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MAN AS SYMPHONY OF
THE CREATIVE WORD

RUDOLF STEINER, Ph.D.



ESOTERIC STUDIES

MAN AS SYMPHONY OF
THE CREATIVE WORD

TWELVE LECTURES

By

RUDOLF STEINER



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ERRATA

Page.	Line.	
16	21	for "now," read "now?"
16	22	for "I am not grazing. There is no object . . ." read "I am not grazing and there is no object . . ."
45	27	for "cosmis" read "cosmic"
59	5	for "world-karms" read "world-karma"
59	6	for "kerma" read "karma"
62	25	for "defused" read "diffused"
85	6	for "butterfly" read "plant"
85	9	for "plant" read "butterfly"
100	22	for "figures" read "fingers"
103	5 and 6	for "and in bats . . . cosmic dreams." read "and in bats we have to see the incorporation of cosmic dreams."
104	7	for "physics" read "science"
108	15	for "creator" read "creation"
117	15 and 16	for "The beings themselves are of course different" read "They are naturally other beings"
143	6	for "(vorgebilded)" read "(vorgebildet)"
143	22	for "rind" read "bark"
148	6	for "Lichtintelleklualität" read "Lichtintellektualität"
151	22	for "surround" read "surrounds"
157	15 and 16	for "Gnomes and Undines . . . this is wanting." read "Gnomes and Undines supply to these animals what is wanting in their head nature."
159	13	for "ergänzung" read "Ergänzung"
170	28	for "neurathenists" read "neurasthenists"
172	last line	for "oriented" read "orientated"
182	14	for "they" read "I"
182	22	for "Ich daue" read "Ich däue"
182	23	for "erlost" read "erlöst"
185	19	for "system" read "metabolic organs"
188	24	for "erlost" read "erlöst"
198	14	for "and so on. When we . . ." read "and so on; when we . . ."
198	27	for "tend" read "tends"
201	27 and 28	for "which comes . . . whole cosmos" read "which concerns the whole cosmos"
203	8	for "Kyrotetes" read "Kyriotetes,"
211	15	for "pyritis" read "pyrites"
219	9	for "life" read "warmth"
233	13	for "damn" read "dann"
236	5	for "carried further. If . . ." read "carried further, if . . ."
239	10	for "Kritck" read "Kritik"
239	24 and 25	omit "But this is not the case"
240	2	for "resemble" read "resembles"
252	27	for "Comology" read "Cosmology"
256	17	for "symtomatic" read "symptomatic"

PART I.



**THE RELATION
OF
COSMIC CONDITIONS TO EARTHLY
CONDITIONS
AND THOSE OF
THE ANIMAL CREATION TO MAN**

Man must not be studied merely according to logic, but according to a reason only acquired when intellectual perception has passed over into artistic perception.

LECTURE I.

IT has often been said in the course of these lectures that man in his structure, in his whole life, in all that he is, represents a microcosmos as compared with the macrocosmos; that he really contains within him all the laws of the cosmos, all the secrets of the world. Now you must not think that the full understanding of this quite abstract sentence is a simple matter; one has to penetrate into many secrets of the cosmos in order to find these secrets again in man.

We will consider the matter in such a way to-day that we will observe the world first from certain starting-points and then turn to man so as to find how, as a small world, he is related to the cosmos. Naturally, what we can say of the cosmos will refer to a small section of it only; it can never be presented in its entirety, otherwise we should have—in thought, at least—to wander through the entire universe.

Let us turn our attention first of all to what is most prominent in man's environment: to the animal kingdom; and, indeed, to that class of animals which live in the air: the bird kingdom.

We cannot fail to observe that a bird which lives in the air and derives the conditions for its existence

from the air is constructed in an essentially different way from the creatures living either on, or under, the surface of the earth. If we look at the bird creation we find, according to the customary views of man, that we have to speak of head, limbs, and so on. Now that is really a very inartistic method of observation. I have often drawn attention to the fact that if a man really seeks to know the world in which he lives he must not bind himself to intellectual concepts, but this intellectual element must gradually be led over to an artistic understanding of the world. If you compare the head of a bird, for instance, with the head of other animals, it strikes you as being stunted and crippled to a high degree; so much so that you will not look upon it as a true head. Of course, if we observe it intellectually, in an external way, we have to say: "The bird has a head, a body and limbs"; but consider for a moment how stunted are the legs of a bird compared with the legs of a camel or an elephant. Again, how stunted is the head of a bird compared with the head of a lion or a dog. There is hardly anything more in the head of a bird than is found in the front part of the mouth of a dog, a cat, or an elephant. The bird's whole head is only slightly more complicated than the mouth of a mammal; and compared with the limbs of mammals those of a bird are quite stunted.

Of course, an inartistic method of observing these creatures simply says that the fore-limbs of a bird have been transformed into wings, but that is a very inartistic,

unimaginative view. If we really wish to understand nature, if we really wish to understand the cosmos, we must go more deeply into such things, and especially more deeply into the formative forces. The view that the bird consists simply of head, body and limbs can never lead us to understand, for instance, the picture of the etheric body of a bird. For if, by means of imaginative vision, we pass from what the bird is physically to what it is etherically, we find that the etheric bird consists only of head. Viewed from the etheric, the bird is nothing but head, and from this etheric bird we understand at once that a bird cannot be compared in its head, body and limbs with other animals, but must be understood as head only, as a transformed, metamorphosed head. The actual physical head of the bird really corresponds only to the gums and the front parts of the mouth of mammals; all that extends backwards from these, all the other portions of the skeleton which look like ribs and vertebræ, are to be regarded as head, though, of course, transformed. The whole bird is really head.

Now this rests on the fact that if we seek to understand a bird we must go very far back in the planetary evolution of the earth. The bird has a long planetary history behind it; it has a much longer planetary history behind it than the camel, for instance. The camel came into being much later than any bird; and those birds which, like the ostrich, have been forced down to the earth are those which came into existence later. Birds

dwelling freely in the air, such as eagles and vultures, are very ancient creatures on the earth. It is their great age which accounts for the fact that, whereas in former epochs of the earth—in the Moon and Sun epochs—they already possessed all that is now contained within their skins; all that you see to-day as the feathers and the horny beak has passed from within outwards, and only developed later. The external part of the bird is of later origin, and came about because it developed its head at a very early period; it was only able to add what lies outside in its plumage under conditions into which the bird-kingdom entered at a later period of the earth's evolution.

The bird received its plumage from the old Moon and from the Earth, whereas the rest of its nature came from much earlier periods of evolution. This matter has, however, a much deeper aspect.

Let us picture birds flying in the air; the eagle, for example, in its majestic flight, which received its plumage and its horny beak as a kind of external gift through the action of the rays of the sun. (I will presently tell you the other effects of the sun's rays.) Certain forces worked upon this eagle as it flew through the air, for the sun possesses not only those physical forces of light and warmth which are generally spoken of in connection with it.

When I spoke recently about the Druid Mysteries, I drew your attention to the fact that

spiritual forces proceed from the sun; and we must consider these forces to-day. They are the forces which give the varied colours and special forms of plumage to the different species of birds. When we are able to perceive these activities of the sun with spiritual vision we understand why the eagle has its special plumage. When we enter deeply, and in the right way, into this eagle-nature, when we are able to develop an inner artistic sense for nature, which comprises what is spiritual, when we are really able to see how, strengthened by other forces shortly to be named, certain things are fashioned artistically out of the sun's forces: and when we are able to see how these sun-forces flow round the eagle even before it has crept out of the egg, and how they conjure forth its feathers, we are bound to ask ourselves: What significance has all this for man?

Actually, it signifies for him *that something* which makes his brain the bearer of his thoughts. You have the right insight into the macrocosm, the great world of nature, when you regard the eagle so that you say: The eagle has its plumage, its many-coloured feathers; in these feathers live the same force as lives in me, the force that makes my brain the bearer of my thoughts. This is the force which develops the convolutions of my brain and makes my brain capable of receiving the inner salty-force which is the basis of thinking; it is that which enables my brain to make of me a thinker. In this way we feel ourselves related to these birds; for when we think, we are aware within us of that which is

the human substitute for the feathers of the eagle. Thoughts flow from our brain in the same way as feathers develop from the eagle.

Passing from the physical to the astral plane, we are obliged to make the paradoxical statement that the same forces which cause the development of feathers on the physical plane bring about the development of thoughts on the astral plane. These forces cause the formation of feathers in the eagle—this is the *physical* aspect of thought-formation; they give man his thoughts—this is the *astral* aspect of the formation of feathers.

Such things are often expressed in a wonderful way in the genius of a nation's language. If we cut the end off a feather we find something inside. Peasants call this "the soul." Of course many see merely an external designation in this name, but it is not an external designation. The feather contains something tremendous: for one able to see, it contains the secret of the formation of thoughts.

Let us now turn from the eagle living in the air and, in order to have a representative for what we are now to consider, let us take the lion. We can only understand the lion if we develop a feeling for the pleasure, the inner satisfaction, he has in living within his environment. There is no animal, unless it be allied to the lion, • which has such a wonderful, such a mysterious process of breathing. In all the animal kingdom the rhythm of

breathing must harmonise with the rhythm of blood circulation. The rhythm of breathing only becomes heavy because it is connected with the digestive apparatus; it becomes light when it tries to rise to the lightness of the structure of the brain.

What lives in the breathing of a bird lives at the same time in its head. The bird is all head, nothing but head, and it bears this head outwardly, as it were, for all the world to see. Its thoughts are the forms of its feathers. There is nothing more inspiring for one who has a true feeling for nature, which consists of beauty, than to realise the inner relationships between human thought, when it is quite concrete and inwardly alive, and the feathers of a bird. A man who has inner practice in such things knows quite well when he thinks like a peacock and when he thinks like an eagle, or when he thinks like a sparrow. It is an absolute fact that, with the exception that one is astral and the other physical, these two—thoughts and the feathers of birds—correspond in a wonderful way. This is a fact. We can therefore say: The bird lives so preponderatingly in its breathing that the rest—the circulation of the blood, and so on—almost disappears. All weight of digestion, even the weight of the circulation of the blood, are really non-existent in a bird's feeling of self; they are not there.

In the lion there is a kind of equilibrium between its breathing and its circulation. The circulation of the blood is a weightier process in the lion, but not so

weighty as in the case of a camel or a cow. In the latter, the digestion weighs very heavily on the circulation of the blood. The lion has a relatively short digestive apparatus, a very short digestive tract; it is so constructed that digestion takes place with the utmost speed, which means that in the lion the digestion does not weigh very heavily on the circulation of the blood. On the other hand, in the head of the lion we have a development in which the breathing maintains an equilibrium with the rhythm of circulation. The lion, more than any other animal, has complete balance between its breathing and its circulation. There is an inner harmony between the two. And if we enter into the subjective life of the lion we find that this animal has the remarkable characteristic of devouring its food very ravenously, because it is really happy when it has swallowed it. The lion is greedy for its food; hunger causes much more pain to it than to other animals. It is greedy for food, but it does not bother much about the taste, for it finds inner satisfaction in the equilibrium of its breathing and of the circulation of its blood. Only when the lion's food has passed into the blood which regulates its heart-beat, and the heart-beats enter into right relationship with its respiration, does the animal feel pleasure. It is only when it draws its breath with deep inner satisfaction, and feels in itself the inner equilibrium between breathing and blood-circulation as the result of food that the lion lives in its true element. It only lives fully as a lion when it feels this deep inner satisfaction in the upward pulsing of its blood and the

downward rhythm of its respiration, and it is in the mutual contact of these two different wave-beats that the lion lives.

Look for a moment how a lion moves, how he springs, how he holds his head; consider even his gaze, and you will see how all this leads back to a continual rhythmic interplay between something thrown somewhat out of balance that finds its balance again. There is hardly anything that strikes one as being so mysterious as the remarkable gaze of the lion, and the power that radiates from the inner activity of these two opposites. What is revealed in the lion's gaze is the control of the heart-beats by the blood-circulation in an absolutely perfect manner.

When those who have a sense for artistic form look at the mouth of a lion, its structure shows them how the beating of the heart pulsates right up into the mouth, where the breath holds it in check. If you can visualise this mutual contact between the heart-beat and the breath, you can understand the mouth of a lion.

The lion is all breast organism; it is the animal which, in its outer form and way of living, gives full expression to the rhythmic system, and expresses the interplay between heart-beat and respiration in the mutual relationship of its heart and lungs.

We are therefore right when we say: If we look for something in man that most closely resembles a bird, only transformed, it is the human head. If we look for

something in man similar to what is found in the lion, it is the human breast where the rhythms meet, the rhythms of circulation and of respiration.

Now let us turn our gaze away from all that lives in the air as the bird creation, and which, because it lives in the immediate environment of the earth, lives in harmony with the atmosphere, and let us study the ox or cow. I have often drawn your attention in other connections to the great pleasure one feels in watching a satisfied herd of kine lying in a meadow. The business of digestion is expressed in their position, in the look in their eyes, and in their every movement. Observe a cow lying in a meadow, when something disturbs her, when she hears a rustling sound; it is wonderful to see how she raises her head. In observing this movement we feel it is not easy for her to raise her head; it is so heavy that she cannot raise it easily. If we watch a cow in a meadow raise her head in this way to listen we cannot but say she is astonished that she has to raise her head for any other purpose than that of grazing. As if she would say: "Why do I have to raise my head now, I am not grazing. There is no object in raising my head if I am not grazing."

All this lies in the raising of the cow's head, but not in the raising of her head alone. You cannot imagine a lion raising his head as a cow does. This is because of its form; and if we go further and consider the whole form of the cow, we find that the entire animal is what I might call an enlarged digestive apparatus;

the weight of digestion presses so heavily on the circulation of the blood that it overwhelms everything else, both head and respiration. This animal is all digestion. It is infinitely wonderful when all this is seen spiritually; when we direct our spiritual gaze first up to the bird and then down to the cow.

No matter how high a cow might be raised physically above the earth, she would not, of course, become a bird; but if we could raise the *physical* element of the cow into the element of air, into the element of moist air, and at the same time could bring about a transformation of her etheric form which would then be adapted to a moist condition, and if we went still further and raised it to the astral element, the cow would then become a bird. Astrally the cow would be a bird.

Something wonderful then forces itself upon our attention, compelling us to say: When we behold what the bird derives astrally from its astral body, when we see what is active in the formation of its feathers, we realise that this has been brought by the cow down into her flesh, her muscles, and her bones. What is astral in the bird has become physical in the cow; only, of course, it has a different appearance when seen in the astral state.

Again, if we were to reverse the above process and bring down that which belongs to the astral nature of a bird, accomplishing the transformation of this into what is etheric and physical, the eagle would then become a

cow, because what is astral in the eagle would be incorporated in the flesh and body of the cow as she lies on the ground digesting her food. For a wonderful astral element participates in the digestive processes of a cow; the cow becomes beautiful while digesting; and, if according to ordinary conventional ideas, this process is held to be something low and mean, this is seen to be untrue when the cow's process of digestion is observed spiritually. It is a beautiful, magnificent and exceedingly spiritual process.

Now the lion does not bring this spirituality into his digestion, and certainly the bird does not. In the case of birds the process of digestion is almost entirely physical. Of course, we find the etheric body taking part in the digestive system of birds, but very little, practically nothing, of the astral element. On the other hand, there is something in the cow's digestion which, regarded astrally, is magnificent; it is a world in itself.

Now if we turn to man and observe what is similar in him, we find again this correspondence between what the cow has developed in a one-sided manner, namely, the physical incorporation of a certain astral element, blended harmoniously in him in his digestive organs and in their continuation, namely, the limbs. So that what I behold in the eagle high up in the air; what I behold in an animal that takes direct pleasure in the air it breathes, as does the lion; and what I behold when an animal is united with the subterranean earthly-forces active in its digestive organs, as in the case of the cow,

when, instead of looking up, I look into the depths and contemplate the nature of the cow with understanding, I have really before me the three forms which are united in man in a balanced harmony. In the human head we have the bird in another form; in the human breast, the lion; in the human digestive and limb-system, the cow, though of course the limb-system of man is greatly transformed in the cow.

If we look at these things to-day, realising that man is really born out of the whole world of nature, that he carries the whole world of nature within him—the eagle, the lion, and the ox nature—we see that he possesses the component parts of all that is included in the abstract statement: “Man is a universe in miniature.” He is indeed a miniature universe, and the cosmos is within him. All the creatures living in the air, those also whose chief element is the air closer to the earth, and those whose chief element is contained in the forces of gravity that are below the surface of the earth—all these work together in man to a harmonious whole. Man is a combination of eagle, lion, and ox or cow.

When we investigate all this again by means of modern Spiritual Science, we gain a great respect for the ancient instinctive-clairvoyant insight into the cosmos. We have great respect for what is represented in the image of the eagle, the lion, and the bull, which together form the unity—man.

Now before I pass on to discuss the separate impulses at work in animals—as I may do in the next

lecture—the separate forces surrounding the eagle, the lion and the cow, I should like to mention another correspondence existing between the inner nature of man and what is outside in the cosmos.

According to what we have now learnt, we have to seek in the bird-kingdom that which corresponds to the idea of the human head. We have to turn our attention to a creature such as the lion if we desire to understand the human breast, the beating of the human heart, and human respiration as one of the secrets of nature. If we wish to understand man's digestive system we must turn to the organisation of the ox or cow. For man possesses in his head the instrument of his thoughts, in his breast the instrument of his feelings, and in his digestive system the instrument of his will. Thus, even as regards his soul, man is a reflection of ideas which flash through the world along with the bird-creation and find expression in its feathers; he is a reflection of the world of feeling which closely encircles the earth and finds expression in a life of inner balance, the balance between the heart-beats and the breathing of the lion. These are naturally modified in the case of man, but even in him they represent inner courage. The Greek language employed the word "courageous" to represent such qualities of heart and breast. Further, if a man seeks to find the meaning of what lives in his digestive system, if he wishes to construct an external image of this, he must turn to what is fashioned externally in physical form in the cow.

This, which sounds grotesque and even stupid in an age which has so little understanding of the spiritual relationships of the world, contains nevertheless a deep truth which ancient customs recall. It is a striking fact that Mahatma Gandhi, who has been described more wrongly than rightly in Romain Rolland's somewhat unsatisfactory book—this Gandhi, who has directed his activity to the outer world, while posing to the Indian people as a kind of rationalist like those of the eighteenth century, still maintains a veneration for the cow. He says that one cannot get away from it, he still venerates the cow.

Such things have been preserved with a certain tenacity in civilisations more spiritual than ours. We can only understand them when we know the things of which we have been speaking; when we really know the deep secrets concerning the ruminating animal, the cow, and can venerate the high astral element which has descended to the earth, thereby becoming somewhat lower, yet still remaining astral. We learn by such things to understand the religious veneration which exists in Hinduism for the cow, which no rationalistic or purely intellectual conceptions can ever understand.

We see from all this how Will, Feeling, and Thought can be sought for outside—in the cosmos, and also in the microcosmos, that is in man.

There are many other forces in man besides these, and also many other forces in nature, and I will now ask

you to consider the following: Consider, for a moment, the changes undergone by the creature which later on becomes a butterfly.

You know the butterfly lays eggs, that out of her eggs come caterpillars. The caterpillar emerges from the egg, which contains germinally within it everything appertaining to the future creature, and passes into air that is flooded with light; this is the environment into which it enters. Bear in mind that this caterpillar lives now surrounded by sun-filled air.

You know, when at night a lamp is lit, how moths fly towards the light and find their death in the light. The effect of light on the moth is that it is attracted by it to its death; such is the immediate effect of light on this living creature.

Now, the caterpillar of the butterfly cannot rise to the source of light—the sun—to hurl itself against it, though it would like to do so; but it yearns towards it as much as the moth which hurls itself into the flame of the lamp, and there dies. The moth hurls itself into the flame and meets its death in physical fire. The caterpillar seeks the flame just as eagerly—that flame which comes from the sun—but it cannot cast itself into the sun; thus for it the passing over into light and warmth is something spiritual. The activity of the sun works on the caterpillar entirely as a spiritual activity. Throughout the day it follows each ray of light from the sun. Then, although but slowly, it begins to spin; and just

as the moth hurls itself in a moment into the light and gives up its entire moth-substance to the light, so the caterpillar weaves, but more slowly, its caterpillar-substance into the light. It ceases its weaving by night and continues it during the day, spinning and weaving the entire cocoon around itself, and in the threads of the cocoon we have that which the caterpillar spun out of its own substance during the time it fluttered about as a butterfly in the flooding sunlight.

At last the caterpillar becomes a chrysalis; it weaves around itself the rays of the sun which it has materialised out of its own caterpillar-substance. A moth is consumed quickly in physical fire, but a caterpillar, giving itself over to the sunlight, sacrifices itself, and weaves around it threads of sunlight in accordance with the direction of the sun, which formerly it followed. You may say of the cocoon of the silkworm that it is woven sunlight; only the sunlight is materialised and embodied in the substance of the silk-weaving caterpillar. The caterpillar is in this way enclosed and shut off within itself; the outer sunlight has in a sense been overcome. That part of the sunlight, however, which (as I explained in the lectures on the Druidic Mysteries) passes into the Cromlechs, is now within the cocoon. Whereas formerly the sun exercised its physical power, causing the caterpillar to spin its own cocoon, it now has power over what is within, creating out of it the butterfly which later creeps out of the cocoon. The butterfly creeps out, and the whole circle begins once more.

Compare this process with what takes place when a bird lays eggs. In this case the process is reversed; the chalky shell is formed within the bird itself. The substance of chalk is used by the forces of the sunlight to compress the whole process which, in the former case, is separated into egg, caterpillar and cocoon. Through this compression the whole embryonic process becomes quite different. What takes place in the case of the bird is in the case of the butterfly separated into three stages, the formation of caterpillar, chrysalis and cocoon. The whole process can be seen externally; then out of the cocoon comes the butterfly.

Let us now enquire what is seen when the whole process is observed astrally? The form of the bird represents, as you know, a human head. It represents the organ by which thought is formed. What then does the butterfly which lives in the air represent; this butterfly whose embryonic life is so strangely complicated? We get the impression that the butterfly represents the further extension of the functions of the head, those forces of the head which extend into the whole being of man, that something takes place in the whole human being which corresponds to a process in nature which is different from the formation of the bird creation.

In a man's head, if we take into consideration its etheric and astral parts, we have something very similar to the formation of an egg, only transformed. If we only possessed our heads, we should only be able to

form momentary thoughts; our thoughts would not go further, they would not enter into our whole being and then re-emerge as memories. When I consider the momentary thoughts I form about the outer world, and then consider an eagle, I must say: In the feathers of the eagle I see embodied those thoughts that are external to me, thoughts that arise in me, but that are momentary. When I then consider what I bear within me as memories, the process is a much more complicated one. Deep within my physical body a kind of egg-forming process takes place—but spiritually, and quite differently—though in the etheric body the process somewhat resembles what takes place physically, astrally this process can be compared to the forming of the caterpillar. In the astral body there is something inwardly similar to the forming of the chrysalis and cocoon, and that which presses downwards in me as memory when I perceive an object that evokes a thought, resembles somewhat the laying of an egg by a butterfly. The transformation is somewhat similar to what occurs in the case of the caterpillar. Life—which is in the etheric body—sacrifices itself to the spiritual light, it wraps thoughts round as with an inner astral cocoon-like formation, and then *memories* are born. If we have to see our momentary thoughts in the plumage of the birds, we must see our memories spiritually, in the shimmering many-coloured wings of butterflies.

Thus we look around us and feel how closely we are related to nature. We think—and see the world of

thought in birds as they fly; we are conscious of our memories, and see our world of vivid memory-pictures in butterflies as they flutter and shimmer in the sunlight. Verily man is a microcosm and contains within him the secrets of the great external universe. It is a fact that when we consider our thoughts from within, feeling our impulses of will, and our memories, and then regard them from the other side, that is macrocosmically; we can recognise them again in the kingdoms of nature.

This is to look at reality. Such reality cannot be grasped by mere thought, for thought which simply clings to logic is indifferent to reality; it holds to logic alone, but logic can prove the most diverse things to be true. In order to make this clearer, I will conclude with a picture which will form a bridge to to-morrow's lecture.

There is among a tribe of negroes—the Felatas—a very beautiful fable which tells us many things. Once upon a time a lion, a wolf and a hyena set out on a journey. They came across an antelope. The antelope was torn in pieces by one of the animals, who were indeed very good friends. It now became a question of dividing the torn antelope between the lion, the wolf and the hyena. The lion said to the hyena, "You divide it." The hyena possesses logic. It is the animal which does not associate with the living but with the dead. Its logic is thus determined by the amount of its courage, or rather, its cowardice. It, therefore, approaches reality according as its courage is greater or less. The hyena

said: "We will divide the antelope into three equal parts: one portion for the lion, one for the wolf, and one for the hyena, myself." The lion then fell upon the hyena and killed it. Now the hyena was gone, and the antelope had to be shared again. So the lion said to the wolf: "See, my dear wolf, we must now divide differently. You divide the portions; how would you do it?" The wolf said: "We must, of course, apportion it differently, and because you have freed us from the hyena, you must naturally receive the first third. The second third you would have received in any case, as the hyena said; and you must also have the third third because you are the wisest and bravest of all animals." This is how the wolf apportioned it. Then said the lion: "Who taught you to divide in this way?" The wolf replied: "The hyena taught me!" So the lion did not devour the wolf, but took the three portions for himself, according to the logic of the wolf.

Now, the mathematical calculation and the intelligence was the same in the hyena as in the wolf. They both divided the spoil into three parts, but they applied their intellect and their calculations to reality in a different way. By this their destiny was entirely altered. The hyena was devoured, because in relating his principle of division to reality he adjudged differently from the wolf; the wolf was not devoured because in applying his hyena logic (which he said he had learnt from the hyena) he applied it to a very different reality, and in such a way that the lion no longer felt it

necessary to devour him. The wolf, you see, also possessed the logic of the hyena, but his application of it to reality, his intellectual logic, took a different form.

This is the case with all abstractions; you can do what you like with them according to how you apply them to reality. We must, therefore, be able to contemplate such things as the correspondence in reality between man as microcosm and the great macrocosm. Man must not be considered only logically; but in that sense which is only reached when a bridge is formed by which intellectualism can pass over to artistic perception.

It is only when, by starting from an intellectual understanding we are able to pass over to an artistic understanding of man, and then develop this artistic understanding into a principle of knowledge, that we can discover what lives in him in the outer universe, not only in a natural but also in a human way. We then find the true relationship between man and the universe.

LECTURE II.

AFTER considering in the last lecture those creatures which dwell in the heights, represented by the eagle; those of the centre regions, represented by the lion; and those of the earthly depths, represented by the cow, we will turn our attention to-day to man's relation to the cosmos, more especially from the standpoint of the inner relationship of his form to these representatives of the animal kingdom.

Let us consider first these regions from which the eagle draws the special forces which actually make of the whole bird a head, and try to realise that this creature owes its nature to an atmosphere that is permeated by the forces of the sun. It is the sun-filled atmosphere absorbed by it which the eagle has to thank for the main part of its existence and, as I have said, the formation of its plumage. The real nature of the eagle is inward. What the outer world gives to it is embodied in its plumage, and when what is produced by the sun-filled atmosphere comes to a being not from without, as in the case of the eagle, but from within, as is the case in the human nervous system, then thoughts are formed, as I said in the last lecture; but momentary thoughts, thoughts of the immediate present.

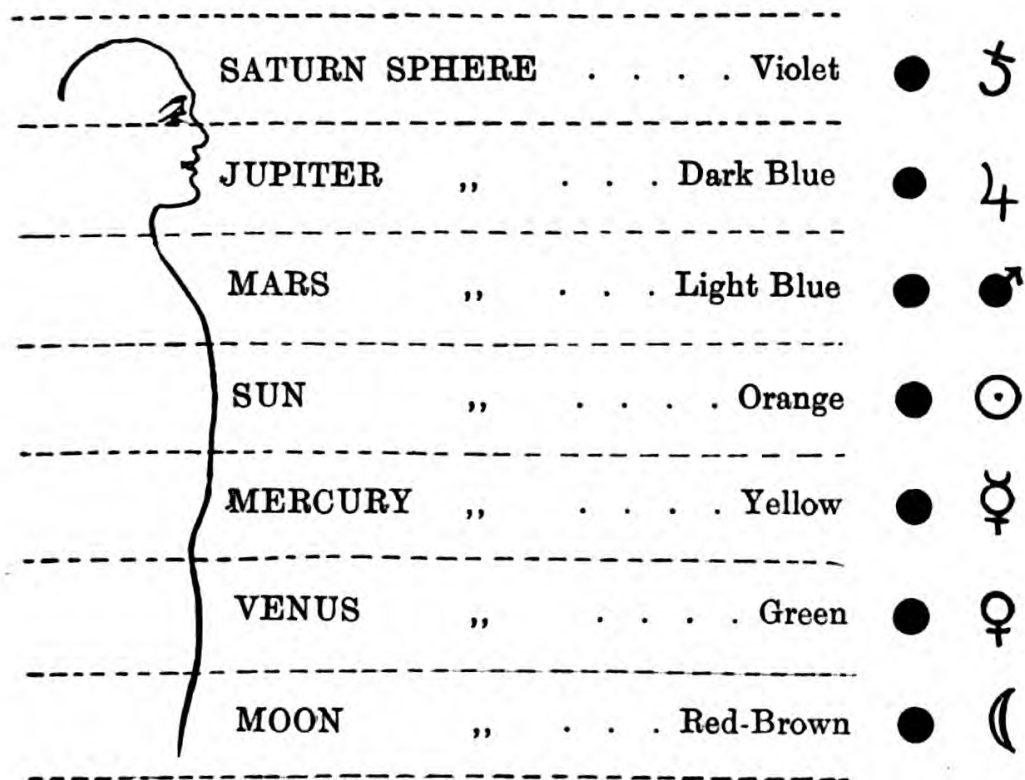
When filled with thoughts like these we look upwards to heaven and note the tranquil atmosphere and the

sunlight streaming through it; we cannot consider the sun alone. The sun maintains its power by entering into relationship with the various regions of the universe, and man's knowledge has expressed this relationship by connecting the activity of the sun with the Zodiac, the so-called Animal Circle. When the sunlight falls on the earth from the constellation of Leo, from Libra, or from Scorpio, it signifies in each case something different for the earth. This varies according as these forces are strengthened or weakened by the planets in our system. The relationships to the outer planets—Mars, Jupiter, and Saturn—are different from those to the inner planets—Mercury, Venus and the Moon.

Now, when we consider the organism of the eagle, we must recognise in the first place how far the sun-forces are modified, how strengthened or weakened, by the interaction of the Sun with Saturn, Jupiter and Mars. It is not meaningless when legend speaks of the eagle as the bird of Jupiter. Jupiter is the representative of the outer planets. If we were to make a diagram* of what is essential in this we would first draw the sphere of Saturn in cosmic space, then that of Jupiter, and then that of Mars. Let us try to picture this: the spheres of Saturn, Jupiter, Mars, then the change over to the Sun sphere, and in the outermost part of our planetary system we have a co-operating activity of Sun, Mars, Jupiter, and Saturn.

* The original lectures of this course were illustrated by Dr Steiner with many diagrams. It has been decided only to reproduce one of these on account of the cost. Students can apply at the Lending Library for the German edition if it is desired to study others.

[The Lending Library is at 12 Bedford Square & 27 Clareville Grove.]



NOTE.—*Dr Steiner's original diagram was in coloured chalks, one sphere being represented as melting into the other.*

When we watch an eagle circling in the upper air we are speaking absolutely according to reality when we say: "The forces that stream through the air from the Sun, composed as they are of a blend of those proceeding from Mars, Jupiter and Saturn, are the same forces as live in the form and nature of the eagle, and they are also the same forces that live in the structure of the human head." If we give man his right place in the cosmos as regards his real existence (for on earth he is but a kind of picture in miniature of himself), we must place him, in respect of his head, in the *eagle sphere*.

We have, therefore, to think of man as belonging with his *head* to the sphere of the eagle, for this sphere represents that part of him which is connected with the forces from above.

The lion is the representative of those animals which in a very real sense are Sun-animals; those in which the Sun develops its own peculiar force. A lion thrives best when the stars above the Sun, and those below it, are so placed in conjunction that they exercise least influence on the Sun itself. Then those special characteristics appear which I described in the last lecture; showing that the Sun's own forces, as they permeate the air, stimulate such a system of respiration as is found in the lion, which in its rhythm is in perfect equilibrium with the rhythm of the circulatory system; not according to number, but according to its dynamic force. These two are wonderfully balanced in the lion.

