experiments, because they collect things and stock them. But the soul faces its historical realization every moment, faces the either-or of dangerous decisions. Further, if fear and hope are the shaping powers of the inner sphere of the soul, then crises and catastrophes in the life of the soul deserve scientific attention, an additional circumstance which the field of psychology has anxiously avoided to date. In every field of study, the decisive step from scholasticism to science starts at the point in which the exceptions, the crises, become explainable. In linguistics, the laws of phonetics have done it; in economics, the theories of crises; in jurisprudence, the study of revolutions; in history, the study of cessation of history, of the decline and fall of peoples. Traditional jurisprudence reveals that it is scholasticism because--or and to the degree that--it has anxiously avoided the problem of revolutions.

Psychology does not even recognize the problem of crises of

the soul! That is why an abyss separates it from psychiatry. As soon as we recognize that fear and hope encompass the realm of the soul, we can finally see that catastrophe is the central event in its life. In a catastrophe, the soul maintains its identity, is one and the same, despite a physical accident, spritual re-evaluation, reversal, or reorganization. The soul's web of life spans obstacles which are neither materially "natural" nor "logically" clear. Through this paradox the soul proves that it can pierce the shell of the world, that it is not some product of thought, but that it was really born into the world; that it is not yet dead, that it has not yet let its powers turn to dust, but rather that it uses them as it travels through life.

The soul tries to assert itself, resisting both mind and body. Whether a nervous breakdown or a complete catastrophe, a crisis provides its best chance of confirmation. A person who avoids a crisis evades the soul-shaping task set before him. Crisis, the external process which breaks in upon the soul, corresponds to the power to endure it, the soul's ability to bear pain. The ability to suffer is the achievement of the soul which anchors, so to speak, the bridges through time, fear and courage, in the abyss of the period over which they are to carry us. Each pain is a pier which ties the course of the soul firmly to reality and roots it to the ground. The deeper the suffering the soul "goes through"--as language puts it so poignantly--the more forcefully it enters reality, the more significant the event is for the soul's history, as it has to overcome ever more worldly facts, which are external to the soul itself.

This "overcoming," "undergoing," or even "striving," as poets like to call it, occurs completely in the solitude of the individual soul. It is fighting a battle against the outside world. The fruit of this lonely battle is the shape of the soul. For when a striving to take shape carries the soul over an abyss of material, obstacles and logical contradictions, the whole course of a person's life from birth to death becomes a unity. This unity is not built up out of individual stages of the person's life, but rather, the unity itself invests the stages with sense and meaning. What we have said about every single momentary action is also true of the ages of human life. They are not just states the soul is in, as the soul is also always resisting the spirit of any particular stage of life, and resisting the condition of one's body at any particular

time of life. Each stage of life threatens us—namely, our soul—just as much as it molds us. A practical study of the soul has to deal with the tasks the soul faces in the individual stages of life. That would stop life from being a mere aging process. The soul needs to use the resources of each stage of life in striving for a fulfillment appropriate to it.

To an outside observer, the process inside a soul remains as indistinct as the psyche of a patient (about which we spoke above) is to his doctor. Teachers, ministers, and lawyers are in no better position than the physicians, for the simple reason that nothing is impossible for God, and that everything is possible for the soul. An outside observer only knows after the fact how the soul has fought and won. But our basic principles are of tremendous help. The earlier stages of a life gain their full meaning from its consummation, and not until then. Only death gives the preceding life its final meaning. Until death, the pattern of every soul is open to change. An observer will derive the standards he needs to fit a life together from its death and from all deathlike events within it (sickness, collapse, decay, etc.). Neither one's predispositions nor one's nature, nor one's inherited talents disclose one's soul. Rather, one's biography unrolls life from the time of death, starting with the final casting of a consummated human life. Instead of always looking at lives from birth forward, as it now does, the whole field of psychology should look backward. By keeping death in mind, it should learn to see even unconsummated lives correctly. Death provides the knot which finally connects all the separate events of a life. Until then, the significance of any event is still interchangeable with that of any other. The life of the soul awakens only in a person who boldly affirms the law of death and crises. Concepts and abstractions yield a cowardly view of life. Events and facing them front on yield a courageous view. A crisis, after all, is a forestalled piece of death. The crises in a life are its stations that give it its meaning. A life like that rises above trite divisions into luck and misfortune. Being risky anyway, it won't pass unblessed as long as it remains above luck or misfortune and true to the pure character of risk. "Blissful is the person who has passed the test"—that does not mean: how pleasant it is to rest on one's laurels. It means instead: blessed is the person who—despite the temptations of pleasure and pain—resolutely subordinates himself to his soul, who does

not disintegrate into body and spirit, into "material interests" and "spiritual hobbies," in the face of the dread which befalls every soul. Blessed is the person who entrusts all the fragments of his or her life to that formative power, to the risk of being shaped into what you and only you are called upon to become and are allowed to become. That bit of natural life brought into the world as a child, entrusts itself, curiously enough, only to a soul which acts as a *thou*, as a soul addressed by God and called upon by God. Whenever souls become addicted to themselves, addicted to the intellect, or crave the glitter of the world, body and life immediately escape their control. This destroys a person's whole being by splitting it dreadfully into soul-fragments, into isolated bodily functions, into reluctant thoughts. If this whole being is predisposed to being filled with soul, it will remain intact only if it is progressively permeated with more and more soul.

How many diseases have their origin here! And in their stead, how many pseudo-diseases stemming from pseudo-causes are being treated in hospitals and sanitoriums? The world of doctors, lawyers, and politicians seems to be conspiring to help individuals hide from the fact that they are suffering from disintegration of their souls. And with their worldly wisdom, philosophical psychologists are even worse. Their abstractions continually goad us into becoming one-sidedly subjective or objective, so that a soul finds it hard to remain faithful to the knowledge that it must transform itself.

8 Community

BUT STUDY OF the soul also leads beyond the individual soul. If courage and fear establish the limits of the soul, it becomes clear what "people being able to rely on one another" means in terms of the soul. In the act of trusting, the soul feels that it is relieved of a part of its task in life, the part which another soul has taken over from it. Channels of relief and connection are opened from soul to soul, by means available only to souls. These processes of relief counterbalance the soul's ability to suffer and to endure crises. It would not be able to bear the burden without the possibility of some compensation. While the soul is utterly alone in its battle with the world, in this instance, by contrast, parts of the outer world form a bond with it by becoming filled

with soul. A sphere of the soul shared by several people emerges (at the expense of the sphere of the body as well as that of the mind), and enlarges, the stronger the inspiration and joint responsibility of the souls become. Souls joining together relieve the excess pressure of the world. A single soul would collapse the moment it fell prey to the chaos of the world, alone and far from its familiar highways and byways. Not so if it is buoyed by the confidence of other souls uniting with it in fear and hope, as well as in the ability to suffer in the face of death or unto death. That is why we hear a cry for community today, with souls overburdened by danger and responsibility--as the traditional carriers of responsibility are stripped away. Unfortunately, that call is often voiced by materially-oriented or intellectualized people. They do not understand how vile they are, to externalize the soul's medicine of last resort, by making it an arbitrarily produceable and organizable slogan, a newspaper article, etc. Meanwhile, this medicine--like any antitoxin--will retain its healing power only as long as it contains within itself the same life-threatening tension as the crisis it is meant to alleviate.

Community is not a natural fact like the passion of an individual soul, but rather a way out, which cannot be sought without danger. Being a "way out," a union of souls necessarily dissolves the framework which protectively envelopes a passionate soul. Having laid out the central problems of the soul avoided by the field of psychology, we still have to say something about that framework. Psychologists know nothing about it, either. Here too, substitute sciences have appeared to occupy the terrain. When the soul searches out a path for itself through the changes of the body, or through the illusions of mental prejudices, it needs elbow-room, a husk, "space around its feeling," so that it can wax and wane, be affirmed and denied, be checked and praised. In the tension between fear and hope, the soul can shape itself only if it has a measure of freedom to experiment, of uncommitted elasticity, only if it is not subject to the public law of cause and effect at every moment.

