

Title: PUBLIC LETTER TO F. HUSEMANN ABOUT IRIS PAXINO

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Dear Mister Husemann,

When I read your letter of April 8, 2019 below about the book by Iris Paxino, **Brücken zwischen Leben und Tod — Begegnungen mit Verstorbenen** (Bridges between Life and Death – Encounters with Those Who have Died), I was quite astonished. This astonishment increased when I saw that this letter was taken over and widely circulated by "Ein Nachrichtenblatt" (A Newsheet). It appeared there on April 21st. (Ein Nachrichtenblatt, No. 9/2019)

Right at the beginning you declare:

"As far as I could verify Paxino's findings and as far as my knowledge of Anthroposophy reaches, they do not contradict Anthroposophy at any point rather extend it in a meaningful way."

Yet I have to make a very different statement, namely this:

"As far as I could verify Paxino's findings and as far as my knowledge of Anthroposophy reaches, they contradict Anthroposophy in its very nature, indeed, they appear to be a veritable counter-image of it."¹

One of Paxino's foundation al statements is that, even after their death, many of those deceased would continue on in the same space of earthly consciousness as during their lifetime. In this context, she speaks of the "etheric dead" – or the "astral dead" – these are the dead who would be trapped in their etheric body or astral body, whose soul-spiritual core of their being would remain bound up with these sheaths. The position that Paxino herself claims for the after-death world implies that she would like to take on a great task from the alleged "etheric dead" or "astral dead" caught sight of by her: What does not take place in a natural and essential way, so to say, either through crossing the threshold or through the type of existence of the deceased that is opposed to what is earthly, she now wants to take on: the "freeing" of the deceased from their various bodies.

In complete contradiction to you, I am asserting that Paxino's work completely contradicts Rudolf Steiner's explanations. I would like to show you this with regard to one point; if I wanted to do this for the whole book, I would have to write a book myself, which is not at all my intention. This is why there is just one example here. – Paxino describes the encounter with an "etheric dead" during a holiday in Norway, where she and her husband had rented a small cottage. There she met an alleged deceased whose shape reminded her of a farmer at the beginning of the 20th century. She reports:

"I started a conversation with him and realized that during his lifetime he had painstakingly built this house. (...) He did not understand why strangers were continually coming into his house, why they lived in it and went away again, and how all this could happen without his permission. He was very angry about all this and rumbled around like a rude Rumpelstiltskin."¹

Then she took up, so she reports, contact with her angel, who – unfortunately – could not do anything for the man, but was able to explain more about his situation. Then, however, Iris Paxino, according to her report, took on the "feeling" of the old man:

"It was no easy undertaking to convey to this man that he no longer lived in the earthly world at all. He was in fact quite simple-minded, and after eighty years (it had been so long since he died – I.D.), it was also difficult to get him away from there. I tried to do it step by step: First I showed him that he could hover in the air; finally he stood outside in front of the window of the first floor. Then I got him in the house and made him realize that he had not gone through the door but through the wall. His dull consciousness began to wonder about that. Even though he could not quite explain all this, a questioning attitude arose in him. The next day, I contacted him again and let him ascend over the whole village. Then I let him see other landscape areas and finally Norway and all of Europe from above." ²

In fact, we have here all the ingredients of the traditional ghost and horror stories together. This is how one imagines, in certain circles, the world of the dead. That I would have to defend the Anthroposophy of Rudolf Steiner against horror stories of this kind, and this in the face of a well-known Anthroposophist, this I never could have imagined!

