

The Lectures of Rudolf Steiner

Karmic Connections in Relation to the Physical

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To-day we shall begin a series of studies which will throw light on the unfolding of human karma from the side of the external bodily form as we encounter it in the physiognomy, the play of gestures, in all the external manifestations of the human being in the physical world. For in considering individual karmic connections, I have already drawn attention to the fact that it is precisely by observing apparently insignificant trifles in the human being that karmic connections may be perceived. **It is also a fact that the external appearance of the human being gives in many respects a picture of his moral and spiritual tenor in his previous earthly life, or in a series of previous lives.**

Along these lines certain types of human beings can be observed, and it will be found that a certain type leads back to a definite attitude and behaviour in one of the previous earthly lives. In order to avoid vague abstractions, let us consider examples. — Suppose, for instance, some human being's life on earth has been spent in occupying himself very closely with the things which confronted him in life; he has had intimate and real interest for many things, not passing by or missing anything about men, things or phenomena of the world. You will certainly have opportunity to observe this in human beings in the present life.

We may meet people who have a better knowledge — let us say — of the statesmen of ancient Greece than of the statesmen of our own time. If they are asked about somebody such as Pericles, Alcibiades or Miltiades, they know all about them, because they learned it at school. If they are questioned about a person of the same kind belonging to the present day, they can hardly give any information. But the same thing exists in the sphere of the ordinary observation of life. In this connection I have often mentioned details which have certainly seemed strange to those who imagine that they are standing at the highest peak of idealism. There are men, for instance, who, in talking to you in the afternoon, will tell you that they saw a lady in the street in the morning. When you ask them what sort of dress she was wearing, they do not know! It is really incredible, but it is a fact — there are such people.

Now of course, such a thing can be interpreted in all sorts of different ways. It can be said: This is a case of such lofty spirituality that a man who happens to find himself in these circumstances considers it much too trifling to take notice of such things. But this is not a sign of a really penetrating spirituality. It may be lofty spirituality, but loftiness alone is not the point; what really matters is whether the spirituality is penetrating or superficial. There is not, in this case, any penetrating spirituality, because, after all, what a human being needs in the way of clothing *is* quite significant, and in a certain sense it is just as significant as, for instance, the type of nose or mouth he has. Again, there are human beings who are attentive to everything in life. They judge the world according to what they experience from it. Others go through the world as if nothing in it were of the slightest interest to them. They have taken in everything only as a kind of dream which quickly flows away again.

These are — I might say — two polar opposite types of human beings. But however you may judge of it, my dear friends, whatever opinion you may have about whether a man is at a high or low level because he does not remember the dress worn by the lady he saw in the morning — that is not the point. Today we want to discuss what influence this has on the karma of the human being. It actually makes a great difference whether a man pays attention to things in life, whether he takes interest in every detail, or whether he does not pay attention to things. Details are of enormous importance for the whole structure of spiritual life — not because they are details, but because a detail like the one mentioned points to a very definite constitution of soul.

There was a professor who always lectured extremely well and who, all the time he was lecturing, stared at one point — the upper part of the chest of someone in the audience; his eyes were riveted on this particular point. He never lost the thread of his lectures, which were always admirable. But one day he did lose the thread; he kept on looking and then turning away. Afterwards he went to the person in the audience and asked: "Why did you sew on the button that had always been missing? It has made me lose my head!" He had always been looking at the place of the missing button and this gave him concentration. Always to be looking at the place where a button is torn off or not, seems trifling, but as a matter of fact, so far as the inner attitude of soul is concerned it is significant whether such a thing is done or not. And when it is a question of observing the lines of karma, it is of extraordinarily great importance.

Let us therefore look a little more closely at these two types of human beings of whom I have been speaking. You need only remember what I have frequently told you about the passing over of the human being from one incarnation into the other. In earthly life man has his head, and he has, as well, the rest of his body. This part of his body, outside the head, contains a certain concatenation of forces. The physical body of the human being is finally given over to the elements. The physical substance, of course, is not carried over from one earthly life into the other. But the concatenation of forces which a man has in his organism, apart from his head, is carried through the life between death and a new birth and becomes the head of the next earthly life, whereas the head of the present incarnation has been formed out of the limb-system and the rest of the organism of the previous earthly life. Thus the non-head nature — if I may coin this expression — of the one earthly life transforms itself into the head of the following earthly life. The head is always the product of the non-head nature of the preceding earthly life. This holds good for the whole concatenation of forces in the constitution of the human being.

