

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

AUTHOR: RUDOLF STEINER



Rudolf Steiner (1861-1925)

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ABOUT THE TRANSCRIPTS OF LECTURES

“The results of my anthroposophical work are, first, the books available to the general public, secondly, a great number of lecture courses, originally regarded as private publications and sold only to the members of the Anthroposophical Society. The courses consist of more-or-less accurate notes taken at my lectures, which for lack of time I have not been able to correct. I would have preferred the spoken work to remain the spoken word, but the members wished to have the courses printed for private circulation. Thus they came into existence. Had I been able to correct them, the restriction—*for members only*—would have been unnecessary from the beginning. As it is, the restriction was dropped more than a year ago.

“In my autobiography it is especially necessary to say a word about how my books, for the general public on the one hand, and the privately printed courses on the other, belong within what I have elaborated as anthroposophy.

“Someone who wishes to trace my inner struggle and effort to present anthroposophy in a way that is suitable for present-day consciousness must do so through the writings published for general distribution. In these I define my position in relation to the philosophical striving of the present. They contain what to my *spiritual sight* become ever more clearly defined, the edifice of anthroposophy—certainly incomplete in many ways.

“Another requirement arose, however, different from that of elaborating anthroposophy and devoting myself solely to problems connected with imparting facts directly from the spiritual world to the general cultural life of today; the requirement of meeting fully the inner need and the spiritual longing of the members.

“Especially strong were the request to have light thrown by anthroposophy upon the Gospels and the Bible in general. The members wished to have courses of lectures on these revelations bestowed upon humanity.

“In meeting this need through private lecture courses, another factor arose: at these lectures only

members were present. They were familiar with the basic content of anthroposophy. I could address them as people advanced in anthroposophical knowledge. The approach I adopted in these lectures was not at all suitable for the written works intended primarily for the general public.

“In these private circles I could formulate what I had to say in a way I should have been obliged to modify had it been planned initially for the general public.

“Thus the public and the private publications are in fact two quite different things, built upon different foundations. The public writings are the direct result of my inner struggles and labors, whereas the privately printed materials includes the inner struggle and labor of the members. I listened to the inner needs of the members, and my living experience of this determined the form of the lectures.

“However nothing was ever said that was not solely the result of my direct experience of the growing content of anthroposophy. There was never any question of concessions to the prejudices or the preferences of the members. Whoever reads these privately printed lectures can take them to represent anthroposophy in the fullest sense. Thus it was possible without hesitation—when the complaints in this direction became too persistent—to depart from the custom of circulating this material only among members. It must be borne in mind, however, that faulty passages occur in these lecture-reports not revised by me.

“The right to judge such private material can, of course, be conceded only to someone who has the prerequisite basis for such judgment, and regarding most of this material this would mean at least knowledge of the human being and of the cosmos insofar as these have been presented in the light of anthroposophy, and also knowledge of what exists as ‘anthroposophical history’ in what has been imparted from the spiritual world.”

Extract from *Rudolf Steiner, an Autobiography*, Chapter 35, pp 386-388, Second Edition, 1980, Steinersbooks, New York.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE I

DORNACH, APRIL 11, 1921

With this course I hope to supplement last year's course, so that it will really complement it and result, at the end, in the crystallization of a variety of views on therapeutics. I will try to look from another vantage point at the human being who is ill and needs to be healed. By studying these matters from another angle we will not merely gain fresh viewpoints, but at the same time we will extend the subject matter of our studies. This time I would like to show how the constitution of the human being—physical body, etheric body, and so on, with which you as anthroposophists are all familiar—is active in the processes of becoming ill and healing. Last time I had to confine myself more to describing the outer manifestation of the inner human being. This time I will try to show how the different members of man are influenced by substances outside the human being. I will try to show what these substances really are that can be used as remedies, and to show how a remedy can be effective by influencing the human organism in a different way from the merely material.

At this point in my introduction, however, I must make the following presupposition. Last time we spoke here, we dealt with the same subject, considering from different aspects the use of substances—and in general what is physical—as remedies. But as soon as we have to go further and consider the higher members of human nature, the supersensible members of the human being, we can no longer speak about substances in the same way. We often do so for the sake of brevity, but throughout this presentation we must bear in mind a fundamental fact: we must be quite clear that we cannot proceed from what is material in the way customary in current science if we really wish to understand man's relation to his environment and what happens to him in health and illness. We must begin from processes, not substances, from events in progress, not finished products. And when we speak about substance, we must picture that the substance appearing in the outer world to our senses is nothing more than a process come to rest.

Let us say we are looking at siliceous earth. We call it a substance. But we have not grasped

what is essential if we merely form a mental picture of this so-called object with certain borders. We grasp what is essential only if we take into account the very comprehensive process that exists as an individual process taking place in the entire universe. This process then crystallizes out, as it were; it comes to rest, attains a kind of equilibrium, manifesting then as what we behold as siliceous earth (sandstone). It is essential to focus our attention on the interaction between processes within the human being and processes that unfold outside in the universe, for both in health and illness the human being stands in continuous interaction with the universe.

I would like to present to you in an introductory way something that can lead us to some thoughts about this interaction. We will then be able to begin tomorrow on our actual subject matter. First we must try to grasp man's essential nature by means of an anthroposophical spiritual science. I have often spoken of the threefold nature of the human being. Today I will at first attention to the way this threefold nature is concentrated spatially within the human being. When we distinguish the nerve-sense system, we know that it is chiefly concentrated in the head but that it nevertheless extends through out the human being. Only in his head is the human being first and foremost a nerve-sense being, but on the other hand the entire human being is also "head," though less "head" in the remainder of his organism than in the head itself. Thus we can think of what we call the "nerve-sense man" as localized in the head.

If we are to make these thoughts of the threefold nature of the human being fruitful for our present purpose, we must then think of the "rhythmic man" (which encompasses the breathing and circulation) as twofold, one member tending more toward the respiratory system and the other more toward the circulatory system. Inserting itself into the circulatory system is then everything involved in connecting the "limb man" with that of the "metabolic man."

In studying the human head, we are looking at the member of the human organism that corresponds primarily to the nerve-sense man. The organization of the head differs essentially from that of man's other members. This is also the case with regard to the higher members of the human being. If we study the human head from the viewpoint of spiritual science, we see this head as a kind of imprint—one might say a kind of extrusion— of the ego, astral body, and etheric body.

We must then still consider the physical body in its relation to the head. This physical body is present in the head in a different way, one could say, from the physical element that is an imprint of the ego, astral body, and etheric body. At this point let me emphasize the higher aspect of this by pointing out that the human head, as it manifests itself at first in the human embryo, is not shaped merely by the forces of the parental organism; cosmic forces are at work in the human head. Cosmic forces are working into the human being. In the forces we call etheric, cosmic forces are acting out of the soul-spiritual life before birth, or rather before conception. What was living in the spiritual world before conception continues its work, forming the human head. The ego conveys its imprint onto the human head, and the astral and etheric bodies both convey their physical imprints. The physical body alone, which of course we receive only on earth, is not an imprint but a prime agent (*ein Primär Wirksames*).

Thus I can say—sketching this schematically—that the form of the human head is an imprint of the ego. The ego organizes itself within the head in a definite way. At first it organizes itself primarily by differentiating the warmth conditions within the head. The astral body's influence is more remote, its organizing principle is contained in the gaseous, airy processes that permeate the head (see drawing). Then the etheric body imprints itself, and finally we have what is the physical body for the head—a physical process, a real physical process (see drawing, hatching). I will indicate this by pointing to the bony portion of the back of the skull if the eyes are here (see drawing). But the physical forces concentrated here extend over the whole head. Here, in this physical part of the human head formation, is a real, primary physical process. It is not an expression of anything else, but is present as a process carried out in itself.



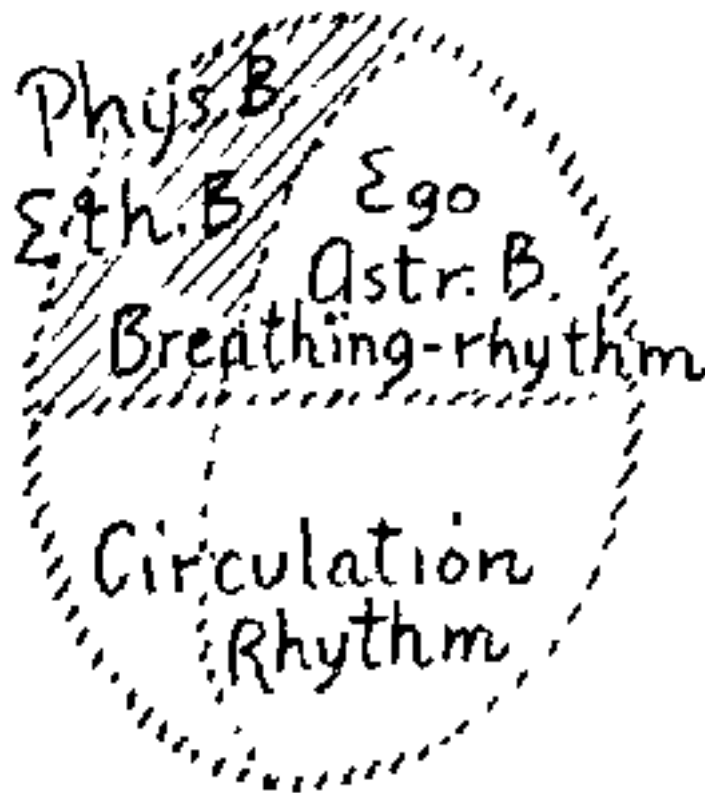
In this physical head process, however, we really have a duality, a cooperation of two processes. It is a cooperation of two processes that can be understood only if the spiritual investigator studies them in relation to certain other process taking place outside in the universe. Look outside in the universe at the process in the ancient rocks that finds expression in slate-formation, especially out of siliceous earth. There you have a process diametrically opposed to the physical process at work in the formation of the head. We see here an important connection between the human being and his environment. This process that unfolds in the mineralizing process is also present within the human head. Today it is almost clear to geologists that every process of slate-formation, every mineralizing process in which silica takes part, is connected with what one may call the “de-vegetabilization of vegetable substance” (*Entvegetabilisierung*). In slate-formation we must see a plant world that has become mineral. And in trying to understand this kind of de-vegetabilization of the vegetable kingdom, which is especially significant in the earth’s slate-formation, we learn to grasp the polar process at work in a different way in the human head.

Another process cooperates with this process, however, and this other process must also be sought outside in the world. We must look for it in limestone rocks, for example. Today it is almost a geological truth for outer science that chalk formations are essentially the result of a

process of earth formation that we might call the “de-animalization process of animal substance” (*Entanimalisierung*). It is the opposite process to animal evolution. Again the polar opposite process to this is at work within us. If we ascribe to silica and calcium—which are processes come to rest—a role in the formation of the physical human head, we must realize that something that plays a very significant part outside in the cosmos, at least in the entire nature or our earth, thereby works upon this physical human head formation. At the same time we are able, by way of preparation in orienting, to understand that when we look at silica or silicon, we see its essential kinship to the process taking place in the physical head (when I speak of silica here, I mean the arrested process); when we look at the process of chalk-formation that has come to rest in limestone, we see that it has something to do with its polar opposite, with the other force that cooperates polarically in the human physical head.

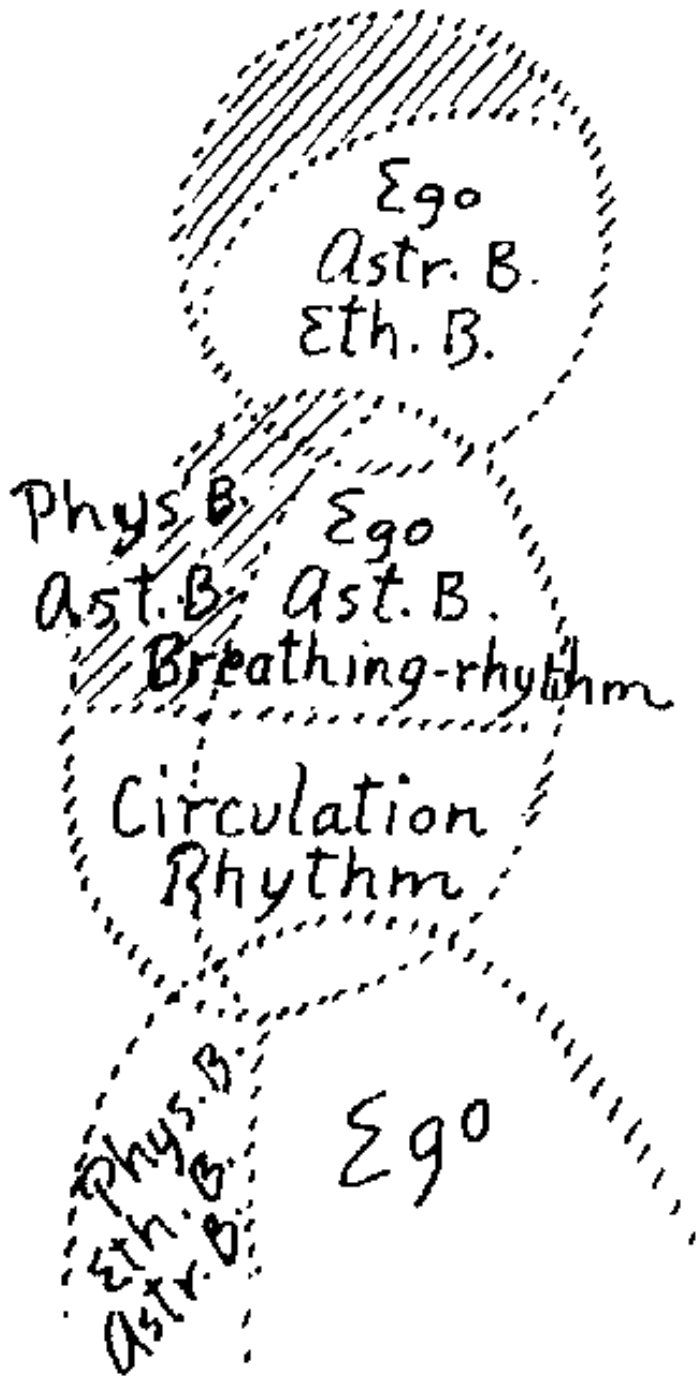
In the human head, these processes that we find around us today stand in connection with other processes not to be found on the earth but seen only in imprint, the head being an imprint of the etheric body, astral body, and ego. Regarding these members of human nature we have to do with arrested processes that are not directly earth processes. Only what I have described when speaking about the actual physical head is really an earth process in the human being. The other processes are not actual earth processes, although we will find their connection with the earth processes, as you will see.

We will now pass on to consider the second member of the human organism, in order to have a kind of overview. In trying to localize it in space, we may call it roughly the chest system. It is the member in the human organism essentially comprising the rhythmic man, and we will divide it schematically into a system of respiratory rhythm and a system of circulatory rhythm. Examining this second member of man’s being as a whole, we must say that everything I have designated here (see drawing) as the organization of respiratory rhythm in the widest sense is mainly an imprint of the ego and astral body. Just as the head is an imprint of the ego, astral body, and etheric body, so the respiratory rhythm is an imprint of the ego and astral body. It has something primarily active in itself, (see drawing, hatching), with the cooperation of physical body and etheric body.



In the human head only the physical body is active in itself; as we have seen, there even the etheric body is an imprint. In the system of respiratory rhythm, the prime agent is constituted by the interpenetration and cooperation of the physical and etheric bodies, and only the ego and astral body provide the imprint. This applies essentially also to the system of the circulatory rhythm, but to a lesser degree, for the entire metabolic organism inserts itself into the circulatory system. Thus in the circulation, the already begin to be evident. The limbs then, with everything that projects into them as metabolism—are in essence an imprint of the ego and a cooperation of the physical, etheric, and astral bodies (see drawing).

Thus, if we study the chest man we find as its imprint-organization only what is related to the ego and astral body, and we find that its primary organization is not merely physical but is the physical permeated by the etheric. This is more strongly the case with the respiratory rhythm, whereas in the case of the circulatory organism, another element from the metabolic system.



ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE II

DONARCH, APRIL 12, 1921

I said yesterday that we would study the human being regarding his connection with his supersensible nature in order to direct our attention today from this viewpoint to pathological and therapeutic phenomena. Yesterday we described the physical body in such a way that we concluded that a truly physical activity in the human being is present only in the head. If we study the physical body properly, then we will naturally have to ascend to where we can also study the etheric body properly and concretely. For if one looks deeply into the human being, one finds that an isolated activity of the physical body is present only in the head. In the rest of the members of the human organism, there is a more undifferentiated interaction of the physical body with the higher, with the supersensible members of man's being.

The supersensible members are able to function as such in the head through thinking, feeling, and willing, because they first leave their imprints—that is, the etheric, astral, and ego imprints. These are present as imprints, as pictures, you could say, of the supersensible members. The physical body alone has as yet no imprint in the head; it only creates one for itself during a lifetime. Hence its effect in the head is purely physical. In the other members within human nature there is no purely physical activity.

Now some of you did not understand when I said yesterday, “The ego creates an imprint.” This statement can be understood properly only if not interpreted too physically, in the ordinary sense. Certainly the imprint created by the ego when it alone remains free—as in the metabolic-limb man—cannot be investigated by comparing it to a plaster cast. The imprint created by the ego is a very mobile one. You can study it better when you walk than when you stand still. The imprint created by the ego is an imprint in a system of forces manifested in walking and in holding oneself erect. The physical imprint of the ego is in all this. You therefore should not look for the ego's imprint in something that can be compared with a fixed image; rather we have to do here with an imprint in a system of forces.

This is ultimately true also in the human head, but there the system of forces is a different one. I pointed out yesterday that the ego imprints itself in the warmth conditions of the head. It does this in accordance with the way the head is differentiated and permeated by warmth in its various organs. This imprint of the ego is also an imprint in a system of forces, only, in this case, in a system of warmth forces. Thus the ego creates its imprints in the most varied ways. Where it remains free from the cooperation of other activities in the human organism, it creates a pure imprint, you could even say a mechanical imprint of forces. Thus in relation to the metabolic-limb man, the ego creates an imprint in a system of balancing and dynamic forces. One must bear this in mind, for the human being is really a different being depending on whether he is standing, walking, or even swimming.

Unfortunately, not nearly enough attention is paid to this. There is a great deal that, from the viewpoint of spiritual science, receives too little attention. It is usually modern science's evasions regarding these matters that show us very plainly where it encounters facts it cannot interpret. Just to offer an example, I will present an issue that will be addressed in the course of our lectures. I have looked into a bit of the relevant literature regarding this point, and almost everywhere it is stated that the amount of nitrogen inhaled does not differ appreciably from the amount exhaled. You can find this assertion almost everywhere, but numerical data demonstrate that actually more nitrogen is exhaled than inhaled. Materialism can make nothing of this difference and therefore ignores it. It wipes it out with a singly gesture. Such things often occur in modern scientific efforts. As I said, today I will simply pose this issue, and return to it later.

Now I wish to deal with man's etheric body. It is, of course, quite natural that this etheric body is not studied in its differentiations by a merely physical science. However, if you have the conviction that this etheric body exists, you will have to ask, "What would it be like if one studied the physical body in such a way that the stomach, heart, liver, etc., were all regarded as merging into one another?" Yet this is how the etheric body is regarded when it is presented as a generality, as a slightly differentiated misty cloud. It must really be studied, and we will see today that a conception to which we were introduced in the last course from a different viewpoint is essential for this study. Today, however, we will speak of this from a more spiritual scientific viewpoint.

If we study the ether in general (of which the human etheric body is a part, being a specially differentiated portion of it), we find that it is not undifferentiated but that it arises out of four kinds of ether: warmth ether, light ether, chemical term that is formed, of course, from the standpoint of one who sees. For those who see, the aspect of this ether that is connected with light is its pre-eminent effect, but there are other effects that we leave out of account because the majority of human beings can see. If the majority of humanity were blind, this ether would naturally be given a different name, because other aspects of it would manifest more strongly to the blind.



Life ether

Chemical ether

Light ether

Warmth ether

This ether is an entity present everywhere in the universe and not, of course, directly accessible as such to physical perception. In this respect scientists have become more honest today than formerly, because they see that one cannot build up theories physical observations. They have since come to say, on the basis of relativity, that there is no ether, that the world must be explained without ether. This means that they became honest, and agreed with Einstein that the ether cannot be reached by physical observations, but they also assumed that this is impossible through other methods of study. Because ether has been lost to perception, they have simply tossed it out.

We must understand that when something supersensible has made an imprint in the physical, sense-perceptible world, what appears there as imprint becomes permeable to the supersensible element concerned. Thus you see the ether, the universal ether, creates its imprint in the watery element of the human head. This watery content of the brain must not be regarded as undifferentiated water, because inwardly it is just as thoroughly organized as solid bodies are. To regard the human in the same way as we draw him is really a most peculiar way of studying the human being. If we draw him with the liver and stomach, this drawing reveals only a silhouette of what is woven into the fluid and gaseous elements as solid element; we are actually drawing only what is in there as little granules and that is not quite ten percent of the whole human body. In reality, of course, the human being is just as much a water-,air-, and warmth-organization, if we are studying him physically. The water—and by this I mean the fluid element—is just as organized in the human being as the solid. But we never draw this aspect when we make anatomical or physiological sketches. This watery content of the human being is, as substance, in a constant state of dissolution and renewal. It can be grasped in its form, so to speak, only in a moment, but it does nevertheless have a form.

In this water part of the human head we find the imprint of the etheric. Thus, if I draw it schematically, I have to represent the physical activity that is specially developed at the back of the head like this (see drawing, light hatching). Of course, this element streams through the whole organism. The remaining portion would represent what is watery (yellow). This is thoroughly organized so that it is an imprint of the etheric nature.

The imprint is always permeable in this way. The eye is permeable to light because, studied in its

of the light in Goethe's sense. That the eye was born from the light is not only a picture but a deep wisdom. Indeed, we can study embryologically how the eyes are organized within from outside, and it is because they are organized by the light that they are permeable to it. It is due to its watery organization that the human head is, in its entirety, permeable to the etheric, because it is an imprint from out of the ether.

Thus we can say that here the etheric can pass through the head (see drawing, red arrow) without being stopped or disturbed in its passage in any way and can penetrate into the rest of the human organism.

This can certainly be observed by the methods of spiritual science, but we must modify it a little. That is to say, this part of the human head is permeable only to warmth and light ether. Thus only the warmth ether and the light ether can work on the human head from outside. The warmth ether acts on the human head not through direct radiation of heat but because we are in a region with a particular climate. We cannot determine the effect of the warmth ether on the human head by asking whether a person sweats or not. Its effect depends on whether an individual lives in the equatorial zone, the temperate zone, or the frigid zone. The connection between the warmth ether and the human head thus goes much deeper than the outer connections due merely to exposure to outside warmth radiations.

The influence of the light ether on the human organism must be regarded in a similar way, in so far as we confine ourselves to physiology (considered from the psychological viewpoint it would be different, but we won't go into that now). The influence of the light ether, however, is much more penetrating than that of mere light, so that its effect penetrates through the etheric imprint in the human head and organizes the entire human being.

As I have said, then, the organization of the human head is permeable only to warmth and light ether. This is only approximately true, however. The human head is somewhat permeable to chemical ether and life ether also, but we can ignore that here because the result is nevertheless that both ethers are repelled by the human head organization. They are repelled; but as a result, they permeate the human organism. Simply because the human being lives on the earth as a human being, he is inwardly filled with life and chemical ether.



The effect of the warmth and light ethers radiates in from all sides (see drawing, downward arrows). The effect of the ethers radiates up through the metabolic-limb system toward the instreaming warmth and light ethers (upwards arrows).

Just as man's head is scrupulously organized so that as far as possible only traces of the chemical and life ethers are allowed to enter, so the metabolic-limb organism sucks in the life ether and chemical ether from the earth element.

These two kinds of ethers meet in the human being, and he is organized in such a way that his

organization is a regulated process of keeping them apart: on the one hand life ether and chemical ether, streaming from below upward, and on the other hand warmth ether and light ether, streaming from above downward.

It is an aspect of the human organism that light and warmth ether may not enter organically into the lower organization except by streaming in from above. In the same way the other element may stream in only from below. Thus light and warmth ether must stream in from outside, life and chemical ether from below. These two streams are brought into cooperation in the human being by means of his organization, and their cooperation must be absolutely maintained if he is to remain in a normal condition.

