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***Rudolf Steiner Handbook***

***2011 - 2020***

## ***Preface***

The original German version of this handbook appeared as printed book in 1991/1993. Since 2007, the electronic version was set into the web as PDF file which everybody can download free of charge. This collection of summaries and quotations was originally intended to provide a view of Rudolf Steiner's Complete Works (CW, *German Gesamtausgabe* = GA) for those who wanted to study Steiner's insights and statements and especially for those who did not have them at their disposal. However, the author does not regard this overview as a kind of "Reader's Digest." In cases of doubt, he recommends reading the original text or rather translation to recognise the context and its meaning.

The abstracts contain quotations of the so-called memory literature in some cases and comments and references to Blavatsky's works.

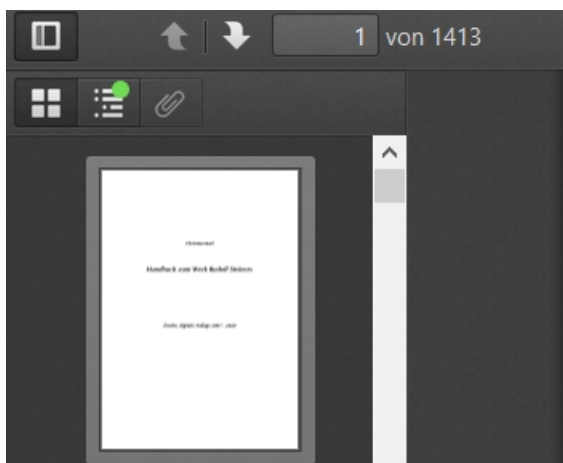
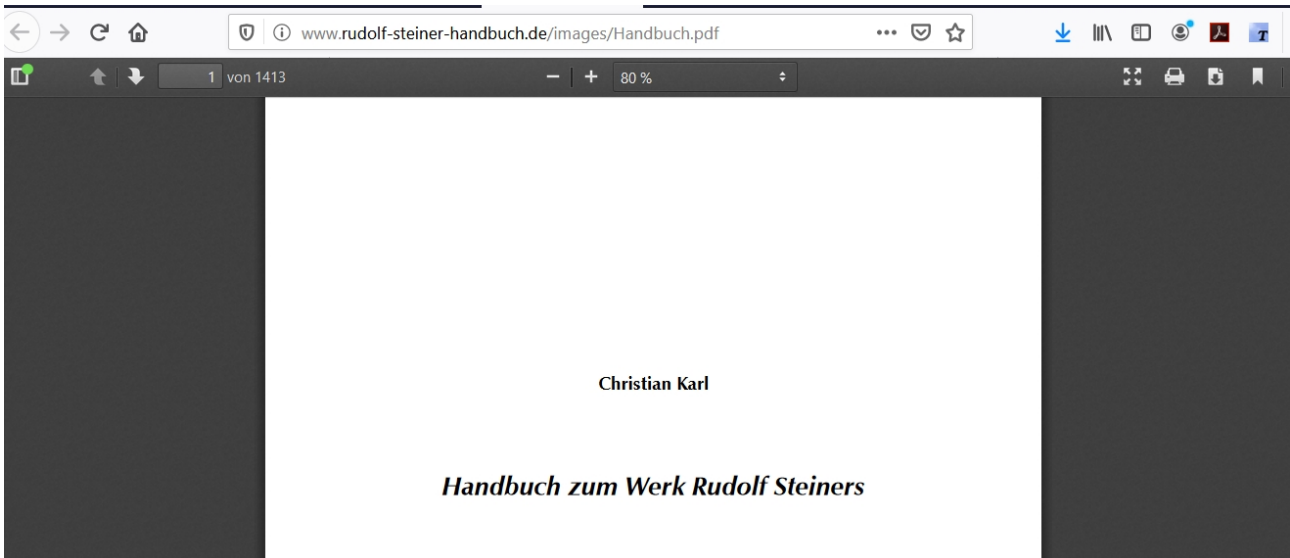
The reader should be familiar with the program *Adobe Reader* and able to surf within the text to find the abstracts and headwords of interest and benefit of this book that way (see next page).

Several volumes of the *Gesamtausgabe* are not yet translated, and some translations were not available to the author. In these cases, the author translated the quotations literally. Since the author is not a professional translator, he has to apologise for grammatical mistakes and unsuitable words or phrases. That is why the one or the other sentence may sound strange or be German English. However, the German reader has also often to read sentences or paragraphs several times. For Steiner formed nonce words here and there and used a style intentionally that is sometimes hard to read and somewhat old-fashioned after a hundred years so that some passages are not less difficult to comprehend for Germans.

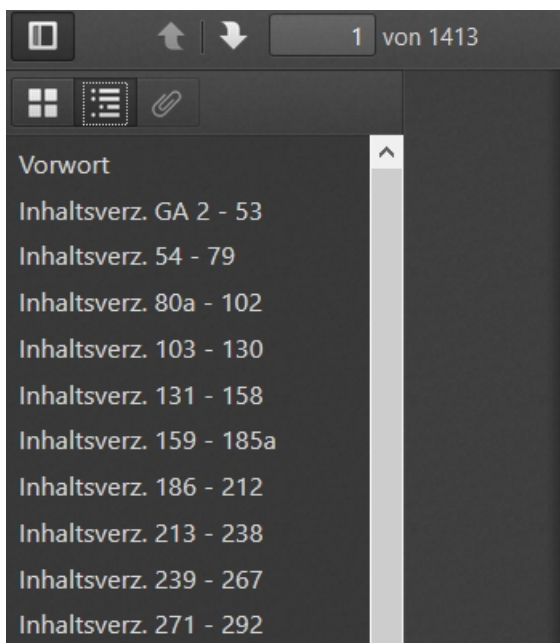
Nevertheless, the author hopes that this book is a useful means for all who want to study Steiner's works more or less intensely.

*The handbook is yearly updated. **Download.***

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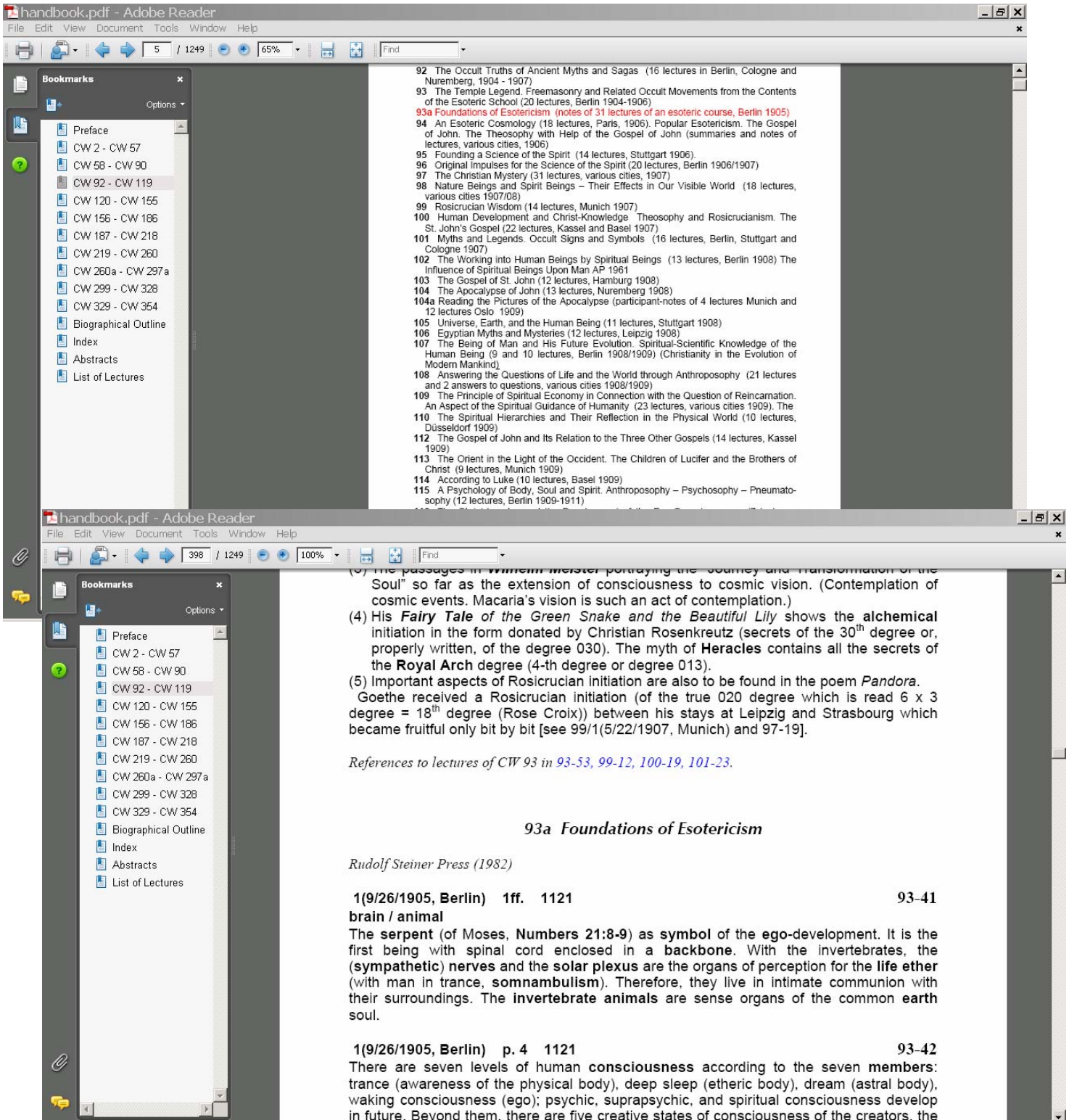


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- answer to question, Den Haag 1922)
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*Contained in "The Bhagavad-Gita and the West" SB 2008*
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- 178** Secret Brotherhoods and the Mystery of the Human Double (7 lectures, St. Gallen, Zurich and Dornach 1917). *The Volume of the Gesamtausgabe contains further two lectures on psychoanalysis, held at Dornach (11/18/+19/1917).*
- 179** The Influence of the Dead on Destiny (8 lectures, Dornach 1917)
- 180** Mystery Truths and Christmas Impulses (9 lectures, Dornach 1917/1918). Ancient Myths and the New Isis Mystery (8 lectures, Dornach 1917/1918).
- 181** Dying Earth and Living Cosmos. The Living Gifts of Anthroposophy. The Need for New Forms of Consciousness (21 lectures, Berlin 1918)

- 182** Death as Metamorphosis of Life (7 lectures, various cities 1917/18)
- 183** Human Evolution. A Spiritual-Scientific Quest (9 lectures, Dornach 1918)
- 184** Eternal and Transient Elements. The Cosmic Past of Humanity and the Mystery of Evil (15 lectures, Dornach 1918)
- 185** From Symptom to Reality in Modern History (9 lectures, Dornach 1918)
- 185a** Historical-Developmental Foundations for Forming a Social Judgement (8 lectures, Dornach 1918)
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*The volume of the Gesamtausgabe comprises six additional lectures, held in Dornach and Bern in 1918.*
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- 188** The Goetheanism, a Transformation-Impulse and Resurrection-Thought. Science of the Human Being and Science of Sociology (12 lectures, Dornach 1919)
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- 211** The Sun Mystery and the Mystery of Death and Resurrection (12 lectures, various cities 1922)
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- 213** Human Questions and World Answers (13 lectures, Dornach 1922)

- 214** The Mystery of the Trinity and the Mission of the Spirit: (8 of 11 lectures, Dornach, Oxford and London 1922)
- 215** Philosophy, Cosmology and Religion (10 lectures, Dornach 1922) (s. abstracts of CW 25)
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- 273** Goethe's Faust in the Light of Anthroposophy (13 lectures, Dornach and Prague 1916-1919)
- 275** Art As Seen in the Light of Mystery Wisdom (8 lectures, Dornach 1914/15)
- 276** The Arts and Their Mission (8 lectures, Oslo and Dornach 1923)
- 277** Eurythmy. The Revelation of the Speaking Soul (addresses; 1918-1924)
- 278** Eurythmy as Visible Song (one lecture and 8 lectures, Dornach 1924)
- 279** Eurythmy as Visible Speech (15 lectures, Dornach 1924, 2 preceding lectures, Dornach 1922 and Penmaenmawr 1923)
- 281** The Art of Recitation and Declamation (3 lectures, Dornach 1920, 7 addresses 1912-1915)
- 282** Speech and Drama (19 lectures, Dornach 1924)
- 283** The Inner Nature of Music and the Experience of Tone (7 or 8\* lectures, 3 answers to questions\*, various cities 1906, 1920\*, 1923) \**Gesamtausgabe*
- 284** Rosicrucianism Renewed. The Theosophical Congress of Whitsun 1907
- 286** Architecture as a Synthesis of the Arts (8 lectures, Berlin and Dornach 1911 - 1914)
- 287** The Building at Dornach as a Symbol of Historical Becoming and Artistic Transformation Impulses (5 lectures and a discussion, Dornach 1914)
- 288** Architecture, Sculpture, and Painting of the First Goetheanum (9 lectures, various cities 1915-1920)
- 289** The Building Idea of the Goetheanum (10 lectures, various cities 1920-1921)
- 291** Colour (12 lectures, various cities 1914-1924)
- 291a** Knowledge of Colours
- 292** Art History as a Reflection of Inner Spiritual Impulses (13 lectures with slides, Dornach 1916/1917)

## Lectures on Education

- 293** Study of Man (14 lectures, Stuttgart 1919)
- 294** Practical Advice to Teachers (14 lectures, Stuttgart 1919)
- 295** Discussions with Teachers (15 discussions + 3 lectures, Stuttgart 1919)
- 296** Education as a Force for Soul Change (6 lectures, Dornach 1919 + 3 lectures out of CW 192, Stuttgart)
- 297** The Spirit of the Waldorf School (6 lectures, Stuttgart 1919) AP 1995
- 297a** Education for Life: Self-Education and the Practice of Pedagogy (5 lectures, one author's summary, 2 answers to questions, various cities 1919/1920)
- 298** Rudolf Steiner in the Waldorf School (1 essay + 24 lectures, Stuttgart 1919 - 1924)
- 299** Genius of Language (6 lectures, Stuttgart 1919/1920)
- 300** Faculty Meetings. Volumes 1 and 2 (1919 – 1924)
- 301** The Renewal of Education (14 lectures, Basel 1920)
- 302** Education for Adolescents (8 lectures, Stuttgart 1921)
- 302a** Balance in Teaching (9 lectures, Stuttgart 1920, 1922, and 1923)
- 303** Soul Economy. Body, Soul, and Spirit in Waldorf Education (16 lectures, Dornach 1921/1922)
- 304** Waldorf Education and Anthroposophy I (9 lectures, various cities, 1921/1922)
- 304a** Waldorf Education and Anthroposophy II (10 lectures, various cities, 1923/1924)
- 305** The Spiritual Ground of Education (9 lectures, Oxford 1922)
- 306** The Child's Changing Consciousness As the Basis of Pedagogical Practice (8 lectures, 3 answers to questions, Dornach 1923)
- 307** Modern Art of Education (14 lectures, Ilkley/England 1923)
- 308** The Essentials of Education (5 lectures, Stuttgart 1924)
- 309** Roots of Education (5 lectures, 3 answers to questions, Bern 1924) AP 1997
- 310** Human Values in Education (10 lectures, Arnheim 1924)
- 311** The Kingdom of Childhood (7 lectures and one answer to question, Torquay 1924)

## Lectures on Medicine

- 312** Spiritual Science and Medicine; Introducing Anthroposophical Medicine (20 lectures, Dornach 1920)
- 313** Illness and Therapy (9 lectures, Dornach 1921)
- 314** Physiology and Healing. Treatment, Therapy and Hygiene (lectures, addresses and discussions, Dornach and Stuttgart 1920 and 1922-1924)
- 315** Eurythmy Therapy (8 lectures, Dornach and Stuttgart 1921/22)
- 316** Understanding Healing. Meditative Reflections on Deepening Medicine through Spiritual Science (two courses of 13 lectures, Dornach 1924)
- 317** Education of Special Needs (12 lectures, Dornach 1924)
- 318** Broken Vessels. The Spiritual Structure of Human Frailty (11 lectures, Dornach 1924)
- 319** The Healing Process (11 public lectures, various cities 1923/24)

## Lectures on Science

- 320** The Light Course (10 lectures, Stuttgart 1919/1920)
- 321** Warmth at the Border of Positive and Negative Materiality (14 lectures, Stuttgart 1920)
- 322** The Boundaries of Natural Science (8 lectures, Dornach 1920)
- 323** The Relation of the Diverse Branches of Natural Science to Astronomy (18 lectures, Stuttgart 1921)
- 324** Nature Observation, Mathematics, and Scientific Experimentation and Results from the Viewpoint of Anthroposophy (8 lectures, Stuttgart 1921)

- 324a** The Fourth Dimension (8 lectures, Berlin 1905 and 1908.)
- 325** Natural Science and the World-Historical Development of Humanity since Ancient Times (6 public lectures, Dornach and Stuttgart 1921)
- 326** Origins of Natural Science (9 lectures, Dornach 1922/1923)
- 327** Agricultural Course (8 lectures, Koberwitz 1924)

### **Lectures on Social Life and the Threefolding of the Social Organism**

- 328** The Social Question (6 lectures, Zurich, 1919)
- 329** The Liberation of the Human Being as the Foundation for a New Social Form (9 public lectures, Bern and Winterthur 1919)
- 330** The Renewal of the Social Organism (14 public lectures, Stuttgart 1919)
- 332a** The Social Future (6 lectures, Zurich 1919)
- 333** Freedom of Thought and Societal Forces (6 public lectures, Ulm, Berlin, and Stuttgart 1919)
- 334** Social Issues (11 lectures, various cities 1920)
- 335** The Crisis of the Present and the Path to Healthy Thinking (10 public lectures, Stuttgart 1919/1920)
- 336** The Great Questions of Time and the Anthroposophic Spiritual Knowledge (19 public lectures, various cities, 1919/1921)
- 337a** Social Ideas, Social Reality. Social Practice. Vol. 1: Question-and-Answer Evenings and Study Evenings of the Alliance for the Threefold Social Organism in Stuttgart 1920
- 337b** Social Ideas, Social Reality. Social Practice. Vol. 2: Discussion Evenings of the Swiss Alliance for the Threefold Social Organism, Dornach 1920
- 338** How Does One Work on Behalf of the Impulse for the Threefold Social Organism? (12 lectures, Stuttgart 1921)
- 339** Anthroposophy, Threefold Social Organism, and the Art of Public Speaking (6 lectures, Dornach 1921)
- 340** Economics (14 lectures, Dornach 1922) and
- 341** Economics (discourses, Dornach 1922)

### **Lectures and Courses on Christian Religious Work**

- 342** First Steps in Christian Religious Renewal (6 lectures and 2 discussions, Stuttgart 1921)
- 343** Spiritual Knowledge – Religious Feeling – Cultic Doing (29 lectures, Stuttgart 1921)
- 344** Lectures on the Founding of the Christian Community (19 lectures, conversations and answers to questions, Stuttgart 1922)
- 345** Concerning the Nature of the Working Word (4 lectures and answers to questions, Stuttgart 1923)
- 346** The Book of Revelation and the Work of the Priest (18 lectures and conversations, Dornach, 1924)

### **Discussions with the Workers of the Goetheanum-Building**

- 347** From Crystals to Crocodiles... (10 discussions, Dornach 1922)
- 348** From Comets to Cocaine... (18 discussions, Dornach 1922/23)
- 349** From Limestone to Lucifer... (12 discussions, Dornach 1923)
- 350** From Mammoths to Mediums... (16 discussions, Dornach 1923)
- 351** The Human Being and the World. The Influence of the Spirit in Nature. (7 discussions, Dornach 1923)  
Bees (8 discussions, Dornach 1923)
- 352** From Elephants to Einstein... (10 discussions, Dornach 1924)
- 353** From Beetroot to Buddhism... (16 discussions, Dornach 1924)

**354** From Sunspots to Strawberries... (14 discussions, Dornach 1924)

**III Literature**

**IV Index**

**V List of Lectures**



## **Rudolf Steiner – Chronological Outline of his Life**

(according to GA 28 *Mein Lebensgang [The Course of My Life]*, 471ff.)



**1861-1879:** Born 25 (presumably wrong date in the birth certificate: 27) February 1861 as the first child of Franziska (1834-1918) and Johann Steiner (1829-1910) in Kraljevec (at that time Hungary, today Croatia). Because of his father's profession (telegraphist, then stationmaster of the South Austrian Railroad) several flat changes: Mödling in 1862, Pottschach in 1864, Neudörfel (**Burgenland**) in 1869.

Birth of his sister Leopoldine in 1864 (died in 1927), of his deaf-mute brother Gustav in 1866 (died in 1942).

The child realises gradually that it has – being different from the people of its surroundings – a clairvoyant consciousness. Example, cited later by him: the appearance of the soul of an aunt who deceased lately by suicide and speaks to him, asking for help (probably in 1868).

From 1872 on, he attends the grammar school (Oberrealschule) in Wiener-Neustadt. There he graduates with honours in 1879.

**1879-1883:** He attends the Technical College (Technische Hochschule) in Vienna with a scholarship. His studies comprise the fields mathematics, physics, botany, zoology, chemistry; besides literature (Karl Julius Schröer), history and philosophy (Robert Zimmermann [1824-1898] and Franz **Brentano** [1838-1917]).

1881: Meeting with the deeply nature-loving herbalist Felix Koguzki (1833-1909), the model of Felix Balde in Steiner's mystery dramas, and later with an externally likewise non-descript unknown "master" who trains him in occult science connecting to Fichte's works in a relatively short time [see [262-01](#)].

1882: He sends an essay *Einzig mögliche Kritik der atomistischen Begriffe (Only Possible Critique of Atomistic Concepts)* which is called by him later "the basic nerve" of his researches to Friedrich Theodor Vischer (professor of aesthetics in Tübingen; 1807-1887) in whose estate it was rediscovered only in 1938.

On recommendation of his mentor, the literary historian and Goethe researcher Karl Julius Schröer (1825-1900), Steiner receives an appeal as editor of Goethe's scientific works within Kürschner's *Deutsche National-Litteratur (German National Literature)*.

**1884-1890:** He enters the household of the family Ladislav and Pauline Specht in Vienna and becomes the private tutor of the four sons; besides, he gains (curative-) educational experiences which are later valuable for him. At this time, he meets Josef Breuer (1842-

1925), the co-author with Sigmund Freud of *Studies in Hysteria*, who is the Specht family doctor.

1884: The first volume of Goethe's scientific writings, revised by him, appears. The further volumes follow in 1887-1897.

Correspondence with Eduard von Hartmann (1842-1906) and other contemporary philosophers. Beside the revision of Goethe's writings, Steiner writes numerous articles for different encyclopaedias (e.g., Pierer's Encyclopedia) on behalf of Professor Joseph Kürschner (1853-1902).

1886: The book *Grundlinien einer Erkenntnistheorie der Goethe'schen Weltanschauung mit besonderer Rücksicht auf Schiller* (*Theory of Knowledge Implicit in Goethe's World-Concept*) (CW 2) appears as a result of his intensive study of Goethe's scientific observations pioneering in his eyes.

He writes a treatise *Die Natur und unsere Ideale* (*Nature and Our Ideals*), a "missive" to the poet Marie Eugenie delle Grazie (1864-1931) whose Vienna salon Steiner visited regularly.

Meeting with the poet Fercher von Steinwand (Johann Kleinfercher, 1828-1902). Steiner gains clarity for himself about the views of the repeated earth-lives of man.

1888: First reported lecture (*Goethe als Vater einer neuen Ästhetik – Goethe as Father of a New Aesthetics*; in CW 30 or 271) in front of the Vienna Goethe Association. Editor of the Vienna newspaper *Deutsche Wochenschrift* (*German Weekly*). Numerous articles and comments to political events in Austria-Hungary. Acquaintance with the leading socialist politician of Austria, Viktor Adler (1852-1918).

1889: Germany journey. Visit in the Goethe-Schiller Archive in Weimar and of Herman Grimm and Eduard von Hartmann in Berlin, return via Stuttgart (meeting with Professor Kürschner) and Munich.

1889/1890: Interchange of ideas in the circle of the theosophist and feminist Marie Lang (1858-1934). Friendship with the poet and feminist Rose Mayreder (1858-1938) and also with the theosophist, "expert of the old knowledge" and later secretary and biographer of Anton Bruckner, Friedrich Eckstein (1861-1939), and the composer Hugo Wolf (1860-1903). At this time, Steiner cannot develop enthusiasm for the theosophy, as it was represented, e. g., by Franz Hartmann (1838-1912), a pupil of Blavatsky.

**1890-1897:** He works in the Goethe-Schiller Archive in Weimar, and is entrusted with the publication of the scientific writings of Goethe in the Sophien Edition.

In this period, meetings with the writer Herman Grimm (1828-1901), the historian Heinrich von Treitschke (1834-1896), the physicist Hermann Helmholtz (1821-1894) and with the advocate of Darwin's theory of evolution in Germany, Ernst Haeckel (1834-1919) with whose ideas Steiner tackles intensely. Friendship with the poet Gabriele Reuter (1859-1941), with the biographer of Max **Stirner** and representative of an individualistic anarchism, John Henry **Mackay** (1864-1933), with the Nietzsche editor Fritz Koegel (1860-1904) and with the poet Otto Erich Hartleben (1864-1905) whom he meets later just as Mackay again in Berlin.

Publication of Schopenhauer's complete works in twelve and the works of the German poet Jean Paul (1763-1825) in eight volumes within the *Cotta'sche Bibliothek der Weltliteratur* (*Cotta's Library of World Literature*). Introduction and publication of the works of the German poets Wieland (1733-1813) and Uhland (1787-1862) within the series *Berliner Klassiker Ausgaben* (*Berlin Editions of Classical Writers*).

1891-1892: Doctorate (PhD) at the university of Rostock under Professor Heinrich von Stein (1833-1896) with the thesis *Die Grundfrage der Erkenntnistheorie mit besonderer Rücksicht auf Fichtes Wissenschaftslehre. Prolegomena zur Verständigung des philosophierenden Bewusstseins mit sich selbst* (*The Basic Question of Epistemology with Particular Attention to Fichte's Doctrine of Science. Prolegomena to the Understanding of the Philosophising Consciousness with Itself*). It appears in 1892 under the title *Wahrheit und Wissenschaft. Vorspiel einer Philosophie der Freiheit* (*Truth and Science. Prelude of a Philosophy of Freedom*), dedicated to Eduard von Hartmann

(CW 3).

1894: He publishes *Die Philosophie der Freiheit. Grundzüge einer modernen Weltanschauung* (*The Philosophy of Freedom. Main features of a Modern World View*) (CW 4).

1894-1896: Acquaintance with Elisabeth Förster-Nietzsche (1846-1935), the sister of Friedrich Nietzsche. He publishes the writing *Friedrich Nietzsche und seine Gegner* (*Friedrich Nietzsche and His Adversaries*) (CW 5).

1896: Working stay in the Nietzsche Archive in Naumburg to order Nietzsche's library. There he visits the mentally deranged Friedrich Nietzsche (1844-1900). After move of the Nietzsche archive to Weimar, Förster-Nietzsche tries to win him beside Fritz Kögel as a co-editor of the works of her brother what Steiner refuses, in the end, because of her scheming behaviour.

1897: He gives a comprising representation of his Goethe research in his book *Goethes Weltanschauung* (*Goethe's World-View*) (CW 6).

At the end of his Weimar time, Steiner experiences a soul transformation by which he can submerge only fully into the sense-perceptible world and live thus now masterfully in both worlds.

**1897-1900** Berlin: Together with O. E. Hartleben publisher and editor of the magazines *Magazin für Litteratur* and *Dramaturgische Blätter* (*Dramaturgical Leaves*), the organ of the Deutsche Bühnenverein. Numerous articles to literary and philosophical questions, theatre critics and book reviews. Directorial work with Hartleben in the Dramatische Gesellschaft (Dramatic Company).

1897: In September, he attends the Zionist Congress in Basel. He supports Dreyfus in his affair.

1898: Meeting with Mackay and analysis of his individualistic anarchism. Steiner formulates his own ethical individualism.

1898-1899: "Conscious knowledge of real Christianity began to dawn in me around the turn of the century. ... It was decisive for my soul's development that I stood spiritually before the Mystery of Golgotha in a deep and solemn celebration of knowledge."

**1898-1905**: Lectures in the Freie Literarische Gesellschaft (Free Literary Society), in the Giordano Bruno Bund (Giordano Bruno Union), in assemblies of trade unions and in the circle of writers *Die Kommenden* (*The Coming Ones*) which he leads after the death of his poet-friend Ludwig Jakobowski (1868-1900).

Meetings with the artists Else Lasker-Schuler (1869-1945), Stefan Zweig (1881-1942), Käthe Kollwitz (1867-1945), Erich Mühsam (1878-1934), Frank **Wedekind** (1864-1918), Rainer Maria Rilke (1875-1926) among others.

**1899**: Publication of countless articles e.g. *Goethes Märchen von der grünen Schlange und der weißen Lilie* (*Goethe's Fairy Tale of the Green Snake and the Beautiful Lily*), *Der Egoismus in der Philosophie* (*The Egoism in Philosophy*) und *Häckel und seine Gegner* (*Häckel and his Opponents*).

In the same year, marriage with Anna Eunike (1853-1911) in whose household he had already lived during his time in Weimar.

**1899-1904/1905**: Teacher (history, speech exercises, literature, natural sciences) in the Berliner Arbeiter-Bildungsschule (Berlin Workers' College) founded by Wilhelm Liebknecht.

1900: Commemorative speech on the occasion of the 500-years jubilee of Gutenberg in front of an enthusiastic audience of 7000 (!) typesetters and printers. Meeting with the socialist politicians Kurt Eisner (1867-1919, murdered) and Rosa Luxemburg (1870-1919, murdered).

1902-1904: In addition, teaching post at the Free College, founded by Bruno Wille (1860-1928) and Wilhelm Bölsche (1861-1939) (lectures published in CW 51). These were also the founders of the Giordano Bruno Union.

**1900/1901**: The writing *Welt- und Lebensanschauungen im neunzehnten Jahrhundert* (*World and Life Views in the 19<sup>th</sup> Century*) appears in two volumes, revised and

extended in 1914 under the title *Die Rätsel der Philosophie in der Geschichte als Umriss dargestellt* (*The Riddles of Philosophy, a Historical Outline*) (CW 18).

Lectures (on Nietzsche and Goethe's fairy tale) in the theosophical library of Cay Lorenz Count and Sophie Countess Brockdorff (1844-1921 or 1848-1906), after it lectures within the theosophical lodge (guided by the Brockdorffs). He reserves himself to speak only about the results of his own research and not according to the theosophical doctrine of Blavatsky and others. In autumn, the first course of lectures, *The Mysticism*, takes place.

The first meeting with Marie von Sivers (1867-1948), the translator of several works of the Alsatian author Edouard Schuré (1841-1929); she becomes his closest collaborator (since 1902).

1901-1902 *Die Mystik im Aufgange des neuzeitlichen Kulturlebens und ihr Verhältnis zu modernen Weltanschauungen* (*The Mysticism in the Raise of Modern Cultural Life and Its Relationship to Modern Views*) (CW 7).

In winter 1901/1902, the second course of lectures is held in the theosophical library which is published as book in 1902, titled *Das Christentum als mystische Tatsache und die Mysterien des Altertums* (*Christianity as Mystical Fact and the Mysteries of Antiquity*) (CW 8).

July, 1902: Visit of a Theosophical Congress in London. Meeting with leading English theosophists, particularly Annie Besant (1847-1937), the leading member and from 1907 on president of the Theosophical Society of Adyar. In October, Besant visits Berlin on the occasion of the foundation of the German Section of the Theosophical Society. Steiner is appointed its secretary general.

**1902-1913:** In collaboration with Marie von Sivers, foundations of theosophical lodges in Germany and abroad. Lecturing activity, publicly and before members of the Theosophical Society. Steiner represents his own results of supersensible research with accentuation of the Christ-aspect and gets gradually in opposition to the theosophy based on Eastern traditions by Blavatsky and her successors.

1903: Participation of another Theosophical Congress in London. Meeting with Henry Steel Olcott (1832-1907), the president at that time and co-founder of the Theosophical Society.

Publication and editing of the magazine *Luzifer*, then called *Lucifer-Gnosis*. Some series of essays appear in it: *Wie erlangt man Erkenntnisse der höheren Welten?* (*How Does One Attain Knowledge of Higher Worlds?*) (from 1904 on, as book in 1909, CW 10), *Aus der Akasha-Chronik* (*From the Akasha Chronicle or Cosmic Memory*) (as book in 1939, CW 11), *Die Stufen der höheren Erkenntnis* (*The Levels of Higher Knowledge*) (book, CW 12). Steiner stopped *Lucifer-Gnosis* because of pressure of work in 1908.

Beginning in winter 1903 till winter 1918, Steiner holds big public lecture courses in the Architektenhaus (House of Architects) in Berlin (CW/GA 52-67).

1904 *Theosophie. Einführung in übersinnliche Welterkenntnis und Menschenbestimmung* (*Theosophy. Introduction to Supersensible World Knowledge and Human Mission*) (CW 9).

Anna Eunike-Steiner separates from Steiner.

In support of the Esoteric School that was founded by H. P. Blavatsky and continued by Annie Besant as an inner circle of advanced theosophists in London, Steiner arranges such a circle for Germany and Austria, after he had been appointed "Arch-Warden" of the Esoteric School (E. S.) in London by Besant. He gives to his school, nevertheless, a Christian-Rosicrucian adjustment and leads it from 1907 regardless of Besant's school oriented to the east. In 1905/1906, expansion to a symbolic-cultic (masonry) section, called "Mystica Aeterna". Also here, Steiner observes the principle of esoteric continuity and resumes the High Grade Masonry of the Memphis Misraim Rite formally without taking over its contents. The system had been developed by the occultist and co-founder of the Theosophical Society John Yarker (1833-1913). In 1914, after outbreak of the First World War, the school is stopped [see CW 264-266]. Resumption of the

esoteric training with foundation of the Freie Hochschule für Geisteswissenschaft (Free High School for Spiritual Science) in Dornach in 1924. Steiner can only establish one of intended three classes.

1906, May: Lectures in Paris, where he meets Edouard Schuré, and attends the General Meeting of the European Federation of the Theosophical Society.

1907, May: Organisation of the Fourth Annual Congress of the Federation of European Sections of the Theosophical Society in Munich, besides, premiere of Schuré's *The Holy Drama of Eleusis*.

September: At the opportunity of a visit with the Alsatian author and theosophist, Edouard Schuré, in Barr/Alsace, Steiner writes down esoterically important notes: the Documents of Barr (CW 262) which contain a short autobiographic note. Besides, Steiner gives a hint to a second, like the herbalist Koguzki externally non-descript person who had a decisive development-promoting influence on him in his Vienna time.

1908: Tours to Holland and Scandinavia within his permanently increasing lecturing activity.

1909: The first meeting with the poet Christian Morgenstern (1871-1914) in Berlin who becomes his friend and fellow student.

1910: *Die Geheimwissenschaft im Umriss (The Occult Science – An Outline)* appears as the long planned continuation of *Theosophy* (CW 13). Journeys to Italy (Rome, Monte Cassino, Sicily) and Scandinavia.

1910-1913: Premiere of Steiner's four mystery dramas (CW 14), directed by him, in Munich.

1911: Steiner speaks on the Fourth International Philosophical Congress in Bologna about *Die psychologischen Grundlagen und die erkenntnistheoretische Stellung der Theosophie (The Psychological Bases and the Epistemological Framework of Theosophy)*.

*Die geistige Führung des Menschen und der Menschheit (The Spiritual Guidance of the Individual and Humanity)* (3 revised lectures, held in Copenhagen in 1911, CW 15). *Ein Weg zur Selbsterkenntnis in acht Meditationen* und *Die Schwelle der geistigen Welt (A Way of Self-Knowledge in Eight Meditations)* (CW 16) and *The Threshold of the Spiritual World* (CW 17).

In Prague, in March, he meets Franz Kafka (1883-1924) and Hugo Bergmann (1883-1975).

1912: Beginning of the creation of a new art of movement: first eurythmy course in Bottmingen near Basel. Later developed together with Marie von Sivers to a dramatic art.

Draft of a building (Johannesbau) for artistic presentations and arrangements of the Free College for Spiritual Science in Munich-Schwabing. The realisation of the project fails because of opposition of the authorities.

Up to the beginning of the First World War: big lecture courses in various cities in Germany and abroad (Europe) on subjects as reincarnation and karma, the Gospels, the life between death and new birth, mystery history, etc.

1913: Separation or expulsion from the Theosophical Society and foundation of the Anthroposophical Society in which Steiner is working as a teacher without being a member. September: Laying of the foundation stone for the Johannes-Bau (Goetheanum) in Dornach.

**1914-1923:** Steiner lives alternately in Berlin and Dornach/Switzerland.

1913-1922: Establishment and management of the Goetheanum designed by him with assistance of many employees or artists from various countries in Dornach/Switzerland. It is a double domed building, carried out in wood. According to Steiner's drafts, residential and functional constructions are built near the Goetheanum in the architectural style developed by him.

1914: Visit of Paris and Chartres. Marriage with Marie von Sivers.

1916: Together with Edith Maryon (1872-1924), he begins to work on the sculpture "The

Representative of Humanity" ("The Group" – Christ, Lucifer, and Ahriman). *Vom Menschenrätsel (The Riddle of Humanity)* (CW 20). He works with the alchemist Alexander von Bernus on the quarterly magazine *Das Reich*, in which his commentary on *The Chemical Wedding of Christian Rosenkreutz anno 1459* appears.

1917: *Von Seelenrätseln (Riddles of the Soul)* (GA 21): Steiner formulates his research results of the functional threefolding of the human organism in this book for the first time.

After discussions with the Bavarian Imperial Councillor Otto Count Lerchenfeld about the political situation of Central Europe, Steiner writes two memoranda on his request in which he sketches perspectives for a social reorganisation of Central Europe. These are passed on to politically influential personalities of Germany and Austria.

1918: Steiner visits Karlstein Castle (Grail) outside Prague.

**1919-1924:** After the catastrophe of the First World War, Steiner gives suggestions and lecture courses for many fields of practical and artistic life (eurythmy, speech formation, dramatic arts, architecture, painting, education, curative education, medicine, natural sciences, agriculture, religious life [foundation of the Christian Community in 1922] and social life) beside his previous lecturing activity. Furthermore, he regularly publishes articles in the magazine *Das Goetheanum*, founded in 1921

1919: A lecture course, held in Zurich, *The Social Question*, is published as a book *Die Kernpunkte der sozialen Frage in den Lebensnotwendigkeiten der Gegenwart und Zukunft (The Quintessential Points of the Social Question in the Necessities of Life of the Presence and Future)* (CW 23). In it, a decartelization of the centralised, uniform state is propagated in a free cultural life, a democratic legal life, and an associatively structured economy. In numerous lectures, also in front of big working-class assemblies, discussions with industrialists as well, these ideas are shown by Steiner, supported by the "Bund für Dreigliederung des sozialen Organismus" (Alliance for the Threefolding of the Social Organism) and a magazine *Dreigliederung des sozialen Organismus (Threefolding of the Social Organism)* founded anew.

In autumn of the same year, the first Waldorf School is founded as a comprehensive school by Emil Molt (1876-1936) in the Waldorf-Astoria cigarette factory led by him in Stuttgart. Steiner takes over the direction. He takes part in the staff meetings, during his stays in Stuttgart.

1921, June: The Clinical-Therapeutic Institute opens in Arlesheim, directed by Ita Wegman (1876-1943). In August, the Chemical-Pharmaceutical Laboratory opens in Arlesheim (direction Ita Wegman and Oskar Schmiedel). The Clinical-Therapeutic Institute is inaugurated in Stuttgart (Ludwig Noll); also the Research Laboratory in Dornach (Ehrenfried Pfeiffer and Günther Wachsmuth).

November-December: Steiner visits Norway.

1922, 31 December: The Goetheanum is destroyed by arson. For a new building in concrete, Steiner can only create a model for the outside design.

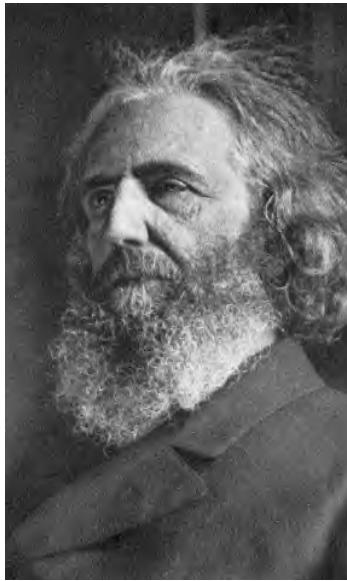
1923/1924, Christmas: New foundation of the General Anthroposophical Society whose chairmanship Steiner himself takes over for the first time. Also reorganisation of the "Free College of Spiritual Science", which Steiner leads as well. In New Year 1924, a poison attempt on Steiner's life is made by somebody of the left occult side [lit. 14].

September, 1924: Physical collapse and beginning of the sickbed. During his illness, continuation of the work on his autobiography *Mein Lebensgang (Autobiography)* remaining incomplete (CW 28) whose parts appear weekly from 1923 to 1925 in the magazine *Das Goetheanum*. In collaboration with the physician Ita Wegman (1876-1943), the book *Grundlegendes für eine Erweiterung der Heilkunst (Fundamentals for Expansion of the Art of Healing According to Spiritual-Scientific Insights)* (CW 27) is published. In addition, he turns directly to the members of the Society in the *Anthroposophische Leitgedanken (Anthroposophical Leading Thoughts)* (CW 26) and open letters to stimulate them to deepening their spiritual work.

Rudolf Steiner dies in Dornach 30 March 1925.



***R. Zimmermann***



***Franz Brentano***



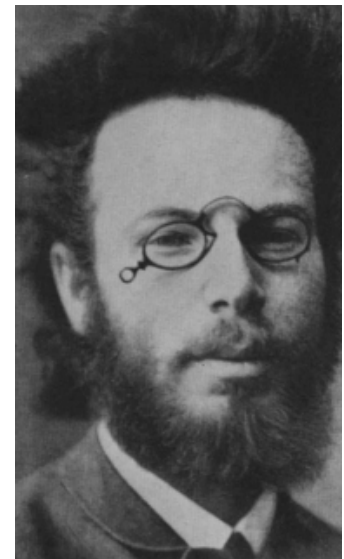
***F. Th. Vischer***



***Eduard von Hartmann***



***Herman Grimm***



***Friedrich Eckstein***



***Marie delle Grazie***



***Marie Lang***



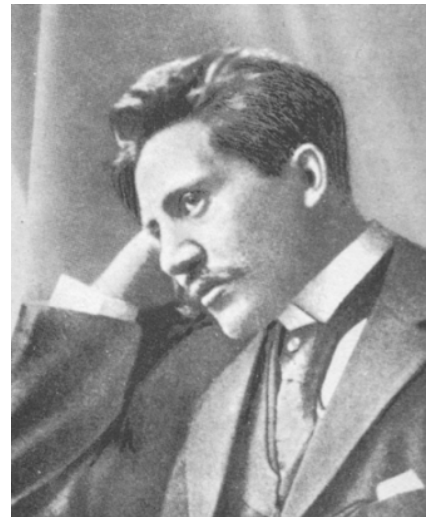
***Rosa Mayreder***



***John H. Mackay***



***O. E. Hartleben***



***Ludwig Jakobowski***



***E. Förster-Nietzsche***



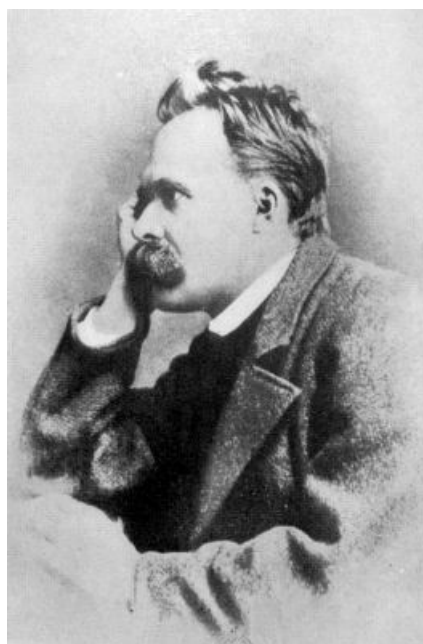
***Gisela Reuter***



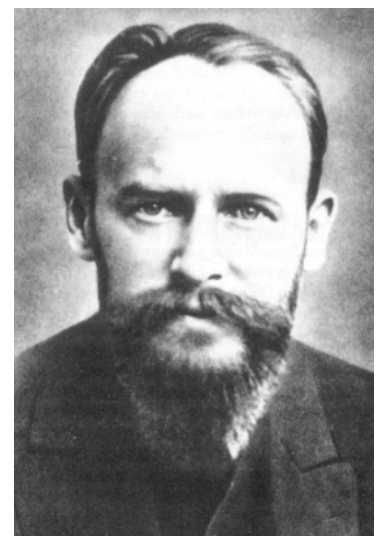
***Annie Besant***



***Edouard Schuré***



***Friedrich Nietzsche***



***Christian Morgenstern***



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## **Abstracts**

In front of the abstracts of the *written works*, the table of contents of the concerning work is inserted. Each abstract begins with a head line (in bold face) that consists of a tip to the corresponding chapter and/or page and number of the abstract. The abstract number is composed of the CW number and a consecutive number: 10-02, e.g., the second abstract of CW 10. In general, summarising was carried out according to increasing CW numbers. The abstracts of CW 23 and CW 27 are inserted in front of the abstracts of the lectures of the respective field because they belong together.

The abstract of a *lecture* contains a head line consisting of the lecture number (example: **18**) and the (US) date of lecture (**2/10/1923**) and the city (**Dornach**) in brackets (see example below). The talks were strictly counted up, even if the editor did not proceed in such a way. After the page number **320**, a 3-figure or 4-figure number (**5165**) follows that is the number of the lecture according to Hans Schmidt *Das Vortragswerk Rudolf Steiners (The Lectures of Rudolf Steiner)*. The last number is the abstract number (**348-24**).

Example of a head line:

**18(2/10/1923, Dornach) p. 320 5165 348-24**

Within the text of the abstract the **headwords** that are referred to in the index are printed in **bold** face. Additional headwords may be inserted between head line and text.

Furthermore, a reference to 67/7(3/21/1918, Berlin) means that lecture 7 of CW 69, held 3/21/1918 in Berlin, is concerned.

Literal citations in the abstracts are put in quotation marks and follow the text of the published translations.

Links within the book are printed or framed **blue**; web links are printed or framed **red**.

**RStA** = link to the English text of the corresponding CW volume in the *Rudolf Steiner Archive* (no pagenumbering).

## Written Works

### 2 Goethe's Theory of Knowledge

*SteinerBooks (2008)*

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## Chapter A 7ff.

2-01

Steiner notices that the philosophy of his time (1886) puts questions, but the answers do not satisfy the scientific need. He takes **Goethe's** views as a starting point for a scientific investigation, because his world view is rather many-sided. It lies in Goethe's character to unfold a universal, but not a one-sided thinking, and the kind of his activity is determined by the object under observation. Goethe's comprehensive world-view thereby encloses many directions of thought, so that representatives of absolutely contradicting views often refer to him. Steiner attempts in the following explanations to found an epistemology or **theory of knowledge** Goethe himself never formulated explicitly. While doing so, Goethe's scientific thinking should be examined according to the method **Schiller** applied considering Goethe's spirit.

In its own field, each science has to search for the interrelationships of the various phenomena. However, it must be the task of a paramount science to find the relations between the ideal world gained by sciences and the real world of the objects underlying it. One has to ask: "What is the significance of the reflection of the external world in human consciousness? What is the relationship between our thinking about the objects and these objects themselves?"

## Chapter B 16ff.

2-02

These objects are the contents of **experience**, and the first sensory comprehension of reality is understood as experience. This form of reality confronts man, when he excludes completely of what he brings to it. That also applies to the facts of the human inner life; also **feelings** and **thinking** are objects of experience at first. Thinking itself is contemplation; its attention is directed to what confronts it. Should thinking be a means to penetrate deeper into the understanding of the world, thinking must be sought for as a fact of experience within the other facts of experience. Only thus attains a world-view inner coherence.

For pure experience the world is an accumulation of different, however, equivalent phenomena existing unrelated and thus also insignificantly side by side in space and successively in time. Only through thinking appear the relationships and true significance of the individual objects for the whole of reality. At the same time, phenomena get qualities that are absent completely in their initial form of experience.

On the level of pure experience not only the things of the external world and the inner life stand there incoherently, but also our own personality representing one of countless perceptions without relationship with the objects.

The opinion is rejected that experiences are only subjective, physiologically conditioned images existing only within the individual consciousness. This view is already a conceptual determination, a result of many considerations, and presupposes the application of thinking to experience and, therefore, cannot be arranged at the beginning of an epistemology or theory of knowledge.

The experience or the first form in which we observe reality is called **appearance to the senses**, and under senses the bodily ones as well as the mental/spiritual senses are understood. The question arises whether the kind of experience represents a reality or not. In the first case, it is not to be seen how this level of knowledge can be surpassed. In the other case, this form of reality does not correspond with its essential nature, but is only its outside. The appearance for the senses has to be overcome and a higher form of appearance developed.

## Chapter C, sections 8 and 9 29ff.

2-03

In contrast to the other incoherent facts of experience, the lawful connection exists in

**thinking** even already in its very first appearance. What must be only searched for in the rest of experience and added becomes immediate experience in thinking. There cannot be a science that wants to confine itself only to pure experience, unless its objects already have forms satisfying the scientific striving. "Only in thinking can the principle of experience be applied in its most extreme meaning". However, this principle of experience can still be used for the purpose of scientific explanation of an object, while also experiences of other areas are consulted for explanation.

In this sense, **Goethe** tried to assert the principle of experience exclusively in his scientific investigations. All higher views of nature might appear to him only as experience. The means of their explanation had to be found in themselves. However, that demands that at any point of experience the basic element of all scientific nature, the ideal lawfulness, is to be found.

Whereas all the other experiences appear ready to man, man stands with his thinking within the thought-content and can recognise its very own nature. It can serve as a starting point for each world view. "Because we experience a real conformity to law – an ideal determination – only in thinking, conformity to law of the rest of the world, which we do not experience in itself, must be included within thought, as well." **Experience** stands between the sense-perceptible **appearance** and thinking, which explains itself and the essence of that sense-perceptible appearance.

With this line of thought, subjectivity seems to be introduced again. At the same time, however, the stage of thoughts is confused with their inner lawfulness. For the human spirit composes thoughts only in accordance with their contents. They are not results of our mental organisation, which we inject into the world (Kant, Schopenhauer, and Fichte). "Here we see which of the thought-world's two sides is most essential: the **objective** one of content, and not the **subjective** one of appearance."

As a possible idea is set up that there are not - as it is often postulated - as many worlds of thought as human individuals, but there is one thought-content only, "and that our individual thinking is simply an act of working ourselves, our individual personalities, into the world's thought-centre."

## Chapter C, section 10 38ff.

2-04

Starting from the question what **knowledge** is in reality, Steiner refrains from the popular opinion at first that a **concept** (thought) is an image within our consciousness giving us information about an object lying outside. **Thinking** is to be considered first in such a way, as if it were the whole reality and nothing existed beyond its boundaries. It shows a multiplicity of thoughts which permeate, however, each other and finally constitute a unity. When a new thought appears in the consciousness, it must be harmonised with the other thoughts. Only if a complete inner conformity of thoughts is prevalent, shall we feel that we have **truth**.

The question arises whether thinking is not absolutely empty if it does not get any experience from without. Then a concept would be without contents, would be merely added to the phenomena as a last, only a summary of contents, which is of non-conceptual nature (**nominalism**). If this view were well-founded, one of the following three conditions would have to be correct:

- (1) The conceptual world reproduces the contents of the relations of the outside world, only in another form. Then no necessity would exist to rise above the sensory world, for this itself already gives cognition.
- (2) The conceptual world takes as its content only a part of the "appearances to the senses". As an example of objects with different, but partly identical characteristics it is shown that thinking summarises objects which have essential characteristics in common. Thinking does not correspond completely to the sensory world, however, brings nothing new to it. However, the ability to put a norm assumes to distinguish essential from nonessential features. Therefore, this must be the own contents of our thinking.



One can argue that common characteristics are considered as equal and called essential in this case. This objection starts from a false condition, because two things of the same type have nothing in common as long as one limits oneself to sensory experience. Thus, one does not get, e.g., the concept of the triangle by mere sense perception of all single triangles, and a particular triangle in its specific features cannot be deduced, on the other hand, from the concept of the triangle. That means the content of the concept is not included in its sense-perceptible appearance.

(3) Another view may regard the concept as mediator for grasping of not sense-perceptible beings behind the phenomena or beyond the experiences. If this were the case, nevertheless, an agreement had to be brought about that by means of concepts. Therefore, thinking "is not an empty vessel, rather it is full of content in and of itself. Its content is not equivalent to any other sort of phenomenon."

#### Chapter D, section 11 44ff.

2-05

The sensory perception is not conclusive or complete (as positivism assumes), it only provides one side of reality, and the other side of reality is grasped through thinking. The substance of thinking appears as an internally complete organism, so that it could be apparently self-sufficient and would not need any perception. "If the characterisations of thinking could be satisfied in only one way, thinking would really be confined within itself. But this is not the case. The representations are such that they may be satisfied in a variety of ways." However, the element that produces this variety must not be sought within thinking itself but in sense perception. That provides a form of specialised thought-representations. Example: "The earth attracts every other body." That can appear or is perceived in concrete cases in manifold way.

In the **concept** that is grasped during and after perception the essential of perception is to be seen. A **judgment**, in this case a perceptual judgment, is formed through the connection of perception and concept. Prior to this process, the concept itself must be formed in us, not in the sense that it is held in stock anywhere in us, but that we possess the ability to let arise a certain concept from the fund of the thought-world that is accessible to us. "Our thinking is the interpreter who explains to us the silent gestures of experience."

Not thinking as such is empty, but the mere observation or perception which receives its contents only from thinking.

#### Chapter D, section 12 49ff.

2-06

The tasks of **thinking** consist in developing concepts in much outlined contours and in connecting, on the other hand, the so formed individual concepts to a unified whole. The first, analyzing activity of differentiation is that of the **intellect** (German: *Verstand*). The re-uniting (synthesising) of the (artificially) separated concepts is the following activity of **reason** (German: *Vernunft*). It is the capacity to perceive higher Ideas or to form them from single concepts. According to Kant, Ideas are only subjective norms that "have only significance for our systems of organising knowledge", they are thus only "regulative" principles, whereas they are understood here as "constitutive" ones.

Reason is the ability to reveal the inherent, however, concealed harmony or unity of objects, after the intellect has formed the single concepts. The latter cannot produce or see this unity itself.

#### Chapter D, section 13 54ff.

2-07

"People find themselves confronted by two worlds whose interrelationship they must bring about. One is **experience** which we know contains only one half of reality; the other is **thinking** self-completed, and into which that external experiential reality must flow before a satisfying world-view can come about." The human being must possess **organs of perception**, sensory and mental ones for both worlds. The human mind is not a container

for the world of Ideas but in this meaning also an organ of perception like the senses. The thought-content of the world comes to the fore in it. There is only one thought-content of the world independently of the number of mind-gifted individuals who can perceive it. The human being is a citizen of two worlds, the sense-perceptible world and the world of thoughts. Thinking is the essential nature of the world, and the individual human thinking is its particular form of manifestation.

Because the essential being of the world is given within thinking, it is also pointless to speak of **limits of knowledge**; otherwise, one comes to something that is not essential. It is also not necessary to add other factors as for example force or will to thinking which have to be defined again conceptually, i. e. through thinking.

### Chapter E, section 15 62ff.

2-08

**Inorganic nature** consists of a system of activities that take place in such a way that always one fact is the result of other similar such facts. However, the connections are not evident in experience, because it cannot be distinguished at first between decisive, only modifying or not decisive factors of a fact or of a result of facts. Therefore, one has to create conditions so that an event will appear as a transparent and necessary result of those conditions, a result of a certain constellation of facts. This can happen through leaving out one or some factors by suitable arrangement, etc. Mind thereby dissolves all phenomena of inorganic nature in those in which the effect seems to arise immediately and with **necessity** from the causing element. Thus, phenomena are led back to basic facts or to **archetypal phenomena** (elemental phenomena) in Goethe's sense. This archetypal phenomenon is then identical with the objective physical law.

The often-applied inductive method, on the other hand, tries to find or to formulate laws through observation of as many as possible isolated cases in a generalising way. With the above-described method, one remains within the phenomena. "We arrange the facts so that they act according to their own natures and *only* thus; and in such a way that their activity is not modified by extraneous circumstances."

Everything can be led back in mathematics, physics, and chemistry to archetypal phenomena that way unless it simply concerns description.

The archetypal or elemental phenomena arise merely from thinking. However, one can combine the necessary conditions also artificially in scientific experiments. Thus, the "experiment is the mediator between subject and object" in terms of Goethe's essay with the same title. In his correspondence with Schiller, he called this method **rational empiricism** (1798).

Because inorganic nature is not an individual entity, one must understand the totality of inorganic phenomena as one system. Such a system is the cosmos. A thorough understanding of it must be the goal and ideal of inorganic science.

### Chapter E, section 16 70ff.

2-09

In the domain of **organic nature**, a special force was supposed until the 19<sup>th</sup> century, the **vital force**, responsible for its phenomena apart from the otherwise assumed natural forces. The observation of organisms was based on the idea of **purpose**, supported by **Kant's** philosophy. **Goethe** opposed against it because he did not want to observe an organism according to its usefulness but in its **evolution** relying philosophically on **Spinoza** who did not accept external purpose as a criterion.

Later on, science applied the methods, which are justified in inorganic nature, also to organic nature. They ignored the fact that inorganic lawfulness is not universal, but only a special instance of all possible conformities to law, and the organic realm has to be investigated according to its own qualities.

In addition, **Darwinism**, arising from 1859, with its principle of adaptation and the survival of the fittest or selection can only name the influencing factors and is not able to derive the contents, the specific organic. In contrast to the inorganic world, one needs an inner

principle for the explanation of organisms, which does not behave passively to the outer effects but determines itself actively under external influences. This is the general picture of an organism forming the basis of all its special forms. Goethe calls it type. For animals this type is the **archetypal** or **elemental animal** (*Urtier*), for the plants the **archetypal** or **elemental plant** (*Urpflanze*). It is the Idea of animal or plant. This type is something fluid; all particular species and families can be derived from it. It arranges the connections between the manifold organic forms. The assumption of a (inner) type does not contradict Darwin's theory of evolution that only investigates the outer influence; it rather requires the type.

Type plays the same role in the science of the organic world as the **natural law** plays in the inorganic world. A single organism can be looked upon as a special form of the type, or can be developed from it. The science of organics can show the type in its most general form and then in various ideal separate figures. Just as physics is a system of natural laws, the science of organics should be a succession of evolutionary forms of the type, which form the contents of a rational science of organics. Its method is not a proving one like in mechanics but a developing one that requires a more intensive mental activity than that required by inorganic science. "Our mind confronts the task of cooperating productively in creating the content along with its formal aspects." One called such a mode of thinking **intuition**. Goethe called it more appropriately **intuitive power of judgement** (*anschauende Urteilskraft*).

With it every organism is a special form of the type, it is an individuality regulating and determining itself from a centre. The type is in the organic world what the whole universe is in the inorganic nature.

#### **Chapter F, sections 17/18 83ff.**

**2-10**

Whereas the mind has to play a universal role within natural sciences to finish the world process, so to speak, the human consciousness deals with the **humanities** that stand above them with the mental content itself: the individual human mind and its cultural achievements.

This science, which is based on a need of the human mind, has to fulfil another mission. Human beings have not to follow external laws like inorganic nature does, nor should they be single forms of a general type as in the science of organics, but they should intrinsically prescribe the goal of their existence and activity. They must be self-determined. "Human beings must know the world of mind, so as to participate in the world in accordance with that knowledge. Here is the source of psychology, sociology, and the science of history." In contrast to nature here law and activity coincide, this is the essence of **freedom**. That's why "the humanities are the sciences of freedom in the highest sense." They are based on the idea of the individual being who finds his goal in himself.

The first science in which the mind deals with itself is **psychology**. Here the mind observes and confronts itself. The individual human being is to be observed separated from his surroundings. With it, the human mind is not an expression of an idea like the special being in the organic field in relation to a type but it is its exact expression.

If, however, not the active mind itself, but only the appearances through which the mind expresses itself in life are made the objects of psychology and then these are treated similarly as inorganic physical facts, one will receive a "psychology as a theory of soul without soul" (term by F. A. Lange, 1828-1875). If we ignore the connection of our ego with thinking, feeling, and willing in an activity, this activity will cease to be a manifestation of the soul. "It then falls into the category of either inorganic or organic nature."

#### **Chapter F, section 19, 90ff.**

**2-11**

"The world-foundation has poured itself completely into the world. It did not remain outside of the world in order to control it externally; it has not withheld itself from the world, but impels everything internally. Its highest form of appearance in the reality of ordinary life is

**thinking** and, with it, the human **personality**.” If the ground of the world (God) has goals, they will be identical with the goals man sets for himself. Therefore, man has not to follow any commandments of a guiding power rather he has to act from his own insights, “the guiding power manifests in them.”

Only under this point of view, true, human **freedom** is possible. Man acts after commandments he sets for himself. This was the conduct of Goethe and especially also of **Schiller** who opposed Kant’s view definitely that duty is the highest moral law to which man has to subject himself. In Schiller’s eyes, Kant mistrusted human nature and had a poor opinion of it.

**Chapter F, section 20, p. 94**

**2-12**

Man acting in **freedom** finds the support for everything in himself, also, for what he regards as **happiness**. Thus, anything can only confront him as pleasure or listlessness if he gives it the power; otherwise, he will not be free. Therefore, the attitudes of **optimism** or **pessimism** also have no base in a free man, because he determines his attitude to life himself. For the outer world is neither good nor bad, it becomes it only by man.

**Chapter G, section 21 96ff.**

**2-13**

Apart from science, **art** (in the classical sense) is another scope of human creating. In addition, here man ascends from created to creating, from chance to necessity. In science, this happens in the form of the idea, in the mental medium, in art in sense-perceptible or spirit-perceptible objects. It concerns the same infinite, only the way of representation is different. “An artistic product is no less a part of nature than is a natural product, except that the natural law has been poured into art as it manifests to the human mind. The great works of art ... appeared to Goethe as the direct impressions of what humankind perceived as necessity in nature. Thus to him, art also manifests the hidden laws of nature.” The goal of science and art is to overcome the sensory. Science dissolves it completely into spirit, while art impresses spirit into matter.

### 3 Truth and Knowledge

*SteinerBooks (1981)*

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#### Preface 9ff.

3-01

This writing (Steiner's enlarged thesis) should perform a contribution to overcome the unhealthy confidence in **Kant's** philosophy at Steiner's time. It was Kant's achievement to have shown that the beyond our sensory and reasonable world lying ultimate principles, the "**things-in-itself**" are inaccessible, our cognitive faculties and, therefore, all scientific efforts cannot reach them.

☐ **쫑** However, Steiner argues that there is no reason for seeking this foundation of things outside the given sensory and spiritual world, as long as it does not turn out that elements are discovered within it that point to an influence coming from beyond it. It should be shown with this writing, "that everything necessary to explain and account for the world is accessible to our **thinking**. It is shown, "that truth is not ... the ideal reflection of something real, but a product of the human spirit", created by an activity which is free; this product does not exist anywhere unless we create it ourselves. The object of knowledge is to create "a completely new sphere which when combined with the world given to our senses constitutes complete reality." Only the world-process thereby becomes a concluded entirety. The human being is the active co-creator of the world-process.

This has the consequence that one cannot consider the laws underlying our deeds as copies of something existing outside us as for example Kant's **categorical imperatives**, but one has to regard them as being present in us. "The moral ideals are our own free creations." **Morality** has got the completely **free** personality as its foundation to which we develop.

The true value is lent to sciences only by the philosophical demonstration of their importance for humanity. "But perhaps modern science does not ask for philosophical justification!"

Steiner emphasises that this edifice of thoughts shows an entirety reasonable in itself and that it must not be deduced from Goethe's world-view.

#### Chapter I 27ff.

3-02

**Epistemology** (theory of knowledge, science of knowledge) is the science investigating the question how knowledge comes about and, therefore, is the philosophical basic science of all other sciences. One has to demand from it that it is without any presupposition so far as possible. That however is not the case with several systems, because they make certain concealed presuppositions.

**Chapter II 31ff.****3-03**

Kant (1724-1804) is generally considered the founder of **epistemology** (*Critique of Pure Reason, Kritik der reinen Vernunft; 1781*), although epistemological discussions can be found even in the ancient Greek philosophy. Kant starts out from the basic question: How are the synthetical judgments a priori possible? He calls judgments synthetical where the concept of the predicate adds something to the concept of the subject that lies completely outside the subject. Analytical judgments are, however, those with which the predicate merely expresses something that is already contained (though hidden) in the subject. "A priori" means that the judgments must be acquired independently of all experience.

This is a not admissible condition, because epistemology must leave open at first whether judgments come about by experience or not. In case of unprejudiced consideration, still everything must become experience at first, even mathematical judgments respected by Kant as synthetical and a priori. Secondly, it may not be stated implicitly that no generally valid knowledge can be acquired by means of experience. Kant has taken over these both presuppositions from the preceding dogmatic philosophy.

On Kant's theory of knowledge or *Critique of Pure Reason*, see GA 34, pp. 35.

**Chapter III 39ff.****3-04**

The **epistemologies** founded on Kant's wrong formulation are shown, which were developed in the course of the 19<sup>th</sup> century under particular consideration of the philosophy of Eduard von **Hartmann** (1842-1906) to whom this writing was dedicated.

**Chapter IV, 51ff.****3-05**

The starting point of **epistemology** (theory of knowledge) must lie outside the process of knowledge. It is the directly given world-picture not influenced by any mental determination like the world-picture of a newborn human being. Each perceived thing is of the same importance. This picture is looked at first under the aspect neither of **subjective** nor **objective**, neither of cause nor effect, neither of chance nor necessity, etc. If any mental adding or statement is avoided, an **error** will be also impossible. Error can only arise within the act of cognition. "Sense-perceptions are not errors." It is to be marked that a **hallucination** is not an error, but it becomes it only by wrong interpretation.

As long as one looks at this chaos only from outside, it can be only described, but not understood. For real cognition a sphere has to be found "where our cognizing activity does not merely presuppose something given, but finds itself active in the very essence of the given." Therefore, the second point of this epistemology consists in the postulate: "in the sphere of the given must be something in relation to which our activity does not hover in emptiness, but where the content of the world itself enters this activity." That means something must be found that is given, on the one hand, and is created in the process of cognition, on the other hand. This is the sphere of **concepts** (understood as principles joining incoherent elements of perception to a unity) and **Ideas** (concepts with greater contents). They will have to be produced themselves in contrast to the remaining facts if they are experienced: intellectual view.

Steiner contradicts Kant's opinion that concepts without view are empty. Indeed, e.g., the pure concept of causality does not have any sensuous elements, but man himself has to produce causality as a form of thought. If this is not the case, no determination of the given world will be possible by concepts. "Thus a principle by means of which we define objects belongs entirely to the conceptual sphere alone."

**Chapter V 63ff.****3-06**

The unity of the world-view is first torn artificially by the separation of the part in which recognising lies. The next step of epistemology must consist in recovering the union. "The act of restoration consists in thinking about the world as given." The act of cognition is the synthesis of these both elements, the given things of our perceiving and the considerations

and thoughts produced in the act of cognition. Thinking arranges the contents of the world-picture. It consists in producing own contents at the moment of cognition. Thus, thinking itself needs only to be observed, because we have got its being immediately given. That is why the description of thinking is already the science of thinking, the **logic** at the same time.

Thinking consists at first in selecting the separate parts of the perceived world and in referring them to each other according to the thought-forms (logic) and in determining or in watching for what arises from this relation as knowledge.

Kant had postulated that the laws of natural sciences could be deduced **a priori** from the rules of synthesis. Steiner contradicts that: The actual content of these laws is derived from the given, and the task of thinking is "to provide opportunity for relating the elements of the world-picture, so that the laws connecting them come to light." No objective laws result from the mere synthetic activity of thinking.

Because thinking carries out a formal activity, only while managing our scientific world-view, the content of any knowledge cannot be an a priori one or one before any observation (analysis of the facts by thinking) but must arise completely from observation.

"Thinking says nothing a priori about the given, it produces a posteriori, i.e. the thought-form on the basis of which the conformity of law of the phenomena becomes apparent."

The full entirety is not encountered in the immediately given before the mental processing. The separation of phenomena and concept lies in the act of cognition, the connection of them in the existing facts. The conceptual content is only part of the facts. "The act of cognition consists in re-uniting the two parts of the world-picture which to begin with are given to cognition separated from each other. Therefore, the given world-picture becomes complete only through that other, indirect kind of given which is brought to it by thinking." "If, in the world-content, the thought-contents were united with the given from the first, no knowledge would exist" or would be unnecessary.

"Therefore, the content of thinking, which appears to us to be something separate, is not a sum of empty thought-forms, but comprises determinations (**categories**); however, in relation to the rest of the world-content. The world-content can be called **reality** only in the form it attains when two aspects of it - described above - have been united through knowledge."

### Chapter VI 73ff.

3-07

The science of knowledge (*The Basis of the Complete Science of Knowledge*; 1794) and the idealistic philosophy based on the self by J. G. **Fichte** (1762-1814) are checked from the viewpoints of Steiner's theory of knowledge and their defects are shown.

### Chapter VII 89ff.

3-08

Neither Kant's dogmatic "**thing-in-itself**" nor the self of the **subjective idealism** can be maintained as those, because both principles can be determined only by thinking after their relation and character.

**Scepticism** cannot maintain its principle of doubt, because one cannot doubt in the "given", since it is untouched from thinking from the first. The statement that thinking can never approach things is acquired only by thinking admitting implicitly "that thinking contains a power strong enough to support a conviction."

One-sided **empiricism** and one-sided **rationalism** are overcome by Steiner's **epistemology** at a higher level showing "that all knowledge of the given is to be attained only through the immediate touch with itself." The rationalist is satisfied by the fact that thinking was declared the necessary and only mediator of knowledge.

### Chapter VIII 90ff.

3-09

It was shown that it is the task of the human being "to bring to a sphere of apparent reality the fundamental laws of the universe which, although they govern all existence, would never come to existence as such."

Our action also is part of the universal world-process, in which also an external course in space and time and the inner law are to be distinguished. The knowledge of this lawfulness is only one special case of knowledge. "To know oneself to be at one with one's deeds means to possess, as knowledge, the **moral concepts** and ideals corresponding to the deeds." This law is then nothing outside the object – the self – but the content of the self in its activities of life. Thus, moral laws do not control us, but we receive them into our own being. Therefore, that applies: "To recognise the laws of one's deed, means to become conscious of one's own freedom. Thus, the process of knowledge is the process of developing freedom."

To this final chapter see 191/8(10/18/1919, Dornach).



