

# Therapeutic Insights: Earthly and Cosmic Laws

GA 205



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by

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## Preface

How do the human organs: heart, lung, kidney, liver, spleen, etc., reveal themselves in a person's psychological makeup? Knowing this, might a person relate to the world out of higher knowledge instead of physically pre-determined tendencies? Particular attention is given in these lectures to the relation of the inner organs to soul activities and disorders.



# Lecture 1

*24 June 1921, Dornach*

After the historical considerations we have undertaken, we shall explore today a few things about contemporary man. This will provide us with the possibility of observing more accurately the place of contemporary man in the whole course of time. We should be clear that in the way the human being stands before us as spiritual, soul, and bodily being, he is differently oriented in three directions. We see this already when we look at the human being purely outwardly. In his spirit, man goes through the world independently of outer phenomena, while in his soul he is not as independent of these outer phenomena. One need only consider certain relationships that are visible throughout life in order to discover how the real soul life has certain connections with the outer world. One can be depressed or uplifted in one's soul. Recall how you have often felt depressed in a dream, and how the root of this mood of depression had to be traced back to the irregularity of the breathing rhythm. One could say that this is merely an elementary example, and yet all soul life is never without a similar connection with the rhythmic life that we go through in the rhythm of our breathing, of our blood circulation, and the outer rhythmic life of the entire cosmos. Everything that takes place in the soul is connected with the world rhythm.

Whereas as spiritual beings we can feel highly independent of our environment, we cannot do the same regarding our soul life, for our soul life lies imbedded within the whole world rhythm.

Furthermore, we stand within universal world phenomena as bodily beings. Again, at first we may proceed from merely elementary examples. Man, as a bodily being, is heavy, that is to say, he has weight. Other merely mineral beings also have weight. Mineral beings, plant beings, animal beings, and the human being as a bodily being all partake in this universal weightiness, and we must actually lift ourselves above this universal weightiness when we wish to make the body a physical tool of the spiritual life. We have often mentioned that if it were only the physical weight of the brain that mattered, the weight would be so great (1300 to 1500 grams) that all the blood vessels lying underneath the brain would be crushed. The brain, however, is subject to the Archimedean principle, since

it floats in the cerebrospinal fluid. It loses so much weight by floating in the cerebral fluid that it actually weighs only 20 grams and therefore presses on the vessels at the base of the brain with only these 20 grams. You can see from this that the brain actually strives much more upward than downward. It counteracts heaviness. It tears itself free of the universal gravity and thereby acts like any other body that is placed in water and loses as much of its weight as the weight of the displaced water.

You thus can see an interplay between our whole bodily being and the outer world. With our soul weavings we are not only integrated in a rhythm but are fully enmeshed in the outer physical life. If we stand on a given point of the earth, we press down upon that place; when we move to another point, we press down upon that new place. In our human body, we are as much physical beings as the physical beings of the other kingdoms of nature.

We therefore can say that with our spiritual being we are to some extent independent of the outer world; with our soul being we are part of the rhythm of the world; and with our bodily being we are part of the rest of the world as though we were not also soul and spirit. We must consider this distinction carefully, for we do not attain an understanding of the higher being of man if we do not look at this threefold relationship of the human being to his entire environment. Now, let us look for a moment at man's environment. In man's environment (I am now summarizing what we have considered over the course of many months from different viewpoints) we first have all that is ruled by natural laws. Picture the whole universe ruled by natural laws and, included in these natural laws, the totality of this visible, sense-perceptible world.

Simple consideration shows that we are dealing here only with the actual earthly world. Only foolhardy and unjustified hypotheses of physicists can maintain that the same natural laws we observe on the earth around us are also applicable in the extraterrestrial cosmos. I have often pointed out to you how surprised the physicists would be if they were able to ascend to the place where the sun is. Physicists regard the sun as something comparable to a large gas oven without walls, more or less like a burning gas. If one arrived at the place in the cosmos where the sun is, one would not find such a burning gas. Instead one would find something totally unlike what the physicists imagine. If this (sketching) encloses the space that normally we picture as taken up by the sun, not only are there none of the substances found on earth, but there is even an absence of what we call empty space. Imagine, to begin with, filled space. On earth you always

have a filled space around you. If it is not filled by solid or liquid substances, it is permeated by air, or at least by warmth, light, and so on. In short, we are always dealing with filled space. You also know, however, that it is possible, at least approximately, to create an empty space by extracting the air from a container with an air pump.

Imagine we have a filled space that we will designate with the letter A, preceded by a plus sign: +A. Now, as we make this space emptier and emptier, A will become smaller and smaller, but as the space is still filled we continue to use the + sign. We can imagine — although this is not actually possible under earthly conditions, for we can render space only approximately empty — that it would be possible to produce a completely empty space. Then, in this part of space that we have made empty, there would only be space. I will designate this with 0. It has 0 content. Now, we can do with this space the same thing that you do with your wallet: if your wallet is filled with money, you can take more and more out until finally there is nothing in it. If you want to spend more money, you cannot take anything more out of your wallet, as it is already empty. You can, however, go into debt. You have -0 in your wallet if you incur debts. You can think of this space in the same way: it is not only empty but you could say that it exerts suction because there is less than 0 in it: -A. It can be said of this space exerting suction — which is not just empty but has a content, which is the opposite of being filled by matter — that it is occupied by that space which one must imagine as filled out by the sun. The sun therefore has an inward suction; it does not exert pressure like a gas. The sun space is filled with negative materiality.



I only present this as an example in order for you to see that earthly lawfulness simply cannot be applied to the extraterrestrial cosmos. We must think of totally different relationships in the extraterrestrial cosmos from those we have learned to know in our environment on the earth. We must say that we are surrounded by lawfulness within earthly existence,

and into this lawfulness is included the world of substances that is initially accessible to us. Now picture earthly existence. All you need to do is to picture the processes in the mineral world; place them before your soul, and you have that which, in so far as you see it, is completely encompassed by this lawfulness of earthly existence. Therefore we can say that the mineral world is encompassed by this lawfulness; yet something else is also encompassed by it. When we walk around, or even when we are carried around, in short when we act as objects in the physical world, we live in the same lawfulness as the mineral world. In relation to earthly lawfulness, it is immaterial whether we carry a stone around, whether it is moved, or whether a human being is carried around or moves himself; regarding this lawfulness, it is the same thing one way or the other. You need only consider that the only thing that comes into consideration regarding earthly lawfulness is a change in location of man's body, which he may, however, bring about himself. This is connected with other things. If you study only earthly lawfulness, what happens within the skin of man or what takes place in his soul can be quite irrelevant. Only the change in location within earthly space need be considered.

We thus can see that in addition to the mineral world there is the human being who has been moved (that is, outwardly moved). The only relationship of the outer world to man, in so far as that world is earthly and confronts our senses, is the relationship to the human being moved outwardly. If we seek any other relationship to man, we must at once refer to something else, and then we come to our extraterrestrial environment, for example, when we study the environment of the moon, that is, whatever emanates from the moon. It is a fact that many people are still aware of something of the effect of the moon on the earth. Many people believe in such effects of the moon on the earth, e.g., the connection of the phases of the moon with the quantity of rainfall. Learned people in our time consider this a superstition.

I have told you, some of you at least, of an amusing sequence of events that once took place in Leipzig. The unusual natural philosopher and aesthetician, Gustav Theodore Fechner, went so far as to write a book about the influence of the moon on weather conditions. He was a university colleague of the well-known botanist and natural scientist, Schleiden. Schleiden, as a modern materialist, was convinced, of course, that what his colleague Fechner was advancing about the influence of phases of the moon on the weather could only be based on superstition. In addition to the two scholars at the University of Leipzig there were also their wives, Frau Schleiden and Frau Fechner. At that time, the conditions



were still so primitive that rain water needed to be collected for wash day. Frau Fechner said that she believed in what her husband had published concerning the influence of moon phases on the weather. She wanted to reach an agreement with Frau Professor Schleiden, who did not believe in what Fechner maintained, about when was the most efficient time to place out rain barrels in order to collect the most rain. Frau Fechner suggested that Frau Schleiden put out her barrels at different times, since according to Schleiden's opinion she should get just as much water as Frau Fechner. However, despite the fact that Frau Professor Schleiden considered the views of Professor Fechner to be exceedingly superstitious, she still chose to place her rain barrels out at the exact same times as Frau Fechner.

Now, the influence of the forces of other planetary bodies is less perceptible to our modern scientific consciousness. However, if one were to study more closely — as is to happen now in our scientific-physiological institute in Stuttgart — the line of growth followed on the stem by the leaves of plants, for example, one would find how each line is related to the movements of the planets, how these lines are, as it were, miniature pictures of the planetary movements. One thus would find that many things on the surface of the earth are comprehensible only when one knows the extraterrestrial and does not merely identify the extraterrestrial with the earthly, that is to say, when one presupposes that a lawfulness exists that is cosmic and not earthly.

We therefore can say that we have a second lawfulness within cosmic existence. Only when one begins to study these cosmic influences — and it is possible to do so quite empirically — will one have a true botany. Our plant world does not grow up out of the earth in the way conceived by a materialistic botany; rather it is *pulled* out by cosmic forces. What is pulled out in this way by cosmic forces in the process of growth is then permeated by the mineral forces that have saturated this cosmic plant structure so that it becomes visible to the senses. We thus can say firstly that the plant world is included in this cosmic lawfulness. Secondly, all that pertains to the inner movement of man — that is, a definitely physical movement, but within man — is included in this cosmic lawfulness (this is not as easy to establish as in the case of the plant world, because it achieves a certain independence from the rhythm of the outer processes; nevertheless, it imitates this rhythm inwardly). The outwardly moved human being, therefore, is included in the earthly lawfulness, but when you look upon your digestion, upon the movement of the nourishing substances in the digestive organs, when you look beyond merely the rhythm to the actual movement of the blood through the blood vessels —

and there are many other things that move inwardly in man — you have a picture of what moves inside of the human being regardless of whether he is standing still or walking about. This cannot be integrated into the earthly lawfulness without further consideration but rather must be integrated into the cosmic lawfulness in the same way as are the forms and also the movements of the plants; in the human being, however, these forms and movements proceed much more slowly than they do in the plants. We therefore can say that the inner movements of man are also included in the cosmic lawfulness.

Now you could consider taking the cosmos into undefined distances; somehow in this way everything has an influence upon the life that develops on the earth's surface. Yet if these were the only two lawfulnesses that existed — that is, the earthly and cosmic lawfulnesses, in the way I have presented them to you — then nothing would exist on the earth but the mineral and plant kingdoms, for the human being, of course, would not be able to exist there. If the human being were present, he could move outwardly and the inner movements could take place, but this of course would not yet make up a human being. Neither would animals be able to be present on the earth under such conditions; in reality, only minerals and plants could exist. Cosmic lawfulness and cosmic content of being must be penetrated and permeated by something that is no longer a part of space, by something concerning which we cannot speak of space at all.

Naturally, everything that is included in the cosmic and earthly lawfulnesses must be thought of as existing in space; now, however, we must speak of something that cannot be thought of as existing in space, although it permeates the whole of cosmic lawfulness. Just imagine how in the human being the movements, that is his inner movements, are connected with his rhythm. To begin with, all that we call the movement of the nourishing substances within us merges into the movement of the blood. However, this movement doesn't take place in such a way that the blood simply flows through the veins as nutritive juice. Not only does the blood itself move rhythmically, but beyond that this rhythm has a definite relationship to the breathing rhythm through the consumption of oxygen by the blood. We have within us this dual rhythm. I pointed out once how the inner soul lawfulness is based upon the 4:1 ratio of the blood rhythm to the breathing rhythm in such a way that meter and verse measure are actually dependent upon it.

We thus see that what takes place as inner movement is related to rhythm, and rhythm, as we have said, is related to the soul life of the human being. In a similar way we must bring what we have in the movement of the stars into a relationship to the world soul. We therefore can speak of a third lawfulness within the world soul in which is encompassed: 1) the animal world, and 2) all the rhythmic processes related to the bodily human being. These rhythmic processes within man have a relationship to the whole world rhythm. We have already spoken about this, but I would like to bring it up again in relation to our further considerations here. You know that the human being takes approximately eighteen breaths per minute. Multiply that by sixty and you have the number of breaths per hour; multiply that total by twenty-four and you have the total for one day, approximately 25,920 breaths for the average human being in the course of a day. This number of breaths per day thus forms the day/night rhythm in the human being. We also know that the spring equinox moves through the constellations bit by bit each year, so that the point at which the sun rises in spring moves forward in the heavens. The length of time that it takes the sun to arrive again at its original point is 25,920 years. This is the rhythm of our universe, then, and our own breathing rhythm over twenty-four hours is a miniature picture of it. Hence, with our rhythm we are woven into the world rhythm, with our soul into the lawfulness of the world soul.

Now, there is a fourth lawfulness that lies at the basis of the entire universe as well as of the three previously mentioned lawfulnesses, namely, that within which we feel included when we become conscious of ourselves as spiritual human beings. In this process of becoming conscious of ourselves as spiritual human beings, we achieve clarity about these facts. At first we may not comprehend this or that about the world and, in fact, because of today's intellectualism, which has become a universal cultural force, very little indeed is comprehended. At a certain stage in our human evolution, we initially comprehend very little with our spirit. It is inherent, however, in the self-recognition of the spirit that it says to itself that as it evolves no boundaries can be imposed on its evolution. The spirit must be able to develop into the universe through knowing, feeling, and willing. By bearing the spirit within us, then, we must relate ourselves to a fourth lawfulness within the world spirit.

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### *1. Lawfulness within earthly existence*

#### *a. The mineral world*

- b. The externally moved human being*
  - 2. Lawfulness within cosmic existence*
    - a. The plant world*
    - b. The inner movements of the human being*
  - 3. Lawfulness within the world soul*
    - a. The animal world*
    - b. The rhythmic processes*
  - 4. Lawfulness within the world spirit*
    - a. The human being*
    - b. The nerve-sense processes*
- 

Only now do we arrive at the real human being encompassed therein, for a human being could not really have existed merely within the other three lawfulnesses. Only now do we find the human being, but specifically that part of him that is his nerve-sense apparatus, all of what is, to begin with, the physical bearer of the spiritual life, the nerve-sense processes. When we look at the human being we consider first the entire human being in whom the head is the main bearer of the nerve-sense organs; then we consider the head itself. A human being is human, so to speak, by virtue of the fact that he has a head; the head is the most human part of man. In the human being as a whole and in the head, we already encounter the human being twice.