Shame provides that elbow-room. Without shame, before shame, or beyond shame the soul does not grow. Shame is the housing sheltering anything connected with the soul. Shame is the grove in which anything to do with the soul has to be planted in order to grow. To an empiricist inquiring about it from naked,

indigenous people, the shyness accompanying shame seems as arbitrary as it does to an idealistic psychologist, who considers it highly unreasonable. Shame does not fit the "system." If the soul were an "it" or an "I," i.e., an object or subject, a thing or God, it would certainly have no need of shame. Things and gods do not blush (see Homer!), nor do they tremble or sweat. (Remember Nietzsche's angry outburst, "A god who sweats!") But a human soul, like you, conceals itself and shies away from things. This *verecundia* (shyness) is the way we appear primarily when living in the second person singular. The field of psychology can be judged lacking, both because it doesn't begin at shame and because it doesn't start with people's names. Both are ungrammatical attitudes. The modern tendency toward a psychology of shame seems to represent a reversal of the trend, as does holistic psychology. But these trends still deal separately with two consequences of the same primal event, an event reflected to us by grammar and framed by the experience of shame. Vileness will destroy this framework. But a community of souls will grow only where the souls remain living souls, although they have overcome their shame. Bringing souls into communion doesn't require abolishing shame, but rather continually re-implanting the shame's field of force into one of higher tension.

The theory of diseases of shame, psychoanalysis, has not become clearly aware of this difference. Sometimes it aims to destroy shame, sometimes to overcome shame. That is why psychoanalysis has such a contradictory and ambiguous character. The soul cannot be healed by simply having it open itself up and thus let go of its own peculiar tension. The soul needs a cloak, something to clothe it against the world. Carlisle didn't smuggle the life of the soul arbitrarily into the "clothing philosophy" of his "resown tailor" (*Sartor Resartus*). People have to walk about clothed; they have to be allowed to wear masks to protect them from the dead world. In everyday life one is masked. We are allowed to loosen this mask only when a higher power induces us to, when another human face looks at our own. Souls may only open themselves to other souls. The soul has to remain dead to the searching eye of the mind, or it will fall victim to it--which is what happens in psychoanalysis. A person may use the powers of the mind to explain a soul only if he is willing to pay for it with his own soul. That is why psychoanalysts (who are also "natural

ministers of the soul") often accomplish amazing things. They offer their own shame, their own souls, when encountering the souls of others; they gaze out of their own souls as much as they gaze into the souls of others.

9 The Speech of The Community

A "BORN" MINISTER of the soul is also aware of the *arcnum*, of the secret remedy that will bind another, an unknown soul to him. It is the mutual silence that falls before or after a word has passed between them. The language is being changed at that moment! From then on, both speak a different language, a new dialect. So there are as many dialects of primal language as there are changes of language that interrupt the world. There are as many dialects of primal language as outpourings of new streams of speech, which in mutual silence have overcome shame, and put to shame the awful claim that there are no bridges connecting man to man.

Because it is genuine, every such dialect bears within itself the possibility of becoming a full-fledged language in the usual meaning of the word, i.e., to add gradually a fully-articulated surface-structure to the stuff of its origin. The act of overcoming shame, always original, is a language's real point of origin, yesterday, today, and tomorrow, all the prize-winning essays on the subject notwithstanding.

We have about 10,000 languages on earth. To date, the Bible has been translated into 517 languages.¹ A translation of the Bible is the patent of nobility for every language: it becomes a language of culture, a full-fledged language of the soul. This is so because the Bible tells the story of the universe of a history of peoples and souls.

But countless dialects also have what is needed to become "languages." Every group that suddenly falls silent when a key word is spoken, experiencing such a change of language from shame, has pushed through to the source of the life of speech, and thus becomes a carrier of primal language. Admittedly, most groups' languages are a means to an end. They arise because they can, not because they must. Which is why students' slang, bar-

1 That was 1916. Today (1963) it is said to be more than 1,100.

racks lingo, or thieves' jargon are not reservoirs of primal language. In contrast, the dialect of the smallest mountain valley village is a speech-cell in the fullest sense, because fathers and daughters, mothers and sons, grooms and brides give voice to their transformations in it.

Now we can also recognize what the plural (about which we didn't speak above) means in grammar. To do that, we'll have to break through the shell of school grammar. It is not a coincidence that languages distinguish between *dual* and *plural*. This doesn't refer to the difference between two and three, but rather to the different states of the soul which they express.

Modern superficial language, on the other hand, sees only something calculable in the plural: one plus one plus one. But "we" is not a plural in the sense that 10 chairs or 10 apples are. It was not 10 oxen which first shouted "*Te Deum laudamus*," but a "we" which was made up out of different first, second, and third persons: out of a father, a child, brothers and sisters, a bridegroom, a servant, a mother, a maid, a guest of honor, a beggar, a congregation, a household, a family. They all can find themselves in the hymn of praise of the three persons of the plural, we, you, and they. "Father, we praise thee, praise the Lord. The heavens are praising the glory of God." This means a "we" doesn't just cover up a bundle of identical, uniform "I-s." That already is practical exploitation of the "we" by the marketplace. A "we" doesn't even cover the bonds between "you-s" and "I-s" who have found one another. That was the special function of the archaic "dual," nowadays submerged in the plural. In the genuine original plural, however, in the sense of a praying congregation, of all communities filled with faith, of any religiously alive original cell, in the original plural, a piece of the world--that is of some third person--has been fused together with pieces of "you-s" and "I-s." Primal grammar fuses God, man, and world into a resounding *we*.

Whether the domesticated animals in the house of an animistic, Sueve tribe participate in the life of the household and thereby join in the praise of God and the ancestors by flourishing astonishingly and so honoring the gods, or whether "the heavens are praising the glory of God, in all the lands resounds the word," the same law applies, in a single home as much as in the church of mankind. A piece of the world must loosen our tongues by *its*

power to astonish. For amazement at the world awakens speech within the soul! And the second person steps up to join the third: whether the father of the house asks the youngest child to say Grace, or whether the congregation blesses the priest so that his spirit may become full of their spirit, an element of humanity in the second person—a Thou—always has to enter the prayer.

Only being thus addressed keeps the priest or the child in the vibrating health of the unity of his soul. The child would be scared by the awesome task of facing God. But it is being called upon to do so. And when one obeys, one does not have to look to the right or to the left; one can forget about oneself. Without the command: "Now speak!"—terror would split a soul in two. As is well known, the panic-like terror of the ancients has become fashionable again today among doctors as schizophrenia. We can understand now what that terror is. It is the mute and deaf terror, i.e., remaining speechless from terror that continues unrelieved by a liberating name or call. "The soul eludes consciousness at the high points of its life" (Hölderlin). The soul is startled in the literal sense of starting or jumping aside. Being addressed in just the right way, however, turns this into the "sweet shock" of the angelic greeting. A person will stay healthy as long as someone talks to him, as long as he is addressed, whether in love or in hate.