We can reach an understanding of this cooperation if we try to observe clearly understanding of this cooperation if we try to observe clearly undernourished individuals. If we study such individuals carefully, we receive an impression, an imaginative impression. We can easily rise to this once our attention has been drawn, ever so slightly, to the fact that there is such a thing as imaginative knowledge. Nothing call forth imaginations so easily as the contemplation of pathological conditions in human beings.

On looking at an undernourished individual, we see that his metabolic organization—and therefore what takes place in metabolism—binds the ether. It does not release the ether. Let us say you are observing the stomach or liver of an undernourished person. You will find that they retain the life and chemical ethers; they bind them rather than releasing them. Thus there is a deficient upward current of life and chemical ether in the undernourished individual. Hence the light and warmth ethers press down from above, and, in consequence, the organism takes on a character similar to that previously produced by the light and warmth ether in the head. These transform the entire organism, causing it to resemble the head organization too strongly. The human being becomes almost entirely head through being undernourished. He metamorphoses into a head man, and this is what is especially significant in the study of undernourishment.

Let us now study a person suffering from the opposite condition. We only encounter these conditions under special circumstances, and one must be able to observe them in the right way. You will naturally ask, “What is the opposite of undernourishment?” For the spiritual

investigator, the opposite of undernourishment is in one case what is called softening of the brain. Just as undernourishment is due to the human being becoming permeated by what should properly be only in the head, by what should remain only in the upper organism, so, in softening of the brain, the head is permeated by forces that should only be in the abdomen, by something that does not belong in the brain but only in the abdomen, exercising its organizing activity only there. What the organism receives in the process of digestion is worked through too quickly, so that it is not sufficiently restrained before it passes through the gate by which it enters the head. Moreover, because too much is poured into the head, too much is eaten. We can also study these processes in their later stages. This is what is significant, to be able to make a mental picture of the consequences in those realms about which we are now speaking.

What happens when these processes, which are quite normal in origin—processes like eating, digesting, working through the food in the abdomen, passing it on to the head, etc. —continue beyond the limit normally set by man’s organization. In the undernourished person, because of the irregularity arising below, and in the overnourished person, because of the irregularity above, there results an abnormal cooperation between the two kinds of ether. The ethers do not cooperate as they are supposed to in the human organism. And we get the following results when the ether acting from outside cooperates in the wrong way with the ether streaming upward from within. Every ether that works from outside and does not stop at the right place but permeates the human more strongly than it should is poison for the organism; it has a poisonous effect. Thus we can say that if the ether is not held up at the right place, it is poisonous for the human organization. It must encounter the ether streaming up from within in the right way.

Again, if we look at the other kind of ether that works from within, we find that its excessive action has an overall softening effect on the human being. While in the opposite case the poisonous effect makes the human being etherically rigid, this other effect makes him dissolve. Too much life is poured out over him, and too much of the chemical pole. He cannot subsist, and he grows soft. These are two polar effects: the poisonous effect and the softening effect.

If you regard the human being in this way, you are led to ask, “What is a human being really?” In so far as he is physical, he is an organic being who keeps apart, in the proper way, the

two kinds of ether and lets them cooperate in the right way. The entire human organization is constituted so as to allow the two kinds of ether to cooperate in the right way.

We are now able to understand better my statement that the human being is thoroughly organized. Indeed, it is obvious that he is inwardly differentiated—which is to say, organized—with respect to water, to air, to warmth. He is also differentiated with regard to the ethers, but this differentiation is a fluctuating one. It is a continual occurrence, a continual interplay between light and warmth ethers on the one hand, pressing centripetally from above downward, and life and chemical ethers on the other hand, pressing centrifugally from below upward. By this means the etheric configuration of the human being is formed. It is actually a transformation of the vortex formed by the mutual impact of these two kinds of ether. The shape that you encounter must be understood then, as a cooperation between these two kinds of ether.

In order to form mental picture of the human being in health and illness, it is quite important to begin from the less noticeable processes such as under- and overnourishment. I am referring to organic overnourishment, because a person does not become overnourished merely because he stuffs himself daily. An individual who has an unusually good digestion requires much less in order to be overnourished than if he had ruined his digestive process and were unable to work through things. Thus we must try to proceed from what is presented to us when we can observe these incipient processes that are still entirely in the range of normal.

Indeed, it must also be said that if we were not able to become ill, we could not be human beings. The state of illness is only a continuation beyond the appropriate degree of processes that we need, that we must certainly have in us. In the state of health, the processes leading to illness and the healing processes are properly balanced. We are endangered not only when the processes tending to illness assert themselves, but also when the healing process overstep the mark. Hence, in initiating a healing process, we must be careful not to proceed to intensely or we may overshoot the mark. We may drive out the illness, but it may, on reaching its null-point, swing over in the other direction.

This strikes us especially strongly when we encounter the therapeutic perceptions in more ancient human civilizations that were still instinctive. I believe that anyone who occupies himself with

this theme will conclude that in ancient civilizations there was a wonderful therapeutic perception derived from human instincts. This perception was not yet able to be penetrated with consciousness, but it existed nevertheless. One can still encounter it in an impressive, but decadent stage in primitive peoples today.

It is not so long ago that a sensation concerning such issues could be made by the somewhat dilettantish rummaging about of individuals who, in the domains of their specialty, were actually exceptionally learned. A battle broke out between the Jena scholars and the Berlin scholars over *Pithecanthropos erectos*. The well-known Virchow took exception to Haeckel, claiming that *Pithecanthropos*, who was discovered by Dubois, showed clear signs of healing processes, processes of bone healing, that to modern physicians could suggest that the process had been introduced artificially. This was one of Virchow's main contentions, and he concluded from this that *Pithecanthropos erectos* was healed by a physician, and that therefore there must already have been physicians at that time. Since Virchow was part of the university that had introduced external methods of healing, he now concluded that the *Pithecanthropos* could not be the connecting link to a time when the human being was not there yet; he must actually have been a human being. (It could also be that a real doctor could have cured an ape, but that possibility was not taken into consideration.) The other side was just rummaging around in the issue with similar dilettantism, expressing only a general feeling, and they said that with animals a natural form of healing also appears without the intervention of man, one that appears to be the same as the healing found in the *Pithecanthropos*. I only wish to indicate by this what unclear concepts prevail today. A great deal was written about this issue in the early 1890's, so that we can see from such a scholarly battle how such things can appear today.

We can see that already in the instinctive conceptions of a primitive humanity we find what could be called an instinctive therapy. And this instinctive therapy called forth a most significant principle: that the art of healing should be not communicated to irresponsible people, because in doing so one would at the same time necessarily communicate the art of making someone ill. This was an underlying principle of primeval medicine, which maintained strong moral restraints, and it is one of the principles that indicates why things are kept shrouded in a kind of mystery in learned circles.

The point is that the processes producing illness are only further stages of those that must be could not become ill, we could neither think nor feel. Everything that lives in the soul in feeling and thinking is organically a system of forces that produces illness when it exceeds its proper measure. The other important thing to bear in mind is that an actual physical process occurs only in one part of the human head. This physical process that takes place in the human head is a necessary concomitant of human ego-experience. If this process is disturbed, that is, if a vital process overpowers this purely physical process in the human being, the ego is weakened in consciousness in a certain way. And all circumstances when a person gets outside of himself, e.g., becomes feeble-minded, or something similar, is partly due to, and must be recognized from, what takes place in the human being as purely physical process in the head. Of course, other organic causes may be present in addition.

This purely physical process, which originates in the human head and radiates from there through the whole organism, overcomes the organism at the moment of death. This moment is always present, at least in the human head, proceeding from the head as center. It is inhibited, however, by the vitalizing process from the rest of the organism. In fact, the human being bears these death-bringing forces continually within himself and he could not be an ego without them. The human being as a physical being on earth could only hope to be immortal if he were to renounce his ego-consciousness. I may mention that certain very delicate powers of observation are required to verify this statement outwardly. Nevertheless, it will be very fruitful if dissertations can be written about the rejuvenating treatments that rely for their influence on working against the soul-spiritual constitution of the human being. Of course nothing should be said against such rejuvenating treatments; they may be regarded satisfactorily as the human being's longing to extend his later life by a few years, though the cost may be that in exchange he becomes a bit feeble-minded.

However, these processes that really exist are simply overlooked—like the excess of exhaled nitrogen compared with what is inhaled, for example. These things must be fully taken into account in order to study the processes of illness and healing adequately. The more one enters into these finer elements of the human organization, the more one comes to know the processes that manifest as processes of illness but that are nothing other than a cruder form of these more

delicate processes. As I said, this is merely a transformation of these more delicate processes into cruder ones. It must be added, however, that the ego opposes for as long as possible what works in the human being as physical process, what permeates him as physical process. The ego is bound to this work of opposition, to this reacting effect. The ego works against this as long as this physical process does not become too strong. This physical process is the process of dying always going on in the human organism and that finally manifests as death. When this physical process hypertrophies so that it can no longer be controlled by the ego, the ego must separate from the physical body. Then, of course, something else may occur, which is that an excessive physical activity emerges somewhere in the body, dragging the other aspect with it into an earlier stage of life. Thus we can say that the human ego is intimately related to death.

Ego = Death

You can study the ego best by studying death—not, however, in that general and nebulous way in which people conceive of death, as happens with so many things. People conceive of death today as one might picture the destruction of a machine. They conceive of death simply as something coming to an end; they do not picture the real process. Therefore they conceive of the death of a human being as the destruction of a machine. We must arrive at concrete facts. Death is not the cessation of life, but for the human being it is as I have explained it here. For animals, death is something totally different. People who regard death in animals the same as in humans are like the people who, finding that a razor blade and a knife are both knives, begin to cut their meat with a razor blade, because after all a knife is a knife. With these people, death is death. But death is a totally different matter in human beings, as I have shown. With animals, not having to take into account an ego but only an astral body, death is something totally different, arising from an effect in the astral body that is constituted totally differently.

Illness is when the death-bringing forces are weakened, are, in a sense, suppressed in the normal organism. Just as death is connected with the ego, so illness is incorporated into the astral body of the human being.

Astral body = Illness

What has to do with the processes of illness is located in the astral body. What the astral body

commits is impressed into the etheric body, and hence illness appears in its imprint in the etheric body, though it is not the etheric body that has to do directly with illness. I have just described to you the imprint of the irregular interpenetration and interworking of the two kinds of ethers. Nevertheless, such irregular action is itself merely an effect of the astral body stamping itself into the etheric body. When the etheric body is led to the astral body. Let us carry this further.

Next we have that which works against disease as its polar opposite—namely, health.

Etheric body = Health

We will not stop to define health now, but you can even see by analogy that health is related to the etheric body as illness is to the astral body and death to the ego. This becomes ever clearer and clearer on spiritual investigation. To heal, to restore health, means to be able to create in the etheric body counterreactions to the processes that produce illness and that proceed from the astral body. One must work from the etheric body in order to paralyze the forces of the astral body, which are the processes producing illness.

Then there is a fourth factor. This is, in a certain way, the polar opposite of death. I must point out first that we can perceive death entering the human being concretely when his whole inner organization has become so physical that no nutritive process, no really effective nutritive process, can be introduced anymore. This is death from old age. Death from old age is actually the inability of the organism to absorb substance. Usually this phenomenon cannot be fully observed because ordinarily the human being dies of other causes before it sets in, rather than of this bodily demise in its pure form. But it is really a failure of nutrition. Thus the polar opposite of death is nutrition, and we can relate the nutrition in the human being to the physical body.

Physical body = Nutrition

These things work back again: the process of nutrition taking place in the physical body works back again on the etheric body and as a result also has something to do with the healing processes. This action on the etheric body then works back as a reaction on what proceeds from the astral body.

What I have just described can be observed in life directly, but we can verify it from the other side. If we take what is known to us already from spiritual science, we have to draw a line here:

Ego = Death

Astral body = Illness

Etheric body = Health

Physical body = Nutrition

for the separation in sleep of the ego and astral body from the physical and etheric bodies is only complete for the head and breathing organizations. The ego and astral body remain in the metabolic and circulatory man. It is not quite accurate to say that the ego and astral body depart. It is expressed correctly only if one says that in sleep the ego and astral body leave the physical and etheric bodies of the head organization, but penetrate them even more in the metabolic and circulatory organizations. I have often referred to this before. It is in fact a transposition. This phenomenon is parallel to the alternation of day and night on the earth. For the entire earth does not pass through day and then night at the same time. Rather, day and night transpose themselves according to the conditions. It is just the same with human sleeping and waking. In the waking state the physical and etheric bodies of the head and respiratory organism are intimately bound to the ego and astral body, and in sleep the physical and etheric bodies of the metabolic and circulatory organizations are much more intimately bound to ego and astral body than in waking. This is a transposition, an actual rhythmic process that takes place in sleeping and waking.

It can be said that in sleep, at least in man's upper organization, the astral body and the ego depart. Observation may reveal, however, that the astral body and ego are grasping the head and breathing organisms too firmly. They seize hold too strongly, the astral body doing so because of its illness-producing forces. Then one may have to work on the person so that this astral body is driven out of the head and breathing organizations again, separating them in a certain way so that

the normal relationship returns. We can observe this happening when we administer very small quantities of *phosphorus* and *sulphur*. Small doses of phosphorus and sulfur astral body, which has established itself too strongly in the physical and etheric bodies. Sulfur works more on the astral body, phosphorus more on the ego. The ego, however, because it organizes the astral body throughout, actually acts in concert with it. Here you can see directly what happens to the human being when a pathological condition appears that is characterized outwardly by an additional symptom—too strong a tendency to sleep. Thus if one has to deal with an illness-complex including, among other symptoms, a tendency to fall into states of dulled consciousness, one must work with phosphorus and sulfur in the way I have described.

The other condition may also arise, in which the seat of the trouble is in the metabolic and circulatory organisms. This consists of the astral body and ego acting too little on the physical body. Then one has to say to these members, “Please, gentlemen, get moving a bit more. You need to become more active in this person.” In such a case you will have to use preparations of *arsenic* that are not too strongly diluted. They help the astral body enter into the physical organism.

I am now pointing you to a way in which we are forced to acquire a concrete perception of the human being. If the astral body is too active inwardly, having too strong an effect on the physical body, we must use *sulfur* and *phosphorus*; if its effect is too weak, having become too lazy and thus allowing the etheric body to prevail since there are insufficient forces of resistance against what works from below, then we must resort to *arsenic* as a remedy. The effect of arsenic and that of phosphorus and sulfur are polar opposites. One may now be in a position to realize that it is not sufficient merely to regulate one pole or the other, because an irregularity in one part of the human being immediately induces a counterreaction, and this continues as an irregularity of an opposite kind in another part. An irregularity in the upper part of the human being will manifest very soon in his lower part. This harmony of two irregularities is one of the most fascinating studies of clinical observation. It is an irregular interplay in which the two activities do not work together: when the lower force is too strong the upper is too weak, and when the upper is too weak it calls forth too strong an activity below. These things are not only polar opposites in regard to position and direction but also, of course, in regard to intensity. This interplay is most

complicated in the human being. When this is understood, we come to realize the necessity to restore the balance between the two by the use of the forces at man's disposal. One can assist these forces by the effect of *antimony*. I believe antimony is almost entirely neglected today by ordinary medicine, but it acts in a way that was known in earlier times. This is no longer quite intelligible to people today. The very strong effects of antimony are essentially transferred directly into the inner aspect of the human being. There they produce a kind of balancing point.

It is extraordinarily interesting to observe the opposite effects in the human being of phosphorus, arsenic, and antimony. What in the outer world comes to a certain state of rest in a substance manifests its true nature when it unfolds its activity in the human being. Only then can one see what is still living in it. Regarding it from outside, one sees only what has condensed out of a process of becoming. Looking at arsenic outwardly, one really sees the end of a process in the outer world whose beginning is seen within the human being. Therefore one never really knows something as substance when it is observed in the outer world without knowing at the same time what it does within the human organism.

There is a chemistry, but there is also an "anti-chemistry." Chemistry itself is like looking at a being that has a front and a back merely from one side, from behind. If a being has two sides, we must look at the front too: only by considering both aspects together do we gain an impression of the entire being. If we have only deduced what lives in a substance by looking at it from behind, then we must approach it also from in front, from the point of view of its effect in the human organism.

One must study "anti-chemistry" as well as chemistry. Only when these two work together will a knowledge emerge of what underlies all substances.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE III

DORNACH, APRIL 13, 1921

We find the proper domain for studying diseases in those illnesses that reveal most clearly the improper influence of the so-called astral body. Such illnesses, in which the influences of the astral body are most evident, can be observed within the thoracic cavity. This domain, which is the most important for the study of illness, is at the same time the most difficult one for healing, for the knowledge of healing. It is this aspect of human nature which is ultimately responsible for the deficiencies in the art of medicine that were especially emphasized by Dr. Scheidegger in his lecture given during the first medical course last year. He explained how recent medical developments have led to advances in the domain of pathology but to a kind of nihilism in therapeutics. His significant presentation brought into clear focus the need for a careful study of what we must stress today.

Illnesses in the region of the human blood and circulation are, in one respect, very different from those of the head organs and nerve-sense aspects of man, and different again from illnesses of metabolism, though they are intimately connected with both. The fact is that the head organization has to be treated in a special way because it is permeable—as we have seen—to the etheric, astral, and ego-being. In the chest the organs are not permeable to the etheric but only to the astral and ego-being. In the chest organs the etheric and physical bodies work intimately together, cooperating as a unity. There is no longer a sum of physical processes in the human chest organism, but rather a cooperation of the etheric and the physical. A process of becoming plant-like is taking place here, and this must be taken into account particularly in the chest.

However, this process of becoming plant-like is well-concealed and much modified by everything else connected with it in the human organism. Nevertheless, we must consider a plant process when dealing with the chest organs, which then interacts with everything coming from the astral and ego of the human being. This must be carefully noted.

I said yesterday that the astral is the original bearer of all that which causes illness in the human

being. Therefore, in the human chest region there is a persistent inclination for the tendencies that produce illness to have an influence, because the tendencies to illness and health constantly alternate in the human chest organs. Indeed, the normal condition in the human being is like that of a pendulum swinging back and forth: the strong forces of the healthy human being paralyze the forces of illness that are continually present, and the reverse is also true, that overflowing health, which would lead to excessive proliferation in the etheric, is constantly opposed by the restricting power of the astral, which causes illness when it exceeds its limit and grips the body too strongly. This state of affairs in the human chest organs is of particular importance because it is the result of a rhythm.

This result of a rhythm is influenced on the one hand by everything taking place in the head and on the other hand by everything taking place in the metabolism. Hence we must look for the source of equilibrium of this necessary rhythm outside the chest. In the human chest organs themselves, we find only the effects—the sources that must then be eliminated when illness arises are not really present in these organs themselves. Hence at the time when the faculties of human cognition had lost their intuitive grasp of things, the prevailing tendency in medicine led to helplessness in regard to therapy, which was then by degrees eliminated. It was felt that one had to remain with pathology and not even approach therapy. This was the case primarily in the Viennese school of medicine where this tendency took on a brilliant form. This school has therefore been called the nihilistic school. The particular genius of this school is most evident in the diagnosis of chest complaints.

At this same time, significant advances were made in this field, in which it is possible to acquire more and more knowledge but gain practically nothing from it. The other parts of the human being simply must be taken into account. Little is accomplished through mere knowledge of what is going on in the human respiratory and circulatory organisms. Of course, I do not mean that absolutely nothing can be accomplished, but the knowledge gained by the stethoscope and so on can only accomplish something significant if we also have knowledge of the entire human being and are able, from quite another direction, to “come to grips” —in a literal sense—with what the diagnosis reveals. The disclosures of such a diagnosis are basically only interesting scientific facts. In order to have to present them somewhat radically, but behind these strong

statements you will find the truth.

Especially regarding these illnesses afflicting the human chest, the attempt is made in modern times to divert attention from the actual situation to a mystical concept—a concept that does not need to remain mystical, although for modern materialism it has certainly remained so: These illnesses are spoken of as “epidermics.” This concept is really a sack to be filled with what one does not want to understand and what—in a certain respect—eludes medical art today. In this regard I will draw your attention to a very interesting fact. A Viennese doctor, Moriz Benedikt, stood as a candidate for the Imperial Parliament. The motive for his candidacy was precisely his experience as a physician. He felt that this experience forced him to such a step, because so many patients came to him for whom he was unable to prescribe what he should prescribe for them, namely, better clothes, better living spaces, improved air, etc. These things could come about only through social activity and therefore he felt the need to place himself into social-political life. Here the real issue is actually shoved away. Behind all these things there is something else that must be considered. For in order to deal with the processes of illness found in the human chest organism, we must take into account their origin in the irregular interaction between the astral and the etheric. Such an understanding cannot be gained without a mode of cognition willing to ascend to some degree into the supersensible.

The process of breathing that takes place between the outer world and the inner world cannot be understood at all without recourse to an understanding of the astral. In the interchange of carbon and oxygen we have a continuous interplay of the astral and the etheric. You must bear in mind that the human being normally spends one third of his life with a large part of his astral body outside the etheric body—that is, during sleep. In this you can see the significant role of the astral in the conditions of human health, for it is obvious that during sleep the astral is active in the human being, acting not from the head but from the rest of the organism. The astral body thus makes use of an activity during sleep that must remain in the organism in the right way even when the part of the astral that penetrates through the head is outside the human being during sleep.

Therefore you can see that by knowing about the interplay between the astral and etheric in healthy and diseased conditions of the human chest, we are led to yet another rhythm running its

course in the human being, the rhythm of waking and sleeping. Actual sleep, which, as we have seen, is strongly bound up with the metabolic process, has less significance for the chest organs than does something else; this other aspect is extraordinarily difficult to observe. Those of you who were present may remember the interesting symptom-complexes that result from the use of substances demonstrated in experiments conducted here last time. Dr. Scheidegger demonstrated this on the board. You will also remember, however, that these symptom-complexes consist of many, many details, and that it requires a certain kind of art to group separate symptoms together. For example, an immediate difficulty arises when we try to do the following with a complex of symptoms. To judge an illness correctly, we have to group together the symptoms occurring in the upper human being. It is possible to be confused about a symptom occurring spatially in the upper human being that is essentially only a symptom forced up from the metabolism. One can make a mistake in judging this complex of symptoms and thereby be led astray in one's diagnosis of the illness as a whole. Thus we should not lose sight of how difficult it is to group together the individual aspects of a symptom-complex in the right way.

Of course it is certainly true that a feeling can gradually be acquired for the right way to group the individual aspects of a complex of symptoms. On the other hand, nature—although helping us here to some extent—at the same time makes it extraordinarily difficult for us to use the help that she provides in this realm. Nature herself groups the symptoms together. You could say that she does just what we do with our formula when we group together the individual aspects of a symptom-complex, but she makes it exceptionally difficult for us to observe what she is doing. That is, she concentrates the individual aspects of a symptom-complex into the very way one falls asleep or awakens.

In fact, what happens when a person falls asleep or awakens is an exceptionally brilliant condensation of what must be taken into account here. Of course, the physician is very seldom in a position to observe his patient when falling asleep or when awakening. He must usually depend upon what he is told by the patient, and this will be very inexact in many cases, especially in difficult situations. He is simply not in the position to observe the patient when he falls asleep and awakens. And what the patient tells him, even if, depending on the patient's consciousness, his description is accurate, is nevertheless most unreliable. If falling asleep and awakening are

disturbed, the patient naturally tells us things about them that may well live in his consciousness but that do not provide a sound basis for judging his condition. We must be able to see through what the patient relates.

You will realize the truth of what I am telling you if you deliberate on these facts more and more carefully. You will find it most possible to realize the remarkable connection between the etheric and astral bodies if you observe how sorrow and worries continue to person. You should not observe the sorrows and worries merely of the last few days or weeks—these are actually the least significant—but those lying farther back. A certain period must elapse between the time when sorrows and worries overtake a person and the time when they have become organic, when they passed over into the workings of the organism. Sorrows and worries that reach a certain intensity always appear later as anomalies in organic function, especially in the rhythmic activity of the organism. They work in the organism to the point of disturbing the rhythmic organism, making it irregular, and then they are able to work further on the metabolic organism and so on. This is a fundamental fact on which we must focus our attention.

We can observe such a consequence above all when we consider the effect of hasty thinking, improbable as it may seem to the materialistic frame of mind. It really is so that hasty thinking, a thinking where one thought jumps over the other, which is a fundamental evil of human thinking in our time—this thinking, where one thought steps on the toes of another, continues to work on, after a period of time, into the human organism, and especially into the rhythmic organism. This has particular significance here.