But now back to the imaginative world of Iris Paxino:

She repeats several times that the dead themselves, based on their own decision, have to leave their body. Is it not known to you, my dear Mr. Husemann, that opposed to that Rudolf Steiner again and again explains how the dead person is left by their body? ³ For just as little as it is in our power when our physical body leaves us (the death event), so little is it in our power when we will be left by the other bodies. The presentations of Paxino always limit themselves to the earthly side of events; with her, death always appears only in its earthly, often terrible form. Precisely the other side of death, however, is what is essential. In her world of ideas, which has found no access to the supersensible side of existence, this cannot arise at all. Rudolf Steiner describes this with the following words:

"Death is terrible or at least can be terrible for human beings as long as they are in their body, but when a person has gone through the gate of death and looks back on death, then death is the most beautiful experience at all possible in the human cosmos, for this looking back on the entrance into the spiritual world through death is the very most wonderful thing between death and a new birth, the most beautiful, most magnificent, most glorious event of all on which the dead person can look back. Just as little really ever remains in our physical experience from our birth – no human being remembers their physical birth with our ordinary, untrained abilities – so surely does death always stand there for the soul that has passed through the gate of death, from the arising of consciousness onwards. It is always present, but it stands there as the most beautiful thing, as the awakener into the spirit world, and it is a teacher of the most wonderful sort of all, a teacher that can truly prove to the receptive soul that there is a spiritual world, because it destroys the physical through its own essential being and from that destruction only lets arise what is spirituality. And this resurrection of the spiritual, with the complete stripping away of the physical, is an event that is always present between

*death and new birth. This is an event that carries one, a wonderfully great event, and the soul gradually grows into an understanding of it."*⁴

Since such errors as these of Iris Paxino were already widespread in the lifetime of Rudolf Steiner, on March 6, 1913, he explained the following:

*"Whoever is a true spiritual researcher also knows those regions of the spiritual world that thicken to what is spectre-like, but they know that everything that comes to such a thickening is simply what is dying away, what is drying out in the spiritual world. So if, for example, with the aid of a medium, something is promulgated as the thoughts of a deceased person, then it is simply a matter of what has, so to speak, been left behind by the deceased. In that case we do not have before us what passes through the gate of death, what strides through the spiritual world and reappears in a new earthly life; in that case it is not a matter of what is present in the individuality of the deceased person, rather of what is in the shell, of what is thrown off like the woody parts of a tree or like the shell of a shellfish or like the skin of a snake is thrown off. Thus, such sheaths, such unusable things, are constantly being thrown off by the beings of the spiritual world, and these can then be made visible, perceivable, by mediumism, but only as unreality. (...) While we have to do with something in the regions of the sensible world that we have to let fall away if we have an error in front of us, something we have to exclude once we have identified it as a mistake, in the spiritual world we do not have to do with an error in the same way, rather there the error corresponds precisely to what is dying away, to what is drying out, and the error consists in the fact that one considers what is dying away, what is drying out in the spiritual world to be something fruitful or meaningful. Thus even in ordinary people's lives, error is what they throw away. In the spiritual world, error arises by considering what is dead, what is dying away, as something sprouting, as something fruitful, in that one holds what is discarded by the deceased as appointed for immortality."*⁵



Death does not appear in Paxino, as in Rudolf Steiner, as the reversal of earthly existence, rather as its immediate extension. The after-death – spiritual – world in which the dead dwell, resembles the earthly one; the sensations as well as the experiences of the dead are the same there as during their lifetime, as well as the reflections that Paxino makes about them both. These, too, correspond to the ideas of a person who considers their ideas, which are formed by what is physical-sensible, as the only possible ones. The basic message of the book by Iris Paxino is thus to deny a world that is different from the normal intellectual world of today's everyday human being. This intellectual world appears to be the only possible one, and even added to that it appears laid over the world of the deceased (the "spiritual world" of Rudolf Steiner).

I can guess what you might reply to me at this point: Iris Paxino has seen all this, she has had real experiences with that world, but I am only speaking out of what is conceptual, what is, so to speak, "theoretical". This question can be quickly answered: For anyone who has not

trained their thinking on the Anthroposophy of Rudolf Steiner, it is easy to "see" what Paxino "sees." The internet is full of instructions for such a "seeing"; almost every one of the numerous books on "contacts with the beyond" contains "Instructions for Use" for this. I know that this may sound absurd at first, but things really are like this: The thinking trained on the texts of Rudolf Steiner protects against such "visions"; these are no longer possible in the form in which they appear with Paxino. What is soul-spiritual of such a practicing person has in fact oriented itself differently; it has closed itself off once and for all to a mediumistic "seeing". The clairvoyance that then appears is essentially different. If such a person were to "see" what Paxino looks at, they would first look at the exact context from which their "visions" result.

