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This article is a sequel to “The Image Problem: Debate and Mystery” (*Research Bulletin* XXIV, no.1, Spring 2019). It explores further what noted neuroscientist Stephen Kosslyn calls the “fleeting, ethereal” nature of mental images and focuses on their apparent “flow” in our consciousness and thinking life. I sample and survey representative perspectives of various psychologists, neuroscientists, and anthroposophical researchers, most of whom testify to the inherent fluidity of our mental process. This includes an exploration of some of the ways in which the mind’s activities leave fascinating footprints in neural physiology. At the article’s conclusion, I address recent research that reductively proposes the opposite, namely that our “conscious awareness ... is a series of static snapshots, with motion ‘painted’ on them.”¹ Although I bring a preponderance of advocacy for the flowing nature of mental imaging rather than snapshot-movie frame propositions, I offer some thoughts on how to take into account both the reductionist, “quantized” and the more wholistic theories.

1890: The River of Thought and Consciousness

The American psychologist William James characterized human consciousness as a ‘river’ or a ‘stream’ but most often used the expression, which he apparently coined himself, ‘stream of thought’:

Consciousness, then, does not appear to itself chopped up in bits. Such words as ‘chain’ or ‘train’ do not describe it fitly as it presents itself in the first instance. It is nothing jointed; it flows. A ‘river’ or a ‘stream’ are the metaphors by which it is most naturally described. In talking of it hereafter let us call it the *stream of thought*, of consciousness, or of subjective life.²

1893/1919: Movement of Images

In 1893, Rudolf Steiner uses the expression “river of thoughts” (*Gedankenfluss*) in a literary magazine article

in reference to Nietzsche’s mental process³ and later in other contexts.⁴ In 1919, Steiner stressed to teachers the importance of “having a clear conception of what thinking (*Vorstellen*) is” and how it is an activity in which there is “movement of images” (*Bewegung von Bildern*).⁵

On many other occasions, Steiner pointed to the origin of thinking in the *streaming* life-forces of the life-etheric body:

In thinking we continue what we receive as sense impressions. *Thinking is ... the activity of the etheric form-forces body (Tätigkeit des Äther- oder Bildekräfteleibes) ...* In so far as the sensing human being thinks, she is directing the etheric body outward... Seen from the other side, our thinking, which makes up the forces of our etheric-form-forces-body (*Bildekräfteleib*), transforms itself into creative forces that build up our physical organism.⁶

The same flowing life-forces that mold our physical body metamorphose into the flow of our varied mental formations, images, and processes. The etheric body as a *form-forces* body (*Bildekräfteleib*) can also be translated as *image-forming* body. The sensory part of the soul (the sentient soul) conveys the impressions of our perceptual experiences as living image-creating (*Bildschaffende*) forces to the etheric body (*Bildekräfte*) and “makes them present” as images in the mind (*seelisches Bilder*).⁷

Steiner also describes the etheric in the human being as a *body of streaming light* that permeates our fluid body as its conveyor. Hence the *light of consciousness* that we experience in the processes of our mind is supported by both *life* and *light*:

The thought element, looked at objectively, is experienced as light. We live as thinking

1 F. Crick and C. Koch, “A Framework for Consciousness”, *Nature Neuroscience*, Feb. 2003, vol. 6, no. 2: pp. 119-26.

2 William James, *The Principles of Psychology* (NY: Henry Holt, 1890), p. 239. Emphasis added.

3 CW 31, *Literarischer Merkur*, XII: 4, 28 Jan. 1893, p.468.

4 For example, see CW 217, *Jugendkurs* XI, 10.13.22. (Dornach: Rudolf Steiner Verlag, 1988), p.162.

5 CW 293, *Study of Man*, Lecture 2. Emphasis added.

6 CW 225, *Drei Perspektive der Anthroposophie* (Dornach: Rudolf Steiner Verlag, 1990), p.171. Translated by the author. Emphasis added.

