

Chapter II

The Essential Nature of the Human Being

[Section 1. The Essential Nature of the Human Being]

Paragraph 1/2: WHAT?

1. The following words of **Goethe** point beautifully to the beginning of one way by which the essential nature of the human being can be known: *“As soon as a person becomes aware of the objects around him, he considers them in relation to himself, and rightly so, because his whole fate depends on whether they please or displease him, attract or repel, help or harm him.*
2. *This quite natural way of looking at or judging things appears to be as easy as it is necessary and a person is, nevertheless, exposed through it to a thousand errors that often make him ashamed and embitter his life.*

Paragraph 2/4: HOW? (dash in the original)

1. *- A far more difficult task is undertaken by those whose keen desire for knowledge urges them to strive to observe the objects of nature as such and in their relationship to each other; these individuals soon feel the lack of the test that helped them when they, as men, regarded the objects in reference to **themselves** personally.*
2. *They lack the test of pleasure and displeasure, attraction and repulsion, usefulness and harmfulness.*
3. *Yet this test must be renounced entirely, they ought as dispassionate and, so to speak, divine beings, to seek and examine what is, not what gratifies.*
4. *Thus the true botanist should not be moved either by the beauty or by the usefulness of the plants, he must study their formation and their relation to the rest of the plant kingdom; and they are one and all enticed forth and shone upon by the sun without distinction, and so he should, steadily and quietly, look at and survey them all and obtain the test for this knowledge, the data for his deductions, not out of himself, but from within the circle of the things he observes.”*

Paragraph 3/4: WHY?

1. This thought quoted from Goethe directs our attention in three distinct ways.
2. First are the objects from which information continually flows to him through the doors of his senses, - the objects he touches, smells, tastes, hears and sees.
3. Second are the impressions that these make on him, characterizing themselves through the fact that he finds the one sympathetic, the other abhorrent, the one useful, another harmful.
4. And third is the knowledge that we, as a “so to speak divine being,” acquire concerning the objects; that is, the secrets of their activities and their being as they unveil themselves to us.

Paragraph 4/2: WHO?

1. These three divisions are distinctly separate in human life.

2. And thereby human beings become aware that they are interwoven with the world in a threefold way.

Paragraph 5/3: Inner WHY? (dash in the original)

1. - The first type is something that one finds present, that one accepts as a given fact.
2. Through the second, one makes the world into one's own affair, into something that has a meaning for oneself.
3. And the third type, one regards as a goal towards which one ought unceasingly to strive.

Paragraph 6/4: Inner HOW?

1. Why does the world appear to human beings in this threefold way?
2. A simple consideration will explain it: I cross a meadow covered with flowers.
3. Through my eyes the flowers announce their colors to me.
4. A fact that I accept as given.

Paragraph 7/15: Inner WHAT? (dash in the original)

1. - I rejoice in the beauty of the colors.
2. As a result of this joy, I turn this fact however into a personal affair.
3. Through my feelings I connect the flowers with my own existence.
4. Then, a year later I go again over the same meadow.
5. Other flowers are there.
6. New joys arise in me through them.
7. My joy of the former year will appear as a memory.
8. The memory is in me; the object that triggers it in me is gone.
9. But the flowers I now see are of the same kind as those I saw the year before; they have grown in accordance with the same laws as have the others.
10. If I have informed myself regarding this species and these laws, I then find them again in the flowers of this year, just as I found them in those of last year.
11. And I shall perhaps muse the following: the flowers of last year are gone; and my joy in them remains only in my memory.
12. It is connected with **my** existence alone.
13. What I recognized in the flowers of last year and recognize again this year, however, will remain as long as such flowers grow.
14. That is something that revealed itself to me, but it is not dependent on my existence in the same way as my joy is.
15. My feelings of joy remain **in me**; the laws, the **being** of the flowers, remain outside of me in the world.

Paragraph 8/8: HOW?

1. Human beings are constantly connecting themselves in this threefold way with the things of the world.
2. For the moment, don't read anything into this fact, but merely take it as it stands.
3. It follows from this fact that human beings have **three sides to their nature**.
4. This and nothing else will, for the present, be indicated here by the three words, **body, soul and spirit**.

5. Whoever connects any preconceived opinions or even hypotheses with these three words will necessarily misunderstand the following explanations.
6. By **body** is here meant that through which the things in the environment of people reveal themselves to them, as in the above example, the flowers in the meadow.
7. By the word **soul** is signified that by which he links the things to his own being, through which he experiences pleasure and displeasure, desire and aversion, joy and sorrow in connection with them.
8. By **spirit** is meant what becomes manifest in him when as Goethe expressed it, he looks at things as a “so to speak divine being.”

Paragraph 9/1: WHY? (dash in the original)

1. - In this sense, human beings consist of **body**, **soul** and **spirit**.

Paragraph 10/4: WHO?

1. Through his body the human being is able to place himself for the time being in connection with things.
2. Through his soul he retains in himself the impressions they make on him; through his spirit there reveals itself to him what the things retain for themselves.
3. Only when we observe the human being in these three aspects, can we hope to throw light on his whole being.
4. For these three sides show him to be related in a threefold way to the rest of the world.

Paragraph 11/11: Inner WHY?

1. Through his body human beings are related to the objects that present themselves to their senses from without.
2. The materials from the outer world compose our body, and the forces of the outer world also work in it.
3. And just as he observes the things of the outer world with his senses, and is he also able to observe his own bodily existence.
4. It is impossible, however, for him to observe his soul existence in the same way.
5. Everything in me that are bodily processes can be perceived with bodily senses.
6. My likes and dislikes, my joy and pain, neither I nor anyone else can perceive with bodily senses.
7. The region of the soul is inaccessible to bodily perception.
8. The bodily existence of a human is manifest to all eyes; the soul existence he carries as **his world within himself**.
9. Through the **spirit**, however, the outer world is revealed to him in a higher way.
10. The mysteries of the outer world, indeed, unveil themselves in his inner being; he steps in spirit out of himself and lets the things speak about themselves, about what has significance not for him but for **them**.
11. Human beings look up at the starry heavens; the delight the soul experiences belongs to them; the eternal laws of the stars that they comprehend in thought, in **spirit**, belong not to them, but to the stars themselves.

Paragraph 12/2: Inner HOW?

