

# Fundamentals of Therapy

An Extension of the Art of Healing  
through Spiritual Knowledge

by  
Rudolf Steiner  
and  
Ita Wegman  
GA 27

Translated by

E. A. Frommer and J. M. Josephson

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Thanks to Anna Quinn and Steven Decker: their collaborative  
effort in Anthroposophical Medicine has made this book  
available.

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## **PREFACE TO THE FIRST EDITION**

Rudolf Steiner, the teacher, guide and friend, is no longer among the living on the Earth. A severe illness, beginning in sheer physical exhaustion, tore him away. In the very midst of his work he had to lie down on the bed of sickness. The powers he had devoted so copiously, so unstintingly, to the work of the Anthroposophical Society no longer sufficed to overcome his own illness. With untold grief and pain, all those who loved and honoured him had to stand by and witness how he who was loved by so many, who had been able to help so many others, had to allow fate to take its appointed course when his own illness came, well-knowing that higher powers were guiding these events.

In this small volume the fruits of our united work are recorded.

The teaching of Anthroposophy is for medical science a veritable mine of inspiration. From my knowledge and experience as a doctor, I was able to confirm it without reserve. I found in it a fount of wisdom from which it was possible untiringly to draw, and which was able to solve and illumine many a problem as yet unsolved in Medicine. Thus there arose between Rudolf Steiner and myself a living co-operation in the field of medical discovery. Our co-operation gradually deepened, especially in the last two years, so that the united authorship of a book became a possibility and an achievement. It had always been Rudolf Steiner's endeavour — and in this I could meet him with fullest sympathy of understanding to renew the life of the ancient Mysteries and cause it to flow once more into the sphere of Medicine. From time immemorial, the Mysteries were most intimately united with the art of healing, and the attainment of spiritual knowledge was brought into connection with the healing of the sick. We had no thought, after the style of quacks and dilettanti, of underrating the scientific Medicine of our time. We recognized it fully. Our aim was to supplement the science already in existence by the illumination that can flow from a true knowledge of the Spirit, towards a living grasp of the processes of illness and of healing. Needless to say, our purpose was to

bring into new life, not the instinctive habit of the soul which still existed in the Mysteries of ancient time, but a method of research corresponding to the fully evolved consciousness of modern man, which can be lifted into spiritual regions.

Thus the first beginnings of our work were made. In the Clinical and Therapeutic Institute founded by myself at Arlesheim. in Switzerland, a basis was given in practice for the theories set forth in this book. And we endeavoured to unfold new ways in the art of healing to those who were seeking, in the sense here indicated, for a widening of their medical knowledge.

We had intended to follow up this small volume with further productions of our united work. This, alas, was no longer possible. It is, however, still my purpose, from the many notes and fruitful indications I received, to publish a second volume and possibly a third.\* As to this first volume, the manuscript of which was corrected with inner joy and satisfaction by Rudolf Steiner only three days before his death, may it find its way to those for whom it is intended those who are striving to reach out from life's deep riddles to an understanding of life in its true greatness and glory.

Ita Wegman

Arlesheim-Dornach

September 1925

### **PREFACE TO THE FOURTH EDITION (1983)**

About sixty years ago Rudolf Steiner worked on this book together with the then leader of the Medical Section of the Goetheanum in Dornach, Switzerland. Great indeed was the enthusiasm of Dr Ita Wegman for that work! One could see her driving off after a very quick supper up to the place where she was expected by the great man. With the help of this book, the medical profession is given the opportunity to learn the new way of a medicine which considers man, not only as a physical being, but one consisting also of soul and spirit. This knowledge shows clearly the connection of man with the forces in nature and the universe.

After Rudolf Steiner's death it was Ita Wegman who helped to spread the work which led to a whole medical movement. Many doctors all over the world presently belong to it. Consequently, different clinics had to be enlarged and new ones to be founded. The original small house in Arlesheim for patients became the large Ita Wegman Clinic with many sick-beds. The Lucas Clinic in Arlesheim was built for research in the treatment of cancer, and which has gained the respect of official medical specialists in different countries. An impressive number of clinics now exist around the world whose work is on the lines indicated by Steiner and Wegman (a list of clinics and their addresses is given at the end of this book). Among those who have made enormous strides in furthering Anthroposophical medicine include in West Germany, the Fielder Clinic in Stuttgart, and two others in Herdecke and Pforzheim. In Sao Paulo, Brazil, has been established the Tobias Clinic. It is important to know that there exist places where doctors and medical students can get a thorough teaching accordingly. There is a regular medical seminar for several months a year in Arlesheim which has been attended by hundreds of doctors so far, and another place with similar courses is in

Holland. Recently a university based on the work of the Herdecke Clinic was opened in West Germany, with a medical faculty for lectures and for practice in the new way of medicine.

Through the endeavour of Ita Wegman, many new homes for the treatment of mentally handicapped children were founded. Such homes exist in nearly all European countries, but also in the U.S.A., Southern Africa, Australia and New Zealand.

*N. Glas, M.D.*

*Gloucester*

*June, 1983*

## **CHAPTER I**

### **True Knowledge Of The Human Being As A Foundation For The Art Of Medicine**

This book will indicate new possibilities for the science and art of Medicine. It will only be possible to form an accurate view of what is described if the reader is willing to accept the points of view that predominated at that time when the medical approach outlined here came into being.

It is not a question of opposition to modern [homogenic] medicine which is working with scientific methods. We take full cognizance of the value of its principles. It is also our opinion that what we are offering should only be used in medical work by those individuals who can be fully active as qualified physicians in the sense of those principles.

On the other hand, to all that can be known about the human being with the scientific methods that are recognized today, we add a further knowledge, whose discoveries are made by different methods. And out of this deeper knowledge of the World and Man, we find ourselves compelled to work for an extension of the art of medicine.

Fundamentally speaking, the [homogenic] medicine of today can offer no objection to what we have to say, seeing that we on our side do not deny its principles. He alone could reject our efforts *a priori* who would require us not only to affirm his science but to adduce no further knowledge extending beyond the limits of his own.

We see this extension of our knowledge of the World and Man in Anthroposophy, which was founded by Rudolf Steiner. To the knowledge of the *physical* man which alone is accessible to the natural-scientific methods of today, Anthroposophy adds that of *spiritual* man. Nor does it merely proceed by dint of reflective thought from knowledge of the physical to knowledge of the spiritual. On such a path, one only finds oneself face to face with more or less well conceived hypotheses, of which no one can prove that there is anything in reality to correspond to them.

Before making statements about the spiritual, Anthroposophy evolves the methods which give it the right to make such statements. Some insight will be gained into the nature of these methods if the following be considered: all the results of the accepted science of our time are derived in the last resort from the impressions of the human senses. However far man may extend the sphere of what is yielded by his senses, in experiment or in observation with the help of instruments, nothing *essentially* new is added by these means to his experience of *the* world in which the senses place him.

His thinking, too, in as much as he applies it in his researches of the physical world, can add nothing new to what is given through the senses. In thought he combines and analyses the sense-impressions in order to discover laws (the laws of nature), and yet, as a researcher of the material world he must admit: this thinking that wells up from within me adds nothing real to what is already real in the material world of sense.

All this immediately changes if we no longer stop short at that thinking which man acquires through his experience of ordinary life and education. This thinking can be strengthened and reinforced within ourselves. We place some simple, easily encompassed idea in the centre of consciousness and, to the exclusion of all other thoughts, concentrate all the power of the soul on such representations. As a muscle grows strong when exerted again and again in the direction of the same force, so our force of soul grows strong when exercised in this way with respect to that sphere of existence which otherwise holds sway in thought. It should again be emphasized that these exercises must be based on simple, easily encompassed thoughts. For in carrying out the exercises the soul must not be exposed to any kind of influences from the subconscious or unconscious. (Here we can but indicate the principle of such exercises; a fuller description, and directions showing how such exercises should be done in individual cases, will be found in the books, such as *Knowledge of the Higher Worlds* and *Occult Science*, and other anthroposophical works.

It is tempting to object that anyone who thus gives himself up with all his strength to certain thoughts placed in the focus of consciousness will thereby expose himself to all manner of auto-suggestion and the like, and that he will simply enter a realm of fantasy. But Anthroposophy shows how the exercises should be done from the outset, so that this objection loses its validity. It shows the way to advance within the sphere of consciousness, step by step and fully wide-awake in carrying out the exercises, as in the solving of an arithmetical or geometrical problem. At no point in solving a problem of arithmetic or geometry can our consciousness veer off into unconscious regions; nor can it do so during the practices here indicated, provided always that the anthroposophical suggestions are properly observed.

In the course of such practice we attain a strengthening of a *power of thought*, of which we had not the remotest idea before. Like a new content of our human being we feel this power of thought holding sway within us. And with this new content of our own human being there is revealed at the same time a world-content which, though we may perhaps have divined its existence before, was unknown to us by actual experience until now. If in moments of introspection we consider our everyday activity of thought, we find that the thoughts are pale and shadow-like beside the impressions that our senses give us.

What we experience in the now strengthened capacity of thought is not pale or shadow-like by any means. It is full of inner content, vividly real and graphic; it is, indeed, of a reality far more intense than the contents of our sense perceptions. A new world begins to dawn for the man who has thus enhanced the force of his perceptive faculty.

He, who until now was only able to perceive in the world of the senses, learns to apperceive in this new world; and as he does so he discovers that all the laws of nature known to him before hold good in the physical world *only*; it is of the intrinsic nature of the world he has now entered that its laws are different, in fact, the very opposite to those of the physical world. In this world for instance the earthly force of gravity does not apply, on the contrary, another force emerges, working not from the centre of the earth outwards but in the reverse direction, from the circumference of the universe towards the centre of the earth. And so it is in like manner with the other forces of the physical world.

Man's faculty to perceive in this world, attainable as it is by exercise and practice, is called, in Anthroposophy, the imaginative faculty of knowledge. Imaginative not for the reason that one is dealing with "fantasies", the word is used because the content of consciousness is filled with pictures, instead of the mere shadows of thought. And as in sense perception we feel as an immediate experience that we are in a world of reality, so it is in the activity of soul, which is here called imaginative knowledge. The world to which this knowledge relates is called in Anthroposophy the etheric world. This is not to suggest the hypothetical ether of modern physics, it is something really seen in the spirit. The name is used in keeping with older, instinctive presentiments with regard to that world. Against what can now be known with full clarity, these old presentiments no longer have a scientific value; but if we wish to designate a thing we have to choose some name.

Within the etheric world an etheric bodily nature of man is perceptible, existing in addition to the physical bodily nature.

This etheric body is also to be found in its essential nature in the plant-world. Plants too have their etheric body. The physical laws really only hold good for the world of lifeless mineral nature.

The plant-world is possible on earth because there are substances in the earthly realm which do not remain enclosed within, or limited to the physical laws, but can lay aside the whole complex of physical law and assume one which opposes it. The physical laws work streaming from the earth; the etheric work from all sides of the universe streaming to the earth. It is not possible for man to understand how the plant world comes into being, till he sees in it the interplay of the earthly and physical with the cosmic-etheric.

So it is with the etheric body of man himself. Through the etheric body something is taking place in man which is not a straightforward continuation of the laws and workings of the physical body with its forces, but rests on a quite different foundation: in effect the physical substances, as they pour into the etheric realm, divest themselves to begin with of their physical forces.

The forces that prevail in the etheric body are active at the beginning of man's life on earth, and most distinctly during the embryonic period; they are the forces of growth and formative development. During the course of earthly life a part of these forces emancipates itself from this formative and growth activity and becomes the forces of thought, just those forces which, for the ordinary consciousness, bring forth the shadow-like world of man's thoughts.

It is of the greatest importance to know that man's ordinary forces of thought are refined formative and growth forces. Something spiritual reveals itself in the formation and growth of the human organism. The spiritual element then appears during the course of life as the

spiritual force of thought. And this force of thought is only a part of the human formative and growth force that works in the etheric.

The other part remains true to the purpose it fulfilled in the beginning of man's life. But because the human being continues to evolve even when his growth and formation have reached an advanced stage, that is, when they are to a certain degree completed, the etheric spiritual force, which lives and works in the organism, is able to emerge in later life as the capacity for thought.

Thus the formative or sculptural force, appearing from the one side in the soul-content of our thought, is revealed to the imaginative spiritual vision from the other side as an etheric-spiritual reality.

If we now follow the material substance of the earth into the etheric formative process we find wherever they enter this formative process these substances assume a form of being which estranges them from physical nature. While they are thus estranged, they enter into a world where the spiritual comes to meet them transforming them into its own being.

The way of ascending to the etherically living nature of man as described here is a very different thing from the unscientific postulation of a “vital force” which was customary even up to the middle of the nineteenth century in order to explain the living entities. Here it is a question of the actual seeing — that is to say, the spiritual perception — of a reality which, like the physical body, is present in man and in everything that lives. To bring about spiritual perception of the etheric we do not merely continue ordinary thinking nor do we invent another world through fantasy. Rather we extend the human powers of cognition in an exact way; and this extension yields experience of an extended universe.

The exercises leading to higher perception can be carried further. Just as we exert an enhanced power in concentrating on thoughts placed deliberately in the centre of our consciousness, so we can now apply such an enhanced power in order to suppress the imaginations — (pictures of a spiritual-etheric reality) — achieved by the former process. We then reach a state of completely emptied consciousness. We are awake and aware, but our wakefulness to begin with has no content. (Further details are to be found in the above-mentioned books.) But this wakefulness does not remain without content. Our consciousness, emptied as it is of any physical or etheric pictorial impressions, becomes filled with a content that pours into it from a real spiritual world, even as the impressions from the physical world pour into the physical senses.

By imaginative knowledge we have come to know a second member of the human being; by the emptied consciousness becoming filled with spiritual content we learn to know a third. Anthroposophy calls the knowledge that comes about in this way knowledge by inspiration. (The reader should not let these terms confuse him, they are borrowed from the instinctive ways of looking into spiritual worlds which belonged to more primitive ages, but the sense in which they are here used is stated exactly.) The world to which man gains entry by “inspiration” is called the “astral world”. When one is speaking in the sense explained here of an “etheric world”, we mean those influences that work from the circumference of the universe towards the earth. If we speak of the “astral world”, we proceed, as is seen by the perception of inspired consciousness, from the influences of the cosmos towards certain spiritual beings which reveal themselves in these influences, just as the materials of the earth reveal themselves in the forces that radiate out from the earth. We speak of real spiritual

beings working from the distant universe just as we speak of the stars and constellations when we look out physically into the heavens at nighttime. Hence the expression “astral world”. In this astral world man bears the third member of his human nature, namely his astral body.

The earth's substances must also flow into this astral body. Through this it is estranged from its physical nature. — Just as man has the etheric body in common with the world of plants, so he has his astral body in common with the world of animals.

What essentially raises the human being above the animal world can be recognized through a form of cognition still higher than inspiration. At this point Anthroposophy speaks of intuition. In inspiration a world of spiritual beings manifests itself; in intuition, the relationship of the discerning human being to the world grows more intimate. He now brings to fullest consciousness within himself that which is purely spiritual, and in the conscious experience of it, he realises immediately that it has nothing to do with experience from bodily nature. Through this he transplants himself into a life which can only be described as a life of the human spirit among other spirit-beings. In inspiration the spiritual beings of the world reveal themselves; through intuition we ourselves *live* with these beings.

Through this we come to acknowledge the fourth member of the human being, the essential “I”. Once again we become aware of how the material of the earth, in adapting to the life and being of the “I”, estranges itself yet further from its physical nature. The nature which this material assumes as “ego organization” is, to begin with, that form of earthly substance in which it is farthest estranged from its earthly physical character.

In the human organization, that which we thus learn to know as the “astral body” and “I” is not bound to the physical body in the same way as the etheric body. Inspiration and intuition show how in sleep the “astral body” and the “I” separate from the physical and etheric, and that it is only in the waking state that there is the full mutual permeation of the four members of man's nature to form a human entity.

In sleep the physical and the etheric human body are left behind in the physical and etheric world. Yet they are not in the same position as the physical and the etheric body of a plant or plant-like being. For they bear within them the after-effects of the astral and the Ego-nature. Indeed, in the very moment when they would no longer bear these aftereffects within them, the human being must awaken. A human physical body must never be subjected to the merely physical, nor a human etheric body to the merely etheric effects. Through this they would disintegrate.

Inspiration and intuition however also show something else. Physical substance experiences further development of its nature in its transition to living and moving in the etheric. It is a condition of *life* that the organic body is snatched out of the earthly state to be built up by the extraterrestrial cosmos. This building activity however brings about *life*, but not *consciousness*, and not *self-consciousness*.

The astral body must build up its organization within the physical and the etheric; the ego must do the same with regard to the ego organization. But in this *building* there is no conscious development of the soul life. For this to occur a process of *destruction* must oppose the process of building. The astral body builds up its organs; it destroys them by allowing the soul to develop an activity of feeling within consciousness; the ego builds up its “ego-organization”; it destroys this, in that will-activity becomes active in self-consciousness.

The spirit within the human being does *not* unfold on the basis of *constructive* material activity but on the basis of what it *destroys*. Wherever the spirit is to work in man, matter must withdraw from its activity.

Even the origin of thought in the etheric body depends not on a further development but, on the contrary, on a destruction of etheric being. *Conscious thinking* does *not* take place in the processes of growth and formation, but in the processes of deformation, fading, dying which are continually interwoven with the etheric events.

In conscious thinking, the thoughts liberate themselves out of the physical form and become human experiences as soul formations.

If we consider the human being on the basis of such a knowledge of man, we become aware that the nature of the whole man, or of any single organ, is only seen with clarity if one knows how the physical, the etheric, the astral body and the ego work in him. There are organs in which the chief agent is the ego; in others the ego works but little, and the physical organization is predominant.