The lion regulates the circulation of his blood by controlling his respiration; at the same time the circulation of the blood continually stimulates his breathing. As I told you in the last lecture, this can be seen even in the very form of the lion's mouth, where the wonderful relationship of the rhythm of the blood to the rhythm of the breath is expressed. It is also seen in the remarkable gaze of the lion, that calm inward gaze, which at the same time is directed boldly outwards. But that which lives in the gaze of the lion lives also in conjunction with the other elements of human nature (the head and the metabolic system) in the chest or heart-system, that is, in the rhythmic-system of man. Were we to delineate the actual activity of the Sun, we would have to draw man's *heart* and *lungs* as corresponding to the Sun-sphere; that is, we would have to place them in the region of the Sun's activity; herein we have the lion-nature of man.

Passing on to the inner planets, to those near the earth, we come first to the sphere of Mercury; this has to do more especially with the finer parts of the digestive system of man, the part where food substances are transformed into lymph and then conveyed into the circulation of the blood.

Going further, we come to the sphere of the activity of Venus. Here we find the somewhat coarser parts of the metabolic system of man, that part of the human organism where food is digested by the stomach. Finally, we come to the sphere of the Moon. (I have

shown these planets in the order that is customary in astronomy; but I might also draw them differently.) We have now come to the sphere of the Moon, and enter the region where man is influenced by those digestive processes that are connected with the Moon.

We have placed man in this way within the whole universe.

Now, when we consider the cosmic activities carried on by the Sun in conjunction with Mercury, Venus and the Moon, we enter the sphere of those forces which are made use of by the animals represented by the cow, in the sense explained in the last lecture. Here we have something which the Sun cannot do alone, but which can only be done when its forces are conducted to the earth by the forces of the planets nearest to the earth. When all these forces are active, when they not only stream through the air but permeate the surface of the earth in various ways, they act in the reverse direction, streaming upwards from the depths of the earth. The forces which work in this way back from the depths of the earth belong to the sphere which we see embodied outwardly in the organism of the cow.

The cow is a ruminating animal, but at the same time it is an animal which accomplishes its digestion in such a way that this becomes the earthly reflection of a real supersensible process; it is permeated by an astrality, which is a most clear and wonderful reflection of the whole cosmos. As I explained in the last lecture,

a whole world is contained in this astral organism of the cow; but everything is weighted by gravity, everything is so organised that the gravity of the earth can fulfil itself in it. You have only to call to mind that the cow is obliged to absorb each day in nourishment about an eighth of the weight of her body. Man can satisfy himself with the fortieth part of the weight of his body and remain healthy, but the cow requires weight in order to satisfy the demands of her organism. Her nature is such that the eighth part of her weight has to be transmuted each day. This binds the cow, through the substances she absorbs, to the earth; whereas through her astral nature she is an image of exceedingly exalted realms of the cosmos.

This is the reason why the cow is an object of veneration to the followers of the Hindu religion. They say: The cow lives on the earth, and just because she lives on earth she is able to construct in solid physical substance something supersensible, a super-earthly element.

It is entirely true that man's nature is only normally organised when he can bring the three cosmic forces that are at work in the eagle, the lion, and the cow into harmony, when he is really the combined result of these three forms of activity.

But, in accordance with the general progress of the world, we are now living in a period when a certain danger threatens the further evolution of the earth: the

danger that these separate one-sided activities may be expressed also in a one-sided way in man. It is the case in the earthly evolution of humanity that from the 14th and 15th centuries down to our own time, and becoming increasingly stronger, the eagle-activities in man have sought in a one-sided way to claim the human head for themselves; the lion-activities have sought to bring about a one-sided development of human rhythm, and the bull-activities a one-sided development of the human digestive progress, thus to make the whole character of man's activities on the earth unbalanced.

It is indicative of our age that cosmic powers desire to divide man into three parts, and that one type of these cosmic powers is always trying to suppress the other two. The eagle endeavours to suppress the lion and the cow, rendering them ineffective; these, in their turn, are just as anxious to sink the other two elements into insignificance. Even in the sphere of human subconsciousness something works most alluringly in our age, alluring because in a certain respect it is indeed very beautiful. In his ordinary consciousness man is not aware of these things, but to his sub-consciousness a *three-fold cry* resounds through the cosmos, and these cries or calls seek to allure, to tempt him. It might be described as the secret of our modern age that from above, from the realm of the eagle, there comes a sound which really makes the eagle, eagle, which gives to it its plumage, and broods over it astrally. It is the eagle-being itself which becomes audible to the subconscious-

ness of man, and this is its alluring cry:

Learn to know my nature!	}	Thus speaks the Eagle.
I give thee power		
To produce a universe		
In thine own head.		

That is the cry, coming from *above*, which lures man to-day to oneness.

There is a second alluring cry, coming from the *central* region where cosmic forces form the lion-nature, where these forces of the cosmos, through the fusion of sun and air, bring about that equilibrium of rhythm between breathing and circulation, which constitutes the lion-nature. That which vibrates thus through the air from the lion-nature, and which seeks to make man's rhythmic system oneness, appeals alluringly to man's subconsciousness to-day, saying:

Learn to know my nature!	}	Thus speaks the Lion.
I give thee power		
To embody a whole universe		
In the radiance of the encircling air.		

These voices, which speak to man's subconsciousness to-day, have more effect than is supposed. Indeed, there are certain natures that are especially adapted to receive these influences. The inhabitants of the Western hemisphere, for instance, those who live in the West, are specially liable to be tempted, or led astray by the voice of the eagle. The American civilisation in particular, through the peculiar organisation of its people, is exposed to the temptation offered by the eagle. Central Europe, which contains so much of ancient

civilisation, so much, for example, of what drove Goethe, for the liberation of his life, to undertake the journey to Italy—this central region is especially exposed to the temptation of what is here expressed by the lion.

Eastern civilisation is mainly exposed to the temptation contained in what the cow says. Just as the two other animals, through their cosmic representatives, utter these cries, so from the *depths* of the earth there rumbles forth, as it were, the cry of that which lives in the gravity of the cow. I described yesterday a herd of cows chewing the cud with satisfaction, and it is a fact as we see them lying on the ground fully given over to the gravity of the earth that their very shape shows their subordination to the gravity of the earth. This is due to the fact that each day they have to transmute an eighth part of the weight of their entire body to make up their own weight. Added to this we have the fact that the depth of the earth, which under the influence of Sun, Mercury, Venus, and Moon brings all this to pass in the digestive organs of the cow, sends forth through such a herd of cows, as with a deep-growling voice and with demoniac threatening power these words:

Learn to know my nature!	}	Thus speaks the Cow.
I give thee power		
To wrest from the universe		
Balance, rule, and number.		

To the urgency of this cry the East is specially exposed. Let me explain:—Though the Orient is

specially exposed to this urgent cry because the ancient veneration of the cow forms a part of the Hindu religion, yet, if this cry, which is like a decoy, were really to appeal to humanity, so that what results from it gained the upper hand, then Oriental civilisation would spread over Central and Western Europe and act as a hindering force to the further progress of humanity. The forces of demoniac earth-beings would work one-sidedly on earthly civilisation. What would be the result of this?

We have seen in the course of recent centuries the rise of an external technical life which has come about through the influence of applied science. Our applied science is wonderful in all its branches, but the forces of nature are at work in the lifeless form of this technique of ours, and what is necessary in order to bring these forces of nature into play and to spread them as a kind of layer or deposit of civilisation over the whole earth are balance, rule and number.

Scales and measuring rod—to weigh, to measure, to reckon—is the ideal of the modern scientist and the modern technician, whose calling depends entirely on external science. Things have come to such a pass that a celebrated mathematician and physicist of the present day puts the following question—“What is it guarantees existence?” Now, philosophers of all times have attempted to answer this question. What actually does exist? What is real? This celebrated physicist says: —“That which can be measured is real; what cannot be measured is not real.” It has become an ideal of such

minds to regard all existence in a way that brings it into the laboratory, weighs, measures, and counts it, and from what is thus weighed, measured and counted to construct what they hold to be science. This then passes into the various branches of technical knowledge. Number, measure and weight have become the standard for the whole of our civilisation.

As long as men confine these processes of measuring, counting and weighing to their intellect alone, not much harm is done. They are certainly very clever, but by no means so clever as the universe. Therefore, not much harm is done as long as people study the universe and carry on their measuring, weighing and counting merely in a dilettante way. Were our modern civilisation, however, to be transformed into initiation, the continuance of this tendency would become a very serious matter. This might occur if the civilisation of the West—which rests upon weighing, measuring and counting—were to be flooded by what is always possible in the East; if through the science of initiation that were to be established which really exists spiritually in the nature of the cow. For if you can penetrate into this nature, if you can learn how it is organised, how it is burdened with the gravity of the earth by all the food it consumes (that is, with all that can be weighed, measured and counted), if you can learn to understand the whole spiritual organism of the cow as she lies in the meadow digesting her food and revealing in this digestive process such wonderful things concerning the

universe, you will also know how to combine what can be weighed, measured, and counted into a system which would conquer all other forms of civilisation. You could then impose a civilisation upon the whole earth which would henceforth only weigh, measure and count, suppressing all else.

What would initiation into the organisation of the cow reveal? This is a very grave question; the result would be of tremendous significance.

The way in which machines are constructed varies greatly according to the machine, but the tendency is that all those that are still primitive, all imperfect machinery should gradually come to be moved by vibrations, that something should oscillate in it, and through this—through vibrations, through oscillation, through periodic movements—it should attain the desired result. This is the intention in all machinery. But when man is able to construct the several parts of machines in accordance with what can be learnt from the distribution of food in the organism of the cow; the vibrations produced on the earth by machines—these small earthly vibrations—will correspond with what is above the earth in our planetary system; they will resound and vibrate in harmony with our earthly system just as a piano wire vibrates when a corresponding note is struck.

This is the awful law of the sympathy of vibrations; this law would be fulfilled if the cry of the cow were to decoy the peoples of the East and lead them astray so

that it permeated convincingly the unspiritual, purely mechanical, civilisation of Central Europe and of the West. A mechanised system would result which would correspond exactly to the mechanising of the universe. In that case the influence of the atmosphere, the influences of the stars and other heavenly bodies, would be wiped out of human civilisation. That which is experienced, for instance, in the seasons of the year, which is experienced in living through the budding and sprouting life of Spring, and the declining, dying life of autumn—all these things would lose their meaning for man. Human civilisation would be permeated with the rattle of vibrating machines, and the echo of these rattling vibrations would stream to earth from the cosmos as a response to this mechanising of the earth.

If you notice what is at work at the present time you will realise that a part of our modern civilisation is absolutely on the way to adopting this frightful degeneration as its goal.

Now, try to realise that if Central Europe were led away by the utterances of the lion the danger I have just described would not exist.

Machinery would gradually disappear. Civilisation would not become mechanical, but humanity would be devoted in a one-sided way to all that is present in the atmosphere, in wind and weather, during the seasons of the year. Man would be harnessed to the circle of the year, and because of this he would have to live more

especially in the interplay between the rhythms of his breathing and his circulation. He would develop that which belongs to his involuntary life; he would develop specially his breast-nature, and through this such egoism would spread over human civilisation that each man would seek to live for himself alone, and no one would concern himself about anything beyond his own well-being in the immediate present. To this danger the civilisation of the Central region is exposed; a life such as this might spread over the whole civilised earth.

Lastly, were the alluring cry of the eagle to lead the West astray, were its attitude of thought and feeling to spread over the whole earth, were man to make himself one-sided in this way, humanity would succumb to the urge to enter into direct connection with the super-earthly world, into such a connection as once existed at the beginning of earthly evolution. Man would in that case develop an impulse to obliterate all he had attained through his freedom and independence. He would come to live entirely in that unconscious Will which permits divine beings to live in human muscles and nerves; he would go back to primitive conditions—to a primitive clairvoyance. He would seek to free himself from the earth, by returning to the beginning of the earth.

I may say that exact clairvoyant-vision confirms this fact, that to it there comes continually from the grazing cow something like a voice which says: "Do not look upwards, everything comes from the earth.

Make yourself acquainted with all that is contained in the activities of the earth; you will then become lord of the earth, and will be able to make permanent what you gain on the earth." If man were to succumb to this allurements, the dangers of which I have spoken, the mechanising of earthly civilisation could not be avoided. The astral element of this animal in which digestion predominates really seeks to make what is present permanent.

From the lion-organism proceeds that which seeks not to make the present permanent, but to make it as transitory as possible: to make everything the sport of the seasons as they continually revolve, to subject everything to wind and weather conditions, to the play of the sunbeams and of the atmosphere, and our civilisation would also assume this character.

Now, with regard to the eagle, if we observe it with real understanding as it soars through the air, it seems as though it bore in its feathers the memory of what existed at the beginning of our earth, as if the forces which worked from above into the earth were still preserved in its plumage. One might say: In every eagle are seen the thousands of years the earth has endured, and throughout this time the eagle has not touched the earth with its physical part except for the purpose of seizing its prey, certainly not for the needs of its own inner life. It circles in the air when fulfilling the needs of its own life; it is indifferent to what goes on on the earth because its joy, its enthusiasm, comes to it through

the forces of the air. It even despises the life of the earth, and seeks to live in that element in which the earth itself lived before it was earth, when at the beginning of earthly existence it was still permeated by heavenly forces. The eagle is that proud creature which could not endure the evolution of the solid earth; it withdrew from its influence and sought to remain united only with those forces which worked at the beginning of earthly evolution.

Such are the teachings given to us by these three creatures, teachings that are inscribed as a mighty script on the universe itself, and which, when we are able to perceive them, serve to elucidate the riddle of the universe. Fundamentally, each separate thing in the universe is a word in this script if we can but read it, more especially if we can read its connections; we can then understand the riddle of the universe.

How significant it is to say: What we do when we measure with rule or compass, when we weigh or calculate, is in fact only assembling something which, after all, is but a fragment which only becomes a whole when we are able to understand the inner spirituality of the organisation of the cow. . . . This means, being able to read the secrets of the universe; and such a reading of the secrets of the universe leads to an understanding of cosmos and human existence, and constitutes the modern wisdom of initiation. It is this wisdom which must be proclaimed to-day from out the depths of spiritual life.

It is really difficult for man to be man to-day. For, in face of these three typical animals he much resembles the antelope in the story told in our last lecture. That which leans towards a one-sided development takes on a particular form. The lion remains lion; he makes use, however, of his fellow beasts of prey, changing them into other animals; thus he exchanges what is really eagle for a fellow beast of prey, the hyena. The hyena lives principally on the dead, on the dead element that is produced in our heads, and which, each moment of our life, provides atomic particles towards our physical death. In this fable the eagle is replaced by the hyena, the hyena that consumes what is decaying; and in place of the cow (for you must remember this legend springs from a negroid race), the lion puts another beast of prey, the wolf, thus carrying out the process of degeneration.

So in the fable we have three different animals: the lion, the hyena and the wolf. Just as the alluring cries are to-day opposed to one another so really are those of their cosmic counterparts; for when these cries sound forth the eagle gradually sinks to earth and becomes a hyena, the cow no longer desires to reflect the universe in a holy, humble way, but it becomes a ravening wolf.

It is now possible to translate the legend from the negro language into the language of our modern civilisation. Yesterday I had to tell it in the negro way. Three animals went out hunting: a lion, a hyena and a wolf. They killed an antelope, and the hyena was asked first to apportion it. The hyena divided it according to

hyena-logic: one-third to each; one-third for the lion, one-third for the wolf, and one-third for itself. The hyena was then killed and eaten. Then the lion said to the wolf: "Now you divide." The wolf replied: "You get the first third, and because you have killed the hyena, his share also falls to you. You get the second share because, according to the hyena, each of us was to have a third, so you must also have that second third. The third share you also get, because you are the bravest and wisest of all animals." The lion said to the wolf: "Who taught you to divide in such a splendid way?" The wolf said: "This was taught me by the hyena."

The logic is the same in both cases; but in *reality* something quite different results, according as the logic is applied by the hyena, or by the wolf with the experiences of the hyena. The essential point lies in the application of logic to reality.

Told somewhat differently this story might also be translated into the conditions of modern civilisation, but please bear in mind that what I say applies only to what is essential in our present civilisation. Expressed in our modern way, the story might perhaps run as follows:—

The antelope is killed, the hyena withdraws and gives a silent judgment; it does not venture to rouse the anger of the lion. It withdraws, and waits in the background. The lion and the wolf now begin to fight for the body of the antelope; they fight and fight until they are so seriously wounded that both die of their wounds.

Now the hyena comes forward and consumes the antelope, the wolf, and the lion after they have begun to decay. The hyena symbolises what is contained in the human intellect, the killing element in human nature. It is the opposite—the caricature of the eagle-civilisation.

If you feel what I try to express in this Europeanising of the old negro fable, you will see that to-day these things ought to be rightly understood. They will be only rightly understood when man has learnt to place over against the alluring cries of the Eagle, the Lion and the Cow, his own utterances, utterances which should be the shibboleth of our human power, and thought, and action.

I must learn :
 Thy power, O Cow !
 From language which the stars
 Reveal through me.

It is not merely gravity we must understand, not merely weighing, calculating, and measuring what lies in the physical organism of the cow, but that which is embodied in her. Reverently we must direct our gaze from the organism of the cow to that which is embodied in her; we must direct our gaze upwards to the heavens, then what would otherwise have become a mechanical civilisation on earth will be spiritualised.

Secondly, man should learn to say :

I must learn :
 Thy power, O Lion !
 From language which in the cycle of day and year
 Surrounding space evokes in me.

Please note well the words "reveal" and "evokes."

The third thing man must say is:

I must learn :

Thy power, O Eagle!
From language which earth-born things
Call forth in me.

Thus man must learn to oppose his own three utterances to these one-sided alluring cries, utterances whose meaning can bring these one-sided cries into harmonious accord. He must learn to contemplate the cow, but after feeling intensely what lies in her, he must lift his gaze to the eagle; and after he has felt intensely within himself the nature of the eagle, he must look down with the clear gaze the eagle-nature has given him to what grows and springs from the earth, and to that also which surges upwards within his own being. He must learn so to consider the lion that the lion reveals to him what is wafted round him in the wind, what flashes in the lightning, and rolls in the thunder, what is brought to pass in the atmosphere in the course of the year and in the whole life of the earth to which he is bound. When man is able in this way to turn his physical gaze upwards, while his spiritual gaze is directed downwards, his physical gaze downwards and his spiritual gaze upwards; when in the same way he can turn his physical gaze forth (horizontally) to the East, while his spiritual gaze is directed to the West. When he is able in this way to look upwards and downward, backwards and forwards with his spiritual and physical visions permeating

each other, he can hear the true cries that come with such force—force that strengthens and does not weaken—from the eagle in the heights, from the lion in surrounding space, and from the cow from within the earth.

These are things which man should learn concerning his relationship to the universe, so that he may become ever more fitted to work for earthly civilisation, serving not its decline but working for its upward progress.

Learn to know my nature: I give thee power To produce a universe Within thine own head.	}	Thus speaks the Eagle. (West)
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Learn to know my nature: I give thee power To embody a whole universe In the radiance of the encircling air.	}	Thus speaks the Lion. (Centre)
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Learn to know my nature: I give thee power To wrest from the universe Scales, rule, and number.	}	Thus speaks the Cow. (East)
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I must learn: Thy power, O Cow!
From language which the stars
Reveal in me.

Thy power, O Lion!
From language which in the round of day and year
The encircling air evokes in me.

Thy power, O Eagle!
From language which earth-born things
Call forth in me.



LECTURE III.

WE have attempted once more to show man's place in the cosmos from a certain standpoint; to-day another consideration will be put forward which sums up all we have so far studied.

We live our physical life on earth surrounded by events and facts brought about by the physical substance of the earth. This is moulded and fashioned in diverse ways into the various beings of the kingdoms of nature, up to the human form itself. Into all these "the *physical* substance" of the earth enters, and for the purposes of our studies we will call it so to-day, for it is the basis of all the varied forms we find on the earth. From it we have to distinguish what exists in the cosmos as its opposite, the "*spiritual* substance," which forms the basis of our own souls, and also formed formerly the basis of other forms in the cosmos and, as their spiritual element, is united with all physical formations.

We cannot understand the world if we speak only of physical matter or physical substance. We must recollect that to obtain a complete picture of our world we have to include the beings of the higher **Hierarchies**. These have no earthly substance, nor any physical matter in the composition of what we might call their

body; they have only spiritual substance. Thus, looking at the earth, we are aware of physical substance, and looking away from the earth to what is beyond we are aware of spiritual substance.

To-day man knows but little concerning spiritual substance, so when he speaks of those earthly beings who belong to the spiritual as well as to the physical world, he speaks as if they consisted only of physical substance. This, however, is not correct. Man has spiritual as well as physical substance within him, and he carries this spiritual and physical substance within his being in such a remarkable way that it is bound at first to surprise those not accustomed to notice such things.

When we consider, for instance, the power in man situated in the limb-system which gives him motion, and from there is continued inwardly into the activity of his metabolic system, it is incorrect to speak of physical substance as the chief constituent. (This will be seen more clearly presently.) But we only speak of man correctly when, looking at the so-called lower nature in him, we see the spiritual substance underlying it. The lower man is really seen as a structure composed of spiritual substance; the nearer we approach his head the more we find he is formed of physical substance. The head is formed mainly of physical substance, but in spite of the fact that it may sound absurd, the legs are mainly formed out of spiritual substance. So, if I were to sketch the human head I would have to represent the

spiritual substance as passing over into physical substance. The physical substance of man is contained mainly in the head. On the other hand, spiritual substance is spread more over the limbs as he walks or when he stretches out his arms. It is as though this were the chief object of his arms and legs, that they then were filled with spiritual substance. The fact is that the physical substance of the arms and legs only floats as it were within their spiritual substance, whereas the head is a compact structure formed of physical substance.

In a structure such as man we have, however, to distinguish not merely the *substances* of which he is formed, but also the *forces* at work on his formation. We must distinguish further between spiritual-forces and earthly-physical forces. Now, as regards these forces, the position is exactly reversed. In the limbs and digestive organs the substance is spiritual, whereas the forces working in them are physical. For example, in the legs we have gravity—a physical force. The substance of the head is physical, whereas the forces which play into it are spiritual. Spiritual forces play continually through the head. Physical forces play through the spiritual substance of the limb and metabolic system. Man can only be fully understood when we distinguish in him the upper portion, that is, the head and upper part of the chest, which consists of physical substance, and conceive of these as being worked through by spiritual forces. I may mention here that the lowest spiritual forces are active in man's breathing. The lower

part of his body must be regarded as a structure of spiritual-substance in which physical forces are at work; only we must be quite clear as to the exact relation of these to man. The head-nature of man extends throughout his whole organism; this means that the head (being constituted out of physical substance worked through by spiritual forces) extends its nature into the lower part of man. On the other hand, what man is by virtue of his spiritual substance, in which physical forces are working, sends its influence upwards into the upper man. The substances and forces active in man mutually permeate and interpenetrate one another; and he can only be understood if we consider him in this way as a physical *and* a spiritual being, a being substantial as well as dynamic.

Such an understanding is of great significance, for when we turn from external phenomena and consider the inner being of man, we find that no irregularity dare occur in this apportioning of what is substance and what is force in him. For example, if physical substance penetrates into that which should be pure spiritual substance, if in man's digestive system the physical substances work too strongly, substances which should really tend towards the head—if the digestive system be permeated too strongly by the head-nature, the man falls ill; quite definite types of disease arise. The task of healing would in this case consist in paralysing and driving out those physical substances which are making themselves felt too much below in the spiritual sub-

stances. Again, when the digestive system of man, which has its own peculiar way of being worked upon by physical forces in spiritual substance, when this activity rises towards the human head, the man becomes—if I may use such an expression here—too strongly spiritualised. A too strong spiritualisation takes place, and this also brings about a condition of illness. In this case the task of the healer is to see that sufficient physical forces of nourishment are sent towards the head, to prevent it being too strongly spiritualised.

Anyone who studies healthy and diseased humanity will soon realise the usefulness of making such a distinction, if anxious to ascertain the truth, and not rest satisfied with mere external phenomena. But in such things something quite different plays its part. There is something in man by which he feels he is a being fashioned as I have described, yet this remains at first for his everyday consciousness in the sphere of the subconscious. There it exists, and from there it emerges as a kind of feeling or mood, the keynote of the man's life. Spiritual vision alone can raise this into full consciousness, and this spiritual vision I might describe as follows:—

Anyone who through the modern science of initiation knows this secret concerning humanity—that actually the most essential organ requiring physical substance in order that it may be permeated with spiritual forces, is the head; and he who knows further that the essential thing in the human limb and metabolic-

system is spiritual substance which needs physical forces—the forces of gravity, of equilibrium, and other physical forces in order to exist—he who can spiritually observe this secret of man, and with this knowledge looks back on human earthly existence, cannot but feel that, as man, he owes a tremendous debt to the earth. For, on the one hand, he perceives that in order to maintain himself erect he needs certain conditions, that through these conditions he becomes a debtor to the earth, for he continually takes something from the earth. On the other hand, he realises that the spiritual substance he bears within him during earthly existence is actually necessary to the earth. This he ought to leave behind him for the earth when he passes through the gate of death, for the earth is in constant need of renewal by spiritual substance. Man cannot do this, for were he to leave his spiritual substance behind he would be unable as human being to make his way back again through time. He has to take this spiritual substance with him for his life between death and rebirth; he requires it, for he would disappear after death unless he took this spiritual substance with him through the gate of death.

He can only carry out those changes that must be carried out, because he bears the spiritual substance of his limbs and digestive system with him into the spiritual world. Man would be unable to pass through future incarnations if he gave back to earth the spiritual substance which he really owes her. He cannot do this.

He remains a debtor to the earth, and that is something which for the present cannot be helped so long as the earth is passing through the middle portion of her evolution; at the end of the earth-existence it will be different.

It is indeed the case that the man who can look on life with spiritual vision does not only experience those pains and sorrows and perhaps also those joys and pleasures which are given him in ordinary life, but together with this spiritual vision he experiences cosmic feelings; cosmic joys and cosmic sorrows rise within him. Initiation is inseparable from the experience of such cosmic sorrow as causes a man to say: "Merely to maintain myself erect I am obliged to become the earth's debtor; I cannot give the earth what I ought to give to her if I were really cosmically honest."

Something similar occurs as regards the head-substance in man. Throughout the whole of his earthly life spiritual forces are at work in the material substance of the human head, and through this the head substance becomes estranged from the earth. It is certainly drawn from the earth, but in order to be human at all man must continually permeate the substance of his head with spiritual forces from outside the earth. When a man dies it is extremely disturbing to the earth that she must now take back this head-substance which has become so foreign to her. When man passes through the gate of death and gives back to the earth the substance of his head which has been thoroughly spiritualised and

bears within it spiritual results, this acts like a poison, disturbing the life of the earth. When such things are seen one cannot but say: It would be right for man to take this substance with him through the gate of death, for it really belongs rather to the spiritual sphere through which he passes between death and rebirth. This, however, he cannot do. For if man were to take this spiritualised earthly substance with him he would be continually raising up something inimical to all his evolution between death and rebirth. It would be the most terrible thing that could happen to man if he could take this spiritualised head-substance with him; it would work incessantly at the destruction of his spiritual evolution between death and a new birth.

When these things are seen one cannot but say: Man becomes through this a debtor to the earth in another way, because he has rendered useless to the earth, and must leave behind him, something which he has received from her and cannot take with him. He takes away from her that which he should leave with her, and what he should take with him and has rendered useless to her, he gives back to her with his earthly dust. The whole life of the earth as a collective being suffers dreadfully from this. Because of this spiritual vision, something like a terrible feeling of tragedy weighs upon the human soul, and it is only when longer epochs of time are surveyed, when the evolution of whole systems are surveyed, that the certainty arises within one that this debt will be repaid at the end of earthly evolution.

During the later stages of human evolution, during the Jupiter, Venus and Vulcan stages, we shall be enabled to cancel this debt.

Karma is not only created by what man passes through in a single life on earth, but world-karms or cosmic karma is created mainly through the fact that he is man, a dweller on the earth, and draws his substances from the earth.

Let us now turn from humanity to the rest of nature and see how man has certainly to take this debt, of which I have just spoken, upon himself, but how compensation is constantly made through cosmic beings. We here plumb wondrous secrets of existence, secrets which, when understood, first give us some conception of the wisdom in the world.

Let us now turn our attention from man to something we have often considered—the bird-kingdom, represented in recent lectures by the eagle. We spoke of the eagle as the representative of the bird-kingdom, the animal which sums up the characteristics and forces of the whole bird creation. In considering the eagle we are really considering what, cosmically speaking, applies to all birds. In future, therefore, I will speak simply of “the eagle.”

I have explained that the eagle corresponds to the head of man; and that the same forces which give rise to thoughts in the human head give rise to feathers in the eagle. In its feathers the sun-bathed, light-filled

air forces are active. Therefore the shimmering plumage of the eagle represent *light-filled air-force*.

Now the eagle, to which we may perhaps ascribe many bad qualities, has this remarkable characteristic as regards its cosmic existence, that all that is produced in its species by these sun-filled air-forces remains, in a sense, external to it; it remains in the formation of its feathers, and what happens is only to be observed when the eagle dies.

When an eagle dies it is seen what an extraordinarily superficial digestion it has compared to the thorough digestion of the cow with her process called chewing the cud. The cow is really the representative animal among all others in respect of digestion. In it the business of digestion is thoroughly performed, but in the eagle, as in all birds, digestion is superficial; in them this process is only at its beginning. In comparison with its whole existence, the digestive process of the eagle is but a subsidiary activity, and is treated by it as such.

On the other hand, everything concerned with the eagle's plumage is carried out very thoroughly—in other birds this is even more the case—everything connected with their feathers is worked out with infinite care. A bird's feather is really a wonderful structure. It is mainly composed of what we may call *earthly* material, which the eagle draws from the earth and which is *spiritualised* by forces from above, but in such a way

that the eagle itself does not assimilate them, for it makes no pretensions to reincarnation. It has, therefore, no need to trouble about what is accomplished by spiritual forces working from above upon the earthly substance in its plumage, nor how this continues to work further on in the spiritual world.

Those gifted with spiritual vision can see when the eagle dies and its feathers decay that the spiritualised earthly matter passes over into the spirit-land and is changed back again into spiritual substance. This, of course, applies equally to all birds.

We have, as you know, a remarkably close connection with the eagle in respect of our heads, but the eagle can do what we are unable to do; it can draw continually from the earth that part of physical substance which is spiritualised in the earth by spiritual forces.

This is why we follow the flight of the eagle with such a wonderful feeling. We feel it to be something foreign to the earth, something which has more to do with the heavens than the earth, although it does indeed draw its substance from the earth. And how does the eagle get this substance from the earth? It gets it as a robber would; the eagle is a robber. It robs the earth—it steals its substance, as the whole bird-kingdom does in many ways; but the eagle makes restitution. It steals the substance it requires, but allows this to be spiritualised by the spiritual forces existing in the upper regions of the air; and, after its death, it carries these

spiritualised earthly forces, which it has stolen, with it into the spirit land. *Spiritualised earthly substance passes with the eagle into the spiritual world.*

The life of animals is not finished when they die. They are of significance to the universe. The flight of the eagle is, in a certain sense, a symbol of its existence; it flies as physical eagle. But, O, how much further its flight extends after death! The spiritualised physical substance of the eagle-nature flies through the cosmos, there to unite with the spiritual substance of the spiritual world.

How wonderful are the secrets discovered in the universe when one is able to perceive these things! Then one really knows for the first time why all these varied animal and other forms exist on earth at all. They all have immense significance for the universe.

Let us now go to the other extreme, to what we have already considered in these lectures; let us turn to the cow, so venerated by the Hindus. Here we have the other extreme. Just as the eagle is very similar to the human head, so the cow is very similar to the human digestive system. It is the animal representative of digestion; and, strange as it may sound, this animal consists essentially of spiritual substance into which the physical matter she consumes is but defused. The cow is really formed of spiritual substance into which physical matter enters and is worked upon by the spiritual substance. The physical substance is

thoroughly absorbed by the spiritual; this is the reason why the digestive process in the cow is so absolutely thorough, it is the most perfect system of digestion imaginable, and for this reason the cow really cares for animal-nature most thoroughly; she is fundamentally animal. It is she who brings animal-nature, animal-egoism, animal-individuality out of the universe down to earth; down into the sphere of the gravity of the earth.

No other animal has the same relationship between the weight of its blood and the weight of its whole body as the cow (others have either less or more blood in relation to the weight of the body). Weight is associated with gravity, and the blood with egoity—not with the ego, for that is only possessed by man, but with egoity, with individual existence. It is the blood that makes the animal an animal, as regards the higher species at least. We may say that the cow has solved the cosmic riddle of how to maintain the right relation between the weight of the blood and the weight of the whole body if the animal is to remain as thoroughly animal as possible.