## 4 *The Philosophy of Freedom*

*Rudolf Steiner Press (2008)*

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### **Chapter 1 3ff. 4-01**

Fundamental question: "Is man a spiritually **free** being in his thinking and acting or is he compelled by the iron **necessity** of purely natural law?" **Spinoza** (1632-1677) and later philosophers stated that the human being always acts from necessity, because he is probably aware of his desire, but the causes of his desire remain unaware to him. This is contradicted through the fact that there are actions, the motives (causes) of which are aware or become aware to man.

According to Eduard von **Hartmann** (1842-1906), the human desire depends on the motives and on his character that makes his ideas, or mental pictures, only motives. Thus, man is subjected to the necessity or disposition of his character.

There would be no difference between actions of conscious motives and unaware impulses if the conscious motives of acting were as compulsive as the unaware animal desires, i.e. it is important how the decision of acting originates. However, the question leads to the deeper question of the origin and meaning of thinking.

### **Chapter 2 13ff. 4-02**

With the dawning self-**consciousness**, the universe appears to the human being in two opposite parts: "I" (ego) and the world. All spiritual striving of humankind has, in the end, its reason in the endeavours to bridge over this contrast and to connect both parts to a

unity. “Only when we have made the world-content into our thought-content, we do find again the unity of which we had separated ourselves.”

In every dualism like *spirit – matter*, **subject - object**, *thinking – appearance*, this separation seems to be invincible. In addition, monism (of the 19<sup>th</sup> century) cannot overcome this duality, actually, but leads by suppression of one pole either to materialism or to spiritualism, or it denies a separation of spirit and matter from the beginning.

While philosophical materialism is thinking about matter, it is also constrained to explain thoughts as material processes, but thus to move the place of thinking from the ego (the “I”) into matter. That means, the problem is not solved but shifted.

**Spiritualism** denies matter and cannot find any spiritual approach to the sense-perceptible world, because the ego does not find any material processes in it. The philosopher, who deduced everything to the last extremity from the ego, was J. G. Fichte (1762-1814), who accomplished a brilliant thought-picture of the world, however, without any content of experience (one-sided idealism).

To restore the connection to nature we have to find something akin to nature in ourselves we have taken away with the separation.

### Chapter 3 21ff.

4-03

The human being can only register the **phenomena** observed in the sense-perceptible world as those. However, he is not content with this first step and tries to grasp the phenomena conceptually with his **thinking** and bring each other in connection. It is left open at first whether it is subjected to mental necessities. Therefore, both basic contrasts are observation and thinking, and observation precedes thinking and delivers the content of all perception, sensations, acts of will, mental pictures, concepts and Ideas, dreams and imaginations, illusions and hallucinations.

With all observations, thinking is deflected to the outer object, and the inside self-produced thinking does not receive attention, is not object of observation, because it is an immediately accessible and clear process in contrast to the observation of the outer world. This producing of thinking was the pivot for the founder of modern philosophy, René **Descartes** (1596-1650).

“Hence there is no more fundamental starting point for the study of the whole world-process than thinking itself.”

### Chapter 4 40ff.

4-04

By **thinking**, the human being gains **concepts** (*Ger. Begriff*) and **Ideas** (*Ger. Idee*). In this sense, Ideas do not differ qualitatively from concepts; they are merely more extensive and fuller of contents. The human being combines observations through thinking and considers himself consciously as **subject** and observation as **object**. This thinking consciousness must necessarily be self-**consciousness**. Thinking itself is not a merely subjective activity, but produces the opposite concepts subjective – objective and lies thus beyond these concepts.

Considerations are made about the relation of the thinking subject to the contents of observation in the following:

At first, Steiner distinguishes between “**perception**” as the process of perceiving and “percept” as the object of perceiving. This term “percept” also comprises feelings, emotions etc. aside from sense-perceptible things.

The percept appears to the naïve observer as a thing that exists independent of the observer. However, man’s percept-picture is depending on his place of observation and on his bodily and mental organisation, it is subjective at first. This knowledge can easily lead to the view as George **Berkeley** (1684-1753) presented it. He assumed that there is nothing objective in the outside world and that the perceived world exists only as long as the subject perceives it. The human being can know nothing except these percepts. There exist, in the end, only the percepts, directly given by the “Eternal Spirit”, and the “created”

spirits.

Nevertheless, there is a percept that can always appear in consciousness: **self-perception** that always exists with the percept of the outer world and unites with it to a picture, namely the **mental picture** (*idea*, Ger. *Vorstellung*) that remains in the self when perception has ceased.

In the critical-idealistic philosophy of **Kant** (1724-1804) and his successors, it is referred one-sidedly to these mental pictures or their changes, which are considered subjective. Therefore, the knowledge of the perceived thing itself is supposedly impossible. For example, a red – after this philosophy, however, colourless – object has a certain light frequency that hits on the eyes, causes chemical-physical processes there. They in turn cause in the connected nerves and in the brain again physiological processes that then the soul receives and combines with the perceived object as a colour. The inconsistency of this approach is the fact that this cycle is composed also only of percepts which, however, are considered – in a different way from the first percept – naïve-realistically as objective ones. In addition, the way of observations is interrupted where the outer percepts are transformed in the brain to the inner percepts of feeling.

Arthur **Schopenhauer** (1788-1860) goes, in the end, in his main work *The World as Will and Idea* (*Die Welt als Wille und Vorstellung*; 1819) so far to declare all percepts as pictures, but he overlooks the fact that then the perceiving organs would be mental pictures, too.

## Chapter 5 60ff.

## 4-05

The critical idealism can still be increased so far that also the "**thing-in-itself**", assumed behind the mental pictures, is considered only as a mental picture and thus as illusory like the other mental pictures. The world appears as a dream towards which every thirst for knowledge is simply meaningless. In the end, this can lead to the view that also the mental picture of the self is only a dream (**illusionism**).

**Perception** is related to **thinking** as dream is to the waking state. The world becomes only complete when percepts get the mental pictures through thinking as inevitably. Only because of his narrow-mindedness in space and time, the human being cannot have the concept together with the percept at the same time. Then no difference would be between the human being and the temporal and spatial things surrounding him.

Thinking itself is not individual, but is stamped individually only by means of the personal feelings and sensations. Thus, for example, the concept of the triangle is universal; it will not originate in thinking of the single triangles, even though many people think this. Thinking is the element that unites the human being with the universe to a whole; he becomes individual through feeling and will.

"The fact that thinking, in us, reaches out beyond our separate existence and relates to the universal world existence gives rise to the fundamental desire for knowledge in us. Perception is one side of complete reality, the concept the other one. It is the task of knowledge to unite these elements."

**Schopenhauer** considered the **will** (act of volition and action of the body) as an immediate reality because of his shyness of "abstract" thinking, whereas will and its manifestations are merely percepts of the self.

Thinking – felt by many people as abstract – offers its thought-contents and ideas to the percept. The content of thinking is called **intuition** in its first appearing form. Intuition is related to thinking as observation is to percept. It complements the observed thing to full reality, makes it explicable.

In the process of seeing (see above), varied percepts are combined with each other and are set in relationship through thinking. There is nothing else beside the immediate percepts and the ideal connections of percepts found by thinking.

Any direct external percept is an **objective** one. It generates a modification in the observing subject in form of a remaining mental picture (memory-picture); this mental picture is a **subjective** percept.

**Chapter 6 80ff.****4-06**

It is not necessary explaining a **mental picture** to establish barriers between the **perception** of the external world and the perceiving human being, because both belong to one universe. The forces in man are the same as in the outer world; they cause the percept of one's self in the same way on the one side, and the percept of an external object on the other side.

A **percept** is grasped by **thinking** in **intuition**. When this percept disappears, the mental picture remains. That means that the mental picture is a (individualised) **concept** that was tied together with a percept. Through a further percept that can be connected with the same mental picture, the object is recognised. The mental picture stands between percept and concept. The sum of mental pictures builds up **experience**.

Man's percepts are connected by himself with the concepts through thinking but they are also referred to his particular subjectivity, i.e. to his feeling (sympathy – antipathy). "Our life is a continual oscillation between living with the universal world-process and being our own selves." The more thinking becomes unemotional, the more thinking loses its individual character and vice versa. Steiner adds that percepts and with them mental pictures depend on man's place in life.

**Chapter 7 89ff.****4-07**

The world appears to man as a duality at first that becomes again a unity in thinking through recognising, the combining of percept and concept. One calls this view **philosophical monism**. Opposed to this is **dualism** that takes its starting point from two distinct worlds subjected to their own laws. It distinguishes between a perceptual object and a hypothetical "**thing-in-itself**" hidden behind perception. This - in last consequence - empty "thing-in-itself" is not accessible for man; i.e. there are limits of knowledge according to this view in contrast to monism. Knowledge refers only to man and presupposes that man asks himself. Of course, this questioning depends on different factors like place, time, subjective organisation, etc. by which a more or less limited sphere of percepts arises representing a restriction by chance and not fundamentally in the sense of limits of knowledge.

Dualism disassembles both concepts **percept** and **concept** in four:

- (1) The object in itself,
- (2) The percept that the subject has of the object,
- (3) The subject,
- (4) The concept that relates the percept to the object in itself.

The relation between **object** and **subject** is thought in such a way that the subject is influenced by the object at the unaware level. In the subject, a counter effect is generated which comes to consciousness as a percept. This has a subjective reality and is referred to the object by the subject. That is why the process of knowledge is split up in two parts: the production of the perceptual object out of the thing-in-itself outside consciousness and the combination of the percept with the concept and the relation of the concept to the object within consciousness. Thus, the realisation of percept and the relations between the things-in-themselves remain unrecognisable for the dualist.

The **naïve realism** regards the objects of the external experience as realities. This view is then expanded analogously also to non-sensuous things like ghosts and gods (imagined as consisting of refined material substances, also views of older and modern physics, heredity, anthropomorphic images and actions of a divine being). For the naïve realist, the world of ideas is not real or "merely ideal". Ideas are thought to the things but do not add anything real to the sense perception though they are also necessary to the explanation of the world. The naïve realism is disproved by the experience that the sense-perceptible things, as for example tulips, are subjected to transitoriness, whereas the bare concept or Idea of the genus "tulip" goes on existing.

On the next level, **metaphysical realism**, the real world is composed of the perpetually changing objects of perception and forces remaining indiscernible through which the objects of perception are produced, i.e. this view is again dualistic. For both kinds of realism, limits of knowledge exist.

Monism replaces the indiscernible forces assumed by the metaphysical realist with the ideal connections, which man gains through his thinking and, in doing so, overcomes the rupture between the outside and the inside world or object - subject.

The inductive method of metaphysical realism is still shown roughly, through which one tries to exploit the character of the "thing-in-itself" from many percepts. The main representative of metaphysical realism was Eduard von **Hartmann** (1842-1906).

## Chapter 8 113ff.

4-08

Man refers percepts to himself not only through concepts but also through **feeling**, in which the naïve realist sees the more real life, because feeling guarantees the reality of his own personality. Monism regards feelings just like other percepts; they deliver incomplete realities, which become only complete together with concepts. As feeling appears like perceiving prior to cognition, the confidence may arise that existence is given immediately through it, however, only indirectly through thinking. Therefore, a philosophy of feeling (**mysticism**) asserts the subjective feeling as a principle of knowledge, which is purely subjective and consists in the fact that it wants to experience what it should know.

Beside thinking and feeling, the human **will** is the third soul-manifestation. A perceiving is also in the will. In the same way as the "I" experiences the relation of object to subject in feeling, it experiences that from subject to object in the will. In addition, the will is complemented with the ideal.

On the other hand, the naïve realist can use the will as a starting point of philosophy (**thelism**), because it is also experienced immediately (like feeling). However, the mysticism of feeling like the philosophy of will must not be called science, because they cannot manage with the conceptual penetrating (ideal principle), but require - like the naïve realism, only one-sidedly - a principle of reality in addition to feeling or will. Thus, both principles, perceiving and knowledge, will last without any mediation side by side. The philosophy of will merges into the metaphysical realism if the will is asserted also for the areas beyond the subject hypothetically.

## Chapter 9 121ff.

4-09

The essential nature of thinking can only be grasped by an intuition. **Intuition** is the conscious experience of a merely spiritual content. It does not depend on the human organisation, although thinking appears only in and through this organisation. Thinking represses the physical organisation, discernibly, e.g., in physiological processes, and makes space for itself that way.

The "I" is situated within thinking; however, the **ego-consciousness** originates in the traces, which are engraved in the physical organisation through thinking. When it has originated once, it will be received into thinking and is a part of its spiritual being.

ut the combination of thinking, conscious "I", and **will**.

At first about the origin of will out of the human organisation. A **motive** (momentary determining factor) and a **driving force** (permanent determining factor) belong to each act of will, in which the motive has the character of a mental picture or concept. Then the same motive can induce different people to different actions. This difference of people is called **characterological** disposition.

The characterological disposition is formed by the more or less permanent content of the subjective life, that is, by the content of one's mental pictures and feelings. On the other hand, the size of the content of mental pictures depends on the capacity for intuition, the range of observations, and the scene of life. It is dependent on the life of feeling whether a particular mental picture or concept becomes a motive of action. The action as an aim of

the motive will be carried out if the "I" has a suitable characterological disposition.

If a percept is transformed in will without mediation of feeling or concept, it will concern an **instinct** as it is in the life of the lower senses. If this process also appears in the sphere of the percepts of higher senses, one calls the driving force **tact** or moral good taste. This tact can also become characterological disposition.

In the emotional area, feelings can become driving forces, e.g., shame, pride, honour, humility, remorse, pity, revenge, gratitude, piety, loyalty, love, and duty.

In thinking, mental pictures of actions become driving forces of action according to the experience, called practical experience. Then the practical experience goes over bit by bit to tactful action.

The highest level of individual life is the conceptual thinking without considering any definite perceptual content. If one acts under the influence of intuitive thinking, the driving forces will be **pure thinking** or **practical reason**. This driving force can no longer be counted as belonging to the characterological disposition, because it is not only individual, but has an effect as the universal content of intuition.

Motives of **morality** are mental pictures and concepts, but not feelings, however only mental pictures of feelings, which originate after feelings. The mental picture of one's own or another's welfare (egoism – altruism) can be motive of the will. Also principles of morality in form of abstract concepts to which one submits without asking for their origin and leaving their origins to an authority (head of the family, state, church, divine commandments and revelations, social norms, etc.). If authority comes from the human inside, we submit to **conscience**.

The moral advance consists in reaching the action of moral insight from an outer or inner authority, in which man may be guided through three basic requirements:

- (1) The greatest possible welfare of humanity of which different mental pictures exist,
- (2) The progress of civilisation or moral evolution. One can regard this point also as a special case of (1),
- (3) The realisation of individual moral aims grasped by pure intuition.

On the third and highest level of conceptual intuition, motive and driving force coincide. It is subjected neither to the characterological disposition nor to any norms and rules. Condition for such an action is the capacity of **moral intuitions**. It is authoritative for any action what is to be done in a single case: **ethical individualism**. This attitude stands in full contrast to Kant's maxim: "Act so that the basis of your action may be valid for all men."

I can regard an action only as my action if it connects moral intuition with **love** to the object I want to realise through my action. Actions of certain moral standards are really machine-like, impersonal actions. Actions of the first kind are ideal actions. Of course, on the way to them actions of moral principles have their justification. In contrast to intuitive actions, criminal ones originate from animal instincts, which do not belong to the individual of man but to the common organisation of human beings. Only actions of the first kind are free, actions under the compulsion of nature or any norm or the sense of duty are restricted. Indeed, people differ by their intuitions; nevertheless, these are not derived from different spiritual worlds but are only different parts of *one* spiritual world. From that results the maxim of the free human being: living in love to action and let live in the understanding of one's fellowman's will.

The spiritually free and thus moral human being is an ideal aim. In the external world, percept is completed by man's thinking through concepts. The percept "human being" is not combined with the concept of the moral human being from the beginning. Percept and concept will coincide only if man himself makes them coincide by gradual evolution of the free spirit.

## Chapter 10 146ff.

4-10

The naïve and the metaphysical **realism**, too, have to deny human **freedom**. For the

naïve realist man is subjected in his actions to the authority of a perceptible being or an analogously to percepts imagined Godhead (e.g., God in the burning thorn bush) or, finally, to an abstract inner voice, called conscience. In Hartmann's metaphysical realism the creation of the world is thought by a Godhead, who in doing so wants to gain release of His infinite suffering. With the moral process, man should co-operate in this redemption and shorten God's suffering.

**Monism** has to accept the partial justification of man's dependence on the sense-perceptible world. It regards man, nevertheless, not as a ready, but as a morally developing being that is on the way from unfreedom to (spiritual) **freedom**. For the free human being, the moral commandments are not an outflow of a metaphysical being but only human thoughts or ideas.

## Chapter 11 153ff.

4-11

A human **action** will be purposeful if the percept of cause (imagined action) and the percept of effect (action) do not remain side by side in consciousness, but are connected through suitable concepts with each other. In this sense, only human actions are purposeful. Corresponding mental pictures of the **purposefulness** in nature are arbitrary assumptions, because "nature" or "creator" is imagined anthropomorphically. It concerns physical laws at most, not physical purposes. In addition, purposes of life, which man does not set to himself, are unjustified hypotheses. Man's mission in the world is not predestined but that task he chooses for himself.

In addition to the concept of purposefulness in nature: it is a coherence of percepts to form a whole. Because laws or concepts found through thinking form the basis of all percepts, the systematic coherence of the parts of a perceptual whole is simply the ideal coherence of the parts of an ideal whole contained in this perceptual whole.

## Chapter 12 162ff.

4-12

The **free** spirit **acts** according to his impulses, his **intuitions**, which are selected from the totality of his world of ideas by thinking. For the unfree spirit, the motives (mental pictures) of his action are from the start in consciousness, he acts after previous examples or under the compulsion of an authority whereby rules are given rather for refraining from certain actions (e.g., the Ten Commandments) than for concrete actions. In the case of general commandments, only mental pictures have to be found for this particular case, while for the free spirit the translation from concept to mental picture is always necessary.

The free person produces such concrete mental pictures through imagination at first, in this case through **moral imagination**. The moral action yet requires the ability to transform the world of percepts without violating natural laws, by which these are connected, beside the faculty of having moral ideas and moral imagination. One calls this ability moral technique.

Moral imagination and the ability to form moral Ideas are produced by man and can then only be an object of any science. They are to be regarded objectively as effective causes (they are purposes only for the acting person), they are an object of a natural history of moral Ideas.

One is not allowed to equate moral laws with laws of nature, because they are created by the individual person. However, they are not newly created at every moment but may also left bequeath, whereas natural laws are given.

In the theory of evolution by Darwin and Haeckel, which assumes a principle of perfection, the forms of a higher animal class cannot be predicted or derived from the qualities of a more primitive animal class. Just as little, a new moral Idea cannot be predicted by an ethicist from previous moral Ideas, because their contents are produced by the individual. The **ethical norm** cannot be recognised like a **law of nature**, but it has to be created. Only then can it become an object of knowledge.

It is not adequate to evaluate a new moral idea in comparison to the old one; just as little

it is pointless to evaluate a new animal class in comparison to the preceding ones.

Darwin's and Haeckel's phylogenetic tree can be extended beyond the organic up to the free, moral, i.e. through moral imagination and intuition acting human individual.

The freedom of **will** can only be experienced while one can observe that the will is developing to a will of purely ideal intuition. Through this intuitive element, the necessary work of human organism is partially paralysed and withdrawn in favour of spiritual activity of will.

### Chapter 13 175ff.

4-13

There are two contrary views concerning the value of life with all possible intermediate stages: **optimism** and **pessimism**. According to the first view, the world is the conceivably best one, because God is good and wise, and a good God wants only to create the best possible world and by his knowledge he is able to distinguish the best also from all other worse ones. This is in the essentials the view of **Leibniz** (1646-1716) and **Shaftsbury** (1621-1689). On the other side, e.g., **Schopenhauer** (1788-1860) does not imagine any all-wise and all-beneficent being as the very basis but blind urge or will, which can never be satisfied. Therefore, life is suffering, blunting, and boredom. Hence, it is the best to exterminate the will in oneself in order to become idle.

Eduard von **Hartmann** (1842-1906) hopes with his pessimism and the establishment of his ethics to gain explanation from the observation of life whether pleasure or pain predominates in the world. He comes to the result that all satisfactions are illusions and pain outweighs pleasure in the world. Because Hartmann still assumes a suffering God as an ideal very basis of the world beside the will, he sees the sense of the single human life in which God's suffering is split to release from suffering and, since all existence is suffering, to release from existence. \*)

Properly considered, the striving for satisfaction is not already reluctance in contrast to Schopenhauer's view, but pleasure and reluctance are produced rather only through the fulfilment or non-fulfilment of striving. Striving itself often prepares pleasure; a lack of striving becomes **boredom**, linked to reluctance.

**Pleasure** and **reluctance** appear not only as results of satisfaction or dissatisfaction of a desire, but can also originate without desire e.g. from illnesses or unexpected inheritances, etc.

To take stock whether now pleasure or pain predominates in life, the weighing reason should be applied and the factors that falsify a judgment have to be recognised and eliminated. These factors are, on the one hand, the impulses and, on the other hand, the feelings, which are attached to certain things and are to be considered as illusions according to the critique of reason. In the end, the sum of illusion-free pleasure of life is so small compared to the sum of reluctance or pain that life is no joy and non-existence is to be preferred to existence.

Nevertheless, Steiner denies that one is allowed to strike out the pleasurable sensations, which are attached to real or putative illusions, from the balance sheet, because these feelings were experienced. In addition, while overcoming such feelings a now more sublimated pleasure originates. Therefore, the value of life depends not only on the amount of pleasurable sensations but also on their quality. For the balance reason is not sufficient as means, the profit or the undershot of pleasure must appear in life as a percept; one has to feel it. Because the world does not consist of self-murderers, one has to suppose that the amount of reluctance or pain does not predominate within most people or this is not decisive for living on at all.

If a need (instinctive desire), as for example hunger, can be satisfied, satiety or a suitable amount of pleasure will originate. If hunger cannot be satisfied during another day, the amount of pleasure experienced all together will remain equally great, but the need is doubled, i.e. the value of the enjoyment of life arises as a quotient from pleasure to desire. This quotient with full and constant satisfaction equals 1 and is smaller 1, if desires cannot be satisfied completely, however, never zero, as long as the counter only has the smallest



value. This applies to the individual and to all people. Desire is the yardstick for pleasure.

A quantity of pleasure, which is greater than one's desire, produces a surplus, which is only felt as pleasure as long as the intensity of desire can be increased. Otherwise, desire turns into disgust.

A certain desire, e.g. hunger, requires the supply of food up to saturation and not an equally great amount of satisfaction or pleasure produced through anything like the pleasure of a walk. Provided the desire is sufficiently intense to be present in some degree after having overcome pain, the pleasure of satisfaction will then be reached to the full. That means, the intensity of desire relates to the quantity of pain, is the first greater, indeed, the intensity of desire will become smaller by the amount of pain, but pleasure is reached, and vice versa. By overcoming pain, desire becomes even relatively greater. Life shows that the human will does not depend primarily on the (anyhow calculated) amount of pain or pleasure, but on desire, its relation to the amount of pain and the pleasure remaining after subtraction of the amount of pain.

The pessimistic ethicist demands because of the assumed surplus of pain that the human being should devote himself unselfishly to the releasing cultural work after overcoming his egoism, recognised as an illusion. However, the moral tasks are nothing but the natural and spiritual instincts. In the satisfaction of these desires, the human being fulfils his tasks because he wants to fulfil them. The ethics is based not on an eradication of the striving for pleasure but on a strong will sustained by ideal intuitions.

\*) On the philosophy of Eduard von Hartmann (*The Philosophy of the Unconscious; 1869*) see the obituary on him in GA 34, pp. 245 (German 2<sup>nd</sup> ed.).

#### Chapter 14 203ff.

4-14

The human being is a member of a naturally given totality (race, people, nation, family, and gender) at first as well as he works within a totality (state, church, etc.). In the course of his development, man makes himself free from the generic features of human race, while he develops qualities and activities; the basis of them are to be sought only in him, he becomes an individual being. This individual being can no longer be explained in generic terms but only in terms of itself.

Steiner points to the picture of women of that time (1894), which was generally considered as given by nature (womanhood) what is not compatible with the demand for individual development entitled to every person.

Only in so far as the human being is still subjected to the according to type, he can generally be an object of different sciences. The **thinking** of the individual cannot be deduced from the according to type, the goals of his **will** not from a general human character. For the complete understanding of thinking and will of an individual, our concepts are not sufficient. The concepts gained from free intuitions of the individual must be taken over into our own mind in order to get a correct judgement.

#### 220ff.

4-15

The **intuitively** experienced **thinking** is also a spiritual percept grasped without a physical sense in which the perceiving person himself is active. At the same time, it is a self-activity that is perceived. The perceived spiritual world is not strange to the human being, since intuitive thinking is already a purely spiritual experience. Tip to Steiner's later writings, in which this world of spiritual perception is described. *The Philosophy of Freedom* forms their philosophical foundation.

References to CW 4:

- 13** p.335: compared with the anthroposophical training way the safer, however, also more difficult way that is described in CW 2 and CW 4 in which the spiritual world appears as a world of thought.
- 26** *Anthroposophical Leading Thoughts* no.109 to 111 (p. 93): About freedom given to the modern human being, which is described in CW 4 as content of consciousness, and Michael's work.
- 28** *Autobiography*  
 Chapter 21, p.72 / 73: on Steiner's lines of thought and the origin of the book;  
 Chapter 25, p. 83 *The Philosophy of Freedom (Intuitive Thinking as a Spiritual Path)*;  
 Chapter 26, p. 87 - 89: scientific forms of expression in CW 4, mystic representation not adequate.  
 Chapter 38: the foundation of ethics.  
 Chapter 46/47, p. 148 - 152: the assistance of two dead human beings who helped him to the final formulation of CW 4;
- 30** pp. 47 (3<sup>rd</sup> ed.) basic ideas of CW 4 in the essay *Universal Physical View and Limits of Knowledge*.
- 60/7**(12/15/1910, Berlin): CW 4 as a mental means of education, training of thinking.
- 73a/4**(1/15/1921, Stuttgart): Steiner describes how the way of thinking in CW 4 formed in himself.
- 73 a/7**(6/17/1921, discussion, Stuttgart): the transition from discursive to intuitive thinking.
- 78/2**(8/30/1921, Stuttgart) and **78/7**(9/5/1921, Stuttgart): pure thinking as content of perceiving. Intuitive knowledge and pure thinking. Pure thinking and will. The agnosticism of that time as a reason for CW 2, CW 3, and CW 4.
- 78/6**(9/3/1921, Stuttgart): imagination and inspiration lie between the description of objective cognition and the representation of moral imagination (intuitive action) in CW 4. CW 4 as seeds of anthroposophy.
- 81/1**(3/5/1922, Berlin): discussion of Schiller's idea of freedom. The free activity in the pictures of thinking.
- 96/9**(10/20/1906, Berlin): clear thinking, as it can be practiced through CW 4, as a condition of the Rosicrucian practising way (study). Similarly in **99/14**(6/6/1907, Munich) and in **284**(5/19/1907, Munich).
- 103/12**(5/31/1908, Hamburg): CW 4 as a structured organism (comparison with the Gospel of St. John), and working through its thoughts.
- 116/7**(5/8/1910, Berlin): the maya of the outside world as a result of the Fall of Man (St. Paul). It can be corrected by the reception of Christ. CW 4 as a Pauline epistemology. CW 4 as a philosophy of extreme individualism and the most Christian of all philosophies at the same time.
- 137/10**(6/12/1912, Oslo): the end of traditional philosophy, the rescue of self-consciousness and the transition to anthroposophy, shown in CW 4.
- 146/2**(5/29/1913, Helsinki): thoughts and ideas as a beginning clairvoyance what is generally not appreciated properly.
- 176/14**(9/4/1917, Berlin): the completion of external appearance to full reality through human activity of thinking as a Pauline thought in the domain of epistemology. Philosophy of Freedom – Christ and natural sciences – God Father.
- 185a/2**(11/10/1918, Dornach): the ideas of CW 4 as bases for social life.
- 188/3**(1/5/1919, Dornach): CW 4 requires activity; one cannot read it like an ordinary book
- 191/7**(10/17/1919, Dornach): moral intuitions found human freedom.
- 193/5**(6/12/1919, Heidenheim): moral imagination = imaginative impulses of morality.
- 205/2**(6/28/1921, Bern) and **18/7**(7/8/1921, Dornach): the merging of the sense-perceptible world and the world of intuitions. **15/7**(7/1/1921, Dornach): human freedom is based on the fact that thinking (in contrast to imagination) is like a mirror image and that is why it does not compel. The grasping of reality "at a corner" during the development of will to action through intuitive thinking.

- 211/7** (4/2/1922, Dornach): internal Christianity in CW 4.
- 212/5** (5/7/1922, Dornach): CW 4 as consequence of the technical age. The first level of clairvoyance.
- 215/10** (9/15/1922, Dornach): the understanding for the idea of destiny cannot be founded on a philosophy of determination, but only on a philosophy of freedom.
- 221/2**(2/3/1923, Dornach): CW 4 shows that the human being is able to move his self really into his thinking. The non-passive reception of anthroposophy as the first step of clairvoyance.
- 232/1**(11/23/1923, Dornach): living in thoughts, described in CW 4, and grasping the divine in oneself.
- 235/2**(2/17/1924, Dornach): freedom and independence of movement in the physical world as a condition of human freedom. Tip to CW 4: one cannot ask for the freedom of will, but only for the freedom of thoughts, which has then to stimulate the will. **235/3** (2/23/1924, Dornach): the complete human soul-life tends towards freedom. Freedom as an experienced fact. **235/4**(2/24/1924, Dornach): acting out of sense of duty and love, karmic consequences.
- 253/5**(9/14/1915, Dornach): on the right reception of CW 4.
- 257/3**(2/6/1923, Stuttgart): accentuation of the active element, the will in thinking (intuitive thinking) in CW 4. Moral impulses from pure thinking. How CW 4 should be read or be experienced as a spiritual awakening. We are taken through pure thinking “up to Saturn” and by the consciously grasped will we are “led into the lunar activity.” On the right reading of CW 4.
- 297a/3**(1/17/1922, Stuttgart): The mirror images of imagination as condition for the experience of freedom.
- 316/7**(1/8/1924, Dornach): The thoughts of *Philosophy of Freedom* are not abstract thoughts, but one experiences these as a whole human being in all one’s bones. Imagination of skeletons.
- 333/2**(7/22/1919, Ulm): forming a kind of thinking, free of body.
- 333/4**(12/19/1919, Stuttgart): the social demands, freedom of thought and social freedom. Wilson’s abstract 14 points and the concept of freedom in CW 4.
- 335/7**(6/15/1920, Stuttgart): Steiner’s intentions. Anthroposophy as continuation of the *Philosophy of Freedom*.
- 350/8**(6/28/1923, Dornach): CW 4 as a means of education for an independent thinking (thinking with the etheric body) that leads into the spiritual world.
- 353/16**(6/25/1924, Dornach): explanations of the sentence out of CW 4: “Only when we have made the world-content into our thought-content, we do find again the unity of which we had separated ourselves.”

Other mentions of CW 4 see the index or [13-14](#), [53-09](#), [74-03](#), [179-03](#), [185-03](#), [191-06](#), [322-03](#), [322-04](#), [322-08](#), [326-09](#), [342-03](#).

## ***5 Friedrich Nietzsche, a Fighter for Freedom***

*Rudolf Steiner Publications, New Jersey (1960)*

*References to CW 5 in [53-08](#), [65-04](#), [107-03](#), [204-11](#), [207-13](#).*

## 6 Goethe's World-Conception

*Anthroposophical Publ.Co. / Anthroposophic Press (1928). Kessinger Publishing's Rare Reprints*

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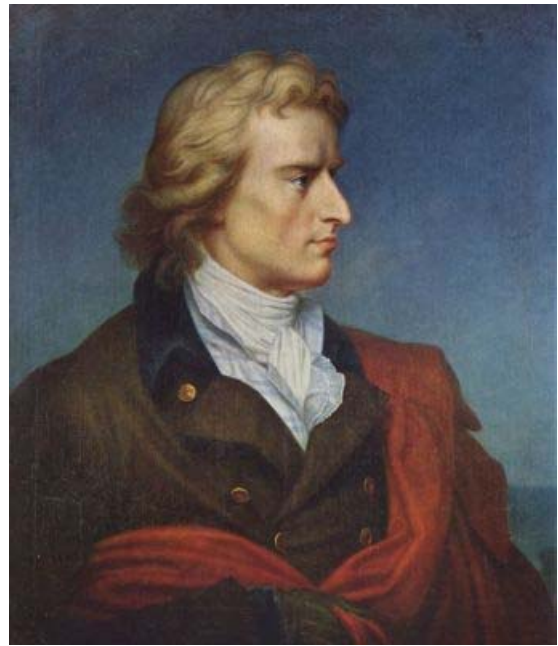
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### Introduction XIIIff.

**6-01**

**Goethe** (1749-1832, left picture, next page) did not formulate his worldview in clear sentences within his researches in nature because his rich and tender inner life forbade that. So his formulations were partly too vague, partly too sharp or also contradictory. His aspiration in the scientific area was not to solve a problem quickly and totally, but to approach it from different points of view. Therefore, he avoided largely putting up theories on the regularity of a number of phenomena because he feared, in doing so, to lose his impartiality compared with the mobile reality.

Listening less to Goethe's statements and fathoms, instead, more to the unspoken in his attitude and lifestyle, Steiner tries to track down a unity in his views and to describe it.



### Chapter A1 1ff.

6-02

The first important meeting of **Goethe** and **Schiller** (1759-1805, right picture) is described after a not very satisfactory botanical lecture in Jena (1794) making a start of their friendship. In Schiller's home, Goethe drew an **archetypal plant (Urpflanze)** on a sheet of paper. This symbolic sculptural-ideal Urpflanze was an experience he made during his Italian journey in Palermo (1787) forming the basis of all plants as a pattern and revealing to man that a perceived object is a plant. Goethe considered the single plants as different forms of an Idea forming a unit with it. However, Schiller as religious Kantian considered this archetypal plant as an abstract Idea gained by reason. He distinguished between this Idea and the objects accessible to sensuous experience or knowledge in time and space or the single plants, in which this Idea does never appear completely. This separation in two kinds of knowledge was strange to Goethe and that explains some of his contradictory statements to some philosophers. The fateful differentiation (Steiner's opinion) of two kinds of knowledge can be traced back to the early time of Greek philosophy like with **Xenophobes** (~ 570 - ~ 490 B.C.) and the founder of the Eleatic school, **Parmenides** (5<sup>th</sup> century B.C.).

### Chapter A2 7ff.

6-03

Even more clearly, **Plato** (427-347 B.C.) stressed the difference between the image of a shadowy unreal world and the world of the true eternal Ideas. However, a differentiation is only justified when one considers how human knowledge comes into being. This happens in double way: man experiences one part by perception, he has to add the other part of reality through his thinking. That means that man has to rejoin the things to the original unit by his organisation.

However, Platonism became more and more one-sided in the course of Western development asking for the relation between the unreal world and the world of Ideas beyond man. **Goethe** felt this unhealthy. What gave even more weight to this one-sided Platonic view was that it was introduced in the Christian religion (especially by Augustine) and was expanded then also to the relation of human soul, which lives in it between the world of Ideas and the unreal world. The **Christian** hostility to nature finally resulted from it which Goethe himself could never resign to.

### Chapter A3 17ff.

6-04

In contrast to Plato **Aristotle** (384-322 B.C.) had still a uniform view of nature containing

Ideas and the sense-perceptible things. Nevertheless, his view could not assert itself in the further run of European intellectual evolution.

From the point of the later Christian philosophers or theologians, this physical view had to be bent, so that the effective highest principle would not be included in nature, but the highest truth would be given by divine revelation, and reason is only authorised to confirm this revelation. Only **Thomas Aquinas** (~1225-1274) came again to Aristotle's view, admitting that it is possible to reason to get the contents of Ideas out of things. The divine revelation goes down so deeply, and the human knowledge rises to such heights that both touch on a boundary. See GA 35, pp. 265 (German edition), and the *prae-ambula fidei*.

In the following, the one-sided philosophies of Francis **Bacon** (1561-1626) and René **Descartes** (1596-1650) are briefly outlined. The former regards **Ideas** only as rules to summarise the multiplicity of phenomena. His way of thinking corresponds to a reverse Platonism. The second philosopher fundamentally doubts the possibility to recognise things. In this doubt, the "I" is the sure starting point for him. In the contents of his thinking, he finds in the Idea of God as the most perfect Being a guarantee for a truthful being. Then, however, God as the perfect Being cannot feign nature as a deception in us; it must be real. However, this also means that truth can be found only by thinking. This position became authoritative for the following philosophers. Thus, Baruch **Spinoza** (1632-1677) tries to give a system of reasonable truth in his *Ethics*. In his opinion, only Ideas are adequate gained by thinking about the world, not such gained through sense perception. Spinoza expands this contrast then also to morality and the moral action of man.

Bacon David **Hume** (1711-1776) as well accepts knowledge attained from perception only. He considers Ideas merely as habits of thinking.

In addition, Immanuel **Kant** (1724-1804) did not get any feeling for the connection between perception and Idea. He starts from the prejudice that there is a necessary truth accessible without experience only by thinking ("a priori") as for example mathematical knowledge. For Kant Ideas are only summaries of single perceptions, which thinking adds to them, does not gain out of them. However, man also adds space and time and, in the end, his sensations to his perceptions as he does with the Ideas. That means, the human organisation or experience can deliver only internal subjective knowledge and cannot make any statement about the objective outside world. Man cannot recognise the "thing-in-itself" ("Ding an sich"), his knowledge is limited. With this view, Kant also saves the eternal necessary truth of morality and religion, limiting knowledge and trying to make place for faith.

#### Chapter A4 29ff.

6-05

Because the separation of Idea and experience was antipathetic to **Goethe**, he never could manage completely with the philosophy cited on top, although he believed to see establishing points possibly with Spinoza and even Kant every now and then. For him **nature** was fulfilled of Ideas, he did not want to stand above the things, but get out of them what was living in them. Besides, his artistic nature assisted him. That the artistic production is not different from how nature produces its creatures, only on a higher level he finally understood on his Italian journey. A piece of **art** is the more perfect for him, the more the same lawfulness is expressed in it, which is included in the physical work. Art and nature form a uniform realm of truth. An artist brings (mostly unconsciously) the Idea as a picture to appearance, while a philosopher shows this consciously in form of thoughts. Concerning Goethe's view of art see CW 30 in the essay *Goethe als Vater einer neuen Ästhetik* (*G. as Father of New Aesthetics*), pp. 23 (German 3<sup>rd</sup> ed.).

**Schiller** calls the Goethean kind of view **intuitive**, pushing forward from the single to the **Idea**, so inductive, his view basing on Kant speculative, starting from the higher Ideas, deductive. While doing so he overlooks the fact that his Ideas are based either on tradition or prejudices and were gained originally also in an "intuitive", viewing way. In this respect there are, actually, only intuitive Ideas and no speculative ones.

**Chapter A5 47ff.****6-06**

The **subjective** experiences of people are different, however, this is no argument to doubt the **objective** nature of the inside experiences. Truth appears in each case in an individual dress, so that nature can express its rich contents in different way. This applies especially to the highest truth, while the trivial general truth possesses hardly or any individual character, as for example the mathematical one. The difference of individual truths is not decisive but the fact that they all belong to one single whole, to the universal ideal world.

Thus, a rigid system of concepts admitting only one truth is not desirable for **Goethe**. Truth is like a sea: its waves can have the most different formations. Truth means to him to live in truth. Hence, there cannot be any limits of knowledge for him, too. The need of **knowledge** is indigenous to man. This desire arises from the internal soul experience to enter a connection with perception. Thus, the process of knowledge is the balance of two forces that work from outside and inside.

People not sharing this view can be distinguished in three types in the essentials. In the search for truth, the first type trusts only in sense perception and what is countable and measurable in it. The second one accepts truth only as the revelation coming from the outside. The third type is the one-sided mystic who wants to get the highest knowledge under disdain of thinking and destruction of the sensuous observation by means of ecstasy or mystic visions, which warms up his inside, whereas he feels the world of Ideas as cold.

Nevertheless, even the first type of the extreme, pure empiricist cannot renounce the ideal side in himself, as soon as he applies mathematics to the phenomena and interprets them. If he wants to turn to higher Ideas, he will feel powerless, however, because he is mostly anxious to remain in the measurable and countable realm.

Goethe's friend Friedrich Heinrich Jacobi (1743-1819) was a representative of the second type, the metaphysicist. He supposed that the divine is the creative and is hidden behind the physical things. Goethe could not accept this who believed to see what Jacobi wanted to believe, hence, his remark: "One should not search anything behind the phenomena; they themselves are teaching us."

**Chapter A6 63ff.****6-07**

**Goethe's** view of nature and world culminates, in the end, in the Ideas of **polarity** and **increase** (intensification). Polarity rules in the natural phenomena as far as they are material. Subjected to the Idea of development, the physical processes experience increase. Nature tries to work out the spiritual from the material by increase. It creates external phenomena, through which the Ideas of things appear more and more, so that in a certain point nature arranges its secret "openly before the eye of the attentive observer." As to Goethe all world effects are modifications of spirit, "and man who becomes engrossed in them and observes them from the step of the accidental up to that of the ingenious experiences the metamorphosis of mind in such a way that this presents itself first in an appearance unlike to it and finally in its very own form." Goethe imagines all creativities of nature as uniform, but not monotonous. He does not want to look at all phenomena under the same point of view as, e.g., the mechanistic natural science of that time did and also later, transferring the mechanical ideas also onto organic nature [example Paul Heinrich Dietrich Holbach (1723-1789) and his writing *Système de la nature* (*The System of Nature*; 1770)]. "Goethe thought that the modes of natural operations were interrelated, the one passing over into the other; but he never wanted to trace them back to one single mode."

By his settling down in natural phenomena, Goethe did not feel the laws of nature finally as urgent necessities because he saw the same spirit working in it like in his inside, so that the act of knowledge was like a freeing process for him. Because his thinking was watching and his watching thinking, Goethe could not come to a view of thinking and not to the Idea of freedom. Indeed, Goethe could develop sure concepts in the area of natural phenomena, however, as soon as he left this area his position became often uncertain and his statements contradictory because of the incomplete penetration of thinking.

In the following, Steiner explains the Goethean view further and leads it beyond itself in terms of his *Philosophy of Freedom* (CW 4) (the Idea of freedom only attainable by pure thinking, autonomous morality, etc.).

## Chapter B 85ff.

6-08

**Goethe** was convinced with his physical researches that organic life does not consist of the purely mechanical or can be completely explained through it. In contrast to the natural sciences of his time, Goethe wants to look at plants or animals not as single beings standing side by side virtually as embodiments of single Platonic Ideas but as outflows of a universal Idea (Urpflanze **archetypal plant**, Urtier **archetypal animal**), which is living in all forms.

In the realm of anatomy at his time, still the view counted that there would also be a principal difference between animal and human bodies, which was fixed in the absence of the **intermaxillary** from man. Goethe did not accept this, because he was of the opinion "that man is the central creation among animals, i. e., the developed form wherein the features of all species around him are summed up superbly." Therefore, he did not rest, until he could also ascertain this otherwise grown together intermaxillary bone with single abnormal skulls in 1784. His findings that there is no physical difference between man and animal encouraged him to expand his view of an Idea of archetype working in the isolated phenomena to whole nature.

Based on preceding botanical studies during his Italian journey, Goethe experiences the Idea of an archetypal plant as a reality. For him the leaf is the basic organ of plant, the remaining shapes like cotyledon, foliage sheet, sepal, crown sheet, etc. are metamorphoses, transformed leaves. "Now a plant may sprout, blossom, or bear fruits, but it is always the same organs which in manifold conditions and under frequently changed forms fulfil nature's prescription." He could ascertain with the pursuance of the development of the single plant that the plant is contracting and expanding itself in six steps. He saw an illustration of his archetypal plant in the **air plant (pregnant plant)**, also called Goethe's Plant (Bryophyllum or Kalanchoe pinnata), which lets arise new little plants from leaf indentations that grow up – separated – to an entire plant and shows that a whole plant rests in leaf according to his idea. Goethe publishes the results of his investigations in his writing *Versuch, die Metamorphosen der Pflanzen zu erklären (An Attempt to Explain the Metamorphoses of Plants; 1790)*.

In further explanations, the inadequacy of the purely mechanistic view of organic life is shown and that of a hypothetical **vital force (vitalism)**. Steiner emphasises that the ability belongs to the view of life "to see a supernatural in the sensuous immediately."

## Chapter B 115ff.

6-09

**Goethe** tried also to find a basic organ for the animals what he managed only in attempts. Thus, he considers brain and bones enclosing it as metamorphoses of the spinal cord and backbone. However, from this starting point he did not succeed – in spite of many attempts – in penetrating to the developmental laws of the entire animal figure, the "typus". He was only able to reach to the comprising common of many animal forms, but not to the formative laws (archetype). Anyway, he managed single discoveries as for example that with single animals an organ is only indicated, with others it is prevailing, a phenomenon later called correlation or compensation of organs.

In addition, the problem of the **purpose** of an organ, which was based on the general assumption of a divine creator, is rejected by Goethe in favour of the question how the archetypal animal or plant expresses itself in an organ and adapts to the external conditions.

Logically also a "theory of evolution" results from Goethe's view, which was more exactly formulated later by Charles **Darwin** (1809-1882) and others because of extensive data material. Thus, Goethe says in the introduction of the *Entwurf einer vergleichenden Anatomie, ausgehend von der Osteologie (Draft of a Comparative Anatomy, Outgoing from*



*Osteology*; 1795): “That would we have won to be allowed to state unavoidably: the fact that all more perfect animals amongst which we see fish, amphibians, birds, mammals and at the head of the last *man* (that) everything is formed after an archetype which only in its very continual parts is floating to and fro and transforming itself still daily by reproduction.” With the last formulation, Goethe only indicates what later Darwin ascertained explicitly as a cause.

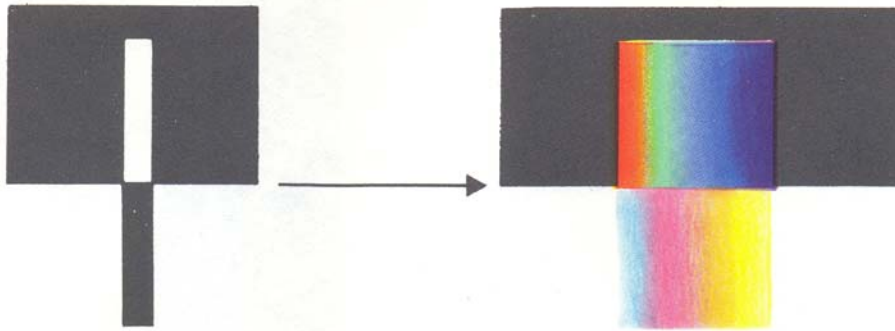
During his whole life, Goethe observed the progress of natural sciences very carefully. Thus he took on an idea of a “vertical and spiral tendency of vegetation” proposed by K. Ph. von **Martius** (1794-1868) in 1828 and 1829 and tried to link it with his Idea of metamorphosis. Martius imagined the growth of plant composed by a vertical direction, ascending from root to stalk, and a spiral tendency arranging the positions of leaves and flowers (circumnutation). In 1830, Goethe is full of enthusiasm when in the French Academy a discussion took place between the zoologist **Geoffrey de St.-Hilaire** (1772-1844) and the anatomist George de **Cuvier** (1769-1832). Whereas Cuvier emphasizes the difference between the single forms, Geoffrey de St.-Hilaire tries to show – completely in accordance with Goethe’s view – that the organisation of animals “is subject to a general plan only modified here and there, whence the differentiation can be derived.”

### Chapter C 139ff.

### 6-10

As with his discovery of the Urpflanze in the field of the organic, **Goethe** achieved a united whole with his physical researches in his extensive, all aspects of colours considering *Farbenlehre* (**Theory of Colours**; 1805-1810). He was dissatisfied how the painters of his time applied light and darkness and colouring without recognisable ratio, so that he decided to work on the colour phenomena fundamentally. He assumed from the view reasonable by Isaac **Newton** (1643-1727) that in sunlight all colours are included, which could be made visible, e.g., with the aid of a narrow gap and breaking by a glass prism on account of their different diffraction as a **spectrum**. Goethe got an immediate occasion to deal with colours after he had occasionally glanced through a prism that did not show him – to his great surprise – the looked objects dipped in rainbow colours. Only at light/dark boundaries colour edges appeared, in each case only consisting of few colours, e. g. of red-yellow or violet-blue and showing any green as a rule. Goethe calls the colours seen through the prism subjective and those on a screen behind a prism objective, which shows the colours in reverse order [see 320/4(12/26/1919, Stuttgart)].

After detailed investigations, Goethe gets to the view that colours originate from a movement or distortion of light/dark boundaries by prism. In the case of looking (equilateral prism with acute angle upwards) at a light picture on a dark ground darkness is moved over light in the upper edge, in the lower edge light over darkness and originates the yellow-red or the blue-violet colour hemline and vice versa with a dark picture on light ground. Newton’s spectral experiment is only a special case of a light picture (gap through which sunlight shines) on dark ground. In Goethe’s eyes it is a “dirty trick” that this gap must be so narrow that both colour edges overlap, so that blue and yellow form green and generate with it only the apparently entire spectrum of Newton which Goethe calls thus also “ghost” (Latin *spectrum*). The complete circle of spectral colours is only received by the complementary experiment, while a narrow black stripe on light ground is looked at. If the stripe is narrow enough, both colour hemlines will overlap at their other ends red and violet, and magenta becomes visible, a colour which does not appear in Newton’s experiment. One calls the resulted spectrum the reverse or Goethean spectrum.



As to Goethe colours are not contained in light as Newton assumed, but they are in each case newly arising phenomena caused as coloured shades by affecting each other of both **polarities light** and **darkness**. In contrast to the organic, the ideal does not work as a sensuous-supersensible form, but as lawfulness contained completely in the material. Goethe distinguishes immediately evident lawfulness (origin of colour on the light-dark boundaries), which he calls **archetypal phenomena** (Urphänomene) and more complex phenomena derived from them as for example the spectrum.

In further explanations, the contrast is shown between Goethe's theory of colour and Newton's approach, valid still today, which has neglected or has lost the qualitative as subjective through reduction on measurable processes completely out of sight. Against it for Goethe the qualitative aspect belongs to it substantially and the measurable is secondary, especially if factors are assumed which are not accessible to sensory observation and more or less hypothetical.

#### Chapter D1 169ff.

6-11

By his occupational activity of mining and other observations as on his Harz\* voyage, **Goethe** also dealt with rock formations and **mineralogy**. In addition, here he was



convinced that one has to explain the inorganic formations or the arrangement of **geologic** layers with ideal principles inherent in the substance itself. Indeed, he shared also the opinion of his friend, the great mineralogist Abraham Gottlieb **Werner** (1749-1817, picture) that water plays a great role (Neptunism) with formation, above all, but he was not satisfied with his purely mechanical interpretations. He could not get to like volcanism shown by James Hutton (1726-1797) for the first time, who explained the evolution of the single earth periods by violent, volcanic revolutions and found followers with the younger generation, often Werner's students as Alexander von Humboldt (1769-1859).

\* *mountain in Lower Saxony and Saxony-Anhalt, Germany*

Other correctly interpreted observations are the assumption of a cold earth period (Ice Age), in which big glaciers must have shifted the rock or granite lumps of the erratic boulders found on Lake Geneva and in Northern Germany, and that fossils are rests of organisms connected to the geologic layers where they are found.

#### Chapter D2 177ff.

6-12

In 1815, Goethe's attention was drawn by his Duke Carl August of Saxony-Weimar (1757-1828) to a translation of *On the Modification of Clouds* (1803) published by Luke **Howard** (1772-1864, picture), an English pharmacist and chemist. The morphological approach applied in it – distinguishing three main forms of clouds as cirrus (feathery cloud, in the highest atmosphere), cumulus (heap cloud, in the middle atmosphere) and stratus (layer



cloud, in the lower atmosphere) and intermediate shapes like cirrocumulus, cirrostratus, cumulo-stratus and still nimbus (rain cloud) – inspired Goethe in such a way that he wrote a poem on Howard and called him the man, who “differentiated clouds”. As a result, he dealt systematically with **meteorological** observations and barometric measurements.

By these observations of atmospheric pressure, which showed parallel results at different places and seemed to be confirmed by measurements of other researchers in far-off countries, Goethe got to the view that in the changes of the atmospheric pressure an alternate contracting and expanding of the airy masses would express itself dependent on the force of attraction of the earth. Correspondingly, he formulated in a conversation with his employee Johann Peter Eckermann (1792-1854) in 1827:

“I imagine the earth with its vapour mantle, as it were, as a huge living organism involved in an unceasing in- and out-breathing. When the earth is inhaling, it draws the atmosphere to itself ... it exhales again and dismisses the vapours upwards ...”

#### Chapter E 181ff.

6-13

Goethe was content with his physical researches to penetrate to the archetypal phenomenon or the archetypal plant; he left higher principles of explanation to the philosophers. Among the contemporary philosophers, G. W. **Hegel** (1770-1831) got on particularly as a counterpart of Goethe in the field of philosophy. As plants can be led back to the fundamental Idea of the original plant, the different Ideas must be metamorphoses of an **archetypal Idea** (German: *Urdee*) according to his view. This simplest Idea is for him that of being, which includes all the other Ideas “according to the Idea”. According to Steiner Hegel does not grasp, however, the living Idea, the Idea as a perception, which can only arise from the human introspection (in the meaning of *The Philosophy of Freedom*). Hence, Hegel’s philosophy is not a worldview of freedom, because he has also to move the origin of morality into a world order existing beyond man.

## 7 *Mystics after Modernism* (Mysticism at the Dawn of Modern Age)

*Anthroposophic Press (2000)*

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17ff.

7-01

**Self-perception** means awakening of one's self at the same time. We connect the nature of an object with our own nature through cognition, i.e. the things apart of us are no longer separate from us but members of our nature lifted by knowledge on a higher level. Nevertheless, it does not mean a repetition but a spiritual rebirth of the things of the world. "An external thing is completely known when there is no part of it that has not experienced a spiritual rebirth in this way. Every external thing is thus integrated with spiritual meaning which, when comprehended by the inner sense, participates in the development of self-knowledge. The spirit of a thing enters the world of Ideas completely through illumination from within, as does our own self."

Thus, a light is shining inside of man not restricting itself to the inside, but becomes superindividual combining itself with the whole world. For the world events confront themselves to their mental beings in the process of cognition. Man's inner experience is part of the objective world process and leads thus to the highest level of knowledge from a great variety (human beings, ideas) to a unity, which cannot be proved but must be experienced. References to the *Bhagavad-Gita* and to Spinoza's (1632-1677) *Ethica* (*Ethics*), in which - achieving this level - this metamorphosis of man is sung or described enthusiastically. Goethe also felt it saying in his *Sprüchen in Prosa* (*Verses in Prose*): "If I know my relationship to myself and the outer world, I call it truth. And thus everybody can have his own truth, and, nevertheless, it will be always the same truth."

Men of deeper nature always considered the raise of the individual self to the universal self in the personality as the primary mystery of life. "And if one calls the highest attainment of the human being the "divine", then one must also say that this divine is not something external to be recapitulated as an *image* in the human spirit. Rather, one must say that the divine is *awakened* within the human being." From this view, one can understand the verses of Angelus Silesius (1624-1677): "I know that without me God cannot live for a moment; if I perish, he must give up the ghost." And "God cannot make a single worm without me: it must burst at once, if I do not preserve it with him."

Man will also light up the laws of his deeds with the light of introspection and overcome the compelling necessity of motives. With his will, he reaches the field of freedom. By his rebirth, he is changing the restricted will to a free one gradually. Thus, his actions become those of general existence.

37ff.

7-02

The greatest mystic of the outgoing Middle Ages was the Dominican monk **Meister Eckhart** (~1260-1327 or 1328). He did not want to question the traditional Christian

doctrine, but to consider it differently as **Thomas Aquinas** (1225-1274) did. Thomas accepted two origins of knowledge: the divine revelation for faith and the human reason for research. The latter can recognise the spirit of nature realising thus the divine being from one side. However, it can never grasp the full essence of God, which is accessible only in the faith given by the divine revelation of the Bible. Eckhart cannot accept this, because an external God is not necessary for him owing to his experience of the inner sense: "The heavenly Father brings forth his begotten Son in himself and in me. Why in himself and in me? I am one with him; and he can exclude me in no way. In the same act the Holy Spirit receives being and stems from me, like it stems from God. Why? I am in God, and if the Holy Spirit does not take its being from me, neither does it take it from God. I am excluded in no way." God is appearing as a light to the mystic through self inspection, his soul unites with God: "God has become man that I become a God." Through the awakening of the inner sense, the highest spiritual awakes in man, which goes over and above his individual soul and also recognises the spiritual immediately in the external, sense-perceptible things, because there is not a boundary between soul and the outer world any more.

As to Meister Eckhart, spiritual illumination mediated by the inner sense is God's entry into his soul. Thereby he calls the light of knowledge the "little spark of soul" (Latin **scintilla animae**). Where it lights up, God can only live solely. Through this little spark in himself, man sees things no more externally and by means of the logical intellect but how they are themselves. Thereby he ceases being an individual, he is one with the things: "This little spark, this is God, in such a way that it is a united one, and carries the images of all the creatures, image without image, and image above image."

Eckhart's image of God is not marked according to human images that God loves man, that he is the master builder of creation, etc. But it belongs to the *being* of God that he loves the world: "I talk in good truth ... that God must pour out with his whole capability himself into every man who has gone within... and so completely that he does not retain anything in his life and in his being, in his nature and in his divinity. He must pour out everything in a fruitful way." God has to communicate with man: "It is a sure truth that God must seek us, as if all his divinity depended on it. God can do without us as little as we do without him. May we turn from God, yet God may never turn away from us." Thus, man is a necessary part of the world.

The soul involved in the sensory world does not contain this divine primordial being already in itself, but it has to destroy itself as single being in the first. This destruction is called **un-becoming** (**annihilation**, German *Entwertung*) by Eckhart. Through the illumination of soul, he recognises: "We are to be united with God essentially; we are to be united with God as one. We are to be united with God altogether. How are we be united with God essentially? This is to be accomplished by beholding ("**vision**", Ger. *Schauung*) and not by the (transient) being (Ger. *Wesung*). His being cannot be our being, but it is to be our life." Not a yet existing life (= *Wesung*) should be recognised through the mind, but a higher recognising itself is to become life.

Then man is lifted out from the sphere of the lower causes by vision (*Schauung*) and does no longer act as an individual soul. Thus, Eckhart comes to a pure concept of **freedom**: "God does not compel the will, rather he sets it in liberty, so that it wills nothing but what God himself wills. Spirit can will nothing but what God wills: and this is not its unfreedom; it is the spirit's true freedom." The enlightened man even determines the good and the bad within himself. At the same time, the bad human being is acting under the influence of the subordinated point of view. His soul has not passed the state of un-becoming (*Entwertung*), the way from the individual self to the union with God and has remained egoistic. Eckhart protests against the opinion that with this view one would give anybody *carte blanche* for all his actions in everyday life. "It is a desire for man who stands there in God's will and in God's courtly love to do all good things which God wills and to leave undone all evil things that are against God. And it is impossible for such a man to leave a thing undone that God wants to be accomplished."

**Meister Eckhart** or Eckhart von Hochheim (\* ~ 1260 at Tambach or at Hochheim (Thuringia); † in 1327/1328 at Cologne or Avignon).

Eckhart was born as a son of the knight Eckhart von Hochheim. Already around 1275, he enters the Dominican Order at Erfurt. From 1277 to 1289, he receives his basic education in the study ways *artium*, *naturalium* (physical philosophy), *solemne* (theology) and *generale* (study generale) finishing it with his ordination. These studies took place in convents, which disposed just of the suitable teachers (Masters, Latin: *magister*). The suitable places of education were fixed on the annual provincial chapters. It is possible that he also spent one or several years at Cologne where he could make acquaintance with Albertus Magnus (~ 1200-1280). Around 1290 matriculation takes place at the University of Paris where he is testified in 1293/1294 as a foreign language lector of the aphorisms of Peter Lombardus.

In 1294, he becomes Prior of the Erfurt Dominican monastery and Provincial of Thuringia. The speeches of instruction originate in this time. In 1302, he teaches again in Paris, now as a master (*quaestiones parisienses*).

From 1303 to 1310, Meister Eckhart becomes Provincial of Saxony (reaching from the Netherlands to Livonia) and takes his seat again in the Erfurt Dominican cloister. In this time two sermons originate and other things for the General Chapters in Toulouse and Piacenza, as the "Lectures about Jesus Sirach, 24<sup>th</sup> Chapter" ("Ecclesiasticus" or "Wisdom of Jesus the Son of Sirach"). In these works the spiritual philosophy of the "quaestiones" is further unfolded.

In 1311-1313 the second magisterium follows in Paris, an honouring which before only Thomas Aquinas had experienced. Now there originate the great Latin treatises: the interpretation of the AT books Genesis and Exodus as well as of the Gospel of St. John, furthermore an extensive corpus of Latin sermons.

In 1314, he becomes General Vicar of the Dominican monastery in Strassburg. A large part of his best-known writings, the "German sermons", dates from this time. In 1322, Meister Eckhart takes over the management of his former training centre (*studium generale*) in Cologne. In 1325, co brothers denounce him to the Cologne Archbishop Henry II of Virneburg because of supposedly heretic religious statements. A list of 49 incriminated sentences is reduced after examination to 28 (1326). To remain preserved before the stake, Meister Eckhart recants as a precaution publicly in 1327. Either on his return from the Papal Court of Pope John XXII at Avignon or only after his return to Cologne Meister Eckhart dies in 1328. The incriminated 28 sentences are condemned by the Pope in his bull "In agro dominico" in graduated degrees in 1329. Lit.: according to wikipedia.de.

## 49ff.

## 7-03

Steiner characterises the difference between Meister Eckhart and the mystics following him: Johannes **Tauler** (1300-1361), Heinrich Seuse (Suso) (1295-1366) and Jan van Ruysbroek (1293-1381). The first explains the blest experience of spiritual rebirth like in a picture, while the other three describe the difficulties, which the way prepares.

Thus Tauler distinguishes the animal, the reasonable and the "highest God-formed" human being who is active above the usual personality and who is no more a single person but embraces inside world and outside world. He calls this highest part of the soul also **spirit** (German *Gemüt*). Tauler strongly felt the contrast between the natural being of man and the "beholding" (vision) of God (beatific vision) arising from this in natural way, however, as something spiritual. Considering nature as the "existence" (Ger. *Da-seiendes*), God cannot be thought as a kind of natural force, and not regarded as its creator, but as the higher "non-existence". Knowledge of nature is not enriched by knowing God, or it is added a little bit to it, but it is transformed. "Man knowing God does not know *other* things than the man knowing nature, but he knows them *differently*." Under this point of view, man can be regarded in the depths of his soul after his spiritual rebirth still as a natural being as well as already as a divine being. Tauler emphasises the first aspect and thus only a reflection, a picture of the universal essence (Ger. *Allwesen*) is available in the depths of soul. For him Godhead never merges completely into the human world. "Even in the highest and most intimate union with God, the divine nature and God's essence are

high, indeed higher than all height. That leads into a divine abyss, and no creature will ever partake of it." Tauler as a devout Catholic wants to introduce nothing new in Christianity, but only to deepen it through his view. It is important for him to show how the single person (creature) can find the way to God's essence by a moral life: "Should man become truly one with God, all the faculties – also the inner ones – must die and become silent. The will must be turned away from even the good and from all willing and must become without will."

Tauler is getting clearer in his mind about the fact that the striving human being can never completely fulfil his destination to reach God's essence, because higher prospects of the goal arise with every higher degree of development. "One cannot discern the final goal; one can only trust in the way, in the development." Through his spiritual development, man continues the natural one, which has ended in him. "Now he *lives* what he *only knew* at earlier levels. He *creates objectively, according to his spiritual nature*, what he only *recreated* at preceding stages. The truth does not coincide only with what exists in nature; it comprises the naturally existent and nonexistent. This idea completely filled Tauler in all his considerations."

Tauler gets this conviction completely when he meets an enlightened layperson, the "**Friend of God from the Oberland**" (from the Highland). This meeting is described in a writing with the title *Das Buch des Meisters (The Book of the Master)* which was added to the first issues of Tauler's sermons. In it a "layperson" describes how he caused a change – a spiritual rebirth – of the "master" (= Tauler). The master taught that in the human being, descending to the profound depths of his soul, no more the single personality is speaking but God. However, the master knows that his own preaching and teaching is not alive or complete in himself because he thinks his thoughts through his intellect, whereas the layperson possesses this truth as a whole force of his life. Through the layman the master was transformed from a contemplator of the nature of God to a man "living in the spirit". He does no longer share his intellectual ideas and concepts, but these concepts emanate from him as living, true spirit. Only afterwards, Tauler could preach in a powerful way.

In this context, Steiner points to a writing, *Theologia Germanica*, which Luther printed for the first time. It is written by a "Frankfurter" who remains consciously anonymous and probably belonged to the community of the **Friends of God**. The basic idea of this writing is that man has to extinguish everything that makes him an individual personality. Then the individual being ceases, which is called "assumption" (= claim of individual existence), and the universal life enters into man. As long as man regards himself as an individual being ("creature"), his self is only a part, something imperfect claiming the place of the whole, the perfect. Different instructions are given, in which direction man has to go, so that the perfect can enter into him.

*Johannes Tauler* (\* approx. 1300 at Strassburg, † 1361 *ibid.*) came from a presumably well-to-do Strassburg family. He entered the Dominican Convention of his hometown. During his education, he was greatly influenced by Meister Eckhart, who was professor of theology in the monastery school in Strassburg (1312-1320). Probably he passed the standard education of priests of the Dominican Order, a study of at least six to at most eight years providing extensive philosophical and theo-logical knowledge. After his studies Tauler was active, above all, in the spiritual welfare for ecclesiastically living women (nuns and beguines = lay nurses). For these he also wrote his German-speaking mystic sermon collection (about 80 sermons) which is delivered as the only authentic work so far.

During the conflict between the German King Louis IV the Bavarian and Pope John XXII, Strassburg decided on the side of the king and was placed under a papal interdict (1324). Because the Dominicans – loyal to the pope – refused to celebrate the mass for the citizens in future, they had to leave the town in 1338. Tauler went with them to Basel where he remained to 1342/43. There and in Strassburg where he returned at the earliest in 1346 he had active contacts with circles of the Friends of God, a community founded by Rulman Merswin. In addition, several stays of Tauler

are testified in Cologne where he also devoted himself to his sermon activity as relations point to Cologne circumstances in a sermon.

Beside the mystic aspects numerous other aspects of religious life are also picked out as central themes in his sermons, e.g. Tauler exerts for the religious revaluation of the non-priest and their mundane work.

Tauler's collection of sermons spread after his death continuously, especially in the monasteries of the movement of the order-reform where they soon became well known also to male order members. In 1498 and 1508 the first printings appeared which became significant e.g. for the young Martin Luther (lit. 3 and wikipedia.de).

**65ff.**

**7-04**

For Steiner the spiritual disposition of **Heinrich Suso** and **Jan van Ruysbroeck** can be described as genius of soul. Their feelings lead them instinct-like to the same point, to which Meister Eckhart and Tauler were led through a higher life of ideas. Seuse does not talk about thoughts, through which he wants to attain the universal essence, but about an almost physical desire that makes the soul drunk with destruction of the individual existence and its rebirth in the all-embracing activity of the infinite essence.

Jan van Ruysbroeck walked the same paths as Heinrich Suso did. He fought against other mystics like Jean de Gerson (1363-1429) who, based on an unconsidered judgment, held all things to be emanations of one primordial essence, of God representing the unity of diversity. His opinion was that one could not reach the infinite essence by considering things through the intellect, but only by a higher way of thinking. He also found imprudent to see man's higher nature in the individual person, in his creatureness. The mystic goes beyond senses and intellect, only then can he find unity, and he believes unshakably that he can develop to the point of seeing this unity. Therefore, he is convinced that a divine spark is hidden in human nature that can be made to shine within on its own.

*Henry (Heinrich) Suso (\* 21 March 1295 at Konstanz (Constance) or Überlingen on Lake Constance; † 25 January 1366 at Ulm), also Heinrich Seuse or (less commonly) Heinrich von Berg. He was an offspring of an old Thurgau noble family (Switzerland).*

*At the age of 13 years, he entered the Dominican Convent of Constance and experienced a mystic conversion when 18 years of age. In 1322, he was sent to the studium generale of his order to Cologne where he became – probably together with Tauler – an eager disciple of Meister Eckhart. On basis of Eckhart's teaching, he wrote both treatises "Buch der Wahrheit" (Little Book of Truth) (between 1327 and 1334) and "Büchlein der ewigen Weisheit" (Little Book of the Eternal Wisdom). For the latter writing Suso had to justify himself as a lector and prior in front of the court of his order, because Eckhart's writings were defeated by the interdict, and was removed (1336). Afterwards long journeys as preacher and pastor in Swabia and up to the Netherlands, especially visiting nunneries of his order, probably in 1343 Prior of the Constance Convention. Since 1348 up to his death, he worked in Ulm.*

*Other works are "Horologium Sapientiae" (The Clock of Wisdom), an enlarged Latin version of the Little Book of Eternal Wisdom, his vita, the first ecclesiastical autobiography in German (written together with his disciple Elsbeth Stäglin) describing in it the extreme form of selfmortification he carried out for years. Lit. 3 and wikipedia.de.*

**Jan van Ruysbroe(c)k** (Ruusbroec) (1294-1381), born in the village of the same name near Brussels. At the age of eleven, he left his mother to place himself under the guidance and tuition of his uncle, Jan Hinckaert. He studied free arts and theology and ordained a priest in 1317. Then he worked as a chaplain at Sainte Gudule (Brussels). He did his service with great seriousness, and fought against the moral weaknesses and mistakes of his time. More and more he was addicted to contemplation and since 1350 he wrote his mystic treatises (11 are preserved). The first of them ("Chierheit der gheestliker brulocht" "The Spirit Epousals") had the strongest influence. In it, he distinguishes three stages of the growing life up to the meeting with God: the active life, the inward life, the contemplative life. In 1349, he withdrew into the new Augustinian monastery of



*Groenendaal near Brussels where he lived as a prior and model of devoutness up to his death. There Tauler and **Geert Grootte** (1330-1384) visited him for whom he provided the basic idea for the **Brethren of the Common Life**. Lit. 3.*

**71ff.**

**7-05**

Nicholas of Cusa (Kues), called **Cusanus** (1401-1464), stands like "a luminous star in the firmament of medieval spiritual life". He marks the transition from the autumn of the Middle Ages to modern times and stands in the zenith of the knowledge of his time. Thus, he gets the insight a long time before Copernicus that earth is moving as a planet around the sun. Cusanus is the scientific thinker whose goal is to rise to a higher level through his research of world phenomena. Eckhart and Tauler are the believing confessors who seek the higher life through the meaning contained in their faith.

