## **CONTENTS**

# Introduction by Christopher Bamford xix

# NOTES OF THE ESOTERIC LESSONS 1910–1912

Written from Memory by the Participants

Meditation Verses Used Repeatedly in the Esoteric Lessons
from 1910 to 1912
1910
FEBRUARY 6, 1910, KASSEL
FEBRUARY 27, 1910, COLOGNE
MARCH 13, 1910, MUNICH
MARCH 15, 1910, MUNICH

MAY 16, 1910, HAMBURG
MAY 19, 1910, HAMBURG
MAY 25, 1910, HAMBURG
JUNE 16, 1910, KRISTIANIA (OSLO)
JUNE 18, 1910, KRISTIANIA (OSLO)
JUNE 20, 1910, KRISTIANIA (OSLO)

difficult times. Occult statement against illusions: "All paths into the spiritual world go through the heart." The relationship of the heart to Leo, sun, and the spirits of fire.
AUGUST 26, 1910, MUNICH
NOVEMBER 4, 1910, BERLIN
NOVEMBER 5, 1910, BERLIN
DECEMBER 3-4, 1910, KASSEL

AUGUST 24, 1910, MUNICH.....

General instructions. Consequences of entry into an esoteric training; the loosening of the bodies; waking-up experiences. The New Testament as a support in

modern human beings who have been weakened by materialism: maintaining the ability to understand; sense for truth and logic in the spiritual worlds. The picture of the shattered mirror. The danger of vices, illnesses, and loss of memory when starting on the esoteric path. Mission of art. The concept of blasphemy; overcoming our mistakes as a test of strength. Exoteric and the esoteric Rosicrucian verses.
DECEMBER 17and18, 1910, HANOVER94
The vowels <i>i</i> , <i>ei</i> , <i>a</i> , <i>o</i> , <i>ö</i> , <i>u</i> , <i>ü</i> ; microcosm and macrocosm.
DECEMBER 20, 1910, BERLIN95
Consequences of loosening the connection between the physical and etheric bodies. Development of a "frontbone" (opposed to the existing human "backbone") through the development of the lotus flowers; faster healing of wounds; possible appearance of minor physical weaknesses. Supporting the loosening process through an appropriate diet. Concerning the speaking of the Rosicrucian formula.
CHRISTMAS – NEW YEAR'S EVE, 1910, STUTTGART97
Intensifying the esoteric sense of responsibility. The loosening of the etheric body using exoteric and esoteric means. The formation of the "front cord" (as opposed to the spinal cord).
DECEMBER 31, 1910, STUTTGART99
The loosening of the etheric body by exoteric means (diet, breathing exercises) and esoteric means (meditations); the destructive effects of a loosening brought about by exoteric means alone. The development of a "frontal cord" (as opposed to a spinal cord). Concerning the use of alcohol. The firm connection of the etheric body with the physical body brought about by many modern professions and present-day foods. A more conscious permeation of thinking, feeling, and willing, using the example of the verse, "I am a Christian." The Rosicrucian verse.
1911
JANUARY 1, 1911, STUTTGART103

Maha Aya—the great non-being. The sounds ch and im. The battle against

ambition, envy, curiosity, and so forth.

JANUARY 2, 1911, STUTTGART	
JANUARY 17, 1911, BERLIN	
JANUARY 31, 1911, COLOGNE	
FEBRUARY 12, 1911, MUNICH	; 1 -
FEBRUARY 19, 1911, STRASSBURG	r e
MARCH 5, 1911, HANOVER	ı e r

through Paul's words,	"Not I,	but	Christ	in	me."	Esoteric	and	exoteric	Rosicru-
cian verse.									

<b>M</b> ARCH	10,	1911,	. 1	MANNH	E	IМ	 • • •	 	•••••	 	1	32	2
			_						~	_			

The transformation of the esotericist, using the example of egotism. The proper feeling for an esotericist is that it is one's duty to develop. The esotericist as a fighter. Concerning disturbing thoughts during meditation.