Just as the healthy man can only be understood by recognizing how the higher members of man's being take possession of the earthly substance, compelling it into their service, and in this connection also recognizing how the earthly substance becomes transformed when it enters the sphere of action of the higher members of man's nature; so we can only understand the unhealthy man if we understand the situation in which the organism as a whole, or a certain organ or series of organs, find themselves when the mode of action of the higher members falls into irregularity. We shall only be able to think of therapeutic substances when we evolve a knowledge of how some earthly substance or earthly process is related to the etheric, to the astral and to the ego. Only then shall we be able to achieve the desired result, by introducing an earthly substance into the human organism or by treatment with an earthly process of activity, enabling the higher members of the human being to unfold again unhindered, or by the earthly substance (of the physical body) finding, in what has been added, the necessary support to bring it into the path where it becomes a basis for the earthly working of the spiritual.

Man is what he is by virtue of physical body, etheric body, soul (astral body) and ego (spirit). He must, in health, be seen and understood from the aspect of these his members; in disease he must be observed in the disturbance of their equilibrium, and for his healing we must find the therapeutic substances that can restore the balance.

A medical approach built on such a basis is to be suggested in this book.

## **CHAPTER II**

### **Why Does Man Become Ill?**

Anyone who reflects on the fact that the human being can be ill, will find himself involved in a paradox which he cannot avoid if he wishes to think purely on the lines of natural science, he will have to assume to begin with that this paradox lies in the very nature of existence. For,

considered superficially, whatever takes place in the course of the illness is a natural process. What takes place in the healthy state is also a natural process.

In the first place, the processes of nature are known to us only by observation of the world external to man, and of man himself inasmuch as we observe him in just the same way as a part of nature; we conceive that the processes going on within him however complicated, are yet of the same kind as the processes we can observe outside him, the outer processes of nature.

Here, however, a question emerges which is quite unanswerable from this point of view. How do there arise in man (not to speak at this point, of the animal) processes of nature which run counter to the healthy ones?

The healthy human organism would seem to be intelligible as part of nature; not so the sick. It must, therefore, in some way be intelligible out of itself, by virtue of something which it does not have from nature.

The prevalent idea is that the spiritual in man has for its physical foundation a very complicated process of nature, like a continuation of the natural processes we find outside man. Let us, however, look and see whether the continuation of any process of nature based on the healthy human organism ever calls forth spiritual experiences as such? The reverse is the case. Spiritual experience is extinguished when the natural process continues on an uninterrupted path. This is what happens in sleep; it happens, too, in unconsciousness.

Consider, on the other hand, how the conscious spiritual life is sharpened when an organ becomes diseased. Pain ensues, or at least discomfort and displeasure. The life of feeling receives a content which it otherwise does not have. The life of will is impaired. The movement of a limb which takes place as a matter of course in the healthy state can no longer be accomplished properly, pain or discomfort hinders and prevents it.

Observe now the transition from the painful movement of a limb to its paralysis. In the movement accompanied by pain we have the initial stages of a movement paralysed. The active spirit intervenes in the organism. In health, this activity reveals itself to begin with in the life of thought or representation. We activate a certain representation, and the movement of a limb ensues. We do not enter consciously with the representation into the organic processes which culminate in the movement. The representation submerges itself in the unconscious. Between the representation and the movement, feeling at the soul level intervenes in the healthy state. It does not refer itself distinctly to any physical organ. This, however, is the case in the diseased state. The feeling, experienced in health as free from the physical organism, unites with this in the experience of illness.

This shows the relationship of the process of healthy feeling and the experience of illness. There must be something there, which, when the organism is in health, is less intensely united with it than when it is sick. To spiritual perception this something is revealed to be the astral body. The astral body is a super-sensible organization within the physical organization. It may intervene loosely in an organ when it leads to soul experience which is self-supporting and is not experienced in connection with the body. Or it intervenes intensively in an organ; then it leads to the experience of illness. One of the forms of illness must be conceived as an abnormal seizing of the organism by the astral body, which causes the spiritual part of man to submerge itself in the body more deeply than is the case in health.

But thinking also has its physical basis in the organism. In the healthy state it is even freer from this than is feeling. In addition to the astral body, spiritual perception discovers a special ego-organization which expresses itself freely in the soul in thinking. If, with this ego-organization, man submerges himself intensively in his bodily nature, the ensuing condition makes his observation of his own organism similar to that of the external world — it is a fact that if we observe an object or process of the outer world, the idea in man and what he observes are not in a living reciprocal relationship, but are independent of each other. In a human limb this condition only takes place when it is paralyzed. The limb then becomes a piece of the outer world. The ego-organization is no longer lightly united with it as it is in health, when it can unite with the limb in the act of movement and withdraw again at once; it submerges itself in the limb permanently and is no longer able to withdraw.

Here again the process of healthy movement of a limb and of paralysis stand side by side in their relationship. One sees clearly that the initial stage of healthy movement is the first beginning of a paralysis, a paralysis which is released as soon as it begins.

We must see the very essence of illness in this intensive union of the astral body or ego-organization with the physical organism. Yet this union is only an intensification of that which exists more lightly in a state of health. Even the normal way in which the astral and ego-organization take hold of the human body, is related not to the healthy processes of life, but to the sick. Wherever the soul and spirit are at work, they annul the ordinary functioning of the body, transforming it into its opposite. In so doing they bring the organism into a line of action where illness tends to set in. In normal life this is regulated directly as it arises by a process of self-healing.

A certain form of illness occurs when the spirit, or the soul, pushes its way too far into the organism, with the result that the self-healing process can either not take place at all or is too slow.

In the faculties of soul and spirit, therefore, we have to seek the causes of illness. Healing must then consist in releasing [loosening] this soul or spiritual element from the physical organization.

This is the one kind of illness. There is another. The ego organization and the astral body may be prevented from reaching even that looser union with the bodily nature which is conditioned, in ordinary life, by the independent activities of feeling, thinking and will. Then, in the organs or processes which the soul and spirit are thus unable to approach, there will be continuation of the healthy processes beyond the due measure which is appropriate for the organism. But spiritual perception shows that in such a case the physical organism does not merely carry out the lifeless processes of external nature. For the physical organism is permeated by an etheric. The physical organism alone could never call forth a process of self-healing. It is in the etheric organism that this process is kindled. We are thus led to recognize health as that condition which has its origin in the etheric. Healing must therefore consist in a treatment of the etheric organism.

### **CHAPTER III**

## The Manifestations Of Life

We cannot come to understand the human organism, in health or in illness, if we conceive that the working effects of any substance, taken in with the food from external nature, simply continue into the inner parts of the organism. Within the human organism it is not a question of continuing, but, on the contrary, of overcoming the reactions observable in the substance while outside the organism.

The illusion that the substances of the outer world simply continue to work of their own nature in the organism, is due to the fact that to the ordinary chemical conception of today it appears to be so. This, according to its researchers, is dedicated to the belief that hydrogen, for example, is present in the body in the same form as in external nature, since it occurs first in the substances consumed as food and drink, and then in the products of excretion: air, sweat, urine, faeces, or in secretions such as bile.

One feels no necessity to ask what happens within the living body to that which appears as hydrogen before its entry into and after its exit from the organism.

One does not ask: What does that which appears as hydrogen experience inside the organism?

When, however, one raises this question, one is at once impelled to turn one's attention to the contrast between the waking and sleeping organism. When the organism is asleep, its physical nature provides no basis for the unfolding of conscious or self-conscious experience, but it still provides a basis for the unfolding of life. In this respect the sleeping organism is distinguished from the dead. For the substantial basis of the latter is no longer one of life. And so long as one only sees this contrast in the differing composition of substances in the dead and living organism, one will not progress in one's understanding.

Half a century ago the eminent physiologist Du Bois Reymond pointed out that consciousness can never be explained by the reactions of material substance. Never, he declared, shall we understand why it should not be a matter of indifference to so many atoms of carbon, oxygen, hydrogen and nitrogen, what their relative position is, or was, or will become. or why, by these their changes of position, they should bring forth in man the sensations: I see red, I smell the scent of roses. Such being the case, Du Bois Reymond contended, natural-scientific thought can never explain the waking human being, filled as he is with sensations; it can only explain the sleeping man.

Yet in this view he fell subject to an illusion. He believed that the phenomena of life, though not of consciousness, would be intelligible as an outcome of the reactions of material substance. But in reality, we must say of the phenomena of life, as he said of those of consciousness: Why should it occur to so many atoms of carbon, oxygen, hydrogen and nitrogen to bring forth, by the manner of their present, past, or future relative positions, the phenomenon of life?

Observation shows, after all, that the phenomena of life have an altogether different orientation from those that run their course within the lifeless realm. Of the latter we shall be able to say: They reveal that they are subject to forces radiating outward from the essence of material substance. These forces radiate from the relative centre of the earth to the periphery. But the manifestations of life show the material substance appears subject to forces working from without inward — toward the relative centre. Passing on into the sphere of life, the

substance must withdraw itself from the forces radiating outward and subject itself to those that radiate inward.

Now it is to the earth that every earthly substance, or earthly process, owes its forces of the kind that radiate outward; it has these forces in common with the earth. It is, indeed, only as a constituent of the earth-body that any substance has the nature which chemistry discovers in it. When it comes to life, then it must stop being simply a piece of earth, it leaves its community with the earth. It is gathered up into the forces that radiate inward to the earth from all sides, from beyond the earthly realm. Whenever we see a substance or process unfold in forms of life, we must conceive it to be withdrawing from the forces that work upon it as from the centre of the earth, and entering the domain of others, which have, not a centre, but a periphery.

From all sides they work, these forces, as if striving towards the central point of the earth. They would tear asunder the material nature of the earthly realm, dissolve it into complete formlessness, were it not for the heavenly bodies beyond the earth which mingle their influences in the field of these forces and modify the dissolving process. In the plant we can observe what happens. In plants, the substances of the earth are lifted out of the domain of earthly influences. They strive towards the formless. But this transition to the formless is modified by the influences of the sun and similar effects from the cosmos. When these are no longer working, or when they are working differently, as in the night, then, in the substances in question, the forces which they have from their community with earth begin to stir once more. From the cooperation of earthly forces and cosmic, the plant nature arises. If we comprise in the term physical the domain of all those forces and reactions which the substances unfold under the earth's influence we shall have to designate the entirely different forces which do not radiate outward from the earth, but in toward it, by a name in which this different character must find expression. Here we come from a new aspect to that element in the organization of man which was indicated from another in the former chapter. In harmony with an older usage, which has fallen into confusion under the modern purely physical way of thinking, we have agreed to denote this part of the human organism as the etheric. Thus, we shall have to say: in the plant-like nature, inasmuch as it appears alive, the etheric is holding sway.

In man too, inasmuch as he is a living being, the same etheric principle holds sway. Nevertheless, even with respect to the mere phenomena of life, an important difference is apparent in his nature as against the plant's. For the plant lets the physical hold sway within it when the etheric from the cosmic spaces is no longer unfolding its influence, as is the case when at night-time the sun-ether ceases to work. The human being, on the other hand, only lets the physical hold sway within his body when death ensues. In sleep, though the phenomena of consciousness and self-consciousness vanish away; the phenomena of life remain, even when the sun-ether is no longer working in the cosmic spaces. Perpetually, throughout its life the plant is receiving into itself the ether-forces as they ray in towards the earth. Man, however, carries them within him in an individualized way, from the embryonic period of his existence. During his life, he takes out *of himself* what the plant receives continually from the universe because he received it for his further development already in the mother's womb. A force whose proper nature is originally cosmic, destined to pour its influences in towards the earth, works out of the lung or liver. It has accomplished a metamorphosis of its direction.

Thus we shall have to say, man bears the etheric within him in an individualized form. As he carries the physical in the individualized form of his physical body and its organs, so too with the etheric. He has his own special etheric body, as he has his physical. In sleep, the etheric body of man remains united with the physical and gives it life; it only separates from it in death.

## CHAPTER IV

### Concerning The Nature Of The Sentient Organism

The form and organization of plants in the plant kingdom are exclusively the result of the two fields of force: that which radiates outwards from the earth and that which radiates in towards it; this is not exclusively the case in animal or man. The leaf of a plant stands under the exclusive influence of these two domains of forces; the lung of an animal is subject to the same influences, but not exclusively. For the leaf, all the formative creative forces lie *within* these two domains while for the lung there are other formative forces besides these. This applies both to the formative forces which give the outward shape, and to those that regulate the inner movements of the substances, giving them a definite direction, combining them or separating them.

It can be said of the substances which the plant absorbs that it is not a matter of indifference whether they are alive or not, because they attain the realm of the forces radiating into the earth. Within the plant they are lifeless if the forces of the universe do not work upon them; they come into life if they come under the influence of these forces.

But to the plant substance, even when alive, the past, present, or future relative position of its members is a matter of indifference so far as any action of their own is concerned. They abandon themselves to the action of the external forces that ray in and out. The animal substance comes under influences that are independent of these forces. It moves within the organism, or moves as a whole organism in such a way that the movements do not follow only forces radiating outward and inward. Because of this the animal configuration arises independently of the domains of forces raying outward from and inward to the earth.

In the plant, the play of forces here described gives rise to an alternation between the conditions of being connected and disconnected with the current of the forces that pour in from the periphery. The single being of the plant thus falls into two parts. The one tends to life and is wholly under the domain of the world-circumference; these are the sprouting organs, growth and blossom bearing organs. The other inclines towards the lifeless, it stays in the domain of the forces raying outward from the earth; this part comprises all that hardens the growth, provides a firm support for life, and so on. Between these two parts, life is forever being kindled and extinguished; and the death of the plant is only an increase of the effects of what rays out over what forces ray in.

In the animal, part of the substantial nature is drawn right out of the domain of these two kinds of forces. Another part is thus brought about other than that which we found in the plant. Organ formations arise which stay within the domain of the two realms of forces, but others too come into being, which lift themselves out of this domain. Between these two

formations, reciprocal relationships take place, and in *these* reciprocal relationships lies the cause why animal substance can become the bearer of feeling. One consequence is the difference, both in appearance and in constitution, between animal and vegetable substance.

Thus in the animal organism we have a domain of forces independent of those radiating outward from, and inward to the earth. Beside the physical and the etheric, there is in fact the astral domain of forces, of which we have already spoken from another point of view. One need not be put off by the term “astral”. The forces radiating outward are the earthly ones, those radiating inwards are those of the cosmic circumference about the earth; in the “astral”, something is present of a higher order than these two kinds of forces. This higher presence first makes of the earth itself a heavenly body — a “star” (Astrum). Through the physical forces the earth separates itself from the universe; through the etheric it subjects itself to the influence of the universe upon it; with the “astral” forces it becomes an independent individuality within the universe.

In the animal organism, the “astral” principle is an independent, self-contained part like the physical and the etheric. We can therefore speak of this part as an “astral body”.

The animal organization only becomes intelligible by studying the reciprocal relationships between the physical, the etheric and the astral bodies. For all of these are present, independently, as its three parts; moreover, all three are different from what exists outside by way of lifeless (mineral) bodies or living bodies of a plant-like nature.

True, the animal physical organism may be spoken of as lifeless; yet it is different from the lifeless nature of the mineral, for it is first estranged by the etheric and the astral organism from the mineral nature, and then, by a withdrawal of etheric and astral forces, it is returned to the lifeless realm. It is an entity in which the mineral forces, those that work in the earth domain alone, can only act destructively. This physical body can serve the animal organization as a whole only so long as the etheric and astral maintain the upper hand over the destructive intervention of the mineral forces.

The animal etheric organism lives as that of the plant, but not in the same manner. For by the astral forces, the life has been brought into a condition foreign to itself; it has in fact been torn away from the forces raying in toward the earth and then returned once more to their domain. The etheric organism is a structure in which the merely plant-like forces have an existence too dull for the animal nature. Only through the astral forces continually lighting up its manner of activity can it serve the animal organism as a whole. When the activities of the etheric gain the upper hand, sleep ensues; when the astral organism becomes predominant, wakefulness prevails.

Neither sleeping nor waking may overstep a certain boundary in their effect. If this were to happen in the case of sleep, the plant-nature in the organism as a whole would incline towards the mineral; there would arise a diseased condition, a hypertrophy of the plant-nature. And if it happened in the case of waking, the plant-nature would become entirely estranged from the mineral, the latter would assume forms within the organism belonging, not to it, but to the external, inorganic, lifeless sphere. It would be a diseased condition because of hypertrophy of the mineral nature.

Into all the three organisms, physical, etheric and astral, [material] substance penetrates from outside. Each of the three in its own way must overcome the special nature of the [material].

Through this there is a threefold organization of the organs. The physical organization produces organs which have gone through the etheric and astral organizations but are on the way back again to their realm. They cannot altogether have arrived there, for this would mean death to the whole organism.

The etheric organism forms organs which have passed through the astral organization but are striving ever and again to withdraw from it; they have in them a force towards the dullness of sleep, they incline to develop this merely vegetative life.

The astral organism forms organs which estrange the vegetative life. They can only exist if this vegetative life takes hold of them again and again. Having no relationship either with the radiating outward or with the radiating inward [field] forces of the earth, they would fall out of the earthly realm altogether if it did not again and again take hold of them. In these organs, a rhythmic interplay of the animal and plant like natures must take place. This determines the alternating states of sleeping and waking. In sleep, the organs of the astral forces, too, are in the dull stupor of a plant-like life. They have no active influence on the etheric and physical realm. They are then entirely abandoned to the domains of [field] forces pouring in toward and outward from the earth.

## CHAPTER V

### Plant, Animal, Man

In the astral body the animal form arises, outwardly the form as a whole, inwardly the formation of the organs. The sentient animal substance is, then, an outcome of the form-giving activity of this astral body. Where this process of formation is carried to its conclusion, the animal is produced.

In man it is not carried to its conclusion. At a certain point on its way it is held up, blocked.

In the plant we have material substance transformed by the forces raying inward to the earth. This is the living substance. It is continually interacting with the lifeless [matter]. We must conceive that in the plant, living substance is perpetually being separated out of the lifeless. It is in the living substance that the plant form then appears as a product of the forces raying in towards the earth. Thus we have one stream of substance. Lifeless substance transforms itself into living; living transforms itself into lifeless. In this stream the plant-like organs come into being.

In the animal the sentient substance comes forth from the living, as in the plant the living from the lifeless. Thus there is a twofold stream of substance. The life is not carried to the point of formed living in the etheric. It is kept in flow, and form inserts itself through the astral organization into the streaming life.