In the case of thinking Cusanus started out from the sharp, logical terms of scholasticism, which made a clear distinction between human knowledge and the only through faith, through supernatural revelation attainable ultimate things. However, this kind of cognition only delivers pictures of the sensuous, external things. The scholastic was hindered through his theological adjustment or could not acknowledge to see more in the pictures, namely that they are revelations ("explicationes") of the spiritual contents of the things themselves that God is not reflected by himself, but is in them ("implicatio") or lives in them, namely not only in things, but in man himself.

Nevertheless, this one-sided scholastic education was a good condition for Cusanus to get real inner experiences of soul even if he did not carry out the last step and did not break as a high member of the ecclesiastical hierarchy with the official faith.

The most important idea of his thinking is that of the "learned ignorance" (docta ignorantia) what he understands as a higher level of knowledge than ordinary knowledge. Initially the human spirit deals with knowledge of the things thought beyond spirit. Nevertheless, the being of things is what spirit thinks about things. Things are spirit, which man sees through the sensuous cover. If this being is spirit, the human spirit can no longer speak of a thing outside, also not of knowledge, because a thing is part of his spirit. He can speak only of a seeing without understanding, of "ignorance" (docta ignorantia). Cusanus himself describes how he came to this seeing through enlightenment in the middle of the sea, on the return journey from Constantinople to Rome. In his experiences the views of the neo-Platonism revive again as they have come down from Dionysius the Areopagite and later on from Scotus Eri(u)gena (810-~870) who inspired also other mystics like Meister Eckhart. "Nicholas of Cues was on the way to develop from knowledge again what the scholastics had declared inaccessible for cognition."

The lower kind of recognising, including self-knowledge, is transformed into the higher one when man learns clearly by an apodictic experience (enlightenment) "that what he perceives and encounters within himself is not the manifestation or activity of a concealed force or entity, but, instead, the entity itself in its primordial form." Then in this higher knowledge, world is speaking in all directness. Man expresses not only his own essence, but also that of the things. His self becomes the organ, through which things express themselves and thus the universal essence. Only through the process of this higher knowledge, the nature of phenomena and human beings come to real existence.

However, Cusanus was hindered through his profession as a priest and his political activity or has recoiled to apply this higher form of cognition fully also to theological concepts. Therefore, he stopped on half a way and interpreted these Ideas only in the traditional meaning, supposing that he was applying docta ignorantia.

***Nicholas of Cusa** (Nikolaus von Kues), called **Cusanus**, was born in 1401 as Nikolaus Chriffitz or Krebs. He was a son of a well-to-do wine merchant at Kues on the Moselle. After the tradition, he tore at the age of 12 years from home and came on recommendation of a count to the educational care of the **Brethren of the Common Life** in Deventer (NL). This mystic brotherhood of lay persons, founded by **Geert Grootte** (1330-1384) and related with the Upper Rhine **Friends of God***

around Tauler and Rulman Merswin (1307-1382), worked also (social and national) educationally in Holland and on the Lower Rhine in numerous establishments. In 1416/1417, he studies in Heidelberg and resolves as baccalaurean of philosophy. A long-standing study of mathematics, physics, astronomy, medicine, antique philosophy and law joins this in Padua (1417-1423), where he attains a doctorate of canon law (doctor decretorum). During this time, he forms friendships with numerous scientists and humanists who meet him later during his activity as a clerical diplomat.

In 1424 he goes to Rome, then back to Kues and begins the study of theology at Cologne (1425) where he becomes familiar with the ideas of Albert Magnus, Thomas Aquinas, the German mystics, with the Neo-Platonism of Dionysius the Areopagite and the mysticism of numbers by Raimundus Lullus (Raymond Lull, 1235-1316). Besides, he rediscovers the "Germania" and other writings of Tacitus (56~120 A.D.), also some comedies of Plautus (~254-184 B.C.) and proves that the so-called Donations of Constantine, from which the Vatican derives his mundane power, are a forgery of the 8<sup>th</sup>/9<sup>th</sup> centuries.

In 1227-1230, he takes over a lot of ecclesiastical posts and with them profitable sinecures. In 1428 and again in 1435 he refuses an honourable call as professor of canon law in Louvain (today Belgium).

At the age of 29 years he becomes a secretary of the Archbishop of Trier and his authorised representative on the Council of Basel (1432-1437), to which he is called by his friend and teacher, Cardinal Cesarini, appointing him to the chairperson of the "German Nation" of the Council. Besides, he has an effect also for a successful compromise of the Council with the temperate Hussites and advertises – even though in vain – for a reform of the Julian calendar. In the beginning, Cusanus has the same view as numerous scholars to superordinate a parliamentary council over the pope. Then he develops into a supporter of Pope Eugene IV. In 1437, he is sent by the pope together with Cesarini to Constantinople to invite the Greek emperor and the patriarch of Constantinople to the Council of Florence, on which the reunion of both churches is accomplished. But that lasts only up to 1453, to the conquest of Constantinople. On the return journey from Constantinople Cusanus has the aforementioned experience of an enlightenment (called by him "visio intellectualis"). That experience induced him to write his main work "De docta ignorantia" with the idea of the "coincidentia oppositorum", of the coinciding of contradictory ideas in God (1437-1440).

From 1440 to 1448, he represents the papal interests as a legacy on the German Diets, legislatures of the German sovereigns. The journeys, however, also serve him as opportunities to inspect and reform the monasteries. As thanks, he is promoted to cardinal (1448) and receives the diocese of Brixen (today South Tyrol) for administration (1452-1458 or 1460). As before him Tauler he has a meeting with an initiated layman (Lat. *idiota*) in Rome.

From 1451 to 1452, he undertakes a long reform journey through Germany. A vision of a celestial angels' council giving peace all religions is released in him through mental pain hearing of the conquest of Constantinople by the Turks (1453). From 1458 up to his death at Todi (near Spoleto), he works as a Curia cardinal and papal deputy in Rome. His corpse is buried there, his heart in the chapel of the Cusanusstift in Kues. On his biography see 326/1(12/24/1922, Dornach). Lit. 6.

**89ff.**

**7-06**

**Agrippa of Nettesheim** (1487-1535) and Theophrastus Paracelsus (1493-1541) follow the way of the thorough study of nature shown by Cusanus, which they pursue with all the means of their time as comprehensively as possible. This way is for them at the same time the way to a higher cognition.

Agrippa's life is full of change and not always morally flawless, but it is determined by his honest, indefatigable desire to acquire complete knowledge of nature of his time and to deepen his knowledge for the purposes of a higher spiritual cognition of the world. While doing so, he is clear to himself that spirit is not to be sought in nature in the sense that the natural objects are thought inspired, and that spirit itself has no spatial or temporal existence nor one has to imagine it in these categories. He wants natural sciences explaining the natural phenomena not through ghostly beings, but seeing in nature what is

natural and only what is spiritual in spirit. Surely, this cannot fit a lot of his explanations, e.g., about the positive and negative spirits of the planets and the sun (intelligences), relationships of planets and natural phenomena, etc. Nevertheless, it has to make allowance for him that he could not doubt at that time for true taken facts; just like one will reject today unmovable scientific knowledge as untenable in future days. People of his time did not understand his "natural magic", because they wanted, above all, a "supernatural magic" seeking the spirit in the sensory world.

His teacher **Tritheim von Sponheim** (1462-1516) gave Agrippa the advice not to publish his knowledge. Tritheim had shown purely natural knowledge in the coat of supernatural magic in his *Steganographia*. Thus, Agrippa published his main work *Occult Philosophy* (*Three Books of Occult Philosophy, Libri tres de philosophia occulta*) only in 1531, although he had written a draft already in 1510. Therein he distinguishes three stages of higher cognition:

- (1) The cognition of the "elementary" (elemental) nature with its physical, chemical, and other forces,
- (2) The cognition of the astral or celestial nature, which sees the cosmic world as a universal whole and orders the phenomena after number, measure, weight, harmony, etc. and
- (3) The spirit, the level of cognition where spirit, through immersion in itself, looks directly at the primordial essence of the world.

*Henry (Heinrich) Cornelius Agrippa of Nettesheim* (\* 14<sup>th</sup> September 1486 at Nettesheim near Cologne; † 18<sup>th</sup> February 1535 at Grenoble).

*Agrippa was descended from a respectable family at Cologne. One knows little of his childhood and youth. He studied at the University of Cologne and passed some time in France. As a young man, he was appointed secretary in the service of Emperor Maximilian I. That was the start of an erratic life, in which he came through Germany, France, England and Italy. In 1509, he became a lecturer of philosophy at the University of Dole (France). Then he went to England on a diplomatic mission of Maximilian. In 1510, he visited the abbot Johannes Trithemius in the Würzburg Scottish monastery Saint James, who advised him to wait and not to publish his "Occulta Philosophia". In 1512 he fought as a captain in the army of Maximilian I against the Venetians and was knighted because of bravery against the enemy. In 1515, he accepted an invitation to lecture at the University of Pavia. There he held lectures on Hermes Trismegistus.*

*Three years later, he was appointed syndic in the Free Imperial City of Metz. There he had to defend a woman accused for witchcraft by the inquisition (1518). He believed, indeed, that the whole nature is ensouled, but did not believe in the ecclesiastical "sciences"; Agrippa succeeded turning the arguments of the inquisitor Nicolaus Savini against him. However, through his success Agrippa got in conflicts with the rulers of Metz and returned to Cologne (1519). From 1521 on, he worked as physician in Geneva, Freiburg, Lyon. In 1524, he became a personal physician of Louise of Savoy (1476-1531), the mother of Francis I of France. Because he refused to cast political horoscopes, he fell from favour. Nevertheless, in 1529, Agrippa was an archivist and historiographer of the Dutch regent Margaretha of Austria and soon he got again in disputes with the clergy. After the publication of "De occulta philosophia libri tres", he ended up in the jail for a short time (1531). Then he lived for some time in Bonn and Cologne under the protection of Hermann von Wied, the Archbishop of Cologne. At the end of his life, while he visited Paris, he was arrested by Francis I. The charge was proven false, and he got free after few weeks, but this experience was too hard for him so that he died in Grenoble (or Cologne) a little later.*

**95ff.**

**7-07**

**Paracelsus** himself wants to go everywhere to the foundations of natural science, to read in the book of nature directly and not to be content e.g. as a physician with the traditional knowledge of old authorities like Avicenna (980-1037) or Galen (129~199 A.C.). Nature has created man as its summit who does not feel himself as a whole but as an individual person. In this contradiction, man is a world of its own kind; he is the microcosm (human

being) in contrast to the macrocosm (universe). The connection with the universe is covered to man by his spirit at first. As to Paracelsus, human nature can be classified into three components: (1) the sensuous-physical nature, which he terms elementary body, (2) the ethereal-celestial or astral body and (3) the soul. The astral phenomena like dreams, hypnotism, and suggestion are the phenomena between the bodily ones and the real soul phenomena.

Under the influence of the Neo-Platonists and the Kabbala Paracelsus divides (as also Agrippa does) human nature finally into seven aspects: (1) elemental body, (2) *archaeus* or *spiritus vitae* enclosing the phenomena of life, (3) astral body, (4) animal spirit, (5) intellectual (rational) soul, (6) spiritual soul, and (7) the spiritual soul merging in the universal essence. The mystics like Meister Eckhart also describe that level where the individual being merges in the primordial essence and realises in man. "And this is a great thing you must consider: nothing is in heaven or on earth that is not contained in man. And God, who is in heaven, is in man."

For Paracelsus nature is immediately divine, he does not assume any God or spirit in nature and, therefore, explains its development in a natural way as far as it is possible with the scientific means of his time. He lets things arise from a primordial matter (*yliastr*), which then is separated in four elements: water, earth, fire, and air. The spirit is a result of the further development, that's why he distinguishes a double Adam in the human being. The first is corporeal, the bearer of heredity, the second is formed through that what man has acquired in the course of his development. Hence, for Paracelsus there is no God creating since eternity, but only an eternal creating, in which man is a member and co-architect of cosmic creation. Paracelsus calls this self-creating activity alchemy, and as far as he is a physician, he wants to be an alchemist of his remedies, his "arcana". He considers all bodies composed of three basic substances or principles: salt (Lat. *sal*), sulphur (sulfur) and mercury (*mercurius*). These substances are not to be understood as chemical substances of modern chemistry. He calls the remainder of a combustion "salt", what burns "sulphur", the soluble of a process of solution "mercury".

On the concepts salt-mercury-sulphur, which were experienced in human thinking-feeling-willing at first, see also the interrogative answer, 10/6/1920 (Dornach) in CW 73a.

*Theophrastus Philippus Bombast von Hohenheim, called Paracelsus, is born at Einsiedeln/Switzerland in 1493 as a son of the physician Wilhelm Bombast von Hohenheim. Around 1500 his father moves with him to Villach/Carinthia where he is a city doctor from 1502 on. In Carinthia Paracelsus receives his basic education in monastery schools and laboratories of the metal works and mines. From about 1510 to 1515, he studies at different universities and is awarded a doctorate of medicine in Ferrara. During the following years up to 1524, Paracelsus is wandering through Europe and takes part as a surgeon in the service of different princes in some wars. In 1525, he tries to settle in Salzburg as a practical doctor. Because he is suspected to be involved in riots of farmers, he has to leave the town hastily. In 1526, he walks through South Germany to Strassburg where he acquires the civil right and becomes a guild member. In 1527, he cures the Basel printer Johannes Froben and receives as a result a call as a city doctor and professor to Basel. Because of disputes with his professor colleagues and with the pharmacists of the town, it comes to an escalation. Paracelsus can avoid the menacing arrest only by escape (1528). During both following years, he moves through Alsace, Swabia, Franconia, and Bavaria and writes numerous medical and theological papers. In 1531, Paracelsus is for some time in St. Gallen, and then his traces disappear. Only in 1534, he is provable in Vorarlberg and Tyrol again. In 1536, the greatest work is published at his lifetimes, "Die große Wundartzney" (The Great Surgery Book) (Ulm and Augsburg). In the same year, he walks to Upper Austria. The next year he is called to the treatment of the Hereditary Marshal Johann von Leipnik to Moravia. In 1538/1539, he is again in Carinthia and one year later he settles down in Salzburg. He dies (after another tradition he was murdered, see abstract 216-08) there in 1541. Lit. 7.*

105ff.

7-08

As Paracelsus in the field of natural phenomena, Valentine **Weigel** (1533-1588) tries to apply the same kind of thinking to man's own nature. Weigel developed out of the Lutheran theology and strove like his precursors Caspar Schwenckfeldt (1490-1561) and Sebastian Frank (1499-1542) for a deepening of inner life and of church faith. To understand about his relation to this, Weigel goes back to the question how man recognises a sensory thing. Then he hopes to gain viewpoints how the highest cognition comes about. In the sensory apprehension, he distinguishes the sensory organ and the external object or "counterpart". He asks himself whether the perception flows from the counterpart to the observer or from him or his organ to the counterpart. In the first case, cognition would have to be identical in all human beings: This, however, is not the case, the perception is coloured individually. Weigel compares the second case to the reading of a book. The content of a book becomes existent when the person reads it, its content flows out of himself. Even if perception flows from the person, according to Weigel's view only the nature of the counterpart will emerge, nevertheless, indirectly through the human observer. Man must become active and cannot be content with allowing objects to act upon him and provide perception to the mind, if he wants to acquire full cognition. Thus, the human being will ascend to the higher level of cognition when spirit itself becomes the counterpart, its own object. Here man must behave passively if he wants to attain it, i.e. the enlightenment. Weigel calls it the "light of grace", it is the self-perception of human spirit. But like Nicolas of Cusa he does not venture to break through to this higher cognition really and to a new understanding of church confession.

*Valentine Weigel (also Weichel) \* 1533 at Großenhain-Naundorf (Silesia), † 10<sup>th</sup> June 1588 at Zschopau (Saxony). On mediation of the councillor Georg von Kommerstadt, Weigel visited the Princes' School at Meissen from 1549 to 1554 and studied philosophy, mathematics, and natural sciences afterwards, later theology at the University of Leipzig. In 1558, he got the degrees of baccalaureus and magister. Since 1564, he studied and taught in Wittenberg and became a Lutheran pastor in 1567 at Zschopau where he worked in "rest and calmness".*

*Weigel hid his mystic views. At his lifetimes he published one funeral sermon. Twenty years after his death many of his writings were printed, promoted by his office successor Benedict Biedermann and his sons Joachim and Nathanael. In 1626, his books were burnt publicly. Lit.: according to wikipedia.de.*

109ff.

7-09

"It is like a cheering of nature admiring its own essence at the summit of its development, what sounds towards us from the works of the Görlitz shoemaker Jacob **Böhme** (1575-1624)." After several vocations and enlightenments, he had reached the level, on which devoutness goes over in wisdom and vice versa, experiencing himself not as an individual being but as an organ of the great universal spirit speaking in him.

He feels his spirit immersed in divine harmony. Thus, the disharmony, the inexpediency of nature, or the evil in man and his errors become essential questions for him considering nature and man as one being, because the same basic forces are at work in both. How can the good and the evil originate from the primordial essence? For Böhme the primordial essence does not realise its existence in itself, but in the variety of things, which have own lives in each case and can also be directed against the life of the universal essence. The evil does not flow out of the good, but out of the way as the good lives. The primordial essence had to devour the evil; however, it is not a part of the universal essence.

According to Böhme the lawful world arises out of an abyss in a succession of stages he calls – partly in support of Paracelsus – "salt", "mercury", "sulphur", "fire", "water", "sound" and, in the end, "wisdom" ("Holy Spirit"). On this stage the human spirit "finds itself as the primordial foundation within the world which has grown up from the abyss and formed itself from harmonious and disharmonious elements."

**Jacob Böhme** (Boehme), \*1575 at Alt-Seidenberg near Görlitz, † 11<sup>th</sup> November 1624 at Görlitz; since 1599 shoemaker master, then trader in Görlitz.

After three years of a hard apprenticeship for shoemaking and a time of wandering of two years he became a master of his trade with an own store in Görlitz (1599). In the same year, he married. He had with his wife four sons and two daughters.

Böhme at least experienced three mystic enlightenments during his youth. He was quiet for long time and considered what he had experienced. In 1612, he wrote "Aurora" ("Die Morgenröte im Aufgang").

The handwritten spreading of the fragment remaining work led to the first collision with the Görlitz chief pastor (primarius) Gregor Richter who forced him with the aid of the municipal council to vow not to write anything more (1613). Now Böhme made himself familiar with the work of Paracelsus and with the philosophy of Neo-Platonism. After some years of silence, he started to write 1618 once more and now with the self-assurance of the feeling to have a vocation. Of the great number of his writings stand out the stylistically beautiful religious treatises (collected under the title "Der Weg zu Christo" ("The Way to Christ") and the later writings "Von der Gnadenwahl" ("About the Mercy Choice") and "Mysterium Magnum" (an interpretation of the Genesis), offering less difficulties to the understanding than "Aurora". When one of his numerous widespread friends published two of his small writings behind Böhme's backs in Görlitz (1624), a new violent quarrel arose with Richter. This time the municipal council avoided any sharpness. Böhme felt compensated soon afterwards through the kind admission at the Dresden court. Now Böhme was occupied in the essentials to argue with the attacks of his opponents and did not find time to write another book. At the end of his life, Böhme returned to Görlitz. He died in the consciousness of a growing thing, an approaching "new Reformation".

Böhme's after-effects appeared in Germany and especially in Holland and England. He found enthusiastic followers with the Quakers who carried his thoughts to America. Böhme also influenced the Swabian theosophists and the pietism in south-western Germany and later also Romantic philosophers and poets like Schelling, Hegel, Novalis, Tieck, and William Blake. Lit. 3 and wikipedia.de.

## 115ff.

## 7-10

After Copernicus (1473-1543) had revolutionised the ideas of the solar system (1473-1543), and the sensory world had experienced an immense spatial expansion through this revolution, it was also impossible not to notice this fact in the search for higher knowledge. Thus, it was clear to Giordano **Bruno** (1544-1600) that spirit is no longer to be found now in space but had to be sought in the human interior as already many mystics and thinkers had done before him.

Bruno could only imagine things inspired in different degrees and spirit as a kind of a human soul and as a part of the world soul. That means: he does not experience spirit really as a spirit in himself and, therefore, he confused the life of spirit with external mechanical performances as Raymond Lull (Llull) (Lat. Raimundus **Lullus** (1235-1315)) attempted to unravel in his book *Ars magna* (*The Great Art*, 1305). While he represented the Copernican worldview, Bruno had the courage to look no longer at the heavenly bodies as corporeal spirits, however, he thought of them as spirits of the soul.

Giordano **Bruno** was born in 1548 under the name Filippo in Nola near Naples. His later self-name "Nolano" is derived from his hometown. Bruno studies at first in Naples and joins the Dominican Order in 1565. There he drops his baptismal name Filippo and accepts the order name Jordanus/Giordano.

Soon afterwards, he comes into conflict with the order management because he refuses to go along with Mariolatry and removes all images of saints from his monastery cell. However, this is overlooked as a youthful aberration and remains without results at first. In 1572, he ordained a priest after intensive studies (Plotinus, Kabbala, Averroes, Thomas Aquinas, Lull, Nicholas of Cusa, Copernicus).

Sympathies for the Arian doctrine and doubts about transubstantiation lead to an indictment by

the provincial of his order in 1576, which Bruno avoids by escaping to Rome, from where he must flee again. From now on Bruno's life becomes a peregrination through half Europe.

He abandons the Dominican Order and goes after several stays in northern Italy via Chambery to Geneva (1579). There he joins the Calvinists, but Calvin is not able to accept the Copernican theses Bruno is attached to. After publishing a broadsheet against a Calvinist professor Bruno is arrested and excommunicated by the Calvinists. He recants and gets free.

He reaches to Toulouse (1580) where he takes his doctorate of theology and is appointed lecturer of philosophy. His phenomenal memory causes sensation this time. Bruno works with a special system of mnemonics. But the explanation that he has got a magical talent seems to some contemporaries more evident.

The Huguenot wars drive him later to Paris (1581). There he remains until 1583 promoted by King Henry III. With his recommendation, he goes to England (1583), tries to teach in Oxford at first, causes a scandal with his attacks on Aristotle, and does not receive any chair. Then up to the middle of 1585, he lives in the home of his friend and sponsor, the French ambassador Michel de Castelnau in London. There he publishes his "Italian Dialogues", among them "Cena de le Ceneri" ("The Ash Wednesday Supper", 1584) in which he practices relentless polemic against the Oxford scholars and which caricatures London cultural life violently, as well as "De l'Infinito Universo e Mondi" ("On the Infinite Universe and Worlds", 1584). In the latter, he explains the stars with the fact that they are as our sun is, that the universe is infinite, that there is an infinite number of worlds and these are populated by an infinite number of intelligent living beings.

In 1585, he returns to Paris. After tumults which were kindled by his 120 theses against the Aristotelian physical doctrine and their representatives, and after an abusive writing against a Catholic mathematician, he must leave Paris.

He travels on to Germany and tries in vain to receive any chair in Marburg, for it he gets a teaching permission in Wittenberg. From 1586 to 1588, he teaches Aristotle there. When the intellectual climate changes in Wittenberg, he goes to Prague for half a year. Indeed, he succeeds in acquiring the favour of Emperor Rudolf II, however, does not receive any teaching assignment. With a financial support of 300 thalers from Rudolf II, he travels onto Helmstedt. There he receives a professorship. In addition, here he does not stay for a long time, and he is excommunicated, this time by the Lutherans.

In 1591, he is found in Frankfurt. During a stay to the book fair, he receives an invitation to Venice from the patrician Giovanni Mocenigo. Then Bruno tangles with the senate of Frankfurt expelling him promptly (1591). A short stay in Zurich follows.

Indeed, he teaches in Padua at first, but this chair (of mathematics) will soon be given to Galileo Galilei. Now Bruno accepts the invitation to Venice in spite of the threatening Inquisition. His host, Giovanni Mocenigo, would like to be initiated into the mnemonics; however, it is not unlikely that he hoped to get an insight into "more magical" arts. Probably through disappointment that these expectations were not fulfilled it comes to a quarrel. While Bruno still considers leaving Venice, he is denounced by Mocenigo and arrested by the Venetian Inquisition on 22 May 1592. In the Venetian dungeon, he recants after seven questionings. After the Roman Inquisition asked for his transferral he is brought to Rome (1593) and is imprisoned finally in the Tower of Nona. During the following seven years, the trial is prepared against him. He is ready to recant partially what is not enough for the Inquisition. When it demands the entire cancellation, Bruno reacts holding out. On 8 February 1600, the judgment is read out. Giordano Bruno is expelled from the Catholic Church and the Dominican Order and condemned because of heresy and magic to the death at the stake. He is executed in the Campo dei Fiori; his ashes are dumped into the Tiber River. His works are placed on the index of the forbidden writings (Lat. *index librorum prohibitorum*) where they also remained up to the abolition of the index in 1965. Lit. 3 and wikipedia.de.

120ff.

7-11

In a great spiritual harmony the ideas of the German mysticism of a Meister Eckhart, a Tauler, Weigel, Jacob Böhme shine once more in the work of the poet and mystic Johann Scheffler (1624-1677), called **Angelus Silesius** who announces the mystic profundities like an immediate, natural revelation of his personality in his *Cherubic Wanderer* (*Der*

*Cherubinische Wandersmann; 1657 and 1675).*

*Angelus Silesius, actually, Johann Scheffler; \* 1624 at Breslau (now Wrocław), † 9 July 1677 ibid. was the son of the Polish aristocrat Stanislaus Scheffler who had moved to Breslau presumably because of his Lutheran faith. He studied medicine and public law in Strassburg (1643), Leiden (1644) and Padua (1647) where he was appointed doctor of philosophy and medicine (1648). A year later, he entered as a personal physician the services of the Lutheran Duke of Württemberg in Oels near Breslau. He cultivated friendships with representatives of the Silesian mysticism in the succession of Jacob Böhme. He had acquaintance with the world of mystical thoughts already since his studies. In 1652, he gave up his post and settled down as a physician in Breslau. The next year, he converted to the Catholic faith, accepted the name Angelus, and was put out to strong attacks on the part of Protestant theologians. He donated his fatherly inheritance for beneficent purposes. In 1654, he became an unpaid court physician of Emperor Ferdinand III. Several years later, he was consecrated priest in Neisse (Silesia, 1661). From 1664 to 1666 Angelus Silesius was a coadjutor of Sebastian von Rostock, Prince-Bishop of Breslau. Until his death he lived secluded as a doctor for poor and sick people in a monastery in Breslau.*

*After his conversion to Catholicism, he became a fanatical follower of the Counter-Reformation, who stood up in his writings intolerantly for the conversion of dissidents (Protestants) also through duress. Nevertheless, several poems of his collection were included in the Lutheran hymn, and are today among the best-loved hymns of the Protestant Church.*



## *Christianity as Mystical Fact and the Mysteries of Antiquity*

*SteinerBooks (2006)*

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### **Points of View, p. 128**

**8-01**

Steiner points to the fascination of scientific materialistic thinking, which also runs into religious conceptions or is expanded by some to those. However, it is felt that such conceptions cannot satisfy religious needs, so that a conflict of science and religion arises for many people.

Any field of science like biology, geology, etc. develops its own methods of research. Just as the scientist investigates the sensory world, the spiritual development of the human being and humanity has to be examined by means of suitable methods, which correspond to the scientific ones. Only with such methods does the researcher succeed in penetrating into the being of Christianity and other religions going beyond the historical documents and their origin and advancing to the conceptions that form their basis.

### **Chapter I 1ff.**

**8-02**

All cultures of antiquity had secret schools, **mysteries**, beside their popular religions, which were guided by priest-sages. People to whom the faith in gods could not give satisfactory answers to the great riddles of life were admitted and instructed after tests. Keeping total secrecy the pupils ("initiands" = those to be initiated, also called neophytes) were guided by initiates (Steiner's term: *Myste(n)* = *Greek* *mystes*, *plural* *mystai*) stage by stage to a higher insight. For the outside world, they seemed to be engrossed for a while and after it, they stepped like newborn humans into daylight and found expressions for their experience only in a stammering way.

The path of **initiation** was regarded as dangerous like a preparation of death (Plutarch). The betrayal of the mysteries was punished with death and confiscation of property. It was a sin for the initiate to disclose the mysteries but also for the uninitiated to hear them.

A series of exercises had to go prior to initiation that prepared the pupils to control their sensory life and change the orientation of perception and feeling. For only afterwards the pupils could find a correct relationship to the spiritual world.

The naive human being takes the sense-perceptible world as the only reality. Thoughts and ideas are merely afterimages without reality. If anybody attains ideas of the divine, he will form his images according to the sense-perceptible world.

Some people attain another view of reality during their lives. As to them, formations appearing in their soul-lives become really true and the sense-perceptible world a reality of lower value. However, here is the risk that such a human being loses the sentiments and

feelings for the lower reality and does not find a new world. In this experience of death, he is not in this world, but he has descended into the underworld, the Hades.

If anybody overcomes this threat, he faces himself as a newborn being. Steiner points to the corresponding portrayal of Menippus of Gadara (~ 280 B.C.) \*) who was led into the Hades and brought back again by the successors of Zarathustra at Babylon, that means that he was initiated.

Only with this new life, the eternal was awakened in the initiand.

The secrecy of the experience made in the mysteries was necessary, because an uninitiated person could not understand it. It could generally mean nothing to him, or, however, let a dreadful foreboding come up in him. Today an initiate can describe this experience for uninitiated people in conceptual form what was not yet possible in antiquity.

The initiated **Plutarch** (~ 45-125 A.D.) reports on the mood in which the initiand should face divinity: The greeting of the Godhead to the initiand: Know yourself (Greek: gnōthi s'autón) and his answer: You are (Greek: eī) [see abstract 266-39]. The initiand has discovered a higher self (daimon) in himself, which stands imperishable behind all creation and decay, and he can now take part in its creative life. Steiner again points to Plutarch (in his writing *On the Failures of the Oracles*) and to Cicero (106-43 B.C., *De natura deorum* = *On the Nature of the Godheads*).

The initiate experienced this appearance of the Godhead in his soul, the mother, as the virgin birth of the Son-God who is descended from the Father-God hidden in nature.

\*) Remark: no original writings by Menippus but only titles are preserved. He was a philosophical man of letters of the cynic direction. His stories, parodies, dialogues, etc. can be partly reconstructed from the writings of his imitators like Varro, Seneca, and Lucianus of Samosata [lit. 2].

## Chapter II 15ff.

## 8-03

The Greek philosophers, especially the pre-Socratic ones, stood on the ground of mysteriosophy. That becomes clear with **Heraclitus** of Ephesus (~ 535 - 475 B.C.). His thoughts that are preserved only as fragments were felt dark and obscure by non-initiated people, for the initiates, however, they were "brighter than the sun". In addition, the fact that he deposited his book in the temple of Artemis indicates that he wanted to be understood only by initiates. Heraclitus saw through the nature of the transient things like his famous saying "everything is in flux" shows. Standard of transitoriness is the eternal. In addition, personality is subjected to transitoriness, life and death is only apparent. His aversion applied for gods who were equipped with qualities of the perishable world like by Homer, and for a science that occupied itself with the laws of transient things as for example Hesiod did.

Heraclitus considered the fire as the first principle of all things meaning, however, also in a higher sense the consuming power of the spirit, which melts the thoughts of transitoriness.

According to Heraclitus the war is the father of things what is to be understood in such a way that the world of transitoriness can only form in the conflict of interests. The human being is composed of the warring elements, into which God has poured out himself. The human being perceives the spirit (the Logos) in himself, in which he participates according to his composition. He is appointed to fashion the eternal out of the temporal. Heraclitus calls this spiritual in the human being the daimon of the person. The **daimon** is the eternal in the person; the personal is its transient manifestation. This daimon cannot be confined to a single personal manifestation, but has power for many personalities at its disposal and may shift from personality to personality. For he already has the experience of a number of embodiments in himself, which appear as capacities in a new life. From the thoughts of Heraclitus, the idea and the experience of **reincarnation** result.

The forces of the eternal are not developed by the everyday life, life will pass away ungratified if they remain untapped. The development of these forces was the task of the

mysteries and the philosophers.

The order-like School of **Pythagoras** in southern Italy is also based on the mysteries (sixth century B.C.). The Pythagoreans saw in numbers and geometrical forms, whose laws they investigated by mathematics, the basis of all things. They knew the connection of the pitches of tones and numerical ratios, the geometrical relations in astronomy, etc. It was basic that the human being develops the ideas, e.g., of an ellipse, first in his inside and finds them in nature afterwards, i.e. the human being finds the harmonious order in himself at first, then he can find it in the sensory phenomena. For God, the eternal harmony of the cosmos is within the human soul, which is not limited to the confines of the body, the personal. What is born in the soul is the order according to which the worlds revolve in heavenly space.

### Chapter III 27ff.

8-04

One can understand **Plato** (427-347 B.C.) only completely if he is considered from the viewpoint of mysteriosophy. His later followers, the Neo-Platonists, ascribed to him an esoteric doctrine, to which he admitted only the worthy ones. On this mysteriosophy Plato could not and would not write directly.

That is why he brought his philosophical views in form of dialogues to representation, which appeared to him suitable. In the centre of his *Phaidon* (*Phaedo*), his teacher **Socrates** (~ 470-399 B.C.) stands, who dies like an initiate, because death is simply another phase of life for him. His instruction about immortality in the face of death weighs more than any logical, rational argument. He wants to conduct his pupils to a vision of the eternal.

Socrates wants to get independent of what the senses deliver daily and search for the spirit in the sensory world. This is for him like dying. The senses do not offer the eternal in its true form to the human being; the examining insight must face them. Its authorisation will be only justified if anything is in it that transcends the senses. That something may not be subjected to transitoriness, it is the true and thus also the eternal.

Knowledge (Greek: gnosis) is based for Socrates on the fact that sense perception can be reminded at first. Recollection or memory is the mediator of knowledge. In reality, two things are never completely identical. They are only alike up to a certain degree. This idea of likeness arises in the soul without existing in the sensory world. In a similar way, not all mathematical thoughts are taken from the sensory world. However, just such thoughts bear the sign of eternal truth in themselves.

At the end of the dialogue, the hearers have found something in themselves that has come to life in them they did not possess before. This process is to be compared to an initiation.

In Plato's *Timaeus* the mystery character of the Platonic world-view is clearly revealed. At the beginning, the sage Solon is taught in a conversation with an Egyptian priest of the fact that the myths and their gods are only pictures or symbols of spiritual truth. The Father of the universe can only be anticipated at first. If he is found, it will be impossible to express his being in words. He is enchanted in nature; one can only approach him, while one wakes up the divine in oneself. The Father created the world out of the world-body and world soul pouring out Himself. The world soul is tightened to this world-body in cross form; it is the divine of the world and has taken up the death on the cross, so that the world could exist. Nature is the tomb of the divine. This divine element can revive only in the soul of an initiated person. Knowledge is the redemption and resurrection of God.

**Philo of Alexandria** (~ 25 B.C - 43 A.D.) of whom one said that he was the revived Plato calls the wisdom born out of humanity the "Son of God". Philo addresses this Logos like Christ.

Plato's *Symposium*, a dialogue on love, also shows a kind of initiation. Love announces wisdom. If wisdom is the Son, love will be his Mother (Diotima). In the dialogue, the participants discuss the different aspects of love, in which the various levels of their daimons appear. Love strives for unity; it has something of divine. Everybody can only

understand it so far he takes part of the divine. For Socrates (erotic) love, Eros, is not a god, because God contains the idea of the good and the beautiful, while Eros is only the striving for the good. It is a daimon, a mediator between the earthly and the divine. Where Socrates speaks about love, he only wants to give an account of what a woman, Diotima, has revealed to him. This wise woman is the unaware soul-force that brings the daimon to existence and was before the reception of wisdom in the soul.

From this point of view, the legend of Dionysus is interpreted and shown how Platonic wisdom and Greek myth and also mysteriosophy and myth unite. The Greek gods were objects of the popular religion; their genesis was kept as secrets belonging to the mysteries. That's why it was dangerous to betray the mysteries, the origin of the gods.

#### Chapter IV 43ff.

8-05

The **mythological** figures and their actions are illustrations of the process of initiation and supersensibly experienced facts for the initiates. Therefore, they must not be interpreted intellectually or purely symbolically. Against such interpretations, e.g., Plato turns when he uses such pictures for the description of spiritual facts like that of reincarnation in his *Phaedrus*.

Interpretations are given for the myth of **Theseus**, for a parable attributed to Buddha, for the myth of Osiris and Isis with reference to the views of the Greek philosopher Empedocles (490-430 B.C.), for the sagas of Heracles (his twelve labours) and Prometheus, for the voyage of the Argonauts and for Homer's *Odyssey*.

In the end, Steiner points to the **Eleusinian** festivals that were celebrated twice a year to honour Demeter and her daughter Persephone as well as Dionysus.

#### Chapter V 59ff.

8-06

The ideas of gods in the **Egyptian Book of the Dead** are similar to those of the Greek mysteries. For the Egyptian priests the god Osiris was a being who could be found in the human soul. Between human-being and God-being is a difference of degree and a difference of number (secret of number, the one and the many). Every human being is (even more imperfect) Osiris and, nevertheless, there is an Osiris as a separate entity. The human being is the tomb of Osiris at first. His low nature (Typhon) has killed the higher one in him. The love in his soul (Isis) must look after the funeral parts and nurture them. Then the higher nature, the eternal soul (Horus), is born who can progress to the Osiris' existence. The macrocosmic Osiris process is repeated in the human being microcosmically. This is the sense of the Egyptian initiation. With the procedures carried out in the temple by the priest-sages (hierophants) the earthly was "killed" and man's higher ego was then awakened. For an uninitiated person, the person to-be-initiated (initiant, neophyte) really died and reappeared after raising like by a miracle as another person.

The life of a great initiate runs in a typical way, so that many parallels can be found, e.g., in the "biographies" of **Buddha** and **Christ Jesus**. That's why these descriptions, as they are given especially by the **Gospels**, are not to be understood as personal life-histories but as descriptions of paradigmatic stages of development of an initiate.

As parallels between Buddha and Jesus are stated: the announcement of birth, recognising a newborn divine human being by an initiate (by Asita, or Simeon), getting lost and finding again the twelve-year-old boy, the temptation. Buddha's death is to be equated, however, with the Transfiguration of Jesus on the Tabor Mountain, i.e. where Buddha comes into nirvana, into the all-embracing spirit (Logos), Christ Jesus does not die but attains a higher stage, suffers, dies (as Logos in flesh) and experiences his Resurrection.

This suffering and death had happened up to that time, however, only inside the mystery temples. By Christ, it became a public world-historical fact, on which Christianity is based. This sacrifice of Christ has an eternal character in which everybody will participate unconsciously if he/she believes in him. This is the basis of the Church as Augustine (354-

430 A.D.) founded it later in theological form. Nevertheless, the Christian initiate does not depend on it, because he himself is able to realise the contents of the "Mystery of Golgotha" independently.

## Chapter VI 70ff.

8-07

The historical approach, which ascertains a difference between the Gospel of St. John and the three other ones, the Synoptics, does not justice to the **Gospels**, because they did not stem from sense-perceptible historical events but from the traditions of the respective mysteries, into which the evangelists were initiated. Because these traditions were not verbally identical in the various mysteries, differences resulted, which are lesser among the Synoptics.

In the Gospels, facts are recorded which have the appearances of historical events, furthermore parables which are told like real events in order to symbolise a deeper truth and thirdly teachings intended to form the content of a Christian view of life. However, in the Gospel of St. John real parables are absent, because these were not used in the tradition of his mystery school.

How apparent facts and parables behave towards each other, one can recognise for example from the fact that in the Gospel of St. Mark (11:12) the cursing of the fig tree is described as an actual event, in that of St. Luke (13:6), however, as a parable for the uselessness of the ancient teaching.

Except facts and parables, also "signs" (**wonders**) are shown in the Gospels, which overturn the laws of nature apparently. However, they concern events and experiences that did not or not only take place on the physical plane.

The Gospels are communications of mysteries described by initiates. However, they ascribe the initiation to a unique personality, a single being. He reached "the Kingdom of God" by initiation. The unique One has brought this Kingdom to all human beings who made a connection with Him and wanted to believe in Him.

That will become reasonable if one considers that Christianity arose from the Jewish national religion that expected the coming of a saviour for the whole nation, the Messiah. The redemption was not a matter of the individual, but a national affair. However, beside the Jewish national religion which the Pharisees protected externally initiates existed among the Jewish people, too.

## Chapter VII 77ff.

8-08

Among the "wonders" attributed to Jesus, the raising of his disciple **Lazarus** only described in the Gospel of St. John (**John 10:40 - 11:44**) juts out. This was also felt by the Jews, so that this miracle led to the decision of the chief priests and the eldest to remove Jesus (**John 11:45-53**).

The fact that one has not to take the raising of Lazarus literally in the physical sense ensues already from the words of Jesus that the illness of Lazarus "is not to end in death; through it God's glory is to be revealed and the Son of God glorified" (John 11:4), and from his saying "I am the resurrection and the life. Whoever has faith in me shall live, even though he dies" (John 11:25). That means that the eternal "Word" (Logos) which has become flesh in Jesus has entered Lazarus and is the (eternal) life to which Lazarus was raised.

Lazarus is completely transformed by this entry of the Logos. The grave from which he rose after three days is also to be understood as the body that is the grave of the soul (see Plato). The entire process is an initiation as it was carried out, otherwise, in the seclusion of the mysteries. The last act of this initiation after the three-day somnambulant sleep, during which Lazarus seemed to be in a comatose state, takes place sensuous-really as an external fact which is, however, a picture for a real spiritual event.

**Christianity** was referred to the tradition of the mysteries through this initiation. Lazarus is thus the first Christian initiate and was thereby able to recognise the bearer of the

"Word" or the Son of God in Christ Jesus. However, the raising of Lazarus was, of course, also a betrayal of mysteries, which had to be expiated in the eyes of the chief priests.

## Chapter VIII 86ff.

8-09

The **Apocalypse of St. John**, at the end of the New Testament, is imparted "in signs" (Greek text: εσήμανεν = he set in signs, Apocalypse 1:1)\*, i.e. one must not take it literally but only in a deeper sense, particularly as John receives it in spirit as revelation of Christ Jesus (1:10-11). It relates to mainstream Christianity like the pre-Christian mysteries to the public religions.

\* *The usual translations are inaccurate.*

The Apocalypse turns to seven communities or churches the first of which or its angel (star and lamp, 1:20) is addressed as that of Ephesus. (2:1-7). This spirit of community wants to be Christian, it is urged not to go astray through errors nor to take the way to the divine too easy like the gnostic sect of the **Nicolaitans**\*) who equated the transient human knowledge with the divine and eternal word. "The love you felt at first" is necessary to this goal (2:4).

The seven angels of the churches have arisen from the guiding spirits (daimons) of the mysteries. The letters to them announce to John what had to happen in the sensory physical world in order to prepare the way for Christianity.

In the *fourth chapter*, he describes the spiritual world that is the very basis of the sensory world: The throne on which the One is sitting surrounded by the 24 elders as representatives of wisdom and by the four apocalyptic animals in nearness of the throne which mean the supersensible life underlying the sensory life. They raise their voices after the sounding of the trumpets when the life contained in sensuous forms is transformed and spiritualized.

In the *fifth chapter*, the scroll or book with seven **seals** that can be opened only by the lion of Judah, i.e. by Christ, means the divine truth, which is closed through the sevenfold human wisdom at first.

In the *sixth chapter*, Christ in the figure of the lamb opens the scroll, and the gathered beings explain the meaning of the seals. The first seal shows the first world power in the form of a white horse, an embodiment of the thought of creation which is led to the adequate direction by Christianity. The second seal with the rider on a red horse takes the peace, the second world power, away from earth. With the third seal the world power of justice, with the fourth the religious power appears. These four powers in the form of the **apocalyptic animals** (or beings) have to receive new directions by Christianity (war – lion, peaceful work – bull, justice – human countenance, religious aspiration – eagle).

With opening the fifth seal, Christianity itself appears only as first, transient stage of community. The opened sixth seal (6:12 - 7:8) shows the 144,000 marked with the seal of God who represent those who prepared for the eternal and were "Christians" before Christ Jesus appeared on earth.

The seventh seal (8:1-5) shows what true Christianity ought to mean to the world. The seven angels with the trumpets standing in front of God are the spirits of the ancient mysteries transformed into the Christian ones.

The following parts represent an initiation of John. The announcements are the signs necessary in initiations. The trumpets sound for all people and not for single humans like in the former mysteries.

While the letters to the seven churches show the importance of Christianity for the present, the pictures of the apocalyptic animals and the seals represent the next future not living in sensory forms, the time of the trumpets follows in an even more distant future. Christianity must then be completely absorbed (the book which is bitter in the stomach); the human being has then become god ("divinisation", *Greek* théosis, *Latin* deificatio).

Thus, a Christian primal mystery replaces the manifold ancient mysteries, and Christ is the hierophant or initiator of the entire humanity.

\*) *Term of the followers of a sect, probably the same who are called “false apostles” in 2:2 and teach after 2:14-20 “to eat food sacrificed to idols and commit fornication”. Probably a – by the point of view of the seer – libertine group of travelling prophets is combated among whom also a prophetic woman played a leading role (2:20). The origin of the name Nicolaitans is dubious. Perhaps the interpretation of the Church Fathers preserves a historical core which reconciles the name with Nicholas of Antioch, one of the Jerusalem elected seven (Acts 6:5) (according to lit. 3).*

## Chapter IX 98ff.

8-10

**Christianity** has grown out of mysteriosophy. However, already some time before Christ, the need arose to introduce mysteriosophy into life as it was attempted by the orders of the **Essenes** (in Palestine) and of the **Therapeutae** (in Egypt\*) in strict regimentation of life. These communities formed a natural transition from the mysteries, in which singles were led to knowledge, to Christianity where a personality, Jesus, had been able to receive the Christ-Logos through the Baptism in the Jordan, to become Christ Jesus after a repeated process of maturing, after a series of incarnations. From then on, the union with Christ cannot be only an affair of a few (mysteries) or of a community or church (Essenes, Therapeutae) but an affair of knowledge of whole humankind.

\*) *Therapeutae: the ascetic Jewish community described only by Philo of Alexandria (~ 25 B.C. - 43 A.D.) in his writing “On the Contemplative Life” confronting them as representatives of contemplative life with the Essenes who exercised practical life. The Therapeutae stay on six weekdays individually in their huts consisting of a profane room and a sacred chamber (monasterium, place for initiation) and spent their time studying writings and singing hymns. They took their food consisting of bread and salt, sometimes spiced with hyssop, after sundown. Some of them ate only every four or even seven days. During the seventh day, they met in the common room of cult. An appointed member held the address; the listeners sat according to their age, men and women apart. Every 50 days a night festival took place that consisted of a common meal with interpretations of writings, afterwards antiphonies and round dances (according to lit. 3).*

## Chapter X 101ff.

8-11

It was very significant for the early Christians that the **Logos** was to be found no longer only as spirit in the darkness of the mysteries but had also worked as a historical figure in the human person of **Jesus** on earth. In this person, everything was combined that was aimed at, otherwise, in long periods of development in the mysteries. Jesus has become the one divine man, in Him the greatest ideal has appeared *once*. From then on, any soul must bring itself in an immediate relationship to Him.

That was something new for those who were still connected with ancient mysteries. They tried to form a bridge from the old views to this new **Christianity**. The external organisation of the Church was more and more established and tried to suppress such interpretations successfully, especially those represented by the **Gnostics**, by means of decisions of the Councils. The Gnostics looked for a deeper spiritual meaning in Christian teaching. However, a riddle remained unsolved for them in the end: how is the relation to be understood of the purely spiritual Logos to the physical person of Jesus?

Also by means of **Neo-Platonism** one tried to reach an understanding. Example: **Dionysius the Areopagite**: all human thoughts derive their meaning from sensory observations, also the concept of existence or non-existence. The divine must be searched above them; God is super existent and cannot be approached through ordinary cognition. This God has brought forth the Logos from himself, the wisdom-filled foundation of the universe. The Logos is the mediator between God and human being, so that man can reach God. Human beings imbued by the Logos in different degrees form the hierarchies of the “Church” which shows the sensuous-real Logos. The power that enlivens it lived personally in Christ, who became flesh in Jesus.

While the ancient initiates (Greek: *mystai*) tried to grasp the divine in themselves in different stages, the Gnostics and the later Christian mystics wanted to reach the perfect

God, but only recognised the divine-human on a certain stage in themselves. From this gap between human knowledge and divinity in the Christian sense, the conflict later arose between knowledge and faith. On the role of the historical Christ for the medieval mystics.

## Chapter XI 108ff.

8-12

As to **Philo of Alexandria** (Philo Judaeus) who was influenced by Plato and the ancient mysteries, the processes that should lead to the divine were completely moved into the human inside. The way to the divine had to lead beyond the sensory observations, the logical thinking, and the lower ego, which were transient, to spiritual rise and ecstasy. Only then, the divine that cannot be brought in thought-forms is experienced. The universe is the likeness of this divinity experienced in the inside. The wisdom-filled harmony of the universe is the spiritual image of God, the Logos. The Logos is the mediator between the sensory world and the inconceivable God. The human being can penetrate himself with the Logos; he forms a chain from the transient world to God. Such ideas remind of the Pythagorean School and of Plato or later of the **Neo-Platonism** founded by **Plotinus** (205-270 A.D.).

Hence, for Philo the events described in the Bible like the creation of the world are not or not only external ones but also ways to God deeply experienced in the soul. The Genesis is to him the story of the soul looking for God. From it, his allegorical interpretation of the Bible results as he reports also about the Therapeutae. The soul repeats the ways of God microcosmically in its mystic striving for wisdom.

Views like those of Philo and the Neo-Platonism lead to a sight of Christianity based on purely spiritual, whereas on the other side the Christ-Idea flows completely together with the historical Christ Jesus. The author of the Gospel of St. John combines both views: Christ is Word and has become flesh.

According to Plato, the world soul is macrocosmically fixed to the world-body in form of a cross. It had been a spiritual image in the ancient mysteries already for a long time when it became the unique physically discernible event and the Logos as a human being was fixed on the cross of Golgotha.

## Chapter XII 123ff.

8-13

In the development of **Augustine** (354-430), the violence of the discussions between paganism and **Christianity** becomes visible and comes to a certain end. He starts from sensory knowledge, is only able to imagine God in sensory form at first, until he recognises that only the own soul can answer the question of the divine. In former times, one became an initiate (mystes) after such an experience, at Augustine's times, however, rather a Christian. For Augustine the mysteriosophy embodied itself in the tradition of the Gospels and the Church in whose authority he trusted and believed. On the other hand, thus it was also natural for him that the former gentiles could be called Christians because of their mysteries, although the Logos had not yet appeared on earth.

Augustine decided on a kind of Christianity, for whose knowledge the human soul reaches to a certain boundary, beyond which one had to believe in the Christ-Event according to tradition. Augustine rejected the other possibility of developing the capacities of the human soul similarly to ancient mysteries, so that one could recognise the Christ-Event, as human vanity.

The greatest Church Teacher, Thomas Aquinas (1225-1274), represented the view that the human being can only attain a certain level of knowledge. Everything transcending it is a matter of **faith** that should rest on the written and oral tradition and on the trust in their bearers.

As another representative of this view John **Scotus Eriugena** († ~ 870) is mentioned who, however, is still fully in the succession of Neo-Platonism with his work *The Division of Nature* (*De divisione naturae*).



## 9 Theosophy

Rudolf Steiner Press (2005)

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#### Chapter I 17ff.

9-01

In three ways, man takes part in life. By his *bodily* senses, he perceives the outside things that fulfil his *soul* with desire or listlessness, sympathy or antipathy and the lawfulness of them he tries to recognise in his *spirit*. Thus, man is the citizen of three worlds. One has to consider them because of their basic differences.

#### Chapter I-1 20ff.

9-02

Man builds his **physical body** like the minerals do out of the substances of nature; he grows and reproduces like the plants and perceives the objects around him like the animals and forms inner experiences on the basis of the impressions they make on him, i.e. man has a mineral, a plant and an animal existence.

Man's body or **figure** differs from those of animals, also the highest, essentially, so that the distinctively human form of existence comes to the other forms of life. Thus man establishes an own kingdom by himself.

#### Chapter I-2 p. 22

9-03

**Sense perception**, dependent on the bodily constitution, causes a sensation in man's interior (soul) and results in a **feeling**. Besides the will comes as a third, by which the soul can react again on the outside world by action. Thus, the soul forms an own world in man on the foundation of the body.

#### Chapter I-3....pp. 23

9-04

Man's soul-being is influenced not only by sense impressions. Man reflects upon his perceptions and actions, gains knowledge to himself. Man is only a man if he can be guided by correct thoughts in **cognition**, however, also in **action**. The soul depends on two necessities: once on the bodily constitution, the physical necessity, on the other hand on the laws of thinking to which man subjects himself voluntarily. By this means, man

makes himself a member of a higher order. This spiritual existence is the field of investigations of the spiritual researcher, like the physical body that of the scientist and the soul that of the psychologist.

#### Chapter I-4 24ff.

9-05

The human body is constructed to form the brain as a crown. Its task consists in being the bodily basis for the thinking spirit. Steiner contradicts the opinion that the tender and warm life of feelings and emotions is to be preferred to sober thinking. This may apply for everyday thinking; but the pure thoughts that relate to higher worlds evoke quite blissful feelings.

The same materials and forces which are present in the mineral kingdom are combined in the human body in such a way that thought can manifest itself. One calls this mineral body **physical body**. It receives its fully developed form by growth; its form is propagated by reproduction and heredity of the species to the descendants. During life, the material is permanently absorbed and eliminated, the species remains, however, and is transmitted. One calls this force **life force** (not identical with the "vital force" of older natural science).

The things of the outside world can be perceived only by means of bodily senses; man also needs an especially qualified spiritual organ for the perception of the life force. He then perceives in each plant and each animal a life-filled spirit-form which is called **etheric body** (ether-body) or **life-body** (Steiner also calls it "**formative-force-body**" later). This etheric body is a real entity that preserves the physical body during life from decay and dissolution.

**Sense perception** becomes an inner experience by sensation; it is taken in by the **sentient soul**. Like the etheric body the sentient soul can also be perceived by means of a spiritual or supersensible, however, higher organ. The seer observes the world of sensations of another person as a revelation; he does not experience it himself.

The sentient soul depends on the etheric body and thus indirectly also on the physical body. Its border does not coincide with that of the physical body; it protrudes beyond it and the etheric body. But the power to limit the soul of sensation comes from the physical body. Thus, between the physical body and the etheric body on the one hand and the sentient soul on the other hand, the **soul body** is still another soul member. One can regard it as the unity of the finer parts of the etheric body with the sentient soul (which, however, towers above it).

#### Chapter I-4 31ff.

9-06

The sentient soul is in interaction with the physical body, on the other side with the mental strength of man. The animals also have sentient souls, however, they cannot steer their passions, impulses and instincts. To such an extent as man develops higher, this soul, influenced through thinking, is called **intellectual soul** or **mind-soul**. It penetrates the sentient soul and is beheld by the seer as a separate entity.

By thinking, man comes to take for granted his conviction that the laws of thought are in conformity with the laws of the world. What is recognised by thinking as **truth** has an independent significance. Truth will also be valid if one refrains from man who has found it. This is not contradicted by the fact that certain human profundities have only transitory value or are recognised as partial or complete errors in later times. But beyond the transitoriness of one's own thoughts the striving for truth remains anchored in man. Hence, it is an independent entity.

To truth comes morality that is independent of inclinations and passions, sympathy and antipathy and allows man either to act from duty or better from knowledge and the resultant affection to duty.

Such a person raises himself above the mere sentient soul; he combines with the eternal values of truth and goodness and develops in his soul the **consciousness-soul**, the kernel of soul, the soul of the soul, which must be distinguished from the mind-soul still

involved in inclinations, etc.

Three members exist in the soul: sentient soul, mind-soul, and consciousness-soul. While the physical body works from below with a limiting effect on the soul, the spiritual works from above downwards expanding it.

For the seer man appears as an object consisting of a coarse physical body. The life-body fills it as a life-form. Extending beyond this on all sides the soul-body (astral form) is perceived. The sentient soul expands beyond this, then the intellectual soul expanding by the true and the good. These formations appear like a cloud in which the physical body exists and is called the human **aura**.

#### Chapter I-4 35ff.

9-07

After appearance of **self-consciousness** in the first years, the human being feels as a being distinct from the whole of the rest of the world. Man includes everything, in body and soul experienced by himself, in the word "I" which is only applicable to him. Body and soul are carriers or "veils" of the invisible "I". As well as the physical body has its centre in the brain the soul has it in the "I" or ego. In the course of human evolution, the ego becomes more and more ruler of body and soul and in the same extent, the human aura becomes more richly coloured, more definitely organised and more varied. The seer can behold these effects of the ego, however, not the ego itself.

The ego spreads its effects into the soul, from the other side the spirit works into the ego the cover of which it is. The spirit, which forms an ego and lives in the ego, is called spirit-self. The difference to the highest member of soul, the consciousness-soul, consists in the fact that this only touches the self-existent truth independent of any antipathy and sympathy, the spirit-self, however, bears the same truth within it, taken in and individualised by the ego. The ego itself attains to eternity by this process.

The sensations are the revelations of the physical world within the ego; accordingly, the revelations of the spirit in the ego are the **Intuitions**. Thus, the soul or rather the ego lighting up in it opens its portals on both sides.

For the revelations of the physical world the ego needs a body, so does the spiritual world build up a spirit-body in the human being, while he takes in the spiritual from the spiritual environment. This spirit-body or **spirit-man** has - compared to the physical body - also a "skin", indeed. This spiritual or auric skin is called spirit-sheath. This changes permanently with the progressive human development and is capable of enlargement to an unlimited extent.

The spirit-man within this auric skin is built up by the **life-spirit** (by analogy to the etheric body and life-force). That's why the spiritual in man is composed of spirit-man, life-spirit, and spirit-self. For the seer man's spiritual being is perceivable as the higher (second) part of the **aura** that widens with the development in contrast to the physical body.

The whole human being consists of nine members:

(1) physical body, (2) etheric body, (3) soul-body, (4) sentient soul, (5) intellectual soul, (6) consciousness-soul, (7) spirit-self, (8) life-spirit, (9) spirit-man.

Because soul-body and sentient soul as well as consciousness-soul and spirit-self form a unity in the earthly man in each case, the following arrangement arises:

(1). physical body, (2) etheric body or life-body, (3) sentient soul-body, (4) intellectual soul, (5) spirit-filled consciousness-soul, (6) life-spirit, (7) spirit-man.

If one adds both sheaths of the ego, intellectual soul and consciousness-soul, to the ego, a simplistic 4-arrangement of man arises in (1) physical body, (2) etheric body, (3) **astral body** (soul-body and sentient soul together), and (4) the ego.

If the spirit-self penetrates the ego, man's astral body will be altered. It appears as a twofold being, consisting of a raw and a transformed part. One can consider this part as a revelation of the spirit-self. A similar process takes place when the life-spirit is received by the ego by which the etheric body is worked on. This transformed etheric body is a revelation of the life-spirit. When the ego takes in the spirit-man, it receives the power to penetrate and change the physical body. One cannot perceive these changes, of course,

with physical senses, because it is the spiritualised part.

Therefore, the following arrangement can be also put up:

(1) physical body, (2) etheric body (life-body), (3) astral body, (4) the ego as kernel of the soul, (5) the spirit-self as transformed astral body, (6) life-spirit as transformed life-body, (7) spirit-man as transformed physical body.

## Chapter II 46ff.

9-08

Man's **perception** (percepts, see 4-04) causes sensations in the soul, which it processes for conceptions, or mental pictures [see 4-04]. By the fact that these mental pictures become **memories**, the soul ties together transient present and duration. It preserves the yesterday and, while it intervenes through acting itself in the outside world, prepares the tomorrow.

Duration is also included in actions, because they are causes of different effects in life. Whereas a consciousness exists of the duration of perception through **memory**, such a consciousness is absent for the actions by which I change the world, however, also myself. Therefore, the question arises whether – the percepts preserved in memory do wait as well for a revival by a given inducement – the results of an action of man may confront the human soul from the outside again.

The soul forms a present image because of a perception. By processes in himself, man later finds a mental picture of that what has caused the image from without. Nevertheless, the mental picture, caused by memory, is new and not the former one. Indeed, the process, by which perception becomes a recollection, is that the soul imprints it upon the body, as though it were stamped upon it, but it is the soul which makes this sign and perceives it then again like an external perception.

By the recollections, the soul preserves the past and enriches the spirit. If the recollections fade gradually and are forgotten, they will be transformed by the spirit and their fruits remain in form of **abilities**. They are the effects of memories.

## Chapter II, 54ff.

9-09

The human **figure** cannot be built up out of physical materials and forces directly. It can only be descended from a form that is a bearer of a similar life-body, i.e. from his ancestors. While the human forms are alike by heredity, the spiritual dispositions or "forms" are different with every person. The physical humankind as a whole establishes like the animals a more or less uniform species, on the other side human beings differ spiritually what manifests itself in the fact of **biographies**. This is analogous to the description of an animal species. I.e. each human being is a species for himself.

If this spiritual form is unique, it can also be a descendant of nobody but itself. My spiritual being must be a repetition of somebody whose life history explains mine.

Objection: my life history could also be only the result of a life in the spiritual *before* birth. This would be the case if the effects of the physical world on the soul were of the same kind as those of the spiritual world. That is not correct; because the fact still comes that the soul is also influenced by its aptitudes which work like abilities acquired by practice.

From such and other considerations, one gets the idea of **repeated lives** on earth. As the physical human form is a repetition of the human species, the spiritual man must be a **re-embodiment** of the *same* spiritual human being.

## Chapter II 58ff.

9-10

The soul is the connecting link between body and spirit, while it infiltrates the **soul-body** with the capacity of sensation on the one side and the spirit-self as consciousness-soul on the other side. The soul-body as the third part of the body is subjected like physical body and etheric body to **heredity** what expresses itself in the external personal characteristic and the resemblance of inclinations, passions, etc. with the ancestors.

The spirit-self gives the soul opportunity to live in the true and good, take it into the

consciousness-soul and connect it with the experiences of the soul's own life. These go by, but the linking makes a remaining impression on the spirit-self. The fruits of the transitory life are engraved on the eternal spirit as **abilities**, as dispositions that then appear in the next embodiment.

## Chapter II 61ff.

9-11

Soul is linked with spirit by its experiences, with the external world by its actions. These are subjected to the principle of cause and effect. Today's actions will remain linked in their effects with me tomorrow, even if the awake consciousness was interrupted through sleep in between. Just the eternal human spirit is confronted to the results of his former life from the beginning of a new life, for in the physical world the traces of his former actions are imprinted, are related to it. Through intimate observation of life, one can recognise that "accidental" events of the life story belong to the person concerned. His being does not only consist of the developing impulses coming from the inside but also in that what happens to him from the outside. Generally, the consequences of his actions meet the person only in the next life, because the present one is inclined to commit the actions. By an action, the strength-full disposition lives in the soul to do another action that is the fruit of this action. It bears this tendency so long as a necessity in itself, until this latter action has taken place and has become one's destiny (**karma**).

Therefore, the reincarnating spirit-self surrounds itself with that what had a relation with itself in previous lives, with indeed other, but suitable surroundings and the people who were connected with it.

Man is depending on factors that lie beyond birth and death in threefold regard:

- (1) **Heredity** (body),
- (2) Self-created fate or **karma** (soul), and
- (3) Re-embodiment or **reincarnation** (spirit).

## Chapter III-1 61ff.

9-12

The human being is a member of three worlds. The physical world is obvious to him only by the physical senses, for the perception of the soul-world and the spiritual world he must form organs of perception, spiritual senses, through adequate exercises. These worlds are not spatial out of or beside the physical world. For the seer the mental and spiritual qualities appear in addition to the physical ones. Indeed, still other processes and beings that do not have any direct physical correspondence exist in these worlds. About these two worlds can be spoken only simile-like and in often insufficient words, because the words have been formed for physical concerns.

The **soul-world** differs from the physical one that its objects and entities are much finer, more mobile, and more plastic. Susceptibility, an impelling desire is typical for it. In this world, other laws are valid. The interactions of its objects and entities are more inward, they penetrate each other in the degree of their relationship, while physical things bump against each other in space. In the soul-world, things do not appear in perspective but in the distances, which they have through their inner nature.

As in the physical world, various kinds of forms exist in the soul-world, in which the basic forces of this world appear: **sympathy** and **antipathy**. With sympathy, the force is designated through which the soul-formations seek to fuse with each other, whereas antipathy is the force through which they repel each other.

Accordingly, one can distinguish different divisions or regions in the soul land.

- (1) The first region consists of soul-formations in which antipathy outbalances sympathy, they push off each other, appear greedy and dissatisfied. They correspond in certain way to the solid bodies of the physical world. This region forms the basis of the sensuous desires and selfish instincts and is called *region of burning desire*.
- (2) In the second kind of soul-formation, sympathy and antipathy keep the scales. They approach other formations with certain neutrality without especially attracting or

repelling. They can be compared to the fluids of the physical world. In man's soul, the first neutral excitation of perception corresponds to them. Hence, this region is called the *region of flowing susceptibility*.

- (3) In the third region, sympathy outbalances antipathy. Formations of this kind spread their sympathy over other objects of their surroundings; they consist of wish-substance and one may compare them to the airy or gaseous substances of the physical world: *region of wishes*.
- (4) These formations consist only of sympathy that makes itself noticeable only within these formations. This force is expressed as **liking** or **disliking**, however, the latter is only a decreased liking. These formations express themselves in man as feeling in the strict sense of word, on which soul-comfort depends: *region of attraction and repulsion*. In the three higher regions, those soul-formations exist whose sympathy does remain no longer enclosed within the region of their own life, but becomes freer and freer, radiates from the objects as light or pours forth from them:
- (5) *Region of soul-light*;
- (6) *Region of active soul-force*;
- (7) *Region of soul-life*.

### Chapter III-2 80ff.

### 9-13

The human soul can direct its inclinations just as readily to the physical as to the spiritual. On account of its connection with the physical, the soul is penetrated and coloured by the nature of the physical. The direction towards the physical is thereby given to the spirit, too. However, the spiritual self should receive its direction more and more from the spiritual in the course of its incarnations.

After the spirit has untied itself from the physical body at death, it is still united with the soul which is yet involved in its experiences of the physical world and thus also the spirit. The soul can only release the spirit to pass into the spiritual world, if its forces do not have any colouration, and has dissolved everything that it could experience within the body. Then only does it keep a remainder that can live on in spirit as a fruit of life.

This process of disintegration **after death** leads the soul into the different regions of the soul-land and takes so long as any affinity to the single regions exists, until the soul has cured itself of its burning desires through excess. This time can also be called all together "region of desires" (**kamaloka**, purgatory, cleansing fire). In this time, all antipathy is dissolved in the soul, so that it reaches the highest level of sympathy, has overcome its selfishness, and is able to merge into the soul-world. The spirit is then released and able to ascend to the **spirit-land**.

In the lowest region of burning desires, all the coarsest, lowest, egoistic desires are purged from the soul that can no longer be satisfied by physical organs and feels, therefore, burning pains. The soul thereby recognises their illusory character. Indeed, the soul suffers in the different lower regions, however, demands itself this purification after death. In the second region, the nullity of striving for the trifles and glitter of everyday life is stamped on people of the corresponding affinity. In the third region, the illusion of wishes appears.

Man often feels his body as his self during life. This **self-feeling** is strongly pronounced especially in people who live in sensory life. After death, the body is absent and the soul has the feeling of being, so to speak, hollowed out, a feeling as if it had lost itself. The soul remains in this state, until it has recognised the illusion of the physical body. Particularly the **self-murderers** suffer in this region, where to the privation of the body still the dissatisfied wishes and desires come, which are mostly already lessened in the case of natural death.

In the fifth region, that of soul-light, e.g., enthusiasts for nature give up their inclination, so far as this had something of a sensuous character. In addition, the souls are purified here which had disguised egoistic motives in sensuous welfare, corresponding educational systems, or religious observances.

In the sixth region, that of active soul-force, the thirst for acting is purified which does not show selfish character, indeed, but served sensuous feeling of pleasure. One can often observe this is with artists and scientists.

In the seventh region, that of soul-life, the **materialistic** faith is destroyed that human activity should be entirely devoted to the physical world.

### Chapter III-3 91ff.

9-14

In the **spirit-land**, the seer perceives living thoughts and spirit-beings that are the spiritual **archetypes** of all things of the physical world and soul-world. These are the images or shades of these archetypes. Nevertheless, the archetypes have a by far more intensive reality than the physical world. They are creative beings that are in continuous mobile activity and change their forms rapidly. Besides, they stand in more or less intimate relationships to each other and co-operate often when a being should originate in the soul-world or in the physical world.

These archetypes can be not only "seen", but also heard; they are sounding, so that this sphere is fulfilled by tones and harmonies, the "music of the spheres" of the Pythagoreans. Also other perception like spiritual "tasting" can be made in the spirit land.

As in the soul-world, different regions can be distinguished in the spirit land that penetrate, however, each other and are not to be understood as isolated layers.

- (1) The first region contains the archetypes of the physical world, as far as they are without life, so the minerals and the **forms** of plants, animals, and human beings. It forms the "continental mass" of the spirit land. The objects of the physical world have to be imagined as "hollow forms", between which the archetypes exert their mobile activity. Then at the time of physical embodiment, these spatial cavities are filled with physical materiality.
- (2) The second region contains the archetypes of **life** that, nevertheless, forms a perfect unity and could be described as the fluid element of the spirit land. It becomes evident, because all life is a unity, that the life of man is related to that of plants and animals.
- (3) The third region contains the archetypes of whatever is of the nature of **soul**, the sufferings and joys, feelings, desires, instincts, etc. It forms the aerial sphere of the spirit land. The different manifestations of soul are perceived here like atmospheric events.
- (4) The archetypes of the fourth region do not refer directly to other worlds, but beings are working here who govern the archetypes of the three lower regions and mediate their co-operation.
- (5) – (7) In the fifth, sixth, and seventh regions are the beings who supply the archetypes with the impulses for their activity. They are the "**purposes**" which form the basis of our world. The creative human Ideas are the shades of the archetypes which lie here like living germ-entities ready to assume the most diverse forms of thought-beings. Here the sounds and tones are changed into a spiritual language, the objects utter their "eternal names". These thought-germinal beings are of composite nature. Only their germ-sheath is descended from the thought-world; their life kernel has its origin in even higher worlds.

### Chapter III-4 97ff.

9-15

After the human spirit has passed through the soul-world, it enters the spirit land to stay there until it is ripe for a new embodiment. While the human spirit worked and created in the corporeal world in a physical body, it could not live there as *spirit* in its true form. The purpose of the **postmortal life** in the spirit land is to develop the capacities and aims for the next life as a spirit among spirits. It may getting more and more perfect from embodiment to embodiment, while it here transforms the earthly experiences into abilities.

Amongst the thought-beings of the spirit land, man also finds the thought of his own earthly body, at which he looks now, however, as an external object like the remaining

archetypes of the physical-corporeal reality that he feels as a unity. This is the sense of the ancient Vedanta wisdom: "**Tat tvam asi**" = "Thou art that". Man then perceives himself more and more as spirit among spirits, so that he can feel: "I am the Primal Spirit" or "I am Brahman".