The soul processes must not be overlooked if we wish to understand the abnormalities of the human rhythmic organism, particularly what takes place in his chest organs. Of course, we can also include the rhythms of nourishment and elimination, belonging in a sense to the periphery of this rhythmic organism. Only by including the rhythm of nourishment and the rhythm of elimination is the rhythmic system fully encompassed.

Something else is also of special importance. The other pole of man's being, the metabolic system, works back upon the rhythmic system. Perhaps we can best understand the way in which the metabolic system works back upon the rhythmic system when we realize that to begin with

hunger and thirst are phenomena revealed very clearly in the human astral body. As known to the ordinary human being, hunger and thirst are, of course, astral phenomena. What we experience in consciousness, such as hunger or thirst, is to begin with experienced astrally. You must be perfectly clear about this. The ordinary person knows nothing about what he does not experience astrally. What he experiences only etherically lies so deep in the subconscious that he knows nothing about it.

Thus in ordinary life hunger and thirst are astral experiences, but they cease to be astral experiences when they linger on in the experience that unfolds during sleep. They then cease to be ordinary astral experiences but are nonetheless connected with the astral body, which acts in sleep from below upward. Persistent hunger and thirst work back on the rhythmic system, making it irregular and producing illness. This obviously does not apply to hunger and thirst experienced on the day in question and that have gone to sleep with us—it would be wrong to think that. To go to sleep hungry occasionally is not serious; it is only serious if the state of hunger and thirst become habitual, especially if it is produced by a disorder of the metabolic organism so that the rest of the organism is not properly nourished. It is the after-effect of persistent hunger and thirst that underlies these disturbances of the respiratory and circulatory organisms.

Then we must consider a third factor that influences the chest organs; namely, the effects due to the outer world. Through breathing the human being is connected with the outer world, and influences from this world play into him.

Thus you have here a remarkable state of affairs. In the human thoracic cavity—and partly also in the abdominal cavity in so far as the rhythmic process extends there—you have all kinds of influences: influences from the upper human being, influences from the lower human being, influences from the outer world. A more exact knowledge of this tract within the human being therefore leads us to say that effects take their course here, and in this region itself we cannot find the causes for these effects. We must look elsewhere if we are to eliminate the causes in the appropriate way. For this reason it is also clear that, although this realm of the human being provides the domain for studying the nature of illness in general, our investigations that are stimulated by this domain must be extended to other realms. We must begin from this domain in

order to progress then to a study of other realms.

Now the most striking and significant realm of causes is that which lies outside the human being and in which the interplay organism the essentially astral influence works from outside. Thus we must look for the corresponding connections between this tract and the outer world. To the spiritual investigator the matter shows itself as follows: on earth there is reciprocal relationship between what occurs beneath what earth's surface—in which the action of water must be included with the earthly element—and what occurs above its surface. There is a profound process taking place between the extra-terrestrial and the terrestrial is very intimate, where a great deal of the extra-terrestrial penetrates into the earth. This is the case in the tropics. The extraordinary conditions there depend on an intimate cooperation between the extra-terrestrial—air, light, and extra-terrestrial warmth—and what is within the earth itself. Moreover, it is not by chance that we find a certain “pole” of magnetic-electric earthly influences in the tropical zone the earth most strongly sucks in developing from this extra-terrestrial element what later sprouts up as vegetation. In the polar regions, the earth sucks in little from the extra-terrestrial; it opposes it and actually reflects it to a considerable extent. Thus you could say that the earth, at least as seen from outside, shines least in the tropics, raying back the least, but sucking in the most of the extra-terrestrial influences. At the poles the earth shines most, reflecting most what is extra-terrestrial and developing the greatest luster.

This is an extraordinarily significant fact. When we take it into account, we learn that in the tropics there is a very strong intimacy between the etheric earthly element and the extra-terrestrial astral, whereas at the poles the astral is flung back in a certain way. This insight can prove most fruitful, for on pursuing it we discover a further connection. Let us take the case of a patient whom we expose to conditions in which light is unusually active, the air being strongly penetrated by light. He is thus surrounded by light. This means that we place him into a region where the earthly element that had worked on him into a region where the earthly element that had worked on him is significantly removed and he is exposed to the extra-terrestrial. In strong sunlight we find what the earth no longer needs, what is rejected by the earth. The patient thus enters this region of extra-terrestrial activity. When we take a patient into sun-permeated air it works on his rhythmic system, for the rhythmic system regulates itself through this exposure to

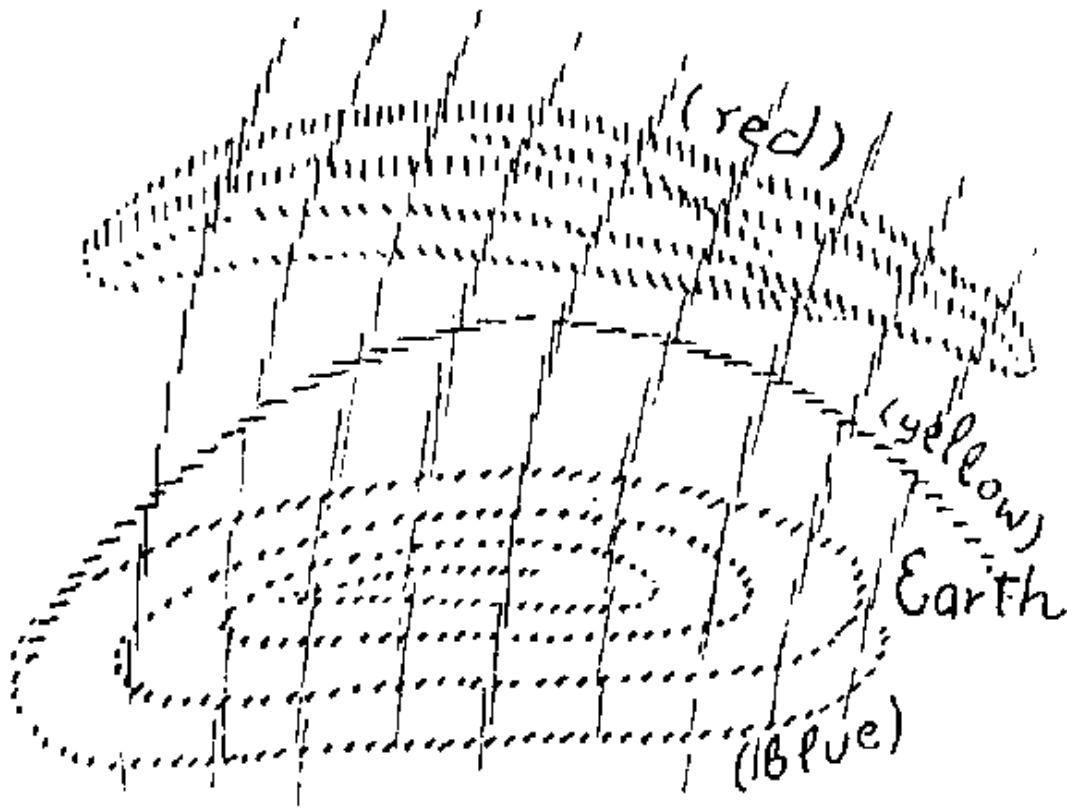
light.

This relationship enables us to recognize the basis of treatment with sun and light. Moreover, if we find someone particularly unable to resist parasitic illnesses, such treatment is especially to be recommended. This does not mean that one has to be an adherent of the germ-theory. You must be clear that the presence of parasites shows that there are deeper causes at work in the patient that account for the accumulation of bacteria and that permit them to remain there. Bacilli are never really the cause of illness; they only indicate that the patient has the causes of the illness within him. Bacteriological research is important on this account, but only as a foundation for research. The actual organic causes lie in the human being himself. These organic causes within the human being are opposed by what streams toward the earth from the extra-terrestrial cosmos, surrounding the earth but not totally absorbed by it. It is a surplus, an “excess-sun,” an “excess-light,” and so on. Thus where the earth not only sprouts but begins to shine, where it contains more light than is necessary for sprouting, we find what acts most favourably in this direction.

Another procedure that also works very favorably in the same direction is the following: If we find a patient especially susceptible will e helpful to send him to a place higher above sea-level than the one to which he is accustomed, that is, to apply a “high altitude treatment.” (Of course, we must take all the other circumstances into account; we will encounter many of these as we proceed.) The beneficial effect of “high altitude treatment” is also to be sought in this direction. Of course, in other cases it may be harmful. Everything that is potentially helpful can also prove harmful, as we saw yesterday.

Now we must consider something else. We must not forget that certain phenomena that are artificially created by us and let loose on the human being first need to be evaluated by us. If I say “artificially produced phenomena,” I am referring to the fact that we do not simply consume the fruits of nature, as they are, but we cook them or prepare them in some way before introducing them into the human organism, first burning them and then using the ash, or something comparable. Here we subject what is earthly itself to a process that absorbs extra-terrestrial effects. When we cook or burn something we release it from what is earthly. Thus when we give a person something cooked or burnt, we apply something inwardly in a similar way to our exposure of a patient to strong sunlight or high altitudes. We must bear this in mind when

we have a patient who requires a certain change of diet on the one hand and on the other some kind of remedy. Let us say he shows an irregular rhythmic system. In all such circumstances we will have to ask ourselves whether we would give him something obtained through the combustion of vegetable matter. In every process of combustion of vegetable matter, we transcend the ordinary plant process. We extend it through an extra-terrestrial element, that is, by combustion.



In addition, however, the following is also particularly significant. In the form of electricity and magnetism, a process on the earth—takes place that is intimately connected with what we have had to call the terrestrial and extra-terrestrial. The domain of electricity and magnetism should really be studied more profoundly in relation to health and illness in the human being. This is a realm, however, in which one can easily blunder, for the following reason. If we represent the surface of the earth schematically in this way (see drawing) —here the inner, here the outer— then what constitutes electricity and magnetism has an intimate relationship to the terrestrial as

such. You know, of course, that electricity flows by itself from one ground wire to another, from one Morse telegraph station to another. There is always only one conducting wire; the circuit is completed underground. This has to do with the electric field that the earth has already made its own. What is concealed in electricity and magnetism is fundamentally extra-terrestrial and “intra-terrestrial” (yellow); but the earth takes possession of the electrical effects that are extra-terrestrial (blue). The electrical effects, and also the magnetic effects, however, can also be held back in the vicinity of the earth without being appropriated by the earth (red). These are all the electrical and magnetic effects that we have in our electric and magnetic fields.

If we magnetize a piece of iron, we make it into a little thief with regards to the earth. We transfer to it the ability to steal and retain for itself what the earth actually wants to take from cosmic space before the earth has been able to do so. We make a magnet into a little thief. It appropriates for itself, and has the power to retain, what the earth would like for itself. The entire electric have on earth is actually something we have stolen from the earth for human use; in this way we induce nature herself to steal, thus retaining the extra-terrestrial above. We thus retain an eminently extra-terrestrial element, which we even keep above the earth in a clever way, although the earth, with all the force at its disposal, would like to absorb it so that it may work from within outward. But we do not let it get to this point; we hold it back.

Therefore in the electric and magnetic fields we can expect to find valuable opponents to unrhythmic human processes. We must develop a therapy specially geared to this. For example, if a marked irregularity or powerful disturbance appears in the rhythmic system (or even a weak disturbance; it would actually work better if the disturbance were weak), we might simply hold a strong magnet near the human organism. It should not touch but be held at a greater or lesser distance to be determined by experimentation. As I said, the appropriate distance will need to be established through research.

I would also like to tell you how one can best make use here of previous scientific results. In doing so I do not intend merely to tell you an interesting fact—for outer science is not yet ready for it—but rather to draw your attention to something about which we can acquire another complex of thoughts. The Professor Benedikt mentioned above made some very interesting investigations in a dark room on the lowest human auric radiations. These have nothing directly

to do with what I have described in my book, *Theosophy*, for example, though there is an indirect connection. The latter are higher radiations only perceived in the supersensible. But between these higher radiations and the coarser effects seen by the eye on the human being, there is a domain that can be perceived in a dark room. Professor Benedikt has described his work in the dark room in an interesting way. He used individuals who were sensitive to the phenomena of the divining rod, that is, individuals in whose hands the rod moved significantly. Benedikt investigated the auric radiations of these individuals in a dark room. The following results were obtained. The auric radiations of such individuals differed markedly from those of other people in that there was greater asymmetry: the radiations from the left side of the person were different from those from the right. The head radiation was also quite different.

A beginning has thus already been made in seeing human radiations through physical demonstrations, even though these results are received very skeptically. But we must remain clear that these are only the lowest radiations connected with the human organization. In studying these, one has not yet entered the realm of the supersensible, as many might maintain who would like supersensible investigation to be nice and comfortable. Nevertheless, this is a beginning and could investigate the effects of applying a magnet to the back of a person in the first stages of tuberculosis; that is, we might let him be irradiated by a magnetic field. This could be made more effective by holding the magnet at a slant, moving it up and down so that gradually the entire chest organism was irradiated by the magnetic field. If this magnetic field is applied we do not need a “light field” at the same time; this would only be a disturbance. We could then put this patient into a dark room and actually observe the radiations from his fingers. These could soon be seen quite clearly. When we do this—put the patient in a dark room, having applied a strong magnet to this back, and observe that fine radiations proceed from the fingertips (cone-shaped, with the apex directed outward) —it is possible to be convinced that he has really been irradiated by the magnetic field. In this way, simply by using a magnetic field, extraordinarily beneficial results can be achieved in working against the manifestations of pulmonary tuberculosis, for example.

These things show us how seriously we must take the statement that only effects occur in the human chest and that we must turn to the environment if we wish to cure; that is, we must apply

something from man's environment: light, climatic influences (for instance, sending the patient to a higher altitude), or the magnetic field. We can even include the electric field, but we must be careful about the way that this is applied. There is a vast difference between applying the poles directly to the organism by letting the electricity flow through the human being and calling forth an electric field as such and placing the patient within this field without the circuit being completed from pole to pole through him. Here, too, experiments need to be done that will be exceptionally significant.

In certain circumstances we can also obtain beneficial effects by completing the circuit through the patient. In such cases, however, only what works into the rhythmic system from the metabolic system is effective. Only the metabolic system is influenced if I pass electric currents through the patient himself, completing the circuit through him. On the other hand, if I place a person into an electric field, I will be able to observe the radiations in a dark room from his fingers, toes, and all pointed extremities. I will then notice that I can work curatively on patients who have a regular, healthy digestion but who show symptoms of so-called tuberculosis.

Today we have concerned ourselves with the environment. I pointed out that nature groups together, in the awakening, the complexes of symptoms present. I will start from this point tomorrow and will first show the importance, the diagnostic significance, of the moments of waking and falling asleep; then we will study how we can indeed observe what nature tries to indicate at such moments. We will then see how this can be used to guide our observations of symptom-complexes, if only we know the principle involved. And here we will find important indications regarding the very different treatments that need to be applied in chronic and acute illnesses.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE IV

DORNACH, APRIL 14, 1921

Yesterday I said that certain complexes of symptoms are condensed in the phenomena of falling asleep and awakening. It is most important first to study the symptoms that are condensed in the process of falling asleep. To fall asleep inadequately always indicates that the astral body is clinging to the physical and etheric organs, especially to the latter. (I will use these terms this time since you are now all quite familiar with them.) The astral body is too strongly bound up with these other members. This clinging of the astral body is at once evident to the spiritual investigator because, when sleep should appear, the physical and etheric organs continue to function as in the waking state, whereas in the normal person their function is clearly dampened down.

Ordinarily we cannot learn the real significance of this inadequate falling asleep; hence we must acquire a comprehensive view of the phenomena in the waking state that accompany this inadequate falling asleep. We then may notice that everything revealing an involuntary functioning of the organism is a concomitant of falling asleep inadequately. Thus any involuntary twitching of the lips or blinking of the eyelids, any excessive movement of the fingers and the like—any movement that is not an expression of an inner process, any fidgeting—all these are waking concomitants of not falling asleep properly. Obviously this process can be observed only when it manifests outwardly. When such fidgetiness occurs with regard to the internal organs, a certain capacity to perceive such things must be acquired so that one understands how to relate certain phenomena.

For example, in patients suffering from anemia you may hear rushing sounds in the blood vessels on the right and left sides of the neck. These murmurs or bruits are noticeable in every person when he turns his head far to the left or right, therefore initiating a powerful unfolding of his astrality. Such an unfolding of astrality always arises when a movement that would normally be carried out voluntarily is carried out involuntarily. Whenever an otherwise voluntary

movement—that is, a movement dependent on the ego—is made involuntary, the astrality is too strongly exerted, too strongly engaged, is too strongly pressed into the organ. This is what we are dealing with in fidgety movements. Thus through such indirect observations, attention can be directed to the fidgetiness of the internal organs.

Now we must add that in patients who fall asleep inadequately there is always an underlying irregularity that cannot be countered by direct, outer methods. This irregularity is not closely connected with what I had to say yesterday about magnetic and electric fields, for example. Such things have very little to do with everything accompanying inadequate sleep. Thus in such cases it is necessary to make use of remedies. If we encounter a complex of symptoms that can be grouped together under the formula, “falling asleep inadequately,” we must apply remedies, and in particular plant substances in which processes must first be called forth by cooking burning, etc. Such remedies will play a large role in cases of inadequate falling asleep, when the disease is in the human thoracic cavity, because there we always find an irregular clinging of the astral body to the organs. All remedies obtained by combustion, by reducing the substance to ashes, or extracted from the roots by boiling will be very valuable here. Everything that remains as force in root extracts and plant ash should play a very important part in such cases.

On the other hand, everything that I described yesterday will play a significant role in cases of inadequate awakening. To wake up inadequately always shows that the astral body enters too little into the organs. In diseases of the chest, this incomplete penetration by the astral body means something different from what it means in generalized diseases of the human organism. In the latter, one must try to bring in the entire astral body. This has to do with what I said about the effects of arsenic. Arsenic is effective when we have to treat an astral body already permeated by the ego, whereas when we want to treat the astral body alone, it will be especially important to apply the methods about which I spoke yesterday. In cases of inadequate awakening, we will always find something accompanying the waking process, what might be called numbness, a tendency to hold on to a dulled state of consciousness. Thus the symptoms that accompany inadequate awakening are essentially soul phenomena. Therefore it is particularly important in cases that show some defect or other in the chest organism—and at the same time the accompanying soul phenomena—to use the magnetic or electric fields curatively.

At this point I will try to answer a question put to me yesterday concerning the difference between treatment alternating current. (In the course of these lectures I will try to answer all your questions, so far as time permits.) In cases where one is treating a weakened individual—that is a person clearly suffering from malnutrition or the like—where the disturbance proceeds more from the lower portion of the middle human being, it is better to use an alternating current. If the disturbance clearly proceeds from the upper human being, it is better to use a direct current. However, the difference is not very great, and if you use one in one case and the other in another case you cannot make too great a mistake.

You will have noticed that in this realm of human health and illness dietary considerations can become quite important. This is because a subtle transition appears here from effects of a more dynamic kind, effects applied to the human being from outside, and those effects worked through by the human being himself in the transformation of plant substances. However, you will understand that because we are dealing with the region of rhythm, with phenomena based on the rhythmic functions in the human organism, there is no place for fanaticism in judging the healthy or diseased individual. There must really be no fanaticism of any kind in medical art—for example, fanatical adherence to an uncooked diet. A raw food diet also entails the exclusion of cooked plant substances obtained from the part of the plant lying toward the root, and this generally has definite consequences for the human organism: it slowly undermines the health of the respiratory system. A destructive influence on the human organism of this kind can continue for a long time, since it is not so easy to destroy this organism, but fanatical adherence to uncooked food will in time lead to shortness of breath or similar symptoms.

Someone may reply, “That may be true, but I have had excellent results with a fruit diet.” But you must then note that fruits are not roots; fruits have been worked upon strongly by outer sunlight. In them an extra-terrestrial process has been intensely brought to completion. One comes very close to the process of cooking when making use of what is dynamically present in fruits. Thus if you let certain patients eat fresh fruits rather than raw roots, you do much less harm. It is best not to be fanatical in either direction; both directions must be dealt with individually. There may well be cases in which it can be clearly determined that the irregularity in the chest system comes from the circulation and not from the respiratory rhythm; it can be

proven that this problem derives from the circulation rather than the respiratory rhythm. Then it is necessary to pay attention to what plays into the circulation from the digestive activities. In such cases, what is lacking can be properly assisted by a diet of raw fruits. It is quite correct, in this individual case, a diet of raw fruits could be indicated. In the other hand, if I have a patient whose symptoms suggest that the cause of the inadequate functioning of his chest system is in the breathing, I will not be able to achieve anything by such means, and in fact I may only do harm. In this case I must instead prescribe a diet of boiled roots. In dealing with this very labile system we come to realize how serious the consequences of fanaticism can be in one direction or another.

In this first stage of our studies we must take into account one further thing in order to understand this system completely and not have to return to it. This is a process in the human organism that frequently escapes outer observation entirely and remains unnoticed to the detriment of human health. We should consider this here, in the first stage of our studies, this being the more pathological-therapeutic stage, whereas the next part should be more therapeutic-pathological in character.

In my more public lectures I have had occasion to speak on philology; I haven't had the opportunity to introduce this in the scientific courses, but it could equally well have been considered there. In the public lectures I said that the peculiar processes that come to more outward expression in the organism during puberty discharge themselves more inwardly during the time between birth and the change of teeth, when the child is learning to speak. These processes that occur between the astral body and the human etheric and physical bodies underlie the acquisition of speech and all the changes in the human organism connected with learning to speak. These processes should be carefully observed in the child as learning to speak runs parallel with changes in the rest of the organism. One ought to follow these changes backward toward birth, that is, from the radical change at the second dentition to the time of acquiring speech. However, in addition to the change of teeth there is an equally significant change, only it is more inward and does not express itself as obviously as the change of teeth or the acquisition of speech, which can be observed by anyone because they appear outwardly. This other change is almost more important than these in human health and illness, though they are given more

attention because they are outwardly manifest. This other change is actually much more significant and occurs between the change of teeth and puberty. It is a process that lies midway between those events and is due to the fact that the ego—which, in the sense explained elsewhere, is completely born exoterically only around the twentieth year—is born inwardly in the same way that the astral body is born in the acquisition of speech. This process reaches its culmination between the ninth and tenth years of life.

Please consider now the following: What is latent in the human being regarding his ego, waiting overlooked. The ego dwelling in the human organism really does something quite special. Everything else—the physical, the etheric, and also the astral in the human being, which only come into contact from within with what is outside the human being by means of oxygen—all these components of the human entity are very strongly bound to the inner aspects of the human being. During sleep the ego takes only the astral with it out of the human organism. The astral body has a strong affinity for the physical, and especially for the etheric body. But this is not the case with the ego. It is here, taking into account the ego especially in its relation to the outer world, that the far-reaching difference between the human being and the animal is revealed.

In taking up nourishment we introduce substances from the outer world into ourselves. These must be transformed within us. What is it that brings about this fundamental transformation of outer substances? What brings this about? In truth, this is brought about by the ego. The ego alone is sufficiently powerful to stretch out its feelers, you could say, right into the forces of outer substances. To put it schematically, an outer substance possesses certain forces that must first be destroyed (*dekombiniert*) if they are to be re-constituted in the human organism. The etheric and astral bodies only walk around the substances, as it were; they have no power to penetrate to the inner aspect of the substances, so they just circumvent them. It is the ego alone that really has to do with the penetration of substances, with truly entering into the substance. If you introduce food substance into the human organism, it is at first inside the human being. But the ego overlaps the entire human organism and enters directly into the food substance. The inner forces of the food substance and the ego begin to interact. Here the outer world in regard to chemistry and physics and the inner world in regard to “anti-chemistry” and “anti-physics” overlap. This is the essential aspect.

Now in a child, this penetration of substances is regulated from the head until the change of teeth begins. The child is born in such a way that forces received by way of his head during embryonic development are then active in the human being in working through substances from within. But in the period between the change of teeth and puberty, which culminates between the ninth and tenth years, the ego that works from out of the lower human being, the lower ego, must meet the higher ego. In the child it is always the ego working from the upper man that works through the substances until the time indicated. Of course, I am referring to the instruments of the ego. The ego is indeed ultimately a unity. But the instruments of the ego, the polarity of the ego—that is the meeting of the lower ego with the higher—only establish a proper relationship in the way I have described. Thus the ego must enter the human organization at this time in the same way that the astral body must penetrate the human organization in learning to speak.

