

HUMAN CONSCIOUSNESS AND THE SOURCE OF ILLNESS AND DEATH

When one wakes up in the morning, one should feel rested and ready to be active. As one progresses through the day, one becomes increasingly tired, until by the evening, sleep becomes necessary. Falling asleep means losing consciousness. The rhythm of waking and falling asleep is a daily rhythm. Our consciousness oscillates between being awake during the day and being asleep during the night. It is interesting to ask why, when one wakes up in the morning, one feels rested and restored from the fatigue which caused the need for sleep the night before.

The moment one wakes up one regains consciousness and life forces (etheric forces) are activated to maintain consciousness.

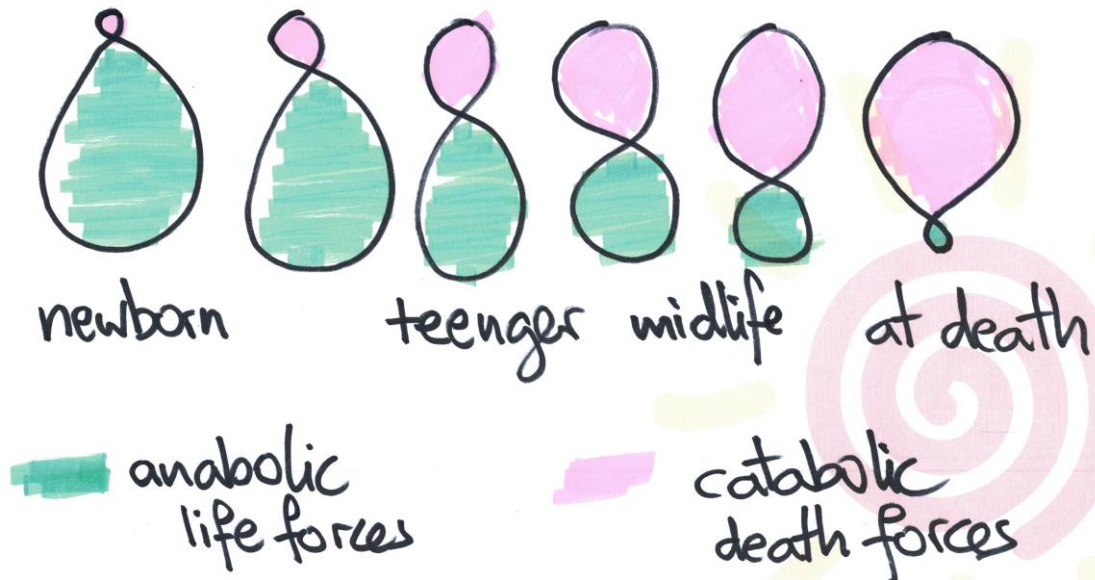
Consciousness is brought about by a metamorphosis of vitality, of life (etheric) forces.

Thus, as soon as one regains consciousness after sleep one consumes life forces (etheric forces) from one's organism. Therefore, when one is awake, physically active or not, one becomes tired, because one breaks down one's organism (*catabolism*) leading to the need of sleep at night. This is a "**death process**".

Only once consciousness is lost at night, and one falls asleep the organism gets the possibility to restore and rebuild what was broken down during the day (*anabolism*).

In summary: **consciousness is metamorphosed life (etheric) forces; it consumes life forces, vitality; it is a death process** (see figure 1).

Figure 1



A newborn does hardly anything but sleep all day. During the months which follow birth, the newborn slowly "wakes up". But the newborn has very little consciousness or self-consciousness yet. Very few life forces are yet metamorphosed into consciousness. Therefore, a newborn can put all its vitality into physical growth (*anabolism*). A newborn doubles its bodyweight within the first six months of life. If a newborn does not double its bodyweight during the first six months, it is a likely sign of illness. Imagine if an adult was to double his body weight within six months! This would be a sign of illness (figure 2).