The human soul also passes through different regions of the spirit land and stays there according to his affinity.

In the first region, his everyday *relationships* of earth-life face him like family, nation, country, race as living thought-realities. His capacities of family love, of friendship, etc. is enhanced in this region. Man again finds the people here who meant something to him from soul to soul.

In the second region of *common life*, the feelings of admiration and adoration, the striving for pure and noble morality, a common religious confession, reverence, and worship which have meant something to man on earth play a role. As a fruit, man obtains the capacity not to know himself as a separate being but as a member of a whole.

In the third region of the archetypes of soul-life in which no element of self-seeking is contained and which form a unity, man harvests fruits if he has devoted himself to the service of the community, the unselfish devotion to his fellow men.

The fourth region has no longer direct relation like the three lower ones to the physical world and soul-world. Here man finds the archetypes of all human creative artistic or scientific-technical ideas. However, it is not only the region of the **geniuses** who obtain their abilities from it but also of all men, as far as they could rise above the sphere of everyday life.

In the fifth region, the pure spirit land, the human spirit is now freed from every earthly fetter, while he experiences the intentions and aims of his earthly life. These appear before him in their highest perfection, whereas he was able to transform them only as weak copies on earth. His real being only appears in these regions completely. He rids himself of his imperfections to such an extent as he has practiced wise love expressed in deeds or has led an active thought-life during his embodiment. If he has only acquired little related to this fifth region, the human being feels this as a defect. The urge originates in him to instil into him the impulse that alters the course of his next life in such a way that in his destiny (karma) the consequence of that deficiency will come to light, perhaps, under suffering. The person, his spirit-self, develops a kind of memory of his earlier lives and has a prophetic vision of his future lives. His self feels to be a member of the divine World-Order and untouched by the limitations and laws of the earthly life.

Therefore, in the sixth region, the human spirit will only act in accord with the true being of the world. The seventh region leads to the boundary of the three worlds. Man faces the life-kernels that higher worlds implanted into the three worlds and recognises his own life-kernel. The riddles of the three worlds must then be solved for him; he has a complete survey of the life of these worlds. Only from here can he judge his life correctly which has perhaps appeared to him mysterious and unfair in its strokes of fate during his lifetime.

### Chapter III-5 110ff.

9-16

Man belongs to the physical world, the soul-world, and the spirit land and for him only the sensuous objects are discernible by his senses at first. Nevertheless, these originate from the spirit land; they only have other, condensed forms. They are based on the yet germinal archetypes in the higher regions of the spirit land that become formed ones in the lower regions.

This densification happens differently in the kingdoms of nature. The **mineral kingdom** is perceived by the senses and is grasped by thoughts completely, the mineral can be understood as a whole, as a condensed thought-being. In the **plant kingdom**, life is added as growth and reproduction. The plants have living forms in contrast to the crystals, which stand between these and the formless mineral matters. In the process of this creation, the sensuous condensation of the purely spiritual process is to be seen when the spiritual germs of the three higher regions transform themselves into the spirit-shapes of the lower



regions. In addition, the formative, sense-imperceptible force of the spiritual germs has been preserved in plants.

The formless archetypes of the spirit land are called the first **elemental kingdom**, those of the sensually invisible force-beings of growth the second elemental kingdom.

In the **animal kingdom**, sensation and impulse are added; they bear the same relation to the more enduring living form as the self-changing plant-form to the rigid crystal form. Beside the living form the emotions are the shapeless of the animal, they have their archetypes in the highest regions of the spirit land. But these are active in the soul-world. The formless master-builders who cause the sensations and impulses clothe themselves in soul-sheaths. Then they are the real creators of the animal forms. It is the region of the third elemental kingdom.\*

The human spiritual being has descended a stage deeper, it appears in the sensuous physical organism, in the brain, even though not directly but as a shadowy reflection of **thought**. Thought is the form in which the formless spiritual being or archetype appears in man, like in the plant as living form, in the animal as soul-force. Therefore, man does not have any elemental kingdom building him beside himself, as far as he is a thinking being. **Elemental beings** of the same kind co-operate in his form and his soul-life, of course, as they are active within plants and animals.

Therefore, the physical world, the soul-world, and the spirit land can also be divided in

- (1) The kingdom of archetypal formless beings = the first elemental kingdom (**arupa devachan**),
- (2) The kingdom of form-creating beings = the second elemental kingdom (**rupa devachan**),
- (3) The kingdom of soul-beings = the third elemental kingdom (**astral plane**),
- (4) The kingdom of created forms (crystal forms) = mineral kingdom,
- (5) The kingdom of sense-perceptible forms in which the form-creating beings are also working = plant kingdom,
- (6) The kingdom of sense-perceptible forms in which form-creating beings and, in addition, soul-beings are working = animal kingdom and
- (7) the kingdom of sense-perceptible forms, in which form-creating beings and soul-beings are working and in which spirit itself takes shape in the form of thought.

The human physical body, etheric body, soul-body (astral body) and intellectual soul are, therefore, condensed **archetypes** of the spirit land. The archetype of the physical body exists in the first, the archetype of the etheric body in the second, that of the soul-body in the third elemental kingdom. The intellectual soul is formed by the fact that the archetype of the spirit-being of man shapes itself to the thought in the fourth region of the spirit land and acts directly as thinking man in the sense-perceptible world.

\*Concerning the elemental realms see 88/3(11/11/1903, Berlin).

### Chapter III-5 117ff.

9-17

Beside the beings of the four kingdoms of nature, there is a huge number of beings which do not condense themselves up to sense-perceptible manifestations as for example **folk spirits** or nation spirits and **spirits of the age** or time spirits (Zeitgeist) that are to be understood as real beings who live in the common feelings, inclinations, etc. of a people or influence the character of an epoch.

**Elemental beings** such as gnomes, sylphs, undines, and salamanders are also spiritual realities that one must not imagine, however, as sense-perceptible forms, these are auxiliary pictures at best.

### Chapter III-6 119ff.

9-18

The seer perceives **feelings** of other beings like light-phenomena, which ray out from these. In addition, **thoughts** flow through the spiritual space, indeed, their contents are only in the mind of thinking man, but their effects in the spirit land are perceptible for the

seer. According to their character, feelings and thoughts are coloured differently while one has to imagine "colour" not as a sense-perceptible colour but instead as its soul-experience.

Thoughts, which spring from sensory life, appear in shades of red colour, thoughts of higher knowledge in bright yellow, such of devoted love in rose-red. The thought-form depends on precision: exact thoughts have a definite outline, muddled ones are cloudy formations. All these colour formations clothe man like a cloud (auric egg) which is called **aura**. It is possibly twice as tall as the physical body and four times broader.

This aura is a faithful picture of human inner life. Beside the changing coloured floods of thoughts and feelings, permanent **inclinations** and traits of **character** express themselves as basic colours of the aura:

Feelings of animal nature show brown to reddish-yellow streams of colour, in persons with cunning drives appear tones of brighter reddish-yellow and green in the same places, very intelligent people show much green with brown tones. Unintelligent people have brownish-red to dark blood-red colours in their auras.

In the auras of quiet and thoughtful people, the auburn tones withdraw in favour of green nuances.

Blue tones appear in devotional moods of soul. If they are more passive, religious, or benevolent, the aura glimmers in a wonderful blue. In the auras of active souls, the blue is getting bright from within. This is increased in the auras of wise people or people with fruitful ideas so that bright tones of colour radiate as if from an inner centre.

An inventive man who applies all his thoughts only to the satisfaction of sensual passions has dark blue-red nuances; one, who acts unselfishly by objective interest, shows light reddish-blue nuances. A spiritual life together with devotion and the capacity for sacrifice reveals rose pink or light violet colours.

Also transient emotions and other inner experiences appear in the aura: violent **anger** → red flows, feelings of injured dignity → dark green clouds, **fear** → undulating blue stripes with bluish-red shimmer in the aura from the top to the bottom, expectation full of tension → blue-red radial stripes like streams constantly streaming through the aura from within outwards.

People who are greatly excited through every external impression show permanently flickering of small blue-reddish flecks and little spots, in the auras of less lively people these are orange-yellow or yellow coloured. In the case of absent-mindedness they are bluish-greenish in changing forms.

One can distinguish three types of colour phenomena in the aura. These are colours that appear dull and opaque. The second type of colours appears as if they were light itself. Quite different is the third type of colour phenomena that have a raying, sparkling, glittering character. All three colour types penetrate each other in the aura and make it a complex formation.

This **threefold aura** is the supersensibly visible expression of man divided in physical body, soul, and spirit. The first aura is a mirror of the influence which the body has on the soul, the second shows the own soul-life itself and the third the dominion which the eternal spirit has won over the transitory person.

If the person is completely addicted to passing impulses, passions, etc. loudest tones of colour appear in the first aura, while the second aura is only weakly developed and from the third some sparkles are to be noted at most. If the person seizes power of his desires gradually, the second part increases and is passed through by luminous colours. In the measure, as man becomes a "**servant of the eternal**", the divine self shines through the third aura. This means that in the aura that is expressed which man has made of himself in the course of his incarnations.

In the *first* aura, one can see the undeveloped instinctual life in red to blue colours of muddy character. An obtrusive red shade indicates a life of sensual desires. Green shades appear in the auras of inferior natures tending to obtuseness and indifference. Those people who cannot satisfy their desires because of insufficient capacities have brownish-

green to yellowish-green auric colours. The lowest stage of **egoism** appears in muddy yellow to brown shades. The natural capacity for self-sacrifice like **mother love** shows light reddish to rose-red nuances of the first aura. Cowardly fear and terror of external provocations show themselves in brown-blue or grey-blue colours in this part of the aura.

In the *second* aura, strongly developed conceit, **pride**, and **ambition** are expressed in brown or orange formations. Red-yellow flecks point to **curiosity**, bright yellow colours mirror clear thinking and intelligence; green shades mean understanding of life and world, green-yellow a good **memory**, rose-red a benevolent, affectionate nature. Blue is a sign of **piety**, violet that of **religious** fervour, indigo blue indicates **idealism** and an earnest way of life.

The basic colours of the *third* aura are yellow, green, and blue. Bright yellow indicates thinking in high ideas, which will receive a golden shine if it becomes intuitive and free of sensuousness. Green expresses love to all beings, blue is a sign of a capacity for unselfish sacrifice for all beings. If this capacity increases to strong willing which devotes itself actively to the service of the world, the blue colour becomes light violet. If there are moreover pride and ambition, the yellow colours will show orange tones.

See the essay on the aura of man in GA 34, p. 110 (German 2<sup>nd</sup> ed.) and 88/8 (2/4/1904, Berlin).

#### Chapter IV 130ff.

9-19

Every person can get the knowledge described in this book. It itself is already the first step on the path of knowledge, because it is a force which has an effect on his world of thought. The communication of supersensible knowledge works as a germ that generates the fruit of knowledge from itself. Only an impartial reception is necessary, which should be worked on with thinking and not be taken in with any mystic sensations or feelings. Such a self-controlled thought-life gives the soul internal stability, as a sound soul-life is an essential precondition of the development envisaged.

However, unfounded disbelief is injurious, it repels the communicated thoughts. Not blind belief is required but a thinking penetrating of the communications given by the seer. To the impartial devotion belongs that the pupil retains his previous judgments completely and tries to let express every thing or being coming up to him from the outside. Complete inner **selflessness** is a part of this devotion. Only by this erasing of own prejudices the higher spiritual facts which surround man everywhere can become accessible. Especially this faculty can be practiced towards people who are unpleasant. Devotion and **impartiality** can produce the force of beholding in the spiritual world.

The pupil has also to learn to refer pleasure or pain, **liking or disliking**, sympathy or antipathy which other men or things cause in him no longer to himself and dive in them and let them determine his acting but to understand them objectively as manifestations of the being that originates sympathy or antipathy in him, so that he develops a finer perceiving. Thereby he also becomes more independent of the changing impressions of the outer world and practices **equanimity**. Thus, liking and disliking become opportunities to learn from the objects, on the other hand, they become organs of sense or eyes of the soul through which one perceives the outside soul-world.

While man's **mistakes** of thinking are corrected by the facts of the physical world over and over again, this possibility of correction is absent in the higher worlds. Therefore, **thinking** must be regulated quite strictly repeatedly when the student enters the supersensible worlds. Mathematical thinking is a good preparation, independent of the course of sense-phenomena, which Plato demanded as a prerequisite from those who wanted to be admitted to his academy.

Annoying personal motives must also not flow into the **action** of the pupil, but he must be able to follow the laws of the eternally beautiful and true. No personal internal satisfaction should arise from it, because the direction of his personality would thereby be forced upon the way of the world. He has to renounce personal arbitrariness. Besides, it depends on the striving and the attitude, even if the true and the good are recognised incorrectly. For in

this striving lies also the force to overcome mistakes and to make truth the ruler in oneself.

During all these **exercises** and later, the student should try to withdraw from the transitory of the things and the own person and get a relationship of his own eternal to the eternal of the things. Besides, the attitude is important which is gained in this direction what depends, of course, on the capacities of the student. The knowledge of the eternal in him will thereby merge gradually, which is given at the right time after patient waiting and exercising. Then the transitory also becomes a simile of the eternal for him, he learns to estimate it anew. On this stage, the recognising man acts out of himself according to the eternally true, the world order, and, therefore, in freedom. All actions of personal arbitrariness that contradict the world order finally annihilate themselves.

When the student advances from stage to stage in spiritual knowledge and perception through his exercises, he will once reach the stage which is called consecration or **initiation**, he becomes a "pupil of wisdom". He receives a new home and becomes a conscious inhabitant of the supersensible world. The source of spiritual insight now flows towards him from a higher sphere. The light of knowledge does no longer shine upon him from without but he himself is moved into the centre of light. He himself encounters the spiritual beings. His personal being only exists in this respect to be a conscious simile of his eternal. The initiate is united with the living spirit; his personality is not annihilated, not merged in a misunderstood **nirvana**. It does not concern an overcoming but a higher development of his personality.

## **10 Knowledge of the Higher Worlds. How is it Achieved?**

*Rudolf Steiner Press (2009)*

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### **Chapter I 19ff.**

**10-01**

Faculties are slumbering in every human being, by means of which he can attain the knowledge of higher worlds. The development of these powers is an object of the spiritual-scientific, esoteric, or occult training and teaching. Besides, it is not a matter of something occult in the sense of something kept secret, but of knowledge and abilities like others that are accessible through learning and training step by step.

A condition is an earnest striving not shying any trouble for this higher knowledge. No initiate may keep the knowledge from such a searching person to which he/she is entitled to possess. On the other hand, an initiate must not betray occult knowledge to anybody not qualified to receive it. It will be elicited from him by no means.

The **path of veneration**, i.e. of devotion to truth and knowledge, has to be the fundamental attitude, because every real feeling of devotion and veneration of the world and towards other human beings develops a power in the soul, which helps him to acquire esoteric knowledge sooner or later. This rule to see the positive in everything and to be restrained in judgments must become the natural attitude of thought-life. For (pre)judgments, criticism, etc. hinder the attainment of higher knowledge.

The **aura** of such a pupil will then show a change of its colourings from yellowish-red and brownish-red to blue-red tints.

Apart from devotion, the pupil has to add a second attitude, namely, to abandon himself less to impressions of the outer world and to develop an active inner life instead of this. Besides, the pupil should not renounce the impressions of the outer world, in which the divine can be experienced, or he would blunt his faculty of cognition. He should rather seek enjoyment from them, but then renounce further enjoyment and work with inner

energy upon the experience. Thus, pleasure becomes the messenger of the world for him, which he should improve by the knowledge gained from it.

There is a fundamental principle in occult science: knowledge which you pursue merely for the enrichment of your own learning and to accumulate treasure of your own leads you away from your path; but knowledge you pursue in order to grow more mature on the path of human ennoblement and world-progress brings you a step forward.

### Chapter I 31ff.

10-02

The esoteric teacher also gives practical instructions for the development of the inner life to the pupil whose free will, however, he never would restrain in any way.

The first rule is: provide moments of inner tranquility for yourself and learn to distinguish the essential from the non-essential in these moments. Such rules were originally given in the esoteric schools not in words but in **symbols**.

The esoteric pupil should withdraw for a short time (at least five minutes) from his daily life and should let his joys, his sorrows, his cares, his experiences, his deeds pass in review before his soul like a stranger. He must face himself with the inner tranquility of a judge. The value of this tranquil self-contemplation depends less upon what he looks than on the strength that such tranquility brings about.

This tranquility will then also radiate on everyday life and lead to a new philosophy of life. The gained tranquility and mental certainty finally have an effect on the whole human being. Thus words meant as insults, e.g., run off from the esoteric pupil like water. When the pupil is waiting, he should use the time for observations instead of developing useless impatience, etc.

Through tranquility and certainty, the pupil creates space in himself for the birth of the "higher man" who becomes then the inner ruler and directs the circumstances of the outer person with sure hand.

The pupil, however, has to proceed beyond this self-contemplation and rise to the purely human reality, turn his gaze to the higher worlds. This calm **contemplation** must become a natural necessity of his life; he must learn to love the inflow of the spirit that comes to him from it. He recognises that thoughts are not mere shadows but concealed beings. Spiritual science calls this living in spiritual essentiality **meditation**. As material for meditations, the thoughts or writings of great initiates are suited, which they themselves received as revelations.

### Chapter II 45ff.

10-03

The stages of an esoteric training are **preparation, enlightenment, and initiation**, of which as much as possible is communicated publicly. Nevertheless, one can advance far in esoteric development while strictly obeying the given instructions.

A preparatory exercise is to direct the entire attention alternately upon the processes and phenomena of growing and flowering and, on the other side, on those of withering and decay while the pupil turns all his feelings and thoughts upon these processes and bans all the others from the soul. The clairvoyant organs are built gradually out of them. The soul-world, the so-called astral plane, slowly begins to dawn in front of him, and he perceives different spiritual figures and lines which correspond to the states of life of the different physical beings. When the pupil has advanced so far that he can perceive the sensually imperceptible side of physical phenomena, it will only be a small step to behold purely spiritual things.

Another preparation of the pupil consists in recognising the feelings and thoughts as veritable realities and in reaching that way what one calls orientation in the higher worlds. As in the physical world, there is also lawfulness in the world of feeling and thought, which does not come from without to the pupil, but flows from his soul. The pupil achieves their knowledge if he forbids any arbitrary flitting hither and thither in thought, all capricious play of fancy, all fortuitous ebb and flow of emotion to himself and abandons himself, instead, to

significant emotions and fruitful thoughts. These enable the pupil to orientate himself in the higher worlds.

Cultivating the world of sound is another preparation. The pupil must discriminate between sounds produced by anything lifeless and sounds of living creatures. He should internally witness, e.g., the shout of an animal as a revelation of its mental condition. Besides, he should switch off his sympathy or antipathy again. With further exercising he will learn to feel the whole of nature in this way, he starts to understand the language of nature.

He has also to accustom himself to listen to talking people in the way that he puts aside his own opinions and judgments, his better knowledge or his superiority completely, even though the most contrary views are reported. Through persistent exercise of this unselfish listening in combination with the other exercises, a new sense of hearing arises, he perceives the "**inner word**".

However, beside these **exercises** the **study** of the **spiritual-scientific** communications also belongs to the preparation. They themselves are instruments to achieve own knowledge. They have these living powers, because they originate from genuine inner experience.

## Chapter II 56ff.

10-04

Also on the next stage, the **enlightenment**, it is a matter of developing certain feelings and thoughts through simple **exercises** which the pupil has to carry out strictly and which lead him to the perception of the phenomena of the inner light.

Thus, first, feelings and thoughts are to be developed comparing a well-shaped crystal and animal concerning their basic differences that can have a lasting (after-) effect bit by bit and appear in the soul without external perception. If a plant is included in the contemplation, one will recognise that the corresponding feeling lies midway, in character and degree, between the feelings that stream from animals and minerals. New organs of clairvoyance, spiritual eyes, are formed out of such feelings gradually.

Whereas the pupil perceived only colorless or dark figures during his preparation, they are now getting light and colours. Crystals show blue or blue-red, animals red or red-yellow, plants green or also rose-pink colours which appear with individual beings in many intermediate nuances and typical for every living being. In addition, there are the purely spiritual higher, partly also lower, beings that often show wonderful but also often horrible colours.

When the pupil has advanced so far in his development, it is recommendable – as well already before – with further proceeding to confide in the advice of a spiritual teacher. Anyway, the pupil has to be always anxious to keep and to strengthen his moral strength and his capacity for observation, because, otherwise, his feelings and sensitivity would become blunt what would inevitably lead to dangerous results.

## Chapter II 61ff.

10-05

**Exercises** are given for the control of thoughts and **feelings** that should make perceivable what is invisible in everyday life.

- (1) The pupil should take (not imagine!) a small seed and describe its external features exactly for himself at first. Then he/she should consider that a plant of complex structure would grow from it, if this seed were planted in the soil. He should exactly visualise this plant and think of the fact that this plant would later be drawn out of the seed by the forces of earth and light. The thought, combined with the suitable intensive feelings, should follow that in the seed is secretly enfolded – as the force of the whole plant – what grows out of it later: the invisible will become visible. As a result the pupil will experience the seed – perhaps only after many attempts – surrounded by a small luminous cloud. He/she perceives the centre of this "flame" in lilac, the edges in bluish tones.

(2) In a complementary exercise, the pupil should face a fully developed plant and imagine that it withers bit by bit and dies. But it has produced seeds which can again become new plants. This mental picture teaches that the plant does not disappear into nothingness; there is something invisible to the eyes. Through correct execution of this exercise, again a kind of spiritual flame grows out of the plant which is larger than that of the seed and is perceived in the middle part in greenish-blue, at the outer edge in yellowish-red tones.

By such exercises, the pupil attains gradually a view of life and death. Then he/she can proceed to the contemplation of the human being itself.

(3) Such an exercise consists in observing a human being possibly at the height of a desire (prior to its satisfaction) and recalling the process then clearly to oneself in such a way that a lively feeling of this desire awakes in one's own soul. A new power that will lead to the spiritual observation of this soul condition originates from this feeling. The pupil sees the astral embodiment of the desire. It is akin to a flame, is yellow-red in the middle, reddish-blue or lilac at the edges.

It is advised not to clothe such experiences in words at least in the first stages of esoteric development and not to fathom them by the clumsy intellect but to be silent.

(4) This exercise may be supplemented through the following one. The student observes people whose wishes or expectations are fulfilled. Then a spiritual flame-form is observed whose centre has yellow and whose edge greenish nuances.

With these observations of people, the pupil should educate himself to appreciate the dignity of every human being without any limitation and to respect it as something sacred.

For any advancement, the pupil must possess **courage** and fearlessness that he appropriates best of all in the situations of life. For he will experience things that remain usually generously concealed from the human being by the illusions of the senses. He will see the constructive and destructive forces of nature uncovered as well his own soul.

### Chapter III 77ff.

10-06

**Initiation** is the highest stage of esoteric training, indications of which can be given in writing. It is an anticipation of experiences the human being will acquire through many incarnations and will then lead to the suitable esoteric capacities. This is why certain instructions for the esoteric pupil provide a substitute of these experiences that are also called "trials".

In the first instruction, he/she attains a truer vision of the bodily qualities of the minerals, plants, animals, and human beings as they make known themselves unveiled to the spiritual eyes and ears. This trial is the "**trial by fire**". The pupil should attain stronger and true self-confidence, enhanced courage, and perseverance by this knowledge. At this point of development, the pupil may still turn back and wait for a future life to continue his/her esoteric development and to be a more useful member of society in this life than he/she was before.

In the next instruction, an **occult** system of **script** is disclosed to the pupil. Its signs are not arbitrary but correspond to the forces actively working in the world. He/she learns to recognise the figures, colours and tones he/she perceived during the stages of preparation and enlightenment to interpret as letters of this script, which fit together now to a whole and can be read. He/she thereby receives real certainty in observing the higher worlds, and a systematic understanding is possible with his/her teacher about spiritual things. By this sign language, he/she also gets to know rules of conduct from which certain duties arise unknown to him/her up to now. He/she is then able to perform actions whose importance the actions of un-initiated people will never achieve. If the pupil recognises his/her duty and acts correctly, he/she will have passed the "**trial by water**". The success is seen by the change in the patterns, colours and tones apprehended by his/her spiritual eyes and ears.

The quality that is thereby acquired is **self-control** and healthy and reliable judgment, because nothing of own wishes, opinions, prejudices, etc. are allowed to flow into these



actions. This is why people with inclination to fancifulness and superstition are unsuitable for the esoteric path.

The next trial, the "**trial by air**", consists in developing **presence of mind**. Because all inducements to act or even to think cease now, the pupil has to learn to act out from him/herself, on the inspirations of the spirit without any hesitation or doubt. Therefore, he/she must not lose him/herself and find support solely in him/herself.

After the pupil has passed this trial, the future initiate is allowed to enter the "temple of higher wisdom". One says he/she has to take an "**oath**" to "betray" nothing of the occult teachings. I.e. he/she learns how to use occult teaching, how to place it in the service of humankind. It should not be "hidden" but be presented in the right way to the uninitiated human beings according to their understanding. This is put in the own responsibility of the initiate.

The prospective initiate then receives the "draught of forgetfulness". He/she is initiated into the mystery how one can work without being disturbed, besides, by the low memory. He/she should assess any new experience out of him/herself without taking the past into consideration: The previous experiences should merely help him/her to see the new.

A second drink is the "draught of remembrance" by which the initiate attains the capacity to have the higher mysteries always present in his/her mind.

#### Chapter IV 92ff.

10-07

One may also advance a step in esoteric development without other rules observing some practical aspects.

To them belong (partially already listed in the previous chapters):

The training of **patience**, also concerning the results of esoteric training;

Suppression of **annoyance**, e.g., by experienced insults;

Silence of longing and **desire**, also in relation to higher knowledge;

Education of the life of wishes, i.e., only to wish after one has recognised what is right in any particular domain;

Combating rage, timidity, superstition, prejudice, curiosity, ambition, eagerness to impart unnecessary information, making distinctions among human beings according to external rank, gender, nation, race, etc.;

Taking into consideration thoroughly and dealing with the opinions of the fellow man before one answers (tact);

Gentleness in character and behaviour, and

Paying attention to the delicate features of the soul-life in the surroundings with complete stillness within one's own soul.

Staying in nature also supports the exercises of esoteric training. Somebody who is exposed to modern civilisation should become engrossed in inspired teachings like the **Bhagavad-Gita**, the **Gospel of St. John** or the **spiritual-scientific** writings as compensation.

#### Chapter V 104ff.

10-08

The particular conditions for an **esoteric training** are mentioned:

- (1) Promotion of the bodily and spiritual health. Duty may be sometimes more important than physical health. However, pleasure should be only a means for health and not end in itself. Inclinations to exaltation, excitable life, nervous tension, fanaticism, etc. are contra productive.
- (2) The pupil should learn to regard him/herself as a member of humanity as a whole and to feel common responsibility for other people, too, even if they are criminals.
- (3) The pupil must realise that his/her feelings and thoughts are as important for the world as his/her actions.
- (4) He/she becomes convinced that the real nature of the human being lies in his/her inner world and not in the outer world.

- (5) A decision once taken should be pursued steadily unless it is a mistake. The decision for an action must not originate out of any own desire but out of love to this action.
- (6) The pupil has to develop the feeling of **thankfulness** for all that falls to his/her lot. He/she should feel his/her existence as a gift of the whole universe and develop an all-embracing love gradually that is necessary for the attainment of higher knowledge.
- (7) All these conditions must unite in the seventh: grasping life constantly in the way demanded by these conditions.

Other demands coming up to the pupil can only be carried out through the fulfilment of these conditions. They are the foundations. Only thus can he/she also gain the full love for all beings, for all existence and omit all destroying and annihilating unless to promote new life.

## Chapter VI 117ff.

10-09

The esoteric development has effects on the formations or soul eyes of the astral body at first which are called chakras (= wheels) or **lotus-flowers** because of their shapes. In undeveloped persons, they are inert, motionless, and dark in colour. In the course of the training, they become luminous and turn their petals. One distinguishes seven chakras: the two-petalled one between the eyes in the nasal root, the sixteen-petalled one in the neighbourhood of the larynx, the twelve-petalled one in the region of the heart, the ten-petalled one near the pit of the stomach (solar plexus), a six-petalled one, and a four-petalled one in the abdomen. (*The kundalini yoga still mentions a 1000-petalled lotus flower above the head.*)

One can see the kind of thought of a soul-being clairvoyantly by the developed **sixteen-petalled** lotus-flower, however, also the true laws of natural phenomena. By the **twelve-petalled** lotus-flower, other souls show their true colours and the deeper forces in animals and plants are perceived as well. By the lotus-flower in the pit of the stomach, one beholds the capacities and talents of the souls and recognises the role of animals, plants, minerals, metals and atmospheric phenomena in nature.

Half of the petals of the sixteen- and the twelve-petalled lotus-flowers were already developed during an earlier stage of man's evolution and served his dim clairvoyance. When the clear consciousness appeared, their activities ceased, they became motionless and dark. They go now into action again together with the petals newly developed by an esoteric training.

Therefore, eight functions of the soul for the full development of the sixteen-petalled lotus-flower are to be arranged in the centre of the training:

- (1) The pupil should regard any **idea** as a certain message of the things of the outer world, and be dissatisfied with those devoid of such significance.
- (2) He/she should decide only from well-founded and thorough consideration even on the most unimportant matter. He/she should avoid any thoughtless and meaningless **actions**.
- (3) He/she should talk meaningfully and significantly without shutting him/herself off from communication with his/her fellow men.
- (4) The pupil has to adjust the outer actions in such a way that they harmonise with those of his/her fellow men and the happenings in his/her environment.
- (5) The management of the whole of his/her life should be in conformity with nature and spirit. He/she should consider it as means for work without becoming enslaved by excess activity or laziness.
- (6) He/she checks his capacities and proficiency and conducts him/herself in the light of this self-knowledge while he/she omits nothing that is in his scope but also avoids all that is beyond his/her powers.
- (7) He/she should eagerly learn from life as much as possible and gather a rich store of experience, which can later be of help for his/her decisions and actions.
- (8) He/she should practise introspection from time to time, sink into him/herself, establish or check his/her principles of life, survey the sum-total of his/her knowledge, weigh

his/her duties, reflect about the content and aim of life, etc.

These **exercises** will lead only to any result if they have become natural habits. Percepts then appear as moving figures while sensations of warmth and coldness connected with these figures are perceived with the twelve-petalled lotus-flower.

The twelve-petalled lotus-flower is formed in the region of the heart while six petals are anew formed through the following functions of soul:

- (1) Inner control of the course and sequence of thoughts (**control of thoughts**),
- (2) Consistency in actions (**control of actions**),
- (3) Education to **endurance** with the pursuit of a goal,
- (4) **Tolerance** towards human and other beings and circumstances,
- (5) **Impartiality**, trust (faith) towards all that comes to meet him/her in life,
- (6) Acquisition of certain equilibrium in life or **equanimity**.

These "**accessory exercises**" form the "six attributes" or also "**virtues**", mentioned in the spiritual-scientific literature. Of course, they are also of use for people not intending an esoteric training.

The lotus-flowers develop their forms by these attitudes of life; however, they will attain their full maturity if the pupil follows further instructions given by the esoteric teacher by word of mouth.

## Chapter VI 133ff.

10-10

The development of the **ten-petalled lotus-flower** is promoted while the pupil learns to control his sense-impressions in a fully conscious way. The pupil has to bring it so far that the impressions he does not want to receive are not received. He should wrap up himself like with armour against unaware impressions. This attention also applies to the thought-life while he only strings such thoughts together, which are not arbitrary ideas. If a meditation is carried out according to the instructions of spiritual science, the lotus-flower will come correctly to maturity. Spiritual light and colours will then be added to the form and also warmth, perceivable to the organs described above. The colour-aura of living beings becomes visible.

The development of the **six-petalled** lotus-flower in the centre of the body is even more difficult. Moreover, the entire control of the whole human being is necessary through **self-consciousness**, so that body, soul, and spirit are in perfect harmony. If it is developed, the pupil will be able to enjoy community with beings of the higher worlds as far as they appear on the **astral plane (soul-world)**. However, this lotus-flower should be developed only fully if the pupil has advanced so far to raise his spirit into a still higher world (described as spirit land in Steiner's *Theosophy*). Thus, he attains a certain security when dealing with those higher beings.

## Chapter VI 140ff.

10-11

The attained mobility of the lotus-flowers is not sufficient, the pupil has to regulate and control the movements of his spiritual organs with full consciousness independently. He has to develop not only the astral body but also the **etheric body** to get the faculty of hearing this "**inner word**".

The etheric body has the form and size of the physical body approximately; its colour is not contained in the colours of the rainbow and similar to the **colour of young peach-blossoms**. It is permeated by numberless currents in every direction, which sustain and regulate life. When the pupil has progressed so far that the lotus-flowers begin to stir, the pupil has already stimulated certain currents and movements in his etheric body. The further development is aimed at establishing a central organ in the region of the physical heart, from which currents flow to the lotus-flowers, especially directly to the twelve-petalled one. The currents flow into and through it to the sixteen- and two-petalled lotus-flowers and, on the other hand, down to the eight-, six- and four-petalled ones. That is why the very greatest care must be devoted to the correct development of the twelve-petalled

lotus-flower.

A provisional centre of the currents of the etheric body is created in the head through the given **exercises of meditation** and concentration at first. This is important to gain a correct insight into the connection of the higher worlds with the sensuous ones. In another step, this centre is transferred to the region of the larynx. In the end, the pupil attains the ability through other exercises to turn his etheric body in any direction. Besides, the radiations of the larynx form partly rounded shapes that flow to the two-petalled lotus-flower and thence move from as undulating currents along the arms. The currents ramify and finally form a kind of web that transforms itself into a membrane round the boundary of the entire etheric body (network). The pupil becomes sensitive for the outer etheric currents, which streamed unhindered into him so far. The centre of the whole system is then shifted into the region of the heart.

Thus, the pupil enters the spiritual world and gains a new understanding for the utterances of the great teachers of humanity like in the **Gospels** or **Buddha's sermons**.

The frequent repetitions in such sayings as in Buddha's sermons correspond with certain rhythmic movements in the etheric body. Devotion to these repetitions creates an inner harmony with these movements that reflect certain cosmic rhythms.

## Chapter VI 147ff.

10-12

The pupil has to acquire four attributes as inner habits on his **probationary path** for the attainment of higher knowledge:

- (1) Discrimination in thought between truth and appearance or semblance (mere opinion),
- (2) Estimating correctly the true and the real as against the merely apparent,
- (3) Practice of the six capacities described in the preceding pages,
- (4) Love of inner freedom.

The four attributes bring the changes achieved through the exercises of concentration to maturity:

first attribute	→	centre in the head
second attribute	→	centre in the region of the larynx, free control of the etheric body, its network is formed
third attribute	→	development of the twelve-petalled lotus-flower in the region of the heart
fourth attribute	→	etheric organ in the region of the heart

Now a new life reveals itself to the esoteric pupil in which he has to be instructed through esoteric training. He can influence the various figures of the higher worlds corresponding to those of the physical realms at least partially through his thoughts and feelings. Nevertheless, he cannot influence the formations coming from his impulses, desires, ideas, which face him now as an outer world. Besides, they appear as mirror images. Thus, for instance, numbers must be read in reverse. A sphere is perceived as though from in its centre. Wishes directed to some outer objects appear as forms moving towards the wisher himself, in the case of passions often in forms of animals.

The next level is that of the development and use of the **two-petalled lotus flower**, by which the pupil establishes contact with the higher spiritual beings by his higher self. He experiences his birth in the spiritual world and has an own insight now in what spiritual research describes. The teachings of **reincarnation** and **karma** become own observations to him. He also recognises that the rites, sacraments, and ceremonies of **religions** are images of higher spiritual events and beings.

## Chapter VII 160ff.

10-13

The level of development described in the previous chapter announces itself in changes of dream life at first. **Dreams** become more regulated, their course corresponds more and more to the law of cause and effect, however, are often yet symbolic. Nevertheless, still

other pictures of dream come along with those referring to sensory things, which are expressions of things and relations of another world.

Man lives during the day life still in a second, unaware world that is perceived by his poorly developed **lotus-flowers** and lights up then in the dream after elimination of the coarse sense perception in a muddled way, at first, in pictures of the physical world. He engraves into this world all his thoughts and perceptions. These traces become only visible through the developed lotus-flowers. Knowledge of these imprints then becomes possible by the fully developed etheric body.

These observations have to be completely present during the dreams by training and the same observations should then be made in the **awake state**. On this level, the disciple is able to recognise his **higher ego**. The next task is to grow into this ego and regard his lower ego and his body only as tools. He realises then how to wake the spiritual power of perception in the organ lying in the region of the heart and control the currents described in the previous chapter.

On this stage, the pupil is a "**wanderer**" who moves in the spiritual world from place to place. However, he has to create a steady starting point or home in the spiritual world for himself where he settles down, he "**builds a hut**". The pupil is on the astral plane where he sees the corresponding astral counter images of sense-perceptible physical objects, also those that are hardly or not at all sense-perceptible like the atmosphere in a room or of a city, in the end, also the astral counter images of animal and human desires, passions, and wishes. These form a kind of astral tail that accompanies the human being. During life, these counter images are faintly perceivable, however, often very clearly after death.

#### Chapter VIII 170ff.

10-14

The pupil is able due to his training to transfer the state of supersensible perception achieved at first during dreaming also to the awake state and to evoke it at any time. The state of up to now dreamless and unconscious **sleep** can also be changed through further training while this is interrupted more and more by a kind of hearing tones (in contrast to the experiences of seeing during dreaming).

If these experiences can be grasped fully consciously, two kinds of them are to be distinguished: those, which are strange and are the first harbingers of the higher spiritual world. The pupil should pay little attention to them for the time being. The experiences of the second kind have certain relationships to the everyday world, to its ideas and concepts. They are experienced like suggestions from a higher world, which help the pupil to solve certain riddles he cannot solve by means of reflection.

The birth of the higher self is prepared through exercises of concentration and **meditations** and occurs at first during **deep sleep**. The consciousness of deep sleep is interrupted by such conscious experiences that increasingly link themselves together of their own accord, and the **continuity of consciousness** finally results. The pupil has to relate these experiences to the physical environment, only then will they have their full validity for knowledge.

#### Chapter IX 179ff.

10-15

The soul is fully active during sleep and extremely mobile even though the human being is unconscious of it. As long as he has not developed his spiritual organs, higher beings guide this activity. This guidance ceases when the esoteric pupil has become seeing, he must now take over it himself.

In this connection, the so-called dangers of **esoteric training** are also to be stated. The pupil gets to know also terrible beings permanently threatening life in the higher worlds. He also learns to use certain supersensible forces and beings, and the temptation is great to apply them in selfish way or incorrectly because of deficient knowledge of the higher worlds. That is why the development of humility and modesty is important in order not to

attach certain independence to oneself too soon. Furthermore, no disharmony must arise between the demands of everyday life and higher experience.

During the esoteric training, a change of **thinking, feeling, and willing** takes place. Their relations are regulated until then in the "normal" man by higher beings. These connections in the astral and etheric bodies are loosened with the training at first, later also those in the physical organisation, so that the higher clairvoyant has a thinking-brain, a feeling-brain and a willing-brain as in each case independently operating parts. Their connections must now be attained in own responsibility through the higher consciousness of the pupil himself.

Besides, with disregard of the occult instructions a threefold aberration will arise if one of these soul-forces predominates. If the will holds sway, the human being will appear as a violent nature. If feeling predominates, the person will easily expose himself to uncritical dependence on others or to religious inebriation if such an inclination exists. Thirdly, thinking may predominate and then appear in a cold loveless striving for knowledge. All three types are hardly distinguishable from insane or neuropathic people.

These developments would become serious threats only if the experiences of dreams were carried into waking consciousness because the external sensory life has a compensatory effect on the disturbed mental balance. Therefore, a harmonious outer life is already a strong guarantee against such risks.

## Chapter X 191ff.

10-16

When the connections between **thinking, feeling, and willing** in the astral and etheric bodies begin to loosen, the human being will have an important experience: the meeting with the astral figure of the **lesser guardian of the threshold**. He stands as a terrifying spectral being in front of the pupil. His body is an image of the pupil's karmic perfections or imperfections that were hidden from him up to now by the powers of destiny generously. He asks the pupil to alter his imperfections to perfections and thus transform him, the guardian, to a marvellous being, because he passes, otherwise, to perdition and draws the pupil with himself into the abyss. Only then can he unite with him to one being to his future welfare. The threshold, which one has to cross, is built out of every feeling of fear and of every shrinking away from the power to assume full responsibility for all his deeds and thoughts from now on independently.

Otherwise, the lesser guardian comes out of the human being only in death as the **angel of death**, but remains veiled to him in his figure. His imperfection forces the powers of destiny to send the human being again to an incarnation with suitable karma. Now, however, for the clairvoyant the lesser guardian becomes his own being that stands in front of him as a guiding principle of his future way.

Because of having passed the meeting with the lesser guardian, the next death will be entirely different from previous deaths. He feels it like taking off his physical body as a worn out or useless dress. The spiritual world was open for him before death, and after death, this same world will lie open before him.

However, the guardian of the threshold is also connected with the fact that the human person belongs to a family, a nation, and a race, which are expressions of corresponding spiritual beings. The human being receives his allotted tasks from these; he owes his whole education, in the end, to these beings. The esoteric student now also learns from the guardian of the threshold that these beings withdraw their activity from him, so that he would become an isolated individual rigidly hardened within himself if he did not himself acquire these forces. All that has been based on his previous education is destroyed figuratively like a house. He has to rebuild it now in new form while complete darkness is around him that he must illuminate by his own spiritual light. Besides, the guardian of the threshold reveals the full efficiency of the race-spirits, **folk-spirits**, and **family-spirits** to him. The pupil recognises precisely how they worked and led him and that he must take over this guidance from now on.

**Chapter XI 202ff.****10-17**

The lesser guardian of the threshold shows the past development of the initiate. Soon afterwards – i.e. after the division of the physical organs of thinking, feeling and willing – the prospective initiate will have another meeting with a sublime figure of light, the **greater guardian of the threshold** or the "**cherub with the fiery sword** before paradise". This guardian draws his attention to the fact that the initiate has worked until present only for his own development and is able to reach, indeed, the higher spiritual realms as a premature elevation but leaves behind his fellow men unredeemed in the physical world. However, all human beings formed a unity at the beginning of their evolution and should be also redeemed. If the initiate decides not to participate in this work of redemption, in this sacrifice, he will enter the **black path** of egoism and pauses in the lower spiritual realms. However, he will exclude himself from the further development of the purified world.

## 11 Cosmic Memory

SteinerBooks (1987)

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### Chapter II 36ff.

11-01

The **science of history** rests with its research on documents and may not be sure that those of important events have been preserved. However, the clairvoyant can orientate himself in the **Akasha Chronicle** located in the higher worlds in which the imperishable of all past events is held on in a living writing. It describes the historical events much more reliably than the usual historical science. Indeed, the reading of such a living script is not infallible, but the reports of various seers agree in the essentials.

In the following is reported from the corresponding parts of the Akasha Chronicle what refers to the legendary lost continent Atlantis which was in the area of today's Atlantic and whose last remainder, called by Plato in his dialogue *Kritias* **Poseidon's Island (Poseidonis)**, sank in the tenth millennium before Christ. However, Atlantis also comprised areas of today's Asia, Africa, Europe, and America. It was the scene of an about one million years lasting period of a civilisation very different from ours.

### Chapter III 40ff.

11-02

At least in the beginning, the **Atlanteans** did not own any ability of logical combination but a highly developed **memory** in return. Accordingly, they acted without reflection but from recollection of similar actions. The whole development proceeded much more slowly than today. Somebody who was respectable had experienced a lot what was possible only with the achievement of a higher age. However, this did not apply to the initiates and their schools who were honoured by the Atlanteans due to their wisdom, because initiates are in their degree of development always ahead of their age.

With this retentiveness was also connected that the Atlanteans could control the **life-**



**force** or germinal energy of organisms and transform it into technically utilisable power. Through this energy, they drove, e.g., low flying, controllable airships. However, their application was also based on the fact that air was much denser and water thinner than today. Thereby it was only possible to move and steer the water with the help of the germinal energy in ingenious way.

The physical nature of the Atlantean also differed basically from the modern one. Thus, he could increase his physical powers arbitrarily if he needed it. His settlements were formed from nature, to which man still felt wholly related. His social sense was also very different from ours. All results of one's work were considered as common property.

The ancestors of the Atlanteans lived in a region the main part of which lay south of today's Asia. One calls them **Lemurians**. After they had passed various stages of development, they got in decadence. A small part was able of further development and formed the basis of the Atlanteans. When this population became also decadent, the **Aryans** formed from a small part of the Atlanteans. Lemurians, Atlanteans, and Aryans are so-called **root races** or **principal races**. Two such races preceded the Lemurians and two such epochs follow the Aryans in future, so that there are seven root races all together. The theosophical concept "root race" does not fit well, because one can speak of races only for the span from the middle Lemurian to the end of the Aryan (post-Atlantean) age. Each "root race" shows an advancement of the preceding one and develops in seven stages, the subraces. These subraces develop successively without complete disappearing of the preceding ones.

The first Atlantean subrace, the **Rmoahals**, developed from an advanced part of the Lemurians who already showed beginnings of memory. The memory of the Rmoahals was completely directed upon lively sensory impressions. That is why they developed feelings for the first time unknown to the Lemurians. The development of memory was connected with that of **language**. Man named the things, which he remembered. These names had not only a meaning but were also powers. By this magic power of words, the Rmoahals could heal, make plants grow, and tamed the rage of animals etc. They felt the whole fullness of this power as something sacred; they did not ascribe it to themselves but to the divine nature working within them. An abuse would have been impossible for them.

The people of the second subrace, the **Tlavatlis**, began to feel their own personal value, developed ambition. Their leaders now expected recognition of their former actions from their fellow men, a kind of regal rank resulted. This recognition of a man's merits was even preserved beyond death, a religious admiration of the ancestors, the **ancestor cult**, developed. Social life was thus determined less by one's forces of nature than by the remembrance of common actions a group had accomplished.

This was still more distinctive among the third subrace, the **Toltecs**. They founded states for the first whose leadership was transmitted from the ancestors to the descendants so that their works did not fall into oblivion. This was possible at that time, because people had the strength to transfer their talents to the descendants by **education**. The personal experience now also became important that played a role with the foundation of new colonies and led, together with the support by the initiates, to better and finally splendid living conditions. As a rule, the sovereigns themselves were initiates.

With the fourth subrace, the **Primal Turanians**, the personal life force led to abuse for the first time, to the satisfaction of selfish interests what transformed these forces into extremely destructive ones.

This destructive effect could only be detained through a new higher human faculty and this was the faculty of **thinking** and judgement. Wishes and appetites could now be regulated by this faculty. Thus, the impulses of acting were transferred into human inside in the fifth subrace, the **Primal Semites**. This development took place at the expense of the control of the life force, which got lost at the end of Atlantis. The most advanced part of this subrace was then selected to found the new root race of the Aryans.

The sixth subrace, the **Akkadians**, developed the faculty of thought even further. It led to mania of innovation and desire of change. Stubborn thinking and its consequences had to

be reined through general, thought-out laws. Here lies the origin of regulations of laws and justice.

The seventh subrace, the **Mongols**, did not inhabit Atlantis but eastern Siberia. They also owned the faculty of thought, however, remained faithful to the feeling for memory, so that the oldest man among them also counted as the wisest. Indeed, they had lost the life force but not the faith in it. This faith was so strong that it caused the impression of obsession in the neighbouring peoples.

#### Chapter IV 57ff.

11-03

The **Atlanteans** were guided by leaders who towered them by far because of their supernatural capacities. They were felt as beings of higher kind, as **gods' messengers** who gave them orders, commandments and teaching. The guidance took place either directly or by disciples who were initiated by them at secret places, the mystery temples. These leaders had passed their development on former stages and became thereby supermen, divine-human beings. The Atlanteans themselves were not yet so far that they could understand the divine principles through thinking, by means of which they were guided by the gods' messengers.

In order to promote the development of the power of thought and found a new root race, the highest initiate, called **Manu**, selected certain suitable people from the fifth subrace, the **Primal Semites**, and led them to inner Asia where they lived insulated from the influence of the decadent Atlanteans. They should recognise the divine forces through their own strength, which they had followed up to now unconsciously under the guidance of the gods' messengers. Now they did no longer have to follow a leader visible in human form, but a higher being, an invisible God whom they should obey even if they could not make any picture of Him for themselves (according to the later first and second commandment of Moses).

Manu was supported in the formation of the new root race by other messengers of the gods who carried out his intentions for single life branches and taught people to investigate and recognise the invisible divine in everything visible. Life was ordered according to the divine commandments, and man tried to bring himself in harmony with the gods by sacrificial actions.

Through the power of thinking, however, people had also acquired knowledge and selfish use of **natural forces** like **fire**, which they used for the production of tools, etc., because they did no longer control the old life force. Thus, they had the choice to use this knowledge for personal self-interest or the service of a higher world. Only some people who gathered around Manu and then became the core of the new root race were up to this decision. Manu initiated some of them into the divine wisdom, so that merely human initiates took over the guidance of humankind more and more from the divine-human beings. They stand in direct connection with the higher worlds and make use of certain forces only in special cases and accomplish actions that seem like miracles to people.

#### Chapter V 69ff.

11-04

The **Lemurians** preceded the Atlanteans as the third root race. These still did not possess any memory, they could form ideas of things and events, which did not adhere to them. They did not own any language but only physical sounds that were utterances of soul states. However, they could communicate with the fellow men by a kind of thought-reading. Their ideas had great power, through which they could work magically on other people and the whole environment.

Thus, **education** was aligned completely with the will-forming process. Value was attached on the severest hardening of the boys, while the girls were taught to dreamlike imaginations of nature.

At the beginning of the Lemurian period, people stayed in nature, used simple earth caves. In later times, they themselves formed those cleverly. Artificial constructions were

established not for residential purposes, but to give nature a form stamped by people. For this purpose, stones were also joined. Thus, the sites of education were surrounded through walls. At the end of the Lemurian period, gigantic and ornate constructions were built for the cult of the divine wisdom and art. In these "**temples**", those Lemurians were initiated into the mysteries of natural forces who had attained the capacity of overcoming by hardening, so that these forces of nature were transformed into will power. These persons then became guides of their fellow men.

At this time, air was much denser and water much thinner than during the Atlantean period. Earth, metals and minerals did not yet have such degrees of hardness as later. The evolution of **animals** had progressed to the (ancestors of today's) amphibians, birds, and lower mammals. The animal and plant (palm-like, fern trees) forms were gigantic generally. The greater part of humankind still stood according to their forms on the stage of animals like the lower mammals; therefore, the explanations on top do apply only for the smaller part.

The further progress of the Lemurian evolution originated from the women who formed gradually rudiments of **memory** and the first simple **moral** ideas of good and evil through their education. With the transition to the next root race which was initiated by the leaders of the temple sites, and still up to the fourth Atlantean subrace, women had a prominent role through their memory and thus through their experience. They were the advisors of the select groups, the wise, in certain way somnambulistic priestesses who improved the souls, especially, of the male human beings by singing and dancing. The region where the select groups were gathered lay in the tropical zones and was not exposed - like the other regions of Lemuria - to constant volcanic activities. Due to this **volcanism**, the continent also perished.

The human body had very malleable and pliant qualities at this time and changed permanently by its inner life, but also by external influence. Only the selected people got forms expressing more and more their soul-life and stood out by means of their nobler formation from the others. The forms of animals and plants also changed relatively quickly through external influence. Nevertheless, man had even bigger influence on them, while he either changed the surroundings of animals and plants or intervened through instinctive **breeding** in a way that exceeds modern capabilities by far.

## Chapter VI 84ff.

11-05

Up to the middle of the **Lemurian age**, the human being had a very soft and malleable body and was male and female at the same time as his soul was. By the increasing condensation of all matter, the soul was no longer able to form the substances according to its laws but had to submit to the density of the terrestrial substances. The body thereby became male or female. Besides, the male body was so formed that it became an expression of the element of will, the female one of imagination. **Reproduction** had taken place in a kind of self-impregnation until then. Now a part of the reproductive force was inhibited and had to be substituted from the outside through the opposite force of another human being. Both forms of reproduction still existed during a transitory period side by side.

The force, no longer used in reproduction, became free for forming internal organs, namely of the brain which serves the connection of the soul with the spirit. I.e. **thinking** had been paid by the single-sexedness of the body, and a "fertilization" of the soul with the spirit took place. Because the male body has a female soul, the female one a male soul, the internal one-sidedness is compensated by the fertilization with the spirit. "But the fact that before the establishment of this equality there exists a difference involves a secret of human nature. The understanding of this secret is of great importance for all mystery science. It is the key to important enigmas of life. For the present, we are not permitted to lift the veil which is spread over this secret..."

Thus, the at first sensual and also selfish **love**, however, also the desire for knowledge had been planted into the human beings through the **division into sexes** under the

guidance of higher beings who stood because of their development in earlier periods well over the human beings at that time. But these beings had only influence on the outwardly directed force of sensual love and could give it their character, but not on the inwards directed force of the formation of brain and thinking. Other beings took influence on them who had stayed somewhat behind compared with the first beings in the previous planetary evolution; however, they were much more advanced than the human beings were. Only by their influencing control on the human brain and thinking, they themselves could continue their own development. This class of beings was a kind of half superman beings. They are called bringers of light (**Lucifer**), because only by them a human wisdom could come on earth.

## Chapter VII 96ff.

11-06

Before the division into sexes, the body of the **Lemurian** consisted of a very soft and malleable substance. Man had much greater influence on it through his will than later. He was already warm-blooded at this time. At his birth, arising from a parent entity, he was rather imperfect and was brought only to maturation in a warm space created by the parent being. The organs of motion were well-developed, while today's **sense organs** were quite undeveloped. He disposed of an organ of hearing and perception of warm and cold (sense of touch); a visual organ developed somewhat later.

**Reproduction** (self-impregnation) itself depended on external conditions in certain seasons, for example from lunar and solar positions, and was regulated instinctively.

His soul-life was still connected completely with the physical body and consisted in the essentials of tonal perceptions (in lesser degree perceptions of touch) of his environment, which he transformed into movements by his will. Besides the external world was mirrored to him in coloured dream-like however regular pictures which were unlike to the external objects. Joy and sorrow were associated with these pictures to a much lesser degree than today. However, strong feelings of pleasure and displeasure were experienced when he could freely unfold his will or was hindered.

After the division into sexes, the soul pictures were steered to the sensory outside world by the half-superhuman beings mentioned in the previous chapter so that man could no longer follow only his instincts but also the impulses of his mental pictures and act arbitrarily. This was the beginning of good and **evil**.

Beside man, the animals had developed before the division into sexes up to the stage of the **reptiles**. While man and some animals still had malleable bodies, some areas of earth were densified already more and with it the bodies of the animals living there. They also were already single-sexed. These animals could not develop further, because their bodies had become too dense too soon. Some species became extinct; others have perpetuated their kind to the point of contemporary forms. However, after the division into sexes not all human bodies were so far advanced to absorb the spirit completely, but only faintly or not at all. Now advancement was possible only at the expenses of the others. Therefore, the quite brainless people were separated first whereby they fell back to the level of animals as manlike animals, **apes**. This also happened partially with those that had absorbed the spirit only a little. Later under changed earthly conditions, such forms could no longer be thrust down, the process now continued within humanity what led to the formation of many savage tribes.

## Chapter VIII 107ff.

11-07

If one goes back in even earlier times lying before the Lemurian age, the materiality of earth also becomes finer and finer and, in the end, ethereal. In this era, the **Polarean** root race, man entered upon earth as an astral being (soul body) which came from a previous planetary development and was wrapped up in an **etheric body**. This had an elongated elliptical form and showed limbs and the later organs as delicate shadings of the ethereal substance. When this mass, completely controlled by the soul, had attained a certain size,

it split in two similar daughter beings that were also soul-gifted like the mother being.

With the entry into terrestrial materiality, the new fact was also connected that external material processes could exercise effects on the soul. These were processes of motion at first, which were perceived by the being as a whole like an auditory organ.

With the increasing densification of terrestrial matter in the next, the **Hyperborean**, era ("root race"), the soul lost the ability to mold this matter. A new form of **reproduction** appeared, with which the daughter being was considerably smaller than the mother being was. This reproduction was also fixed to special reproductive organs. Only in them as a separated part, the soul could remain life-forming. It became carrier of the life principle, the **life force (prana)**. The part of the soul activity that had no more power over the physical body turned inwards and became perception.

Because the physical body was withdrawn from the immediate effect of the soul, it also would disintegrate if the soul could not unfold its activity from the other parts, and the physical substances and laws kept the upper hand. Thus, **death** occurs for the first time in the development. Soul-life, however, revives in the descendants repeatedly in a kind of reincarnation.

The perception of vibrations was limited gradually on a certain organ, the **hearing**, because of the densification. Besides, there still was a sense of touch widespread over the whole body.

Because of the ongoing cooling of earth man had now to go over forming his own internal body temperature, while he was dependent before on external heat. This was the base for an independent physical inner life, i.e., soul-life was drawn into the earthly-material realm and developed pleasure and wishes by the external objects (**kama**, matter of wishes).

All these processes were associated with the changes of **earth**. At the beginning of the development, **sun**, **moon**, and earth established one heavenly body. At the end of the Polarean age, the sun separated first together with the more delicate substantiality, with which the soul lost its immediately vitalizing effect. About the middle of the Lemurian age, the moon separated with the coarse materiality what coincides with the division into sexes.

After the separation of the sun, man developed an organ for the perception of light and darkness (**Cyclopean eye**) at first at whose position both **eyes** developed with the perception of external colours. Colours which man had referred earlier to soul-like pictures were now connected with the sensory objects of the outside world.

## Chapter IX 119ff.

11-08

At the beginning of the present earth, the **Polarean** root race, the astral human beings combine with the (life) ether. The earth consists of a sphere that contains countless small ethereal spheres, the ether men. Each of them is surrounded by an astral envelope, in which the astral human being lives and acts upon his etheric image.

The development goes on while from the general ether a denser materiality, which resembles today's **air**, and another thinner kind of ether, the **chemical ether**, are formed. The latter is the basis of chemical elements. There are three substantialities now: life ether, chemical ether, and air. A part of the astral human beings can work only on the air and is eliminated as a first **animal realm**. The other astral beings can also act upon both kinds of ether from which they create physical simulacrum (likenesses). Due to the life ether, these likenesses have the ability to reproduce descendants, through the chemical ether they can attract materials from their animal and human environment and push off or secrete useless substances, i.e. this constitutes a beginning of **nutrition**. The first physical human likenesses are "carnivores" and "cannibals". Besides there have still kept descendants of the former (life) ether beings who became partly animal protozoans or cells after many transformations.

In the further development, the air like substantiality splits off a denser **watery** one and the chemical ether a denser **light ether** that endows the entities with luminosity.

Coarse eliminated astral beings can have an effect only on physical bodies, which consist

of air and water, from them another group of animals originates. A new group of physical entities out of light ether and air, mixed with water, form **plantlike** entities. The third group of the human beings of that time has a physical body out of the three ether kinds. Besides there are still descendants of the old groups.

With the **separation of the sun**, certain forces leave the earth, which were parts of the three kinds of ether. Thereby all three groups were radically changed, because the rest of their light ether had now to work together with the external light ether of the sun. Correspondingly, the human body developed the first rudiments of eyes.

Through the separation of the sun, **solid** substantiality came into being on earth from the liquid one; from the light ether another kind of light ether and the **heat ether** originated which gave earth and its beings the capacity to form warmth in themselves. In the astral the separation of beings corresponded with it which worked on the solid substantiality and founded the **mineral realm**. At first, the higher natural realms were not yet connected with this solid earth: The plants were densified up to the aerial and watery, the animals had manifold watery and also aerial forms, and man had his densest physical nature in the wateriness. The new heat ether coursed through this watery body, so that the complete physical nature could be called gas like. In occult science, this material state is called "**fire mist**".

## Chapter X 127ff.

11-09

The previously described **human being of the fire-mist** only had a quite dawn-like consciousness; he lacked intelligence, understanding etc. He owned four limb like organs by which he could move or – properly speaking – float in all directions.

In these beings, not only the human souls were embodied, but also higher beings that had already developed reason and intelligent activity. They got in interaction with the human beings and guided them. Their further development consisted in working magically on the denser substantiality, while the human beings were striving upwards to reason. In this fire mist, the higher beings could act upon the lower impulses and passions of men in such a way that they developed organs of **thinking** and personal understanding. With it together, they established organisations filled of wisdom around the human beings through the same forces.

With the **extrusion of the moon**, a radical change and transformation of the human being also took place. He – together with his environment – was no longer dived in a fire mist. The capacity to work on the soul activities of man was also taken away from the higher beings; there remained to them the power over the organs they had created from the fire mist. As a result of the extrusion of the moon man became upright. The human form now showed a separation into a lower half with two organs of motion, which was the carrier of nutrition and reproduction, and an upper part with the two remaining organs of motion, which became the rudiments of hands. In this half, the organs of speech and thought formed out of the previous organs of nutrition and reproduction. When the moon was extruded, it took the forces of **fertility** with it, and the time of self-impregnation ended. That is why the moon is considered still today as a symbol of these forces, and the higher beings who had worked in the human being are called lunar gods. The higher divine forces have relationship with the – apparently – lower forces of human nature.

However, these gods did not have any influence or interest on the organs formed by themselves in the upper half, but "lower" beings who did not get the formation of an outwardly directed mind in the preceding times. They seized the human organs of understanding and took over their guidance. These **luciferic gods** completed their own development this way and gave man the predisposition to **freedom**, to the differentiation of good and **evil** at the same time.

The luciferic gods had taken part in the earth's creation up to the point of the separation of the sun, then, however, they were not able to have an effect on the human beings of the fire mist and stopped in their development. Only when this fire mist was condensed or had disappeared, they could work on the human organs of understanding. This signified not

only figuratively the merging of an inner sun in man that was to be owed to these sun gods.

## Chapter XII 147ff.

11-10

Humanity and earth have passed through three principal stages before the formation of the earth of today. They are called Saturn stage, Sun stage, and Moon stage and are generally called **planetary stages**.\*) Also before these, even other planetary stages existed which are not accessible to spiritual research at first. The transition from one planetary stage to another does not occur gradually but after a period of rest, which is called **pralaya** in Eastern terminology or closed cycle in the Western occult science.

Another three "awake stages" (called **manvantaras** or open cycles) will follow the present fourth state, the earth, after a respective stage of rest (pralaya): Jupiter, Venus, and Vulcan. These planetary stages can be understood as **stages of human consciousness** at the same time.

On **Saturn**, the human being owned the lowest stage of consciousness which was even dimmer than today's consciousness during sleep and corresponded to the deepest **trance consciousness** of modern media. However, the extent of perception of this consciousness was much larger than today, because it could observe not only things of the own planet but also those on other heavenly bodies connected to Saturn.

On the next planetary stage, after a pralaya, the human being repeated a kind of a Saturn consciousness first and afterwards he got the consciousness of the Sun stage, which resembled that of today's deep **dreamless sleep**. The extent of this consciousness was limited to the Sun and its most closely connected heavenly bodies.

After another pralaya, the stages of consciousness of Saturn and Sun were repeated on Moon at first and then in the third small cycle (**round**) the real human consciousness of Moon came into being which was similar to the **consciousness of dream images**. These images corresponded to the things and processes in the environment of man.

## Chapter XIII 156ff.

11-11

The fourth main stage of development is passed on the **Earth** and begins with a repetition of the preceding planetary stages in three small cycles (rounds). In the fourth small cycle in which the human being stands today he shall attain the clear day-consciousness, the "object consciousness" and self-consciousness.

In the next stage, **Jupiter**, man will have an **image consciousness** that will be similar to the consciousness of the Moon stage, but self-conscious and not dim (also called "psychic consciousness"). This stage of consciousness is reached again in the fifth small cycle (round) after repetition of the preceding planetary stages. On the next planetary stage, **Venus**, man develops not only picture self-consciousness but also a **self-conscious object consciousness** or suprap psychic consciousness that is attained in the sixth small cycle (round). This consciousness will then be the ruler over the creative forces; he himself will create not only images as before but also beings. The seventh planetary stage, called **Vulcan**, culminates in its last seventh round in the stage of consciousness of **piety** or spiritual consciousness, about which no further details can be given.

Each **planetary stage** = stage (condition) of consciousness consists of seven cycles or rounds or **conditions of life**. Each condition of life consists of seven globes or **conditions of form**, so that the whole development encloses 49 conditions of life (rounds, realms) or 343 conditions of form (globes). The speed of development was the highest on Saturn, decreased in the following planetary stages up to earth more and more. The time of the greatest slowness has already passed today, speed increases and will be again that of Saturn stage at the end of the planetary development.

**Chapter XIV 165ff.**

11-12

The passage through the seven conditions of consciousness or **planetary stages** from Saturn to Vulcan will not be finished for man at the stage of Vulcan; he will ascend to five higher **levels of consciousness** that, however, cannot be described. On Saturn there were correspondingly – except the human germ – yet another group of eleven beings with higher consciousness; four of them were already so developed before the stage of Saturn that their further existence took place in worlds, which lie beyond the human realms. The remaining seven are involved in human development.

(1) The most illustrious beings, who owned a high creative (supra-spiritual) consciousness, are called **spirits of will** or in Christian terminology the hierarchy of the **thrones**. They poured the substance of the germ of the later **physical human body** in the first small round (condition of life) of Saturn.

The work of the next hierarchies lasted in each case from the middle of a cycle (round) through a pralaya to the middle of the next, beginning with the middle of the first. Besides, the zenith of their activity was reached in the respective pralaya.

(2) As the next the "**spirits of wisdom**" or "**kyriotetes**" or "**dominions**" (corresponding the **Vulcan consciousness** of man) worked on the human germ in such a way that it became an arrangement full of wisdom and showed a rational structure.

(3) The third beings (**consciousness of Venus** stage) are called **spirits of motion** (or activity), "**dynameis**"\* ("**principalities**"). In eastern terminology, they are called "**mahats**". They planted the capacity of **motion** and of powerful activity into the human germ.

*\*Steiner always uses the Greek singular "dynamis" instead of the plural "dynameis".*

(4) The fourth beings are the "**spirits of form**" or "**ex(o)usiai**" ("**powers**"). They gave a malleable boundary to the hitherto cloud-like body of the human germ.

(5) The following "**spirits of darkness**" or "**spirits of personality**", called in the Christian terminology "**archai**" (**primal beginnings**), in eastern terminology "**asuras**", stood in their condition of consciousness on the stage of the contemporary man and inhabited as "souls" the human body, to which they inserted a kind of sensory organs by which they perceived the external world. With it, they planted selfhood into man, however, also selfishness (**egoism**).

(6) At that time, the next "**sons of fire**" (**archangeloi**, archangels) stood on the stage of the consciousness of Moon and animated the activity of the human sensory germs, so that these radiated their light images outwardly in the darkness of Saturn from then on. However, man himself could not make use of the luminosity. Nevertheless, the **seraphim** (spirits of love), standing above the thrones, manifested themselves in it and radiated something of their nature out of "free will" on Saturn.

(7) In the next round, the "**sons of twilight**" = "**spirits of dusk**" = **angeloi** (angels) = **lunar pitris** or **barhishad-pitris** worked and developed a kind of understanding in the human germ. Through this understanding, very high beings revealed themselves now again, who are called **cherubim**.

In the middle of the seventh round, man has advanced so far that he could work on his own material body unconsciously and form the first germ of the "**spirit-man**" ("atma") (up to the first Sun round). This germ was filled by the thrones and kept this strength for all subsequent stages of development.

**Chapter XV 175ff.**

11-13

On the following planetary stage, the **Sun**, man reached the condition of consciousness of dreamless sleep. The **etheric body** was added as a new member to the physical body. This development passed again through seven cycles (rounds). The beings, involved in the elaboration of the etheric body, advanced thereby to a one level higher consciousness.

(1) In the first round, the stages of development of the physical body were repeated in seven smaller cycles (globes or conditions of form), and the thrones were no longer



involved. At the end of this round, the human germ was developed so far that he could receive an etheric body.

- (2) From the end of the first up to the middle of the second round, the "spirits of wisdom" (**kyriotetes**) emanated the substance of the etheric body.
- (3) From the middle of the second round the "spirits of motion" (**dynameis**) worked on the etheric body as they did before on the physical body.
- (4) In the middle of the third round the "spirits of form" (**exusiai**) gave the cloud-like etheric body a definite form (as they had done with the physical body on Saturn).
- (5) Since the middle of the fourth round, the etheric body received selfhood by the "spirits of personality" (archai).
- (6) The physical body was so far advanced that the "sons of fire" (**archangeloi**) could rise through it to their human stage. In the middle of the fifth round, they took over the work on the etheric body while the "sons of twilight" (**angeloi**) further developed the physical organs of understanding, their rudiments had been implanted on Saturn. Through these, the **seraphim** could reveal themselves even more completely than on Saturn.
- (7) From the middle of the sixth round on, the "sons of twilight" (angeloi) took over the work on the etheric body and radiated their image consciousness in it, they thereby enjoyed the power of reproduction of this body from what the desire of this power developed later on the Moon stage.

Man worked on the physical body on this stage and formed the first rudiment of the **life-spirit** (buddhi) unconsciously. In the seventh round, the **cherubim** now poured out their wisdom into this life-spirit, which is preserved for all subsequent development.

From the middle of the seventh round on, the germ of atman also appeared again and combined with buddhi, and thus the animated **monad** (atman-buddhi) came into being.

On Saturn man was lifeless, he stood on the stage of the mineral realm, and through the animation with the etheric body on Sun he ascended to the level of the plant realm. However, this higher development could only be accomplished at the expenses of human germs that were left behind on the level of minerals but were differently formed than on Saturn.

## Chapter XVI 186ff.

11-14

After a great pralaya, the planetary stage of **Moon** followed that of Sun, during which man developed a regular image consciousness with symbolic character. The **astral body** as the third member formed the basis for it.

- (1) and (2) In the first two rounds, Moon repeated the Saturn and Sun processes. The physical and etheric bodies of man were prepared in such a way that they could receive the astral body.
- (3) In the third round, the spirits of motion (**dynameis**) poured out the astral element of their own nature into the human body as a basis of the astral body. At the same time, and as a precondition the Moon together with the human beings and the beings belonging to its development split off from the up to now uniform body of the Sun and moved around it afterwards as a planet. The further human development took place on it. From the middle of the third to the fourth round, the spirits of form (**exusiai**) gave the astral body its form.
- (4) From the middle of the fourth round on, the spirits of twilight (**angeloi**) inhabited the human physical body and rose thereby to their level of humanity. The spirits of personality (**archai**, asuras) inoculated the astral body with selfhood at this time.
- (5) In the fifth cycle, man started to work vaguely on his physical body. Through this process, the first predisposition of the "**spirit-self**" (manas) originated. This was penetrated by the **seraphim** who gave man the capacity to become a thinking being on earth. The union of atman (spirit man), buddhi (life-spirit), and manas forms the arrangement of the future "higher man".