Now you might have another objection. You might reply that Iris Paxino has also been trained in the Anthroposophy of Rudolf Steiner, and indeed she asserts this in various places.⁶ And here we come to another, very painful point: The way in which Paxino deals with the ideas she has formed from reading the writings of Rudolf Steiner does not differ from the way in which she deals with her ideas that are predominant in everyday consciousness and formed on what is physically sensible. This is why her account of "three steps of imagination, inspiration, and intuition" ⁷ (she actually calls it that!) ultimately does not contradict the instructions for use given by other "producers of contact to the hereafter or to the 'other side'". She simply uses other words and cites at the appropriate point sentences of Rudolf Steiner. As always in these cases in which an allegedly supersensory perception occurs with the utmost ease, it also completely escapes her notice that before one can speak of "imagination," "inspiration," and "intuition," the essential difference between the ordinary and the no longer ordinary, i.e. supersensible consciousness, has to be recognized.⁸



As I have already indicated a few times, the book by Iris Paxino is in many ways similar to the numerous books on so-called "contacts to the hereafter" that have been flooding the esoteric market for quite a while.⁹ Just as with Paxino, they do not assume that there is an inversion of existence in the after-death life rather an immediate extension of it; and just as with Paxino, one of the main concerns of these books is to encourage readers to "free" the so-called "dead" who are interfering in the sphere of life of the living, and to teach them methods how this could come about. (I. Paxino offers this in her seminars.)

Thus Martina Heise, for example, who as a medium specializing in, among other things, these kinds of "contact to the hereafter", clarifies the following:

"Yet why, after the death of their body, do souls not always go into the afterlife or into the light? There are several reasons for this: Most of these souls have something to complete, they want to clear up the circumstances of their death, are attached to their possessions, to material goods, or cannot tolerate anyone else in their home or apartment.

In addition, there are the so-called "earthbound souls" who, through greed, envy, anger or hatred, do not want to go to the hereafter. Apart from this, it can happen that some of the souls do not yet want to understand or want it to be true that they have died and are still dwelling—intensely irritated – among the living. It is also very common, however, for those

left behind in life to hold on to the deceased who belong to them and from deep sadness, grief, care and despair, do not let go of them or let them go into the light." ¹⁰

All of Martina Heise's statements can also be found in Iris Paxino: that many of the deceased had not understood that they had died, that for this reason they have become "attached", because they still want to "complete something", want to "clarify their circumstances of death", "are attached to their possessions"; that they might be "earthbound", because they do not want to "go into the hereafter" out of greed, envy or hatred, or might be held on to by those grieving people belonging to them.

Here a new thinking, an inverted conception of ideas is not being called upon, rather the ideas that arise from an unexamined understanding of everyday life are being applied to what is after death, and the otherwise so difficult Anthroposophy suddenly becomes so simple, so easily understandable, and immediately applicable by everyone! This is the cause of yet another phenomenon, however, which is reflected in the way in which such thought and idea forms as these of Iris Paxino are adopted: this adoption resembles a "hype." In the German Wikipedia you can find the following about this:

"A media hype (English: 'hype' – from hyperbole; German: 'hyperbel' – for particularly spectacular, rousing advertising that triggers enthusiasm) is usually short-lived, understood as over-used in the mass media or exaggerated news that might be launched and directed by those with an interest to promote certain ideas, people or products."

