

**Spiritual Science**



**Deep Dive Article**

# Mystery of the Blood

"...the soul of the flesh is in the blood..." [Leviticus 17:11]

Source: [https://anthroposophy.eu/Christ\\_Module\\_4\\_-\\_Mystery\\_of\\_the\\_Blood](https://anthroposophy.eu/Christ_Module_4_-_Mystery_of_the_Blood)

## General background

*Below is a condensed statement, with a disclaimer that this is extremely difficult to do and so should only be used as a preliminary orientation for further study. It is not intended to give the full explanation, but just give a short overall statement on how things hang together.*

The evolution of our solar system serves only the development of Man as the tenth spiritual hierarchy. Now in the evolutionary planetary stages up to the current earth, an ever-further deepening and condensation from the spiritual into the physical took place. At the same time, the higher spiritual elements developed on a separate path, the so-called monads. The evolutionary goal for this planetary stage Earth is the development of I-consciousness and autonomous freedom as a prerequisite for unconditional love. For this development of the I, first higher man (the spiritual triad or monad) had to be joined with the lower man, which happened in the Lemurian epoch.

For humanity to reach its goal however, a divine impulse was required to turn the evolutionary tendency around towards a spiritualization of the current structural principles of Man, and not a further densification and drying up. This injection of life into humanity is the Christ impulse.

When the Sun and Moon separated from the Earth in the Hyperborean epoch and Lemurian epoch, it had important implications as it put the Earth and humanity in a 'force-field' with certain forces working from within the earth, and others from the moon and sun. The life giving forces were now working on earth from outside, from the Sun, and the earth was drying and hardening under the influence of the Moon. As a consequence of what happened with the Luciferic infection in the Lemurian epoch, the chemical and life ethers were blocked for Man.

What happened with the Mystery of Golgotha is that the Sun spirit Christ brought these life giving forces of the higher ethers, the chemical and life ethers, back to earth for the future spiritualization of humanity. One can imagine an injection needle whereby the earth gets an infusion of these higher ethers as Christ joined his spirit with that of our planetary body and became the Earth spirit. The injection of the buddhi as the element of cosmic love had to happen from inside out for humanity. Therefore Christ

joined his body with that of the special man-construct Jesus in order to join his pure cosmic ego force with the blood of that human body. At Golgotha, when the blood dripped from the body of Christ-Jesus to the soil of the earth, not only a mineral-chemical reaction took place. The blood was not just a mineral-chemical fluid but a special fluid that now contained the cosmic powers of these chemical and life ethers. This event caused the astral atmosphere of the earth to change. Hence, when we want to understand the re-appearance of Christ in the etheric, than we will not need an understanding of the mineral but of the etheric and the astral.

This means that since two thousand years, this Christ impulse consisting of life forces or chemical and life ethers is flowing through the subconscious of humanity. It is something that makes it way through earth and its population, but has a slow working effect. Imagine a slow motion video of a flower blossoming and opening. So because it works below the surface and not visible for our mundane consciousness, and because it has a longer timescale of millenia for its impact, we don't actually 'see it' plainly. Rather we can see it in the development of the moral impulse towards love, the development of conscience, of empathy, of brotherly love.

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## Summary statement

This module is about the spiritual scientific 'technical' side of the above, specifically how this impulse works in Man. This requires a deep understanding of the true functioning of Man's bodily principles, not just the physical but especially the etheric, astral and I. So when discussing the heart, the blood, breathing, and so on .. we have to let go of our 'mineral-physical' glasses and contemplate the functioning of the higher principles through these components. When we want to reason about blood, or the heart, or what happens in the brain, then we need to first educate ourselves on the etheric and astral nature instead of the purely mineral we are familiar with.

The I of Man lives in the **blood, which is a special fluid** and not just a mineral-chemical substance. The **blood circulation causes etheric streams to go from the heart towards the brain**. Now due to the Christ Impulse, the higher ethers stream up from the Earth since Pentecost (when the Christ spirit joined with the Earth). Given a number of conditions in how Man

lives, what he thinks, how he feels and what he wills, the operational etheric stream of Man can resonate with the etheric stream of the Christ Impulse, which triggers an influencing and awakening of the fire seed that every Man has in him. This is what is called 'not me, but the Christ in me'. What is happening here is that a spark of buddhi starts the development of the life-spirit in Man, the spiritualization of the etheric body. And this budhi-impulse has, 'in practice' the nature of pure brotherly love.

The above development is related to the consciousness soul, because it is only through getting a firm autonomous self consciousness that Man is able to start, with full consciousness, to work on his own functioning, to make conscious choices and thereby change his nature and his lower principles. This therefore links to the advent of the consciousness soul since the 15th century, the rosecrucian teachings, and more recent the teachings of spiritual science and initiation.

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## Aspects for in-depth study

The Mystery of the Blood is central to an understanding of the Christ Impulse. How to approach it?

The suggested approach here is:

- develop a broad and deep understanding of Man and the role of the blood and heart.
- that knowledge must then culminate in a spiritual realization or insight regarding blood as the instrument of the pivotal I between lower and higher self (see example in the guided study task in the Discussion section below).

The section below offers links to various angles of perspective.

### 1. a study of the **blood, heart and brain**

#### 1. the human blood

1. what is meant with '[blood is a special fluid](#)', and how is it an instrument, expression, or carrier of the I

2. an alchemical evolutionary view on the mystery of the warmth of the blood is the 'Mystery of silver'
3. afterwards we can go and look at what is meant with the 'Mystery of the heart'
4. mingling of the blood through marriages
5. blood as the instrument of the 'I': the spiritual 'I' which uses the threefold soul and lower bodies for experiences, and the process of suffering and destruction of the lower for the development of the higher (spiritual)

## 2. the human heart

1. the etheric heart as an astral recorder: the heart as union between cosmos & earthly realm, how do we have to understand the etheric and astral heart, not just the physical heart?