In man, *this* latter process too is kept in flow. The sentient substance is drawn into the realm of a still further organization. This we may call the ego-organization. The sentient substance transforms itself once more. A threefold stream of substance is produced. In this, man's inner and outer form arises. Through this it becomes the bearer of self-conscious spiritual life.

Down to the smallest particle of his substance, man in his form is a result of this ego-organization.

We can now trace these processes of formation in their material aspect. The transformation of substance from the one level to the next appears as a separation of the upper level from the lower, and a building of the form out of this separated substance. In the plant, out of the lifeless substance the living is separated. In this separated substance, the etheric forces work, raying inward to the earth, creating form. To begin with, there takes place not an actual separation but an entire transformation of physical substance by the etheric forces. This, however, only happens in the formation of the seed. Here the transformation can be complete, because the seed is protected by the surrounding maternal organization from the influences of the physical forces. But when the seed formation is freed from the maternal organization, the working of the forces in the plant divides; in one direction, the forming of substance is such as to strive upward into the realm of the etheric, while in the other it strives back again to physical formation. Parts of the being of the plant arise that are on the way to life and those which are on the way to death. The latter then appear as the excretory members of the plant organism. The bark-formation of the tree is a particularly characteristic example in which we may observe this excretory process.

In the animal there are dual processes of separation, and dual processes of excretion. The plant-process of excretion is not carried to a conclusion but kept in flow, and there is added to it the transformation of living substance into sentient. This sentient substance separates itself from the merely living. We have, therefore, on the one hand, substance that is striving towards sentient existence, and on the other, substance that is striving away from it to the condition of mere life.

In a living organism there is, however, a reciprocal relationship of all parts. Hence in the animal the excretion towards the lifeless realm, which in the plant approaches very nearly to the outer lifeless world, the mineral, still remains far removed from mineral nature. In the bark-forming process of the plant, we see the forming of a substance which is already on the way to mineral nature and loosens itself from the plant-organism increasingly, the more mineral it becomes; this appears in the animal as the excreted products of digestion. These are farther removed from the mineral nature than the excretions of the plant.

In man, that part is separated out of the sentient substance which then becomes the bearer of the self-conscious spirit. But a continual separation is also brought about, for in the process, substance is produced that strives towards the merely sentient faculty. Animal nature is therefore present within the human organism as a perpetual excretion.

In the animal organism, in the waking stage, the separation and formation of what is excreted, as well as the excretion of the sentient substance, stand under the influence of the astral activity. In man there is added the activity of the ego organism. In sleep the astral and the ego-organism are not directly active. But the substance has been taken hold of by their activity and continues in it as though by inertia. A substance once formed through and through as occurs by the workings of the astral and ego-organization, will go on working in the way of these organizations in the sleeping state, as it were, out of inertia.

We cannot therefore speak of any merely vegetative action of the organism in sleeping man. Even in sleep, the astral and ego-organizations work on in the substance that has been formed under their influence. The difference between sleeping and waking is not to be represented as

an alternation of human and animal with physical and vegetative modes of action. The reality is altogether different. In waking life the sentient substance, and that which can act as a bearer of the self-conscious spirit, are lifted out of the organism as a whole and placed at the disposal of the astral body and ego-organization. The physical and the etheric organism must then work in such a way that the forces raying outward from the earth and in toward it, alone are active in them. True, they are also taken hold of by the astral body and ego-organization yet only from outside. In sleep, they are taken hold of inwardly by the substances that come into existence under the influence of astral body and ego-organization; while man is sleeping, from the universe as a whole only the forces radiating out of the earth and in toward it work upon him, there are working on him from within, the substance-forces which the astral body and ego-organization have prepared.

If we call the sentient substance the *residue* of the astral body, and that which has arisen under the ego-organization's influence its *residue*, then we may say: in the waking human organism the astral body and ego-organization themselves are working, and in the sleeping human organism their substantial residues are at work.

In waking life man lives in activities which bring him into connection with the outer world through his astral body and through his ego-organization; in sleep his physical and etheric organisms live on what has become the material residue of these two organizations. A substance absorbed by man, both in the sleeping and in the waking state, like oxygen in breathing, must therefore be differentiated as to its mode of action in the two conditions. According to these two conditions, the oxygen absorbed from without has the effect not of awakening, but of putting man to sleep. Increased uptake of oxygen leads to abnormal drowsiness. In waking life the astral body battles perpetually against the soporific influence of the absorption of oxygen. When the astral body suspends its work upon the physical, the oxygen unfolds its proper nature and sends the man to sleep.

## CHAPTER VI

### Blood And Nerve

The activities of the several human organisms in relation to the organism as a whole are strikingly expressed in the formation of the blood and nerves. Where the foodstuffs absorbed into the body become progressively transformed in the process of blood-formation, this whole process stands under the influence of the ego-organization. From the processes that take place in the tongue and palate, accompanied by conscious sensation, down to the unconscious and subconscious processes in the workings of pepsin, pancreatic juice, bile, etc., the ego-organization is at work. Then the working of the ego-organization withdraws, and in the further transformation of foodstuffs into the substance of blood, the astral body is predominantly active. This continues to the point where, in the breathing process, the blood meets the air, the oxygen. At this point the etheric body carries out its main activity. In the carbonic acid that is on the point of being breathed out but has not yet left the body, we have a substance which is in the main only living — that is to say, it is neither sentient, nor dead. (Everything is alive that carries in it the activity of the etheric body.) The main quantity of this living carbonic acid leaves the organism; a small part continues to work into the processes

that have their centre in the head organization. This portion shows a strong tendency to pass into the lifeless inorganic nature, but it does not become entirely lifeless.

The nervous system shows an opposite phenomenon. In the sympathetic nervous system which permeates the organs of digestion, the etheric body is paramount. The nerve organs with which we are here concerned are primarily living organs. The astral and ego-organizations do not organize them from within but from without. For this reason the influence of the astral and ego-organizations working in these nerve-organs is powerful. Passions and emotions have a deep and lasting effect upon the sympathetic nervous system. Sorrow and anxiety will gradually destroy it.

The spinal nervous system, with its many ramifications, is the one in which the astral organization primarily intervenes. Hence it is the bearer of everything which is psychological in man, namely the reflex processes, but not of that which takes place in the ego, in the self-conscious spirit.

It is the actual cranial nerves which underlie the ego organization. In these, the activities of the etheric and astral organization withdraw.

We see three distinct regions arising in the organism as a whole. In a lower region, nerves permeated from within mainly by the action of the etheric organism work with a blood substance that is predominantly subject to the activity of the ego-organization. In this region, during the embryonic and post-embryonic period of development, we have the starting-point for all organ-formations connected with the giving of inner life to man's organism. In the formation of the embryo, this region, being weak as yet, is supplied with formative and life-giving influences by the surrounding maternal organism. Then there is a middle region, where nerves, influenced by the astral organization, are working with blood-processes which are likewise dependent on this astral organization and, in their upper parts, on the etheric. Here, in the periods of formation of man, lies the starting point for the formation of those organs which are instrumental in the processes of outer and inner movement, this applies not only to the muscles for example, but all organs which are causes of mobility, whether or not they be muscles in the proper sense. Finally there is an upper region where nerves, subject to the inner organizing activity of the ego, work with blood-processes that have a strong tendency to pass into the lifeless, mineral realm. Here lies the starting point, during man's formative epoch, for the formation of the bones and all else that serves the human body as organs of support.

We shall only understand the brain of man if we see in it a bone-forming tendency interrupted in its very first beginning. And we shall only understand the bone formation when we recognize in it the working of the same impulses as in the brain; in the bone formation, the brain-impulse is carried to its final conclusion and permeated from without by the impulses of the middle organism, where astrally determined nerve-organs are working together with blood-substance etherically determined. In the bone-ash which remains with its particular configuration when the bones are subjected to combustion, we see the results of the uppermost region of the human organization. While in the cartilaginous organic residue which remains when the bones are treated with dilute hydrochloric acid, we have the result of the impulses of the middle region.

The skeleton is the physical image of the ego-organization. In the bone creating process the human organic substance, as it tends toward the lifeless mineral, is entirely subject to the ego-organization. In the brain, the ego is active as a spiritual being. The capacity of the ego to

create form in the physical substance is here overwhelmed entirely by the organizing activity of the etheric, even by the forces proper to the physical. The brain is based only minimally on the ego's organizing power, which here becomes submerged in the processes of life and in the workings of the physical. Yet this is the very reason why the brain is the bearer of the spiritual work of the ego. For, inasmuch as the organic and physical activities in the brain do not involve the ego-organization, the latter is able to devote itself freely to its own activities. In the bony system of the skeleton, perfect though it is as a physical picture of the ego-organization, the latter exhausts itself in the act of forming and organizing the physical, and as spiritual activity, there is nothing left. Therefore the processes in the bones are the most unconscious

So long as it is in the organism, the carbonic acid which is pushed out in breathing is still a living substance; it is taken hold of and driven outward by the astral activity that has its seat in the middle or spinal region of the nervous system. The portion of carbonic acid which the metabolism carries up into the head is there combined with calcium, and thus develops a tendency to come into the sphere of action of the ego-organization. Through this, calcium carbonate is driven under the influence of the head nerves, motivated inwardly by the ego-organization, toward bone-formation.

The substances myosin and myogen produced out of the foodstuffs, tend to become deposited in the blood; they are substances astrally conditioned to begin with, and they stand in reciprocal interaction with the sympathetic, which is organized from within by the etheric body. These two proteins are, however, also taken hold of to some extent by the activity of the middle nervous system which is under the influence of the astral body. They thus come into relationship with the breakdown products of albumen, with fats, sugar, and other substances similar to sugar. This enables them, under the influence of the middle nervous system, to find their way into the process of muscle-formation.

## **CHAPTER VII**

### **Nature Of Healing Effects**

The human organization does not consist of a self-contained system of interlocking processes. If it were such a system it could not be the bearer of the soul or the spirit. It is only because the human organism is continually decaying or entering the path of lifeless mineral activity in its nerve and bone substance and in the processes with which these substances are incorporated, that the soul and spirit can have the human organism as their basis.

In the nervous tissues the protein disintegrates. But in these tissues, unlike what happens in the egg-cell and other organic forms, it is not built up again by coming into the domain of the influences radiating in toward the earth. It simply disintegrates. Through this the ether-influences radiating in through the sense organs from the objects and processes of the environment, as well as those that are formed when the organs of movement are involved, are thereby enabled to use the nerves as organs along which they are carried throughout the body.

In the nerves there are two kinds of processes: the disintegration of protein, and the permeation of this disintegrating substance with etheric substance, whose flow is started and

stimulated by acids, salts, and materials of the character of phosphorus and sulphur. The equilibrium between the two processes is mediated by fats and water.

Seen in their essential nature, these are processes of disease which permeate the organism all the time. They must be balanced by no less continuous processes of healing.

This balance is brought about through the blood, which contains not only those processes that constitute growth and metabolism, but in addition a constant *healing* action by which the nerve processes inducing illness are opposed.

In the plasma substance and in the fibrinogen the blood contains those forces which serve the growth and metabolism in the narrower sense. In that which appears as an iron content when the red corpuscles are examined, there lies the origins of the blood's *healing* property. Accordingly, iron also appears in the gastric juice, and as iron-oxide in the chyle. In all of these, sources are created for processes that counterbalance the processes of the nerves.

Iron reveals itself, upon examination of the blood, as the only metal which, within the human organism, retains a certain tendency toward crystallization. It thus asserts, even within the body, forces which are in fact none other than the external, physical, mineral forces of nature. Within the human organism they form a system of forces that is orientated in the sense of outer physical nature. This is, however, perpetually being overcome by the ego-organization.

We have therefore two systems of forces. The one has its origin in the nerve processes; the other in the blood-formation. In the nerve processes, pathogenic processes only develop to the degree that the perpetual counter-influence of the blood processes is able to heal them. These nerve-processes are brought about in the nervous substance, and hence in the organism as a whole, by the astral body. The blood processes, on the other hand, are those in which the ego-organization *within* the human organism confronts outer physical nature, which is here continued into the body and subjugated by the ego-organization to its own formative process.

In this inter-relationship we can directly grasp the essential processes of becoming ill and healing. If there arises within the body increases of those activities which are present in their normal measure in all that is stimulated by the nervous process then there is illness. And if we can confront such processes by others presenting reinforcement of certain effects of outer nature in the organism, a healing effect can then be brought about if these effects of outer nature can be mastered by the ego-organization and are such as to counterbalance processes directed in opposition.

Milk contains only small quantities of iron. Milk is the substance which as such represents least in its activities, pathogenetic forces; the blood must perpetually expose itself to all that produces illness; it requires therefore the organized iron, that is to say the iron which has been received into the ego-organization — the haematin — as a continually acting remedy.

For a remedy which is to influence a morbid condition appearing in the inner organization, or one that is brought about externally but takes its course within the organism, the first point is to discover how and to what extent the astral organization is working so as to bring about, at some point in the body, a disintegration of protein such as is induced by the nervous organization in the normal way. Let us assume that we are dealing with obstructions in the lower *abdomen*. We can observe in the presenting pain an excessive activity of the astral body. In which case we are dealing with a characteristic situation for the bowel organism.

The important question now is: how is the intensified astral influence to be counterbalanced? This can be done by introducing substances into the blood which can be taken hold of by just that part of the ego-organization which works in the intestinal system. These are potassium and sodium. If we introduce these into the organism in some preparation — or through the organization of a plant, e.g., *Anagallis arvensis* — we take away the excessive nerve-effect of the astral body and through the blood, bring about the transition of the astral body's excess action to that activity of the named substances mastered by the ego-organization.

If the substance is given in mineral form, we shall have to take care that the potassium or sodium enters the circulation of the blood in the right way, so as to arrest the metamorphosis of protein before the point of disintegration; this may be done by the use of auxiliary remedies, or better still by combining the potassium or sodium in the preparation with sulphur. Sulphur has the peculiar property of helping to arrest the disintegration of albumen; it holds as it were the organizing forces of proteins together. Brought into the circulation in such a way as to maintain its union with potassium or sodium, it will make its effect felt in the region of those organs to which potassium or sodium have a special affinity. This applies to the intestinal organs.

## **CHAPTER VIII**

### **Activities Within The Human Organism. Diabetes Mellitus**

Throughout all its members, the human organism unfolds activities which can only have their origin in the organism itself. Whatsoever is received from outside, must either merely provide the occasion for the organism to unfold its own activities, or else its activity in the body must be such that the foreign activity cannot be distinguished from an inner activity of the body once it has penetrated it.

Man's essential food contains carbohydrates for example. To a degree these are similar to starch. As such they are substances which unfold their activity in the plant. They enter into the human body in the state which they can achieve in the plant. In this state starch is a foreign body. The human organism does not develop any activity which lies in the direction of what starch can unfold as activity in the state in which it enters the body. For example, what develops in the human liver as a substance similar to starch (glycogen), is something different from plant starch. On the other hand grape-sugar is a substance which stimulates activities that are of a nature similar to the activities of the human body. To develop an effect that plays any real part in the body, it must first be transformed. It is transformed into sugar by the activity of ptyalin in the mouth.

Protein and fats are not altered by ptyalin. To begin with they enter into the stomach as foreign substances. Here the proteins are so transformed by the secreted gastric pepsin that breakdown products as far as peptides arise. The peptides are substances whose impulses of action coincide with those of the body. Fat, on the other hand, also remains unchanged in the stomach. It is only changed when it comes in contact with the pancreatic secretion, where it gives rise to substances that appear on examination of the dead organism as glycerine and fatty acids.

Now the transformation of starch into sugar continues through the whole process of digestion. Transformation of starch also takes place through the gastric juice if it has not already been accomplished by the ptyalin.

Where the transformation of starch is achieved by ptyalin, the process stands at the boundary of that which takes place, in man, in the domain referred to in the second chapter as the organization of the ego. It is in this domain that the first transformation of the materials received into the human body from the outer world takes place. Glucose is a substance that can work in the sphere of the ego-organization. Corresponding to it is the taste of sweetness, which has its being in the ego-organization.

If sugar is produced from starch through the gastric juice, this shows that the ego-organization penetrates into the region of the digestive system. For conscious experience, the sensation of sweet taste is absent in this case; nevertheless, the same thing that goes on in consciousness—in the domain of the ego-organization — while the sensation “sweet” is experienced, now penetrates into the unconscious regions of the human body, where the ego-organization becomes active.

Now, in the regions of which we are unconscious, the astral body, in the sense explained in Chapter II, comes into play. The astral body is active when starch is transformed into sugar in the stomach.

Man can only be conscious through that which works in his ego-organization in such a way that this is not overwhelmed or disturbed by anything, but able to unfold itself to the full. This is the case in the domain where the ptyalin influences lie. In the realm of the pepsin influences, the astral body overwhelms the ego-organization. The ego-activity becomes submerged in the astral. Thus, in the sphere of material substance, we can trace the ego-organization by the presence of sugar. Where there is sugar, there is the ego organization; the ego-organization emerges where sugar arises in order to direct the sub-human (vegetative and animal) material towards the human.

Now sugar occurs as a product of excretion in diabetes mellitus. Here the ego-organization appears in the human body in such a form that it works destructively. If we observe it in any other region of its activity, we find that the ego organization dives down into the astral. Sugar, directly consumed, is in the ego-organization. There it induces the sweet taste. Starch, consumed and transformed into sugar by ptyalin or in the gastric juice, reveals the action in the mouth or in the stomach, of the astral body working with the ego-organization and submerging the latter.

However, sugar is present in the blood as well. The blood, as it circulates with its sugar content, carries the ego-organization through the whole body. But there through the working of the human organism the ego-organization is everywhere held in equilibrium. We saw in Chapter II how the human being contains, besides the ego-organization and astral body, the etheric body and the physical. These also take up the ego-organization and retain it in themselves. As long as this is the case, sugar is not secreted in the urine. How the ego-organization carrying sugar is able to live, is shown by processes in the organism bound up with sugar.

In a healthy man sugar can only appear in the urine if consumed too copiously as sugar, or if too much alcohol is consumed. Alcohol enters directly into the processes of the body without

intermediate products of transformation. In both these cases the sugar-process appears independently as such, alongside the other activities in the human being.

