

## Explanatory Notes to this Edition

These lectures are also contained in Volume 115 of the Complete Edition of Rudolf Steiner's Works (hereafter referred to as CE 115) as published by the Rudolf Steiner Nachlassverwaltung, Dornach, Switzerland, in the English translation under the title: *A Psychology of Body, Soul & Spirit. Anthroposophy, Psychosophy, Pneumatosophy* (Steiner books, 1999). In the German edition of these lectures, produced by C. Bohlen and H. Wiesberger 2001, one can read on pages 321/2: «Concerning the text documents: the twelve lectures here presented were published for the first time in 1927 in the periodical *Die Drei*. There followed, in 1931, the first publication in book form produced by Marie Steiner which used the identical texts ... For the edition of 1965 produced by Hendrik Knobel and Johann Waeger, it had been possible to improve the text substantially, as, since the time of the first printings in 1927/1931, the Rudolf Steiner Archive had obtained additional short-hand reports ... For the 2001 edition the texts and all available documents have again been thoroughly perused. The following text documents were available ... for the four lectures on *psychosophy*: short-hand transcript Walter Vegelahn; two further unsigned reports – one of which can be assumed to stem from Mathilde Scholl; and some short-hand notes in handwriting by an unknown person.»

In her preface, on page XV, to the book edition of 1931, Marie Steiner wrote: «The two lecture cycles on *psychosophy* and *pneumatosophy* have been rendered in direct

accordance with the stenographed reports.» On page 321 of the 2001 German edition of CE 115 this is rendered as «stenographical» instead of «stenographed» («stenographischen» instead of «stenographierten») and added in brackets is: «[by the official stenographer Walter Vegelahn, Berlin]».

For the four lectures on psychosophy (wisdom concerning the soul) here presented, the Archiati Verlag is in possession of three original transcripts of short-hand reports, which are all essentially of similar wording. A seal on one of these (here referred to as **Transcript A**), indicates ownership by Günther Wachsmuth. The version presented here is based on this transcript. A second transcript (here referred to as **Transcript B**) is type-written in close lines, and has hardly any drawings. Of decisive importance is the third (here referred to as **Transcript C**): it is also type-written, and has additionally been elaborately edited hand-written. If the editor is Walter Vegelahn as suggested in the 2001 publication, there are two consequences: firstly: he has used the short-hand transcript of which, as mentioned above, there are three versions in existence with essentially the same wording; secondly: one can observe exactly the editor's way of working, because it can be shown, with every word, with every clause, what stems from the original transcript, and what is added by the editor. Included in the Appendix to the present publication are facsimile reproductions of choice passages, the study of which will enable the reader to form his/her own judgement in this matter.

Looking at the wealthy editing of Transcript C, one can understand the subsequent publishing history of these lectures: The publication of 1928 in the magazine *Die Drei* is a reproduction of this edited transcript with further commentary. For the book-edition of 1931, the version printed in *Die Drei* has been adopted as stated in the imprint: «reprinted from the periodical *Die Drei*.»

The first publication within the context of the Complete Edition of Rudolf Steiner's Works only appeared in 1965. It is based on the twice-edited version of 1931, and edited yet again and substantially added to. The publishers of CE 115 (2001) write in their preface that it had been possible «to undertake very considerable improvements to the text», yet they do not offer the reader any proof of their statement – and this in the digital age! Comparing seven versions of selected passages and the three main versions included in the Appendix of the present edition, reveals very clearly that the text of CE 115 (2001) is not based on any other document but the three transcripts A, B, and C. Instead of containing «very considerable improvements», the text is of considerably poorer quality. Numerous explanations and additions distort the meaning, they discredit Rudolf Steiner and make the reading altogether tiresome. The text assumes a pontificating tone, due for example to the exchanging of the word «we» with «you» – thereby even using «you» a lot more often than the original «we» (in transcript A «you» occurs approximately 262 times, as opposed to 459 times in CE 115). Here a random example:

Transcript A  
(type-written)

But **we** may use a verb if perhaps **we** have something else in mind. **We** can say: *The tree grows green.*

CE 115:  
«Psychosophy»

But **you** may use a verb for perhaps quite a similar fact; namely if you have something in mind **you** can perhaps say something like this: The tree grows green. (page 148)

A thorough examination of the comparative texts included in the Appendix of the present edition can convince any unprejudiced reader that the left column (transcript A) is not only a true, but also essentially complete rendition of Rudolf Steiner's words. Therefore it cannot be claimed that Rudolf Steiner is the sole creator of the text as it is rendered in CE 115.