## 2. the heart's two blood circuits

## 3. the brain and sense-nerve system

1. what is meant with the '**I-organization**' in the human being (as his seven principles and three subsystems)
2. what is meant with 'matter is destroyed in the brain'?
3. the point between pineal and pituitary glands

## 2. the **relationship between the heart and the brain**

1. the Etherization of blood
  2. the 'damming up between heart and brain
  3. Between heart and brain
  4. what is the importance of the blood-nerve interface?
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## Lecture coverage and references

In 1911-02-18-GA69C, in a lecture called 'The essence of Christianity' (recommended), several phrasings point to the infusion through Christ's spiritual blood, whereby it is quite explicitly stated we have to do here with spiritual blood and not physical, and a process whereby it flows into the soul of Man: (freely rephrased non-official translation), for example:

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*This thought, that one is connected with Christ through a spiritual tie, just like a relative is tied to his forefathers through a blood tie, this thought is not a foundation for a Mysticism of Christianity, but rather it is a Christianity that we can denote as a Mystical Fact. .. what happened in Palestina some twothousand years ago are facts that can only be understood through Mysticism. Just like the blood relations through generations and heredity can be understood through natural science, so the nature of the Christ Impulse can only be understood through spiritual science or the wisdom of Mysticism. Through supersensory research we can understand, **that the spiritual blood of Christ Jesus flows into the souls of those who find the way to him.***

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and also:

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*Christ can therefore state, even though he was only incarnated once, and looking at those **into whom his spiritual blood can now flow into** .. 'I am with you all days until the end of Erath cycles.*

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### Wagner on MoG and the excess blood vs the purified blood

A key lecture to get to the deeper meaning of the blood at the MoG is in a lecture on Wagner on 1906-07-29-GA097. Regarding the purified blood (SWCC):

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Now the overcoming of the blood had happened. **The purely physical nature of the blood had been overcome by the spirit.**

You can only understand what happened on Golgotha if you know blood to be composed not only of material elements. It is remarkable that Richard Wagner was only able to find the sacred mood for his Parsifal because he knew that **it was not only a matter of the Redeemer's death but of the blood which had been purified and was a little bit different from ordinary blood.**

He spoke of the connection between the redeemer's blood and the whole of humanity:

*"Having seen that the blood of what is known as the "white race" had a special capacity for conscious suffering and pain, we must now recognize the saviour's blood as the essence of suffering consciously willed, divine compassion that flows for the whole human race as its source and origin."*

Richard Wagner also wrote:

*"The blood in the redeemer's veins must thus have flowed forth as the result of the utmost endeavour of the will, a divine sublimate of the human race itself, to save that race which in its noblest parts was falling into decline."*

*It was because the redeemer had come from the greatest mix of nations that his blood was the sublimate of all human blood, human blood in its purified form. Richard Wagner approached the great original mystery in a way hardly anyone else had dared to do. ... He should not be taken for an ordinary musician but someone with profound insight who sought to recreate the deep secrets of the holy grail for modern humanity.*

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and continues:



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*The strange way in which Richard Wagner was writing his books can only be understood if one goes into the realities that were behind Wagner. He knew very well that the human will receives a very special illumination from the spirit. He wrote that initially the will was a crude, instinctive element, but it gradually came to be refined. The intellect casts its light on the will and the human being becomes aware of pain and suffering, and this leads to purification. Referring to the ideas of his friend the Comte de Grobigneau he wrote:*

*"One cannot fail but realize the unity of the human race when reviewing its parts, and we are justified in saying that at its noblest it is the capacity of bearing pain and suffering in full awareness. In the light of this we ask where the outstanding nature of the white race lies, since we certainly must put it high above the others. With beautiful certainty, Gobineau perceives it to lie not in any exceptional development of its moral quality as such, but in a greater store of the fundamental characteristics from which those qualities arise. It would have to be sought in the fiercer yet also more delicate sensitivity of the will which reveals itself in a rich organization, in conjunction with the more astute intellect this requires; it will then be a matter of whether the intellect, under the impulses of a will that has great need, advances to clairvoyance, casting its own light back on to the will, and in this rase subjugate it to become moral drive."*

*Richard Wagner was here speaking of the actual process in which the intellect casts its reflection on the will, and the human being becomes clairvoyant in the process.*

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So when Man suffers for a cause, it is an act of will to consciously bear pain and suffering in full awareness.

Here that key section 1906-07-29-GA097 is again in a different translation

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***As long as we regard blood merely as a substance that is built up of various chemical component parts, we cannot understand what took place on Golgotha.***

*How was it that Wagner was able to find the right mood for his Parsifal?*

*It is most important for us to recognize that Wagner was able to do this because **he knew that what happened on Golgotha had especially to do with the blood**, he knew that we had to see there not only the death of the Saviour but we had to see what took place there with the blood, **how the blood was purified on Golgotha and became something quite different from ordinary blood.***

*Wagner has spoken of the connection of the Saviour's blood with the whole of mankind. In his book "Paganism and Christianity" we read these words:*

*"Having found that the capacity for conscious suffering is a capacity peculiar to the blood of the so-called white race, we must now go on to recognize in the blood of the Saviour the very epitome, as it were, of voluntary conscious suffering that pours itself out as divine compassion for the whole human race."*

*And in another place Wagner says:*

*"Because His will to save was so tremendously strong, the blood in the wine of the Saviour was able to be poured out for the redemption of all mankind when even the noblest races among men were falling into decay — poured out for their salvation, as divine sublimation, the blood that is associated with family or species."*