We hardly need to say that the third part needed to make up a community of "we" is the self-consciousness of an "I." "I-s" suffer. Bodies that pray—be they bodies of people, households, or "I-s"—start praying because they are sick, because they are suffering. An "I-s" suffering loosens the tongue, just as the shock of a "Thou," and the amazement of an "it" do. And if more than just one, or another, or the third of these things befalls the soul, if all three come together, then all single forms of grammar are suspended. This is the language of prayer and worship. That is why the language of religion towers above the languages of science, art, and law-giving. It is the crown of languages because it leads the dance of the three grammatical persons, of the jubilation of "we-s," of the humility of "you-s," of the amazement of "theys." Religion in its daily life is just like art or science, a mere container of language. Primal words which erupted once, to be established and pronounced, are preserved in religion, as in other areas of life. "Religion" is only distinguished by the fact that its shrine preserves transformation itself, the secret of transformation.

of the

	First Person (we)	Second Person (you)	Third Person (they)
Primal languages			
of the plural	Art	Legislation & Transform- ation, Religion	Science

Having clarified the language of communities, we can complete the grammar we have started.

The grammar outlined in chapter 5 has to subordinate itself to the one outlined here. Art represents the place of the first person plural—the person of transfiguration and apotheosis—in the *whole* of our spiritual and intellectual life. But art contains as well the whole wealth of the three singular persons, in lyrics, drama, and epics, for instance. This is no more of a contradiction than the fact that cells can recreate whole organisms. On the contrary, it shows that we have indeed made a discovery. We have come to an understanding of the uniform origin of the life of the soul and of the peoples.

The fields of learning can also be broken down into sciences of the world in the narrower sense of knowledge of space, of nature, and of numbers and measures; as well as into sciences of the “I”: logic, philosophy, criticism; and into the teachings about the “you” and how it should conduct itself: jurisprudence, ethics, and history. Philosophy, in which the intellect lets everything revolve around the “I,” starts with the assumption of eternal freedom. Natural science, emphatically revolving around the “it,” starts with the principle of laws. Jurisprudence, however, (and ethics with its emphasis on “Thou shalt,” or “I shall”), proceeds from legislation, from statutes which are fought over, drafted, and issued, one way today, but differently tomorrow! The body of legislation changes in its turn through the three grammatical forms of becoming, of being, and of application. The “I-s” and the “we-s” rule the political hurly-burly of legislation, of deliberations, of resolutions, of approvals and disapprovals, of the tally of votes, and the results of votes. They rule it with wishes, will, and

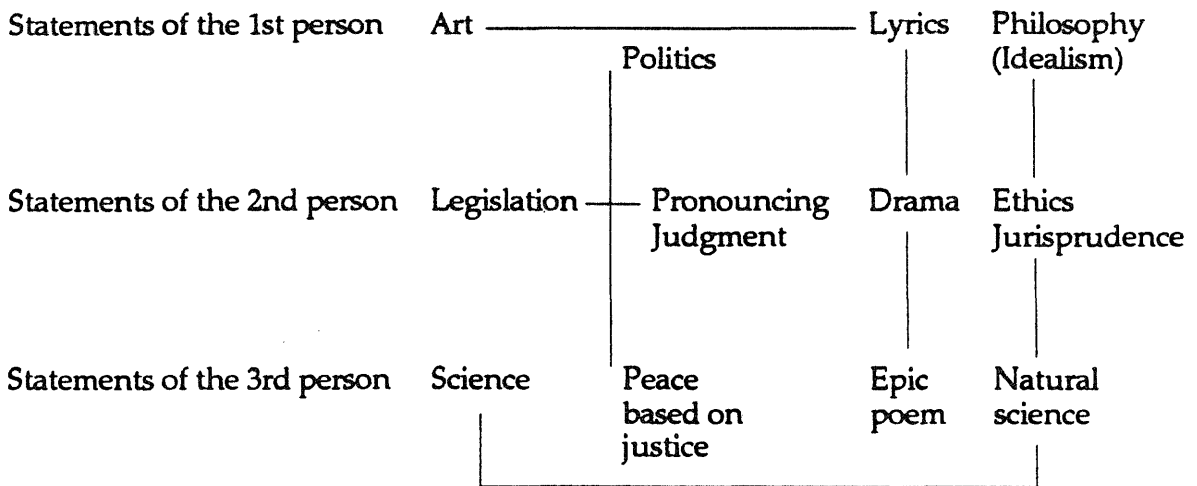
liberties. The legal life of lawful citizens, of a pacified community, is ruled by unconscious habit and solidarity. Their holy order, like a second nature, makes the life of the nation a matter of blood, of instinct, and of descent. Freedom and peace thus surround the headwaters of the social and cultural life arising from the second person.

But when the order of this unconscious world is broken, the collapse frightens the soul of the people. Crime awakens its conscience and to restore peace, the responsible judge now consciously applies the statute that existed unconsciously until that moment. His sentence: "You are found guilty by the court," makes the person who broke the order of the world an outcast. It changes him into a solitary exiled soul. And if it wants to remain alive after being expelled, it will have to rebuild and reflect within itself from that time on, as an exile, the whole social order within which it had been allowed to live peacefully. The life of the nations is renewed and multiplied by exiles like that. That is the story of Jesus, for example.

That's enough to tie together the grammar of the fifth chapter and the grammar presented here. As we have seen, however abundantly other grammatical persons have been made part of the languages of art, of law, or of knowledge, each language is governed by one person and each has to remain faithful to its particular nature. A court's judgment is always the origin of law and thus the site of its renewal. This means that all human, true legislation, as well as all nations' ethics, are rooted in the "you." From this central point one can *also* apprehend politics and peace under law--but one is only apprehending them additionally. Even in an epic poem, art still has to let its basic tone resonate, its tone of apotheosis, of freedom, elevating the song into a hymn of liberty. Only individual "I-s" and their genius renew art.

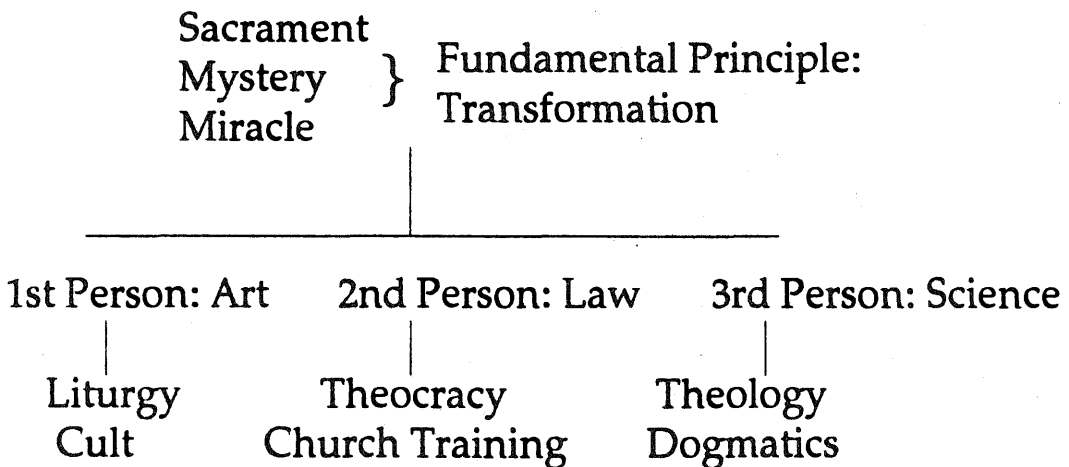
And finally, even idealistic philosophy has to proceed from consciously perceived facts, that is, on the basis of some kind of third-personal existence and inventory of the world. Science without facts and objects is like art without singers, or law without application and enforcement.

We can note the following interdependencies:



Pronouncing judgment is the "purest" order of society, but also the simplest. Lyric is the "purest" art but also the most rarified. Natural science is the "purest" science, but also the coarsest.