1. In this way, the human being is a citizen of **three worlds**.
2. Through our body we belong to the world that we also perceive through this body; through our **soul** we construct for ourselves our own world; through our **spirit** a world reveals itself to us that is exalted above both the others.

Paragraph 13/1: Inner WHAT?

1. It seems obvious that because of the essential difference of these three worlds, a clear understanding of them and of the human being's participation in them can only be achieved by means of three different modes of observation.

Section 2. The Physical-bodily Being of the Human Being,

Paragraph 1/6

1. One learns about the human body through the bodily senses.
2. And the method of observing it cannot differ from the way in which one learns to know other objects perceived by the senses.
3. One observes minerals, plants and animals, in the same way one observes the human being.
4. He is related to these three forms of existence.
5. Like the minerals, he builds his body out of natural substances; like the plants, he grows and propagates his species; like the animals, he perceives the objects around him and builds up his inner experiences on the basis of the impressions they make on him.
6. Thus, a mineral, a plant and an animal existence may be ascribed to the human being.

Paragraph 2/7:

1. The differences in structure of minerals, plants and animals correspond with the three forms of their existence.
2. And it is this structure - form - that one perceives through the senses, and that one alone can call the body.
3. Now the human body is different from that of the animal.
4. This difference everyone should recognize, whatever he may otherwise think of the relationship of humans to animals.
5. Even the most extreme materialist who denies all soul cannot but admit the truth of this passage uttered by **Carus** in his Organon der Natur und des Geistes: *“The finer, inner construction of the nervous system and especially of the brain remains still an unsolved problem for the physiologist and the anatomist; that this concentration of structures ever increases in the animal kingdom and reaches in man a stage unequalled in any other being is a fully established fact; a fact that is of the deepest significance in regard to the mental evolution of man, indeed, we may go so far as to say it is really a sufficient explanation of that evolution.*
6. *Where, therefore, the structure of the brain has not developed properly, where its smallness and poverty are in evidence as in the case of microcephali and idiots, it goes without saying that we can no more expect the appearance of original ideas and of knowledge than we can expect the propagation of the species from persons with completely stunted reproductive organs.*
7. *On the other hand, a strong and beautifully developed build of the whole human, and especially of the brain, will certainly not in itself take the place of genius but it will at any rate supply the first and indispensable condition for higher knowledge.”*

Paragraph 3/2:

1. Just as one ascribes to the human body the three forms of existence, mineral, plant and animal, so one must ascribe to it a fourth - the distinctively **human** form.
2. Through his mineral existence the human being is related to everything visible; through his plantlike existence to all beings that grow and propagate their species; through his animal existence to all those that perceive their surroundings and by means of external impressions

have inner experiences; through his human form of existence he constitutes, even in regard to his body alone, a kingdom by himself.

Section 3. The Soul Being of the Human Being

Paragraph 1/11:

1. As an inner world **unto itself**, is the human's soul nature different from its bodily nature.
2. When our attention is turned to even the simplest sensation, what is personally our own comes at once to the fore.
3. Thus no one can know whether one person perceives even a simple sensation in exactly the same way as another.
4. It is known that there are people who are color-blind.
5. They see things only in various shades of grey.
6. Others are only partially color-blind.
7. Because of this, they are unable to distinguish between certain shades of color.
8. The picture of the world that their eyes give them is different from that of so-called normal persons.
9. And the same holds good more or less in regard to the other senses.
10. Thus it will seem without further elaboration that even simple sensations belong to the inner world.
11. I can perceive with my bodily senses the red table that another person perceives; but I cannot perceive his sensation of red.

Paragraph 2/2: (dash in the original)

1. - We must, therefore, describe sensation as belonging to the **soul**.
2. If this single fact is grasped quite clearly, we shall soon cease to regard inner experiences as **mere** brain processes or something similar.

Paragraph 3/12: (dash in the original)

1. - **Feeling** must link itself with sensation.
2. One sensation causes us pleasure, another displeasure.
3. These are excitations of our inner life, our soul life.
4. In our feelings we create a second world in addition to the one working on us from without.
5. A third is added to this: the will.
6. Through the will, human beings react on the outer world.
7. And thereby stamping the impress of our inner being upon it.
8. The soul of the human being, so to speak, flows outwards in the activities of his will.
9. The actions of humans differ from the occurrences of outer nature in that they bear the impress of his inner life.
10. Thus, the **soul** as our own possession stands confronting the outer world.
11. He receives from the outer world the incitements; but he creates in response to these incitements a world of **his own**.
12. The body becomes the foundation of the soul being of man.

Section 4. The Spiritual Being of the Human Being

Paragraph 1/8:

1. The soul nature of the human being is not determined by the body alone.
2. Humans do not wander aimlessly and without purpose from one sensation to another, nor do we act under the influence of every casual incitement that plays upon us either from without or through the processes of our body.
3. We **reflect** on our perceptions and our actions.
4. By thinking about our perceptions we gain knowledge of things; by reflecting on our actions we introduce a rational inter-connectedness into our life.
5. We know that we will worthily fulfill our duty as a human only when we let ourselves be guided by **correct thoughts** in knowing as well as in acting.
6. The soul-aspect, therefore, is confronted by a twofold necessity.
7. By the laws of the body it is governed by natural necessity; it allows itself also to be governed by the laws that guide it to exact thinking because it voluntarily acknowledges their necessity.
8. Nature subjects humans to the laws of changing matter, but we subject ourselves to the laws of thought.

Paragraph 2/7: (dash in the original)

1. - By these means we make ourselves a member of a higher order than the one to which we belong through our body.
2. And this order is the **spiritual**.
3. The spiritual is as different from the soul as the soul is from the body.
4. As long as only the particles of carbon, hydrogen, nitrogen and oxygen that are in motion in the body are spoken of, we do not have the soul in view.
5. Soul-life begins only when within the motion of these particles the feeling arises: I taste sweetness, or, I feel pleasure.
6. Likewise, we do not have the **spirit** in view as long as merely those soul experiences are considered that course through anyone who gives himself over entirely to the outer world and his bodily life.
7. This soul life is rather the basis of the spiritual just as the body is the basis of the soul life.

Paragraph 3/2: (dash in the original)

1. - The biologist is concerned with the body, the investigator of the soul - the psychologist - with the soul, and the investigator of the spirit with the **spirit**.
2. Thus, reflection on our own self to make clear the difference between body, soul, and spirit is a task that must confront those who want to shed light on the true essence of the human being.