*The Saviour having come from a mingling of many different peoples, His blood was the symbol of compassion and blood in purified form.*

***Hardly has anyone even come so near to this mystery as Wagner did.***

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In 1907-06-27-GA100 the significance of the blood at MoG is explained by presenting Wagner's intuition:

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*Among modern men, Richard Wagner alone had an inkling of the significance of the blood, ... I have already explained to you that*

- *man's glandular processes are an expression of the etheric body;*
- *his nervous processes an expression of the astral body, and*
- *the blood an expression of the Ego.*

*I have shown you that if Christ had not appeared, [then] the development of the blood would have led to a greater form of egoism; the Ego would more and more have increased man's selfishness and egoism.*

*The unnecessary blood, **man's excess of blood, had to flow out, had to be sacrificed, so that humanity might not completely lose itself in selfishness.** The true mystic sees in the blood which flowed out of the Savior's wounds **the surplus blood which had to flow out in order that a soul-spiritual brother love might take hold of the whole of mankind.***

*This is how the spiritual scientist looks upon the blood which streamed down from the Cross; the blood which had to be taken away from humanity in, order that man might rise above material things. The love which was linked by blood ties was therefore replaced by a love which will fully develop in the future; by a love going from one human being to the other.*

*Only in this light is it possible to understand the words of Christ Jesus:*

*"He that forsaketh not father, mother, brother, sister, wife and child, cannot become my disciple."*

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The above will trigger the question for a better understanding what is meant with this connection between the blood and 'the ability to suffer', and why this suffering plays such a seemingly crucial role.

### ***Suffering: A destroying process of the lower by the side of a creating process of the higher***

It is essential to understand the role of suffering as a way to spiritualization (see also [Man's transformation and spiritualization](#))

[1906-11-08-GA055](#) is a pivotal lecture for this, therefore it is exceptionally provided here completely

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#### *[Introduction]*

*When man looks at the life around him .. and tries to investigate the meaning and significance of life, he finds before life's door a remarkable figure, in part a warning figure, in part a completely enigmatic one: Suffering. Suffering .. seems to man sometimes to grip so deeply into life as to be connected with its very greatest problems. Hence the problem of suffering has occupied the human race since earliest times, and whenever there is an endeavour to estimate the value of life and to find its meaning, people have above all tried to recognize the role played by suffering and pain.*

*In the midst of a happy life suffering appears as a destroyer of peace, as a damper-down of the pleasure and hope of life. Those who see the value of life in pleasure and happiness are those who feel the most this peace-destroyer, suffering. How else would it be explicable that in a people so full of joy and happiness of life as the Greeks, such a dark spot in the starry heavens of the beauty of Greece could arise as the saying of the wise Silenus? Silenus in the train of Dionysos asks: What is the best for man? The best for man is not to be born, and if he is once born, then the second best is to die soon after*

*birth. Perhaps you know that Friedrich Nietzsche in seeking to grasp the birth of tragedy out of the spirit of ancient Greece linked on to this saying in order to show how, on the basis of Greek wisdom and art, suffering and man's sadness over suffering and all connected with it play a role full of significance.*

*But now we find another, hardly much later, saying from ancient Greece. It is a short phrase which shows how a glimmering arises that the pain and sorrow of the world do not play merely an unhappy role. It is the expression which we find in one of the earliest Greek tragedians, Aeschylus, that **out of suffering grows knowledge**. Here are two things brought together, one of which no doubt a great part of mankind would like to blot out, whereas it looks on the other, knowledge, as one of the highest possessions of life.*

*People at all times have believed that they must recognise that **life and suffering are deeply entwined** — at least the life of modern man and of the higher creatures on our globe. Thus at the beginning of the Biblical story of Creation the knowledge of good and evil and suffering are intimately bound up with one another. Yet we also see on the other hand, in the midst of the Old Testament conception how, out of a dark view of sorrow, a bright light-filled one dawns. When we look around us in the Old Testament and study the Creation story in regard to this question it is clear that suffering and sin were brought together, that **suffering was looked on as the consequence of sin**. In the modern mode of thinking, where the materialistic concept of the world penetrates everywhere, it is no longer easy to grasp how the cause of suffering can be sought for in sin. But through spiritual research and the power to look back into earlier ages, it will be found to be not so meaningless to believe in such a connection. The next lecture will show us that it is possible to see a connection between evil and suffering. But for ancient Jewry it was impossible to explain the cause of suffering. We see in the centre of this view that brings suffering and sin into connection the remarkable figure of Job. It is a figure which shows us, or is meant to show us, how suffering and unspeakable pain can be connected with a completely guiltless life, how there can be unearned pain and suffering. We see dawning in the*

*consciousness of this unique tragic personality, Job, yet another connection of pain and suffering, a connection with the ennobling of man. Suffering appears to us then as a testing, as the root of a climbing upwards, of a higher development. Suffering in the sense of this Job-tragedy need in no way have its origin in evil, it can itself be first cause, so that what proceeds from it represents a more perfect phase of human life. All of that lies somewhat remote from our modern thinking, and the generality of our modern educated public can find but little connection with it. You need only think back in your life, however, and you will see how perfection and suffering very often appeared together and how mankind has always been aware of this connection. Such a consciousness will form a bridge to what we are to consider today in the light of spiritual investigation, namely, the connection between suffering and spirituality.*

