

Anthroposophic Psychotherapy – a Contribution to Peace

Hartmut Horn, Emerson College, Opening Lecture Train-the-Trainers-Course, Part 3,

IFAPA (International Federation of Anthroposophic Psychotherapy Associations)

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Dear colleagues from fifteen countries of the world!

On behalf of the board of IFAPA, I warmly welcome you to the third module of the train-the-trainers training of Ad and Henriette Dekkers here in England. At the same time, Ellen Keller and I, as IKAM coordinators for psychotherapy, convey the greetings of Matthias Girke and Georg Soldner as the heads of the Medical Section.

We have the occasion to stay together for six days. This means that as friends in the spirit we can have experiences on earth. We are all on the way since the beginning of time.

We are aware that each one of us is destined to seek and go his own way. To be in communion and to be alone are one of the poles between which we move on our earthly paths. Through our lives here on earth, we also prepare the nature of our out-of-body life-opportunities. In the periods between our earthly ways, that means between death and birth, we can contact each other only through our will and our thoughts. Here on earth, we must merge with awareness our paths physically into Forest Row, and we are going to travel some concrete parts of our earthly ways together.

As a community we were all affected a month ago by the death of our companion Pilar from Milan. Our Italian friends will be commemorating this tragedy during our stay here in Emerson. Each one of us who has learned of her passage into the spirit world has tried in his own way to accompany her path. The pain in our lives was obliged to continue without her on one side. We attempt to grasp the meaning of this event and to accompany Pilar on her way through the spheres, in love and leaving her free. I want to pause for a moment for her and for us.

Dear Pilar, thank you for having been with us and being with us.

Now for our joint attempt to give our group-soul, our spiritual being with the earthly name “Anthroposophic Psychotherapy,” its ability and the skills to work on earth.

Each of us, as an individual angelic being, as a higher self, has opted for a possibility of work in the spirituality of time between the twentieth and twenty-first centuries at a certain geographic place into a particular family historical stream and incarnated with this ego, with this “I am,” leading this life. With the help of our ego-organization under the benevolent care of many fellow human beings besides our parents, we have created our physical-psychic perception-abilities, our physical-mental processing possibilities, as well as our possibilities of working in the physical and mental space.

In the same way, we together can be the ego organization for the higher spirit-being Anthroposophic Psychotherapy (AP). Physically, therefore, we will have to create organs as working-places in earthly space and time-flow. In comparison with hardware and software: the hardware comprises our organisations, our associations; the software comprises the mental activities from all of us. The success of these organ formations and the functionality of their communication determine the possibilities of working with and through this spiritual being on earth.

All of you have completed training in “AP” (Anthroposophic Psychology/Psychotherapy) in addition to your scientific training as a doctor or psychotherapist. Here at Emerson College, you represent your national anthroposophic-psychotherapy organisation, or your country as individuals, or your national anthroposophic-psychotherapeutic education program as an instructor. In the larger context, we are members of the General Anthroposophical Society, which provides the common house in Dornach, our Goetheanum. The worldwide members bear the costs for this house. There in Dornach we are members of the Medical Section; in which we are members as IFAPA; in IFAPA we are members as the National Psychotherapy Associations; and finally we each are psychotherapists in clinics, practices, and institutions.

Please create in your imagination a picture of how these existing physical realities are already functioning as organs in the model-body for this baby “AP.”

In the human body, teething troubles with fever and quite sometimes crisis-like processes enable its spirit to cleanse and reshape the model body. The referring pediatrician Hartmut Horn thinks of the processes in the incarnation of the spirit being “AP” in a similar way. Thus, our meeting here might correspond to a healing cure for the growth and health of our newborn.

Physiology and biochemistry are foundations of etheric processes in the human body. In this developing body of the AP, forces flow in the vertical direction as work processes and streams of ideas in both directions, up and down, and down and up. A connective link between the center and the periphery is the IKAM group. Again the neonatologist in me will bring a comparison: our encounter here is the umbilical cord, transporting information from the upward pole to existing organs to the placenta—the IKAM-group—which is in intimate contact with the mother—the Medical Section.

In a horizontal direction, we join the national associations in our biennial (two-yearly) IFAPA meeting and bring the opportunity to discover our differences and to make them fruitful. These exist in cultural, traditional, and formal differences between countries and continents. There are different educational systems according to national legal situations, but also to personal experiences, temperaments, and constitutions of the actors, that is, of ourselves.

