

The green south window of the first Goetheanum

The green south window of the first Goetheanum shows the path to inspired knowledge.

In order for inspiration to develop, the spiritual light must connect with soul warmth, as is also indicated in the 11th picture of Rudolf Steiner's first mystery drama by the sacrifice of the "other Mary", who thereby connects her still unconscious heart forces with the awake spiritual light of Theodosius. This is shown in the left wing of the window. The bright figure of the red west window has now changed into the resting figure of a mature elderly person who connects his powers with the cosmic-spiritual archetype of goodness floating over him. This event is represented by a head in the spiritual hearing. It 'sleeps' in world events. It is surrounded by twelve smaller heads, the wise master-builders of the cosmos. Human love forces flow upwards to the divine love forces and here, in the womb of divine love, man experiences inspiration.

In Steiner's draft, the subtitle here is: *Und Menschenliebe entsteht. (And human love arises).*

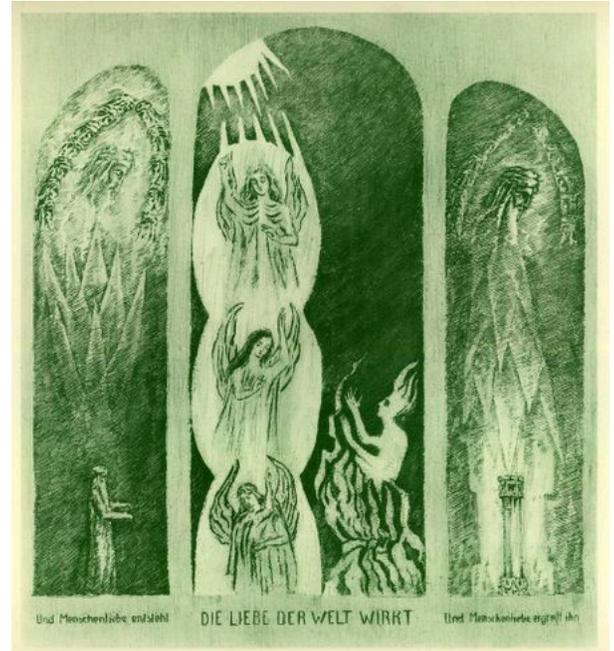
What man experiences when inspiration has awakened is depicted in the central window. Egoism has been overcome. Lucifer's self-love blazes away. The spiritual light of the sun shines down from above into the threefold being of man. The transformed soul forces live in him. The gestures indicate that Christ has moved in and the 'constellation of inspiration' has been achieved. An event of grace can take place in the pure soul. Under the central window, Steiner's design reads: *DIE LIEBE DER WELT WIRKT (THE LOVE OF THE WORLD WORKS).*

In the motif of the right side wing, it is depicted how man can live a full life on 'earth and heaven' through the inspirational experiences. He has become a pillar that rests firmly on the earth. Here this is indicated by a pillar of the first Goetheanum. From above the divine forces of love stream down from the higher being of man as a mighty crystalline shaped aura of light. Only in this way can man connect what he has experienced spiritually in inspiration with what he has to accomplish on earth - and only in this way is he active on the right path from inspired knowledge to the free transformation of his earthly surroundings.

The right-hand side window bears the subtitle: *Und Menschenliebe ergreift ihn (And human love seizes him).*

This solid column must be formed in the human being himself, but it is not a physical column like the bony column of the backbone, but it is that second spinal column of which Rudolf Steiner speaks, which is formed as an etheric organ in the human being through the orderly confluence of the etheric currents at the front of the human being, as it were as a kind of etheric forebone through systematic spiritual training.

The etheric forebone, which is already indicated by the system of lotus flowers and lies behind the sternum, which man will no longer have in the 7th post-Atlantean period, is organised jointly by the pineal and pituitary glands, both of which are also very essentially involved in memory formation.



The green south window according to Rudolf Steiner's design, showing the path to inspired knowledge.

In fact, the process by which the forebrain is formed is closely related to memory formation. This is based on the fact that, on the one hand, a stream of etherised blood flows up from the heart and plays around the pineal gland, which now emits these forces like fine rays of light. On the other hand, a second etheric current flows upwards with the lymph fluid from the lower organism to the pituitary gland. Memory is formed by balancing the tension between these two currents and absorbing what is to be remembered into the depths of the organism. This also applies to those forces that are stored up in the organs for the next incarnation.

In the formation of memory, what is first imprinted on the etheric body is normally passed on to the physical body. This does not happen with spiritual training. All the forces remain in the etheric body, are strengthened and thus make the etheric body a suitable living organ of reflection through which the experiences of the lotus flowers can become conscious.

See also

- The glass windows of the first Goetheanum

Literature

- Georg Hartmann: *Goetheanum-Glasfenster*, Verlag Am Goetheanum, Dornach 2002, ISBN 3-7235-0049-8

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