## MARCH 15, 1911, BERLIN......134

The effectiveness of frequent repetition of the same (book, exercise). The difference between subsensory (elemental) worlds and suprasensory worlds: taking hold and being taken hold of. Taking hold of the elemental world through imaginations of its symbols (earthly: three-cornered, four-cornered, five-cornered); (watery: point and circle); (air element: cancer form); (fiery: lemniscates). The danger of becoming egotistical. Working into the spiritual world through inspiration; the danger of losing oneself. The union of both directions in the Rosicrucian center; the need for an ability to distinguish between the two worlds. The Rosicrucian verse. The symbols of the forces at work in the elements in relation to minerals, plants, animals, and human beings. The work of the angels, archangels, archai, exusiai. The hierarchies and the formation of the constituent parts of the human beings (members). The connection between the higher and lower hierarchies (macrocosmic and microcosmic formation).

## March 29, 1911, Prague......142

The proper way to immerse oneself in meditation (example: In the pure rays of light ...). The need for humility and devotion in order to develop discernment and to distinguish what is seen in the spiritual world; the avoidance of arrogance ("God is in me."). The acquisition of a subtle feeling for truth; review of one's own actions from time to time. Overcoming egotism through Paul's words, "Not I, but Christ in me." The esoteric Rosicrucian verse.

# JUNE 12, 1911, BERLIN......149

Exoteric and esoteric knowledge. The transformation of the astral body into a "knowledge body" through spiritual-scientific knowledge. The exhalation of the "air of death" because of the influence of Lucifer. Making spiritual substance (the light of Christ) fruitful through spiritual science. Testing the wisdom given by means of one's healthy common sense.

## AUGUST 23, 1911, MUNICH......154

Some comments on meditation and the significance of inner calmness of soul afterward. The tendency of the etheric body to expand in meditation and after

death. The effects of carrying sympathy and antipathy into the etheric world: appearance of deceptive pictures with the tendency to lie; arising of error from false ambition. Testing the teachings that are given by means of clear thinking.

#### AUGUST 26, 1911, MUNICH......169

Expansion of the etheric body in meditation. The direct influence of the third hierarchy upon the three bodies of the human being, represented by a drawing of a five-pointed star circumscribed by a circle; the work of other hierarchies around the human being. The fragmentation of certain parts of the astral body; the mastery of individual parts of the astral body by the ego with the help of spiritual science. The Rosicrucian verse, esoteric and exoteric. Christ's work in the evolution of the world and the union with the substance of Christ. Handling esoteric truths; for example, not telling others about earlier incarnations of personalities still living.

#### OCTOBER 10, 1911, KARLSRUHE......182

The significance of the exact sequence of words in a meditation, using the example of a recent publication of the verse *In the pure rays* ... with some incorrect words. How to handle the verses that are given. The three stages of spiritual knowledge: Imagination, Inspiration, and Intuition. Exercise for the strengthening of organs for imaginative vision: think everything backward, since everything around us is maya. Elevation of the spirits of form to the spirits of movement. The word, language, as the single real thing.

### OCTOBER 14, 1911, KARLSRUHE......192

The exercise of reversed thinking, using the example of the human face: the beginning of seeing auras. The connecting bond between the physical and etheric bodies as a counterpart to the external human being. Reason for the fear of open spaces, and so forth. Deficit of justified solitude; the need for solitude. Communal prayer can lead to an experience of group-blessedness. The difficulty of distinguishing between love and egotism. The feeling of being swallowed up by higher beings. Suffering as a loving memory of earlier errors; happiness as grace. The need to be permeated by esoteric facts that have been absorbed with our reason.

## OCTOBER 27, 1911, BERLIN......209

The requisite earnestness in esoteric striving. The working of Luciferic beings. The work of Samael on the warmth ether (blood) against egotism, anger and envy. The work of Azazel through the astral body upon the light ether (nervous system) against untruthfulness (example: actual and ostensible motives for attending a theosophical lecture). The work of Azael through the ego upon the chemical ether (glands and secretions) against indifference and obtuseness (example of a teacher examination in Austria).

