

# CONTENTS

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

*Introduction, by Christian von Arnim . . . . . xii*

## LECTURE 1

STRASBOURG, 23 JANUARY 1910 ON THE INAUGURATION OF THE  
NOVALIS BRANCH

Novalis and spiritual science.

The influence of Schiller and Fichte on the young Novalis. Combination of spiritual striving and sense of reality in Novalis. Inner truthfulness—the prerequisite for spiritual experience. The appearance of Christ in the etheric and the associated task of spiritual science.

*pages 1–14*

## LECTURE 2

HAMBURG, 26 MAY 1910

The philosophy of Hegel and its connection with the present time.

Hegel's youthful friendship with Schelling and Hölderlin. Grasp of the absolute idea in the *Phenomenology of the Spirit* and its further presentation in the *Encyclopaedia of the Philosophical Sciences*. Hegel's monism in contrast to Leibniz's *Monadology*. Schelling's theosophy. Victory of the materialistic way of thinking in the mid-nineteenth century. New methodological approaches in Solovyov and Boutroux. Strict discipline in the thinking opens the path to the supersensory.

*pages 15–28*

### LECTURE 3

COPENHAGEN, 2 JUNE 1910 (FIRST LECTURE)

Paths and goals of the spiritual human being.

The chasm between the modern soul and de-deified nature. The price of the conquest of the external world was desolation in the soul. Mysticism and occultism as two different types of path to the spiritual in human beings and the world.

*pages 29–38*

### LECTURE 4

COPENHAGEN, 4 JUNE 1910 (SECOND LECTURE)

External life affirms the information of the spiritual researcher. Karmic effects within the same life on earth. Overcoming egoity by the mystic. The laws of numbers, a guide for the occultist. Understanding the world from twelve different perspectives.

*pages 39–46*

### LECTURE 5

COPENHAGEN, 5 JUNE 1910 (THIRD LECTURE)

Human beings live in the physical human environment. Processing of external experiences through the astral body, of extrasensory ones through the I. Assimilation of spiritual science through enthusiasm and love. The influence of soul processes on the aura. Guidelines on the lecture topic.

*pages 47–53*

### LECTURE 6

MUNICH, 26 AUGUST 1910

The state of philosophy and science today.

The necessity of an epistemological foundation for spiritual-scientific knowledge. Greatness and weakness of Hegel's philosophy. The path from pure thinking to supersensory experience. The significance of the spiritual and philosophical activity of Carl Unger. Non-Euclidian geometry as an attempt to overcome the sensory world. Chapter 13 of the *Philosophy of Freedom* and its correspondence in an arithmetical formula. The mechanical theory of heat and the energy principle as examples of a misleading interpretation of scientific observations. Fertilization of physiological research through spiritual knowledge.

*pages 54–73*

## LECTURE 7

BASEL, 17 SEPTEMBER 1910

Self-knowledge following from the Rosicrucian mystery *The Portal of Initiation*. The soul experiences of Johannes Thomasius, an individual manifestation of inner laws of development. True self-knowledge through immersion in other beings. Kamaloka experiences of the initiate. Own desires and passions are experienced as beings. The difference between the aesthetic principle in Shakespeare's dramas and the spiritual realism of the Rosicrucian drama. Representation of the totality of the human being through the bearers of individual human components.

*pages 74–102*

## LECTURE 8

BERLIN, 31 OCTOBER 1910

Some things about the Rosicrucian mystery *The Portal of Initiation*. The developmental process of the Rosicrucian mystery through three times seven years. Karmic threads behind physical events. The individual karma of Johannes Thomasius is crossed by cosmic karma. The abandoned physical envelope is taken over by powers of the tempter. Reality and Maya of the astral world. Language in the description of the nature and processes of the spiritual world.

*pages 103–134*

## LECTURE 9

NUREMBERG, 13 NOVEMBER 1910

The wisdom of the ancient documents and the Gospels. The Christ event. The development of the world and human nature in the myths and sagas of ancient peoples. The human being as a moral soul being in the Old Testament. The inability of today's scientific thinking to understand the handed-down evidence of an original revelation. The prerequisites for such an understanding is the penetration into the events in Palestine underlying the Gospels. Empedocles and the tragedy of his knowledge and his rebirth in the modern age. Cicero, the apologist of perfect reason. The experience of St Paul on the road to Damascus. Jeshu ben Pandira, the great herald of Christ.

*pages 135–152*

## LECTURE 10

LEIPZIG, 21 NOVEMBER 1910

The imagination as the preliminary stage of higher soul abilities.

Schiller and Goethe on the truth of imagination. The difference between low-level clairvoyance and spiritual-scientific knowledge. The correspondence between the world of ideas and the laws underlying the world of the senses. The development of soul forces through concentration. Rosicrucian meditation. The trained clairvoyant learns objective spiritual facts through inner images. The real basis of the imagination in the spirit.

*pages 153–162*

## LECTURE 11

BREMEN, 26 NOVEMBER 1910

Questions of life in the light of reincarnation and karma.

Diminution of the value of the human being through jealousy and lies. Jealousy is a consequence of the luciferic influence on the astral body, lies a consequence of the ahrimanic influence on the etheric body. Masked jealousy becomes censoriousness, suppressed mendacity superficiality towards the truth. Karmic consequences of jealousy and lies in the same and in the next incarnation. Giving help out of empathy contributes to overcoming the luciferic and ahrimanic impulse in human development. The feeling of community before Christ through looking back to the common spiritual origin of humanity, after Christ through looking at the spiritual goal of humankind.

*pages 163–174*

## LECTURE 12

MUNICH, 11 DECEMBER 1910

Karmic effects. Anthroposophy as practice in life.

Mendacity and jealousy infringe the general human characteristic of empathy. Their harmful effect on the astral body and etheric body. Negative virtues which are fought against can appear in a different form. Karmic effects of sympathy and satisfaction. The difference between the incarnations before and after the Christ event, illustrated using the individuality of Empedocles. Anthroposophy has to become practice in life.

*pages 175–194*

## LECTURE 13

BERLIN, 22 DECEMBER 1910

The Christmas festival in the course of time.

The disharmony between the Christmas mood and the cultural environment. Last echoes of a deeper sense of the meaning of the Christmas festival. Old Christmas plays in the German-language enclaves of Hungary. The descent of human beings through the Fall and their ascent again through Christ. A new Christmas mood can grow out of spiritual science.

*pages 195–212*

## LECTURE 14

STUTTGART, 27 DECEMBER 1910

Yuletide, the symbols of the Christmas festival and the world-historical mood as understood by anthroposophy.

The eternal comes to expression in ever new forms in the transient. The experience of the course of the year by the pre-Christian population of northern and central Europe. The festival of the birth of Jesus as new content for the feelings. The inner connection between the Paradise play, Christmas play and Three Kings play. The spiritual understanding of the Christmas festival will be followed by the great Easter festival of humanity.

*pages 213–226*

*Notes . . . . . 227*

*Rudolf Steiner's Collected Works . . . . . 238*

*Significant Events in the Life of Rudolf Steiner . . . . . 252*

*Index . . . . . 267*