The ancients did not call the Zodiac the “animal circle” without good reason. It consists of twelve parts; the whole (*gesamtes Sein*) is divided into twelve separate parts. The forces which come from the Zodiac from the cosmos, can be seen in animals (*die gestalten sich eben aus in den Tieren*), but all animals do not adapt themselves so exactly to these spiritual forces as does the cow. The twelfth part of the weight of her body

is in her blood. The weight of a cow's blood is the twelfth part of her body; in the ass only the twenty-third part; in the dog the tenth part. The relation differs in the different animals. In man the blood is a thirtieth part of the weight of his body.

The intention of the cow is to express all animal nature in *weight*, thus expressing what is cosmic as fundamentally as possible. In its astral body we have to see something which really embodies the higher part of physical matter. This is expressed in the fact that in her inner relationship to weight the cow maintains the twelve-fold division, thus participating in something cosmic. The nature of the cow is such that in her, *earthly forces are converted into spiritual substance*.

Earthly gravity is constrained to apportion itself in accordance with the relationship of the cow to the Zodiac; it must submit to having one-twelfth apportioned to egoity. The spiritual substance within the cow compels her towards earthly conditions.

So the cow, as she lies in the meadow, consists in fact of spiritual substance which takes to itself earthly matter, absorbs it, assimilates it, and makes it like to itself. When the cow dies the spiritual substance which she bears within her is capable of being absorbed by the earth, for the well-being of the life of the whole earth. It is quite right, therefore, to face the cow with the feeling: You are the true beast of sacrifice, for you give to the earth what it requires without which it could not

continue to exist, without which it would harden and dry up; you give spiritual substance continually to the earth, thus renewing its inner activity, its inner life.

If we look first at a meadow with its kine and then at an eagle flying in the air we have a most remarkable contrast presented to us: At death the eagle carries into the expanses of the spirit-land substance which has become useless for the earth (because it has been spiritualised), while the cow, when she dies, gives heavenly material to earth, and in this way renews the earth. The eagle takes from earth the earthly substance it can no longer use, and returns it to the spirit-land. The cow brings continually to the earth from the spirit-land what it has need of as forces of renewal.

Something is seen here like the emergence of certain feelings through the science of initiation. It is usually supposed that this science certainly provides subjects for study, but gives us nothing more than ideas, that through it a man can fill his head with ideas about supersensible worlds just as he can fill it with ideas about the physical world; but this is not the case. As we penetrate ever further into the science of initiation, depths of feeling are stirred within our souls of which formerly we had no conception, yet which exist unconsciously in every one, causing them to feel differently towards every form of life than they did before.

I can describe one feeling which belongs to the living understanding of the science of initiation. It is

a feeling which makes us say: If man alone existed on the earth he could not but despair, realising his true nature, and doubting if the earth would ever obtain what she had need of, if spiritualised matter would ever be withdrawn from her in time and spirit-substance given in its place. We would feel such a contrast between the life of man and that of the earth as would cause us very great pain and would oblige us to say: If man is to become truly man on earth then the earth cannot become truly earth through man. Man and earth have need of each other, but they cannot mutually support each other. What one needs is wanting to the other; what the other needs is wanting to the one. There could be no certainty for man as regards a living connection between himself and the earth were it not for what he sees around him. Looking at nature he is forced to say: What I am unable to do in respect of the transference of spiritualised earthly-substance to the spirit-world is accomplished by the bird-creation, and what I am unable to give to the earth of spirit-substance is given by those animals that chew the cud, represented by the cow.

In this way the world is rounded off into a whole. If we consider man alone we get a feeling of uncertainty as regards the future life of the earth, but when we turn to what is around man our confidence is restored.

You will not now be so surprised that a view which enters so deeply into what is spiritual as does the Hindu religion, venerates the cow, for she is the animal which

continually spiritualises the earth; she continually gives to the earth the spirit-substance which she draws from the cosmos. We must really visualise very vividly this picture of a herd of cows in a meadow and see the joy the earth experiences through them, and how the elemental spirits within the earth rejoice because they are assured of nourishment from the cosmos because of grazing animals.

In the same way we must picture the elemental spirits rejoicing and circling round the eagle in the air. This would be to picture spiritual reality. We would have physical things before us in their spiritual reality. We would see the eagle expanded in its aura, and playing within this aura the rejoicing elemental spirits of fire and air.

We would see the wonderful aura of the cow which so thoroughly contradicts its earthly existence, because it is entirely cosmic; we would see this aura and also the excitement of earthly elemental spirits who perceive in it what has been lost to them through their having to carry on their existence in the darkness of the earth. What they see in the aura of the cow is like the sun to these elemental spirits. The spirits dwelling in the earth cannot rejoice in the physical sun, but they can rejoice in the astral bodies of ruminating animals.

There really exists a different kind of natural history from that found in books; for what is the final result of the natural history described in the books of

to-day? A sequel has just appeared of the book I referred to once before. You may remember my article some little time ago in the "Goetheanum" on Albert Schweizer's booklet, "The Present State of Civilisation." The preface to this second volume is really rather a sad chapter among present-day intellectual productions, for although the first volume which I then discussed had a certain force and the insight to admit what our civilisation lacks, in this preface the writer takes credit to himself for being the first to see that knowledge cannot give us anything, and that we must acquire our conception of the world and code of ethics from some domain other than that of knowledge.

Much has been said concerning the boundaries of knowledge; this has been done by natural investigators in every possible way, therefore the writer need not boast of being the first to discover this colossal error. Apart from this, such an excellent thinker—for he is an excellent thinker, as may be seen from his first book—is able to say: "If we want to have a philosophy of the world and seek for a moral outlook we must reject knowledge, for this yields us nothing." Science and knowledge, as they appear in our books to-day and, as officially recognised, cannot, as Schweizer says, lead us to discover any meaning, any purpose in the universe.

If we look at the world as these writers do, eagles seem useless, except perhaps for making armorial bearings and crests. Cows are useful because they give milk. But if man is merely a physical being he can

have only a physical usefulness. Such a view provides the universe with no meaning at all.

Of course, if people do not want to advance they have not yet reached the level from which the world is seen to have a meaning. They must pass on to what the science of initiation has to say about the world in order to find its meaning. Meaning is found in the universe when the wonderful secrets in all existence are discovered; secrets such as those which are perceived in the dying cow and the dying eagle, between which stands the dying lion, who holds within him the balance between spiritual-substance and physical-substance through the harmony he establishes between the rhythms of his breathing and his blood. For it is the lion who arranges, through his group-soul, how many eagles and how many cows are necessary in order to rightly maintain those processes, both above and here below, which I have described in this lecture.

These three representative creatures, the eagle, the lion and the ox or cow have been selected through a wonderful instinctive knowledge. Their relationship with man is felt; for when he perceives these things he is forced to say: The eagle relieves me of a task which I cannot fulfil with my head; the cow relieves me of the task which I cannot fulfil with my digestive or limb-system; the lion relieves me of the task which I cannot fulfil through my rhythmic system. Thus something complete and whole is fashioned within the cosmos from me and these three creatures.

By such knowledge we are able to understand cosmic connections. Through it we acquire a feeling for the deep relationships existing in the world, and learn to recognise how profound is the wisdom of the powers controlling the existence which surrounds man and with which his own life is so closely bound up.

PART II



THE INNER RELATION

BETWEEN

**THE PHENOMENA AND BEINGS OF
THE UNIVERSE**

**The greatest of all artists is at work within
the Cosmos. Everything in it is constructed
according to laws that profoundly satisfy the
artistic sense.**

LECTURE IV.

WE have considered the relationship of the earth to the cosmos, and that of the animal world to man in a certain way. These studies will be continued in later lectures; to-day I wish to link up with these other kingdoms to which we shall have to turn our attention. First, let me point out that in my book, "Occult Science," I have represented the evolution of the earth in the cosmos, so that we start from the primeval saturn-condition of the earth. We must conceive of this condition of the earth as already containing within it everything appertaining to our planetary system. The several planetary conditions, from Saturn down to that of the moon, were all contained germinally in ancient Saturn ; this consisted, as you know, only of warmth-ether; it had not even reached the density of air, being purely warmth-ether, which held dissolved within it all that afterwards took on an independent form and was individualised in the separate planets.

We have then to distinguish, as the second change of form which the earth passed through, all those things included in what I have called the Sun-condition. Here we are concerned with the gradual development out of the fiery globe of Saturn, of a globe of air; this was the light-filled flashing, sparkling, gaseous globe of the Sun.

We then have a third metamorphosis. In this, after former conditions had been repeated, there evolved on one side all that had been in the Sun (which still comprised the earth and moon) and on the other all that was outside these, to which after the separation of the Sun Saturn also belonged. This is fully described in my book, "Occult Science." In this third metamorphosis of the earth which is called "Moon," we are mainly concerned with the severance of the sun from a body which now consisted of a blend of earth and moon. I have often explained that the kingdoms of nature, as we know them to-day, did not then exist; that the earth did not contain any mineral deposits, but its solid ingredients might be described as resembling horn, horn-like rocks projected from the bulk of the moon which had now reached a fluid form.

Then came the fourth change of form, and the conditions arose which are those of our present earth.

If I were to draw these four metamorphoses in a row we would have in the first place Saturn, a body of warmth, containing within it in solution all that afterwards formed our planetary system; then the Sun followed by the Moon, then the Earth, and in these four metamorphoses we have to distinguish two parts. Throughout the saturn-evolution and including that of the sun we are concerned with what had only advanced as far as to a gaseous substance. Evolution began with a globe of warmth; this changed and condensed into a

gaseous globe, filled with brilliant light. In these we have the first part of evolution.

Then we come to that in which the Moon first plays its part, where it became possible for it to form those horn-like rocky regions just mentioned. During the fourth or Earth-metamorphosis the moon separated from it and became a neighbouring planet, leaving the inner earth-forces behind. The force of gravity in its physical connection was one of these things. The Earth would not have developed the force of gravity had not a residue of the contents of the old Moon been left behind when the moon itself departed. The moon is that colony in cosmic space of which I spoke recently from the spiritual aspect. Its substance is entirely different from that of the earth, but it left behind in the earth what in its wider sense we might call earth-magnetism. The earth-forces—in particular those results brought about through the influence of gravity—are a relic of the Moon. We have therefore to divide evolution into two parts; on the one hand (taking two stages together) we have a metamorphosis pervaded and irradiated entirely by warmth and light; on the other we have the watery metamorphosis brought about by the Moon; this developed throughout the Moon-evolution, and continuing further was carried over into that of the Earth; the solid elements of the earth are the result of the forces of gravity.

In outward appearance these two conditions differ very considerably, but we must clearly understand that

everything existing in the earlier is also contained in that which developed later. That which formed the fire-globe of ancient Saturn remained as warmth-substance in all subsequent metamorphoses, and wherever warmth is still to be found in and around the earth, it is a residue of the evolution of ancient Saturn. Wherever airy or gaseous bodies are found we have the residue of the ancient Sun-evolution. Having gained some understanding of all this, we look up into the sun-filled air and can say with truth:—In this sunlit air we have that which has remained from the ancient Sun-evolution; without it the present relationship between our air and the rays of the sun could not have come about. Only because the sun was once united with the earth, because the light of the sun shone from within the earth (which was still gaseous), only because it was itself once a globe of air sending forth inner light into cosmic space, could the later changes in the form of the earth come to pass by which it was enveloped in an atmosphere into which the rays of the sun could enter from without. The rays of the sun have an inner relationship to the atmosphere of the earth; they are not, as modern physicists say, projected like small shot through the gaseous atmosphere, but they have a deep relationship with it. Our atmosphere is, in fact, the after-effect of the one-time association of the earth and sun during the Sun-evolution. One thing is related to another; earlier conditions play continually into later ones in the most varied ways.

Now while evolution as a whole was taking place as described in "Occult Science," and as I have briefly sketched here, everything on and around the earth, as well as within it, was developing along with the evolution of the earth itself.

We must realise when we look at the earth to-day that within it are the inner moon-forces which have produced *solid* substance, and that these are closely associated with the magnetism of the earth. These forces are the cause that solid matter exists at all, that there is anything having weight; for it is the force of gravity which has formed the solid out of the fluid element. Herein we have the true realm of earth. The watery element is met with in many forms, as water below the ground, as water which rises in the form of mist, as water which falls as rain, and so forth. Further, in the surrounding atmosphere of the earth we have the *gaseous* element, the whole being permeated by *warmth*, which is a residue from ancient Saturn. Thus in our present earth we have to recognise something above us which is Sun-Saturn or Saturn-Sun. Everything in the warm, light-filled air is Saturn-Sun, and when we look upwards we find that our air is actually permeated by Saturn-activity and Sun-activity; that what has developed in the course of ages as the encircling atmosphere of the earth is actually but an after-effect of the "Sun" form of our earth.

Turning our gaze downwards, we perceive rather the outcome of what arose during the two later meta-

morphoses of the earth. We have gravity, or rather that which produces weight, that which is in course of becoming solid; and we have the fluid-element—we have the Moon-Earth. These two conditions of the earth must be clearly distinguished from one another. If you read “Occult Science” again you will see that a complete change takes place in the composition of the whole when the transition is made from the sun-metamorphosis to that of the moon, just as there is a great contrast to-day between what is above and appertains to Saturn, and what is below and appertains to the Earthly-Lunar-watery element.

We are, therefore, able to distinguish between what is an airy nature, and belongs to the Saturn and Sun; and what is of a watery nature, and belongs to the Moon and Earth. The one is *above*, the other *below*.

When aided by the science of initiation we look on earthly evolution as a whole and consider what has developed along with the Earth, our gaze falls in the first place upon the insect world, with all its infinite variety. Merely by the feeling this fluttering, shimmering world of insect life calls forth in us are we aware that it is connected with what is above, with the gaseous element of Saturn and the Sun—and this is indeed the case. Looking at a butterfly, we see it fluttering with iridescent colours in air through which light streams and sparkles. It is upborne on waves of air; it scarcely touches what is lunar, earthly or of a watery nature. Its element is above. And when the real nature of

evolution is investigated further we arrive through small insects at very early stages of the earth's evolution. What shimmers in the radiant air to-day as the butterfly's wings was formed in its rudimentary state on ancient Saturn, and was developed further during the ancient Sun-period, when that came into being which makes it possible for the butterfly to exist as a true being of light and air to-day.

The sun owes to itself the gift of diffusing light. It owes the power of calling forth what is fiery and shimmering in substances to the co-operating influence of Saturn, Jupiter and Mars. No one can understand the butterfly's nature who seeks it on earth. The forces active in this nature must be sought above, in Sun, Mars, Jupiter and Saturn. When the wonderful evolution of the butterfly is traced further we find that it mainly flutters above the earth, shimmering in the light, upborne by the air, and there it deposits its eggs.

A materialist simply says that "the butterfly lays eggs," for, influenced by the present lack of science, the things that are most important are not studied. The most important question is this: "To what does the butterfly entrust its eggs when they are laid?"

If we enquire as to *where* the butterfly lays its eggs we find it is always where they are under the influence of the sun. The influence of the sun is not only present when its light shines directly on the earth. I have often drawn attention to the fact that in winter peasants

bury their potatoes in the earth because the warmth of the sun and the light of the sun-forces which enter the earth during summer remain in it in winter. Potatoes would be frozen if left on the surface of the earth, but if buried and covered with earth they remain good, for the activity of the sun is preserved within the earth all winter. Throughout the winter the activity of the summer sun must be sought below the surface of the earth. If we descend a certain depth into the earth in December, we find the activity of the July sun which has gradually penetrated there. The sun is not only where it can be found by a crude material understanding; it is present in many regions, but this is strictly regulated according to the seasons in the cosmos.

The butterfly, however, never lays its eggs where they cannot remain in some way in touch with the sun, so that it is not quite correct to say that it lays its eggs in the domain of the earth. This it never does; it lays them in the domain of the sun; it never descends to the earth at all. Wherever the sun is in the earth sphere there it seeks a place to lay its eggs. The butterfly's egg is therefore always under the influence of the sun and not under the influence of the earth at all.

Then out of the egg creeps the caterpillar, still under the influence of the sun; but now it comes under another influence as well, otherwise it could not have done so. This is the influence of Mars. Picture to yourselves the earth, with Mars circling round it. The influences of Mars are everywhere in the heavens, and

remain so no matter where Mars may be. When the caterpillar forms its cocoon and changes into a chrysalis it is under these influences. I have described this as a sacrifice to the sun on the part of the caterpillar. It spins its threads in the direction of the rays of light. The caterpillar is exposed to the sunlight, and follows its rays when spinning its cocoon; stops when it becomes dark, then spins on again. The cocoon is really cosmic sunlight permeated by substance. The cocoon of a silkworm, for instance, from which your silk garments are made, is really sunlight, and into this the silkworm spins the substance of its own body according to the direction of the sun's rays. This is how it forms the cocoon around itself, but in order to do so it needs the influence of Jupiter. The sun's rays must be modified by the influence of Jupiter.

Then out of the chrysalis, or rather out of the cocoon, creeps the butterfly, which is indeed borne up by light, and shines with light.

It leaves the dark chamber into which the light only enters as it entered into the Cromlechs of the ancient Druids. The sun is here under the influence of Saturn, and only with the co-operation of Saturn can it send light into the air, so that the butterfly can shine in all its many colours.

When we look at the wonderful sea of butterflies fluttering in the air, we see it as something of which we say: This is really no earthly creation, but is born from

above. The butterfly does not carry its eggs lower than to where the influences of the sun reach the earth. It is the cosmos which gives this sea of butterflies to the earth. Saturn gives it its colour. The Sun gives to it the power of flight by the uplifting power of light.

Actually we have to see in butterflies small beings strewn, as it were, upon the earth by the sun, and by that which in our planetary system lies beyond the sun. Butterflies, dragon-flies, and insects generally are all given by Saturn, Jupiter, Mars and Sun. The earth could not produce a single insect, not even a flea, unless the planets beyond the sun, aided by the sun itself, had presented it with these gifts. We have to thank the two earlier forms passed through by the earth for the fact that Saturn, Jupiter and the rest could be so liberal as to cause the insect world to flutter in upon us.

Let us now inquire how the two later planetary conditions—those of Moon and Earth—have helped to bring all this to pass. Although the butterfly's eggs are not entrusted to the earth, it must be pointed out that at the beginning of the third—the Moon—evolution, butterflies were not the same as they are to-day. The earth was not then so independent of the sun; the two bodies were still united, they only separated later. For this reason the butterfly was not so shy of entrusting her eggs to the earth, for she entrusted them at the same time to the sun. Then conditions changed. During the first two metamorphoses of the earth we can only speak of early ancestors of the insect creation; and to

entrust anything to the cosmos, to the outer planets, or to the sun, still meant entrusting it also to the earth. It was only when the earth condensed to water and the magnetic forces of the moon were added to it that things changed, and a differentiation took place.

Let us accept all this as belonging to what is above: to warmth and air; and now let us turn to that which belonged to what was below—to water and earth. Let us consider the germs whose destiny it was to be entrusted to the earth, while others were held back and were entrusted not to the earth but to the sun within the earth-element.

Let us first take those entrusted to the earth at the time of its third change of form—that of the moon. These germs of life now came under the influence of earthly activity—the influence of the watery earth-moon, while the germs of insect life came solely under the influence of solar activities and of what lies beyond the sun; and because they entered the domain of the watery activities of the earth they became *plant germs*, while those which remained above were still *insect germs*. Thus when the earth entered on her third metamorphosis, which consisted in the transformation of what was sun-like into the nature of moon and earth, the germs of the plant creation came into being. You can now trace the whole evolution of that germinal life which came into being under cosmic influences external to the earth. You can follow its course from egg (Saturn influence) to caterpillar (Moon influence), then to

chrysalis and cocoon (Venus and Mercury influence) up to that of the butterfly.

If the seed or germ was earthly in nature it did not develop into a butterfly; but when entrusted to the earth the first thing that developed from it was the *root* of a plant.

In place of a caterpillar creeping forth from the egg through the forces that come to it from Mars a *leaf* appeared, and grew on in spiral form. The leaf is a caterpillar that has come under earthly influences. In the creeping caterpillar we see that which in an upper realm corresponds to something below in the earth—the leaf of a plant; but the form had been changed. The plant evolved from what had become root, because the germ of life had been transported from the kingdom of the sun into that of the earth.

Proceeding upwards, we find what corresponds to the chrysalis, compressed into the calyx. Finally the butterfly develops and corresponds to the flower which is coloured just as the butterfly in the air is coloured. Thus the circle is completed. Just as the butterfly lays its egg, so the flower develops seed for the future. Looking at the butterfly as it flutters in the sunlight, we see it as a plant raised into the air. What the butterfly becomes above—from egg to perfect insect—under the influence of the sun and higher planets, the plant becomes here below under the influence of the earth. When the leaf appears we see in it the Moon-influence

of the earth, then those of Venus, then of Mercury. It then returns to the earth-influence, for the seed is again under the influence of the earth.

This mighty secret of nature can be expressed in two short sentences:—

Behold a butterfly!
It is a butterfly
Fettered by the earth.

Behold a plant!
It is a plant
Freed by the cosmos.

The plant is but a butterfly chained to the earth; the butterfly is but a plant liberated from the earth by the cosmos. If we consider a butterfly or any insect we see in it, from egg to fluttering insect, a plant that has been fashioned and raised into the air by the cosmos. If we consider a plant we see it as a butterfly chained to what is below. The egg is claimed by the earth, and what would otherwise have been a caterpillar is transformed into a leaf. We have to see a transformed chrysalis-formation in what is compressed together in a plant; and that which develops into a butterfly is seen as what unfolds in the plant, into a blossom. No wonder, then, that there is an inner connection between the butterfly or insect-world generally and the plant-world. Those spiritual entities who are behind butterflies and insects must indeed say to themselves: Here below are our relatives; we must stand by them, we

must unite with them, enjoying their sap and perfume, for they are our brothers who have wandered down into earthly realms, and are chained to earth, having reached a different existence.

So might the spirits who ensoul plants look up to butterflies and say: These are the heavenly relatives of the plants of the earth.

The world cannot be understood through abstractions, for abstractions do not attain to understanding. The cosmos is a mighty artist, and fashions everything in accordance with laws which fully satisfy the artistic sense. No one can understand the butterfly that has come down and been united with the earth, unless he can transform his abstract thoughts into artistic ones. No one can understand that in the butterfly he has the nature and quality of a flower raised into the air by light and cosmic forces, unless he can also endow his abstract thoughts with artistic mobility. There is something tremendously uplifting in the observation of the deep inner relationship between the objects and the beings of nature. There is something absolutely unique in watching an insect resting on a plant and at the same time observing the sway of astral forces above a flower. The plant strives to escape from the earth. The longing of plants for the heavens can be seen floating above these brightly coloured petals. The plant cannot from itself satisfy this longing. Then out of the cosmos comes towards it the shining butterfly, and in contemplating it the plant realises the fulfilment of its own

desires. This is the wonderful unity found in the earth's environment, where the longing of the plant-world is stilled by the sight of insects, especially that of the butterfly creation. The longing of the flower, as it sends its colour forth into cosmic space, is spiritually satisfied by the approach of the butterfly. Outstreaming warmth and outstreaming longing; instreaming satisfaction coming down from the heavens; such is the intercourse between the plant-creation and the butterfly creation. We ought to realise this in the environment of the earth.

Having formed a connecting link by way of the plant-world, I shall be in the position in the next lecture to amplify our studies, which will then pass on from man to animals. We have dealt with the plant world, and now arrive gradually at man's relation to the whole earth; but for this it was necessary to build a bridge, as it were, from the fluttering plant in the air—that is from the butterfly—to the butterfly that is fixed to the earth—the plant. A plant is a butterfly firmly fixed to the earth; a butterfly is a plant that flies. It is only when we recognise the connection between the earth-bound plant and the heaven-free butterfly that we can form a bridge between the animal and the plant world; then we can look with unconcern upon such trivialities as spontaneous generation. We cannot reach those regions of the universe which must be reached by prosaic concepts such as these.

LECTURE V.

THESE lectures deal with the inner connection between the phenomena and the beings in the world, and you have been shown that there are many things of which those who only pay attention to the outer world of appearance have no idea. We have seen that every class of being has its task in the whole nexus of cosmic existence.

To-day we will recapitulate somewhat; we will once more consider certain beings of which we have already spoken, bearing in mind what I said in the last lecture about the nature of butterflies. I described the nature of these creatures, comparing them with plants, and showed that the butterfly is really a being belonging essentially to the light, in so far as light is modified by the forces of the outer planets—Mars, Jupiter and Saturn. If we wish to understand the true nature of the butterfly we must look up to the higher regions of the cosmos, and say to ourselves “These higher cosmic regions endow and bless the earth with the butterfly creation.”

This blessing of the earth goes still deeper. Remember how we said that the butterfly participates only indirectly in earthly existence through the activity of the light and warmth-forces of the sun. It even lays

its eggs where they still come under the influence of the sun's forces, so that they are not really entrusted to the earth, but only to the sun. Then when the caterpillar emerges this is under the influence of the activity of Mars, though naturally the sun is always present. The chrysalis develops under the influence of Jupiter. Out of it emerges the butterfly. This creature, in its iridescent colours, restores to the environment of the earth what the power of the sunlight, added to that of Saturn, is to the earth. Thus, in the beautiful colours of the butterfly we have to see the activity of Saturn at work in the surrounding atmosphere of the earth and directly affecting it.

Remember that the substances necessary to the life of the world are of two kinds, the purely material substance of the earth and also its spiritual substances. I spoke of the strange fact that spiritual substance is the foundation of man's assimilative system and also of his limb organisation, whereas physical substance is the foundation of his head. In his lower nature spiritual substance is permeated by the influences of physical forces, by gravity and other earthly forces. In his head the earthly substance, sent there by the assimilative, circulatory and nervous systems, is permeated by super-sensible, spiritual forces, which are reflected in thoughts and ideas. Thus in the human head we have physical matter which is spiritualised; in the assimilative-system and limb-system we have spirit-substance which has become earthly.

Now this spiritualised matter is found especially in the butterfly creation. Because the butterfly remains mainly in the realm of the sun, it occupies earthly substance only as finest powder. (I am still speaking pictorially.) It also derives its nutriment from those earthly substances that have been elaborated by the sun, and unites its being with these alone. It takes what is finest from earthly substance and spiritualises it to the utmost. In fact, when we look at a butterfly's wing we see earthly matter spiritualised to the highest degree, for it is permeated with colour. The butterfly is a creature living entirely in spiritualised earthly matter. We may even say that, in a spiritual sense, it scorns the body between its wings, because its whole attention, its whole group-soul nature, rests in the happy enjoyment of the colours of its wings.

As we follow with admiration the glowing colours of the butterfly, we also share its fluttering joy in them. This joy in the play of colours, in the spirituality fluttering in the air, is something which should be cultivated in children. There is an infinite variety of colour in butterflies, but beneath all this variety of colour lies something else.

In speaking of birds, as represented by the eagle, we said that at death they carry the spiritualised substance of the earth into the spiritual world, that as birds they fulfil their task in cosmic existence by spiritualising the substance of the earth, thus doing something which man cannot do. To a certain extent man has also

spiritualised earthly substance in his head, but he cannot take it with him into the world through which he passes between death and rebirth; if he did he would have continually to endure inexpressibly unbearable, devastating pain. But the bird creation, as represented by the eagle, can do this. A connection is actually made by this means between what is earthly and what is super-earthly. Earthly substance is slowly converted into spirit, and the bird creation has the task of giving over this spiritualised earthly substance to the universe. When the earth will have reached the end of its existence it will be able to say: The substance of the earth has been spiritualised; and the purpose of the bird creation in the whole economy of earthly existence is to carry back spiritualised earthly substance into the spirit-land.

In the case of butterflies this is somewhat different. The butterfly spiritualises earthly substance to an even greater extent than the bird, for it is nearer to the earth. I will explain this later on. The butterfly, because it never leaves the region of the sun, is in a position so fully to spiritualise its substance that it does not, like the birds, only restore this spiritualised substance to the surroundings of the earth at death, but does so continually during life.

Think of the sublimity of all this in the economy of the cosmos. Picture the earth surrounded by the countless fluttering butterfly creation; the spiritualised earth-substance which these creatures yield to the cosmos

streaming continually into cosmic space! Once we have made this knowledge our own we are bound to regard the region wherein the butterfly creation surrounds the earth with very different feelings. Turning to this region we well might say: "There streams from these frail, fluttering creatures something even better than sunlight; spiritual light streams from them into the cosmos!"

Materialistic science pays little attention to the result of spiritual activity, and is therefore quite unable to grasp things that belong to the economy of the universe as a whole. These activities exist however, just as physical activities exist, and are even more important. What streams out in this way into the spiritual world will continue to work long after the earth has perished; but what the modern physicist or chemist observes comes to an end with earthly existence.

If it were possible for some observer to sit outside in the cosmos scanning the ages he would see something resembling a continual stream of spiritual substance pouring into the spirit-world—substance which had become spiritual. He would see the earth pouring forth her own being into space, something like scintillating sparks of light radiating into the universe. These stream from every bird after death. He would see a constant shimmering of the spirit-light of butterflies, and a sparkling of the spirit-light of birds.

Such things as these enable us to realise that on looking up to other starry worlds we should not think

that only those things stream down to us which the spectroscope reveals, or rather which the gazer imagines it reveals. What streams down to the earth from cosmic spaces is just as much the product of the living beings of other worlds, as is that which streams from the earth out into the cosmos the product of beings living here. We look at a star and imagine with the modern physicist that it is an inorganic flame. This of course is absolute nonsense; what we see is entirely the product of living beings endowed with soul and spirit.

Let us pass on once more from what may be described as this girdle of butterflies surrounding the earth to the bird creation. Were I to represent diagrammatically the various regions surrounding the earth already known to you, I would have to represent them as three contiguous realms. There are regions above these, and, again others below.

There is light-ether and warmth-ether, this last really consists of two parts or layers; one, the layer of earthly warmth, the other that of cosmic warmth, these play continually one into the other. Thus we have not only one, but two kinds of warmth, one having an earthly, tellurian origin, and the other a cosmic origin; they interplaying continually. Bordering on the warmth-ether is the air; then passing downwards come water and earth; while above is the chemical and the life-ether.

Light-ether

Butterfly

Warmth-ether

Bird

Air

The butterfly creation belongs chiefly to the light-ether, this being the means that enables the forces of light to draw the caterpillar from the egg. It is mainly the power of light which does this.

It is not the same in the case of the bird creation. When a bird has laid her eggs they have to be hatched by warmth. The butterfly's egg is simply entrusted to the influence of the sun, while a bird's egg enters the region of warmth. Birds come into being in the region of the warmth-ether, and rise above what belongs purely to the air. Butterflies certainly fly in the air, but they are altogether *creatures of the light*; and because the air is filled with light they choose to live an existence in light, in this light-filled air rather than an air-existence. Air is only the bearer of the light; it provides the waves on which the butterfly floats, but its true element is light. Birds fly in the air, but their true element is warmth and the various differences of warmth within the air; to a certain extent they rise above the air. Inwardly birds are air-beings.

When you consider the bones of animals and those of man, you find they are filled with marrow. The bones of a bird are hollow and filled only with air; what in our bones is marrow is in a bird purely of air. If we examine a bird's lungs we find in them a number of air-pockets which extend beyond the lungs. When a bird breathes it inhales air not only into its lungs but into these air-pockets, and from these the air passes into its hollow bones. Hence if we were to remove the flesh and

feathers from a bird and also its bones there would remain a creature consisting really of air but having the form of the inner content of the bird's lungs and bones. This airy shape would have absolutely the form of a bird. Within the eagle of flesh and bone there is an eagle of air. In breathing, a bird generates warmth; this warmth it imparts to its breath—its own air—which is then drawn into all its limbs. This accounts for the difference of warmth inside the bird compared to that of its environment. The bird has its inner warmth, and outside is the outer warmth. It really lives in the difference in temperature between the warmth of the air and the warmth it imparts to its own internal air; in these variations of temperature a bird has its life.

If we could question a bird as to the real nature of its body, and if we understood its language, its reply would show that it regarded its bones and all else it carried in much the same way we would regard luggage if burdened with portmanteaux, one on our back and another on our head. We would not speak of the luggage with which we were thus burdened as our body, but would speak of our body as that which carried the luggage. In a similar way the bird, in speaking of itself, would only speak of the air it had warmed, it would speak of all else as luggage which it had brought with it into earthly existence. The bones which surround the true air-part of the bird represent its luggage.

Birds really live absolutely and entirely in the element of warmth, and butterflies in the element of

light. The physical substance which the butterfly spiritualises is really, before spiritualisation, not even luggage, but what one might describe as household furniture. It is still further from it. Thus when we rise to these regions, and to the creatures living in them, we reach a realm which may not be judged according to judgments in the physical world. If we did so it would be much the same as if in drawing a man we represented his hair as growing from what he carried on his head, his portmanteaux as part of his arms, his knapsack as part of his back, making him a hunchback. To represent a man thus would really correspond to the way a materialist pictures birds to himself. It is not the bird at all they describe, but its luggage. A bird really feels terribly encumbered by its luggage; it would much prefer to be entirely free, pursuing its way through the world as a creature of warm air; all else is a burden to it. It pays tribute to universal existence in that at death it spiritualises this burden and sends it forth into the spirit-land; a tribute which the butterfly pays during life.