7 See CW 13, *Esoteric Science* (Hudson: Anthroposophic Press, 1990), p. 44.

*human beings in light.*⁸ *The thought that we capture inwardly is present as light in us.*⁹

1965: A Sensitive Chaos

Building on Steiner's insights, Theodor Schwenk, renowned water researcher and colleague of oceanographer Jacques Cousteau, sees in water's streaming more than just the metaphor (offered by William James). Calling this element a "*sensitive chaos*," he correlates its properties not only with mental flow but also with its functions of analyzing (dissolving) and synthesizing (binding):

The activity of thinking is essentially an expression of *flowing movement*... *Every mental image (Vorstellung)—like every organic form—arises in a process of flow, until the movement congeals into form*... With this ability to enter thoughtfully into everything and to imagine all things in the form of mental images (*Vorstellungen*), the process of thinking partakes in the laws of formative processes of the universe. These are the same laws as are at work in the fluid element, which renounces a form of its own and is prepared to enter into all things, to unite all things, to absorb all things... *Like water, thought can create forms, can unite and relate the forms to one another as mental images (Vorstellungen)*; it can unite but also separate and analyze. The capacity of water in the realm of substance to dissolve and bind together reappears in thinking as spiritual activity... *In thinking there prevails the etheric life of water forces; through water flows the wisdom of the universe.*¹⁰

Rhythmically streaming water includes all manner of complicated wave forms, spirals, eddies, surges, and internal and external surface planes. Similarly, the flow of thinking creates its own forms: mental images (*Bilder, Vorstellungen*), percepts, concepts, and ideas. Might these formations be imagined as thinking's counterparts to external nature's flow forms?

Pulsing water is then not just a metaphor but, as Schwenk experiences, also a key element supporting the working of the mind. After all, the brain is 73%

water and floats in and is soaked with a fluid that permeates our entire nervous system including the spine. The cerebro-spinal fluid imparts buoyancy and "*lightness*" to our ponderous, clay-like, embryo-like brain. It is the magical medium in which lives the streaming sculptural activity of formative life forces, rhythmically shaping both physical body and mental images. The "*undulating*" forms of the brain's convolutions reflect its pulsing functions. As Schwenk describes, these folds of tissue

are the movements of the etheric element of 'water' that have become an organ; they have been laid down in waving, flowing lines. We have here, in a play of repetition, the basic form of the meander. Is it surprising then that this *formative force, once freed from actually shaping the organ, should reappear in the undulating flow of thought?* Does not the etheric force, forever multiplying, reappear again in thinking's ability to repeat what has been thought? Constant repetition is characteristic of water and of the etheric and of our thinking. Inherent in memory is the capacity of being able to rethink any number of times what has been thought before.¹¹

1996: Images as Life-Laden Cells of the Soul

Also extending Steiner's research on the role of the body of formative life forces (*Bildekräfte*) in the thinking process, psychologist Rudolf Treichler describes how the body's inherent flowing nature *em-bodies* itself in a living ever-renewing "cell" principle. This principle metamorphoses and expresses itself in the soul as the mind's own generation of non-physical "cells" called images or thoughts (*Vorstellungen*):

[Like the body], the life of the soul [and mind are] also *in constant flux*; [they yield] end products that combine to form 'organs.' These are mental images (*Vorstellungen*). Just as the body is made up of cells, so the life of soul is made up of mental images. Like cells, they have a life of their own and also help us to understand anything new. Steiner speaks of 'mass or body of mental images' (*Vorstellungsmassen*) formed in the past that makes comprehension possible... [M]ental images combine in the soul to form organs that serve to assimilate contents derived from the world of soul and spirit. Individual mental images ... combine to form mental image

8 CW 202, *Die Brücke zwischen der Weltgeistigkeit und dem Physischen des Menschen* (Dornach: Rudolf Steiner Verlag, 1993), p.74. Translated by the author.

9 CW 270a, *Esoterische Unterweisungen* (Dornach: Rudolf Steiner Verlag, 1992), p. 88.

10 Theodor Schwenk, *Sensitive Chaos* (London: Rudolf Steiner Press, 2001), pp.96-97. Emphases added.

11 *Sensitive Chaos*, pp. 95-96.

complexes (*Vorstellungskomplexen*). Things we have learned and that have become mental image complexes 'go to sleep' when we forget and 'wake up' when we remember them...

As Goethe said, every new object that we look at carefully, brings out a new organ in us... To sum up: The creative powers that initially induced cells to grow and integrated them into physical organs are transformed and induce mental images to grow and finally develop into organs of soul and spirit. In the metamorphosis of those creative powers the life-etheric body acted as a mediator between the sphere of the body and that of the soul. The developmental stage reached by the seventh year may be called 'mental image maturity' (*Vorstellungsreife*).¹²

Surplus growth forces (etheric), no longer needed for the physical body, are *lifted up* and transformed into mental-soul forces for shaping, retaining and re-*mem-bering* images in a new way (school readiness age).