Section 5. Body, Soul and Spirit,

Sub-Section a

Paragraph 1/9

1. The human being can only come to a true understanding of himself when he grasps clearly the significance of **thinking** within his being.
2. The brain is the bodily instrument of thinking.
3. A properly constructed eye serves us for seeing colors, and the suitably constructed brain serves us for thinking.
4. The whole human body is so formed that it receives its crown in the physical organ of the spirit, the brain.
5. The construction of the human brain can only be understood by considering it in relation to its task.
6. That of being the bodily basis for the thinking spirit.
7. This is borne out by a comparative survey of the animal world.
8. Among the amphibians the brain is small in comparison with the spinal cord; in mammals it is proportionately larger.
9. In the human being it is the largest in comparison with the rest of the body.

Paragraph 2/8

1. There are many prejudices prevalent regarding such statements about **thinking** as are presented here.
2. Some people are inclined to under-value **thinking** and to place higher value on the “warm life of feeling” or “emotion.”
3. Some even say it is not by “sober thinking,” but by warmth of feeling and the immediate power of the emotions that we raise ourselves to higher knowledge.
4. People who talk in this way are afraid they will blunt the feelings by clear thinking.
5. This certainly does result from ordinary thinking that refers only to matters of utility.
6. In the case of thoughts that lead to higher regions of existence, what happens is just the opposite.
7. There is no feeling and no enthusiasm to be compared with the sentiments of warmth, beauty and exaltation that are enkindled through the pure, crystal-clear thoughts that refer to the higher worlds.
8. The highest feelings are, as a matter of fact, not those that come of themselves, but those that are achieved by energetic and persevering thinking.

Paragraph 3/3

1. The human body is so constructed that it is adapted to **thinking**.
2. The same materials and forces that are present in the mineral kingdom are so combined in the human body that thought can manifest itself by means of this combination.
3. This mineral structure built up in accordance with its function will be called in the following pages the **physical body** of man.

Paragraph 4/10

1. Organized with reference to the brain as its central point, this mineral structure comes into existence by **propagation** and reaches its fully developed form through **growth**.
2. Man shares propagation and growth in common with plants and animals.
3. Through propagation and growth what is living differentiates itself from the lifeless mineral.
4. Life gives rise to life by means of the germ.
5. Descendant follows forefather from one living generation to another.
6. The forces through which a mineral originates are directed upon the substances of which it is composed.
7. A quartz crystal is formed through the forces inherent in the silicon and oxygen that are combined in the crystal.
8. The forces that shape an oak tree must be sought for indirectly in the germ-cells of the mother and father plants.
9. The **form** of the oak is preserved through propagation from forefather to descendent.
10. Thus, there are **inner** determining conditions **innate** in living things.

Paragraph 5/7 (dash in the original)

1. - It was a crude view of nature that held lower animals, even fishes, to have evolved out of mud.
2. The form of the living passes itself on by means of **heredity**.
3. How a living being develops depends on what father and mother it has sprung from - in other words, on the **species** to which it belongs.
4. The materials it is composed of are continually changing; but the **species** remains constant during life and is transmitted to the descendants.
5. Therefore, it is the **species** that determines the combination of the materials.
6. This force that determines species will here be called **life-force**.
7. Mineral forces express themselves in crystals, and the formative life-force expresses itself in the species or forms of plant and animal life.

Paragraph 6/8

1. The mineral forces are perceived by man by means of his bodily senses.
2. And he can only perceive things for which he has such senses.
3. Without the eye there is no perception of light; without the ear no perception of sound.
4. The lowest organisms have only one of the senses belonging to humans - a kind of sense of touch.
5. These organisms have no awareness of the world perceptible to man with the exception of those mineral forces that they perceive by the sense of touch.
6. In proportion to the development of the other senses in the higher animals does their surrounding world, which man also perceives, become richer and more varied.
7. It depends, therefore, on the organs of a being [creature] whether what exists in the outer world exists also for the being itself as something perceptible.
8. What is present in the air as a certain motion becomes in humans the sensation of hearing.

Paragraph 7/4 (dash in the original)

1. - The human being however, does not perceive the manifestations of the life-force through the ordinary senses.
2. He **sees** the colors of the plants; he **smells** their perfume; the life-force, however, remains hidden from **this** form of observation.
3. Even so, those with ordinary senses have just as little right to deny that there is a life-force as those born blind have to deny that colors exist.
4. Colors are there for the person born blind as soon as he has undergone an operation; in the same way, the various **species** of plants and animals created by the life-force - not merely the **individual** plants and animals - are present for humans as objects of perception as soon as the necessary organ unfolds within them.

Paragraph 8/4 (dash in the original)

1. - An entirely new world opens up to people through the unfolding of this organ.
2. They now perceive not merely the colors, the odors and other characteristics of living beings, but the life **itself of these beings**.
3. In each plant and animal they perceive, besides the physical form, the **life-filled spirit-form**.
4. In order to have a name for this spirit-form, let it be called the **ether-body** or **life-body**.¹

Paragraph 9/4 (dash in the original)

1. - To the investigator of spiritual life this topic presents itself in the following way.
2. This ether-body is for him not merely a product of the materials and forces of the physical body, but a real independent entity that first calls forth into life these physical materials and forces.
3. We speak in accordance with spiritual science when we say that a purely physical-body derives its form - a crystal, for example - through the action of the physical formative-forces innate in the lifeless; a living body does **not** receive its form through the action of **these** forces because in the moment life has departed from it and it is given over to the physical forces **only**, it falls to pieces.

¹ The author wishes to note that long after this book was written, he gave the name “formative-force body” to what is here called etheric or life body, (also cp. Das Reich, fourth book of the first year's issue, January, 1917). He felt himself moved to give it this name because he believes that one cannot do enough to prevent the misunderstanding due to confusing what is here called etheric body with the “vital force” of older natural science. In what concerns the rejection of this older concept of a vital force in the sense of modern natural science, the author shares, in a certain sense, the standpoint of those who are opposed to assuming the existence of such a vital force. The purpose of assuming such a vital force was to explain how the inorganic forces work in a special way in the organism. But there is no difference between the activity of the inorganic in the organism and its activity outside in the inorganic world. The laws of inorganic nature are in the organism no different from what they are in the crystal. But in the organism there is present something that is not inorganic — the formative life. The etheric body, or formative force body, lies at the base of this formative life. By assuming its existence, the rightful task of natural science is not interfered with, namely, to observe the workings of forces in inorganic nature and to follow these workings into the organic world, and further, to refuse to think of these operations within the organism as being modified by a special vital force. To a true spiritual science this seems justified. The spiritual researcher speaks of the etheric body insofar as there manifests in the organism something different from what shows itself in the lifeless. In spite of all this, the author does not feel himself impelled to replace the term “etheric body” by the other “formative force body,” since within the whole connected range of what is said here, any misunderstanding is excluded for anyone who really wants to comprehend. Such a misunderstanding can only arise when the term is used in a development that cannot exhibit this connection. (Compare this also with what is said under Addendum 1.)