Now, when we consider what I have just described as a summary of what we have discussed in the last few weeks, it gives us to begin with a picture of the human being's connection with his environment; not merely the spatial environment, however, for the spatial world is related only to the first two lawfulnesses; we also have to do with the world that is non-spatial, which is related to the third and fourth lawfulnesses. It has become increasingly difficult for the contemporary human being to conceive that

something could exist not within space or that sometimes it is not meaningful to speak in terms of space even when speaking of realities. Without such a conception, however, one can never rise to a spiritual science. If one wishes to remain within the confines of space, one cannot arrive at spiritual entities.

Last time I spoke here I told you about the world conception of the ancient Greeks in order to point out how in other eras the human being looked at the world differently from today. This picture of which I have just spoken to you can become evident to the human being in the present era; he arrives at it if, simply and without prejudice — that is undisturbed by the waste products sometimes offered by contemporary science — he observes the world.

I must add a few things to what I told you previously about the ancient Greek world conception so that we are able to see its connection with what I wished to present to you with this scheme. You see, if a human being is very clever he may say that the spatial world consists of some seventy-odd elements that have varying atomic weights and so on; those elements, he maintains, enter into syntheses; one can perform analyses on them, and so forth, and, based on chemical connections and chemical separations, one can explain what happens in the world regarding those seventy-odd elements. That they could be traced back to some earlier origin should not occupy us at the moment. In general, those seventy-odd elements are considered valid today in popular science.

A Greek — not in a contemporary incarnation, in which he would, of course, think like everyone else today if he were well educated — an ancient Greek, let us say, if he could appear in our present-day world, would be prompted to say, "Well, this is all very well and good, these seventy-odd elements, but one does not get very far with them; they actually tell us nothing about the world. We used to think quite differently about the world; we conceived of the world as consisting of fire, air, water, and earth."

A contemporary person would reply, "That is a childish way to comprehend matters. We are far beyond that. We do, in fact, accept the aggregate states; in the gaseous aggregates we grant you the validity of the aeriform, in the fluid aggregates the watery, and in the solid aggregates the earthy. Warmth, however, does not mean at all the same thing to us as it does to you. We have moved beyond such childish notions. What constitutes the world for us we find in our seventy-odd elements."

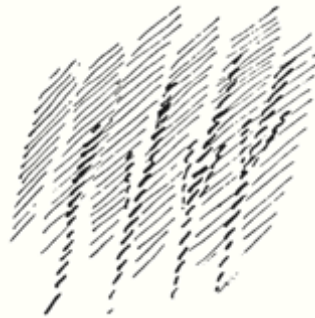
The ancient Greek would respond to this, "That is very nice, but fire — or warmth — air, water, earth are something entirely different from what you conceive. You do not understand in the least what we thought about it."

At first our contemporary scholar would be curiously affected by such comments and would have the impression that he was encountering a human being from a more childlike stage of cultural development. The ancient Greek, because he would be immediately aware of what the modern scholar had in his head, would probably say, "What you call your seventy-two elements all belong to what we call earth; it is very nice that you differentiate it and analyze it further, but for us the properties that you recognize in your seventy-two elements belong to the earth. Of water, air, and fire you understand nothing; of those you have no conception."

This Greek would continue — you can see that I do not choose an Oriental from an ancient cultural period but a knowledgeable Greek — "What you say about your seventy-two elements with their syntheses and analyses is all very nice, but to what do you believe it is related? It is all related merely to the physical human being once he has died and lies in the grave! There his substances, his entire physical body, undergo the processes that you learn to recognize in your physics and chemistry. What it is possible for you to learn within the structural relationships of your seventy-odd elements is not related at all to the living human being. You know nothing of the living human being because you know nothing of water, air, and fire. It is necessary first to know something about water, air, and fire in order then to know something about the living human being. With what is encompassed by your chemistry you know only what happens to man when he is dead and lying in the grave, the processes undergone by the corpse. That is all you come to know by means of your seventy-odd elements."

If the ancient Greek went any further than this in this discussion he would not be a great success with our contemporary scholar, though he could go to the trouble of clarifying his views in the following way: "Your seventy-two elements are all what we consider earth. We may simply be regarding a general quality, but even if you analyze it further, you arrive merely at a more specific knowledge, and a more specific knowledge will not enable you to penetrate into the depths. If you acknowledged what we designate as water, however, you would have an element in which, as soon as it is weaving and living, earthly conditions are no longer active alone; water, in its entire activity, is subject to cosmic conditions."

The ancient Greek's understanding of water was not limited merely to its physical characteristics but extended to everything that influences the earth as lawfulness from the cosmos, in which the movement of the water substance is encompassed. Within this movement of water substance lives the plant element. In distinguishing whatever is in the living and weaving water element from everything earthly, the ancient Greek saw in this living-weaving element the whole lawfulness of the life of vegetation, which is encompassed by this watery element. We thus can place this watery element schematically somewhere on the earth, but in such a way that it is determined from out of the cosmos. Then we can picture the mineral element, the actual earthly element, sprouting from below upward in a variety of ways, permeating the plants, infiltrating them, as it were, with earthly elements (see sketch).



What the ancient Greek thought about the watery element, however, was something essentially new, and it was for him a quite definite perception. The Greek did not view this conceptually; rather, he saw it in pictures, in imaginations. Of course we must go back to Platonic times (for Aristotle corrupted this way of viewing), even to pre- Platonic times, in order to find how the truly knowing Greek saw in imaginations what lives in the watery element and actually bears the vegetation, how he related everything to the cosmos. Now, however, the ancient Greek would continue, "What lies in the grave after a human being has died, what is lawfully penetrated by the structural laws that work in your seventy-odd elements, is inserted between birth — or let us say conception — and death into the etheric life working from the cosmos. This etheric life permeates you as a living human being; you will not understand any of this if you do not speak of water as a separate element, if you do not regard the plant world as being tethered in the watery element, if you do not see these pictures, these imaginations."

"We Greeks," he would say, "certainly spoke about the etheric body of the human being, but we were not spinning the etheric body out of our fantasy. Rather we said: if one watches in spring the sprouting, greening plant world gradually and variously coloring itself, if one sees this plant world bearing fruit in summer and observes the leaves withering in autumn, if one follows this course of the year in the life of vegetation and has an inner understanding for it, what then appears before the eye of the soul connects with one just as strongly as one is connected with the mineral world by the bread and meat one eats. In a way analogous to eating one connects with what is outwardly visible in the plant world during the course of the year. Then if one penetrates oneself with the perception that everything happening in the course of twenty-four hours is like a miniature-image of this, repeating itself through one's entire life, then we have within us a miniature image of what constitutes the surrounding world out there from the watery, etheric element, from the cosmos. Whenever we regard this outer world with true understanding, we can say that what is out there also lives within us. We say that the spinach grows out there; I pick it, cook it, and eat it, and thereby have it in my stomach, that is, in my physical body; in the same way we can say, out there, in the course of the year, lives and weaves an etheric life, and that I have within myself."

The Greek was not conceiving of the physical water; rather, what lay at the basis of his conception was what he grasped in his imagination and brought into living connection with the human being. Thus he would say further to our contemporary scholar, "You study the corpse that lies in the grave, because you study only the earth — your seventy-odd elements are only earth. We studied the living human being; in our time we studied the human being who is not yet dead, who grows and moves out of an inner activity. That is impossible without rising to the other elements."

Thus it was with the ancient Greeks, and were we to go still further into the past, the airy element and then the fire or warmth element would meet us in full clarity. We will also consider these later. And that is what is so characteristic of our cultural evolution since the first third of the fifteenth century, that the understanding for these connections has simply been lost; thereby the understanding for the living human being was also lost. We study only the corpse in science today. We have often heard that this phase in the history of humanity's evolution had to come, had to come for other reasons, namely, so that humanity could undergo the phase of the evolution of freedom. However, in the process a certain understanding of nature and the human being has been lost since the first third of the



fifteenth century. The understanding of natural science up to now has limited itself to this one element, earth, and now we must find the way back. We must find our way back through Imagination to the element of water, through Inspiration to the element of air, through Intuition to the element of fire.

What we have seen and interpreted as an ascent in higher cognition — the ascent from ordinary object cognition through Imagination, Inspiration, and Intuition — is fundamentally also an ascent to the elements. We will speak further about this in two days.



## Lecture 2

26 June 1921, Dornach

Two days ago we spoke of the time in which people still had a kind of inward knowledge. We gave as an example what an ancient Greek would have thought about the contemporary scientific world conception. Then I tried to show you how such a Greek, from the point of view of Imaginative cognition, would have described what we are accustomed to calling the human etheric body in relation to the element of water.

I said that Imaginative cognition would reveal a certain relationship of the entire activity of water, that surging and weaving of the water element, the striving toward the periphery, the sinking down toward the earth, a relationship of these forces of unfolding toward the periphery and toward the center with the shapes, with the pictures of the plant element in its individual forms. We thus arrive here at a concrete formulation of the content of the Imaginative world, at least one part of the Imaginative world. Such a knowledge can only be attained practically for human perception if a development is striven for, as it has been described in my book, *How to Attain Knowledge of the Higher Worlds*, whose goal is Imaginative cognition.

Even with Imaginative cognition, however, one remains unacquainted with what, in an earlier world conception, was called the element of air. This airy element, such as it was conceived in more ancient times, can be penetrated only by so-called Inspired cognition. If you attempt to clarify the following to yourself, you will approach this Inspired cognition, this experience of the airy element. I have often mentioned to you that the human being today is studied quite superficially. Just call to mind how anatomical and physiological pictures of the human being are made today. Sharp outlines are drawn around the inner organs — heart, lungs, liver, and so on — and certainly these well-defined contours, these boundary lines of heart, lung, and liver, have a certain justification. In using such lines, however, we draw the human being as though he were through and through a solid body, which he really is not. Only the slightest portion of the human being consists of solid mineral substances. Even if we were to take a maximum, as it were, we could consider at most a mere 8 per cent as solid in the human being; 92 per cent of the human being is a column of

fluid. Man is not solid at all; the solid is only deposited within the human being. There is very little consciousness of this fact at present among the pupils of physiology, anatomy, and so on. We do not learn to recognize the watery human being, the fluid human being, when we draw him with solid boundaries to his organs, for the fluid human being is something that is in a continual streaming. His organism is something that moves continually .within itself, and into this fluid organism the airy organism now inserts itself. The air streams in, uniting with the substances within and, if I may describe it in this way, stirring them up.

By means of the fact that the human being has this airy element within, he actually forms a complete unity with the outer world. The air that is now within me will presently be outside me again. We cannot really speak of the human being as enclosed within his skin if we observe him with reference to this third element, the airy element. And even less could we speak of him as living contained within his skin if we contemplated him with reference to the warmth element, the element of fire. One cannot say that man is a self-contained being.

Now, however, let us take the entire human being, that is, the human being who is organized not only in the solid element but also in the fluid, airy, and warmth elements, in a configured, moving warmth. Let us compare this entire human being with the human being as he is when he is asleep, with his soul and spirit outside the physical and etheric bodies. What permeates the human being as soul and spirit from awakening to falling asleep is simply not there in the time between falling asleep and awakening. In that time the human being is in another world that is penetrated by another lawfulness. We must ask ourselves, now, which lawfulness permeates the world in which man finds himself between falling asleep and awakening.

Yesterday we mentioned four kinds of lawfulnesses: first, the lawfulness within the earthly world; second the lawfulness within the cosmic world; third, the lawfulness within the world soul; and fourth, the lawfulness within the world spirit. Where, then, is the human being with his soul and spirit — or with his soul aspect and his I— between falling asleep and awakening? A consideration of what we have said up to now will show that the astral body and I at this time (between falling asleep and awakening) are in the realm of the world soul and the world spirit.

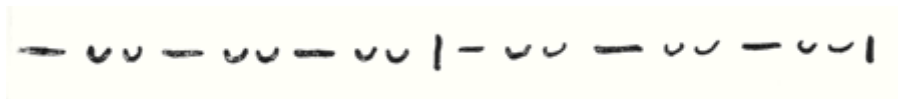
1. Lawfulness within the earthly world.		
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2. Lawfulness within the cosmic world.		
3. Lawfulness within the world soul.	}	AstralBody,I
4. Lawfulness within the world spirit.		

We must take very seriously something we mentioned two days ago, that with the first two worlds, the earthly and the cosmic, we have exhausted the whole realm of space. By entering the realm of world soul and world spirit, we have already gone beyond the realm of space. This is something we must dwell upon within our souls again and again: every time the human being sleeps, he is led not only outside his physical body but beyond ordinary space. He is led into a world that should not be confused at all with the world that can be perceived by the senses. All lawfulness that lies at the basis of the rhythmical human being — the human being whose fluid and also whose airy element is organized through rhythm — comes from this world. Rhythm manifests itself in space, but the source of rhythm, the lawfulness that produces rhythm, streams into every point in space from extra-spatial depths. It is regulated everywhere by a real world that lies beyond the sense world. If we are confronted with that wonderful reciprocal play that takes place within the human rhythms, through breathing and the pulse, we actually perceive something in this rhythm that is regulated from extra-spatial spiritual depths and brought into the world in which the human being also finds himself as physical man. It is impossible to understand the airy element if we do not reach such a concrete understanding of the rhythmical expression of man within this airy element.

If one grasps with Imagination what I described two days ago as the weaving and being of the plant world and, parallel with this, the weaving and being of the human etheric body, then one remains still within the world in which one normally resides. One must think of oneself as being transported from the earth, so to speak, and poured out into the entire cosmos. Then, however, in passing into the airy element, one must remove oneself from space. Then there must be the possibility of knowing oneself in a world that is no longer spatial but that exists only in time, a world in which only the time element holds a certain significance. In the times in which such things were still livingly perceived, it was seen that what belonged to such worlds could really be observed in the way that the spiritual played into human activity through rhythm. I pointed out to you

how the ancient Greek formulated the hexameter: three pulse beats with the caesura, which gives a breath, and three more pulse beats with the caesura, or with the end of the verse, which gives the full hexameter. In two breaths one has the corresponding eight pulse beats. The harmonious resounding of the pulse beats with the breathing was shaped artistically in the recitation of the Greek hexameter. The way in which the spiritual, super-sensible world permeates the human being, how it permeates the blood circulation, the blood rhythm, synthesizes four pulse beats, four pulse rhythms, to one breathing rhythm — all this was reflected in every speech formation that is in the hexameter. All original strivings to build verse derive from this rhythmic organization of the human being.