*Remember how in some tragedy the tragic hero has stood before your eyes. The poet leads the hero again and again through suffering and conflicts full of suffering until he comes to the point where pain reaches its climax and finds relief in the end of the physical body. Then there lives in the soul of the spectator not alone sympathy with the tragic hero and sadness that such sufferings are possible, but it appears that from the sight of suffering man was exalted and built up, that he has seen the suffering submerged in death and that out of death has come the assurance that victory exists over pain. Yes, even over death. Through nothing in art can this highest victory of man, this victory of his highest forces and impulses, victory of the noblest impulses of his nature be brought so sublimely before the eyes as by a tragedy. When the experience of pain and suffering has preceded the consciousness of this victory, and, from the deeds that can again and again take place before the eyes of the spectator in the theatre, we look up to what is still felt by a great part of modern humanity as the highest fact of all historical evolution; when we look up to the Event which divides our chronology into two parts — to the Redemption through Christ Jesus — then it can strike us that one of the greatest upliftings, one of the greatest upbuildings and hopes of victory which has ever taken root in the heart of man has sprung from the world*

*historic sight of suffering. The greatly significant feelings, cutting deep into the human heart, of the Christian world-conception, these feelings which for so many are the hope and strength of life, give the assurance that there is an eternity, a victory over death. All these supporting and uplifting feelings spring from the sight of a universal suffering, a suffering that befalls innocence, a suffering occasioned through no personal sin.*

*So we see here too that a highest element in the consciousness of humanity is linked to suffering. And when we see how these things, small and great, ever again rise to the surface, how they actually form the elemental part of the whole of human nature and consciousness, then it must indeed seem to us as if in some way suffering is connected with the highest in man.*

*This was only meant to point to a basic impulse of the human soul which continually asserts itself and which stands as a great consolation for the fact that there is suffering. If we now enter more intimately into human life we shall find phenomena which show us the significance of suffering. We shall have to point here symptomatically to a phenomenon which perhaps seems hardly connected; but, if we nevertheless examine human nature more closely, we shall see that this phenomenon too points to the significance of certain aspects of suffering.*

*Think once more of a work of art, a tragedy. It can only arise if the poet's soul opens wide, goes out of itself and learns to feel another's pain, to lay the burden of a stranger's suffering upon his own soul. And now compare this feeling not perhaps just with a comedy — for then we should get no good comparison — but with something which in a certain way also belongs to art, with the mood which gives rise to caricature. This mood, perhaps with ridicule and derision, draws in caricature what goes on in the soul of the other and appears in external action. Let us try to put before us two men of whom the one conceives an event or a human being tragically, while the other grasps it as caricature. It is not a mere comparison, not a mere picture when we say that the soul of the tragic poet and artist appears as if it went out of itself and*

*became wider and wider. What, however, is revealed to the soul through this expansion? The understanding of the other person. One understands the life of another through nothing so much as by taking upon one's own soul the burden of his pain. But what must one do if one wants to caricature? One must not go into what the other feels, one must set oneself above it, drive it away, and this driving from oneself is the basis of the caricature. No-one will deny that just as through tragic compassion the other personality becomes deeply comprehensible, what appears in the caricature is what lives in the personality of the caricaturist. We learn to know the superiority, the wit, the power of observation, the phantasy of the one caricaturing rather than the one caricatured.*

*If we have shown in some way that suffering is nevertheless connected with something deep in human nature then we may hope that through a grasp of the actual nature of man the origin of pain and suffering can also become clear to us.*

*[Start of key section]*

*The spiritual science which we represent here takes its starting point from the fact that all existence has its origin in the Spirit. A more materialistic view sees Spirit only as a crowning of perceptible creation, above all as a fruit of physical nature from which it proceeds.*

*In the last two lectures (11 and 25th October 1906. The former is not translated. The latter is 'The Occult Significance of Blood'.) it was shown how in the light of spiritual research we have to picture the whole man — the physical or bodily, the man of soul and the spiritual man. What we can see with our eyes, perceive externally through the senses, what materialism considers the sole being of nature, is to spiritual research nothing but the first member of the human being — the physical body. We know that in respect of its substances and laws this is common to man with all the rest of the lifeless world. But we know too that this physical body is called to life through what we call the etheric or life-body. We know this because for spiritual research the life-body is not a speculation but a reality which can be seen when the higher senses slumbering in man have become open. We look upon the*



*second part of the human being, the etheric body, as something which man has in common with the rest of the plant world. We regard the astral body as the third member of man's being; it is the bearer of sympathy and antipathy, of desire and passion which man has in common with the animal. And then we see that man's self-consciousness, the possibility of saying "I" to oneself, is the crown of human nature, which man has in common with no other being. We see that the "I" arises as the blossoming of the three bodies, physical, etheric and astral. So we see a connection of these four bodies to which spiritual research has always pointed. The Pythagorean "quadrature" is nothing else than the four-foldness, physical body, etheric body, astral body and I or ego. Those who have occupied themselves more deeply with spiritual science know that the I works out from itself what we call Spirit-Self or Manas, Life-Spirit or Budhi, and the actual Spirit-Man or Atma.*

*That is once more put before you so that we may orientate ourselves in the right way. Man therefore appears to the spiritual investigator as a four-membered being. **Now comes the point where genuine spiritual research, which sees behind the beings with the eyes of the spirit and penetrates to the deeper laws of existence, differs profoundly from a purely external way of observing.***

- It is true that as man stands before us we say too that chemical and physical laws must be the foundation of the body, of life, the foundation of sensation, consciousness, self-consciousness.*
- But when we penetrate existence with spiritual science we see that things are just the reverse. Consciousness, which arises out of the physical body, which in the sense of phenomenon appears to be the last, is to us the original creative element.  
At the base of all things we perceive the conscious Spirit and therefore the spiritual researcher sees how senseless is the question: Where does the Spirit come from? That can never be the question. It is only possible to ask: Where does matter come from? For spiritual research matter has sprung from Spirit, is nothing but densified Spirit. As a comparison, picture a vessel with water in it.*