In diabetes mellitus the case is as follows: the ego-organization, as it submerges in the astral and etheric realm, is so weakened that it can no longer effectively accomplish its action upon the sugar-substance. The sugar then undergoes the processes in the astral and etheric realms which should take place in the ego-organization

Diabetes is aggravated by everything that draws the ego organization away and impairs its effective penetration into the bodily activities: over-excitement occurring not once but repeatedly; intellectual over-exertion; hereditary predispositions hindering the normal co-ordination of the ego-organization with the body as a whole. At the same time and in connection with these things, processes take place in the head system which ought properly to be parallel to the processes accompanying activity of the soul and spirit; they fall out of their true parallelism because the latter activity takes place either too slowly or too quickly. It is as though the nervous system were thinking independently alongside of the thinking human being. Now this is an activity which the nervous system should only carry out during sleep. In the diabetic, a form of sleep in the depths of the organism runs parallel to the waking state. Hence in the further course of the disease a morbid degeneration of nervous substance takes place. It is a consequence of the deficient penetration of the ego-organization.

The formation of boils is another collateral symptom in diabetes. Boils arise through an excessive activity in the domain of the etheric. The ego-organization fails where it should be working. The astral activity cannot unfold itself because at such a place it only has power when in harmony with the ego-organization. The result is an excess of etheric activity revealing itself in the formation of boils.

From all this we see that a real healing process for diabetes mellitus can only be initiated if we are in a position to strengthen the ego-organization of the patient.

## **CHAPTER IX**

### **The Function Of Protein In The Human Body, And Albuminuria**

Protein is that substance of the living body which best lends itself to the various transformations brought about by the body's formative forces, so that what results from the transformed protein substance appears in the structures of the organs and of the whole organism. To be suitable for such use, protein must have the inherent capacity to lose whatever form may result from the nature of its material constituents the moment it is called upon, within the organism, to be of service to a form the organism needs.

We thus perceive that in protein the forces proceeding from the natures and mutual relationships of hydrogen, oxygen, nitrogen, and carbon, disintegrate. The inorganic chemical bonding ceases and in the disintegration of the protein, organic formative forces begin to work.

Now these formative forces are dependent on the etheric body. Protein is constantly on the point of being taken up in the activity of the etheric body or of being precipitated out. Removed from the organism to which it once belonged, it assumes the tendency to become a compound, subject to the chemical forces of hydrogen, oxygen, nitrogen and carbon. Protein that remains a constituent of the living organism suppresses this tendency in itself and aligns itself to the formative forces of the etheric body.

Man consumes protein as a constituent of the food he takes. The pepsin of the stomach transforms the protein which is taken in from outside, to peptides, these, to begin with, are soluble protein substances. This transformation is continued by the pancreatic juice.

The protein ingested as a constituent of food is, to begin with, a foreign body in the human organism. It still contains residual activities from the etheric processes of the living being whence it was derived. These must be entirely removed from it. It now has to be absorbed into the etheric activities of the human organism.

Hence, as the human process of digestion takes its course, we are dealing with two kinds of protein substances. At the beginning of this process the protein is foreign to the human organism. At the end it belongs to the organism. Between these two conditions there is an intermediate one, where the protein received as food has not yet entirely discarded its previous etheric actions, not yet entirely assumed the new. At this stage it is virtually completely inorganic. It is then subject to the influences of the human physical body alone. This physical body of man, in its form a product of the ego organization, is the bearer of inorganically active forces. It thus has a lethal effect on anything that is alive. Everything that enters the realm of the ego-organization dies. Hence, in the physical body the ego-organization incorporates purely inorganic substances. In the human physical organism these do not work in the same way as in lifeless nature outside man; but they work inorganically, that is to say, causing death. This deadening effect upon the albumen takes place in that part of the digestive tract where trypsin, a constituent of the pancreatic juice, is active. That inorganic forces are concerned in the action of trypsin, may be gathered also from the fact that it unfolds its activity with the help of alkali.

Until it meets the trypsin in the pancreatic fluid, the albuminous nourishment continues to live in a manner foreign to the human organism, namely, according to the organism from which it is derived. Meeting the trypsin, it becomes lifeless. But it is only for a moment, as it were, that the protein is lifeless in the human organism. Then it is absorbed into the physical body in accordance with the organization of the ego. The latter must have the force to carry over what the albumen has now become, into the domain of the human etheric body. In this way the protein constituents of food become formative material for the human organism. The foreign etheric influences, pertaining to them originally, leave the human being.

For the healthy digestion of the protein constituent of food, man must possess a sufficiently strong ego-organization to enable all the protein, which the human organism needs, to pass into the domain of the human etheric body. If this is not the case, the result is an excessive activity of this etheric body. The quantity of protein prepared by the ego organization, which the etheric body receives, is insufficient for its activity. The consequence is that the activity orientated towards enlivening that protein absorbed by the ego-organization overwhelms that protein still containing foreign etheric effects. The human being receives in his own etheric body a multitude of influences that do not belong to it. These must now be excreted in an abnormal manner. This results in a pathological process of excretion.

This pathological excretion appears in *albuminuria*. The albumen which should be received into the domain of the etheric body is excreted. It is albumen, which, owing to the weakness of the ego-organization, has not been able to assume the well-nigh lifeless intermediate stage.

Now the forces in man which bring about excretion are bound up with the domain of the astral body. In albuminuria, the astral body is forced to carry out an activity for which it is not properly adapted, its activity becomes atrophied in those regions of the organism where it ought properly to unfold. This is in the renal epithelia. The degeneration of the epithelia in the kidneys is a symptom showing that the activity of the astral body which is intended for these organs has been diverted.

It is clear from all this where the healing process for albuminuria must intervene. The power of the ego-organization in the gland of the pancreas, which is weak, needs to be strengthened.

## CHAPTER X

### **The Function Of Fat In The Human Organism And The Deceptive Local Syndromes**

Of all substances in the organism, fat proves least of all a foreign body when taken in from the outer world. More readily than any other substance, it passes over from the quality it brings with it when taken as a food, to the mode of action of the human organism itself. The 80% of fat contained, for instance, in butter, passes unchanged through the domains of ptyalin and pepsin and is only transformed by the pancreatic juice into glycerine and fatty acids.

This behaviour of fat is only possible because it carries with it as little as possible of the specific nature of a foreign organism (of its etheric forces, etc.) into the human organism. The latter can easily incorporate it into its own activity.

This again is due to the fact that fat plays its part above all in the production of the inner warmth. Now the inner warmth is the element of the physical organism in which the ego organization prefers to live. Of *every* substance to be found in the human body, only as much is appropriate for the ego organization as gives rise to the development of warmth. By its total behaviour fat proves itself to be a substance which merely fills the body, is merely carried by the body, and is important for the active organization through those processes alone in which it engenders warmth. Derived as foodstuff, for example, from an animal source, fat will take nothing with it from the animal organism into the human, save only its inherent faculty of evolving warmth.

Now this development of warmth is one of the last processes of the metabolism. The fat received as food is therefore preserved as such throughout the first and middle processes of metabolism; its absorption only takes place in the region of the inmost activities of the body, beginning with the pancreatic fluid.

The occurrence of fat in human milk points to an exceedingly significant activity of the organism. The body does not consume this fat, it allows it to pass over into a product of secretion. Now, into *this* secreted fat the ego-organization also passes over. It is on this that

the form-giving power of the mother's milk depends. The mother thereby transmits her own formative forces of the ego-organization to the child, and thus adds something more to the formative forces she has already transmitted by heredity.

The healthy process occurs when the human form-giving forces consume the fat store present in the body in the development of warmth. On the other hand it is unhealthy if the fat is not used up by the ego-organization in processes of warmth, but carried over, unused, into the organism. Such fat will then give rise at one point or another in the body to an excessive power of producing warmth. The warmth thus engendered will mislead other life processes by interfering in the organism here and there without being grasped by the ego-organization. There may arise what may be called parasitic foci of warmth. These bear within themselves the tendency to inflammatory conditions. The origin of such must be sought in the fact that the body develops a tendency to accumulate more fat than the ego-organization requires for its life in inner warmth.

In the healthy organism, the animal (astral) forces will produce or receive as much fat as the ego-organization is able to translate into warmth-processes and, in addition, as much as is required to keep the mechanism of muscle and bone in order. The warmth that the body needs will then be created. If the animal forces supply the ego-organization with an insufficient quantity of fat, the ego-organization will experience hunger for warmth. The necessary warmth must be withdrawn from the activities of the organs. The latter then become internally stiff and fragile. Their essential processes take place too sluggishly. We see the appearance, at one point or another, of pathological processes for an understanding of which it will be necessary to recognize if and how they are due to a general deficiency of fat.

If on the other hand, as in the case already mentioned, there is an excess of fat, giving rise to parasitic foci of warmth, organs will be taken hold of in such a way as to become active beyond their normal measure. Tendencies towards excessive nourishment will then arise, so as to overload the organism. It need not imply that the person becomes an excessive eater. It may be, for instance, that the metabolic activity of the organism supplies too much substance to an organ of the head, withdrawing it from organs of the lower body and from the secretory processes. The action of the organs thus deprived will then be lowered in vitality. The secretions of the glands, for instance, may become deficient. The fluid constituents of the organism are brought into an unhealthy relationship in their mixture. For instance, the secretion of bile may become too great compared with that of pancreatic fluid. Once again it will be important to recognize how a syndrome arising locally is to be judged in that it may proceed in one way or another from an unhealthy activity of fat.

## **CHAPTER XI**

### **The Forming Of The Human Body And Gout**

Ingestion of albumen is a process connected with *one* aspect of the inner activities in the human organism. This is *that* aspect which comes about on the basis of the absorption of physical substance. All such activities result in growth, creation of form, or new formation of

material content. All that is related to the unconscious functions of the organism, belongs to this domain.

The processes of this kind are opposed by those which consist of excretion. These may be excretions directed outward; but they may also be processes of secretion where the product is further elaborated internally, in the forming or laying down of substances in the body. These are the processes of secretion where the product is further elaborated internally, in the forming or laying down of substances in the body. These are the processes which provide the material foundation of conscious experience. Through the first kind of processes the force of consciousness is muted if it exceeds that which can be held in balance by means of the second kind of processes.

A most remarkable excretory process is that of uric acid. The astral body is active in this excretion. This has to take place throughout the whole organism. It takes place to a particular degree through the urine. In a very finely divided way it takes place for example, in the brain. In the secretion of uric acid in the urine the astral body is mainly active, while the part played by the ego-organization is only subsidiary. In the secretion of uric acid in the brain, on the other hand, the ego-organization is the important factor and the astral body is in the background.

Now in the organism, the astral body is the intermediary between the activity of the ego-organization and the etheric and physical bodies. The ego-organization must carry lifeless substances and forces into the organs. Only through this impregnation of the organs with inorganic material can man become the conscious being that he is. Organic substance and organic force would lower human consciousness to the dim level of the animal.

The action of the astral body inclines the organs to receive the inorganic impregnations of the ego-organization. Its function is in fact to prepare the way.

We see, therefore, that in the lower parts of this human organism the activity of the astral body has the upper hand. Here the uric acid substances must not be received into the organism. They must be excreted copiously. Under the influence of this excretion the impregnation with inorganic material must be prevented. The more uric acid is excreted, the more lively is the activity of the astral body, while that of the ego-organization impregnating the body with inorganic materials is correspondingly diminished.

In the brain, on the other hand, the activity of the astral body is slight. Little uric acid is excreted, whereas more inorganic material in the sense of the ego-organization is deposited.

The ego-organization cannot master large quantities of uric acid; and thus they fall under the action of the astral body; small quantities, on the other hand, enter the organization of the ego and there provide the foundation for the forming of the inorganic in the sense of the ego-organization.

In the healthy organism there must be a correct economy in the distribution of uric acid in the different regions. Whatever belongs to the system of nerve-sense organization must be provided with as much uric acid as the ego-activity can make use of and no more; while, for the system of metabolism and the limbs, the ego-activity must be suppressed and the astral enabled to unfold its action in the more copious secretion of the uric acid.

Now since it is the astral body that makes way for the ego-activity in the organs, a correct distribution in the deposition of uric acid must be regarded as an essential factor in human health. For in this is expressed whether the correct relationship between the ego-organization and astral body exists in any particular organ or system of organs.

Let us assume that in some organ, in which the ego organization should predominate over the astral activity, the latter begins to gain the upper hand. This can only apply to an organ where the excretion of uric acid beyond a certain measure is impossible by virtue of structural arrangement of the organ. The organ becomes overloaded with uric acid uncontrolled by the ego-organization. Nevertheless, the astral body begins to bring about a secretion of uric acid. Since the organs of excretion are lacking in such a region, the uric acid is deposited not outwardly but in the organism itself. And if it finds its way to places in the body where the ego-organization is unable to take a sufficiently active part, we find inorganic substance i.e. something which is only proper to the ego-organization, but which the latter leaves to the action of the astral activity. Foci arise, where subhuman (animal) processes insert themselves into the human organism.

We are dealing with gout. If gout is frequently reputed to develop as a result of inherited tendencies, it is due to the simple fact that when the forces of inheritance predominate the astral-animal nature becomes especially active and the ego-organization is thereby repressed.

We shall, however, understand the matter more clearly if we look for the true cause of gout in this: substances are introduced into the human body in the process of nourishment, which the activity of the organism is not strong enough to divest of their foreign nature. The ego-organization, being weak, is unable to lead them over into the etheric body, and they thus remain in the region of astral activities. If an articular cartilage or a portion of connective tissue become over-charged with uric acid and, as a result, overburdened with inorganic materials and forces, it shows that in these parts of the body the ego's activity lags behind that of the astral. And since the whole form of the human organism is an outcome of the organization of the ego, this abnormality must necessarily give rise to a deformation of the organs. In effect, the human organism will then strive away from its true and proper form.

## **CHAPTER XII**

### **Construction And Excretion In The Human Organism**

The human body, like other organisms, forms itself out of the semi-fluid[colloidal] state. However for its formation a constant supply of gaseous material is necessary. The most important is the oxygen transmitted by breathing.

We may consider in the first place a solid constituent of the body, e.g., a bony structure. It is precipitated from semi-fluid material. In this separation the ego-organization is active. Anyone may convince himself of this who studies the formation of the bony system. For, in the embryonic period and in childhood, the bony system develops in the same measure in which the human being receives his human form and figure, the characteristic expression of the ego-organization. The transformation of protein which underlies this process first

separates the (astral and etheric) foreign forces from the protein; the protein then passes through the inorganic state, and in so doing, has to become fluid. In this condition, the ego-organization, working in the element of warmth, takes hold of it and introduces it to man's own etheric body. It thus becomes human protein, but it still has a long way to go before the transformation into bony substance is achieved.

After its transformation into human protein, it must first be prepared for the receiving and transforming of calcium carbonate, calcium phosphate and the like. To this end it must undergo an intermediate stage. It must come under the influence of the absorption of gaseous substance. This brings into the protein the transformation-products of carbohydrates. The substances which thus arise can provide a basis for the form of the individual organs. They do not represent the finished substances of the organs, e.g. liver or bone-substance, but a more general, less differentiated substance, out of which the individual organs of the body can then be built up. It is the ego-organization which is active in moulding the final shape of the organs. The astral body is active in the above-mentioned undifferentiated organic substance. In the animal, this astral body also takes upon itself the task of moulding the final form of the organs; in man, the activity of the astral body and, with it the animal nature as such, persists only as a general underlying foundation for the ego-organization. In man the animal development is not carried to a conclusion; it is interrupted in its path and humanity is imposed, as it were, by the ego-organization upon it.

Now the ego-organization lives entirely in states of warmth. It derives the individual organs from the undifferentiated astral nature. It works upon the undifferentiated substance with which the astral nature provides it, by enhancing or lowering the states of warmth of the nascent organs.

If the ego-organization lowers the state of warmth, inorganic materials enter the substance and a hardening process sets in; the basis is provided for the formation of the bones. Salt-like substances are absorbed.

If on the other hand the ego-organization enhances the state of warmth, organs are formed whose action is to dissolve the organic substance, leading it over into a liquid or gaseous condition.

Let us assume, the ego-organization finds insufficient warmth developed in the organism, for the adequate enhancement of the warmth-conditions in those organs which require it. Organs whose proper functioning lies in the direction of a dissolving process will then fall into a hardening activity. They assume in a pathological way the tendency which in the bones is healthy

Now the bone, once it has been formed, is an organ which the ego-organization releases from its domain. It enters a condition where it is no longer taken hold of by the ego organization inwardly, but only in an outward way. It is removed from the domain of growing and organizing processes, and serves the ego in a merely mechanical capacity, carrying out the movements of the body. Only a remainder of the inner activity of the ego-organization continues to permeate it throughout life because the bony system must, after all, remain as an integral organic part within the organism; it must not be allowed to fall entirely out of the sphere of life.

The arteries are the organs which for the reason above mentioned, may pass into a formative activity similar to that of the bones. We then have the calcifying disease of the arteries known as sclerosis. The ego-organization is, in a certain sense, driven out of these organ-systems

The opposite is the case when the ego-organization fails to achieve that lowering of the state of warmth which is needed for the region of the bones. The bones then assume a condition similar to those organs which normally unfold a dissolving kind of activity. Owing to the deficient hardening process, they are no longer able to provide a basis for the incorporation of salts. Thus the final process in the development of the bone-formations, which properly belongs to the organizing domain of the ego, fails to take place. The astral activity is not arrested at the proper point on its path. Tendencies towards malformation of shape must then appear; for the healthy creation of the human form and figure is only possible within the realm of the ego-organization.

We have here the ricketic diseases. From all this it becomes evident how the human organs are connected in their activities. The bone comes into being in the realm of the ego-organization. It still continues to serve it even when the actual formation is concluded, when the ego-organization no longer forms and creates the bone, but uses it for voluntary movements. It is the same for that which arises in the domain of the astral organization. Undifferentiated substances and forces are there engendered. These occur throughout the body as an underlying basis for the differentiated organ forming processes. The astral activity carries them up to a certain stage and then makes use of them. The entire human organism is permeated by semi-fluid material, in which an astrally directed activity holds sway.