The stream of life-forces in the human body continues to give birth to and maintain many kinds of physical cells but now has extra forces to also produce a variety of new mental configurations. With the body's unified complex of living forces as its full instrument, our mind's potential for *generating* and regenerating its own commensurate non-physical *mental "cells"* and *"cellular combinations"* in the *form of images, concepts, and ideas* is immense.

Organs in the mind/soul have their neural correlates of consciousness (NCCs) in the body. Goethe's "new organs," generated by new observations of objects, fall into this dual area of mental/physical.

1999/2010: A Continuous Flow of Images

Noted neuroscientist Antonio Damasio sees the "process we come to know as mind ... [as] a *continuous flow* of images... Thought is an acceptable word to denote such a *flow of images*."¹³

"Minds," Damasio writes, "are a *subtle flowing* combination of actual images and recalled images, in *ever-changing* proportions... Sometimes, the sequences are

concurrent, running in parallel; sometimes they intersect and become *superimposed*."¹⁴

Damasio's use not only of the terms "*continuous flow*" but also of "*concurrent*," "*running in parallel*," "*combining, intersecting*" and "*superimposed*" remind one of the characteristic qualities and behavior of water that Schwenk characterizes in his research. Superimposition is characteristic not only of water motions but also of other wave phenomena such as sound and electricity, both related to mental phenomena.

2003: Images Like Standing Waves

Electroencephalography (EEG) has been tracking and recording the electrophysiological patterns of brain waves for almost a century. The ultimate quest of this technology and more recently of Magnetic Resonance Imaging (MRI) has been to find a conclusive *neural correlate of consciousness* (NCC). Thus far, solving the perennial mind-body problem has proven neuroscientifically elusive. Interestingly, however, a new avenue is being pursued in which *standing wave phenomena* are applied to cognition and consciousness.¹⁵

A standing wave occurs when two waves (of water, sound, electricity or other mediums) traveling in opposite directions *combine, superimpose on* and *interfere* with each other, thereby producing a third wave. This last formation, called a *standing wave*, does not travel but is "stationary" although it still pulsates while "staying" in place.¹⁶

Scans of the cortex have revealed the directions of brain waves. The "front" or higher/ "executive" part of the cortex monitors the wave activity of the "back" or sensory part. There are two modes or directional routes of processing sense experiences:

1. An unconscious mode responds with "rapid, transient, stereotyped and unconscious ... cortical reflexes." Physically, it can be "considered a *forward traveling net-wave*"; a net-wave is defined as "a propagating wave of neural activity."¹⁷
2. The other system is conscious and "deals more slowly with broader, less stereotyped aspects of sensory inputs (or a reflection in imagery) and

¹⁴ *The Feeling of What Happens*, p. 71.

¹⁵ P.L. Nunez & R. Srinivasan, *A theoretical basis for standing and traveling brain waves measured with human EEG with implications for an integrated consciousness*, *Clin Neurophysiol.* 2006 Nov; 117(11):2424-35. Epub 2006 Sep 22. www.ncbi.nlm.nih.gov/pubmed/16996303.

¹⁶ See a moving illustration at en.wikipedia.org/wiki/Standing_wave.

¹⁷ Crick and Koch, "A Framework for Consciousness" *Nature Neuroscience*, Feb. 2003, vol. 6, no. 2, p.120. Emphasis added.

¹² Rudolf Treichler, *Soulways: The Developing Soul-Life Phases, Thresholds and Biography* (U.K.: Hawthorne Press, 1996), pp. 11-12. Emphasis added.

¹³ Antonio Damasio, *The Feeling of What Happens* (NY: Harcourt, 1999), p. 318. Emphasis added.

takes time to decide on appropriate thoughts and responses” and to “plan for more complex behavior.” Interestingly, “in the conscious mode, it seems likely that the *flow is in both directions... so that it resembles more of a standing net-wave.*”¹⁸

This indicates that the standing net-wave may be a significant neural correlate of consciousness (NCC). In this phenomenon, we glimpse the dynamic, oscillating physical formations supporting the mind in bringing reflective concepts and sense percepts together into non-physical mental images, representations, or thoughts (*Vorstellungen*). When we consciously think of something, our attention “holds” (Latin: *tenere*) and makes it “stand” mentally in place and be “stationary” for a time. We have something “in mind.” Our mind activates and makes use of the brain’s two modes of processing—forward and backward wave motions—to form a *third* wave in the middle. This third wave may be the electrical “footprint”—the NCC—of a formation in the mind, i.e., an image. This process must involve a complex multitude of such standing net-waves to make a thought or “train” of thoughts conscious. Though, should we say “river” of thoughts?