The bird breathes in air and makes use of it as I have described. The butterfly does this differently; it does not breathe by any such mechanism as is employed by the so-called higher animals; they are only the more voluminous, not really the higher animals. The butterfly breathes through tubes that pass inwards from its casing, and are somewhat dilated so that it can store up air during flight, and not be inconvenienced by having constantly to breathe; and because it breathes through

these tubes it is possible for it to draw light into its body along with the air it inhales. There is a great difference here.

Picture to yourselves one of the higher animals having lungs. Into its lungs oxygen is drawn, and there unites with the blood through the instrumentality of the heart. Blood must flow in the heart and lungs of the larger animals and of man, so as to come in contact with oxygen.

In the case of the butterfly this has to be pictured quite differently. The air-tubes I spoke of enter the butterfly's body and branch everywhere, so as the oxygen can thus also penetrate to every part. The whole body of the butterfly is permeated by air.

In our own case and also in the case of the so-called higher animals, air only enters as far as the lungs, but in butterflies the outer air, with its content of light, extends into the whole body. Air circulates even in the hollow bones of birds, as light, borne by air, circulates through the whole body of butterflies; they are not only outwardly creatures of light, but also inwardly. A bird must be thought of as consisting inwardly of warmed air; a butterfly of nothing but light; even warmth is luggage, is a burden to it. It flutters in the light, and constructs its body wholly from the light. We must realise when we see a butterfly in the air that we really are looking at a pure light-being, fluttering and rejoicing in the play of its colours. All else in it is raiment and luggage.

We have to discover in this way of what the beings around really consist, for their outer appearance is very deceptive. People who have learnt certain things superficially, from Eastern wisdom perhaps, speak of the world as Maya. Merely to say this, however, means nothing; it is necessary to see in detail in what way it is Maya. Maya is understood when we know that a bird in its true nature is not at all what it seems; that it is really a creature of warm air. The butterfly is not at all what it seems, but is a creature of light, flitting about the world, and consisting essentially of joy in the play of colours in its wings; joy, because its fine earthly substance is permeated by colour and is therefore at the first stage of spiritualisation; of progress towards the spiritual universe.

We have, therefore, two kinds of creatures in our surrounding atmosphere; the butterfly dwelling in light-ether, and the bird dwelling in warmth-ether. Now we come to a third kind. As we descend in the air nearer to the earth we come to those creatures which could not have existed before a definite period of earthly evolution; for instance, they could not have come into being before the severance of the moon from our earth. These creatures are also creatures of the air; that is to say, they live in the air, but they are very strongly affected by what is the peculiar attribute of the earth, namely, gravity. The butterfly is untouched by earthly gravity; it flutters joyously in the light-ether, feeling itself born therefrom. It overcomes gravity by warming the air

within its body, and this warm air is upborne by the colder air; and in this way continually overcomes the gravity of the earth.

The creatures which by reason of their origin must live in the air yet cannot overcome gravity are the bats. The reason for this is that their bones are not hollow but are filled with marrow, and they do not possess air sacs as birds do. Bats are very remarkable creatures. They cannot overcome gravity by the inner construction of their bodies as birds can. They do not, like the butterfly, possess the lightness of light, nor, like the bird, the lightness of warmth; they are subject to the force of gravity, and feel at home in their flesh and bones. Hence, the element of which the butterfly consists and in which it wholly lives is unpleasant to bats; they love the twilight not the light. They have to make use of the air, but they like it best when it is not filled with light. They give themselves over to the twilight, and are in truth creatures of the dusk. They can only maintain themselves in the air because they have a caricature of wings. These are not really wings, but skin stretched between elongated figures—a kind of parachute—by means of which they maintain themselves in the air. They overcome gravity by opposing to it something connected with gravity itself; through this they are drawn entirely within the domain of earthly forces. The flight of a butterfly could never be constructed merely according to physical mechanical laws, neither could that of a bird. They could never accord with such laws,

something else, some other form of construction would have to be added. The bat's flight can, however, be constructed according to earthly dynamics and to mechanical laws.

A bat does not love the light nor light-filled air, only at most twilight air. It also differs from a bird because, when it looks about, it really has in view what is in the air. Now, even a vulture when it steals a lamb perceives it from above as something at the end of its field of vision. Moreover, it is no mere act of vision; it is a craving, as you will realise if you look at a vulture's flight when directed to a lamb. Seen in the right way, this is an outwardly expressed dynamic of volition or of craving.

A butterfly does not see what is on the earth directly; it sees it as in a mirror. It sees what is in the cosmos. You should picture to yourselves when a butterfly flutters by that it does not notice the earth; the earth is to it a mirror reflecting what is in the cosmos. A bird does not see what is on the earth but what is in the air. The bat is the first of these creatures to begin to perceive what it passes in its flight, and as it does not like the light it is unpleasantly affected by all it sees. We can, in fact, say that the butterfly and the bird see in a spiritual way. The first animal that sees things from above in an earthly way is unpleasantly affected by what it sees. The bat does not like sight; it experiences something like embodied fear of all it sees, and does not wish to see. It would like to flit past things;

it has to see them but does not wish to do so, and because it wishes to slip past it listens to everything in a wonderful way. The bat is really a creature which continually listens to its own flight lest it should be in any danger. Look at the bat's ears, you can see that they are attuned to cosmic fear. They are very remarkable structures, attuned to cosmic fear and suited to permit of it slipping through the world. This can only be understood when the bat is studied according to those relationships in which we have just placed it.

Something must be added to what I have said about the butterfly. The butterfly continually imparts spiritualised substance to the universe. It is the darling of the Saturn influences. Remember how I told you that in our planetary system Saturn is the mighty bearer of memory. The butterfly is closely connected with our planet's faculty of memory. Memory-thoughts live in it. As already stated, a bird taken as a whole is really a head, and in the warmth-filled air as it flies through space it is in reality living, flying thought. The thoughts we have within us—which are also connected with the warmth-ether—belong to the bird or eagle nature in us. If birds are flying thoughts, bats are flying dreams; the fugitive dream-forms of the cosmos. Looking on the butterfly creation we can say: these are *cosmic memories*; of the bird creation we can say these are *cosmic thoughts*; and of the bat creation these are *cosmic dreams*. It is indeed the fugitive dreams of the cosmos which rush through space as bats. As dreams

love the twilight, so the cosmos when it sends the bat through space loves the twilight. In the zone of butterflies encircling the earth we have to see embodied the enduring thoughts of memory; in birds the living thoughts of the present, and in bats as they flit around in the gloaming cosmic dreams. Do you not feel something of this relationship to dreams when you look at a bat and ponder on its form? It is impossible to see a bat without thinking: This is a creation that dreams; it is something which should not be here, something that differs from the other works of nature, as a dream differs from ordinary physical reality.

To sum up what has been said, we find the butterfly sends its spiritualised substance into the spirit-world during life; the bird after death. What does the bat do? During life it gives out from itself spiritualised substance, more especially from the skin stretched between its separate fingers, but it does not give this over to the cosmos; it pours it into the air around the earth. In this way bubbles of spiritual substance arise continually in the atmosphere of the earth.

A continuous glimmer of spiritual substance streams from butterflies into the atmosphere of the earth, and flashing through it is that which comes from dying birds; but streaming back to earth and spiritualised by them we have the peculiar deposits secreted in the air by bats. These spiritual forms can always be seen when a flying bat is considered. In fact the bat has always a tail behind it, somewhat resembling the tail of a comet.

It excretes spiritual substance; and instead of sending it out into spiritual realms, it thrusts it back into the physical substance of the earth and also into the air. These spiritual bat-formations can be seen flitting through the air just as easily as the physical bats can be seen.

From books on physics, you know that the air consists of oxygen, nitrogen, and other constituents; but this is not all; it consists as well of the spiritual emanations of bats.

Strange and paradoxical as it may sound, this race of dream-creatures send tiny spectres into the air, which then unite into a common mass.

In geology, that substance below the surface of the earth which is stone as yet in a soft semi-fluid mass, is called magma. We might in the same way speak of a spiritual magma in the air which comes from the emanations of bats.

In ancient times, when instinctive clairvoyance prevailed, people were very sensitive to this spiritual magma. Just as there are many people to-day who are sensitive to more material emanations, noxious vapours, for instance, though this may perhaps be considered as more vulgar; so in the age of instinctive clairvoyance there were people who were sensitive to what was present in the air as the residue of bats. They guarded themselves against it, and in many of the Mysteries there were special formulæ by which people barricaded

themselves inwardly so that these bat-dregs should have no power over them. For as human beings we not only inhale oxygen and nitrogen, but we also inhale these emanations. People do not trouble to protect themselves from these to-day, for while under some circumstances they are very sensitive to bat-remains, they absorb them without experiencing any aversion. It is strange that people who are otherwise very particular swallow these dregs of which I have just spoken. They pass, not into the physical or etheric bodies of people but into their astral bodies.

You will realise that we have here come upon some most remarkable connections; the science of initiation always leads to the inner side of things. This residue cast off by bats is the nutriment most craved by what in a former lecture I described as the "Dragon." They have, however, to be first breathed in by man. The dragon gains his surest footing in human nature when men allow their instincts to be filled with these bat-remains. The dragon wallows in them, feeds and grows fat on them—in a spiritual sense of course—and acquires power in many ways.

This is something against which the man of to-day must protect himself. His safeguard will come from what has been described as the new form of Michael's fight with the Dragon.

The increase in inner power a man gains when he has taken the Michael-impulse to himself, as has been

described here, protects him from the undesirable bat-remains in the atmosphere which are sought by the dragon as nourishment.

If we really wish to penetrate to inner cosmic connections we must not shrink from the truth concerning them.

The generally recognised form the search for truth assumes to-day does not lead to reality—for the most part it leads to something that is not even a dream, but maya. Reality must be sought absolutely in the domain where physical existence is recognised as being penetrated everywhere by spiritual existence; this is only reached when it is sought and studied as we are doing in these lectures.

Beings exist everywhere, and they exist for a purpose, be it good or evil. Everything is so placed within the cosmos that its connection with other beings can be recognised. Be it butterfly, bird, or bat, all have their meaning.

Let those who wish to ridicule such things do so. There are other things which men have ridiculed. Celebrated members of the Academy have declared that there can be no meteoric stones, because iron does not fall from heaven. Why, then, should they not ridicule what we have said about the functions of the bat. Such opinions must not, however, divert us from pouring knowledge of spiritual things into our civilisation.

LECTURE VI.

BEFORE continuing the study of other beings connected with the life of man on earth we must glance at the development of man himself, and recall some description of him already given, both in books and also in lectures.

When instruction on this subject is sought from external science to-day, we are generally told that we must inquire as to how the so-called higher beings of the plant, animal and human kingdoms have evolved from lifeless inorganic substances or forces.

True vision reveals something essentially different. It shows, as may be seen in my book, "Occult Science," that man, as he stands before us to-day, is a being with the longest evolution behind him, for it goes back to the time of ancient Saturn.

He must, therefore, be described as the oldest of all creations in the evolution of our earth. The animal creation was not added until the Sun-period, while that of plants was added during the Moon-period. The mineral kingdom, as we know it to-day, is really only an earthly product, and was added during that period of evolution.

Let us consider man in his present form, and

enquire: Which is the oldest part of him? It is the human head. The human head acquired its earliest rudiments while the earth was still in its Saturn-form. The globe of Saturn consisted solely of heat-substance, and the human head was really moving, surging, heat, which later during the Sun-period assumed a gaseous form, and during the Moon-period a fluidic one, only receiving its solid form with the surrounding bones during the Earth-period. Thus a being of which it is difficult for us to form any idea from external knowledge was in existence in the period of ancient Saturn, and from this being the human head has sprung.

Simultaneously with the formation of this elementary human head during the Saturn-period, the rudiments of the butterfly creator arose. Later on we shall consider other members of the insect world more closely, for the present we will keep to the butterfly. We can trace its evolution from the period of ancient Saturn down to that of the Earth, and can say: A rudimentary form of the human head was constructed at that time from very fine substance, and that which flutters through the air as the butterfly creation was constructed at the same time. Both these evolutions were carried further. That of man developed inwardly, he became more and more a being who gave expression to his soul-nature, to that which developed from within outwards. The butterfly, on the contrary, was a being of which it might be said that the cosmos had expended all its beauty on its outside; it was a being which, together with the dust so

delicately applied to its wings, was endowed with all the beauty and majesty of the cosmos. We have therefore to picture the butterfly as a being which, in a certain way, is a mirror of the beauty of the cosmos above; while man encloses the cosmos within himself. He takes the cosmos into himself, encloses it within him, he becomes an *inward soul-being*, and in soul resembles the concentration of the cosmos, which then streams outwards, giving its own form to the human head. So that in the human head we have something formed from within outwards, and in the butterfly something that is formed from without inwards.

Anyone able to observe such things clairvoyantly finds that he learns something truly tremendous when he sets to work to solve these great mysteries, when he says:—"I desire to solve the most ancient of all mysteries, the mysteries of Saturn and of the human head; I desire to know of what kind were the forces holding sway at that period within the human skull." He then informs himself concerning those things which can indeed be seen everywhere around, and which stream into him from every side.

In order to study the nature of man, in order to understand the marvel of our own head, we must study in outer nature the marvel of the coming into existence of the butterfly. This is one of the great lessons which the cosmos imparts to clairvoyant observation.

As evolution advanced from the Saturn to the Sun-

period, a being arose in whom the head had passed through a further development, it had assumed an airy form, and at the same time there was added to it, of a very delicate substance, the organ which later became the human chest with all it contains—the lungs and heart. On Saturn we have a form which represents in essence the human head, and on arriving at the Sun-period, we have a being of head *and* chest; for it was then that the chest was added to the head as a second member. During the early part of the Sun-period that part of man came into being which is represented by the eagle. The bird-species also arose at this time. In the second part of the Sun-period the first rudiments of those animals appeared which are really breast creatures, and are represented by the lion; other animals appeared at this time. We have to realise that the first rudiments of these animals go back to the ancient Sun-period, whereas those of man go back to Saturn.

Herein lies the tremendous difference between the evolution of even the highest animals and man. I shall speak later of the transitional animals, to which the ape-species belongs; but to-day I wish only to give a more general picture of evolution. The head was the first organ to be formed in man, the others were supplementary to it. In cosmic evolution man grew from the head downwards. The lion, on the other hand, is an animal which first arose during the second part of the ancient Sun-period as a breast-creature, a powerfully breathing

animal with a very small, stunted head. It was only later, when after its separation the sun worked powerfully upon the earth from outside, that the head developed out of the breast organism. The lion, therefore, developed upwards from the breast; man developed downwards from the head. This is a tremendous difference in evolution.

We now pass on to the moon metamorphosis of the earth. Here, because the moon represents the warm, watery-airy form of the earth (which later became horny), man had need from that time onwards of a further extension of his form downwards. The rudiments of the digestive system were then formed. During the old Sun-period, when man consisted of gas, or air filled with brilliant scintillating undulating light, he required only a breathing apparatus to nourish him, and this was closed below. He consisted of head and respiratory organs only. During the Moon-period the digestive system was added; he then possessed head, breast and abdomen. As all substance was still of a watery consistency on the old Moon man had protuberances during this period which bore him through the water. Arms and legs can only be first spoken of during the Earth-period, when the forces of gravity became active and formed the limbs, which are primarily adjusted in accordance with the force of gravity. These belonged to the Earth-period. During the Moon-period the digestive apparatus was of a different form to that which it became later; it was so fashioned

that man did not require all that is now necessary to digestion—the free and independent movement of his limbs. It was an essentially different digestive apparatus, and only evolved later into a form suited to the earth. It was organised originally, however, during the Moon-period.

To the descendants of butterflies, birds, and the various species represented by the lion, there was added during the Moon-period those animals whose chief activity is connected with the digestion. These are represented by the cow.

How must we compare the development of the cow with that of man? During the ancient Moon evolution the cow developed primarily its digestive apparatus. The breast organs and the peculiar form of its head were only developed out of the digestive apparatus after the separation of the moon, whereas man began with the development of the head, added the breast and its organs, and to these the digestive organs. The lion began with the breast organs, adding the head later, and only acquiring the digestive organs at the same time as man did, during the moon period; while the animals that are represented by the cow had as their primary faculty that of digestion, and from it developed their breast and head-organs. Thus we see that man grew from the head downwards; the lion from the breast, both upwards and downwards; and the cow developed breast and head entirely from the digestive organs; growing, if we compare her with man,

entirely upwards, towards the heart and head. This is a correct view of the evolution of man.

At this point the question naturally arises. Is the cow the only animal which at that time was added to the evolution of man? It is not quite so simple as this; but whenever a planetary change takes place the earlier creatures take a further step in development, at the same time new ones come into being. The cow existed already during the first part of the Moon-period; then other animals were added which only had their earliest beginnings during the last metamorphosis of the moon. Such animals could not take part, for example, in the exit of the moon, as it had already left the earth, neither could they participate in the effects of this exit, which drew forth from the stomach of the cow the organs of its heart and head. They remained at the stage which in man is determined by his digestion. Thus creatures arose which really remained only digestive animals; they remain at the stage which man carried about with him in his abdomen.

Just as creatures such as the eagle and butterfly are allied to the human head; so the lion is allied to the breast, and the cow to the abdomen (although all the higher organs developed in her in a later evolution). In the same way amphibians and reptiles, toads, frogs, snakes, lizards, etc., appertain only to the human abdomen, to the human digestive apparatus. They are nothing but digestive apparatuses appearing as animals. These creatures appeared during the second Moon-

period in very unwieldy forms; they were really wandering stomachs, intestines, and intestinal tubes. It was only later, during the Earth-period, that frogs, toads, and snakes acquired a head part, which even yet, as may be seen, is not very distinct from the rest of the organism. They came into being at a later period entirely as creatures of digestion, at a time when man's digestive apparatus had already become an appanage of organs he already possessed.

During the Earth-period, when man developed his limb system under the influence of gravity and earth-magnetism, certain animals—let us take the tortoise as their representative—were able to stretch their heads beyond their casing, but this was done more as a limb than as a head. We can now understand why, in the case of amphibians and reptiles, the head is somewhat uncouthly developed, so much so that it really gives the impression—and rightly—that their mouths lead directly to their stomachs, that there is little between the two.

When we consider man and apportion his being among his animal contemporaries, we must allot what is comprised in reptiles and amphibians to the activity of the human digestion. In fact, we may say that just as man carries the products of digestion in his intestines, so the cosmos carries (indirectly by way of the earth) toads, snakes and frogs in its cosmic intestines, formed as they are within the watery-earthly element of the earth.

On the other hand, that part which is connected more with human propagation, the earliest rudiments of which appeared in the latter part of the Moon-period, and only developed fully during the Earth-evolution, is related to the fish, and to still lower creatures. Fish can be regarded as late products of evolution, creatures which were only added to the other animals when man added his generative organs to those of digestion. The snake is virtually the intermediary between the organs of reproduction and of digestion. It represents the so-called renal canal, and originated at the same time this organ was developed in man.

We can thus trace exactly how, beginning with his head, man evolved downwards, how the earth brought forth his limbs, enabling him to adjust himself to the equilibrium of earthly gravity and the magnetic forces. The different classes of animals developed simultaneously with this growth downwards.

We gain in this way a true picture of the evolution of the earth and its creatures; they have developed in such accord with this evolution that in their present form they reveal the stage it has reached. When you look at butterflies and birds you realise they have earthly forms, but it was stated in the last lecture that the butterfly is really a creature of light and its earthly substance only adheres to it. If it could speak it would tell us that it has a body formed of light, and that what has adhered to it as earthly substance it carries, as something external, a kind of luggage. We might in the same way call

the bird a creature composed of warm air; for the true bird is the warm air diffused through the bird we see, all else is luggage which it drags with it through the world. These animals which are really only clothed in an earthly and watery vesture—while still retaining their nature of light and warmth—were the earliest of all creatures to appear in earthly evolution. Anyone able to survey what man passes through in the spiritual world before he descends into earthly life will be reminded by these forms of what he experiences there. It is true they are earthly forms, for earthly substance is attached to them, but if we picture aright these hovering, living beings of light—the butterflies—if we think away from them, and from birds, the earthly part which has become attached to them, if we think of the volume of force which makes them beings of warm air, and picture their plumage but as shining rays of light; then these beings (which only appear as they do because of their outer covering) recall to those who have the knowledge, man's own descent to earth. Anyone who is able to look thus into the spiritual world would then say to himself:—In the butterfly and in the bird we have something which recalls those spirit forms among which man dwelt with the beings of the higher Hierarchies before he descended to earth. When butterflies and birds are seen with understanding they are a transformed copy in miniature, a *metamorphosed memory* of the spiritual forms man had around him before he descended into earthly evolution. Because earthly substance is heavy and has to be resisted, butterflies have compressed their form,

which is really gigantic, into miniature dimensions. If we could separate all earthly substance from the butterfly it would, as a spiritual being of light, be able to expand to archangelic form.

In the creatures dwelling in the air we have an *earthly replica* of what exists spiritually in higher realms. Hence in the time of instinctive clairvoyance it was quite natural for artists to design the symbolic forms of the spiritual beings of the higher Hierarchies on the lines of flying creatures. There was an inner reason for this. The physical forms of butterflies and birds are in reality but spiritual beings that have undergone a physical change. They are not spiritual beings that have changed their form but metamorphosed copies of spiritual beings. The beings themselves are of course different.

I said in the last lecture that the butterfly is really a being of light, and all through its life it sends forth spiritualised earthly substance into the cosmos. We might call this spiritualised substance (using a term customary in solar physics) the butterfly-corona. This corona streams out constantly into the cosmos, and with it there also streams what the bird species gives to the cosmos whenever a bird dies, so that spiritualised substance also rays out from the bird creation into the cosmos. Seen from outside, spiritual vision has the spectacle of a shimmering corona emanating from butterflies; in accordance with certain laws this is main-

tained even during the winter, and streaming into it, in the form of rays, is seen that which emanates from birds.

When man is getting ready to descend from the spiritual into the physical world it is first of all the butterfly corona, this peculiar outraying of spiritualised earthly substance, which summons him to earthly existence. The rays from the bird-corona are felt as forces which *draw* him into this existence.

There has now been revealed to you a still higher significance of that which lives in the surrounding atmosphere. We must seek always what is spiritual in everything that lives and moves, only then do we learn the significance of the various categories of beings.

The Earth entices man, as it were, to re-embodiment by sending the radiance of the butterfly and of the bird-corona into cosmic space. These are the things which call man back to earthly existence after he has spent some time in the purely spiritual world between death and rebirth. It is therefore not to be wondered at that he finds it difficult to explain the complicated feelings he rightly experiences when looking on the world of butterflies and birds. All it contains dwells deeply within his subconsciousness—it is really a remembrance of the longing for a new earthly existence.

This is again connected with what I have often explained, namely, that after leaving the earth by the gate of death, man's head is really dispersed and the rest of his organism remodelled into a head for his next earthly

existence, remodelled with respect to its forces, of course, not its substance. Thus man really strives towards his head when struggling towards a new life. The head is the first part to be formed in the human embryo, and in shape it already resembles the later human form. That this comes to pass is due to the inner relationship between this tendency towards head-construction and all that works and weaves in the realm of the flying creation; man is really drawn by this out of supersensible into sensible existence.

Having first acquired his head organs, man then forms in his embryonic period, his digestive and other organisms out of the earthly substance in his mother's body. As his upper part is connected with warmth, and with warm air, so what is now added during the embryonic period is connected with the moist element of the earth and is a reflection of what was acquired by it at a later stage of evolution. This soft, moist, earthly-element has, however, first to be prepared for him in a very special way; it is prepared within the mother's body. If it only gathered round him of itself, out of the tellurian elements scattered through the earth, the embryo would have constructed some lower animal-form, such as that of amphibians, reptiles, and fishes, or even lower creatures.

If the butterfly is regarded rightly as a creature of light, and the bird as a creature of warm air, then the lower animals, such as amphibians, reptiles, and fish, cannot be. Let us first consider fish as they are to-day;

they come into existence given over to the external formative forces, which in the case of man work from within, but which in them work from outside. The fish lives pre-eminently in the watery-element. Water is not only a chemical combination of oxygen and hydrogen: it is permeated by all kinds of cosmic forces. Stellar forces also enter into water. No fish could live in it if water were only a homogeneous combination of oxygen and hydrogen. In the same way as a butterfly feels itself to be a creature of light, and a bird a creature of warm air, so a fish feels itself to be an earth and water-being. A fish does not feel the water it takes into itself as a part of its being, but a bird feels the surrounding air which it inhales as a part of its own being. When a fish takes water into itself, it does not feel the water as part of itself, but rather feels itself as that which encloses the water. It feels itself to be the glittering envelope or container of the water; but the actual water it perceives as a foreign element that passes continually in and out, bringing at the same time the air necessary to it. As physical fish it regards air and water as foreign elements. Yet the fish has an etheric, and also an astral body. The fact most characteristic of it is that although it feels itself merely as a receptacle for the water within it, which it regards as a part of the external watery element, it is aware of the ether as the element in which it really lives. The astral element it does not feel as part of itself.

The idiosyncrasy of the fish is that it is a true etheric animal. To its own perception, it is the physical

envelope of the water inside it, which it feels as a part of all the other water of the world. To it, moisture extends everywhere, is indeed everywhere. In moisture it is conscious of the ether. Fish are dumb, but if they could speak and could tell us how they feel, they would say: "I am a vessel containing a liquid element which extends everywhere and is the vehicle of the etheric element. I really swim in ether." It would say: "Water is but maya, the reality is the ether; in it I swim."

The fish thus feels its life as part of the life of the earth; it participates most intimately in all the changes the earth passes through in the course of the year. It participates in the forthstreaming of etheric forces in summer and in their withdrawal in winter. It is aware of how the whole earth breathes; to it the movements in the ether are the breathing of the earth.

Dr Wachsmuth once spoke here about the breathing of the earth. If a fish had learnt the art of lecturing it would be able to lecture on this subject from its own experience, for it perceives everything that was then told you about the various phenomena connected with this breathing. The fish experiences the breathing life of the earth throughout the course of the year in a quite exceptional way; to it the important thing is the etheric life that surges out and in, to which the other kind of breathing is but an accompaniment.

With reptiles and amphibians the case is different, and specially so with frogs. They are not so closely

connected with the etheric element of the cosmos, but more with the astral. Were we to ask the fish: "What exactly is your position in the cosmos?" it would reply: "Here on earth I have become an earthly creature, formed of the moist elements of earth; but my true life is in the cosmic breathing of the life of the whole earth." This is not the case with the frog; it is essentially different. It shares in the general *astrality* which is diffused everywhere.

Concerning plants I explained how the astrality of the cosmos affects their blossoms. The frog is connected with the astral body of the whole earth in the same way as the fish is bound up with its etheric body. The astral nature of the fish is more individual; in frogs the etheric body is more individual, much more so than is the case with fish; but they participate in the general astral element, in those astral processes which take place in the course of the year, when, for instance, the earth's astral nature takes part in the evaporation and again in the downpouring of water. People who think materially, naturally say of water that it evaporates through some aero-dynamic or aero-mechanic force. It is first seen to ascend in the form of mist, drops are formed, and when they become sufficiently heavy they fall. This is approximately as if some theory were stated concerning the circulation of the human blood without taking into account that in this circulation everything is alive. In the same way the astrality, or the astral atmosphere of the earth, lives in the cycle of rising

mist and falling rain. I am not speaking in fables when I say that frogs—other amphibians also, but not in so pronounced a manner—share in the astral interplay which finds expression in weather conditions, or meteorology, for it is not only that they are used, as you know, in a well-known simple way as weather-prophets, but they enter thus wonderfully into this play of the elements because their astral nature is embedded in that of the earth. A frog does not say: "I have a feeling," for it is only a vehicle of what the earth feels in periods of rain or of drought; hence in certain stages of the weather we have the more or less beautiful—or hideous—frogs' concert. This is really the frog's way of expressing what it experiences in conjunction with the astral body of the earth. They would not croak unless moved to do so by something that comes from the whole cosmos. They share in the astral life of the earth.

To sum up the foregoing, we may say: The fish, which lives in the earthy-watery element, actually experiences the *life*-conditions of the earth; the frog, reptiles also, and amphibians generally, experience more the *feeling*-conditions of the earth.

Further, having studied the whole nature of the human digestive organism, we must say that it has developed slowly from within, outwards, but if we are really to know how it functions, we must turn to reptiles and amphibians, for there pours into them from without that something which permeates man as force through his digestive organs.

The outer cosmos or, if you like, external nature forms snakes, toads, lizards, and frogs through the same forces by which man digests. Nothing is ugly in Nature, but everything must be studied objectively. Anyone wishing to study, let us say, the inner nature of man's large intestine with its powers of excretion, must study toads outwardly, for to them streams from outside that which works in the human intestine from within. This may not sound so beautiful as the description I gave of the butterflies, but in Nature everything must be studied from an equally objective point of view.

In this way we get some idea of how the earth shares in the life of the cosmos. Consider for a moment what might be called the earth's organs of excretion. The earth excretes not only the less living products, as is the case with man, but living beings; her actual excretions are the toads; in them she gets rid of what she cannot use.

From all that has been said, you can see how the outer side of Nature corresponds everywhere to the inner. Those who say: "No creative mind (spirit) enters into the inner being of Nature," do not know that this inner being of Nature exists everywhere in the world around. We can study the whole inner being of man if we understand what lives and works in the outer universe. We can study him from his head to his feet if we study what is present in the outer world. Universe and man absolutely belong one to another. Were we to represent this in a diagram we would have

to show the great surrounding space as a large circle. This focusses its forces in a central point. The large circle produces within it a smaller circle. The central point radiates power in like manner from within, forming a second circle. This second circle forms yet another smaller one within it. The inner small circle forms in the same way another round it, which again forms another circle, and that which is within and corresponds to man streams out still further. Thus, what is outermost in man comes in contact with what is innermost in the cosmos. The point where our *senses* come in touch with the world is where the part of man that reaches outwards contacts that which in the cosmos passes from without inwards. In this sense man is a little world, a microcosm as compared to the macrocosm. He contains all the marvels, all the secrets of the macrocosm, only in the opposite direction of evolution.

It would, however, be very unpleasant for the earth as regards its progressive evolution if things were only as I have so far described them; it would in this case excrete the toad-creation and would one day perish, just as physical beings would perish and have no further life. So far we have only studied man in connection with the animal creation, and in a former lecture a slight connection was drawn between him and plants. We shall now have to penetrate further into the kingdom of plants, and then into that of minerals. We shall see how minerals came into being during the Earth-period of evolution; how the granite of our oldest mountains,

for instance, was deposited bit by bit by plants, and the limestone hills bit by bit by later animals. The mineral kingdom is a deposit produced by the plant and animal kingdoms; mostly by the lowest animals. Toads have not contributed much so far to the minerals of the earth, and fish comparatively little, but the lower animals and plants have given a great deal. The lower creation, those having flinty or chalky shells, deposit what has been developed by them through their animal—or through their plant—natures, and minerals are the result. When mineral products disintegrate a higher power takes possession of these products and builds from them new worlds. Mineral substance at a certain place may be of the utmost importance.

When we follow the course of earthly evolution and trace the various changes of form, that of heat, air, and water, into earth or mineral; we find that the human head has participated in them all. The mineral form developed first externally in the bony structure of the head, which, though a deteriorating form, is still permeated with a certain amount of vitality. But the human head has shared in the earthly mineral metamorphosis in a still more distinct way. In the centre of the human head, connected with the structure of the brain, there is an organ of pyramidal form, called the pineal gland. This gland which is near the corpus quadrigemina and the optic thalamus, secretes the so-called brain-sand, the little lemon-yellow particles which lie clustered together at one end of the pineal gland, and are really the mineral

part within the human head. If these mineral grains are absent, if a man has none of this brain-sand within him, he becomes an idiot or a cretin. The pineal gland is comparatively large in a normal person. In cretins it has only been found about the size of a hemp-seed; they are unable to secrete brain-sand.

In this mineral deposit the true Spirit-Man is to be found, showing that what is living does not necessarily harbour Spirit, but that the Spirit in man has need of a non-living substance as its central point; that this is above all necessary to it as an independent living spirit.

It is a beautiful progress which has led us from the evolution of the head-formation of butterfly and bird down to that of reptiles and fish. We will now ascend, following the other course of evolution, and will study what can please us just as much as the animal kingdom, namely, that of the plant and mineral kingdom. In the same way as we have been able to gather knowledge of past conditions of the earth from the animal kingdom we shall now be able to derive hope for the future of the earth from the mineral kingdom. To do this, it will be necessary in the following lectures to study the transitional animals in various ways; so far I have only touched upon the principal animals, those standing, as one might say, at the most important points of junction in our evolution.