When somebody goes through life with great attentiveness to everything, he must, in the nature of things, move about a great deal. Human beings who lead an entirely sedentary life are very difficult to study to-day from the point of view of karma, because there was no such mode of life in earlier times. It remains to be seen what men with an exclusively sedentary mode of life will be like in the next earthly life, for sedentary existences have become customary only in this age. But when, in earlier times, a man was attentive to the things in his environment, he always had to *go* to them; he had to make his limbs mobile, to bring his limbs into activity. The whole body was active, not only the senses which belong to the head-system. Everything in which the whole body takes part, when the human being is attentive and observant, passes over into the structure of the head of the next earthly life, and has a definite effect. The head of the human being in the next earthly life is so constituted that he has then a very strong urge to send into the rest of his organism such forces as cause the forces of the earth to work very strongly into his organism. In the first seven years of life, everything contained in the organism, muscles, bones, etc., is formed from out of the head. The head sends out these forces. Every bone is shaped as it must be shaped, by means of the head. If, because of the type of incarnation which I have described to you, the head has the tendency to develop a strong relationship to the forces of the earth, what happens then? Then by the grace of the head — if I may put it so — the earth-forces are very much favoured during the formation of the

human being in the embryonic period, but also, especially, in the life up to the change of teeth. The forces of the earth are very strongly propagated by the head. The result is that in such a human being there is a special development of everything that depends upon the forces of the earth. He gets big bones, strong bones, extremely broad shoulder-blades, for instance, and the ribs are well developed. Everything bears the stamp of good development.

But now, all that is connected with the carrying over of the faculty of attention from the past into the present earthly life, with the way the organism is formed — all this, it is true, proceeds *spatially* from the head, but nevertheless, in reality, from the soul and spirit. For in all these formative forces the soul and spirit participate; from such forces we can always look to the soul and spirit. In such human beings the head has become related to the earth as the result of the conditions in the previous earthly life which I have described. We can see this in the brow, which is not particularly lofty — for lofty brows are not allied to the earth — but it has definition, strength, and similar characteristics.

So we see that the human being develops in such a way that his bones are strongly formed. And the strange thing is: when these forces that are allied to the earth work forcefully over from the previous earthly life, the hair grows very quickly. In observing children whose hair grows very quickly we must always connect this with their powers of attention in the previous earthly life. It is a fact that out of his moral and spiritual attitude in any one incarnation the human being forms his body in the next earthly life.

Now we shall always find confirmation of how the forces of the soul and spirit participate in this shaping of the human being. A man whose karma it is, in the next earthly life, to have strong bones, well developed muscles, as the result of attentiveness to life — such a man, we shall see, goes through life with courage. Through this attentiveness he has also acquired the natural force belonging to a courageous life.

In times when men ceased to describe successive earthly lives, they still had the knowledge that really exists only when repeated earthly lives are taken into account. This was still so in the days of Aristotle. Aristotle has described this beautifully in his *Physiognomics* (facial features that reveal temperament and character). He was still able to show how the external countenance is connected with the moral attitude, the moral tenor of a man.

And now let us think of cowards, faint-hearted men. They are those who took no interest in anything during the previous earthly life. You see, the study of karma has a certain significance for taking one's place in life in connection with the future. After all, it is only a craving for knowledge that we satisfy — though not only this craving — when we trace back a present earthly life to earlier lives. But if we go through our present earthly life with a certain amount of self-knowledge, then we can prepare for the *next* earthly life. If we drift superficially through life, without taking interest in anything, then we can be sure that we shall be a coward in the next earthly life. This is because a detached, inattentive character forms few links with its environment, and consequently the head-organisation in the next life has no relation with the forces of the earth. The bones remain undeveloped, the hair grows slowly: very often such a person has bow-legs or knock-knees.

These are things which in a very intimate way reveal the connection between the spirit and soul on the one side and the natural-physical on the other. Yes, my dear friends, from the very details of the shape of the head and of the whole structure of the human being, we can as it were look over into the previous earthly life.