The world from which this rhythmic self-activity derives becomes real for the human being only when he becomes conscious during sleep. The activity in which the sleeping, but conscious human being then lives plays into this rhythm. Ordinary everyday consciousness remains unconscious of what lies at the foundation of this, and this is even more the case with the ordinary, present-day scientific consciousness. If this does become conscious, however, there begins to appear before the human being something more than what I described yesterday as the surging, weaving plant world. Something appears that is not a picture merely of the ordinary animal world, which must be spatial; there appears now a very clear consciousness, one which, however, can appear only outside the body and never within it, a consciousness whose content consists of the concrete pictures out of which the shapes of the animals in space are formed. Just as our human rhythmic activity streams in from the extra-spatial, so do the shapes that then organize themselves into the different animals stream in from the extra-spatial.

The first thing that is experienced if one undergoes consciously what otherwise is gone through only unconsciously between falling asleep and awakening, immersing oneself in the world that is the source of our rhythm, is that the animal world in all its forms becomes comprehensible. The animal world in all its forms cannot be explained by means of outer physical foundations or forces. If a zoologist or a morphologist believes that the form of the lion, the tiger, the butterfly, the beetle, is able to be explained by means of something found in physical space, he is very much

fooling himself. In physical space one can never find an explanation for the different forms of the animals. One encounters the explanation in the way I have described it only if one enters the third lawfulness, the lawfulness of the world soul.

Now, I would like to return to the conversation I presented two days ago between the ancient Greek and the modern scholar who knows everything — that is to say, although occasionally he admits to not knowing everything, he still pretends that everything is able to be explained along lines similar to his own way of thinking. The ancient Greek would say, "Nothing at all can be explained by your method, though it has a kind of logic. You list all kinds of abstract conceptual forms, so-called categories — being, becoming, having, and so on. This logic is something that is supposed to represent the lawfulness of the concepts, the ideas." (I am thinking now of a Greek of the pre-Socratic age, a Greek of the time from which the philosophies of Thales, Heraclitus, and Anaxagoras emanated, of which only a portion survives today.) "What you call logic," this Greek would say, "was first constructed by a human being, a human being who really no longer knew much about the mysteries of the world. This logic was first made by Aristotle, after he had thoroughly applied his mundane intellect to Platonism. Truly Aristotle was a great man, but he was also a great Philistine who completely corrupted the actual logic, who made real logic into an ephemeral web that is related to reality in the same way as a thinly spun phantom is related to something densely real. The real logic," our ancient Greek, being a scientist in his way, would have said, "the real logic encompasses all those forms that become outward and spatial in the animal world and that one discovers on becoming conscious in the time between falling asleep and awakening. That is logic, that is the real content of the logical consciousness."

In the animal world there exists nothing but that which exists also in the human being, but in the human being it is spiritualized and thus he can think. He can think the logical formulas that swim in the outer world in space and become animals. When, between awakening and falling asleep, we manipulate our conceptual forms in ordinary consciousness, connecting one concept with another, it is so that we actually do the same thing in the realm of ideas that the outer world does in shaping the various forms of the animals. Just as it is possible to observe one's etheric when turning one's gaze to the plants and thinking of this plant world as embedded in the element of water, so, in the same way, one's soul world — or it can be called the astral world — can be comprehended if one permeates oneself with this living weaving that becomes conscious between falling asleep and

awakening, understanding thereby the outer shapes of the animal world. One must then think of one's own shaping of the world of ideas as woven into the rhythm of the airy element.

You can make yourself a quite concrete mental image from the many things I have pointed out to you concerning the human being. Take the following process quite concretely: you breathe in, and the air follows the well-known pathway to the lungs. In breathing in, however, the inhaled air presses upon the space containing the spinal cord and spinal fluid. This fluid surrounding the spinal cord rhythmically courses through the subarachnoid space of the brain. The cerebral fluid comes into activity, and this activity is the activity of thought. In reality, thought rides on the breath, which is transmitted to the cerebro-spinal fluid, and this fluid in which the brain floats transmits the rhythmical beat of the breath directly onto the brain. In the brain live the impressions of the senses, the impressions of the eyes, the ears, through nerve-sense activity. The breathing rhythm comes into confrontation with what lives in the brain from the senses, and in this confrontation develops the interplay between sensation and thought activity, that formal thought activity which outwardly has its life in the animal forms. It is this thought activity, which is brought about by the breathing rhythm, transmitting itself to the cerebro-spinal fluid in the subarachnoid space, that commingles with what lives in the brain through the senses. Residing there is everything that becomes active in us in the form of ideas out of the rhythm.

What is essential, my dear friends, is that you attempt gradually to penetrate into the way in which the spiritual plays into the physical world. The great cultural defect of our time is that we have a science that arrives at the spirit in abstract forms, in purely intellectual forms, whereas the spiritual must be conceived in its creative element, for otherwise the material world remains like something hard, unconquered, outside the spiritual. We must penetrate into how this element of the third and fourth lawfulnesses plays concretely into what we ourselves carry out.

It is one of the most sublime things that can become clear to us if we recognize the actual inner basis that can prevail in every breathing rhythm — what is not fulfilled but what could be fulfilled each time an inhalation plays into the cerebro-spinal fluid. Now comes the recoil, the response: the cerebro-spinal fluid is again pressed down through the subarachnoid space of the spine, and there is an exhalation. This is a surrender once again to the world, a merging with the world. However, in this I-becoming/merging-with-the-world lies in essence what is expressed in the breathing rhythm.

This is the way one must speak if one wishes to speak of the reality that is meant when speaking of the element of air, whereas in speaking about the earth one simply encompasses everything that is included in our seventy-odd chemical elements. You see, what becomes a corpse is subject to the lawfulness of the seventy-two elements. What brings this dead body into movement, however, so that it can grow, can digest, is something that streams in from the cosmos. Then what penetrates this organism so that it not only grows and is able to digest but unfolds itself continually in a rhythmical activity, in the pulse, in the breathing rhythm, comes from an extra-spatial world. We study this extra-spatial world in the air element, for that is where it reveals itself, just as we study the cosmic — and not the earthly — world in the water element, for that is where the cosmic is revealed. What is revealed to the present-day chemist or physicist derives only from the earth element differentiated in itself.

We can also find the transition to the warmth element or element of fire. This is really possible only in the moment that is a practical result when a human being attains the ability not only to move out of his body consciously but to immerse himself with this consciousness into other beings. There is something else to consider here. One may already have had the ability for a long time to move out of one's body; if a little egotism is retained regarding the world, however, one is able to grasp everything of which I have spoken up to now, but one cannot really immerse oneself in this outer world. One cannot surrender oneself to this outer world. If, however, elements of true super-sensible love can be added during an immersion into that world in which one lives between falling asleep and awakening, then one learns to recognize by experience the element of warmth or fire. Only then does one recognize the true being of man, for what is looked at outwardly through the senses is only a semblance of man, is the human being from the other side, from the side of semblance.

If one ascends to the element of water, one has, to begin with, the experience of the etheric being of man dissolving. The etheric being of man becomes, you could say, a miniature picture of winter, summer, autumn, and so on. If one comes to the element of air, one becomes aware of a self-sustaining, rhythmical movement. The contained human being, the human being as he is eternal man, can be known only within the element of warmth. There everything comes into connection once again: the weaving movement of the water element and the rhythms of the air come together. They harmonize and deharmonize themselves in the



warmth element, in the fire element, and there one can recognize the real being of man. There one is essentially in the fourth lawfulness, the lawfulness of the world spirit.

In hearing about an earlier science of the four elements — earth, water, air, and fire — one should not picture that we have progressed so wonderfully far with our modern science. One should rather picture that an altogether different consciousness existed concerning the roots of the human being in super-sensible depths. Something was known, therefore, of the various relationships of the earth element to this super-sensible. The earth element is, as it were, entirely outside the sphere of the super-sensible. The water element already begins to approach it; this water element is already much more closely connected with the world of spheres spread in cosmic space than with what the earth itself is. We leave space altogether, however, if we look for the source of what is within us as the air rhythm — and therefore our air organization — for regarding our air organization we are rhythmicizing, derhythmicizing, and so on. Finally we come to the universally extraspatial, to that which overcomes time, when we come into the fire element, into the warmth element. Only here do we come to recognize the entire, self-contained human being. One really finds this, though in a corrupted form, if one rediscovers — and it is already necessary today that one rediscover it — the literature that appeared before the fifteenth century.

There appeared a few years ago the work of a Swedish scientist concerning alchemy. This Swedish scientist read about a process described by an alchemist, and he commented, "If you investigate this process today, it turns out to be pure nonsense; you cannot picture anything of what they are saying." It is easy to grasp that the chemist of today, even the Swede, who is somewhat less prejudiced than the Central European, takes the expressions in which are clothed what once existed in the corrupted literature of ancient times and then finds that nothing emerges from them. I looked up the process that the good Swedish scientist could not understand in the same literature that he had read: the process described there was actually an aspect of the embryonic process, of embryonic development in the human being! This became clear very soon. One must be able to read such matters, however. The modern scientist reads in such a way that he applies the expressions and vocabulary that he has learned from his chemistry text. He puts up his flasks and test tubes and imitates the process described: nonsense! What he has read is actually describing a portion of the process that takes place in the mother's body during

embryonic development. You thus can see the abyss that has appeared between what the modern scientist is able to read and what was once meant.

All things that were described in the ancient literature, however, have also been described again today under the influence of the concepts of a new spiritual science. If these writings are not rediscovered, one cannot read them at all. They existed in an entirely different way from the way we discover them today. They existed in an instinctive, atavistic way, but they did exist, and humanity lifted itself, as it were, beyond an understanding of merely the earth element. We must find entrance again into the elements that do not explain to us merely the corpse of the human being but the whole human being, the living human being. For this it is necessary that one learn to take quite seriously within our civilization what is presented in the question of pre-existence.

When the concept of pre-existence was cast out of Western cultural evolution, selfless research was actually cast out as well. When preachers today preach about immortality, as I have indicated often before, they appeal basically to human egotism. It is known that man feels uncomfortable, feels afraid, of the cessation of life. Of course, life does not actually cease, but in speaking about immortality one appeals not to the forces of cognition but to man's fear of death, to man's will to continue living when the body is taken from him; in other words, man's egotism is appealed to. This is not possible when one speaks about preexistence. It is actually inconsequential to people today — from the point of view of their egotism — whether or not they lived before they were born or conceived. They are living now, and of that they are certain, and they are not very concerned, therefore, with pre-existence. Rather they are concerned about post-existence, for although they are now living, they do not know whether they will continue to live after death. This is connected with their egotism. Since they are already living, however, they say to themselves — perhaps only unconsciously or instinctively if they have not trained in cognition — "I am living now, and even if I didn't exist before my birth or conception, it makes no difference to me if I only began to live then, as long as I can continue to live from now on."

This is the mood on the basis of which feelings today are called forth, through which human beings become enthusiastic about immortality. In the known languages, therefore, we have a word for immortality that directs us to the eternity at life's end, but we do not have a word, in the ordinary languages of our culture, for "unbornness." This is something we

must gradually acquire. Such a concept would speak more to cognition, would speak more to a lack of egotism, to a cognition of man that is free of egotism. This must be appealed to once again. Furthermore, cognition must become permeated by morality, by ethics. Unless our laboratory table becomes a kind of altar, and unless our synthesizing and analyzing become a kind of art of the spirit, and we become conscious that in doing this or that we participate in world evolution, our cultural evolution will not progress. We will come into a frightful descent if wider and wider circles do not perceive that one must achieve cognition free of egotism, a morally permeated cognition that must overcome today's analysis and synthesis, which do not take the higher worlds into any account. One must come to understand again something of the rhythm that plays into our lives, something of what plays into warmth. Into the warmth plays the moral element; and in the simple variations of warmth, varying intensities of warmth, there is in reality a world-permeating morality in which the human being develops himself. All this must gradually become conscious in humanity. This is not merely what I would like to call an idealistic whim demanding of us to interpret the signs of our times; rather, the signs of the times themselves speak of this deepening toward the super-sensible that must be attempted.



## Lecture 3

*1 July 1921, Dornach*

I would like today to consider briefly something in connection with the subject dealt with last week and also earlier, something that can lead on to the further development of our studies. In experiencing the world around us, we see, in the world and also in ourselves, many things as being abnormal, perhaps even diseased, and indeed, this is quite justified from one point of view; but when we perceive something as abnormal or diseased in an absolute sense, we have not yet understood the world. Indeed, we often block the path to an understanding of the world if we simply remain with such evaluations of existence as healthy and ill, right and wrong, true and false, good and evil, etc. For what appears as diseased or abnormal from one point of view is from another point of view fully justified within the whole of world relationships. I will give you a concrete case, so that you may see what I mean.

The appearance of so-called hallucinations, or visions, is looked upon quite rightly as something diseased. Hallucinations, pictures that appear before human consciousness and that do not reveal a corresponding reality upon closer, critical examination — such hallucinations, such visions, are something diseased if we consider them from the standpoint of human life as it unfolds between birth, or conception, and death. When we describe hallucinations as something abnormal, however, as something that certainly does not belong to the normal course of life between birth and death, we have in no way grasped the inherent nature of hallucination.

Let us now set aside all such judgments regarding hallucination. Let us consider how it appears when we observe someone during a hallucination. The hallucination appears as a picture that is bound up with the whole subjective life, with the inner life, in a more intensive way than the usual outer perception, which is transmitted through the senses. Hallucination is experienced inwardly far more intensely than sense perception. Sense perception can be penetrated at the same time by sharp, critical thoughts, but one who is under the influence of hallucinations does not permeate them with sharp, critical thoughts. He lives in a hovering, weaving picture element.

What is this element in which man lives when he is suffering from hallucinations? You see, we cannot understand this if we know only what enters ordinary human consciousness between birth and death. In this consciousness the content of hallucination enters as something that is unjustified under all circumstances. Hallucination must be seen from an entirely different point of view; then we can approach its essence. This point of view is found when in the course of development leading to a higher vision man learns to know the living and weaving that are active between death and a new birth, particularly the living and weaving of his own being, when this life is but a few decades from his approaching birth, or conception. If, therefore, we attain the capacity enabling us to live into what is experienced quite normally when a human being is nearing birth or conception, we live into the true form of what appears in life between birth and death in an abnormal way as hallucination.

Just as here in the life between birth and death we are surrounded by the world of colors, by the world that we feel with every breath of air, etc. — in short, by the world we picture to be the one we experience between birth and death — so our own soul-spiritual being lives, between death and a new birth, in an element that is altogether identical with what can appear in us as hallucination. We are born, as it were, out of the element of hallucination, particularly in our bodily nature. What appears as hallucination hovers and breathes through the world that lies at the foundation of our present one; in being born, we rise out of this element, which can then appear abnormally to the soul in the world of hallucinations. What are hallucinations, then, within everyday consciousness?