In order to learn Anthroposophy, we have all made at least the same learning effort in addition to studying medicine or psychology. Deriving from this anthroposophical image of man, medicine and psychotherapy can become more human.

In the past few decades, enormous efforts have been made in German-speaking countries to disseminate anthroposophic-medical knowledge. Groups of committed doctors, members of the German medical association (GAED), have made this knowledge teachable and learnable in barely manageable numbers of conferences and special education courses. Preliminary highlights have been the publication of the *Vademecum*, in which the reasoning for the application of anthroposophic medicines is presented, then a nursing-*vademecum*, then the comprehensive works on internal medicine by Matthias Girke, and on pediatrics by Georg Soldner, which are now available in English. As I heard, Spanish translations are in process. Thus, my list is incomplete.

In particular, I do not overlook the number of people in your countries who have translated Rudolf Steiner's books into your national languages around the world and have thus laid the seeds for pedagogy, agriculture, medicine, and psychotherapy. The inauguration of the IPMTs by pediatrician Michaela Glöckler has stimulated these germs to grow. Her outstanding dedication as head of the medical section has brought interdisciplinary medical knowledge to the world.

AP is the most recent specialty of Anthroposophic Medicine (AM). The first crystallization points have been the Lievegood Clinic in the Netherlands and the Friedrich Husemann Clinic in Germany.

Friedrich Husemann had personally known Steiner; Lievegood had known Ita Wegman. In both clinics, anthroposophic psychiatry has been used during the last decades, and in parallel with the development of the disciplines of psychosomatic medicine and psychotherapy in scientific medicine, anthroposophic expertise has been developed in these fields as well. In particular, based in Holland, in the last fifteen years the AP has increasingly been able to contribute to the worldwide development of AM in general.

We all have the honor to come together here thanks to the successful work of Henriette and Ad Dekkers with their private export company. In addition to epistemology and knowledge-transfer, skill acquisition through group exercises have been and continue to be favorite export articles. It is therefore very welcome to note how AP is growing in the world because the exported goods have started their own lives. The book by Ad : “Psychotherapie van de menselijke waardigheid” (“Psychotherapy of Human Dignity”), available in German, English, Italian, and Spanish, gives a significant contribution to this.

It would be wrong not to mention at this point, that, in particular by anthroposophic doctors, there have always been reservations against psychotherapy in general. Due to the professionalism of our work, these resentments have toned down in the last few years. The successful IKAM-work gives us the opportunity to be in friendly contact with the representatives of the various professions. Ellen Keller and I can emphasize that today we stand with our psychotherapy in the midst of anthroposophic medical professions.

I now give a brief insight into the work of the Medical Section.

AM had been inaugurated by Rudolf Steiner and Ita Wegman with the idea of making medicine more humane. It was about medicine in general, and the goal had not been to establish a parallel medicine. However, in Germany, as the country in which anthroposophy had seen the light of day, the wish of Rudolf Steiner and Ita Wegman has not yet come true. From an European point of view, it can be stated that AM in general, and thus also the AP, has so far represented its own world, which has almost no contact with and no influence on conventional medicine or school psychology.

On the basis of this finding, after the transfer of the section leadership to Girke and Soldner in September 2016, with the help of the coordinators of all professional groups in the IKAM-group, we had begun to evaluate internally the current status of AM. Besides many positive things the following negative results must be named:

- The language of AM is almost incomprehensible to non-members.
- The anthroposophical image of man is therefore hardly communicable.
- In collegial contact the anthroposophists act arrogantly. Even the concept of “extended medicine” can imply that all non-anthroposophical colleagues are not expanded, that means, they are limited.
- We can hardly answer the questions of colleagues about general principles of treatment for particular diagnoses. In general we reply with our individual approach, and the colleagues who are asking us to respond remain desperate.
- In the scientific world we are considered untrustworthy, because we do not substantiate our claimed successes with research results, but refer to Steiner's communications.

While in the field of scientific medicine, strangeness prevails about anthroposophy, positive achievements of anthroposophy to many people are familiar, namely the curative education facilities, Demeter agriculture, as well as Waldorf schools. We have evaluated in the IKAM-circle which special skills and knowledges exist within AM. We have developed strategies to make them visible to the public and to make them fertile for the people in the future.