At the very least by now, my initial astonishment has turned into a serious concern: the concern that more and more a so-called "Anthroposophy" is being pursued whose very nature consists in the dissemination of the complete opposite of Rudolf Steiner's Anthroposophy (of which they then still assume that it is a further development of the latter), and which links onto an hysteria-related soul-content of the modern person who wants to rush on ever more quickly from one sensation to another ... without pausing for a moment and without stopping to think. This double concern comes from the appearance of Iris Paxino in the Anthroposophical environment and especially through her proverbial frenetic greeting within the same.

Imagine what the consequences of this might be if Iris Paxino really did nothing other than what countless media that make "contact to the hereafter" have been doing for a long time, and if you, dear Mr. Husemann, become a co-sponsor of such a confusion: What would happen if you were to share responsibility for the fact that Rudolf Steiner's work was also to be drawn into the same sinkhole {lit. ship's undertow} that has been prevalent since the emergence of mediumism, and that now from the "Anthroposophical side" as well, instead of turning towards the future spiritual development of the human being, we were to deal with the "left behind products" {lit. waste products} of the human's being and to treat them as the human being itself.

With warmest regards,

Irene Diet

Berlin, April 25, 2019

- ¹ Paxino, Iris, **Brücken zwischen Leben und Tod. Begegnungen mit Verstorbenen**, Stuttgart 2018, p. 87.
- ² Ibid., p. 88.
- ³ "In general, it must be said: not the soul and the spirit leave the body, rather it is released by them when its forces are no longer able to work in the sense of the human organization. Such also is the relationship of the soul and the spirit. The soul will release the spirit into the higher, into the spiritual world, when its forces are no longer able to work in the sense of the human soul organization." Rudolf Steiner, **Theosophy - Introduction to the Supersensible Knowledge of the World and the Destination of Man**, CW 9, p. 85f.
- ⁴ CW 157, p. 188. My emphasis - I.D.
- ⁵ CW 62, p. 400ff.
- ⁶ Paxino, Iris, **Brücken**, loc. cit, p. 203ff.
- ⁷ Ibid., p. 203.
- ⁸ On this see Diet, Irene, **Meditation and Rudolf Steiner's Anthroposophy: What is the connection? An examination of the so-called "Anthroposophical Meditation"**, IGNIS Verlag, all three parts to be found at: <https://ignisverlag.com/artikel/>
- ⁹ See, among others: Dhaibi, Sue, **Mit dem Jenseits kommunizieren: Ein Kurs in Medialität** (Communicating with the Hereafter: A Course in Mediumism), 2019; Wagner, Silke, **Das 1x1 der Jenseitskontakte** (The 1x1 of Contact with the Hereafter), 2017; Bachofner, Roland, **Jenseits - Ansichten - Kontakte mit der geistigen Welt: Wir sind nicht allein - Ein Handbuch für Hilfesuchende** (The Hereafter - Views - Contacts with the Spiritual World: We are not Alone - A Handbook for People seeking Help), 2010; the same; **Kontakte zum Jenseits - Vertraue der geistigen Welt – Jenseitsansichten 2** (Contacts to the Hereafter - Trust in the Spiritual World - Views of the Hereafter 2), 2013; Voggenhuber, Pascal, **Botschafter der unsichtbaren Welt: Wie der Dialog mit dem Jenseits unser Leben bereichert und heilt** (Ambassador of the Invisible World: How the Dialogue with the Hereafter enriches and heals our Lives), 2012.
- ¹⁰ <https://dieunbestechlichen.com/2018/04/sie-sind-unter-uns-geister-die-verstorbenen-seelen/>

The new book from Iris Paxino
in "**Rundbrief zur Anthroposophie**" from April 8, 2019

Dear Friends,

The book by Iris Paxino, **Brücken zwischen Leben und Tod – Begegnungen mit Verstorbenen** (Bridges between Life and Death – Encounters with those who have Died", Stuttgart, 4th edition, 2018, I learned about from the detailed discussion by Ron Dunselmann in the weekly "Das Goetheanum" (No 13, 2019), and as a result read it. It contains the author's own results of what she has seen spiritually. Her results are based on Anthroposophy, thus referring to Rudolf Steiner, but in detail go beyond Rudolf Steiner. As far as I could verify Paxino's findings and as far as my knowledge of Anthroposophy reaches, they do not contradict Anthroposophy at any point rather extend it in a meaningful way.