When the human being has passed through the experiences of the life between death and a new birth and has entered into physical, sensory existence through conception and birth, certain spiritual beings of the higher hierarchies, with whom we are already acquainted, have had an intuition, and the result of this intuition is the physical body. We may say, therefore, that certain beings have intuitions; the result of these intuitions is the human physical body, which can only come into existence by being permeated by the soul, rising out of the element of hallucination. What takes place, however, when hallucinations appear in a diseased way within ordinary consciousness? I can only make this clear in a pictorial way, but this is natural enough since hallucinations are themselves pictures. It is self-evident that in this case we can reach no result by using abstract concepts — we must explain it in a pictorial way.

Think of the following: as I have recently explained to you, the human physical body actually consists of solid substance only to the slightest extent necessary to preserve the solid contours. The largest proportion is watery; it also consists of the element of air, and so forth. This human physical body has a certain consistency, it has a certain natural density. If, now, this natural density is changed into an unnatural one, if it is interfered with — picture, symbolically, that the elasticity of this physical body were to be decreased — then the original hallucinatory element out of which it is born would be pressed out, just as water is pressed out of a sponge. The appearance of this hallucinatory nature is due only to the fact that the original element out of which the body arises, out of which it is formed, is pressed out of the physical body. The illness that expresses itself in a hallucinatory life of consciousness always points to something unhealthy in the physical body, which presses its own substance spiritually, as it were, out of itself.

This leads us to the fact that, in a certain sense, our thinking is indeed what materialists state it to be. Our physical body is, in reality, an image of what "pre-existed" before birth, or conception, in the spiritual worlds. It is an image. And thinking that arises in ordinary consciousness — that thinking which is the pride of modern man — is not unjustly described by materialists as something entirely bound up with the physical body. It is simply the case that this thinking, which has served modern man particularly since the birth of the modern scientific way of thinking, since the fifteenth century — this thinking perishes as such with the physical body, it ceases when the physical body ceases to exist. What you often find in the Roman Catholic philosophy of today — the philosophy current today, not the one of the earlier centuries — according to which the abstract, intellectual activity of the soul survives death, this is incorrect, it is not true. This thinking, which is characteristic of the soul life of the present, is thoroughly bound up with the physical body. The part that survives the physical body can only be perceived when we reach the next higher stage of cognition, in Imaginative cognition, in pictorial mental images, and so forth.



You might argue that in this case a person who has no capacity for forming pictorial mental images would not have immortality. The question cannot be posed in this way, however, for it means nothing at all to say that a person does not have pictorial mental images. You can say that in your everyday consciousness you do not have pictorial mental images, that you do not bring them into your everyday consciousness, but pictorial mental images, imaginations, are constantly forming themselves within us; it is just that they are used in the organic processes of life. They become the forces out of which man continuously builds up his organism anew. Our materialistic philosophy and our materialistic natural science believe that during sleep man rebuilds his worn-out organs out of something unspecified — out of what does not seem to concern modern science very much. This is not what takes place, however; rather, it is precisely during our waking life — even when we do not go beyond the everyday intellectual consciousness — that we are constantly forming imaginations; we digest these imaginations, as it were, by means of the soul element and build up the body out of them. These imaginations are not perceived as separate entities by our ordinary consciousness, because they are building up the body. The evolution to a higher vision is based upon the fact that we partially withdraw, as far as the outer world is concerned, this work from the physical body, and that we bring to consciousness what otherwise boils and seethes in the depths of this physical body. For this reason spiritual science should accompany this higher vision; otherwise such a vision could not continue for very long, since it would undermine the health of the organism. The imaginative activity is thus very present in the ordinary life of the soul, but between birth and death it is digested and absorbed by the body. We thus may say that here, too, an unconscious activity takes place during ordinary life, but that if it is brought to

consciousness it reveals itself as hallucination. Hallucination consists entirely of something that is an ordered, elementary activity in existence. It must not, however, appear in our consciousness at the wrong time. Hallucination in its ordinary manifestation must remain, as it were, more in the unconscious realms of our existence.

When the-body presses out, as it were, its primal substance, it comes to the point of incorporating this pressed-out primal substance into ordinary consciousness, and then hallucinations appear. Hallucinating means nothing other than that the body sends up into consciousness what should really be used within the body for digestion, growth, etc.

This is also connected with what I have so often explained in relation to the illusions that people have in connection with certain mystics. They fear that we will strip the mystic of his holiness if we point out his foundation. Take, for instance, hallucinations that have a beautiful and poetic character such as those described by Mechtild of Magdeburg or St. Theresa. They are indeed beautiful, but what are they, in reality?

If we can see beyond the surface of such things, we shall find that they are hallucinations that have been pressed out of the organs of the body; they are its primal substance. If we wish to describe what is truly there when these most beautiful, mystical poems well up into consciousness, we must sometimes describe, in the case of Mechtild of Magdeburg or St. Theresa, processes very much akin to those of digestion.

We should not say that this takes away the aroma from some of the historical manifestations of mysticism. The great sensual delight that many people feel when they think of mysticism, or when they wish to experience mysticism themselves, can be guided back onto the right path, as it were. Many mystical experiences, however, are nothing but an inner sensual delight, which can indeed rise into consciousness as something poetic and beautiful. What is destroyed by knowledge, however, is only a prejudice, an illusion. He who is really willing to penetrate into the innermost recesses of the human being must participate in the experience that shows him, rather than the beautiful descriptions of the mystic, the conformations of his organs — liver, lungs, etc. — as they are formed out of the cosmos, out of the hallucination of the cosmos. Fundamentally, mysticism does not thereby lose its aroma, but rather a higher knowledge reveals itself if we can describe how the liver forms itself out of the hallucinating cosmos, how, in a certain sense, it is formed out of what appears condensed within



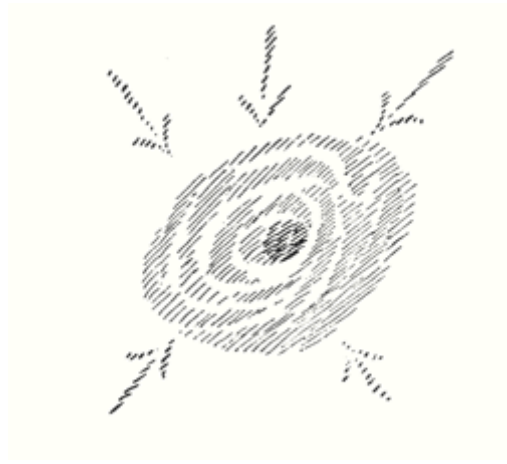
itself as metamorphosed spirit, as metamorphosed hallucination. In this way, we look into the bodily nature and see the connection of this bodily nature with the whole cosmos.

Now, however, the very clever people will come — we must always consider these clever people when we present the truth, for they raise their objections whenever we try to do so — these very clever people will say: what is this you are telling us, that the human body is formed out of the universe! Why, we know very well that the human being is born out of the mother's body. We know what it looks like as an embryo, and so on! A thoroughly false conception lies at the basis of such objections, but we will bring them to mind once more, although similar things have already been contemplated on other occasions.

If we regard the various forms of outer nature — let us remain at first in the mineral world — we find the most manifold forms. We speak of them as crystal forms. We also find other forms in nature, however, and we find that a certain configuration, an inner configuration, arises when, let us say, carbon, hydrogen, oxygen, nitrogen, and sulfur are combined. We know that when carbon and oxygen combine and form carbon dioxide, a gas of a certain density arises. When carbon combines with nitrogen, cyanuric acid arises, and so on. Substances are formed that a chemist can always trace; they do not always appear in an outer crystallization, but they have an inner configuration. In modern times — this inner configuration has even been designated by means of the well-known structural formulae in chemistry.

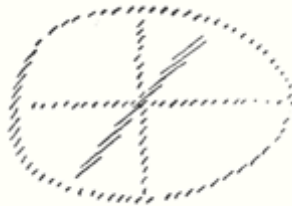
Something has always been taken for granted in this, namely that the molecules, as they are called, become more and more complicated the more we ascend from mineral, inorganic substance to organic substance. We say that the organic molecule, the cellular molecule, consists of carbon, oxygen, nitrogen, hydrogen, and sulfur. It is said that they are connected in some way but in a very complicated way. One of the ideals of natural science is to discover how these individual atoms in the complicated organic molecules are connected. Nevertheless, science admits that it will still be some time before we shall discover how one atom is connected with another within organic substance, within the living molecule. The mystery here, however, is this, that the more organic a substance is, the less one atom will be chemically connected with another, for the substances are whirled about chaotically, and even ordinary protein molecules, for instance in the nerve substance or blood substance, are in reality inwardly amorphous forms; they are not complicated molecules but inorganic matter

inwardly torn asunder, inorganic matter that has rid itself of the crystallization forces, the forces that hold molecules together and connect the atoms with one another. This is already the case in the ordinary molecules of the organs, and it is most of all the case in the embryonic molecules, in the protein of the germ.



If I draw the organism here (see drawing), and here the germ — and therefore the beginning of the embryo — the germ is the most chaotic of all as far as the conglomeration of material substance is concerned. This germ is something that has emancipated itself from all forces of crystallization, from all chemical forces of the mineral kingdom, and so on. Absolute chaos has arisen in this one spot, which is held together only by the rest of the organism. Because of the fact that *here* this chaotic protein has appeared, there is the possibility for the forces of the entire universe to act upon this protein, so that this protein is in fact a copy of the forces of the entire universe. Precisely those forces that then become formative forces for the etheric body and for the astral body are present in the female egg cell, without fertilization yet having taken place. Through fertilization, this formation also acquires the physical body and the I, the sheath of the I, and therefore that which constitutes the formation of the I. *This* arises through fertilization, and this here (see drawing) is a pure cosmic picture, is a picture from the cosmos, because the protein emancipates itself from all earthly forces and thus can be determined by what is extraterrestrial. In the female egg cell, earthly substance is in fact subject to cosmic forces. The cosmic forces create their own image in the female egg cell. This is even true to the extent that in certain formations of the egg, in the case of certain classes of animals — birds, for instance — something very important can be seen in the form of the egg itself. This

cannot be perceived of, of course, in the higher animals or in the human being, but in the formation of the hen's egg, you can find this image of the cosmos. The egg is nothing other than a true image of the cosmos. The cosmic forces work on this protein, which has emancipated itself from the earthly. The egg is absolutely a copy of the cosmos, and philosophers should not speculate on the three dimensions of space, for if we only rightly knew where and how to look, we could find presented everywhere clarification of the riddles of the world. The hen's egg is a simple, visible proof of the fact that one axis of the world is longer than the other two. The borders of the hen's egg, the eggshell, are a true picture of our space. It will indeed be necessary — this is a digression for mathematicians — for our mathematicians to study the relationships between Lubatscheffski's geometry, for instance, or Riemann's definition of space, and the hen's egg, the formation of the hen's egg. A great deal can be learned through this. Problems must really be tackled concretely.

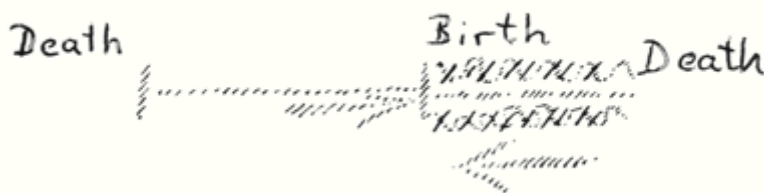


You see, by placing before our souls this determinable protein, we discover the influence of the cosmos upon it, and we can also describe in detail how the cosmos acts upon it. Indeed, it is true that we cannot as yet go very far in this direction, for if human beings were able to see how such things can be extended, such a science would be misused in the most terrible way, particularly in the present time, when the moral level of the civilized population of the earth is extraordinarily low.

We have observed to some extent how our body comes to form mental images: it presses out of itself the hallucinatory world out of which it originated. We carry about with us not only the body but also the soul element. We will be able to observe this better if we leave out of consideration for the moment the soul element and look instead at the spiritual element. You see, my dear friends, just as here between birth and death we look at ourselves from outside and say that we carry a body, so we have a spiritual existence between death and a new birth. This

corresponds to an inner perception, but between death and a new birth we speak — if I may express myself in this way — of our spiritual element in just the same way as we speak here in our physical life of our body. Here we are accustomed to speak of the spiritual as being the actual primal foundation of everything, but this is actually an illusory way of expressing it. We should speak of the spiritual as that which belongs to us between death and a new birth. Just as between birth and death we possess a body, just as here we are embodied, so between death and a new birth we are "enspirited." This spiritual, however, does not cease when we take up the body that is formed out of the hallucination of the world; it continues to be active.

Imagine the moment of conception — or any other moment between conception and birth. The precise moment does not matter so much; imagine any moment in which the human being is descending from the spiritual into physical existence. You will have to say that from this moment onward, physical existence incorporates itself into the soul-spiritual element of the human being. The soul-spiritual undergoes, as it were, a metamorphosis toward the physical. The force, however, that was ours between death and a new birth does not cease at the moment when we enter physical, sensory existence; it continues to be active, but in quite a peculiar way. I would like to illustrate this schematically (see drawing).



Consider the force that has been active within you in the spiritual world since your last death and that works until what I shall call birth, your present birth. The forces of the physical and etheric bodies and so on continue to be active, followed by a new death. This force that we possess until birth persists, however — and yet we might say that it does not persist, for its actual essence has been poured into the bodily nature, spiritualizing it. What persists of this force continues at the same time in the same direction, only as pictures; it has merely a picture-existence, so that between birth and death we carry livingly in us the picture of what we

possessed between death and a new birth. This picture is the force of our intellect. Between birth and death, our intellect is not a reality at all but is the picture of our existence between death and a new birth.

This knowledge not only solves the riddles of cognition but also the riddles of civilization. The entire configuration of our modern civilization, which is based upon the intellect, becomes evident if we know that it is a civilization of pictures, a civilization that has not been created by any form of reality but by a picture — although created by a picture of the spiritual reality. We have an abstract spiritual civilization. Materialism is an abstract spiritual civilization. One thinks the most finely spun thoughts if one denies the thoughts and becomes a materialist. Materialistic thoughts are really quite perspicacious, but of course they come into error, for the picture of a world, not a world itself, produces our civilization.

