

CONTENTS

Editor's Preface xiii

Introduction, by Matthew Barton xv

LECTURE 1

BERLIN, 19 OCTOBER 1908

The astral world

The astral world. The streams or currents flowing between human beings and the diverse beings of the astral world. The I as master of the many currents that flow into us. Madness as a consequence of loss of mastery of these currents. Friedrich Nietzsche's madness. The mutual connections between astral beings. Distinctive characteristics of the astral world. Matter's permeability and fruitfulness of ideas as measure of their truth. The two astral worlds, good and bad, and the world of devachan. Kamaloka.

pages 1–13

LECTURE 2

BERLIN, 21 OCTOBER 1908

Some characteristics of the astral world

Repetition as the primary principle of the ether body. Ether body and astral body in plants and animals. Distinctive characteristics of the astral: connection between spatially separated entities (e.g. parallelism in twins), confluence of different astral powers (e.g. Siphonophora), physical development through astral inversion of organs (e.g. organs in fish and humans).

pages 14–26

LECTURE 3

BERLIN, 23 OCTOBER 1908

History of the physical plane and esoteric history

History on the physical plane and esoteric history in the spiritual world. The Atlantean period. The history of decline for the other world and of upsurge for this

world. The significance of initiates and of the Mystery of Golgotha in the history of the other world (Christ's descent to hell).

pages 27–38

LECTURE 4

BERLIN, 26 OCTOBER 1908

The law of the astral plane: renunciation. The law of the devachan plane: sacrifice

Objective thinking, feeling and will through esoteric exercises. Feeling, astral vision and Imagination. Will, devachanic hearing (harmony of the spheres) and Inspiration. Privations in the astral world (kamaloka). Renunciation and abstinence as preparation for this. The difference between devachan and the astral world. Bliss in the world of devachan. Sacrifice as preparation for this.

pages 39–47

LECTURE 5

BERLIN, 27 OCTOBER 1908

The nature of pain, suffering, pleasure and bliss

The interplay between etheric and astral. Privation caused by physical injury and suppressed activity of the ether body in the physical body: pain for the astral body. Self-chastisement and asceticism leading to accumulated powers of the etheric body: bliss for the astral body. Savonarola's work as example of the power gained by negating the physical body. Pain in kamaloka, bliss in devachan. Endurance of physical pain as a kind of path of knowledge. The 'crowning with thorns', a stage on the Christian path of initiation as an example of this.

pages 48–53

LECTURE 6

BERLIN, 29 OCTOBER 1908

The four human group souls: lion, bull, eagle and man

Group souls and group egos in Atlantean and Lemurian times. The four group souls of eagle, lion, bull and man and their characters. The gender of the ether body in contrast with that of the physical body. Lion nature and female body, bull nature and male body.

pages 54–61

LECTURE 7

BERLIN, 2 NOVEMBER 1908

Forgetting

Remembering and forgetting. The memory connected with the ether body. The ether body as a principle of repetition. The self-contained lawfulness of the plant ether body. The unused and preserved free part of the human ether body available for education and development. Health and disease and their relationship to the free part of the ether body. The free part of the ether body as precondition for humanity's evolution. How forgotten ideas continually work upon the free part of the ether body. How ideas not forgotten can disrupt development while forgotten ones enhance it. The great blessing of forgetting for daily and ethical/moral life. Learning to forget memories of the physical world in kamaloka (passing through 'Lethe's flood'). The value of forgetting, as indispensable for the good of humanity.

pages 62–72

LECTURE 8

BERLIN, 10 NOVEMBER 1908

The nature of diseases

The inner connections between the lectures in this series. Sickness and healing. Materialistic and spiritual-scientific medicine. The blood as an expression of the I. Five different forms of disease and a few methods of healing: (i) Chronic diseases associated with the blood and the I; the psychological healing method; (ii) acute diseases associated with the nervous system and the astral body; the dietary healing method. (iii) Glandular diseases associated with national characteristics and the ether body; Tabes; the reciprocal relationships between the human organs and between the planets; healing methods using specific medicines (plant, mineral); (iv) infectious diseases associated with the physical body; (v) Diseases associated with human karma; Paracelsus on materialistic physicians.

pages 73–86

LECTURE 9

BERLIN, 16 NOVEMBER 1908

The nature and significance of the Ten Commandments

A translation of the Ten Commandments that takes account of their literal meaning and whole soul import. Yahweh's self-naming as 'I am the I am', and the I of members of the Jewish race. The Yahweh being as a being of transition. The

gradual outpouring of knowledge of the I into the Jewish race. The effect of the Ten Commandments on the health of the astral, etheric and physical body. The work of the lower gods to develop the physical, etheric and astral body of the human being, and other nations' veneration of these gods in images. The work of Yahweh on the human I and non-pictorial veneration of him amongst the Jewish people. The few I-aware priests/wise men in other nations, and education of the whole Jewish people, through the Ten Commandments, to be a nation of priests. The I impulse in the Ten Commandments and in the Mystery of Golgotha.