With all this in mind, observe the phenomena that can be seen in children from about the eighth or ninth to the twelfth or thirteenth year. Study from this viewpoint just those phenomena that it is so necessary to observe in children of elementary school age. You will find their outer expression in a seeking of the human organism for a harmony, a harmony that must be established during life between the substances taken in and the inner organization of the human being. Observe carefully how the head can be reluctant, at this time, to take in the inner forces of the substances, and how this comes to expression in headaches at about the ninth, tenth, or eleventh year. Observe further the accompanying metabolic disturbances in the secretion of gastric acid, for instance. Observe all this, and you will see that there are children who suffer continually from this inadequate adjustment of the ego from below and from above.

If such matters are carefully noted, one learns how to deal with them and as a rule they then disappear. They correct themselves gradually after puberty, when the astral body appears and makes good what the ego cannot do. They die away gradually between the fourteenth or fifteenth year and the twentieth or twenty-first year. Children who are sickly between the change of teeth and puberty can afterward become extraordinarily healthy. It is very instructive to observe this. You will often have found that sickly children, especially those whose illness is manifested outwardly in digestive ailments, in an irregular digestion, become quite healthy later if carefully treated. It is especially important in dealing with such cases to be extremely careful as to the diet

prescribed. Splendid results can be achieved if the parents or teachers of such a child do not continually overload him with all kinds of food and with continuous persuasion to eat. That just makes the matter worse. Rather try to find out what the child can digest easily and give this frequently in small portions throughout the day. One can do these children a great service in this way. On the other hand, it is quite wrong to believe that anything is achieved by overfeeding.

In addition, we must take care that these children do not have too much school work, for this would only aggravate their condition. Thus if we allow them the necessary rest, we assist in this inwardly necessary digestive activity in response to smaller portions of food. There is hardly any area in which more transgressions are made than this one, in relation to which the above suggestions development in this direction is hindered, all sorts of tendencies to illness from this stage in life may remain throughout life.

People often complain that we give very little homework at the Waldorf School. We have good reason for this. A system of education corresponding to reality does not heed the abstract principles—or abstractions generally—applied in many spheres of life today. Instead it takes into account everything that has to do with the real development of the human being, and it is important, above all, not to burden children with homework. Homework is frequently the concealed cause of bad digestion. These things are not always manifested outwardly until later, but they nevertheless have their influence. It is remarkable that supersensible study of the human being leads one to see an indication in an early stage of life of what is being prepared for a later period.

There is always a danger of the ego not being properly interlinked—if I may express it in this way—with the organism from below upward. This danger is really very great for almost all people, and especially for those in our time who are not of robust peasant stock. There is still a marked difference between those of peasant stock and the rest of the earth's population. One must draw a dividing line here. The rest of the population is very susceptible to the dangers arising when the ego is inadequately interlinked with the organism. The organism is then fundamentally ruined before the ego ought to insert itself. With regard to the respiratory system—also the head system—the female is more sensitive to the peculiarly labile equilibrium present there. The male is more robust regarding his chest organs, that is, less sensitive though

not more stable. The same troubles can appear, but their outer expression is weaker. The female is more sensitive to the troubles arising there. What I have described as a seeking for the proper interlinking of the ego ends in a healthy human being or in anemia. Anemia (*Bleichsucht*) is a direct continuation of everything that happens abnormally in this way in the period from age seven onward. Anemia does not appear until later, but it is an intensified result of what was not observable in this direction in the preceding period of life.

In this regard, we must now point to an exceptionally important distinction. When we study the circulatory system, we must distinguish the actual circulation—which is a sum of movements—from the metabolism which is intimately interwoven with this circulation, inserting itself into it in a sense. In the circulatory system there is an equilibrium between the metabolic system and the rhythmic system, whereas in the respiratory organism we find the equilibrium between the rhythmic organism and the nerve-sense organism. Thus when you study this middle aspect of the human being, the chest system, you must realize that it is organized polarically in two directions. Through the breathing it is organized toward the head, and through the circulation it is organized toward the metabolic-limb system. Everything within the metabolism itself, or that is intimately connected with the metabolism in man's capacity for movement—which is of great importance especially during the first or ascending half of life—inserts itself as metabolic forces into the forces of circulation. This insertion upward from the metabolism must then advance a stage further.

Hence, in the process I have described we have to do with an advance, with a further stage of the activity developed by the ego in metabolism, already in the taking up of substances and then in laying hold of their inner forces. What we are dealing with here is a movement upward through the circulation and breathing into the head system, and all this must be properly coordinated in the period between the change of teeth and puberty. The ego's grasp of forces of outer substances must move upward through circulation and breathing to a proper intervention in the head system. It is a very complicated process we are dealing with here. We can really study this process by trying to grasp its influence within the "outer" digestive tract, where the substances are still quite similar to their outer states, where the substances are grasped only weakly by man's inner being. For what is the first stage in dealing with outer substances? What does the ego do

when it first takes hold of outer substances?

The first activity of the ego in laying hold of the forces of outer substances is accompanied by sensations of taste. Tasting—that is, working through outer substances in a way that finds subjective expression in tasting—is the first stage of laying hold of the outer forces. It then proceeds further inward. But tasting also extends further inward. The “inner” digestive organism that lies on the other side of the intestines and transfers substances into the blood is still a tasting, but a tasting that grows ever weaker. It extends upwards until, in the head organism, the tasting is opposed and thereby dampened down. The activity of the head in regard to tasting consists in the damping down of tasting, it opposes it. This process must take place properly. Then, of course, the ego lays hold of the substances as they proceed further, the ego grasp them more strongly than is the case in tasting, which is subjective and merely external. This process that takes place in the outer digestive tract is strongly influenced by mineral salts.

You will be able to harmonize every aspect of what I am now saying with what I said in the last course saying is essentially bringing to completion what was said then. We have to ask ourselves, “What really is a remedy from the outer kingdoms of nature?” This is a fundamental question for medicine. What is a remedy?

Anything that the organism can digest in its healthy state is not a remedy. We can only speak of a remedy when we introduce into the organism something it cannot digest in a healthy state but is able to digest only in an abnormal condition, that is able to be digested, therefore, only in an abnormal human organism. We provoke the abnormal human organism to digest something that the healthy human organism does not digest. The healing process is a continuation of digestion, but a digestion carried step by step into the interior of the human organism.

Among the symptoms accompanying the condition seen in its most pronounced form in anemia we find these: fatigue, lassitude, and inadequate falling asleep and awakening. If all these symptoms appear, as can happen with most children during the period of development mentioned today, then it is necessary first to experiment with the outer digestive tract. There one must apply the mineral element, and yet not completely mineral. If you do this, you will obtain results. In the first place, these things could be observed through the symptoms that arise. For example, you

may find that definite symptoms arise, all of which point to the need for the ego to take hold outwardly of the forces of outer substances. This process could be assisted by carbonate of iron. Ferrum carbonicum is a remedy that can act as a support for the weakness when the ego ought to be taking hold outwardly.

Let us go a stage further and consider an inadequate intervention of the ego within the circulatory organism. We will notice that this inadequate intervention of the ego in the circulatory organism can be supported by ferrous chloride (*ferrum muriaticum*)—that is, by a still more purely mineral remedy.

Let us go a stage further still, to what we encounter in the breathing organism. Here we can find special support for the ego through plant-acids. And if we go yet further, to the head system, we can support the ego by pure metals. These, of course, must not be used in their outer form as pure metals, for they then have no proper relation to the human organism. We must apply the finest forces of these metals. Last year I therefore said that the human organism does not allow itself to be treated with metals allopathically. The organism itself acts homeopathically; it breaks up the metals itself as they move from the digestive system to the head organism. The organism can, of course, be supported in this activity through potentization.

You will see, however, that we can learn from this something about potentization. (We will return to these things later from another viewpoint.) First one must form a mental picture of the real center of the deficiency. The deeper this center lies—the farther from the head organization—the lower the potency required. The nearer this center lies to the head organization, the higher the potency we must apply. Of course, what approaches the head organization can come to expression outwardly in all kinds of ways.

If you proceed properly from this viewpoint—that is, from the ego's laying hold of outer substances—you will be able to gain insight into the symptoms you encounter. This leads us back to what I have said today and have often emphasized elsewhere: that the human organism is not simply something we can draw with lines; that is only the solid part. The human organism in essence is organized fluid, organized air, organized warmth, and the ego has to intervene in these various members of the organization.

The ego's intervention in the warmth conditions of the body is especially subtle and important; it does this in the following way: When a person is born we have initially an imprint of the ego and this is present in the head. This imprint is active during childhood. In order to do this, the ego must offer its being [*Sein*] from below upward. It must intervene in this way. This finds expression in the ego-imprint, that we have in the head, permeates the organism with warmth during childhood. It has something to do with the human organism being suffused with warmth. But this warming follows a descending curve; it is strongest at birth, since it proceeds from the head, and then moves in a descending curve. As human beings we are compelled in later life to compensate from below upward for what unfolds there in the warmth curve. We have to maintain its proper level from below through the ego's intervention in these warmth conditions. We must later oppose the descending curve by this other ascending curve. The latter depends essentially on the ego laying hold of the ascending forces of substance gained in food and leading them over into the circulation, the breathing, and then into the head system.

Now imagine that this is not taking place in the right way, that the transference of the inner forces of the outer world's substances into the human organism is too weak, that it is not developed with sufficient intensity. Then insufficient warmth is introduced into the organism by way of the ego. The head, which is now only developing the descending curve, lets the body become periphery. You should observe that those individuals who suffer from this further development of the condition of lassitude, due to all I have described, have cold hands and feet. This is palpable, for you can sense here how the process that was accomplished in childhood from above downward through the imprint of the ego is not being met in the necessary way by the active ego, by the ego that must be developed and that carries warmth right into the outermost periphery of the limbs.

This will show you that we have what you could call pictures in what manifests outwardly in this way; for as soon as you apply yourself to perceiving things pictorially, as soon as you take into account the interplay in the human being of the various forces above with the forces below—if you consider these so delicately that you arrive at a pictorial impression—you have pictures. In cold hands and feet you have pictures of something that is taking place in the entire human organism and appears in this way. One learns to make use of symptoms so that from them there

springs forth a knowledge of the whole human being. If a person has cold hands and feet, it is a profound sign that the ego is not intervening properly in later stages of life. If we are attentive to such things, if only we enter into what spiritual science has to say out of its considerations, we gain a connection with the human organism. Otherwise we will see that through inattention we gradually lose touch with a real penetrating insight into the human organism. If only we can enter into what spiritual science has to offer, we receive a connection with the human organism, we grow into it.

Consider the following, for instance: Spiritual science continually impresses upon us the fact that in man's power to hold himself erect there lies something connected with the development of the ego from below upward. This power of holding himself erect is at first expressed only outwardly in a certain sense. It is supported by what streams from above downward. When the change of teeth is accomplished, when this force of erectness has done its work in the proper way, this elementary force of erectness comes to a full stop and now transfers its influence to the inside. Now the balance of the forces that work upward from below and downward from above must be created within.

Then the forces from above downward and from below upward appear in contrast. They meet each other. In this one-dimensional encounter, as you could call it, between forces from above and forces from below, one can see especially what is taking place in this period. Just observe what especially fatigues people with a tendency to anemia. They become most tired when they climb stairs, not when they walk on the horizontal. This points directly to the phenomena that we have been studying. People with a tendency to anemia will always complain about climbing stairs. Thus by looking at the symptoms, by observing what comes to living expression in a process of becoming, we can get a hold of what stands spiritually behind the human being. Then we can come to the point where we learn simply to read what needs to be done in response to these abnormal conditions from what we have gained through diagnostic pathology.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE V

DORNACH, APRIL 15, 1921

These studies will have to culminate in a description of the nature of the remedies we have arrived at and which we then need to bring into more common use. But it will not be possible to speak properly about what one must know and master with regard to these remedies if we have not fully prepared ourselves. This must be done first. Therefore today we will study a few of those things that can guide us into the whole web of man's being, which results from the cooperation between ego, astral body, etheric body, and physical body. I have already mentioned that, by means of a certain effect of *arsenic*, one can drive the astral body further into the organs than is otherwise the case in the human being. Of course, the astral body draws the ego in with it.

By driving the astral body further into the organs, we enhance the mineralizing process in the organs. And if we notice that the organs are indicating a proliferating etheric, are too active vitality, developing life forces that are too strong, then the introduction of arsenic would have a healing effect. One can even designate something that occurs inside the human being by means of an outer process that has a certain affinity with the human process. If you want to express this affinity of the astral body with the etheric body—and thereby with the physical—you may speak of “arsenizing.” A gentle “arsenizing” is continually taking place in the human being and is especially strong at the moment of waking. We must realize clearly that the human organism has within itself, as a system of forces, that which lies in the metals. This affinity between the human being and his earthly-cosmic environment is certainly present; certain processes that unfold outside and come to an end in the metals, for example, also occur in the human being. Hence, when we speak of “arsenizing” the human being, you must not think of the arsenic as directly active; rather the human being is itself within in the way that arsenic is active outside.

Through this one attains insight into the way to assist such effects in the human being. When you study this “arsenizing” process—I might also say this “astralizing” process—in the human

organism, you will notice that when it is too active it finds expression in a kind of warming in the region of the stomach, whereby digestion and assimilation become facilitated. When these become difficulties then arise as reactions to such processes that occur with too great a facility. All this is connected with a certain mineralizing process in the human being. This is a direction to pursue in our research. But such research must be done in the right way, taking all the other factors into consideration. The bodies of people who “astralize” too strongly, i.e., “arsenize” strongly in their organic-physical processes, do not decompose so readily as those of people whose astral bodies are weakly connected with their organs. This is certainly something that ought to be observed. Indeed, one sees the extreme form of this tendency in bodies poisoned by arsenic; they tend to mummify and do not decompose easily.

Now the question is: What can we do if this “arsenizing” (or “astralizing”) process is too strong, that is when the person mummifies himself while alive, so to speak? One must have an eye for such things. If a person is mummifying too intensely, how can we counter this process? If I may express myself radically, I would say that then one must make the whole human being partly into a tooth. This is something that can give us many clues into the mysterious working of the human organism. One must make the whole human being into a tooth. In some way or other one must try to give him the radiating force of magnesium, taking the whole organism into account. He must be given some preparation of magnesium, thus introducing into his whole organism the radiating force of magnesium, which Professor Römer has described. This is something that leads us deeply into the relation between the astral body (which is also carrying the ego) on the one hand and the etheric and physical bodies on the other.

Let us now consider the opposite condition in the human being, in which the astral body and the ego have an inadequate tendency to permeate the organs. The organs, in so far as they are nurtured by the physical and etheric influences, begin to be left to themselves. The expression of this condition is that there is no proper connection between things that should work reciprocally, between the reciprocal nourishment of the human being by this environment and the inner organic processes. The inner organic processes begin to develop their vital forces too strongly. They receive no influence from outside; the permeation of the food-substance by the

forces of the ego diminishes. The astral body, in consequence, has to be too active in one direction and cannot reach the etheric body properly. A proliferation of physical and etheric activity occurs, expressing itself in diarrhea, which is essentially connected with such phenomena. Blood is found in the stool, and the inner vital activity becomes so strong that small, organic tissues peel off from the intestinal walls. These are also found in the stool, which takes on the appearance of a fluid resembling beef bouillon. Finally protein is drawn into the process and excreted without being worked through in the proper way. Such phenomena clearly indicate that the vital force is proliferating, unhindered by the “astralizing” force.

The astral body and the ego must work into the physical and etheric human being if these half-conscious movements of the digestive tract, that are necessary for the organism, are to occur. Now imagine that the astral and the ego are not inserted in the right way and that the etheric body and the physical body remain active by themselves. There then arises a nervous need to relieve the bowels, which is characteristic of such conditions. The farther you follow this matter, the farther you are from ordinary diarrhea and the nearer to dysentery. The farther you proceed with diarrhea and the nearer to dysentery. The farther you proceed with the description of this clinical picture, the more you find yourself describing in all these phenomena the opposite of “arsenization,” or “astralization.” And as the astral body is strongly implicated in all this, you will be led, by the matter itself, to the conclusion that the antidote to be used is in everything that comes from arsenic, i.e., that one must oppose these conditions by “arsenizing.”

I believe that we can deeply enrich and intensify our ideas in relation to such things if we make clear to ourselves that there are processes in the outer world corresponding to everything that takes place in the human being. And even if it must sound dreadful to one who has passed through the educational system of today, I do not want to avoid using certain expressions that have a serious meaning for spiritual science and which, if understood correctly, can lead us very deeply into these matters.

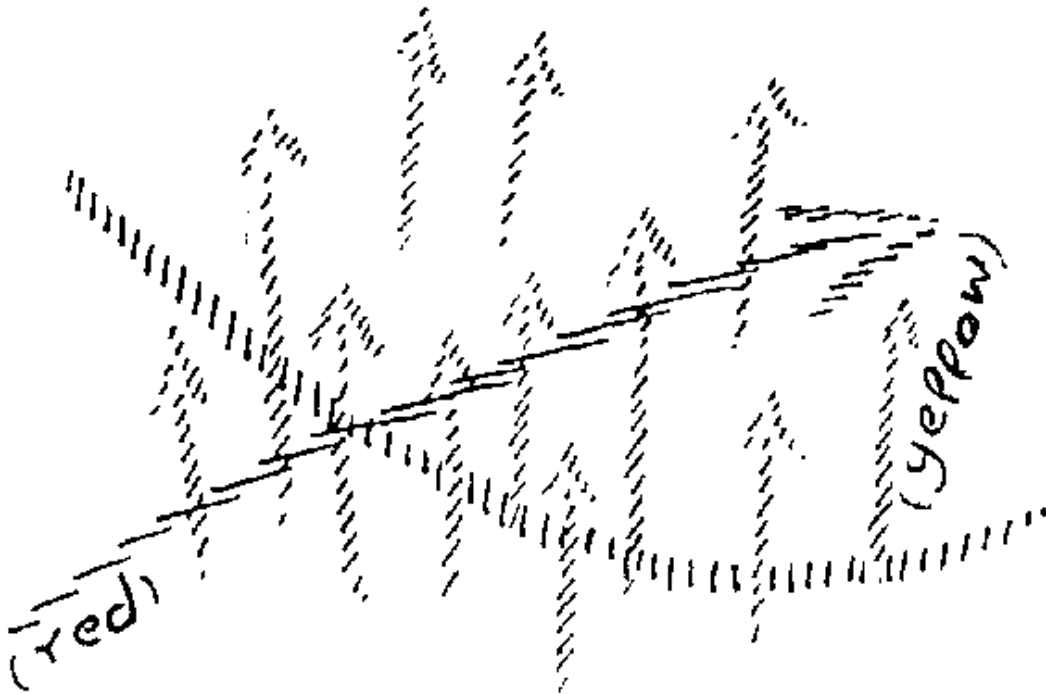
You see, the “arsenizing” (or “astralizing”) process observed in the human being, the mummification of the physical organism, its becoming brittle, is basically the same process as that which takes place when the earth forms rocks. Wherever rocks are in process of formation the earth is, in a sense, poisoned by arsenic or in the early stages of poisoning. Imagine, on the

other hand, that the outer astrality that surrounds the earth everywhere (as I suggested in the last course of lectures), succeeds in avoiding the surface of the earth and rests directly on the water. Imagine, on the other hand, that the outer astrality that surrounds the earth everywhere (as I suggested in the last course of lectures), succeeds in avoiding the surface of the earth and rests directly on the water. Imagine that it avoids playing its part in bringing forth the blossoms, the growth and the emergence of the plants from the earth into the atmosphere. The outer astrality penetrates below the ground, and in these areas the earth gets dysentery. The process I am now describing ought to be taken into account, for there is much that is real behind it. It should be considered, because it gives information as to the connection of what takes place under the earth with a phenomenon such as dysentery, for example. In dysentery, we observe an effect on the human being of what lies under the earth with a phenomenon such as dysentery, for example. In dysentery, we observe an effect on the human being of what lies under the ground, particularly in water, and it must be studied from this viewpoint. The essential thing to consider is that the astral body is very much involved in the matter, and hence to cure it it will be necessary to use intermediate potencies, because the efficacy of the astral body is through the middle system in the human organism.

Now phenomena such as those that take their course like diphtheria are especially able to teach us about certain subtleties in the human organism. Such diseases should be studied more precisely, if only for the sake of discovering remedies. I believe the opinion that has arisen from materialistic conceptions is still held that diphtheria must be treated locally as much as possible. Of course, numerous opposing opinions have also been expressed regarding this. The significance of the emergence of diphtheria—and to everything related to it—leads us to make some additions to what we studied in the last course, because at that time we were not yet able to deal so precisely with this interaction of the four members of the human organism.

In another context I have indicated that the child's acquisition of speech is accompanied by various organic processes. While he is learning to speak, and therefore while something special is taking place in his breathing organism, something also occurs polarically in his circulatory organism, which also receives into itself the metabolic processes. I also pointed out, in yet another context, how what at puberty appears in a reciprocal relationship of the human being to

the outer world, takes place inwardly in learning to speak. Thus this push of the astral body, which at



puberty takes place from within the human being outward, takes place from below upward in the astralizing process. The capacity for acquiring speech also developed from below upward. So here too we have an astralizing process, and we will be able to see clearly that an interaction occurs where the respiratory and circulatory systems meet (see drawing). The astralizing process working from below upward (yellow) encounters the developing organs of speech working from above downwards (red). In this encounter the organs of speech become stronger in their capacity for speech. It is what is taking place simultaneously below that especially interests us here: this tends to work upward. The whole process is one from below upward (yellow arrows). Now, if the astrality presses upward too strongly while the child is learning to speak, we have a predisposition to diphtheric conditions. It is certainly important to pay proper attention to this.



Let us now consider the outer earthly process that has a certain selective affinity for the process I have just described. Let this be the surface of the earth (see drawing above). In a plant that behaves appropriately in relation to the cosmos, the earth plays a part in the formation of its roots. With growth the influence of the earth diminishes and the extra-terrestrial influence becomes stronger and stronger, unfolding especially in the blossoms (see drawing, red). What develops here is kind of external astralizing of the blossom, which then leads to the formation of fruit. If this process which ought to occur in the normal course of the world processes, takes place below (see drawing below), it can only insert itself into the water, and we have what I have just called “dysentery of the earth.”



But we can also have another situation: What takes place when a plant develops properly—the location unfolding always a little above the earth’s surface—can develop right on the earth’s surface (see drawing below, red). Then fungi arise; this is the basis for fungus formation.



And now you will begin to guess that, if fungi arise from such a special astralizing process, the same process must take place from below upward when, as in diphtheria, this remarkable astralization occurs in the human head. This is actually the case. Hence you find in diphtheria the tendency to fungoid formations. It is most important to consider this tendency to fungoid

formation in diphtheria, and it will also show you that a truly occult process is taking place there. Everything external is really only a sign that irregular astral currents are prevailing within the human being. This will suggest to you how a pathology, willing to consider merely outer symptoms, can know only the outer manifestations of the whole process; it then regards this process as local, for it sees only the outer aspects and does not consider what is pushing from within outward in such cases. The whole skeptical attitude adopted toward this process is certainly explicable if we trace it back to what we have just discussed.

As a matter of fact, the risk of infection in diphtheric conditions is very great. Why is it so great? Because diphtheria conditions clearly arise in connection with the acquisition of speech. Because of this they occur primarily in children from age two to four. Later the risk is very much less. However, every process that occurs as the normal course of events in the human organism at some time simply a concomitant of childhood, can also occur at another period of life, although somewhat modified or metamorphosed. Nevertheless, when a type of diphtheria occurs at a later stage in life, there is something of an infantile nature at work in the individual. The fundamental characteristic of the infantile stage is, as you know, the tendency to imitate. When expressing the facts of spiritual science about infants, it is only necessary to speak of the childhood stage is certainly this imitative aspect. The organism itself is forced to become imitative when it becomes diphtheric. Infection is due to a person becoming an imitator. Indeed, there is a very delicate sensitivity involved in this imitating. When this condition is studied with the methods of spiritual science, one finds that the ego actually plays a certain role in infection with diphtheria. For this reason, the parasitic aspect, what develops as fungoid growths, is more infectious than in other diseases. This is because the human organism, by virtue of its imitative tendency, comes to meet the trouble, adjusting itself in an imitative, receptive way as soon as it “perceives” the diphtheric poison. Hence a psychological rebuke, when it is possible in the initial stages, and psychological support by encouragement may well have a favorable effect.