2015: Rhythms of Thought Waves Resonate with the Environment

Gregory Hickok, a professor of cognitive science at the University of California, Irvine, is exploring the possibility that our perceptions, consciousness, and thinking occur in *rhythms of waves and oscillations* that resonate and synchronize with phenomena in our environment.¹⁹

In a summary of this area of research, Hickok writes:

While there is no disputing the aptness of [William James’] metaphor [of the ‘river of thought or consciousness’] in capturing our subjective experience of the world, recent research has shown that the “stream” of consciousness is, in fact, an illusion. We actually perceive the world in rhythmic pulses rather than as a continuous flow ... Recently... scientists have flipped this thinking on its head. We are exploring the possibility that... the brain samples the world in rhythmic pulses, perhaps even discrete time chunks, much like the individual frames of a movie. From the brain’s perspective, experience is not continuous but

quantized... [It] is not to say that the brain dances to its own beat, dragging perception along for the ride. In fact, it seems to work the other way around: Rhythms in the environment, such as those in music or speech, can draw neural oscillations into their tempo, effectively synchronizing the brain’s rhythms with those of the world around us. [...]

Picture a noisy café filled with voices, clanging dishes and background music. As you attend to one particular acoustic stream—say, your lunch mate’s voice—your brain synchronizes its rhythm to the rhythm of the voice and enhances the perceptibility of that stream, while suppressing other *streams*, which have their own, different rhythms. (More broadly, this kind of synchronization has been proposed as a mechanism for communication between neural networks within the brain.)

All of this points to the need for a new metaphor. We should talk of the ‘rhythm’ of thought, of perception, of consciousness. Conceptualizing our mental experience this way is not only more accurate, but it also situates our mind within the broader context of the daily, monthly and yearly rhythms that dominate our lives.²⁰

Hickok, however, seems to contradict himself when, in classifying “the river of consciousness” as an “illusion” he resorts in his own descriptions to streams.

2018: Biophoton Waves Carried by Myelin Guides in the Brain

Cutting edge research is being done on how the generation of conscious awareness is related to *light* both in our *en-light-ened* mental experience and in its neural correlates (NCC) in brain physiology. When we wake up in the morning and open our eyes, we experience both outer and inner mental “light.” (The blind have an inner light.) Much research has focused on how our mind is supported by an energized, *electrochemical*-based nervous system. Recently, however, scientists have been exploring *light phenomena* in the brain and how very rapid communication between neurons may be facilitated by the *streaming* of *biophotons* guided in myelinated channels called *wave guides*.²¹

18 *Ibid.* Emphasis added.

19 Gregory Hickok, Haleh Farahbod, Kourosh Saberi, “The Rhythm of Perception: Entrainment to Acoustic Rhythms Induces Subsequent Perceptual Oscillation,” *Psychological Science*, Vol 26, issue 7, 2015. <https://doi.org/10.1177/0956797615576533>

20 *New York Times*, May 8, 2015. www.nytimes.com/2015/05/10/opinion/sunday/its-not-a-stream-of-consciousness.html. Emphasis added.

21 Parisa Zarkeshian et al., Are there optical communication channels in the brain? *Frontiers in Bioscience, Landmark*, 23, 1407-1421, March 1, 2018. www.bioscience.org/2018/v23/af/4652/2.htm

Myelin sheaths around nerves have specialized refractive properties and lend themselves to the conveyance of traveling light.²²

2017: River of Consciousness Revisited: Seamless Flow or Mechanical Snapshots?