4. The ether-body is an organism that preserves the physical-body from dissolution every moment during life.

Paragraph 10/2 (dash in the original)

1. - In order to see this life-body, to perceive it in another being, the awakened **spiritual eye** is required.
2. Without this ability its existence as a fact can still be accepted on logical grounds; but one can see with the spiritual eye just as color one can see with the physical eye.

Paragraph 11/6 (dash in the original)

1. - We should not take offense at the expression “ether-body.”
2. “Ether” here designates something different from the hypothetical ether of the physicist.
3. We should regard it simply as a name for what is described here.
4. The structure of the physical-body of the human being is a kind of reflection of its purpose, and this is also the case with the human etheric-body.
5. One can only understand it when it is considered in relation to the thinking spirit.
6. The human etheric-body differs from that of plants and animals through being organized to serve the purposes of the thinking spirit.

Paragraph 12/5 (dash in the original)

1. - Thus the human being belongs to the mineral world through his physical body, and belongs through this etheric-body to the life-world.
2. After death the physical body dissolves into the mineral-world, the ether body into the life-world.
3. By the word “body” is meant whatever gives a being “shape” or “form”.
4. The term “body” must not be confused with a bodily form perceptible to the physical senses.
5. Used in the sense implied in this book, the term “body” can also be applied to such forms as soul and spirit may assume.

Paragraph 13/3

1. The life-body is still something external to man.
2. With the first stirrings of sensation the inner self responds to the stimuli of the outer world.
3. You may search forever in what is called the outer world but: you will be unable to find sensation in it.

Paragraph 14/16 (dash in the original)

1. - Rays of light stream into the eye; penetrating it until they reach the retina.
2. There they cause chemical processes (in the so-called visual-purple); the effect of these stimuli is passed on through the optic nerve to the brain; there further physical processes arise.
3. Could these be observed, we would simply see more physical processes just as elsewhere in the physical world.
4. If I am able also to observe the ether body, I shall see how the physical brain process is at the same time a life-process.
5. The sensation of blue color that the recipient of the rays of light experiences, however, I can find nowhere in this manner.

6. It arises only within the soul of the recipient.
7. If, therefore, the being of this recipient consisted only of the physical- and ether-bodies, sensation could not exist.
8. The activity by which sensation becomes a fact differs essentially from the operations of the formative life-force.
9. By that activity an inner experience is called forth from these operations.
10. Without this activity there would be a mere life-process such as we observe in plants.
11. Imagine a man receiving impressions from all sides.
12. Think of him as the source of the activity mentioned above, flowing out in all directions from which he is receiving these impressions.
13. In all directions sensations arise in response to the stimuli.
14. This fountain of activity is to be called the **sentient-soul**.
15. This sentient-soul is just as real as the physical-body.
16. If a man stands before me and I disregard his sentient-soul by thinking of him as merely a physical-body, it is exactly as if, instead of a painting, I were to call up in memory merely the canvas.

Paragraph 15/9

1. A statement similar to the one previously made in reference to the ether-body must be made here about perceiving the sentient-soul.
2. The bodily organs are blind to it.
3. And the organ by which life can be perceived as life is also blind to it.
4. The ether-body is seen by means of this organ, and so through a still higher organ the inner world of sensation can become a special kind of supersensible perception.
5. Then a man not only senses the impressions of the physical and life world, but he **beholds** the sensations themselves.
6. The sensation world of another being is spread out before a man with such an organ like an external reality.
7. One must distinguish between experiencing one's own sensation world, and looking at the sensation world of another person.
8. Every man, of course, can see into his own sensation world; only the **seer** with the opened spiritual eye can **see** the sensation world of another.
9. Unless a man is a seer, he knows the world of sensation only as an "inner one", only as the peculiar hidden experiences of his own soul; with the opened "spiritual eye" there shines out before the outward-turned spiritual gaze what otherwise lives only "in the inner" nature of another being.

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Sub-Section b

Paragraph 1/2

1. In order to prevent misunderstanding, it may be expressly stated here that the seer does not experience in himself what the other being experiences as the content of his world of sensation.
2. **The other being** experiences the sensations in question from the point of view of his own inner being; the **seer**, however, becomes aware of a manifestation or expression of the world of sensation.

Paragraph 2/7

1. The sentient-soul's activity depends entirely on the ether-body.
2. The sentient-soul draws from the ether-body what it in turn causes to gleam forth as sensation.
3. And since the ether-body is the life within the physical-body, the sentient-soul is also directly dependent on the physical-body.
4. Only with correctly functioning and well-constructed eyes are correct color sensations possible.
5. It is in this way that the nature of the body affects the sentient-soul.
6. It is thus determined and limited in its activity by the body.
7. It lives within the limitations fixed for it by the nature of the body.

Paragraph 3/2 (dash in the original)

1. - The **body** accordingly is built up of mineral substances, is vitalized by the ether-body, and itself limits the sentient-soul.
2. A person, therefore, who has the organ mentioned above for "seeing" the sentient-soul, he sees it limited by the body.

Paragraph 4/8 (dash in the original)

1. - But the expanse of the sentient-soul does not coincide with those of the physical-body.
2. This soul extends somewhat beyond the physical-body.
3. One could conclude that the soul shows itself to be itself greater than the physical-body is.
4. The force through which its limits are set, however, proceeds from the physical-body.
5. Thus, between the physical-body and the ether-body on the one hand, and the sentient-soul on the other, another distinct member of the human constitution inserts itself.
6. This is the **soul-body** or sentient-body.
7. One could also state: that one part of the ether-body is finer than the rest and this finer part forms a unity with the **sentient-soul**, whereas the coarser part forms a kind of unity with the physical-body.
8. The sentient-soul, however, extends, as has been said, beyond the soul-body.