Iris Paxino first describes dying, death and near-death experiences. In doing so, she can call upon her work as a clinically active psychologist and on her Ph.D. thesis that she had written on near-death experiences. Already here and in the further course of the book, she tells about individual case studies, all of which are very impressive and instructive. Then comes the time after death, for example, the moment of the funeral service. There is no funeral service at all that the deceased would not attend! Through the often still existent etheric body, the deceased is still very close to the everyday life that has just been left, and may also make, for example, derogatory remarks about participants at the funeral service. Then comes the very touching experience, which cannot be found in Steiner, that today many dead are still so connected with the earth, with their duties, with their prejudices, habits, mistakes of life, and so on, that they do not even lay aside their etheric body. Often they do not even realize that they have died, nor do they recognize their Angel, who is awaiting them and wants to lead them on. They may remain trapped in the etheric aura of the earth for decades. One can help these so-called, by Paxino, ether dead by telling them that they have died. As second thing, one can show them their Angel, who will then accompany them on. It is tragic for suicides and also for those dead by drugs, who in this state experience an everlasting repetition of the mistakes that have led them to commit suicide and use drugs, and who cannot believe that they are worthy of being freed or released. They remain back with those left behind, attach themselves to them and burden quite considerably those left behind or also the drug milieu where they were before their death. It is wonderful how only a single Lord's Prayer in these and also in the later to be described relationships – with seriousness and heartfelt participation – presents an immediately spiritually visible help for the deceased. Every loving thought that is sent to the deceased also helps the deceased. Hatred and reproaches from those left behind burden the deceased.

Then comes the moment when, after the laying aside of the etheric body and before entering into Kamaloka (the astral world), every human being without exception encounters the Christ being (for this see Steiner: GA 131, 3rd and 10th Lecture). This encounter is comforting, because for one thing Christ as a human brother understands everything we have done. We look at our own life for the second time with the eyes of Christ after we have seen it for the first time together with the etheric body in the retrospect. The meaning of our individual life in the overall context of the world as Christ sees it, becomes clear to us. Only then does Kamaloka come

about, where through a deed we now have to prove what we had recognized together with Christ, where we live through the nights of our lives backwards, where we are always younger and undergo everything in a mirror image. Here our life is worked through for the third time. Again here everything does not go according to plan, rather many digressions are possible. Not every deceased person can recognize and accept their negative qualities or their faults as belonging to themselves. Such undissolved soul parts then remain and can only be further worked on in the next earthly life. They can also burden those who left behind or those affected. One can perceive them as enclosures in the aura of those left behind. What Mrs. Paxino concretely describes here about the astral dead is in general also found with R. Steiner. He also reported that under certain circumstances Kamaloka may last longer or shorter than usual, and in the lecture on "Hell" he said that then, when Kamaloka has no longer become a means to an end rather an end in itself, this would be the perspective of hell (CW 56, April 16, 1908).

The highest region is formed by the dead of Devachan who are often available to help with special tasks for the releasing of their deceased sisters and brothers and who are led by Angels and the higher hierarchies.



When someone like Iris Paxino brings new content, methodological objections are very easy to make, they are sort of obvious. On the other hand, however, the way in which she deals with the basics of Anthroposophy and with the stages of higher knowledge is so clear and self-evident that it immediately convinces the reader.

Another point that can lead to objections is the so-called work of releasing itself. Rudolf Steiner recommends that we read spiritual texts to the dead, that we speak verses or meditations for them and think on them with love. The work of releasing goes in the same direction, but ordered according to stages in Iris Paxino it appears much more detailed and concrete than in Steiner. It is immediately obvious that a person has to convey this fact to one deceased who does not yet know that they have died, and that through this they can be helped. From this first stage to the highest stage, where even black-magic encumbrances are resolved, the presentations of Paxino are obvious and plausible.