PART III.



PLANT CREATION
AND THE
ELEMENTAL NATURE-SPIRITS

The World-word is no combination of small syllables, but is the united tone that sounds forth from countless myriads of living creatures

LECTURE VII.

THE visible world is a part of the invisible world; these taken together form the whole Universe. How much this is the case comes first clearly before us when we turn from the animal to the plant kingdom.

Plant life, which so rejoices us as it springs from the earth, really forms the approach to something which we feel to be mysterious. As regards animals, a man feels that even if their will and their inner activities strike him as mysterious that this will is certainly in them, and from it the form—the external manifestation of the animal—has resulted. But as regards plants, which cover the surface of the earth in their myriad forms, springing so mysteriously from the seed with the help of the earth and the surrounding atmosphere, man cannot help feeling that something else is in them, that something else is necessary before the plant creation can rise in the form in which he sees it.

When plants are viewed with spiritual vision, it leads us straight to a whole host of beings that were well known in the olden times of clairvoyant perception, but have since been forgotten, and are now but names used by poets to which the man of to-day ascribes no reality.

But to the same degree as the beings surrounding

plants represent no reality to man, he loses all understanding of the plant world, an understanding that would have been infinitely helpful to the art of healing has therefore been entirely lost.

In a previous lecture an important connection was drawn between the plant-world and that of butterflies, but this only comes before our souls in the right way when we are able to see somewhat further into the whole growth and development of plant creation.

Plants send their roots down into the earth. Anyone who is able to trace what is really sent down by plants into the ground (and for this spiritual vision is necessary) sees at the same time that these roots are everywhere surrounded and penetrated by elemental spirits. These elemental beings, which an earlier clairvoyant perception called Gnomes, and which we call root-spirits, can be actually studied by an imaginative and inspired perception, just as in physical life we can study men and animals by means of physical perception. By this means we are able to enter into the soul-nature of the realm to which these elemental beings belong.

Root-spirits are in a quite special way earth-folks. To external vision they are mainly invisible, but all the more visible in the results of their activities, for there could be no roots if it were not for what goes on continually between roots and the earth through these marvellous sprites who bring the mineral influences of the earth to the roots of plants.

These root-spirits, which exist everywhere all over

the earth, feel especially at home in stone or ore that has become more or less transparent. This is their true home, for it is their business to convey what is metallic in Nature to the roots of plants. They are filled with inner spirituality which we can only compare with the inner spirituality of the human eye and the human ear. In their spiritual quality these root-spirits are entirely intuitive (sind ganz Sinn). They consist really of sense; they are all sense, and at the same time a sense that is understanding, that does not only see and hear, but that understands what is seen and heard, that does not only receive impression on every hand, but also ideas.

We can even indicate the way in which these root-spirits receive their ideas. Plants spring from the earth; they come into being, as I shall presently show, in connection with the outer universe. Spiritual influences, more especially at certain seasons of the year, stream from above into the roots of plants from blossoms and from fruit. What filters down in this way is that which the light and the warmth of the sun give to plants, that which the air directs to the leaves; even that which distant stars bring about in the formation of plants.

Plants gather together the mysterious secrets of the cosmos and sink them within the earth, and the Gnomes receive these cosmic secrets which filter down spiritually into the earth by way of plants. In their wanderings through stone and ore (more especially in autumn and winter), the Gnomes carry what has come to them by way of the plant creation; they bear the ideas of the

whole universe through the earth. Our gaze goes forth into the wide expanses of the universe; this universe is formed out of world-spirits; it is an incorporation of world-ideas, of world-spirits. Through plants, which to them are what the light is to us, the Gnomes receive the ideas of the universe, and bear them in full consciousness from ore to ore, from stone to stone within the earth.

We gaze into the depth of the earth—not seeking there abstract ideas for any merely mechanically-working law of nature; but we gaze down into these depths and behold the wandering Gnomes who, within the earth, are the preservers of the luminous comprehension of the world. (Welten-verstandes.) Because Gnomes have immediate understanding of what they see, they have a similar kind of knowledge to men; they are beings of concentrated intelligence, everything in them is understanding; but an understanding that is universal, and which in consequence regards human understanding as incomplete. The Gnome-creation laughs at us with our slow circumlocutory understanding, while they have no need to ponder things. They see what is comprehensible in the world, and are especially sarcastic when they notice how men have to struggle to arrive at an understanding of this or that. “Why is this,” they ask? “Why must men take so much trouble in thinking? We know things at once as soon as we see them. Men are stupid, because they have to think before they know anything.”

Gnomes are sarcastic even to rudeness when logic is spoken of. For what purpose, they ask, is this superfluous thing; why require an assistance to thinking? Why cannot men stick their noses into the ground as far as the roots of plants, and allow what the sun says to the plants to filter into them through their noses? Then they would know something! But by means of logic, only the smallest amount of knowledge is to be gained! So say the Gnomes.

Gnomes are the bearers of the ideas of the universe or cosmos within the earth. They are not particularly fond of the earth itself. They buzz about in the earth with the ideas of the universe, but they really hate what is earthly. They would fain remove themselves from all that is earthly, yet must remain connected with it. Presently you will see the reason for this. They dislike it because the earth urges them continually to assume a certain form, namely, the form of those creatures described by me in the last lecture—the form of amphibians, principally frogs and toads. Their real feeling towards the earth is that if they united too closely with it they would assume the form of frogs or toads, and they are always on the *qui vive* to prevent too close a connection with it so as not to have to assume earthly forms. They are constantly guarding themselves against that which the elements of the earth threaten them with.

From this they struggle to free themselves, and to fill themselves entirely with the ideas of the super-

terrestrial universe. They are really the beings within the earth who represent what is super-terrestrial, for they strive continually to escape union with what is earthly, otherwise they would assume individual forms belonging to the amphibian creation. It is on account of this antipathy, this feeling of hate towards what is of the earth, that they gain the power that causes plants to grow out of the earth.

By means of this fundamental power the Gnomes continually push away from the earth, and it is this effort which gives the upward direction to the growth of plants. Gnomes draw the plants upwards along with themselves. It is the Gnome-nature towards what is earthly that enables plants to enter this realm with their roots, but it is also that which enables them later to grow out of this realm. So that it is actually the very individual power of Gnomes that draws plants from the earth and causes them to grow upwards.

Once the plant has grown out of the earth it has forsaken the domain of the Gnomes and has passed over from the moist earth kingdom to that of moist air. Here plants develop that which leads to the physical formation of leaves. In everything that tends towards leaf-formation other beings are active. These are the *water sprites*, the spirits of the watery element, to which an ancient instinctive clairvoyance gave the name of Undines.

In the same way that roots are surrounded by beings of the Gnome category, water-beings, the

elementals of water or Undines, are to be found near the ground aiding the upward tendency which the Gnomes have imparted to plants.

The nature of Undines is different to that of Gnomes. They cannot be used by the universe as spiritual sense-organs; they can only give themselves up to the element of moist air, to the weaving interplay of this within the whole cosmos, and are therefore not of such clear intelligence as the Gnomes. They dream continually, and the content of their dreams is at the same time their own form. They do not hate the earth as the Gnomes do, but are sensitive towards earthly things. They dwell in the etheric element of water, float in it, and are sensitive towards fish life—the form of fishes frightens them, though they sometimes assume it, quickly changing it for another. They dream their own existence, and in dreaming they unite and disunite their being with the substance of the air, which in a mysterious way they carry to the leaves of plants as these are pushed upwards from the ground by the Gnomes. The life of plants would perish when pushed thus out of the ground if it were not for the Undines who approach them on every side, revealing themselves in their dream-like consciousness, to be what can only be described as the chemists of the universe. Undines dream the union and dispersal of substance (*das Verbinden und Lösen der Stoffe*). Their dreams live in plants. Plants grow because these “chemists of the universe” are active in the mysterious union and

separation of substances in the leaves of the plant creation. Undines may therefore be called *the chemists of living plants*. They dream chemistry.

In them it is a tender spiritual process that finds its true element where air and water meet. They live in this moisture and find their true dwelling-place on watery surfaces if only on the surface of a drop of water. Their constant effort is to preserve themselves from assuming a permanent fish-like form. They wish to remain in a state of continual metamorphoses, and in these constant changing conditions in which they dream of the stars and of the sun, of warmth and light, they become the chemists who guide the development of plants beyond that of the leaf which has been pushed upwards out of the root by the Gnomes. It is in this way that the leaf growth of plants develops and the secret of it is revealed to us as the dreaming of the Undines.

To the same extent as plants develop inwardly the dreams of the Undines, their growth is directed upwards into another domain, into the domain of beings who live in the element of warm air, just as the Gnomes live in the moist-earthly element. An ancient instinctive clairvoyance has given the name of Sylphs to these elemental beings dwelling in warm air.

Because of the elements in which they live, Sylphs press towards the light, for air is filled with light; they are related to the light, and because of this they are

sensitive to the finer and also the stronger movements within the encircling atmosphere.

When in spring or autumn you see a swarm of swallows that in their flight set a body of air in motion, this moving current of air, which accompanies every bird, is audible to the Sylphs; world-music resounds from it for them. If when travelling by ship you watch seagulls flying, spiritual tone, a spiritual music, is called forth by their flight as they accompany the ship.

Sylphs live in these sounds; they dwell in vibrating currents of air. These beings, who are more or less asleep, are most at home where birds hurry back and forth through the air. When a Sylph has to pass through air in which there are no birds it feels lost, but when it is aware of birds in the air a very special feeling comes over it.

I have often spoken of an outstanding event in the life of a man, that event which leads him to say "I," to himself; and in this connection I have quoted a saying of Jean Paul's, where he says that the moment in which a man first arrives at the conception of his own "I" nature, he gazes into the holiest, the most hidden portion of his soul.

A Sylph does not gaze into any such veiled and secret part of its own soul, but it beholds birds, and an ego-feeling comes to it through them.

Sylphs find their ego in the stimulation aroused in them by birds as they fly through the air.

It is because of this, because their ego is kindled in them externally, not inwardly, that *Sylphs are the bearers of cosmic love through the atmosphere*. Because something lives in them that resembles the human wish-nature, but springs not from within them, but from the realm of birds, they are the bearers through the universe of the longing for love.

On this account the deepest sympathy exists between Sylphs and the bird-creation. Just as Gnomes hate all amphibians, and as Undines are sensitive toward all fishes, shuddering at their approach and seeking to avoid them, so Sylphs are attracted to birds; they feel at ease when tone-filled currents of air are wafted to them by the wings of birds.

Were you to ask the birds from whom they learn to sing they would tell you that they are inspired to song by the Sylphs. Sylphs would fain be birds, but cosmic laws prevent this, for they have a different mission. Their mission is to convey light to plants with love; and just as Undines are the *chemists* of the plant-world, Sylphs are its *light-bearers*. They permeate plants with light, they carry light to them; and because of this something very special is brought to pass.

Light, that is, the power of the Sylphs, works in plants on the chemical forces with which Undines have permeated them, and an inter-activity of Sylph-light and Undine-chemistry takes place. This is a marvellous plastic activity. Out of light, with the help of the sub-

stances that stream from it and which the Undines have prepared, the Sylphs weave an ideal plant-form. They actually weave the archetypal plant-form out of light and the chemical activity of the Undines. Towards autumn, when plants wither and all physical matter perishes, these spiritual plant-forms percolate downwards. The Gnomes are aware of them; they are conscious of what the world has done; what the sun, through the Sylphs, and the air, through the Undines, have brought to pass. All through the winter Gnomes are busy down below; they are conscious of this form appertaining to plants which has percolated down into the soil. Down there they grasp ideas of the world through the plant forms which have been plastically constructed by help of the Sylphs, ideas, which in their spirit-form, the Sylphs have consigned to the soil.

Men who consider plants only from the material standpoint know naturally nothing of these spiritual thought-forms. For such men there arises at this point what can only be regarded as a fruitful source of error. I will now briefly describe this error.

Materialistic science describes the growth of plants as follows: Plants, it says, are rooted in the soil; above the soil they develop leaves, and finally blossoms. Within the blossoms are the stamens and the pistil; usually the pollen is carried from the stamens of another plant, and the pistil is fructified, and from this seeds arise for the new plant. This is how it is always described. The pistil is regarded as the female part, and

what comes from the stamens as the male part. It can indeed be regarded in no other way so long as people remain firmly fixed in materialism, for from that viewpoint the process does appear as a fructification. But this it is not. To understand the propagation of the plant-kingdom we have to realise and be fully conscious of the fact that the form of plants arises through that which the great chemists, the Undines, bring about, in the first place, in conjunction with the Sylphs; this is the ideal plant-form, which sinks down into the earth and is there preserved and nurtured by the Gnomes.

The earth is the matrix of that which percolates downwards, as I have described.

This is a very different story from that told by materialistic science.

Let us consider a plant after it has passed through the sphere of the Sylphs and has risen into that of the Fire-spirits who dwell in the elements of warmth and light, and gather this warmth together when the warmth of the earth is at its height. They collect warmth and bear it to the blossoms of plants in the same way as the Sylphs collect and hoard up the light.

Undines carry the activities (wirkung) of chemical-ether into the blossoms of plants; Sylphs the activities of light-ether; Fire-spirits the activities of warmth-ether. Pollen provides what might be described as little airships by which the Fire-spirits are able to convey warmth to the seed. Warmth is collected by help of tiny filaments, and by these it is conveyed to the seeds

and the ovary. That which is formed within the seed vessel may be considered as the work of the male element coming from the cosmos. The seed vessel is not the female part nor the pollen the male part. No fructification takes place in the blossom, only the male seed is got ready (*vorgebildet*) there.

Any fructification that takes place is through that cosmic male sperm alone which, as the warmth of the universe (*Warme des Weltenalls*), is conveyed by the Fire-spirits to the blossoms. There it is united with the female element which, as the ideal form of the plant, had previously percolated downwards into the soil and remained there. The earth is the mother of plants, and the heavens their father; what takes place from outside the earth must not be regarded as taking place within the mother-womb of plants. It is a colossal error to think that the mother-principle of plants is found in the seed vessel. In it is to be seen the male-principle, which, with the help of Fire-spirits, is drawn down out of universal space. The mother-element exists in the "Cambium" of the plant, which is spread equally from the rind to the wood, and is brought down from above as the ideal plant-form.

Fructification is the result of the inner-activity of Gnomes and Fire-spirits. Gnomes are, in fact, the spiritual midwives of plant reproduction.

Fructification takes place during winter under the earth, when the sperm has descended into the earth, and the seed appears, the forms—the ideas of which the

Gnomes have received through the activity of the Sylphs and Undines—are carried to where they can come into being through the fructifying forces from without.

So long as people know nothing of spiritual activity, so long as they do not know how elemental beings—Gnomes, Undines, Sylphs, and Fire-spirits (formerly called Salamanders)—live and work in plants, they remain entirely vague regarding everything connected with the fruitfulness of plants. No fructification of plants takes place outside the earth herself. *The earth is the mother and the heavens the father of the plant-creation.* This is quite literally the case. Fruitfulness in plants comes about through the Gnomes receiving from the Fire-spirits that essence which, as concentrated, cosmic-warmth, they have carried down into the ovaries on the little airships of the pollen.

You will now easily understand how the whole process of the growth of plants has arisen. First, with the help of what they receive from the Fire-spirits, the Gnomes convey life to the plant below the earth and give it an impulse upwards. They nourish its life. They bear life-ether to its roots, that life-ether in which they themselves live.

Further, Undines cherish the chemical ether in them, Sylphs the light-ether, and Fire-spirits the warmth-ether; then the results of the warmth-ether unite with the life below.

Plants can only be understood when they are

studied in connection with all the beings that live and are active around them. We can only interpret the most important events connected with plants aright when we enter into these things with spiritual knowledge.

It is interesting to recall that memorandum of Goethe's, in which reference is made to another botanist. He expressed great annoyance at the way people continually spoke of the marriage of plants. Goethe was angry that people always spoke of marriage in this connection. It seemed to him most unnatural; he had an instinctive and very sure feeling about it. Goethe could not know the real facts of the case, but he had a strong instinctive feeling about it. Because of this instinct he could not accept the theory that fructification took place in flowers.

He did not know as yet what went on below the ground; that the earth itself was the womb of the plant-creation, but he felt instinctively that what took place above the earth was not in accordance with the belief of all botanists.

I have now told you of the inner connection between plants and the earth; but there is something more you must understand.

When Fire-spirits swarm round flowers and are active about the pollen, they have but *one* feeling, and this feeling is enhanced when we come to the Sylphs. Sylphs are conscious of themselves, that is, of their ego, when they see birds flying in flocks. Fire-spirits feel this still more strongly with regard to butterflies, and

indeed with regard to the whole insect creation. They follow insects with joy in order to impart warmth to them and to plants, and to concentrate warmth-ether on the ovary of flowers. When striving to carry down that which must descend into the earth, and be united with the ideal-forms existing there, Fire-spirits feel themselves inwardly related to the butterfly creation and to all insects. They follow the track of insects as they buzz from flower to flower. This is why in watching insects in their flight one has the feeling that each one of them has a special aura which cannot be clearly distinguished from the insect itself. This is especially the case with bees, which have brilliant, wonderfully luminous auras. It is very difficult to distinguish these auras, and why? Because bees are accompanied everywhere by Fire-spirits. As a bee flits from flower to flower, from tree to tree, it flies within an aura that is given to it by the Fire-spirits, who not only feel their ego in the neighbourhood of these insects but desire to be entirely united with them.

Because of this, insects acquire a power of which I have already told you, a power which is revealed in light that shines forth in the cosmos. They acquire power to spiritualise entirely the physical substance that they have taken into themselves, and to allow this spiritualised physical substance to stream forth from them into universal space.

But just as there must be warmth when a flame is kindled, and this is followed by light, so something

similar takes place above the surface of the earth when insects send forth the light of spiritualised physical substance to shine in space.

This light is seen by men who are about to come down into physical embodiment. The insect-creation are inspired to this cosmic activity by the Spirits of Fire which surround them everywhere.

While, on the one hand, Fire-spirits are the active cause of the outpouring of spiritualised substance into the cosmos, they are responsible, on the other hand, for the entrance of concentrated warmth into the earth. With the help of the Gnomes this serves to awaken life in those spirit-forms that had filtered down into the earth from the Sylphs and Undines.

Such is the spiritual process of the growth of plants.

The subconscious part of man has a faint instinctive feeling of something wonderful connected with the growth and blossoming of plants; this is why living plants are such a mystery to him. The mystery naturally does not lessen. The wonder is not stripped from the bloom of the butterfly's wing, but a still greater wonder is added to it. What formerly charmed and elevated man in plants, when only the physical plants were before him, is infinitely increased when he is also able to observe the wondrous activity lying behind the entirely comprehensible and very intellectually constituted world of the Gnomes, and he knows it is they who, in the first instance, are the cause of the upward growth of plants from the earth.

In a certain sense the human understanding is not subject to the force of gravity, for the head is carried without its weight being felt. In the same way Gnomes are able to overcome gravity and what appertains to the earth through the lightness of their intellectual nature (ihrer Lichtintellektualität). They prepare life in the depths of the earth; but life would fail were it not stimulated and renewed by the chemical forces conveyed to it by the Undines, which must then be permeated by light from the Sylphs.

From below we gaze upwards into the blue blackness and are aware of the force of gravity by which an impulse upwards is given to plants by the Gnomes, and circling round them as they grow, as seen in the arrangement of their leaves, we are conscious of the power of the Undines, blending and dispersing substance. While from above light streams down to plants from the Sylphs, shaping that ideal plastic form which, filtering downwards, is received by mother-earth. This form is then buzzed round by the Fire-spirits, who concentrate cosmic warmth within the tiny seed points which, with the seed-power in them, are in their turn handed over to the Gnomes, who, out of fire and life, bring forth plants within the earth.

Now consider once more how the earth has actually to thank the antipathy of Gnomes and Undines towards amphibians and fishes for the fact of her solidity and her power of resistance (abstossende Kraft). Granted that the earth is solid, then this solidity is the antipathy

by help of which Gnomes and Undines hold their forms upright. Granted that light and warmth sink into the earth, then these are the expression of the power of sympathy, the supporting power of Sylph-love that is born through space; the enduring, self-sacrificing power of the Fire-spirits bending down to that which is below.

All over the earth the forces which we call solidity, earth-magnetism, and earth-gravity tend to unite. They unite the upward striving tendencies with those that stream from above—the forces of love and self-sacrifice. All over the earth living plants develop within this interplay of the downward-streaming forces of love and sacrifice, with the upward-streaming forces of gravity, magnetism, and solidity. Wherever these two meet—the plant creation, which is the outward expression of the interplay of world-love and sacrifice and world-gravity and magnetism, is to be found.

From all that has been said you can gather what it is that really affects us when we look upon the plant-creation. We only understand it when we are capable of seeing what is spiritual and supersensible in addition to what is physical and obvious. When we can do this it is also possible for us to correct the capital error of materialistic botanical science concerning the fructification of plants. What takes place is not fructification, but the preparation from above of the male heavenly sperm for the plant that is being got ready within the womb of mother-earth.

LECTURE VIII.

I HAVE been telling you of the other side of the life of Nature; of beings who accompany in a supersensible and invisible way the beings and events of sensible visible nature.

An ancient, more instinctive power of vision beheld the supersensible beings behind Nature as clearly as it beheld the sensible world. These powers have now largely withdrawn from man. It is only because Gnomes, Undines, Sylphs, and Fire-beings are not seen so clearly as animals and plants, that man at the present stage of earthly evolution is not in a position to develop his soul and spiritual-nature without the aid of his physical and etheric bodies. At the present state of evolution man has to depend on his etheric body for the means of soul activity, and on the physical body for that of spiritual activity. The physical body, which provides through the senses the instruments for the spirit, is not capable of getting in touch with those beings who are at the foundation of the physical world. In the same way the etheric body, as it is to-day, is necessary for the development of the human soul. Because of this man passes by half of all that surround him on earth. All that is comprised in those elemental

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beings of whom I spoke in the last lecture escapes him. His physical and etheric bodies cannot approach them.

Some idea of what the man of to-day misses is realised by us when we understand what the Gnomes, Undines, etc., really are.

We have a whole host of lower animals, those, for example, which are of a soft bulk and dwell in the fluid element, that have nothing resembling a skeleton to give them internal support. Such creatures belong to types that appeared latest on the earth; they brought to the already partly-evolved earth what man, the most ancient of earthly creations, had contributed to his head-structure during the ancient Saturn evolution. Hence they have not progressed to that hardened formation that is capable of becoming a bony support or skeleton. Now the Gnomes supply, in a spiritual way, what is wanting to these denizens of the lower animal creation—the amphibians and fishes—for they have only faint traces of a bony system. So that creatures which have remained at this low stage of development first become complete through the Gnomes.

Because of the great difference between the beings in the world, there is, as I described yesterday, an exchange of antipathy between these lower creatures and the Gnomes.

The Gnomes do not wish to resemble them, and strive constantly to prevent themselves assuming their form. Gnomes are exceedingly clever, intelligent beings.

Intelligence came to them along with perception. They are in every respect the opposite of the lower animal creation; and because of their importance to the growth of plants, as explained in the last lecture, they give completeness to the lower animal creation, providing it with something it did not otherwise have.

The animals of this lower creation have a dim consciousness; the Gnomes have a clear consciousness. The lower animals have no bony supports, while the Gnomes draw into themselves the content of the forces of gravity, and construct their bodies out of this invisible transitory substance, bodies which are in constant danger of losing their substance. They have constantly to create themselves anew, as it were, with the help of gravity. Hence they have to pay constant attention to what takes place around them so as to preserve their own existence. There are no beings more attentive to what goes on on the earth than the Gnomes; they take note of everything, for they must know everything, must understand everything, so as to preserve their lives. They must be ever awake; if they were to sleep, as men frequently do, they would promptly perish.

There is an old German saying which expresses very exactly this need for constant attention on the part of the Gnomes. It says—"Take heed like the goblins." Goblins are the Gnomes. They are very extraordinary beings.

If, as an object lesson, a Gnome could be set in the

first row of a school class so that he could be seen by all, he would provide a wonderful example of attention to the pupils of the class.

Besides this quality the Gnomes have another, which is, that they are filled with a sheer unconquerable striving for freedom. They trouble little about each other, and really pay attention only to their surroundings. One Gnome does not much interest another; but everything else, everything in the world around them, interests them exceedingly.

Our bodies are a hindrance to the perception of these folks. The moment this hindrance is removed the nature-beings are present, and are visible like any other natural object. Those who have got so far as to experience their dreams in full consciousness on falling asleep, know the Gnomes well. You have only to bear in mind what I said about dreams in the "Goetheanum" periodical. I then said that dreams do not rise before ordinary consciousness in their true form, but wear masks. The dreams men have on falling asleep also wear masks. We do not pass directly out of what we have experienced in ordinary consciousness, but have reminiscences, memory pictures of what we have experienced; we also perceive symbols or emblems of our inner organs: the heart is seen as an oven, the lungs as wings. These are masks. If men were to see their dreams unmasked, if on falling asleep they really entered a world whose beings were without masks, they would see and meet with a whole host of Goblins.

In ordinary consciousness men are, however, preserved from the sight of these forms, for they would be frightened if they saw them without preparation. In that case they would perceive what works destructively in themselves. The forms met with in dreams actually represent copies of all that is active in men as the forces of destruction.

Unless people are prepared, Gnomes would symbolise nothing but death to them. If they knew nothing of them in ordinary consciousness, and were suddenly confronted with them on falling asleep, they would be as if overwhelmed by them. Viewed from the other side, what the Gnomes do amounts to a kind of smothering; so it seems in the astral world. This has reference only to the moment of falling asleep.

Undines, or water-beings, supply a further completeness to the physical world; they are in a constant state of change, living in the water as Gnomes live in the earth. We have already learnt the part they play in the growth of plants, but they also stand related as supplementary beings (*als ergänzende Wesen*) to animals that are at a higher stage, such as develop into the more highly evolved fishes or the higher amphibians requiring scales or hard coverings. These animals require a hard external sheath. The world has to thank the activity of the Undines for the forces necessary to provide these external supports, which in some animals are a kind of external skeleton. Undines impart to these somewhat higher animals what corresponds in a primitive way to

our skulls. They make them in a certain sense into heads.

All these beings which work invisibly behind the visible world have important tasks in the general economy of existence, and you will notice that whenever external science has to elucidate something on the lines along which I have just been speaking, it breaks down. It is not capable, for instance, of explaining how the lower creatures (*Wesenheiten*) are able to propel themselves in an element that is hardly denser than themselves. They do not know that the necessary spiritual support is given by the Gnomes, as already explained to you. On the other hand, the fact of the formation of a hard external covering or sheath always presents great difficulties to purely materialistic science, because it is not known that the Undines in their increasing sensitiveness, in their avoidance of the tendency in themselves to become lower animals, thrust from them that which forms scales or outer sheaths over animals that are somewhat higher in the scale of creation.

It is only the bodies of present-day humanity that hinder ordinary consciousness from perceiving such beings in the same way as the leaves of plants, or higher animal forms are seen. But when man sinks into deep sleep and this sleep is not without dreams, but becomes transparent through the gift of inspiration, Undines appear before his spiritualised human vision out of the astral sea in which on falling asleep the Gnomes had submerged him. These beings are

visible in the deepest sleep. Ordinary consciousness is extinguished in sleep, but the consciousness that is clear in sleep has for its content this wonderful world of changing fluidity, which lends itself in every possible way to the metamorphoses of the Undines. Just as in day-consciousness beings with solid contours are around us, so to the enlightened consciousness of the night these everchanging beings are present, continually rising and sinking again, like the waves of the sea. All deep sleep is filled with them, man is surrounded by a sea of living beings, a moving sea of Undines.

It is different as regards the Sylphs. They also bring about an advance in certain animals, but this is from another side.

We might say:—Gnomes and Undines add the head massive in those animals in which this is wanting.

Birds, as I have already explained, are really all head. They are entirely head-organisms. The Sylphs give them spiritually, that which as the bodily completion (*Ergänzung*) of their head organism had previously been lacking. They represent the completion of the bird creation in respect of that part of their organism which corresponds in man to the digestive system. Because birds fly in the air with undeveloped legs, the limbs of the Sylphs are all the more powerfully developed; they represent in a spiritual way in the air what the cow represents below in physical substance.

Therefore it is correct to say:—Sylphs have their ego—that which binds them to the earth—in the bird

creation. Man acquires his ego on the earth. What binds the Sylphs to the earth is the bird-creation; they have to thank the bird-creation for their ego, or at least for the consciousness of their ego.

When a man sleeps the night through he is surrounded by an astral sea, which consists of manifold Undine forms; he then awakes and experiences a waking dream; if this waking dream were not masked by reminiscences of what he had lived through, or by symbols of his own organs, he would be confronted with the realm of the Sylphs. These would assume a strange form, they would appear much as the sun might if it desired to send something to men that would affect them in a puzzling way, something that would lull them to sleep spiritually.

You will presently hear the reason for this. All the same if people beheld their waking dream unmasked these would seem to be somewhat like the infiltrating, the actual inflow of the living nature of light. This would affect them unpleasantly; it would seem as if the limbs of the Sylphs wrapped them round on every side, as if the light were something that enfolded them, something to which they were extremely sensitive. The light might even be felt by people here or there as if it stung them.

It is only possible to hint at such things; it is not easy to explain how the light, penetrating everywhere, touching everything, does really approach in the form of the Sylphs.

When we now come to Fire-beings we find they provide what supplements the fluttering butterfly-nature. Butterflies develop as little as may be of their actual physical bodies—they keep them as ethereal as possible—this is why they are light-beings. Fire-beings appear to us as beings resembling enlarged butterflies. We have the impression that if, on the one hand, we had a physical butterfly before us, and could picture it as sufficiently enlarged, and, on the other hand, we had a Fire-being, and if these two were blended the form before us would really resemble that of a winged man.

This shows once more that Fire-beings are really the completion (*ergänzung*) of those creatures of the animal creation who stand spiritually nearest to them. They represent the completion of these creatures as regards the lower part of their form. Gnomes and Undines supplement or complete their upper part—the head part; Sylphs and Fire-beings are the completion of birds and butterflies as regards their lower parts. We cannot, therefore, do otherwise than associate Fire-beings with butterflies.

In the same way as a man can enter consciously into sleeping dreams, he can also enter into waking ones, but here he employs his body in what might be called a much robuster way. I have written of this also in the "Goetheanum." By such dreams a man is by no means able to attain to seeing Fire-beings in daily life, for these beings are inwardly related to human thought and to all that proceeds from his head-organism. But

when he has reached the point where in a certain sense he is outside of himself, yet is able to retain full waking consciousness, when standing with both feet planted on the earth he is completely conscious, yet outside himself—able to be himself yet able to observe himself as a thinking being—he is then aware how Fire-beings provide that element in the world which makes thought capable of being grasped.

In this way perception of Fire-beings can bring a man to *see* himself as thinker, not only to *be* a thinker and evolve thoughts, but to watch the course his thoughts take. Only then do thoughts cease to be bound to man, and are seen to be world-thoughts. They weave and work in the world as impulses. It is then seen that the human head gives rise only to illusions; it is as if thoughts were shut in within the human skull, and are but reflected there.

We are aware of these reflections, but what gives rise to them? What lies at the foundation of thought is in the sphere of the Fire-beings. If a man enters this sphere, he sees not only himself in his thoughts, but he sees the thought-content of the world, which at the same time has an imaginative content. It is, therefore, the power to rise above oneself that world-thoughts impart to us.

I may venture to say: When one considers what is to be seen on earth, not from the viewpoint of the human body but from the sphere of the Fire-beings, that is, from the viewpoint of Saturn-wisdom as pro-

jected into the earth, one receives the exact picture of earthly evolution described in my book, "An Outline of Spiritual Science." This book was so planned that the thoughts in it are thoughts viewed from the perspective of the Fire-beings.

Such things have a deep and real meaning; they have a deep and real meaning for others as well as for man. Take the Gnomes and Undines. They are in a world which borders on the world of human consciousness. It lies beyond the threshold. Ordinary consciousness is protected from a sight of these beings because they are, in fact, not all good-natured. The good-natured beings are those I described earlier, who work in different ways on the growth and development of plants. But all beings are not like these, and the moment anyone breaks through into the world where they are active he finds not kindly but malevolent beings. It is necessary to learn which among them are amiable and which unamiable. This is not so easy, as you will see when I describe the unamiable ones.

Roughly speaking, the one can be distinguished from the other by the fact that the good-natured beings are more connected with the plant and mineral kingdoms; the unamiable are attracted more to the animal and human kingdoms. But a fairly good idea of the ill-nature of the beings inhabiting these realms can be arrived at when one tries to enter into the nature of those who seek to bring about in animals and men what the higher Hierarchies desire should be imparted by the

beneficent beings to the plant and to the mineral kingdoms.