*Think of one part of the water being cooled down until it turns to ice. Now what is the ice? It is water, water in another form, in a solid condition. This is the way that spiritual research looks at matter. As water is related to ice so is Spirit to matter. As ice is no more than a result of water, so is matter nothing else than a result of Spirit, and as ice can become water again, so can Spirit originate again out of matter, can proceed from matter, or, reversed, matter can again dissolve into Spirit.*

***Thus we see Spirit in an eternal circulation. We see the Spirit which flows through the whole universe, we see material beings arise out of it, densifying, and we see again on the other hand beings which cause the solid to evaporate again.***

*In all that surrounds us today as matter is something into which Spirit has flowed and become rigid. In every material being we see rigidified Spirit. As we need only bring the necessary heat to the ice to turn it into water again, so we need only bring the necessary Spirit to the beings around us to renew the Spirit in them. We speak of a rebirth of the Spirit which has flowed into matter and is hardened there. Thus does the astral body — the bearer of likes and dislikes, of desires and passions — appear to us not as something which could originate from physical existence, but as the same element as lives in us as conscious Spirit, as what appears to us as the element flowing through the whole world and being dissolved again out of matter, through a process of human life. What appears as last is at the same time the first. It has produced the physical body and likewise the etheric body, and when both have reached a certain degree of development appears to be born out of them anew.*

*This is how spiritual research looks at things.*

*[See [Three dimensions of evolution](#) and Schema FMC00.171 on [The three Logoi](#)]*

*Now these three members (we only use words for clarifying) appear to us under three distinct names. We perceive matter in a certain form, appearing to us in the outer world in a certain way. We speak of the **Form**, of the shape of matter and of the **Life** which appears in the Form and lastly of **Consciousness** which appears within the Life. So we speak as of three stages: physical body, etheric body, astral body, and also of three stages: Form, Life, Consciousness.*

*Only from Consciousness does Self-consciousness arise. We shall not occupy ourselves with that today but only in our next lecture.*

*People at all times and particularly in our own day have pondered much over **the actual meaning of life and its origin.***

*Modern natural science has been able to give few clues to the meaning and nature of life. One thing, however, the more recent natural science has accepted for some time, something which has been expounded again and again as a fact by spiritual science also. This is namely: Life within the physical world is fundamentally distinguished as to substance from the so-called lifeless only through the manifoldness and complexity of its formation. Life can be present only where a much more complicated structure is found than exists in the realm of the lifeless. You know, perhaps, that the basic substance of life is a kind of albuminous substance for which the expression "living albumen" would not be out of place. This living albumen differs essentially from dead lifeless albumen through one characteristic. Living albumen disintegrates directly it is forsaken by life. Dead albumen, that for instance of a dead hen's-egg, cannot be kept for any length of time in the same condition. It is the essential character of living substance that the moment when life has left it, it can no longer hold its parts together. Although we cannot go further into the nature of life today, yet one phenomenon can point to something that is deeply connected with life and characterises it. And what is this characteristic? It is just this peculiarity of living substance that it disintegrates when life has gone out of it. **Think of a substance denuded of life — it decays, it has the peculiarity of dispersing. What then does life do? It***

**sets itself again and again against disintegration; thus life preserves.** That is the youth-giving element of life: it ever resists what would take place in its substance. **Life in substance means: resistance to decay.** Compare with life the external process of death and it will be clear that life does not show what characterises the process of death — the disintegration in itself. Far more does it ever and again rescue substance from decay, sets itself against decay. Thus, inasmuch as life ever renews the substance which is falling to pieces in itself, it is the foundation of physical existence and of consciousness.

This has not merely been a verbal explanation; it would have been one if what it signifies were not continuously carried on. You need, however, only observe a living substance and you will find that it continually takes up matter from outside, incorporates it into itself, inasmuch as portions of itself become destroyed: a process through which life perpetually works against destruction. We have, in fact, to do with a reality.

**To throw off old material and form new again — that is life.**

But life is not yet sensation, not yet consciousness. It is a childish kind of imagination that makes many scientists have such a false idea of sensation. To the plants to which we must ascribe life, they also attribute sensation. If one says that because many plants close their leaves and flowers on an external stimulation, as if they felt it, then one could also say that blue litmus paper, which goes red through outer stimulus, has sensation. We could also ascribe sensation to chemical substances because they react to certain influences. But that is not enough. To have sensation the stimulus must be reflected inwardly. Only then can we speak of the first element of consciousness, of sensation and feeling. And what is this first element of consciousness? When in further investigation of the world we raise ourselves to the next higher stage and try to comprehend the nature of consciousness, we shall not do so immediately, but shall nevertheless feel it dawn a little into the soul, just as we could explain a little the nature of life. **Consciousness can arise only where there is life, can**

**spring only from life.** If life arises out of apparently lifeless matter, since the combination of the material is so complicated that it cannot preserve itself and must be seized upon by life in order to prevent continual decay, then consciousness appears to us within life as something higher.

**Whenever life is continually destroyed as life, where a being stands close to the threshold between life and death, where life threatens all the time to vanish again from the living substance, then consciousness arises.**

And as in the first place substance would have disintegrated if life did not permeate it, so now life seems to us to be dissipated if a new principle, consciousness, is not added to it. We can grasp consciousness only by saying: Just as life is there in order to renew certain processes, for lack of which matter would decay, so is consciousness there to renew again and again the life that would otherwise die.