You see, my dear friends, this is a difficult conception, but let us make an effort to understand it. You find it easy to conceive pictures in space. If you stand before a mirror, you ascribe no reality to your reflection in the mirror; you ascribe reality to your own self, not to the picture. What thus occurs here in space also actually takes place in time. What you experience as your intellect is a reflected image, with its mirroring surface turned back to your former existence. In yourselves, in your bodily nature, you have a mirroring surface, but this mirror is active in time, and it reflects the picture of life before birth. The perceptions of existence are continually cast into this intellectual image: the sense perceptions. It mingles therein with sense perceptions, and for this reason we do not perceive that this is actually a reflection. We live in the present. If by means of the exercises I have described in my book, *How to Attain Knowledge of the Higher Worlds*, we succeed in throwing out sense perceptions and living into this picture existence, then we really come to our life before birth, pre-existent life. Pre-existence then is a fact. The picture of pre-existence is indeed within us; we must only penetrate to it. Then we will succeed in perceiving this pre-existence.

Basically every human being is able, if he does not succumb to other phenomena, to fall into a healthy sleep when he shuts out sense perceptions. This is the case with most human beings. They shut out sense perceptions, but then thinking is also no longer there. If sense perceptions can really be shut out, however, while at the same time thinking remains alive, then we no longer look into the world of space but back into the time through which we lived between our last death and this birth. This is seen at first very unclearly, but one knows that the world into which one then

looks is the world between death and this most recent birth. In order to reach the truth, a true insight, we must not fall asleep when sense perceptions are suppressed. Our thinking must remain just as alive as is the case with the help of the sense perceptions or when permeated by sense perceptions.

If we look through our own being toward pre-existent life, however, and then naturally continue our training, the concrete configurations also appear in the spiritual world. Then a spiritual environment rises up around us, and the very opposite takes place of what takes place in the physical world: we do not press out of our body its hallucinations; instead we pull ourselves out of our body and place ourselves into our pre-existent life, our life before birth, where we are filled with spiritual reality. We dive into the world in which hallucinations surge. And in perceiving its realities, we do not perceive hallucinations but imaginations. Thus we perceive imaginations when we rise to spiritual vision.

It is of course absurd, and even indecent, I might say, when someone who wishes to be a scientist today continually comes forward with the following objection to anthroposophy: anthroposophy probably offers merely hallucinations; it cannot be distinguished from hallucinations. Yet if these people were only to study more closely the entire method of investigation applied in spiritual science, they would find that exactly here a very sharp and precise boundary is made between hallucination and Imagination.

What lies between the two? I have already drawn your attention to the fact that between birth and death we assume a bodily garment, and between death and a new birth a spiritual garment. The soul element is the mediator between the two. The spiritual is brought into physical existence through the life of the soul. What we experience in physical life is, in its turn, brought into the spiritual through the soul element when we die. The soul element is the mediator between body and spirit.

If the body conceptualizes as body, it conceives hallucinations; that is, it brings hallucinations into consciousness. If the spirit conceptualizes as spirit, then it has imaginations; if the soul, which is the mediator between the two, begins to conceptualize, that is, if the soul conceptualizes as soul, then neither will the unjustified hallucinations pressed out of the body arise, nor will the soul penetrate to spiritual realities. Instead it will reach an undefined intermediary stage; these are fantasies. Picture the body; between birth and death it is not an instrument for conceptualizing. If

between birth and death it conceptualizes nevertheless, it does so in an unjustified and abnormal way, and hallucinations thus arise. If the spirit conceptualizes in really rising out of the body to realities, then it has imaginations. The soul forms the mediator between hallucinations and imaginations in faintly outlined fantasies.

If the body conceptualizes as body, hallucinations arise.  
If the soul conceptualizes as soul, fantasies arise.  
If the spirit conceptualizes as spirit, imaginations arise.

In describing these processes, we are describing real processes. In intellectual thinking we have only the pictures of the soul's pre-existent life — the pictures, therefore, of a life that is permeated through and through with imaginations, a life that arises out of the hallucinatory element. Our intellectual life is not real, however. We ourselves are not real in our thinking, but we develop ourselves to a picture in that we think. Otherwise we could not be free. Man's freedom is based on the fact that our thinking is not real if it does not become pure thinking. A mirror image cannot be a *causa*. If you have before you a mirror image — something that is merely an image, and if you act in accordance with this image, this is not the determining element. If your thinking is a reality, then there is no freedom. If your thinking is a picture, then your life between birth and death is a schooling in freedom, because no causes reside in thinking. A life that is a life in freedom must be one devoid of causes.

The life in fantasies is not entirely free, but it is real, real as a life of conceptions (*Vorstellungslieben*). The free life that is in us is not a real life as far as thinking is concerned, but when we have pure thinking and out of this pure thinking develop the will toward free deeds, we grasp reality by a corner. Where we ourselves endow the picture with reality out of our own substance, free action is possible.

This is what I wished to present, in a purely philosophical way, in 1893 in my *The Philosophy of Spiritual Activity*, in order to have a foundation for further studies.



## Lecture 4

*2 July 1921, Dornach*

Today I have something further to add to what I began yesterday. I am reminding you of something that most of you have already heard from me. When the human being passes through death, the physical body remains behind within the earth-forces; the etheric body dissolves itself into the cosmic forces, and the human being finds his further life, his existence, throughout the realms that lie between death and a new birth. I said that within the human being himself we can follow the formative forces that reach from one life into the next. We know that man is essentially a threefold being, with three independent members; I am referring at first to the formative forces of the physical body, the physical organization. We have the nerve-sense organization, which extends over the whole body, of course, but is localized essentially in the head; we have the rhythmic organization, including the rhythm of the breath, of the circulation, and other rhythms; and we have the metabolic-limb organization, which we consider as one, because man's movements are intimately and organically connected with the metabolism.

You know that every human being has a differently formed head. If we now consider these forces that form the human head — of course you must not think here of the -physical substances but rather of the formative forces, of that which gives to the head its physiognomy, its whole character, its phrenological expression — if we consider these forces, we find them to be those of the metabolic-limb system from the previous incarnation that have now become form. We thus have in the head a metamorphic transformation of the metabolic-limb organization of the previous incarnation. If we consider again what we possess as our metabolic-limb system in this present incarnation, these formative forces are found to be undergoing a metamorphosis and shaping our head for the next incarnation. If we understand the human formation, therefore, we can look back directly, by means of an appropriate cultivation of the metamorphic thought, from the human head of today to the metabolic-limb system of the previous incarnation; and we can see from the present metabolic-limb system forward to the head organization of the next incarnation.



This conception — which in our spiritual science and throughout the spiritual science of all ages has played a particular role — of the truths concerning repeated earthly lives does not remain airy, without substantiation; rather, whoever understands the human organization can read these truths directly from the human organization. The present trend of natural science, however, is as far as possible from embarking upon the sort of investigation that would be necessary here. If one studies the human being through anatomy and physiology alone, it is naturally impossible not to arrive at the foolish conception that the liver can be investigated in the same way as the lungs. One places the liver next to the lungs on the dissecting table and regards them as organs of equal value, since both consist of cells, and so on. One can obtain no knowledge of these things in such a way, and two organ systems that are as different from one another as the lungs and liver cannot be studied merely outwardly by comparison of their cellular configuration, as will necessarily follow from present-day conceptions.

If we really wish to discover the pertinent relationships, methods must be employed by means of which a conception of these things may be gained. If the methods that I described in *Knowledge of the Higher Worlds and its Attainment* are sufficiently developed, human cognition is greatly strengthened, reinforced. I am repeating here certain things that I already explained in lectures given last autumn in the Goetheanum. Our ordinary cognition is strengthened, that cognition through which we look out, by means of the senses, into our environment and through which we also look into our inner being, where we at first perceive our thinking, feeling, and willing. If we broaden this cognition, if we broaden it as is possible through the exercises that have often been described, our view in relation to the outer world changes, and in such a way that as a consequence one sees that it is absolute nonsense to speak of atoms as is done with the present world conception. What is behind sense beholding, behind sense qualities, behind yellow and red, behind C-sharp, G, and so forth, is not vibration but spiritual being-ness (*Wesenhaftigkeit*). The world from without becomes ever more spiritual the further we press forward in cognition. One thereby really ceases to take seriously all those constructions derived from chemical or similar conceptions. All atomism is thoroughly driven from the mind when one broadens cognition from without. Behind the phenomena of the senses there is a spiritual world.

If, through such a broadened cognition, we look more deeply into the inner being, there arises — as I pointed out yesterday — not that confused mystical beholding, which does indeed form a transition that is quite

justified, but there arises instead, when cognition of the inner being is developed, a psychic cognition of the organs. We learn really to recognize our inner being; while from without our cognition is more and more spiritualized, from within it is at first materialized. Working from this inner being, the real spiritual researcher — not the nebulous mystic — will become acquainted with each single organ. He learns to know the differentiated human organism. We reach into the spiritual world by no other path than by way of this observation of our inner materiality. Without learning to know lungs, liver, and so forth, one also does not learn to know, by way of this inner being, any kind of spiritual enthusiasm, which works away from the confusion of mysticism and works toward a concrete cognition of the inner organs of the human being.

At all events, one learns to know more precisely the configuration of the soul element. To begin with, one learns to give up the prejudice that our soul element is merely connected with the nerve-sense apparatus. Only the world of mental images is connected with the nerve-sense apparatus, while the world of feeling no longer is. The world of feeling is connected directly with the rhythmic organism, and the world of will is connected with the metabolic-limb organism. If I will something, something must take place in my metabolic-limb organism. The nervous system is there only in order that one can have mental images of what actually takes place in the will. There are no "nerves of will," as I have often stated; the division of nerves into sensory nerves and motor nerves is nonsense. The nerves are all of one kind, and the so-called nerves of will or motor nerves exist for no other purpose than to perceive inwardly the processes of will; they too are sensory nerves.

If we study this thoroughly, we come at last to consider the human organization in its entirety. Take the lung organization, the liver organization, and so forth. You reach a point, looking inward, at which you survey, as it were, the surface of the individual organs, of course by means of a spiritual gaze directed inward. What exactly is the surface of our organs? This surface is nothing other than a reflecting apparatus for the soul life. What we perceive and also what we work through in thought reflects itself upon the surface of all our inner organs, and this reflection signifies our recollections, our memory during life. Thus, after we have perceived and worked through something, it mirrors itself upon the outer surface of our heart, lungs, spleen, and so forth, and what is thus thrown back constitutes our recollections. With a not-very-intensive training you already notice how certain thoughts ray back over the whole organism in recollection. The most varied organs take part in this. If it is a question of

remembering very abstract thoughts, let us say, then the lungs participate very strongly, the surface of the lungs. If it is a question of thoughts colored by feeling, of thoughts that have a nuance of feeling, then the surface of the liver is strongly involved. Thus we really can describe in detail very well how the individual organs of the human being take part in this raying back that appears as memory, as the power of recollection. When we focus on the soul element we must not say that in the nervous system alone lies the parallel organism for the soul life — rather, in the entire human organism lies the parallel organization for the human soul life.

In this connection much knowledge that once existed as instinct has simply been lost. It still exists in certain words, but people no longer sense how wisdom is preserved in these words. For example, if someone had a tendency to come to his recollections in a state of depression, it was called in ancient Greece hypochondria, meaning a process of cartilage-formation or ossification of the abdomen, where, as a result of this ossification, the reflection was brought about in such a way as to make memory a source of hypochondria. The entire organism is involved in these things. This is something that must be kept in mind.

When speaking of the power of recollection, I spoke of the surface of the organs. Everything we experienced strikes the surfaces, as it were, is reflected, and that leads to recollections. Something also enters the organism at the same time, however. In ordinary life this is transmuted, undergoes a metamorphosis, so that the organ produces a secretion. The organs having this function are mostly glandular organs. They have an inner secretion, and such forces as enter during life are transformed into secretions. Not everything is transformed in this way into organic metabolism and the like; rather certain organs instead absorb something that becomes latent within them and constitutes an inner force. For example, all thoughts that we absorb in this way are connected mainly with outer objects. The forces developed in these thoughts are stored, as it were, in the inner aspect of the lungs.

You know that the inner aspect of the lungs comes into activity through the metabolism, through the movement of the limbs, and these forces are transmuted in such a way that during life between birth and death our lungs are a reservoir, as it were, of forces that are continually influenced by the metabolic-limb organism. When we die, such forces have been stored up. The physical matter, of course, falls away, but these forces are not lost; they accompany us through death and through the entire life between

death and a new birth. And when we enter a new incarnation, it is these forces that were in the lungs that form our head outwardly, that stamp upon our head outwardly the physiognomy. What the phrenologist wishes to study in the outer form of the head must be sought in an earlier form in the inner aspect of the lungs in the previous incarnation.

You see from life to life how concretely the transformation of forces may be traced. When this is done these things are no longer seen as merely abstract truths but will be beheld concretely, as one can also behold physical things concretely. Spiritual science becomes truly valuable only if one penetrates into individual concrete facts in this way. If one speaks about repeated earthly lives and so forth only in generalities, these are mere words. They acquire meaning only if one can enter into the individual concrete facts.

If what has been stored in the lungs is not controlled in the right way, it is pressed out, as I said yesterday, in the same way as water in a sponge is pressed out, and then, from what actually should only form the head in the next incarnation there arise abnormal phenomena that are usually designated as compulsive thoughts or illusions. It is an interesting chapter in a higher physiology to study in persons suffering from lung disease the strange notions that arise in the advanced stages of the disease. This is connected with what I have just explained to you, with the abnormal pressing-out of thoughts.

You see, the thoughts that thus are pressed out are compulsive thoughts, because they already contain the forming force. The thoughts that now we ought normally to have in consciousness must be only pictures; they must not have in themselves a forming force; they must not compel us. Through the long period between death and a new birth these thoughts do compel us; then they are causative, they work in a forming way. During earthly life they must not overwhelm us; they must use their force only during the transition from one life into another. This is the point to be considered.

If you now study the liver in the same way as I have just explained regarding the lungs, you will discover that within the liver are concentrated all the forces that in the next incarnation determine the inner disposition of the brain. Again by way of the metabolic organism of the present life, the inner forces of the liver pass over, this time not into the form of the head, as with the lungs, but into the inner disposition of the brain. Whether or not someone is to be an acute thinker in the next incarnation depends upon how he behaves in the present incarnation. Thus by way of the

metabolism there may appear within the liver certain forces; if these forces are pressed out during the present incarnation, however, they lead to hallucinations or to powerful visions.

You therefore see concretely now what I pointed out yesterday in abstractions: that these things arise through being pressed out of the organs; then they push their way into consciousness, and, out of the general hallucinatory life that should extend from one incarnation into the next, they assert themselves within a single incarnation and make their abnormal appearance in this way.

If we study in the same way everything that is connected with the kidney-excretory organs, we will see that they concentrate within themselves the forces that in the next incarnation influence the head organization more from the emotional side. The kidney organs, the organs of excretion, bring forth in preparation for the next incarnation essentially that which has to do with the temperamental tendencies in the broadest sense, but by way of the head organization.