But when, as here, the processes work so deeply into the organism, much more will naturally be achieved by trying to find the specific remedy with which to oppose the particular process at work. I am not aware of whether any steps have been taken to find, even empirically, a specific remedy for diphtheric conditions. One should try intermediate potencies of *cinnabar*. In

cinnabar we will find effects that counteract all the phenomena I have mentioned. Cinnabar expresses this even in its outer appearance. The outer appearance of substances, however, is only of use when we supplement it with inner perception. The old “Doctrine of Signatures” was based on an instinctive, inner perception, and it has perished because people today no longer have the capacity to observe such things. Nonetheless it is important to be able to study these inner activities manifesting in all external appearances in the world. We ought not become involved in all sorts of mystical notions; if instead we acquire a sound understanding of such things we will recognize that cinnabar through its vermilion color is something that in a certain way brings to expression this activity opposed to the fungoid process. That which is approaching the colorless can become fungoid. While too strong an astralization of the earth’s surface plays a part in the formation of fungi, in cinnabar there is a counter-reaction to this astralization and thus this reddening. Wherever a reddening appears in natural processes, we find a powerful counter-effect to the astralization process. You could express this in a moral formula: “The rose in blushing works against astralization.” These domains of pathological-therapeutic study are really interconnected in a certain way. They guide us into this peculiar relationship of the ego and astral body to the other organs, to their laying hold of organs, to their emancipation from organs, or to manifestations of the excessive working of the astral from below upward.

In this way insight can gradually be gained into the whole human body. This can be understood more thoroughly if one takes studies to a further stage. Here you will have to take into account something that I would like to add now to what I presented to you last year. It is remarkable that the human ego, studied in its spiritual, psychical, organic, and mineral activities, is a kind of vehicle, you could say, for phosphorus. The ego creates the phosphorus-vehicle in such a way that with this vehicle it extends to the periphery of the organic human being. The phosphorization of the human organism is an activity of the ego. Through the ego, this phosphorus distribution is extended to the outermost borders, to the very periphery of the organic human being, in a most ingenious way. To a certain limit—which must not be exceeded, however—the ego can only carry phosphorus through the organism by first combining it chemically to other substances. The ego in essence hinders the chemical liberation of phosphorus by carrying it through the organism. This is one of the ego’s tasks, to hinder the chemical liberation of phosphorus, of all but the traces of phosphorus required by a certain special

process. This process would occur on a large scale if the ego did not succeed in preventing the liberation of the phosphorus taken in.

If the phosphorus were to be set free, inducing an intensive effect in the human organism, there would be definite consequences. I have told you in the course of these lectures that when the human being enters the world, that is, when his pre-existing soul-spiritual aspect comes into corporeality, the imprints of the etheric body, astral body, and ego are first created. I also said to you that everything constituting the imprint of the ego is actually to be found in dynamic systems, the systems of movement that are brought to an equilibrium. This is something to which we must pay special attention at this point in our considerations.

The ego requires phosphorus to bring about equilibrium between unbalanced states or those in which the balance has been disrupted. When I take a step forward, my equilibrium is disturbed and I must restore it again, but through the help of inner processes. This task in the human organism is accomplished essentially with the help of phosphorus. When the ego does not exhaust its phosphorizing activity in making static what is dynamic within the human being, it brings phosphorus to the imprint of the ego already present, to this process of making static what is dynamic. I have frequently drawn your attention to the fact that in addition to our solid constituents we must also consider the fluid man, the aeriform man, and the warmth man. Picture to yourself the fluid man, that which is expressed in the imprinting of the ego, of the astral body, and then the ego itself, in the etheric body. This means that in the etheric body something dynamic, something not in a state of equilibrium, must continually be brought into equilibrium.

What we are speaking about here has to do with extraordinarily delicate effects. And these delicate effects are regulated by the presence in the human body of free-floating globules that are nevertheless connected with the whole movement of the organism, including the inner movement. These are the blood corpuscles. Against these blood corpuscles must beat the activity of the ego within the body's mobility—including, for example, the mobility of warmth. The blood corpuscles are not really little globules but are essentially constituted so that even their form shows that they are intended to guide movement over into equilibrium. What the ego does in working into the capacity for movement of the human organism reaches its limit at the blood corpuscles. Here it has to stop, and that most intimate interaction between the human ego and the

whole human organism must occur. Here too occurs what I might call the most hidden battle between the continual phosphorizing process in the human being and the formative process of the blood. Thus, if phosphorus is brought into the human being in the free state, the blood corpuscles are destroyed by the phosphorizing process.

This is something that can lead us pictorially to this remarkable reciprocal action of the ego, which is a spiritual entity. Indeed, the ego is spiritual through and through, but it continually interacts with the physical through the blood corpuscles. In this respect, “blood is a very special fluid,” as an old saying—not Goethe—tells us. For in the blood the outer physical part of the human being interacts with his most spiritual member, the first that he carries with him, the ego. It is in the blood that the most injurious processes can arise when the ego enters into this interaction improperly. A great deal in the physical body can be ruined by such an incorrect interaction: destruction of the epithelium, fatty degeneration extending to the muscle fibers—especially the striated muscle fibers, for the ego acts especially on these—disintegration of the blood corpuscles, and so on. Indeed, this corporeal process of degeneration can extend into the bones if the phosphoric effects are not in order.

This interplay between the ego (which, of course draws the astral body with it) and the physical body (which then draws the etheric body with it), shows us clearly that there is a constant striving toward a normal and an abnormal state. The normalizing tendency attains a certain culmination and is then followed by a decline. We see this manifested when we have to do with a case of poisoning by phosphorus, for instance. In phosphorus poisoning, you will find that in the first place the astral body and the etheric body resist what is occurring in the physical body and the ego. They resist, they defend themselves with all the force, with the strongest force, of the etheric body. The etheric body tries to stand up to the over-activity of the ego; it tries to counter this by strengthening its own forces. Therefore there is an inner similarity between the process of the first stage of poisoning by phosphorus and another process, namely, the occurrence of the review of life after death. As you know, this can last for a day and a half, or for two to three days. During this review the etheric body is held within the astral body. In a sense, they cling together. This also happens in the human body when phosphorus poisoning occurs. Everything that can develop through the cooperation of the astral and etheric bodies,

which takes place during this review after death by means of the etheric body, is developed now. Hence through these forces that are expended in the first stage of phosphorus poisoning, an improvement will set in after a lapse of as long a time as such a review would last. There will be a kind of fatiguing or recession, and then after this recession the abnormal influence of the ego will set in with even greater intensity. An actual case of phosphorus poisoning is extraordinarily difficult to treat, because it can only be combatted by trying to find a way of inducing in the whole organism an intense cooperation of the astral with the etheric. This could be achieved by opposing the phosphorus poison with a strong application of drawing plasters applied to various parts of the body. You would certainly achieve results in this way. Of course something must be known about these things, and one has to have a feeling for how far to go.

Thus the physical organism, when the ego intervenes in it, can be intensely engaged by being involved in what we may call “phosphorization” of the human being. However, when the ego intervenes strongly in the physical organism, —that is, in a destructive way—the polar opposite must necessarily occur: what the ego normally does in the human organism, when it does not intervene too strongly, must suffer. Hence you will find a phosphorization that is too powerful accompanied by states of insomnia, due simply to an excessive proclivity of the astral body and ego to the physical. You could deduce this from everything I have said. You will find headaches and all the conditions usually accompanying paralysis. These conditions naturally arise in connection with what I have said about the interaction with the blood. What lies in the middle, and what therefore appears with phosphorization (when the ego attacks the blood corpuscles and is repelled again in the alternating process described) comes to expression in conditions of jaundice. In fact, in jaundice we can also observe an interplay of the psychological and the physical.

From what I have presented to you, you will see that the process constituting the human being is essentially a cooperation of the ego and astral body with the forces of the outer world, within the space enclosed by the skin. It is a process working in from without, and one must be able to study correctly how this process can be regulated, how one can acquire a kind of control over it.

Certain dietetic measures that would be effective occur to one when studying ailments with this perception as a foundation. If the ego is working too strongly in the human being, causing

irregularities in the stomach, but at the same time an overvitalization is at work in abnormal diarrheal conditions and the like, it is necessary to combat this by appropriate dietetic measures. The actual ego process and the process of the astral in the human being are a kind of analyzing process; they fragment what is synthetically present in the outer world. Whereas we have a kind of primary synthetic process in the physical and etheric bases of the human organism, we have an analytic process in the ego and astral activities. This analytic process is a part of the normal activities of the human being, and its unusual character is expressed strongly in the necessity of keeping it within bounds. If the ego becomes too active an analyst regarding phosphoric salts, it decomposes them as far as the phosphorus, and this then begins to be unhealthy for the human organism. In last year's lectures I referred to this analyzing process carried as far as iron: this is the farther point to which analysis can be carried without harm. This process of analysis carried as far as iron is connected with the iron content of the blood. In many respects this is the polar opposite of analysis with respect to other metals, where the analytical process must, in a certain sense, be restrained.

Today I wanted to show you how outer phenomena in fact give us pictures of what is developing from the inner spiritual aspect. On this account the outer view of the human being in states of health and illness must be supplemented by what one can learn of the inner, of the spiritual human being. We now have a basis for understanding our remedies and answering many of the questions that have been asked.

We will deal with these as much as possible in the remaining lectures.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE VI

DORNACH, APRIL 16, 1921

I said yesterday that these studies are intended to lead us on to a clarification of the essential nature of the remedies we have proposed, and we will continue to pursue this theme. Today I would like to begin by mentioning something that can suggest a great deal regarding our method of working.

In approaching an illness or a complex of symptoms with imaginative observation, we frequently receive a direct, intuitive knowledge of the remedy. Then we obviously attempt to think about the matter in accordance with judgments connected with the matter by external scientific knowledge, and we find we are wrong, that it cannot be so. This is an experience frequently encountered by one who is able to make occult investigations, and it also applies to domains other than therapeutics. Only on thinking more about the matter, pursuing it still further, does one come to see how correct one actually was. What is discovered by imaginative investigation followed by intuition is always correct, provided, of course, that it is based on sound powers of cognition. But one's judgment activity must first wrestle through—if I may put it so—to what one comes to know in this way.

It must first be realized that this human organism is complicated to the highest degree, so that in fact an intellectual grasp of it presents the greatest conceivable difficulties, especially if one tries to relate this human organism to the outer world again. This is especially noticeable if we examine more closely the function of nitrogen in the human organism. Earlier in these lectures, I reported that nitrogen is found in greater quantity in exhaled air than in inhaled air and materialistic thinking can hardly help regarding the difference as unimportant. The reason for this is that the materialistic view of the human being is basically unable to discover the function of nitrogen. This is possible only if the following is considered:

You know that the most varied theories exist about nutrition and that, accordingly, investigators often hold diametrically opposed views regarding the question: "What is the

function in the human organism of protein in food? Why does the human organism need protein?” Some say that the structure of man’s protein organism is constant, or at least relatively constant, and that the protein absorbed undergoes rapid disintegration and has little significance for the plastic, constructive forces of protein in the human organism. Others hold the view—regarded somewhat out of date today—that the proteinaceous body of the human being is continually disintegrating and built up again from the protein absorbed. These diametrically opposed theories are put forward in the most varied forms, but both miss the essential point, because they compare protein with protein in a one-sided way without considering the human organism as a whole.

In this human organism we have to do with an opposition between the head formation, and therefore the formation of nerves and senses, and the formation proceeding from the metabolic-limb system. This is a polar opposition within human nature, and we cannot pay enough attention to it. Without taking into account what I have just said, we cannot understand the sequence of stages in the build-up of man that are so important in therapeutic deliberations. For instance, one will not be able to understand the real relationship of the lung to the entire human organism unless one’s investigations begin in the following way. If we are considering the head organism, certain forces obviously predominate there. Next we have the chest organism containing the lungs. The lung is an organ that also has forces of head formation within it, though to a lesser degree. The whole human organism has everywhere these same forces, but in varying intensities. And if we investigate how the ego, astral body, and etheric body work in the whole plastic formation and deformation of the organs, we are brought to the paradoxical statement that the lung formation is a less intensive head formation. The lung formation is a metamorphosis of the head formation, only it is arrested at an earlier stage. The head advances further with regard to the same formative forces that are present in the lung but remain there at an earlier stage.

Because the lung has remained a kind of retarded metamorphosis of the head formation it is adapted to its own function, i.e., breathing. If the same forces that remain retarded in the lung, making it suitable for breathing, develop further, they render the lung more and more head-like. A consequence of the lung becoming more and more head-like is that it takes in thought

forces—the organic force of thinking—and strives to become a thinking organ. In trying to become a thinking organ, taking up too strongly the forces properly seated in the head, the lung becomes disposed to tuberculosis.

Pulmonary tuberculosis can only be understood in this way, proceeding from the entire human being. It can certainly be understood if we realize that in a tuberculous lung breathing strives to become thinking. In the head, breathing is metamorphosed, and all functions of thinking, even the processing of perceptions, are nothing but breathing developed further in an upward direction. The head is an advanced respiratory organs, having moved beyond the lung stage, but it represses breathing and, instead of taking in air, takes in etheric forces through the senses. Sense perception is nothing but a more refined—which means extending more into the etheric—respiratory process. Thus head and lung breathe. There is something else in the human being that is also breathing, something that remains at a still lower stage in this process of metamorphosis: the liver. The liver is a lung that has not reached its final development, it is a head formation not fully developed. It also breathes, but now the other metamorphosis, the polar metamorphosis of the sense perceptions—that is, taking in food and working it through—predominates in the liver. Therefore lung and liver formations lie in the middle between the stomach and the brain and head formations.

If you lay a foundation with such thoughts, you will not be far from understanding what I have to say about certain human organs really being organs of respiration. All those organs that are shaped like the brain, lung, and liver are at the same time organs of respiration, but they have a tendency to breathe out. Thus they also excrete carbon dioxide externally. Such external excretion of carbon dioxide is the essential thing in breathing. These organs absorb oxygen and give off carbon dioxide, and this holds good not only for the lung but for the entire organism, for every organ. It is essentially an activity of the astral body, which develops its activity in sympathy and antipathy. Sympathy as a force corresponds to inhalation; antipathy as a force corresponds to exhalation of the astral body. In the description of the astral body given in my book, *Theosophy*, you find that it is permeated by the forces of antipathy and sympathy. It works in the human being in the whole breathing process according to antipathy and sympathy. This must be regarded as the inner activity of the astral body.



And now we come to the final point of these considerations. The proteinaceous content present in the human being, in so far as it belongs to the organs described, is essentially for the support of breathing and manifests outwardly through breathing. But everything that manifests outwardly also expresses itself inwardly. This is how I would sketch it schematically. If you have here a human organ rich in protein and belonging to the group of organs I mentioned, it manifests outwardly by developing the activity of breathing (see drawing, red). But in breathing outward, it unfolds another activity within, the polar activity to breathing, namely, the activity liberating the soul, liberating the spirit. An activity freeing the soul: in breathing out, in unfolding the act of breathing in an outward direction, you unfold inwardly a soul-spiritual activity. This does not require space, of course; on the contrary, in space it disappears continually, passing out of three-dimensional space. This activity manifests within, however—in an inward direction—and to develop this activity within is especially the function of human protein. What functions as an activity in the head enters from outside by way of the senses. Hence the head organs are the organs containing least of what is spiritual. They absorb the spirit from outside, acquiring it for themselves by means of the senses. The head is the least spiritual organ in the human being.

By contrast, man's spirituality—that is, the development of spirit within, the development of

spirituality in the body, of real spirit, not abstract spirit—begins in the pulmonary system and works from outside inward in contrast to breathing. The most works from outside inward in contrast to breathing. The most spiritual organs are those belonging to the liver system. These are the organs that develop the most spiritual activity in an inward direction. This also explains why “head men” are often materialistic, because only the external spirituality can be worked through with the head, and in this way one is wrongly led to believe that everything spiritual that is developed is received from outside, from the world of the senses. If a person is a real intellectual, then he becomes at the same time a materialist. The more one is a “head thinker,” the more one is disposed to become a materialist. On the other hand, if the whole human being struggles to attain knowledge, if a person begins to develop a consciousness of the way the entire human being thinks, including the organs situated further back, materialism ceases to be justifiable.

The activity manifesting in breathing is also revealed outwardly in the excretion of carbon in carbon dioxide. But the inward activity of spiritualization is bound up with nitrogen. The nitrogen that has been used in spiritualization is eliminated, and the degree to which nitrogen is eliminated is a measure of the inner work of the human organs in the direction of spirituality. You can conclude from this that one who does not believe in such spirituality will obviously have to remain very unclear about the absorption of nitrogen in the human organism. The role played by nutrition can be clarified only if one knows how in all protein formation there unfolds an activity directed outward and one directed inward. If you study this process, which is essentially a breathing process with its polar opposite, you will realize that nutrition and digestion border everywhere on the breathing processes, that nutrition and digestion everywhere encounter the processes of breathing and spiritualization.

In this process of spiritualization, and therefore on the other side of breathing, are found the real shaping, plastic forces in protein formation: there we find everything that shapes the human being. From this you will also be able to see that what is active here points to an interaction between the astral and etheric bodies. The astral body is active in breathing by means of sympathy and antipathy; the etheric body is active through encountering in its activity the sympathies and antipathies of the astral body. Everywhere the etheric body with its activities hits

up against the breathing process in the human organism. These etheric activities have their primary point of attack in the fluid constituents in the human being. As you know, at least two-thirds of the human body consists of water, and in this water-organism the etheric body is chiefly active. The etheric forces express themselves physically in this water-organism. The forces of breathing find expression in the air organism built into the human being. Thus we may regard what takes place between the astral body and the etheric body as an interaction between water forces and air forces.

This interaction of air and water forces is continually ongoing in the human organism. Of course, neither completely suppresses the other; hence we always inhale traces of water vapor with the air. There the etheric element encroaches on the breathing. Similarly, the breathing activity encroaches on the digestive and nutritive organs. In so far as you are formed out of protein, you also breathe. Thus these activities always overlap, and we are always faced with a predominance of one activity or another in one organ or another. There is nothing here that can be described in a one-sided way. We can never describe this or that organ as being exclusively a respiratory organ. If we maintain this about the lung, we are in error. The other activity is always there, even if to a lesser degree. Nutrition takes place primarily through an activity that impresses itself on the fluid-etheric and on the solid-physical. Therefore nutritive and digestive activities occur primarily in the etheric-fluid and the physical-solid, whereas the main respiratory activity is developed in the astral-airy, and the main ego activity, the actual spiritual activity, unfolds in the warmth conditions connected with the ego itself. Spiritual activity within the physical organism is a cooperation of the ego with warmth conditions, i.e., with all those organizations where warmth can work into the physical. The ego must always go hand in hand with warmth, must always operate through warmth. If we put a patient to bed and tuck him in, this is simply an appeal to the ego to make use of the warmth generated in an appropriate way.

These considerations provide insight into human nutrition in general. Nutrition is an interaction between tissue fluid—i.e., the watery constituent in which nutrition and elimination chiefly take place—and the protein organism of the human being. The latter is, relatively speaking, extraordinarily stable; it is labile in a certain respect only during the period of growth, then becomes stable and undergoes a kind of disintegration during the second half of life. In the

tissue fluid there is a continual assimilation and disintegration of the protein in food. It is in this activity that attacks are made on that which wants to remain stable in protein formation: the human being's inner proteinaceous organs generally; they want to remain stable. This is because they wish to liberate soul-spiritual activity inwardly, to isolate it within. What is achieved through the process of nutrition is this continual interaction between the extraordinarily mobile play of forces, constituted by this active assimilation and disintegration of protein, and the play of forces striving towards rest that arise in this interplay of the inner protein in the human being. Hence it is partly a superstition, partly correct, to say that the human being builds up his body through the substances he absorbs from his food. It is a superstition because the constructive forces are already present in his proteinaceous body simply by virtue of the fact that a human being is a human being; on the other hand, the human being unfolds an activity from the other pole, which conducts a continual attack on this stability of his own proteinaceous formation.

We may say then that it is incorrect to believe that human life is maintained only by the consumption of food. This is simply not correct. It would be just as correct to say that life is maintained by the active interplay of forces in the tissue fluids. When you give food which stimulates this activity in the tissue fluids, you maintain life. This does not happen by merely introducing food substances into the body but by the encounter with the stable forces of its own proteinaceous constituents. This is a process that you stimulate by absorbing food, and this process is the most fundamental factor in the maintenance of life. Here, too, we find that we have to look at the process. It can be, for example, that substances we know to be effective in children do not necessarily act in the same way in an adult; for a child is developing his body and needs the introduction of substances and the unfolding of their forces in an inward direction. If you know that something is effective as substance in a child, it will not be similarly effective in the adult. In an adult, it may be much more necessary simply to maintain and stimulate the forces in his tissue fluids that are striving toward rest.

If you now study everything that takes place in the human organs with a backward orientation, as it were (the head is also such an organ), everything taking place in the lungs and liver, and then turn your attention to those more embedded in this activity of the tissue fluids, you will find the

heart enclosed by the lungs as *the* archetypal organ. The human heart is entirely formed out of the activity of tissue fluid, and its activity is no more than the reflection of this inner activity.

The heart is not a pump! I have often said this; it is rather an apparatus for sensing or registering the activity in the tissue fluid. The heart is moved by the circulation of the blood; it is not the pumping action of the heart that moves the blood. The heart has no more to do with human circulation than a thermometer does with the production of outer heat or cold. Just as the thermometer is nothing more than an instrument for registering the degree of heat or cold, so your heart is nothing more than an apparatus for registering what takes place in the circulation and what flows into this from the metabolic system. This is a golden rule that we must heed if we wish to understand the human being. In the belief, that the heart is a pump driving the blood through the blood vessels, we can see how modern natural science reverses the truth. Anyone believing in this superstition about the heart ought to be consistent and believe that it is warmer in his room because the thermometer has arisen! This is the consistent conclusion of such an approach.

You can see to what results one is led by views that simply do not take into account what is by far the most significant aspect of man's being: the soul and spirit. Such views ignore the mobile, the dynamic aspects and proceed from what is merely material, trying to draw from the substance itself those forces that are only imprinted on the substance. Such views want to attribute to the heart the forces that are only imprinted upon it by the dynamics, by the play of forces in the human body.

In the heart activity and in the heart organ we really have the most advanced organization of what is placed over against respiration and the liberation of the spirit in man. This may now be called a polar metamorphosis, in contrast to a mere transformation. In the head, lung, and liver, you have various stages of metamorphic transformations. But as soon as you study the heart in relation to the lungs, you have to speak about a polar metamorphosis, for the heart in its formation is the polar opposite of the lung.

All those organs that develop in a more forward direction—for example, the female uterus, which is the most prominent example—are then further transformation, step by step, of the heart

formation. (I speak of the “female uterus,” because there is also a “male uterus,” but this is only present in the male as part of the etheric body.) The uterus is nothing other than a transformed heart. With this method of studying things, we can gain all that is necessary to understand this organization in the human being.

The fats and carbohydrates now intervene in this other activity that has its center in the heart—if I may put it so—and comes to rest in the heart’s movement. The fats and carbohydrates exert their activity here. Of course, this extends over the whole body, because the whole body deposits substance and is a functional outcome of systems of forces directed toward combustion, just as the whole body breathes and develops what is spiritual.

This sheds some light on pulmonary tuberculosis and we will see how such an inner study of the human organism leads us further and further toward therapeutic matters. What was formerly called consumption—and has now been labelled tuberculosis for purely theoretical reasons—is really due to man’s being cut off from the extra-terrestrial and confined to the earthly through various influences such as poor housing and so on. All descriptions of pulmonary tuberculosis can be summed up by saying that the patient is being cut off from the sun and cosmic space and is drawn toward what is cutting him off. He is drawn toward that which paralyzes his delight in the extra-terrestrial. This delight depends essentially on sense perception. The patient’s soul cannot penetrate to the senses and retreats down into the lungs, so that the lungs strive to become an organ of thought, to become a head. This is, in fact, revealed clearly even in the pathological manifestations. In wanting to become a head they take on a form and one can see that the forces tending to ossify the human head then come to expression in the lungs, resulting in indurations, consolidations, tuberculomas, and the like.