This activity spreads itself in the secretions which are made use of to form the organism in the direction of its higher members. Secretions tending in this direction are to be seen in the products of the glands which play so important a part in the economy of the organism and its functions. In addition to these inward secretions, we then have the processes that are excretions in the proper sense, towards the outer world. But we make a mistake if we regard the excreta merely as those portions of the food consumed which the organism cannot make use of and therefore discards. For the important thing is not the mere fact that the organism throws certain substances out, but rather, that it goes through the activities which result in the excretions. The exercise of these activities is something that the organism *needs* for its subsistence. *This* activity is just as necessary as that by which the substances are received into the organism, or deposited internally. In the healthy relationship of both activities, there lies the very essence of organic life and action.

Thus, in the outward excretions we see the result of astrally orientated activity. And if the excreta contain substances which have been carried as far as the inorganic nature, then the ego-organization, too, is expressing itself in them. Indeed, this part of the ego-organization's life is of particular importance. For the force that is spent on such excretions creates, as it were, an inward counter-pressure. And this latter is a necessary factor for the healthy existence of the organism. Thus the uric acid, which is secreted through the urine, creates as an inward reaction the correct tendency of the organism to sleep. Too little uric acid in the urine and too much in the blood will give rise to so little sleep that it is insufficient for the health of the organism.

## CHAPTER XIII

### On The Essential Nature Of Illness And Healing

Pain, which may occur somewhere in the organism, is experienced in the astral body and the ego. Both of these — the astral body and the ego, each in its own way are appropriately engaged within the physical and etheric body while man is in the waking state. When sleep takes place, the physical and etheric body carry out the organic activities alone. The astral body and ego are separated from them.

In sleep the organism returns to the activities which belong to the starting point of its development, namely, to the embryonic periods and early infancy. In waking life those processes predominate which take place at its conclusion — in aging and dying.

At the starting point of man's development the activity of the etheric body predominates over that of the astral; then, gradually in the course of life, the activity of the latter grows more intense while that of the etheric body retreats. Nor does the etheric body regain, even in sleep, the intensity it had at the beginning of life. It preserves the degree of intensity it has developed in relation to the astral in the course of life.

In every age of life, to every organ of the human body a certain intensity of etheric activity is properly assigned and corresponds moreover to a certain intensity of the astral. It depends upon these relationships whether or not the astral body can properly engage itself with the etheric. If through a lowering of etheric activity it is unable to do so, pain ensues, if on the other hand the etheric body becomes active beyond its normal measure, the mutual penetration of astral and etheric activities becomes unusually intense. Pleasure and comfort ensue. We must however bear in mind that pleasure enhanced beyond a certain point passes over into pain, likewise pain into pleasure. If this were not borne in mind what is here said might seem in contradiction with some former explanations.

An organ becomes ill when its proper etheric activity cannot unfold. Take, for instance, that metabolic action which is continued, from the actual digestive process, into the organism as a whole. If the products of metabolism are transmitted everywhere without residue into the activity and substantial formation of the organism, it is a sign that the etheric body is working appropriately. If, on the other hand, substances are deposited along the paths of metabolism without entering into the general action of the organism, it shows that the etheric body is impaired in its activity. The physical processes normally stimulated by the astral body, processes which serve the organism only when confined to their own sphere, exceed their proper limits and infringe on the etheric sphere of action. Thus processes arise, the existence of which is due to the predominance of the astral body. They are processes which have their proper place when the aging and disintegration of the body sets in.

The point now is to bring about a proper harmony between the etheric and the astral activity. The etheric body must be strengthened, the astral weakened. This can be done by bringing the physical substances, which the etheric body has to assimilate, into a condition wherein they lend themselves more readily to its influences than they do in the disease. Likewise the ego-organization must be supplied with added strength; for the astral body, with the animal orientation of its activity, is held more in check when the ego-organization is made stronger in its human organizing power.

The way to penetrate these matters with clear knowledge will be found when we observe the kind of effects which a particular substance unfolds along the paths of metabolism. Take sulphur for example. It is contained in protein. It is indeed fundamental to the whole process which takes place in the absorption of protein food. It passes from the foreign etheric nature, through the inorganic state into the etheric activity of the human organism itself. It is found in the fibrous tissues of the organs, in the brain, in the nails and hair. Thus it finds its way along the paths of metabolism out to the periphery of the organism. In all these ways, sulphur proves to be a substance which plays an essential part in the reception of proteins into the domain of the human etheric body.

Now the question arises, does sulphur also play a part in the transition from the domain of etheric action to that of astral, and has it anything to do with the ego-organization? It does not combine appreciably with inorganic substances introduced into the organism so as to form salts or acids. Such a combination would provide the basis for a reception of the sulphur processes into the astral body and ego-organization. We see, therefore, that sulphur does not penetrate into these regions. It unfolds its activity in the realm of the physical and etheric body. This is also shown by the fact that an increased supply of sulphur to the organism gives rise to feelings of giddiness, reduction of consciousness. Sleep, too, i.e. the condition of the body when the astral and ego-organization are not working as soul being, grows more intense when the supply of sulphur is increased.

From all this we can see that sulphur, introduced as a medicament, will make the physical activities of the organism more inclined to submit to the active intervention of the etheric than in the diseased condition.

With phosphorus the case is different. It is present in the human organism as phosphoric acid and phosphoric salts, in albumens in the fibrous tissues, in the brain and in the bones. Its tendency is towards the inorganic substances, the importance of which is in the realm of the ego-organization. It stimulates the conscious activity of man. Thereby it also conditions sleep, though by an opposite process to sulphur, namely, by previous stimulation of conscious activity, while sulphur favours sleep by enhancing the unconscious activities of the physical and etheric. Phosphorus is present as calcium phosphate in the bones, i.e. in those organs which are subject to the ego-organization, not where it works from within in processes of growth, regulation of metabolism, and the like, but where it uses the outer mechanism of the system for the movements of the body.

As a medicament, therefore, phosphorus will be effective when the diseased condition is a hypertrophy of the astral domain over the ego-organization and the latter needs to be strengthened in order to repress the astral.

Consider rickets. The disease is due, as was explained before, to a hypertrophy of etheric-astral activity, it leads to a defective action of the ego-astral activity, it leads to a defective action of the ego-organization. If it is treated first with sulphur in the proper way, the etheric activity is strengthened in relation to the astral, and if after this has been done, a phosphorus treatment is made to follow, the healing effect which has been prepared in the etheric organization is led over to that of the "ego"; and the rickets is confronted from two sides. (We are aware that the efficacy of the treatment of rickets with phosphorus is disputed; but *none* of the cures hitherto attempted have anything to do with the method described here.)

## CHAPTER XIV

### **An Approach To The Therapeutic Way Of Thinking**

Silicic acid carries its activities along the paths of metabolism right into those parts of the human organism where the living becomes lifeless. It occurs in the blood, through which the formative forces have to take their course; it occurs also in the hair, i.e. where the forming and shaping process finds its outward conclusion; and we find it in the bones, where the process of formation finishes inwardly. It appears in the urine as a product of excretion.

It constitutes the physical basis of the ego-organization. For this has a formative action. This ego-organization uses the silicic acid process, right into those regions of the organism in which the shaping, the forming action borders on the outer and the inner (unconscious) world. At the periphery of the organism where the hair contains silicic acid, the human organization connects with the unconscious outer world. In the bones it connects with the unconscious inner world, in which the will is working.

In the healthy human organism the physical foundation of consciousness must unfold between these two fields of action of silicic acid. The silicic acid has a dual function. Within, it sets a boundary to the mere processes of growth, nutrition etc. Outwardly, it closes off the mere activities of external nature from the interior of the organism, so that the organism within its own domain is not obliged to continue the workings of external nature, but is enabled to unfold its own activities.

In its youth the human organism is most highly equipped with silicic acid in those localities where tissues with strong formative forces are situated. Thence the silicic acid unfolds its activity towards the two boundary areas, creating between them the space in which the organs of conscious life can form themselves. In the healthy organism, these are primarily the sense-organs. We must, however, bear in mind that the sensory life permeates the whole human organism. The reciprocal relationship of the organs depends upon the fact that the one organ is continually perceiving the activity of the other. In organs which are not sense-organs in the proper meaning of the term, for instance in the liver, spleen, or kidneys, the perception is so slight as to remain beneath the threshold of consciousness in normal waking life. Nevertheless, every organ, besides serving this or that function within the organism, is in addition a sense-organ.

The whole human organism is in fact permeated with perceptions which mutually influence one another and must be so if all the different processes are to work healthily in it together.

All this is dependent upon a correct distribution of the activities of silicic acid. We can even go so far as to speak of a special silicic acid organism, permeating the whole organism; this silicic acid organism conditions the mutual sensitivity of the organs on which the healthy life and activity depend; it determines their correct inward and outward relationships, inwardly their relation to the unfolding of the life of soul and spirit, and outwardly in the sense that it provides in each case for the proper conclusion of the activities of external nature.

This special organism will only work correctly if silicic acid is present in such quantities in the organism that the ego organization is able to make full use of it. Any remaining amounts

of silicic acid, the astral organization which lies beneath that of the ego must have the power to excrete, either through the urine or in some other way.

Excessive quantities of silicic acid, which are neither excreted nor taken hold of by the ego-organization, must be deposited as foreign substances in the body; through the very form-creating tendency whereby — in the right quantity — they serve the ego-organization, they will then interfere with it. Excessive quantities of silicic acid introduced into the organism will thus impair the workings of the gastro-intestinal tract. It is then the task of the digestive tract to dispose of the excessive form-creating tendency. Desiccation will be brought about where the fluid element should predominate. This is most clearly evident when the excessive introduction of silicic acid is followed by psychological disturbance behind which the corresponding organic disturbances are unmistakable. One feels giddy and is unable to stop falling asleep; one feels unable to direct the perceptions of sight and hearing in the proper way; one may even have a feeling as though the impressions of the senses become congested and held up at the point where they should be continued into the nervous system. All this shows how silicic acid pushes out towards the periphery of the body and how, if it arrives there in excessive quantities, it disturbs the normal formative process by introducing an alien tendency. Disturbances occur also at the inner boundary of the form-creating process. One experiences uncontrollability of one's motor-system, and joint-pain. All these conditions may eventuate in processes of inflammation, arising wherever the alien formative activity of silicic acid is too strong.

This points at the same time to the healing forces which silicic acid can unfold in the human organism. Assume that an organ, not a sense organ in the proper meaning of the term, becomes over-sensitive in its unconscious power of perception with respect to the parts of the organism external to it. We shall then observe a disturbance in the functions of this organ. We shall be able to deal effectively with the morbid condition if we are in a position to eliminate the over-sensitivity by administering silicic acid. It will, however, be necessary so to influence the organic working of the body that the added silicic acid takes effect only in the neighbourhood of the diseased organ, and does not work upon the whole body with a general influence as described above.

Through the combination of silicic acid with other substances it can be brought about that on its introduction into the organism the silicic acid reaches just that organ where it is needed, whence it will be carried out again as a product of excretion without doing harm to other organs.

In another case the sensitivity of an organ to the activities of the remaining organs may be unduly lowered. We are then dealing with an accumulation of the silicic acid activity in the neighbourhood of this organ. It will be necessary, therefore, to find a means of influencing the silicic acid activity of the whole organism, so as to deprive the localized action of its power; or again, the removal of the silicic acid may be stimulated by the use of medicines that encourage excretion. The former method is preferable; for an accumulation of silicic acid in one locality generally calls forth a corresponding deficiency in another. The distribution of the localized silicic acid activity over the whole organism may be brought about for instance, by a sulphur therapy. The reader will perceive why this is so if he will refer to the effects of sulphur in the organism in another part of this book.

## CHAPTER XV

### The Therapeutic Process

Our knowledge of the effects of therapeutic substances is based upon the understanding of the development of forces in the world outside man. For, in order to bring about a healing process, we must bring into the organism substances which will distribute themselves in it in such a way that the disease process gradually transforms itself to a normal one. It is the essential nature of a disease process that something is going on within the organism which does not integrate itself into its total activities. Such a disease process has this in common with a similar process in outer nature.

We may say: If there arises within the organism a process similar to one of external nature, illness ensues. Such a process may take hold of the physical or the etheric organism. Either the astral body or the ego will then have to complete a task they do not normally fulfil. In a period of life when they should be unfolding in free activity of soul, they must revert to an earlier stage — even in many cases as far back as the embryonic period — and then have to assist in creating physical and etheric formations which should already have passed into the domain of the physical and etheric organism, for in the earliest periods of human life these formations are in fact provided for by the astral body and ego-organization; only afterwards are they taken over by the unaided physical and etheric bodies. The whole development of the human organism is based upon this principle; originally the entire form and configuration of the physical and etheric body proceed from the activity of the astral body and ego-organization; then, with increasing age, the astral and ego-activities within the physical and etheric organization go on their own accord. But if they fail to do so, the astral body and ego-organization will have to intervene at a later stage of their development in a way for which they are no longer properly adapted.

Let us assume that we have to do with lower abdominal disorders. The physical and etheric organizations are failing to carry out, in the corresponding parts of the human body, the activities which were transmitted to them at a former age of life. The astral and ego-activities must intervene. Because of this they are weakened for other functions in the organism. They are no longer present where they ought to be — for instance, in the formation of the nerves that go into the muscles. Paralytic symptoms arise as a result, in certain parts of the body.

It will then be necessary to bring into the body substances which can relieve the astral and ego-organization of the activity that does not belong to them. We find that the processes which work in the formation of powerful etheric oils in the plant organism, notably in the formation of the flower, are able to fulfil this purpose. The same applied to certain substances containing phosphorus. But we must see to it that the phosphorus is so mixed with other substances as to unfold its action in the intestinal tract and not in the metabolism that lies beyond.

If it is a case of inflammatory conditions in the skin, here too the astral body and ego-organization are unfolding an abnormal activity. They are then withdrawn from the influences which they ought to bring to bear on organs situated more internally. They reduce the sensitivity of internal organs. These again, owing to their lessened sensitivity, will cease to carry out their proper functions. In this way abnormal conditions may arise, for instance in the action of the liver, and the digestion may be incorrectly influenced. If we now introduce silicic acid into the organism, the activities which the astral and ego-organization have been

devoting to the skin are relieved. The normal inward activity of this organism is set free again and a healing process is thus initiated.

Again, we may be confronted by disease conditions manifesting themselves in palpitations; in such a case, an irregular action of the astral organism is influencing the circulation of the blood. This astral activity is then weakened for the processes in the brain. Epileptiform conditions arise, since the weakened astral activity in the head organism involves an undue tension and exertion of the etheric activities of that region. We can introduce into the system the gumlike substance obtainable from *Levisticum* (lovage) — as a decoction, or preferably in the slightly modified form of a preparation — then the activity of the astral body, wrongly absorbed by the circulation, is set free, and the strengthening of the brain organization occurs.

In all these cases the real direction of the disease activities must be determined by an appropriate diagnosis. Take the last mentioned case. It may be in fact that the disturbance in the interplay of the etheric and astral bodies proceeds originally from the circulation. The brain symptoms are then a consequence. We can proceed with a cure along the lines described above.

But the opposite may also be the case. The original cause of irregularity may arise between the astral and etheric activities in the brain system. Then the irregular circulation and abnormal cardiac activity will be the consequence. In such a case we shall have to introduce sulphates, for example, into the metabolic process. These work on the etheric organization of the brain in such a way as to call forth in it a strong force of attraction to the astral body. The effect can be observed as the consequent improvement in initiative of thought, in the will-sphere, and in the patient's general state of composure and control. It will then probably be necessary to supplement this treatment by the use, for instance, of a copper salt, so as to assist the astral forces in gaining their renewed influence upon the circulatory system.

We shall observe that the organism as a whole returns to its regular activity when the excessive action of the astral and ego-organism in some part of the body, conditioned by the physical and the etheric, is replaced by an activity which has been externally induced. The organism has the tendency to balance-out its own deficiencies. Hence it will restore itself if an existing irregularity can for a time be regulated artificially by combating the abnormal process, which was internally induced and must be made to cease, with a similar process brought about externally.

## CHAPTER XVI

### Knowledge Of Therapeutic Substances

It is necessary to know the substances that may be considered for use as remedies in such a way that one can judge the possible effects of the forces they contain within and outside the human organism. In this connection the reactions which ordinary chemistry investigates only come into consideration to a small extent; the important thing is, to observe *those* effects which result from the connection of the inner constitution of the forces in a substance, in relation to the forces that radiate from the earth or stream in towards it.

Let us consider e.g., grey antimony ore from this point of view. Antimony shows a strong relationship to the sulphur compounds of other metals. Sulphur possesses a number of properties which only remain constant within relatively narrow limits. It is very sensitive to those natural processes such as heating, combustion, etc. This also makes it able to play an important part in the proteins' faculty of completely freeing themselves from the earth-forces and subjecting themselves to the etheric. Antimony will readily partake in this intimate connection with the etheric forces through its affinity with sulphur. Hence it is easy to introduce into the activity of protein in the human body; and it will help the latter in its etheric action when the body itself, through some disease condition, is unable to transform a protein introduced from without, so as to make the protein an integral part of its own activity.

But antimony shows other characteristics as well. Wherever it can do so, it strives towards a cluster formation. It distributes itself in lines which strive away from the earth, toward the forces that are active in the ether. With antimony, we thus introduce into the human organism something that comes half way to meet the influences of the etheric body. What antimony undergoes in the Seiger process also points to its etheric relationship. Through this process it becomes filamentous. However, the Seiger process is one that begins, as it were, in a physical way from below and passes upwards into the etheric. Antimony integrates itself into this transition.

In addition, antimony oxidizes at a red heat; in the process of combustion it becomes a white vapour, which, deposited on a cold surface, produces the flowers of antimony.

Moreover, antimony has some capacity to repel electrical effects. Under certain conditions, when deposited electrolytically on the cathode, it will explode on contact with a metallic point.

All this shows that antimony has a tendency to pass *easily* into the etheric element the moment the conditions are present in the slightest degree. All these details merely count as indications for spiritual vision; for this directly perceives the relationship between the ego's activity and the working of antimony; it sees in effect how the antimony processes, when brought into the human organism, work in the same way as the ego-organization.