These things are not said, however, in order that the observation itself shall be made through them. All the observations of which I have told you here, as a preparation for studies of karma, have not been made in an external, but in an entirely inner way, through spiritual-scientific methods. But precisely these spiritual-scientific methods show that the human being in his external form *cannot* be studied as is done in modern physiology and anatomy. There is really no sense in simply becoming familiar with the organs and their interconnections. For the human being is a *picture*. In part he is the picture of the forces holding sway between death and a new birth, and in part a picture of his previous earthly life. There is no sense in working at physiology and anatomy as they exist to-day, where the human being is taken and one organ after another in him is studied. The head, for instance, is much more closely connected with the previous earthly life than with the body which the human being receives in his present earthly life.

We can therefore say: certain physical processes are to be understood only when we look back to previous earthly lives. A man who learned to know the world in a previous earthly life has quick-growing hair. A man who learned to know little of the world in a previous life, has slow-growing hair. The hair grows very slowly; it lies along the surface of the body; whereas those who interested themselves intensely in life during a previous earthly life, who interested themselves all too intensely and poked their noses into everything, have loose, straggly hair. This is an absolutely correct connection. The most manifold bodily configurations can be referred back to experiences in one of the preceding earthly lives. This holds good into the very details of the constitution.

Take for instance, a man who ponders much in one incarnation — who thinks and ponders a great deal. In his next incarnation he will be a thin, delicately made man. A man who ponders little in one earthly life, but lives a life more concerned with grasping the outer world, tends, in the next life, to accumulate a good deal of fat. This, too, has a significance for the future. Spiritual "slimming cures" cannot well be managed in one earthly life; for this one must resort to physical cures — if indeed they are of any help! But for the next earthly life it is certainly possible to undergo a "slimming cure" if one ponders and thinks a great deal, especially if one thinks about something that calls for effort, of the kind I described yesterday. It need not be meditated, but simply pondered about a great deal, with the willingness to make many inner decisions.

There is an actual connection of this kind between the spiritual and moral way in which a man lives during one earthly life, and his physical constitution in the next earthly life. This cannot be emphasised sufficiently.

Take another case. Suppose, for instance, that in one earthly life a man is a thinker. I do not mean a professor — (this is not a joke!) — but a man who, possibly, walks behind a plough and who yet can think a great deal. It does not matter at all in what circumstances of life a man thinks, for he can be a real thinker when he follows a plough or is engaged in a handicraft of some sort. But because in his thinking the forces which fall away when earthly life comes to an end are mainly engaged, and he leaves unused those which are carried over into his next incarnation and take part in the building up of his head, such a man will appear again in a new earthly life with soft flesh, with delicate soft flesh.

The peculiar point, however, is this. — When a man thinks a great deal, then, in his next earthly life, he will have a good skin; the whole surface of the body, the skin of the body, will be very well constituted. Again, when you see people whose skin has spots, for instance, then you can always infer from this that they did little thinking in their past life. (Of course, one needs other grounds for this inference as well; it is not possible to deduce with absolute certainty from one symptom. Nevertheless, in general, the indications which I have given to-day about the inter-connection of the

soul and spirit with the physical are correct). When you see people with some impurity in their skin, you can always conclude that they did little thinking in their past earthly life. People with many freckles have certainly not been thinkers in a previous earthly life.

These are the things which show at once that Spiritual Science does not pay attention merely to spiritual abstractions, but also to the working of the spiritual in the physical. I have often emphasised that what is harmful about materialism is not that it pays attention only to matter; the harmful element, the tragedy of materialism, is that it cannot really know anything about matter, because it does not recognise the spiritual workings within matter.

It is precisely in the study of the human being that attention must be paid to matter, for in matter, above all in the human form, in the whole human being, the working of the spiritual is expressing itself. Matter is the outer revelation of the spiritual.

You can glean from the "Leading Thoughts" which have lately appeared in the News Sheet issued with the periodical *Das Goetheanum*, that the head of man is observed in the proper way only when Imaginative cognition is applied even to its external appearance. For the human head in its formation, in the formation of the ears, particularly also in the formation of the nose and eyes, is actually according to the pattern of Imagination. It consists of outwardly visible Imaginations.

This is also connected with the life of the human being. There are human beings in whom the lower part of the trunk is longer than the upper part; that is to say, the part from the lowest point of the trunk up to the breast is *longer* than the part from the centre of the chest up to the neck. If the part from the centre of the chest to the neck is *shorter* than the lower part of the trunk, then we have to do with a human being who, in the life between death and a new birth, has made the ascent to the mid-point very quickly. He passed through this period very quickly. Then he descended slowly and comfortably to the new earthly life.