How can this tendency be opposed? If you want to work against this tendency of the lung to become “head,” you must realize first of all that we have to do with a weakening of the required astral activity and with an excessive strengthening of the ego activity. This activity of the ego begins to overpower the astral activity. This must be remedied. Sense impressions from outside especially stimulate ego activity, but sense impressions from outside pass into the whole human organism by bringing about salt depositions. These are not properly regulated in a person with a tendency to pulmonary tuberculosis. Hence you must help in such a case by using rather strong

salt rubbings to try to oppose, at the right moment, what the lung can no longer oppose. Salt rubbings, applied from outside, oppose the consolidating processes acting from within. Of course, one must form the whole treatment in such a way that the organism is inclined to receive what is introduced in the effects of salt from outside. The patient could also take salt baths, strong salt baths, but then the organism must be led to become disposed to work upon the salt within, i.e., to respond from inside.

Here we can be led to the following considerations, which follow partly from our discussions last year. If you wish to stimulate the organism to develop an activity from within that interacts with and regulates certain outer organizing forces, you must give mercury in small doses, i.e., in doses approaching the homeopathic. Mercury is an important remedy in this direction, an important means for regulating this. Here you will have to take into account something of general importance regarding dosages. Putting together all I have presented, you can conclude that the system most similar to outer nature is the metabolic-limb system. If something is lacking there, you must use the lowest potencies. As soon as you have to deal with the middle system, you need intermediate potencies. When you have to work with the head, when something has to do with the spiritual in the head, you have to work with the highest potencies. But in this case we are dealing with the lung activity, i.e., with a part of the middle human being, and an intermediate dosage of mercury must be used.

Whenever one intends to work primarily upon the head organization and from there back upon the entire organism, the highest potencies are required. These will be particularly beneficial in cases where one believes that something can be achieved with compounds of silica. Silica compounds require the greatest dilution by their very nature, for they always rise toward the head and the other hand, when you have occasion for other reasons to administer calcium compounds, you will usually do right not to use the highest potencies but lower ones. In short, the potency required will be determined by whether, in your view, you have to act on the metabolic-limb organism, the middle, rhythmic organism, or the head organism. You must bear in mind, of course, that the head organism works powerfully upon the whole organism from the other direction. For example, you may believe a patient to be suffering from a foot disease, but actually this may be a disguised head disease, having its origins in the head. In such a case you

will have to effect a cure not from the metabolism but from the head. Thus one must use high—but not too high—potencies of a substance perhaps known to be valuable in lower potencies in cases that have to be treated from the metabolism. Gradually a rationale can be introduced into these deliberations, and this must be done. The details will become clear only when you consider precise observations yielded by experiments. The investigations must pursue these details in the directions I have suggested.

Only an individual who can carefully retain in his memory all that his experience has taught him will be able to speak about healing in detail. Every individual experience is obviously instructive and bears fruit for further experiences. If you consider then what I have said, it will no longer appear so puzzling that there are diseases that, for instance, attack the brain and the liver simultaneously, for the liver is only a metamorphosed brain. If you therefore find deterioration of the liver together with degeneration of the cerebral ganglia, these conditions run in the same direction, and you have a form of disease that is an intensification of what causes pulmonary tuberculosis. It is only an intensified metamorphosis of pulmonary tuberculosis. It is only an intensified metamorphosis of pulmonary tuberculosis. Hence internally you will have to give stronger doses of mercury. Regarding external treatment, you should not be content with salt rubbings and with baths of table salt (sodium chloride); instead you will have to use calcium salts.

You see now, however, that sources of error are everywhere, and one really finds what is right only if the human organism is studied from within. Imagine that someone can go and say, “Here is a disease that I will cure with mercury,” he may achieve some success. The disease, however, may have nothing to do with syphilis, but at some point this person got the idea that when mercury effects a cure, the disease must be connected with syphilitic processes. This is not necessarily the case at all. You will now better understand what I said last year when I spoke of “mental illness.” Of course I meant paralytic disease when I spoke a few days ago of softening of the brain, but the description is not so vivid if one uses the word “paralysis.” One always has the feeling that one is dropping into a description of the outer complex of symptoms.

Questions now arise regarding what I said last year about the actual causes of psychological diseases. As I said then, these have to be looked for in deformations of the organs. One gets

nowhere if one merely takes into account the psychological symptoms. Similar psychological complexes can even be traced back to totally different causes of illness. Especially in so-called mental illnesses we are led more and more to deformations of the organs, to an organ that is not functioning properly, and then the question arises as to why the organ is not functioning properly. It is because the stable—not the variable—forces in protein formation have become defective. Something in the patient is therefore continually striving to destroy the original plastic structure of the affected organ. Therefore it does no good to look for the cause in what is going on in the tissue fluid, which presents the other pole, the metabolism. If we proceed from the symptoms, it will not help us to study what is presented by the metabolism itself *within* the organism. Instead it is exceptionally important in trying to gain knowledge of mental illnesses to study the *excretions*. An important reference point will always be found there. It is of tremendous importance to investigate the excretions of mental patients, for—as I said last year—in certain forms of mental illness there is a compulsive tendency to form imaginations, inspirations. This is what “freeing the spiritual within” signifies.



This tendency is there because the organ has become defective. If the organ were not defective, if it were constituted normally, it would indeed form imaginations, but these would remain unconscious. When the organ has become defective, it is not able to form imaginations correctly. On the one hand, the organ is defective and the tendency to form imaginations arises; on the other hand, imaginations remain uncovered by the organ, and hallucinations arise. You

could say then, that when we have an organ with imaginations developing within it (see drawing, red) which radiate through the rest of the human organism (see drawing, bright) and become perceptible, we are dealing with a deformed organ. The formation of imaginations (red) cannot unfold properly in its plasticity. As a result, because the imaginative activity is abnormal, it intrudes upon consciousness, and visions and hallucinations arise. On the other hand, the organ is damaged.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE VII

DORNACH, APRIL 17, 1921

In turning our attention now to the study of remedies, we will also discuss the remedies we have already introduced. I have no interest, of course, in describing how the idea forms in *me* that this or that can be a remedy. Instead I want *you* to come to an insight into why this or that substance can be used as a remedy. I would like the perception of the remedial value of a substance to be formed, as it were, in your own souls. Therefore I would like to direct the discussion today in such a way that we undertake a theoretical investigation of how one arrives at the view that something can be used as a remedy.

Of course it must be stated at the outset that an acquaintance with the main principles of an anthroposophical knowledge of the human being provides the basis for this. A correct interpretation of remedies can arise only if one is impelled from the ground up to conduct the whole investigation in an anthroposophical sense. Thus you will also see that what I have said in the last few days will flow into the theoretical investigations presented today.

Let us proceed from the fact that the interaction between the human being and his environment can be studied by investigating the plants. By first comprehending the processes in the plant world, one acquires a correct insight into the continuation of mineralizing processes into the inner aspects of the human being. In presenting this type of investigation, however, we must realize that something shaped out of the whole cosmos is at work in the entire process of plant formation—in the formation of roots, leaves, blossoms, seeds, and so on. This follows from everything we have studied in the last few days. This process that tends particularly to shaping the plants, even to shaping them inwardly, cannot be replaced by an artificial synthesis, by a chemical synthesis. At most, it can only be replaced in this way in very few cases. For example one must be clear about the following: In the roots of a plant we have to do with the part of the plant-forming process that is bound to the more-or-less inner forces of the earth's surface. Soul-spiritually, the human being is a being growing in a plant-like fashion from above

downward. His head harbors many of the forces that interact with the forces of the earth itself. There is a deep kinship between that which shapes the root in plants and all the forces of the human head. Thus, when clear ideas need to be gained about the process that takes place in root formation in plants, it must always be realized that this process has a reciprocal relation to the human head.

Let us examine the root of gentian (*gentiana lutea*) as an example of how to explore such matters. Gentian is a plant in which the blossoming forces come to strong outward expression. Therefore in the root we will find forces that tend very strongly toward the blossoming element. In other words, the root's forces are somewhat weak, a great deal is expended in the direction of blossoming and leaf formation. Nevertheless, the whole form of the blossom shows that the root nature is still present very strongly. Thus we cannot count on gentian, as a matter of course, strongly affecting the activities in the human organization proceeding directly from the head, i.e., as outer physical effects. Rather we should expect gentian to act on what supports breathing from out of the head. Since effects in the organism always are polaric, we must imagine that especially the digestive organs begin to breathe very strongly in the way I explained yesterday if we administer gentian roots. This stimulates an active breathing activity in the stomach and intestines, but we must keep in mind what we have learned in these lectures regarding the necessity of first treating the plant substances if these are to stimulate this breathing activity. We must boil the roots, and administer the decoction.

Let us now turn to some external aspects of the plant. We notice that the gentian root has a bitter taste and a strong smell; thus it acts very strongly on the astral. We therefore have an effect on the astral nature in the digestive realm of the human being. Moreover, gentian root contains sugar. You will recall that I have frequently pointed out how the process of working through sugar in the human organization involves a strong stimulation of ego activity. I have said that you can study this even in external statistics. For example, Eastern Europeans and Russians, in whom the ego activity is somewhat withdrawn, use a very small quantity of sugar each year, whereas the statistics show a greater consumption of sugar the further West we go, i.e., among the English, in whom the ego develops an extraordinarily vigorous activity. Such things must certainly be taken into account if one wishes to gain knowledge in the world.

Gentian root is also rich in fatty oils. Fatty oils, when passing through digestion, have a strong effect on the lower breathing, since fatty oil intensifies the mobility, the inner mobility, of the stomach and intestinal organs. Therefore you can see how it is possible really to describe what is taking place in the human organism. One notices at one that the astral activity is stimulated and therefore that the breathing mobility of the stomach and intestinal tract is stimulated. One can therefore say that the intestines develop a greater activity and the stomach is strengthened. This whole effect is the result when the astral body is strengthened generally. The whole effect calls forth mineralizing processes, but only to the extent that these solidify the organs and make them stronger. This is the slight influence of the ego acting through the sugar. Thus if we use a decoction of gentian roots, we stimulate the activity of the astral body and, acting through the sugar content of the root, allow the ego to assist.

There is a danger, however, of the ego going too far. If the ego continues to work below like a whip, a reaction is set up polarically in the head, and one can observe that such patients suffer from headaches as side-effect. Nevertheless, the effects I have mentioned are produced. We observe an intestinal activity that is essentially of an enhancing, stimulating character, and we will use such a remedy, either alone or in some combination, if we notice that an illness manifests in connection with loss of appetite or dyspepsia, and especially if there is a generally sluggish digestive activity. In this way the metabolism is inwardly stimulated and becomes more active. By this means we can therefore work against tendencies toward gout and rheumatic conditions. In addition, in applying gentian root we will have made appropriate use of something that has a mildly antipyretic effect. This is because the deficient intestinal activity induces a reaction in the upper human being, and the febrile activity proceeds from this. Thus if we strengthen the lower human being, creating a counterweight to the upper human being, we have introduced an antipyretic activity.

This is the approach we must take if we wish to come to concrete relationships of the outer world to what is within the human being. It is quite correct to draw attention to currents acting on the human being from outside. In this respect, a man like Rosenbach has made remarkably good preliminary studies. However, if we only speak about these currents in abstractions, we do not at first realize that what acts from outside emerges from concrete things. It emerges from the

fact that such relationships prevail between the root-nature of the plant world, the forces that are active in the root nature, and these forces once they have entered the human being. In this way we grasp things that otherwise are only characterize abstractly as currents. Spiritual science is concerned with working out of concrete processes.

Let us study a most instructive plant from this standpoint—the clove (*geum urbanum*). We will again take the root and prepare a decoction from it. It is extraordinarily interesting if you investigate the clove root and recall something of what was said about the gentian root. Of course we must again assume an interaction with the head forces, because we are dealing with the root. Now clove root has a tart taste, exceptionally tart. In clove root we have etheric oils, i.e., oils that we must assume act on those parts of the organism not situated close to or within the intestinal tract, like those we spoke of in discussing the root of the gentian. Rather we have more to do with what should take place in the stomach, or perhaps only in the esophagus. We must also take into account another most essential fact here, namely the starch present in the clove root. Therefore we must appeal to forces that work in a more intensive way than the forces that are necessary to digest sugar. To digest starch, the process has to begin earlier. The sugar has first to be produced. You see, one must really pursue the processes in detail.

The clove root also contains tannin, and this too we must take into consideration if we wish to investigate the remedial effect of anything. Tannin points to the fact that the starch is working more toward the physical, becoming something that cultivates that which opposes even tannin. In the case of the clove root, then, the whole effect must be ascribed more to the ego than to the astral body. We have here an intensification of the ego's activity. Because of this, we have to do with what takes place in the lower human organism. This effect is a complete polar opposite to the stimulation of the head that takes place through the ego. We have to do with what I would like to call the outer digestion, laying hold of substances while still in the stomach, before they have gone over into the intestinal activity. Every system extends through the entire human organism, and the part of the nerve-sense apparatus still present in the intestines and digestive organs is stimulated; we therefore have to do with a predominance of the ego's influence.

What is the consequence of this? First, we have in clove root a strong antipyretic

force; second, by working on the earlier digestive processes we can affect those later on, i.e., the actual intestinal activity. We give the intestinal activity less to do. In this way we can combat diarrhea in particular, and also mucous discharges from the intestines, for these things are due to overburdening the inner digestive activity. Thus you see that these investigations lead to a perception of the way outer forces penetrate what is within the human being.

This study of roots is of special significance, so let us take another root, for example the root of *iris germanica*. Here we will also prepare a decoction from the root. The iris shows us even by its outer manifestation that it works strongly on the ego. The repulsive smell and bitter taste of the root reveal at once that the ego here interacts strongly and physically with the outer world. In the iris root there is something that stimulates this physical activity very much, that is, tannic acid. We also find something else that works upon the ego activity: starches. Finally, we find something that through its physical effect, has an influence wherever it is stimulated to do so; we have resins in the iris root. Through all this the ego is brought into an especially lively activity. This lively activity of the ego—this driving force of the ego—can be noticed first in the urine activity, where a purgative, diuretic effect appears. These are outward expressions of ego activity.

We can find the conditions treatable by this remedy if we simply ask, “What is the human organism suffering from when these things are not in order?” The answer is dropsy and similar conditions. In decoctions of iris root we therefore have something with which we would try to combat dropsy and similar edematous conditions.

In taking a step upward in our study of the plants, let us consider the green leafy parts of the plant. We will take a characteristic plant like marjoram (*majorana origanum*). We must realize, when we come to the leaf, that nature herself completes certain processes that we must first carry to completion in the roots. When we take the leaf therefore, it is not good to prepare a decoction directly. We need the finer forces of the leaf and can obtain these by preparing an *infusion*. The forces that we really need are made available through preparing the leaf in an infusion. Here again you can grasp what we are dealing with by means of these senses. The infusion of marjoram has the peculiar flavor that might be called the “warming” flavor. At the same time, it has a certain bitterness. Then you have the aromatic smell, the ethereal oil, that proves so clearly

that here something is working outward. In addition, you have something that need only be added to intensify all this, but whose physical effect does not manifest as early as other products. This aspect does not appear in its physical effect until it has passed through the stomach and has reached the intestines. These are the various kinds of salts present in the leaf, especially in marjoram. You may therefore say that this leaf-infusion has a particularly strong effect on the breathing activity of the inner organs: it calls forth a certain breathing activity in the inner organs. This finds expression in the sweat-provoking effect of this infusion, i.e., the inner organic activity in the form of breathing is stimulated. It has a diaphoretic effect, and the reaction therefore strengthens the activity of the inner organs. With infusion of marjoram leaves, one can work on the one hand against upper respiratory congestions, rhinitis, etc. and on the other hand against uterine weaknesses.

All this will become clearer when we move on to the effect of blossoms. Let us look at this effect in an instance where the plant shows it with special clearness, for example, where many small blossoms are clustered together in an inflorescence, as in the elder (*sambucus nigra*) or lilac. Let us be quite clear that here the plant is penetrated by precisely those forces that have a great deal to do with the environment of the earth, that contain cosmic influences, cosmic radiations. From this we note that elder flowers also contain ethereal oils. We notice it particularly from the fact that these flowers contain sulfur. In these flowers we therefore have something from the mineral kingdom that proves especially effective if we wish to stimulate breathing, but now from the other side: to stimulate the actual breathing organization, whereas earlier we spoke of stimulating breathing in the digestive organs and organs near them, before the breathing of the actual respiratory organs intervened. When we use elder flowers in the form of an infusion we stimulate particularly the etheric activity of the human organism, and only by way of this etheric activity do we stimulate the activity of the astral body. It is especially the breathing in the upper, posterior organs that is stimulated, not so much the head organs as those belonging to the actual respiration. Of course, reactions such as purging and sweating naturally appear everywhere. Now, however, the organs of breathing are stimulated. The normal breathing activity is intensified and—because this has to have an effect on the blood—the blood circulation is stimulated from inside the human being.

We can immediately conclude from these observations that it is possible to work against catarrhs by such means, and also inhibited sweat-formation, hoarseness, and coughing. And, because the effect that before appeared directly, now appears polarically, we can also use this remedy in rheumatic conditions. It is always a question of determining what curative forces a remedy may contain from the way it acts.

Let us now consider situations in which it may be necessary to act especially upon the head organization. What is it that really depends on the head organization? Digestion, its polar opposite, depends on it. Indeed, the cruder digestive processes, the cause of so many serious illnesses, depend on the head organization. Hence we must realize that we can influence the head through the cruder digestive processes. If we want to support what takes place within the human being—thus have an effect on digestion—so that the substances stream up into the head and are therefore able to unfold their effect from there, we must naturally to everything we can to bring this about. Therefore, although we want first of all to introduce the plant substance to the inner part of the body, we must form it in such a way that it works into the head. We can observe such an effect especially when we make use of seeds. Seeds by their very nature are especially suitable to influence the cruder digestive processes, they act on the head in calling forth reactions. Nevertheless, it is very difficult to promote the effect from the digestion to the head. Therefore it will be useful to make a very concentrated decoction of the seeds, if this agrees with the patient. We can study this especially well if we consider the effects of decoctions of caraway seeds. These contain ethereal oils, which act essentially upon the ego; wax, which has a very strong physical effect; and also resins, which also unfold strong effects in the physical. The powerful effect is also shown by the aromatic smell. In addition, this decoction contains levulose.

If we consider all this in connection with what we have studied in the last few days, we will see that it strengthens the activity of the ego to an extraordinary degree. It affects the nerve-sense activity concealed in the digestive organs. It works especially on this weak nerve-sense activity in the digestive organs—this activity extends throughout the digestive organs in a very faintly formed metamorphosis. The effect of such a decoction on the lower human being resembles what one might call a subconscious metamorphosis of our outer sense perception. We are

stimulated to perceive with the digestive system what is developing as process there. Hence this remedy is very valuable when administered through an enema. When given by enema, it calls forth a process that must act on the nerve-sense activity. This is an outer administration of the finer forces of the caraway seeds, and in this way a kind of subconscious perception is evoked in the digestive organs. The lethargic tissue fluid is especially stimulated by this means. By thus introducing a process strengthening the nerve-sense activity, perception is driven much further into the human being. The patient becomes a perceiver in his digestive organs, and this works against the opposite pole that we find when an inner activity begins that can also be perceived—consisting, indeed, of inner perception—when our organism begins to express itself in eruption-like states. By our strong perception of our organism when it develops such an organic activity, so that we are actually perceiving ourselves, we dampen down such activity and therefore have a curative effect on it. Such an activity represents a perception from within outward, a nerve-sense activity similar to, though a metamorphosis of, outer perception. Thus we can work beneficially with this remedy in cases of stomach cramps, colicky conditions, and flatulence.

Yet another process is extremely interesting to observe. Picture vividly to yourselves the subconscious process developed in such a case. This subconscious activity is extraordinarily similar to the activity of outer sense perception, but it takes place within. Consider that the outer activity of perception and the reflex activity are connected in a certain way. Perceptions that appear subconsciously can call forth defensive movements immediately. Study this cooperation of perceptive activity and the reflex reaction against it, and carry this over to the inner activity of the tissue fluid.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

LECTURE VIII

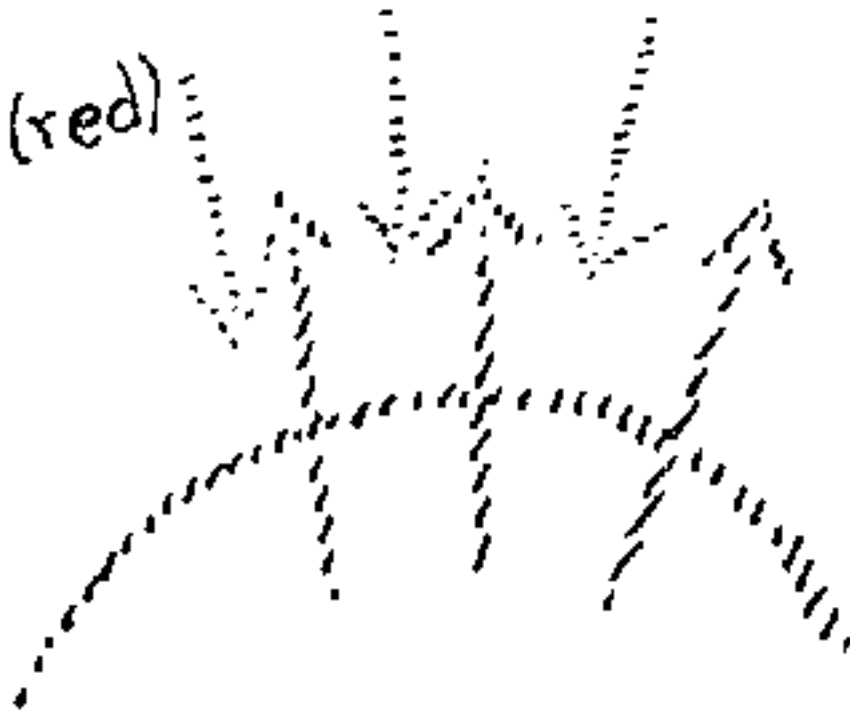
DORNACH, APRIL 18, 1921

Today's lecture will be an assortment of various topics I would like to add to what I have already said to you, including reference to our remedies. I would like to begin by saying that processes related to the mineral element that affect the human being can be interpreted similarly to the way done yesterday regarding the plant world. However, the insights we must gain here are more complicated, because as soon as we move on to the mineral world we are no longer dealing with definite, self-contained entities encountering each other, as was the case with plants and the human being; instead we are dealing with a realm in which one object passes directly into the other, so that it is difficult to make distinctions.

In the preparation of remedies—to this you must pay particular attention in our remedies—it is not merely a question of using some substance or other; the process in which the substance lives must be captured in another process. Thus when the effect of some remedy is known to you, it is often a matter of taking the effect you evoke on one side and damming it in from the other. You can see this clearly, for example, with the remedy we prepare from lead and treat in a certain way with honey (you will find this process described in detail elsewhere). You can see how the effect of lead must be held in check in one direction by the effect of the honey. Lead exerts a very strong influence on the formative process proceeding from the ego in the human being. We have spoken of the fact that in the head formation of the human being—or, said better, in the head formation proceeding from the human being—there lies a physical influence, but also an etheric imprint, an astral imprint, and an ego imprint. We said that the ego essentially imprints itself into the system of movement. The effect of lead works especially strongly on this imprint of the ego and takes place in conjunction with the astral imprint.

In the effect of lead we have a force of nature that is extraordinarily well-hidden, and for occult observation it is of exceptionally deep significance to experience this effect of lead. The effects of lead are extraordinarily important for the human being before he prepares to descend

into physical life. This is when the effects of lead must be taken into account. Indeed, lead acts not only in the ways we know, but it has effects that are the polar opposite as well.



These polar effects radiate in from the cosmos, whereas those known to us radiate into the cosmos from the earth. This could be represented schematically like this. If this is the surface of the earth, the lead activities known to us radiate outward from the earth (see drawing, arrows); the polar opposite effects stream in from all sides. They have no center from which they radiate, for they are not central forces but forces operating from the periphery (red). These peripheral forces are especially concerned with the formation of the soul-spiritual in the human being, and their domain must essential be left when the human being prepares to descend into the earthly sphere. Hence in the earthly sphere lead is induced to unfold its opposite forces, and these are the poisonous ones. Everything connected spatially with the soul-spiritual in the human being, that is everything that can be spoken about in relation to space, is poison in the human organism.