Paragraph 5/3

1. What is here called sentience is only a part of the soul nature. (The expression sentient-soul is chosen for the sake of simplicity.)
2. Connected with sentience are the feelings of desire and aversion, impulses, instincts, passions.

3. All these bear the same character of inner life as do sentience, and are, like them, dependent on the bodily nature.

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Sub-Section C

Paragraph 1/13

1. The sentient-soul enters into mutual action and reaction with the body, and also with thinking, with the spirit.
2. In the first place, thinking serves the sentient-soul.
3. The human being forms thoughts about his sensations.
4. Thereby, he enlightens himself regarding the outside world.
5. The child that has burnt itself thinks it over and reaches the thought, "fire burns."
6. The human being does not follow his impulses, instincts, and passions blindly; but his reflection upon them brings about the opportunity for him to gratify them.
7. What one calls material civilization is motivated entirely in this direction.
8. It consists in the services that thinking renders to the sentient-soul.
9. Immeasurable quantities of thought-power are directed to this end.
10. It is thought-power that has built ships, railways, telegraphs and telephones; and by far the greatest proportion of these conveniences serves only to satisfy the needs of sentient-souls.
11. Thought-force permeates the sentient-soul similarly to the way the formative life-force permeates the physical body.
12. The formative life-force connects the physical body with forefathers and descendants and thus brings it under a system of laws with which the purely mineral body is in no way concerned.
13. In the same way thought-force brings the soul under a system of laws to which it does not belong as mere sentient-soul.

Paragraph 2/8 (dash in the original)

1. - Through the sentient-soul humans are related to the animals.
2. In animals also we observe the presence of sensations, impulses, instincts and passions.
3. The animal, however, obeys these immediately.
4. They do not become interwoven with independent **thoughts**, thereby transcending immediate experience.
5. This is also the case to a certain extent with undeveloped human beings.
6. The mere sentient-soul, therefore, differs from the evolved higher member of the soul that brings thinking into its service.
7. This soul that is served by thought will be termed the **intellectual-soul**.
8. It could also be called the mind-soul or the rational-feelings of human being.

Paragraph 3/2

1. The intellectual-soul permeates the sentient-soul.
2. The one who possesses the organ for "seeing" the soul sees the intellectual-soul as a separate entity in contrast to the mere sentient-soul.

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Sub-Section d

Paragraph 1/14

1. By thinking, the human being is led above and beyond his own inner-life.
2. He acquires something that extends beyond his soul.
3. It is for him a completely self-evident conviction that the laws of thought are in conformity with the order of the world.
4. For this reason, he feels at home in this world because this conformity exists.
5. This conformity is one of the weighty facts through which he learns to know his own nature.
6. The human being searches in his soul for truth; and through this truth it is not only the soul that speaks, but also the things of the world.
7. What is recognized as truth by means of thinking has an **independent significance** that refers to the things of the world, and not merely to one's own soul.
8. In my delight at the starry heavens I live in my own inner being; the thoughts I form for myself about the paths of heavenly bodies have the same significance for the thinking of every other person as they have for mine.
9. It would be absurd to speak of **my** delight were I not in existence; it is not in the same way absurd, however, to speak of my thoughts, even **without reference** to myself.
10. Because the truth that I think today was true also yesterday and will be **true** tomorrow, although I concern myself with it only today.
11. If a fragment of knowledge gives me joy, the joy has significance just as long as it lives in me; whereas the **truth** of the knowledge has its significance quite independently of this joy.
12. By grasping the truth, the soul connects itself with something that carries its value in itself.
13. And this value does not vanish with the feeling in the soul any more than it arose with it.
14. What is really truth neither arises nor passes away: it has a significance that cannot be destroyed.

Paragraph 2/6 (dash in the original)

1. - This is not contradicted by the fact that certain human "truths" have a value that is transitory inasmuch as they are recognized after a certain period as partial or complete errors.
2. A person must say to himself that truth after all exists in itself, although **his** conceptions are only transient forms of manifestation of the eternal truths.
3. Even someone who says, like Lessing, that he contents himself with the eternal striving for truth because the full pure truth can only exist for a god, does not deny the eternity of truth but establishes it by such an utterance.
4. Only what has an eternal significance in itself can call forth an eternal striving for it.
5. Were truth not in itself independent, if it acquired its value and significance through the feelings of the human soul, **then** it could not be the one unique goal for all mankind.
6. By the very fact that people strive for truth, people concede its **independent being**.

Paragraph 3/6

1. And as it is with the true, so is it with the **truly good**.
2. Moral goodness is independent of inclinations and passions inasmuch as it does not allow itself to be commanded by them but commands them.
3. Likes and dislikes, desire and loathing belong to the personal soul of a human being; duty stands higher than likes and dislikes.

4. Duty may stand so high in the eyes of a person that he will sacrifice his life for its sake.
5. And the human being stands the higher the more he has ennobled his inclinations, his likes and dislikes, so that without compulsion or subjection they themselves obey what is recognized as duty.
6. The morally good has, like truth, its eternal value in itself, and does not receive it from the sentient-soul.

Paragraph 4/6

1. By causing the self-existent true and good to come to life in his inner being, the human being raises himself above the mere sentient-soul.
2. The eternal spirit shines in it.
3. A light is kindled in it that is imperishable.
4. In so far as the soul lives in this light, it is a participant in the eternal.
5. It unites its very own existence with it.
6. What the soul carries within itself of the true and the good is **immortal** in it.

Paragraph 5/1 (dash in the original)

1. - Let us call what shines forth in the soul as eternal, the **consciousness soul**.

Paragraph 6/10 (dash in the original)

1. - One can speak of **consciousness** even in connection with the lower soul stirrings.
2. The most ordinary everyday sensation is a matter of consciousness.
3. To this extent animals also have consciousness.
4. The kernel of human consciousness, that is, the **soul within the soul**, is what is here meant by **consciousness-soul**.
5. The consciousness-soul is thus distinguished as a member of the soul distinct from the intellectual-soul.
6. The intellectual-soul is still entangled in the sensations, impulses and passions.
7. Everyone knows how a man at first counts as true what he prefers in his feelings and desires.
8. Only **that truth is permanent**, however, that has freed itself from **all** flavor of such sympathy and antipathy of feeling etc.
9. The truth is true even if all personal feelings revolt against it.
10. That part of the soul in which **this** truth lives will be called consciousness soul.