If these forces are pressed out during the present incarnation, they display all the nervous conditions, all the conditions connected with over-excitement of the human being, inner or soul over-excitement specifically, hypochondriacal conditions, depression, and so forth, in short all the conditions connected particularly with this side of the metabolism.

In fact, everything that is memorable more from the feeling or emotional side is also connected with what is reflected from the kidneys. If we consider lung or liver reflections, we find them to be more memory pictures, the actual memory pictures (*Gedaechtnisvorstellungen* – also translated 'memory ideas', ~A). If we turn to the kidney system, we see there what we have as lasting habits in this incarnation, and within the kidney system are being prepared the temperamental tendencies in the broadest sense which, by way of the head organization, are intended for the next incarnation.

Let us study the heart in a similar way. For spiritual scientific research, the heart is also an extraordinarily interesting organ. You know that our trivial science is inclined to treat knowledge of the heart quite lightly. It looks upon the heart as a pump, a pump that pumps the blood through the body. Nothing more absurd than this can be believed, for the heart has nothing whatsoever to do with pumping the blood; rather the blood is set into activity by the entire mobility (*Regsamkeit*) of the astral body, of the I,

and the heart is only a reflection of these movements. The movement of the blood is an autonomous movement, and the heart only brings to expression the movement of the blood caused by these forces. The heart is in fact only the organ that expresses the movement of the blood; the heart itself has no activity in relation to this movement of the blood. Contemporary natural scientists become very angry if you speak of this issue. Many years ago, I think in 1904 or 1905, on a journey to Stockholm, I explained this issue to a natural scientist, a medical man, and he was almost apoplectic about the idea that the heart should no longer be regarded as a pump but that the blood itself comes into movement through its own vitality, that the heart is simply inserted in the general movement of the blood, participating with its beat, and so on.

Something is reflected from the surface of the heart that is no longer merely a matter of habit or memory but is life that is already spiritualized when it reaches the outer surface of the heart. For what is thrown back from the heart are the pangs of conscience. This is to be considered, I would like to say, entirely from the physical aspect: the pangs of conscience that radiate into our consciousness are what is reflected by the heart from our experiences. Spiritual knowledge of the heart teaches us this.

If we look into the inner aspect of the heart, however, we see gathered there forces that also stem from the entire metabolic-limb organism, and because what is connected with the heart, with the heart forces, is spiritualized, within it is also spiritualized that which is connected with our outer life, with our deeds. However strange and paradoxical it may sound to a person who is clever in the modern sense, the fact remains that the forces thus prepared within the heart are the karmic tendencies, they are the tendencies of karma. It is revoltingly foolish to speak of the heart as a mere pumping mechanism, for the heart is the organ which, through mediation of the metabolic-limb system, carries what we understand as karma into the next incarnation.

You see, if one learns to know this organization, one learns to differentiate it, and it manifests then in its connection with the entire life, which extends beyond birth and death. One sees then into the entire structure of the human being. We have not been able to speak of the head, in speaking about transformations, for the head is simply cast off; its forces are fulfilled with this incarnation, having been transformed from the previous incarnation. What we have in these four main systems, however — in lung-, liver-, kidney-, and heart-systems — passes in a form-building

way through the metabolic-limb system and forms our head with all its tendencies in the next incarnation. We must seek within the organs of the body for the forces that will carry over into the next incarnation what we are now experiencing.

The human metabolism is by no means the mere simmering and seething of chemicals in a test-tube that modern physiology describes. You need only take a single step, and a certain metabolism is produced. This metabolism that is produced is not merely a chemical process, which may be examined by means of physiology, of chemistry, but bears within it at the same time a moral coloring, a moral nuance. And this moral nuance is, in fact, stored in the heart and carried over as karmic force into the next incarnation. To study the entire human being means to find in him the forces that reach beyond earthly life. Our head itself is a sphere. Only because the rest of the organism is attached to it is this spherical shape modified. When we go through death we must, in the soul-spiritual organization that remains to us, adapt ourselves to the entire cosmos. The entire cosmos then receives us. Up to the middle point of the period between two incarnations — I have called this point, in one of my Mystery Dramas, the Midnight Hour of Existence — up to this moment, if I may express myself in this way, we continue to expand into the environment. We gradually become identical with the environment, and what thus proceeds from us into the environment gives the configuration for the astral and the etheric of the next incarnation.

This is determined essentially out of the cosmos within the mother. Through the father and fertilization comes that which is formed in the physical and what is in the ego. This ego, as it is then, after the Midnight Hour of Existence, actually passes over into an entirely different world. It passes over into that world through which it can then take this path through the paternal nature. This is an extremely significant process. The period up to the Midnight Hour of Existence and the period following it — both periods between death and a new birth — are actually very different from each other. In my lecture cycle in Vienna in 1914 (*The Inner Nature of Man*, Vienna, 1914, six lectures), I described these experiences from within. If we look at them more from the outside, we must say that the I is more cosmic in the first half, up to the Midnight Hour, and prepares in the cosmos that which then enters the next incarnation indirectly, by way of the mother. From the Midnight Hour of Existence until the next birth, the I passes over into what the ancient mysteries called the underworld. On the

detour through this underworld it takes the path through fertilization. There the two poles of the human being basically meet, through the mother and the father: from the upper world and from the underworld.

At least as far as I know, what I am now saying was an essential content of the Egyptian mysteries, coming out of the instinctive ancient knowledge. The Egyptian mysteries led particularly to knowledge of what they called at that time the upper and lower gods, the upper world and underworld of the gods; and it may be said that in the act of fertilization a polar equilibrium of the upper world and underworld of the gods is brought about. The I between death and a new birth goes first through this upper world and then through the lower world. In ancient times there were not at all the strange connotations that many today connect with upper world and underworld. People of today nearly always look upon the upper world as the good and the underworld as the bad. These connotations were not originally connected with these worlds; they were simply the two polarities that had to participate in the general world formation. In directly experiencing the upper world, one perceived, beheld, it more, as the world of light, and the underworld more as the world of heaviness: heaviness and light as the two polarities, if one wishes to express it more outwardly. You thus see that things can be described concretely.

Regarding the other organs, I have told you that the out-flowing of organic forces can become hallucinatory life, especially what is pressed out of the liver system. If the heart presses out its contents, however, this is really a system of forces, pushed out and brought into consciousness, that call forth in the next incarnation that strange inclination to live out one's karma. If one observes how karma works itself out, it may be said from the human side that this living out of karma can only be described as a kind of hunger and its satisfaction.

This must be understood in the following way. Let us proceed first from the standpoint of ordinary life. Let us take a striking event: a woman meets a man and begins to love him. Now, as this is usually regarded, it is somewhat as if you were to cut a little piece from the *Sistine Madonna* — for example, a little finger from the Jesus boy — and were to gaze at it. You have, of course, a piece of the *Sistine Madonna*, but you do not see anything. Neither do you see anything if you merely consider the fact that a woman meets a man and begins to love him. The matter is not like that; one must trace it back. Before the woman met the man, she had been in other places in the world; before that she had been somewhere else, and still earlier somewhere else again. You can find all sorts of reasons that the



woman went from one place to another. This conceals itself, of course, in the subconscious, but there is reason in it, there is an inner connection throughout, and by going back into childhood one can retrace the path.

The woman in question — and this is directed at no one in particular — follows the path from the beginning, which culminates in the event under discussion. The human being, when he is born, hungers to do what he does, and he does not give up until he satisfies this hunger. The pressing forward to a karmic event is a result of such a generalized spiritual feeling of hunger. One is driven to the event. It just so happens that the entire human being has such forces within him that lead to later events, in spite of the freedom that exists nevertheless but plays itself out in a different realm. The forces that manifest themselves as such a hunger, leading to karmic fulfillment, living themselves out in this way, are concentrated in the heart; and when they are pressed out and thereby come into consciousness in the present incarnation, they create pictures that form a stimulus, and then raving madness results. Raving madness is basically a premature living out in this incarnation of a force of karma intended for the following incarnation. Think how differently one must accustom oneself to look upon world events if these connections are understood. Of course, if a person suffered from raving madness in the present incarnation — or if one were that fellow who ruled Spain once — he would say that if God had permitted him to rule the world, he would have done it better! People thus ask questions such as, why did God create raving madness? Raving madness has plenty of good reasons for existing, but everything working in this world can appear at the wrong time, and the displaced manifestation, in this case brought about by Luciferic forces — everything that works prematurely in the world is brought about by the activity of Luciferic forces — the manifestation in this incarnation of karmic forces intended for the next incarnation creates raving madness.

You see, what is to be carried over and continued in another life can actually be studied in the abnormalities of a present life.

You can easily imagine what a strong distinction exists between what now rests in our heart through our entire incarnation and the condition in which this will be once it has gone through the long development between death and a new birth, then coming into appearance in the outer behavior of a human being in the new life.

However, if you look into the inner aspect of your hearts, you can perceive quite well — though of course only latently, not in a finished picture — what you will do in your next life. We need not confine ourselves to the general, abstract statement that what will work itself out karmically in the next life is prepared in this one, but we can point directly to the vessel in which resides the karma of the following incarnations. These are the things that must be penetrated concretely if one wishes to practice a real spiritual science.

You can imagine what enormous significance these things will gain when they are studied and made a part of the general education. What does modern medicine know of the possibility of a liver or heart disease when it does not know the most important fact of all, that is, the actual purpose of these organs? And this it does not know. It has not even discovered a correct connection between excitatory hallucinations and, let us say, the kidney system, nor does it understand that calm hallucinations, those that merely appear, are liver hallucinations, as it were. Hallucinations that appear as though crawling on a person so that the victim wants to brush them off come from the kidney system. These are excitatory hallucinations, which have to do with the emotional system, with the system of temperament. From such symptoms a much more sure diagnosis can be made than by the diagnostic means in ordinary use today. Diagnoses based upon purely outer evidence are very unsure in comparison with what they would be were these things studied.

Now all these things are connected with the outer world. The lungs, as inner organs or organ system, actually contain the compressed compulsive thoughts and everything that we take up in perceiving outer objects and concentrating these in the lungs. The liver relates to the outer world in an entirely different way. Precisely because the lungs preserve, as it were, the thought material, they are structured quite differently. They are more closely connected with the earthly element, with the earth element. The liver, which conceals hallucinations, particularly the calm hallucinations, the hallucinations that merely appear, is connected with the fluid system and therefore with water. The kidney system, paradoxical as it sounds, is connected with the air element. One naturally thinks that this ought to be the case with the lungs, but the lungs as organs are connected with the earth element, though not only with it. On the other hand, the kidney system — as an organ — is connected with the air element, and the heart system as an organ is connected with the warmth element; it is formed entirely out of the warmth element. This element, therefore, which is the

most spiritual, is also the one that takes up the inclination for karma into these exceptionally fine warmth structures that we have in the warmth organism.

Since the entire human being stands in relationship to the outer world, you can say to yourself that the lungs have a particular relationship to the outer world in connection with the earthly element, and the liver in regard to the watery element. If you examine the earthly qualities of plants you will find in them the remedies for everything connected with diseases that have their origin in the lungs (this must be considered, of course, in its broadest implications). If you take what circulates in the plant, the circulation of the plant's juices, you will have therein the remedy for all disturbances connected with the liver organization. Thus a study of the reciprocal relationship of the organs to the environment offers, in fact, the foundation for a rational therapy.

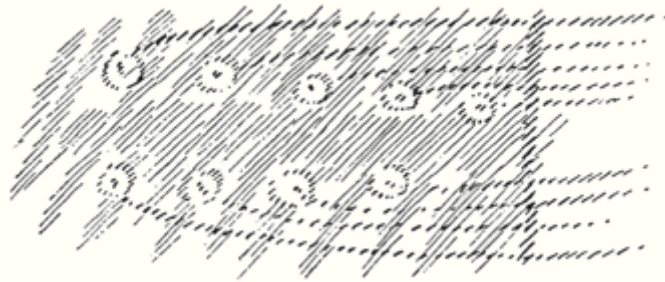
Our present therapy is a jumble of empirical notes. One can come to a really rational therapy only by studying in this way the reciprocal relationships between the world of organs within the human being and the outer world. Of course the sensual longing for subjective mysticism must then be overcome. If the aim is to reach no further than the well-known "little divine flame" of Meister Eckhardt and so on, if the outpouring of a mere sensual delight in the inner world is the aim, having beautiful images without penetrating through this entire element to the concrete configuration of the inner organs, then one cannot really penetrate to significant therapeutic knowledge. For this knowledge yields itself upon the path of a true mysticism, which advances to the concrete reality of the inner element of the human being. Just as there we penetrate into the inner element of the human being and by way of this inner element learn to know the passage through the incarnations, just as we learn to know this inner life of the human being, so we reach, when we study the outer world, through the sense world, through the tapestry of the senses, into the spiritual. We ascend into the world of the spiritual hierarchies, which we did not find by way of inner mysticism. The hierarchies are found by way of a deeper view of the, outer world. Upon this path something yields itself that may first be expressed in analogies. They are not merely analogies, however, for there exist much deeper relationships.

We breathe, of course, and I recently calculated for you the number of breaths we take in twenty-four hours. If we count eighteen breaths to the minute, we have in an hour  $60 \times 18$ , and in twenty-four hours 25,920 breaths, in a day and a night.

Let us take another rhythm in the human being, the rhythm of day and night itself. When you awake in the morning, you draw into your physical and etheric bodies the astral body and I. This is also a breathing. In the morning you inhale the astral body and I, and when you fall asleep at night you exhale them again; thus one complete breath in twenty-four hours, in one day. There are 365 such breaths in a year. Take the average age of a human being, 72 years, and you arrive at approximately the same figure, 25,920. If I had not started with 72 but a figure somewhat lower, I would have reached the same figure. That is to say, if you take the entire earthly life of the human being and you see each single day, each falling asleep and awakening, as one breath, you have then in an entire life as many inhalations and exhalations of the astral body and I as you have breaths in twenty-four hours. You take in the course of your life just as many breaths of the astral body and I as you take daily in breathing the air. These rhythms are in absolute correspondence, and we see how the human being is fitted into the world. The life of one day, sunrise to sunset, therefore a single circuit, corresponds to an inner sunrise and sunset that lasts from birth to death.