In the etheric body, a kind of (passive) joy and sorrow was developed by the work of the spirits of twilight. They experienced a world of feelings in the image consciousness

of man which man will later experience on earth. In the astral body, the spirits of fire (**archangeloi**) unfolded the active emotions, instincts, impulses, etc. in which egoism, previously inoculated by the asuras, became apparent.

(6) and (7) The sixth and seventh cycles showed an ebbing away of these processes and formed a kind of overripe condition. Moon approached the sun more and more, until they united to a whole, and the next great pralaya entered.

An **animal-human realm** appeared due to the Moon stage in which man himself existed, beside a mineral realm and a plant realm which were re-established but corresponded rather to a **plant-mineral realm** and an **animal-plant realm**.

Man did not have any solid bones on Moon; his skeleton was cartilaginous. He moved forward by leaping or floating in the denser liquid atmosphere. He took his nourishment in this atmosphere from the mineral and animal realms, but also the power of fertilization. Man was single-sexed, only at the end of the Moon stage the two-sexedness was developing in a few animal human beings.

## Chapter XVII 198ff.

11-15

The following **development of the earth** serves the formation of the awake **object consciousness**. In it the lower nature of man – consisting of physical body, etheric body, and astral body – is combined with the **higher man** consisting of spirit-man (atman), life-spirit (buddhi), and spirit-self (manas).

In the first three rounds, the previous planetary stages are repeated, however, in another way. In the second half of the third round, a further densification occurred in the physical realms and out of the realm of animal man a realm of animals and another realm of animal man formed, in which the **astral body** divided into a lower and an upper part. The upper part became relatively independent and controlled the other members. Into this upper part the spirits of personality (**archai**, asuras) planted independence, however, also selfishness. The spirits of fire (**archangeloi**) accomplished their work, while the spirits of twilight (**angeloi**) were active in the etheric body. The human ancestor no longer worked on his physical body under the guidance of the highest hierarchy as before but with the support of the spirits of wisdom (**kyriotetes**), and also of those of motion (**dynameis**) and especially those of form (**exusiai**). Therefore, the human physical body became a precursor of the later physical body of the fourth (present) round.

At the end of the third round, moon and sun reunited which had separated during the third cycle, and the whole went through a small pralaya.

At the beginning of the fourth round, in its first globe (condition of form), men appeared with higher astral bodies as independent germs again. In this high spiritual arupa (= formless) globe the beings of the other physical realms existed only as dependent states of consciousness of the higher spiritual beings.

In the next globe, the formed or rupa condition, the human body of thought, shapeless until then, received a shape out of coarser thought substance by the spirits of form. On the next denser level, the astral condition of form, man got an astral body (as the animals). Plants appeared as astral entities for the first time.

The fourth condition of form is the physical one that appears, however, in the most refined ethereal condition at first. Man, animal, and plant receive etheric bodies, the minerals appear in etheric form for the first time.

Beside the physical realms during the arupa condition, dependent beings were detached out of the spirits of personality that consisted of shapeless thought substance and represented irregular masses. They established the first **elementary realm**. On the astral condition, the dependent beings of the second elementary realm, which corresponded to shadowy mental pictures, form out of the spirits of fire. At the beginning of the physical condition, indefinite image-like entities separated out of the spirits of twilight that were also dependent but could exert forces similar to human and animal passions and emotions. They establish the third elementary realm. They are perceived by a clairvoyant as flooding light, as flakes of colour, as smell, taste, as various tones, etc. The beings of the

elementary realms fill the interstices between the ether forms of the physical realms. (5<sup>th</sup> globe = plastic, 6<sup>th</sup> = intellectual, 7<sup>th</sup> = archetypal: See 89-04 and 95/9(8/30/1906), addendum.)

The physical condition of form or globe develops in seven main states which are called "**root races**" (principal races) in theosophical literature (Polarean, Hyperborean, Lemurian, Atlantean, post-Atlantean or Aryan = today's main state, etc.). After the **sun** had separated from the earth during the second root race, a further densification took place, because the finer etheric forces had gone out and also a part of the higher beings with the sun. Indeed, the densification would have been too strong to be long-lasting and the development would have led in a dead end unless the **moon** with the coarser substantiality had separated during the third root race. Steiner described the different "root races" in the previous chapters.

## Chapter XVIII 213ff.

11-16

The **physical body** has the most perfect level of the four human members and is the expression of high wisdom and perfection of structure, because it has been worked on the longest, since the **Saturn** stage (etheric body - Sun, astral body - Moon, ego - earth) and was developed further on the subsequent planetary stages. Not yet, each organ was implanted into this body but the **sense organs** above all. At the end of the Saturn development, it was an extremely complex mechanism and could no longer be held together by the merely mineral forces and disintegrated. The decline of Saturn was caused by this collapse of human bodies.

On **Sun**, this physical body was permeated with the etheric body. The organs that correspond to today's **glands** thereby developed as rudiments. On **Moon**, the astral body was added and the first rudiment of a **nervous system** as its physical correlative. Man received an inner life with a dream-like image consciousness that reflected the outside world to him really. He could not yet see it by his eyes. This image consciousness could only originate, after the sun had split off from the common heavenly body and shone on the moon which circled around it and on which the human beings and their fellow-creatures had remained.

On the earth, the **ego** was integrated to man. The physical body was thereby perfected. A **heart-circulatory system** with warm blood originated as the corresponding physical organ of the ego.

On Saturn, human forms also stayed behind in their development, from which in the following planetary stage (*Sun*) the later animals formed. The corresponding processes happened on the next planetary stages (*Sun* - **animal realm**, *Moon* - **plant realm**, *Earth* - **mineral realm**).

Human organs are not all on the same level of development. The **reproductive organs** have developed from plant-like formations (see **fig leaf**) relatively late; they are already in decadence and become appendages without any function or fall off. The **heart** is at the beginning of its development. It becomes an organ of will, like today the hands are. This is indicated by the fact that it is a transversely striated muscle, although it belongs to the muscles that are independent of human volition and thus should be a soft muscle. Steiner contradicts the conception of heart that it is the pump for circulation. According to spiritual science, the pulsing of blood and its mobility is the expression and the effect of soul-processes, and the movements of heart are not the cause but the consequence of blood pulsation.

The instruments of speech, especially the **larynx**, also develop and become a future reproductive system, through which man will create his own species. This appears in outlines in the phenomenon of mutation (change of voice).

## Chapter XIX 231ff.

11-17

*Question: Why does not anything exist of the once highly developed human capacities,*

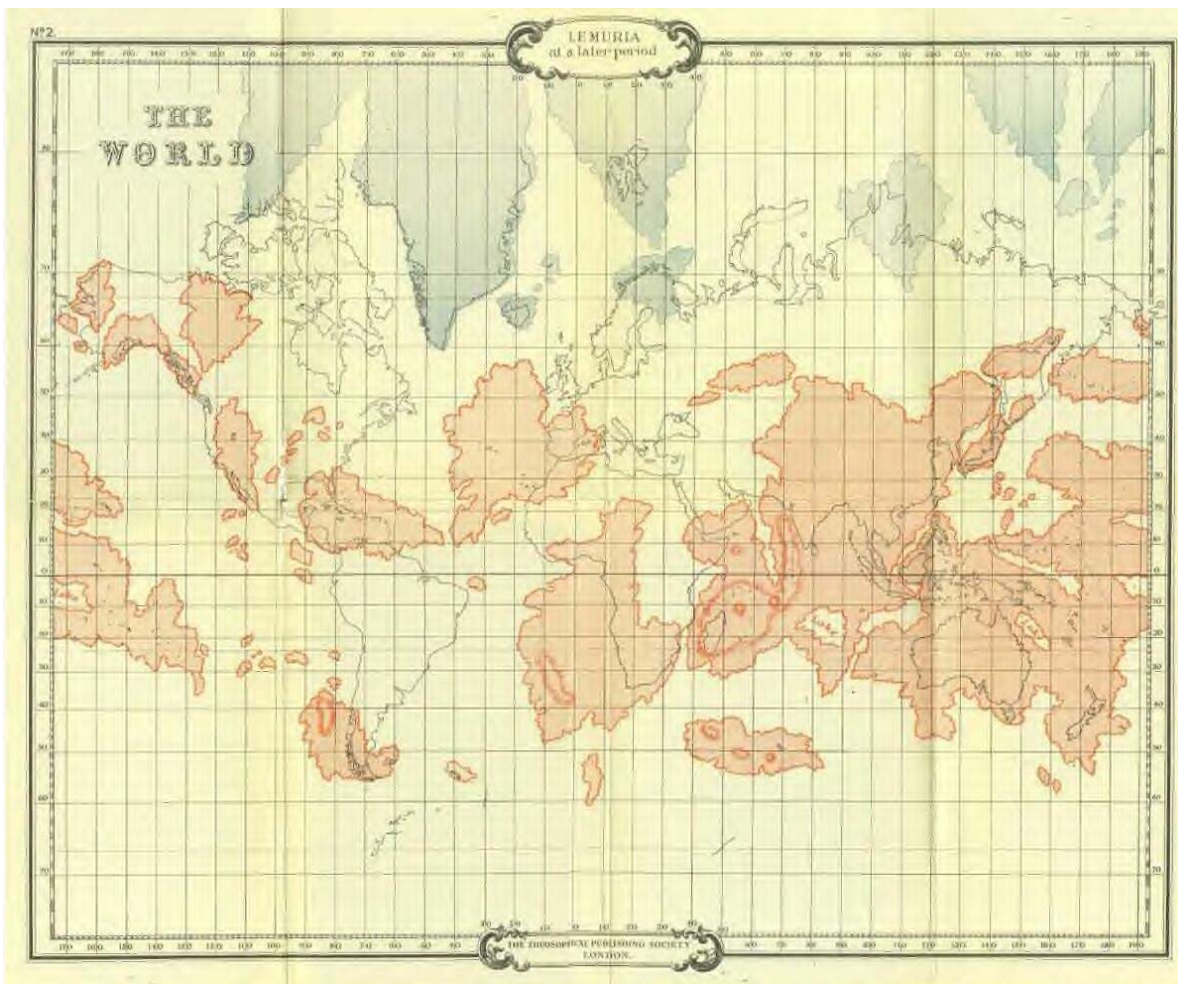
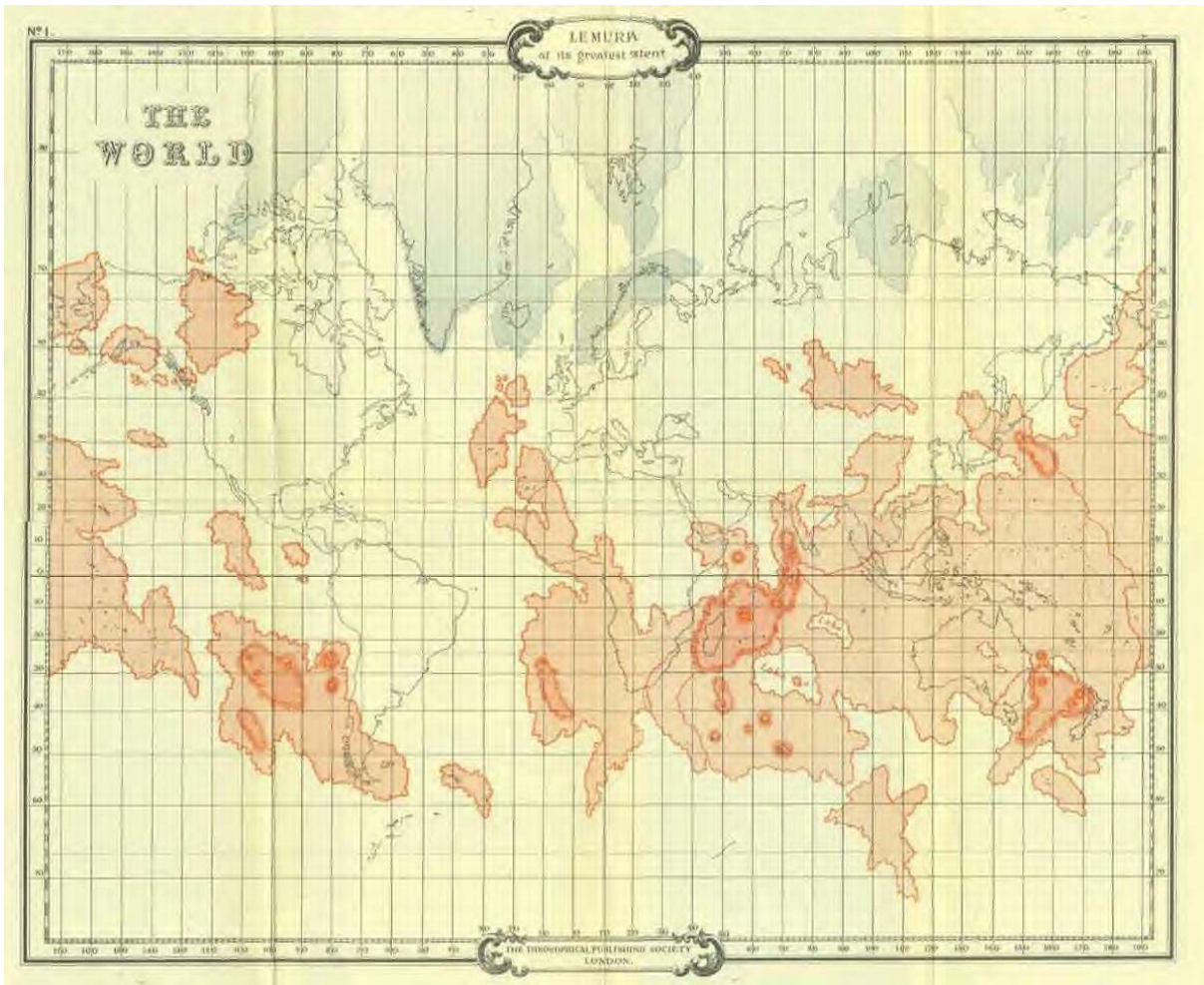
*e.g., of the control of natural forces with the Atlanteans, although nothing should be lost what the soul has appropriated once as an experience etc.?*

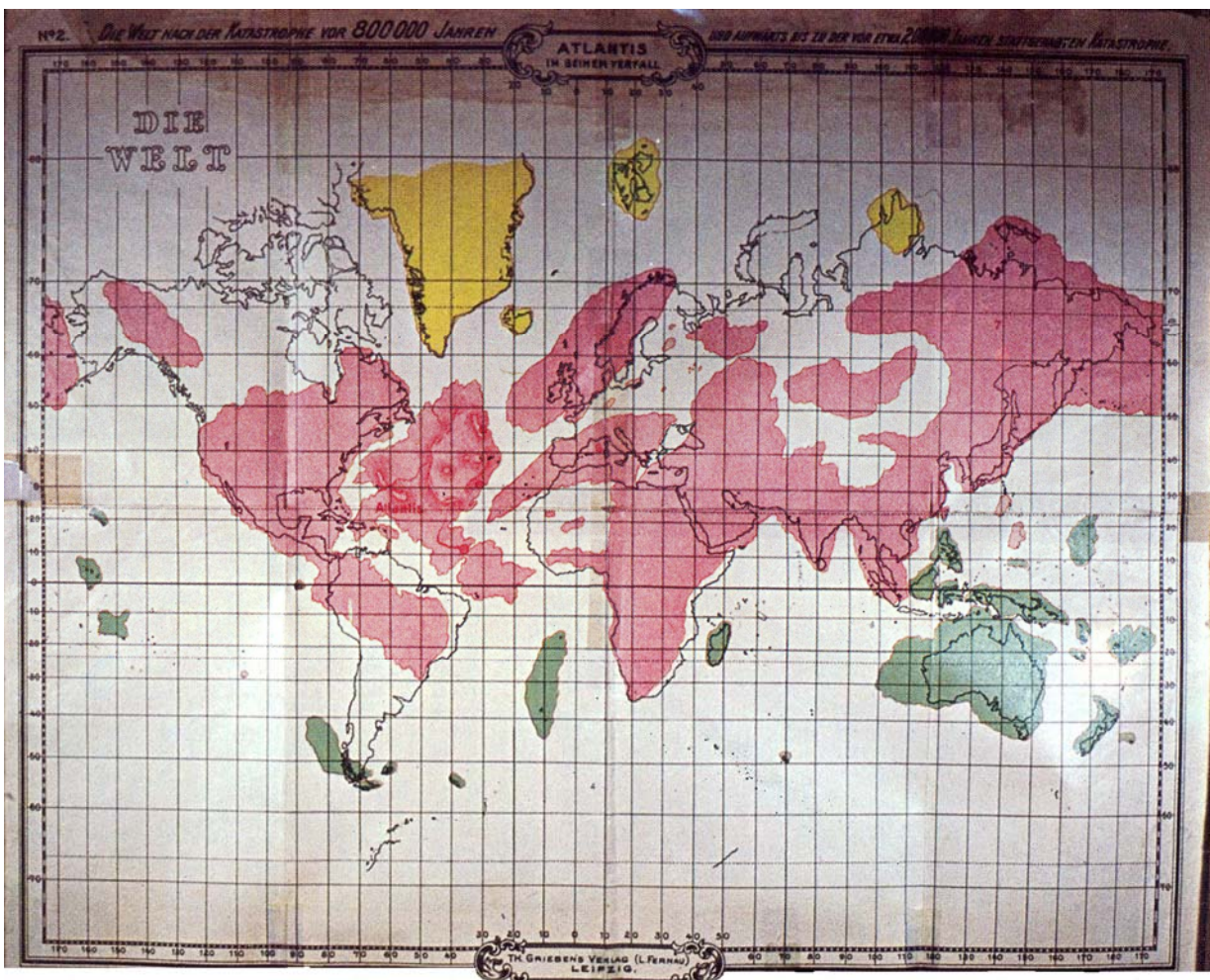
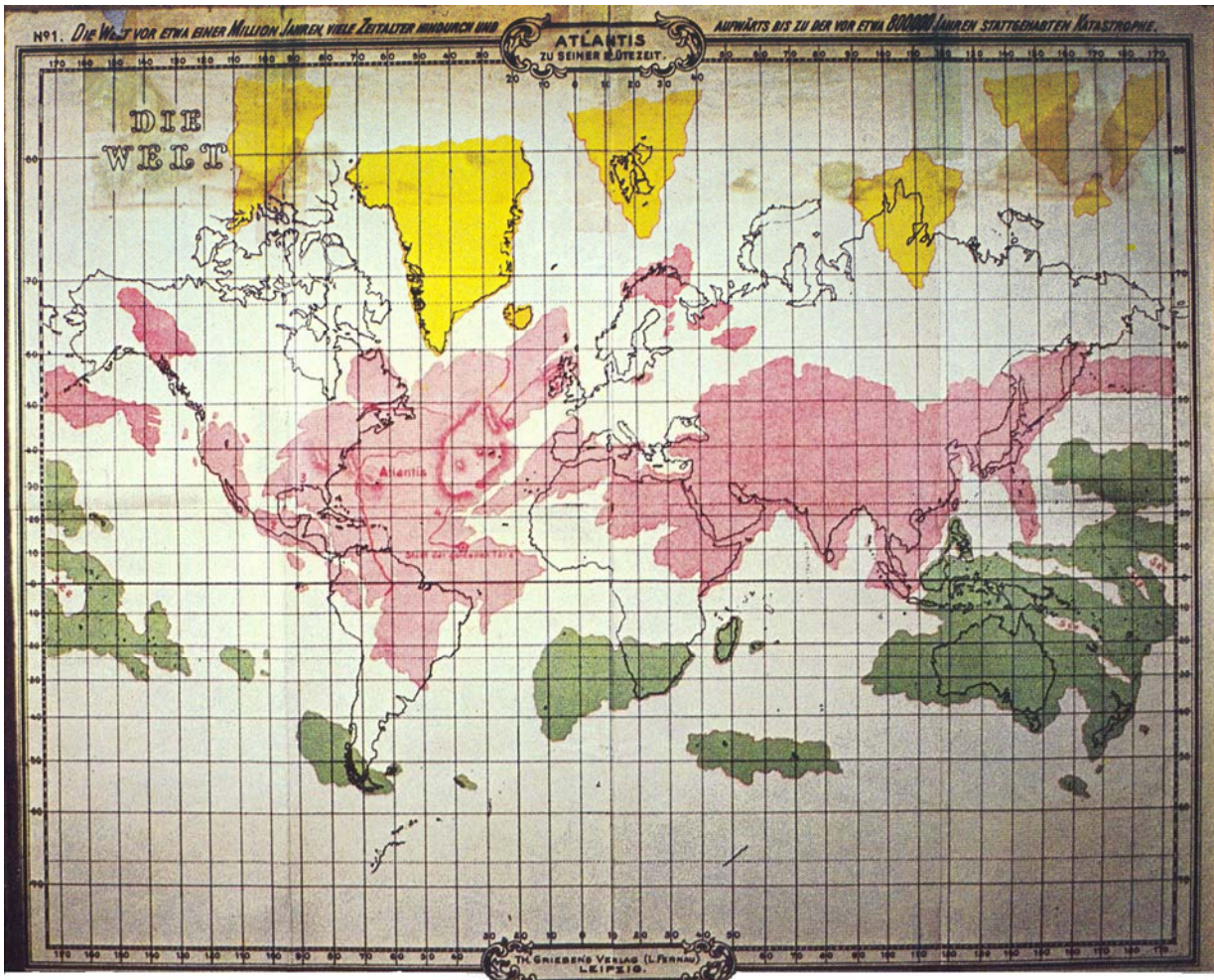
Answer: Nothing of the capacities is really lost in their transition through a stage of development; they only form the basis for new ones in later times. Thus, the contemporary man does no longer own the immense memory of the Atlanteans, but it formed the basis for the concepts of space, time, and numbers, etc. virtually innate today which would be attained in a much more difficult way unless this memory was developed once and became then submerged beneath the threshold of consciousness. In return, man today has the **logic**, the combinatory understanding. The control of natural forces of the Atlantean appeared in changed form in the fifth principal race as **mythology** that delivered the basis of intellectual activity. The Atlantean seers are often ingenious inventors today.

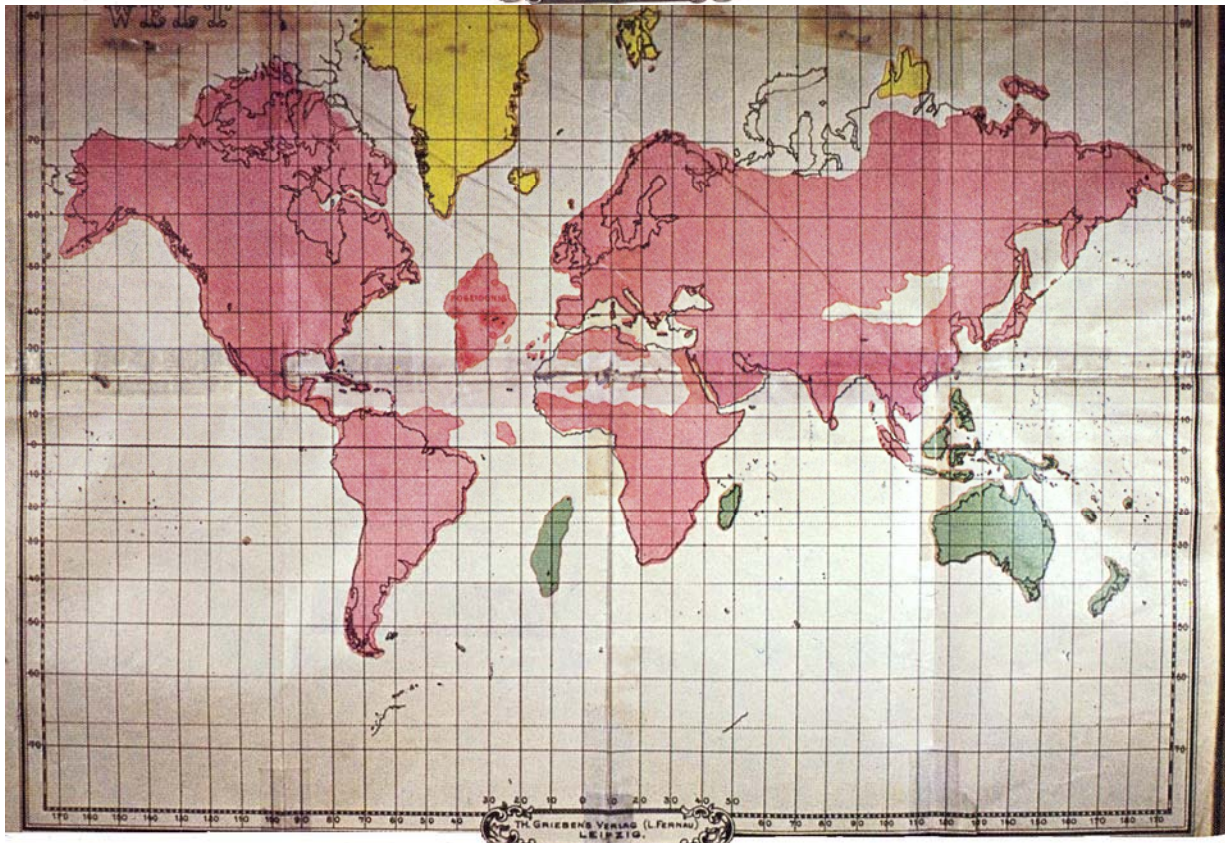
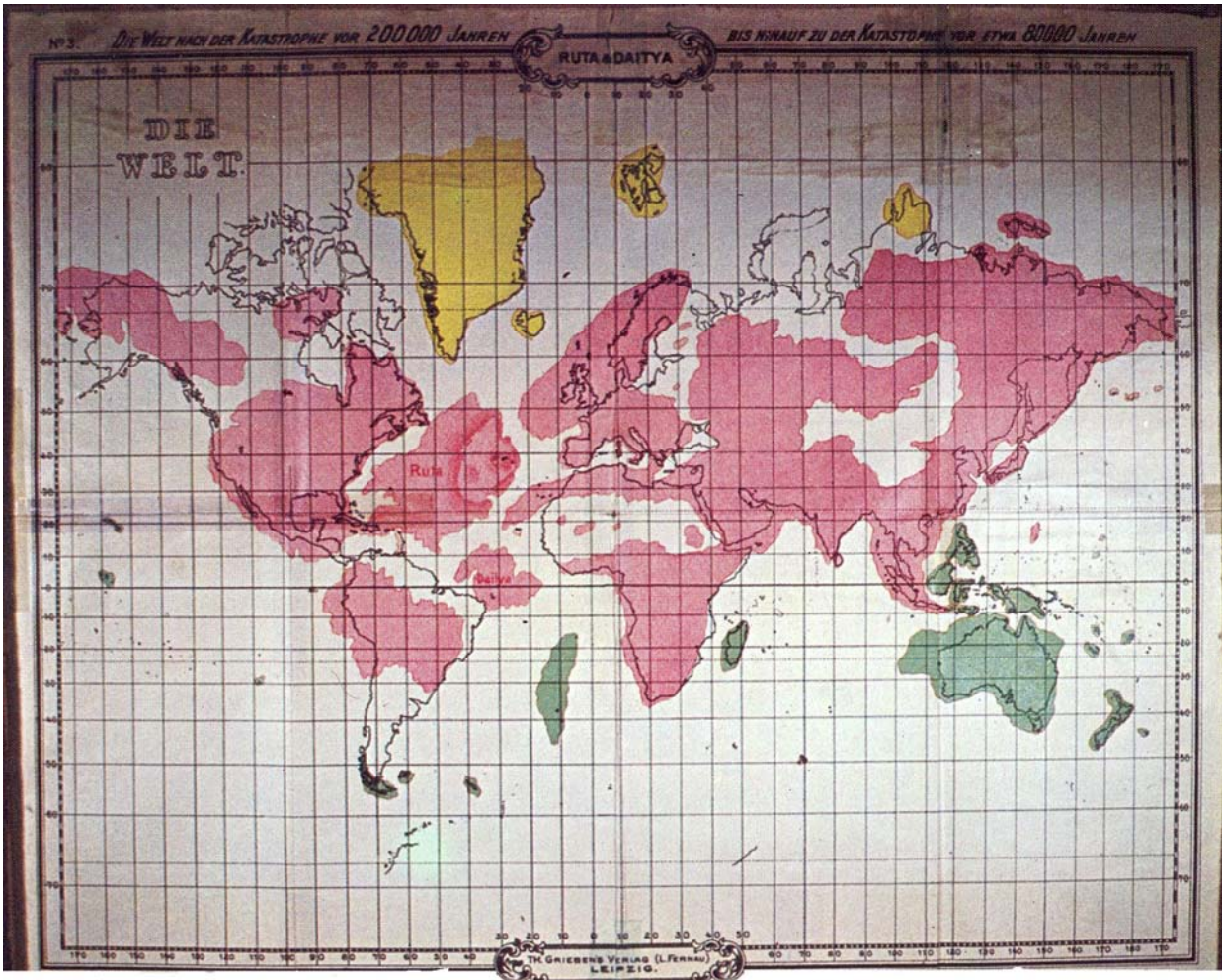
**Roman jurisprudence** was a converted former will power; the esthetic sense and the artistic imagination of the **Greeks** were based on the Atlantean experiences of the magnificent breeding of plants and animals.

*Steiner says in the preface that his reports on Atlantis complement the writing “The Story of Atlantis” (London, 1896) (and “The Lost Lemuria”, London, 1904) by William **Scott-Elliot**. The next pages show the world maps contained in these writings (or in the German translation). According to Steiner, the times, indicated by Scott-Elliot, are not correct*

*One can download the (English) text of both writings from <http://www.gutenberg.org/etext/21796>*







## **12 The Stages of Higher Knowledge**

SteinerBooks (2009)

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### **Chapter 1 1ff.**

**12-01**

**Spiritual science** distinguishes four stages of knowledge:

- (1) Material knowledge,
- (2) Imaginative knowledge,
- (3) Inspirational knowledge (also called "of the nature of will"),
- (4) Intuitive knowledge.

One has to consider four elements of ordinary sensory **knowledge**:

- (1) The object that makes an impression upon the senses (sensation),
- (2) The image the human being forms of the object,
- (3) The concept through which the human being conceives an object or event,
- (4) The ego, which forms the image and concept, based on the impression of the object.

The **ego** preserves the pictures in its memory and forms mental pictures and concepts through which a continuous internal life becomes only possible. Furthermore, it connects its concepts, so that it gets an understanding of the world. This linking of concepts is called "forming **judgments**."

For **Imaginative** knowledge, the external object (one of the four elements) does no longer exist. The esoteric pupil acquires the faculty of forming images full of contents without sensory objects (Imaginations) what he accomplishes through meditation (contemplation) and exercises. Besides, the danger of **illusion** exists. The differentiation can only be attained through experience in this field. Nevertheless, this spiritual area is much more real than the shadowy sensory one.

At the third stage of knowledge, images no longer appear (the elements concept and ego are left). The esoteric pupil now lives in a purely spiritual world. Here **Inspirations** give the impressions, and the ego forms the concepts. This spiritual world excels the sensory world in fullness and wealth even more than the Imaginative one. It is comparable at the most to a "world of tone". The objects turn into "spiritual words."

At the fourth stage of knowledge, Inspirations also cease, and only the ego is left of the original four elements of knowledge. The esoteric pupil recognises this stage by feeling of being no longer outside but within the things. The ego has flowed forth over all beings and merged with them. One calls this living in the objects **Intuition**. In everyday life, the human being has one "intuition" only, his **ego**, in which he lives in contrast to the things without him. At this fourth stage, the pupil must become "selfless" in the sense that he unites with the other beings. The sure means to arrive at this stage is again meditation and concentration.

Developing Imaginative knowledge, a part of the soul-forces that restore the physical body during sleep is drawn off for forming the organs of spiritual perception. The pupil can attain this through meditation, concentration, and other exercises. First, the esoteric pupil has spiritual experiences in sleep he cannot immediately remember in the awake state, because it concerns rather delicate formations of his soul for which he must first develop a sense of their value. Such recollections can appear, e.g., during the day in form of "casual" impressions.

Beside the four visible realms of nature, another three invisible **elemental realms** of



nature exist below the mineral kingdom. If soul forces are drawn off during the esoteric development, injurious influences can come up from these elemental realms, by which **morally** evil qualities of the pupil are shown and which were not noticeable prior to his esoteric training.

One has to counteract this phenomenon cultivating certain **virtues**:

- (1) Distinguishing the imperishable from the transitory (example plant),
- (2) Esteeming more highly the valuable and genuine than the fleeting and insignificant,
- (3) Developing six qualities (**accessory exercises**):
  - (1) Control of thought (putting a thought in the centre of one's attentiveness and developing further thoughts going out from it without any aberration),
  - (2) Control of actions (carrying out an action regularly that one has chosen),
  - (3) Endurance (moderate in feelings without becoming insensitive),
  - (4) Positivity (looking for the good aspects in life even in the evil),
  - (5) Impartiality (looking upon nothing to be impossible because of previous views or experiences).
- (6) When the pupil has acquired these soul qualities, the sixth presents itself as a matter of course, the inner equilibrium, the harmony of spiritual forces.

In addition, "**will to freedom**" comes into question for the pupil. He must advance so far that he harmonises external compulsion and inner freedom in his soul. He thus has to accept nothing due to foreign authority but to let stimulate himself at most from it and to accept what appears suitable to him in free decision.

These exercises influence the development of the **12-petalled lotus-flower** in the heart area and the currents connected with it in the etheric body [see abstract [10-09](#)].

## Chapter 2 18ff.

## 12-02

One cannot leave out the stage of **Imagination** on the path to initiation because of fear of risks and disagreeable experiences in the astral world. Indeed, one may have premonitions of a darkly felt higher world or his higher self, however, would never receive real revelations of this world. However, it can be advisable to go through certain experiences of everyday life at first before the actual esoteric training under guidance of a teacher.

The Imaginative perceptions appearing at first come to the fore as if they are detached from external objects; they are qualities like colours, tones, odours etc. freely floating in space. According to their character, they correspond thus to **illusions, hallucinations, or visions**. Because these perceptions are not caused by external objects but are induced by himself, the pupil can lose, so to speak, the ground beneath his feet.

In the course of his further training, the esoteric student learns to recognise that these perceptions stream to certain centres or beings. In this Imaginative world, everything speaks to him, as if it were directly intelligent, whereas in the physical world intelligence can express itself only in a roundabout way through physicality. The danger for the pupil consists in the fact that he only perceives the manifestations but not the spiritual beings themselves who become accessible only in the higher stages of knowledge and who should be seen only after thorough settling down in the Imaginative world. For without these experiences the higher worlds remain shadowy. This is the reason why the training should take place (as a rule) under guidance of a **teacher** or **guru** whom the pupil must trust completely, because he is the only hold for him.

Another reason lies in the fact that the student gets to know himself as the first spiritual being. For his various soul qualities and emotions face him as coloured or sounding figures. In this Imaginative world, everything appears reversed, as in a reflection. Thus emotions and passions streaming out of him appear as often fantastic animal figures and the like besieging him. Negative qualities as, for example, vanity appear as charming figures which do the most miraculous promises but can plunge the pupil in moral or other kinds of ruin. On the other hand, good qualities often appear in unpleasant figures (*cf. the story of Heracles standing at a crossroads*).

The student is unable at first to distinguish these pictures of the own self from those of the real spiritual world. He needs a teacher who must not necessarily be close to him in space or time. The dependence on a teacher varies in different initiatory paths. The dependence is the greatest in the Eastern path, less in the Christian initiation, and the least on the Rosicrucian path that is appropriate for the present or Western human being.

### Chapter 3 30ff.

12-03

The training for the next stage of initiation, **Inspiration**, first consists in developing certain feelings to a much higher degree than usually, e.g., the feeling for "true" and "false", "right" and "wrong", so that the student feels deep pain if anything is untrue, and great joy and delight if it is true. "This higher world of feeling must not be cultivated at the expense of well-balanced activity and work in the outer world: Therefore, a strengthening of the power to withstand outer impressions must appear in corresponding measure to the inner lifting of the feeling life." The student has thus to increase his feeling of tolerance beside the higher inner sensitiveness at the same time, so that he feels, on the one hand, keenest pain with an erroneous judgment of another person, but remains completely tolerant towards him on the other hand. He develops a kind of twofold life more and more, which will bear fruit in the practice of life.

The human being always has feelings in everyday life, which exceed what is stimulated by external perception, e.g., feelings of anxiety and fear. In this case, the student must work on himself so that he feels fear only to that degree which is justified by the external event. Thus, he saves soul forces that become gradually seeds of inner images and express the manifestations of a higher life. With corresponding experiences, one forbids oneself any excitation of one's soul or conjures experiences imaginatively as real, which can cause corresponding feelings, and refrains from feelings.

A talent of **genius**, which appears in a person apparently "out of nothing", is the result of his preparation to Inspiration in a previous life.

By renouncing feelings etc. the student would get Inspirations, too, without foreign help, e.g., about the planetary evolution of the earth etc. However, this would require an immeasurable long time to do so. Therefore, one proceeds in such a way that a teacher or published literature conveys the teachings that inspired predecessors have already acquired for humankind to the student. The study of this literature should allow him to "be moved by the increase of ideas into every possible feeling experience." In spite of study in combination with exercises, the student cannot yet completely renounce any **teacher** if he wants to attain Inspiration.

As images become accessible through Imagination, laws and relationships of the spiritual world become accessible through Inspiration but not yet the spiritual beings who reveal themselves only at the next stage, **Intuition**.

### Chapter 4 43ff.

12-04

Imaginations of colour and light: opaque ones are manifestations of lower, transparent ones those of intermediate and radiant ones those of higher spiritual beings. In the **Imaginative world**, one can speak comparatively of sensations of heat and cold, taste and smell and such that have no physical equivalent. However, no equivalents of tone and sound exist in this world; it is soundless. Only at the stage of **Inspiration**, one can speak of hearing or speaking of Imaginations, because the student advances from observing to understanding. Harmonies and disharmonies appear in the Imaginations, which increase to revelations that are essential thoughts. The student experiences himself being free in space and time, in perpetual motion. He follows together with his ego certain lines – any local change is experience of the ego at the same time – and recognises that his ego is interwoven in the laws of the world.

Therefore, occult science designed all kinds of **symbolic** signs and drawings for these movements or experiences.

The physical world is a manifestation of these spiritual worlds. If the pupil goes out from

the plant kingdom, he will reach the Imaginative and Inspirative worlds. If he takes the animal kingdom as starting point, the Imaginative world is revealed to him. However, a multitude of beings and processes exist in this world nothing of which man perceives in the physical world.

Beside the described way, which starts from the physical world and should be only carried out in our time, there is still another way that makes the human being directly clairvoyant in the spiritual world. If (however, also with the first way) the corresponding psycho-spiritual qualities were not developed to a high degree, "the result would be unimaginable misery". Using the first way, the student always retains a living connection with the physical world, does justice to its requirements even better than before, whereas the second way allows placing little importance on the physical world and estranges the student from life, so that he becomes a hermit.

Whereas the experiences of the higher worlds express their meaning at the stage of Inspiration, the human being merges into the beings at the stage of **Intuition**. This emergence can only take place correctly by completely maintaining one's own being. Intuition is the stage of knowledge that leads the human being into the "interior" of the spiritual beings.

## 13 Occult Science – An Outline

*Rudolf Steiner Press (2005)*

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### Chapter III 71ff.

13-01

Whereas the astral body and the ego are lifted out from the physical body and etheric body during the dreamless **deep sleep**, a certain connection still exists in **dream** between etheric body and astral body that expresses itself in images. However, the astral body cannot refer them to the correct objects or processes, because it does not have any connection with the physical senses.

Differently than during sleep, the etheric body together with the astral body and ego also leaves the physical body at death and remains in connection with the astral body until it loses its form, corresponding to the physical body (about three days). During life a severance of a part of the etheric body from the physical body takes place when, e.g., an arm has "gone to sleep". Through shocks in extremely dangerous situations, a large portion of the etheric body can come out together with the astral body what leads to the experience of a **tableau of memory**, a **tableau of the past life**.

In the first time **after death**, such an entire tableau of memory of the past life appears. The etheric body resolves then in the general world ether. However, man keeps from it a quintessence of all experiences as a spiritual fruit of his life in the sensory world. The following time is a time of purification (**purgatory, kamaloka**), in which the soul has to give up the desires and cravings, which have exceeded the naturally necessary measure. The soul feels like burning thirst that the sense organs are missing for the satisfaction of such

cravings. The dead person recognises that these desires are the nourishment for horrible, monstrous spiritual beings with the highest destructive power on the ego which also darken the view of the spiritual world to him.

During this time of purification, the dead person experiences his life again, however, backwards, beginning with the process of dying. Besides, he experiences all events and actions as the affected persons had experienced in his surroundings at that time. When the dead person has come, in the end, to the time of his birth (the time of purification lasts about a third of past life), he takes off the lower part of his astral body as an astral corpse and ascends with the quintessence of the etheric body and the higher part of his astral body to the **spirit land**. About the regions of the spirit land see 9-14.

In the spirit land, the soul transforms its earthly experiences into **abilities** and talents with the help and guidance of spiritual beings. A new astral body is added to the ego that can now unite with an etheric body and physical body. Because the astral body again demands external perception, the consciousness for the spiritual world disappears gradually and an unconscious condition enters before the new incarnation. The consciousness reappears only after the affiliation of a new etheric body and physical body to which or to the suitable parents the soul is led by certain beings (**lipika**). With this process the soul now has a **preview** of its future life as in death it had the memory tableau of the past life with which all obstacles are shown to the soul it must remove from now on if its development is to go on.

During its stay in the spirit land, dead people work (e.g., in the **sunlight**) under the guidance of higher beings on the change of the **earth** (e.g., of the plant cover), so that earth shows other conditions at man's next incarnation which fit on the other hand to the transformed human beings.

#### Chapter IV 117ff.

13-02

Planetary stage of **Saturn**: Only since the fourth condition of life (round) of Saturn, one can speak of **time**. The first three conditions belong to duration, they are "concurrent", nevertheless, must be described in sequence. These conditions can be compared to pure **warmth** of soul (not outwardly perceptible), purely spiritual light (outwardly darkness) and pure inward being. They are connected with the appearance of the **dynameis (mights)**, the kyriotetes (spirits of wisdom) and, in the end, the **thrones**.

This beginning consisted in a chaotic undifferentiated substantiality which can be compared only to the human will and was poured by the "spirits of will" (thrones) out of their own nature from the surroundings or atmosphere of the Saturn. After a certain time this will acquire the property of raying forth life back into the heavenly spaces. Also all spiritual beings (hierarchies), listed in the following, act from these surroundings and have a period of activity when they are leading, however, they are working throughout the whole evolution of Saturn.

During the fourth condition, the **physical** (not mineral) **body** of the human ancestor originated as a germ in form of a delicate etheric body of warmth. Saturn consisted of finely differentiated warmth. In this condition especially the "spirits of wisdom" or kyriotetes were in action who had the etheric body as the lowest member (and accordingly one member beyond the spirit-man or atma). They lowered their members onto the inanimate human bodies and made them mirrors of their lives. Then the reflections radiated into the heavenly spaces. As next, the "spirits of motion (movement)" or dynameis developed their main activity. They had an astral body as the lowest member like the subsequent hierarchies. They penetrated the human germ with soul forces that were again thrown out into the cosmic space. Then the "spirits of form" or exusiai (powers) took over the guidance and worked by their astral bodies on these soul forces in such a way that they seemed to stem from many single beings. The whole Saturn appeared outwardly as a combination of many single soul-beings (picture of a blackberry) which had, however, neither own lives nor own souls. As the next the "spirits of personality" or **archai** (primal or first beginnings, principalities) continued creation. They had astral bodies, which looked

similar to the present human ego, for they stood on their human stage at that time. While they allowed to reflect their nature by the Saturn bodies and attained their self-consciousness this way, the human bodies received the substance of warmth.

While the previous development consisted of mirror images outwardly, a kind of inner life of Saturn developed in the subsequent conditions. By the effect of the "spirits of fire" or **archangeloi** (archangels) the warmth-bodies started to shimmer and to shine. Through this interplay, the first rudiments of human **sense organs** were implanted. The "spirits of love" or **seraphim** used these rudiments to watch the Saturn processes and transmitted them as images to the fire spirits. Only by doing so, they perceived their existence (image-consciousness, nevertheless, no self-consciousness).

In the next *Saturn* condition, something appeared that one can compare at most to chaotically surging sensations of taste and tones. With these forces the "sons of twilight or life" (**angeloi**, angels) interacted and developed a kind of **metabolism** in the human Saturn bodies (human phantoms) by their etheric bodies. These processes of life were regulated by the "spirits of harmonies" or **cherubim** by which the angeloi received a dim consciousness which is comparable to the consciousness of dreamless sleep (plant stage).

On this stage, the form of the human phantoms was very changeable. They were then permeated by the influences of the thrones that made these forms more lasting and gave the phantoms a kind of darkest consciousness (mineral consciousness). Thus, the seed was laid for the future consciousness of the "**spirit-man**" (atma).

At the end of the Saturn evolution, the involved beings have reached a further stage of their development and can have an according effect on the human germs in the following planetary stage after an interval of rest (**pralaya**).

#### Chapter IV 129ff.

13-03

The planetary stage of **Sun**: In the course of this development, an **etheric body** was incorporated in the human germ. It thereby reached a higher stage of consciousness that possibly corresponded to that of the present plants (or of deep dreamless sleep).

In the first round of Sun evolution, the Saturn development was recapitulated in such a way that the human being could adapt himself to the changed conditions. The spirits of wisdom (**kyriotetes**) began to pour the etheric body into the human physical body by which this showed movements of real life for the first time. During the following short pralaya (between the rounds), a severance took place into a physical body, permeated with the etheric body, and an etheric body alone.

In the second round, while the kyriotetes continued their activity, the **dynameis** permeated the human etheric bodies with their astral bodies by which man became able to carry out certain inner movements in his physical body, comparable to the movements of saps and fluids in the present plants. Whereas Saturn consisted in the essentials only of warmth, a further densification occurred on Sun to a gas-like state ("**air**"). The beginnings of this densification coincided with the beginning activity of the dynameis. The human being now has a warmth body with integrated tenuous aerial structures, which the etheric body induces to regular movements.

After another pralaya in the third round and still during the activity of the dynameis, the **exusiai** (spirits of form) create temporarily remaining forms in the varying human gas-like structures.

In the fourth round, arising after another short pralaya, the **archai** (spirits of personality) reached a picture-consciousness retaining the full self-consciousness, a consciousness which man attains today only by spiritual-scientific training or only on the planetary stage of Jupiter. The human gas-like ether-bodies reflected the pictures of their consciousness to them. In this light, emitting from the Sun, the "spirits of love" (**seraphim**) had mingled themselves with their love forces. By the work of both hierarchies, man got the capacity to alter the gas-like structures. At this stage, the first rudiments of a (asexual) **reproduction** can be perceived as secretions of the gaseous organisms that assume the form and

likeness of their mother organism.

In the course of a planetary evolution, some beings always remain behind the goals of their development. Thus not all archai on Saturn reached their human stage (= abnormal archai), but also not all human physical bodies reached the degree of ripeness that they could become bearers of an independent etheric body on Sun. The advanced human beings took up a part of the Saturn warmth in themselves as a lower part. On the other hand, through this part the **archangeloi** (fire spirits) could ascend to their human stage, while they poured their forces into this part. The other Saturn part separated off and constituted a second realm beside man, only consisting of physical warmth bodies. The **abnormal archai** had a relation to these warmth bodies, but could not work on them on Sun as the advanced archai did on Saturn. Therefore, they separated together with this second realm from the up to now common heavenly body and formed an independent heavenly body, a new **Saturn**, for their work beside the Sun.

In the Saturn part of the human etheric body, the archangeloi went on working out the germs of the later **sense organs**. In the association with the activity of the seraphim, the first rudiments of the present **glandular organs** were created. The abnormal archai on the new Saturn also produced a kind of union between the germinal human sense organs and the second realm by which man received a kind of very dim perception of this low realm.

After another pralaya, the **angeloi** and the **cherubim** took up their job during the fifth round. There appeared within the human being something like perceptions of taste that revealed themselves outwardly as sounds. The angeloi now attained a dim picture-consciousness. Originally, the cherubim had these pictures contemplating the states of the Sun and let the angeloi have them unselfishly. On the other hand, the angeloi implanted these pictures into the human etheric bodies.

Now in the sixth round the human being could move his own forces that are the same, which the thrones poured on Saturn into him. He developed an inner life according to an inward sensation of smell; outwardly, he manifested himself as a plant with a (machine-like, not self-controlled) personality. The first seed is formed of the **life-spirit** or buddhi.

In the seventh round, a new intervention of the **kyriotetes** occurred by which the human being could feel traces of **sympathy and antipathy** with his surroundings for the first time. Everything went then over again gradually in a great pralaya, while the new Saturn with the Sun combined again to a common heavenly body.

#### Chapter IV 137ff.

13-04

The planetary stage of **Moon**: because of the adaptation of the human members, the Saturn stage is repeated in the first round and in the second the *Sun* evolution under changed conditions. During the second round, the **dynameis** act through their recently acquired faculty and pour the **astral body** into the human beings and thus the first qualities of soul. After a small interval of rest (pralaya), the **exusiai** (spirits of form) began their activity in the third round and gave the first signs of wish and craving as something remaining to the internally surging pleasurable sensations and reluctances of the human being.

During or about the middle of the Sun stage, materiality condensed more and more to the state of something like liquid ("**water**"). The human being had a water body then, which was permeated through aerial currents and as a whole through warmth effects.

As already on Sun, there were also on Moon beings that had remained behind the Saturn stage and now also those on the Sun stage. There existed beside the human realm a realm of beings, which only owned a physical body, and beings of a second realm with a physical body and an etheric body. As it happened on Sun, the human beings also had a portion of these lower states and came thereby to a conflict. Again, an extrusion of a heavenly body took place from the original Moon. This was a kind of new **sun**, on which higher beings took their residence, while the human beings remained on the Moon together with the low realms and other beings. The beings of the new sun could thereby continue their development unhindered by the denser beings of the Moon and had a much

stronger effect on these. The exusiai who had remained united with the human beings further hardened the desire-nature of those what found its expression in a further densification of the physical body which now acquired a more viscous form.

The relation of the Moon to the new sun consisted essentially in the fact that the beings of the sun got their lives reflected by the Moon and could enjoy it what had not yet been possible for them on the old Sun. Nevertheless, certain beings of the Moon seized hold of the will element available to them (a heritage of the thrones) and developed an own life independent of the sun. Into this rebellion, the human realm together with the other realms was also involved.

The Moon was during this period (the fourth round) a soft, semi-live ground substance which can be described as a kind of a **plant-mineral realm** and it was penetrated or covered by a second realm, a **plant-animal realm**. The human being himself could be designated as an animal-man. He had both low realms in himself, however, was permeated by etheric and astral bodies on which the solar beings had an ennobling effect. A conflict again arose in man, this time between his solar part and his lunar part. In the solar part man got a feeling to be an image of the sun from the beings of the sun, by the lunar part he received the already more independent consciousness to be an image of the world. In this conflict, a kind of compromise was brought about by the sun beings that the material organisation with the more independent consciousness became frail and had to be eliminated repeatedly and be formed each time anew. A change thereby also appeared between brighter and dimmer states of human consciousness.

The different stages of development of the various beings led subsequently to extrusions of other heavenly bodies from the original Moon.

After another interval of rest in which the finer parts of man, as his astral body, came under the strong influence of the sun beings, the **archai** intervened in the next (fifth round). They had now achieved the consciousness of inspiration, the archangeli that of the archai on the Sun. The archai worked on the astral body, which thereby received the character of personality even though no self-consciousness still existed. The archangeli acted on the etheric body what came to expression in movements of the saps and in phenomena of growth. It developed something between **nutrition** and **breathing** (breathing of warmth) and the nutrients were taken from the animal-plant realm, which consisted of vapour-like forms. The human consciousness was a dim **picture-consciousness** that showed a much closer reality to the environment in its symbolic pictures than today's sense perceptions. These pictures formed the internal processes and were real formative forces that way.

In the course of the further development and densification, these forces can only form a part of human corporeality, while the denser organs avoid them. However, they come under the influence of the solar beings.

After another little pralaya, in the sixth round, man is clearly split in two entities. One part that is no longer exposed to the picture-consciousness is formed by lunar forces that are, however, influenced by sun beings. The other part forms a kind of head and is an expression of the picture-consciousness. Nevertheless, both parts are connected intimately with each other.

With the extrusions of the other heavenly bodies from Moon not only new heavenly bodies formed, but also certain movements are induced through the beings connected to them, like the rotation of the Moon around the sun in a certain inclination. The human beings came thereby alternately more under the lunar effect or the solar influence and with it, their states of consciousness (see on top) also changed. However, this was also caused by the fact that the human beings and other lunar beings migrated round the Moon from regions of its rear to its front and vice versa in regular time intervals.

#### Chapter IV 150ff.

13-05

In the time of the extrusion of the moon (third to fifth round) during the Moon stage, the **angeli** ("sons of life") reached their human stage. They used the human senses for perceiving; they also perfected them and established the rudiments of a **nervous system**



in the physical body. A group of human beings felt a certain angel as a kind of group-ego. By this group-ego their etheric bodies and with them their physical bodies became different from other groups.

The seed of **spirit-self** (Manas) arose also by the continued intervention of the sun beings (exusiai, dynameis). In the end, the moon had advanced through this process of maturity so far that it could be united again with the sun (fifth round). Besides, the human physical body became purely etheric (the physical one can become etheric and even astral, however, retains the physical laws) and a single whole again. The **kyriotetes** (spirits of wisdom) could thereby pour wisdom into man's soul, and the **dynameis** (spirits of motion) could give the astral body soul-like activity. This worked out a wisdom-filled etheric body under the guidance of both hierarchies what represented the first disposition of the later **intellectual soul**, while the animated astral body formed the germ of the **sentient soul**. Both are together an expression of the spirit-self (manas). Moon had now reached the condition that one can call it **cosmos of wisdom**. During the last two rounds of Moon, the lunar life ebbed away, and the sun beings withdrew.

Moon had seven rounds or **conditions of life** - as the preceding planetary stages - with intervals of rest (pralayas) between them. During the pralayas, a heavenly body and its beings are not accessible to the "normal" capacities of a clairvoyant. However, the beings have not disappeared, they continue their activities in another way and at higher planes (devachan or spirit land and higher (buddhi plane, nirvana plane, etc.)). In the Moon development, seven smaller segments of the single rounds can also be distinguished in each case, designated as globes or **conditions of form**. This also applies to the Saturn and Sun stages in a certain degree, nevertheless, the differences blur more and more, the farther one goes back in evolution.

#### Chapter IV 161ff.

13-06

(Planetary stage of) **Earth**: In the first three conditions of life (rounds), a repetition of the Saturn, Sun, and Moon stages took place in such a way that the three members of the human being were transformed and adapted to the new earthly conditions afterwards so that they could establish the basis of the **object(ive) consciousness** which should be reached on earth. In these preliminary conditions, earth was still purely spiritual and astral. The human being lived in it as an astral being, his physical and etheric bodies were still astral (see previous abstract).

The real earth stage began with the densification of the earthly substance to the solid, "earthy" condition in the fourth round even if this was also very fine at first. Man now incorporated this solid element into his physical body. While the human soul could form its body up to then, it was no longer able to do this with the solidified body. The higher beings of the sun - this had split off analogously to the old Moon stage - now undertook this task so that the human soul ascending to the higher world left a structure behind it which received the quickening force from the sun beings. Into this living image, the soul returned for a new embodiment. These independent images developed in different ways, depending on their dwelling places. The **formation of races** begun with this process.

Had evolution continued on this way, the human bodies would have been solidified more and more and would not have offered any possibility of embodiment to the souls. Hence, all solidifying tendencies had to be eliminated with the **extrusion of the moon**. However, the **exusiai** (spirits of form) also went out with the moon and worked from the outside on man from then on. In consequence beginnings of a sexual differentiation of the physical body appeared for the first time which became softer by this kind of **reproduction** and could again take in human souls.

The etheric body could no longer introduce the airy substances into the physical body because of the proceeding solidification. The exusiai took over this job and breathed the air into the **physical body**, which received an external life. Leaving the earth, man left a living image of himself behind. The exusiai (spirits of form) remained linked with this image and transferred life to the descendants, too. **Heredity** developed this way. The soul

coming down again felt the lives of the ancestors in its body as a kind of reminiscent image, a **memory of generations** did develop.

On this point of evolution, man felt his **ego** ("I") in the streams of warmth of his etheric body. Its airy currents were controlled by the exusiai, but a part of this air remained his own, namely the part which had already become his own through the etheric forces he had formerly developed. While the exusiai formed the basis for **respiration**, man could transform his part after the pictures of his astral body and make the basis of the later nervous system. The assimilation of the liquid and solid elements and with it the formation of his body was no longer possible for man but stood under the guidance of the higher beings whose own form he could not perceive directly but as sounds, colours, etc. in his soul. Thus, the archai and exusiai revealed themselves to him in external effects of warmth: The deeds of archangeloi, the servants of the archai, revealed themselves in pictures of light, and the angeloi made known themselves in the sounds. This also depended on the single stadia of life.

Those parts of the external bodily shape of man were developed most completely, which were the basis of the later head. Other organs appeared like shadowy appendages that were more or less distinct depending on the dwelling-places of the people concerned (see on top).

Already before the extrusion of the moon, a part of human souls could no longer inspire the human germs and, hence, could not take part in the further development of earth (at first). They were carried away on a planet that split off under guidance of higher beings: **Jupiter**. The same process recurred with the extrusion of a planet that one calls **Mars** today. Already before the extrusion of the sun (in the second round) and by the integration of the airy element, it had turned out necessary that souls had to be taken away from the immediate influence of the sun forces, because they were touched through the earthly body too strongly. They obtained the separated **Saturn** as their dwelling place.

#### Chapter IV 179ff.

13-07

Still before the separation of the sun, some human germs remained behind in their development and became the souls of the bodies which man could no longer inhabit. They formed the ancestors of the **animal realm**. However, these souls could not inhabit the single animals, but extended their being to the descendants of the parent form, so that animals of a certain form owned only one soul, an **animal group soul**.

The similar process occurred during the separation of the sun. Human germs remained behind which were still on the developing state before the old Moon. They could receive an astral influence in their etheric only from without, from the sun. Their physical figures became the forebears of the **plant realm**.

The **mineral realm** has likewise originated from the expulsion out of the human development. Its structures are the hardened remainder after the **extrusion of the moon**. Something astral was attracted through them that had remained on the Saturn stage and was only able to create physical forms.

After the astral body had been divided into sentient soul, intellectual soul, and **consciousness-soul**, the spark of the **ego** was enkindled in man by the **exusiai**. Man felt himself as a single unit in the spiritual world even though he felt linked with it. He could experience the sun beings, however, in a body-free condition in the first time only as a reflected radiance of the moon beings (exusiai).

The undisturbed work of the exusiai from the moon would have led to the point that man would have consciously mirrored the wisdom-filled configuration of the world in himself by his ego in the interplay with the other members of his being. This was prevented by the intervention of certain abnormal moon beings which are called the **luciferic** spirits possibly at the moment of the extrusion of the moon, while they gave the astral body certain independence compared with the (restricted) consciousness given by the exusiai. Man became the master of his cognition, but the starting point of this mastership was the astral body in whose perpetual dependence the ego did fall. Through the continuous luciferic

influence, man was exposed more and more to the lower element of his nature and, in the end, the possibility of **error** and **evil**. Man was thereby stronger involved in the matter than it was predestined for him by the sun beings and the exusiai. His body became more densely compact and had to descend from the surrounding sphere of the earth to the solidified parts of earth.

Because man exposed himself by his ideas, subject as they were to error, to the influence of the outside world and could follow his passions and cravings, the possibility of suffering and **illness** and finally of **death** arose also from the connection with the forces which could destroy life.

A part of the etheric body was taken away by the exusiai from the luciferic influence and remained outside the physical body, because, otherwise, the ego would have become a completely earthly ego. The ego could experience itself in the body-free condition as an individual ego this way, while the earthly ego experienced itself as a part of a group-ego.

These spiritual processes found their physical expression in the mutual relationships of sun, moon, and earth. One of them was the alternation of **day and night**. By day, the ego and the astral body are working in the physical and etheric bodies, by night their effects cease. The archai, dynameis, kyriotetes, and thrones take their place, while the ego and the astral body are entirely within the domain of the angeloi, archangeloi, archai, and exusiai. Thus, the hierarchies amend the harmful influences, which the human being causes through the aberrations of his astral body during the day.

#### Chapter IV 187ff.

13-08

After the **extrusion of the moon**, men multiplied again on earth. The souls who had emigrated to other planets were also able to incarnate, so that one could distinguish "young" and "old" souls or people for long times. Human individual **karma** appeared together with **reincarnation** at the same time.

Because the human etheric body was withdrawn from the influence of the astral body (see previous abstract), man was also not aware of the relationships of **reproduction**. The faculties of this partly detached etheric body could also be enhanced through spiritual influence, so that the human beings disposed of a mostly unlimited power of **memory**. They lacked logical thinking, but they controlled the life-forces and reproductive forces of the animals and plants by a feeling cognition of these forces. They lost the forward-seeing consciousness when sense perception pushed itself gradually before the spiritual one. On the other side, **fear** originated in the soul with it and as a result of error. Within the forces of earth under whose influence man had been brought by the luciferic spirits other beings interfered which had developed irregularly far earlier than the luciferic ones and which are called ahrimanic (called by Goethe Mephistophelian) beings. They are the real causes of fear.

The etheric bodies of the "old" human beings who had remained on earth and those of their descendants were protected by the highest sun being, who was the leader of the cosmos at the time of the separation of the sun (**Christ**). He was their "higher ego" for them. The "new" men who came from the other planets (Jupiter, Mars, etc.) were less protected because the leaders of their planets had not reached the height of the sun beings. (Saturn had split off even before the separation of the sun. With the Saturn men not only a part of the etheric body but also a part of the physical body remained withdrawn from the luciferic influence.)

The less protected men were exposed more intensively to the luciferic influence. This led to an abuse of fire effects that ended in an immense earth catastrophe in which a great portion of the inhabited earth was destroyed in firestorms. Only a small part of the people who have remained relatively untouched by error could escape to a protected region that was situated in the region of the Atlantic Ocean: Atlantis. The sunken region and its time are called **Lemuria** or Lemurian age (theosophical "root race") in literature. The preceding age in which the moon forces had not yet unfold their most powerful effects is called the

Hyperborean age.

#### Chapter IV 192ff.

13-09

**Atlantean age:** in this age, the real division into Saturn, Sun, Jupiter, and Mars men took place. Initiates became the guides of the sun people who could avoid the luciferic influence and got connection with the moon beings in the body-free state by their etheric bodies. These could reflect the sun beings and their intentions to them. They cultivated their secret knowledge in a special sanctuary, which one can call **Sun oracle** or **Christ's oracle**. Similar processes happened for the guidance of the other human groups whose initiates could only turn to the leading beings of the single planets and owned suitable **oracle sanctuaries**.

Besides there were still inauguration sites for people whose etheric bodies were stronger chained through the astral body, influenced by Lucifer, to the physical body and had therefore to go through preparations that are more difficult. They received revelations of beings which had gone out originally with the sun, could no longer partake, however, in the sun development and had split off **Venus** and **Mercury** as new residential places. Still before the Venus and Mercury beings, other beings had separated from the Sun who did not split off any own heavenly body, but returned to the vicinity of the earth. They were the inspirers of the **Vulcan oracle**. The vision of its initiates was directed more upon the phenomena of earth than that of all the other initiates. They laid the first grounds of science and arts, while the Mercury and – in a higher degree – the Venus initiates founded more the knowledge of the supersensible things, because they could transform their seeing into pictures. The initiates of the other oracles received the ready revelations that they announced in symbols. The sun initiates got the capacity to express them in form of human thoughts and ideas together with the revelation.

The Atlanteans received the capacity of **speech** by the **luciferic** influence. The original consciousness of being attached with the physical ancestors, the group-ego, was lost gradually or enclosed few ancestors only. In the conditions similar to sleep, such ancestors appeared possibly again, with whom the sleeping man identified. A misunderstood idea of **reincarnation** arose this way especially in the last Atlantean period.

The **physical body** of the Atlantean was still relatively plastic and an expression of the qualities of soul. Less spiritually developed people showed gigantic bodily proportions. Improvements of soul-life tended to draw the bodies together; men became smaller in stature.

Towards the middle of the Atlantean age, the secrets of the initiates were betrayed more and more. Undeveloped people also received knowledge of the forces of growth and reproduction and abused them. Some initiates also succumbed to the temptations of lower beings. The betrayal of the **Vulcan** secrets, which have concentrated their attention to the things of the earth, was especially perishable, because people became dependent on the **ahrimanic** beings and the feeling for the spiritual was taken away from them. Such people also showed especially grotesque shapes that became extinct, however, at the end of Atlantis. The results of this human depravity were catastrophes of air and water destroying the Atlantean continent gradually. The survivors had to emigrate to America and on the other side to Europe, Asia, and Africa in big trains. At that time, these continents possibly assumed their present shapes. The leaders of these trains were the initiates again who founded sanctuaries in different regions in which the services were done for the revelations of Saturn, Jupiter, etc.

At the end of Atlantis, the **sun oracle** that had also preserved the secrets of the other oracles had kept pure. The imprints of the best etheric bodies of the ancient initiates were kept in it and transferred to suitable human beings of a later time. The Venus initiates, Mercury initiates, and Vulcan initiates could do the like with astral bodies.

*Remark: Hence, the ancient initiates were avatars (see abstract 107-16).*

The leader of this sun oracle (called **Manu**) lived among the Atlanteans who were called **Primal Semites**. These had little supersensible experiences and had lost the former

almost unlimited power of memory, but in return, they could think logically for the first time. Their brain had become the organ of human thought-life, after the part of the etheric body - free up to then - had united with the physical body.

Manu moved with these people into an area of central Asia to preserve them of the influence of the less advanced people who stood partly still on the old Atlantean or earlier stages of development. He there selected the seven best of his disciples who received the after-images of the ether-bodies of the seven greatest Atlantean initiates. These disciples became seven great teachers (the holy **Rishis**) of the people who inhabited Southern Asia, especially India.

#### Chapter IV 202ff.

13-10

**Ancient Indian culture-epoch:** At that time, people lived in India who were descendants of the best parts of the Atlantean population and who still had preserved something of the ancient soul-condition and power of memory. Manu sent the **Rishis** to them who could work magically on their pupils. They gave them a reflection of the Christ's secret in symbols and signs. The later **Vedas** only provide a faint echo of it. The ancient Indians required a little to get supersensible experiences. They were longing for the true supersensible world and did not show any interest in the physical world, it was a deception or illusion, *Maya*, to them.

The later established division of men into **castes** arose from the insight that a soul is not incarnated by chance but according to its former course of development (Sun, Jupiter, Mars men, etc.) in this or that caste. However, the true idea of **reincarnation** could only be attained by direct contact with the high initiates, while in other world regions the mistaken idea, cited on top, was widespread and prevalent.

**Ancient Persian culture-epoch:** the ancestors of the later Persians who had migrated from Atlantis to Western Asia founded the second post-Atlantean civilisation-epoch. They were already interested more in the sense-perceptible world and its treasures than the ancient Indians were. They were not dreamy like those, but rather warlike. These people also had a great power over the nature-forces that withdrew later from the control of human will. The guardians of their oracles were in command of inner magic forces connected with **fire** and other elements.

The founder of this culture-epoch was sent out by Manu and was called **Zarathustra** or Zoroaster (not to confuse with the later Zarathustra or Zarathos). His teachings should draw people's attention to the fact that the sense-perceptible world seems void of spirit only due to Lucifer's intervention and behind it, the leader of the Sun beings, **Ahura-Mazdao**, Ormuzd or the aura of the Sun, is working. His opponent is **Ahriman** (Angra mainyu) whose evil influence upon soul-life could be perceived especially since the betrayal of the Vulcan secrets.

**Egypto-Chaldean culture-epoch:** The descendants of the Atlanteans who emigrated to the Near East and Northern Africa established the third post-Atlantean culture-epoch. Their intelligence already stood out since later Atlantean times as a spiritual predisposition. The **Chaldeans** particularly looked for the laws of the spiritual behind the sense-perceptible phenomena that were no more illusory for them. The human **sciences**, but also **crafts** and **arts** arose this way. The Egyptians considered the world as their field of labour and tried to transform it that it might bear the stamp of human ascendancy. Those oracle sanctuaries were preferably transplanted to Egypt, which came, from the Atlantean Mercury, and from the Venus oracles, too. A great leader worked in them who was initiated into Zarathustra's secrets (he was a reincarnated disciple of Zarathustra): **Hermes**. He taught that people should turn their minds to the labour on earth to recognise the laws and workings of the underlying spiritual beings in it so that man could unite with the divine forces after death. The highest of them was **Osiris**, the sublime sun being.

**Greco-Latin culture-epoch:** The founders of the fourth epoch were descendants of people from the most diverse Atlantean regions who had settled down in Southern Europe and Western Asia. That is why there were various oracle sanctuaries corresponding to the

former Atlantean oracles, however, also more independent ones in which disciples of Zarathustra and Hermes worked (Pythagoras, Orphic and Eleusinian and other mysteries). A basic feature of these people was to express the spiritual in perfect form within the physical, as one can see especially in the Greek **temple** as a home of the spirit. Greek **philosophy** tried to transform the secrets of the initiates into concepts and ideas. See pp. 301.

#### Chapter IV 212ff.

13-11

The people of the post-Atlantean age could perceive the light of the spiritual world less and less after death because of their increasing entanglement into the physical world possibly since the ancient Persian epoch. **Life after death** was experienced, in the end, in the **Greek** epoch as a shadowy existence.

In the **mysteries**, the successors of the Atlantean oracles, the connection with the spiritual world continued to be cultivated. What had been poured into the human astral body without participation of **Lucifer** up to the middle of the Atlantean age and Lucifer wanted to conceal was revealed to their initiates as astrally visible pictures of superhuman beings.

After the encroachment of **Ahriman** by whom the spiritual world had been veiled behind the sense-perceptible, another kind of initiation originated, namely that of the creative spiritual beings of the forces and realms of nature.

The mysteries could point prophetically to a future initiate who overcomes the luciferic and ahrimanic influences. He will be the bearer of the Spirit of Light. In this respect, the initiates in the mysteries were prophets of **Christ**.

A particular prophet in both regards was **Moses** whom this Spirit of Light made known once in the physical phenomena of lightning and thunder, however, also in astral visions of this "I-am".

With the appearance of Christ in human form, the mysteries also had to take on new forms. They got the mission to impulse man to recognise Christ who had become a human being and to understand the physical and the spiritual worlds from this centre of all wisdom.

Because **Christ Jesus** had everything in his astral body that was otherwise veiled by Lucifer, he could come forward as a teacher of humankind. From then on, people could receive wisdom whereby they can gradually attain their physical goals of earth. Through the Mystery of Golgotha, the ahrimanic influence can be turned to good. Christ appeared after his death in the shadowy realm of the dead and began to illuminate it again. Since then, people confessing to Christ can take with them into the spiritual world what they had gained in a Christian way and what then flows back again into the sense-perceptible world when they reincarnate. The previous evolution had led from a general humanity to a more and more increasing diversity. By the idea of Christ, an ideal was given which counteracts any separation and will combine humankind again.