Two examples representing several hundred may here be mentioned: 1. In CE 115 of 2001, on page 118 «physiological books» are spoken of. Physiology books do indeed exist, but certainly not physiological, or, for that matter, «biological» or «logical» books! To insinuate that Rudolf Steiner would have expressed himself in such clumsy language is misrepresentative and discrediting. Books as such cannot be «physiological», «biological», or «logical»! 2. Rudolf Steiner speaks of «the tendency of the times» to value especially «the earliest works» of any author, namely the creations of youth. However, on page 134 in CE 115 (2001), one reads of «the vicious taste of the times» to mainly acknowledge «the earliest versions» of all works – as if artists never produced anything else but ever new versions of their earliest creations.

In addition to the three above-mentioned original transcripts, the Archiati Verlag has a fourth transcript at its disposal – a hand-written one (here referred to as «Math. Scholl»). This copy bears the notice «Mathilde Scholl, Dornach, 41». At the beginning of the first lecture is stated: «Transcript by Mathilde Scholl as tallied with the transcript of the Dornach Archive». The text of this hand-written transcript is, with the exception of some further additions, the same as Transcript C, inclusive of its hand-written redaction or commentary. One can assume that Mathilde Scholl had as her own transcript a text identical to Transcript C (without the hand-written additions), and therefore also identical to Transcripts A and B. She was herself a good stenographer, and very likely took part in the Annual General Meeting of 1910. All *drawings* in the present edition have been taken from this transcript of Mathilde Scholl.

A brief look at the amount of words in the three main versions shown in the Appendix to this book, here provided for a complete text-comparison, can help to get an idea of the extent to which the ways of editing differ:

Transcript A:	18 692 words
Math. Scholl:	21 592 words
CE 115 (2001):	30 532 words

It has become apparent with numerous lecture cycles by Rudolf Steiner edited by Walter Vegelahn and published in the Complete Edition, that he generally changed Rudolf Steiner's words to quite an extent, adding explanations and expanding the text. This is particularly obvious when com-

paring his editions with a number of original transcripts which had been written *before* the first manuscript version was issued. These show clearly in the simplicity of the language and the clarity of the flow of thoughts their striving to remain as true as possible to the words as spoken by Rudolf Steiner. From our publication of Rudolf Steiner's *Zukunft verstehen* (Understanding the Future, pp 269-347), every reader can form his/her own judgement in this matter. A whole collection of filler-words are typical of Walter Vegelahn's way of editing. Amongst them are: actually; indeed; so to say; I would say; more or less; one could say; already; and so forth; though; at first; well; quite; in general; in a certain sense; really.

The important question arises here: did the Rudolf Steiner Nachlassverwaltung perhaps not know that the Archives of the Anthroposophical Society (Archives at the Goetheanum) keep numerous original short-hand transcripts – among them unique hand-written ones? These are mentioned nowhere in the Complete Edition. On the occasion of the publication of Rudolf Steiner's *Buddha und Christus* (Buddha and Christ) by the Archiati Verlag in 2006, I asked my longstanding friend Paul Gerhard Bellmann (co-editor of the corresponding CE 114 *The Gospel of Luke*) if he didn't know that important documents are to be found in the Archives at the Goetheanum, which are not mentioned in his publication – for example a hand-written transcript in Sütterlin script, by Fritz Mitscher. He answered that he had no knowledge of them. I asked further: «Hadn't there been reconciliatory meetings in the time of Manfred Schmidt-

Brabant's chairmanship of the Anthroposophical Society? You surely had access to the Archives at the Goetheanum?» His answer was: «Well, yes we did have access, although it was all not so easy.» Then I asked him directly: «Did you actually go to see what there is, or didn't you?» His answer literally was, «No.»

Due to the many years of conflict between the Rudolf Steiner Nachlassverwaltung and the Anthroposophical Society, precious transcripts of lectures by Rudolf Steiner, which the Nachlassverwaltung (as publishers of the Complete Edition) didn't even know existed, found their way into the Archives at the Goetheanum. Anyone who feels the whole-hearted impulse to foster the spreading of Rudolf Steiner's spiritual science will gratefully welcome the fact, that a hundred years after the lectures had been given, these text documents are being made accessible to everybody. The Archiati Verlag, who is one of the recipients of these texts, feels a strong responsibility and commitment to making them available to all interested people, in as true and readable form as possible.

Pietro Archiati