And the fundamental principle of transformation, religion, has its own original statement of renewal in the secret of transubstantiation, but religion sends branches into the three other singular statements as well:



Religion can't exist without miracles and transformation. No matter how artistically perfect the cult and liturgy may be, no matter how effectively the church may govern, no matter how the papacy, canon law, or theocracy may flourish, no matter how well theology may have fathomed all secrets and articulated them in powerful dogmas, the origin of religion lies in the fundamental principle of the "mystical marriage," the union of God and man and world, of I and you and it.

A uniform order permeates the tree of language, ranging

from the single leaf of a single sentence up into the crown of the highest spiritual and intellectual life. The superficial grammar with which the school system has been putting us off has to be plowed up, with the plow digging all the way down to the roots, right down to the matrices that guide things as they take shape, matrices whose influence reaches into everything spoken about, large or small.

The matrices of speech are found in stillness, in the silence that falls before words come into being. They are the preconditions, the conditions which must be present for us to think, write poetry, give orders, and pray. In order for primal speech to arise, people must first fall silent, into a silence rooted in the primal foundations of the soul, which manifest themselves by making people fall silent. Each primal foundation is represented by a different, primal form of silence.

The soul falls silent--we saw it in connection with shame--when another person startles it by addressing it. Being startled produces a silence within us, the silence of the second (grammatical) person at being addressed.

The world causes us to fall silent in amazement; the wonders of the world are of the third person. The "I-s" god-like quality, however, causes it to fall silent when it suffers from itself. We fall silent while changing from one grammatical person to the other. We fall silent while changing from one person to another when the transformation occurs between the suffering of the self-conscious and ingenious "I," and the fright felt by the you as it listens to inner voices, and the amazement at the image of the physical world. We fall silent when we become aware of the unity of suffering, fright, and amazement and the unity opens up before us.

These are the primal conditions and preconditions of speech from which its single sentences, as well as its cultural creations, pour forth forever, renewing themselves daily. So it is appropriate also to liberate these primal sentences of the language from the masquerade forced on them by the terms used in schools. We should translate "indicative," "subjunctive (or voluntative)," and "imperative" on the strength of the primal words which rise from the roots of speech. Fortunately, we still have linguistic heritage rooted in this ground.

The translation of "indicative," is the easiest. The indicative

states something about the world, it tells us what has happened, it answers the question: "What caused this miracle?" This question poses the question of causation. The world poses that question to us. Finding causes is the particular concern of worldly wisdom and natural science. The indicative produces causative or narrative statements.

The subjunctive has many names: optative, conjunctive, voluntative. In it, one's own will always establishes dependencies and moves people and things about eccentrically. The author is therefore the "I" of the artist, of the creative person. Something new arises from his spirit. Genius, springlike, calls into the world of men, "Begin!" "When man falls silent in torment, God inspires him to tell of his suffering." (Goethe) The creative person, the giving person, the artist, answers the question, "What has been given to me, only to me, just to me, what are my 'talents,' what are the gifts I can make the most of?" And all this lets us summarize the subjunctive as the author's statement.

We can approach the author's statement from another angle by presenting it as an expression of freedom, of impending future, of fluid waves of the will. So it is a statement of will and choice, a can-do statement of eternal maybes, in contrast to the necessities of regulated cause and effect (the indicative).

The second grammatical person poses a more complicated problem. We shall be able to demonstrate the unfolding and partial decay of this primal form only in a future detailed study of language. Historically, this is where the substitute function of philosophy in the ethical sense--that is, as more than worldly knowledge--has its origin. This is just as true for the language of law; it uses the imperative of the third grammatical person: *esto*.

It will suffice here to give the astonishing words "to be called and to command" [In German, "*Geheiss*," to command; "*heissen*," to be called or named] their proper places as names of the imperative. A commanding [*Geheiss*] statement both utters a name and gives a command. In one act, your "you" aspect is addressed, that which you represent to the caller, and you are shaped by your obedience. You are being "called" [in German, also "named"] the way things have happened to you.

These translations open up for us another area of language which we have not dealt with, yet: nouns' declensions, the many cases in which nouns, "people, places, and things," can find

themselves and through which they can move, from the nominative and the genitive, via the dative and accusative to the vocative, the instrumental, and the locative. This essay is not the place to say the last word about our discoveries, in fact it is closer to being the first word. So it has to suffice to point out that the fourth case, the accusative, as well as the instrumental, belong with causative statements because they express causation. The second case (the genitive) is essential to commanding statements. The genitive's, the patronym's, job is to indicate ownership and relationship. But the vocative, the call, is also part of this process, a process which leads from being called via being startled to being commanded. The nominative case arises from the author's statement, from the proud statement: "*Quos ego.*" This well-known statement expresses clearly an author's real striving to live up to the rules he sets for himself. "How do I play by the rules? You make your own rule first, then follow it!" (*Meistersinger*) And these personal laws in turn arise in answer to a suffering person's question, "What can I do?" The "I" in men suffers from its freedom, from the thousand possibilities it can see before itself. It suffers from its doubts and from its right to choose. So it searches for its proper lot in life. "Here I sit creating men in my own image." (*Goethe's Prometheus*)

The way verbs are conjugated nowadays no longer singles out the principle statement. This leading statement should have received its name from the silent revelation of the secret of transformation. Obviously, we have to call it the statement of origin.

Indicative: Questions of the 3rd person: Wonder.

Answer: Causative statements (causative cases).

Imperative: Questions of the 2nd person: Fright.

Answer: Command statement (command cases).

Subjunctive: Questions of the 1st person: Suffering.

Answer: Author's statements (author cases).

-----¹: Questions of the fundamental statement: Secret.

Answer: Statement of origination (revelation).

1 Maybe the "participle" should be considered a special form of transformation. Because it is essential to prayer. But this is advanced with all possible reservation.

It is instructive to apply these prototypes to the real powers of history. Theologians, for instance, often prefer to retreat to authors' statements, to authority, rather than to originality, to revelation. Scientists would rather merely dictate than cause things. Artists try their hardest to be original in the sense of offering revelations of the secret of transformation instead of remaining creative in the sense of using existing things in a talented, original way, being able and artistic. We have now translated grammar to the point where we can now apply it politically. We had to get this far. Our new method should not remain mere tinkling words. It has to be fruitful, usable, and applicable vis-à-vis the powers of history and vis-à-vis the communities of souls and peoples. We either belong to them or we do not; they exist or we miss them.

Primal statements are indispensable. They correspond to the fundamental inclinations of mankind. So they give us standards by which to evaluate communities. That standard is just what we have been missing up to now, which is why all the talk about politics and the people, about morality and individual souls, has been so sterile and ineffective. Here, however, we have a tool that can be scientifically tested.

At the outset, we can conclude that if communities aren't rooted in any of these fundamental inclinations of the soul, they can only be considered superficial associations. The *intentions* of the people who "want," "create," "preach about" these associations don't change this at all. The phenomenon that these associations are non-binding is a phenomenon entirely beyond their control. People in these associations speak only a superficial language, only good for making themselves intelligible to one another, merely a derivative technique developed by someone else. But despite the best intentions, this way of speaking rings hollow and leaves the soul cold. One cannot use substitutes to bring those fundamental inclinations of the soul into play. In this world, people merely try to make themselves intelligible. Comparing research in this realm of intelligibility with the primal origins of things shows that the research is not so much a disciplined investigation of causes as it is a passionate obscuring of them, errors; not so much the establishment of guiding rules as passing the buck, thus injustice; not so much vigorous authorship as a feeble usurpation of power, lies; not so much a loving spontaneity

as hateful obduracy, sin. So the lies and errors of human associations aren't reproaches against their individual *members*, but statements about superficiality in general.