Nevertheless, one can ask whether we humans are actually called to this work, or whether we should not leave it to the spiritual world. Yet the individual human being, even the clairvoyant individual human being, cannot do this alone in any case, rather one makes one's intention or one's impulse of will available and forms a sort of crystallization point to which the spiritual world reacts. Only then, and of course only when possible, does the spiritual world help or heal.

Incidentally, I would like to contribute the following thoughts to the so-called work of releasing. The whole impulse that Iris Paxino represents has an Egyptian signature. Our fifth post-Atlantean cultural epoch (since 1413) is the repetition of the Egyptian era, and: The Egyptian mummification was certainly "questionable", it was a sign of "decadence". The soul of the individual was at that time "bound" to the mummy (CW 216, September 24, 1922, and other lectures in that volume). Through it, the seeds for today's materialism were laid down, and because of this, the dead of today remain in the etheric or astral region and do not climb up further into the spiritual world. As was the case back then, today they are still bound to what is

of the earth, and just as back then there were people who bound the souls to the mummies, so too there must also be today incarnated individuals who see to it that the souls of those who have died can be unbound and can ascend further unhindered in order to spiritualize our culture. We owe this to the freedom we have won in the meantime. That was the meaning of materialism, that freedom should come about. Looked at in this way, the work of releasing inaugurated by Iris Paxino is the right way to go.

Best regards, Friedwart Husemann

An Answer to Irene Diet

Dear Mrs. Diet,

Thank you for your views. Your comment on the existing literature on otherworldly contacts, for example the book by Martina Heise, is very useful. This literature was not known to me. In this regard, my review had a flaw that you rightly pointed out.

The sublime and beautiful moment that death means for a deceased person can be experienced by a person who dies of suicide or drug overdose only in a vague way or not at all. Because of this such people who have died believe that they are no longer worthy of release from their life. It must be remembered that Mrs. Paxino turns to the spiritual world for therapeutic purposes. Her depictions of suicides and drug-related deaths are therefore particularly impressive and convincing. – About the matter of the died-off remaining parts of the lower members of one's being, I also took thought, but Iris Paxino also reports on the Devachan dead where of died-off remaining parts there can no longer be any talk. The fact that she is able to report on this proves that her description of the dead who remain stuck not only encompasses their thrown off shell, rather their very being. – Incidentally, I refer – just as you do – to a series of R. Steiner's communications that support Paxino, but into which you do not go further.

*With warm regards and again many thanks,
Yours truly, Friedwart Husemann*

On the Letter from Irene Diet to Friedwart Husemann

Dear Irene,

Well, I see things so, that there is a bit of both. Whoever has read the **Bridge over the River**, the regular contacts of Sigwarts (Botho Sigwart Philipp August Count Eulenburg) to those left behind him, which were apparently considered authentic by Rudolf Steiner (if you can believe what has been handed down), and holds that "view from above" up against the descriptions of Paxino, would then get a light on where the connections could lie in the region of what was authentically experienced and also well formulated and what perhaps not.

I have studied both works. Also, I have tried to experience and endure in an awake manner the death experience of my very dear to my heart grandmother, and with that had to already find out, just as I was reading Paxino's book, that some of the descriptions of this woman are indeed very correct. I also have to say that some of your examples, Dear Irene, which from Paxino you place over against statements of Steiner, do not contradict each other in my view. On the other hand, I could not agree with some of Paxino's statements in the book. For example, with the "banal sounding" statement that Sorat came from another universe (if I remember that correctly). I am not at the moment at a place where I can search in Paxino's book, so this is only taken from memory.

From my own inner experience, however, I also agree with you that Paxino still writes from an earthly point of view, and it surprises me a little what "high" processes she thinks she can describe. Some of them also have a place in my experience, since I can go with them, think along with them, or experience them. Some not. Tet this goes on all the time in my life, so I do not have to assess it right away for I know nothing about the path of knowledge of Mrs. Paxino.