You see, the human being incorporates himself into the entire world, and I would like to close these considerations by pointing out to you an idea, asking you to think it through, to make it a subject of meditation. Science today pictures a world process, and within this world process the earth is thought to have arisen. Natural science believes that in the end, when entropy is fulfilled, the earth will end in a warmth death, and so on. If today one forms for oneself a view such as the Copernican view, or any modification of Copernicanism, one takes into consideration only the forces that formed the earth out of the primeval mist, and human life basically becomes a sort of fifth wheel on the wagon, for the geologist, the astronomer, does not take the human being into consideration. It does not occur to him to seek at all within the human being for the primal cause of a future shaping of the world. For modern science, the human being is everywhere present in this world process, but he is the fifth wheel on the wagon — the world process takes its course, but he has nothing to do with it. Picture it in this way: this whole world process comes to an end, ceases, dissolves itself in space. It ceases, and the primal causes of what then happens lie within the human skin, within the human being; there they continue. The origin of what is now the world lies far back within the human being in primeval ages. This is a reality. Just as the books of ancient wisdom relate such things to us in their own language, so the word of Christ Jesus also point to these things: "Heaven and earth shall pass

away, but my words shall not pass away." All that constitutes the material world passes away, but that which comes from the spirit and the soul and is expressed in words survives the destruction of the earth and lives on into the future. The primal causes of the future do not lie outside our skin, and the geologists need not look for them in the ground. Rather we must seek them within, in the inner forces of our organization, which at first pass over into our next earthly life but then continue in other metamorphoses. Hence when you search for the future of the world you must look into the human being. Everything that is outer perishes utterly.



The nineteenth century erected a barrier against this knowledge, and this barrier is called the law of the conservation of energy.

This law of the conservation of energy carries forward the forces residing in man's environment, but all these will dissolve and disappear. Only what arises within the human being builds the future. It is impossible to think of anything more false than the law of the conservation of energy. In reality its result is simply to make the human being a fifth wheel in the world process. It is not the statement of the law of the conservation of energy that is correct but rather that other saying: "Heaven and earth shall pass away, but my words shall not pass away." This is the correct statement. These two statements are diametrically opposed to one another, and it is simply a lack of thought when today certain adherents to this or that positive denomination wish to be believers in the Bible and at the same time adherents to the theories of modern physics. This is simply dishonesty, which appears today to be culturally creative. This dishonesty must be driven from the field of creative culture — which it actually opposes — if we are to emerge from these forces of decline into forces of ascent.





# Lecture 5

*3 July 1921, Dornach*

After the studies we have been conducting recently, a basic fact of human life and nature will be able to stand clearly before our soul. It is precisely when we consider a more exact relationship of the human being to his environment that the riddle always arises: how did it come to be that one cannot penetrate into the real nature of the outer world? This outer world lies before us in its phenomena, in its events, and even if we have only a feeble need for knowledge we must presume that behind these phenomena that lie before us as colored, as resounding, as warming world, and so on, the real nature of reality is concealed. There is, as it were, a veil there, and only behind this veil is the nature of reality to be found.

A similar riddle exists in relation to what is within the human being. In the last few days I have suggested that this inner element of the human being reveals the riddles of its organs only if one really arrives at this inner element. The fact is, however, that to begin with in ordinary consciousness one cannot see so deeply down into one's own inner being that one is able really to penetrate the nature of the lungs, liver, and so forth, in the way we described yesterday.

This fact of the existence of two riddles — the riddle regarding the unknowableness of the outer world and the riddle of the unknowableness of the inner world — can be understood out of the knowledge of the whole being of man, if one permits oneself to consider once the whole human nature, which shows only one side between birth and death, having its other side between death and a new birth.

Let us study the human being as he presents himself to us here between birth and death. We need only look at an aspect of the inner soul that is connected with our entire, normal daily life. We need only consider the inner fact of memory. I spoke yesterday of how this memory actually is based upon a reflecting-back on the outsides of the inner organs. We need this memory, however, for our soul life. I have often pointed out facts that show how the disturbance of this memory can undermine the entire normal life between birth and death. I told you of an example showing that the capacity for memory can extinguish itself in the human being. Such cases

are well known. You can read in psychological literature of numerous such cases. It is a well-known fact that this can occur, and in a lesser degree this phenomenon is much more frequent than is generally realized. With such human beings, you need only picture that these processes — without the person knowing it in the ordinary sense of the word — are just as they are for you during sleep every night: consciousness is extinguished. Such an abnormal discontinuity of consciousness, however, has an extraordinarily significant influence upon the whole consciousness of the personality. A human being who has undergone such an experience is not quite able to get along with himself; there is something horrifying in his life afterward. From this you can see how important it is for the ordinary life between birth and death — except during the sleeping state — to have continuity of consciousness.

This continuity of consciousness is closely connected with our memory. We need this memory, therefore, in order to maintain our ordinary life normally. When one undergoes an occult development, another fact arises, the fact that it is necessary to develop soul forces that actually, during the moments of spiritual seeing, also extinguish ordinary memory. As long as one maintains this ordinary memory, one is basically unable to see into the spiritual world. Pupils of an occult development usually experience that when they begin to work on their development they have certain visions; then later they begin to complain that they no longer have these visions — the visions stay away. The reason for this is that for such visions — if they are genuine, true visions, and not hallucinations — there is really no memory. It is not possible to recall a vision, for the vision is something real. If you look at a piece of chalk and then look away, you have a memory picture. If, however, you wish to have the chalk before you, the real chalk, then you must return again to the perception; you must have the reality before you again. To experience this reality, memory is of no help at all. If you touch a hot iron, you burn yourself. Regardless of how much heat you retain in your memory, however, you cannot burn yourself. You must return to the real experience, because the vision brings you into connection with something real and not a mere picture. It is a matter, then, of returning to the vision and not merely recalling it, for a real seeing is a real occult experience and cannot become recollection; one can come to it again only in an indirect way. One can say to oneself that before the vision appeared we had gone through this or that in ordinary consciousness. This can be recalled, and one must call this stage back to the point when the vision appeared. One returns to this point. The vision cannot appear



directly; rather one must retrace the path, as it were. This is not taken into account by many people, who believe that a vision can be recalled in the ordinary sense.

One must therefore undermine memory in a certain respect in occult development. This is absolutely necessary and cannot be prevented. It therefore must be said that one who strives for such an occult development must above all be certain that in ordinary life he is a reasonable person, that is, that he has no false mystical tendencies but has a healthy intellect and a sound memory. He who in ordinary life already has a tendency to wallow in unclarity and sentimentality is not fit to undergo an occult development. One absolutely must have the ability to recall the events of the day in full clarity before one can risk pressing forward to visions for which there is no such recollection.

The precautions that are recommended for an occult development are actually rooted in the nature of occult development itself. You thus can say that for the ordinary consciousness there is memory, and it is part of normal life between birth and death to have this memory.

Now I can sketch for you how human nature relates to the possession of this memory. Let me sketch it in this way (see drawing, pg. 84). What I am drawing now does not exist in this way but can be perceived in the etheric body. With this line I am indicating schematically that which is really extended over the whole body, and you would have to picture that from the head — and therefore from the sense perceptions, the sense organs — up to this line is what is outside the organs. This line represents the schematic borderline for the organs of the human being: this is the point of reflection, and beyond this line, therefore, lie heart, lungs, liver, and so on. Here (arrows) is where the reflection occurs. This line is symbolic of the human memory. You can actually picture that we have within us a kind of membrane that is really the membrane separating the etheric body from the astral body; in reality, however, it is not spatial — I have merely indicated it schematically. What is perceived is thrown back by the force of the organs that are behind it. It is thereby reflected, but reflected here, and we cannot see through it in ordinary consciousness; we cannot see through this memory membrane into the inner element of the human being; the memory conceals from us the inner element of man. It must conceal man's inner being, for otherwise the human being would not be normal in the ordinary life between birth and death. Memory is what closes

off for us our ordinary consciousness from what is within. As soon as this memory is interrupted, as soon as it is torn, as happens through occult development, we see into our organs, as I described it yesterday.

Now, you see, we have the answer to the riddle of the not-being-able-to-look-within. This inner element must be concealed, for otherwise we would not be able to be normal in life between birth and death. We need this memory. The inner element of our self is thus hidden by our memory reflection. This understanding is what is necessary for a solution to this riddle.

From the other side, from the direction of the outer world, we see the veil of the senses spread out, as it were, and we do not see behind it. Let us look at the matter in this way, asking ourselves: how would it be if we were not to perceive the veil of the senses, behind which lies the essence of the world: let us say that the sense veil were perforated everywhere — if one could look through it everywhere, how would it be then? We would always flow with our perception, with our observation, into the objects. We would merge with the objects. We would not be able to differentiate ourselves from the objects. What would be the result? We would never be able, if we were not able to differentiate ourselves from the objects, to develop feelings of love, for love is based upon the fact that one does not flow over into the other but rather remains an individuality, separated and yet "feeling across" (*hinueberfühlt*). We are organized in such a way that we are capable of love between birth and death. In occult development this capacity for love must be replaced by Imagination, Inspiration, and Intuition; we must, so to speak, break through the capacity for love. It would ruin our life totally and we would become brutal and cold if in our ordinary life we did not have love. Therefore it is necessary for one who attempts an occult development from this direction to develop above all, to the highest degree, the capacity for love. If he has developed it in such a way that he cannot lose it through occult development, that he maintains it in spite of this occult development, then he can dare to penetrate through the veil of the senses and look into the real objectivity. You thus see the second riddle placed before your soul. The human being must be organized in such a way that he is able to have memory and able to love. Because he must be capable of love, he is unable with his ordinary consciousness to see behind the veil of the senses, and because he must be able to remember, he is unable to look into his own inner being.

This is really the truth of the Kantian philosophy that is so erroneous. Kant wished to investigate human subjectivity, and he concocted a few abstract concepts that actually do not say anything. In reality it is so that we must understand the human being between birth and death as a being capable of both memory and love. In this life the human being learns to know what lives in sensation; he learns to know what lives in love, and this he must carry through the portal of death. We are here on earth, therefore, in order to bring to fruition in ourselves these two faculties.

Now, if the human being, through memory, must hold apart his perceiving and thinking being, which pushes against the veil of the senses here, then he develops, primarily through the head (though the human being is head in total), the life that we designate as the life of consciousness. This life of consciousness goes no further than the thought. The thought becomes memory picture, but we do not penetrate any further than to the memory picture. There the thought is stopped. Only through the fact that it is stopped there can it return again as memory. There the thought is stopped, and our normal life between birth and death actually consists of preventing the thought from descending into the organs. Its forces do descend, as I described yesterday, but the thought as such, as it lives in us as picture, we must not allow to descend into the organs. At the moment when we die, the thought becomes what it should not become in the ordinary consciousness; the thought then becomes Imagination. This Imagination, which in occult development is striven for with all one's effort, occurs when the human being passes through death. All his thoughts become pictures; the human being then lives entirely in pictures. One therefore can understand the dead only if one learns to know this picture-language. Immediately after death the thoughts transform themselves into pictures. The human being lives with these pictures for some time between death and a new birth. Then the pictures gradually become Inspiration. The soul thus in fact grows further. The pictures become Inspiration; then the human being begins to perceive the music of the spheres. The music of the spheres becomes something real for him: he lives in the world of world-tones. Finally he grows together with the objective-spiritual universe: his soul becomes entirely Intuition. He becomes, as it were, one with the universe.

When this Intuition has existed for some time, we are at the same point at which the world Midnight Hour occurs, of which I also spoke yesterday. Now the return path begins, and Intuition is suited to take up something of what the human being has left behind in having lived here on earth. When the human being goes through the portal of death, he lives by virtue of

forces other than those that here on earth we call the will. He lives into more cosmic forces. The will becomes absorbed, let me say; the will gradually disappears. When the human being has arrived at the Midnight Hour of the world, however, that is after he has gone through the Imaginative stage, the stage of Inspiration, the Intuitive stage, and arrives, as it were, at the height of life between death and a new birth, then Intuition fills itself again with will. The thought again becomes permeated by will, and this will saturates the soul more and more; the soul wrestles through again to Inspiration and then to Imagination, undergoing Imagination for some time; then it is again ripe to be embodied here. Out of the picture is formed, in the way I have described, what appears as the transformed metabolic-limb man of the previous incarnation. You see, therefore, that through those stages that are striven for in occult development, the human being ascends to the Midnight Hour of the world and then takes the reverse path down again to Imagination, arriving again at thought formation when he embodies himself (see drawing).



During this entire time the human being absorbs the will, and now, coming again into physical existence, we see how what works in out of the cosmos, what he absorbed from the previous incarnation, is as in a picture, and the will is still within this picture. We thus have here will-saturated Imagination.

When the human being therefore arrives at a new physical life, still before his conception, he does indeed have an Imagination, but a will-saturated Imagination. Out of the Imagination, which is essentially what existed already as picture, arises the head and what belongs to it, as well as the will, which takes hold now of the new limbs and the metabolism. This thus distributes itself over the head and the rest of the human being. The head is essentially, let me say, crystallized, frozen thought; what lives

in the rest of the human being is organized will. Actually the human being can truly awaken only in the head. After all, you know your thoughts — your mental images in ordinary consciousness — one can say this about all present-day human beings. What happens in the will, as I have often mentioned, is just as unknown to man as what happens in sleep. How does one know, when one lifts an arm in ordinary consciousness, what is taking place? One perceives that an arm is lifted — we have this mental image — but the act of will as such remains in sleep, similar to the period between falling asleep and awakening. One therefore can say that regarding the metabolic-limb system, man also sleeps during the day. He awakens actually only in relation to the head-man. This all works together again.

You see, official science today speaks of a certain logic. It speaks in the logic of the mental image, of making judgments, and of drawing conclusions. Picture such a conclusion. The well-known conclusion, which resides in all logic, is related to the famous logical personality: all human beings are mortal; Caesar is a human being; therefore Caesar is mortal. This is the conclusion, and every part of the conclusion is a judgment: "All human beings are mortal" is a judgment; "Caesar is a human being" is a judgment; "therefore Caesar is mortal" is a judgment. The whole is a conclusion. Man, Caesar, are mental images. If you question a person today who is one of the very clever people — we must always consider the very clever people, for they determine the prevailing tone — he says, "Everything actually takes place in the nervous system; the nervous system is the mediator of the mental image, judgment, conclusion, even of feeling and will." Already with this kind of forming mental images, making judgments, drawing conclusions, things are not as present official thinking believes them to be. Only forming mental images as such is actually the concern of the head. When you make a judgment, then you must feel, through the mediation of the etheric body, how you stand on your legs. You do not really make judgments with your head at all; you make judgments with your legs, although with the legs of the etheric body. He who makes judgments even when he is lying down stretches his etheric legs. Making judgments is not based on the head; it is based on the legs! Of course nobody believes this today; nonetheless it is true. Drawing conclusions is based on the arms and hands, and generally upon that which lifts man out of what the animal also has. The animal stands on its legs; the animal is itself a judgment, but it does not draw conclusions. The human being draws conclusions; for that purpose his arms have been liberated; that is what his arms are there for, not for walking. The human being has his arms free so that he can be a being that can draw

conclusions. What happens when one stretches one's etheric legs or when one moves one's astral arm is a judgment, is a conclusion, which merely reflects itself in the head as mental image and then actually becomes a mental image. One thus needs the entire human being, not merely the nerve-sense human being, in order to arrive at judgments and conclusions.