Paragraph 7/3

1. Thus, three members must be distinguished in the soul as in the body, namely: the **sentient-soul**, **intellectual-soul** and **consciousness-soul**.
2. And as the body works from below upwards with a **limiting** effect on the soul, so the spiritual works from above downwards into it, **expanding** it.
3. The more the soul fills itself with the true and the good, the wider and the more comprehensive becomes the eternal in it.

Paragraph 8/9 (dash in the original)

1. - To him who is able to “see” the soul, the splendor radiating forth from a person in whom the eternal is expanding is just as much a reality as the light that streams out from a flame is real to the physical eye.
2. For the “seer,” the corporeal man counts as only part of the **whole human being**.
3. The body as the coarsest structure lies within others that mutually interpenetrate it and each other.
4. The ether-body fills the physical-body as a life-form; the soul-body (astral shape) one can perceive extending beyond this on all sides.
5. And beyond this, again, extend the sentient-soul, and then the intellectual-soul, which grows the larger the more of the true and the good it receives into itself.
6. For this true and good causes the expansion of the intellectual-soul.
7. On the other hand, a person living only and entirely according to his inclinations, likes and dislikes, would have an intellectual-soul whose limits coincide with those of his sentient-soul.
8. These formations, in the midst of which the physical-body appears as if in a cloud, may be called the **human aura**.
9. The perception of this aura, when seen as this book endeavors to present it, indicates an enrichment of ‘man's soul nature.’

* * *

Subsection e

Paragraph 1/5

1. In the course of his development as a child, there comes a moment in the life of a person when for the first time he feels himself to be an independent being distinct from all the rest of the world.
2. For sensitive natures, it is a significant experience.
3. The poet, **Jean Paul**, says in his autobiography: “I shall never forget the event that took place within me, hitherto narrated to no one and of which I can give place and time, when I stood present at the birth of my self-consciousness.
4. As a small child I stood one morning at the door of the house looking towards the wood-pile on my left, when suddenly the inner vision, I am an I, came upon me like a flash of lightning from heaven and has remained shining ever since: in that moment my ego had seen itself for the first time and forever.
5. Any deception of memory is hardly to be conceived as possible here, for no narrations by outsiders could have introduced additions to an occurrence that took place in the holy of holies of a human being, and of which the novelty alone gave permanence to such everyday surroundings.”

Paragraph 2/10 (dash in the original)

1. - It is known that little children say of themselves: “Charles is good,” “Mary wants to have this.” (addendum 3.)
2. One finds it is to be right that they speak of themselves as if of others because they have not yet become conscious of their independent existence, and the consciousness of the self is not yet born in them.
3. Through self-consciousness a person describes himself as an independent being separate from all others, as “I.”

4. In his "I" he brings together all that he experiences as a being with body and soul.
5. Body and soul are the carriers of the ego or "I"; and in them it acts.
6. Just as the physical body has its center in the brain, so has the soul its center in the ego.
7. A human being is aroused to sensations by impacts from without; feelings manifest themselves as effects of the outer world; the will relates itself to the outside world, realizing itself in external actions.
8. The "I" as the particular and essential being of humans remains quite invisible.
9. With excellent judgment, therefore, does **Jean Paul** call a person's recognition of his ego an "occurrence taking place only in the veiled holy of holies of a human being,"
10. For with his "I" the human being is quite alone.

Paragraph 3/14 (dash in the original)

1. - And this "I" is the actual human being himself.
2. That justifies him in regarding his ego as his true being.
3. He may, therefore, describe his body and his soul as the "**sheaths**" or veils within which he lives; and he may describe them as bodily conditions through which he acts.
4. In the course of his evolution, he learns to regard these tools ever more as instruments of service to his ego.
5. The little word "I" as it is used in the English language, is a name which differs from all others.
6. Anyone who reflects in an appropriate manner on the nature of this name will find that in so doing an avenue opens itself to the understanding of the human being in the deeper sense.
7. Any other name can be applied to its corresponding object by all human beings in the same way.
8. Anybody can call a table, "table," or a chair, "chair."
9. With the name "I" this is not the case.
10. No one can use it in referring to another person; each one can call only himself "I."
11. Never can the name "I" reach my ears from outside when it refers to me.
12. Only from within, **only through itself**, can the soul refer to itself as "I."
13. When the human being therefore says "I" to himself, something begins to speak in him that has to do with **none** of the worlds from which the "sheaths" so far mentioned are taken.
14. The "I" becomes increasingly the ruler of body and soul.

Paragraph 4/4 (dash in the original)

1. - This also expresses itself in the aura.
2. The more the "I" is lord over body and soul, the more definitely organized, the more varied and the more richly colored is the aura.
3. The effect of the "I" on the aura can the "seer" observe.
4. The "I" itself is invisible even to him; this remains truly within the "veiled holy of holies of a human being."

Paragraph 5/9 (dash in the original)

1. - The "I" absorbs into itself the rays of the light that flame forth in him as eternal light.
2. As he gathers together the experiences of body and soul in the "I," so too he causes the thoughts of truth and goodness to stream into the "I."

3. The phenomena of the senses reveal themselves to the “I” from the one side, the **spirit** reveals itself from the other.
4. Body and soul yield themselves up to the “I” in order to serve it; but the “I” yields itself up to the spirit in order that the spirit may fill it.
5. The “I” lives in body and soul; but the spirit lives in the “I”.
6. And what there is of spirit in the “I” that is eternal.
7. For the “I” receives its nature and significance from that with which it is bound up.
8. In so far as it lives in the physical body, it is subject to the laws of the mineral world; through its ether body to the laws of propagation and growth; by virtue of the sentient- and intellectual- souls, to the laws of the soul-world; in so far as it receives the spiritual into itself it is subject to the laws of the spirit.
9. What the laws of mineral and of life construct, come into being and vanish; the spirit has nothing to do with becoming and perishing.