As it flows through the human organism, blood shows a tendency to coagulate. This tendency stands under the influences of the ego-organization, by which it must be regulated. Blood is an intermediate organic product. The blood substance, as it originates, has undergone processes which are already on the way to the fully human organism, i.e., to the organization of the ego. It must undergo further processes which fit in with the configuration of this organism. What kind of processes these are, can be seen in the following. As the blood coagulates when removed from the body, it shows that it has in it the tendency to coagulate, but that within the organism it must be perpetually prevented from doing so. Now the power that hinders the coagulation of the blood is that by which it integrates itself into the human organism. It integrates itself into the configuration of the body by virtue of the form forces which lie just before the point of coagulation. If coagulation actually took place, life would be endangered.

Hence, if we are dealing with a disease condition where the organism is deficient in those forces directed to the coagulation of the blood, antimony will work in one form or another as a therapeutic substance.

The *formation* of the organism is essentially a transformation of protein, whereby the latter comes into collaboration with mineralizing forces. Chalk, for instance, contains such forces. The formation of the oyster shell demonstrates this. The oyster must rid itself of the elements which are present in the shell, in order to preserve the nature of the protein. A similar thing happens in the formation of the eggshell.

In the oyster, what is chalky is *excreted* so as *not* to integrate it into the protein. This integration must take place in the human organism. The mere action of protein must be transformed into one wherein the formative forces, which can be evoked by the ego-organization from the chalky substances, work as well. This must take place within the formation of the blood. Antimony counteracts the forces that excrete chalk and leads the protein, which wishes to preserve its form, into formlessness; through its kinship with the ether element, this formless state is receptive to the influences of chalky substances or the like.

Take the case of typhoid fever. The illness clearly consists of a deficient transmutation of protein into blood substance with its formative power. The kind of diarrhoea, occurring in this disease, shows that the incapacity for this transformation begins already in the intestinal tract. The markedly lowered consciousness shows that the ego-organization is driven out of the body and prevented from working. This is due to the fact that the protein cannot approach those mineralizing processes where the ego-organization is able to work. The fact that the excretions carry the danger of infection is also evidence for this viewpoint. Here the tendency to destroy the inner formative forces shows itself enhanced.

If antimony preparations are used in typhoid manifestations in an appropriate compound, they will prove to be a therapeutic substance. They divest the protein of its own forces and enable it to integrate with the formative forces of the ego-organization.

From the points of view that are so widespread and habitual today, it will be said: Such conceptions as these about antimony are inexact; and they will emphasize in contrast the scientific exactitude of the methods of ordinary chemistry. But the fact is, the chemical reactions of substances are no more significant for their action within the human organism than is the chemical composition of a paint for its application by the artist. Undoubtedly the artist will do well to have some knowledge of the chemical starting-point from which he works. But *how* he treats his colour as he paints is derived from another method. It is so for the therapist. He can regard chemistry as a basis which has some meaning for him, but the mode of action of the substances within the human organism has nothing to do with this chemical domain. So long as we only see exactitude in the conclusions of ordinary chemistry — its pharmaceutical branch as well — we destroy the possibility of gaining conceptions of what is taking place within the organism in the processes of healing.

## CHAPTER XVII

### Knowledge Of Substance As A Basis For The Knowledge Of Medicaments

Anyone who wishes to assess the action of therapeutic substances must have an eye for the effects of forces which arise when a substance is introduced in some way into the human organism, and which shows certain activities external to the latter.

A classic example is to be found in formic acid. It occurs in the body of ants as a corrosive substance causing inflammation. Here, it appears as a product of excretion. The animal organism must produce this in order to carry out its activities appropriately. The life lies in the excretory activity. Once it has been produced, the excretion no longer has a task within the organism. It must be excreted. The Being of an organism does not lie in its substances, but in its action. The organization is not a conglomeration of matter, it is an activity. Matter carries in it the stimulus to activity. Once it has lost this stimulus, it has no further meaning for the organization.

In the human organism, too, formic acid is produced. There, however, it has its importance. It serves the ego organization. The astral body separates out parts, which tend to become lifeless, from the organic substance. The ego organization needs this transition of organic substance to the lifeless state. But it is the process of transition which it needs, not the result. Once the substance which is on the way to the lifeless state has been produced, it becomes a burden within the organism. It must either be separated out directly, or it must be dissolved in order to be eliminated indirectly.

If something which ought to be dissolved fails to be dissolved, it will accumulate within the organism and may then constitute a foundation for conditions of gout or rheumatism. There, the formic acid as it arises within the human organism can act as a solvent. If the necessary amount of formic acid is produced, the organism will remove those products tending to the lifeless state in the correct manner. If the force to create formic acid is too weak, rheumatic and gouty conditions arise. By introducing formic acid into the organism from outside, we support it, by giving what it is unable to create for itself.

We learn to recognize such modes of action by comparing one substance with another with respect to the way in which they continue working in the human organism. Take oxalic acid for example. Under certain conditions it turns into formic acid. The actions of the latter represent a metamorphosis of oxalic acid. Oxalic acid is an excretion of the plant, just as formic acid is of the animal. The creation of oxalic acid in the plant-organism is an activity analogous to that of formic acid in the animal, which means that the creation of oxalic acid corresponds to the domain of the etheric, and the creation of formic acid to the domain of the astral. The diseases which reveal themselves in rheumatic and gouty conditions are to be ascribed to a deficient action of the astral body. There are other conditions which present themselves such that the causes, which in gout and rheumatism stem from the astral organism, lie further back in the etheric organism. In which case there arise, not only congestions of forces towards the astral, which hinder and obstruct the ego organization, but also retarding effects in the etheric, which the astral organization is powerless to overcome. These reveal themselves in sluggish activity of the lower abdomen, in slowing of the liver and spleen activity, in stony deposits of gall and the like. If oxalic acid is given in such cases, the activity of the etheric organism is supported in the appropriate way. Through oxalic acid the etheric body is reinforced; for that force of the ego-organization is transformed by this acid into a force of the astral body which then has a strengthened effect on the etheric body.

Starting with such observations, we can learn to recognize the healing effects of various substances on the organism. The study can start with plant life. In the plant, the physical

activity is permeated by the etheric. In studying the plant, we learn to recognize how much can be attained by means of etheric activity. In the animal-astral organism, this activity is carried over into the astral. If as etheric activity it is too weak, it can be strengthened by adding to it the etheric activity from a plant-product, introduced into the body. Animal nature forms a basis for the human organism. Hence, it can be considered the same as the animal, *within certain limits*, where the interplay between the human etheric and astral bodies is concerned.

By the use of therapeutic substances from the plant kingdom, we shall thus be able to remedy a disturbed relationship between the etheric and astral activities. But such medicaments will not suffice when anything in the physical, etheric and astral organization of man is disturbed, in connection with interplay with the organization of the ego. The ego-organization must direct its activity to processes which are tending to become mineral.

Therefore, in these conditions of illness, only mineral substances will be useful as remedies. In order to get to know the remedial effects of a mineral, we must discover how far the substance can be broken down, for in the organism the mineral introduced from outside must first be broken down and then built up again in a new form by the body's organic forces. The healing influence must consist in this breaking down and building up process. The outcome of it must lie in the direction that a deficient activity of the organism is taken over by the activity of the medicament given.

Take the case of menorrhagia. Here the power of the ego organization is weakened. It is expended one-sidedly in the formation of blood. Too little is left of it for the power to absorb the blood into the organism. The path, which the forces in the organism that incline towards the lifeless realm should take, is unduly shortened because these forces work too violently. They exhaust themselves half-way.

We can come to their assistance by administering calcium in some combination to the organism. Calcium cooperates in the production and formation of the blood. The ego activity is thus relieved of this sphere and can turn to the absorption of the blood.

## **CHAPTER XVIII**

### **Curative Eurythmy**

Within the sphere of our therapy, a special position is occupied by what we describe as "*curative eurythmy*". It was evolved initially by Rudolf Steiner as a *new* art, out of Anthroposophy. The essential nature of the art of eurythmy has often been described by Dr. Steiner, and indeed in its artistic form, it has enjoyed wide recognition.

Eurythmy is presented on the stage by the human being in movement; but is not an art of dance. This is evident already from the fact that in eurythmy it is mainly the arms and hands that are in movement. Groups of people in movement elevate the whole to an artistic picture on the stage.

All movements are based on the inner nature of the human organization. From this, speech flows in the first years of man's life. Just as in speech the sound frees itself from the constitution of man, so, with a real knowledge of this constitution, we can derive from the human being, and from groups of human beings, movements which represent a truly genuine visible speech, or visible song. These movements are as little arbitrary as speech itself. As in a spoken word an O cannot be pronounced where an I (EE) belongs; so, in eurythmy only one kind of gesture can appear for an I or for a C-sharp. Eurythmy is thus a true manifestation of human nature and can be derived out of it, not indeed unconsciously like speech or song, but consciously by means of a true knowledge of man.

In the presentation of eurythmy we have people or groups of people in movement on the stage. The poem which is thus translated into visible speech, is recited simultaneously. The audience hear the content of the poem, and see it at the same time with their eyes. Or again, a piece of music is presented, and appears at the same time as visible song in the gestures of the performers.

Eurythmy as a sculptured art of movement constitutes a true extension of the sphere of the fine arts.

What has been discovered as an artistic form can now be developed in two different directions. On the one hand it can be applied to education. In the Waldorf School at Stuttgart, which was founded by Emil Molt and which stands under the direction of Rudolf Steiner, educational eurythmy is done throughout the school as well as gymnastics. The fact is that in ordinary gymnastics only the dynamics and statics of the physical body are developed. In eurythmy the full human being, body, soul and spirit, goes out into movement. The growing human being perceives this and experiences the eurythmy exercises as a perfectly natural expression of his human nature, just as in earlier years he experienced learning to speak.

The other aspect of eurythmy is therapeutic. If the gestures of the artistic and educational eurythmy are modified, so that they flow out of the unhealthy being of man just as the others flow out of the healthy, then curative eurythmy arises.

Movements thus carried out react on the diseased organs. We observe how the outwardly executed movement is continued inward with a health-giving influence into the organs, the moving gesture is exactly adapted to a diseased organ. Because this method of working in the human being through movement, affects body, soul and spirit, it works more intensely in the inner nature of the unhealthy human being, than all other movement-therapy.

For this very reason, curative eurythmy can never become an affair for amateurs, and on no account must it be regarded or applied as such.

The curative eurythmist, who must be well trained in a knowledge of the human organization, may only work in connection with the qualified doctor. All dilettantism can only lead to bad results.

It is only on the basis of a proper diagnosis that the curative eurythmy treatment can be carried out. The practical results of curative eurythmy are such that we may describe them as a most beneficial part of the therapeutic approach explained in this book.

## CHAPTER XIX

### Typical Cases Of Illness

In this chapter we shall describe a number of cases from the practice of the Clinical and Therapeutic Institute at Arlesheim. They will show how, with the help of a knowledge of spiritual man, it is possible to achieve such a thorough picture of the disease that diagnosis directly teaches us the remedy which should be used. Fundamental to this is a view which recognizes the process of illness and of healing as one complete cycle. The illness begins with an irregularity in the composition of the human organism with respect to its parts, which have been described in this book. It has already reached a certain stage when the patient is received for treatment. Our object must now be to bring about a reversal of all the processes which have taken place in the organism since the beginning of the illness, so that we arrive at length at the previous state of health of the organism. A process of this kind, reversing on itself, cannot be accomplished without the organism as a whole undergoing some loss in the forces of growth, which are equivalent to those forces which the human organism - needs during childhood in order to increase in size. The therapeutic substances must therefore be so composed as not only to bring the diseased process back to its starting-point, but also to support the reduced vitality again. To some extent this latter effect must be left to dietary treatment. But as a general rule, in the more serious cases of illness, the organism is not in a condition to evolve sufficient vitality in the assimilation of its food. Therefore the actual treatment will also have to be constituted so as to give the organism the necessary support in this respect. In the typical remedies supplied by our clinical/therapeutic institutes, this provision has been made throughout. Hence it will only be realized on closer inspection, why a given preparation contains particular constituents. In estimating the course of the disease, not only the localized pathological process, but the changes suffered by the organism as a whole must be considered and included in the reversing process. How this is to be conceived in detail will be shown by the individual cases we shall now describe. We shall then continue the more general considerations.

#### *First Case*

A twenty-six years old woman patient. The whole personality reveals an extraordinarily labile condition. It is clear from the patient that that part of the organism, which we have here called the astral body, is in a state of excessive activity. One observes that the ego-organization has only slight control over the astral body. As soon as the patient begins to do some work, the astral body develops a state of agitation. The ego-organization tries to make itself felt, but is constantly repulsed. This causes the temperature to rise in such a case. A well regulated digestion depends mainly on a normal ego-organization. The impotence of this patient's ego-organization expresses itself in an obstinate constipation. The migraine-like conditions and vomiting from which she suffers are a consequence of this disturbance in the digestive activity. In sleep, her impotent ego-organization shows itself in a deficient organic activity from below upward and impaired expiration. The consequence is an excessive accumulation of carbonic acid in the organism during sleep, which shows itself organically in palpitations on awakening; psychologically in anxiety, and screaming. Physical examination can show nothing other than a lack of those forces which bring about a regular connection of the astral, etheric and physical bodies. Owing to the excessive activity of the astral body in itself, too little of its powers can flow over into the physical and the etheric. The latter, therefore, have

remained too delicate in their development during the period of growth. This has shown itself on examination in the patient's slight build and weak body, and also in the fact that she complains of frequent back pain. The latter arises because in the activity of the spinal cord the ego-organization must make itself felt most. The patient talks of many dreams. The reason is that the astral body, separated in sleep from the physical and the etheric, unfolds its own excessive activity. We must start with the fact that the ego-organization needs to be strengthened and the over-activity of the astral body lowered. The former is attained by selecting a remedy that is suitable to support the weakened ego-organization in the digestive tract. Such a remedy is to be found in copper. Applied in the form of a copper ointment compress to the region of the loins, it has a strengthening effect on the deficient inner warmth coming from the ego-organization. This is observed in a reduction of the abnormal activity of the heart and the disappearance of anxiety. The excessive activity of the astral body in itself is combated by the smallest doses of lead taken orally. Lead draws the astral body together and awakens in it the forces through which it unites more intensely with the physical body and the etheric. (Lead poisoning is composed of an over-intense union of the astral with the etheric and physical bodies, so that the latter are made subject to excessive breakdown processes.) The patient recovered visibly under this treatment. Her labile condition gave way to a certain inner firmness and assurance. Her moods, recovering from their disrupted state, grew inwardly calm and contented. The constipation and back pain disappeared; likewise the migrainous conditions and the headaches. The patient's capacity for work was restored.

### *Second Case*

A forty-eight year old man. He had been a robust child with an active inner life. During the war, as he informed us, he had undergone a five months' treatment for nephritis and been discharged as cured. Married at the age of thirty-five, he had five healthy children; a sixth child died at birth. At the age of thirty-three, as a consequence of mental overwork, he began to suffer from depression, tiredness and apathy. These conditions increased continuously. At the same time he began to feel spiritual despair. He is confronted by questions, in which his profession — that of a teacher — appears to him in a negative light, which he cannot meet with anything positive. The illness shows an astral body which has too little affinity with the etheric and physical, and is rigid in itself. The physical and etheric bodies are thus enabled to assert their own inherent qualities. The feeling of the etheric not being rightly united with the astral body gives rise to states of depression; while the deficient union with the physical produces fatigue and apathy. That the patient is in a state of spiritual despair is due to the fact that the astral body cannot make use of the physical and the etheric. Consistently with all this, his sleep is good; for the astral body has little connection with the etheric and physical. For the same reason he has great difficulty in waking up. The astral body is loath to enter the physical. It is only in the evening, when the physical and etheric bodies are tired, that their normal union with the astral begins to take place. Therefore the patient becomes properly awake in the evening. This whole condition indicates that it is necessary first of all to strengthen the astral body in its activity. This can always be attained by giving arsenic internally in the form of a mineral water. It becomes clear that the particular individual is seen to gain more command over his body after some time. The connection between the astral and the etheric is strengthened; the depression, apathy and fatigue cease. But the physical body also, which through its long defective union with the astral has become sluggish and immobile, must be helped; this is done by giving treatment with a mild dose of phosphorous. Phosphorous supports the ego-organization, enabling it to overcome the resistance of the physical body. Rosemary baths are used to open a way out for the accumulated products of metabolism. Curative eurythmy re-establishes the harmony of the individual members of the

organism (nerve-sense system, rhythmic system, motor and metabolic system), impaired as they are by the inaction of the astral body. Finally, by giving the patient elder-flower tea, the metabolism, which has gradually become sluggish owing to the inactivity of the astral body, is restored to a normal condition. We were able to observe a complete cure in this case.

### *Third Case*

This patient was a musician, thirty-one years old, who visited our clinic during a concert tour. He was suffering from a severe inflammatory and functional disturbance of the urinary tract, catarrhal symptoms, fever, excessive bodily fatigue, general weakness, and incapacity for work.

The past history of the patient showed that he had repeatedly suffered the same condition. Examination of the patient's spiritual state revealed a hypersensitive and exhausted astral body. The susceptibility of the physical and etheric body to catarrhal and inflammatory conditions was a consequence of this. Already as a child, the patient had a weak physical body, badly supported by the astral. Hence measles, scarlet fever, chicken-pox, whooping-cough and frequent attacks of sore throat; at the age of fourteen, there was an inflammation of the urethra, which recurred at the age of twenty-nine in conjunction with cystitis. At the age of eighteen, pneumonia and pleurisy; at twenty-nine, pleurisy again, following on an attack of influenza; and at the age of thirty, catarrhal inflammation of the frontal sinus. There is also a perpetual tendency to conjunctivitis.