There are, for instance, ill-natured beings of the Gnomes and Undine realms which seek to impart to men and animals in a physical way that which should really only belong to the lower animal creation. Such things are in men in any case, and they attain physical reality both in man and in animals; and, because of the attentions of malignant Gnomes and Undines, lower types of animal and plant creation—that is parasites—live in the bodies of men and animals. It is *these evil-natured beings who bring about parasites*.

The moment that man crosses the threshold of the spiritual world he comes in touch with the difficulties of that world. There are snares everywhere, and one thing we learn from the Goblins is to be on our guard. This is what spiritualists never are. Snares are met with everywhere. Some people might ask: What is the purpose of these malicious Gnomes and Undines? Why are they there if they give rise to parasites? The reason is that without them man would not evolve within him the power to form his brain-substance (Gehirn masse). We touch here on a point of extraordinary importance.

I will try to explain this matter to you: When you think of man as a being with a digestive and limb-system, as a man of a breast and head organism—that is, as a man of nerves and sense perception—you must realise clearly that certain processes are going on in the upper part of his body, and certain other processes are

going on in the lower parts. (For the moment we will leave out the rhythmic processes.) Taken as a whole, the result of the processes that go on in the lower part of man are of an eliminating nature. Substance is eliminated downwards by means of the bowels, the kidneys, and so on. These eliminating processes are regarded for the most part merely as such. But this is nonsense. Substance is not merely got rid of because it has to be got rid of, but in the same measure as products are dispensed with, something appears spiritually in the lower man similar to what appears physically in the upper man, as the brain. What takes place in the lower part of man is a process that remains at a half-way stage as regards its physical evolution. Substance is eliminated because the whole process is passing over into something spiritual. In the upper man this process is completed. There something physical is constructed which in the lower part of man is only spiritual. In the upper part of our bodies we have a physical brain, in the lower part a spiritual one. If that which is eliminated below were to pass through a further process, and be carried further, arriving at a process by which it was transformed (es umzubilden), its final metamorphoses would shadow forth the human brain.

The mass of the human brain is a further evolved product of elimination. This is a fact of outstanding importance, more especially in reference to medicine, and was well known to the physicians of the sixteenth and seventeenth centuries. People speak with much disdain of ancient chemists, and justifiably so, but this is because

they do not know that the remedies they employed often contained what, in a certain sense, were the "mummies" of spiritual things.

Naturally this is not intended as an apotheosis of the practices of century-old apothecaries, but I only indicate that there are many truths having a profound connection with what I have just stated.

The brain is absolutely the higher metamorphosis of excretory products. Hence the connection between an unhealthy brain and an unhealthy intestine.

Because there is a world in which Gnomes and Undines can live, forces exist which are indeed active as parasites in the lower part of men's bodies, but which at the same time tend, in the upper parts, to transform the products of secretion into brain.

Forces which in respect of Gnomes and Undines are forces of destruction and employed in disintegration are, when they pass over to the brain, forces of construction, and are used as such by the Sylphs and Fire-beings.

The beneficent Sylphs and Fire-beings hold themselves aloof from men and animals, they occupy themselves with the growth of plants in the way I have described, but there are also malicious ones among them. They are mainly concerned in bearing that which should remain above in the warm region of the atmosphere, down into the moist regions of the earth. Were you to investigate what takes place, for instance, when these Sylph-beings carry what belongs to the upper regions

down into the lower watery earthy-element, you would be confronted with belladonna. Belladonna is a plant whose blossoms have been kissed (if I may use the expression) by the Sylphs; by this means what should have been nourishing beneficent sap is changed into poisonous juice. Here we have something that might be called a misplacement of spheres. It is correct when the Sylphs develop their enveloping forces above the earth, as I have described, where light touches everything constructively, for this is necessary to the bird creation. But if the Sylphs descend and direct those forces which should be employed above towards the plant creation, the result is a strong vegetable poison. Parasites actually arise in animals and man, and poison in plants, when Gnomes and Undines on the one hand, and Sylphs on the other, direct towards the depths of the earth that which is of a heavenly nature.

If man or any animal eats the fruit of the belladonna, which has the appearance of a cherry, it kills them; but blackbirds and thrushes perch on belladonna plants and find much nourishment in their berries, for what is contained in them belongs to the region to which the birds also belong.

It is a strange phenomenon that animals and men who are actually earth-bound by their lower organs are poisoned by something in belladonna which the earth has spoilt; that on the other hand birds, like blackbirds and thrushes, through what they receive in a spiritual way from the Sylphs are able to tolerate what appertains to their own higher realm, even though it be carried

down into the earth. What to more earth-bound beings is poison is nourishment to them.

From this you gain an idea of how on one side, what is parasitic in Nature strives upwards from the earth through Gnomes and Undines, and what is poisonous actually filter down from above. On the other hand, you learn that when Fire-beings fill themselves with those impulses which belong to the realm of butterflies, and are very useful to that evolution, and then carry these down into the fruits of plants, something takes place there which, among members of the almond family for example, makes some of them poisonous.

This poison is carried to almonds as the result of the activity of Fire-beings; all the same, almonds generally could not arise if what we eat in other fruits was not sun-burnt in a beneficial way by these same Fire-beings. Consider almonds still further. In other fruits you have the white kernel in the centre and round it the flesh of the fruit. In almonds you have the kernel in the centre and around it the flesh of the fruit, but quite burnt up. This is the action of the Fire-beings. If this activity is carried to a conclusion, if instead of being directed to the brown shell of the almond where it is still beneficial, that which should be employed only in the development of the shell is directed inwards to the white kernel of the almond, then the almond becomes poisonous.

I have presented to you a picture of beings who surround the world, whose sphere lies immediately on the other side of the threshold, and have shown how

if they carry out their own impulses they become bearers of parasites and poisons, hence also bearers of illness. From this it is clear in what way a man as a healthy being must raise himself above the forces that lay hold of him in illness; for these forces are connected with the development of malevolence in beings who otherwise are necessary to the construction of Nature, to its whole growth and development, but who also make its destruction possible.

These matters which spring from instinctive clairvoyance really lie at the foundation of such Indian intuitions as those of Brahma, Vishnu and Shiva. Brahma represents those beings active in the various spheres of the universe which are concerned with men. Vishnu represents those spheres concerned with the continual wearing out and changing of man's form. And Shiva represents all that is concerned with the forces of destruction.

At the more remote times of ancient Indian civilisation men said:—Brahma is connected inwardly with the living Fire-nature with Sylph-nature; Vishnu with both Sylph and Undine nature; and Shiva with all that is associated with Gnome and Undine nature.

When we study these ancient conceptions, we find everywhere picturesque expressions for what we have investigated to-day as the mysteries lying behind Nature.

We considered first the connection of these invisible folks with the vegetable kingdom; to this we added their connection with the animal kingdom.

On every side beings from beyond the threshold are

linked with the beings on this side; and it is only when the living interchanging activities of these two kinds of beings are known that we can understand how the invisible world develops.

The invisible world is of great importance to man, for the moment he passes through the gates of death he has no longer the physical world of the senses around him, but the other world begins to be his world.

In his present evolution he cannot repair to this other world if he has not, through physical observation, learnt the script (as it were) that tells him of it, if he has not learnt in the animals of the earth, the water, the air, and the light, that which points to the elemental beings who are our companions (Mitbewohner) in this life between death and rebirth.

What we see of these beings in this life between birth and death is what I might call the densely brutal part. We first meet the part that belongs to supersensible worlds when with ego-consciousness and clear understanding we pass over into these worlds.

LECTURE IX.

IN the same way that we only learn to know the beings of the sense world when we study their lives and actions, so we only know those I have called in these lectures, the elemental beings of nature, when we study them in a similar way. Though invisible to the senses they take an equal, or even a more highly important part in all that happens in the world, than the beings of the physical sense-world.

You can easily understand that the world appears differently to such beings than to those of the sense-world, for they have no physical body as these others have. Everything they perceive must be different to what enters man's understanding through his eyes. For example, the earth is to man a world on which he moves about. He finds it unpleasant when this solid body, through some atmospheric event or other, is so softened that he sinks into it ever so slightly. He likes to feel the ground solid beneath him, as something into which he does not sink.

Now this feeling, this whole attitude towards the earth, does not exist so far as the Gnomes are concerned. They can sink through the earth everywhere, for them it is primarily a permeable hollow space. They can pass through it anywhere, for them neither stones nor metals

present the least resistance. They move or swim; we have really no word in our language to express the method by which the Gnomes move within the body of the earth, and they have an inner feeling for and an inward perception of the various ingredients of the earth. They feel differently when they pass along a vein of some metal or along a drift of chalk. They penetrate everywhere. They do not have in the least the perception of these objects that the earth gives; they are conscious of a space, and within this space they have different experiences—a gold-feeling, a mercury-feeling, a tin, a chalk-feeling and so on. This is to put it in human language not in Gnome language. Theirs is much more graphic, and because their whole life is spent in passing again and again along these seams and drifts, they acquire the very highly developed intelligence of which I have spoken. They gain their wide knowledge in this way; metals and the earth reveal to them all the wisdom that the outer universe contains. They perceive as in a mirror the content of the surrounding universe.

For this reason they do not pay much attention to the earth itself, that is as regards its various ingredients and various kinds of inner experiences, they are suited more especially to receive impressions from the moon.

The attention of the Gnomes is always directed to the moon, and on this account they are—I cannot say born, it is difficult to find the right expression—they have become, more or less, neurathenists. With us this is an illness, but for Gnomes it is their life-element. It is not illness in them but rather self-understanding. It gives

them that inner sensitiveness of which I have spoken; it also gives them an inward sensitiveness to the changes of the moon. They follow the changes of the moon with such close, inward attention that it even changes their form. So that when closely following up the life of Gnomes we receive an entirely different impression of them at the time of the full moon than at new moon.

At full moon they are ill at ease. Physical moonlight does not please them; their consciousness of self (ganzes Seinsgefühl) is then driven outwards; their bodies are surrounded at the time of full moon as with a spiritual skin and self-consciousness extends to the limits of their bodies. If we try to follow with imagination what they then look like we might say they resembled little knights in armour. They wear something resembling spiritual armour that they push out through their skin to protect themselves from the moonlight which they dislike. Towards the time of new moon, however, the Gnomes become almost transparent. Wonderful! One sees in them a gleaming, glancing play of colours. A whole world of activity goes on in them. It is as if one were able to look into a human brain; not as an anatomist investigating the formation of cells, but as one who sees thoughts sparkling and flashing there. In this way one can see the play of thought in these transparent little people, the Gnomes. They are extraordinarily interesting, more especially at new moon; each one bears, as it were, a whole world within him, and in this world is contained the secret of the moon.

When this secret is solved, the results arrived at are

truly wonderful. One has the impression that the moon at the present time is continually drawing nearer, as if it would join the earth, as if each year it drew a little nearer.

Actually the moon *is* each year somewhat nearer. This can be seen in the increasingly vital play of the moon-forces into the sphere of the Gnomes, at the time of new moon. These little creatures are especially conscious of the approach of this season, for in the way the moon affects them they recognise their main mission in the universe. With anxious suspense they await the time when the moon will unite with the earth, and summon all their powers to equip themselves for this time. They will then use the substance of the moon for the purpose of gradually destroying all the earthly substance of the universe. Substance will have to disappear.

Holding this task ever before them the Cobolds or Gnomes are aware of their importance. It is they who gather together the varied results of earthly existence, and prepare them for passing over into Jupiter when the time comes for all earthly substance to be destroyed. They preserve what is good in the structure of the earth, and incorporate it in a kind of bony skeleton for Jupiter, the planetary condition following on that of the earth.

In contemplating these activities of the Gnomes, we arrive at the beginning of an understanding of how our earth would look if all water were withdrawn from it.

Consider how in our western hemisphere everything is oriented according to north and south, and on the

eastern hemisphere according to east and west. If all the water were withdrawn you would find that America, with its mountains and its under-sea formation, lies north and south. If you then turned to Europe you would find in the same way that as regards the direction of the Alps, Carpathians, etc., the tendency of this hemisphere was in an east and west direction.

You would recognise something resembling the form of a cross in the structure of the earth.

When this is looked into more deeply we receive the impression that this is really the Gnome-world of the ancient moon. So that the Moon-Gnomes, the forerunners of the Earth-Gnomes, gathered together the results of their experiences and formed out of them the solid weft and warp of our earth. In the solid form of our earth, we have the result of the experiences of the Moon-Gnomes.

These are things revealed to us in respect of the Gnome-creation, and because of these revelations the Gnomes assume an extraordinarily interesting relationship to the evolution of the whole universe. It is they who carry over the solid substance of an earlier into a later evolution. It is they who supply continuity to the solid structure of our evolution, and who preserve this solid structure from one planetary body to another.

It is extremely interesting to approach these spiritual beings of a supersensible world, and to study their peculiar mission. In this way we first gain an impression

of how all the beings in the world work together towards the upbuilding of the whole world.

We now pass on from Gnomes to the Undines or Water-beings. Here once more a marvellous picture is presented to us. These creatures have not the longing for life that men and animals have, even if with animals this is instinctive, but one might almost say that Undines and Sylphs have a longing for death. Cosmically they resemble moths which hurl themselves in the flame of a lamp. They feel they first truly possess life when they die. This is very interesting. Here in physical earthly life all creatures desire to live, and everything having the power of life within it is valued. All springing life is treasured. Once the threshold is passed, all the beings on the other side say : Death is really the true beginning of life. This is what the Undines feel. You perhaps know that sailors, those who live a great deal on the ocean, find that the Baltic makes a peculiar impression on them during the months of July, August and September; in the western end it is felt even in June, and that people say :—The sea begins to blossom. The sea puts forth, as it were, all those things that perish in it. The decay of the sea is noticeable. It imparts to the sea a peculiarly disagreeable smell.

This is perceived quite differently by the Undines. They do not find anything unpleasant in it, but when millions upon millions of water creatures perish in the sea, it takes on for them the most wonderful phosphorescent light. Both inwardly and outwardly the sea

shines for them in all imaginable colours, especially in blues, violets and greens. All the life that has perished in the sea becomes luminous, gleaming and glowing in all the more sombre tones of colour down to green. These colours represent reality to the Undines, and one can see how in this interplay of sea colours they take the colours into themselves. They draw these colours into their own bodies and become like them, they become phosphorescent; and because they assume these colours and this phosphorescent light, something resembling longing awakes in them, a terrible longing to rise upwards, to float upwards.

This longing tends to lead them upwards; with it they offer themselves as nourishment to the beings of the higher Hierarchies, the Angels, Archangels, etc., and in this sacrifice they find their bliss. They then carry on a further existence within the higher Hierarchies.

It is marvellous to see how, with each returning early spring, these beings (the Undines) evolve out of unfathomable depths; they are a part of the life of the earth, because they work on plant-creation as I have described. They then pour themselves out into the water of the earth, receiving into their own bodily nature the phosphorescence of the water and of the creatures that have perished; this is borne upwards by means of their intense longing. One then sees in a vast, magnificent picture how the colours, which are spiritual substance, rise from the water of the earth, borne upwards by the Undines, and how they supply nourishment to the

members of the higher Hierarchies. One sees that the earth is a source of nourishment to the higher Hierarchies, and that the great longing of the Undines consists in a desire to be absorbed by them. In this way their life continues, and they pass into eternity.

There is every year a constant up-streaming of these beings, whose inner nature is formed out of the earth, an intense longing which constrains them to offer themselves as nourishment to higher beings.

We now pass on to the Sylphs.

Many birds die in the course of a year, and I have already explained how these dying birds are formed of spiritualised substance, and how they desire to pass on this spiritualised substance to higher worlds, in order that they may escape from earth. For this, however, they require intermediaries, and these intermediaries are the Sylphs. The air is constantly being filled with astrality by these dying birds; it is a low kind of astrality, yet it is astral. It is astral substance.

In this astral substance the Sylphs move or flutter. (The expression is not exactly correct, but it is not easy to find words to express these things.) They absorb the astral substance that comes from dying birds, and bear it upwards, desiring with intense longing to be inhaled along with it by the beings of higher Hierarchies. They offer themselves as something resembling the breath of life to these hierarchies.

Again a magnificent spectacle is presented to our

view. When birds die, this inwardly shining astral substance is seen to pass over into the air.

The Sylphs dart like blue lightning through the air, and in this blue lightning, which is greenish at first, then turning redder, they absorb the astrality that comes from the bird-creation; then dart upwards like a flash of lightning. If this could be followed beyond the realms of space we would find that it is inhaled by beings of the higher Hierarchies.

Thus we may say:—Gnomes carry one world over into another with regard to its structure. They progress parallel, as it were, with advancing evolution—this is, of course, only a comparison. The other elemental beings, the Undines and Sylphs, carry on high the bliss they experience in yielding up their lives, and in the companionship they feel in being absorbed into others. They then continue to live within the higher Hierarchies. In this way they experience eternity.

Let us now pass on to the Fire-spirits.

Think how the powder on a butterfly's wing apparently dissolves into nought with its death. This is not the case, however. The fine powder on the butterfly's wings is highly spiritualised matter. It flits about in the warmth-ether which surrounds the earth like tiny comets; each single particle is like a diminutive comet within the warmth-ether of the earth. When in the course of ages the butterfly creation approaches its end, all this will shine and sparkle in-

wardly ; into this splendour Fire-spirits enter. They draw it into themselves. It continues to shine and sparkle in them ; they also are aware of longing. They bear what they receive up into higher realms. I have already described this from another side. The spiritual substance from the wings of butterflies which is carried upwards by the Fire-spirits shines out in universal space. It does not only glimmer, light streams from it. It provides that view of the earth that is perceived by the spirits of the higher Hierarchies. These spirits direct their gaze to the earth, and what they see of the earth is provided by that which the Fire-spirits have brought to them from the butterfly and insect-creation. They experience their greatest bliss in what is thus brought to them. The greatest joy the Fire-spirits have is in being perceived by these exalted beings ; they strive towards them, and bring to them knowledge of the earth.

You can realise from what has been said that elemental beings are the intermediaries between the earth and the spiritual cosmos. I have described the wonderful spectacle of the uprising of the phosphorised Undines, which, as the luminosity of the sea, perishes in giving nourishment to the higher Hierarchies ; and the flashing upwards of greenish-red lightning which is in-breathed by these higher beings when what is earthly passes over continually into what is eternal—an action which endures. While here on earth the death of birds takes place only at a certain season of the year, the Fire-beings take care that that part of them which becomes visible

is poured forth into the universe throughout all the year. Thus the earth wears around it a sort of fire-mantle.

Seen from outside this has a fiery appearance; but it is all brought about by beings who see the affairs of the earth quite differently from the way man sees them.

To man the earth seems formed of the solid substance on which he stands and moves; to the Gnomes it is a transparent hollow globe. To Undines water is something in which they see a phosphorising process going on, which phosphorescence they absorb into themselves. The astrality of the air that comes from dying birds is to the Sylphs that which makes them more like flashing lightning than they would otherwise be; of themselves they would be soft bluish lightning. The death and disintegration of the butterfly creation on the other hand is what surrounds the earth as with a sheath of fire.

To spiritual vision it is as if the earth were surrounded by a wonderfully coloured luminous mantle, and seen from the side of the earth this forth-flashing and disappearing lightning is the Undines. It is as if one said:—Here on earth the elemental spirits live and move. They strive upwards and disappear within the fire-mantle of the earth; but they do not really disappear, they find there an everlasting existence in passing over into the life of the higher Hierarchies.

What is finally seen as a wonderful world-picture is really the expression of what once happened on earth,

something that occurred at an early stage of the earth's existence. As men we stand continually within these activities, and, though unaware of it in ordinary consciousness, we are within the activities of these beings at night, our ego and astral bodies participate in all they do.

It amuses the Gnomes very much to observe men when asleep; not the physical body as it lies in bed, but the man as ego and astral body outside his physical body. This man thinks in spirit, yet knows it not; he does not know that his thoughts live in the spirit. It is also incomprehensible to the Undines, as well as to the Sylphs and Fire-beings, that man knows so little of himself.

On the physical plane, it is often very unpleasant to be surrounded by buzzing gnats at night. But the spirit-man, the ego and astral body, are always surrounded by elemental beings at night, and the fluttering of these beings is really a continual warning to man to stimulate his consciousness so that he may understand the world better.

I will try to give you an idea of what these beings—the Gnomes, Undines, Sylphs, and Fire-beings—try to say when they buzz round you. What amuses them in us; what they want from us; why they try to force their warning into our consciousness.

First come the Gnomes, who say:—

You dream yourself
And shirk awakening.

The Gnomes know that man is only conscious of his ego as in a dream, that he must awaken before he truly possesses it. So they call to him in his sleep:—

You dream yourself
And shirk awakening.

From Undines come the cry:—

You think the deeds of angels,
But know it not.

Man does not know that his thoughts are really with the Angels.

And the Sylphs cry to sleeping humanity:—

Creative power dawns in you
You guess it not.
You feel its power
Yet live it not.

(Creative power.)

The Fire-beings say:—

The Will of God strengthens you,
But you accept it not,
You *will* with His power
And push Him from you.

(The power of Divine Will.)

These are warnings that man should receive into his consciousness. These beings, who do not enter physical existence, desire that human consciousness should be increased so that men may participate in their world.

If we enter sufficiently into what these beings have to say to us we will gradually understand how they give

expression to their own nature when they say somewhat as follows:—

GNOMES.

I control life-forces within the roots,
They create for me bodily forms.

UNDINES.

I stimulate the force of growth in water,
It constructs for me life-substance.

SYLPHS.

I suck in the life-forces of the air,
They fill me with power to live.

And the Fire-beings—it is very difficult to find words for what they do, for they are far removed from earthly life and earthly endeavour, therefore they construct a word out of the verb “Verdauen,” to digest, but it does not so much mean the act of digestion as a fiery consuming of substance.

FIRE-BEINGS.

I absorb the fire’s consuming power.
It redeems my soul in spiritual bliss.

FEUERWESEN :

*Ich daue die Feuerstrebekraft,
Sie erlost mich in Seelengeistigkeit.*

I have endeavoured to give some idea of how the beings of the elemental kingdoms describe themselves, and of the warnings they give to men.

They are not so much unfriendly as indifferent to men. But these cryptic sayings which proceed from them strike one as something tremendous. You must try to feel how different it is when human words, however

beautiful, are spoken, and when sentences such as these are intoned cosmically by all the mighty host of the Gnome creation.

When men harken to the Gnomes, the whole chorus sends forth a warning to them. Saying:—

Strive to waken!

This concerted speech, coming as it does from countless single voices and streaming through universal space, makes a very powerful moral impression on those who hear it.

The choir of Undines intones:—

Think in Spirit!

To render what the Sylph choir intones is not so simple, for when at the season of the full moon the Gnomes appear like knights in armour, there resounds from them as from the depths of the earth:—Strive to waken! And when the Undines float upwards longing to be absorbed, there streams down from them to earth as they rise:—Think in spirit! And from the Sylphs there sounds forth from above as they let themselves be inhaled and disappear into cosmic light resembling multi-coloured lightning:—

Live a creative breathing existence!

In fiery anger, though anger that is not felt to be destructive—but rather as something that man must receive from the Cosmos—there sounds forth a warning as the Fire-beings draw in what is their own in the fire-

mantle of the earth. It does not sound from single voices, but like a mighty voice of thunder from the circumference around:—

Receive in love the Will-power of the Gods.

Of course it is possible to disregard such warnings, in that case nothing is seen. It is entirely dependent on one's own will whether things are perceived or not.

But if they *are* perceived a man knows that they are vital parts of the life of the world, that, in fact, something takes place when Gnomes, Undines, Sylphs and Fire-spirits reveal themselves in the way described. Gnomes do not then exist for men merely in the connection in which I described them first, but they exist so that their cosmic words resound from the earth, Undines so that their cosmic word stream upwards to spiritual realms, and Sylphs and Fire-beings, so that from on high their voices unite and flow forth in a mighty harmonious chorus.

This I have rendered into words. These words are part of the Universal Word, and though they may not be heard by mortal ears, yet they are not without importance for men.

It was known to that early human consciousness which sprang from instinctive clairvoyance that the world was formed by the Word; this is a profound truth. But the universal Word is no combination of small syllables, it is that which resounds from countless

numbers of beings. These beings have something to say in the totality of the world, and from these myriads of beings the World-Word resounds.

Not the general abstract truth that the *world is born from out the Word* can bring this fact home to us completely; this is done only when we gradually arrive at understanding in a concrete way how the World-Word is made up of all the different tones in the countless voices of separate beings within the great world-harmony, and how this mighty symphony, in creating, speaks and resounds.

When from the choir of Gnomes the words sound forth—"Strive to waken," this, translated into Gnome language, is the power which produces the human skeleton and gives to man the possibility of locomotion.

When the Undines cry: "Think in Spirit," the cry translated into Undine language is that which as World-Word streams through man and constructs his digestive system.

And when on being breathed-in the Sylphs allow the cry to stream from them: "Live a creative breathing life," the power which endows man with his rhythmic system surges and pulses through him.

And that utterance which sounds forth like the voice of thunder from the fiery mantle of the earth, when attentively harkened to, is the reflection of the cry of the Fire-beings.

Think of it for a moment. It streams from out the fiery mantle of the earth! In it streams the power of the Word. And each human head, each human nervous system is the reflection in miniature of what, translated into the language of the Fire-beings, is heard in the words: "Receive in love the Will-power of the Gods."

This is what is active in the highest substance of the world, and which, in man's life between death and rebirth, transforms what he has taken with him through the gates of death into the nerve and sense-organism of his future incarnation.

Thus you see how that which lies beyond the threshold is akin to our own nature, and leads us to the divine creative forces working in all living things.

We are justified therefore in saying: The various systems of our body—those of locomotion, digestion, respiration and circulation, as well as sensation—form a unity. For in respect of those reaching upwards from below the cry rings forth: "Strive to waken; Think in Spirit," and blending with this upward streaming cry come others from above: "Live a creative, breathing existence"; "Receive in love the Will-power of the Gods."

This last cry, "Receive in love the Will-power of the Gods," refers to an act of calm creation in the head. That which strives upwards in "Think in Spirit," and downwards in "Live a creative breathing existence" refers mainly to what so spends itself in life and motion

that it reflects the manner in which the activity of human breath passes over rhythmically into movement in the blood.

The power implanted in the instruments of our senses pours down on us from above in the cry: "Receive in love the Will-power of the Gods." That, on the other hand, which is active in us when we talk or stand, when we move our arms and hands, everything that enables man to give expression to his forces of will, is heard in the words, "Strive to waken."

From all that has been said you see that man is an harmonious symphony of that World-Word which on its lower tones can be interpreted as I have shown. The World-Word then passes upwards to higher Hierarchies, there to evolve as World-Word in a different way, so that the cosmos can ever arise anew and dissolve again.

The cry that seems to come from the elemental beings with whom we have been concerned, and to ring through the universe, is the final echo of that creative, formative World-Word which lies as the foundation of all life and all activity.

GNOMEN :

Du träumst dich selbst
 Und meidest das Erwachen,
 Ich halte die Wurzelwesenkraft,
 Sie schaffet mir den Formenleib.

UNDINEN :

Du denkst die Engelwerke
 Und weisst es nicht
 Ich bewege die Wasserwachstumskraft
 Sie bildet mir den Lebensstoff.

SYLPHEN :

Dir leuchtet die Schöpfermacht,
 Du ahnst es nicht,
 Du fühlst ihre Kraft
 Und lebst sie nicht.
 Ich schlürfe die luft'ge Lebekraft,
 Sie füllet mich mit Seinsgewalt.

FEUERWESEN :

Dir kraftet Götterwille,
 Du empfängst ihn nicht.
 Du willst mit seiner Kraft
 Und stossest ihn von dir.
 Ich däue die Feuerstrebekraft,
 Sie erlost mich in Seelengeistigkeit.

Bewg. System Gnomenchor: Erstrebe zu wachen.
 Stoffwechsel-Org . . . Undinen: Denke im Geiste.
 Rhythm. System . . . Sylphen: Lebe schaffend atmendes Dasein.
 Nerven-Sinnessystem . Feuerwesen: Empfange liebend Götterwillens-
 kraft.

PART IV.



**SECRETS OF THE HUMAN
ORGANISM**

The Physical and Etheric Laws of Nature are characters from a Script that comprises the Spiritual World. We do not understand these laws till we accept them as such.

LECTURE X.

FROM the lectures given recently you will have realised that their whole content is directed towards the assembling of the various phenomena of the world so that a really comprehensive understanding of man can result.

An understanding of man is only possible if we begin with observing the lowest forms of the phenomenal world, with all we see around us as the world of matter. But what begins with a study of the world must end with the study of the realms of the Hierarchies. From the lowest form of material existence up to the highest form of spiritual existence—even to the realm of the Hierarchies—we have to seek those elements which lead to a real knowledge of man. A brief outline of this will be given in this lecture.

We have to realise that the being who appears before us to-day as man is the result of that long cosmic evolution which, as I have frequently explained, is comprised in the evolutions of Saturn, Sun, Moon and Earth. The evolution of the Earth is not yet complete; but let us be clear as to what, in a narrow sense, we owe to this Earthly evolution which followed on that of the ancient Moon.

When you stretch out or move your arms, when you bend your fingers or go through any external movement, everything necessary to your organism by which you are enabled to move arms and legs, lips, etc., has been bestowed on you during *Earthly* evolution, and the powers for such self-expression extend to the inmost parts of the human organism.

When, on the other hand, you turn your attention to what is connected with the development of alimentation, to that which, cut off in space by man's outer skin, takes place in the inner physical body as digestion, you have a picture of what man owes to the *Lunar* evolution.

And you have a picture of that for which he has to thank the *Solar* evolution when you look to any of his rhythmic processes. Breathing and the circulation of the blood are the most important of these, for all of which man has to thank the Sun-evolution. For the development of the nerves and the senses, spread as they are over the whole body, he has to thank the ancient *Saturn*-evolution.

Yet as regards all this you have to keep in mind that man is a whole, and that the evolution of the world is a whole.

When I speak to-day, as I did in my book, "Occult Science," of the ancient Saturn-evolution, I refer to that evolution which in primeval ages preceded those of Sun, Moon and Earth; this is, however, only one of Saturn's evolutions. The evolution of the Earth was introduced

by another Saturn-evolution. This new Saturn-evolution is the most recent of the Saturn-evolutions. That which did not continue into Earthly times was the oldest. Then there was a Saturn-period during the Sun-evolution; this was not so old; there was also one during the Moon-evolution which was still younger. The Saturn which is within the earth to-day, which corresponds in fact to the warmth-organisation of the earth, is the youngest of them all. With our human nature we are a part of this Saturn-evolution.

In this way we participate in cosmic evolution, but we are also a part of what surrounds us on earth. Take, for instance, the mineral kingdom; there is a constant interchange of activity between us and this kingdom. We receive mineral substances into us as nourishment; we also imbibe them through the air we breathe.

All evolution, all world processes are different within man than when outside him. I have already told you that it is simply ridiculous for people to imagine that the chemical experiments carried out in laboratories to-day occur in the same way within man when he absorbs nourishment.

Man is by no means a conglomeration of chemical action; everything becomes different when it enters a human organism. This difference, seen from a certain standpoint, can now be described.

Suppose that we absorb something mineral. Anything we absorb of this nature must be transformed in us.

You know that we possess individual warmth, the temperature of our blood being about 37 degrees centigrade. This temperature somewhat exceeds that of the average outside temperature. All the mineral substances we absorb must be so changed in our organism that any excess of warmth in our blood above that of the average external temperature absorbs the mineral gladly. When you swallow a particle of cooking salt this must be absorbed by your own heat, not by the heat you share with the external world, but willingly by your own warmth.

Every mineral substance in man must be transformed into warmth-ether. The moment there is something in his organism that prevents any metal in him from being changed into warmth-ether, he becomes ill.

Let us go further and consider the vegetable substances absorbed by man. Man absorbs these substances, for he himself belongs to this kingdom, in as much as he develops things of a vegetable nature within himself. He also contains mineral substances, but these tend continually to become *warmth-ether*. Anything of a plant-nature tends continually to become airy or gaseous in him. Everything that comes to him from plants, or that he develops in himself of a plant-organism, must become air-like in him. If it does not, if his organism prevents this, he is ill. Anything animal he absorbs, or that he constructs within him of an animal nature, must assume, in time at least, a fluid or watery form. He must have nothing animal in him, either engendered by him-

self in earthly life or absorbed from outside that does not eventually pass through the process that turns it to fluid. If a man is not able to make his own, or external animal substances fluidic, so as to transform them again into something solid, he becomes ill. Only that which gives birth in him to what is truly human in form, a form he has acquired through having become a being that walks erect, and has bestowed on him the impulse to speak and think, only that which raises him above the animals and makes him truly human, can pass over into *solid substance*. This alone can assume a solid form. This solid part of man comprises only some 10 per cent. of his whole organism. The moment anything of an animal or plant nature (vom Tierischen oder Pflanzlichen) enters the *solid* form of man it causes illness.