A society as a whole isn't mendacious because people in society are liars. Rather, people "in society" have to lie because society is interested in power, not strength. The mass of people is not ignorant because the individuals in it are wrong. The individuals have to make mistakes because people in a mass are interested less in disciplined investigation of causes than in passionate obscuring of them. Individual states aren't unjust because their disciples or judges want to be unjust. Their laws and courts are unjust because the single state can undertake only the shifting of guilt. Of course, in addition, love or suffering may corrupt the individual judge, making him even more unjust than necessary.

The individual believer may be even more obdurate than the particular religious denomination to which he belongs. An individual may be even more passionately deluded than is the group to which he belongs. An individual member of society may lie to gain power even more often than society as a whole. But these "private sins" of individuals don't get to the roots of the political evil. The battle against the individual's immorality can be waged relatively easily. Lying, errors, sins, and injustice, however, are political diseases of human associations which are not rooted in the fundamentals of speech, and which therefore aren't necessary when judged in the light of primal grammar.

In Germany, at the present [1924], we have frightening mendacity in the general situation, despite much personal integrity. The institutions in which we are immersed make us lie whenever we open our mouths. Speech is not anyone's personal property, the way thoughts are. (Young people have sensed some of this objective dishonesty.) For this reason, people cannot be unconditionally loyal to these institutions. At opportune moments, souls shake off mechanical coincidental social groupings like these, such as most special interest groups and philosophical associations. All secondary organizations are scattered to the winds.

On the other hand, people have essential, necessary, and real bonds with the world of physical causes and effects, with the world of bodily needs, and with the intellectual life of uniform reason.

The material division of labor binds people into a real world which they help build and which represents a community of co-workers. The community of people who share ideas and concepts is also cohesive. So here we have found indispensable social groups which continually renew body and mind while sustaining both.

Nevertheless, by themselves, these two genuine communities are insufficient. Work transforms the world by pursuing its laws of cause and effect. The mind transforms thoughts, which it ponders in the light of a uniform point of view. But neither mind nor matter alone can transform a person himself. They have to be subordinated to a community that can. Man *grows*. Working with matter and thinking with the mind are not up to such a task. They don't make anything grow; they just change and develop things that are already there. One's fundamental attitude and the division of labor, both, are always inherited, so as subjects or objects, we are always older than the experiences of our souls.

Characteristics of peoples, family traits, and talents always surface again. (In that sense the "folk" instincts are right: matter remains matter.) Man, when considered worldly or reasonable, has no history. Both souls and peoples can only grow, obey new commands, and become historical, when acting in the second grammatical person. For transforming is part of growing. Neither logic nor mathematics can transform any part of man. But if his fundamental attitudes or convictions change, the logical break is irreparable. Numbers make it crystal clear when profits or quality change. The more rationally and efficiently they are managed, the faster economic associations break up when a recession hits. And party ideologies can't outlast the illogic which major catastrophes produce. Party programs, special interest groups, etc. of the previous era simply disintegrate in the face of the realities of November 9, 1918. They're just obsolete.

Communities of souls, by contrast, emerge rejuvenated from every catastrophe they live through together, which is why misfortunes alone show whether communities of souls do exist and where they do. New communities manufactured out of whole cloth after the 9th of November, be they orders, fellowships, or parties, will be blown away by the first catastrophe. This just goes to show that up to now, people have only been able to picture ABC's of communal life in terms of the common will of a

group of "I-s" (people in the first person), or in terms of the communal existence of things (people in the third person).

10 Our People

ON NOVEMBER 9, 1918 we were neither a commonwealth nor did we have a common will. But that day caused everyone, from Hindenburg to Liebknecht, to die, to break through to a new time, to change. So we indeed have a life in common despite it all. "Congregation" [in German "*Gemeinde*"] is the old word for a communal life which has withstood a catastrophe. That is a more accurate term than "*Volksgemeinschaft*," the community of the people, which is used to mean all sorts of things these days.

Our people is not a commonwealth and we do not have a common will. Its body and its material interests are decaying, and its will is only resentment of the foreign wills imposed on it. But it is still a people for the very reason that it is a congregation of those who dare to call it "our people" after what has happened and despite it. But there aren't as many people who dare to do that as it may appear superficially. All those who want to pretend at the tops of their voices that the 9th of November never happened, obviously do not belong to this congregation. They want to be just minds or bodies, a race of victorious heroes or a great world power. For themselves, they want to hold on to their personal desires for victory and power, to their utopias.

A people, when a congregation, is neither an authoritarian state (first person) nor a population of 60 million (third person), but rather a people ready for its calling and for that reason alone capable of facing the present and also of regenerating itself physically and spiritually. The soul can renew body and spirit, but not vice-versa. Because when a "you" contemplates its task, both spiritual and physical paths open up. Both convictions and one's awareness of the outer world originate in contemplation. [German play on words: on *Besinnung*--contemplation, *Gesinnung*--convictions, and *Sinne*--the senses.] Contemplation can renew the spiritual sense of self-consciousness, as well as the physical senses.

Life in the second grammatical person is the basis for renewal of both men and peoples, and it will remain so.

These insights prove again that the grammar of the soul is

not an ineffectual luxury. Just as mathematics opens up nature and allows man to control the world of space, the world of "its," man needs grammar to open up time, and allow him to control the history of peoples.

Grammar is the medium in which all nations' politics, life styles and changing social structures express themselves. Up to now these processes have taken place instinctively. But the talking--or babble--about peoples and souls isn't what's new. That wouldn't make anyone wake up and smell the coffee. What's new is that appraisals made in the light of grammar offer a method of therapy. First, only grammar can give accurate diagnoses. Grammar makes it possible to test existing communities to see if they are healthy and capable of changing. We will find grammatical defects in communities which are psychically ill. The language of modern factory workshops reveals symptoms of deficiency which make it possible to diagnose exactly the social pathologies of the proletariat, the engineers, etc. For example, the language of the modern factory is exclusively superficial. After all, it is a creature of expedient worldly activity. But it lacks any epical character--that is, any genuine indicative of the soul which could settle down and master things. People can't overcome strife, hate, and curses by talking about things with one another and objectifying them. Instead, the problems just keep eating away at everybody. This is only one example of the bountiful results of a grammatical inventory like that.

The first conclusion from laying this grammatical foundation would have to be that we should apply the language that people use at work--in fact the languages used in all realms of life--as diagnostic tools of social therapy. Logic exposes errors in reasoning. Mathematics can clear up illusions of the senses. Primal grammar has to become the agent for revealing and eliminating lacunae in the souls of individuals and existing communities, or at least the agent for mitigating their effects. A lacuna is a symptom of a disease of the life of the soul.

The disclosure of the miraculous world of the soul by a grammar based on the primal forms will create an applied study of the soul which should assume its place near the modern era's technical natural science (which itself evolved from mathematics.) The economic constellations which have arisen from this natural science acutely endanger our souls nowadays; these dangers may

well serve to promote our new fundamental science. Research on the speech of the factory, for instance, will hopefully be published one day in another context. But developing this method of research is an enterprise of grandiose dimensions, and it remains to be seen whether the insight and sacrifice for the necessary institutions can be found in Germany. Meanwhile our field of study is being overrun by philosophy and psychology on the one hand, and occultism and mathematics on the other, all of which is crippling its independence. Grammar has not yet been recognized as a "*novum organon*," as the *method* of comprehending the soul. People still aren't handling the liberation of souls by using the process of transforming grammatical persons. It's true that people are loudly calling for originality, primitivism, the original conditions of being human.