Now, if you take this into consideration, you will say to yourself: the human being really lifts judgments and conclusions out of his limb system. These are fundamentally already acts of will, and this comes out of a much more indefinite state than forming mental images. We basically experience the same thing when we finish drawing a conclusion as when we wake up in the morning: we have lifted it out of the depths of our being. That which has become old from the previous life to this life, which lives itself out in the head, leads us to be able to have mental images. In the head we are old in relation to the cosmos when we are born. Our will is able to renew itself because in relation to the cosmos we have become young. What we carry with us as our head is always reminiscent of the previous incarnation. It is the old element. The metabolic-limb system, however, has been conquered by the will in entering this incarnation. It is actually mediated by the mother's body. The rest of the body — this can be confirmed by an outer, empirical study of embryology — is actually constructed from out of the cosmos in the mother. The head is simply a copy of the cosmos, brought about by outer forces. Whoever wishes to deny this should also say that it is nonsense that the magnetic field of the earth positions the needle of the magnet. The physicist goes beyond the magnet's needle if he wishes to explain it; the physiologist, the embryologist, the biologist, remains in the mother's body when he wishes to explain the embryo. That is just as nonsensical as if one wished to explain the needle of the magnet only out of itself. One must proceed out to the whole cosmos.

In development we have, to begin with, the head, and the rest of the body is only attached to it; this part the will conquers for itself, having approached Imagination during the passage through life between death and a new birth from the Midnight Hour of Existence onward. Now, when we study this human being (see drawing, page 84) we find that everything pertaining to thinking and perception lies above the membrane of memory, while everything pertaining to willing lies below this membrane. The will works up from below, works up out of the unconscious, and one finds it only in the way that we explained yesterday. There the will works upward. In regard to the will, we are sleeping. We thus actually have the human being as a duality in the life between birth and death. It is true the human being is a monad, but he is this in regard to the whole world, and this

monadic quality must be brought about in becoming; he must renew it again and again. In reality, however, the human being between birth and death is dualistic: the thought, to some extent, with the perception on one side, the will with the feeling (Gemüt – also translated as the disposition of the soul, ~A) on the other side.

The human being is thereby actually the average, I would like to call it, of two worlds. Be honest and ask yourselves, in every moment of your lives what do you have in consciousness? Your memory pictures — what you experienced at age two, three, five, or six — are the content of your consciousness. What comes through from below, welling up out of the will, is love, the capacity for love. The human being is actually nothing other than what in the average of two worlds appears as memory pictures and love. Basically the human being is organized in such a way that above is a world that is cosmic thought, while below is a world that is cosmic will. The human being is continually a point of attack for Lucifer from the side of will and a point of attack for Ahriman from the side of thought (see drawing, page 84). Ahriman continually strives to make the human being all head. Lucifer continually strives to cut the head off so that the human being cannot think at all, so that everything streams out in warmth by way of the heart, overflows with world love, flowing into the world as world love, as an excessively sentimental cosmic being flows out.

In our age, in our highly praised civilization, it is chiefly Ahrimanic influences active in us. These Ahrimanic influences have always been sensed by sensitive human beings. When I was still a very young man, I spoke once with an Austrian poet who was quite well known at that time; he had a fine feeling for what is emerging in our civilization, and he expressed it in a half-pictorial way; this half-pictorial quality was for him, however, a reality. He said to me — and it seems to me as if it were happening today — "Considering how we human beings are today, and especially if things continue along the lines they are going now, humanity will actually be confronted by a terrible fate, for the human being will gradually lose the agility of his limbs; he will no longer be able to walk properly; he will always want to ride a bicycle and to travel mechanically. He will lose the agility of his hands, and everything will become technical. Just as a muscle atrophies if it is not used, so everything in the human body will atrophy and the human being will become merely a head. The head will become bigger and bigger until finally the human being will just roll along, with the rest of his organism totally crippled."

This picture hovered like a nightmare before this Austrian poet — Hermann Rollett was his name — and he described it very visually, for it weighed upon him terribly, this picture that human beings will become rolling heads due to our civilization. There is something quite true underlying this picture, however. What underlies it is that, in fact, in our time the powers are extraordinarily strong that would like to develop our heads more and more. With the physical head they will not succeed so well, but with the etheric head they will be more successful. It is therefore so, in fact, that in our time the Ahrimanic powers would like to make us thoroughly head-men; they would like to transform us completely into mere thinkers.

For the human being in a healthy development, however, the other pole exists, the will pole, which always counteracts this so that when we die the will has grasped the thought. Thought must not yet be alone. You see, when we are born, we have gathered new will, but the thought separates itself and finds our head; the will takes hold of the rest of the body. While we live on the earth there is within us a continual interaction between will and thought. The will takes hold of the thought, and we must carry this fusing of will and thought through death. Ahriman would like to prevent this. He would like for the will to remain separate, for the thought alone to be particularly cultivated. We would lose our individuality if we were finally to arrive at the point toward which Ahriman strives. We would completely lose our individuality. We would arrive, in the moment of death, at an excessively, intensively cultivated thought. We human beings would be unable to hold this thought, and Ahriman could lay hold of it himself and integrate it into the rest of the world so that this thought would work further in the rest of the world. This is, in fact, the destiny that threatens humanity if we persist in the present-day materialism; then Ahrimanic powers would become so strong that Ahriman could steal thoughts from the human being and incorporate them into the earth in their effectiveness, so that the earth, which actually ought to come to an end, would become consolidated. Ahriman works toward consolidating the earth, toward the earth remaining as earth. Ahriman works against the saying, "Heaven and earth shall pass away, but my words shall not pass away." He wishes the words to be cast aside and heaven and earth to remain. This can be accomplished only if the thoughts of human beings are stolen, if human beings are deindividualized.





If Ahriman could continue to work as he has been able to especially since the year 1845, human brains would become more and more rigid, and human beings would live as though subject to compulsive thoughts, to materialized thoughts, as I explained yesterday. This would show itself particularly in human beings being guided in their education in such a way that they would no longer have mobile thoughts; rather, when they reached a certain age, they would have completely fixed thoughts. Now ask yourselves whether that is not already true to a great extent in our time! Just think how fixed the thoughts of many human beings are today. Is it possible to teach much to human beings today? Their thoughts are so rigid, so solid, that it is almost impossible to teach them very much. This is already being used by Ahriman. Ahriman strives more and more to intensify the process of making thoughts into compulsive thoughts. An active product in the scientific realm of these compulsive thoughts is atomism. In atomism, the spirit behind the veil of the senses is not intimated but only atoms, everywhere vibrating, whirling atoms. Of course you cannot reach behind the veil of the senses in any other way than with thoughts. Ahriman, however, has confused people so much already that they have materialized their thoughts. They no longer believe that they themselves have actually merely constructed a world with thought-atoms;

they consider this as reality. They therefore have externalized the thoughts. This is a thoroughly Ahrimanized world. Today we have an Ahrimanized science, Ahrimanized through and through.

That this is actually the case can sometimes be encountered in a frightening way. I received, for example — maybe thirty-five years ago — a manuscript. It was a very scholarly manuscript. It intended to give the human differential — I am telling you a true story! By the human differential was meant the differential that if one integrates it will result in the human being. If one therefore integrates from foot to head, one will get the human being. It was a very scholarly treatise, and the physician who brought it to me said, "You may meet the author personally," for he was in his clinic. When I became acquainted with the man, he said, "Yes, this is so; I have experienced it myself. I consist altogether of differential atoms. Everywhere there are differentials, and I am only an integral." He conceived himself as differentiated exclusively into atoms; that was an intellectual-Ahrimanic form of consciousness. In the last analysis, however, it is merely the system of atomism grown rigid. When this manuscript was brought to me, I was led to recall that there is a LaPlacian world formula: according to it, it should be possible, by integration from the processes of atoms, to calculate, by inserting a specific value, when, let us say, Caesar crossed the Rubicon, or something similar! Here one does not integrate from foot to head, but rather one merely needs to integrate from the world's beginning to its end. This can be done simply by bringing atoms into the world formula in the appropriate way. This whole way of thinking looks suspiciously similar to the treatise of the man who considered himself an integral locked in between the borders of foot and head. By viewing such matters correctly, one can receive clear insight into the progressively Ahrimanic nature of our culture.

This must, of course, be counteracted, which can happen only if our concepts are again led to have a pictorial quality, so that we do not merely work with abstract concepts but rather bring to our concepts a pictorial quality. Then, when passing through the portal of death, we will already be bringing pictures with us, and we will find the connection to what the world demands. Otherwise humanity approaches the danger of losing itself. What actually ought to be individualized by the flowing of the will into the thoughts will become mineralized, will be made into universal earth. The earth thus would become a world-being, but humanity would in terms of its soul flow into a great cemetery.

Such overviews of civilization must occasionally be made. In our time it is absolutely essential to make such overviews, for whoever is able to oversee more precisely the matters of evolution today knows how rapidly this ossification of our civilization is approaching us. On this occasion I would not like to forget to mention that until the year 869 A.D., until the Eighth Ecumenical Council in Constantinople, man's members were considered to be body, soul, and spirit. At this Eighth Ecumenical Council, the following formula, to which I have repeatedly drawn attention, was established for the West: it must not be believed that man consists of body, soul, and spirit, but only of body and soul, and the soul has a few spiritual properties. This decision then passed into the world. In the Middle Ages it was heresy to believe that man consisted of body, soul, and spirit. Today philosophy professors discover by means of "unprejudiced science" that man consists only of body and soul. This "unprejudiced science" is nothing but a decision by the Eighth Ecumenical Council. That, however, strives toward something else. One could say that through this Eighth Ecumenical Council humanity has lost the consciousness of the spirit, which must be regained. If we proceed further along the path I have just described to you, however, humanity will also lose consciousness of the soul.

Among the materialists of the nineteenth century, this consciousness of the soul had already disappeared to such an extent that it was said that the brain secretes thoughts just as the liver secretes bile. It seemed, therefore, as if only a consciousness of the bodily processes remained. In fact, already today, without people knowing it, there are all kinds of underground societies that work toward things that lead in a direction similar to the one decided upon in 869 at the Council of Constantinople. They work to explain that man does not consist of both body and soul but rather that man consists only of the body and that the soul is merely something that develops out of the body. It is therefore impossible, if you take this viewpoint, to educate man from the aspect of soul; one must find a substance, a material substance, that can be injected into a human being at a certain age; then he will develop his talents by injection. This tendency definitely exists. It is right in line with the Ahrimanic development: no longer establish schools in order to teach, but inject certain substances instead. This is possible. It is not as if it were not possible. It is indeed possible, but the human being is made thereby into an automaton. One would speed up immensely what would otherwise be achieved by means of developing ready-made thoughts, with an education that overpowers thinking. There are already such substances that can be

developed, substances that if injected at seven years of age, for example, could make the public schools altogether expendable; the human being would then become a thought automaton. He would become exceptionally clever but would not have a consciousness of it. This cleverness would just run off like a machine. What do many people today care, however, whether the human being has an inner life or not, as long as outwardly he walks around and does this or that? Such human beings that submit themselves by preference to the Ahrimanic civilization — and they do exist today — strive for such ideals. After all, what could be more tempting than the attitude, such as today is spreading far and wide, which would prefer to find an injectible substance to struggling with the children for years and years? One must present these things as being drastic. If one does not present the situation as being drastic, humanity today would not notice toward what goals it is striving. By such an injectible substance, one would simply achieve a loosening of the etheric body in the physical body. As soon as the etheric body is loosened, the play between the etheric body and the universe would become exceedingly lively, and man would become an automaton. The physical body here on earth must be developed through spiritual will.

Out of the full consciousness that one faces when confronting the automization of the human being, the methods for the Waldorf School, the pedagogical methods for the Waldorf School, were discovered. In this regard they should be motors of civilization that will lead again to a spiritualization, for basically — one can already say this — today above all it is necessary for the spiritual life among human beings to be particularly nurtured. One therefore should look courageously upon all that appears as symptoms of the improvement of individual human beings. I have often mentioned before how humanity strives today to place routine in place of a real practice of life — routine, which is truly the mechanization of life.

I was overjoyed recently when I read that there are still people who, going beyond the ordinary routine of life, have already perceived the practical life as something important. Recently a news item spread through the world, describing how Edison tested the people he wished to prepare for some sort of practical work. It did not interest him at all whether or not a merchant was able to keep books. That, he said, can be learned in three weeks if one is a reasonable, intelligent person. None of these specialties interested him at all; these one can learn. When Edison wished to know whether people would be of any use in practical life, however, he tested them by asking them questions like, "How large is Siberia?" Thus when he wished to discover whether someone was a good bookkeeper, Edison did

not ask whether he could conduct an audit properly, but he asked, "How large is Siberia?" or "If a room is five meters long, three meters wide, and four meters high, how many cubic meters of air are contained in this room?" and similar questions. He posed questions like, "What is standing at the place where Caesar crossed the Rubicon?" and so on, just general questions. And according to the extent to which a person could answer such questions, Edison hired him as a bookkeeper, or whatever. He knew that if a person could answer such a general question this was a proof that his schooling had not been in vain, that as a child he had developed mobile thoughts, and this is what Edison demanded.

This is how practical life really should be conducted, whereas in recent times we have steered precisely in the opposite direction, succumbing more and more to specialization, so that finally one could really despair of finding the people needed for practical life. It is impossible to get anyone to do something outside the pigeonhole into which he wants to fit. Already today it must be said that in this way too we must work toward the mobility of thoughts. If there is such a working toward the mobility of thoughts, then these thoughts will not harden, and Ahriman will be in a difficult position. You can see yourselves, if you look at life, how few Edisons there are who have such practical principles. It is necessary to work toward a pictorial quality of concepts; whoever works toward the pictorial quality of concepts will no longer be able to say that he does not understand spiritual science. It is precisely that tug which a person gives himself in order to receive from abstractions the pictorial quality of concepts that presents on the one hand the possibility of grasping that the earth evolved out of ancient Moon, Sun, Saturn; on the other hand, for the inner life, the life of feeling intermingles with the pictorial conceptions, with the imagination. The fully human being thus will arise.



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