Where, on the other hand, the upper part from the neck to the middle of the chest is longer than the lower part from the middle of the chest to the end of the trunk, we have to do with a human being who passed slowly and sedately as far as the middle of his life between death and new birth, and then descended more quickly into earthly life.

In the physiognomy, indeed, in the proportions of the trunk, we find the after-effect of the way in which the human being passed through the first period of his existence between death and a new birth, in comparison with the latter period.

Truly, what is physical in the human being is through and through a copy of the underlying spiritual. This has a consequence in life. For those who have the long lower trunk and short upper trunk are of a type showing from the outset that they need a great deal of sleep; they like to have long sleep. (The diagram is, of course, rather exaggerated). With the other type, who have the short lower trunk and long upper trunk, this is not so; they do not need so much sleep.

Thus, according to whether a human being needs sleep or not, which again expresses itself in the proportions of his trunk, you can see whether he has gone through the first part of the life between death and a new birth quickly or slowly, and also whether he has gone quickly or slowly through the second part of this life.

But this again is connected with the previous incarnation. Take the case of a man who was dull — not so much in disposition as because of his education and his mode of life. I do not mean that he was altogether lacking in interest, but he was dull; he could not really do anything properly, he never set about getting a real grip of things; he may have been attentive enough to poke his nose into everything, but it did not go beyond curiosity and a superficial understanding. He remained dull. Such a man has no interest for the first part of his life between death and a new birth. He develops an interest only when he has left behind the midnight summit of this life and begins his descent.

On the other hand, a man who is accustomed to penetrate everything both with his mind and with his feeling — he takes great interest in the first half, in the ascent, and then quickly completes the descent. Thus again it can be said: When you meet a man who is a sleepy-head, then this is to be traced to a dull life, such as I have described, in the previous incarnation. A man who is not a sleepy-head, who may even have to do something in order to go to sleep — we know there are books which can be used for the purpose of sending one to sleep! — a man who needs these things has not been dull, but attentive; he has been active with his mind and his feeling.

We can go further. There are men ... how shall I speak of them? Let us say they are ready eaters; they are fond of eating. Others are not so fond of eating. I do not want to say gluttonous people and non-gluttonous people for this would hardly be in place in a serious study. But I will say: there are people who are fond of eating and there are others who are less fond of it. This too is connected in a certain sense with what the human being experiences in his passage between death and a new birth, before and after the midnight summit of existence. The middle point here is the midnight summit of existence.

There are human beings who, as I will put it, ascend very high into the spiritual, and there are others who do not rise so high. Those who ascend very high will eat in order to live. Those who do not rise so high will live in order to eat.

These are certainly differences in life, and if we look at the way in which a man behaves in such actions as are connected with the fostering or non-fostering of his physical existence, we can say that here is something which enables us to perceive how his karmic life is flowing over from a previous existence.

Those who have acquired powers of observation in this direction perceive, for instance, in the way a man takes something at table, in the way he helps himself, a gesture which points very strongly indeed to the way in which the past earthly life is shining over into the present.

To-day I am speaking of the physical. To-morrow I shall speak more about the moral sides, but the physical must certainly be kept in mind, otherwise the opposite will become less intelligible. Men who help themselves vehemently, who when they so much as take a pear into their hands at table do it —

well, with enthusiasm — are those who clung more to the trivialities of life in the previous incarnations who could not rise above trivialities; who were stuck in habit, convention, etc., unable to get a moral grasp of life. This, too, has great practical significance. As we are not used to such considerations, these things will often seem curious and we laugh about them. But they are to be taken with the deepest seriousness, for you see, there are in society to-day certain classes of people who spend their time and energy in the trivial customs of life; they do not willingly make anything their own which goes beyond the ordinary, habitual customs of life.

Nor must these things be applied merely to modes of behaviour. They can likewise be applied, for instance, to speech. There are languages in which you cannot say anything arbitrarily because everything is strictly prescribed in the construction of the sentence; the subject cannot be put in another place, and so on. There are other languages where the subject may be placed wherever you like, and the predicate too. These languages are of such a character that they help human beings to individual development.

This is only an example of how trivial habits are acquired, and how the human being cannot get out of triviality. An earthly life spent in such triviality leads to one in which the human being is gluttonous. He does not rise high enough in the life between death and a new birth — he becomes gluttonous.