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Subsection f

First subdivision of subsection f 1

Paragraph 1/9

1. The I lives in the soul.
2. Although the highest manifestation of the “I” belongs to the consciousness-soul, one must, nevertheless, say that this “I” raying out from it fills the whole soul, and through the soul exerts its action upon the body.
3. And in the “I” the spirit is alive.
4. The spirit sends its rays into the “I” and lives in it as in a ‘sheath’, just as the “I” lives in its “sheaths,” the body and soul.
5. The spirit develops the “I” from within, outwards, the mineral world develops it from without, inwards.
6. The spirit forming and living as “I” will be called “**spirit-self**” because it manifests as the “I,” or ego, or self of man.
7. The difference between the spirit-self and the consciousness-soul can be made clear in the following way.
8. The consciousness-soul is in **touch** with the self-existent truth that is independent of all antipathy and sympathy; the spirit-self carries within it the same truth, but taken up into and enclosed by the “I”; individualized by it, and absorbed into the independent being of the individual.
9. It is through the eternal truth becoming thus individualized and bound up into one being with the “I” that the “I” itself attains to the eternal.

Paragraph 2/4

1. The spirit-self is a revelation of the spiritual world within the “I,” just as from the other side sensations are a revelation of the physical world within the “I.”
2. In what is red, green, light, dark, hard, soft, warm, cold one recognizes the revelations of the corporeal world; in what is true and good are to be found the revelations of the spiritual world.

3. In the same sense in which the revelation of the corporeal world is called **sensation**, let the revelation of the spiritual be called **intuition**. * (See Addendum 6.)
4. Even the simplest thought contains intuition because one cannot touch thought with the hands, or see it with the eyes; its revelation must be received from the spirit through the I.

Paragraph 3/6 (dash in the original)

1. - If an undeveloped and a developed man look at a plant, there lives in the I of the one something quite different from what exists in the ego of the other.
2. And yet the sensation of both are called forth by the same object.
3. The difference lies in this, that the one can form far more perfect thoughts about the object than the other.
4. If objects revealed themselves through sensation only, there could be no progress in spiritual development.
5. Even the savage is affected by nature, but the laws of nature reveal themselves only to the thoughts fructified by intuition of the more highly developed man.
6. The stimuli from the outer world are felt also by the child as incentives to the will, but the commandments of the morally good disclose themselves to him in the course of his development in proportion as he learns to live in the spirit and understand its revelations.

Paragraph 4/2

1. There could be no color sensations without physical eyes, and there could be no intuitions without the higher thinking of the spirit-self.
2. And as little as sensation creates the plant in which color appears, just as little does intuition create the spiritual realities about which it is merely giving knowledge.

Paragraph 5/3

1. By way of intuitions, the I of the human being that comes alive in the soul draws information from above from the spirit world, just as it draws by way of sensation information out of the physical world.
2. And in so doing it makes the spirit world into the individualized life of its own soul, even as it does the physical world by means of the senses.
3. The soul, or rather the "I" flaming forth in it, opens its portals on two sides: towards the corporeal and towards the spiritual.

Paragraph 6/1

1. Now the physical world can only give information about itself to the I by building out of physical materials and forces a body in which the conscious soul can live and possess within its organs for perceiving the corporeal world outside itself, the spiritual world, on the other hand, with its spiritual substances, and spiritual forces, builds a spirit body in which the "I" can live and, through intuitions, perceive the spiritual.

(It is evident that the expressions spirit substance, **spirit-body**, contain contradictions according to the literal meaning of the words.

They are only used to direct attention to what, in the spiritual region, corresponds to the physical substance, the physical body of man.)

Paragraph 7/7

1. And within the physical world each human body is built up as a separate being, and within the spirit-world the spirit-body is also built up separately.
2. For people, there is an inner and an outer in the spirit-world just as in the physical world there is an inner and an outer.
3. In the same way, the human being takes in the materials of the physical world around him and assimilates them in his physical body, he also takes up the spiritual from the spiritual environment and makes it into his own.
4. The spiritual is the eternal nourishment of people.
5. And just as the human being is born of the physical world, so is he also born of the spirit through the eternal laws of the true and the good.
6. He is separated as an independent being from the spirit world outside him, and he is separated in the same manner from the whole physical world.
7. This independent spiritual being will be called the “spirit-man.”

Subdivision f 2 (space break in the original)

Paragraph 1/6

1. If we investigate the human physical-body, it is found to contain the same materials and forces as are to be found outside in the rest of the physical world.
2. It is the same with the spirit-man.
3. In it pulsate the elements of the external spirit world, in it the forces of the rest of the spirit world are active.
4. Within the physical skin a being is enclosed and limited that is alive and feels so it is the same in the spirit world.
5. The spiritual skin that separates the spirit man from the unitary spirit-world makes him an independent being within it, living a life within himself and perceiving intuitively the spiritual content of the world - let us call this “spiritual skin” the **spirit sheath** (auric sheath).
6. Only it must be kept clearly in mind that the spiritual skin expands continually with advancing human evolution so that the spiritual individuality of the human being (his auric sheath) is capable of enlargement to an unlimited extent.

Subdivision f 3 (space break in the original)

Paragraph 1/4

1. The spirit man **lives** within this spirit sheath.
2. It is built up by the spiritual life-**force** in the same way as the physical body is by the physical life force.
3. In a similar way to that in which one speaks of an ether-body, one must speak of an ether-spirit in reference to the spirit-man.

4. Let this ether spirit be called **life-spirit**.

Paragraph 2/1 (dash in the original)

1. - The spiritual nature of the human being is thus composed of three parts: **spirit-man, life-spirit** and **spirit-self**.

Paragraph 3/9

1. The spiritual essence of the human as a higher - better said, spiritual - part of the **aura** is a perceptual reality for those who are “seers” in the spiritual realms.
2. Seers “see” the spirit-man as life-spirit within the spirit-sheath; and “he sees” how this “life-spirit” grows continually larger by taking in spiritual nourishment from the spiritual external-world.
3. And further, he sees how the spirit-sheath continually increases, widens out through what is brought into it, and how the spirit-man becomes ever larger and larger.
4. In so far as this becoming larger is seen spatially, it is of course only a **picture** of the reality.
5. This fact notwithstanding, the human soul is directed towards the corresponding spiritual reality in conceiving this picture.
6. The difference between the spiritual and the physical nature of man is that the physical nature has a limited size while the spiritual nature can grow to an unlimited extent.
7. Whatever of spiritual nourishment is absorbed has an eternal value.
8. The human aura is accordingly composed of two interpenetrating parts.
9. Color and form are given to the one by the physical existence of a human being, and to the other by his spiritual existence.