pages 87–101

LECTURE 10

BERLIN, 8 DECEMBER 1908

The nature of original sin

The division of the sexes in Lemurian times and the hermaphrodite beings of the preceding era. People at one with their surroundings in ancient times. Increasing loss of spiritual perceptions. Mutual pleasure of the sexes in each other and the beginning of passionate, sensuous love in the middle of Atlantean times. The Platonic love of former times. Human qualities/characteristics acquired through generations and passed on by inheritance: original sin. Division of the sexes, human individualization and disease. The ungodly nature of the astral body, the more godly nature of the ether body, and the physical body as the temple of God. Mineral medicines and the human phantom (double) they create. The good effects of these medicines: independence of the physical body from harmful influences of the astral and etheric body. The bad effects: weakening of the good influences of the astral and ether body on the physical body.

pages 102–114

LECTURE 11

BERLIN, 21 DECEMBER 1908

The rhythm of the human bodies

The four aspects of the human being during waking and sleeping. Day I and universal I. Rhythmic changes to the I over 24 hours and the relationship between these and the earth's rotation. Astral body and universal astral body. Rhythmic changes to the astral body in seven days, and their relationship to Old Moon and the four lunar phases. Rhythmic changes to the ether body in four times seven days, and their relationship to the lunar orbit. Rhythmic changes to the physical

body in ten times seven times four days in the woman, and in twelve times seven times four days in the man, and their relationship to Old Saturn and the earth's orbit. The reciprocal relationships of the four bodies in illness. Fever as exemplified by pneumonia. The rhythms of the four bodies and human freedom. The gradually increasing emancipation from rhythm. Former awareness of these rhythms. Abstraction in materialistic science since the fifteenth century. Medical trials with phenacetin.

pages 115–124

LECTURE 12

BERLIN, 1 JANUARY 1909

Mephistopheles and earthquakes

Mephistopheles and earthquakes. Mephistopheles and Faust's entry into the 'realm of the mothers'. The 'Prologue in Heaven' in *Faust* and the Book of Job in the Old Testament. Who is Mephistopheles? The influence upon us of Lucifer and his associates. Zarathustra and ancient Persian culture. The influence upon us of Ahriman and his associates. Power over fire and earth forces, black magic. Christ's appearance in the other world after the Golgotha event (Christ's descent into hell). Christ fetters Ahriman. The Asuras. Ongoing connection of the whole karma of humanity with the karma of Ahriman. Individual karma and the karma of all humanity. The layers of the earth. The sixth layer (fire earth) as the centre of Ahriman's activity. Earthquakes and volcanic eruptions as reverberations of the Lemurian and Atlantean catastrophes. The possibility, difficulties of and justification for esoterically predicting earthquakes.

pages 125–143

LECTURE 13

BERLIN, 12 JANUARY 1909

Rhythms in human nature

The rhythms of I, astral body, ether body and physical body in the ratio of $1:7:(4 \times 7):(10 \times 4 \times 7)$. Fever as the organism's defence against illness. The lungs. The mutual relationship between diverse rhythms of ether body and astral body. The movements of heavenly bodies and of the rhythms of the human bodies. The rhythm of the physical body (10×28 days = 10 sidereal months) and the period between human conception and birth. The thinking of the angels in harmony with the rhythms of the cosmos; the arrhythmic nature of human thinking and feeling.

Human independence from the ancient, external rhythm, and the development of a new, inner rhythm. Reciprocal relationship of the human bodies, and of the earth's incarnations, in a 4:7 ratio.

pages 144–157

LECTURE 14

BERLIN, 26 JANUARY 1909

Disease and karma

Disease and death. The period in kamaloka. Hindrances and obstacles in life as a possibility for self-overcoming and strengthening. Redress in subsequent lives for pain and harm we have caused in former times. Inadequacy of inherited forces (incarnation) in relation to karmic powers and requirements of the soul as a reason for disharmony in human nature. The karmic causes of diseases. Disease and recovery as strengthening and preparation for karmic redress that is not yet possible but will later be realized. Health and illness before and during Lemurian times. The rites of Asclepius in Greek mythology.

pages 158–171

LECTURE 15

BERLIN, 15 FEBRUARY 1909

Christianity in the evolution of modern humanity. Leading individualities and avatars