One of the very special strengths of AM is the inclusion of a variety of treatment options for the individual patient. AM is always about helping humans on their ways, between illness and recovery, between everyday activities and possible self-development, between error and knowledge. To this end, the doctor selects remedies that can stimulate physical and emotional recovery, and enable mental development. Physician and patient owe these remedies on the one hand to Demeter agriculture, which grows a part of the remedies, and on the other hand, to the anthroposophic pharmacy, which processed them by imitation of natural processes into homeopathic anthroposophic drugs. Crucial for very sick people is the care by the nursing-professionals, which begins to act directly on the patient. In addition, self-healing is stimulated by the body-therapies and has led to new growth in the movement therapies. Self-work of the patient is promoted with the movement therapies and the arts. AP can make possible the understanding of one's particular way of life and its fertilization by the experiences of joy and sorrow, besides the treatment of deep psychic and psychiatric disorders. Through Waldorf education, curative education, and biography work, the tread of healthy paths in this life is promoted.

In order to be able to experience, learn, and teach the variety of AM treatment methods, which is almost unknown in scientific medicine, in the IKAM-circle five working groups have now been formed for the major biographical periods with their disease dispositions. These groups have received the half-English term "care-groups," in German since the notions of care and caring and commitment could not be expressed in a single word in German.

Care-group 1, facilitated by Georg Soldner, is occupied with pregnancy, delivery, and early childhood. Care-group 2, facilitated by David Martin, deals with the inflammatory diseases, the consequences of the suppression of inflammatory body processes, as well as the consequences of worldwide antibiotic abuse. Care-group 3 is assigned to work on mental illnesses, including in particular the disease-groups of anxiety, depression, sleep disorders, as well as traumatization. Care-group 4, facilitated by Marion Debus, is working on anthroposophic treatment options in oncology. Care-group 5, facilitated by Matthias Girke, closes the human arc of life with the presentation of palliative medicine and the accompaniment of dying people. All groups work on an interdisciplinary basis, including all professions represented in the Medical Section.

I have been asked to take care of Care-group 3. For reasons of my personal working economy I started working in the German-speaking countries.

The objectives of these work-processes in the care-groups are the international representability of anthroposophic treatment principles from the entire spectrum of our professional groups. For this purpose the preparation of an English-language Internet platform called "Anthromedics" is well advanced under the guidance of GAÄD and the Medical Section. Several hundred thousand Euro had to be spent, predominantly funded by foundations. It is now the task of AP to supplement the other treatment methods of mental disorders listed there by clearly delineated psycho-diagnostic and psychotherapeutic principles.

In the meantime, in June 2016, the International Congress on Integrated Health and Medicines (ICIHM) in the Filderlinik had sponsored an exchange with other medical directions. Many colleagues from the English-speaking world had been involved. As an unexpected consequence, this congress resulted in a request from the WHO for the intrinsic image of the human in AM as well as for its training basics, with the aim of recognition of AM. Another event points out the growing importance of AM in the world: in the spring of 2018 five thousand people attended in Brazil the Congress on Integrative Medicines. AM was presented in the midst of all kinds of integrated medicine systems.

The accreditation of our training programs by the WHO would give AM and thus also AP some protection against recurrent and ongoing attacks. In order not to miss this opportunity, all anthroposophic professions have compiled the most detailed curriculum descriptions. In the IKAM committee we have prepared documents. After one and a half years of preparation under the leadership of Iracema Benevides, Brazil, and Tido von Schönangerer, Germany, documents from all anthroposophic-medical professions were handed over to the WHO at the end of January 2018. At present, our documents are being reviewed and discussed in WHO-panels, and we will have some work to do with their responses over the next two years.

In this context, the total volume of hours for international recognition as an anthroposophic psychotherapist with 1000 hours had been indispensable. As trainers in the national associations, we will this time here in Emerson have to deal with the basics of training in anthroposophic psychotherapy.

Now back to our development-tasks here in Emerson:

Of course we will train teaching AP with all its features. Spirit – soul - life-forces – physical-body – embodiment-support instead of symptom-repair – world of senses – body-inhabiting by the child's individuality – biographical laws from pregnancy and childhood onward – organ-disturbances acquired in infancy or by traumatizing disturbing soul-processes – community of therapists with interdisciplinary working concepts – the culture of connectedness – and so on.

