

# CONTENTS

*Editor's Preface . . . . . x*

*Introduction by Matthew Barton . . . . . xi*

## LECTURE 1

BASEL, 9 APRIL 1923

*The Purpose of the Goetheanum and the Aims of Anthroposophy*

The name of the Goetheanum in gratitude to Goethe. Knowledge of the world of spirit alongside the scientific worldview. People are asking for knowledge of the world of spirit. Ordinary memory does not take us back into worlds of spirit. Activated thinking brings us perception of the etheric world. If we deepen our inner silence, the spiritual world begins to speak. Overcoming egoism enhances powers of cognition. Mathematics as elementary anthroposophy. The whole of the human organism participates in retaining what has been spiritually perceived. Notebooks. The Goetheanum building as sheath or shell for what was cultivated there. The Group with the Representative of Humanity. The future needs anthroposophy.

*pages 1–29*

## LECTURE 2

DORNACH, 14 APRIL 1923 (LECTURE 1, SEMI-PUBLIC)

*Enhancing Human Powers of Perception to Develop Imagination, Inspiration  
and Intuition*

The outer world is available to us through sense impressions. Thought refers us outwards, feeling refers us inwards. Engagement of the will at the transition from sleep to waking life. Thinking, feeling and will during waking life. Feeling as diluted will. Thinking and etheric body during sleep and waking. Connection of

the astral body with feeling and dream. Interaction of the nerves with blood circulation. Activity of thinking as content of Imagination. Relation of the astral body to Inspiration and of the I to Intuition.

*pages 30-44*

### LECTURE 3

DORNACH, 15 APRIL 1923 (LECTURE 2, SEMI-PUBLIC)

#### *Human Soul Life and the Development of Imagination, Inspiration and Intuition*

Dream images from the perspective of waking reality. Thoughts in waking life. The 'noise of thoughts' drowns out subtler perceptions. Suggestions for meditation and activated thinking. Experience of formative forces in the temporal realm. Thinking as sum of growth forces. The outer sense world alone inhibits cosmos-forming powers of thought. Concentration exercises enable us to perceive the world's etheric. Thoughts as shadow image of the etheric body. The etheric body as part of the cosmic ether. Thinking and holistic thinking in the world. The life of feeling in relation to Inspiration. Moral and physical aspects in the Inspiration content of the world.

*pages 45-62*

### LECTURE 4

DORNACH, 20 APRIL 1923 (LECTURE 3, SEMI-PUBLIC)

#### *Experience and Perception of the Activities of Thinking and Speech*

Activity of thinking when engaged in geometry. Thinking as inward activity. Activated thinking allows us to experience the temporal body as part of the universe. Interplay of nutrition: physical nutrition for the body, etheric in the place of secretions. Living our way into the world's etheric realm. Speech activity and also learning to be silent, and perception of our astral aspect. Reflection of natural laws from the cosmos back to the earth. The cosmic ether as thought-creating world. How the ether sucks out space. The physical is reflected back from the cosmos as etheric configurations. The experience of a world of spirit.

*pages 63-78*

## LECTURE 5

DORNACH, 21 APRIL 1923 (LECTURE 4, SEMI-PUBLIC)

### *The Physical World and Moral-Spiritual Impulses: Four Stages of Inner Experience*

Experience of deep silence. The Logos resounds toward us from the universe. Perceiving the astral world. The human being between material and spiritual-moral world. States of sleep. Natural laws as lowest spiritual laws. Processes of combustion in the human being in relation to cosmic will. Moral-spiritual impulses as the sole reality. Creative will dynamic from previous lives on earth. Enlarging our human knowledge into world knowledge.

*pages 79–93*

## LECTURE 6

DORNACH, 22 APRIL 1923 (LECTURE 5, SEMI-PUBLIC)

### *Perceiving the Etheric World*

Lawfulness of our threefold world. The world of the I as opposed to the temporal world. Experiencing the third hierarchy in the body of formative forces. The Logos manifests the second hierarchy. The true I in the encounter with the first hierarchy. Modern philosophers on *Occult Science, an Outline*. The 'chair' philosophy of contemporary philosophers. The human freedom to raise ourselves to the realm of spirit. Inner power of cognition turns belief into knowledge.

*pages 94–107*

## LECTURE 7

PRAGUE, 27 APRIL 1923 (LECTURE 1)

### *Soul's Eternity in the Light of Anthroposophy*

Powers of cognition in science and in anthroposophy. The will in the transition from sleep to waking life. Cognitive powers also originate in the faculty of memory. Thinking activity leads to supersensible knowledge. Self-knowledge in relation to our life on earth. The stages of spiritual cognition. Discovering the soul's eternity. Surrendering to the spirit. Love intensified into perception. Bonds of blood and soul. Chance occurrences in earthly life.

*pages 108–125*

## LECTURE 8

PRAGUE, 30 APRIL 1923 (LECTURE 2)

### *Human Development and Education in the Light of Anthroposophy*

From the ancient Greek phrase 'Know Thyself!' to the profession of 'Ignorabimus'. The human quest for knowledge in relation to science and mysticism. The outer world reflected in memory. Human essence is revealed in activated thinking. What leads us beyond the boundaries of natural science? Findings about the state between falling asleep and awakening. Fulfilment of the phrase, 'Know Thyself!' Invigorated thinking requires our whole being. Notebooks. Up to the age of seven, the child experiences the world bodily and physically, and imitates. The importance of the educator's authority. The child at the age of nine/ten: the crisis. Painterly drawing. From letters through writing to reading.

*pages 126–146*

## LECTURE 9

VIENNA, 26 SEPTEMBER 1923 (LECTURE 1)

### *Supersensible Perception. Anthroposophy as a Contemporary Need*

Science excludes feeling. The idea of overall causation. How scientific methodology judges the supersensible aspects of thinking, feeling and will. Activated thinking becomes spiritual touch and exploration. The supersensible memory tableau (Imagination). Deepening stillness toward Inspiration. Learning to experience the life of another being in selflessness leads to Intuition. Supersensible enquiry as a requirement of our era.

*pages 147–165*

## LECTURE 10

VIENNA, 29 SEPTEMBER 1923 (LECTURE 2)

### *Anthroposophy and the Ethical and Religious Life*

The effect of supersensible and of scientific cognition. The two states of consciousness of sleep and waking life. The transformation of the concepts of true and false through supersensible cognition into the spiritual ideas of healthy/sick. Supersensible knowledge encompasses the whole person. Notebooks. The root of moral existence. Conscience as mirror of the world of spirit. Ethical life proceeds from soul life. The heart as sense organ, not pump. The child as imitator until the

age of seven. What is the significance of the educator's authority for the child? The transition from natural laws to inwardly configured content, and from science to art.

*pages 166–186*

## LECTURE 11

PARIS, 26 MAY 1924

### *How Do We Gain Knowledge of the Supersensible World?*

Thinking, feeling and will in relation to the human body. In the ancient Mysteries, outward processes and rituals gave rise to higher knowledge. The activity of thinking engenders imaginative knowledge. Retrospective view back to birth, time becomes space. The second stage of knowledge, spiritual worlds in consciousness. Intuition as enhancement of knowledge. Recognition of pre-earthly and also post-mortem spheres. The task of the First Goetheanum. Humanity's quest for the spiritual, for new Mysteries.

*pages 187–201*

*Notes and references . . . . . 202*

*Rudolf Steiner's Collected Works . . . . . 205*

*Significant Events in the Life of Rudolf Steiner . . . . . 219*

*Index . . . . . 233*