Paragraph 4/2 (dash in the original)

1. - The I marks the separation between them in a way that the physical element after its own manner **surrenders** itself and builds up a body that allows a soul to live within it; and the I surrenders itself and allows the spirit to develop in it, which now for its part permeates the soul and gives the soul its goal in the spirit-world.
2. Through the body the soul is enclosed in the physical through the spirit-man there grow wings for movement in the spiritual-world.

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Subsection g

Paragraph 1/16

1. In order to comprehend the **whole** human being, one must think of him as put together out of the components mentioned above.
2. The body builds itself up out of the world of physical matter in such a way that this structure is adapted to the requirements of the thinking I.
3. It is permeated with life-force and becomes thereby the etheric- or life-body.

4. As such it opens itself through the sense organs towards the outer world, and becomes the soul-body.
5. The sentient-soul permeates this and becomes a unity with it.
6. The sentient-soul does not merely receive the impacts of the outer world as sensations; it has its own inner life, fertilized through thinking on the one hand and through sensations on the other.
7. The sentient-soul thus becomes the intellectual-soul.
8. It is able to do this by opening itself to the intuitions from above as it does to sensations from below.
9. Thereby, it is the consciousness-soul.
10. This is thus possible because the spirit-world builds into it the organ of intuition, just as the physical body builds for it the sense organs.
11. The senses transmit sensations by means of the soul body, and the spirit transmits to it intuitions through the organ of intuition.
12. The spirit-man is thereby linked into a unity with the consciousness-soul, just as the physical-body is linked with the sentient-soul in the soul-body.
13. Consciousness-soul and spirit-self form a unity.
14. In this unity the spirit-man **lives** as life-spirit in the same way that the ether-body forms the bodily life basis for the soul-body.
15. And as the physical-body is enclosed in the physical skin, so is the spirit-man enclosed in the spirit-sheath.
16. The members of the **whole** human being are therefore as follows:
 - A. Physical-Body.
 - B. Ether- or life-body.
 - C. Soul-body.
 - D. Sentient-soul.
 - E. Intellectual-soul.
 - F. Consciousness-soul.
 - G. Spirit-self.
 - H. Life-spirit.
 - I. Spirit-man.

Paragraph 2/1

1. Soul-body (C) and sentient-soul (D) are a unity in the earthly human being; in the same way consciousness-soul (F) and spirit-self (G) are.

Paragraph 3/1 (dash in the original)

1. – Thus emerge **seven** members of the earthly human being.
 1. Physical-body.
 2. Etheric or life-body.
 3. Sentient soul-body.
 4. Intellectual-soul.
 5. Spirit-filled consciousness-soul.

6. Life-spirit.
7. Spirit-man.

Paragraph 4/4

1. In the soul the “I” flashes forth, receives the impulse from the spirit, and thereby becomes the bearer of the spirit-man/ spirit human being.
2. Thus, the human being participates in the “three worlds” (the physical, the soul and the spiritual).
3. He is rooted in the physical world through his physical-body, ether-body and soul-body, and he blossoms in the spiritual world through the spirit-self, life-spirit and spirit-man.
4. The **stalk**, however, that takes root in the one and flowers in the other, that is the soul itself.

Paragraph 5/28

1. One can present in a simplified format these members of the human being that is in complete harmony with what is described above.
2. Although the human “I” flashes forth in the consciousness-soul, it nevertheless penetrates the whole soul-being.
3. The parts of this soul-being are not at all as distinctly separate as are the members of the bodily nature; they interpenetrate each other in a higher sense.
4. If then one regards the intellectual-soul and the consciousness-soul as the two sheaths of the I that belong together, with the “I” itself as their kernel, then one can divide the human being into: physical-body, life-body, astral-body and I.
5. With the expression astral-body, what is meant here is when the soul-body and sentient-soul are together.
6. This expression is found in the older literature, and may be applied here in a somewhat broad sense to what lies beyond the sensibly perceptible in the constitution of the human being.
7. In spite of the fact that the sentient-soul is energized by the I in certain respects, it is so intimately connected to the soul-body that when both are considered as a unity, a single term is justified.
8. When however, the I saturates itself with the spirit-self, this spirit-self makes its appearance in such a way that the astral-body is worked on from the soul.
9. In the astral-body human impulses, desires and passions are primarily active in so far as they are felt; and sense perceptions also are active in the astral-body.
10. Sense perceptions arise through the soul-body as a member in the human being that comes to him from the external world.
11. Impulses, desires and passions and so on, arise in the sentient-soul in so far as it is energized from within, before this inner part has given itself to the spirit-self.
12. If the “I” saturates itself with the spirit-self, then the soul energizes the astral-body with this spirit-self.
13. This expresses itself in the illumination of the impulses, desires and passions by what the I has received from the spirit.
14. The “I” has then, through its participation in the spiritual world, become master in the world of impulses, desires and so forth.
15. To the extent, to which it has become this, the spirit-self appears in the astral-body.
16. And the astral-body is itself transmuted thereby.

17. The astral body itself then appears as a two-fold body, partly untransmuted and partly transmuted.
18. Therefore, one can designate the spirit-self manifesting itself in us as the transmuted astral-body.
19. A similar process takes place in the human individual when he receives the life-spirit into his I.
20. Then the life-body becomes transmuted.
21. It is penetrated with life-spirit.
22. The life-spirit manifests itself in such a way that the life-body becomes quite different from what it was.
23. For this reason it can also be said that the life-spirit is the transmuted life-body.
24. And if the "I" receives the spirit-man, it thereby receives the necessary force to penetrate the physical-body.
25. Naturally, that part of the physical body thus transmuted is **not** perceptible to the physical senses.
26. Because it is just this spiritualized part of the physical-body that has become the spirit-man.
27. It is then present to the physical senses as physical; and insofar as this physical is spiritualized, it has to be beheld by spiritual perceptive faculties.
28. Because to the external senses the physical, even when penetrated by the spiritual, appears to be merely sensible.

Paragraph 6/1 (dash in the original)

1. - One can also give the following membering of the human being bringing together all the elements:
 1. Physical-body.
 2. Life-body.
 3. Astral-body.
 4. I, as soul kernel.
 5. Spirit-self as transmuted astral-body.
 6. Life-spirit as transmuted life-body.
 7. Spirit-man as transmuted physical-body.