[the link with Blood]

**Not every life can always renew itself inwardly in this way. It must have reached a higher stage, if it is to renew itself from itself. Only a life that is so strong in itself that it perpetually bears death within can awaken to consciousness.** Or does no life exist which in every moment has death in itself? You need only look at the life of man and remember what was said in the last lecture: "Blood is a very special fluid". Human life renews itself continually out of the blood, and a clever German psychologist has said that man has a double (Doppelgänger) from whom he continually draws strength. But **the blood, has another power as well: it continually creates death.** When the blood has deposited the life-awakening substances on the bodily organs, then it carries the life-destroying forces up again to the heart and lungs. What flows back into the lungs is poisonous to life and makes life continually perish.

When a being works against disintegration and decay then it is a living being. If it is able to let death arise within it and to transform this death continually into life, then consciousness arises. Consciousness is the strongest of all forces that we

*encounter. Consciousness, or conscious spirit, is that force which out of death, which must be created in the midst of life, eternally makes life arise again.*

- *Life is a process which is concerned with an outer world and an inner world.*
- *Consciousness, however, is a process which has to do only with an inner world. A substance which can die externally cannot become conscious. A substance can only become conscious that creates death in its own centre and overcomes it.*

*Thus, as a gifted German theosophist has said: death is not only the root of life but also the root of consciousness.*

*When we have grasped this connection then we need only look at the phenomena with open eyes and pain will appear comprehensible. All that gives rise to consciousness is originally pain.*

- *When life manifests externally, when life, air, warmth, cold encounter a living being then these outer elements work upon it. But as long as they only work upon it, as long as they are taken up by the living being, as they are taken up by the plant as bearer of internal life-processes, so long does no consciousness arise.*
- *Consciousness first arises when these outer elements come into opposition with the inner life and a destruction takes place. Consciousness must result from destruction of life. Without partial death a ray of light is not able to penetrate a living being, the process can never be stimulated in the living being from which consciousness arises. But when light penetrates into the surface of life, produces a partial destruction, breaks down the inner substances and forces, then that mysterious process arises which takes place everywhere in the external world in a quite definite way.*

*Picture to yourselves that the intelligent forces of the world had ascended up to a height where outer light and outer air were foreign to them. They remained in harmony with them only for a time, then they came to completion and an opposition arose. If you could follow this process with the eye of the spirit, then you could see how when a ray of light penetrates a simple being, the skin becomes somewhat transformed and a tiny eye appears. What is it therefore that first glimmers there in the substance? In what does this fine destruction (for it is destruction) manifest? In pain, which is nothing else than an expression for the destruction.*

***Whenever life comes up against external nature destruction takes place, and when it becomes greater even produces death. Out of pain consciousness is born.*** The very process which has created your eye would have been a destructive process if it had gained the upper hand over the nature that had developed up to the human being. But it has seized upon only a small part with which out of the destruction and partial death it could create that mirroring of the external world which we call consciousness. ***Consciousness within matter is thus born out of suffering, out of pain.***

*When we realise this connection of suffering and pain with the conscious spirit that surrounds us, we shall well understand the words of a Christian initiate who knew such things fundamentally and intuitively, and saw pain at the basis of all conscious life. They are the words:*

*In all Nature sighs every creature in pain, full of earnest expectation to attain the state of the child of God.*

*You find that in the eighth chapter of Paul's Epistle to the Romans as a wonderful expression of this foundation of consciousness in pain. Thus one can also understand how thoughtful men have ascribed to pain such an all-important role. I should like to quote just one example. A great German philosopher says that when one looks at all Nature around one, then pain and suffering seem to be expressed everywhere on her countenance. Yes, when one observes the higher animals they show to those who look more deeply an*

*expression full of suffering. And who would not admit that many an animal physiognomy looks like the manifestation of a deeply hidden pain?*

*If we look at the matter as we have just described it then we see the origin of consciousness out of pain, so that a being who builds consciousness out of destruction causes a higher element to arise from the decay of life, creates itself continuously out of death. If the living could not suffer, never could consciousness arise. If there were no death in the world never in the visible world could Spirit exist. That is the strength of the Spirit — that it remoulds destruction into something still higher than life, and so in the midst of life forms a higher state, consciousness. Ever further and further we see the various experiences of pain develop to the organs of consciousness. One sees it in the animals which for an external defence have only a reflex consciousness, just as man shuts the eye as protection against a danger to it. When the reflex movement is no longer enough to protect the inner life, when the stimulus becomes too strong, then the inner force of resistance rises up and gives birth to the senses, sensation, eye and ear. You know perhaps from many a disagreeable experience, or perhaps even instinctively, that this is so. You know indeed out of a higher state of your consciousness that what has been said is a truth. An example will make it still clearer. When do you feel certain interior organs of your organism? You go through life and do not feel your stomach or liver or lungs. You feel none of your organs as long as they are sound. You feel them only when they give you pain, and you really know that you have this or that organ only when it hurts you, when you feel that something is out of order there and that a destruction-process is beginning.*

*If we take this example and explanation then we see that conscious life is continually born from pain. If pain arises in life it gives birth to sensation and consciousness. This giving birth, this bringing forth of a higher element, is reflected again in consciousness as pleasure, and there would never be a pleasure unless there had been a previous pain. In the life below which just raises itself from physical material, there is as yet no pleasure. But when pain has produced consciousness and works further creatively as consciousness,*



*then this creating is on a higher level and is expressed in the feeling of pleasure. Creation is based on desire and pleasure. Pleasure can only appear where inner or outer creation is possible. In some way creation lies at the base of every happiness, as every unhappiness is based on the necessity of creation.*

*Take something that expresses suffering on a lower level, the feeling of hunger, for instance, which can destroy life. You meet this with nourishment, and the food taken in becomes enjoyment because it is the means of enhancing, producing life. So you see that higher creation, pleasure, arises on the basis of pain. Thus before the pleasure there is suffering. The philosophy of Schopenhauer and Eduard von Hartmann can therefore say with justification that suffering is a common feeling of life. However, they do not go back far enough, to the origin of suffering, do not come to the point where suffering is to evolve to something higher. The origin of suffering is found where consciousness arises out of life, where spirit is born out of life.*