The current **fifth post-Atlantean epoch** announced itself with the **great migration of peoples**. The Celtic-Germanic peoples were descendants of the Atlanteans who had hardly been affected by the cultural impulses of the first four epochs. In many of these people rests of the old dim clairvoyance had still kept. Indeed, the others had lost clairvoyance, however, penetrated their sense perceptions still strongly with feelings and emotions. Among them were of course also successors of the ancient Atlantean oracles, especially those who introduced into the mysteries veiled by Ahriman. One also perceived the superhuman beings and saw them in perpetual battle with **Lucifer (Loki)**. The myth of the **Twilight of the Gods** pointed to the future Christ.

Thus, the consciousness of this European population was directed upon the sensuous-physical existence; however, it also was receptive for the revelation of the spiritual that was received with feeling and emotion. From this, the antagonism developed later between **knowledge** ending in external science and technology and **belief** tending to mysticism. We experience the aurora of the **sixth (Slavic) epoch** today that overcomes

the contrast between both spheres in such a way that the results of spiritual science are understood and, on the other hand, the observations and experiences of the world of senses are recognised as revelations of the spirit.

#### Chapter V 228ff.

13-12

The pupil begins his **esoteric training** giving up himself to **symbolic** thought-pictures (meditation). Besides, the pupil's whole soul-life must put this thought-picture into the centre of consciousness on his own volition. The applied energy of soul is decisive not the contents of the picture.

An example is given, how the components of the thought-picture should be put together only by thoughts (the nature of a plant (rose) compared to man). Only then should the pupil advance to the symbolic picture (imagination) as the **meditation of the rose cross** (p. 268): A black cross is a symbol "for the annihilated low desires and passions", seven red, radiant roses in the circle around the cross intersection as a symbol for the blood which has been purified of passions. During the contemplation, the preparatory thoughts should not be in mind but only the living picture that becomes an experience of soul. Instead of symbols, one can also use sentences (**mantras**), formulae, etc. One can also take meditation of certain **feelings** like kind-heartedness as a basis.

The pupil can notice any result of these exercises only after a longer period of patient and persevering training. The exercises should detach the pupil from sense perception and cerebral thinking. "**Imaginative**" **cognition** arises then (in contrast to the normal "objective" one), the first stage of higher knowledge. The first spiritual experience is that the pupil becomes aware of himself as a living spiritual being, as a new ego, in these picture-worlds (Imaginations). But these Imaginations only are reflections of one's own being, strengthened through the exercises. That is why he has to wipe out these Imaginations from consciousness again through training of his will. However, the Imaginations of the heart and the kernel of his own being must not be extinguished. The pupil sees his inner being in them, passing through repeated incarnations. Then something appears in the place of the wiped out pictures that the pupil recognises as the spiritual reality.

#### Chapter V 238ff.

13-13

**Perception** in the spiritual world and **self-perception** are very weak at first, extremely volatile, and strongly disturbed by external perception. In this respect, a transitory state can form in which these disturbances are suppressed naturally. These are more or less short, consciously experienced moments during sleep that can be called to mind in the awake state again, or even memories of the fact that one had conscious moments during sleep. Particularly the first is called **continuity of consciousness**. The soul gathers power this way to be able to perceive later in the spiritual world also during the awake state without interfering outer influence.

Beside self-perception, shown in the preceding abstract, the second soul experience consists in the fact that the pupil feels himself living in two **egos**, the old one, and a newborn one. As the third significant experience, a very strong self-love (**egoism**) appears like a force of nature. It exceeds the "normal" self-love by far, however, exists always in the subsoil of soul, it now appears during the **esoteric development** or comes to consciousness. It is necessary to be able to annihilate oneself in the Imaginative world. However, this is hindered by self-love and self-conceit. That is why it is also important that progress is made in the moral condition of soul beside the esoteric exercises. That will give firmness to the old ego, which is led no longer by the soul, and to the newborn one, too. For this purpose an ordered thinking and in the realm of **ethics**, above all, the training of the sense of truth is necessary.

So-called **accessory exercises** are given for the training which guarantee soul the mastery over **thinking, feeling, and willing**. These are (compare abstract 10-09):

- (1) Objective thinking. Exercises of thinking are carried out, with which thinking is turned only upon a quite simple object while excluding all other thoughts and images. An objective, with inner power guided thinking will be gained.
- (2) The pupil should plan a small daily action at a certain point of time in order to train his will.
- (3) The pupil should develop **equanimity** of soul in the realm of his feelings and learn to control the outward expressions of emotions. Otherwise, there is the danger that his old ego, like a kind of double, leads an unhealthy life of its own alongside the higher ego.
- (4) Positiveness is to be developed in thinking and feeling, i.e. to see the eventually concealed good beside the evil.
- (5) The pupil should appropriate **impartiality** of thinking and willing towards novel experiences or ideas.
- (6) After the pupil has trained himself for the attainment of these five qualities, he has to practise them in manifold combinations to establish harmony among them.

A regularly carried out self-observation leads to the experience of being confronted to oneself objectively like to a stranger. In addition, an objective **looking backward (retrospection)** on the day's experiences is suitable in the evening, in the reverse sequence from the evening to the morning. The forces for settling down in the spiritual world are also strengthened by reviewing other things in backward order like the course of a story, a drama, a melody, etc.

## Chapter V 253ff.

13-14

**Imaginative cognition**, achieved through contemplation, can be even better substantiated if at the same time sense-free thinking is practised on the contents of. For in the thought life itself lies already an inner being, which is connected with the spiritual world. An intermediate stage is formed by representations occupy that lead to a sense-free ("pure") thinking without touching spiritual knowledge directly, like the writings *The Theory of Knowledge Implicit in Goethe's World-Conception* (CW 2) and *The Philosophy of Freedom* (CW 4).

The purpose of contemplation (meditation) is the development of new astral organs of perception out of the astral body that one calls **lotus-flowers (chakras)**. In contrast to the physical senses, these are active organs, which comprehend their objects in full consciousness. The formation of the particular lotus-flowers takes place through specific meditations, different in each case. When they are ripe, enlightenment does occur. On the single chakras, see abstracts [10-09](#) to 10-11.

The Imaginative world (**astral plane**) which reveals itself to the pupil at first has still resemblances to the physical world in its manifestations so that these can be described as sensations of warmth, of sounds, of light or colour, etc. It is typical for that world that its manifestations are in perpetual metamorphosis and movement.

The next state of cognition is that of **"Inspiration"**\* which is developed after the state of Imagination or often together with it. The pupil acquires "points of rest", while he reaches a cognition of the inner qualities of the beings which made known themselves in the Imaginative world in varying impressions. He also gets to know the relationships between these beings, he learns the **"reading of the hidden script"**.

The perception of the single **human members** and of the single evolutionary stages of earth is accessible to Imagination. They are, so to speak, the letters, while the connections of the members with the single **planetary stages** are recognised by Inspiration. They are the meaningful "words". They form the keys why the human being, however, also the smallest processes are not explicable without these connections.

By the next state of cognition, **"Intuition"** (not to confuse with the popular concept *intuition* in the meaning of a more or less conscious *flash of inspiration*), the pupil learns to recognise the inside of the spiritual beings. He gets united with them. Only by this cognition, the portrayal of the single **hierarchies** and their workings during the



development of earth is possible, like it was tried in the preceding representations.

The first conditions after death (**kamaloka**) are still accessible to Imagination. Inspiration is necessary, however, for the other conditions of the dead in the spirit land. However, one cannot pursue man's being from one incarnation to the next life. This can only be accomplished by means of Intuition, which supplies the knowledge of **reincarnation** and **karma**.

*\*Note: The stages of initiation Imagination, Inspiration, and Intuition (and their adjectives) are capitalised in order to indicate their different meanings in comparison to "normal" imagination, inspiration, and intuition.*

## Chapter V 268ff.

13-15

While the **exercises** for the attainment of **Imagination** are still associated with sense-impressions, these are to be suppressed in the exercises for **Inspiration** and Intuition, and concentration is turned to the own soul-activity. Beside the exercises, it is important to strengthen one's emotional life, power of discrimination and character furthermore. Suitable instructions are given holding the balance between the qualities of soul, which are to be striven for or controlled. Thus, e.g., increased attention can lead to healthy premonition that can go, however, one-sidedly to loss of judgment and to superstition. The pupil has to keep away completely from the latter and from misunderstood mysticism.

Not only reminiscences of sense-impressions are extinguished by means of the exercises of **Intuition** but also the life of the own soul-activity. Unless unconsciousness enters before indicating that the pupil does not yet possess the necessary ripeness, the consciousness will reach a **nothing** that turns out as something in which one can give up oneself in deep contemplation.

The consequences of Inspiration on the movements and currents of the etheric body of the pupil are shown again like in CW 10 (abstract 10-11). The physical body can be less transformed by means of Intuition only in such a way that certain processes become conscious to the pupil. E.g., he feels the need for a short time to breathe regularly, to harmonise his **breath** (or some other bodily processes). However, no special breathing exercises should be carried out; the regular breathing should only be a result of Intuition.

## Chapter V 278ff.

13-16

At a certain stage of the **esoteric development**, the pupil notes that his three soul-forces, **thinking, feeling, and willing**, which are controlled and harmonised by the ego, become more independent from each other what would lead to a kind of **split in personality** combined with a weakness of the ego. The ego has to be strengthened by means of suitable exercises for the stability of soul so that three new forces appear beside the soul-forces, which work like independent members in the pupil. In addition, a seventh force appears which bears resemblance to one's own ego.

This experience is connected with a second one. In contrast to the facts and processes of the physical world, those of the supersensible world are influenced by the pupil's being, also through his hidden unaware inclinations. They reflect his qualities, so that not the true beings do make known themselves, but these are overlaid as with a veil. That's why a true, drastic **self-knowledge** must absolutely take place entering the supersensible world. The pupil's self, surrounded by all his sympathies, antipathies, opinions, etc. and the rests of his not yet well-balanced karma, appears to him as a **double**. Like the sense of shame about a quality in physical life, a hidden sense of shame is working in the unconscious depths of man's soul hindering him that his real nature can be perceived as a clear picture before him. This is a relief/benefit for man, because he cannot endure, otherwise, the sight of the double without preparation and will lose his self-consciousness.

Because self-knowledge cannot be separated from the admission to the spiritual world, this double is also named **guardian of the threshold** of the world of soul and spirit. The pupil who has made himself acquainted with the contents of spiritual science and has

carried out suitable exercises will endure the sight of the double, penetrated with luciferic beings, without trembling. Man meets the guardian of the threshold also after death. Because he knows about the spiritual world, this appearance has nothing frightening.

One possibility of deception is eliminated by the meeting with the guardian of the threshold in the spiritual world. Another source of deception can lie in the interpretation of the supersensible facts, because no correction takes place in the supersensible world itself, on the contrary, the wrong interpretation connects itself with the supersensible perception to an inseparable unit. Therefore, the pupil must gain the capacity to recognise from its very nature and character whether a fact is real or illusory. The pupil is protected generally by means of his preparation against such deceptions, while he can overlook everything in the exercises that takes action in the soul, and can finally distinguish the true from the wrong interpretation at the state of Intuition.

On the meeting with the guardian of the threshold, see CW 16, the fourth meditation, p. 39 and CW 17, p. 133: man faces the guardian of the threshold unconsciously when he falls asleep or is sleeping.

## Chapter V 290ff.

13-17

During his further development, the pupil notices that the **guardian of the threshold** is in connection with the seventh soul-force (listed in the previous abstract); nay is the guardian himself. A kind of struggle arises between the double and the **ego** to get the leadership of the newborn ego. The pupil sees this newborn self as a distinct being in front of himself that he cannot perceive completely because it is revealed – also at every higher stage – only partially. He tries to arrange this higher self in front of the double in order to recognise the distance between that what he is and what he should be. The double thereby appears as a picture of all the obstacles, which stand in the way of the development of the higher self. The pupil can see in the double how his soul has been changed by **Ahriman's** encroachment. If he is not prepared enough and does not want to take his further development on himself, he will become a prisoner in the spiritual world, because he has the impression, evoked by the guardian, that he has already reached the summit of knowledge in the pictures coming up to him.

When this danger has been surmounted, the figure of the double changes into that of the "**greater guardian of the threshold**" (by contrast the previous guardian of the threshold is named the "lesser guardian"). This asks him for speeding up his development vigorously. The insufficiently prepared pupil is grasped by boundless fear at this meeting.

After these experiences, the pupil is able to distinguish in the spiritual world between what he is himself and what is outside of him. He recognises the relation of his own being to the great world, or the correspondence of his little world, the microcosm, and the great world, the macrocosm.

The stages of the Rosicrucian **way of initiation**, shown here, can be summarised as follows:

- (1) **Study** of spiritual science using the powers of thought and sound judgment that one has acquired in the physical world.
- (2) Attainment of **Imaginative** cognition.
- (3) Reading of the hidden script (**Inspiration**).
- (4) Living one's way into the spiritual world that is around one (**Intuition**).
- (5) Knowledge of the relationships between **microcosm** and **macrocosm**.
- (6) Becoming one with the macrocosm.
- (7) A fundamental mood of soul determined by the simultaneous and integral experience of the foregoing stages.

**Chapter V 296ff.****13-18**

On the stage of **Intuition**, the pupil gets the knowledge of the spiritual beings whose co-operation called the world into existence. He has learnt to control the lesser guardian of the threshold, and has the greater guardian of the threshold now as an ideal for which he is striving. This guardian changes gradually and takes on the figure of **Christ** as the great example of earth evolution. The pupil is thereby initiated into the sublime mystery of Christ and into the sense and goal of the earth's development.

**Chapter VI 307ff.****13-19**

After the post-Atlantean age, a radical change of earth will take place as it had occurred at the end of the Atlantean age. Those human souls who have grasped the impulses of **spiritual science** particularly in the fifth and sixth post-Atlantean epochs will then be able to embody themselves on a higher state. The other souls will have to remain behind. They will also find little opportunity during the seventh epoch to make up for their development.

In the following evolution, the advanced humankind will have strength enough that the earth can be re-united with the **moon** and its forces and beings, separated in the Lemurian age. The other part of humankind will have split off as the **bad race**. After another phase of evolution the earth will be again able to take in the **sun** (and the other planets, too).

After a great pralaya (= cosmic interval of rest in higher worlds), the earth will be transmuted into **Jupiter** (planetary stage). The mineral realm will no longer exist on Jupiter. Except the transformed plant realm and animal realm, a human realm will exist which will be descended from the bad humanity and another, higher human realm, descended from the good humanity. A major task of this realm will be to influence and ennoble the fallen off souls in such a way that they still will find access to the real human realm. During the Jupiter stage, the sun will again separate temporarily from the earth.

In the subsequent **Venus** stage, the lowest realm will be the again transformed animal realm, above that there will be three human realms of different degrees of perfection. During the Venus stage, a special heavenly body will be detached as an "**irreclaimable moon**" which takes in all beings who have opposed against the true course of evolution.

**328ff.****13-20**

The connection between the names of the planetary stages and the present planets: The present **Saturn** is a kind of reincarnation of the old Saturn. It is the place of such beings who had integrated so many qualities during the Saturn stage that they could not join the following Sun stage. The present **Jupiter** was split off as a dwelling-place of such beings that had qualities which man will unfold only during the Jupiter stage. The **Mars** is a re-embodiment of the old Moon on a higher stage. Beings are living on it that had gone through the Moon stage so that the earth stage would have brought them nothing. The **Mercury** is a residential place of beings that are ahead of the earth development, because they have already developed some higher earth qualities. The present **Venus** is a prophetic anticipation of the future Venus stage in a similar kind.

**14 Four Mystery Dramas***The mystery dramas*

The Portal of Initiation  
 The Soul's Probation  
 The Guardian of the Threshold  
 The Soul's Awakening

are not summarised. An excellent short summary of the mystery dramas was written by Wilfried Hammacher *Inhaltswiedergabe der vier Mysteriendramen Rudolf Steiners*, Verlag am Goetheanum (first edition, 2000). However, it is only available in German. See abstract. [124-13](#).

## 15 *The Spiritual Guidance of the Individual and Humanity*

*Anthroposophic Press (1991)*

**1(6/6/1911, Copenhagen) 3ff.**

**15-01**

In the first (three) years before the appearance of self-consciousness (time of the earliest memory), forces are working in the human being which are wiser than man can be later with consciousness. They transform his still malleable brain, inherited by the ancestors, in such a way that man can use it for thinking according to his individuality advancing from incarnation to incarnation. He also learns to orient his body in space and achieve a vertical position. The unaware forces also form his larynx in such a way that it becomes the organ of speech, and man learns only to speak in contact with other people. One can perceive these wise forces clairvoyantly as an **aura** hovering about the child. This aura extends everywhere into the spiritual world. That "connection" gets then lost with the appearance of self-consciousness, while the aura penetrates more deeply into the child's inside. However, these forces keep on working under the surface in later life and may appear as striving for **ideals**, in **artistic** creating, as **self-healing forces** or also as a source of true clairvoyance.

Worked these forces of wisdom in full strength after the first three years, the human being would always remain child and not attain ego-consciousness. Nevertheless, man is so weakened in his whole organisation through the intervention of the **luciferic** and **ahrimanic** beings, occurred in the human development, so that he could no longer endure the immense spiritual forces after three years in which he is still malleable and would be destroyed through them.

The goal of the evolution of earth is that man also makes his conscious part more and more the expression of these spiritual forces in the course of his incarnations and feels them as guides in himself, as his **higher ego**.

Hypothesis: If the usual ego of man were removed from him and the left three members were connected with an ego, which were connected with the spiritual world, the body would fall apart after three years at last, because the human organisation can take in such forces to the present point of development only for that period. Historically, this process became reality with the reception of Christ in Jesus whose original ego had left with the baptism in the Jordan and the work of this **Christ Jesus** during just three years up to passion. The forces of childhood working in man are Christ forces. Only through the life on earth of Christ can man find Christ in himself in his later life.

The deeper sense of the words of Jesus: "I am the way, the truth and the life" (**John 14:6**) and "Unless you turn and become like children, you will never enter the kingdom of heaven" (**Mark. 10:15; Luke 18:17, Matth. 18:3 and 19:14**).

Man can find Christ as a guide in himself by self-knowledge and recognise and estimate the true nature of the **gospels** that also belong to the guidance of humanity that is intended to lead the soul to itself. The authors of the gospels can be regarded as men who wrote these spiritual revelations out of their higher selves. These revelations can be understood only gradually in the course of human development.

The feeling of a **daimon** in himself, like Socrates and Plato felt it, was a kind of preparatory mood particularly of the Greek people on the future "not I, but Christ in me" of St. Paul (**Gal. 2:20**) who found special understanding and the best followers, therefore, in Greece.

*Remark: On the question of the difference between daimonion and conscience: it is the opposite of conscience, namely unaware astral beholding (Steiner in 1907, lit. 20, p. 159).*

**2(6/7/1911, Copenhagen) 25ff.**

**15-02**

Up to the **Egypto-Chaldean epoch**, the guidance of humanity was carried out by the spiritual beings who revealed themselves to the priests and kings. In Egypt, these were the

beings that had completed their human stage on the old Moon: the angels or **angeloi** ("dhyani" in oriental mysticism). They could appear on earth to the clairvoyants not in physical bodies, but at most in etheric bodies. They were the gods or "supermen" who inspired this epoch directly, e.g., by commandments.

This supernatural effectiveness was much stronger in the **ancient Indian epoch** that received its inspirations of primeval wisdom from the seven co-operating **Rishis** or holy teachers. People were cut off from this divine wisdom in the further development more and more and had to rely on themselves. Thus the first culture which was more human than divine was founded by **Menes (Manu, Manas, Greek: Minos)** according to Egyptian reports which was subjected, however, now also to the errors of cerebral thinking. This is symbolised in the picture of the **labyrinth**.

Beside the angeloi, subnormal **luciferic** angeloi also took part in the development that had remained behind during the Moon stage. They were the demigods or heroes of the **Greek** and other **mythologies**. They embodied themselves during the Lemurian and Atlantean ages in physical bodies and founded human cultures in various places.

A kind of human **primal language** existed among the Atlantean people, which were the same over the whole earth. The consonants expressed more the external impressions, vowels the inner experiences of the soul. This common language was stimulated by inspiration of the angeloi. It was differentiated by the intervention of the incarnated luciferic angeloi gradually into many languages, by which the individuation and **freedom** of men was promoted. The development of the spiritual hierarchies also advanced together with the human development, thus also that of the angels and demigods. However, some of these categories remained behind during the Egyptian epoch and are able to keep on working during the following Greek epoch, because other angels or half angels now take over leadership. They can only intervene again in the following epoch, which is ours, and lead to a kind of materialistic revival of the Egyptian culture.

Reference to Johannes **Kepler** (1571-1630) who had a dark recollection of a previous Egyptian incarnation and poured his astronomical knowledge into the modern form of physical laws. On the Egyptian custom of embalming corpses and the modern anatomy and pathology.

These luciferic materialistic forces will harm man unless he recognises their significance overlooking the active progressive spiritual forces beside them. The luciferic work was necessary in order to give the present culture the needed weight. If only the progressive forces worked, men would become dreamers and visionaries and would finally be led to fanaticism. I.e., both forces are essential for a well-balanced development.

That's why it is also important for our time to develop not only capacities of clairvoyance, but also to distinguish the beings, visible then, also as an initiate what was much easier in earlier times.

About the year **1250**, at the summit of scholasticism, people felt mostly cut off from the spiritual world, even completely enlightened ones were not able to behold into it. The ditch was felt urgently between **faith** and **knowledge** engaged in the senses. Afterwards there came a time in which a new kind of spiritual guidance and with it also a new clairvoyance appeared together with a modern esotericism.

The period between the Mystery of Golgotha and the advent of modern esotericism was the period of assimilating the Christ-principle. Humankind first grasped it unconsciously, so that later, when people should absorb it consciously, all possible errors and mistakes arose.

**3(6/8/1911, Copenhagen) 51ff.**

**15-03**

The angeloi were the independent leaders of people only in the Egypto-Chaldean epoch. In the preceding **ancient Persian epoch**, these were the **archangeloi** and in the **ancient Indian epoch** the **archai** (primal beginnings). In the fourth – Greco-Latin – epoch, man was quite independent in some respects; however, the guidance of the supernatural beings was a releasing one. The angeloi, leading during the Egyptian time, had advanced

further and combined with the Christ-impulse, because this had an effect not only in the physical world but also in the spiritual worlds. They will be the inspirers of a spiritual **science** in our epoch, while the subnormal angeloi who have rejected Christ will promote materialistic science. The future chemists and physicists will recognise "that matter is built up piece by piece the way Christ ordered it."

The archangeloi of the ancient Persian epoch put themselves in charge of Christ even earlier. That's why Zarathustra could point to the great solar spirit Ahura Mazdao, because the Christ-principle was still on the sun at this time. These Christian archangeloi will be the leaders in the **sixth post-Atlantean epoch** again. People will have gradually become mature to find Christ, who was once on earth during the fourth epoch, in the next spiritual regions as the new esotericism teaches it in the sign of the rose cross.

Spiritual science considers Christ not only as an earthly, but also as a cosmic being first of all. Man is also partly a cosmic being, because he is living between death and new birth in the cosmos. In a particular way appropriate to his individuality, every man has a different relationship with the single planets or the entire starry universe. Accordingly, the **horoscope** of every person is different. It is the constellation, to which man is led, before he enters the earthly existence. Modern **astrology** is rather dilettantish and superstitious. The clairvoyant can ascertain this constellation also by the construction of the **brain** that reflects the sky at the time of man's birth at his birthplace.

**Jesus** of Nazareth: at the beginning of our calendar possibly at approximately the same time, two Jesus boys were born; one is described in the **St. Matthew's Gospel** descending from the Solomon line of David's house, the other in the **St. Luke's Gospel** from the Nathanic line of the same house. In the first Jesus boy was incarnated the individuality of **Zarathustra**. In his twelfth year, this soul went over to the Jesus boy of the Nathanic line. **Buddha's** impulses irradiated into his astral body from the spiritual world. The priest **Simeon** recognised this with the representation of Jesus in the temple (**Luke 2:25-36**) and said that he could now die in peace, because he had seen his Lord. He was in his previous incarnation a great Indian sage, **Asita**, who was inconsolable at the moment of Buddha's birth that he would not experience because of his age when this yet childish bodhisattva would ascend to the rank of a buddha.

These all were necessary preparations so that Jesus could receive the **Christ-principle** in himself through the baptism in the Jordan, after the ego of Zarathustra had left him. These forces alone remained active in him after the baptism without any influence of the laws of the earthly development. The journeys and works of Christ Jesus on earth were thereby a perpetual realisation of his horoscope. The universe was working constantly through him what one can also notice clearly in several indications of time or constellations in the Gospels, thus also with his **healings**. However, these cosmic forces could work only just in the earth time of Christ. Only at that time could such a connection exist between the cosmic constellations or forces and the forces of human organism. A repetition is just impossible as a second physical embodiment of Christ.

## 16 A Way of Self-Knowledge

*Steiner Books (2006) together with CW 17*

**16-01**

Eight **meditations** are given as instructions to form true mental pictures of

- (1) The **physical body**,
- (2) The **etheric** (elemental) **body**,
- (3) The clairvoyant cognition of the **elemental world**,
- (4) The **guardian of the threshold**,
- (5) The **astral body**,
- (6) The **ego-body** (thought-body),
- (7) The nature of experience in the supersensible worlds and
- (8) The seeing of one's **repeated earth-lives**

## 17 The Threshold of the Spiritual World

*SteinerBooks (2006)*

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### **Aphorism 3 77ff.**

**17-01**

The supersensible etheric body, through which man as an etheric being is part of the etheric or **elemental world**, forms the basis of life of the physical body. The etheric body is

separated from the elemental world not as sharply as the physical body does from the sense-perceptible world. Forces and beings that also belong to the elemental "outside" world go into it. The single elemental beings (**elemental beings** as gnomes, undines, sylphs, and salamanders, and the beings which have their origin in higher worlds) as living members establish together the etheric body of the **earth**. This appears on higher stages of clairvoyance as a transformation of a past world (Moon stage) and as a germ of a future one (Jupiter stage).

**Aphorism 4 86ff.**

**17-02**

In the physical and elemental worlds, beings are working which condense the spiritual in the sensory up to solid materiality. They are descended from the higher spiritual realms and are called the **ahrimanic** ones. Their main field is in the mineral. In the realm of life (elemental world), they are the forces of death and destruction. These beings strive in the sense-perceptible/elemental worlds for independence that they may never attain in the higher spiritual realms. This finds expression in the fact that they want to tear the human soul-life, engaged in the sensory being, especially **thinking**, completely from the higher worlds establishing an own eternal realm this way. Man will support them if he only develops the thinking directed to the sense-perceptible and denies the existence of a spiritual world.

**Aphorism 5 88ff.**

**17-03**

Another kind of spiritual beings are the **luciferic** ones who want to free the human soul from the sensory world and also to spiritualise it in contrast to the ahrimanic beings. This striving, justified to a certain degree, is exceeded by these beings, while they want to create a particular world of spirit in contrast to the higher spiritual world. Thus, these beings are positively efficient in the arts and in creative thinking on one side, but overstep their boundaries where soul-life goes over to dreaming and unclear thinking, thinking in musing.

The human soul belongs together with its higher ego, the core of its being passing from incarnation to incarnation, to the higher world. It is an astral entity, or the human being has an **astral body**. As the lower worlds are mirror images of the higher ones, the **physical / elemental** or **etheric bodies** also are reflections of man's astral being. However, in both lower bodies of the human being the ahrimanic and luciferic beings have caused a kind of astral being of man. Unskilled esoteric pupils may confuse this etheric reflection of the ahrimanic and luciferic beings with the real astral body. The spiritual archetype of the etheric body can only be seen on a higher stage of initiation, when the stage of the Sun having preceded the Moon stage becomes accessible, in which the etheric body originated as a pure reflection of cosmic wisdom-beings.

**Aphorism 6 95ff.**

**17-04**

Entering the elemental world, man beholds the beings there in images. Only if the pupil has before trained correct thinking, he will also perceive the meaning of them at the same time. Otherwise, the **luciferic** beings would cause the **illusion** in him to penetrate deeper and deeper into the spiritual world, while they kidnap him in their realm. Entering the spiritual world, man perceives – in an act of self-knowledge – all qualities and inclinations unfiltered, through which he adheres to the sensory world. The fear of this experience retains man as a rule unconsciously to enter the spiritual world. Only with sufficient maturity, man will meet the **guardian of the threshold**, i.e. his own being. Man has every time such an encounter with the guardian of the threshold unconsciously falling asleep and during **sleep**.

**Aphorism 7 101ff.**

**17-05**

In order to assert himself in the **elemental world** and not to be confused, man must



sufficiently strengthen his power of judgement and his **ego feeling** in advance. For he has to be able to dive down into the beings in this world, to dedicate and adapt himself to them experiencing various feelings of sympathy and antipathy in manifold gradations. These experiences become conscious, while they also, otherwise, exist in the ordinary life, but remain unaware. The soul can avoid this experience of sympathy and antipathy consciously and withdraw from it and wants to experience itself (= ego feeling) only what corresponds to the change between the awake state and the state of sleep in ordinary life. Really, the awake state corresponds to the sleep in the elemental world.

It is important for the experience of the elemental world that the self-consciousness is well trained in the sensory world so that the soul does not forget itself in this world. The sympathy trained in the sensory life and the capacity of compassion or love is important, too. "**Love** is for us the most important fruit of human experience in the sensory world." ... "Through love, the spirit awakens in the sensory world."

After the entry into the **spiritual world**, feelings of hatred, lovelessness, and immoral impulses often become the intense soul experiences that present themselves in horrible images in front of the soul. That is why the training of the capacity of love and compassion is an essential preparatory means for esoteric life.

#### **Aphorism 8 107ff.**

17-06

Steiner emphasises that the boundary between the sensory and the elemental world must be kept strictly during the **esoteric development** and, e.g., the capacity for transformation – necessary in the elemental world – must not be transferred to the sensory world, because it would come, otherwise, to the confusion of soul-life. If one enters the spiritual world without meeting the **guardian of the threshold**, the risk will exist to be overwhelmed through the experiences, which push their way like illusory images – appearing like sense perceptions – into one's physical consciousness.

The ego-feeling (**egoism**) is also not allowed to work into the sensory world with full strength which is correct in the spiritual world, because it can become the source of indecent inclinations and thus of evil in human activity. An impairment of the etheric body is concurrent with it at the same time. The effect of such egoism appears after death in such a way that the soul will be too weak for the experiences of the supersensible world.

#### **Aphorism 9 111ff.**

17-07

In the extrasensory world, the soul becomes acquainted with beings whose lowest member is the etheric body. Like man by his physical body, these beings have a soul-life by their etheric bodies and are thereby not engaged in the earth or the sensory world (**angeli**).

With non-observance of the boundary between sensory and supersensory world images will penetrate the physical consciousness, which are not true expressions of these beings but arise from **ahrimanic** or **luciferic** beings. These are of the same kind, but have shifted their field of life and action from the supersensible to the physical world. The original field of activity of the luciferic beings is the elemental world where they are liberating the human soul raising it from its entanglement with the sensory world. They can work against the cosmic order only if man allows that his feelings are influenced through sympathy and antipathy in the physical body which should only prevail in the etheric body so that **love** out of compassion for the fellowman turns into sensory love increasing the own conceit.

The ahrimanic beings try to gain influence on **thinking** and divert it from reality that all thoughts will only have meaning when they appear as a part of the great order of cosmic thought. They are justified as a counterbalance of the luciferic work, while they direct the attention of the soul on the sensory existence. It is always a matter of finding the right balance between both forces and not extirpating them.

**Aphorism 10 116ff.****17-08**

The clairvoyant encounters beings in the elemental world that obtain their conceit from their volition: they will themselves into existence. They do not feel their thoughts as self-produced but as inspirations, as a mirror image of the order of thought poured out over the world.

While in the elemental world many things still remind of the sensory world, the real **spiritual world** appears with the soul's further ascent where quite different conditions hold sway. Unless the soul-life were strengthened before in the sensory world, e.g., by thoughts which are impregnated by feelings and do not refer to sense-perceptible things or processes, man would become unconscious in this world. If the soul brings correct thoughts into the spiritual world, it will meet beings who are related to these thoughts, are of the same kind as the thoughts, in other words, they have thought-bodies. Such a being of thought can revive in man through an increased feeling of devotion. A spiritual interchange originates by means of a language of thoughts.

Human **thinking** is the reflection of the thought-life of these beings. The human soul is included in this thought-life during life between death and rebirth. The "permanent thought-nature" is active in conception, when the soul enters the sensory world in such a way that it organises its karma. What has remained of the preceding earth-lives has an effect as the beings of thought in the world.

The extrasensory consciousness recognises on this stage that the physical and the elemental world are really spiritual in their original nature. In the spiritual world, one has only spiritual beings and their actions before oneself.

**Aphorism 11 121ff.****17-09**

Man's **physical body** that provides his ego-experience is not recognizable in full truth even from the spiritual world. Only if the soul ventures forth into an even higher realm that can be called the **supraspiritual world**, this part also will become obvious. The actions of spiritual beings caused that during the **Saturn** stage. Besides, the clairvoyant must leave behind or forget everything he has experienced by means of his physical, etheric, and astral bodies.

**Aphorism 12 125ff.****17-10**

The soul is limited through the **physical body** in the sensory life, through the etheric body in the elemental world, and through the astral body in the spiritual world. The actions of the spiritual beings have an effect like a veil that covers the **supraspiritual world**.

Man has thoughts in the sensory world without strong mental efforts. These thoughts are very changeable and have to be held on through our will. In the spiritual world, they are independent beings. The soul has here to learn to live with the **memories** of both other worlds for itself, while the spiritual world does not make any impression on the astral body at first and the soul is standing in front of "**nothingness**." If the memories refer to free thought-experiences, "then a conversation-in-thoughts begins between those memories and the apparent "nothingness" of the spiritual world." The soul thereby learns to feel itself as an astral being, experiences itself within the "cosmic Word."

Does the clairvoyant want to reach the supraspiritual world, he has to eradicate all memories of the physical and elemental worlds in himself through a willed will, forget thinking, feeling, and willing and stand in front of a spiritual abyss. Then out of this self-caused oblivion, the **true** nature of the **ego** appears. This true ego exists in the depths of every human soul; it becomes conscious for the clairvoyant on this stage. The soul also meets this true ego after death as due to a natural phenomenon.

**Remarks 132ff.****17-11**

The differences of terms and accounts are dealt with in the present writing and Steiner's

*Theosophy* (CW 9) and *The Occult Science* (CW 13). In the latter two, the full development of soul is shown between birth and death and between death and new birth, while this writing describes the clairvoyant experiences in the **elemental** and the higher spiritual **worlds**. After death, the soul first puts away the etheric body that is received in the elemental world. This is an outside world for the soul that is called in *Theosophy* passageway through the **soul-world**. The astral body is detached then, and the soul lives in its true ego and has the experiences of its sensory life as an outside world around itself what one calls passageway through the **spirit land** in *Theosophy*.

## 18 The Riddles of Philosophy

*SteinerBooks (1973, reprint 2009)*

### 18-01

In this history of **philosophy** (with emphasis on the philosophy of the 19<sup>th</sup> century), Steiner tries to depict the development of thought-life and differentiates four epochs:

- (1) The Greek epoch, beginning with **Pherecydes of Syros** (sixth century B.C.) till about Christ's birth, during which, actually, any later philosophical question or problem is already asked or touched;
- (2) From Christ's birth to the time of **Scotus Eriugena** (~ 810 to ~ 877), in which the religious impulses predominated and philosophy served for the interpretation of religious views;
- (3) The time of scholasticism up to Renaissance or Reformation;
- (4) The time of modern philosophy, beginning with Giordano **Bruno** (1548-1600) and Descartes (1596-1650) and ending with Henri **Bergson** (1859-1941), Rudolf Eucken (1846-1926), Wilhelm Dilthey (1833-1911), the representatives of a philosophy of values [Wilhelm Windelband (1848-1915), Heinrich Rickert (1863-1936)], the representatives of neo-Kantianism or the Marburg School [Hermann Cohen (1842-1918), Paul Natorp (1854-1924), Ernst Cassirer (1874-1945)] and the philosopher and researcher in the realm of hypnosis, somnambulism, and suggestion, Carl du Prel (1839-1899).\*

The positive contribution of each single thinker to the progress of thought-life is emphasised.

\*On the philosophers active around 1900, see CW 73a, epilogue of 5/11/1920 (Dornach).

*The author renounces to give a detailed report of this volume because of the size, not to mention that the reader can also find the facts in any other representation of philosophy. Steiner had given a short historical outline of philosophy already before in his essay "The Individualism in Philosophy" (1899) which is included in CW 30. He has often done philosophical-historical considerations in his lectures. Where a context arose, the author inserted it in the abstracts.*

*References to CW 18 in [52-02](#), [54-01](#), [58-09](#), [65-03](#), [65-04](#), [74-01](#), [74-03](#), [93-50](#), [109-03](#), [113-04](#), [126-07](#), [154-02](#), [158-06](#), [161-12](#), [181-13](#), [185-15](#), [202-07](#), [235-07](#), [235-17](#), [272-18](#), [323-05](#), [325-01](#), [326-02](#), [326-08](#), [352-08](#).*



*W. Leibniz*



*Christian Wolff*



*Baruch Spinoza*



*I. Kant*



*Johann Gottlieb Fichte*



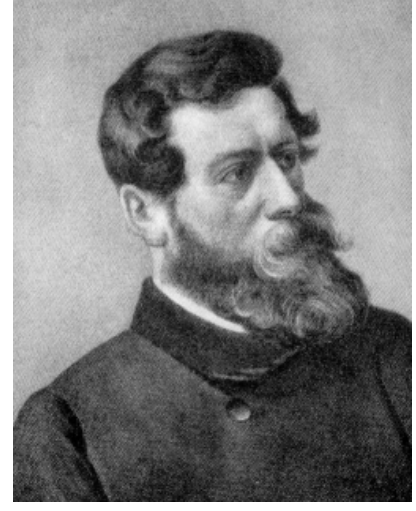
*Georg W. F. Hegel*



*Friedrich W. J. Schelling*



*Ludwig Büchner*



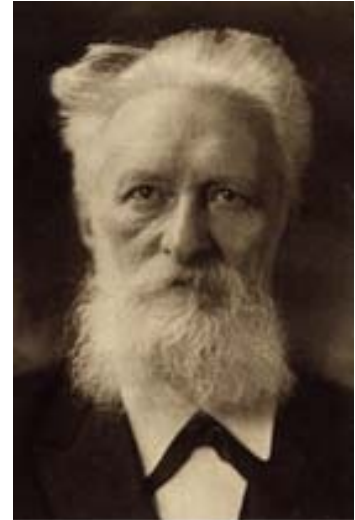
*Ludwig Feuerbach*



*Rene Descartes*



*Henri Bergson*



*Rudolf Eucken*



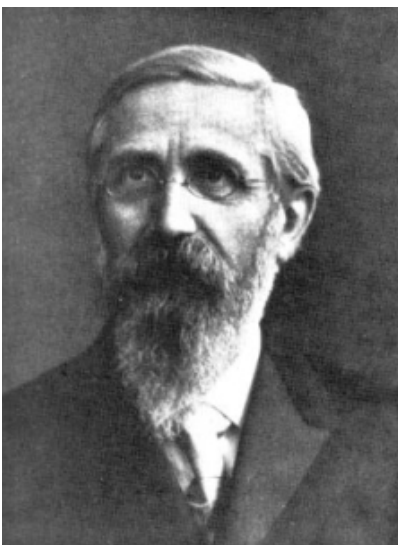
*Wilhelm Dilthey*



*Wilhelm Windelband*



*Hermann Cohen*



*Paul Natorp*



*Ernst Cassirer*



*Carl du Prel*

## 20 *The Riddle of Man*

*Mercury Press (1990)*

### 20-01

Steiner describes the worldview of the German idealism in its main representatives **J. G. Fichte** (1762-1814), F. J. **Schelling** (1775-1854), and G. W. F. **Hegel** (1770-1831) (as in CW 18). The further development of their ideas by the "minor" philosophers who are mostly forgotten: Immanuel Hermann Fichte (1796-1879, the son of J. G. Fichte), Johann Heinrich Deinhardt (1805-1867), Ignaz Paul Vitalis **Troxler** (1780-1866), Karl Christian Planck (1819-1880) and Wilhelm Heinrich Preuss (1843-1903).

The second part is dedicated to the work and the views of Austrian thinkers and artists: Karl Julius Schröer (1825-1900), the fatherly academic teacher and sponsor of Steiner, his father Tobias Gottfried Schröer (1791-1850) who published his writings under the pseudonym Christian Oeser [see abstract [238-09](#)], the poet Fercher von Steinwand (1828-1902), the Darwinist ethicist Bartholomäus von Carneri (1821-1909)\*, the dialect poet Joseph Misson (1803-1875)\*\* and the poet and thinker Robert Hamerling (1830-1889).

Steiner shows in the final chapter "New Perspectives" how in these idealistic views seeds of a world view are hidden that overcome scientific materialism, briefly mentioning the new views of theoretical physics [, e.g., Max Planck (1858-1947)] and the theory of relativity.

\*Conc. Carneri see the essay *Bartholomäus Carneri, the Ethicist of Darwinism* in CW 30.

\*\* See 282/17(9/21/1924, Dornach).

*References to CW 20 in [64-01](#), [65-03](#), [154-02](#), [185-14](#), [238-09](#), [314-02](#).*



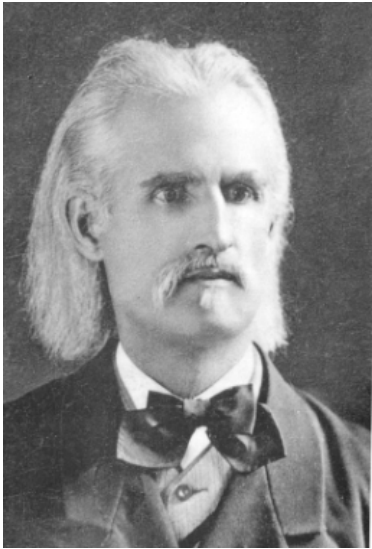
***Carl Julius Schröer***



***Fercher von Steinwand***



***Joseph Misson***



*Robert Hamerling*



*Bartholomaeus Carneri*



*Immanuel H. Fichte*



*Ignaz P. V. Troxler*



## 21 *The Riddle of the Soul*

*Gesamtausgabe, fifth edition*

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### Chapter II (34ff.)

21-01

Steiner takes pains to discuss a representation of anthroposophy in a book (*Vom Jenseits der Seele, From Beyond the Soul*) by the philosopher and parapsychologist Max Dessoir (1867-1947). He proves several outrageous mistakes, which are to be attributed on an extremely superficial "study" of Steiner's writings.

### Chapter III (78ff.)

21-02

The work of the philosopher Franz **Brentano** (1838-1917) is appreciated in detail, especially his **psychology**, in which Brentano does not classify soul-life in ideation (thinking) - feeling – willing as usually but divides it in ideation - judging - feeling (love and hatred). Steiner attributes that to the fact that Brentano still had an attitude going out from spirit due to his intensive study of Aristotle (384-322 B.C.) and that is why he did not consider the mental processes being reflected in the physical (and thus he did not pay attention to the will, which runs out in the physical). His course of action or cognition corresponds to that toward the Imaginative one. Brentano came up to the gate of anthroposophy, which he did not want to cross because of his fear of mysticism. One can understand his different assigning **truth** (judging) - **beauty** (ideation) - **goodness** (feeling) from this basic attitude.

See also abstracts [115-19](#), [272-13](#). On Brentano's psychology see CW 297a/3 (1/17/1922, Stuttgart).

### Chapter IV-6 (150ff.)

21-03

On the relationships of **psychology** and **physiology**: the triad of soul-life, ideation (imagining, thinking) - feeling - willing, corresponds to **nervous**, breathing (in general rhythmic), and **metabolic** activities (Steiner later calls them **systems**), which must not be imagined as existing for themselves, but as penetrating into every organ mutually. In the nervous system only that is the basis of ideation which is *not* metabolism or rhythm there. For the lifeless abstract thinking arises only from the fact that the purely psycho-spiritual essentiality of the living contents of ideation is dampened down. The body as a whole constitutes the physical basis of soul-life that way.\*

Two things are added: the external world extends the sense perception or senses into the organism like in gulfs in which the nervous activity runs out. The organism is put into the outside world concerning its relationships of balance and power, and the soul intervenes in the outside world by the processes of movement that are based on the internal will. On the inadmissible differentiation of sensitive and motor nerves. The motor nerves internally serve to perceive the metabolic process that underlies the will, as the sensitive ones perceive what takes place in the sense organ.

The relations of soul-life and cultural life become obvious by anthroposophical knowledge. It shows that **ideation** is based on **Imaginations** (from the etheric body, also called body of formative forces) as an intrinsic factor. **Inspirations** flow as something spiritual-essential to **feeling**, which reveal the "immortal spiritual core." The highest spiritual, the Intuitions, is essential in the **will**. They contain that which expands from one earth-life to the next earth-life (karma and reincarnation).

In the same way as the body lets the nature of his outside world live to see toward two sides, that is in the processes of senses and movement, mind experiences the imagining soul-life also in the usual consciousness imaginatively. On the other hand, it forms intuitive impulses in the will, which manifest themselves in metabolic processes.

\* In his autobiography (CW 28), Steiner calls the idea of the **threefolding** of human organism the result of a study of thirty years.

## ***22 Goethe's Standard of the Soul (as Illustrated in Faust and ...***

*Anthroposophical Publishing (1925)*

*On Goethe's Fairy Tale, see also CW 28 "Autobiography", chapter 28.*

*References to CW 22 in [30-01](#), [53-13](#), [194-02](#), [272-04](#).*

**23 Towards Social Renewal**

*Abstracts after abstract [327-12](#) or before [328-01](#).*

**24 Essays Concerning the Threefold Division of Social Life and the Period  
1915-1921**

*Gesamtausgabe, second edition*

*References to CW 24 in [23-02](#), [23-06](#), [23-12](#), [174-16](#).*

## *25 Cosmology, Religion and Philosophy*

*Harry Collison (London, 19?), Kessinger Publishing's Rare Reprints*

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### Chapter I 7ff.

**25-01**

“The ancient philosophers developed their ideas through the **etheric body**, and as the spiritual life of humankind lost this etheric body and its knowledge, **philosophy** simultaneously lost its character of reality.”

In the ancient **cosmology**, the human being felt as a member of the universe, because he felt not only his body but also his soul and mind as parts of the cosmos in which he could see psychic and spiritual elements. The ancient cosmology was a view of the inner life of the universe which transcended the outer etheric that was recognised with the etheric body and was experienced in the **astral body**. The astral body whose reflection makes known itself in the sensory life by thinking, feeling and willing is the cosmic element of the human being.

**Religion** was derived originally from the experience to be an **ego**, a spirit-man, and with it to be connected with the divine world - regardless of one's physical, etheric, and astral bodies. This world is hidden to sensory observation; a vivid connection with it can be found again only by supersensible cognition.

### Chapter II 15ff.

**25-02**

The contents of **philosophy** can be won not by theoretical thinking about reality, but by developing a method of cognition, which is, on the one hand, like the (semi-conscious) method of ancient philosophy, on the other hand, as conscious and precise as the scientific methods. At the same time, it is not abstract as the latter, but leads to a pictorial ideation, to an **Imaginative** consciousness. One attains that through meditation (contemplation of symbolic images etc.), by which the mental activity is loosened from the physical body and is no longer experienced in the physical body but in the etheric body. The forces of the etheric body used for it are simultaneously also those of growth and nutritional processes. One lives in one's etheric body and in the etheric universe simultaneously, which are not sharply separated from each other.

To arrive at the level of ancient **cosmology** again, a higher activity of cognition is required, while the Imaginations must be banished from consciousness. The spiritual contents of the cosmos then flow into the empty soul. That is the level of **Inspiration**, on which the spiritual cosmos is accessible. The process of breathing and the other rhythmical processes in the human being are the physical images of the relationship of the human astral body to the forces of the spiritual cosmos.

One recognises that the astral body stems from this spiritual universe and covers itself by

conception and birth in the physical body to leave it at death again. The earthly process of heredity can thereby be distinguished from what the person brings with him from the spiritual world.

The inspired insights are formed within the astral body, however, are reflected as pictures within the etheric body. These can be translated into human speech and harmonised with the contents of philosophy.

In order to attain **religious** cognition the spiritual-scientific investigator must dive down into the beings of the spiritual world who reveal themselves only as pictures to the Inspirative knowledge. An even higher cognition, **Intuition**, is necessary which one can attain by means of soul-exercises of will. Such exercises consist in loosening the willpower from the physical and etheric bodies what can be accomplished, e.g., by deliberately changing old or seizing new habits. The etheric and physical bodies reflect the experiences on this level. These reflections, translated into speech, constitute the contents of religious consciousness. A vision of the true nature of the ego is also gained through Intuitive knowledge.

### Chapter III 23ff.

25-03

On the method of **meditation** for the attainment of **Imagination** and the necessary support by **exercises** concerning the strength of **character**, inner truthfulness, calmness of the soul, self-possession and deliberation. The pupil experiences his past life at first and recognises that forces of growth since childhood formed him. It is the weaving of the etheric body in the course of time, in which the effect of the etheric cosmos on the human being expresses itself and which can be experienced as contents of philosophy. "A quite small child is an unconscious philosopher; the "Imaginative philosopher" is again a small child, but wakened to full consciousness."

Exercise for the attainment of **Inspiration**: The pupil has to abolish the pictures developed by meditation from consciousness, and create an empty consciousness, into which pictures of spiritual cosmic beings flow (in contrast to the level of Imagination, on which only general pictures of etheric events appear). Only now does the physical organism of the human being become fully conceivable, because the beings working in it can be recognised. Their creating - unaware to the human being - would become conscious to him if he were able to change the process of **breathing** into a process of perceiving. This can be carried out by means of exercises of certain **yoga** philosophies. However, such exercises are not commensurate with the constitution of the Western human being, because he cannot free himself by means of such exercises completely from the physical and etheric bodies.

The esoteric pupil acquaints himself by the mentioned will-exercises (Intuition) with the objective world of the spiritual cosmic beings. He attains a (religious) experience like that of primeval humankind, only now in full consciousness.

### Chapter V 40ff.

25-04

On the experiences in **sleep**. After the human being has fallen asleep, he is in an internally vague, undifferentiated condition. At the same time, the soul "longs" for resting in a spiritual-divine. The semi-conscious dreams also appear during this phase.

The pupil experiences the next state as if his soul is divided into internal events differentiated from each other; the soul feels itself as a plurality. This condition causes **anxiety**; it is cured or diminished by the self-surrender of the soul to **Christ** during the wake consciousness. The guidance by Christ overcomes the inner division and transforms the plurality into a unity. The soul now has the physical and etheric bodies as its outside world and a reflection of the planetary movements as its inner life. In the rhythm of **breathing** and **blood circulation**, this planetary experience works on as an incentive during the waking state.

The human being experiences himself related with all human souls with whom he had come into contact in earthly life. The fact of **repeated earth-lives** is certain for him.

Furthermore, the soul experiences the meaning of evil or good tendencies or experience in the course of destiny: **karma**. In daily life, these experiences have an effect on feelings, the general **mood of soul**, of happiness and unhappiness.

In the next state, the deep sleep, images of the fixed **constellations** are experienced, as usually the body organs in the awake state. What the soul experiences here has a reverberating effect during daily life as **religious** disposition.

After this deepest sleeping state, spiritual **lunar** effects draw the soul again on the way back into the sensory world; and the soul runs again through the same states backward.

#### Chapter VI 48ff.

25-05

On the **descent** of the human being from the psycho-spiritual realm. The soul experiences the creation of the physical and etheric bodies as spiritual germs out of the whole spiritual universe – without being influenced by the lunar forces. The spiritual germ of the **physical body** is for the soul a true universe, which is manifold and more magnificent than the later physical environment. The soul co-operates with the cosmic beings that are active in this universe; this activity fulfils its consciousness. **Sleep** is in a sense an image of this state.

In the further course of the pre-earthly existence, the conscious cognition of the spiritual world and the future earthly organism becomes vaguer and vaguer. Living with the spiritual beings changes and becomes only a revelation of them. Thus, a kind of “missing” or “longing for the lost” originates within the soul. At the same time, the soul becomes ripe to live with the lunar forces. It feels as a being that is independent of the other spiritual beings.

In the further course, the soul also loses the capacity of viewing the spiritual cosmos, and its interrelation with the lunar forces becomes more intense. “The spiritual activity that had furthered the growth of the physical organism, which the human being at first experienced consciously, is dropped by the organs of his soul, but it is transferred into the physical activity which reaches its climax in the reproductive development within the existence on earth.” The soul can now satisfy its “longing for” in the cosmic ether and form its etheric body. The soul together with the etheric body can then unite with the physical germ that was prepared independently.

#### Chapter VIII, 62ff.

25-06

Difference between **vision** and **Imagination**: visions are characterised through the fact that the ego merges and lives more intensely in the physical body, whereas the full control of the ordinary consciousness is always kept in the case of Imaginations.

**Thinking** as unaware imagining, which is reflected on the physical body.

One has to consider the process of **incarnation** not in such a way that something spiritual dives into the physical, etheric, and astral bodies, but that a part of the soul is transformed or disappears in the physical and etheric organisations. “It is this part of the soul which is experienced through thought by the ordinary consciousness in its reflection.” It forms the head organisation. However, the soul appears on the other side again as **will**. During the earthly existence, the (eternal) part of the spirit-soul lives on and is not transformed into the physical organism. It will go through death and co-operate on a future earthly body. Nevertheless, the destiny of ego-consciousness can be seen only in connection with the Christ problem.

See the following chapter containing a brief account of postmortal life and guidance by Christ.

#### Chapter X 79ff.

25-07

The **will-exercises** that the pupil carries out to attain **Intuition** are successful only when they become an internal experience of **pain**. In former epochs, this pain was caused directly by **ascetic** exercises, so that the soul could no longer absorb itself in the body. However, the human body is now constituted in such a way that the presentation of the ego-development in it would be disturbed through such exercises. That is why the spiritual-

scientific method strengthens soul and spirit so that they leave the physical part untouched.

## 26 Anthroposophical Leading Thoughts

Rudolf Steiner Press (2007)

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**51ff.****26-01**

Before and until the ninth century A.D., people did not regard their **thoughts** as own creations but as pictures of thoughts of spiritual beings, who were working into the human beings. The force, to which this cosmic intelligence was subordinate, was named **Michael** of old. This force slipped out of Michael's grasp during the given time and fell into the possession of the individual human souls.

**Scholasticism** marks a transitory period in which the representatives of realism as Thomas Aquinas and others saw spiritual realities in the thoughts, while their opponents, the nominalists, wanted to accept ideas only as general summaries of individual things. This view asserted itself finally in the future. See p. 208.

In the last third of the 19<sup>th</sup> century, one could perceive clairvoyantly that Michael had followed the stream of intellectual life and looked for a new metamorphosis of his cosmic task, while he wanted to live in the human souls from then on, which form the thoughts. Souls that had been Michael's servants thereby felt urged to a voluntary **Michael community**. Since this great change, the human being can turn his thoughts in his mind again to the spiritual sphere. Michael liberates the thoughts from the sphere of the head and clears the way to the heart for them. He enkindles enthusiasm in the feelings, so that the human being can dedicate himself to the light of thought.

56ff.

26-02

**Michael's** new activity began after a time, in which the intellectual forming of thought and the physical view, supported on the external sense perception, had become prevailing. Besides, the thought forming is not materialistic after its nature. Man has emancipated himself rather with it; he has separated by his own life of thought from Michael for some time. However, this is absolutely to be considered as an advance in human self-knowledge. The human being filled the own spiritual during this time one-sidedly with the material side of Nature, developed his purified spirituality without being disturbed by this external material. He should now fill it again with cosmic contents.

For only through the separation of the cosmic being of thought the consciousness of **freedom** could also develop in the soul. The experience of the spiritual and thus the vision of the spiritual can now re-enter the vision of the outward world in a new way. Michael will move to his new residential place in the human inside, he will become the inner sun, and man will recognise that the sun leads his being.

66ff.

26-03

Thoughts were experienced immediately in the **ego** in olden times, they were not only alive, but were inspired and spiritualised. Man was not thinking thoughts, but experienced concrete spiritual beings.

In the further development, the element of thought was experienced through the **astral body**, it appeared ensouled and alive, no more as immediate spirituality. On this stage, man looks for the active spiritual beings and their deeds in the physical beings and physical processes. One can notice an echo of this stage in the quest of the **alchemists**.

In a third epoch, thoughts are coming to consciousness in the **etheric body** [see 25-01], but as living ones. This consciousness was predominant when Greek civilisation was in its prime.

Possibly from the 15<sup>th</sup> century on, thoughts took on their coinage in the **physical body**, or the consciousness only included the physical-material what was connected with the possibility of **freedom**. **Michael's** mission is now to bring such forces into the etheric body, through which the thought-shadows regain life. A connection with the extrasensory worlds will thereby be possible again.

71ff.

26-04

Since the incision in the 15<sup>th</sup> century, man felt removed from the spiritual world with his dead **thoughts** and completely transferred to the physical world, which is also the sphere of the **ahrimanic** spiritual beings. These only had a relatively small immediate influence until then in the development of humankind though this ahrimanic activity started already in the time of the Mystery of Golgotha.

This whole development was connected cosmically with the fact that the spiritual beings connected with humanity had separated from the **sun** and left behind their dead parts. That is why man could only grasp dead thoughts through the sun with his corporeality.

Nevertheless, these beings have sent **Christ** from the sun to the earth that has connected his being with the dead part of the divine-spiritual existence in Ahriman's sphere for the welfare of humanity. Since the 15<sup>th</sup> century, the human being has the free choice to turn to Christ consciously or to go the ahrimanic way. **Michael** does not influence people in their freedom; they can follow him to find the way out of Ahriman's sphere with the power of Christ.

76ff.

26-05

**Michael** had already directed his gaze towards humanity in the oldest times, in which one can speak, actually, only of a divine activity that was a secondary phenomenon for the other spiritual beings. He preserved humanity whereby his activities were related to

something that appeared later in the human beings as **intellect**. He wanted to promote this management of cosmic intellectuality further concentrating it in the human individuality. The cosmic intelligence was no more a present one from a certain time on but a past one. The present intelligence works in the human development which Michael wants to keep in connection with the divine-spiritual beings.

The **ahrimanic** beings are working against him that want to absorb all the intelligence, which frees itself from the gods. They become the greatest and most comprehensive intelligences of the universe. Michael foresees the ahrimanic temptation of the human being and how Ahriman can go to ruin him. Therefore, Michael brings the ahrimanic beings "under his feet" and pushes them perpetually into a region, which is below man.

In the further development, the cosmic intelligence detaches itself from the gods, so that it becomes the element that ensouls the cosmos; the divine reveals itself in the **world of the stars**.

In the third phase of development, another separation takes place, while in the world of the stars the present world of ideas does no more prevail as divine manifestation, but the stars move and are regulated after a world of ideas implanted in them in the past. Thus, intelligence takes the way to humanity more and more, and Michael sees the ahrimanic danger for humanity. Then Christ descends to the earth from the sphere where Michael served him in order to neutralize Ahriman by his great sacrifice, when intelligence has completely come to humanity. Michael who has come with those belonging to him into the supersensible world bordering next upon the visible world at the end of the 19<sup>th</sup> century should lead humanity from Ahriman's sphere to Christ without any compulsion. This fact will also be the background to celebrate **Michael festivals**.

**81ff.**

**26-06**

After the divine-spiritual was no longer living immediately as a revelation in the cosmos, a duality of the divine-spiritual and the cosmic originated gradually. **Michael** tried to keep humankind as closely as possible in touch with the divine-spiritual and wanted to preserve man from living too intensely in a world that was only the *working* and not the real being of the divine-spiritual.

When the human being gets ready for a **new incarnation**, he seeks descending to establish a harmony between the course of the stars and his coming earth-life. Because in the stars only the *working* of the divine-spiritual exists, this harmony could not be established unless the human being sought it, i.e., placed his divine-spiritual part, which he has preserved from former times, into relation to the stars, which now only bear their divine-spiritual nature within them as an after-working from an earlier time. The fact that the human being seeks this harmony is a deed of Michael, which satisfies him deeply and in which he finds a part of his living energy.

The human being is no longer surrounded by the immediate activity of the divine-spiritual in the physical life but only by the working of this divine-spiritual. **Nature** is in her forms the accomplished work of the divine and an image of the divine activity. In this world, the human being has preserved the connection with the divine-spiritual as a result of Michael's work. "He lives as a being permeated by God in a world that is no longer permeated by God." The divine-spiritual is transformed in its nature in this passage through humanity. The **ahrimanic** powers are opposing this development.

**86ff.**

**26-07**

**Michael** does not appear in the physical "world of deeds," but works within a supersensible world immediately bordering on the physical world. To approach him, you must always put yourself with your will or thinking in the spiritual. He provides a past condition of the world that he brings into the present. If he brought his nature and activities into the physical world, man would experience the past, not the present of the. That means that the human conceiving of the world would be illusory and would lead him away into the **Luciferic** realm. While Michael gives man the right orientation for action and cognition and

shows the way to the supersensible in the external nature, the way to **Christ** must be found in the inner soul-life. Man can thereby feel Christ as the being who gives the view of his own supersensible nature to the human soul. Only by the union with Christ can the human being preserve himself in the right way from the **ahrimanic**. In addition, it should be appreciated that the living experience of Christ, the inflowing of the spiritual is a gift of **grace**.

97ff.

26-08

“In an age of primal antiquity **Ahriman** set himself up as an independent power in the cosmos” beside the divine-spiritual powers. Indeed, he is in the world of space to which man belongs, but does not have any relationship of inner forces with it. He feels himself related to the **intellectuality** detached from the divine-spiritual beings, tries to acquire it and thus to unite himself with humankind. Because he has appropriated his intellectuality in an age when he could not internalise it within himself, it appears cold and soulless.

**Michael** never appropriated the cosmic intellectuality for himself, but did only administer it. It appears within him, therefore, in a warm-intimate ensouled kind. The beings of Michael and Ahriman are described as Imaginations. Michael shines forth to man in the love for action, whereas actions because of own self-love are ahrimanic. Through the ahrimanic temptation, man can become a very intellectual, spiritual automatic being.

103ff.

26-09

During the centuries before the breakthrough of the consciousness-soul (spiritual soul) the condition of the human soul was in such a way that **Imaginations** were penetrated with physical ideas concerning those about nature and also those about historical events which were shown, therefore, in “sagas” and legends\*. Besides, the Imaginations, to which one still felt urged, were shown like physical realities that were not yet perceived for their part fully consciously. A luciferic temptation forms the basis of this condition, because **Lucifer** wanted to preserve humanity in the dream-like imaginative state and retain from the physical world in a wrong way.

\*Examples: the **Story of Roland** (~ 1100), the **Nibelung Saga** (~ 1180), its Nordic version still shows the Imaginations of the astral world in contrast to the Middle High German version.

\* See lecture 173/10(12/25/1916, Dornach).

112ff.

26-10

The impulses that would have introduced the consciousness-soul (spiritual soul) faster into European humanity were restrained by the confusions of the Hundred Years' War between **England** and France (1339-1453). **Michael's** working in the actions of Jeanne d'Arc (**Joan of Arc**; 1412-1431) for overcoming the ahrimanic opposition. The lacking understanding in the following period for this intervention of the spiritual has to be ascribed to the luciferic influence.

118ff.

26-11

The incorporation of the consciousness-soul (spiritual soul) brings about disturbances in the religious life of Europe, beginning with the “**proofs of God**” (especially in the works of Anselm of **Canterbury**; 1033-1109) up to the pre-reformatory attempts of John **Wycliffe** (1324-1384), Jan **Hus** (~ 1370-1415) and others who want now to grasp the religious contents experienced imaginatively until then with the thoughts that the consciousness-soul gives them. The personality of Nicholas of **Cusa** (1401-1460) is mentioned as example [see 7-05]. In this time, the hidden stream of the **Rosicrucians** tried to establish a connection with the spiritual world of Michael by keeping apart their external life strictly from their spiritual life, because Michael considered any touch with the physical earth-life of man as pollution of his being. The Rosicrucians prepared Michael's way for his future

earthly mission.

**132ff.**

**26-12**

**Michael's** mission is repeated in rhythmical succession in the cosmic evolution of humanity before the Mystery of Golgotha which took place only once as an all-embracing cosmic event.

About the myth of **Persephone** cultivated in the period of the intellectual soul and mind-soul and its faint echo in the Middle Ages in the ideas of a living **Natura**.

The **animal realm** originates through the forces working from the surroundings of the earth. It owes its existence, growth, nutrition, etc. to the solar, its reproduction to the lunar forces. The animals are "only placed down here on the earth from out the cosmos" and take part in contrast to humans only with their dim consciousness in the earthly realm. This mystery forms the basis of animal cults, the worship of **gods in animal figures** as with the Egyptians. These are elemental intermediate beings that are on the way to humanity, but do not enter into earthly existence.

In the time before the intellectual soul and mind-soul, the human being was still connected with the divine-spiritual beings, so that the luciferic and **ahrimanic** forces having an effect on him could be kept in balance. Man helped in this balance showing the picture of the divine-spiritual being, who disappeared into Lucifer's and Ahriman's worlds and emerged triumphantly again, in ritual actions and **mysteries** as it came true afterwards in the Mystery of Golgotha.

**141ff.**

**26-13**

One can distinguish three **historical periods**. In the first and longest one, the heavenly history, the shining stars and earth forces formed a complete work of the divine-spiritual beings. In the second, shorter period (after the Saturn and Sun evolutions), the starry heaven detached itself as a corporeal being from the divine working, so that a world-spirit and a world-body existed side by side. The starry heaven is thus a stopped sign of God's will and God's intelligence that were living freely in it once upon a time.

That is why in the first period the **constellations** of the stars were incalculable, because they were an expression of this free intelligence of the gods. The predictability in space and time begins with the second period, in which the human being receives the conditions to advance from his dim consciousness to a free self-consciousness.

The mythological history followed the heavenly one, in which heroes standing over humanity incorporated themselves in human beings and worked as initiates.

The third "real" history begins only with the age of the consciousness-soul and shows the interplay of fully calculable, which exists according to measure, number, and weight in nature, and of the incalculable of man's free will and intelligence. Living in the unpredictable, which grasps the calculable in his inside, the human being becomes the creator of his coming earth-life.

**Lucifer** is opposed to the calculable totally. Hence, his entitled field is the free mental-spiritual where he works as an assistant of man. His tendency will become unjustified if he wants to extend it to the whole cosmos. **Ahriman** is, however, the resolute opponent of the divine-spiritual forces. He develops cold hatred against everything unfolding freedom and would like to make earth an automatic cosmic machine.

**150ff.**

**26-14**

Human **thought-life** or system of nerves and senses has to its basis what man developed as long as he was completely within the divine-spiritual womb. The feeling world is based on his rhythmic system, which is a cosmic recollection of the epoch when the human being was not yet detached from the gods. In the will or in the system of metabolism and limbs lives only what has formed in the earth-lives, which had a personal and individual character.

Man got his **self-consciousness** and his **physical body** from the **earthly forces**. **Astral**

**body** and **etheric body**, however, also the chemical-physical processes in man come from the extraterrestrial-cosmic realm, in which the **planets** and other **stars** have an effect. The **sun** carries these forces in the earthly, only the **reproductive** forces originate from the **moon**. However, beside these forces high spiritual effects also proceed from both.

**155ff.**

**26-15**

The human being of the Saturn, Sun, and Moon evolutions did not have any uniform **shape** and any uniform soul-life. All the **archai** (primal forces) made it their job to develop a general uniform shape whose ideal thought they had taken over from the **exusiai**. They moulded the etheric form accordingly, which also contained the forces for the physical shape. It is not only a form, but contains also the forces for the human power of movement on earth and his upright position. The human figure is a divine Imagination that has descended on the physical world.

**160ff.**

**26-16**

In the second period, all **archangeli** take over the human **shape** and furnish the **etheric body** with the forces corresponding to the physical form. As the earthly forces are able to live in the physical body through its formation, the **forces** irradiating from the cosmic **circumference** live in the etheric body. The etheric body becomes in its mobility the mirror image of the permanently changing **constellations** of the stars. By this activity of the archangeli, people on earth form groups according to the constellations or starry forces which strike the various areas of the earth.

Nevertheless, in this period the **luciferic** powers cause a stronger inclination of the human etheric formation towards the starry world than the divine-spiritual hierarchies had originally planned. **Ahriman** tied the physical formation more tightly in the gravity of earth than this would have happened without his influence. However, the germ of the full **self-consciousness** and the free will is thereby implanted into the human being. Thus, a differentiation into **races** and nations takes place instead of a more spiritual differentiation, because the human figure was pressed down into the etheric and physical realms. In these human groups, an **arché** or archangel keeps on working as a spirit of race or folk spirit later.

In the present third period, the **angeli** have taken over the task to lead the human being to fully independent individuality. Besides, one angel is responsible in each case for one human being, whereas during the first two periods the totality of the hierarchies concerned was working on the individual human being.

**167ff.**

**26-17**

The **plant realm** develops an excess of **germinating force**, also the **mineral realm** develops an abundance of powers. These direct the forces of the plants to the right place of the macrocosm. The corresponding abundant **animal** powers gather the forces of plants directed through the mineral into a sphere originating the picture of a **macrocosm**, compact and self-contained on all sides. With it, the being of the earthly stands newly stimulating within the dead and dying macrocosm. The earth, the "particle of dust", is a germ of a new macrocosm. The willpower of the human being also originates from this germ that flows into his mental forces, which he has from the macrocosm whose life has gone out. This means that future and past meet in human life.

**175ff.**

**26-18**

In the age of the **sentient body** all human knowledge lived in the senses, spiritual beings revealed themselves in the sense perceptions. The following age of the **sentient soul** (from the 4<sup>th</sup> to 1<sup>st</sup> millennia B.C.) had sense-impressions without any divine element in them. However, the divine manifests itself in the human inside in the form of **pictorial**

**ideas.** This age is that of the real origin and life of **Gnosis**. In the next age of the intellectual soul or mind-soul, these images of the gods arise no longer without inner exertion and remain then pale. Only in the **mysteries**, well developed in this time, the sentient soul was so animated by training that the images of the gods could be fully seen and made the inner content of a cult or ritual. Such qualified initiates were also those who could understand the cosmic connection of the Mystery of Golgotha taking place at that time. While in the next time the exoteric Gnosis was almost completely destroyed by **Christianity**, **angeloi** preserved in the divine mysteries in the earthly existence what humanity itself could no longer preserve. Reference to the **Holy Grail** legend.

**Anthroposophy** cannot be a renewal of the Gnosis, which was attached to the development of the sentient soul, but has to develop an understanding of the world and Christ from the **consciousness-soul** in a completely new way.

**181ff.**

**26-19**

The same cosmic force that lives in the human capacity of memory is also effective in the force of **growth**. The world-pictures lighting up in the senses must not have duration, because, otherwise, man would lose himself in the content of his consciousness. They must remain pictures (reflections). But simultaneously with the sense-perception another process takes place in the background of the soul-life. This process is based on the forces of growth mentioned before and a permanent, real image comes into being with every sense perception. Man perceives this image internally when he draws forth his memories.