Shortly before his death in 2015, the neuroscientist Oliver Sacks assembled a collection of essays with the overall theme and title, *The River of Consciousness* (published posthumously 2017). In its central chapter of the same title, Sacks specifically grapples with the perennial question *whether images flow seamlessly in a stream of consciousness and thinking or are they actually mechanically discreet snapshots* that our film editing mind puts together. Sacks had been “startled” by the proposition of the 2003 Crick and Koch study, that “conscious awareness [for vision] is a series of static snapshots, with motion ‘painted’ on them ... [and] that perception occurs in discreet epochs.”²³ Finding this snapshot hypothesis counterintuitive, Sacks asks, How then would “the various [static] snapshots [be] ‘assembled’ to achieve apparent continuity”? For him, some experiments and neurological disorders *may* point in this direction:

“The flickering, perserverative, time-blurred images experienced in certain intoxications or severe migraine lend credence to the idea that consciousness is composed of discrete moments.”²⁴

In the final analysis, however, Sacks, having kept abreast of the wide range of research on the subject, remains not completely convinced because of his experience of the continuity of his own personal “dynamic, flowing, mobile consciousness.” He again refers to William James and his imagery:

Each of our passing thoughts do not wander around like wild cattle. Each one is owned and bears the brand of this ownership... It is not just perceptual moments, simple physiological moments—though these underlie everything else—but moments of an essentially personal kind that seem to constitute our true being.²⁵

Sacks ends the main essay in this collection in his characteristic way by leaving the matter open for further research. At the same time, however, he points markedly to the personal human “I” as the “true being” that “owns” and integrates the disparate sense data which continually stream to and into us from the world. He refers to the artist Marcel Proust who, although describing reality as a “collection of moments,” is nevertheless master of portraying “the stream of consciousness” in his writing.

Frames of a Motion Picture?

What I find most interesting in the study of Crick and Koch (2003), who state “conscious awareness ... is a series of static snapshots, with motion ‘painted’ on them,” is how they describe the mind/brain as the work of an *artist* (or painter) assembling image-elements into a composition. However, classifying these elements as “static” and treating “motion” as if it were a secondary addition overlooks the mind’s living, integrated dynamics. Motion permeates and defines sensory and brain/nerve activity from the “get-go.”²⁶

Similarly, Hickok, cited earlier, also seems to overlook the full implications of *movement* as a key element in his own analogy of the “brain sampling the world in rhythmic pulses ... discrete time chunks, much like the [quantized] individual frames of a movie.”²⁷

Rhythm is derived from the Greek *rhein* “to flow, to stream.” Hickok’s “rhythmic” pulses have to be *flowing* pulses by definition. In attempting to refute the “illusion” of a moving “river of consciousness” he repeatedly refers to “streams” to make his point. For example, Hickok describes how the brain focuses on the “perceptibility of [one acoustic] *stream*, while suppressing other *streams*” (emphases added). Hickok’s thesis that the rhythms resonate and synchronize with the surrounding world reminds us of water’s highly resonant quality of “preparedness to enter into all things, to unite all things, to absorb all things” (Schwenk). Water is full of discrete pulsations and forms which are at the same time inseparable parts of water’s whole *streaming* movement.

22 Steiner described “how the substance of the nerves is a very special substance. It is as transparent glass to light [and] lets spirit through.” CW 293, *Foundations*, p. 198.

23 Quoted in Oliver Sacks, *The Rivers of Consciousness* (New York: Alfred A. Knopf, 2017), p. 177.

24 *The River of Consciousness*, p. 181.

25 *The River of Consciousness*, pp. 183-4.

26 Harvard professor of psychiatry John Ratey points to the evidence “that movement is crucial to every other brain function, including memory, emotion, language and learning...Our ‘higher’ brain functions have evolved from movement and still depend on it.” *A User’s Guide to the Brain* (NY: Vintage Books/Random House, 2002), p. 148.

27 See above, Gregory Hickok et al, “The Rhythm of Perception.”

Panta Rhei: Everything Flows

It is hard to escape Heraclitus' observation, made 2,500 years ago, that *everything flows*. That includes our consciousness and the thoughts that form and *light up* in it. The universe appears to be an immense organization of rhythmic movement and change that unceasingly permeates us as human micro-universe continuums. We are part of it.