Every mineral substance must at one time become warmth-ether in man; everything of vegetable substance must undergo an airy transformation; everything animal a watery transformation. Only what is human can retain a solid earthly form. This is one of the great secrets of the human organism.

Let us for a time disregard what man receives from the earth, and let us consider his digestive organism. This was formed during his Earthly evolution, though in principle it had already been implanted in him during the Moon-period of the earth's evolution. Let us therefore consider what in the narrower sense is carried on within the human body as digestion—everything concerned with the process of elimination and digestion.

This process is in the first place concerned with what is external to man, which then passes into him and becomes part of his system of alimentation. The human metabolic system transforms what is in men's environment into something human. Through it everything metallic begins to approach warmth-ether conditions, everything of a plant nature gaseous conditions, everything animal—that which man gives birth to in himself of an animal nature—begins to assume watery conditions, and builds up in solid substance the true human form.

All these tendencies are inherent in the metabolic system, and for this reason digestion is a wonderfully interesting process.

If we follow the process of digestion further into man's breathing, we find that he produces out of himself carbon, which is found everywhere in him. This is sought out by oxygen and changed into carbonic acid, which he then exhales.

Carbonic acid is the union of carbon and oxygen. Oxygen which is drawn in with the breath absorbs carbon and is changed into carbonic acid, and is exhaled by man, but before exhalation takes place the oxygen becomes the benefactor, as it were, of the human organism. Before it leaves the human body it sends throughout the whole being of man a stream of ether.

Physical science merely says: Carbon is exhaled along with carbonic acid. But this is only one side of the process. Man exhales carbonic acid, but through this

exhalation ether is left in his organism in exchange. This ether, which is constantly produced from oxygen, enters man's etheric body, and is that which enables him to open his being to the astral-etheric forces coming from the cosmos.

From the ether left behind by oxygen those cosmic impulses are absorbed which work constructively in man, preparing his nervous system, for example, so that it can become the medium of thought. This ether must constantly penetrate to our senses. It must permeate our eyes so that they are able to see and to receive external light.

We have therefore to thank carbon for the etheric-organisations (Aetherbereitungen) within us which enable us to come in contact with the world.

All this is already prepared for within the alimentary system, but as a human system it is so situated within the whole cosmos that it cannot exist by itself. Alimentation cannot exist alone, so it was only the third principle to be created in man. We find the first principle, that of the nervous system, was formed during the Saturn-period, the second, that of the rhythmic system, during the Sun-period, and only after these other systems were present in man could alimentation be introduced into him, because it could not subsist alone. If voluntary movements are excluded we may reckon the alimentary system as having been organised in connection with the cosmos for the nourishment of man. Nourishment is

necessary to man, but it cannot exist by itself; if studied (as you will see in the next lecture) we find it is constantly permeated by an infinite variety of tendencies towards illness.

The origin of internal diseases, those that do not come about through any external injury, have always to be sought in the digestive system. Anyone making a rational study of illness must begin with the digestive system, and must enquire of each individual process in this system: How are you acting?

When we consider all the phenomena connected with the acceptance of nourishment into the mouth and its transmutation, so that certain substances are changed into sugar, others into starch, and so on. When we consider the envelopment of food in the mouth by Ptyalin; and going further, when we consider the peptinising processes the food passes through in the stomach, the assimilation of the products of digestion through alimentation, and their transformation into lymph and blood, we realise that every single process, and they are countless, must be made the subject of careful study. We have to study the mingling of the products of digestion with the secretions of the pancreatic glands, the mixing of them with the gall, and so on. Of each process we must ask: What are you doing? And it will answer: Taken alone, I am a process that constantly tend to make men ill. No digestive process dare be carried to its ultimate conclusion in the human organism, if it were so the man would be made ill.

Human nature is only healthy when the processes of digestion are held up at a certain stage.

At first sight it might seem a foolish thing in the organism of the world, for something to begin in man which if not stopped half-way would make him ill, but in the next lecture this apparent stupidity will be shown to be the greatest wisdom. For the time being, however, we will consider it as the peculiarity of all processes of digestion that if carried to their conclusion they would cause illness in the whole human organism. Therefore, if digestion is to continue in man other processes must be present in him, the essential principles of which had been already laid down in him.

These processes are found in the circulation of the blood, which is a constant process of healing. So that it would be correct to describe man as follows:—During the ancient Moon-evolution he was born a *patient*, but during the ancient Sun-evolution the attributes of the *physician* had already been implanted in his nature. It shows great foresight in the evolution of the world that the physician should appear before the patient, for in the old Moon-evolution man was himself the patient. If man is to be described correctly, one has to pass on from the processes of digestion to those of circulation, and naturally to those impulses lying at the basis of circulation. One substance causes quicker, the other slower circulation, using the word in its widest sense. For we have some very slow processes of circulation in us. Take, for instance, mineral substances, such

as gold or copper; when these are taken inwardly or are introduced by injection or otherwise into man, the tendency is to bring about a change in his circulation and to exercise a healing influence. In order to understand the real processes of healing, one must know what each separate substance in the universe liberates in man through the changes it brings about in the circulation of his blood. It is correct to say: The circulation of the blood is a constant process of healing. Recall how I told you that man draws on the average 18 breaths to a minute. In wonderful agreement with the cosmos man draws the same number of breaths during a day as there are circulatory rhythms of the sun in its course throughout the great solar year. This if you wish can be calculated. The point at which the sun rises at the vernal equinox passes through the whole circle in 25,920 years, and in middle life man draws roughly 25,920 breaths a day. His pulse beats are four times as numerous. Now, the other circulation, that concentrated more inwardly, comes under the influence of the digestion. The circulation of the breath corresponds with man's intercourse with the outer world. The rhythm of his breathing must continually control the circulation of the blood, so that it remains at the proportion of one to four (dass es bei seinen Vieren bleibt), otherwise the rhythm of his blood would become most irregular and would reach the number 103,680, which corresponds with nothing in the cosmos, and so would separate him from it.

Man's digestion separates and estranges him from

the cosmos, while his breathing—that is the rhythm of his breath—continually draws him back to it. In these regulations and hamperings of the rhythm of circulation by the rhythm of the breath, we have the original primeval processes of healing which are continually at work in man. Now in a certain delicate way we must assist at every inner act of healing which is carried by the breath to every part of the body, so that the breathing process can hold the circulatory process in check, and bring it back into general agreement with the cosmos.

To sum up one might say : We pass from processes of nourishment over to those of healing. Beginning with the lower part of man's organism, we find a constant tendency to illness, while in the centre part—that of the circulation—a constant tendency towards healing is developed, and because this tendency towards healing is all the time arising in the middle part of our organism some other things are left behind, more especially those affecting the head and the nervous system generally. We here arrive at the third system in man, that of the nerves.

What is the nature of the power found in the nerves and in the system of the senses?

In them we find the power which the *physician* has left behind in us. His forces work down healthfully on the one hand into the digestive processes; but in this health-giving work he does something which comes under judgment from the whole cosmos (einer Beurteilung unterliegt).

What I am about to tell you is in no way fantastic, it is an absolute reality: The process whereby health-giving influences are constantly working downwards in us from above gives delight and satisfaction in the higher Hierarchies. It constitutes the joy these Hierarchies have in the earth. They look down on the earth, and are aware of the constant uprising of illness in man as the result of the earthy nature of substances (den irdischen Eigenschaften der Stoffe); and how impulses springing from the encircling air and elsewhere are health-giving, counteracting those other forces of illness. All this gives pleasure to the higher Hierarchies.

Now try to picture something which can be studied from a certain heavenly body; this is an object most deserving of our earnest attention, and is to be found at the outer boundary of our system: the planet Saturn.

In the centre of this globe is to be found that which conceals within it the forces, which when thought of as concentrated on the earth, we perceive to be those that make for illness, and round about this centre, encircling it, are the forces of healing. Anyone who is sensitive to such things sees encircling health in the rings surrounding Saturn; such rings cannot be seen surrounding the earth with equal distinctness because we are in the midst of them.

The ring of Saturn is something essentially different from what astronomy tells:—*The ring of Saturn is encircling health, and the inner part of Saturn is illness, and all that tends to illness in its purest, most concentrated form.*

We have therefore to see the same processes taking place in Saturn, the outermost planet of our planetary system, as we see going on continually in ourselves in our digestive and circulatory system. When looking at what spiritual vision here offers to us, we are aware that we are also gazing into the realms of the second and the first Hierarchies. The second Hierarchy: That of the Kyrotetes Dynamis, Exusiai; and the first Hierarchy, that of the Seraphim, Cherubim, and Thrones. We are led to these Hierarchies when we direct our spiritual eyes to Saturn and his ring, and are made aware of what I might call their satisfaction in contemplating this inter-play of activity—the making of illness and of health.

This pleasurable feeling is a force in the universe. The pleasure of the higher Hierarchies stream through our nervous sense-system and forms within it forces for the spiritual and mental development of mankind. These forces blossom, as it were, out of the healing that is continually taking place in man.

We have therefore a third evolution, that of man's mental and spiritual life. These developments and what they give rise to in man may be tabulated as follows:—

- | | |
|---------------------------------|---------------------------|
| 1. Digestion | <i>Nourishment</i> |
| 2. Circulation | <i>Healing</i> |
| 3. Nerve and sense-organisation | <i>Mental development</i> |

If we are now to describe man throughout the Saturn, Sun, and Moon-periods we must say: Man is in the first place a spirit, born from out the cosmos, who

evolves within himself the "healer," and because of this is able to restore the cosmic "patient" to health. Through the interaction of all these activities there is produced on earth the freely moving, independent human being.

Each separate piece of knowledge concerning man must be inspired by that which lies at the foundation of all I have told you.

Suppose someone wished to establish a really rational system of the healing art. With what would it have to deal? It would naturally, in the first place, have to deal with the processes by which healing is brought about. But with what would these processes of healing have to start? They would have to start with the processes of digestion, and also with the study of anatomy in its finer branches, because this deals with the solid form, with what is truly human. The processes of digestion must, however, be studied first if a rational system of medicine is to be developed, for in them we must always recognise the tendency towards illness. Any modern system of medicine must therefore necessarily begin with these processes, and from this it must deduce the manifold possibilities of inward illness inherent in them.

Something like a crown is given to the whole study when it can be shown how a healthy development of the spiritual potentialities in man presupposes a knowledge of how the forces of healing work.

No teaching, that is no science dealing with the

healthy development of the spiritual nature of man, can exist to-day that does not start from the processes of healing; for these are nothing else than the employment on the central part of man's nature of the powers already employed in pure thinking, for the development of his spiritual activities.

An artist in education must work spiritually with those forces which, densified to what is physical or to what is etheric, are in fact forces of healing. If I impart something to a child by this art, it is a process at the foundation of which lies something definitely spiritual.

If I now translate this process into what is physical, and do physically what I previously did in a spiritual way by employing some substance or some physical process, then this process or this substance becomes a means of healing.

If you recall certain things that I mentioned in the course of lectures given to teachers visiting us from England you will find that I repeatedly drew attention to the fact that all the teacher does must begin from a broadly human basis of therapeutics, that otherwise this or that educational measure might in later life be the cause of unhealthy secretions or the absorption of unsuitable substance into the digestive system. So that what the true teacher does, carried to its conclusion in the lower part of the human body, gives us therapeutics; and the counterpart of therapeutics, those processes which strive upwards from below are the processes of digestion.

From this you can see that a system of medicine must be born to-day from a universal knowledge of man. This it can be, and many are aware of it. But such a system has first to be evolved, and is indeed a necessity at the present time. If we study modern medical textbooks we find they do not begin as a rule with the alimentary system, or very seldom. This must, however, be the starting point, otherwise we may fail to recognise in what the principal nature of illness consists.

The facts of the case are, that the processes of nutrition should pass over into those of healing, healing processes into spiritual processes, and conversely spiritual processes back again into healing processes; or if spiritual processes cause direct disturbances in the digestive system these must pass into a condition where they can be healed again through the central organism of man. All these things pass one into the other; the whole human organism is in a wonderful condition of constant change. Take, for instance, the wonderful processes contained in the circulation of the human blood. What are these processes really?

Think, in the first place, of the blood quite apart from the rest of the human organism. Think how it flows through the veins. Picture the human form, the arterial system, the muscular system, and the bones; that is, all the solid formation of the body, and picture the fluid substance that flows through it.

Let us stop for a moment at this fluid substance,

the blood. There are other fluid substances present, but we will keep to the blood. What processes go on continually in this fluid substance? For processes do go on in it continually. The same processes which go on in the blood-stream lay hold of all that is solid in the human form, such as the walls of the different vessels, the tissues, or anything of a solid formation; what belongs to the blood enters into the muscles, the walls and coverings of all organs, as well as the bones. What does it become there? It becomes the impulse towards inflammatory conditions. (Entzündungerscheinungen).

The tendency towards inflammation is always present as a normal condition in the blood. When inflammation appears in one place or another it means that processes which normally occur in the blood have entered the solid parts of the body, where they are in the wrong place.

An absolutely normal healthy process misplaced into some part of the organism where it does not belong is a process that makes for illness. Certain illnesses of the nerves are caused through the nervous system, which in its whole organisation is the exact opposite of the circulatory system, experiencing those movements (Einwanderung) which, though normal processes in the blood vessels, are harmful when they pass over to the nerves. Inflammation at once lays hold of them, and from this comes the different forms of illness of the nervous system.

As I have said, the processes of the blood are quite

different, indeed are entirely opposed to those of the nerves. Processes in the blood tend to phosphorisation which, when they take hold of what surrounds, or is near to the blood stream, are apt to produce inflammatory conditions. If you trace the usual processes along the track of the nerves, and find that these have strayed into neighbouring organs or into the blood, a tendency to all kinds of swellings is developed. So that we can say: Every swelling is a transformed process of the nerves, one occurring in some wrong part of the human organism.

What flows in the nerves must remain in the nerves; what flows in the blood must remain in the blood. If that which belongs to the blood passes over into the surrounding tissues (*Nachbarschaft*), inflammation results. When this happens, we are apt to have all kinds of formations which are generally comprised under the trivial name of tumours. It is most important that there should be a right rhythm between the processes of the nervous-system and those of the circulation of the blood.

Not only is the general rhythm of breathing in contrast with the rhythm of the blood, but in the circulation of the blood fine processes are taking place which, if they go beyond the blood, become inflammatory processes.

These delicate processes must be in rhythmic relationship to the neighbouring nerves, just as breathing

must be rhythmically related to the circulation of the blood. The moment that the correspondence between blood-rhythm and nerve-rhythm is disturbed it must be re-established.

Here again we enter the domain of therapeutics. All this shows how everything in man is necessary to him; that sickness mostly exists in order that it may be cured; it is only that something, through a wrong process, has got misplaced. If there were no sickness man could not exist. He would not exist if he did not have to struggle against the tendency to inflammatory conditions, for the forces evoking these are always in his blood. This thought is at the root of what I have often said: Everything we acquire in the way of knowledge must spring from a true *understanding of man*. You can see from this why a system of education carried to the point of abstraction is more or less nonsense. Education must be carried out practically, starting in every instance with certain pathological processes in man and going on to the possibility of healing them.

If we are concerned with a disease of the brain, for example, and know the possibility of healing it, we have in a coarser sphere (though coarse is a relative expression, and only used because I refer to what is physical), to employ the same treatment as has just been defined as the art of education. If one were to establish a training college for teachers one would, in the first place, have to instruct them in pathology and therapeutics; their power of thinking would first be trained in practi-

cal matters because these are rooted in the material world, preparing them in this way to grasp things concerned with true education.

Nothing is more helpful in therapeutics, especially the therapeutics of internal diseases, than to know how this or that works in the art of education. For if a bridge can be found through what is material, it may also be possible to find the right means of healing through employing methods used in education.

If we can find the right methods for counteracting certain conditions, that of inertia, for example, in children, due to some disturbance in the digestive system, if we *live* truly in accordance with the spirit of education, we discover some quite extraordinary inner connections. Naturally this does not happen if we teach in an external way, preferring when school is over to sit in our club and forget all that happens in the class-room. According to the treatment we extend to such a child we gain the power to perceive the whole working of the processes within its head, and the connection between these and the processes of the lower body.

Again when we study mineralogy, and observe what takes place in copper, for example; how in the earth copper gives rise to this or that formation, it is almost as if in observing what takes place in copper, whether it becomes copper-ore of one kind or another one might say: In what is accomplished by the force of copper in the earth I see an image of myself as a teacher;

I actually see in the processes carried through there an image of what I do as educator to boys and girls.

It is fascinating for a teacher to gain this instinctive clarity of perception about his work; and then, entranced, to go forth and watch nature working educationally on a large scale, to see, for example, how at those places where a harmful effect might result from the activity of lime, copper is somehow introduced.

In all action arising as the result of copper, in all the general ore-forming processes taking place among other processes of the earth, we have to recognise continual acts of healing. It is fascinating when at some place where pyritis or other ores are found to be able to say: This is exactly as when a patient is treated in the right way.

Here the Spirits of nature, from the Hierarchies down to those elemental spirits of whom I have told you, work as healers, treating all processes that appear unhealthy or destructive. When one sees what happens around us in the earth; how one substance or another acts as a remedy or can be employed as a remedy, it is really little more than reading in the book of nature, one simply confronts nature and asks: Where is iron found? Where do different metals appear in the veins of the earth? If the region where they appear is investigated it is always found that whatever form they may have assumed they exercise certain healing powers. If these metals are assimilated by man so that they enter his organism, they have the same curative effect as had

already been made apparent in nature. In fact, wherever we go in the world we are confronted with a living study of the nourishing, healing, and spiritualising forces of the world, for in nature there is a constant development of illness and a constant activity of healing processes. These great cosmic healing processes are around us everywhere; we have only to apply them to men. This is the most wonderful interchange of activity between the macrocosm and the microcosm. What I have told many of you in various forms is profoundly true:—

Willst du dich selber erkennen
 Blicke in die Welt nach allen Seiten.
 Willst du die Welt erkennen
 Schau in alle deine eigenen Tiefen.

Will'st thou understand thyself,
 Look to the world on every side.
 Will'st thou understand the world,
 Look into the depths of thy own being.

This can be applied to many things: Will'st thou heal men, look into the world around, see how it brings forth healing on every hand. Will'st thou know the secrets of the world as regards its processes of illness and of health, look deeply into human nature. This is applicable to everything human, but you must direct your glance outwards to the great world of nature, and consider man in his living relationship to this great world.

A very different habit has been acquired at the present time. People turn as far as possible from nature;

and do things which cuts them off from even a glimpse of nature. The things they wish to investigate they place under a slip of glass on a table. Man does not look out on nature with his eyes but into a microscope. His very eyesight is cut off from nature. We call this instrument a microscope, but it might be just as well called a nulloscope, through it he shuts himself off from nature, and has no idea when observing some magnified object that to spiritual perception it is just as if nature herself had been treated in this way.

When you take a minute particle of a man and enlarge it under a microscope so as to observe it better, you do to this minute particle exactly what you would do to man himself if you stretched and tore him apart. You would be a still more dreadful monster than Procrustes so to stretch and magnify him. Do you imagine for a moment that in this case you would still have the man before your eyes? Of course you would not, any more than truth is revealed to you under the microscope. The truth when magnified is no longer the truth, it is but a semblance, an illusion. Needless to say, the microscope may be most useful for other things, but for a true knowledge of man it is not useful, it misleads dreadfully.

True understanding of man must be sought in the way we have indicated. It must start from the processes of nutrition, continue through the processes of healing to those of human and universal education. From nourishment we must progress through healing to civilisation

and culture. For what is concentrated in the nourishment of man is like a lower groundwork of his physical nature. Healing comes from what continually encircles him, and is concentrated in his rhythmic processes; and that which comes to him from above is concentrated in the processes of his nervous system and his senses. In accordance with these three directions our world is established.

So far I have given you merely a foundation on which further knowledge of man may be built. From these beginnings we shall proceed in subsequent lectures to treat of the whole subject in so far as it concerns our practical life, and then pass on to learning what is possible concerning the Hierarchies.

LECTURE XI.

FROM the statements already made you will have realised that the relations of man to his cosmic environment are very different from what they are generally presented to be. People are so apt to think that everything living in man's environment, all the things belonging to the mineral, vegetable, and animal kingdoms and that are absorbed by him, continue to carry out material processes in him in accordance with the investigations of physicists and chemists. But this is not the case. It must be clearly understood that as soon as they have entered the human organism all substances and processes become different. So long as this is not realised, people will continue to ponder over this or that experiment made in laboratories, and will think that similar processes go on within the human organism. They regard the human organism only as a more complicated arrangement of those processes already observed by them.

Remember how I said that everything of a mineral nature has to be transformed into warmth-ether. This means that when anything mineral enters the human organism it must be so changed that for some time at least it exists as pure warmth, and indeed becomes one

with the warmth man has developed as his own warmth, beyond that of his environment.

Whether we absorb salt or any other mineral, it must assume the form of warmth-ether before it can be used by the human organism for the fashioning of its own body.

Therefore, if we have some metal outside the human organism and think of this as simply passing into man and forming part of his bones, his teeth, and so on, it is the purest nonsense. Before any substance can reappear in the human organism, it must have been changed into an entirely volatile etheric form and then changed back again into what appears in the living human form.

But there is something else quite different connected with this. Any substance taken into the mouth in solid form, and there changed into fluid substance and later into warmth-ether, loses weight in the first place because it has passed into a fluid state, and owing to this has become gradually estranged from earthly conditions; and by the time it passes over into the form of warmth-ether, it is fully prepared to receive into it that spiritual part which comes from the far cosmic spaces of the universe (*aus den Weltenweiten*).

Therefore, if you wish to picture how mineral substance is changed on passing into man, you must say to yourselves: Here is a mineral substance; this substance enters man; in time it passes through a liquid

condition, and so on into warmth-ether. Warmth-ether has the strongest inclination to attract and absorb any forces that stream into it from the cosmos. It receives these cosmic forces, and they then become the spiritual forces that permeate the earthly substance that has entered into man. These forces now enter the human body, and with the aid of warmth-ether bring to it what is necessary for its upbuilding.

Thus, if you use the word fire in its ordinary meaning to denote warmth, you might say: What men absorb as mineral substance is raised in them to the nature of fire. This fiery nature is adapted to attract to itself the influences of the higher Hierarchies which only then can stream into all the inner parts of man's being, and condensing anew, form the material foundation of the several organs of the body. Nothing that is absorbed by man remains as it was. Nothing remains earthly in nature. Everything, especially what comes from the mineral kingdom, is so greatly changed in him that it can receive into itself that which belongs to the spiritual cosmos, and aided by this cosmic spirituality can be solidified back again, as it were, into what is earthly.

Were you to take a piece of phosphate of lime from a bone, it is by no means the same as the phosphate of lime found in nature, or that can be produced, for instance, in the laboratory.

It has arisen as the result of what was absorbed

externally by man, being worked on by spiritual forces, which because this substance had passed over into the condition of warmth-ether could be permeated by them and used for the upbuilding of man's body.

Man has need of the most varied substances in the course of his life, so as, according to his age, to be able to transform lifeless substance into warmth-ether. A child is not able to do this. It has not sufficient force in its organism. A young child must absorb milk, a substance that is still closely allied to what is human, transform it into warmth-ether, and employ his forces in that widely distributed plastic activity so necessary during the years of childhood for the construction of the human body.

The nature of man can only be understood when it is known that everything absorbed by him must be radically changed. Hence, if you take any external substance and wish to test its value for human life, it is not possible to do so in the first place by ordinary chemistry, for you must know how much force has to be expended by the human organism to bring any mineral substance to the volatility of warmth-ether. If the human organism is unable to do this, the external mineral substance is deposited in the body and becomes heavy earth-matter before passing over into the condition of warmth, and permeates the human fabric with extraneous inorganic matter.

This may happen when a man is not able to absorb

some substance like sugar, for example, which was originally organic, but has become mineralised, and is unable to reduce it to the volatility of warmth-ether; this substance is then deposited in his system. In this case conditions are set up which affect his whole system; this is the formation of sugar deposits known as sugar diabetes. With each separate substance one has to consider to what extent the human organism is capable of transforming lifeless matter into life-ether; matter that was either originally lifeless, like cooking salt, or that has become lifeless like sugar. If able to do this, the human organism, which is rooted in the earth, can find a way to unite itself with the spiritual cosmos.

Any deposit which remains untransmuted in man signifies, as in the case of diabetes, that he was unable to find in himself the means whereby this deposit could be united with the spiritual cosmos.

This is but a single instance concerning the general statement that everything that enters into man from outside must be radically changed in him, and if we have charge of the health of a human being we must, in the first place, be careful that nothing enters his body which remains as it was before, that is, untransmuted, even to the tiniest atom. This refers not only to substances, but also to forces.

Warmth that is external to us—the warmth we feel when we grasp things, the warmth of the atmosphere—must be inwardly changed when taken into our bodies,

so that actually the individual warmth in man must—if I may use the expression—be on a different plane to the warmth outside him.

Were I to make a diagram of this external warmth it would have to be shown as taken up by the human organism and so changed that every part of our body can participate in it though it is not itself a part of us. Our organism must participate in each smallest particle of this warmth.

Now, suppose I pass through a low temperature, and because the cold is too intense, or because it moves in a current of air or draught I am not able to transmute the cosmic warmth around me into my own warmth as quickly as is needful.

I am then in danger of being warmed by the cosmic heat around me just as a piece of wood or stone is warmed from outside. This should not be. I ought not to be exposed to the danger of allowing this warmth to flow into me as into a mere object. I ought to be able, directly the warmth touches any part of my skin, to lay hold of it and make it my own. If unable to do so the possibility of catching cold arises.

Catching cold is a poisoning through the warmth that is external to us not being taken possession of by our own organism. You must realise that everything in the external world is poisonous, actually poisonous to man. It only becomes of service to him when he is able

to lay hold of it through the forces inherent in himself. Forces that can rise in a human way to the higher Hierarchies can only proceed from man himself; otherwise they remain with the nature-beings, the elemental nature-spirits.

This wonderful transformation must take place in man so that the elemental beings in his organism can pass on their task to the higher Hierarchies. With regard to mineral substances, this can only take place when these have been transformed absolutely and entirely into warmth-ether.

Let us now consider the plant creation in connection with man. Plants have in many ways a magical charm for man, especially when he begins to see them with the eyes of the spirit. We walk in the meadows or woods, we perhaps dig up some plant by the roots. If we regard what we have done with the eyes of the spirit a truly wonderful structure rises before us. The root is seen as something of which we can say: This appertains absolutely to the earth. The coarser it appears to us the more earthly it is. It is so terribly earthy that it reminds us, if we take a turnip, for example, of a well-fed alderman.

This is indeed the case. The root is so comfortable, so self-satisfied because it has absorbed the salts of the earth into itself. Among all earthly things there is none more completely satisfied than a turnip; it is a true representative of root-nature.

Let us now turn our attention to blossoms. When

we consider these with spiritual eyes, we cannot but feel they are related to our own souls when they cherish some tender desire. If you but look at a spring blossom in this way you will see that it is in reality a sigh of longing, the embodiment of a wish—a longing. When we have acquired a sufficiently delicate psychic sense, something wonderful spreads over the whole surrounding world of blossoms. In the spring-time when we look at violets or lilies of the valley and many little yellow flowers and are filled with the beauty of them, it is as if these spring flowers wished to say to us: “O man! with what purity and innocence you can direct your desires towards the Spirit!” It is the *spiritual* desire-nature which springs and blossoms in every flower—the pure and holy emotions of longing and desire.

When later flowers come—let us take the other extreme, the meadow saffron—it is impossible for anyone to look at this flower with his soul-senses without being aware of some slight feeling of shame. Does it not warn us that our desires may become filled with all kinds of impurities? It is as if the autumn crocus said to us: “Consider the world of thy desires, O man! see how easy it is for you to become a sinner.” Seen thus the plant world is really an external mirror, a reflection of man’s conscience. No thought can be more poetical than one which pictures the voice of conscience coming from some point within us, and being spread abroad through all the countless flower forms which speak to our souls throughout the seasons of the year. Seen

aright, the plant creation is the widely-spread mirror of our conscience.

With this in mind we see how important it is for us to look at flowers, to liken our feelings to the plant's own longing for light, and for the wide, light-filled spaces of the heavens; to consider how the form of the blossom has developed, and how it enables the earth to allow its longing to stream towards these light-filled cosmic spaces.

On the other hand, we see how the comfortable root fetters the plant to the earth, how it continually draws it away from its heavenward longings, and seeks to transform these into earthly satisfaction and a sense of comfort.

We understand the meaning of this when in the course of the story of the evolution of the earth we learn that what underlies the root nature of plants was laid down during the time when the moon was still one with the earth.

At that period the forces embedded in the moon within the earthly globe were so strong that they hardly allowed plants to develop anything but roots. When the moon was still one with the earth, and the substance of the earth was very different to what it is now, the downward drag of the root-forces was very strong. Below the surface of the earth the root-forces of plants spread widely, but the plant itself only peeped out into

the outer spaces of the cosmos. It only sent forth its shoots towards the cosmos like tiny hairs.

All that plant nature contained at that time was compressed into the potentiality of its root-nature.

Since that period, since the departure of the moon from the earth, the longing, which at first was only seen in those tiny hair-like growths, has developed into a longing for the light of the cosmos, and from this longing flowers have resulted. The departure of the moon from the earth was therefore a true liberation as regards the vegetable kingdom.

In all this we must not forget that everything appertaining to the earth originates in spirit. During the Saturn period, as described in my book, "An Outline of Occult Science," the earth was all spirit; its life consisted of the elements of warmth-ether, and was entirely spiritual.

The earth was formed in the beginning out of spirit; and when we consider plants we see how they bear in their forms a living memory of evolution. In their root-nature they bear the development of the earth's physical substance, and when we look more deeply into this root nature it tells us that it only became possible because physical substance developed out of spirit. As soon as the earth was relieved of the moon, plants strove upwards towards the light-spaces of the universe.

When vegetable substance is consumed as nourish-

ment by man, it gives plants the opportunity of continuing in the right way what they had already begun in nature, namely, to strive, not merely towards the light-filled spaces of the cosmos, but to its spiritual spaces. Therefore we have to develop plant-nature up to the condition of air or gas in order that it can follow its longing for the luminous spaces of the spiritual worlds.

I walk out in the fields and there I see how blossoming plants strive towards the light. Man consumes plants, but the world within him is quite different to the world that surrounds him. He is able to satisfy the longing which the plant expresses in its blossoms, but to do this he must raise the plant to the airy kingdom, so that in this less dense realm it may be possible for it to strive towards the spirit.

The plant here passes through an extraordinary process. When eaten by man the following takes place: Were I to represent it diagrammatically I would have to show the root-nature below the ground. Then that which strives upwards through leaf to blossom, then in the transformation of the plant substance into air, a complete inward reversal of the plant-being takes place. The roots, because they live in the earth and are fettered to the ground, strive upwards; they strive very powerfully towards what is spiritual, and they surpass in their striving the effort of the leaves. It is exactly as if you pictured the life of the plant developing in a certain way from below, and the lower nature forcing its way up, so

that what had been above became the lower. The plant is turned completely upside down, and reconstructs itself so that the lower becomes the upper. That part of it which had developed as far as the blossom had felt enjoyment in its material striving towards the light and in carrying matter up to the light; for this reason it must now bear the punishment of remaining behind.

The root has become the slave of the earth, but at the same time it bears the whole plant-nature within it. It strives upwards. This is shown by Goethe in his theory of the metamorphosis of plants.

Man is more stubborn. Once an obstinate sinner, he does not wish to change. On the other hand, the roots of plants, which, so long as they are fettered to the earth, give one the impression of a well-fed alderman, as soon as they are eaten by man are transformed, and strive upwards; while that part of the plant which had borne matter up into the light, the blossom, has to remain below. In the root nature of plants we have something which when eaten by men strives, by reason of its own nature, towards his head-organism; while that which is more of the blossom-nature remains in the lower regions. In its whole process digestion does not succeed in contributing anything to the head-formation of man.

We have the strange spectacle before us that when vegetable substance is eaten by man, it is changed into air, but into air that continues to develop and blossom in him from above downwards. Naturally it is not

necessary that the whole plant should be consumed, for each separate part contains the whole, as is seen from Goethe's "Metamorphosis of Plants." Vegetable substance, consumed by man, changes into air, an air which, coming from above, raises the whole development of the plant, causing it to blossom downwards from above.

In former ages, when people were aware of such facts through ancient instinctive clairvoyance, they looked to see if from their outer conformation plants might be beneficial to the head system of man or if they showed in their roots a powerful striving towards what was spiritual. In this case, if what man ate of them was fully digested, it rose towards his head, and from thence strove to form the necessary connection with the spiritual cosmos. There are certain plants into which the astral elements enter very powerfully, as, for instance, into the pulses—peas, beans and lentils. The qualities (Frucht) of these remain in man's lower regions; they do not seek to rise towards his head, consequently they tend to make his sleep heavy and to make him stupid when he is awake.