The forces of memory are rests of the past and come from the sphere of **Lucifer's** influence who wants to make the sense-impressions permanent. Michael prevents that who transforms this excess of force emerging from the human inside through Lucifer's activity into a future force of spiritual **Imagination**. What the human being experiences through these conscious Imaginations becomes a part of the world-content at the same time. The fact that this can be is due to the Mystery of Golgotha, because the Imaginations can be impressed into the cosmos through the force of **Christ**.

**190ff.**

**26-20**

"The forces which place the **etheric body** in the world come from the **circumference** (the cosmos **around** the earth); those for the **physical body** radiate from the **centre** of the earth." Together with the etheric forces of the cosmos around the earth also forces which are active in the astral-body stream down to the earth. Only the mineral and the plant realms can get an immediate relation to this astrality. In the **animal realm**, however, the astral is still living which had streamed from the old **Moon** and had been preserved. These preserved lunar forces work within the human being at first, however, also **solar** forces that work astrally as the original lunar forces.

Through this sun-like in the astral body or the cosmic astrality from the surroundings, the human being is able to grasp the spirituality, emitting in the earthly realm, for the formation of his **self-consciousness**. The forces, which form an **ego**, work out of the centre of a star, so for the human being out of the centre of the earth.

**201ff.**

**26-21**

The divine-spiritual beings work today in such a way that they impress the moral content of the universe into the human astral body and ego during **sleep**. In the awake state, the divine-spiritual being works immediately, whereas an after-effect of this divine-spiritual being is in the **conscience**. The formation of **memory** takes place in the **system of nerves and senses**, the formation of conscience takes place – albeit as a pure process of soul and spirit – in the **metabolic and limbs-system**.

In the **rhythmic system**, a connection exists to **sense perception**, which represents breathing through the senses, and to **thinking**. This system combines with the metabolic and limbs-system via the rhythm of the blood circulation and manifests itself in the activity of **imagination**.

*Reference to CW 26 after 4-15.*

**Remark:** *As a study guide of CW 26 is recommended:*

*Carl Unger "The Language of the Consciousness Soul" (Spring Valley NY: St. George Books, 1983).*

**R. Steiner / Ita Wegman**

### ***27 Extending Practical Medicine***

See abstracts after [311-01](#) or before 312-01

### ***28 Autobiography (The Course of My Life)***

*SteinerBooks (2005)*

This incomplete autobiography is not summarised. On Steiner's life and work see the chronological outline of his life at the beginning of this book.

*References to CW 28 after 4-15, in 167-04, 185-14, 236-06.*



## Essays

### 30 *Methodical Foundations of Anthroposophy*

(86ff.)

30-01

#### *Goethe's Secret Revelation*

Steiner interprets **Goethe's Fairy Tale of the Green Snake and the Beautiful Lily**, which is included in the novella *Conversations of German Emigrants* (1795). This essay was later published in revised form under the title *Goethe's Standard of the Soul (as Illustrated in Faust and in the Fairy Tale of the Green Snake and the Beautiful Lily)* (CW 22).

*Goethe himself did not give any interpretation of this fairy tale, but collected the attempts of interpretation that already appeared at his lifetimes.*

*References to CW 30 after 4-15, in 6-05, after 18-01, in 20-01, 170-03*

### 34 *Lucifer – Gnosis*

*Gesamtausgabe, second edition*

(309ff.)

34-01

#### *The Education of the Child from the View Point of Spiritual Science*

The knowledge of the development of the human members in a seven-year rhythm is an important condition for correct **education** of children. Up to the second dentition, the organs of the physical body must fashion themselves in certain forms, which go on growing in the following time. If deformities come into being, these cannot be corrected later. Children need the right physical surroundings to get right forms. One can have an effect on them through **imitation** and example. Not only the physical (external impressions) but also the spiritual of the physical surroundings has an effect as the behaviour and morality of the parents or adults.

**Imagination** (fantasy) which can be waked, e.g., through relatively imperfect **toys** helps fashioning the cerebral forms and takes part in the internal activity of the organs. One can also work on the temperament of a child positively by means of the **colours** of clothes and rooms, because colours bring about the complementary colours within the child. Thus, one can dampen down a fidgety child by red colours, which produce green colours, and vice versa, an overly quiet child can be activated by means of blue or blue-green colours, which cause orange-yellow colours within the child. One has also to pay attention that the child develops a natural **instinct for nutrition**. Joy in the surroundings, cheerful looks of the educator or love affect the development of the physical organs positively.

In this period, the child learns **speaking** through hearing mimicry. **Nursery rhymes** are an important aid to education, and one should attach great value to their rhythm and nice sound and less to their meaning.

The time after second dentition and release of the etheric body signifies the period for the transformation and development of inclinations, habits or character, conscience, memory, temperaments. In this time, obedience (child) and (natural) **authority** of the educator should be authoritative. The childish etheric body can grow rightly through admiration and reverence. Beside the living authorities, examples of men and women in history should also be put in front of the children to emulate them, however, also odious pictures to eliminate bad habits. Natural phenomena should be brought close to the child not in a sober way appealing to the intellect, but in such a way that its secrets are shown simile-like and the spiritual can be felt in them by the child apprehensively. That is why lessons, which set great store by descriptiveness, are contra productive.

At this age, one has to find it especially important to form **memory**, because the etheric body is now most malleable, and one can hardly foster memory in later periods. Besides, it is not necessary that the child understands all that it learns by heart, but understands it as a feeling being. For intellect impairs the capacity of remembrance. The knowledge based on memory should be formed before the intellectual knowledge.

Soul-life: a basis of a healthy will, which leans on in fully developed forms of the physical body, is laid in the first seven-year period by such an education. In the second seven-year period, the etheric body can get the strongest impulses from religious experience. Feeling develops rightly by means of parables and symbols, by the cultivation of the aesthetic sense, by the artistic, especially the musical element and its rhythmical aspect. Abstract thinking must still withdraw for it in this time, also the critical power of judgment.

**Gymnastic exercises** and youth games are to be trained in such a way that the adolescent can have a feeling of well-being and internal strength.

The astral body is born or released at puberty. The ability of judging free intellect is to be fostered only from that age on.

(396ff.)

**34-02**

**Astrological** knowledge is accessible only to the highest levels of **Intuition**, “the knowledge of reincarnation and karma is still elementary compared to it.” Exoteric astrology is also traced back to occult teachers. If certain books contain anything true, one may only recognise that by Intuition.

(512ff.)

**34-03**

Short review of the novel *Flita, the True Story of a Black Magician* by Mabel **Collins** (1851-1927). On the **black-magic** effect of the knowledge “that issues from **curiosity** or aspiration to power, that scoops its power from beings who strive for life who are still unborn and want to be born. He who can look behind the scenery of physical reality knows how many beings must pay it with their lives that people strive for knowledge, which only serves their egoism.”

(593ff.)

**34-04**

On the **red painting** of the walls in the conference hall on the Theosophical Congress at Munich in 1907. “Esoteric cognition says: if you want to tune yourself in your core in such a way as the gods were tuned, when they gave the green plant mantle to the world, then learn to endure the red colours in your surroundings as they had to stand.” See 96/20(6/12/1907, Berlin).

*References to CW 34 in [3-03](#), [4-13](#), [9-18](#), [54-02](#), [93-15](#), [101-18](#).*



Only in the fifth period, the human being can refer his **self-knowledge** to his inner experiences, however, only to that of this period. In the next seven-year period (35-42), it is possible for the experiences of the third period, in the sixth (42-49) for those of the second and in the seventh (from 49) for those of the first. The self-knowledge, which the human being has before 35, does not follow from the own body organisation by thinking activity but by spiritual forces that work from the prebirth realm. They come indirectly via the will into thinking and dry up in the middle of life.

The true nature of **will** is founded in the supersensible world. The human being realises his will because something supersensible is always interwoven in his will-element. Hence, the capacities, which are active during the will-experiences, can lead to the perception of the supersensible worlds if they are intensified.

In the course of the current of thinking, the soul strives in the life middle to become one completely with its physical organisation. An opposite force that does not relate originally with the human soul, but has come into it in the course of world evolution prevents this break with the spiritual world. It also works, otherwise, during life and expresses itself negatively in certain moral attitudes as arrogance. One calls this force the **luciferic** one. If it were solely effective, the human being would not want to incarnate. Its opposing force is called the **ahrimanic** one. It was not anchored originally in the human soul. It draws the soul into sense-perceptible life and wants to come to power in the middle of life. It conveys a mirrored knowledge of nature, in which it is also effective, by means of the bodily organisation.

The free will experienced by man is not accessible for (ahrimanic) knowledge of nature. That experience of **freedom** is due to the luciferic forces, which retain a part of the human being in the supersensible world.

The human being must gain equilibrium of these two forces to develop to higher levels of existence. This holds good not only for the single human being but also for the whole historical development, in which a more luciferic epoch follows an ahrimanic epoch and vice versa. On the necessity of supersensible knowledge in our ahrimanic time.

*References to CW 35 in [6-04](#), [53-15](#), [65-03](#), [74-02](#), [183-01](#), [202-10](#), [323-05](#).*

### 39 Letters. Part 2 (1890-1925)

*Gesamtausgabe, second edition (1987)*

Page 51

39-01

**Steiner** in a letter of late November 1890 to Friedrich **Eckstein** (1861-1939): "There are two events in my life that I consider to be among the most important in my life, so that I would generally be completely different if they had not occurred. I must be quiet about one thing\*); however, the other is the fact that I got to know *you*. You probably know *what you are* to me even better than I do. But I know that I have unlimited thanks to you. Your laconic letter "Read **Jung-Stilling's** *Homesickness*" probably outweighs many bulky letters. Such a book teaches to us the way to "die and become!" ...

What is strange is the way **Goethe** faced **Jung** (Johann Heinrich J., called Jung-Stilling, 1740-1817). In his letters, he speaks quite strange words about his friend. And I dare to say of Jung that Goethe was the most sympathetic person who ever confronted him."

\*) probably the encounter with his master that he later hinted in his autobiography *The Course of my Life* (CW 28).

Pages 187 ff.

39-02

In the following letters, Steiner makes statements about his *Philosophy of Freedom* (CW 4):

Letter no. 362 of 11/15/1893 to Vincenz Knauer (1828-1894) who describes himself in his reply of 11/22/1893 (letter no. 365) as an "Old Kantian".

In letter no. 364 (page 190), **Eduard von Hartmann** comments. Steiner answers in the very detailed letter no. 400 of 11/1/1894 (page 222).

Letter no. 366 (page 193) of 12/5/1893 to John Henry Mackay (1864-1933).

Letter no. 369 (page 198) of 12/14/1893 and letter no. 402 of 11/4/1894 to Rosa Mayreder (1858-1938).

Page 237

39-03

Letter No. 408 of 12/23/1894 to Pauline Specht (1846-1916):

"Have you set eyes on **Nietzsche's** *Antichrist*? One of the most significant books written for centuries! I have found my own sensations in every sentence. For the time being, I cannot find a word for the degree of satisfaction that this work has brought about in me." Steiner is of the opinion that Nietzsche's amorality would have found its actual coronation and sublimation in the moral fantasy of his *Philosophy of Freedom*.

Pages 253 ff.

39-04

Letter no. 428 of 8/20/1895 to Rosa Mayreder about Max **Stirner's** (1806-1856) and **Nietzsche's** thinking, which Steiner characterised in his *Philosophy of Freedom* on which Mayreder expresses herself in the following letter.

Furthermore, in this letter Steiner attests the book *Friedrich Nietzsche in his Works* by Lou Andreas-Salomé (1861-1937) lacking understanding for Nietzsche's attitude.

Pages 450 ff.

39-05

Letter no. 618 of February 1913 to Ferdinand von Paungarten (1874-1947): Steiner takes a stand on the "**marriage question.**" In marriage, the individual and the social context (state, confession) interact, so that a stable relationship should result as far as possible. Furthermore, the family with children is "normally" the goal of a marriage that in Steiner's view contributes to the stabilisation of marriage. "However, I cannot see anything else in the modern marriage question at all than the question of greater or lesser firmness and indissolubility of the bond." This, however, is endangered by the fact that in the present the

human being is brought into a certain contrast in many areas, including marriage, "between the whole of a connection and his individual experience."

The education of the individual to compatibility as a prerequisite for a stable marriage also touches on the cultural issues of the present. "And as long as these are in such a flow as present, the discussion of an individual question does not lead to anything considerable." ... "A view of world and life which gives man inner rest and harmony will also have its effect on marriage; and the *form of marriage* will then have no influence on this effect."

Page 462

39-06

Letter no. 630 of 7/12/1915 to Willy Schlüter (1873-1935):

The addressee had asked whether in Western mystical literature there were any messages about the "cripple care" which Steiner denies. In dealing with **physically disabled persons**, he recommends adjusting oneself entirely to the disabled person, whose mental entity is intact, and ignoring the handicap.

Pages 462 ff.

39-07

### Special education

Further in the same letter: "With **blind people** one must avoid in the conversation any allusion to experiences which are accessible only to the sighted. This is difficult because that avoidance depends on the finer nuances in the coinage of words. One must completely remain on a ground that carries the cognitive ability and perceptual world of the blind person on itself. Now, however, one must bring this about in such a way that one does not always work in oneself with the thought that one has to avoid this or that, for the thought of the blindness of the blind person appears, and that should not be the case. Hence, you must have a special way of speaking in the contact with blind people in which you adjust yourself as if by yourself - as in a habit. If you consider this, there is no substantial difference between those born blind and those who have become blind. The latter understand you, even if you base your mental pictures on them; it has an extremely mental-salutary effect on them if you refrain from it. But you must not have the thought of being above the blind."

"With reference to **physically disabled persons** it arises in general that with the handicapped a tendency of a spiritual conception of the world appears. Indeed, his surroundings may not notice that; it may go unnoticed because of his education or conditions of life preceding his crippeldom; *but it is there.*"

"Now I have found that everything has an especially salutary effect on the imagination of the cripple that is not interspersed with the pictorial, the imaginative, but that carries the shapeless in itself" (for example, **music**, generally rhythmical things).

"Many years ago, I also gave **deaf-mute** lessons and noticed which effect the absence of the musical element had on imagination. And you often get an idea of the effectiveness of the psychic by gaining insight into the effect of the absence of the psychic element in question."

Page 479

39-08

Letter no. 648 of 7/18/1922 to the architect Walter Schwagenscheidt (1886-1968):

"A small colony should affiliate the **Goetheanum**. The war prevented all that. When all that was still topical, I thought above all of the **architecture** of the terrain and wanted to let the individual building forms emerge from it. But later one or the other built his little house according to his special ideas and needs; and from that of course the hideous things result that can only disappear if thoughts like the ones you cherish find their way into the general consciousness."

**Public lectures****51 On Philosophy, History and Literature**

The abstracts of this volume are not translated, because their contents are included in other volumes (e.g. *The Riddles of Philosophy*) or are not of interest for the English speaking reader (history and literature of Central Europe).

**52 Spiritual Teachings Concerning the Soul and Observation of the World**

*Gesamtausgabe, second edition. Lectures given in Berlin. RStA (18 lectures)*

**5(11/27/1903)** (88ff.) **713**

**52-01**

On **Kant's** (1724-1804) philosophy: The influence of the philosophy of Christian **Wolff** (1679-1754) and especially that of David **Hume** (1711-1776) on Kant. The judgments, which are based on experiences, are uncertain (a posteriori), mathematical and similar judgments are reliable and immanent in the human mind (a priori). However, one is allowed to apply them only if they correspond with experience. I.e. human mind is inclined that it covers the experiences and these correspond, actually, to his principles: illusionism. Man can know nothing of the "thing-in-itself" underlying to these experiences. On the apparent confirmation of Kant's philosophy by the progress of physiology in the 19<sup>th</sup> century, especially by Johannes Müller (1801-1858).

In the following lecture (12/4/1903) on Kant's moral imperative: the moral confidence has to replace illusory knowledge. However, "we come now, so to speak, to the heart of the matter. Nevertheless, we must keep in mind that any moral action makes only sense if there is reality in the world. What is any moral action if we live in a world of appearance?"

**8(3/16/1904)** (148ff.) **798**

**52-02**

On the teachings of **Aristotle** and **Thomas Aquinas** concerning the soul.

**10(3/30/1904)** (202ff.) **810**

**52-03**

**initiation / education**

The soul, the mediator between body and mind, is eliminated through **hypnosis**. The mind of the hypnotised person is made inactive; he becomes unconscious. The mind of the hypnotist, his thoughts can have a direct effect on the body of the hypnotised.

Feelings of pleasure and grief are intentionally eliminated during the esoteric development, thereby "spirit works only on the pupil who got rid of pleasure and grieves." "**Clairvoyance** is called the level the pupil has attained and by which he is able to perceive the world round himself free of desire and grief." The thoughts have no longer to penetrate the soul-experiences; they become something like a natural force. "Then that appears which merges as a strength of thought of this developed human being into his fellow men." That is why such human beings are also great healers at the same time. "The elimination of personality is the sacrifice. The effacement of personality releases the voice of spirit in our environment."

The effacement of own personality is also necessary for the educator, so that the mind of the child can fully develop. "As we have seen that in hypnosis the spirit has a direct effect on the person, the developing mind of the child works and has to work directly on us in another form when we have the child before ourselves. However, only we can develop this mind if we are able to blot out ourselves, just as with other higher exercises."



**Spiritualism** as a necessary reaction against **materialism** of the 19<sup>th</sup> century. Examples of scientists who occupied themselves with spiritualism experimentally: the chemist William **Crookes** (1832-1919, left picture) and Alfred Russell **Wallace** (1823-1913, right picture), co-founder of the theory of evolution. The founders of the Theosophical Society, H. P. **Blavatsky** (1831-1891) and Henry Steel **Olcott** (1832-1907), came from the spiritualistic movement. Spiritualism and **theosophy** were inspired from the same source, the brotherhood of the adepts. However, spiritualism developed between 1840 and 1870 not in such a way as the human leaders had intended. "They wanted to give indications that there is still a purely spiritual life beside the physical one. Only overly human interests were nourished. It was the contact with the dead one searched for above all."

In contrast to the way of spiritualism, which investigates the spiritual world under elimination of consciousness (media) but cannot be sure which spiritual beings are involved, the ideal of theosophy (**anthroposophy**) is to receive knowledge of the spiritual world keeping up clear consciousness. Spiritualism is a step backward to the old astral consciousness: "And it particularly depends whether it corresponds to the laws of development and the intentions of the cosmic forces if steps are done again backward nature has done already forward."

**Somnambulism** (sleepwalking) as an increased **dream state**, appearing naturally or produced artificially (= **magnetism**). Oracle priestesses (e.g., **Pythias**) of ancient Greece were in that condition of consciousness when they made their divinations. This condition was considered unacceptable in the ending Middle Ages and was prosecuted (**witches**).

Dream states: the etheric body controls the chaotic dreams, the astral body the symbolic dreams. Sense perceptions are transformed to symbols. Appearance of a dream-**ego**: "... for the dreaming person can see himself, so to speak... The situations in which that dream appears are determined by the dream consciousness and completely transported to the symbolic-dramatic action that takes place." Another level is the symbolic dream, in which one perceives internal physical conditions, then illnesses - already more with somnambulists. Real somnambulists also dream the corresponding remedies. Dream actions: the simplest is speaking in sleep, can increase to more automaton-like, reasonable actions. Explanation: the somnambulist is directly connected by his astral body with the entire external world, which he otherwise does not experience. For his daytime consciousness is dropped which outshines that perception. Tip to this backward condition of consciousness, which is exposed to the same risks as spiritualism.



On dream, hallucinations, visions, somnambulism see 67/7(3/21/1918).

13(5/30/1904) (282ff.) 855

52-06

On Robert **Fludd** (1574-1637), occultist and Rosicrucian.

13(5/30/1904) (282ff.) 855

52-07



Up to the 18<sup>th</sup> century such phenomena as **spiritualism**, telekinesis, telepathy\*, and prophecy were looked upon as those, about which only people could give information who were in possession of higher profundities. These phenomena were now studied as sense-perceptible proofs of the supersensible due to the orientation to the sensory. Spiritualism is first mentioned in 1716 when a book was published on the second face in Scotland. Nevertheless, the real founder is the scientist and visionary Emanuel **Swedenborg** (1688-1772).

“Swedenborg experienced a certain class of phenomena. Somebody who is only somewhat initiated in these fields knows that Swedenborg could only experience this class of phenomena.” Furthermore it holds good “that one, as soon as one enters this realm, which forms the basis of Swedenborg's observations in this area, sees what he has developed in himself.”

The breakthrough of spiritualism in America. The projection of the earthly world onto the supernatural world by the American seer Andrew Jackson **Davis** (1826-1910, left picture), in his book *The Principles of Nature, Her Divine Revelations* (1847).



Allan **Kardec** (= Léon Hippolyte Dénizart Rivail, 1803-1869, right picture) and the French and European spiritualism. His work *Livre des Esprits* (*Book of Spirits*) is published in 1859 almost at the same time when other epoch-making works appeared [see 53-15]. Kardec supported the idea of reincarnation.

\*) On telepathy, telekinesis see 79/4(11/29/1921, Oslo).

14(6/6/1904) (305ff.) 860

52-08

The phenomenon of **hypnosis** was well known in the mysteries. “In the occult schools particular methods are given with which the person receives such a power over his fellow men.” The use was connected with his esoteric and moral higher development and should then be applied only for the benefit of humankind. Hypnosis is dependent on the hypnotist, above all, and his level of development (by nature or by training). In general, it holds good in attenuated way: “When you enter a room and there are other people, then interactions take place. Those are analogous to hypnotical phenomena.”

For the first time (as a kind of mystery betrayal), hypnosis was described in the 17<sup>th</sup> century with animals [by Athanasius Kircher (1601-1680)]. Franz Anton **Mesmer** (1733-

1815) announced hypnosis especially as a curative method (**Mesmerism**, animal magnetism).

**18(12/8/1904)** (404ff.) **977**

**52-09**

“It happened now - due to a necessary concatenation of world-historical spiritual events which one cannot easily overlook - that the first influence of the **theosophical** movement came from the East, from oriental masters. However, when Helena Petrowna **Blavatsky** was writing her *Secret Doctrine*, such oriental sages were not the only... An Egyptian and a Hungarian initiate had already added what they had to contribute to the new big impact” [cf. 262-03].

The **masters** “belonged to a brotherhood which is rooted in what one calls the deep Buddhism of the East” (northern B. in contrast to southern B. on Ceylon).

“From the Middle Ages up to modern times, there were also great sages in Europe; and there were such brotherhoods, too. I have to mention the **Rosicrucians** repeatedly; but the materialistic century could only accept a little from that Rosicrucian brotherhood. Thus, it happened that the last Rosicrucians united with the oriental brothers at the beginning of the 19<sup>th</sup> century who then gave the stimulus. The European civilisation had lost any spiritual power ...”

## *53 The Origin and Goal of the Human Being*

*Gesamtausgabe, second edition. Lectures held in Berlin. RStA (26 lectures)*

- 2(10/13/1904)** (52ff.) **902** **53-01**  
**human members**  
 The human being is divided into body, **soul**, and **spirit**. Any member is again threefold. **Body**: physical body, etheric body and soul-body. The **etheric body** appears to the clairvoyant in the colour of **peach-blossoms**.  
**Soul**: sentient soul, intellectual soul, consciousness-soul. One cannot distinguish the external soul-body and the sentient soul being in it by means of vision; one calls both together astral body. The mental **aura** is correspondingly threefold (“oval nebulous formations”) and spectrally coloured. The ego as a blue luminous place in that aura (comparison with candle flame).  
**Spirit**: manas (spirit-self), buddhi (life-spirit) and atma (spirit-man). The latter two exist only as rudiments. Manas interlinks with the consciousness-soul (ego) in such a way that they cannot be distinguished by vision, so that the human being is ninefold or sevenfold.  
 Colours and forms of the aura and their interrelation with mental qualities see lecture 6 (11/10/1904).
- 3(10/20/1904)** (p. 88) **911** **53-02**  
 “The **animal** as a type is not subjected to **reincarnation**, just as little the single animal is. The **lion** type, for example, is individualised gradually and in connection with higher beings it experiences phases in its future development that we can anticipate but cannot call human-like...” (Answer to question).
- 3(10/20/1904)** (p. 88) **911** **53-03**  
 On the value of **praying** in the sense of early Christianity: ‘My father, if it is possible, let this cup pass me by. *Yet not my will but yours*’ (Matthew 26:39). “The prayer belongs to the methods of **Christianity**, because it is a means to unite oneself with the divine universal soul...” (Interrogative answer).  
 Similarly in another interrogative answer, 3/11/1913 (Munich), published in *Beiträge zur Rudolf-Steiner-Gesamtausgabe (Contributions to Rudolf Steiner’s Collected Works)* no. 110, p. 25.
- 3(10/20/1904)** (p. 89) **911** **53-04**  
**cult**  
 Origin of the Christian **baptism** in the **trial by water** of the **mysteries**, one of the first stages of higher knowledge. **Christianity** put the mysteries as truth before the whole humanity. “This is a significant mystic fact that now not only those can become blessed who are initiated into the mysteries but also those who only **believe**.” (Interrogative answer).
- 6(11/10/1904)** (131ff.) **946** **53-05**  
**life after death**  
 On the different regions (conditions of consciousness) of the **soul land (astral plane)**, through which the soul goes after death (kamaloka): regions of desires, of stimuli, of wishes, of desire for existence, of soul-light (love to humans and nature), of soul-force (enthusiasm, devotion to duty), and of spiritual love.
- 7(11/17/1904)** (148ff.) **954** **53-06**  
**life after death**

After kamaloka, the human being enters the **spirit land = devachan**. He also experiences different states of consciousness here: region of the archetypes of physical things ("continental mass"), region of universal life ("ocean"), region of the archetypes of joys and sufferings ("aerial sphere"). In the fourth region, one finds the forces of **idealism**, those of devotion, intuition, **ingenuity**, and inventions. The following three higher regions of devachan are "regions, so to speak, that radiate from another world": source of higher **morality** and **religiousness**. The inspiring, free working of the postmortal human being in these regions ("**kingdom of God**") and the appropriation of special talents: developing **piety** in the second region, philanthropy in the third, artistic and inventive ingenuity in the fourth region.

The duration of devachanic life depends on the individual level of development, the higher, and the longer. "Later when the human being is able to understand these conditions, the stays become again shorter up to the point where he/she can immediately go after death to a new incarnation, because he/she has already realised what is to be realised in devachan." The duration is also depending on the duration of physical life (about 20-fold to 40-fold).

**7(11/17/1904)** (151ff.) **954**

**53-07**

The difference between the **auras** of soul and spirit.

**8(12/1/1904)** (166ff.) **969**

**53-08**

Explanations of the development of Friedrich **Nietzsche** (1844-1900). See CW 5, chapter III.

**10(2/9/1905)** (p. 214) **1020**

**53-09**

"**Kama** is the same as **buddhi**; buddhi is only the selflessness of kama, and kama the egotism of buddhi. We call mind, in so far as it expresses manas in the soul, **ahamkara**, the **ego-consciousness**, the ego-feeling in the soul."

On *The Philosophy of Freedom*: "You find the development of the soul from kama to manas. I have there called ahamkara the ego, manas the "higher thinking", **pure thinking**, and buddhi "**moral imagination**" not yet pointing to the origin."

**10(2/9/1905)** (216ff.) **1020**

**53-09**

On the evolution of the human being in the **Lemurian** and **Atlantean ages**. Incarnations of his psycho-spiritual being (= **monad** = atma, buddhi, manas) in **animal forms** that had come over from the old Moon stage, after these had experienced gradual purifications of their wild astrality. The process took place in "**Akashic**" matter that condensed later (air, fire: human beings = **sons of the fire mist** in the middle of the Lemurian age).

In the following interrogative answer, "The Akashic matter stands between physical and astral matter. It is the finest physical matter, in which thoughts can be revealed immediately."

On the gradual separation of animal classes. At the transition of the cold-blooded (reptiles) to the warm-blooded animals (birds), double-sexedness (reception of buddhi as kama) came to the fore\*). Finally, the higher mammals were separated in the Atlantean age: ahamkara (ego-consciousness) and egoism are developed.

\*) that was also connected with the expulsion of the moon (lecture 11, 3/9/1905)

**12(3/16/1905)** (255ff.) **1042**

**53-11**

On the stages of **initiation**. Treating the **aura** and its senses of perception, the **lotus-flowers** (= chakras), by means of regulated **meditation**. The two-petalled lotus-flower between the eyes, the 16-petalled one near to the larynx, the 12-petalled near to the heart, the 10-petalled in the pit of the stomach, the 6-petalled and 4-petalled in the lower regions. Eight petals of the 16-petalled lotus-flower are already formed, the development of the

other eight can take place, e.g., by means of Buddha's **eightfold path** [see 114-04]. Similarly the 12-petalled lotus-flower where six petals are already formed. The other six develop through six **virtues**: control of thoughts and actions, tolerance, steadfastness, impartiality and equanimity [see 54/9(12/7/1905)].

**Manas** is annexed by this treatment of the astral body. Afterwards the treatment of the etheric body begins by means of the self-consciousness of the astral body: "the etheric body then gets the inner word... the internal sense of the things sounds to him in his etheric body." One calls this level of the esoteric pupil (**chela**) that of the homeless man (attaining **buddhi**). The next level is the treatment of the physical body: "In the same way as the average person only gives his ego the name, the chela of the third degree gives names to all the objects of the world he has found out of **Intuition**. That is, he has been wrapped up in the cosmic ego." One calls a chela of this level **swan**. The higher degrees are those of the great initiates who are the founders of religions at the same time.

On **Hermes**, the Egyptian initiation, the **Osiris-Isis** mystery.

The change of initiation since Christ: "Since the appearance of Christ it was possible that one could be initiated without any regular training... There are Christian mystics who had received initiation out of grace." The first was **Paul** (event of Damascus).

The lodge of the great initiates = Holy **Grail**. One of its envoys was **Lohengrin** with the swan. **Elsa of Brabant** is interpreted as the coming up urban civilisation of the Middle Ages. See 54/18(3/29/1906), there on the difference between the worldly knighthood of **King Arthur's Round Table** as successor of the Celtic druids and the spiritual knighthood of the Holy Grail. Cf. 57/18(5/6/1909).

**13(3/23/1905)** (280ff.) **1053**

**53-12**

Lecture on Henrik **Ibsen's** (1828-1906) attitude of mind.

**16(2/16/1905)** (329ff.) **1023**

**53-13**

In this and the following lectures (2/23/1905) explanations on **Goethe's Fairy Tale of the Green Snake and the Beautiful Lily**. See 57/2 and /3(10/22/ and 10/24/1908), and CW 22, chapter 3, and CW 35.

**18(3/2/1905)** (369ff.) **1031**

**53-14**

Comments on other fairy tales by **Goethe**.

**19(5/4/1905)** (393ff.) **1088**

**53-15**

On the German poet Friedrich **Schiller** (1759-1805). **1859** (Schiller's centenary) as a mark stone of the turn from **idealism** to **materialism**: Darwin's *On the Origin of Species by Means of Natural Selection* was published, G. R. Kirchhoff (1824-1887) and R. W. Bunsen (1811-1899) discovered **spectral analysis**, Karl **Marx** (1818-1883) wrote *A Contribution to the Critique of Political Economy*.

\*See CW 35.

## 54 The Riddles of the World and Anthroposophy

*Gesamtausgabe, second edition. RStA (29 lectures)*

2(10/12/1905, Berlin) (35ff.) 1139

54-01

### anthroposophy

Charles **Darwin** (1809-1882) assumed the **struggle for existence** as driving force of evolution for the species, a concept he had taken over not from his study of nature but as thesis of the economist Thomas **Malthus** (1766-1834, left picture).\* Peter **Kropotkin**



(1842-1921, right picture) and others could show that mutual help within a species is likewise important, and those species survive best of all, with which the mutual willingness to help is the strongest. Both, the struggle for existence and the willingness to help within a species, are clear manifestations of the **animal group souls** living at the astral level who struggle against each other, however, are uniform (therefore, their willingness to help).

Man was originally group soul-like and developed to the individual soul. This was supported especially by the impact of **Christianity**, which did not teach the idea of **reincarnation** and **karma** at first. That is why this one life of the human being became very important: "We see the result of this bringing up: the complete living down onto the physical plane. For the individual soul could only develop there, there it is separated, enclosed in this body and can only look out as a confined separate being through his senses..." "But the human being is appointed to arrive in conscious way at that which is there outside on the physical plane. That's why it will guide him on the consciousness levels of its realm to mutual help and support, because the human race is one single species." "To really develop this uniform soul in the whole human race is the task of the spiritual-scientific world view."

\* See CW 18 *The Riddles of Philosophy* p. 285 and 171/10(10/7/1916).

4(3/2/1908, Hamburg) (80ff.) 1701

54-02

### social life

The proletarian misery in the 19<sup>th</sup> century because of **egoism**. "We have to understand this sentence as a physical law, not in such a way that a single person has always to experience need and harm if he is selfish, but that harm – maybe at quite another place – is connected with this egoism." "Egoism leads in human life, in the human social order to the **struggle for existence**." "We are living in egoism, as soon as we live according to the principle: we have to be paid personally, one must pay to me what I worked for." However, "In a social living organism, the impulse to work has never to lie in the person, but solely in the devotion to the whole community... Social progress only depends on the recognition of

this sentence that one does not want to get the yield of one's work in form of a personal remuneration." See 56/11(3/12/1908, Berlin).

Steiner already formulated this social basic law in lecture 10/26/1905 (Berlin) that was replaced through the Hamburg lecture in CW 54 because of its poor presentation, also almost at the same time in the essay *Theosophy and Social Question* (CW 34).

**5(11/17/1906, Berlin)** (p. 125) **1426**

**54-03**

#### initiation

Concerning the esoteric development: "When the ego works because of **religious** impulses, it works into the **etheric body**. Also when the ego is wrapped up in looking at a piece of **art** and receives an inkling that an eternal may be embodied behind the sensory existence, then the artistic image works not only in the astral body, but the human being improves and purifies the etheric body. If you – as practical occultist – may observe how a **Wagner** opera works on the various members of the human nature, it would convince you that it is especially **music** that lets sink its vibrations deeply down into the etheric body" [cf. 97-15].

**6(11/09/1905, Berlin)** (140ff.) **1170**

**54-04**

On the development of the human being in the **Lemurian** and **Atlantean** ages. "This Lemurian developed out of the not yet human companion of the **ichthyosaurs**, **plesiosaurs**, et cetera [see 300-01]. They are the legendary beasts, which were there still before our mammals and have perished due to the big, immense physical revolutions in these continents. Each volcanic formation that rises up out of the oceans is a remainder of that old Lemurian age. And also those primitive constructions of gigantic size and strange form, as they are found on the **Easter Island**, are remains of the cyclopean constructions, which are in our time like monuments of those people whose soul-life was so different from ours."

Position of Lemuria (according to the assumptions by Ernst Haeckel): from East Africa to Australia, to Southern India (Indian Ocean). On the increasing densification of the human being. The Lemurian was of gelatinous matter at first [cf. 300-01], in the time before the human being was etheric and invisible.

The seven **races** of Atlantis. The development of **language** and **memory** in Atlantis (from the third race, the Primal Toltecs). Out of the fourth race the **Chinese** have developed. **Indians** (Native Americans; trains of Atlanteans to America), **Mongols**, and **Malays** developed from rests of various Atlantean races. The still poor control of the astral body in the Lemurian age: "You notice that this still goes on sounding in the Indian population of America. On one side, the instincts are still struggling because people cannot penetrate themselves consciously from within, they work on the body from without, they **tattoo** it because it does not appear to be finished."

Train of the Primal Semites (fifth Atlantean race) from Ireland to Asia (a northern train: **Celts** – Teutons – Slavs – Persians, a southern train: Indo-Aryan – Semites – Chaldeans and Egyptians, by mixing Greek-Latin population).

"We can imagine that there was an old Celtic population in the west of Europe, the part living farthest to the west of the stream of peoples, whereas the Persian population represents the part that was farthest to the east" (northern train).

The passageway of the individual soul through incarnations in different races or civilisations.

**7(11/16/1905, Berlin)** (155ff.) **1177**

**54-05**

Any **religion** went out from the white lodge, the lodge of the **masters** of wisdom. "And those who founded religions were great excellent individualities who had experienced the instructions of that brotherhood in this big spiritual laboratory, had been introduced in spiritual life that forms the basis of all phenomena ..."

The **Atlantean** did not need any religion (= rebinding to the divine), he had a

consciousness of the divine **Tao** permeating everything; echo in **Taoism** of the **Chinese**. See CW 265, 341ff.

**8(11/23/1905, Berlin)** (184ff.) **1183**

**54-06**

On the principle of brotherhood in the material **urban civilisation** of the Middle Ages (**guilds** etc.).

The essence of **brotherliness**: “Five human beings who think and feel harmoniously with each other are ... not only the sum of five ... but the fact that they live together signifies something quite similar to the interweaving of cells in the human body. A new, higher entity is in midst of the five, already among two and three. ‘Where two or three are combined in my name, there I am among them.’ (**Matthew 18:20**) ... Thus, human communities are the mysterious places, in which higher spiritual beings come down to work through the individual people...” Tip to **folk spirit**, family spirit as realities.

**9(12/7/1905, Berlin)** (184ff.) **1198**

**54-07**

**initiation**

In the course of esoteric development, the pupil must bestir it to develop rhythm in the **astral body**. Tip to the value of **fasting**: “What is fasting? It means to control the desire for eating and eliminate the astral body concerning appetite for eating. He who is fasting switches off the astral body and does not develop any appetite... The astral body is inactive then, and all the rhythms of the physical body and the wisdom planted into it work onto the astral body and let it be rhythmic.”

**10(12/14/1905, Berlin)** (229ff.) **1205**

**54-08**

**Christmas** was celebrated all times as a kind of festival of memory of the incarnation of the human being in the Lemurian age (victory of the sun over darkness).

The seven degrees of **Persian initiation**; the sixth degree of the sun hero or sun runner. “One imagined that not only an individual human soul lived in him, but that something of the universal soul had risen in him that flows through the whole cosmos. One called this universal soul ... **Chrestós** in Greece, and the loftiest sages in the East know it as buddhi.”

In lecture 12(2/15/1906): “Imagine this element in human nature, then you will have what we call **Christ** in Christian mysticism, **Chrestós** in Greek mysticism, and buddhi in Eastern mysticism, **life-spirit** of its highest order.”

**15(3/18/1906, Berlin)** (291ff.) **1275**

**54-09**

The legend of the questioning **midday woman** as rest of the ancient astral picture consciousness [cf. 106-18]. See 57/17 (5/1/1909).

**Germanic mythology** has its origin in this astral picture consciousness. On the initiation of **Wotan**. **Baldur** who is killed by **Hodor** incited by **Loki** is that consciousness, which now sinks down into the Nether world, **Hel** (Loki's daughter = subconsciousness). On Loki, the interrelation between the external fire and passions. His three children: Hel (lower human nature), Midgard Snake (the etheric body tied to the lower human nature), and Fenris Wolf (the lower passions). Comparison with **Indian mythology** that followed more from inner thinking in contrast to the martial religion of the Teutons (tip to the **Valkyries**).

**21(4/26/1906, Berlin)** (477ff.) **1312**

**54-10**

Lecture on **Paracelsus** (1493-1541). His views of the human being, **salt-mercury-sulphur** in nature and their correspondences body-soul-mind in the human being. On the **mummy**: “This is a significant term which one has only to understand. A certain essence forms the basis of the body; the mummy is different with the healthy and the sick person because the whole and the isolated are changed. That is why one only needs to recognise the mummy to know the changes in the etheric body what is wrong with a person” [cf. 317-



17 and [352-06](#)].

On Paracelsus see 61/4(11/16/1911, Berlin), his visionary talent matured in nature and biographic explanations.

**22(5/3/1906, Berlin)** (498ff.) **1318**

**54-11**

Lecture on Jacob **Böhme** (1575-1624), he “was one of the greatest magicians of all times, of a greatness that is not yet reached even today.”

*References to lectures of CW 54 in [53-09](#), [323-05](#).*

## 55 *Supersensible Knowledge*

*Anthroposophic Press / Rudolf Steiner Press (1987). RStA (18 lectures)*

**2(10/25/1906, Berlin) 21ff. 1408**

**55-01**

The appearance of **blood** in the human evolution. "A being who possesses **spinal cord** and **brain** will not only mirror the outer world, as does a being with the **sympathetic nervous system** only, but will also experience the mirrored picture as inner life. A being that possesses blood will experience inner life as his own **figure**. The blood, assisted by the oxygen taken from the outer world, builds up the individual body according to the inner pictures. This is expressed as perception of the **ego**." "Blood exists midway between an inner picture-world and an outer world of concrete forms."

The vague consciousness as in **hypnosis** or **somnambulism** (elimination of the brain, with deep somnambulism also of the spinal cord, then the sympathetic nervous system is only active) experiences the whole cosmos. "The blood no longer conveys the pictures produced by the inner life through the brain; it only conveys what the outer world has built including everything inherited from ancestors.... In this state of consciousness, a person senses his ancestors in the same manner that waking consciousness senses mental pictures of the outer world. A person's blood is haunted by his ancestors; he dimly participates in their existence": **generation memory** [see 57/5(11/14/1908)]. The vague clairvoyance and this generation memory got lost when intermarriage was replaced by exogamy. At the same time, this was the birth of logical thinking, intellect. In former times, the **moral** qualities of the ancestors were also transmitted with the blood. "If an evil power wishes dominance over an individual, it must gain dominance over his or her blood." This is the meaning of Mephisto's saying in Goethe's *Faust*: 'Blood is a very special fluid.'

**3(11/8/1906, Berlin) 47ff. 1420**

**55-02**

### **mental illnesses**

On form, life, and **consciousness**. Consciousness comes into being because of a destruction of life, a partial death, linked with **pain**. "If the element of life meets with pain, the result is sensation and consciousness. This bringing forth of a higher element is reflected in the consciousness as **pleasure**. No pleasure exists without prior pain."

The normally harmonious interrelation between **thinking, feeling, and willing** is severed during **initiation**. The initiate must restore this interrelation consciously by his higher consciousness. "Did this occur without a higher consciousness being attained, **insanity** would set in. Insanity is in fact a condition in which the three soul members have separated without being controlled by a higher consciousness."

**6(12/1/1906, Cologne) 91ff. 1441**

**55-03**

On **education**: up to the second dentition (birth of the free etheric body), one should care, primarily, for the development of the child's physical organs and bodily faculties (phase of imitation; imitation concerns thoughts and feelings). Examples: effect of **colours** (green and blue for passive, red-yellow for active children. Effect by causing the complementary colours.), no perfect toys [in order to stir imagination, see 61/14(3/14/1912, Berlin)]. In the second seven-year period up to puberty (birth of the free astral body), natural authority of the educator, confidence and reverence to human beings have to be the basis of bringing up. That has influence on the formation of **conscience**, character, and **temperament** of children. Training of memory. Only after puberty (birth of the astral body), the ability of judging should be trained, best of all based on principles. The great value of gymnastics, artistic activity, and pictorial religious instructions.

See lectures 10(2/28/1907, Berlin) and 60/8(1/12/1911, Berlin).

8(1/31/1907, Berlin) 111ff. 1478

55-04

On the origin of **mental illnesses**. The term is wrong, because the mind cannot fall ill; it is disturbed in its intervention in the lower members. If the **astral body** cannot properly intervene in a brain that is clumsy and sluggish, the astral body becomes aware of itself: "Feelings of hopes, wishes, and cravings, that is, the attributes of the astral body, are projected and appear as forms approaching from outside. **Insanity**, querulousness, **hysteria** belong to this category. The **etheric body** can also suffer from inner abnormalities. It contains our mental pictures. As long as it is not aware of itself it receives these pictures in their true form, but if they become projected outwards due to a disturbance of the etheric body, the result is delusions and **paranoia**." If the physical body becomes aware, **idiocy** originates. **Dementia** comes into being if the astral body cannot control the physical body that is too ponderous. In the opposite case, the result is **paralysis** (physical organs that are too mobile). "A multitude of such cases exist. They may be due to any number of causes. This is true especially of delusions; they can arise from either projections or a sickening of the astral body. The effect may be so strong that **fits of rage** occur; such attacks imprint themselves into the etheric body and give rise to delusions... They are much more difficult to heal than madness. **Glaucoma** is often a forerunner of madness."

Healing is not possible by means of abstract logical arguments. These distorted reflections of the spirit can be driven out through vivid mental pictures that are full of passions. "Such counter-images must be provided by the strength and power of another personality." He/she "must prove to the sick person that he can, after all, do what he thought to be beyond him. ... What is needed is detailed research so that the counter-images applicable in specific cases are also available. These are not normal in the usual sense, as they must, to be effective, swing towards the opposite extreme."

On the curative effect of the anthroposophical initiatory way on dispositions of certain mental illnesses (megalomania, mystic raving, religious insanity) see 65/7(2/4/1916, Berlin).

10(2/28/1907, Berlin) 129ff. 1503

55-05

#### life after death / human development / education

After death, an extract of the **etheric body**, which is dispersed in the general world ether, is left behind and remains united with the ego. "In fact, an essence or extract also remains of the **physical body**, which is of course not anything that can be seen with physical sight; it is like a centre of energy that remains with the etheric body; it is what gives the physical body its human form."

"We have to realise that in the first seven years of life only what is described as the essence or extract of the former physical body is freed; this is what gives the physical its form guiding its structural development."

"The etheric body is no longer restricted after the seventh year. Those basic traits, the fruits brought over from former incarnations begin to develop."

After puberty: "The astral extract a person brought over into life is now freed and able to develop. It comes to expression as high ideals, beautiful hopes, and expectations of life, all of which are forces that are essential to human beings."

On the significance of the 35<sup>th</sup> year. The most favourable time to develop spiritual capacities is from this age on.

10(2/28/1907, Berlin) p. 136 1503

55-06

"Mother's **milk** contains more than its physical, chemical components; spiritually it is related to the child. It is evident from spiritual research that the milk issues from the mother's **etheric body**. Because the child's own etheric body is not yet born, it can only tolerate at first what has been prepared by another etheric body."

11(3/14/1907, Berlin) 143ff. 1512

55-07

On the seven levels of the **Rosicrucian initiation**:

- (1) Studying
- (2) Attaining Imaginative knowledge
- (3) Learning the occult script (symbols)
- (4) Rhythmisation of life (breath), preparing the Philosophers' Stone
- (5) Knowledge of the microcosm (man's essential nature)
- (6) Becoming one with the macrocosm
- (7) Attaining godliness.

## **56 Knowledge of Soul and Spirit**

*Gesamtausgabe, 2nd edition. English translations of lecture 4 and 5 are contained in "The Meaning of Life" (Rudolf Steiner Press, 1999, reprint 2008) as lectures 3 and 4. **RStA** (15 lectures)*

**1(10/10/1907, Berlin)** (26ff.) **1588**

**56-01**

"Somebody, who is not clairvoyant but realises everything esoteric science has to tell, is an **initiate**. Who can enter, however, into these worlds we call the invisible ones, is a **clairvoyant**. In olden times, ... a strict separation existed in the secret schools between clairvoyants and initiates." "In our time, this strict separation cannot be carried out at all. It is necessary today that everybody who has reached a certain degree of **initiation** gets also the possibility to attain a certain degree of clairvoyance. The reason for this fact is that people can no longer produce such a deep trust to other people. Everybody wants to know and see by himself today." "Who has also acquired practise of the spiritual forces ... is an **adept** in contrast to the clairvoyant." Cf. [98-01](#), [114-01](#) and 266 / I, esoteric lesson 9/15/1907 (Stuttgart).

**12(3/26/1908, Berlin)** (259ff.) **1726**

**56-02**

"The light that shines from the **moon** is not only reflected sunlight, but contains formative forces. The light of the **sun** is not only light, but also force for life, abundant life, so that the human being would become immediately very old after his birth. The human form is the result of the moon, his life that of the sun." On the effect of the starry world on the **astral body** during sleep.

*Reference to lecture of CW 56 in [54-02](#).*

## 57 Where and How Does One Find the Spirit?

*Gesamtausgabe, second edition. RStA (25 lectures)*

**6(12/10/1908, Berlin) (141ff.) 1888** **57-01**

On the different forms of **superstition** in former times and today (especially in natural sciences). "As long as the human being remains only in the observation of his physical environment, as long as he does not want to penetrate to spiritual science, to the real science of the primeval bases of the things, a certain need of superstition will live in him."

**7(12/17/1908, Berlin) (173ff.) 1894** **57-02**

### human members

The four-foldness of the physical body: **sense organs** are purely physical; **glands** are expression of the etheric body, the **nervous system** of the astral body and **blood** an expression of the ego [cf. 98-11].

On the contrast of plant and human being. Creation of the plant by the sunlight. The human astral body as light body. "This internal **light** has the opposite task as the external light that has to build up the plant body out of inorganic substances. The internal light, which instigates the partial destruction (with nutrition) through which only **consciousness** is possible, promotes the human being to a higher level..." The ego continues the destruction by the astral body. The light bound in the plant becomes internal light in the astral body by **nutrition**. "The spiritual of light works in us internally on the formation of our nervous system."

Animal food has already absorbed astral forces. The human being thereby saves work. "What the human being has taken in is working on by that which has happened by the astral body of the animal in it, and then he has only to overcome this. Because an astral body has so worked that a process has already taken place in an aware being, the person gets something in his organism that has an effect on his nervous system." "However, the nervous system remains untouched by something external with plant food... The effects of his nerves do not flow through strange products, but only through that which has its origin in him." He also becomes more receptive for the spiritual world.

On the necessity of animal food for the development of personality standing on steady ground. Future development of **vegetarianism**: "If the human being gets his protein from vegetable foodstuffs... he will develop the forces that stimulate his nervous system."

**Milk** has a similar effect. The etheric body is involved in its formation (the astral body only marginally). "If anybody lives on milk primarily, if possible, only on milk, at higher age, he will achieve quite a special effect with it": curative effect on fellow men [cf. 93-80 and 97-11].

An effect is achieved on the ego and the blood by **alcohol** that is, otherwise, up to the astral body. "Because the person delivers to the alcohol what should be subjected to his ego, he is forced by an external substance. He obtains a material ego."

**8(1/14/1909, Berlin) (208ff.) 1906** **57-03**

Tip to the first rudiments of **colour therapy** on anthroposophic basis. Cf. 312-18 and the compilation of H. Wiesberger in *Contributions to Rudolf Steiner's Collected Works* no. 97.

**9(1/25/1909, Frankfurt) (215ff.) 1918** **57-04**

Lecture on Leo **Tolstoy** (1828-1910) and Andrew **Carnegie** (1835-1919) as representatives of the **tension between East and West**.

**12(3/4/1909, Berlin) (281ff.) 1950** **57-05**

The **temperaments** stand in the middle balancing between the psycho-spiritual of the

human being and the current of **heredity**: “The temperament compensates the eternal with the transient.” One **member** predominates in the single basic temperaments: choleric – ego (blood system), sanguine – astral body (nervous system), phlegmatic – etheric body (glands), and melancholic – physical body. On the minor and big dangers (= **mental illnesses**) of the temperaments: choleric → rage or folly, sanguine → fickleness or madness, phlegmatic → indifference or idiocy, melancholic → gloom or insanity.

The actual temperament is a mixture of these basic temperaments, and mostly one of them predominates. Aid for **education** of children: esteeming and estimating the educator must be awaked in choleric children, sanguine ones should develop affection to the educator; phlegmatic ones must have comrades as many as possible with various interests. The melancholic “has to feel that the educator has gone through real sorrows... Sympathy with the destiny of those who are around him has an educative effect.”

Corresponding tips for self-education are given.

**13(3/11/1909, Berlin) (297ff.) 1954** **57-06**

On the history of the origin of Goethe's *Faust*. Goethe's stages of development, and the various versions of *Faust*.

**14(3/12/1909, Berlin) (330ff.) 1955** **57-07**

On the esoteric content of *Faust*, second part: way to the mothers, Helena and Euphorion, **Homunculus** as a super-procreation in the astral world, the four grey women of "midnight".

On Mephisto's struggle for Faust's soul at his **death**: “Many people may learn a lot who learn from these or those handbooks how the soul leaves the body. Goethe has progressed further. He knows that the soul does not always come out at the same place of the body and that it depends on the person's state of development. He knows that the soul – while it is in the body and, therefore, has a form corresponding to the body – can only have this form due to the elastic force of **love**.”

**15(3/20/1909, Berlin) (365ff.) 1961** **57-08**

On **Nietzsche** (1844-1900) and his work. Characteristic feature: “Nietzsche's **etheric body** was very movable from the start. People, gifted with movable etheric bodies, can have two qualities: One is an ingenious, easily movable mental strength and imagination, the ability of connecting concepts that are wide apart and survey different vistas. Such people are not held back so easily as others by the weight of the physical body in the relations once given by life... However, something else is involved in such a mental disposition ...: a human being, bearer of such a disposition, is condemned to a certain tragedy of life.”

See 78/3(8/31/1921, Stuttgart).

**16(4/29/1909, Berlin) (381ff.) 1992** **57-09**

The picture of the **Madonna** with the child in Christian representation like Raphael's (Raffaello Sanzio) *Sistine Madonna*, in other religions as in India as goddess with the Krishna child and in ancient Egypt as **Isis** with the **Horus** boy. The meaning of the Isis-Osiris myth. The threefold Isis and the mothers in Goethe's *Faust*: “Indeed, our human soul bears three natures in itself: a willing-like nature, its being contained in the deepest grounds, a feeling-like nature and a wisdom nature. These are the three soul mothers; they face us in the three figures of the Egyptian Isis.” “Hence, the reborn Isis faces us in the Madonna, as it were, in suitable way heightened and transfigured.” “On the other hand, the Madonna contains that which the human soul can bear out of her (remark: as Isis the Horus boy): the true, higher human being, slumbering in every human, the very best of human and that which is flowing and interweaving as spirit through the world.”

17(5/1/1909, Berlin) (401ff.) 1993

57-10

**elemental beings**

Remainder of the ancient astral picture consciousness in dreams, **visions**, **premonitions**, and phenomena as **second sight**. They come into being when somebody submerges into the astral, etheric, or physical bodies. Because the object consciousness is taken with him (submerging into the astral body), the visions are coloured by him and become thus illusions. Premonitions: "The human being is deeply connected with the universe through his etheric body. If he descended into his etheric body without bringing some of the bright daytime consciousness with him, he would behold something as germ, which only, we say, will occur in ten years." However, premonitions seldom have any objective value because the images are coloured by the daytime consciousness. Second sight originates like a fata morgana when the human being dives into the physical body in an atavistic manner. Tip to Emanuel **Swedenborg**.

The **nightmare** as a rest of the **breathing** of the picture consciousness. "We see that we have in it nothing else than something spiritual that works in the breathing process in such a way that the ego cannot come to full development. If the respiratory process is irregular, the host of lower spirits has access to the human being."

On the gradual transition from picture consciousness to object consciousness what is expressed in mythology in legends as for example that of **Polyphemus**, Dietrich of Bern and the giant Grim. The **Lorelei** as luring ghost.

18(5/6/1909, Berlin) (422ff.) 1996

57-11

**mythology, Germanic**

On the (Celtic) **druidic mysteries** in Central and Western Europe (druid = initiate of the third degree). The goddess **Ceridwen** is the searching soul, the god Hu is the spiritual primeval basis. The Nordic (Scandinavia, Russia) **drotten mysteries** were founded by the initiate Sieg, or **Siegfried** or Sigge. It is typical for these mysteries that twelve initiates were active in them; every one of them developed a special soul-force: "When they all cooperated in their holy meetings, they were clear to themselves that among them a higher spiritual being was living ...," the thirteenth. "Or they took a thirteenth who formed the point of attraction in the circle of the twelve for the being that had to come down." "They regarded themselves as the twelve attributes, the twelve qualities of God. That was reflected as the twelve Germanic gods in the Nordic legends."

On the Twilight of the Gods and the development of a strong personality consciousness in old Europe that led also to the decadence of the ancient mysteries. The reception of esoteric **Christianity** of Paul and Dionysius the Areopagite in the Celtic mysteries: The secret of the Holy **Grail**. The Grail is "that holy bowl, in which Christ took the Last Supper, in which Joseph of Arimathia caught Christ's blood when it flowed on Golgotha. This blood, enclosed in such a bowl, was brought to a holy place."

On the legend of **Flor and Blancheflor** (= rose and lily). They were the custodians of the esoteric Christianity and the grandparents of **Charlemagne**. He united the esoteric with the exoteric Christianity; symbol was his imperial coronation.

"The same soul that was in Flos or Flor ... reincarnated in the founder of Rosicrucianism (= Christian **Rosenkreutz**) in the thirteenth and fourteenth centuries to establish a new mystery school to cultivate the Christ mystery in a new way corresponding to modern times." Cf. 130-06.

18(5/6/1909, Berlin) (p. 439) 1996

57-12

Tip to a relationship between **Bacon of Verulam** (1561-1616) and his writing *Nova Atlantis* and Rosicrucianism. "Bacon has put more than a utopia with it. He wants to point to higher levels that let revive the vague, clairvoyant abilities of the old Atlantis."

References to lectures of CW 57 in 53-09, 53-12, 54-08, 55-01.



## 58 Transforming the Soul. Volume 1

Rudolf Steiner Press (2005). **RStA** (10 lectures)

1(10/14/1909, Berlin) p. 3 2070

58-01

Tip to the unknown thinker Francis J. Ph. Count Hoditz and Wolframitz (17<sup>th</sup> century) as a typical representative of the transitory period in which an insight into the spiritual world was no longer possible and had to fall back, therefore, on the handed down knowledge. On his writing *Libellus de hominis convenientia*. See 343/14(10/3/1921).

2(12/5/1909, Munich) 26ff. 2116

58-02

The work of the ego on the lower human **members**, subconsciously: astral body – sentient soul, etheric body – intellectual soul or mind-soul (terms used here: rational soul and perceptive soul), physical body – consciousness-soul; consciously: astral body – spirit-self (manas), etheric body – life-spirit (buddhi), physical body – spirit-man (atman).

The (righteous) **anger** as an educator of the sentient soul: “This anger is a dimly recognised judgment made by the sentient soul before we are mature enough to pass enlightened judgment. ... Anger has the mission to raise the human ego to higher levels.” The egoistic form of anger is **rage**. The other effect of righteous anger is “to dampen down the ego feeling. If we are feeling real anger and not rage, then something like powerlessness overtakes the soul.” The righteous anger changes later to mildness and **love**.

The **Prometheus** legend as a picture of these mental facts: The anger of Zeus and overly strong (and premature) ego-feeling that was given by Prometheus to the human beings.

3(10/22/1909, Berlin) p. 50 2073

58-03

The development of the sense of **truth** or the striving for truth as an educational aid of the **intellectual soul** and **mind-soul**. It is important not to stop at truth, but to separate it from oneself, the personal and thus **egoistic** aspect. “It is, of course, essential that in our striving for truth absolutely nothing else comes into it but our love of truth. ... In the search for truth the only passion that must not be discarded is **love**.”

On the two forms of truth: the reflective one that arises from the observation of the outside world, and the creative one (thinking in advance: inventions, spiritual-scientific truth). The first leads to abstraction and selfish encapsulation. The second arises from the inner human being and is proved in the outer world. It makes man open-minded to future developments, whereas the reflective thinking finally impoverishes the soul.

4(10/28/1909, Berlin) 80ff. 2084

58-04

On the development of the **consciousness-soul** by **thinking** which has to be stimulated by **feeling** and **willing**, both “leading us from within ourselves into the supersensible element.” “Logical thinking cannot be proved primarily by logical thinking, but only by feeling. In fact, all that constitutes logic is in the first place proved through feeling, by our soul’s infallible feeling for truth.” Feeling must become the love of the unknown supersensible realm (the “eternal feminine” in Goethe’s *Faust II* and in **mysticism**). The will has to transform itself into the devotion to the unknown. Both qualities combine in **reverence**. The danger of the submissive devotion of the will is that the ego goes out of itself and loses itself in the other beings (mental fainting). Love without maintenance of the ego becomes **raving** (mental sleepwalking, somnambulism) and leads to **superstition**. “Thinking exists in the soul as a natural gift. Nothing else can protect the ego from losing itself when devotion draws it out into the world.”

“When love and devotion are infused with the right kind of self-awareness, they become steps leading to ever greater heights. True reverence, in whatever form it is experienced – **prayer** or otherwise – can never mislead us.” That is important for proper **education** and self-education. The transformation of **reverence** results in the force of solving the riddles of life and reaching one’s ideals in later life. Gestures of reverence: inclining head, folded hands, and bended knees. Their role when the still dark forces of **sympathy** and **antipathy** are transformed into **judgments**, aesthetic and **moral** feeling judgments, moral ideals. The chorus mysticus in the last scene of *Faust II* and the **unio mystica**. Reverence as the “eternal masculine.”

5(3/14/1910, Munich) 97ff. 2193

58-05

On the threefolding of the soul: **sentient soul**, **intellectual soul**, and **consciousness-soul**: “And the harmony or disharmony which the ego calls forth by playing on the three soul members is the basis of human **character**.”

The importance of **sleep** for the soul or forming one’s character: The daytime experiences coalesce during sleep and transform themselves into faculties. However: “We can acquire qualities of soul which we lacked earlier on, but all this is subject to the fact that we can accomplish nothing that would require us to transform our physical and etheric bodies.” This is only possible during the postmortal life. In the spiritual world, “unhampered by these bodies, we can continue the process of transforming those experiences we had between birth and death that we could not embody because of our corporeal limitations.” Cf. 59/5(3/3/1910, Berlin).

It appears as an even more uncertain, innate character in the next life that is elaborated more and more outward and inward. The **Laocoön** group as the representation of the moment, “when a human being has lost the basis of his character, the very thing that holds his whole being together” (the ego).

The importance of the **seven-year rhythm** of human development for **education** (development of the physical body [up to the change of teeth], of the etheric body [up to puberty], of the astral body [from the 14<sup>th</sup> to the 21<sup>st</sup> years], the sentient soul [21<sup>st</sup> - 28<sup>th</sup> years], the intellectual soul [28<sup>th</sup> - 35<sup>th</sup> years] and the consciousness-soul [35<sup>th</sup> - 42<sup>nd</sup> years]).

Connection between the first seven-year period and the middle of life (consciousness-soul): “The more joy, love and happiness we can bring to children during their early years, the fewer hindrances they will encounter later on, when their ego should be working in the consciousness-soul.” In the second seven-year period that is connected with the development of the intellectual soul between the 28th and 35th years (courage and initiative) the trust in personal authorities is important for children. **Idealistic** attitude in education after puberty (astral body) has a promoting effect on the development of the sentient soul during the next seven-year epoch.

“If the necessary assistance has not be given, it will become difficult for the character to be worked at, and the strongest means will have to be applied. In this predicament people need to devote themselves very consciously to serious **meditation** on certain qualities of feelings which they consciously impress on their soul-life. They must endeavour to experience the content of **religious** confessions, which can speak to us more than theories and are actually cultural streams.”

Up to a certain degree, the person can also work on the external physical corporeality. This expresses itself in the **facial expression** and **gestures**, the **physiognomy** and the sculptural shapes of the skull. However, the latter is a result of the previous life and is individual with it. That is why there cannot be a generally valid **phrenology**. The various expressions of the soul members in gestures and physiognomy. The special development of the middle facial part with the **Greeks**, the classical Greek **nose** (intellectual soul).

6(11/11/1909, Berlin) 121ff. 2096

58-06

**Asceticism** means originally “exercise” (*Greek áskesis*), namely for the attainment of internal, mental abilities. Examples: **meditation** of **symbols** (here: the rose cross) and ideas which do not appear in the external world. However: “**Playing**, when it really is playing, is the opposite of asceticism. ... It is an activity of energies in the outer world resulting in immediate satisfaction.” Asceticism is also characterised by renunciation: “Renunciation comes in because we work inwardly on ourselves while knowing that at first we are not to be stimulated by the outer world.”

About wrong asceticism: either refusal of spiritual-scientific ideas because the soul feels to be too weak for them and does not want to develop (self-preservation), or the soul believes blindly and relies completely on others without developing own reason and judgment what results in inclination to lies and errors (self-annihilation).

The more comfortable way of asceticism, often cultivated in the Middle Ages by fasting, castigation etc.: impairment of the physical body through which the undeveloped soul gets the upper hand. On the dangers of egoism and illness, finally brought about by wrong asceticism.

7(11/25/1909, Berlin) 148ff. 2109

58-07

The justification of **egoism** for the human development and the dangers (human freedom) of its exaggeration. About Goethe's novel *Wilhelm Meister* in which he tackles with the problem of egoism in varied ways.

8(12/2/1909, Berlin) 179ff. 2114

58-08

Comparison of the world religions **Buddhism** and **Christianity**. Characterization of Buddhism by means of the legendary conversations between King **Milinda** and the sage **Nagasena** and his parables: the external world is an illusion and what passes of the human being from one incarnation to the next is only the fruits and not the ego. “If we allow the spirit of Nagasena's parable to work on us, we can see clearly enough that a Buddhist wants to draw his disciples away from all that stands here before us as an individual human ego, a definite personality, and wants above all to direct attention to the idea that, although what appears in a new incarnation is indeed the effect of the previous personality, we have no right to speak in any true sense of a coherent ego which passes from one earthly life to another.”

The Christian view sees the spiritual realities behind the outside world and the spiritual core of the human being behind his personality, too. For **Buddha**, life is suffering and its cause is the thirst for existence. The way to extinguish this thirst and to finish re-embodiment with it is the **eightfold path** taught by him which should lead to the knowledge of the “four holy truths” and redemption from the coercion of reincarnation (**Sermon of Benares** after his enlightenment under the bodhi-tree: knowledge of suffering, knowledge of the causes of suffering, knowledge of the need to end suffering, and knowledge of the means to end suffering). Buddhism is a religion of redemption, (the spiritual-scientifically understood) Christianity is a religion of rebirth or **resurrection**. Suffering in the Christian sense has come into the human development due to the original sin, the wrong relationship of the human being to the outside world, and can be overcome with Christ's help in the course of incarnations. The historical view of Christianity in contrast to the unhistorical one of Buddhism.

On the difference of the “beatitudes” in the Sermon of Benares and those in the **Sermon on the Mount** in the Matthew Gospel.

9(12/9/1909, Berlin) 204ff. 2119

58-09

On the views of the **lunar** influences on **earth** (**tides, weather**) and the human being, still in existence up to the 19<sup>th</sup> century. Example: Gustav Theodor Fechner (1801-1887, philosopher and founder of psychophysics)\*. **Goethe's** weather research with which he

started from the earth as an ensouled organism, a view that was also represented by others like **Leonardo da Vinci** and **Kepler** for instance.

The effect of the **sun** on the development of the three soul members. The **astral body** is the bearer and tool of the **sentient soul**, as the **etheric body** for the **intellectual soul** and the **physical body** for the **consciousness-soul**.

The **sentient body** depends on the region of the earth (angle of incidence of the sunbeams). "Indeed, we can trace in certain **instinctive** activities, which then become absorbed into the culture that these had something to do with the place where these people lived. Let us take two examples in the history of culture: the use of **iron** and the **milking** of certain animals for nourishment. We shall find that it is only in certain areas of Europe, Asia, and Africa that these practices developed."

The etheric body depends on the change of **seasons**. The intellectual soul can fully develop only in regions where a distinct change of seasons takes place.

"The regular alternation of waking and sleeping builds up our physical body so that it can be an instrument for our consciousness-soul."

On the change of sleeping and waking and the role of **fatigue** see 67/5(3/7/1918).

**Rhythms** in the human being corresponding to the lunar circulation: A fortnight phase of productive creating, ideas, artistic **imagination**, after it follows a fortnight in which these ideas can be worked out. Such a rhythm exists much more distinctly with **spiritual research**.

The moon is a relic of the old **Moon** stage. No direct influence of the moon on the earth (tides), they run merely in parallel. "The tides, as well as the course of the moon, are caused by deeper spiritual forces in the living earth." The human being has also liberated himself from the lunar influence and maintained the rhythm only (example: duration of the embryonic development of ten lunar months).

\*On Fechner's philosophy, see CW 18 *The Riddles of Philosophy*, p. 279, 375ff.

## 59 Transforming the Soul. Volume 2

Rudolf Steiner Press (2006). **RStA** (11 lectures)

1(1/20/1910, Berlin) 1ff. 2147

59-01

The work of the group soul on the three **members** or sheaths, before the human being owned an ego. "And the final activity fundamental to us human beings before we were endowed with an ego, forms the basis of what we call human **speech**." The spiritual beings or the spirit of language worked through the medium of air like today the ego through the warmth of blood and formed the human figure, primarily, the **larynx**. "And the rest of the human **form** – down to the smallest detail – have been formed and sculptured, so that human beings now, at the present stage, are as it were a further continuation of their speech organs." They "are the determining factor where our human form is concerned." The spiritual beings worked in the physical body **imitating** external events and facts, in the etheric body symbolizing external stimuli and in the astral body causing desire and fulfilment. "These beings ... worked into human beings in such a way that with the help of the air they formed and fashioned them so that the air could come to expression in them in this threefold way." And, therefore, an artistic feeling is needed for the proper use of language, because it is not only an expression of the activity of the ego.

On the characteristics of the **Chinese** ("atomistic" out of single images of sound), the **Semitic** (copying and symbolizing) and the **Indo-Germanic** languages (inner manifestations of the astral body).

2(2/3/1910, Berlin) 25ff. 2159

59-02

The attempt of the **ego** to harmonise with the outside world. **Laughing** and smiling: the ego does not try to immerse into the being of the person or the object concerned, but rises about them. Thereby the **astral body** expands and has a relaxing effect on the physical body. **Weeping**: the ego contracts in grief in order to compensate for the loss, the astral body follows it, and the physical body secretes tears. Babies cannot laugh or weep. **Animal** cannot laugh or weep, only grin or howl. The modification of **breathing** caused by laughing and weeping. Educational effects of laughter and tears through artistic presentations in the form of **comedy** or **tragedy**.

3(2/10/1910, Berlin) 44ff. 2163

59-03

On the nature of medieval **mysticism**, starting with **Master Eckhart** (~1260~1328) up to **Angelus Silesius** (actually, Johann Scheffler, 1624-1677), as a way of a purely inward soul experience eliminating the impressions of the outer world and the mental pictures and concepts formed in it almost completely. This way leads, in the end, to the psychic-spiritual basis experienced as a unity (spiritual **monism**). These medieval mystics believed, "that when they reached the source of soul existence, they would go through the inner experience that is presented in recorded history as the life and death of Christ." Nevertheless, any mystic experience is coloured, as a rule, personally even if it indicates a uniform entity. The contrast to mysticism is the attempt to penetrate the outside world and to reach the spiritual backgrounds that do not lead to a unity (conditioned by the subsuming ego) but to a spiritual plurality: the **monadology** of G. W. **Leibniz** (1646-1716) and others. However, both ways are characterised by the fact that the person stops at his forces of (everyday) knowledge. About the danger of a kind of refined **egoism** connected with mysticism.