In our day the time should dawn when men no longer reckon only with one earthly life, as was the case in the materialistic epoch of evolution, but take into account the whole of earthly evolution, in the knowledge that what is done and achieved by a man in one earthly life is carried over into the next earthly life; that what happens in one epoch is carried over into another by human beings themselves. As this awareness has to come, it is necessary that such knowledge should find a place in the education of growing children as well as of adults.

I should like to speak of two more types. There is a type of human being who can take everything seriously, and here I do not mean merely the external kind of seriousness. There may quite well be thoroughly serious people, who may even have a strongly tragic vein in their souls, but who all the same can laugh. For if a man is not able to laugh, if everything goes by him — and there are countless things in life to make one laugh — if he lets everything go by and cannot laugh at anything, then he must be dull. After all, there are things to laugh at! But a man may be able to laugh heartily at something that is funny, and still be, fundamentally, a serious man.

Then there is another type of person who does nothing but laugh, whom everything incites to laughter, who laughs when he is telling anything, whether or not it happens to be funny. There are people whose faces distort into laughter the moment they begin to relate anything, and who speak of even the gravest matter with a kind of grin, with a kind of laughter. I am describing extremes here, but these extremes exist.

This is a fundamental trait of the soul. We shall see to-morrow how it has its moral side. To-day I shall deal mainly with the physical side. This trait, in its turn, leads back to the karmic stream of evolution. A man who has a trait of gravity in his life, even if he can laugh too, has strong, steady forces working out of his previous incarnation into his present earthly life. In meeting a serious man of this kind, a man who has an understanding for the grave side of life, who stops to observe the grave side of life, we can say: one can feel in this man that he is bearing in his being and nature his past earthly life. A serious conception of life arises when the past earthly lives continue working, working on in the proper way. On the other hand, a man becomes an incessant chatterbox, laughing even when he is talking of the gravest matters, when past earthly lives are not working on in him. When a man has gone through a series of earthly lives — or at least through one — in which he has

lived as if half asleep, then, in his next earthly life, he becomes a person who is never serious, who is unable to approach the things of life with the necessary seriousness. Thus from a man's attitude it can be seen whether he has spent his past earthly lives to good purpose, or whether he has more or less slept through them.

All this leads us to realise how false it is to take a mechanical view of a human being when he comes before us in his human guise, or even to see no further than the stereotyped pattern of his organism. This is quite wrong. The human being in his form, and right down into his possibilities of movement, must be regarded as an image of the spiritual world.

First of all there is the head-organisation. This is essentially determined by the previous earthly lives. We observe a human head in the right way when we learn to know all there is to be learned about Imaginative ideation. Here, in connection with the human head, and nowhere else, we can apply, in the sense-world, Imaginative ideation, which is otherwise used for gazing into the spiritual world. We must begin with Imagination if we wish to look into the spiritual world. Then, first of all, the spiritual-etheric pictures of the spiritual beings appear before us. In the physical world, with the exception of the human head, there is nothing that is reminiscent of Imagination. But in the human head, right into its inner organisation, right into the marvellous structure of the brain, everything is really a physical mirror-image of the Imaginative.

Then, proceeding further, you may begin to study in the human being something that is really much more difficult to observe, although it is generally thought to be easy — that is, to gain an understanding of how the human being takes breath, how he sets his rhythmic system in movement, and how the breath leads over into the blood circulation. This tremendously living play, which penetrates the whole body, is far more complicated than it is thought to be. The human being takes in the breath, the breath transforms itself into blood circulation, but on the other side the breath again passes over into the head and is related in a definite way to the whole activity of the brain. Thinking is simply a refined, delicate breathing. The blood circulation, again, passes over into the impulses of the movements of the limbs.

This rhythmic system of the human being does not express itself in a static condition but in a continuous mobility, and this difference must be clearly observed. The head of man is best studied by considering it as a self-contained formation *at rest*; by studying its interior, the various parts of the brain, for instance, and how one part lies alongside another. Nothing can be known about the head if, say, the blood circulation in the head is studied by means of anatomy or physiology; for what the blood circulation achieves in the head is not connected with the head itself; it is connected merely with what the head needs from the rhythmic system. What can be seen when a portion of the cranial bone is raised, and the circulation exposed, is not really connected with the head. The head must be studied as an organ which is at rest, and where one part lies alongside another.

This method is not applicable to the rhythmic system, which has its seat in the breast. Everything there must be studied in its mobility, in the mobility of the blood circulation, of breathing, of thinking, of self-movement. This process can even be traced much farther into the physical.