Goethe already articulated the keyword of the new era long ago in "Primal Revelation" ("*Uroffenbarung*"). In the magnificent conversation of April 29, 1818, Goethe declared that, "a few general, eternally recurring formulas--always the same under thousands of colorful trimmings-- are life's mysterious dowry from higher power." Their "original meaning is always unexpectedly surfacing again." One could assemble a sort of alphabet of the spirit of the world from formulas like these. An alphabet of the spirit of the world, a primal alphabet, is just what we have disclosed in primal grammar. Primal grammar shows us primal things, original things, in the sense in which Hölderlin is speaking, when he says "Original to me is that which is as old as the world!" Could there possibly be more enlightened authorities? But the difficulty is that experimenting with this new field of study will require tenacious intellectual work by men of good will. Consequently, instead of using people with logical or mathematical talents, we will need to make use of Samaritan thinkers who are not being used in the sciences nowadays. In the end only men's sacrifices determine whether or when a primal task of mankind will become historical and thus solvable.

Since it is the discipline of changing from one form into another, grammar is revealed to us as the organon of both the study of the soul and the study of the people. The life of our people arises from events which shape and transform it. This way grammar renews the way history is written. How could it be otherwise? We believe that the "History of Ideas," pure philoso-

phy of the mind like Hegel's historicism and Marx's "materialist concept of history," have distorted the education of middle-class citizens and workers of the 19th century, and have reduced them to theoretical thinking. And so they have thrown our people into the dream of the war of 1914, into the Siegfried stance, unconsciously dreaming of being a world power, into a materialistic intoxication with numbers, and into the abyss of worldwide defeat. For this way of writing history has taken away our soul.

Reaching for material things causes one to lose one's inner bearing, as the material world changes its configuration daily. Acting on the basis of ideas makes one unchanging and pig-headed, as ideas are eternal. So both of these ways of looking at history have left the German people without shape. For having inner bearing and being able to change are the two elements of a life that takes shape. This one example of a particular field of study, history, which needs to be reborn to our people through grammar, may serve as an example here for all the branches of knowledge.

11 Spirit, Soul and Body

SO THE SOUL is a total process, through which different states of the body and a plethora of stages of the spirit are made to serve one particular task of fulfillment. The soul is capable of entering into relationships to serve this purpose.

From here we can take an additional step of the greatest practical value. The entirety of our speech as a people has been destroyed. Idealism and materialism have broken the naive power of speech in the most important areas. The language of both groups of our people, of the educated and of the proletariat, has been corrupted. Educated people are enslaved by concepts. Members of the proletariat are disconcerted by concepts and have to content themselves with slogans. Who is still *speaking* and *listening*? Given their intellectual conceit, it will be almost impossible to help the educated people. But grammar can help working people. Workers, for example, thoroughly distrust all concepts or slogans about the soul or the spirit. To them, everything is basically just material. They don't understand what people mean by spirit and soul, what these words are being used for. "Practical psychology"

is obviously powerless to confront this basic attitude, which is often unarticulated. "Practical psychology" itself robs the soul of a realm of its own; practical psychology believes it leaves the mind its special character. But a natural man whose soul has been stolen is even more likely to surrender his mind. And that's just what's happened to the workers. To tell the truth, we are lucky that the philosophers' outrageous malpractice of mixing up mind and soul (see the close of chapter 2) has not been able to drag everyone into this impoverishment. The lower classes' so-called materialism is just a self-defense against the philosophers' monomania of the mind. This, however, allows us to forge ahead, offering a clear message to everyone, saying what we really mean by matter, soul, and mind—a message that avoids being conceptual and abstract and which would allow us to continue thinking fruitfully.

One can say, namely, that for men and women, everything about them that has to do with the total duration and unity of their existence belongs to the soul. Destiny, profession, marriage, children, honor, fame, disappointment, suffering, sacrifice, names—all these things are given meaning from the fact that they all belong to one united line, one life story.

One's *bodily*, material needs, on the other hand, start with daily bread and daily requirements of shelter, clothing, and urges. So from the material point of view, marriage is only an expansion of sex and reproductive urges; professions are only an expanded concern for daily bread, and so forth; just as Lasalle articulated it in his iron law of wages. And yet there remains an immense difference. No matter how many daily wages are added together, they won't equal the course of a life; no matter how many sexual acts, they won't equal a marriage. So for men and women, the material things about them are summed up in the concerns for units of time shorter than the ages of their own lives, or the lives themselves. This explains, on the one hand, the immense importance material things have for people without real destiny in their lives, for the proletariat and all other people who have fallen prey to daily life. On the other hand, this explains the limits of material concerns, which remain passing in comparison with the course of a whole life.

The powers and needs of the *spirit*, by contrast, go above and beyond the time limits of souls. We call only those things spiritual

which are destined and appropriate for more than one soul. An established order of things (like Socialism, the State, or the Church) becomes part of the spirit when several souls have to move one after the other into particular positions within it. So we should understand all matters of the spirit as an inherited succession of souls. The spirit takes hold of more than one person—and when it does move one person, as in the case of a genius, then only in order to reach others through him. Spirit is a power of mankind, the soul a power of man or woman, the body a power of nature in man. Once we understand that the specific essence of the soul has to do with time and tenses, it follows that time spans for the spirit are longer than those of the soul, and that time spans for the body are shorter than those of the soul.

We can avoid painful misunderstandings by introducing people's timespans as an organizing principle. Without doubt, we are dealing here with a practical study of the soul, which by recognizing this order, lets people keep their own words while filling them with a stream of life. At this point we might cast a glance at the relationship of this threefold division to theology, the custodian till now of all secrets of the soul. We have neglected to do so thus far because an expert would have no trouble doing so himself, while a layperson might be misled. But such a glance can give us an important clue, by way of a detour, a clue as to why the new study of souls has to use the opposite methodology from that of modern humanities and natural sciences. A clue, further, as to why its methods of research have to be fundamentally different from those which society has allowed these traditional disciplines to apply.

The Church has rejected the so-called trichotomy, the three-way division of the *individual* man into body, spirit, and soul—a division with which it has had to deal repeatedly. We can easily see the reason why now, after our own discovery of this threefold division. An individual man neither has spirit nor is spirit, as little as he is just a body. Rather the spirit has the man, and the man, in turn has a body, many changing bodies. This last point is easier to see than the first. Materialism has almost always been a rarer error than idealism. So let's stay with idealism for a moment. Ever inspired, idealism grants a person spirit. How about that? A person remains inspired only insofar as, and as long as, he finds himself within a structure that reaches out beyond him, only as

long as he lives and acts on the basis of it. Matters of the spirit are above the human level; in fact they transcend everything already organized. For although every corporation, every club, every country, and every profession has "its own" spirit to which the members are subject, still, all of these collective groups are themselves subject to the One Spirit. Most of the spirit that touches and captures an individual man is this kind of middle-level spirit, not "the" spirit, but a kind of spirit, vis-à-vis an individual. Because our souls tend not to be up to the spirit first-hand, the spirit which seizes us individuals tends to be this kind of second-, third-, or fourth-hand spirit, the spirit of derivative collective personalities. The German "folk-spirit," for example, exists fourth-hand, having been filtered, concentrated, and boiled down to unrecognizability from the bourgeois pan-German orientation of the pre-war decades (third-hand), the German national dream after 1815 (second-hand), and the international national consciousness of the French Revolution (primary source).

The German Communists are second-hand when compared with the Bolsheviks, etc. Even these derivations have to transcend the individual, or they cease being part of the spirit, and at that moment their spiritual power is extinguished. Researching these laws of sedimentation and layering which govern movements of the spirit will have to be a primary concern of the new applied grammar. The stronger the soul of a people, the more directly they can bear spirit. The weakness of our souls makes us dress up the oldest spiritual white elephants in the world with pathetic seriousness nowadays. As a result, Germany is currently in the spiritual backwoods. Not being up to original life, these weakened souls fall prey to the derivatives, to the "isms" instead of the "doms," to the spirits instead of the spirit, to superstition instead of faith. Off-shoots of the spirit should exercise power over our souls only as long as they retain the strength of the original spirit from which they are descended, the strength to pull us beyond ourselves. Our self-consciousness partakes of the spirit only as long as it turns against our mere selves!