For example, your Steiner quote on page 8 ("Whoever is a true spiritual researcher...") does not contradict in my view what Paxino describes, it also coincides with what Sigwart conveyed back then, and what I myself carry as modest experiences within myself. I have understood Paxino in such a way, to remain with Steiner's quote on page 8 of your letter, that these etheric dead have just such solidified etheric bodies that these simply cannot fall away so quickly and thus need a longer time to die away. I picture it like a withered, hardened stalk of a sunflower (I experience this year after year in the garden), in contrast to a stalk that "buckles" in time due to sufficiently humid weather and rots on the ground. The withered stalk sometimes stands upright the whole winter like a 1 and only when it is sufficiently moistened, does it finally give in to its decay process. To what extent then the plant being still "hangs" on this bodily shell, I cannot judge, but as an image for the process that takes place in the transitional phase, that of the stripping away of the etheric body, even though the image is taken from the physical-mineral world (to the physical world, of course, also belongs the etheric body), may eventually be of help. At least for me, there is not here a contradiction between Paxinos and Steiner.

You write on page 8: "Death does not appear in Paxino, as in Rudolf Steiner, as the reversal of earthly existence, rather as its immediate extension. The after-death – spiritual – world in which the dead dwell, resembles the earthly one; the sensations as well as the experiences of the dead are the same there as during their lifetime, as well as the reflections that

Paxino makes about them both. These, too, correspond to the ideas of a person who considers their ideas, which are formed by what is physical-sensible, as the only possible ones."

I actually think that it could be possible, especially in materialistically permeated souls, that such an experience, i.e. a hindering of the inversion process, could take place with a few souls. This experience would probably be original to our Ahrimanic-impulsed times and would not have been present earlier. Concerning which, when one considers the Egyptian embalming, which according to Steiner held the dead bound to the earth for a long time, and thus probably precisely bound them to their fine material earthly bodies, just because they were so "dried up" that they could not die until the "water of the spirit" moistened it and let it pass away sufficiently, then such descriptions become quite comprehensible.

I can understand many of your concerns very well, Irene, as I myself am a great bearer of reservations about the usual esoteric workers in/with the light scene and their experiences and sightings. On the other hand, I have already been able to have some surprising experiences, which, even after a hundredfold reflection, lose none of their radiance, and thus remain open. If Paxino's descriptions – and they are definitely this in my eyes – are to be authentic, then the question is rather that of how far has she really penetrated her experiences with thinking and above all how has she been able to sheath these in words without killing the experience with too materialistic a language. Here, in my eyes, only a dialogue with the author helps, but not a confrontation with the assessment of Mr. Husemann on this topic. For it would be up to the author to discuss the extent to which she has gone along a path of knowledge that entitles her to assume that what she is telling us is not simply hidden, rather actually essential, intuitively experienced experiences. I too am thoroughly skeptical, but do not dare to form a judgment without ever having spoken to the author herself.

So far from me, warmest greets, Oliver

(Oliver Heint)

¹⁴ See: **Brücke über den Strom. Sigwarts Mitteilungen aus dem Leben nach dem Tod.** Oratio Verlag, Schaffhausen, 2008

This post appeared on the personal page of Irene Diet on Facebook. Printed with friendly approval.

What happened to All the Questions?

Dear Mr. Tüscher,

I am astonished to read Mr. Husemann's letter and find it in "Ein Nachrichtenblatt" [A newssheet].

Mr. Husemann affirms with almost a gesture of blessing the reports of Iris Paxino on her encounters and activities with the deceased, which she describes in her book **The Bridge between Life and Death**. Everything is alright. This is how it is. Mrs. Paxino sees it correctly. There is no question about it. – There is no question about: Is that which I see really that which I think that I see? Doesn't Rudolf Steiner very often, very cautiously, speak about the errors in which we can get into during spiritual development?