But let me focus on one of the contrasts to all conventional psychotherapy schools. AP expects specifically the work of adversary powers and the work of divine angel-entities with the Christ in their midst.

In the course of our life, after the end of childhood, we meet the adversaries. Through them we as well learn knowledge and skills. J.W. Goethe lets his Mephisto say in the Faust-drama: "I am the spirit, who always wants the bad, and who always leads to the good." It belongs to the nature of the adversaries to seduce us by embezzling the consequences of their animated actions as well as by alienation through illusion. Through the resulting conflictual consequences of our actions we learn to know and to practice the middle way, the way of the search, the way of the truth, the way with and to Christ.

As an example, I would like to introduce you to a very good surgeon who, by the skills of his fine instruments as earthly gifts from Ahriman, can perform very good operations. The gifts of Lucifer are a high self-esteem, which is also mirrored by his environment, and which allows him to carry out his work to the limits of his capacity. However, the patients operated during the day are visited by the resident at the postoperative visit, who apologizes for the surgeon not coming personally to visit with them, due to his high workload. Is everything all right then?

The path of the middle, the Christ-way of selflessness and charity would have personally led the surgeon to his patients in the evening, thus forcing him to renounce further operations or to forego a certain amount of free time, or other amenities. Outside of the way of the middle, however, we encounter the aberrations of fanatical perfectionism and arrogant self-overestimation. At this time, these paths outside the middle work quite well. Over time, this will have destructive consequences in the social structure of the hospital and also in the mental health of those who have received an operation at his hands.

As anthroposophic psychotherapists we can assign and understand the general split in our human activity between light and darkness. We are able to be aware of it. In the following I'm going to come back to the observation as to how far we are able to deal with it within our psychotherapy-

associations. From the point of view of a general split of human feeling, thinking, and willing, I would first like to name three phenomena of the external world. They have the strongest influence on the development of world-events and thus on us in our professional work and on the health of our patients:

- 1. Concerning feeling: in the field of medical neuroscience, the development of the consciousness-soul is presently very strongly influenced by the ideas of the emergence of thinking, feeling, and acting from neurophysiological processes. This extends to the negation of a free human being. In this mechanical world-view, the protagonists are certain that electro-physical and biochemical processes in the brain are sufficient for any explanation of human emotions.
- 2. Concerning thinking: in the field of communication technologies, the flood of information leads to the experiencing of unmanageability. Humans feel less and less competent in co-thinking, in individual thinking, and in judging.
- 3. Concerning willing: in the field of politics, globalization leads to the loss of identity in nationality. People feel themselves helplessly delivered to global political events, and they experience their powerlessness. In addition, as globalization serves almost exclusively the economy, there are direct effects on people's economic situations. Fears of demise and destruction come up and result in an inability to act. Demagogues use the widespread primitive defense reflexes and offer new security with their over-simplified views.

Now to point 1, feeling: Consequently, worldwide psychotherapy-forms have emerged that no longer consider the treatment of man in his life and destiny context, and even do not even realize this connection. Instead, they offer techniques for eliminating disturbing mental processes according to nerve activity. The correction of the causes of disturbances in neurotransmitter metabolism by psychotropic drugs becomes the preferred approach. Even the term "soul" is no longer used. After the successful elimination of the human spirit by the catholic church in the 9th century, now feeling in a wider sense, and soul, are turned off.

To 2, thinking: Besides the paralyzing flood of information there is the unification (Gleichschaltung) of information that implements uniform thinking processes within the competing systems and generates firmly established enemy images. Manipulated public opinion leaves no room for deviant depictions. It is the sense of perfection that makes people slip into inactivity. They experience their inability to judge things properly, and they get basic doubts about their ability of thinking. Anxiety and depression are one result of the uncertainty of thinking.

To 3, willing: From the phenomenon of the election of a personality like Trump, going along to the Brexit movement, and the transformation of democracies into fascist state-structures with the examples of Turkey, Hungary, and Poland, we are contemporary witnesses of never-ending attempts to escape the experience of powerlessness by electing seemingly strong personalities. They appear as a counter-movement against the human experience of an inability to act, the paralysis of the will.