Consider the breathing process as it passes over into the blood-process, and thence works over also into the brain. Carbonic acid is formed in the first place: that is to say, an acid is formed in the human organism. But when the breathing process passes over into the brain and into the nervous system, salt substances are formed out of the acids; salt substances are deposited.

Thus we may say: when the human being thinks, *solids* are precipitated. In the circulation, we find *fluidity*. In the breath, the *gaseous*. And in the principle of mobility when this passes over into movements, we find the *fiery*. The material elements are contained in all this, but the elements in *mobility*, in a constant state of arising and passing away. This process cannot really be grasped by sense-observation. Those who set out to grasp it, anatomically, by means of sense-observation, never really understand it; much must be added out of the inner creative force of the spirit if this process is to be understood. If we listen to explanatory discourses on the rhythmic process, as they are given in ordinary lectures on anatomy and physiology, we feel that it is all very remote from reality. (Those of you who have had this experience will be able to substantiate what I am saying). Yes, whoever listens to all this with an unbiased mind, and then watches the audience, actually feels as if the barrenness offered to the listeners must cause their very death; as if they must remain fixed to the desks, unable to move, unable even to crawl away! For this system of circulation ought to be described with such living vitality that the hearers, being continually carried from the sensible into the super-sensible, from the super-sensible back again into the sensible, enter into a kind of *musical* mood during the description.

When this is done, the human being develops inner habits of soul through which karma can be understood. We shall speak of that to-morrow. But what we have here is a sense-picture of *Inspiration*. Whereas in the study of the head we have a sense-picture of *Imagination*, so we have a picture of *Inspiration* in a study of the rhythmic system of the human being, *if* this study has the right character.

We pass now to the metabolic-limb system. In what modern anatomy and physiology have to say of the metabolic-limb system, we do *not* come to the forces of this system, but only to what falls away and is discarded by it. Everything that in the modern view is the content of the metabolic-limb system does not belong at all to the real human structure and organisation, but is expelled. The content of the bowels is only the extreme instance. Whatever else is physically perceptible in the metabolic-limb system does not belong to the human being but is deposited by him; some of it remains within him for a longer time, some for a shorter time. The content of the bowels remains a short time; what is deposited by the muscles, nerves, etc. remains longer. Any physical substance that can be found in the metabolic-limb system does not belong to the human being; it is excretion, deposit. Everything that belongs to the metabolic-limb system is of a *super-sensible* nature. So that in studying the metabolic-limb system of man we have to pass over to what has a purely super-sensible existence within the physical.

We must therefore picture the metabolic-limb system in such a way that physical arms, etc., are in reality spiritual, and within this spiritual the Ego unfolds. — When I move my arms or my legs, deposits are continually taking place, and these deposits are observed. But they are not the essential. You cannot refer to the physical when you want to explain how the arm or the hand grasps something; you must refer to the spiritual. The spiritual that runs all along the arm — *that* is the essential in the human being. What you perceive is merely a deposit of the metabolic-limb system.



How, then, can we even start on a study of karma if we believe that what we see in the metabolic-limb system is the human being? The human being is not this at all. We can only start on a study of karma when we know what the human being really is. We must include something that is to be found, certainly, in the sense-world, but which is, nevertheless, a super-sensible picture of Intuition.

And so, my dear friends, you can say: A study of the *head* is an Imaginative process, projected into the sense-world; a study of the *rhythmic system* must be truly Inspired, though active in the realm of sense-observation, within the sense-world; a study of the *metabolic-limb system* must be Intuitive, a super-sensible activity in the sense-world.

It is very interesting to find that in the study of the human being we have images for Intuition, Inspiration and Imagination. In a proper study of the metabolic-limb man we can learn what Intuition really is in the super-sensible. In a proper study of the rhythmic man we can learn what Inspiration really is in the super-sensible. In a proper study of the head we can learn what Imaginative observation is in the super-sensible.

Study of the Head: Imaginative, projected into the sense-world.

Study of the Rhythmic System: Inspired, working in the sense-world.

Study of the Metabolic-Limb System: Intuitive, supersensibly in the sense-world.

This is what is indicated in the latest 'Leading Thoughts', and it is something which everyone who carefully studies the existing Lecture-Courses can indeed find for himself.

To-day, my dear friends, we have tried to consider karmic connections in relation to the physical. To-morrow we will pass on to a closer study of karmic connections in relation to the moral and spiritual nature of man.

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