How do I learn to distinguish that I wish or imagine something very much and through an inner loosening (e.g. different techniques of meditation that exist today) believe myself to already be there where Rudolf Steiner speaks of several "annihilations" of the arising images that I have to push away again and again so that the essential can show itself? Otherwise, the images that spring forth from my own existence always present themselves to me? – There are no questions. Neither with Mrs. Paxino nor with Mr. Husemann, nor with all those people who come to imagination, inspiration and intuition fairly quickly.

I work in a bookstore and experience many people every day, and again and again the blessedness that these spiritual things reveal themselves so wonderfully.

Did I maybe get it wrong? But is it not about achieving something spiritual? The ever and again having to be unsuccessful with one's own existence, in order to be able to distinguish at all what, from the circumstances of the external world and of external events, is the thinking that has come about for me? And how do I get into an inner activity that has freed itself from that? – About this I don't read anything in Mrs. Paxino. Maybe she did that for herself and does not talk about it. But as I hear it, she leads the seminar in such a way that within 10 minutes the desired deceased of the participant is already present. How does that come about? How can she be sure that that person can distinguish this?

Is this being responsible? Do the deceased want to be called up like that? Or is it not really our own affairs that we should tackle through an inner, perhaps painful, development? In a perhaps undesirable, less spectacular loneliness? I'm so sorry to meet these "beautiful" reports in such a harsh way. My perception is that there is a mood that says, "we move naturally in the spiritual and with the spiritual". Where does the certainty come from? Is there not a question of whether we might be missing a very important piece of the work? A work that is less loud and communicable, but involves an inner struggle and that is understood as in conversation with Rudolf Steiner?

Should we not develop questions and meet the world with this attitude?

In this sense and with a cordial greeting

Birgit Philipp

Association for Spiritual Science

Birgit Philipp asks in the above article about certainty in the assessment of spiritual experiences, including the distinguishing of error, illusion and deception. The working up and presenting of this 'distinguishing' is the task of an independent School for Spiritual Science. The Anthroposophical Society of 1923 had (Statutes §8) the task of promoting this research in the spiritual realm. The present General Anthroposophical Society does not fulfill this its central task, since research in the spiritual realm, or its promotion, are not an issue at its annual meetings, and the corresponding efforts and developments are neither presented nor accounted for (Annual Report) – also not in 2019. Thus this task now left vacant can and should be taken up – only the single individual can ever come to know – by individuals.

Rudolf Steiner commented on the relationship between the communications of spiritual research results and the certainty offered by a scientific foundation for that in 1918:

*"If anyone were to be surprised that in this book [**The Philosophy of Freedom**] there is still no indication of the realm of the spiritual world of experience that I presented in later writings, let them bear in mind that at that time I did not want to give a description of spiritual research results, rather I wanted to first build the foundation on which such results could rest. This (**Philosophy of Freedom**) contains no such special results, just as little as it contains special natural scientific results; but what it does contain, such a person, in my opinion, will not be able to do without who is seeking for certainty in such knowledge."*¹⁵

How essential this aspect then is, when a competent and reliable personality in their judgment about spiritual experiences is not present (like those of Rudolf Steiner), but the greatest possible accuracy of one's own judgment is required, can be considered from the following quotation:

*"The path that leads through the communications of spiritual science into sense-free thinking is a completely certain one. But there is another which is more certain and above all more accurate, yet for all of that more difficult for many people. It is presented in my books **Goethe's Theory of Knowledge** and **The Philosophy of Freedom**."*¹⁶

The increasing number of interpretations of so-called 'Anthroposophical Meditation' and of clairvoyant communications with the claim to make statements in the sense of scientific investigation in the field of Anthroposophy, makes it obvious to concretely and practically ask about the corresponding certainty of judgment: In an association for spiritual science based on individual cognitive work.

Roland Tüscher

¹⁵ Rudolf Steiner, **The Philosophy of Freedom**, CW 4, Dornach, p. 8 16

¹⁶ The same, **Occult Science - An Outline**, Dornach, p. 343