The Pythagoreans wished to be pure thinkers; they did not wish digestion to interfere with their head functions, so they forbade the eating of beans.

In such ways as these it is possible to gain an idea from what exists in nature of how it is related to man, and to what takes place in man. Initiation-wisdom regards what takes place in the processes of digestion very

differently from ordinary materialistic science. Plant substances are not merely taken into man's organism; they are completely spiritualised there. They are so constituted in themselves that the lower is transposed and becomes the upper, and the upper the lower. One cannot imagine a greater reconstruction (*Umbildung*); and a man becomes immediately ill if the smallest quantity of a plant eaten by him does not pass through this change. Everything a man bears within him is made by the spirit. Every substance he consumes must be given such a form by him that it can be influenced by the spirit.

Turning now to animals, we realise that they also have a digestive system, and that for the most part they consume plants. Let us consider first plant-eating animals. They consume vegetable matter, and this is again a very complicated process, because though an animal absorbs vegetable matter it cannot confront this with the human organism; therefore in the animal the transformation of the lower into the higher, and vice versa, cannot take place.

The spinal column of the animal is parallel to the surface of the earth, so that what is desirous of taking place in the animal's digestion is brought into complete disorder. What is above seeks to descend, and what is below seeks to ascend higher, and the process is arrested within itself. Animal digestion is essentially different from human digestion. The upward striving force that lives in plants is dammed back in animal digestion, with

the result that the animal creation has given, as it were, a promise to the plant creation that says: You shall be enabled to satisfy your longing for the wide spaces of the cosmos. But this promise has not been kept. The plant is thrown back to earth again.

Because plants are thrown back to earth again by the animal organism, certain elemental spirits, which are the bearers of fear, enter into them instead of the cosmic spirits from above, which, in the opposite case of man, enter with their forces into him.

So to spiritual vision the following extraordinary fact is apparent: the animal consumes its food with inward satisfaction, and while a stream of nourishment enters it on the one hand, a stream of elemental spirit of fear enters it on the other. Through the channel of its digestion there flows continually into animals the feeling of satisfaction in the absorption of nourishment, and opposed to this comforting stream the dreadful in-pouring of anxiety from the elemental spirits of fear.

This is what animals leave behind them when they die. And when those die which do not perhaps belong to the species I have described elsewhere, but to four-footed mammals generally, whenever such animals die, there actually arises on their death what may be described as an entity composed entirely of fear. In other words, fear rises from the death of these animals. Beasts of prey absorb this fear along with their food. When animals tear their prey to pieces they feel satisfac-

tion, and the satisfaction felt in the eating of flesh encounters the fear released by plant-eating animals at death; but fear streams from carnivorous animals already during life. The astral bodies of tigers, lions and similar animals are permeated by fear; this they are not aware of during life, but after death they repel it, for it opposes their feeling of satisfaction. Therefore carnivorous animals have an after-life in their group-soul which represents a much more dreadful Kamaloka than ever can be experienced by man, for the simple reason that their nature is what it is (die Natur haben, das sie schon einmal haben).

You must, of course, think of such things as taking place in a different state of consciousness. If you think of yourself as having become suddenly materialistic, and try to picture what the animal experiences by putting yourself in its place, asking yourself what would my Kamaloka be like? You would then begin to judge the beast of prey by what its Kamaloka would be for *you*—you would, of course, in this case be materialistic, indeed really animal, for you would have transformed your nature into that of the animal. Naturally we have to understand such things if we wish to understand the world, but we need not enter into them altogether as the materialist does, who takes the lifeless world of matter to be the only world.

I now wish to speak of something which I cannot do without some measure of feeling, for as a rule Anthroposophy should never speak in a partisan spirit

or come forward on behalf of this or that, but should merely make the truth known. Therefore, what consequences arise for a man as the result of his manner of life is his personal affair, and Anthroposophy lays down no rules; it merely states what is true.

For this reason I will never lay down laws for fanatics regarding what an animal constructs through its vegetarian food; nor give advice from this standpoint regarding the respective merits of a vegetable or a meat diet. Such things belong to the sphere of a man's own personal judgment, and are only of value within that sphere. I mention this so that it cannot be thought that Anthroposophy stands for one or another form of nourishment; while as a matter of fact it simply tries to make the nature of each comprehensible.

What I wanted to make clear was this: That mineral substance has to be refined in us to the condition of warmth-ether so that it can absorb spirit; then from this mineral substance, after it has received the spirit, man is built up. In his early years, as I have already said, he has not the power to change all mineral substances into warmth-ether. Preparation is made for this transformation when as a child he partakes of milk, in which a certain change has already taken place, making it easier for what has already become warmth-ether to pass quickly towards the head. This is the case with children; the milk they take as nourishment passes quickly towards the head, and from there the formative impulses so necessary in childhood can develop; for the

whole organism of the child proceeds from the head (geht vom Haupte aus).

If a man wishes to maintain these formative powers in later life it is not right to continue a milk diet, for that which in the case of a child mounts towards the head, and is able, through the forces employed in the change of teeth, to stream thence constructively through the whole body, is not present in man in later life. In later life the whole organism must send forth these formative forces.

The head is entirely enclosed; in it the impulses are found which in childhood are required for the upbuilding of the body.

In the other parts of the body the bones are inside and the constructive forces are outside; so that here the constructive forces have to be stimulated from without. So long as we are children these forces are stimulated by the consumption of milk which rises to the head. When we are no longer children these forces are no longer there.

What ought we, therefore, to do in order to stimulate these formative forces more from the outside?

It would obviously be well if we could accomplish what is done inside the head, enclosed as it is within the bones of the skull. If what is an entirely inward activity could only be carried on outwardly! If in any way we could bring about from outside what is otherwise done from inside the head.

The inward forces, those working within the head, are suited to milk-consumption; milk in its etheric form provides a suitable foundation for the development of these head-forces. We therefore require something resembling milk, something not fabricated within man's own being, but outside in nature.

Now there is something in nature that is a head, but without the enclosing skull; something, that is, in which the same forces are at work from outside as work from within in the head, where milk is necessary to them. For we know a child has first to change milk into warmth-ether, and then to transform it further (und sie damn wieder erzeugen) for its own needs.

Now a *bee-hive* is really a head, but not enclosed. The activity of bees is the same, only carried on in the external world, as those carried on within the human head. Hence in a bee-hive the same processes are at work under spiritual influences from without, as those carried on in the head under spiritual influences from within. Within the hive is the honey, and when as grown human beings we eat honey, it gives us, though more from outside, the same strength and constructive power as the formative forces give inwardly to the head during early childhood through the drinking of milk. Young children strengthen the formative forces proceeding from the head by drinking milk; if these formative, plastic forces are required in later life we should eat honey, but we need not eat it in enormous quantities; it is simply a question of absorbing the *forces* in the honey.

Thus we can derive from external nature, when we really understand it, the impulses necessary for human life. Were we now to think of a country where the most beautiful children and the finest old people were to be found, what sort of country would this be? It would be "a land flowing with milk and honey." Many such simple sayings contain profound wisdom. There is no more beautiful experience than with every possible effort first to have investigated truths, and then to discover in one place or another some ancient holy saying that has sprung from deep wisdom, such as this concerning the land where milk and honey flow. For that is a rare land indeed—there only beautiful children and beautiful old people are to be found.

Thus the *understanding of man* always presupposes the *understanding of nature*, and an understanding of nature provides a foundation for the understanding of man. What is lowest in the world of matter leads always to what is highest spiritually. At one pole we have the kingdoms of nature—the mineral, plant and animal kingdoms; at the other pole—the Hierarchies.

LECTURE XII.

WHEN we discover how radically the natural elements are changed when they enter the human organism, as in the case of minerals which are there changed into warmth-ether, we also discover that those things which live in the naturally organised human being are closely connected with spirit.

If man pictures himself, as he is so often inclined to do to-day, according to the ideas expressed in ordinary text books on anatomy and physiology, he is confronted with a solid form that absorbs the substances of nature, retaining them almost unchanged. . . . In this case he must naturally feel the want of a bridge which would enable him to pass from the natural man to that which is an integral part of him—his own soul nature. At first he is unable to find any connection between the system of his bones and muscles—that is, his solid body—and the moral order of the world. One, he says, is pure nature; the other, radically different from nature. But when it has been made clear to him that all kinds of substances enter into him, that these must then pass through more subtle forms of substance than that composing his muscle and bones, he finds it compre-

hensible that a more volatile, more etheric substance might find a point of contact with impulses towards a moral order of the world. We must hold to these thoughts if the subjects put forward for your consideration in the last two lectures are to be carried further. If we are to carry them further to man's connection with what is above, with the spiritual cosmos and with those beings we describe as the beings of the higher Hierarchies.

In recent lectures we began with the world of nature and passed on to man. To-day, we will start rather from that which is morally and spiritually active in man.

Spiritual morality has become only more or less of an idea for modern civilisation; it represents something conventional; the original elemental feeling towards it has withdrawn ever more into the background. Modern civilisation inclines rather to ask: What is customary? What is the established convention? What is the law? It lays much less stress on what rises within man as impulse, and is situated in that part of him he describes vaguely as his conscience. Inner self-determination and the direction of one's own aims and objects in life, has withdrawn more and more in modern life; therefore, what is moral and spiritual has finally become something that exists only in conventions and traditions.

Ancient ideas and ways of looking at life, especially those born of an instinctive clairvoyance, called forth moral impulses from man's inner being. These moral

impulses still exist, but to-day they have become traditional. We have to realise how very much this is the case. In stressing this fact, I do not, of course, detract in any way from what is traditional in morals, but think for a moment how very old the Ten Commandments are. They are taught as commands laid down in very ancient times. Can we say that it is usual for anything at all resembling the Decalogue to spring from the original elemental nature of man to-day?

From what do the moral and spiritual qualities spring that bind men together socially?

The real source of what is moral and spiritual in man is what we may call *human understanding*; mutual human understanding, and the *human love* that is built on it. However much we seek for the origin of the moral and spiritual impulses of humanity, we will always find, in so far as these play a part in social life, that whenever they have arisen elementally in man they have sprung from human understanding and human love. These are really the driving forces of all that is social, moral and spiritual in man. Fundamentally he only lives among other men, in so far as he is a spiritual being, through the development of human understanding and human love.

A significant question can here be asked, one which is not always asked, but which in view of what has just been said, must be on everybody's tongue.

If human love and human understanding are the

real impulses of social life, how is it that such a lack of human understanding and such hatred of humanity is found in our social order?

This is a question that among all groups of men has concerned Initiates most. Wherever the science of initiation appeared in its pristine form it regarded this in every age as one of its most weighty questions. In its original form this science had still the means of arriving at a solution of this question, but if in observing man we look to the science of the present day we are forced to ask: Is this God-given soul of man really created for human understanding and human love, and if so, why do these impulses not work as a matter of course within our social order? Whence come hatred and misunderstanding? If these qualities do not come from the spirit and soul of man, then must we not look for them in his physical body?

Modern science answers by telling us of what the physical human body is composed: It is composed of blood, nerves, muscles and bones. We may study a bone as long as we like, but if we look at it only with the eyes of modern science we will never be able to say: This bone is what leads men astray, and is the cause of hatred; no matter how carefully we analyse blood, according to the principles by which it is analysed by the science of the day, will we ever be able to establish the fact that this blood is what tempts and misleads men to a lack of human understanding?

Knowledge of such things was quite different in the ages when the science of initiation first appeared. In those days the Initiate looked at the physical body of man with instinctive clairvoyance and beheld its spiritual counterpart.

When men speak of what is spiritual to-day they refer mostly to abstract thoughts; these to them *are* spirit. And if these thoughts are too vague (*zu dünn*), words alone are left, and books, such as Fritz Mauther's "Kritick der Sprache," are written. In such a criticism of language it is possible so thoroughly to dilute the spirit, which was thin enough already, that abstract thoughts alone are left.

The science of initiation, which was permeated by instinctive clairvoyance, did not see the things of the spirit in abstract thought, but saw them in forms and in pictures which could themselves speak and give forth sound. It saw spirit in things that were living, and because of this it saw the physical body, the bones, and blood of man in their spiritual aspect. Such thoughts and conceptions concerning the human skeleton, as are customary to-day, did not exist in the ancient science of initiation. For the anatomist of to-day, the skeleton is constructed according to certain architectural rules. But this is not the case. The skeleton, as we have already seen, is formed through mineral substance being transformed into warmth-ether; in this warmth-ether spiritual Hierarchies are active, and they give to the bones their form. Anyone who studies the human

skeleton to-day in accordance with modern science really resemble a man who says to himself: I see before me a printed page covered with letters. And he describes the letters, but does not decipher the page because he is unable to read. He cannot connect the forms of the letters with the meaning behind them, so he only describes the letters.

The modern science of anatomy describes bones in this way; it does not see behind the forms to what they refer; but to those who have insight, bones reveal their spiritual origin.

It is the same as regards all natural, and all natural-etheric laws. These are but letters—the signs or symbols of spiritual worlds—and are only understood when accepted as the script of these worlds.

Now, it is only when it is possible to look on the human organism in this way, that one becomes aware of something belonging to that realm concerning which the true Initiates of all ages have said: When a man crosses the threshold of the spiritual world he is aware, in the first place of something terrifying, something which he can hardly endure.

People like to be pleasantly affected by the things which to them seem worthy of attainment. They must however pass through terrifying experiences if they wish to know spiritual truth, that is, true spiritual reality. For as regards the human form, as presented to our eyes physically and anatomically, it is perceived

by those who have attained to spiritual reality to be constructed out of two elements—these are, *moral coldness and hate*.

We really bear within our souls the seeds of human love, that moral warmth which understands other men; but in the denser parts of our organism we bear those of moral coldness. This is the force from the spiritual world which in a certain way consolidates our physical organism. We also bear within us the impulse of hatred; this, as seen from the spiritual world, causes the circulation of the blood. While we go through the world perhaps with a very loving soul, with a soul that thirsts for human understanding, we must always realise that deep within our sub-consciousness where the soul flows into and pulsates through physical nature, making the physical body possible, coldness is seated. When I speak of coldness I mean, of course, moral coldness, which can, however, pass over by way of warmth-ether into physical coldness.

Deep down in our unconsciousness dwell moral coldness and hate. It is very easy for us to allow what is thus seated in our bodies to pass into our souls, so that they become infected with human misunderstanding, which is the result of moral coldness and hate. For this reason we must always strive earnestly to fill ourselves with moral warmth, that is, with human understanding and love, so that what springs from our physical nature may be overcome.

Now it cannot be denied—and is indeed revealed in all its clearness to spiritual vision—that our age of civilisation, which commenced with the 16th century, and became intellectual on the one hand, and material on the other, is associated with much hatred and with a great lack of understanding in human souls.

This is far more the case than is generally supposed. We only realise how much hate and human misunderstanding exists when we pass through the gates of death. The soul and spiritual part of man is then withdrawn from the physical body. The body is laid aside, and the impulses towards coldness and hatred are seen simply as forces of nature. They are simply natural forces.

If we look at a corpse—if we look with spiritual eyes at an etheric corpse, we are looking at something which no longer evokes any moral judgment. It is just as if we looked at a plant or a stone. The moral forces this corpse contained have been changed into natural forces. But, in the course of his life, a man has absorbed a very great deal, and this he takes with him through the gates of death. When the ego and the astral body withdraw they take with them as they go, those qualities that had remained unnoticed during life, because so deeply sunk within the physical and etheric body.

They carry with them into the spiritual world all the impulses of coldness and hatred towards men which had found entrance into their souls.

I have already said that on passing through the gates of death one first notices how, especially in our present civilisation (because of certain things to be mentioned presently), human misunderstanding and hatred have been deeply implanted in man. The man of to-day carries much, dreadfully much, of both these impulses with him through the gates of death.

What he carries with him in this way is the spiritual residue of what should remain in physical nature, and should form a part of physical and etheric bodies. In carrying human misunderstanding and hatred over into the spiritual world, man actually carries over what belongs to the physical world; and he carries it there in a spiritual way.

It could never be of any assistance to man to continue to carry hatred and misunderstanding through the long course of his life between death and rebirth; he could not in that case advance but would stumble at every step.

In the supersensible world into which the so-called dead enter, one is continually aware of currents which, if they continued in the same direction, would hinder man's further progress. From where do these currents come? To seek their source we have only to look at modern life. Men pass each other by and really see little of their special characteristics (*Eigentümlichkeiten*). Is it not true that each is so constituted that he mostly thinks only that is correct and right which he is

himself? If others are different he does not try lovingly to understand them, but forms the opinion: These people are wrong; and behind such an opinion there is for the most part the thought: They ought to be as I am.

People are not always aware of this, but it is deeply implanted in all social intercourse. Everything put forward by people to-day—I mean in the form of speech—contains very little understanding of others; they shout their ideas of what men ought to be in the world, but what is behind it all is simply the thought: “All others should be as I am.” If someone comes along who is in any way different, he is at once regarded as an enemy, and antipathy is developed towards him, though this feeling may be unconscious.

Here is a want of human understanding and moral warmth—a want of love; for in the same measure as these are lacking, moral coldness and human hate pass with man through the gates of death and hold him back.

There he finds for the first time that his further development does not concern himself alone, but is the goal of the whole cosmic order—the wisdom-filled order of the cosmos. He finds in the first place the Beings of the third Hierarchy—the Angels, Archangels and Archai. In the early period between death and rebirth, when man has just passed through the gates of death, these beings are attracted to him; they incline towards him, and graciously take from him the coldness

that comes from his want of human understanding. We see how these Beings of the third Hierarchy take upon themselves what man has carried with him through the gates of death, as want of human understanding.

The residue of human *hatred* he has carried with him must be borne much longer, because this can only be taken from him through the grace of the second Hierarchy—the Exusiai, Dynamis and Kyriotetes; they take from him later all that has remained of human hatred.

In the meanwhile, in his life between death and rebirth, the man has drawn near to the region where dwell the Beings of the first Hierarchy; the Seraphim, Cherubim and Thrones—the region described by me in my mystery plays as the “midnight hour” of the spiritual life.

It would have been absolutely impossible for any man to pass through this realm without being inwardly destroyed or, in other words, extinguished—if the Beings of the third and second Hierarchies had not previously, in mercy, taken from him that lack of human understanding which represents moral coldness and hatred of humanity.

Thus we see that, in order to come in touch with impulses capable of contributing to his further evolution, man has first to burden the Beings of the higher Hierarchies with some part of his own physical and

etheric nature, which ought to have remained with these lower natures, but which he had carried with him into the spiritual world.

It is only when one is able to see all this, to see the power of these moral coldnesses in the spiritual world, that one realises the connection between spiritual cold and physical cold here below.

Physical cold, as exemplified in snow and ice, is indeed but the physical reflection of the spiritually moral cold found above. When both are before us, it is possible to compare them.

During the time when human want of understanding and human hate are gradually removed from man, in the way just described, spiritual eyes can trace his further progress and see how he gradually loses his form, how it more or less dissolves.

To the spiritual eyes of Imagination man is seen when he first passes through the gates of death to be very similar to what he was on earth. For what was in him on earth are the same substances as are now present in him in more or less atomic or granular form, but the human form itself is spiritual. We must keep this fact clearly before us; it is simply nonsense to think of the human form as physical; we must think of it as spiritual. All that is physical in it is spread through it in tiny particles.

The form, which is merely a body of force, holds

together what otherwise, as form, would fall asunder. If the form were withdrawn from anyone, if a man were grasped by the hair and his form removed, his physical and etheric nature would collapse like a heap of sand. But that in him which is not a heap of sand, which disperses and takes on form, has not sprung from anything physical, but from spirit. Man moves about the physical world as a spirit. It is absurd to think of him as being merely physical. His form is pure spirit, and the physical part of him may be approximately represented by a handful of dust.

This form he still retains when he has passed through the gates of death; it is seen in shimmering, shining, glancing colours; but later he loses, first, the shape of his head, then gradually the rest of him dissolves. When, between death and rebirth, he passes into the sphere of the Seraphim, Cherubim, and Thrones he is completely changed; he has become a kind of image of the cosmos.

Thus when we trace the course of man's life between death and rebirth we see how his further progress consists in his gradually losing his form, beginning with the upper part and passing downwards to the rest. But by the time the whole of the lower parts are lost something has already begun to be constructed above. This is a truly wondrous spiritual form; it is in itself an image or copy of the whole cosmic sphere, and at the same time it is the model for the head of the future man. Man here participates in an activity which is shared

not only by beings of the lowest Hierarchy, but by those of the highest—the Seraphim, Cherubim, and Thrones.

The most marvellous things take place here that it is possible for anyone to imagine. There then passes over into the construction of the head of the future man everything comprised in him in his life here below.

On earth we have only our poor head as the organ of our thoughts and ideas. But thoughts also accompany the activities of our breasts, they accompany more especially the activities of our limbs. The moment we begin to think, not only with our heads, but with our limbs, the reality of Karma dawns on us. We know nothing of our Karma, because we think only with the truly superficial organ of the brain. As soon as we begin to think with our fingers—and when we have evolved sufficiently we can, indeed, think with them—and with our teeth we think far more clearly than with the nerves of our heads—as soon as we begin to think with our lower members, with that which has not become altogether material, our thoughts are the thoughts of our Karma. When we not only grasp with our hands, but think with them, we can trace out our Karma with our hands. We can trace our Karma more especially through our feet, when we not only walk with them but think with them; we can then trace our Karmas with great clearness. The reason why people are so stupid here on earth—forgive me, but there is no other word for it—is because all their thoughts are confined to the region of the head. It is, however, possible to think

with the whole organism, and when this is done ours is a wondrous universal wisdom. A whole cosmology is revealed to us when we can think with the more central part of our being.

When we watch how a man walks, and mark the beauty of the movements, and what is characteristic in them, we are already doing much; also when we allow his hands, for instance, to say something to us, interpreting their movements and observing how wonderfully each finger bears witness to his inner nature. But what we observe in this way in a man's movements is but the smallest part of all that walks, grasps, and moves in him. His whole moral being moves with his body; so does his fate and all that is spiritual in him. If we were able to observe how the form gradually melts away after someone has passed through the gates of death, there would then come to view something which certainly resembles the physical form, but which reveals through its inner nature that it is actually the form of the man's moral being.

This is how man appears as he approaches the midnight hour of existence and enters the sphere of the Seraphim, Cherubim, and Thrones. We see a wondrous change taking place, how the form dissolves; but this is not the chief thing. It looks as if the form would melt away, but the truth is that the Beings of the higher Hierarchies are working there along with man. They work with those men who have worked on themselves, and also with those who are linked karmically

with them. One man works upon another. Exalted beings work, along with the man himself, to evolve from the form he had in his previous earthly life the spiritual parts for his next form.

It is this spiritual form which unites later with what as embryo is given to mankind in physical life. But up in the spiritual world, the feet and legs are transformed into the bones of the jaw and the future head; the hands and arms into the bones of the face. The whole lower man is transformed into the spiritual basis for what is later to form the head. The way this change is brought about is the most wonderful thing that can be experienced consciously by anyone in the world. To see how, in the first place, a sort of image of the whole cosmos is created; then how this is differentiated into a form into which the moral element also enters (*an der alles Moralische haftet*)—how what had been is transformed in what will be.

It is then seen how the man as a spiritual form journeys back again into the realm of the second Hierarchy, and on into that of the third Hierarchy.

There must now be added to this transformed spiritual form (which is in fact only the foundation for the head of the future man) that part which will constitute the chest, the limbs, and the digestive organs. All these have to be added. Whence comes the spiritual impulse for these additions?

They come, as an act of grace, from the second and

third Hierarchies, which have assembled the impulses for them while the man was in the first half of his journey. They recaptured them from his moral nature, and now bring them forward as the basis for the rhythmic and digestive systems of the future man.

Man receives in the later part of this existence between death and a new birth the spiritual ingredients for his physical organism. The spiritual form of these enters the embryo and carries to it what is now to form its physical and etheric forces. These, however, are the physical images of the human hate and misunderstanding the man carried over from a former life.

Out of these our limbs are constructed spiritually.

If such things are to be seen, an entirely different kind of perception is necessary from that employed in the physical world. What is necessary is to be able to see what becomes physical in man from out the spirit in the way described. We must also be able to endure the fact that in our bones we have the physical image of moral coldness and in our blood the physical image of moral hatred. We must learn to look at such things quite objectively.

It is only when we look deeply into them that we really notice the difference between what is inward in man and what is external in nature. Recall what I mentioned recently, that in the blossoms of plants is spread out before us something that resembles the human conscience. Everything we see around us is in

a certain way the image of our own soul life. What exists within us are forces that seem at first in no way connected with external nature. Bones only become bones because they hate carbonate and phosphate of lime (den kohlenauren und den phosphorsauren Kalk) when these appear as minerals, drawing away from them, and concentrating within themselves, thus becoming something different from what these substances are as found in external nature.

We must be able to rise to the conception that man in order to have a physical form must have coldness and hate in his physical nature. At this point our words begin to have an inner significance. It is good that our bones should have a certain hardness; this is the physical image of spiritual coldness; but it is not good for social life that our souls should have a certain hardness. The physical nature of man must be different from his soul nature. It is precisely in this difference that the possibility of man being man lies. Man's physical nature is also quite different from that which surrounds him in nature; hence the need of the transformation of which I told you.

I have now to bring before you an important statement concerning the connection of man with the Hierarchies, as a necessary enhancement of what was previously given out in a course of lectures dealing with "Cosmology, Philosophy and Religion." I can only do so because a point of departure has already been provided by the earlier lectures of this course.

Just as it is possible with spiritual vision to see what the individual members of the mineral, animal and plant kingdoms really are on earth, it is also possible to see the activities of the Hierarchies. These continue from age to age just as the physical events of nature and the deeds of men here below continue from age to age.

When the life of man between death and rebirth—that is, his life in the spiritual world—is regarded in the same way, the details of this life can be described just as clearly as the biographical details of a man's life here on earth. It is therefore to be hoped that everything connected with human misunderstanding and hate that men carry with them when they pass through the gates of death into the spiritual world will be reproduced with equal clearness; which means that it will be possible to show how out of it more noble human forms can be created.

In the course of long centuries a strange thing has come to pass concerning the present evolution of earthly humanity. It has not been possible in the spiritual world to use up all the forces of human misunderstanding and hatred in the construction of new human forms. A residue remained; and this residue has in the course of recent centuries poured down upon earth, so that into the spiritual atmosphere of the earth—I might say into the astral light of the earth—a number of these impulses of human hatred and contempt have found their way. These forces have not taken on human form. They surround the earth in the astral light, and affect

humanity. Though not active in individuals, they are active in all man does in conjunction with his fellow-men. They work within our civilisation, and are the cause of that which forced me to speak in Vienna in the spring of 1914 of something which permeates our modern civilisation like a spiritual cancerous growth.

At the time people were not pleased that this should be spoken of in a cycle of lectures dealing with "The Life between Death and Rebirth," but since that time they have experienced the truth of some of the things then uttered. They gave no thought to the tendencies then streaming through our civilisation. They did not see the actual ulcers then existing, which only broke out in the autumn of 1914 and after, and disclosed decaying spiritual substances within our present-day civilisation. It is entirely possible to see what lives objectively in our civilisation as a separate spirit-form. In all truth, it can be clearly seen how the inpourings of human hate and human coldness, which had not been used up in the construction of the human form, stream into our modern civilisation and live on in it as parasitic growths.

Modern civilisation is deeply impregnated with such growths; it resembles a part of an organism permeated with bacilli. The thoughts people have accumulated have no vital connection with humanity.

Only consider how this becomes apparent in the most everyday occurrences. Take the case of a man who has to learn something just because it is there to be learnt,

not because he learns with any enthusiasm; he *must* set himself to learn so as to pass some examination, or to obtain some post. For such a man there is no elemental connection between what he acquires and what really lives in his soul as a possible desire for the acquisition of something spiritual.

It is exactly similar to a man who is not at all hungry, yet has food constantly given to him. Food in this case does not go through the transformation of which I have spoken. It becomes merely ballast in his organisms, and finally produces parasites.

Much in our modern civilisation remains apart from humanity, living, as it were, like a kind of mistletoe plant (viewed spiritually) upon what a man produces out of the original impulses of his heart and soul. There is much in modern civilisation that leads really a parasitic life. Anyone able to observe our civilisation with spiritual eyes—that is, to observe its astral light—could see even early in 1914 that highly developed cancerous conditions were present in it. Added to this parasitic condition something else now appears.

I have already explained to you in a spiritually physiological way how, from the nature of Gnomes and Undines, who work upwards from below, the tendency arose in the human organism towards parasitic impulses. At the same time I explained how the counterpart of this came about. How from above, from the realm of the Sylphs and the elemental beings of warmth poison was

borne downwards. So it came to pass, that into a civilisation like our own, which has this parasitic character, what streams to us from above, that is spiritual truth—though not in itself poisonous—is *changed* into poison in man, so that he rejects it with fear, and discovers all kinds of reasons why he should reject it. I explained this in an article in the “Goetheanum,” which has since appeared in pamphlet form, entitled “Vom Seelenleben.”

These two things belong to each other: Here on earth we have a civilisation not springing from elemental laws, therefore containing parasites; and from above, a descending spirituality which when it enters into this civilisation is so received by man that it becomes poisonous to him.

If you ponder over these things you will find that herein you have what is most symptomatic of our present civilisation.

When such things are understood, the necessary remedy for the present state of affairs becomes at once apparent. Just as a true art of healing results from a true diagnosis, so from this diagnosis of the diseases of our civilisation the only true cure can be found; the one involves the other.

It is very evident that mankind is once more in need of a civilisation springing directly from the human heart and soul. When at an elementary school a child is confronted with a form of alphabet belonging to a

highly developed civilisation, the a, b, c, it has to learn has no connection with the child's heart and soul; and can in no way come in touch with them. What is developed in the child's head and heart in learning the a, b, c is a parasitic growth in human nature when viewed from the soul and spirit.

Through all the period of a child's education a great deal enters into him that is parasitic in our modern civilisation. We must therefore try to evolve an art of education that will call forth something in the soul of the child; we must let him work with colours, and put on paper those colour-forms which arise from joy, from disappointment, from every kind of feeling, from pain and also from joy. What a child puts on paper simply through his soul being allowed to unfold, is closely connected with his inner being; this produces nothing parasitic. It produces something that grows out of the human beings as his fingers or as his nose grow, whereas what he absorbs when he is confronted with letters as the result of a highly-developed civilisation leads to parasitic elements. But the moment we associate the art of education with what is close to the human heart and soul we bring something spiritual close to the child without it becoming in any way poisonous.

I have given you here a diagnosis; it finds that our civilisation is permeated with ulcerous growths; now I present the cure—the educational methods of the Waldorf School.

The educational methods of the Waldorf School are built upon the same thought-plan as that of the medical profession, only here we are dealing with culture.

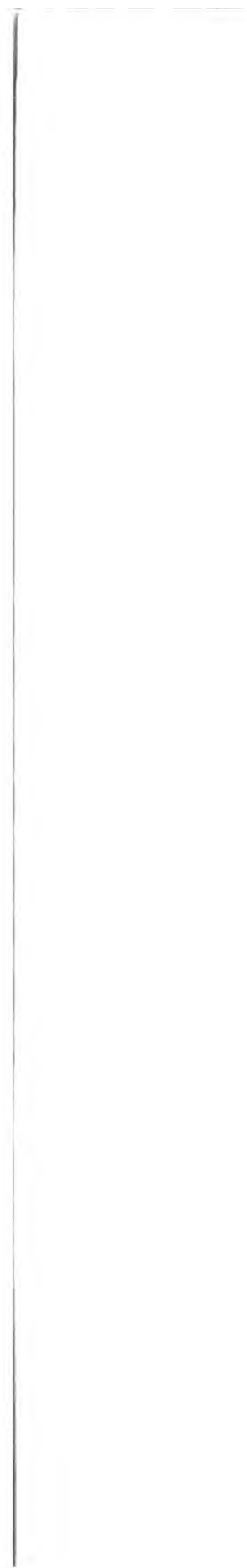
Here, applied in a special case, you see what I spoke of a few days ago; that the human being, starting as it does from what is below, from the reception of nourishment, proceeds upwards through healing, to spiritual development; and that education must be regarded as a healing art transformed into something spiritual. This emerges with special clearness when we try to find a cure for civilisation (die Kulturtherapie). The cure of our civilisation can only be thought of as being brought about through some such method of education as that practised at the Waldorf School.

We should not reject such thoughts, but rather make of them practical impulses for work wherever we can assist in the cure of our civilisation.

Our age still sleeps as regards many things; our duty is to awaken it. Anthroposophy contains all the impulses necessary for a true awakening.

Such is the message I wished to give to you in the last of these lectures.











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