My horizon is Europe-wide. There are major implications brought by the cultural transformation in India, the decades-long dictatorships in the South-Americas, and the upheaval in Jerusalem and the surrounding countries, repeatedly a culmination-point of irreconcilable conflicts.

These three examples demonstrat, how illusion and power govern as gifts of the counterforces instead of knowledge and wisdom and peaceful human coexistence. It is part of the development of humanity as a whole that every human is exposed to these impositions and intimidations. Every human today, in order to find his way to freedom, must exercise his judgment in these impositions concerning free feeling awareness, free thinking, and free will. Every human today, in order to find

his way to freedom, must exercise his judgment in these impositions concerning free feeling awareness, free thinking, and free will. The ultimate goal of these processes are described in the evangelist John's apocalypse, and they are confirmed in Vladimir Solovjev's description of his vision of the appearance of the Antichrist.

Now to another phenomenon, in which we can recognize the successful work of the adversarial powers, and which has central importance for the development of anthroposophy and AP.

As trainers and board members in the national organisations for AP, we are independent personalities, each on our personal development path. On this path of development, we are likewise harnessed by the effects of the adversary powers.

But it is a rule that the counter forces do not need to engage significantly in the beer tent, at parties, and probably in football. Lots of work they have to do, where people are united in successful spiritual work. However, it is also the rule, that the adversaries never do involve themselves in the substantive dispute. For example, they will not discuss with us their firm conclusion that anthroposophic work is stupid. They shy away from this confrontation. However, they are always able to hinder work by acting on the social processes. They use our normal human difficulty in transforming our astral powers into manas powers. Significant amounts of astral forces are bound and worn away, and these are then no longer available for our work on the spirit, which is hated by the adversaries. People can exhaust themselves, have to retire from hurt, even get sick.

As you see, I am on the subject of the social phenomenon of splitting. Hardly any of our national associations is free of this phenomenon. Always we start together learning and working, and once we have achieved something, this phenomenon of splitting occurs. The acting colleagues don't notice or name the sudden appearance of the counter forces in their midst. As a school-doctor I am permitted to talk about this effect appearing in almost every conference. Every conference-participant has his arguments against the colleagues who are struggling and fighting for the seemingly common cause.

The earliest example in the field of Anthroposophy is the re-establishment of the Anthroposophic Society at Christmas 1923, and we all know about the mighty struggles after Rudolf Steiner's death.

On the other hand the world is full of examples showing that the astral powers can almost cause the impossible, if they are led by the higher self, founded in a cosmic origin. Mahatma Ghandi, in his encounters with the representatives of the British colonial power, gave them the highest personal respect. Nothing, however, stopped him from remaining fully in line with his idea of self-empowerment and self-determination of men and peoples. Martin Luther King and Nelson Mandela have worked in this way as well. Mother Theresa in Calcutta had simply done what she thought was her task. The Egyptian Anwar el Sadat had brought peace with Israel. Yassir Arafat and Yitzhak Rabin have been honored with the Nobel Prize for their Path of Peace. They all had judged normal human conflicts out of a higher point of view. Out of their cosmic-founded Self, their higher I.

I am going to quote a mantram:

“More radiant than the sun, purer than the snow, more subtle than the ether is the I. The spirit in my heart. This self am I, I am this self.”

However, our “I” cannot work directly within our earthly paths. Our “I” is embedded in our soul life, mediated through our astral body, through our thinking, feeling, and willing. For his way of realizing its higher decisions, our “I” on earth is dependent upon the mediation of the soul.

Listen to the following mantram: (my translation)

“I want to go the way that solves the elements in the action. My way leads me down to the Father, who sends the disease to balance the karma. And my way leads me up to the spirit, who leads the soul into error for the acquisition of freedom. Christ leads downwards and upwards, harmoniously procreating spiritual man in earthly men.”

To acquire freedom, then, is our way here on earth, and only by experiencing error can we acquire it. It is an inevitable dichotomy: doing good and doing bad intentionally or accidentally, and intending to do good from the insight of the bad.

It is an approach of love, and to my knowledge, all major religions have this approach. Without being an expert, I can quote an Islam scholar: according to the Koran, there are two forms of jihad: the Great Jihad is the struggle with one's own inner aspirations. Only the Little Jihad serves the fight in the world. The big one is the more difficult, and where it is avoided, the little one becomes the big one. Everywhere in the world people are subject to this undesirable development, and—excuse me—nor are we free of it.