During the two months which he spent at our hospital the patient's temperature curve rose at first to 39.9°C, after which, it descended, only to rise again on the fourteenth day; it then fluctuated between 37°C and 36°C, occasionally rising above 37°C and falling to 35°C. Such a temperature curve gives a clear picture of the changing states of the ego organisations. Such a curve arises when the effects of the semi-conscious contents of the ego-organization find expression in the warmth-processes of the physical and etheric bodies without being reduced to a normal rhythm by the astral. In this patient, the whole capacity of action of the astral body was concentrated on the rhythmic system, where it found expression in his artistic talent. The other systems fell short. As a significant result of this, the patient suffers from severe fatigue and insomnia during the summer. In the summer season, considerable demands are made upon the astral body by the outer world. Its inner capacity for activity recedes. The forces of the physical and etheric body become predominant. In the general perception of one's sense of well being, this manifests as severe fatigue. At the same time the weakened capacity for action of the astral body hinders its separation from the physical. Hence the insomnia. The deficient separation of the astral body from the etheric finds expression in anxious and unpleasant dreams, arising from the sensitivity of the etheric body to the lesions in the physical organism. Characteristically, the dreams symbolize these lesions in images of mutilated human beings. Their terrifying aspect is simply their natural quality and emphasis of feeling. As a consequence of the astral body functioning deficiently in the metabolic system, there is a tendency to constipation. And owing to the independence of the etheric body, which is too little influenced by the astral, the protein received as food cannot be completely transformed from vegetable and animal protein into human. Hence, protein is excreted in the urine, so that it is positive for albumen. If the astral body is functioning deficiently, processes will arise in the physical body which are really foreign processes in the human organism. Such processes express themselves in the formation of pus. This represents, as it were, an extra-human process within the human being. Thus in the sediment of the urine we actually find pure pus. But this formation of pus is accompanied by a parallel process in

the soul. The astral body works as little psychically on the experiences of life, as it works physically on the substances of food. While extra-human substances are produced in the form of pus, mental and psychic contents of a extra-human character arise at the same time, as a keen interest in abnormal relationships of life, forebodings, premonitions and the like. We therefore set out to bring a balancing, purifying and strengthening influence to bear upon the astral body. As the ego organization is very much alive, its activity could be used, in a manner of speaking, as a carrier of the therapeutic remedy. The ego-organization, which is directed toward the external world, is most readily approached by influences whose direction is from without inward. This is achieved by the use of compresses. We first apply a compress of Melilotus, a remedy which works upon the astral body in such a way as to improve the balance and distribution of its forces, counteracting their one-sided concentration on the rhythmic system. Naturally the compresses must not be applied to that part of the body where the rhythmic system is especially concentrated. We applied them to the organs where the metabolic and motor systems are concentrated. We avoided compresses around the head, because the mood swings of the ego-organizations proceeding from the head, would have paralysed the effect. For the Melilotus to take effect, it was also necessary to assist the astral body and ego-organization, by drawing them together. This we sought to do by the addition of oxalic acid, derived from *Radix bardanae*. Oxalic acid works in such a way as to transform the activity of the ego-organization into that of the astral body. In addition, we gave oral remedies in very diluted doses; with the object of bringing the excretions into a regular connection with the influences of the astral body. We tried to normalise the excretions directed from the head organization by means of potassium sulphate. Those processes that depend upon the metabolic system in the narrower sense of the word, we sought to influence by potassium carbonate. We regulated the excretion of urine with Teucrium. We therefore gave a medicament, consisting of equal parts of potassium sulphate, potassium carbonate and Teucrium. The whole treatment had to reckon with a very labile balance in the whole, physical, psychical and spiritual organism. Thus we had to provide complete bed rest for physical rest, and mental quiet for spiritual balance; this alone made possible the proper interaction of the various remedies. Movement and agitation render such a complicated therapeutic process almost impossible. On completion of the treatment, the patient was restored to bodily strength and vigour, and was mentally in good condition. With such a labile state of health, it goes without saying that any external disruption may bring about a recurrence of one or another disturbance. It is part of the total treatment that in such a case such events should be avoided.

#### ***Fourth Case***

A child, who was brought to our clinic twice, first at the age of four, and then at the age of five and a half years. Also the mother of the child, and the mother's sister. Diagnosis led us from the illness of the child to that of her mother and of the sister. As for the child, we received the following information: it was a twin, born six weeks prematurely. The other twin died in the last stage of foetal life. At the age of six weeks, the child was taken ill, began to scream excessively, and was admitted to hospital. They diagnosed pyloric stenosis. The child was partly breast fed by a wet nurse and partly fed artificially. At the age of eight months it left the hospital. On the first day after arrival home the child had a convulsion, which recurred daily for the next two months. During the attacks the child became stiff, with the eyes deviated. The attacks were preceded by fear and crying. The child also squinted with the right eye and vomited before the attack began. At the age of two and a half years there was another attack lasting five hours. The child was again stiff and lay there as though dead. At the age of four there was an attack lasting half an hour. According to the report we received, this was the

first attack which was seen to be accompanied by fever. After the convulsions that had followed directly on the return from hospital, the parents had noticed a paralysis of the right arm and the right leg. At two and a half the child made the first attempt to walk, but was only able to step out with the left leg, dragging the right after it. The right arm, too, remained without volition. The same state prevailed when the child was brought to us. Our first concern was to determine the condition of the child with respect to the members of the human organization. This was attempted independently of the syndrome. We found a severe atrophy of the etheric body, which, in certain parts, received only a very slight influence from the astral body. The region of the right chest was as though paralysed in the etheric body. On the other hand, there was a kind of hypertrophy of the astral body in the region of the stomach. The next thing was to establish the relation between this diagnosis and the syndrome. There could be no doubt that the astral body strongly involved the stomach during the process of digestion, which, however, owing to the paralysed condition of the etheric body was blocked at the transition from the gut to the lymph. Hence the blood was under-nourished. We thus attached great importance to the symptoms of nausea and vomiting. Convulsions always occur when the etheric body becomes atrophied and the astral gains a direct influence over the physical without the mediation of the etheric body. This was present to the greatest extent in the child. Moreover, if, as in this case, the condition becomes permanent during the period of growth, those processes which prepare the motor system to receive the will normally fail to take place. This showed itself in the uselessness on the right side in the child. We had now to relate the condition of the child to that of the mother. The latter was thirty-seven years old when she came to us. At the age of thirteen, she told us, she had already reached her present size. She had bad teeth at an early age, and had suffered in childhood from rheumatic fever, and maintained that she had had rickets. Menstruation began comparatively early. At the age of sixteen she had had a disease of the kidneys and she told of convulsive conditions which she had had. At twenty-five she had constipation owing to cramp in the sphincter ani, which had to be stretched. Even now she suffered from cramp on defaecation. Diagnosis by direct observation, without drawing any conclusions from this syndrome, revealed a condition extraordinarily similar to that of the child. But everything appeared in a far milder form. We must bear in mind that the human etheric body has its special period of development between the change of teeth and puberty. In the mother this expressed itself thus: with their deficient strength, the available forces of the etheric body enabled growth to take place only until puberty. At puberty the special development of the astral body begins and, being hypertrophied, now overwhelms the etheric body and takes hold of the physical organization too intensely. This showed itself in the arrest of growth at the thirteenth year. The patient was, however, by no means dwarf-like, on the contrary, she was very big; this was because the growth forces of the etheric body, deficient though they were, had worked uninhibited by the astral body and so brought about a large expansion of the volume of the physical body. But these forces had not been able to enter properly into the functions of the physical body. This showed itself in the appearance of rheumatic fever and, at a later stage, convulsions. Owing to the weakness of the etheric body there was a particularly strong influence of the astral body on the physical. Now this influence is a disintegrating one. In the course of normal development it is balanced by the regenerative forces during sleep, when the astral body is separated from the physical and the etheric. If, as in this case, the etheric body is too weak, the result is an excess of disintegration, which showed itself in the fact that she had the first filling already in the twelfth year. Moreover, if great demands are made on the etheric body as in pregnancy, on every such occasion the condition of the teeth grows worse. The weakness of the etheric body with respect to its connection with the astral was also shown by the frequency of the patient's dreams and by the sound sleep which she enjoyed in spite of all irregularities. Again the weakness of the etheric body shows itself in that foreign processes

unmastered by the etheric take place in the physical body, and reveal themselves in the urine as protein, isolated hyaline casts, and salts.

Very remarkable was the relationship of these disease-processes in the mother with those of her sister. As to the composition of the members of the human being, diagnosis revealed almost exactly the same. A feebly working etheric body and hence a preponderance of the astral. The astral body was, however, weaker than that of the mother. Accordingly, menstruation had begun early as in the former case, but instead of inflammatory conditions she had only pains due to an irritation of the organs, e.g. the joints. In the joints the etheric body must be particularly active if the vitality is to go on in the normal way. If the activity of the etheric body is weak, that of the physical body will predominate, a fact which appeared in this case in the swollen joints and in chronic arthritis. The weakness of the astral body, that did not work enough in the subjective feeling, was indicated by her liking for sweet dishes, which enhanced the experience of the astral body. When the weak astral body is exhausted at the end of the day, then, if the weakness persists, the pains will increase in intensity. Thus the patient complained of increased pain in the evening. The connection between the pathological conditions of these three patients points to the generation preceding that of the two sisters, and more especially to the grandmother of the child. It is here that the real cause must be sought. The disordered equilibrium between the astral and etheric bodies in all three patients can only have been founded in a similar condition in the grandmother of the child. This irregularity must have been due to a deficiency of the embryonic organs of nutrition, especially the allantois development by the astral and etheric bodies of the grandmother. A deficient development of the allantois must be looked for in all three patients. We determined this to begin with by purely spiritual-scientific methods. The physical allantois, passing into the spiritual realm, is metamorphosed into the effectiveness of the forces of the astral body. A degenerated allantois gives rise to a lessened efficiency of the astral body, which will express itself, especially, in all the motor organs. Such was the case in all three patients. It is indeed possible to recognize, from the constitution of the astral body that of the allantois. From this it will be seen that our reference to the preceding generation was not the result of drawing far-fetched conclusions, but of real spiritual-scientific observations.

To anyone who is irritated by this fact, we would say that our statements here are not inspired by any love of paradox; rather by the wish not to withhold existing knowledge from anyone. Conceptions of heredity will always remain dark and mystical, as long as we shrink from recognizing the metamorphosis from the physical to the spiritual and *vice-versa*, which takes place in the sequence of the generations.

Therapeutically, such an insight could of course only lead us to perceive the right starting-point for a healing process. Had not our attention thus been drawn to the hereditary aspect, had we merely observed the irregularity in the connection between the astral and etheric bodies, we should have used therapeutic substances which affect both these members of the human being. Such remedies however would have been ineffective in our case, for the damage, running through the generations, was too deep-seated to be made good within the etheric and astral bodies themselves. In a case like this, one must work on the organization of the ego; here it is, that one must bring to bear all those influences which relate to a harmonizing and strengthening of the etheric and astral bodies. One can achieve this if one gains access to the ego-organization through intensified sensory stimuli, (Sensory stimuli work upon the ego-organization.) For the child, we attempted this in the following way: we bandaged the right hand with a 5% iron pyrites ointment and simultaneously we massaged the left half of the head with ointment of *Amanita caesarea*. Externally applied, pyrites,

compound of iron and sulphur, has the effect of stimulating the ego-organization to make the astral body more alive and increase its affinity to the etheric. The Amanita substance, with its peculiar content of organized nitrogen, gives rise to an influence proceeding from the head, which, working through the ego-organization, makes the etheric body more alive and increases its affinity to the astral. The healing process was supported by curative eurythmy, which moves the ego-organization as such into quickened activity. This brings what is externally applied into the depths of the organization. Initiated in this way, the healing process was then intensified, with remedies making the astral and etheric bodies especially sensitive to the influence of the ego-organization. In rhythmic daily succession we gave a decoction of *solidago* in baths, massaged the back with a decoction of *Stellaria media* and gave orally willow bark tea (which particularly affects the receptivity of the astral body) and stannum 0.001 (which particularly makes the etheric body receptive). We also gave diluted doses of poppy juice, to allow the damaged organization to give place to the healing influences. In the mother's case, the latter kind of treatment was mainly adopted, since the inherited forces had worked far less than in the succeeding generation. The same applied to the sister of the mother. While the child was still with us in the clinic, we established that it became more easily guided and the general psychological condition was improved. It grew far more obedient, for example; movements which it had carried out very clumsily, it now accomplished with greater skill. Subsequently the aunt reported that a great change had taken place in the child. It had grown quieter and the excess of involuntary movements had decreased; the child is now sufficiently adroit to be able to play by itself, psychologically the former obstinacy has disappeared.

### *Fifth Case*

A woman patient, twenty-six years old, came to our clinic suffering from the serious consequences of influenza and bronchitis which she had undergone in 1918; this had been preceded in 1917 by pleurisy. Following the influenza, she had never properly recovered. In 1920 she was very emaciated and weak, with a slight temperature and night sweats. Soon after the influenza, back-pains began, which worsened continuously up to the end of 1920. Then, with violent pain, a curvature in the lumbar region became apparent. At the same time there was a swelling of the right forefinger. A rest cure had considerably lessened the back-pains. When the patient came to us, she was suffering from a cold abscess on the right thigh; her body was distended with slight ascites. There were catarrhal sounds over the apices of both lungs. Digestion and appetite were good. The urine was concentrated, with traces of protein. Spiritual-scientific investigation revealed a hypersensitivity of the astral body and the ego-organization; such an abnormality expresses itself to begin with in the etheric body, which produces, in place of the etheric functions proper, an etheric impress of the astral functions. The astral functions are destructive. Thus, the vitality and the normal process of the physical organs showed themselves to be stunted. This is always connected with processes occurring to some extent outside man, but taking place in the human organism. Hence the cold abscess, the lumbar pains, the distended abdomen, the catarrhal symptoms in the lungs, and also the deficient assimilation of protein. The treatment must therefore seek to reduce the sensitivity of the astral body and the ego-organization. This may be done by administering silicic acid, which always strengthens the inherent forces against sensitivity. In this case we gave powdered silicic acid in the food and in enemata. We also diverted the sensitivity by applying mustard plasters to the lower back. The effect of this depends upon the fact that it induces sensitivity of its own accord, thus relieving the astral body and ego-organization of theirs. By a process which damps down the over-sensitivity of the astral body in the digestive tract, we were able to divert the astral activity to the etheric body where it ought normally to be. We

achieved this by minute doses of copper and *carbo animalis*. The possibility that the etheric body might withdraw from the normal activity of digestion, to which it was unaccustomed, was countered by administering pancreatic fluid.

The cold abscess was punctured several times. Large quantities of pus were evacuated by aspiration. The abscess grew smaller and the distended stomach decreased in that the pus-formation grew continuously less and finally disappeared. While it was still flowing we were surprised one day by a renewed rise in temperature. This was not inexplicable to us, since, with the above-described constitution of the astral body, small psychological excitements could give rise to such fever. However, one must differentiate between the explanation of fever in such cases and its strongly harmful effect. For under these conditions, such a fever is the mediator for a profound intervention of the processes of destruction in the organism. One must provide at once for a strengthening of the etheric body, which will then paralyse the harmful effects of the astral. We gave high potency silver injections and the fever sank. The patient left the clinic with a twenty pounds' increase in weight, and in a stronger condition. We are under no illusion as to the necessity for further treatment to consolidate the cure.

## **Interpolation**

With the cases hitherto described, we wished to characterize the principles whereby we seek to find the therapeutic substances out of the diagnosis. For the sake of clear illustration we selected cases where it was necessary to proceed along very individual lines. But we have also prepared typical therapeutic substances applicable to typical diseases. We will now deal with a few cases where such typical medicaments were used.

### ***Sixth Case. Treatment of Hay Fever.***

We had a patient with severe symptoms of hay fever. He had suffered with it from childhood. He came to us for treatment in his fortieth year. For this disorder we have our preparation "Gencydo". This we used in this case at the time — the month of May — when the disease was at its worst. We treated him with injections and locally by painting the inside of the nose with "Gencydo" fluid. Following this there was a marked improvement, at a time of the year when formerly the patient had suffered severely from hay fever, undertaking a journey, he reported feeling incomparably better than in former years. In the hay fever season of the next year, he was travelling again from America to Europe and only had a far milder attack than previously. The repetition of the treatment achieved a tolerable condition for this year. For a thorough cure, treatment was repeated the next year, although he had no actual attack. In the fourth year the patient himself described his condition in the following words: "In the spring of 1923, I again began the treatment, as I was expecting fresh attacks. I found my nasal mucous membranes far less sensitive than before. I had to spend my time working among flowering grasses and pollen-producing trees. I also had to ride all through the summer along hot and dusty roads. Yet with the exception of a single day, no symptoms of hay fever occurred the whole summer, and I have every reason to believe that on that single day it was an ordinary cold, not an attack of hay fever. In thirty-five years this was the first time that I could stay and work unhindered in an environment where in former years I experienced real hell."

### ***Seventh Case. Treatment of Sclerosis.***

A woman patient, sixty-one years old, came to our clinic with sclerosis and albuminuria. Her immediate condition was the sequel of an attack of influenza, with slight fever and disturbances of the stomach and intestines. She had not felt well again since the influenza. She complained of difficult breathing on waking, attacks of vertigo, and a pounding sensation in the head, ears and hands, which was especially troublesome on waking, but occurred also when she walked or climbed uphill. Her sleep was good. There was a tendency to constipation. The urine contained protein. Her blood pressure was 185mm Hg. We took our start from the sclerosis which was noticeable in the over-activity of the astral body. The physical and etheric bodies were unable to receive the full activity of the astral. In such a case, excess activity of the astral body remains, which the physical and etheric do not re-absorb. The normal and firm poise of the human organization is only possible when this re-absorption is complete. Otherwise, as in this case, the non-absorbed part will make itself felt in attacks of vertigo and subjective sensory illusions, pounding etc. Also the non-absorbed part takes hold of the digested substances, forcing certain processes upon them before they have penetrated into the normal metabolism. This became apparent in the tendency to constipation, in the excretion of albumen, also in the stomach and intestinal disorders. The blood pressure is raised in such a case because the excess activity of the astral body also heightens the activity of the ego, and this reveals itself in raised blood pressure. — We treated the case mainly with our remedy, “Scleron”; we supplemented this with very minute doses of belladonna, only as an aid to counteract immediately the attacks of vertigo. We gave elder-flower tea to help the digestion, regulated the action of the bowels by enemas and laxative tea, and ordered a salt free diet, because salts tend to aggravate sclerosis. A comparatively quick improvement was the result. The attacks of vertigo receded, likewise the pounding. The blood pressure went down to 112mm Hg. The patient's subjective feeling visibly improved. During the subsequent year the sclerosis made no further progress. At the end of a year the patient came to us again with the same symptoms in a lesser degree. A similar treatment brought about a further improvement; now, after a lapse of considerable time since the treatment it is evident that the sclerosis is producing no further degeneration of the organism. The external symptoms characteristic of sclerosis are on the decline, and the accompanying rapid aging of the patient is no longer there.