So the flip side of spiritual self-consciousness is stupid, empty pride. A person who can't think beyond his own advantage has been abandoned by the spirit. A family or a nation which can't do that has been abandoned by God and by the spirit. For the power of the future has slid away from it, the power which could have

lifted them beyond the advantages and prejudices they have had hitherto. Precisely because it only wants itself, it proves that the spirit has finished its work on the family or nation and doesn't need it any more. The "decline" of the West and the "completion" of the West are just two words for one process, being released from the order of the spirit. In the life of the spirit only the spirit itself is unchangeable. Everything it grasps, changes. So all individuals or communities which want to remain unchangeable are putting themselves on the same level as the spirit. That is presumptuous. That which is inspired by the soul should remain changing. Being obedient to the appeals of the spirit we have recognized as the life of the soul. A nation which is enraptured with itself, which worships the *génie français*, the German Spirit, the Idea of Italy, has been abandoned by all good spirits for that reason. The same is correspondingly true for individuals.

That's why Church dogma has properly disavowed the three fold division: to keep people and peoples truly participating in the life of the spirit. This is exactly analogous to its battle against overestimating the body and its appearances. Ascetism isn't an end in itself, but rather only necessary to allow people to see through the fleeting character of material forms, as their time spans remain shorter than that of a soul's course through life. Overestimating the world of the body was achieved by deadening the flesh. How can we combat the immense overestimation of personal, national, proletarian, or academic spirit? The first requirement would be to eliminate the almost universal confusion and identification of spirit and soul in writing and speaking. But beyond that, the powers of the soul must be strengthened, unfolded, and given authority over the powers of the spirit. We have far to go. But we can learn from the humanities and natural sciences how this happens. More about this in the final chapter.

12 The Grammatical Method

OVER HUNDREDS OF years, the spirit has also built up its own impressive disciplines, the humanities, and has built them from the strength and energies of the people. Libraries and manuscripts, the collections of all authors and authorities, of all names and systems, of all concepts and theories of all times, all these

have demanded untold sacrifices. How many generations of scribes have been and are being used up to pass on authorities of the spirit and to clarify them logically? How much of our brains do we sacrifice, both properly and improperly, to comprehend these authorities, to knowing and learning names and systems? To the extent that this has happened or is happening for the sake of the unity of mankind's life of the spirit, these sacrifices are definitely worthwhile, and they alone have actually saved the unity of this spirit. This logical service of authorities has devoured hectacombs in books and learning, comprehending and studying.

Now technology and the natural sciences are requiring yet another form of sacrifice from the people. The understanding and application of laws have grown large, thanks to material sacrifices by the people. Earth and sky have been explored by research expeditions and caravans of discoverers, by experiments and laboratories, by observatories and observation stations in labs, by astronomers' measurements and by surveys of countries, the mountains and the seas. So parts of space and pieces of matter have had to be and are still having to be sacrificed in order to master the cosmos, to master "nature." These intimations about scholastic and academic fields of study will have to suffice here. A fuller account of these, as in so many other points, will depend on the fate of this paper.

For the wonders of the people and the soul, different energies of the people will have to be offered and made available again--and they always have been. In order for grammar and its application to be worked out, contemporaries will have to donate time. People themselves are the riddle of this research; their social structures its result. The human part of a man is the span of his life, his "bios." All knowledge of the soul is biographical.

So one can achieve real results only by donating a stretch of one's actual lifetime, a fully-inspired stretch of time. *Participation* is needed! That drop of life's blood which in popular belief has to be offered up when signing with the Devil, that drop of blood represents that something which is a sacrifice of more than mind or money, that something which lies in the investment of one's life story, in genuine participation, even if only for moments. The natural sciences simulate time. They only have an astronomical-mathematical chronology, timing for the outer world. Not so for the study of peoples. Its goal is to shape historical life, life as it is

happening; and so its experiments have to be rooted in the historical, political, and personal lifetimes of its people and peoples. Occultism remains a pseudo-science because it experiments with "mediums" in the non-historical cosmos. But a person is interesting only if he is not a "medium," not a means, but if he participates in a grammatically comprehensible and grammatically determinable way, and if he changes with inspired rhythm from an "it" to a "you" to an "I."

The fever which has gripped our youth in the last few years to join groups, orders, and fraternities has the healthful aspect of propelling them into experimental areas of the life of the soul. Another example would be an entrepreneur who wants to have his factory speech diagnosed and then healed. He won't have to sacrifice anything material in the form of money, as he would if using the Institute for Carbon-Based Chemistry, but instead will have to sacrifice a piece of life, a stretch of life in the form of one of the years of his own life. And he will realize that the other groups in the plant can only be made accessible grammatically by working together with them, by being dispatched into stretches of time.

A year of work-service has often been demanded, and we can take a clear stand on that from this vantage point. Far too often the motive has been romantic-idealistic, as in the case of a "duty to country," or, in an equally sterile, materialistic way as in the case of worshiping work as a form of "divine service." Consequently work-service is immediately seen in the immense framework of a mass operation. These justifications devalue the process and make it a luxury or a mechanical procedure.

We can't afford to do either. The year of service can only be transformed into a necessary element of the life of a people if it is presented as a voluntary sacrifice of time, made in the service of the new field of studying the people, of practical study of the soul. The honor of an army or any other service lies in its programmatic participation in the destiny of the people. The year of service would remain just a dead social mechanism or superfluous, foggy idealism, unless it were subordinated to a goal related to the *soul*. It can prove its worth only as a means of furthering decisions made by the soul, and that means by participating. Under those circumstances, however, it would be the "*nobile officium*" of anyone who wanted consciously to partake in the

community of the people, and that means to take a leading role. It wouldn't be a mass operation, but rather an *indispensable means of selection*. We will be able neither to hope nor to prepare for an order of the people without such a spiritual selection principle. For this is the only situation in which a person, by participating and working with others, can learn to sacrifice his ego-centric thoughts and his mental images of the world, sacrificing them to the calling which he has received from his responsibility for others. Unlike thoughts, words are not duty-free (Heine). Language makes us into contemporaries and fellow-citizens. To respond and to exercise responsibility demands obedience to the redeeming word of the hour.

This new deployment of those who are prepared to sacrifice a stretch of time will probably have to be carried on outside the fields of the academic discipline of psychology; but it will also leave behind all the mystical temptations of the time; it will be fighting itself free from the eccentricities of the occident and its humanities with their logical systems and technical jargons just as it is leaving behind the Orient with its silence about the world, its occult numeric cabala, and its magic. The new campaign, driven by consideration and obedience, will be fighting itself free and that will cause worlds and gods, senses and reason, to re-arrange themselves around this battleground of peoples and souls. The rigid fronts of "ideal" and "life," "spirit" and "nature" will break down because they will have been outflanked.

The practical psychologist may abstain from "re-garding" the tormented laymen. But he may not confiscate the name and the place of this study of the soul, which is both applied and to be applied. We saw already above that he researches precisely those parts of the soul which have the least to do with the soul itself! In fact, psychologists examine aspects of the life of the spirit and the life of the body which extend into the realm of the soul. Memory, intelligence, and reactions are the ways in which matters of the spirit extend into the soul and in which they may well subjugate the soul if such an occasion should ever arise. On the other hand, the senses pave the way into the soul for the realm of the body. These sensory impressions can also overwhelm and subjugate the soul. That is why hallucinations are also in the province of the psychologists. This is the origin of the old notion of a battle between the senses and the spirit. And contemporary psychology

also let the notion of the battle rest there.