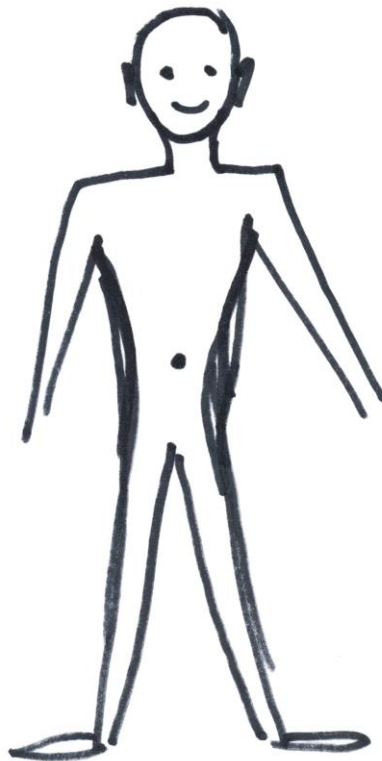
Thus, at birth we slowly wake up in this world of the senses. One could say that when we are born into this world we die out of the spiritual world. We "forget" the world we came from (read the chapters on the giant Greek philosopher Plato) but wake up into this one.

When one studies the way an infant grows, one might characterize it by saying that bodily growth advances from the head down. Characteristically, a newborn has a predominant roundness of (cosmic) shape. During childhood, while maturing into adulthood, the body stretches and becomes much more elongated, linear. The straight line is a signature of what is earthly (see figure 2).

Figure 2



newborn



young
adult

Thus, a newborn comes from “heaven” and brings with it the cosmic signature of “roundness”. On earth, during the first 18 years of its incarnation, it lengthens and grows into a straight line: into the vertical.

During the first seven years of life the nerve-sense system matures. At the end of the first septennial, the child is ready for intellectual activities, to go to school and learn reading, writing, mathematics, etc. At this age, when the teeth change and the child gets its permanent set of teeth, enough life forces can be set aside and allocated for use in intellectual activities (consciousness) and for learning.

At the end of the second septennial, the rhythmic system has matured, including the urogenital system. (The larynx grows to its full size, parallel with the maturation of the kidneys and genitals: the voice "breaks" in boys, and to a lesser extent also in girls. Remember that the kidneys and reproductive organs receive the same impulses and originate from tissue from the same area as the larynx.

At the end of the third septennial, the metabolic-limb system has completed its growth and maturation. The individual has now entered adulthood. Thus, the maturation of the body takes place from the head, from the nerve-sense system downwards. Later in the course, when we will investigate the human biography in more detail, we will discuss the septennial cycles further.

It can now be understood that, in the region where one is most awake, most conscious, namely in the nerve-sense system, one finds the metamorphosis of life forces, of vitality, with the death processes being, most active. For this reason in chapter III.1, we attributed "death" to the brain and nerve tissue (neurons).

Johann Wolfgang Goethe once stated that in his epic “Faust” that "**Death** is a trick of Mother Nature (Arthemesia, Nuth) in order to have an abundance of **Life**".

First of all, Goethe meant life in general: millions of sperms die so that one of them can fertilize an ovum. Millions of pollen particles are lost in the wind and only few pollinate a flower.

But Goethe meant *spiritual* life as well: the metamorphosis of life forces into consciousness and *self*-consciousness, and therefore an opportunity for human development.



Johann Wolfgang von Goethe, born on August 28th, 1749 in Frankfurt, Germany and died on March 22nd, 1832 in Weimar, Germany.

Johann Wolfgang von Goethe is mainly known as a significant writer and poet. However, on several occasions, he said that it was his strong conviction that his most significant contribution was his scientific work and not his literary work. But who ever read his body of scientific works?

Goethe represents the stream of thinking, characteristic of the tradition of the European Continent: **Idealism**. Opposite stands the tradition of the Anglo-Saxon Thinking: **Pragmatism**.

(Personal note: When I lecture at universities inside of the European continent, I can lecture one hour and build up a train of thoughts and when it is coherent and “makes sense” it must be “true.”

When I lecture in the UK or the USA (and in ex-British colonies like Australia or Canada), after 20 to 30 minutes the students get a bit restless and lose their concentration. If I quickly come with examples where it can be effectively applied, it is “true.”

The weakness of **Idealism** is that it can stay philosophical and not much is applicable to this world; that one is only concerned about the ethical consequences, and that one builds castles in the air.

The weakness of **Pragmatism** is that it mainly considers its practical application and it is less concerned about whether it is “right” or “wrong” in an ethical sense.

Modern Man should master both equally: Idealism *and* Pragmatism.