The evolution of the human being through diverse incarnations, in contrast to the evolution of avatars. Christ as the greatest avatar. The workings of avatars on earth. The connection between an avatar and the ether body of Shem, the progenitor of the Semites. The countless multiplied images of this ether body in Shem's physical descendants. The preservation of Shem's own ether body in the world of spirit for Melchizedek's special task in relation to the Hebrew people's mission. Melchizedek's impulse in relation to Abraham. The multiplication of the ether body, astral body and I of Jesus of Nazareth through the entry of the Christ avatar into Jesus. The preservation of these multiplied ether and astral bodies in the spiritual world and their later interweaving into human beings mature enough for this. The intimate history of Christian development relating to this: first to fifth centuries; the great value of physical memories of the working of Christ and the Apostles. Examples: Irenaeus, Papias, Augustine of Hippo. Fourth to twelfth centuries: clairvoyant revelations of the events in Palestine through the multiplied ether bodies of Jesus of Nazareth interwoven into many people. Example: the

author of the Heliand poem. Eleventh to fifteenth centuries: religious fervour and direct conviction through the [multiplied] astral bodies of Jesus of Nazareth interwoven into the most important proponents of Christianity. Examples for the sentient soul: Francis of Assisi, Franciscans, Elisabeth of Thuringia; for the mind soul: scholastics; for the consciousness soul: mystics Johannes Tauler, Meister Eckhart. Fifteenth to sixteenth centuries: development of modern science from medieval Christian science. Sixteenth to twentieth centuries: preparation of the I to become a Christ-receptive organ through spiritual science.

pages 172–187

LECTURE 16

BERLIN, 22 MARCH 1909

The deed of Christ and the adversary powers of Lucifer, Ahriman and the Asuras

The spirits that help human evolution to progress, and the adversarial, inhibiting spiritual beings. The influence of luciferic beings in Lemurian times: sensory desire. The remedy of the progressive spirits: illness, suffering, pain and death. The influence of the ahrimanic spirits in Atlantean times: error and sin. The remedy: the powers of karma as the possibility of correcting error and sin. The influence of Lucifer and Ahriman today: Lucifer in the sentient soul, Ahriman in the mind soul. The forthcoming, much more intense power of evil of the Asuras in the consciousness soul and the I. The difficulty of expiating the evil of the Asuras. Christ as giver of the possibility of karma. The loss of direct vision of the spiritual world due to the influence of Lucifer and Ahriman. The redemption of luciferic beings by human Christ perception. The resurrected, purified and cleansed luciferic spirit as Holy Spirit. The meaning of the Holy Spirit in the lodge of the Masters of Wisdom and of the Harmony of Feelings, and in human Christ perception. The real, positive power of spiritual science. The supposed opposition between eastern and western esotericism.

pages 188–204

LECTURE 17

BERLIN, 27 APRIL 1909

Laughing and weeping. The physiognomy of the divine in human beings

Laughing and weeping in the human being, compared with grinning and howling in the animal. Weeping as the expression of a certain disharmony with the outer world, as compression of the astral body by the I. Laughing as expanding of the

astral body by the I. Individual nature of the human being, group soul and group I in the animal. The reversal of breathing processes in laughing and weeping. Laughing and weeping as expression of human egohood. Laughing as a sense of superiority over something. Weeping as cowering and withdrawing into oneself. Unnecessary and unjustified laughing and weeping. The right balance between joy and pain: caused neither by arrogance nor by being compressed but by the relationship between I and environment. Smiling through tears, weeping through laughter. Laughter and tears as expression of the physiognomy of the divine in human beings.

pages 205–217

LECTURE 18

BERLIN, 17 JUNE 1909

Evolution, involution and creation out of nothing

Human evolution as distinct from the evolution of animal and plant. The death of the plant following sexual maturation after developing and unfolding its ether body. The death of the animal following development and unfolding of the astral body. The developmental capacity of the human I from incarnation to incarnation, and in relation to education. An example of developmental realities: the seed and the full-grown flower, involution and evolution. Evolution and involution in the human being between birth and death, and between death and birth. The difference compared with the plant: the possibility of creating out of nothing, of experiences not determined by karma. Creating the human being anew for Venus evolution through creating out of nothing. The human I elevates itself: (i) through logical thinking; (ii) through aesthetic judgement; (iii) through moral judgement and fulfilment of duties. The participation of the Spirits of Personality (Time Spirits) in this human evolution. The creation of the true, the beautiful and the good out of nothing as creation in the Holy Spirit. The entry of Christ into our evolution as foundation for this. The incarnation of Christ in a human body as a free deed, as creation out of nothing.

pages 218–236

Notes 237

Rudolf Steiner's Collected Works 242

Significant Events in the Life of Rudolf Steiner 256

Index 271