The translation of the study of the soul has gone beyond that. It can be seen that battles within the soul have to be waged against both true and false powers of the spirit which crowd in. As a result, the soul doesn't just have to choose between "sensory pleasure" and "peace of the soul," but instead has to defend itself as much against false ideals as against false sensuality. It does so to be able to embrace a healthy spirit and a healthy life of the body, and so it can easily be the case that healthy senses become allies against false idealism. For thoughts which are wrong often don't harm the soul or at least don't harm it directly--which they do to the spirit. But incorrect quantities will damage it: overfeeding it with spirit, merely overemphasising certain ideals, any logical over-sophistication, or any overexposure to consciousness--no matter how correct. When the soul rules, however, phrases like "*mens sana, in copore sano*" can be exposed as being inadequate. This saying redraws the psycho-physical parallel of antiquity, which we have recognized as a parallel between the realm of the spirit and the realm of the body. We dismissed this ancient prison of a theory on page 54. In these days of bodily fitness this expression is being quoted more than ever. The respect accorded it and its effect compel us to protest as Goethe does in the notes to his "*Diwan*":

"If someone regards words and expressions as holy testimonials and doesn't want to see them merely traded momentarily, like bad pennies or paper money, but would rather see them exchanged at true value in the marketplace of the spirit, then one can't be cross with him if he makes us aware of the way that *traditional expressions*--which no one objects to anymore--*exert all the same a damaging influence, darken our views, distort our comprehension, and give, whole fields of learning the wrong direction.*"

The spirit doesn't reside *in* a body. Instead, "the soul" fights its way through the demands of the body and those of the spirit, never overcoming both in a parallel way, but always differently in response to each resistance offered by either of them. The study of the soul alone can reveal the meaning and limits of "intelligence," that principle concept of practical psychology. As practi-

cal a problem as selecting people with talent can only be solved if everyone recognizes that intelligence is only a means to an end, a servant of the soul on its course into the realm of the spirit, instead of seeing intelligence as an end in itself, as it is seen today.

What we just called the pathway of the soul into the realm of the spirit is what happens to the soul when, on its trek between birth and death, it reaches trustingly for the means the spirit offers it. These means are speech; speech has also been called the body of the spirit. A soul which speaks submits to the spirit and is connected to the spirit and its domain. It is only in taking a second step that the soul restricts its trusting speaking and conversing to more and more distrustful thinking and reflection about the goods of the spirit. *Thinkers especially may have lost the courage to speak.* When that's true, they use their souls as little as gossips who have been haunted neither by the fear of thinking nor by the pale cast of thoughts. So both fear and hope, in the form of doubt and faith, have to hold sway over the vocal cords of the soul in order that speaking and thinking remain in healthy balance.

Naturally the soul has a pathway into the realm of the body as well, with the body with which it is born. And sensuality, like intelligence, is subject to the tension in the soul between fear and hope. Woe to the soul if this isn't so. For then the sure feeling for the laws of one's own body, the self-confidence which a healthy woman has for instance, that sure feeling will become a mere bundle of feelings. That bundle of feelings will no longer be held together by a beautiful unity of emotional life, but will rather cause a person with feelings to sway back and forth between desires and asceticism.

We can't pursue the path of a study of the soul any further here, nor do we want to. But we should emphasize one more thing. The study of the soul can use a treasury of means of attaining knowledge which is nowadays closed to psychology, but which every naive person suspects is part of a study of the soul. We are referring to the wisdom of the poets and thinkers, of the people and the Church, which is to say of all of the powers which have been waging the battle against the occult and the rational sciences for thousands of years. To date, the field of psychology has simply not bothered to notice them, because it knew nothing of the scientific utility of the grammatical method and the demonstrability of its results--and because it hasn't been able to

know of it.

Our translation itself reminds us of this: speech is an unrelenting judge. It isn't satisfied with Germanizing foreign words or with popular re-translations, in fact it isn't even satisfied with carefully balanced and tasteful judgments. Speech demands new points of focus for the contents of the fields of learning, new disciplines, and new ways of seeing and thinking. A truly practical study of the soul, a discipline tempered in the fire of origins, will fare as have the disciplines of law, economics, and many other fields. Application will bring about transformation. It will become a new body of knowledge, a new field of study, which will try to treat the living souls of men and women in the people instead of treating the "psyche" of academic disciplines, and thus satisfy the longing for a means of structuring society. And so this essay itself should be an example of the new method of the practical study of the soul and the grammar of the soul.

We started by examining what was apparently a translation of a foreign word, to see what popular content it might have. The result was that "*Seelenkunde*," "Study of the Soul," hasn't been translated yet, when the same old word "psychology" is standing behind it. We have undertaken a "programmatic venture," which means that we did not mind retaining the leaden word "program" initially, a word which politicians have dragged through the gutter. In the course of this work, however, the leaden type-case of newspaper German, in which the word "program" is imprisoned, began to melt more and more. The clotted political slogan dissolved in the light of the noble primal source of the word: a grammar of emerging people and the living soul grew up in place of a programmatic structure based on the ceaseless noise of day-to-day life. The words themselves aren't foreign; there are no foreign words, if one advances to the origin of things which seem strange to us. What matters is the courage to appropriate the origin of strange things, to trans-late, to ferry oneself across to them. It doesn't take courage to translate labels. That's just jingling cheap coins. The true gold of speech becomes pure only in the fire of a courageous spirit. Should the Germans want to remain a genuine people, a congregation of souls, or become one again, we would not find our renewal by cultivating self-consciousness, but rather by *forgetting ourselves*. This can let the primal source with which God has endowed men and women

and peoples well up in us again. To participate in this surrender is the aim of this paper.

That is why this paper could not pretend to be an introduction—or to put it in scholarly terms, a prolegomena or set of principles—to the new study of people and souls toward which we are in the process of making the transition. By offering such logical-methodological pre-considerations, the logical scholarly disciplines—in short, the philosophical fields of study—certainly do bow to the tribunal of cognitive theory critics. They stop short right at the outset by formulating “principles.”

We couldn't call this a “systematic foundation” either. We aren't laying down a foundation of rational and mathematical premises here, on which artful constructions of laws of world-order could subsequently arise. The natural-scientific and technical disciplines build that way, up it goes, on the basis of a firm *foundation*. It's the only way to create an order for material-empirical experiences. So building a foundation is a necessary preliminary consideration to understanding nature.

We, however, have presented neither logical principles nor a preliminary mathematical investigation. We have tried to cover a deployment of our people by providing the tools for a translation.

This is a method insofar as it advocates going along with events, *nescoos* [in Greek]. A people underway, a people in transition, a people that wants to change itself, will scoff at foundations. It's true that the sticklers for principle and political ideologies of all stripes are eager to torment the “psyche.” They lure us with programs, goals, and guidelines. But this political apothecary just seems funny to those who have realized that metamorphosis is the secret of the life of a people. These people put translating in the place of making programs. There are no ideal goals as such, for the soul always clings to what has been accomplished, and can only change over into something that has emerged from an accomplishment. Thus there is only translation. And there are no guidelines or guiding principles. For the grammatical translation takes effect through original changes and their application by the participants in the events: soul and people. Before the judge, speech, no program can exist unless something within the program itself is being transformed—just as no ideals as such can exist.

At the front of their sleds, the Lapplanders have a long pole

with a sausage dangling from its point. Their dogs run madly after the sausage, as idealists do, after the ideal sausage they have hung in front of themselves. In Germany, this pig-headed behavior is called sticking by principles in the service of ideas, politics. We have come to see it differently in the course of our translation. *Crossing over to another shore: that is the risk of politics.* People have to change into new people, their sentences into new sentences. So the study of any grammatical method can't itself be a logical or mathematical theory. It has to be a courageous translation, a venture and an advance into unseen territory.