#### ***Eighth Case. Treatment of a Goitre.***

A woman patient, who came to us in the thirty-fourth year of her life. She is typical of an individual whose psychic state is strongly influenced by a certain heaviness and fragility of the physical body. Every word she utters seems to cost her an effort. Very characteristic is the concavity in the whole shape of her face; the root of the nose is as if it were held back within the organism. She tells us that she was delicate and sickly even as a schoolgirl. The only actual disease that she went through was a slight attack of measles. She was always pale and very tired and had a poor appetite. She was sent from one doctor to another, and the following were diagnosed in succession: Infection of the apex of the lung, gastritis, anaemia. In her own mind the patient felt that she was not so much physically ill, but rather psychologically.

Having given this part of her history, we will now indicate the spiritual-scientific diagnosis, in order to examine everything further against the latter.

The patient reveals a highly atonic condition of the astral body. The ego-organization is thus held back, as it were, from the physical and etheric bodies. The whole life of consciousness is permeated by a subtle, dull drowsiness. The physical body is exposed to the processes arising from the ingested substances. Therefore, these substances are transformed into parts of the

human organization. The etheric body in its coherent vitality is too strongly muted by the ego and the astral body; hence the inner sensations, namely, the sense of well-being and the sense of the orthostasis of the body become far too vivid, and the activity of the external senses is too dull. All the bodily functions thus have to take a course whereby they come into disharmony with one another. Inevitably the feeling arises in the patient that she cannot hold the functions of her body together with her own ego. This appears to her as a powerlessness of the soul. Hence she says she is more psychologically than physically ill. If the powerlessness of the ego and astral body increases, disease conditions must arise in various parts of the body, as is also indicated by the different diagnoses. Powerlessness of the ego expresses itself in irregularities of glands, such as the thyroid and the suprarenal; also in disorders of the stomach and intestinal system. All this is to be expected in the patient and does in fact occur. Her goitre and the condition of her stomach and intestinal system correspond entirely with the spiritual-scientific diagnosis. Most characteristic is the following: owing to the powerlessness of the ego and the astral body the need for sleep is partly satisfied during waking life, the patient's sleep is therefore lighter than a normal person's. To her, this appears as a persistent insomnia. In connection with this, she has a sense of easily falling asleep and easily awakening. Also in this connection she thinks she has many dreams, they are not, however, real dreams but mixtures of dreams and waking impressions. Thus they do not remain in her memory and are not powerfully exciting, for her excitability is lowered. In the inner organs the powerlessness of the ego first expresses itself in the lungs. Infection of the apex of the lung is in reality always a manifestation of a weak ego organization. The metabolism not being fully taken care of by the ego leads to rheumatism. Subjectively these things come to expression in the patient's general fatigue. Menstruation began at the age of fourteen; the weak ego organization cannot supply a sufficient unfolding of its forces to repress and restrain the menstrual process once it has come into flow. The work of the ego in this act of restraint comes as a sensation into consciousness through those nerves that enter the spinal cord in the region of the sacrum. Nerves insufficiently permeated by the currents of the ego-organization and the astral body are painful. Thus the patient complains of lower back pain during menstruation. All this led us in the following way to treatment. We have discovered that *Colchicum autumnale* has a powerfully stimulating action on the astral body, notably on the part that corresponds to the organization of the neck and head. Hence, we apply *Colchicum autumnale* to all those diseases which have their most important symptom in goitre. Accordingly, we gave the patient five drops of our Colchicum preparation three times a day; the goitre swelling receded and the patient felt much relieved. When the astral body is thus strengthened, it mediates a better functioning of the ego-organism, so that remedies which can work upon the organs of digestion and reproduction keep their strength in the organism. As such a remedy we used wormwood enemas, mixing them with oil, since oil stimulates the digestive tract. With this remedy we attained a considerable improvement. We hold that this treatment can develop its particularly favourable influence about the thirty-fifth year of life, for at this age the ego-organization has a strong affinity to the rest of the organism and can be readily stimulated, even when weak. The patient was thirty-four years old when she came to us.

#### ***Ninth Case. Migrainous Conditions in the Menopause.***

This patient came to us at the age of fifty-five. She informed us that she had been weak and delicate as a child; during childhood she had measles, scarlet fever, chicken pox, whooping cough and mumps. Menstruation began at the age of fourteen to fifteen. The bleeding was unusually intense and painful from the outset. In the fortieth year she underwent an oophorectomy because of a tumour in the lower abdomen. She also reported that she

suffered since the age of thirty-five from a migrainous headache lasting three days, every three or four weeks, which in her forty-sixth year developed into a cerebral illness lasting three days with unconsciousness. The spiritual-scientific diagnosis of her current condition is as follows: General weakness of the ego organization, which expresses itself in that the activity of the etheric body is insufficiently immobilized by the ego organization. Hence the vegetative organic activity extends over the head and nerve-sense system to a far greater degree than is the case when the ego-organization is normal. This diagnosis is corroborated by certain symptoms. Firstly a frequent urgency of micturition. This is due to the fact that the normally developed astral body which regulates the secretion of the kidneys is unopposed by a normally restraining ego-organization of sufficient strength. A second symptom is the long time she took to fall asleep and her tiredness on awakening. The astral body has difficulty in leaving the physical and etheric, for the ego is not strong enough in drawing it away. And when she has awakened, the vital activity, working on after sleep, was perceived as a feeling of fatigue owing to the weakness of the ego. A third symptom is to be found in the scarcity of her dreams. The pictures which the ego-organization can impress upon the astral body are feeble and cannot express themselves as vivid dreams.

These perceptions led to the following treatment: we had to pave the way for the ego-organization to the physical and etheric bodies. We did this by compresses with a two per cent Oxalis solution on the forehead in the evening, compresses with a seven per cent solution of *Urtica dioica* on the lower abdomen in the morning, and compresses with a twenty per cent solution of lime blossom on the feet at midday. The object was, in the first place, to tone down the vital activity during the night; this was brought about by the oxalic salt, which exercises within the organism the function of suppressing an excessive vital activity. In the morning we had to ensure that the ego-organization could find its way into the physical body. This was done by stimulating the circulation. The iron effect of the stinging nettle (*Urtica dioica*) was applied for this purpose. Finally, it was desirable to assist the penetration of the physical body by the ego-organization in the course of the day. This was done by the downward drawing action of the lime blossom compresses at midday. We have already referred to the headaches to which the patient had become subject, with their intensification at the forty-sixth year of life. For us there was connection between the headaches and the cessation of the menses after the operation and their intensification with unconsciousness as a compensatory symptom for the menopause. We first tried to effect an improvement by the use of antimony. This should have worked if we had been concerned with the general metabolism, regulated by the organization of the ego. There was, however, no improvement. This proved to us that we were dealing with the relatively independent part of the ego-organization which primarily regulates the organs of reproduction. For the treatment of this, we see a specific remedy of the root of *Potentilla tormentilla* at a very high dilution, and in fact this worked.

## CHAPTER XX

### Typical Therapeutic Substances

#### *Introduction*

We shall now describe and explain the efficacy of a few of our typical medicaments. They are designed for the typical disorders, and in so far as a pathological condition is typical, our

medicament will represent the necessary means of bringing about a therapeutic action in the sense explained in this book. A number of our medicaments will be described from this point of view.

## I. “Scleron”

Scleron consists of metallic lead, honey and sugar. Lead works upon the organism in such a way as to stimulate the catabolic action of the ego-organization. If we introduce it into the organism where this action is deficient, it will therefore stimulate it, if administered in sufficiently strong doses. If the doses are excessive, hypertrophy of the ego organization results. The body destroys more than it can build up and must disintegrate. In sclerotic illness the ego organization becomes too weak; it is not itself sufficiently catabolic. Therefore destruction only occurs through the astral body. The catabolic products are precipitated out of the organism and cause reinforcement of those organs that exist in salt substances. In appropriate dosage, lead takes back the catabolic process into the ego-organization. The catabolic products are eliminated and do not remain as hardened areas in the body. All healing of sclerosis can only consist of opening up the way out of the organism of salt forming processes which otherwise remain in the body.

Through the lead the *direction* of the processes of the ego organization is determined. Further it is necessary that these processes in their course, remain transient to a certain extent. This is accomplished by adding honey. Honey brings the ego organization to the state where it can exercise the necessary mastery over the astral body. Therefore, it takes from the astral body its relative autonomy in sclerosis. Sugar works directly on the ego-organization. It strengthens it in itself. Our remedy, therefore, has the following effect: lead works catabolically in the manner of the ego-organization, not the astral body. The honey transfers the catabolic action of the astral body to the ego-organization and the sugar places the ego-organization in a position to fulfil its specific task. It can be observed that the initial stages of sclerosis express themselves in that the quickness of thought and precise command of memory cease. Applied in this early stage of sclerosis, our remedy will prevent the advanced stages. It proves effective, however, in the later stages too. (Instructions are included with the preparation.)

## 2. “Bidor” as a Remedy for Migraine

The head-organization is so constituted that the internal white portion of the brain (the white-matter) represents physically the most highly advanced part of the human organization. This portion of the brain contains a sensory activity, which comprises the other senses and into which the ego and astral body work. It participates also in the rhythmic system of the organism, into which the astral body and the etheric are working, and it also participates, though to a very small extent, in the metabolic and limb-system in which the physical and etheric work. This part of the brain differentiates itself from the surrounding periphery, the grey matter, which in its physical organization contains far more of the metabolic and limb-system, somewhat more of the rhythmic system, and least of all of the nerves-and-senses system. If now the central brain is impoverished as to nerve-sense activity and richer in metabolic activity because of a repressed activity of the ego-organization, i.e. if the centre becomes more like the peripheral brain than in the normal state, migraine arises. Its cure will, therefore, depend upon: 1. A stimulation of the nerve-sense activity; 2. A transformation of the rhythmic activity from one that inclines to the metabolism, into one that inclines more to the breathing process; and 3. A restraint of the purely vegetative metabolic activity which forgoes regulation by the ego-organization. The first of these results is attained by the use of

silicic acid. Silica, in combination with oxygen, contains processes equivalent to those that take place within the organism in the transition from the breathing to the nerve-sense activity. The second result is to be achieved by *sulphur*. This contains that process whereby the rhythm inclining to the digestive system is transformed into a rhythm inclining to respiration. The third is achieved through *iron*, which immediately after the (digestive) process guides the metabolism into the rhythms of the blood, which leads to suppression of the metabolic process itself. *Iron, sulphur and silicic acid* (processed) in an appropriate form must therefore be therapeutic in migraine. This has been confirmed for us in countless cases.

### **3. A Remedy for Tracheitis and Bronchitis — Pyrites**

We will now discuss a remedy which owes its existence to the knowledge which can relate the processes in substances to the processes in the human organism in the right way. In this connection we must bear in mind that a substance is really a process brought to a stand-still, a frozen process, as it were. Properly speaking we should say, not pyrites, but pyrites-process. This process, which is arrested as if frozen in the mineral pyrites, represents what can result from the working together of the iron and sulphur processes. Iron, as we saw in the previous section, stimulates the circulation of the blood, while sulphur mediates the connection of the circulation and the breathing. The origin of tracheitis and bronchitis, and of certain kinds of stammering, lies just where the circulation and the breathing come into a relationship. This process between the circulation and the breathing is also the process whereby the corresponding organs are created in the embryonic period, and continuously renew themselves again during life. This process can be taken over, if it is not working normally in the organism, by the iron-sulphur substance introduced into the body. Starting from this perception, we prepare a remedy for the above forms of disease out of the mineral pyrites; and in preparing the remedy, the mineral is so transformed that its forces can find their way through an internal indication into the diseased organs. We must, of course have knowledge of the paths which the processes of certain substances will take within the body. The iron-process is led from the metabolism as far as the circulation of the blood. The sulphur-process passes on from the circulation into the breathing.

### **4. Effects of Antimony Compounds**

Antimony has an extraordinarily strong affinity to other bodies, e.g. sulphur. It thus reveals that it will readily accompany sulphur on the path which the latter takes through the organism, for example, into all the breathing processes. A further property of antimony is its tendency to cluster forms of crystals. Here it shows how easily it obeys certain radiations of forces in the earth's environment. This property becomes more evident when antimony is subjected to the Seiger process. Through this it becomes filamentous. Still more significantly this appears, when antimony is brought into the process of combustion and its white vapour develops. This vapour is deposited on cold surfaces and forms the very characteristic flowers of antimony. Now just as antimony gives itself up to the forces that work upon it when it is outside the human organism, so too, it obeys the form giving forces when it is within. In the blood, there is, as it were, a state of equilibrium between the form-giving and form-dissolving forces. By virtue of its properties above described, antimony can carry the form-creating forces of the human organism into the blood, if the way is prepared for it by combination with sulphur. The forces of antimony are therefore the very forces that work in the coagulation of the blood. To spiritual science the process appears as follows: the astral body is strengthened in those forces leading to the coagulation of the blood. For we must recognize in the astral body forces similar to those of antimony, working in the human organism centrifugally from within

outward. These antimionizing forces oppose the forces directed from without inward, which liquefy the blood and place the liquefied blood plastically in the service of the formation of the body. The protein forces are also working in this direction. The forces contained in the protein process perpetually hinder the coagulation of the blood. Take the case of typhoid fever; it is due to an excess influence of the albuminizing forces. If antimony is administered in very minute doses to the organism, the forces that give rise to typhoid fever are counteracted. It must, however, be borne in mind that the effect of antimony is quite different whether it is given internally or externally. Administered externally, in ointments and the like, it weakens those centrifugal forces of the astral body which express themselves for instance in the symptoms of eczema; internally administered it counteracts the excessive centripetal forces which manifest themselves in typhoid fever.

Antimony is an important remedy in all diseases accompanied by a dangerous lowering of consciousness (drowsiness). Here the formative centrifugal forces of the astral body, and hence also the processes of the brain and of the senses, are to some extent excluded. If antimony is administered, the deficient astral forces are engendered artificially. We shall always observe that the absorption of antimony strengthens the memory, enhances the creative powers of the soul and improves the inner poise and composure of the soul. From the strengthened soul the organism is regenerated. In older medicine this was felt. Antimony was thus regarded as a universal remedy. Even if we do not take such an extreme stance, we must see a versatile remedy in antimony as can be concluded from the above.

## **5. Cinnabar**

We have been able to identify an important therapeutic substance in cinnabar. This is especially a substance that offers an opportunity to study the much defended and much attacked relationship of quicksilver to the human organism. Quicksilver is that solidified process which stands in the middle between those processes of reproduction which, themselves working within the organism, detach it almost entirely from its being (the regenerative processes which, working within the organism, detach themselves almost entirely from its existence). The forces of quicksilver have the peculiar property that they can bring back those detached forces to be re-absorbed into the whole organism. Quicksilver, therefore (in the finest dosage), can be used everywhere as therapy where separating processes develop in the organism which have to be brought back into the dominion of the whole organism. All catarrhal processes are included in this. They arise when one or other tract within the organism is torn away by some external agency from the dominion of the whole organism. This is the case, for example, with tracheitis and other catarrhal symptoms in the same region. Mercury forces, conveyed to this part of the body, will have a curative effect. We have referred already to the characteristic property of sulphur, which makes its influence felt in that domain of the organism where the circulation and the breathing processes border on each other, that is to say, in all that proceeds from the lungs. Cinnabar is a compound of mercury and sulphur; it is an effective remedy for all catarrhal symptoms in these regions.

## **6. “Gencydo ” as a Remedy for Hay Fever**

The pathological symptoms of hay fever represent an inflammatory condition of the mucous membranes of the eyes, the nose, the throat and upper respiratory tract. The past history of the hay fever sufferer generally indicates that in childhood there were pathological processes which may be included in the term “exudative diathesis”. These indications point to the etheric body and to the behaviour of the astral. The forces of the etheric body are dominant,

while the astral body withdraws and shows a disinclination to take proper hold of the etheric and physical. The catarrhal symptoms result from the fact that in the diseased parts the regulated influence of the astral body — and hence, too, of the ego organization — is disturbed. The astral body and ego-organization become hypersensitive and show themselves in this way, also in the convulsive reactions to sense-impressions: to light, to heat and cold, to dust etc. A healing process for hay fever must therefore come to the assistance of the astral body, helping it to enter in and intervene properly in the etheric. This can be done by the aid of the juices of fruits that possess a leathery skin or rind. Observation shows in such fruits how strongly they are subject to form-creating forces of the kind that work from without inwards. By applying the juices of such fruits externally and internally, we can stimulate the astral body and urge it in the direction of the etheric; in the mineral constituents of the fruit-juices (potassium, calcium and silica, for example) this influence receives further support from the side of the ego-organization (cf. Chapter XVII). In this way, a real cure of hay fever is effected. Detailed instructions are included with the preparation.

## **POSTSCRIPT**

Thus far the fruits of our common work; and at this point, to the great grief of us all, the writing had to be discontinued when Rudolf Steiner's illness began. In the sequel it had been our plan to describe that which is working, by way of telluric and cosmic forces, in the metals: gold, silver, lead, iron, copper, mercury and tin, and to explain how they are to be used in the art of healing. It was also our intention to describe how the ancient Mysteries contained a deep and true understanding of the relation of the metals to the planets, and their relation again to the various organs of the human body. To speak of this kind of knowledge, to lay the foundations of it once more for our own time, such was our intention.

*Ita Wegman*