*And therefore we can also understand what dawns in man's soul of the connection of suffering and pain with knowledge and consciousness, and we could still show how a nobler, more perfect state is born out of pain.*

*[Initiation and the separation of the faculties of Thinking Feeling and Willing, currently harmonized or balanced unconsciously]*

*Those who have heard my lectures fairly often will remember the allusion to the existence of a sort of initiation, whereby a higher consciousness enters and man raises himself from a mere sense-perception to the observation of a spiritual world. It was said that forces and faculties slumber in the human soul which can be drawn out of it, just as the power of sight can be produced through operation in someone born blind, so that a new man arises to whom the whole world seems transformed to a higher stage. As in the case of one born blind, so do things appear in a new light to the spiritually born. Yet this can come about only if the process which has just been described is recapitulated on a higher level, when what is united in the*

*average man becomes separate and a kind of destruction-process enters the lower human nature. Then the higher consciousness, the beholding of the spiritual world, can enter.*

*There are three forces in human nature: thinking, feeling and willing. These three depend on the physical organisation of man. Certain acts of will appear after certain thought and feeling processes have taken place. The human organism must function in the right way if these three forces are to harmonise. If certain transmissions are interrupted, certain parts diseased, then no proper harmony exists between thinking, feeling and willing. If the organs of will are crippled a man is unable to transform his thoughts into will-impulses. He is weak as a man of action; he can doubtless think, but cannot resolve to put thoughts into reality. Another case is when a person is not in a position to let his feelings be guided rightly through thoughts, to bring his feelings into harmony with the thoughts behind them. Insanity is fundamentally nothing else than this.*

*A harmony between thinking, feeling and willing is to be found in the normally-constituted man of today as against a sufferer. This is right for certain stages of evolution, but it must be noted that this harmony exists in present-day man unconsciously. If he is to be initiated, however, if he is to see into the higher worlds, then these three members, thinking, feeling, willing, must be separated from one another. The organs of will and feeling must suffer a division, and therefore the physical organism of an initiate is different from that of a non-initiate. Anatomy could not prove that, but the contact between thinking, feeling and willing is interrupted. The initiate would be able to see someone suffering deeply without being stirred by any feeling, he could remain quite calm and merely look on. Why is that so? In an initiate nothing must be inter-linked unconsciously; he is a compassionate man out of freedom and not because something external compels him to be. That is the difference between an initiate and a non-initiate. Such a higher consciousness creates, as it were, a higher substance and the human being falls apart into a feeling-man, a will-man and a thought-man. Ruling over these three there appears for the first time the higher, new-born man, and from the level of a higher consciousness the three*

*are brought into accord. Here again must death, destruction, also intervene. Should this destruction arise without at the same time a new consciousness springing up, then insanity would appear. Insanity would therefore be nothing else than the condition in which the human entity was shattered without the creation of the higher, conscious authority.*

*So here too there is a double element: **a kind of destroying process of the lower by the side of a creating process of the higher.***

*As poison is created in the blood in the veins, and as in the normal man consciousness is created between the red and the blue blood, so in the initiated man the higher consciousness is created inwardly in the co-operation of life and death. And the state of bliss arises from a higher pleasure, creation, that proceeds from death.*

*This is what man instinctively feels when he senses the mysterious connection between pain and suffering and the highest that man can attain. Hence the tragic poet, as his hero succumbs to suffering, lets this suffering give rise to the feeling of the victory of life, the consciousness of the victory of the eternal over the temporal. And so in the destruction of the earthly nature of Christ Jesus in pain and suffering, in anguish and misery, Christianity rightly sees the victory of eternal life over the temporal and transitory. So too our life becomes richer, more full of content, when we let it extend over what lies outside our own self, when we can enter into the life that is not our own.*

*Just as we create a higher consciousness out of the pain stimulated through an external ray of light and overcome by us as living being, so a creation in compassion is born when we transform the sufferings of others in our own greater consciousness-world. And so finally **out of suffering arises love. For what else is love than spreading one's consciousness over other beings?***

*When we deprive ourselves, give away, make ourselves poorer to the extent that we give to the other being, when we are able, just as the skin receives the ray of light and is able - out*

*of the pain - to form a higher being, an eye; when we are able through the expansion of our life over other lives to absorb a higher life, then love, compassion with all creatures, is born in us out of that which we have given away to the other.*

*This also underlies the expression of the Greek poet: Out of life grew learning; out of learning, knowledge. Here again, as already mentioned in the previous lecture, a knowledge based on the most recent research of natural science touches the results of old spiritual investigation. The older spiritual research has always said that the highest knowledge can proceed solely from suffering. When we have a sick limb and it has given us pain, then we know this limb best of all. In the same way we know best of all what we have deposited in our own soul. Knowledge flows from our suffering as its fruit.*

*The same too underlies the Crucifixion of Christ Jesus which was soon followed, as Christianity teaches, by the outpouring into the world of the Holy Spirit. We now understand the coming forth of the Holy Spirit from the Crucifixion of Christ Jesus as a process indicated in the parable of the grain of corn. The new fruit must arise from destruction, and so too the Holy Spirit, which poured itself out over the Apostles at the Feast of Pentecost, is born from the destruction, the pain endured on the Cross. That is clearly expressed in St. John's Gospel (7.39) where it is said that the Spirit was not yet there, for the Christ was not yet glorified. One who reads this Gospel more deeply will see for himself that significant things emerge from it.*