As one cannot share a medal, always and in every human relationship we are present with our share of our doubles (doppelgänger). In partnership, in the parents' evenings of our school children, in working-groups with colleagues, in cooperation within our national anthroposophic psychotherapy associations.

Our personal exercise paths as humans can bring us success increasingly. To learn and apply the basic conditions for obtaining the knowledge of the higher worlds as well as the six so-called basic exercises (Neben-Übungen) belong to it. In our work as psychotherapists, we have practiced these exercises to the extent as a counter-measure, for that we can support our patients from our middle out in his efforts, errors, and successes in his search. With our errors, that undermine us in this work, we visit our supervisors. In this way, we can meet our patient freely and freed again in the next session. Without patronizing him from our position, in our presence he is free to perceive his inner needs, to lead his inner struggles, to try his approaches to solutions.

I now come back to us. As teachers and responsible representatives in the national anthroposophic psychotherapy associations, we are dedicated exclusively to building and developing physical organs for the incarnation of the spiritual being “Anthroposophic Psychotherapy” (AP). This effort activates the adversaries to a great extent. Their action consists in the division of the activists, so that they use up their forces in their struggles with their personal double. As a complement to the effectiveness of our spiritual activity, we must accept the attacks of the adversaries, as we perceive them in the social conflicts within the anthroposophic-medical movement. For example, doctors do not send patients for parallel treatments to other therapists. And, within our various anthroposophic-professional associations members are excluded, boards are splitted, parallel-organisations are founded. Some of our psychotherapy-organisations are also affected. Where there is a lot of light there is also a lot of darkness. Our tasks here as teachers are great.

To this point of our encounter I will quote the 4th verse of the foundation-stone-meditation in a translation by David Martin:

At the turn of time,

The world- Spirit's light entered

The earthly stream of Being.

Night-Darkness had run its course.

Day-bright light shone forth in human souls.

Light
That enwarms
The humble shepherds' hearts;
Light,
That enlightens
The wise heads of kings.
Godly Light,
Christ's Sun,
Enwarm
Our hearts,
Enlighten our heads,
That may be good
What we
From our hearts would found,
What we
From our heads would
Guide in focused will.

Looking at the shadow is a continuing task. We get the forces for this from encounters with the light. These forces we can transform into the formation of communities. Within the communities we can carry the hardships of one-another, and outwardly we can carry the screaming hardships of the world.

Anthroposophic psychotherapy as a contribution to peace? Yes, yes, yes.

As we can understand the mission of those certain contemporaries, we don't have need to wear out our forces. We don't have need to fight against those protagonists

- who promote the symptom-related treatments "of mental health problems," denying the autonomy and dignity of man.
- who rob us of the consciousness of independent thinking and judgment-ability by information-overload.
- who drive us through manipulated political and economic mechanisms based on our fear of falling into the abyss and of destruction.

We can understand the mission of those contemporaries: they fulfill this part of the development of humanity as a whole, that every human must become exposed to these impositions and intimidations. Every human today, in order to find his way to freedom, must exercise his judgment in these impositions concerning free feeling awareness, free thinking, and free will.

We can lead our forces to meaningful goals.

As psychotherapists in our practices, counseling centers, facilities and clinics, we can assist directly the patients entrusted to us on their way of acquiring those abilities, allowing human freedom. The freedom to choose one's own life-experiences for the doing of the good.

In our national associations we can conduct trainings for a psychotherapy of the understanding of man in his whole being, in his life alternating between cosmic and earthly worlds, in his fateful arrangement of his personal biography.

In our national associations we can establish community-structures that give a special place to every colleague according to his unique special abilities and support him discreetly with brotherly charity in his incompetences. Since the counterforces would not appreciate this, in humility we would not differ from our path.

In our work-meetings we can come to the agreement: always allowing the one person, who becomes aware of the presence of the counterforces, be it under the seats of the participants, be it by subliminal accusations woven into the argumentation, to interrupt the discussion by naming his observations.

We together can be a mutually source of inspiration on the way to the light. We can be spiritual companions for the periods of our loneliness and despair. As an international community for psychotherapy, we can be a form of United Nations Organisation.

Yes, we can.

And we can do it in peace, as we know, everything serves just one purpose:

at the end of the times we will have formed the 10th hierarchy.