This is a universal mystery to which one cannot pay too much attention. The meaning of the

concept of poisoning must be sought here. We have to do with a strong stimulation, a powerful excitation of these ego-imprinting forces in human nature. Everything that arises in lead poisoning tends to destroy the form of the human being in so far as he is an ego. It dehumanizes him. In fact, all the symptoms of lead poisoning terminate in an individual gradually passing into nothingness corporeally. These symptoms include failure of the voice, stupor, and syncope, and attest to the fundamental destruction of the inborn formative force in the human being. Of course a person dies before this point is reached. The human formation is being destroyed from the upper human being, which is the polar opposite of the lower human being. What in greater quantities acts destructively in the upper human being acts in small quantities—in dilutions—constructively in the lower human being.

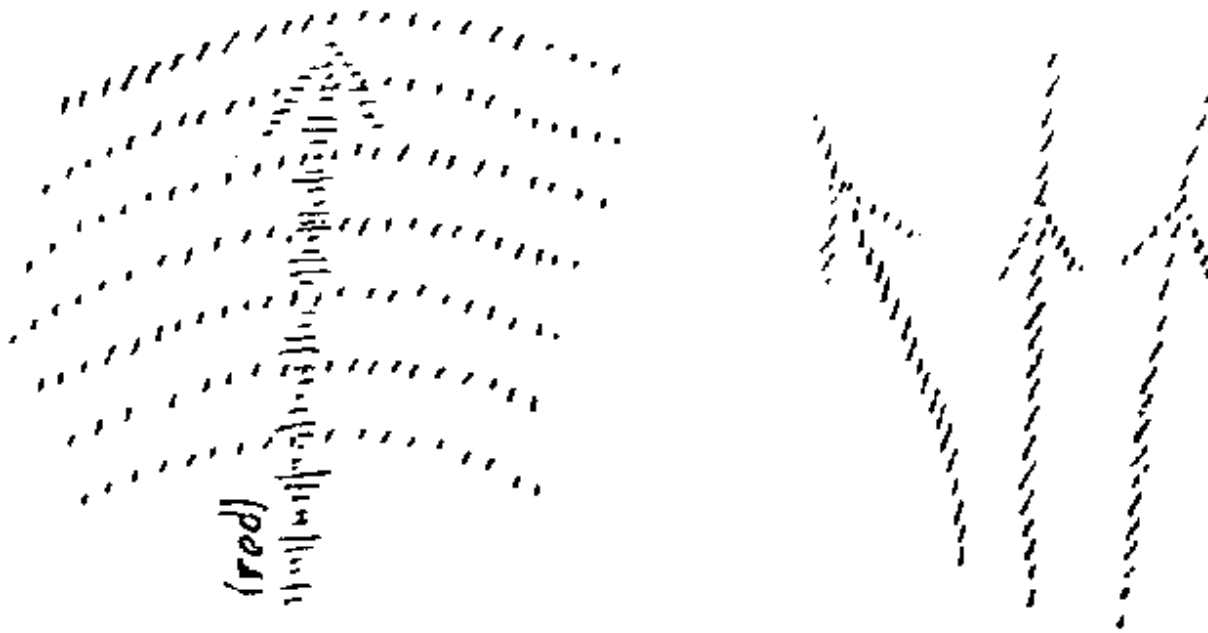
At this point I would like to interject something. I believe the never-ending conflict between homeopathy and allopathy will not be set right until one is able to enter into a study of man's constitution as given by spiritual science. On the one hand, the rich treasure of experience does not—or at least, should not—allow us to doubt the principle of homeopathy; on the other hand, people who are not in the habit of judging purely by experience but are swayed by all sorts of prejudices and opinions about the human organism cannot easily understand that what can make a person ill in larger doses in smaller doses make him well. The homeopath is always more of a phenomenalist than the allopathic physician, who is always swayed in his therapeutic rationale by all sorts of prejudices. The facts are not fully revealed by this simpler statement, however. They are discovered only when we say: what makes a person ill when working in large quantities in the lower system will make him well when working in small quantities if its effect can proceed from the upper system and vice versa. This restatement of the homeopathic rule is the means to set right the conflict between homeopathy and allopathy.

Let us return now to the attempt of preparing a remedy from lead and honey. You can see how lead, greatly diluted and acting from below up, works against the destructive force acting on the human form. This is part of lead's effect. However, if one tries to build up this ego-shaping force, one transfers the activity of the ego into the physical organism and, while making the patient healthy bodily, one renders him psychically weak regarding everything that should work from below upward, that should work even organically. This weakening can go so far that one

may, on the one hand, restore the individual to his human form, as it were, having been led by certain processes of disease to use the effect of lead because the formative processes are lacking. On the other hand, one may easily undermine the forces proceeding from the ego and astral body—especially those from the ego—when one causes the individual to develop his formative forces again. You could say that one brings about a cure for what the individual has not acquired, or has acquired only incompletely on entering life, but one weakens him regarding what he ought to do organically for himself during life. The effect of the honey when added to the remedy, however, opposes this weakening, that is, it strengthens the forces radiating from the ego. You see, in arriving at such a remedy, it is essentially a question of gaining insight into what is really taking place in the human being.

If we wish to understand the effects of the mineral element in the human being, however, we must look at the general effect of the mineral in the earth. It is necessary first to become acquainted with the significance of salts in the evolution of the earth. The significance of the salts in earthly evolution is that the earth actually produces them. In salt process we find what the earth brings into being. In developing salts, the earth builds itself up. And when we turn from the salts to the acids—looking, for example, at the acid's element present in the watery earth regions, we have the earthly process corresponding to, though the polar opposite of, the inner digestive process in the human being, that is, the digestive process beyond the stomach.

We need to study all these processes taking place in earthly development, inasmuch as they represent a relation between acids and salts. When we consider the process that develops from bases through acids to salts, which can be observed outwardly today in chemistry, we see that, regarded in this way, the process leading from base to acid to salt coincides with the earth-forming process.



This process is essentially a negative electrical process. To put it more exactly: this process, expressed in its external, spatial aspect—i.e., as a process working its way out of the spiritual into the physical—can be represented schematically as follows. We have here an effect proceeding from the bases through the acids to the salts; it is indicated only in its direction here (see drawing, red arrow), but it is actually a process of deposition expressed schematically. Now, when we express this process in reverse, passing from the salts through acids to bases, we must always remove these lines of deposition. They would act in a compressing way, and the opposite radiations appear, which radiate out (see drawing on right, arrows). Then we have to do with a positive electrical process. If you look at this sketch, I believe you will hardly doubt that it has been drawn by nature herself. Just look once at the anodes and cathodes and you will find this picture sketched by nature herself.

Now, if we approach the metallic process, that is, if we approach the metals themselves, we find in the metals that element by which the earth “unbecomes” (“*ent-wird*”) most, if I may use this expression, though it has long disappeared from the German language, despite the fact that it corresponds to reality: *werden-entwerden*—to become – to unbecome. With metals we find the tendency for the earth to disintegrate, to shatter in pieces, rather than the tendency to preserve or

consolidate themselves in the earthly kingdom. They actually represent the “unbecoming” or passing away of the earth, and as a result they develop hidden radiating events, concealed even to external observation. You have this radiating effect everywhere. It is very important to observe this wherever we approach the metallic element with our interpretations of nature in an attempt to derive remedies.

It is especially to study individual metals from this viewpoint. Such a study leads us to the viewpoint represented outwardly by this table of the mineral remedies we consider valuable. To arrive at these things it is necessary to gather everything yielded by such a correct interpretation of observations. They will be reliable, because we have prepared only those remedies that have their basis in a comprehensive interpretation of observations. Here we can elaborate on this interpretation, for I am really not concerned with simply repeating this list to you. Any additions that have to be made can be given in a written exposition. At some point this will have to be done. I am less concerned with repeating this list than with guiding your thoughts in the direction that could lead to such a list in the first place.

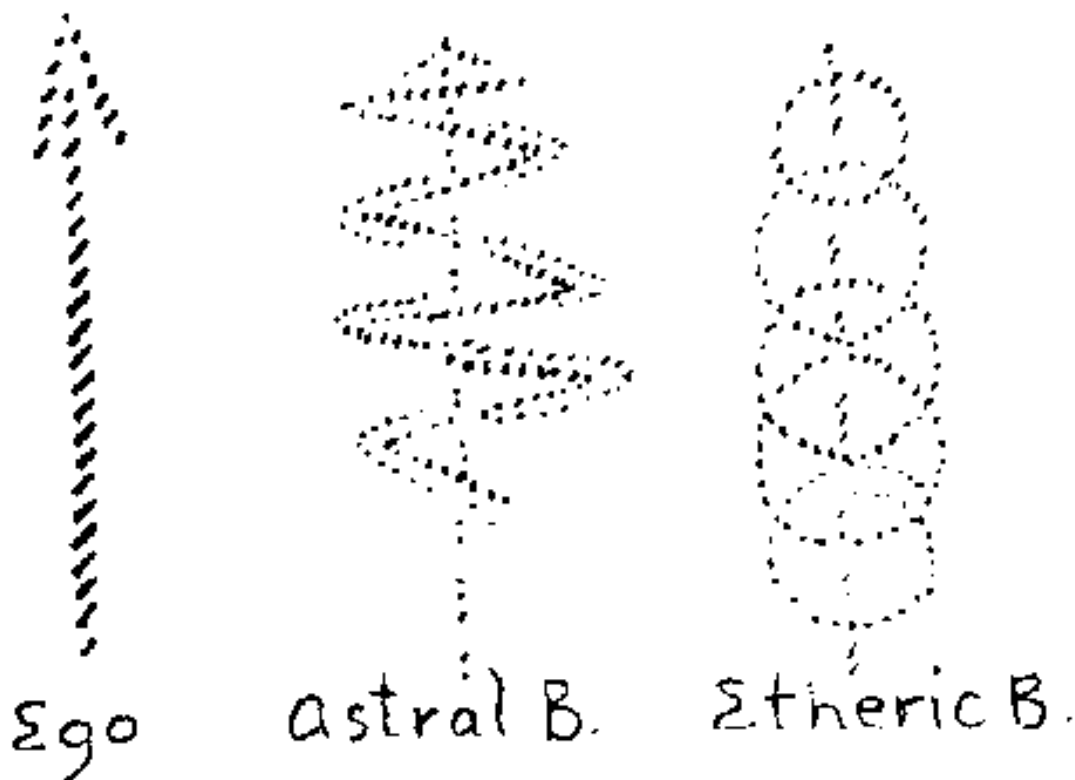
Let us now study the metals—I would prefer to say: the metallic nature—from this viewpoint. There we find what I have just described as a radiation, and it is present in the most varied forms. It can exist in the emanating form of radiation, destroying the earthly and passing into cosmic space. This is especially the case with the lead-activity. Through this lead-activity the human being has implanted into his organism those forces that would like to disperse him into the world. This dispersing into the world is an aspect of lead-activity, so that we can best regard this effect as a radiating one. Such radiating effects appear in a different way in other metals, for example, magnesium. This can be seen clearly and is the basis for the role magnesium plays in the teeth. Through the human organism this must be brought to the point of a metallic to metamorphose itself again. And when this radiation has metamorphosed, it becomes what I would like to call simply “direction.” The radiation is now only “direction,” what happens, however, is an oscillation, a pendular movement to and from this direction.

We must study such effects in the healthy and sick person. In the healthy person, these radiating effects are present in the radiations of the sense organs, as remnants, you could say, of the life before birth, of prenatal existence. These are always present. What radiates from the

sense organs consists basically of after-effects of lead, in which lead itself is no longer present. These radiations occur throughout the entire organism wherever there is sense activity. Nerve activity, that is, the functional activity going on in the nerves, has its basis essentially on a weakening of the sense activity in this direction. This activity is therefore based on a weaker radiation. You can see from this why I said in my book, *Riddles of the Soul (Von Seelenrätseln)*, that it is difficult to describe the actual nerve-sense activity, because I would first have had to introduce everything I have now presented to you.

In this oscillatory process, this pendular movement, in which the radiation is only considered in regard to its direction, we have to do with what functionally underlies all breathing in the human organism, in fact all rhythmic activity. Rhythmic activity is based on setting up such pendular movements, on setting up a movement more consolidated in itself than the movement of radiations. Among the metals or metallic nature, *tin*, for example, has such a movement. The beneficial effect of tin in fairly high potencies on everything that bears upon the rhythmic system is based on this fact.

This radiating, pendular movement can be modified further, however, and this third modification maintains its direction and also its pendular motion only latently. On the other hand, it consists of spheres continually forming and dissolving in the direction of the radiation. What has an effect on the metabolism in the human being depends on these forces, and among metals it is *iron* that develops especially these forces. Hence the iron in the blood works against the effect of metabolism as a third metamorphosis of the radiating activity.



When we are dealing with the first metamorphosis, the effect is especially on everything that organically concerns the ego; when dealing with the second metamorphosis, the effect is organically on everything that concerns the astral body; and with regard to the third metamorphosis, the effect is organically on everything related to the etheric body (see drawing).

Now let us go further. What develops there as the continuous “radiation of spheres” —if I may call it so—must be continually received because it acts, in a sense, from the upper human being toward the lower. It only goes as far as the etheric. Now it must also be received by the physical by means of a force acting polarically, for something that envelops the spheres from outside must come to meet such a sphere-formation. The sphere must be taken hold of and enveloped (see drawing).



It can be that the sphere-formation and this enveloping action are approximately balanced. This is naturally the case in a normal person, where everything that works downward from the upper human being is counterbalanced by the effect of the lower human being on the upper. This adjustment takes place especially in the damming-up activity of the heart. When this balance is disturbed, however, the metal that can bring equilibrium is gold, *aurum*. This restores the balance between this enveloping process and what lies in the middle. One will have to use gold when disturbances of the circulation and breathing occur that do not appear as results of something else; that is, when the causes are not to be found in the rest of the organism, gold will be applied. If, on the other hand, you notice that the causes proceed from a region other than the boundary between the lower and upper human being, you will be led to say, “There are not enough of these enveloping material processes coming from the individual to meet the more etheric-spiritual processes taking place here.” And if the activity you find here lies more toward the inside, in the digestive processes beyond the intestinal wall, you will assist this enveloping process by applying *copper*.

This leads us to the ways of using copper, which is included among our remedies. It is generally used in connection with a form of malnutrition manifesting outwardly in disturbances of the circulation that are consequences of the malnutrition. If we are dealing with circulatory

disturbances that cannot be regarded as results of malnutrition, then we give gold; if circulatory disturbances are connected with malnutrition, we use copper.

Now, there must be counterprocesses also for the other processes of radiation, material counterprocesses to the etheric-spiritual processes. Consider the process that we must now regard as an inner process, which brings about this pendular movement, this oscillation. When it becomes abnormal, when it grows to strong, it can be observed in everything constituting the digestion, in working through the absorbed food by the intestines, and, coming more to the outside, all that is situated on this side. This therefore includes what occurs in sexuality, for example. The sexual processes are radiations from the human being that run their course in this way (see drawing, page 118) like the staff of Mercury. This played a part in establishing the ancient so-called symbols. If what is active here is not to degenerate, it must be opposed by material, formative forces holding it in check and preventing this degeneration. These formative forces are essentially to be found in *mercury*. We are here pointing to a realm in which it is extremely important to bring together what I said in the last course with what a more inner study now teaches us. If you bring these two things together you will have the whole process before you. This is now something that plays entirely into the astral, arising through such pendular, radiating movements and through the corresponding counter-images. It now passes over entirely into the astral (see drawing, page 118).

We may also be concerned with the actual radiation process that is present in the human organism in the most manifold ways. On the other hand, we find this process in everything that radiates out through the skin, in everything that has this directional radiation in it. We find this process in everything that causes urination, in everything that has an evacuating action in the human being. Just as in the gastrula stage of embryonic development the outside is drawn inward, so in this radiation we have to do with something that acts toward the outside through the skin but that also takes on the opposite direction and works in the processes causing urination and bowel evacuation. Usually we find the polar process expressing itself in an opposite direction, but here we have something that is, in a sense, reversed and yet similar. You see, one must not try to treat things in the world schematically. Errors always arise when we start from theories. It is impossible to start from a theory and not succumb to error. Thus if someone says to himself,

“Polarity is at work in the world,” and then proceeds to construct a scheme or formula for polarity, saying that polarity must act in this or that way, he will be able to coordinate certain series of facts but he will have to abandon his formula in the face of other phenomena, where things are different. If only we could gain insight into this terrible tyranny exerted by theorizing in science!

Of course, one must be willing to drop one’s theory in the right place and penetrate further to the point where this theory has no more value. Natural science must also pay heed to this. If one wishes to work on the theory of evolution in an outer sense, one must keep to the outer theory, modifying it where necessary. If one wishes to understand the human being from within, one must keep to what anthroposophy has to offer. But neither an anthroposophical nor an anthropological theory can be applied in any other way than by leaving it behind at the right point and passing into the other domain. With what we call anthroposophy, of course, we enter the soul-spiritual domain and return again to outer, sense-perceptible phenomena. You can observe how, in my early writings, I followed this path as a matter of course, and how in my more recent writings I am now trying to embrace the other domain as well. Only fools find devious contradictions in this and so construct their idiotic attacks. Then German journals, run by people who are incapable of judgment, publish idiotic attacks as a serious discussion on anthroposophy.

The point is that we must take into account this process that can be described as a radiation, as I have just done. Then we have to work against this, and we can do so by appealing to the opposite radiation, one active in *silver*, for example. In this connection we must realize that silver must be applied as an ointment if it is to have an effect on the kind of radiation that expresses itself through the skin; however, it must be injected in some form if it is to deal with the other activity that follows the direction of evacuation in some way. Here you have what I might call a “guideline” for the particular way in which to handle such matters. Basically, just as much depends on the way such things are handled as on the quality of the remedy.

This study has led us to the remedies, and I would like to conclude it with some comments in reply to questions that have been posed. If I have not been able to complete our program this time, I must ask you to excuse this due to the shortness of time. If you pay attention to my method of answering questions, however, I believe you will see from it that I have tried to shape

the lectures of the last few days so as to lead to the answers to these questions. To demonstrate this, I will select a characteristic question that someone has posed. It was asked about the widespread popular notion that women during menstruation have a kind of withering effect on flowers nearby, particularly if they touch them. This notion has its basis in reality, though it has not been observed often enough and is therefore frequently overlooked. All you need to do is to take the view of the human being that we have developed here, and you will find the inner cause of this phenomenon. Just consider that what works in the flower and the formation of the blossom strives upward from the earth; in the human being what corresponds to this blossoming force works from above downward. This is certainly a cosmological-organic polarity. You need only picture that this normal process striving upward in the blossoms of plants is the opposite of the human process working from above downward (see drawing). There must be a balance, and this is present in the normal human being.



Now picture the forces from above downward intensified, which is what manifests during menstruation. Then you have an intensification of forces in the human being that work against

the blossoming forces of plants. So you see how an understanding of the connection of these facts enables you, if you proceed in this way, to understand this remarkable relationship that finds expression in popular views surviving from ancient, instinctive perceptions.

Here is another question: “What can one do for a type of asthma that starts with cramp state and included among its symptoms a surplus of blood below and a deficiency of blood above?” How do we treat this form of asthma? What is going on in such a case? In such a case, the nerve-sense process has slipped down into the breathing process. This is nothing other than an excessive activity within the breathing process, and clearly this excessive activity is due to the slipping down of the nerve-sense process. You must work against this polarically; you must approach from the other side. You must oppose what has entered from outer nature with forces that have the opposite direction. You call forth such forces when you introduce the acid process through the skin, that is, by giving carbonic acid baths or other acidic baths. These will be especially beneficial in asthmatic diseases of this type. If you keep in mind the other things I have spoken about, you will be led to use many other remedies as well.

Now, a question has been asked about milk injection in cases of excessive mucous discharge. This procedure has indeed caused tremendous astonishment and satisfaction in clinics. From what I have presented in these lectures about milk secretion you will readily see that in large number of cases this treatment is connected with what I said. You need only recall what we said about the secretion of milk: that it is also a sense-process, but one that has slipped down deeper. I have already described the abnormalities that arise there. Now, directive forces remain, of course, in the secreted product. This is a case in which empirical chance has in fact worked in an extraordinarily ingenious way, for this treatment has only been discovered by chance, that is, by experimenting. It is generally of the greatest importance to look into the metamorphosis of a process. If a person cannot gain insight into how processes are metamorphosed, he will be unable to judge the simplest things correctly.

A question has surfaced about the causes of colds, of all those things designated by the somewhat diffuse concept of a “cold.” Here also a sense activity is displaced, pushed down into the breathing activity, but now in a different way from before. The secretions that arise are only reactions to this. This is something that takes place in the organism more toward the surface,

something that continually takes place within the organism through the interaction of the nerve-sense activity and the metabolic activity. This is going on inside continually. You should not be surprised that these things are treated by the simplest methods, with poultices and the like, in which a kind of nerve-sense activity is inserted where otherwise it is not present. All poultices and so on push a nerve-sense activity into the organism, an activity that is half-conscious and otherwise would not be there.

I have also been asked how muscle forces are related to bone forces. Their relationship is such that the effects that have come to rest or are dying in bone forces are in full movement in muscle forces. Bones are simply transformed muscles, not in the genetic sense, but from the point of view of the idea.



For this reason it is really absurd to look for a genetic connection between bones and muscles, or even between cartilage and bone. Many people have correctly drawn attention to the difficulty of finding a genetic connection here. Bunge, for instance, has pointed to this difficulty in finding a genetic connection between cartilage and bone, but he has not, of course, pointed to the source of this difficulty. It is due to the fact that there is a metamorphosis here. Just picture, however, the

time when the whole muscle formation has not yet passed into the organic-visible sphere (see drawing, red). This is also the case with cartilage formation, only much less so. Picture the time when the muscle and bone formation, only much less undifferentiated (see drawing, light). When differentiation proceeds into this state of undifferentiation, these processes are subject at the same to polarity, and it is naturally extraordinarily difficult to defect this metamorphosis. You can detect an outer, genetic metamorphosis only if, in the differentiation of one tissue from another, polarity does not have an essential effect during the transformation, but the original direction is maintained. When polarity immediately exerts influence on differentiation, quite another structure will naturally result, and this will no longer resemble the first.

We will address some of the other questions in the next lecture. There is however a question which I beg you to recognize as typical for questions which lead to a realm where confusion sets in strongly and where one ought to avoid drawing analogies. The question is whether one could construct something like a spectrum of taste, going from sweet through bitter, sour, chalky, to salty, and then also perhaps a spectrum of smell. There is so little objectivity regarding taste and smell, in fact, that it is especially useless to try to find analogies. Such things are of minor significance in practical application. On leaving the domain of the eye and ear and passing into the domain of taste and smell, we come into a totally different realm. In visual perceptions one has to do with revelations entirely from the etheric world, whereas in the processes of smell and taste one has to do with something involved very powerfully in material processes, in effects of substances, in metabolic processes. Thus in passing over to these sense activities, one can keep the more robust processes that come to expression in metabolism.

Another question has been posed that deals with a significant principle: “Can a human being, without taking anything, produce out of himself bromine, morphine, iodine, quinine, arsenic, and other remedies?” This is question that leads to very deep foundations of man’s whole organization. One cannot produce the substances, but one can produce the processes. It can be said emphatically that one is, of course, quite unable to produce the substance “lead” in oneself. However it is quite possible to produce the lead process in oneself from out of the etheric and then to let it radiate into the physical body. Here it may be asked whether it is not possible then to dilute a substance homeopathically to such a degree that by this process I try to

work into the etheric body, calling forth this process of ‘self-metallization,’ of ‘self-radiation,’ that corresponds to a process of metallic radiation? In a certain sense this is absolutely possible, but it is a matter of advancing to the process of radiation that proceeds from the metallic element.