*One can hear many people say that they would have not missed pain, for it had brought them knowledge. Everyone who has died could teach you that what I have now said is true. Would people fight against the destruction going on in them up to actual death if pain had not stood continually beside them like a guardian of life? Pain makes us aware that we have to take precautions against the destruction of life. Out of pain we create new life. In the notes of a modern natural scientist on the expression of the thinker, we read that on the countenance of the thinker something lies like a repressed pain.*

*When there is the enhancement which flows from knowledge attained through pain, when it is therefore true that from suffering we learn, then it is not without justification — as we shall see in the next lecture — that the Biblical story of Creation brings the knowledge of good and evil into connection with pain and suffering. And so it has always been rightly emphasised by one who looks deeper how the origin of purification, the lifting up of human nature, lies in pain. When the spiritual-scientific world-conception with its great law of destiny, karma, points from a man's present suffering to what he did wrongly in earlier lives, then we understand such a connection only out of man's deeper nature. What we brought about in the external world in an earlier life is transformed from base forces into lofty ones. Sin is like a poison which becomes remedy when it is changed into substance of life. And so sin can contribute to the strengthening and raising of man; in the story of Job pain and suffering are shown to us as an enhancement of knowledge and of the Spirit.*

*This is meant to be only a sketch which is to point to the connection between earthly existence and pain and suffering. It is to show how we can realise the meaning of suffering and pain when we see how they harden, crystallize in physical things and organisms up to man, and how through a dissolution of what has hardened, the Spirit can be born in us again, when we see that the origin of suffering and pain is in the Spirit. The Spirit gives us beauty, strength, wisdom, the transformed picture of the original abode of pain.*

*A brilliant man, Fabre d'Olivet, made a right comparison when he wished to show how the highest, noblest, purest in human nature arises out of pain. He said that the arising of wisdom and beauty out of suffering is comparable to a process in nature, to the birth of the valuable and beautiful pearl. For the pearl is born from the sickness of the oyster, from the destruction inside the pearl-oyster. As the beauty of the pearl is born out of disease and suffering, so are knowledge, noble human nature and purified human feeling born out of suffering and pain.*

*So we may well say with the old Greek poet, Aeschylus: Out of suffering arises learning; out of learning, knowledge. And just as in respect of much else, we may say that **we have grasped pain only when we know it - not only in itself - but in what proceeds from it.***

*As so many other things, so too **pain is known only by its fruits.***

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## Mingling of the blood through marriage relations

1908-05-20-GA103 positions Blood relationships versus the new Christ buddhi impulse

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*Then Christ-Jesus came and said to his nearest, most intimate initiates: **Hitherto, mankind has judged only according to the flesh, according to blood-relationship. Through this blood-relationship, men have been conscious of reposing within a higher invisible union. But you should believe in a still higher spiritual relationship, in one that reaches beyond the blood-tie.** You should believe in a spiritual Father-substance in which the I is rooted, and which is more spiritual than the substance which as a group-soul binds the Jewish people together. You should believe in what reposes within me and within every human being, in what is not only one with Abraham, but one with the very divine foundation of the world. Therefore Christ-Jesus, according to the Gospel of St. John, emphasizes the words: "Before Father Abraham was, was the I AM!" **My primal I mounts not only to the Father-Principle that reaches back to Abraham, but my I is one with all that pulses through the entire cosmos, and to this my spiritual nature soars aloft. I and the Father are one!***

*These are important words which one should experience; then will one feel the forward bound made by mankind, a bound which advanced human evolution further in consequence of that impulse given by the advent of the Christ. The Christ was the mighty quickener of the "I AM."*

*Now, let us try to hear a little of what His most intimate initiates said, how they expressed what had been revealed to them. They said: Heretofore, no individual physical human being has ever existed to whom this name of "I AM" could be applied; He was the first to bring to the world the "I AM" in its full significance. Therefore, they named Christ-Jesus the "I AM." That was the name in which the closest initiates felt themselves united, the name which they understood, the name "I AM." We must in this way delve deeply into the most significant chapters of the Gospel of St. John. If we take that chapter where we find the words: "**I am the Light of the world,**" we must interpret them literally, quite literally.*

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1909-07-05-GA112 uses the 'loss of capital' metaphor to sketch how humanity lost the ancient wisdom contained in the blood

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*Now what was the outer sign expressing this phase of evolution?*

*It was **the transformation which humanity experienced in the nature of its blood.** In early times, as we know, 'near' (consanguineous) marriage was the rule. Marriage was contracted within the kindred stock. But in time, the consanguineous tie was replaced to an increasing extent by marriage with strangers. Foreign blood became mixed with foreign blood and the heritage of ancient times became ever scantier.*

...

*We are now of course still involved in this process of blood deterioration, for, having begun in ancient times, it will slowly pursue its course until the end of earth evolution. **For this reason an impulse was needed in humanity to repair the evil wrought by this deterioration of the blood.** Adherence to the principle of blood relationship could not but lead men into error and misery, as the old sages tell us in their myths and legends.*

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## Purification of the blood

1909-03-30-GA111 (free translation):

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*In Man the red blood flows as carrier of sufferings and passions, in the plant the chaste green juice moves, the Chlorophyll knows no suffering. Just live this thought. Imagine the ideal for humanity's future, when Man will have worked on himself so his blood will become so pure and chaste as the juice of the plant. As a symbol of this transformation we can use the rose, green below and transforming into red above without compromising on purity or chastity.*

..

*All suffering must be overcome and the red blood has to become pure again. The rosecrucian symbol shows this: the black cross of death and the seven roses as signs of the higher being and becoming*

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and

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*.. in Jesus the blood was again become so pure, that after a legend, when the blood was flowing from the five wounds, bees landed on the side of the wounds to suck the blood because it had become so pure that honey could be made from it, just like from the pure blossoms of the plant.*

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