The "snapshot" and "movie frame" theories are interesting but only one side of a deeper, richer story. They reductively focus on "conscious" awareness and overlook how it is organically interwoven and carried in the *full streaming* of our minds that also encompasses the vast, moving undercurrents of the *unconscious*. Conscious awareness is only one current of a greater stream, from which it cannot be one-sidedly separated. When, for example, we look out at a forest scene before us, we may consciously focus on certain objects, but just think of the whole scenes we are taking in unconsciously with our peripheral vision, hearing, touching, smelling, etc. All these impressions and the unconscious images generated by them are also environmentally affecting and shaping us and are part of our *whole* experience. Neuroscientist Damasio points out that the

images [i.e. thoughts], the currency of our minds ... continue to be formed, perceptually and in recall, even when we are not conscious of them. Many images never get the favors of consciousness and are not heard from, or seen directly, in the conscious mind. And yet, in many instances, such images are capable of influencing our thinking and our actions. A rich mental process related to reasoning and creative thinking can proceed while we are conscious of something else.²⁸

When we take this multi-layered reality into account, we see that mental phenomena are hardly ever "static." We begin to get a sense of the *actual*, big, deep river of thoughts and consciousness that is *living* in us, both as an experience of water-like *flowing* and of a *lighting* up. Into *certain parts* of our fluid consciousness, light beams and reveals *particular* mental forms. Percepts

28 See the review of the work of Stephen Kosslyn in Part I of this article, "The Image Problem: Mystery and Debate," *Research Bulletin* XXIV, No. 1.

play on its surfaces as mirror-images. Memory-images and imagination-images rise from its deeper currents.

These focal areas or "snapshots," if you will, are the conscious images and thoughts *en-lightened* by the specific attention of our "I." We direct our attention to outside objects and to inner thoughts or our attention can be drawn to or be "captured" by them. Our evolutionary make-up is wisely selective and "wakefully" *high-lights* and processes only part of the myriad impressions and images we absorb every day. We take "ownership of" (James) and "personalize" (Sacks) our experiences and memories.

Streaming Waves and Particles: Life is Light

The mind and its footprints in our physiology are indeed wonderfully complex, "ethereal" appearances.²⁹

I have found it helpful and valuable to consider multiple ways of looking at these phenomena, whether they tend toward the 'quantized' or the wholistic. Crick & Koch's "static snapshots," Hickok's "rhythmic pulsations," Nunez's "standing waves," Kumar's "guided biophoton waves," Steiner's "etheric light of thinking," Schwenk's "etheric life of water forces in thinking," Damasio's and Treichler's "move-

ment and flux of mental images," and James' original "river of thoughts," all, even when seeming one-sided or even contradictory at first, help us to *imagine* what is an intricately integrated *life-based* mental-physical organism—not a *system* or *assembly-line* mechanism. Both life and mind are equally complicated and remain mysteries to science, especially when considered together. Interestingly, both appear to be inherently not only water-based but also *light-based*. And much like light to which our thinking and consciousness are related, the human mind and its interconnected physical processes behave with the characteristics of both wave and particle.³⁰

As a final note, it should be pointed out that Steiner's picture of the nature of the mind comprehensively includes many of the different elements considered in the studies of the others discussed in this article: a *river of thoughts*, *thinking as movement of mental images (Bilder)*, the *light of consciousness* and *streaming*

29 See the review of the work of Stephen Kosslyn in the Part I of this article, "The Image Problem: Mystery and Debate."

30 Modern physics proposes that light—once thought to be only a wave—is also a stream of *particles (quanta)*.

etheric life-forces. In fact, he *unites* these into a living mental/neurophysiological continuum. As cited earlier, for Steiner, thinking is seated in the *light-filled* streaming of the *life-etheric* body of *form-giving* forces. These formative-forces—*Bilde-kräfte*—that *build* up and *sculpt* the body *metamorphose* into the mind's *image-sculpting*-forces—also called *Bilde-kräfte*—that in turn generate thinking-forms, memory-forms, etc. To experience and understand these non-physical forces, Steiner provocatively advocates that we develop a new kind of commensurate *sculptural-metamorphic* thinking (*morphologisches-metamorphisches Denken*). This enhanced state of cognition is what is required to perceive and comprehend the dynamic form-giving forces of life and how they transform into psychological-mental faculties, *neuro-plasticity*, and mental image formation.³¹

Practically, this new thinking entails *simultaneously* picturing the *flow* and its *particular interior forms* as they continuously emerge, change and disappear. It experiences *forms* arising out of *movement* and it can be applied introspectively to mental phenomena as well to processes in outer nature.

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31 Sculptural plasticity is now considered a main characteristic of both brain re-modeling and mind flexibility.