If you remain stuck in the allopathic way of thinking, you cannot approach these things, of course. You must think of them as follows: The radiating forces of magnesium are present in the process of tooth formation. These are forces that have significance for the whole human organism, for the teeth are pushed out of the whole human being. You may use magnesium salt, any magnesium salt—magnesium sulphate, let us say—applying it in such a way that you put aside all allopathic approaches and prepare an especially strong dilution. Here we are led to the necessity of using quite high dilutions. You know have a twofold effect: you have first the effect of magnesium that basically stops where the teeth are. In the normal person the magnesium forces do not extend beyond this further, irradiating the whole human being. One can achieve this especially well by using the salt, magnesium sulphate, for this furthers the magnesium radiation even into the head forces. You allow it to radiate back from there. In fact, this process that proceeds from the etheric—remaining in the etheric by this homeopathizing process—is called forth where one has only the forces but not the substance, where one has proceeded from a totally different substance. You know, of course, that magnesium sulfate has been used empirically here, but one will only be able to use it rationally if this connection is borne in mind. It will then be noticed that one can depend on the sulfate only halfway; one must also depend on the magnesium for the other half, so that anyone who believes another sulfate would do as well will be making a mistake. This is the sort of thing that results if one proceeds from considerations that are supported only by the methods of the outer sense world and a combining intellect.

I would now like to point out briefly that all these matters that have been presented to you must be studied in the following way: In order to get behind the effects that must be observed, one must first select single features; then, however, one must see them again as a whole. With these lectures in particular, I am requiring you to exert yourselves to see things in their interrelationships. And now I would like to suggest how you might do this. I have been asked, for example, about exophthalmic goiter, Graves’ disease. You may turn to what I explained in

the first lecture on curative eurythmy, where I pointed out that the thyroid gland is a brain that has not attained completion. If you recall this and notice how the forces that act abnormally in Graves' disease tend toward the thyroid gland and, in doing so, produce all the other symptoms associated with Graves' disease, you will find how to work against it by measures that oppose this overly strong tendency of the human being to become a "head." Here we are led to what is to occupy the next lecture. We are led to see that such conditions can really be opposed beneficially by significant movements, especially by significant movements associated with consonants. And you will achieve results in the initial stage of Graves' disease if you thoroughly apply what we have just spoken about in the curative eurythmy lecture. You see, in connecting all these things you must also look in that direction. We will not bring these studies to a close with these lectures but will continue with them another time. There is still one lecture remaining, however.

ANTHROPOSOPHICAL SPIRITUAL SCIENCE & MEDICAL THERAPY

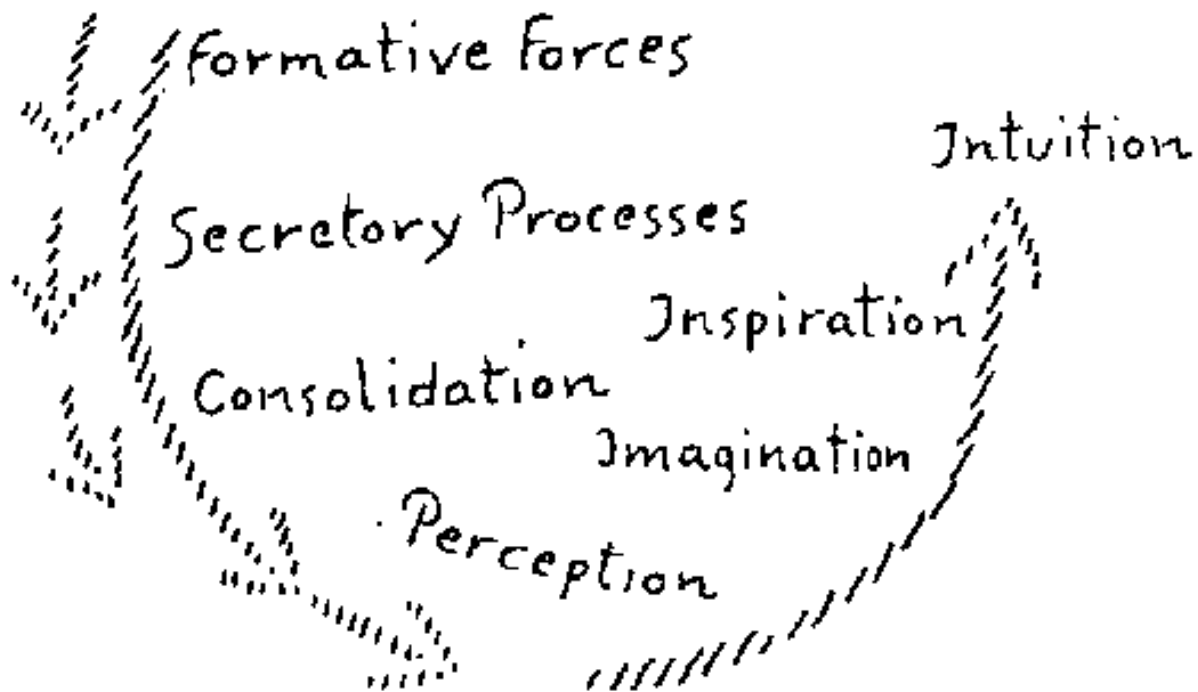
LECTURE IX: CURATIVE EURYTHMY (FOR PHYSICIANS)

DORNACH, APRIL 18, 1921

What I have to say to you today about eurythmy will require the aid of the findings of physiology and the like. How this should happen will no doubt become clear to you as a matter of fact in the course of your work. Precisely when investigating a bodily and spiritual process such as the one which occurs in doing eurythmy, we cannot do otherwise than point to deeper physical and spiritual connections.

To begin with, we will look at that extra-human cosmic process usually considered only with respect to its external details and not explored with respect to what is inwardly active. Just consider that “earth formation” means that a formative tendency is working in from the collective planetary sphere and that in addition a formative impulse into the earth emanates from what lies even beyond the planetary sphere, through continually in-streaming cosmic forces which manifest themselves in individual force entities on the earth.

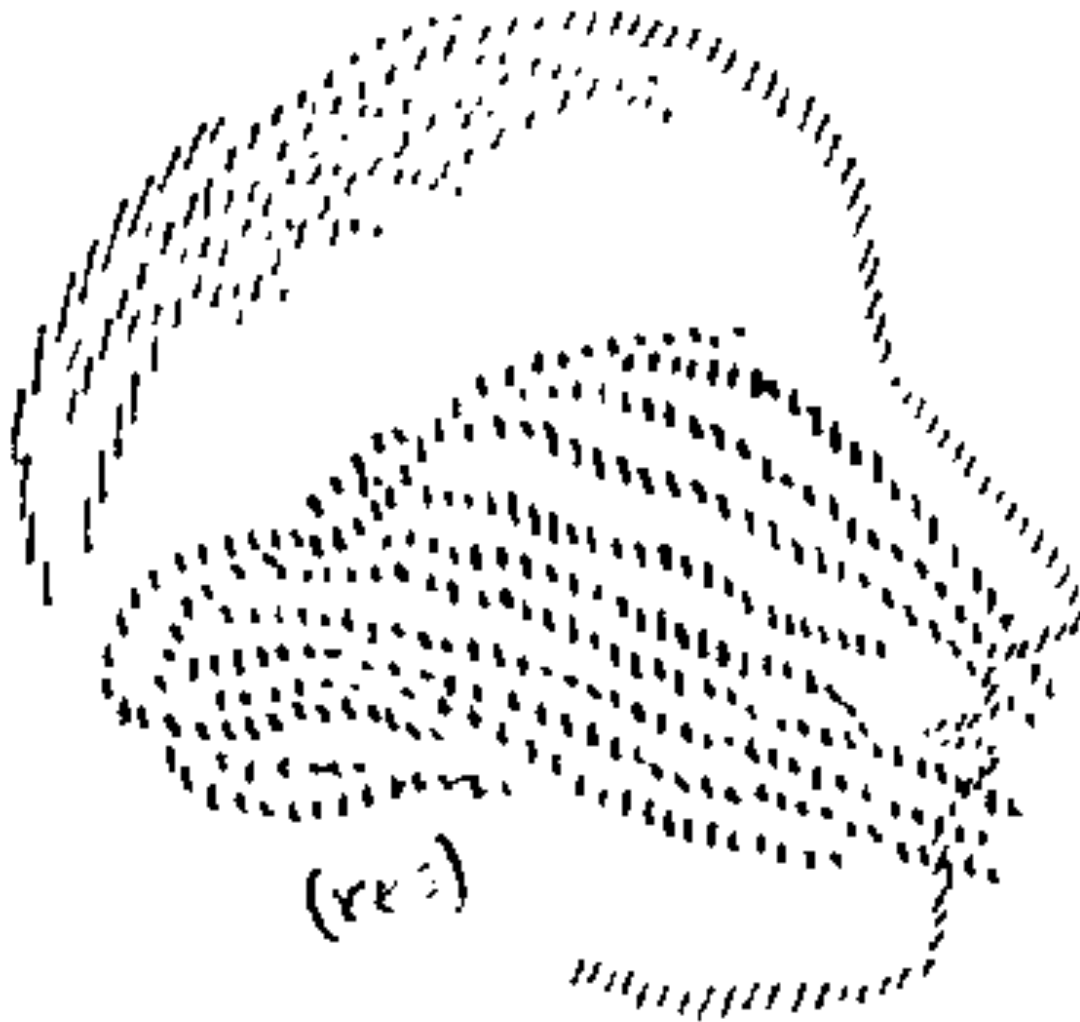
We can come to understand these cosmic forces (this can also include everything which I previously said about radiations) by considering them as working towards the center and forming from outside what is on the earth and in the earth. It is, for example, a fact that the metals of the earth, in their entirety, are not primarily formed by forces inside the earth but are placed into the earth from out of the cosmos. These forces, which work through the ether (from the planetary sphere, not from the planets, for then they would be working centrally again—the planets are there to modify them) we can call *formative forces*, the formative forces working from outside. They encounter forces which in man and in the earth receive the formative forces, consolidate them and gather them around a center so that the earth can come into being. Thus we can call these forces the *consolidating forces* (see diagram).



They are present in man as forces which plastically shape the organs, whereas the other forces, the formative forces, push the organs, as it were, from the spiritual-etheric world into the physical world.

This is a process which, if I could say it this way, is almost palpable in the contrast between the pushing forces of magnesium and the forces of fluorine which round off. It is a process which can be found everywhere; in the teeth it occurs from below upwards, rounding itself above, and it also occurs from front to back and from back to front, and from above to below, rounding itself below. Again you can get an almost palpable comprehension of this process if you imagine that with the tendency to push something spherical towards the back, from outside towards the inside, something is formed there, and this is opposed by a sphere-forming process from below to above (see diagram, red). Between these processes there is mediation by the *secretory processes*, including also the assimilation of what is secreted by other processes; in short, everything one can call secretory processes in the widest sense because, after all,

assimilation depends on the reabsorption of something which is secreted towards the inside. Thus what is active in between can best be called *secretory processes*.



Again you can have a palpable comprehension of such a secretory process if you think that, on the one hand, something is present here which wants to continuously excrete carbon (see figure, orange) and that there is something else which assimilates



it again in the formation of carbonic acid (white) through breathing from the front. Then such a secretory process continues behind it.

If you go still further down into the metabolic-limb process; you have a real *consolidation process*. However, this consolidation process is also present in the other direction. You can see it everywhere, and you can have a palpable experience, as it were, if you look at the eye. As embryology shows us, it is formed from outside towards the inside, and is consolidated from within; the formation is internalized. The development of the eye depends on this (see following diagram, orange). Then as we go on to the soul and spirit in man, and therefore to the organs of the soul and



spirit, to the sense organs, we see this consolidation process spiritualizing itself—really ensouling and spiritualizing itself in perception. This, in a way, is the descending process which leads to the formation of organs (see figure on p. 130). We find the *perceptual process*, or objective perception, at the lower end.

If this develops further, then perception goes back towards what is consolidating; if what is consolidating becomes conscious it becomes *Imagination*. If Imagination develops further and becomes conscious through the secretory process, it becomes *Inspiration*. And if Inspiration develops further towards the formative process and consciously encounters the formative process and understands formations, then it becomes *Intuition*. One can thus develop these stages of soul life from objective perception to Imagination, Inspiration and Intuition.

This process, developed in the soul, is based on the process of becoming, but as you can see (in the figure on p.130), it is the reversal of the process of becoming. One goes towards what has become, and ascends into becoming again in the reverse direction. Forming goes in a descending direction. One climbs up in the reverse direction and goes towards becoming. So, what one develops as perception and cognitional forces in Imagination, Inspiration and Intuition always has

a counter-effect in the creative secretary and consolidation processes.

Formative forces

Intuition

Secretary processes

Inspiration

Consolidation processes

Imagination

Perception

From this you will see that something is active in the human organism in a reverse direction in creating and becoming from what one gets into if one ascends in cognition. This will show you that it is true that in Imagination we come to the same forces which assert themselves—without our consciousness—in growth phenomena, in formative growth phenomena. If we ascend to Inspiration, we come to forces which inspire man from without and thoroughly shape him in breathing, and which weave themselves into the plastic-formative forces and elaborate them. And if we ascend to Intuition, we ascend to the active entity (*Agens*) which enters our plastic forms as substantial beingness from the outer world.

Thus you see that we are taking hold of man as he shapes himself out of the cosmos here, and if we use the findings which we have acquired in anatomy or physiology and illumine them with what is given us here, then we will begin to understand the organs and their functions. So this is an indication for the understanding of organs and their functions.

Those forces which continually work plastically on man, which normally shape him through, live, on the other hand, in the consonantal movements. These, as I said yesterday, call forth the unconscious forces of Imagination, namely a kind of streaming-through of the organism. Here you can see how consonantal eurythmy takes hold of deficient formative-plastic forces in man and leads them over into the correct formation.

One could observe a child and notice that the body form is either deficient or is proliferating too strongly. What does it mean that the form is proliferating too strongly? It means that the form is working centrifugally and making the head big, and because it is getting too big, it does not get around to permeating itself with forces of Imagination in the right way. So these forces need to be supplied; one lets the child do consonantal eurythmy.

There is a question here about “a two-year old boy with a large head who is apparently healthy otherwise, not hydrocephalic.” — In properly used consonantal eurythmy, you have an antidote to overcome this. This is where a thorough observation of deeper morphological points precisely to a treatment with eurythmy.

Then there is “a 12-3/4-year old boy whose longitudinal growth is clearly retarded, with no organic findings, he has worms, is intelligent but easily becomes mentally fatigued.” — This is an extraordinarily interesting complex of symptoms which all point to insufficient unconscious forces of Imagination, and which indicate that the plastic organ forces are rampant because there are not enough inner, or soul-, plastic forces. The plastic forces of the soul are also the ones which destroy parasites; if they are insufficient, it is no wonder that he has worms. So the antidote is to let him do consonants in eurythmy.

These connections show you exactly where you have to intervene with eurythmy. Even when these symptoms occur in a somewhat concealed way, eurythmy can still have an extraordinarily favorable effect if, in addition, one deals with the matter in a material, therapeutic way.

Here is an interesting question which of course I will have to answer only in principle. If complications occur, they would have to be specifically considered, but, even if something else has to be added, what I have to say here is to the point. — “I have a 5-year old child as a patient who lost a lot of blood from a bullet wound; two years ago his joints started to get deformed. He also has signs and symptoms which later lead to chlorosis (iron deficiency anemia) and the like in adults. How could one deal with this therapeutically?”

Here you have joint deformation. This is a working outwards of plastic forces which cannot stay inside anymore, and which radiate outwards so that they leave man instead of working inside him. They are radiated back most effectively precisely through the use of consonantal eurythmy,

for with the you summon the objectively effective Imaginations which offset deformities. In the future (the question already quite correctly points to this), people in general will increasingly tend to deformities in manifold ways because they will not be able to form a normal shape with the unconsciously active forces anymore. Man is becoming free, and eventually he will be free even with respect to shaping his own form; but then he will have to be able to do something with this freedom. Therefore, he has to go over to the creation of Imaginations, which always counteract deforming tendencies.

Here we have deficient objective Imagination, but one might also have to deal with deficient objective Inspiration, which manifests itself through (if I might be permitted to express it in this way) a ‘deforming’ of the rhythmic system. This deforming of the rhythmic system expresses itself especially where the objective Inspiration, which goes inwards, does not meet the circulation rhythm in the right way. And here one works in a normalizing way if one uses vowel eurythmy. This vowel eurythmy also works on inner irregularities but now not accompanied by morphological changes, just consonantal eurythmy works on morphological deformities, or on tendencies to develop morphological deformities.

Earlier I said that it might be necessary to support something like this if it occurs in a particularly radical fashion, as in the deforming of joints which we just discussed. Then it is necessary to therapeutically assist this process of consonantal eurythmy which, through this Imagination, stimulates the inner breathing of the organs which go from outside to inside, and which are situated beyond the intestinal walls: the lungs, kidneys and liver. It is a fact that if one does consonantal eurythmy, then especially the back part of the head, lungs, liver and kidneys begin to sparkle and scintillate, which shows the soul and spirit reaction to what is done outwardly in the moving of consonants. The whole man becomes a shining being in these organs, and the movements made outwardly are always met by shining movements within. Especially with certain consonant movements a whole shining reproduction of the kidneys’ secretion processes occurs; one get a picture of the whole secreting process of the kidneys. This then works over into unconscious Imaginations, and the entire process is the same one I have described as being under the influence of *cuprum*; it is the same process.

Here is an occasion to draw the physicians’ attention to the fact that there are people who have

certain forms of illness. Yesterday, these forms of illness were brought towards me again in the form of extraordinarily admired colored drawings, and people asked whether they were particularly occult. Of course they are occult in a certain way, but it is extraordinarily difficult to talk to people about these matters because such wonderful drawings are actually objectively-fixed kidney-luminescence (*Nierenleuchten*), they are an objectively-fixed urine formation process. If this urinary process becomes a luminescent process in an abnormal way in certain pathologically disposed people—if a certain congestion of urinary secretion occurs (a purely metabolic disease) and if the kidneys then begin to shine, and if a particular introverted clairvoyance sets in—then they begin to draw furiously. This always turns out to be beautiful, at least in an external, formal sense. The applied colors are always beautiful. Of course, people are not satisfied if one tells them: you have really painted something very beautiful there—that is your congested urinary secretion. —I can assure you that obstructed urinary secretion and suppressed sexual desires, which may also bring about irregularities of the metabolism, may well be presented to you by mystically inclined personalities as deeply mystical drawings and paintings, but much that appears in the world in this way needs to be recognised as symptoms of just barely tolerable pathological human conditions.

You see, anthroposophically oriented spiritual science is not mysticism in the way many people understand this, because it does not delude itself about matters such as the ones just characterized. Rather, it investigates them and then people are offended. For example, they were already offended when I went so far in public lectures as to indicate (even though the artistic productions were poems and not drawings) that the beautiful poetry of Mechthild von Magdeburg or of St. Theresa are copies, or the inspirational reflexes, of processes which arise through restrained sexuality. Of course, people find it disagreeable if one describes a Mechthild von Magdeburg or a St. Theresa as personalities with a strong sexuality which they suppressed because it became too strong for them, and that their beautiful poetic creations were then the reaction to certain metabolic and circulatory processes arising from such a suppression. Seen from a higher point of view, this phenomena leads deeply into the secrets of existence, but one must be able to elevate oneself to such a view.

One should have at least an inkling of these peculiar processes which light up as inner

processes when one does eurythmy. If what is hidden in a poem is eurythmized, as I showed you yesterday, if a beautiful poem is read and eurythmy is done to it in an appropriate way with consonants or vowels, then this also is accompanied by something else—then an inner, silent speaking joins what is done there externally in the eurythmy movements. And, if the process is not sweltered out in sultry poems, but if the process simply accompanies beautiful poems eurythmically, than what takes place in people is not a representing of something mystical but is a process which definitely makes a person healthy. If one lets the patient to eurythmy by always telling him to pay attention to what he is hearing and to be strongly aware of the sound heard, and of the hearing context of the sentence he is eurythmizing, one will then let him arise to the external formative forces, to the objective intuiting forces.

If one wants to work on what are called inborn errors, defects, etc. (which materialism calls heredity, but a large part of this was brought along from the pre-existent life of soul and spirit) then one will do well to work with eurythmy especially at a young age, by repeatedly challenging the person doing eurythmy to make very clear to himself what he is hearing outwardly. In this way one drives away all those tendencies which want to inwardly fix what may possibly want to arise into something like mystical drawings or poems. This focused listening while doing eurythmy is then attached to the outer, beautiful poem. It is a reverse process. A true mystic knows that there is always something questionable about a beautiful object which is a reflection of an abnormality. On the other hand, if what is beautiful in the outer world is inwardly experienced, one cannot say that it presents itself as a particularly great and beautiful figure; on the contrary, it becomes schematic and abstract in the way that a drawing is abstract. But precisely this is a healthy thing, this is what is desired. It is true that this beautiful, historical process would not have come about—but if, for example, Mechthild von Magdeburg had been induced to eurythmy to some good poems, she would have been protected from her whole mystical destiny. Of course, when one gets to this point, one arrives where good and evil cease to be. One comes to the amoral Nietzsche sphere beyond good and evil, and of course one should not be narrow-minded and say that all Mechthild von Magdeburgs should be destroyed, bones and all. On the other hand, you can be sure that it is well taken care of from the spiritual worlds, that, even though man does not let these things proliferate, the appropriate connections with the supersensible world nevertheless remain.

Even though the hour is late, I would like to go into a few things which might clarify the following question: — “Could therapeutic eurythmy exercises be supported by rational breathing exercises? It does not have to be Hatha Yoga right away.” —Rational breathing exercises to supplement eurythmy exercises for present human nature, which is developing as it is today, can only be treated in the following way; one will notice that, under the influence of vowel eurythmy, a tendency to change the breathing rhythm occurs by itself. This one will notice. Then one is faced with the difficulty of not forming mental stereotypes or saying anything in general, but of first observing to come to insight about what should be done.

In single individual case where one wants to help to heal with vowel eurythmy in accordance with other findings one should observe the breathing, the change in breathing, and then draw the patient’s attention to it so that he consciously continue this tendency. For, unlike the old orientals, we can no longer take the reverse path and influence the whole man through prescribed breathing. This is something which under all circumstances leads to inner shocks, whether it is prescribed in this or that way, and it should be avoided. We must learn to observe what vowel eurythmy teaches us about its influence on the breathing process. Then we can consciously continue what appears eurythmically in the individual case. From this you will see that the breathing process is continued in a specifically individual way—that is, differently in different people.

So this, my esteemed friends, is about all that could still be answered. There are a few things we cannot get to because of a lack of time. In conclusion, my dear friends, I would briefly like to tell you that you will have to be prepared for the battle which will proceed just as much from your medical colleagues in the world, once they become strongly aware that some of our kind of thinking is asserting itself, and you will certainly need a strong power of conviction to paralyze what will come to meet you. Of course, opposition should never make one stop doing things, but we should also have no illusions about all the antagonistic forces which will be stirred up.

At the end of this course I would again like to say that to make the movement which is now to be inaugurated in the medical field possible, I will everywhere strictly adhere to the principle of not directly intervening in the healing processes of patients and will only advise the physicians themselves, so that you will always be in a position to reject suggestions that I myself have

entered into the doctor-patient relationship in perhaps an unjustified manner. I already said this at the end of the last course. One should not remain silent about the fact that this is made extraordinarily difficult from anthroposophical quarters because, of course, people come with all kinds of unreasonable demands in this respect. It is also definitely the case that there is a tendency among anthroposophists not to get beyond their egotism but to sometimes get even more egotistical than normal people, and in some cases, they become highly indifferent to the well-being of the movement and to the fact that the well-being of the movement depends on not practicing what the outer world calls quackery. For a healing process of all of medicine should occur, and it should not be disturbed by the demands which individuals sometimes make because of their personal aspirations. This becomes very difficult, but it has to be done along these lines. We will succeed in this area only if in reply to false accusations from the outer world we can say: what is said there is definitely a lie, it is definitely made up. We will be able to say this simply because we know what is going on in the anthroposophical movement. In certain cases we will simply always have to be able to say this. However, we can only say this if we are inwardly initiated into everything which consists of such things as the ones to which I have drawn your attention here, namely that I will not directly intervene in therapy, but that the people who function as physicians within our anthroposophical movement are there to heal the patients.

In conclusion I would like to express to you my hope that these beginning impulses, although still mere indications, may be developed further by you, and that they become effective for the well-being of mankind. Hopefully we will have an opportunity to continue what we have now begun twice, and will at least make an effort to continue this in some way. With this wish I close these contemplations, my dear friends, and I hope that our deeds will correspond to our wishes in all these directions. It was very satisfying to see you here. It will be satisfying to think back to the days which you wanted to stay here, precisely for the enrichment of medical science, and the thoughts which shall hold us together will accompany you on the paths, my dear friends, on which you will walk to transform into deed what to begin with we tried to stimulate here in thoughts.