Meaning of illness; transformation of drives that pull us downward into drives that pull us upward. The karmic effects of materialism (softening of the brain). Our feelings and thoughts as beings within our being. The work of Mehazael (binding to the earth after intense expansion of the etheric body); Samael, Azazel, and Azael. The world as maya; future discovery of esoteric principles through science.
NOVEMBER 19, 1911, MUNICH
DECEMBER 16, 1911, BERLIN
DECEMBER 31, 1911, HANOVER
1912
JANUARY 1, 1912, HANOVER249 The appearance of the double; the work of the Luciferic beings Samael, Azazel, Azael, and Mehazael as a balance for certain traits that become conscious because of the training. Concerning meditation. The Rosicrucian verse.
JANUARY 6, 1912, BERLIN

OCTOBER 30, 1911, BERLIN.....219

JANUARY 7, 1912, BERLIN
JANUARY 10, 1912, MUNICH
JANUARY 16, 1912, ZURICH
JANUARY 26, 1912, BERLIN
FEBRUARY 20, 1912, STUTTGART
FEBRUARY 22, 1912, STUTTGART

temple; the soul's form as a worm. Stepping out of the body and seeing the

spiritual sun. Concerning instruments for seeing the aura and their injurious effect on the eyes.
FEBRUARY 23, 1912, STUTTGART295
A distinguishing characteristic for distinguishing between the radiance of higher
beings and the radiation of one's own forces (warmth and excitement of heart).
Consequences of esoteric development: withdrawal of divine guidance; the
transformation of the etheric body; the noticeable emergence of bad traits. Our

duty to develop the forces placed within us. Concerning the way in which we

fall asleep and awaken.

# 

## 

MARCH 10, 1912, FRANKFURT	307
Dangers for esotericists; the significance of the auxiliary exercises; po	ssible effects
of the schooling upon karma.	

## 

every part of us that has resulted from previous incarnations. Use of this imagination.

APRIL 5, 1912, HELSINKI (HELSINGFORS)......316

Protective meditations for an esotericist: Aaron's staff and the Rose Cross.

Concerning proper reading. The development of the sixteen-petalled lotus flower.

APRIL 14, 1912, HELSINKI (HELSINGFORS)318
Visions that appear too quickly are atavistic. Effects of meditation: loosening of our thought life; need for an absolute love of truth; derailing of the feeling and will impulses: the effects of wrong attitudes even into the body. Earlier: results of these tendencies seen in insanity, rage, and death; the example of the four rabbis.
APRIL 24, 1912, BERLIN
the soul and spiritual aspects). Feel oneself united with all esotericists.
MAY 9, 1912, COLOGNE
MAY 30, 1912, NORRKÖPING
JUNE 7, 1912, OSLO (KRISTIANIA)
JUNE 9, 1912, OSLO (KRISTIANIA)
JUNE 11, 1912, OSLO (KRISTIANIA)

SEPTEMBER 1, 1912, MUNICH
SEPTEMBER 20, 1912, BASEL
SEPTEMBER 22, 1912, BASEL
NOVEMBER 8, 1912, BERLIN
NOVEMBER 19, 1912, HANOVER
NOVEMBER 28, 1912, MUNICH

DECEMBER 10, 1912, BERN410
Concerning the periodic appearance of certain faults that are always getting
worse, and overcoming them. The three words given in relationship to the
trinity: It weaves me (Father principle); submersion into the body mornings. It
creates me (Son principle); I-consciousness after death. It thinks me (Holy Spirit);
the awakening in the Holy Spirit. The threefold love: of the truth through the
Father (against vanity); of life through the Son (through compassion); of creating
through the Holy Spirit (against egotism). Truth—Spirit. Compassion—Son.
Creative activity—Father. It thinks me (touched by an angel); It weaves me
(Spirits of Movement); It creates me (spirits of will).

41Ω

DECEMBER 1/ 1012 PERM

Editorial and Reference Notes 419
Rudolf Steiner's Collected Works 433
Significant Events in the Life of Rudolf Steiner 449
Index 463