On the other hand, the spiritual-scientific way of **Imagination**, **Inspiration**, and **Intuition**: "At the level of Imaginative knowledge we do something that is just as much mysticism as it is monadology, and raises us above them both. At the Inspirational level, we take a step at the level which the mystic does at a lower level, because as a human being he stays as

he is. At the Intuitive level we take a step which leads us out into the world, for not being the same as we were we are now on the appropriate level.”

**4(2/17/1910, Berlin) 65ff. 2171**

**59-04**

**Praying** as a preparatory step to mystic contemplation. Two modes of prayer, one leading to inner warmth, caused through the feeling of inadequacy compared with the past, and the other, imbued with the feeling of submission towards the future, leading out into the world again, and thus bringing illumination and true knowledge, after fear and anxiety were overcome.

On the **Lord's Prayer**. “This is just the secret of a true prayer that it has to have been drawn from cosmic wisdom. And because it has come from there, this is why it is effective, even if we do not as yet understand it.” “And however high this stage may be we shall never have exhausted a prayer, because it can always raise us to a still higher level.”

“The idea that a congregational prayer, in which the forces of all the participants combine, has a heightened spiritual power and is therefore more real – that is outside the grasp of ordinary thinking today.”

**5(3/3/1910, Berlin) 86ff. 2184**

**59-05**

**health-illness**

The meaning of **healing**: “But what spiritual science shows us is that we have to be thankful each time we are healed, for each cure signifies an enhancement of our inner being which can only be achieved by way of the forces we have assimilated inwardly.”  
 Illnesses ending in **death**: “The fruits that we gain as a result of our damaged body no longer receiving us will enrich our life between death and new birth.” However, “It is our duty to make every attempt to try to cure the illness. To undertake to bring healing to the best of our ability is embedded in human consciousness. For the view that when death has occurred it is something to be grateful for is not one which is present in ordinary human consciousness but can only be acquired by transcending it. ... Initially these two views are irreconcilable and have to continue side by side. Any abstract harmony is of no use.”

**6(3/10/1910, Berlin) 113ff. 2190**

**59-06**

“But in community there is always a kind of group spirit in which all the various urges, desires and judgments of those present combine. ... The suggestive nature of a group mood plays an enormous part in life ... It also shows us the danger of forming **sects**.”

About the mutual influencing of people: “So we can understand how it happens in life that persons with finer natures and well-developed reasoning powers are at the mercy of robust characters with vivid minds whose assertions derive solely from their own instincts and inclinations.”

On the justified aspect of **mass-suggestion** in olden times at the construction of temples, but also at the **crusades** and **Joan of Arc** (1412-1431) and her army: CW 265, p. 409.

**7(4/28/1910, Berlin) 136ff. 2219**

**59-07**

Disturbances of the interrelation of **sentient soul** and **sentient body** (≠ astral body) lead to **idées fixe**, those between the **intellectual soul** and the **etheric body** to **error**, those between the **consciousness-soul** and physical body to megalomania and **persecution mania**. Strengthening of soul-life as remedy and protection.

“In **gymnastics** people should not do the kind of exercises that are done for the sole purpose of strengthening particular muscles; but care should be taken that each exercise provokes inner joy, and that the impetus for every exercise comes from an inner feeling of well-being.”

If spiritual-scientific viewpoints for **education** are disregarded, **mental illnesses** may arise like **dementia praecox** or schizophrenia and **senile dementia** in the subsequent periods of life.

**9(5/12/1910, Berlin) 186ff. 2226**

**59-08**

The task of European **art** to take the western people over the period of non-revelation with the help of imagination from the ancient to the future clairvoyant spirituality, shown in the development of poetry from **Homer** through **Aeschylus, Dante, Shakespeare** up to Goethe's *Faust*.

*Reference to lecture of CW 59 in [58-05](#).*

## 60 The Answers of Spiritual Science to the Biggest Questions of Existence

*Gesamtausgabe, second edition. Lectures held in Berlin. RStA (22 lectures)*

8(1/12/1911) (231ff.) 2354

60-01

### sexes

Concerning **heredity** of traits of **character**: The qualities, which are connected with will impulses (interest in the outside world, wishes, desires, bravery, faint-heartedness etc.), are taken over from the fatherly genetic endowment, mobility of intelligence, imagination from the mother. However, there is a difference whether these qualities are transmitted to a daughter or a son. The fatherly qualities are raised to the soul with a daughter; the motherly qualities go with a son down from mental to organic abilities. Examples of such heredity: Goethe and his sister Cornelia (married) Schlosser (1750-1777); the mother of the Maccabees (**2 Macc. 7:22-23\***); Cornelia (second century B.C.), the mother of the two Gracchus brothers.

\* usually not contained in Protestant Bibles

9(1/19/1911) (252ff.) 2356

60-02

### mythology, Persian

**Zarathustra** "stands, in any case, at least 8,000 years before our present time in the human evolution ..."

On both **initiatory** ways of former times which were spread out to different peoples. The way of contemplation (mysticism) with the ancient Indians, the way of the penetration of the sensory realm, e.g. with the ancient Persians (Zarathustra). The union of both ways in the **Greek** culture, in the Dionysian and the Apollonian **mysteries**. "Both ways are no longer separated today strictly from each other, because it is the purpose of human development that ... both currents flow together."

On Zarathustra's teachings: the polarity of **Ahura Mazdao** (Ormuzd), the great sun aura, and **Ahriman** (Angro-Mainyush), arising from the infinite, **Zeruana-Akarene**, symbolised as snake that bites in its tail, manifested in the **zodiac**. Twelve direction forces of the zodiac, the **amshaspands** (amesha-spentas), seven of them are good forces (Aries to Scorpio), five are evil [cf. [102-02](#)]. 24 to 28 or 31 **izarats** (yazatas, izeds) are subordinated to these, as well as the **frava(r)shis**. The currents of the amshaspand forces are continued in the 12 main nerves of the human being, those of the izarats in the spinal nerves. "And in that which is no longer nerve which rounds us to personalities we have that which is no longer experienced in an external current: what the fravarshis are, they are the thoughts in us which raised themselves above the mere life of thought and brain." Cf. [101-02](#), [113-11](#).

10(1/26/1911) (284ff.) 2361

60-03

### astrology

On Galileo **Galilei's** (1564-1642) and Giordano **Bruno's** (1548-1600) views of nature.

12(2/16/1911) 345ff. 2379

60-04

On **Hermes Trismegistus (Toth)**, the founder of the **Egyptian** culture. The levels of the Isis mysteries and the higher Osiris mysteries. The picture of the divine forces in the **constellations** and the foundation of the culture according to these constellations (**writing** [consonants imitations of the zodiac, **vowels** such of the planets], land surveying, agriculture etc.). The year of the Egyptians had 365 days and the period of 365 x 4 = 1,460 years after which the end of the year coincided with the sun year again. The Egyptians dated the working of Hermes about three such periods before **1322 B.C.** (exodus of Israel



from Egypt).

**13(3/2/1911)\*** (376ff.) **2390**

**60-05**

On the teachings of Gautama **Buddha**. The differences between **Christianity** and **Buddhism** are emphasised.

*\* A translation of this lecture appeared in "From Buddha to Christ" (Anthroposophic Press, second edition, 1987).*

**14(3/9/1911)** (410ff.) **2397**

**60-06**

**Exodus 2:16-21 / Exodus 14:19-31**

Moses overcame the decadent Egyptian culture and pronounced the **ego-consciousness** and **intellectuality** linked with it. The **Bible** and other ancient writings often describe external occurrences and mental experiences apparently abruptly which are shown like external events. Example: the meeting with the priest **Reuel** (Jethro) and his seven daughters (seven soul forces = Plato's **virtues**) one of which he marries (= ego-consciousness). The meeting with the pharaoh who can no longer understand him out of his old culture. The **passage through the Red Sea** as another example of the different mental conditions of Hebrews and Egyptians. Moses still owns the ancient clairvoyance that the new ego-consciousness should replace, and, therefore, could no longer lead his people into the Promised Land but must leave this task to others.

*References to lectures of CW 60 after 4-15, in 55-03, 312-02.*

## 61 Human History in the Light of Spiritual Research

*Gesamtausgabe, second edition. Lectures held in Berlin. An English translation of lecture 5 is contained in "The Meaning of Life" (Rudolf Steiner Press, 1999) as lecture 5. **RSIA** (16 lectures)*

**3(11/9/1911)** (62ff.) **2469** **61-01**

On the **prophets** of antiquity, especially those of the Hebrews. The **astrological** prophethood of Nostradamus (1503-1566) and Tycho de **Brahe** (1546-1601), and **Kepler's** (1571-1630) astrological predictions based on pure calculations.

**7(12/14/1911)** 194ff. **2498** **61-02**

**1 Kings 17-21**: The advancement of the Yahveh religion by **Elijah** who remained as initiate unknown to the people. The work of Elijah's spirit in **Naboth**, interpretation of his visions. His relationship to Queen Jezebel (**Isibel**) and King Ahab of Samaria, his assassination at the instigation of the (clairvoyant) queen who recognised him as bearer of Elijah, and the working on of Elijah in **Elisha (2 Kings 2)**. The meaning of the local names mentioned in the Bible as stations of the soul development of Elisha. Example how one can understand the Bible without spiritual-scientific interpretation. Cf. [139-04](#).

**11(2/1/1912)** (335ff.) **2533** **61-03**  
**mythology, Greek**

On the **Perseus legend**: With the transition of the old picture consciousness to the ego-consciousness, the worst forces or beings of the spiritual world were still perceptible that worked outside. "The human being who imagined the new situation in the ancient manner perceived them as **gorgons** in which people beheld the worst beings and, hence, also depicted them as what welled up to them in their consciousness even as the worst beings. The new human being, Perseus, rises up, mutilates the gorgons. One of them, **Medusa**, is that consciousness which existed as the last rest."

**13(2/29/1912)** (379ff.) **2555** **61-04**

On the difference of the **death** of plant, animal, and human being.

*References to lectures of CW 61 in [54-09](#), [55-03](#).*

## 62 Results of Spiritual Research

*Gesamtausgabe, second edition. Lectures held in Berlin. RStA (8 lectures)*

- 7(1/9/1913)** (220ff.) **2680** **62-01**  
 Lecture on the Imaginative views of Jacob **Böhme** (1575-1624). On Böhme see 65/1 (12/2/1915) and 171/2(9/17/1916).
- 8(1/16/1913)** (249ff.) **2684** **62-02**  
 On Herman Grimm's (1828-1901) mental attitude and view of history. His novella *The Singer* and the novel *Unüberwindliche Mächte (Insurmountable Forces)* [see 64/7 (2/25/1915) and [161-05](#)].
- 9(1/30/1913)** (286ff.) **2694** **62-03**  
 The cooperation of inward-looking Christianity and reappeared external Hellenism in the soul and works of **Raphael** (Raffaello Sanzio) (1483-1520). On the *Sistine Madonna*.
- 10(2/6/1913)** (321ff.) **2705** **62-04**  
**Fairy tales** are food for the "hunger" of a soul caused through (dramatic) experiences remaining unconscious. Meeting with the gigantic natural forces at waking up and corresponding fairy tales of bears or **giants** (fairy tale *Hundred in One Go*). *The Child with the Toad*, **Rumpelstiltskin**.
- 11(2/13/1913)** (353ff.) **2713** **62-05**  
 On the personality and work (detailed explanations on his *Last Supper*) of **Leonardo da Vinci** (1452-1519).
- 12(3/6/1913)** (382ff.) **2730** **62-06**  
 On errors of **spiritual research**. The increase of **egoism** and **fear** in the course of the initiatory way that are overcome by a proper spiritual-scientific training: the meeting with the **guardian of the threshold**\*.  
 The soul moods of the subconsciousness remaining unconscious: "Hence, it is absolutely correct that a love that is rooted in the depths of the soul can be to blame for a particular phenomenon of **hatred** of a person to another which plays in the consciousness. There can be sympathy ... in the deep subsoil of the soul of a person for another. But because this person has reasons at the same time about which he/she also knows nothing, therefore, he/she stuns him/herself about this love ... and simulates hatred and **antipathy** to him/herself."  
 The unaware fear of the spiritual world as a reason of **materialism** [see 63/2 (11/6/1913, Berlin) and 69a/6(2/19/1913, Stuttgart)]. Fear and especially comfort, connected with it, as a deeper cause of the inclination to **phenomenalism** to the spiritual world, to **spiritualism**. "They do not want spiritual facts ... but something similar like a being that the sensory eye is able to see, briefly, they want to see ghosts instead of spirits." "Somebody who is a real spiritual researcher also knows these areas of the spiritual world which condense up to the ghostly, but he knows that everything that comes up to such a densification is merely the dying ... in the spiritual world." "However, the spiritual researcher knows that he does not deal with unrealities in these cases."  
 The other extreme possibility of error (egoism) is **ecstasy** as it is to be found with many **mystics**. "There is a condition brought about in which the person can say to himself in a certain respect that he has got away from himself. However, he has got away from himself only in such a way that he actually feels the well-being of his self in this being out of

himself.” Mystics as gourmets of the spiritual world, “and the remaining spiritual world which does not taste to them does not exist for them.”

\*On the meeting with the guardian of the threshold during the esoteric training and the necessary preceding development of **morality** (**Imagination** – sense of facts, truthfulness, **Inspiration** – moral courage, steadfastness, **Intuition** – sympathy, compassion) see lecture 13(4/3/1913).

### 63 *Spiritual Science as a Treasure for Life*

*Gesamtausgabe, second edition. Lectures held in Berlin. RStA (12 lectures)*

- 3(11/20/1913)** (98ff.) **2841** **63-01**  
**art**  
 “The **etheric body** provides the **aesthetic** views for us; the **astral body** experiences itself religiously unless it dedicates itself to the injurious belief that its content comes out from nothing in itself, but if it knows that its feelings arise from the spiritual world, in which it is living, our astral body experiences itself religiously. It is that part of our nature, which must experience itself religiously.”  
 “If we look upon the religious confessions as coloured by human nature, however, being rooted in the same spiritual world, in which all people are rooted with their astral bodies, we are not authorised to ascribe "truth" only to one **religion**. However, we must say: these different religions are that which can well up like from the unknown subsoil in the human soul, as springing from a special manifestation of the spiritual world by means of the human astral body.”
- 5(12/4/1913)** (171ff.) **2848** **63-02**  
 Premature **death by misfortune** strengthens the intellectual talents, the capacity of invention in the next life. **Premature death** by illness strengthens the will-life in the following life.  
 “You would misunderstand ... the spiritual researcher if you even had the thought at least: it would be very easy to make yourself more intellectual for your next earth-life if you let run yourself over by a car. That is not the case. However, it shows that the consciousness we have between birth and death cannot decide what is necessary in the human destiny beyond the grave, but that higher consciousness which comes into being before birth and after death, in the purely spiritual world. We never can have any idea by means of our consciousness we can develop in the physical body whether a misfortune will work in this or that way on us.” The same applies to the death by illness.
- 6(1/8/1914)** (183ff.) **2867** **63-03**  
**sculpture**  
**Michelangelo's** (1475-1564) sculptures (*Moses, David, Pietà*); his position in comparison to Greek sculpture. His paintings in the Sistine Chapel (*Creation, Prophets and Sibyls, The Last Judgement*). The tombs of the Medici in Florence and the spiritual representation of the four sculptures *Day, Night, Dawn, and Dusk* [cf. 141-02]. The dome of Saint Peter in Rome.
- 8(2/12/1914)** (261ff.) **2893** **63-04**  
**moral**  
 Moral impulses have their origin in the Imaginative world, moral actions in the physical world become realities in that world. The origin of **conscience** in the world of Inspiration. The change of moral actions/impulses in the course of times into **natural forces**, i.e. they become creative.
- 9(2/26/1914)** (292ff.) **2894** **63-05**  
 On the personality and character of **Voltaire** (= François Marie Arouet) 1694-1778).
- 10(3/19/1914)** (327ff.) **2903** **63-06**  
 Account of the **life after death** or between death and rebirth “experienced more from an

inner condition. In my *Theosophy* (CW 9) or in my *Occult Science* (CW 13), I have described this world more for the spiritual-scientific view from without.”

An overly early reincarnation as a possible cause of the tendency not to take life seriously (often unconsciously), and with it inclination to **criminality**.

**11(3/26/1914)** (361ff.) **2904**

**63-07**

**alchemy**

The figure of **Homunculus** symbolises the materialistic abstract ideal of a human being who is built up and explained by natural forces and physical substances only. In reality, the spiritual forces connect the spiritual core of the human being with the physical at reincarnation and merge then into him. Goethe received the stimulation for his Homunculus – the mediator of Helena’s incarnation in *Faust* – from his early studies of **Paracelsus** and others. “If one studies how people of Paracelsus’ time were thinking in this regard, it did not depend so much on how the substances were mixed, how they decomposed and new compounds originated, but what mattered was that the person stood before the process and allowed it to have an effect on him. Moreover, the effect of these processes caused a kind of **clairvoyance** in the human soul that one has to attain by other means today.”

**12(4/23/1914)** (408ff.) **2923**

**63-08**

**anthroposophy / health-illness**

“That is why one can say: sleep is a remedy in this respect that it can compensate exhausted forces. Spiritual science conveys forces to the human being – by what it is as such or what it is able to give – which he does not have in himself and which are not already in his dispositions. It opens a higher source of recovery for him than the usual, normal life can give even with the best sleep... The usual medical art is only capable to call up those healing powers to the recovery of the human being that are already in him which are only suppressed by opposite forces.”

*Reference to lecture of CW 63 in [62-06](#).*

## 64 Out of Destiny-Burdened Times

*Gesamtausgabe, first edition. RStA (1 lecture)*

**5(1/14/1915, Berlin) (153ff.) 3006**

**64-01**

“The single **Germanic** peoples lost at a certain time – and this coincides quite exactly with the rush against the Roman Empire – not only the capacity to behold into the spiritual world by means of the original dream-like clairvoyance. They gradually also lost the understanding during the **migration of peoples** for what the soul can have from such a knowledge based on clairvoyance.”

In return, the consciousness of personality and emotional life (German: *Gemüthhaftigkeit*) were heightened together with an intense tragic longing for the divine-spiritual worlds (Twilight of the Gods). Clairvoyant leftovers in the German medieval **Song of the Nibelungs**: These rests “serve the human being to present himself in the life of the physical world.”

The different reception of **Christianity** by the Germanic peoples compared to the southern nations. The Romance civilisation comes into being from the fusion of the Germanic qualities of soul with the Roman element that overlays them.

The Germanic soul qualities were gradually increased to spiritual ones: beginning with the poem **Heliand** via the German **mystics** up to the classical period of German literature. The germs of spiritual science (**anthroposophy**) in Fichte’s and Hegel’s philosophies, “they must not be killed, but must develop because they belong to his nature (**German folk spirit**)... For if a people is murdered or its existence is impaired, before it has fulfilled its mission, no other national individuality could replace it. Nations must realise their lives.” The German being must fulfil its mission in the world evolution, “because nothing would be there what would raise the purely external **materialistic** world view to that spiritual height that is intended by the German being.”

On the idealism of Fichte and Hegel, see CW 20.

**6(1/15/1915, Berlin) (195ff.) 3007**

**64-02**

**death, untimely**

What is slumbering in the subconscious realms of every soul and must not remain there is raised to consciousness through spiritual science (**anthroposophy**). “And the more we make an effort to have knowledge about the spiritual world in ourselves, the more we shall find that ... our inside becomes something different.” “What goes into the empty soul? Those forces ... with which this soul is connected according to its real character” and “which come to the forth from the divine-spiritual impulses and give us certainty in life...”

On the unused forces of men killed in action: “The souls who have made themselves empty by means of spiritual science will also become empty for the inflow of that which can flow from the spirits who have gone through the portal of death into these human souls and hearts.”

**9(3/4/1915, Berlin) (307ff.) 3032**

**64-03**

On the **Russian** folk spirit, Vladimir **Solovyov** (1853-1900), and **Pan-Slavism** (Slavophilism).

*Reference to lecture of CW 64 in [62-02](#).*

## 65 Out of Central European Spiritual Life

*Gesamtausgabe, first edition. Lectures held in Berlin. RStA (1 lecture)*

- 5(12/16/1915)** (186ff.) **3166** **65-01**  
Biographic lecture on J. G. **Fichte** (1762-1814).
- 6(2/3/1916)** (232ff.) **3190** **65-02**  
Lecture on **Goethe's Faust** [see lecture 1(12/2/1915)]. On **magic** as an old method to reveal the secrets of nature [example **Agrippa of Nettesheim** (1487-1535), see 233a/4(1/11/1924)], on the earth spirit, Wagner and **Homunculus**. Another old method is damping down the healthy soul life like with somnambulism, mediumship (with the historical Faust and the Faust figures going back to him). Mephisto as the leader to these forces (witches' kitchen, Walpurgis Night). The life of drives arose together with it, and the tragic (Gretchen). *Faust II*: the walk to the mothers. Mephisto and the **Phorcyads**.
- 10(2/25/1916)** (407ff.) **3202** **65-03**  
The **idealism** of Fichte, Schelling, and Hegel worked on in "minor" philosophers: Gotthilf Heinrich Schubert (1780-1860), Immanuel Hermann Fichte (1796-1879), the son of J. G. Fichte, Ignaz Paul Vital **Troxler** (1780-1866)\* who already aimed at an "anthroposophy", Carl Christian Planck (1819-1880) and Wilhelm Heinrich Preuss (1843-1909). The influence of Schelling and Schopenhauer on Henri Bergson (1859-1941),\*\* The misunderstandings of the Russian **Pan-Slavists** (Slavophiles) with the adoption of the German idealism (Herder, Schelling).  
Similar explanations in CW 20.  
\*In CW 35: On the arrangement of the human being represented in his book *Views Into the Being of Man* that comes very close to the theosophical (anthroposophical) views.  
\*\* On his philosophy, see CW 18 *The Riddles of Philosophy*, 420ff.
- 12(3/23/1916)** (497ff.) **3216** **65-04**  
The materialistic philosophy of the second half of the 19<sup>th</sup> century (example Ludwig **Feuerbach** (1804-1872)) as an antithesis to the German idealism of the first half. The overcoming of the purely sensory view in the element of music, in which something spiritual lives at the same time: Richard **Wagner** (1813-1883). The musical view of nature forming the basis of **Germanic mythology**, which meets that of Wagner, and the more sculptural view of **Greek mythology**. Feuerbach's and Schopenhauer's influence on Wagner. The experienced and endured phases of Friedrich **Nietzsche's** (1844-1900) world view. On the latter, see CW 5 and 75/3(6/4/1921, evening discussion, Zurich).
- 13(3/24/1916)** (572ff.) **3217** **65-05**  
**initiation / limits of knowledge**  
"When one begins to strengthen the soul internally, one will experience certain things. One experiences how it is tremendously beneficial that such limits of external knowledge are there. For if the forces that are appropriate for external knowledge made you see through the entire nature, these forces would prevent you from attaining spiritual knowledge. Only by the fact that you cannot use all that is in the soul for external knowledge something remains saved that you can develop in the way I have explained."
- 14(4/13/1916)** (591ff.) **3221** **65-06**  
**human development / Germany**  
On the different development in the **seven-year rhythms** of the **sexes**. The effect of the



**folk spirit** of single European nations on the individual mental development. The relatively long, in return weaker effect of the **German folk spirit** on the individual soul. His relationship to the other important European folk-souls.

“This German folk-spirit works like a powerful alchemist, causing that which happens among Germans in the centre of **Europe** from old times, in pre-Christian centuries far going back. He was there already working in such a way that his previous work with the later one was connected when the configuration of the French, Spanish, Italian, also of the British beings have not yet existed in their present form. He worked on through the centuries and is working today. As I have often emphasised in these lectures: he carries the seeds for a long lasting work in himself.”

The peripheral nations originated by the "alchemy" of different currents. “But in the centre of Europe that has remained which has gone through a continual development which has always remained in the line and current of this wide character I have shown.”

**14(4/13/1916)** (615ff.) **3221**

**65-07**

The activity of the language genius in the words "**fatherland**" and "**mother tongue.**" “And for the spiritual scientist, this expresses the way how the local scenery goes over onto the human being from the father by **heredity** and works, on the other hand, in his unconscious realms; and how that which lives in **language** flows from the motherly side to the human being by means of the hereditary forces.”

*References to lectures of CW in [55-04](#), [62-01](#), [66-03](#), [238-09](#), [281-04](#).*

## 66 *Spirit and Matter, Life and Death*

*Gesamtausgabe, second edition. Lectures held in Berlin. RStA (16 lectures)*

3(3/1/1917) (94ff.) 3347

66-01

### ego, higher

“We remember in our later life up to a certain point which lies some years after our birth. Up to this point, our ego or astral being goes along with us. Then it stops ... in time... and the further course of life does not take the ego with it... The course of life radiates that which passes in it back to the resting soul.” Cf. 165-01.

4(3/15/1917) (113ff.) 3350

66-02

On the interrelation between soul-life (**thinking** or forming mental pictures, **feeling** and **willing**) and the physical body. Forming mental pictures is connected with the nerves, feeling with breathing, willing with metabolism.

5(3/17/1917) (150ff.) 3351

66-03

### mediums

On the concept of **ether** of natural science at Steiner's time and the hypothesis of an invisible etheric body in the philosophical views of some idealists of the 19<sup>th</sup> century [Immanuel Hermann Fichte (1796-1879), Johann Heinrich Deinhardt (1805-1867), Ignaz Paul Vital **Troxler** (1780-1866)].

“As well as we live as it were with the metabolism in the fluid element, we live with breathing in the air; we live with perception in the ether. In addition, internal etheric processes... in the invisible body ... take place, touch with external etheric processes in **sense perception.**”

“The external ether that penetrates into our **sense-organs** is thereby deadened. And while the external ether is deadened in our senses, it is again enlivened, while the internal ether of the **etheric body** counteracts it. In it, we have the essence of sensory sensation.” On the ether see lecture 7(3/31/1917) and 65/15(4/15/1916).

“... if a **will** impulse comes into being from the psycho-spiritual realm, the etheric body is always loosened and driven out from the physical body by metabolism and all that is connected with it in those regions, in which metabolism takes place. We have the reverse fact here: the etheric body withdraws as it were from the physical processes.”

**Hallucination** is a counter image of **Imagination**, both blot out each other: “What should be experienced, actually, only internally as mental picture appears as process in the physical body.” On the opposite way, a **compulsive act** that is a counter image of **Intuition** comes about. Example is the **dervish dance**. It “originates from the fact that the physical-bodily is pushed into the etheric, so that not the etheric is effective from the psycho-spiritual, but basically only regular compulsive acts take place.” “And ... only a little more extensive is that ... which, for example, is automatic writing, **mediumistic writing**. It consists in nothing but that one drives out the spiritual completely and let unfold the physical body that is pushed into the etheric body when it, as it were, has become void of internal ether and is now ruled by the external ether.” Both phenomena concern a kind of dead copy of the spiritual.\*)

“When soul and spirit interweave the etheric body, so that that which it coins in the etheric body not immediately breaks on the physical body, but keeps in the etheric in such a way that it comes to the borders of the physical body, but is still noticed in the etheric realm, then a **dream** comes into being.” Dream as weakened sensory knowledge. Destiny (**karma**) as reinforced effect of the psycho-spiritual, the will impulses.

“... as in everyday life the soul conceals the spiritual to itself by mental pictures, it conceals the spiritual of destiny to itself ... by affects, by **sympathy** and **antipathy** with

which it takes in the life events.“

On the domain of **psychoanalysis** and its partial justification, however. “For ... between that which one can only observe in the psychic domain, as the psychologists do who go only onto the consciousness, and what the psychoanalyst finds at the bottom of the animal mud of the soul there lies the field that belongs to the eternal psycho-spiritual that goes through births and deaths.”

\*) See in the next lecture (3/22/1917) the explanations on the spiritist investigations of Sir Oliver **Lodge** (1857-1940), cf. [175-01](#), 79/3(11/28/1921), and 80a/8(22.01.1922).

## 67 *The Eternal in the Human Soul. Immortality and Freedom*

*Gesamtausgabe, first edition. Lectures held in Berlin. RStA (10 lectures)*

**1(1/24/1918)** (33ff.) **3472**

**67-01**

“I have a form of spiritual research to come in mind, a form that is simple and popular, so that each simple feeling heart can absorb it. This must also be like that... Today **anthroposophy** has to appear with concepts that are more difficult in order to be armed against the objections of the official science. I have to resign myself to it.“

*Remark: One may assume that this task will be one of Steiner's next incarnation [see [262-01](#)].*

**2(2/7/1918)** (37ff.) **3475**

**67-02**

On the compulsive element of **mental pictures** which are gained in the outside world. This lasts for about two to three days. In addition, involuntary **dreams** go back on impressions, which one experienced in the last two or three days: “But do not misunderstand me! Of course, experiences of long past events come up in the dream as memories. However, there is something different that calls up these past events.”

Studying the riddles of knowledge, **limits of knowledge**, and its significance: “... then a kind of psychic groping develops from bumping (against the limits of knowledge), then something like a differentiation of the **soul-life** arises from it.”

If anybody reinforces his soul-life according to Steiner's instructions, he will notice: “Then he learns to recognise that the human being becomes free in his inner being toward the mental pictures that prevail in him subjectively for two or three days bubbling out of his inside and determining him tyrannically. After this time, he becomes internally as free as he is usually free in his body.” Knowledge of the body of formative forces (**etheric body**).

**6(3/14/1918)** (186ff.) **3496**

**67-03**

Characterisation of the **American** nature at the example of Woodrow **Wilson** (1856-1924, US-American president 1913-1921).

“The great dream of the development of humankind, this is **history**, and history never enters into everyday consciousness. ... One of the most significant results of historical view will be once when people find out that one must only find the object of historical consideration, must think that the stream of historical development is not there at all like nature. The facts that are registered in the archives and are written down in the documents, which people normally already call history, are not at all history. History lies in reality only behind them; these facts only stand out from historical evolution...”

The everyday reason can grasp the forces of decline in history at most. The Imaginative consciousness is necessary to grasp the rising trends of history. Symptomatic historiography: “Great men of history ... are not considered for the sake of their personalities but only as symptoms. One is aware: if one can bring the right symptom in Imaginative interrelation with what lies underneath as spiritual current of evolution, one will correctly describe history.” “Symptomatologic historical research will be forced to assess

the events, which control the situation for the external intellect, as less important for history and look upon little, apparently unimportant events as most decisive events.”

See 73/2(11/7/1917) and /8(10/17/1918).

8(4/15/1918) (255ff.) 3505

67-04

### ego-consciousness of animals

On the difference between human being and **animal**. The different balance, which comes about within the human organism itself, which the animal forms in relationship to the world. “Something else is connected with this balance. The human being has... a dim, dream-like feeling of this equilibrium position that shines into the usual daytime consciousness only vaguely... And what is the sensation that lives in the everyday consciousness? This sensation is identical with the **ego-feeling**.”

The human being does not fully develop his form, his **figure**, like the animals but takes back it again (**devolution**): “The human being lives the form back and can realise the form supersensibly in **thinking** as the animal realises it in the external sensory realm.” The moments of **conception** and **death** are separated with the animal, whereas conception and death interplay throughout the whole human life. **Sense perception** and thinking as conception. “By the fact that this lives in the depths of the human souls... that the human being is aware vaguely of the fact that he carries concept and death within him and not without him he has the feeling: his being will be living after death and birth... That is why he bears the feeling, the thought of **immortality** really in him.”

On the death of animals: “The moment of the highest clarification, the most intensive consciousness – and as a spiritual researcher I am allowed to say: a moment when the animal element approaches the human element...– that is the moment when the animal dies.” Cf. 181-12.

10(4/20/1918) (344ff.) 3508

67-05

**Thinking** as a destructive process. In this context on asceticism and **fasting**: “This instinct to have spiritual experiences by **hunger** forms the basis by exaggeration of the true facts that the normal consciousness life of imagining and thinking is based on a hunger feeling, on a hunger process of the head.” See 73/5 (10/8/1918).

Thinking as an unaware **Inspiration**.

Whereas the evolution of the head organisation is retrograde, the extremities (**hands, feet**) are over-developed. In this over-development unaware Imaginations are working. “There lies the spiritual part of our future. This is the germ we need after death.” **Logic** as a legacy of the prebirth life. The **ego-consciousness** as an unaware **Intuition** that comes into being, when the true ego submerges into the physical body. From this follows: “The human being is really not the simple monadic being but in truth three egos co-operate within him.

The Inspirative ego that lives in thinking that is carried over from the spiritual world and from the preceding earth-life;

The Intuitive ego that lives in the present physical body, and

The Imaginative ego, which is carried over into the spiritual world – like a car carries a passenger – that the human soul enters with passing the gate of death.”

*References to lectures of CW 67 in 52-06, 58-09.*

### 68c Goethe in the World of Today

*Gesamtausgabe, first edition (2017)*

**10(4/4/1904, Berlin) (87 ff.) 2353**

**68-01**

Detailed explanations of Goethe's *Fairy Tale of the Green Snake and the Beautiful Lily* (1795) in the context of *The Conversations of Emigrated Germans*. About the meaning of the single figures as soul forces and their teamwork in pictures. River and ferryman as transition from the spiritual to the sensuous. The central role of gold as a power of wisdom and the human quest for knowledge. The will-o'-the-wisps as symbols of the abstract wisdom. The snake as symbol of the emotional attachment to the things. The temple = site of initiation, in former times underground, it emerges into the day consciousness. The old man with the lamp = the light of faith, his wife = the power of faith. The unselfishness of the snake; the giant as a mechanical fundamental force of nature and his shade = atavistic consciousness (trance, hypnosis).

About the fairy tale see also in the same volume:

3 (11/27/1891, Vienna, Schmidt No. 6)

The fairy tale as a pictorial representation of the problem of freedom which Schiller treats more abstractly in his *Aesthetic Letters*.

9 (3/29/1904, Berlin, No. 809)

*Faust* as Goethe's gospel, *the fairy tale* as his apocalypse. His imagery and his masonic experiences.

12 (11/27/1904, Cologne, No. 964),

13 (12/7/1904, Weimar, No. 976),

14 (1/8/1905, Munich, No. 998),

20 (11/28/1906, Dusseldorf, No. 1435),

25 (1/21/1909, Heidelberg, No. 1913),

Here about the other preceding narratives in the *Emigrated Germans* as gradual soul development culminating in the fairy tale. See also in

33 (1/9/1911, Frankfurt, No. 2353).

**17(2/2/1905, Berlin) (214 ff.) 1017**

**68-02**

Goethe's acquaintance with Rosicrucians and their ideas as he expresses them in his poem fragment *The Mysteries* (1784/85). The symbolism of the cross. Twelve brothers and their ruler Humanus, the thirteenth. Brother Marcus supersedes him.

In his masonic poem *Symbolum* (1816), he speaks of the goddess Camarupa (theosophical kama-rupa, astral body).

On *The Mysteries* see also in the same volume:

20 (11/28/1906, Dusseldorf, No. 1436),

21 (12/31/1907, Berlin, No. 1653),

22 (2/22/1908, Kassel, No. 1694),

23 (3/6/1908, Amsterdam, No. 1707)

**31(12/6/1909, Munich) (441 ff.) 2117**

**68-03**

Explanations of Goethe's fragment ("festival play") *Pandora* (1808). Contrast of the contemplating and thinking ahead human being, Epimetheus and Prometheus. The latter brings the fire to the human beings and leads them to the ego thinking ahead. Hephaistus created the artistic Pandora (divine gifts) on order of Zeus; she becomes the wife of Epimetheus. She is the personified contemplating wisdom in nature. Her children are Elpore (hope), and Epimeleia (precaution). The son of Prometheus, Philerus, shows the one-sided pursuit for the ego, he wounds Epimeleia in a conflict. The human soul gets true salvation only by the harmonious interaction of both directions. In his youth (1774), Goethe had represented one direction only in his poem *Prometheus*.

28(10/25/1909, Berlin) 393 ff. 2076

68-04

The dwindling Epimethean current as an heirloom of the old lunar development and at the same time the slowly emerging Promethean current are present in the human being. In mathematics, passionless, so true Promethean prediction is already possible. Prometheus as a leader of this development descended too early, which is why, the gods tied him to a rock according to the legend. Prometheus, who lets the impulse of foresighted consciousness work its way into humanity, is Christ. Both currents must work together in the human being as Goethe represents in his *Pandora*.

See also 58-03.

29(11/28/1909, Leipzig) (399 ff.) 2110

68-05

About Goethe's *Wilhelm Meister's Apprenticeship* (1795/96) and *Wilhelm Meister's Journeyman Years* (1829).

A too strong ego evokes **lie** and error in the etheric body. With a lie a spiritual thought form comes into being which "explodes" devastatingly. The consequences must be balanced karmically. The **sentient body** of the astral body was created from the astral substance of the lunar evolution. In the sentient body the substance of the **sentient soul** is separated, in which Lucifer can assert himself stronger. Disharmony originates from it: **egoism**. *Wilhelm Meister* deals with the problem of egoism. Meister is guided by the "Society in the Tower" to balance karma. Tip to Goethe's membership in a lodge (1780, Lodge Duchess Amalia).

Goethe gives the best explanation of *Hamlet* in this work. In *The Confessions of a Beautiful Soul* (Makarie), he describes the mental development of **Susanne von Klettenberg** (1723-1774).

About the *Pedagogical Province* and the three directions of reverence of the pupil's gestures: upwards, to their peers, and downwards. Their individual clothing.

26/27 (9/22. / 9/23/1909, Basel) (336 ff.) 2062/63

68-06

On the three preserved versions of Goethe's *Faust Part 1*:

The "Old Faust" (*Urfaust*), discovered in 1887 in the estate of **Luise von Göchhausen** (1732-1807, Chief-Lady-in-Waiting to Duchess Anna Amalia in Weimar) whose origin dates back to about 1774.

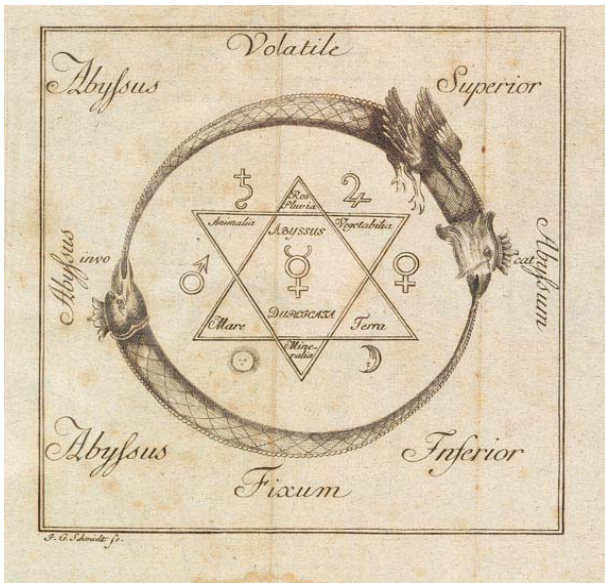
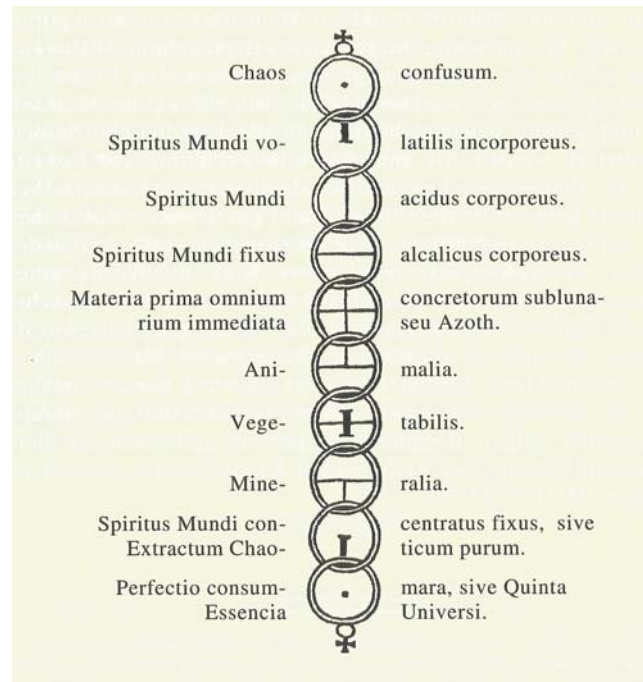
The second version *Faust. A Fragment* (in print in 1790, by Göschen) and

The third version *Faust. A Tragedy* (in print in 1808, by Cotta).

From about 1820, Goethe worked on the second part.

The correlations between Goethe's inner development and his *Faust*. The encounter with the circle of friends of Susanne von Klettenberg in Frankfurt and his involvement with her pietistic-alchemical-mystic ideas. Studies of corresponding writings of Basil Valentine (e.g., *The Triumphal Chariot of Antimony*, 1604), of Paracelsus; as well as Georg von Welling's (1652-1727) *Opus macrocabalisticum et theosophicum* (1735), Anton Joseph Kirchweger's (~1672-1746) *Aurea catena Homeri (Annulus Platonis)*, in 1723). Although these writings contained a lot of nonsense, Goethe felt that they contained insights that could bring out slumbering powers from the soul.

About the strange figures in the *Aurea catena* and their mental effects which he felt, but could not understand:

*annulus Platonis**aurea catena Homeri*

The encounter with Herder in Strasbourg. Tip to the scene with the earth spirit in *Faust*. Luciferic spirits prevent the desire to ascend to the cosmic knowledge; ahimanic spirits (Mephistopheles) prevent us from developing the feeling of cognition towards the earth.

About Goethe's practical sense. The feelings of guilt towards Friederike Brion (1752-1813); Goethe considers Mephisto as a part of his soul. Threat of charlatanism for the spiritual researcher. On Goethe's humble and intensive study of nature where he beholds, in the end, the living earth spirit, as a further maturing process.

The development in *Faust* from the individual maturing process to the generally human soul drama in the struggle of the objective world powers, as it is described in *The Prologue in Heaven*. In the second part Faust is led from his little world to the imperial court where the big world destiny plays where, however, always Mephisto is active, too.

Not before it is shown how the immortal spirit of Helen combines with a soul and the union of soul happens with the body, Faust can approach Helen entering again into humanity. Goethe was very well acquainted with the idea or fact of reincarnation that he could only suggest in his time (a quotation from *Wilhelm Meister's Journeyman Travel* is brought in).

The soul which must enter between body and mind at incarnation was called **homunculus** in the Middle Ages (Indian: purusha), the little human being. He originates with a non-sensuous conception, a supercreation (comparable to superman). In order to connect with a body, homunculus has to connect with the elements (Thales, Proteus) first, and then he has to integrate the laws of the plant (Anaxagoras).

At the end of the second act, the soul (homunculus) is connected with the body, so that in the third act the mind can combine with it: Helen appears reincarnated. **Euphorion** comes into being from the union of Faust and Helen: Faust enters into marriage with the spiritual world. Euphorion is the supersensible knowledge. His death: Faust can have this knowledge only for moments at first, and then it escapes from him again. The recollection of this spiritual experience: only Helen's veil and dress remain to him. Faust becomes an army commander in the fourth act: he cannot yet put purely spiritual forces forward; he is still exposed to the last Mephistophelean forces. Mephisto must face him as a tempter, as the lord of the world and its glories. Faust has to renounce them gradually to become

unselfish. As the last remainder of egoism, Faust must overcome the **worry** that last blocks his access to the spiritual world.

Goethe could show the "mystic" development of the soul in the *Faust* only in pictures which anthroposophy expresses today in words.

See also in this volume:

15 (1/26/1905, Berlin, No. 1013)

18 (1/31/1906, Leipzig, No. 1240)

24 (6/15/1908, Munich, No. 1778)

32 (2/13/1910, Frankfurt, No. 2167);

Further:

GA 57/13 (3/11/1909, Berlin, No. 1954).



## 69a Truths and Errors of Spiritual Research

*Gesamtausgabe, first edition. RStA (10 lectures)*

**2(3/19/1911, Prague) (45ff.) 2400**

**69-01**

Steiner discusses objections against spiritual science = **anthroposophy**, which are partly actual even today and are relativised or weakened in the following lecture (3/25/1911, Prague).

One objection is, for example: What distinguishes the visions attained on the anthroposophical way from hallucinations and other perceptions due to mental illnesses? They cannot be controlled by external experience, and thus the gate is opened for subjective arbitrariness. Besides, "supersensible perception" is often described in forms typical for the time concerned what contradicts their general validity.

Even if one accepts the principle of karma and reincarnation only as working hypotheses at first, one must not accept them necessarily because correct conclusions can be drawn even from wrong presuppositions by logic. Thus, the capacities of a human being, which are not to be explained by heredity and education, are not based on any karmic laws but far likely on early experiences of childhood, which are not yet thoroughly investigated, or biological processes that are not yet enlightened.

**Conscience** or sense of responsibility is no clue for the spiritual origin of the human being or for reincarnation, because conscience itself has gradually developed because of the tension of social conditions (advantageous or disadvantageous actions are rewarded or punished) and was then transmitted.

From the viewpoint of morality, one can claim that the doctrine of karma leads to the fact that a human being will omit bad actions, bad thoughts etc., because they fall back on him in the next life. However, such a moral behaviour is only a refined egoism. Furthermore, a human being who regards strokes of fate as karmic compensations will tend much more to fatalism. Over and above that, such a person who occupies himself with his karma will hardly come in the religious realm to any faith in an external spirituality that works in the human destiny and the outer events.

**3(3/25/1911, Prague) (72ff.) 2406**

**69-02**

The objections made in the previous lecture against anthroposophy can be overcome, in the end, only by the fact that the course of the psycho-spiritual development is gone through as an "internal experiment" as it is described in CW 10, and one will thereby get to know the reality of a spiritual world. People who have not gone this way may understand communications about the spiritual world by their natural feeling of truth and sound logic.

**Mathematics** resembles spiritual research in the fact that it obtains its results "in entire isolation of the soul." Its knowledge is experienced as true like that of spiritual research. One can understand relationships in reality through them, but one cannot judge whether beings exist which bear mathematical laws in themselves. "One must find out reality itself in other way than by mathematical judgments." In contrast to mathematical experience, the own ego appears with supersensible experience as object. That means that in mathematics one remains in one's make-up, in the supersensible experience a part of our being emerges into objectivity.

On the development of the brain or the figure through the childish aura and the affinity of these psycho-spiritual forces to certain family and cultural conditions what points, on the other hand, to previous earth-lives. The first ego-experience takes place when the childish aura is entering into the physical body.

Exercises for the attainment of **equanimity** as condition for a retrospect of former earth-lives.

Egoism (like avoiding bad actions because of fear of karmic consequences) is

transformed to altruism by life itself. The spiritual-scientific idea to own a part of the divine force in himself obliges the human being to make this divine force more and more active and richer, to perfect himself, and not to revere the divine only passively.

**4(11/25/1912, Munich) (100ff.) 2653**

**69-03**

Difference between **hallucinations** etc. and **Imaginations**: the first claim unconditional belief in them, the latter are only taken as soul pictures, which the person concerned scoops himself.

One has to suppress, to forget this world of pictures. Then it can return in changed form as an expression of spiritual realities.

Counter image of Imagination is **mediumship** with which not concentration and contemplation are trained with clear consciousness, but the corresponding forces are pushed down into the will sphere and feeling sphere with diminished consciousness. Indeed, important spiritual things can also become known in this way, however, the precautions to be followed are numerous.

The level of **Inspiration** following that of Imagination leads into a world of the shapeless without reminiscences of the physical world. The trained feeling for truth is most important for the Inspirative knowledge. It leads to the knowledge of the beings working in the external phenomena of nature.

On the next level of **Intuition**, the spiritual researcher lives to see the actions of the creative powers.

With advanced Imaginative knowledge, someone can gain insight into the previous lives of his own soul, not into those of other souls. This is only possible by means of Intuition.

If the spiritual researcher succeeds in formulating the beheld truth in laws of the sound human mind and logic, then they have for him the same value as for other people. As long as he only beholds into the spiritual world, he will have nothing of it for his soul-life."

**5(11/27/1912, Munich) (135ff.) 2655**

**69-04**

On the possibilities of errors of **mediumship**, also its spiritual possibilities that require, however, comprehensive experience in this domain. A severe self-knowledge protects against errors on the level of Imaginative knowledge. Meeting with the **guardian of the threshold** is a reliable sign of sufficient self-knowledge. Origins of errors while spreading anthroposophy: trusting in authority towards the spiritual investigator, on the one hand, or superficially working on spiritual science, on the other hand, so that charlatanism and conscientiousness are not distinguished. Similarly in the next lecture.

**6(2/19/1913, Stuttgart) (p. 188) 2719**

**69-05**

If someone fails to extinguish his self-love completely on the path of higher knowledge, he will revere the remaining rest incorrectly as the divine in the human being. This applies to several (false) **mystics** what is often difficult to notice.

**8(5/17/1913, Stuttgart) (235ff.) 2786**

**69-06**

The transformation of freed thinking power leads to **Imagination**, freed power of speech to **Inspiration** and freed force that underlies the movements to **Intuition**.

*References to lectures of CW 69a in [62-06](#), [127-01](#).*

## 69b Knowledge and Immortality

*Gesamtausgabe, first edition (2013)*

**2(05/10/1910, Hamburg) (p. 48) 2236**

**69-07**

Day experiences change into abilities during sleep. Hence, Homer let Penelope, the wife of **Odysseus**, unravel what she had knit at day, so that she did not fall in love with any of her suitors who courted her.

**4(11/14/1910, Nuremberg) (103ff.) 2305**

**69-08**

**Education:** it damages the soul life of the child unless one takes anything former up. That is why one should not punish it because of misbehaviour at once but later, when educator and child have distance to the incident. "You educate the better, the more you fall back on former experiences of the child."

"We trespass against the health of the human being if we leave his predispositions undeveloped and his interests unused." However, if one furthers them, it leads to a certain mobility of judging and possibly from an age of 30 years on to the **dexterity** of fingers and hands.

**6(02/12/1911, Munich) (p. 150) 2376**

**69-09**

One can achieve something own **in the esoteric** area only if one has reached the age of forty years. See [262-01](#), but also [192-04](#).

**8(12/11/1910, Munich) (189ff.) 2326**

**69-10**

**Zarathustra** and his doctrine. The divine primal ground is Zaruana akarana. The zodiac consists of 12 amshaspands from which seven are subordinate to the sun god Ahura Mazdao and five to his opponent Ahriman. The latter are the devs. Servants of the amshaspands are the izets. Twelve main nerve cords of the head originated from the amshaspands, 28 (to 31) spinal nerves from the Izets.

The contrary meaning of the devs or **devas** and the **asuras** in the Persian and Indian mythologies.

Page 222: about the role of the legendary King Dshemshid and his golden dagger. S. also 123/1 (9/1/1910, Bern).

*References to lectures of 69b in [60-01](#), [108-03](#), [125-04](#), [236-03](#).*

## 69c The New Christ Experience

*Gesamtausgabe, first edition (2015)*

**3(05/06/1912, Cologne) (69ff.) 2591**

**69-11**

"The human being will already get to a direct spiritual experience in the twentieth century by the knowledge of **compassion** and **conscience** in his usual consciousness."

In former times, one considered **heredity** as **original sin**. "Someone who knows the meaning of the original sin in the Old Testament knows that we have to define this term further than natural sciences do today that it must be applied ... to the **moral** qualities."

"Compassion and conscience create an empty space in the soul..., and the spiritual, the **Christ Being** flows into it."

"In this high area the normal consciousness can already become clairvoyant."

**6(02/08/1914, Pforzheim) (127ff.) 2647**

**69-12**

From interrogative answers: after the funeral of Christ Jesus, an earthquake took place and a gap opened, "in which the body could fall and which shut then again. The clothes were scattered by the storm and lay then in such a way as you find it described with **John (chapter 20)**. This accordance of the spiritual beholding and the Bible story works stupefying. With the "Descend to Hell" is expressed "the change of the life between death and new birth by Christ." See [130-19](#).

**Ascension** of Christ: "Those who were closest to Christ realised that Christ had found the transition into the earth atmosphere. This appears to the clairvoyant souls of his next confessors as His Ascension." See [148-02](#).

**12(03/11/1913, Munich) (127ff.) 2733**

**69-13**

Talk **on Raphael** following Herman Grimm. The Christian impulses with Raphael and **Savonarola**. The Greek influence on Raphael. Characterisation of his principal, the **Pope Julius II**. Similarly in the next talk, 5/19/1913 (Stuttgart).

*References to lectures of 69c in [53-03](#), [236-03](#).*

## 69d Death and Immortality in the Light of Spiritual Science

*Gesamtausgabe (2017), first edition*

**3(11/17/1911, Munich) (p.45) 2475 69-14**

The recurrence of the **idea of reincarnation** around the middle of the 19-th century in a paper of the psychologist Maximilian **Drossbach** (1810-1884): *The Empirical Solution of the Immortality Question According to the Known Natural Laws* (Olmütz, in 1849). Therein he had awarded a prize for the best paper on this subject. The doctor and philosopher **Gustav Widenmann** (1812-1876) won it with his writing *Thoughts on Immortality as a Repetition of the Earth-life* (Vienna, in 1851).

**3(11/17/1911, Munich) (58 ff.) 2475 69-15**

**Michel Nostradamus** (1503-1566): On the training of his visionary gift. S. also in the 5-th talk (1/28/1912, Kassel).

**14(3/9/1913, Munich) (p.303) 2731 69-16**

**living with the dead**

Question: *"If you harm a dead person, does he feel the woe?"*

Answer: This is possible in many cases.

**17(3/6/1914, Stuttgart) (350 ff.) 2897 69-17**

Question: *"What should one do if one has lost **God**?"* Answer: "You cannot actually lose God, but only your idea of God." One should deepen one's idea of God, or increase it. Inner peace, assurance, vitality are necessary which one can acquire by spiritual science.

Question: *"Can one receive messages from the spiritual world by **moving the table**?"*

Answer: "The world of the spirits is spiritual. Whoever wants to get to know the spiritual world by moving the table is like someone who wants to learn mathematics and does not go to the mathematician but to the parrot."

Question: *"Does man have to experience a rebirth in spiritual-divine relationship in every life?"*

Answer: "The rebirth that one has experienced in one life remains fruit for the next earthly life, however, it does not have to be equal to its seed. What the mystic calls "**spiritual rebirth**" may change into poetic or [other] artistic **abilities** in the next life."

Question: *"If man and woman love each other very much, will one follow the other?"*

Answer: "In a case like this, one has already asked before embodiment for an embodiment which lasts no longer than that of the other."

**18(3/29/1914, Munich) (359 ff.) 2905 69-18**

Reference to the Japanese philosopher **Nakae Toju**, to the "sage of Omi" (1608-1648), about the similarity of his philosophy with the views of Jacob Böhme.

About the pessimistic *Philosophy of Redemption* by **Philipp Mainländer** (actually, Philipp Batz) (1841-1876), a follower of Schopenhauer.

**19(3/31/1914, Munich) (388 ff.) 2907 69-19**

About the "normal" course of the **incarnation process**. However, this is rarely the case. In most cases, the souls do not incarnate exactly at the right time but earlier. "This gives rise to earth lives that do not fully revive what we have acquired once, lives which are in decline. Then it turns out that if the human being has to go down to the earth and the

thoughts are still far away. If he goes down even again and again, before he has come to the point where he meets his gained life experiences that he, nevertheless, arrives again at the thoughts, he has to balance himself with what he has gone through prematurely, so to speak."

**Criminals** as premature spiritual births. They carry - "because they have not arrived where they should be" - a disregard of life in their subconsciousness." This is paired with a strong survival instinct in the day-consciousness.

**19(3/31/1914, Munich) (p.400) 2907**

**69-20**

**living with the dead**

Question: *"Is it a purpose to pray for our deceased, to read masses? Do the dead live in contact with us?"*

Answer: "With death everything falls away that is physical, but everything else remains, the spirit of the relationships, the friendships etc. Living remembrance is the best, this can also be without mass; it is just different according to the religions. Every recollection, every concentration brings you closer to the spiritual worlds and also benefits the dead."

## **69e *Spiritual Science and the Spiritual Goals of Our Time***

*Gesamtausgabe, first edition (2017)*

**9(1/3/1913, Cologne) (228 ff.) 2677**

**69-21**

Question: *Why had **Mohammed** to come 600 years after Christ?*

A short answer would lead to misunderstandings. One would have to give it fundamentally. Mohammed gave "contents to such a human community that was sometimes fantastically minded on one side, which on the other side developed a finely elaborated intellect. The **Islam** was something like a setback or atavism compared to the Christ impulse. That shows how development generally takes place." The Christ impulse is the greatest religious impulse which must settle down, however, bit by bit in the earth development, while before the Islam had to oppose it.

Once again, on the question of **population growth** and reincarnation, Steiner answers vaguely.

**17(1/4/1914, Leipzig) (p.418) 2864**

**69-22**

From an interrogative answer. Anaesthesia should be avoided where it is possible. The spiritual-mental part is squeezed out.

**24(2/18/1913, Stuttgart) (550ff.) 2717**

**69-23**

About counting **horses** (interrogative answer), also in the following interrogative answer after the talk (3/4/1914, Stuttgart, No. 2895). Steiner expresses a hypothesis at first. In 76/4 (4/7/1921, Dornach, No. 4445) he gives another explanation.

## **72 Freedom – Immortality – Social Life**

*Gesamtausgabe, first edition. RStA (10 lectures)*

**2(10/19/1917, Basel) (64ff.) 3413** **72-01**  
 The relationship between **anthroposophy** and **religion**.

**5(11/28/1917, Bern) (p. 213) 3440** **72-02**  
**life after death / forces of destruction**

People who are caught only in purely sensory ideas during life are banished into the earthly-sensory sphere after death, “until they have freed themselves after death – when it is much more difficult – from the belief that there is no spirit... To have a spiritual environment of another kind than it is the earthly-material one - that can only be acquired if we go through death with the idea that there is a spiritual world. Hence, the souls who do not attain this consciousness for themselves will be held on to the earth sphere after death. They can be found there by those who cleared the way to them by means of spiritual research.” These souls work as destructive forces on the life of earth.

**6(11/30/1917, Bern) (p. 245) 3442** **72-03**

The alternation between waking and **sleeping** is a necessary condition for the **ego-consciousness** [see [191-06](#), [202-15](#)]. “By the fact that somebody can sleep that he lives with this consciousness, which lives in the external sensory world and with the reason, which is active in the external world, that somebody can exchange this with a consciousness between falling asleep and waking, which does not distinguish anything because it is vague, does he have his ego-consciousness.”

*References to lectures of CW 72 in [73-03](#), [73-04](#).*



### 73 *Anthroposophy Has Something to Add to Modern Sciences*

*Completion Press (2004), lectures held in Zurich.*

1(11/5/1917) p. 51 3425

73-01

On **belief** as soul power by which man works on reality (answer to question).

4(11/14/1917) 150ff. 3432

73-02

On **psychoanalysis**, on the nature of **memory** and **dream**. The psychoanalytic interpretation of dream symbolism is rejected, because the underlying experiences in the spiritual world can be differently clothed. The careful Imaginative view of the drama of dreams is demanded instead, leaving aside the dream images. Tip to views of C. G. **Jung** (1875-1961) of a superindividual unconsciousness that are not sufficient according to Steiner.

5(10/8/1918) 175ff. 3571

73-03

Reason for the **limits of knowledge** toward nature is the ability of **loving**, towards the psychic inside (**mysticism**) the ability of **remembering**. How **meditation** strengthens thinking. Practising **contemplation** to enlighten the soul's condition in **dream** life. On the unaware **fear** of **anthroposophy** among its adversaries. See 72/8(10/31/1918) and 72/9(12/9/1918): on the necessity to cultivate ideas that are not based on memory and develop an increased ability of loving (willing) in the inner life for the path to the supersensible.

6(10/10/1918) 205ff. 3573

73-04

**thinking-feeling-willing / sleep**

On a **psychology** based on anthroposophy. Thinking or forming ideas as processes similar to waking up, both are "recapitulations, attenuated to become an image, of something we may call entering life on earth through conception and birth." Thus one reaches the spiritual that already reigns in the prebirth life. The life of feelings unites the past and future course of earth-life. The relationship of falling asleep and the act of volition. In the will is that embryonic which is completed in death. "It is merely that forming ideas has image quality, whilst will intent is embryonic. Will intent is a reality; it is not image but reality. But it is an act that is not yet completed."

Cf. 72/7(10/30/1918).

"I do not daydream about any **immortality**. The nature of ideation is investigated that leads to immortality on one side, to the life before birth. On the other side, the will is investigated. It leads to immortality after birth. Both flow together to the complete immortality, the eternity of the human nature that is rooted in the supersensible world."

6(10/10/1918) p. 235 3573

73-05

(Answer to question) On the **musical** impression that is more connected with the rhythmical system than the nervous system: "Specific movements arise in the diaphragm, for instance, when we breathe in. As a result, the cerebrospinal fluid continually surges up and down in the head. This is an inner rhythmical process that corresponds to an experience of music in the soul. Because this rhythmical element, this rhythmical experience impacts on sensory impression, the experience of music arises in the harmony between the human bodily rhythm and the impression gained through the sense of hearing."

*References to lectures of CW 73 in 67-03, 67-05, 319-07.*

### 73a *Specialised Fields of Knowledge and Anthroposophy*

*Gesamtausgabe, first edition*

**-(3/26/1920, Dornach) (70ff.) ---- 73-06**

Steiner points to the fact that one has also to respect the social sphere of **psychiatric** cases. It may be that a person has a stronger psychiatric "force complex" than the ill person, however, can compensate it for himself, whereas he has an effect on the ill.

*These explanations are also included in CW 314 ("On psychiatry", vote, 3/20/1920).*

**4(1/15/1921, Stuttgart) (307ff.) 4362 73-07**

Personal remark by **Steiner** concerning the way of thinking that forms the basis of his **Philosophy of Freedom** (CW 4), which was developing within him from the view of traffic - modern at that time (railway), by the contact with commercially thinking and trading people (educator in the family Specht, see CW 28) and by his scientific university training.

The more the human being must give himself to the outer life, the stronger will the need for ethics and religion arise that relies on the most internal core of man: ethical individualism. The impulses of this individualism will also bring about that people trust in each other as base for **social living together**.

On the **reverse biogenetic law\*** of the individual psycho-spiritual development.

**Phenomenology** as an ideal of anthroposophical science (see, e.g., CW 6). Through the phenomenological view of nature, such mobile concepts will be created that these can also penetrate into the phenomena of the ethical and social life. Imaginative and even Inspirative knowledge as basis of ideas on the social cooperation of people.

*\*) also called Recapitulation Theory, postulation, by Ernst Haeckel in 1866, that ontogeny recapitulates phylogeny—i.e., the development of the animal embryo and young traces the evolutionary development of the species. The theory was influential and much-popularised earlier but has been of little significance in elucidating either evolution or embryonic growth [Encyclopaedia Britannica 2007].*

**-(3/13/1920, Stuttgart) (427ff.) ---- 73-08**

(Interrogative answers) The **tetrahedron** is the preserved form of the cooperation of Mars, Venus, and Mercury during the old Moon stage. The planets (**planetary constellations**) have an opposite (form-destroying) effect today: the crystal form as resultant of these effects, which are shifted in time.

On the interrelation of planets and **metals**: One has to differentiate seven latent, not quite regular spheres in the earth that constitute rests of the pre-earthly planetary work; thus iron is connected with the Mars sphere of the earth, mercury with the Mercury sphere etc.

The fact that almost no element has an integer atomic weight points to the fact that the atomic weight "trembles" around an average and with it also the whole periodic system.

**-(5/11/1920, Dornach) (433ff.) ---- 73-09**

(Epilogue) On the scale of **Imagination, Inspiration, and Intuition**. They do not stand on top of each other, but the normal consciousness passes successively through them during its development. Ethical concepts as projections from the world of Intuition, they are instinctively intuitive in the everyday consciousness.

**-(10/4/1920, Dornach) (456ff.) ---- 73-10**

Interrogative answer: Cases of speech impediments like **stuttering** must be considered individually, even if anything typical can be distinguished. Lacking development of the organs can be partly corrected through right development of the psycho-spiritual capacities

in childhood by education, e.g., by rhythmical speech exercises and individual regulation of the respiratory process. It can also be cured by a rational use of the principle of imitation in the second seven-year period. Tip to the fact that the human being always copies the other speaking person. Eurythmy therapy is useful (at that time still to be developed).

**-(10/15/1920, Dornach)** (511ff.) ----

**73-11**

Interrogative answer: Consciousness is led down into the etheric-animal domain by means of **hypnosis**. Somebody who understands it should only apply it. "But if these things are understood, they can be applied, of course, to the human organisation like other poisons – for they are poisons. "

*References to CW 73a [after 4-15](#), [in 7-07](#), [18-01](#), [164-02](#), [185-14](#), [202-23](#), [312-03](#), [312-05](#), [320-09](#).*

## 74 The Redemption of Thinking

*Anthroposophic Press (1983). RStA (2 x 3 lectures)*

1(5/22/1920, Dornach) 21ff. 4130

74-01

About the predecessor of **Thomas Aquinas** (~1225-1274) or Thomism: **Augustine** (354-430). The change of his views from **Manichaeism** characterised as a world-view not distinguishing between the sense-perceptible and spiritual side of human experience, via (Greek) scepticism and Neo-Platonism to Christianity. On the **Neo-Platonism** of **Plotinus** (204-269 A.D.): For him **concepts** are not formed by mental abstraction from sensory perception, but they represent, as a world of Ideas in Plato's sense, the lower boundary of the spiritual world, which is the only real one for him and is projected into the human being by the concepts. "For him this whole world of sense-experience scarcely existed." "Only, however... when one developed the soul further, something arose what the everyday person could not know. At this higher level, one experienced that which is above the Idea-world, the "One." It was for Plotinus something that was unattainable by concepts." Spiritual science calls this state "Imagination."

Augustine is not able to bring himself to this purely spiritual insight. Therefore, he turns to Christianity where the One had appeared personified in Christ, and trusts especially in the tradition of the Church, which guarantees this for him. However, he uses Neo-Platonism for the understanding of Christianity. His view of Trinity and Plotinism. By means of his **doctrine of predestination**, he tries to solve the riddle of the origin of evil for humanity as a whole.

The possibility of understanding Christianity with the help of Neo-Platonism was finished through the ban (in 529) on the last (Plotinian) philosophers in Athens by Justinian (482-565) and his declaration of heresy against the Church Father Origen (186-253 A.D.) in 543.

The founders of **scholasticism**, **Albertus Magnus** (~1200-1280) and Thomas Aquinas, had to start in contrast to Augustine due to human development from the human individual (and not from humanity as a whole) with the subsequent questions: "To us is spoken of a spiritual world in Christian tradition ... Out of our own individuality, we also experience sense-free concepts, which are abstractions from the material. How are they related to the real nature of the universe? Are these concepts we form for ourselves only something that has come into existence in us (**nominalism**), or are they connected with the world outside us?" (**realism**)

\*) On Plotinus and Neo-Platonism see CW 18 *The Riddles of Philosophy*, 46ff.

2(5/23/1920, Dornach) 53ff. 4132

74-02

**realism / knowledge-faith**

On the examination of Augustine's views by the **scholasticism** of **Thomas Aquinas** and **Albertus Magnus**. The compromise (Semi-Pelagianism) made by the Church between Augustine's doctrine of predestination, considering the whole humankind (original sin), and **Pelagianism** (Pelagius, ~ 400 A.D.) which emphasised the moral responsibility of the individual.

The influence of the teachings of **Dionysius the Areopagite** showing a kind of Neo-Platonism in Christian garment. The two ways of the human being striving for the divine: the search for the full perfection or real nature of the external things as the representatives of God or the inner mystic way of the search for the (nameless) God.

"For Dionysius, the divinity was a being that had to be approached on a rational path, by finding and giving the names. But he saw that to travel by this path only means to lose the way, and also to lose himself in what may be called "universal space void of God." Yet this rational path must be followed, for it is impossible - unless it is taken - to arrive at God at

all. Therefore, in conjunction with it, another way must also be taken, namely the way that strives towards “the Nameless.” “If one takes both paths, then one will find the way to the Divine from that point at which the two paths meet.” Via **Scotus Erigena** (~ 810-~ 877) these and other ideas gained influence on the scholastics.

**Plotinus'** views of the two aspects of the human soul: it works on the construction of the body at first, these formative forces then liberate themselves as spiritual-psychic ones. **Aristotle** distinguished both forces in a more abstract way as the active element of the soul, **nous poietikos**, and the passive one, **nous pathetikos** (called by the scholastics **intellectus possibilis**).

Like Aristotle, the scholastics do not assume **pre-existence**, but are of the opinion that the active intellect is integrated after birth and converts the animal soul into an immortal one (post-existence) (see the next lecture).

The main problem of scholasticism: which is the relationship of general concepts, gained through intellect (**universalia**, universals), to the individual objects? Differentiation between **concepts** gained after sense perception like recollections, the *universalia post res*, and the concepts, not fully contained in the objects, not entirely permeating sense perceptions, the *universalia in rebus*.

“But there is another consideration. The perception that in the objects of the external world something universal is present in a distributed and individualised form points in its turn to that which was described as “thought-world” in Plotinus' teachings. In this world are to be found the same realities which are present both in the material objects and in the human soul after contact with the objects, and which are identical in their essential nature ... In the thought-world these realities are present in yet another form, but still with the same essential nature as the other two. These are the *universalia ante res*, the universals that were in existence before the objects. They are the universals present in the mind of God and of his divine ministers, the angelic beings.”

Concerning Aristotle's way of thinking and the universalia see CW 35, p. 66-110 (2<sup>nd</sup> German edition).

“Thus it came to pass that what had been for men of old, vision, and had been manifested to them as a reality of the spirit-world, became for scholasticism something that could only be arrived at by all that astuteness, suppleness of reason and subtlety of logic I have spoken of...” The complement of knowledge and faith for ecclesiastical dogmatism. By means of reason one gets only up to a certain boundary, but also the religious contents must not contradict reason up to this border. The **proof of the existence of God** of Thomas Aquinas: every movement goes, in the end, back to a prime mover, but a stationary mover: God (in the meaning of Yahveh). **Trinity** cannot be proved in such a way but only that It is not absurd. Therefore, It must be accepted in faith. That means that **Christ** is not accessible to the human intellect.

The previous view of two forms of truth (“double truth”), that of revelations and the other of what is accessible to reason, can be traced back to the view that reason is already corrupted by the **original sin**, an insight that was not accepted by Thomism at first. But: “The question that the scholastics were not able to answer was this: “How does Christ enter into human **thinking**?” ... “How does Christ lead human thinking up to that sphere where it finds itself in agreement with the spiritual content of faith?”

This fundamental question was connected with the other: “How can human thinking develop itself upwards to a vision of the spiritual world?” “How can thought be made Christ-like?” The unsatisfactory answer of the scholastics was that the human being can penetrate up to a certain level into the spiritual nature of things, but the content of faith lies beyond that.

**3(5/24/1920, Dornach) 85ff. 4134**

**74-03**

About the working on of **scholasticism** or Thomism in the western philosophy. Relapse of scholasticism to **nominalism\***) with **Duns Scotus** (1266-1308) and **William Ockham** (~1300-1349) which was represented already before Thomas Aquinas by **Roscellin**

(~1050-1120). From this nominalism the question arises for the certainty of knowledge, e.g., with **Descartes** (1596-1650)<sup>1</sup>. For **Francis Bacon** (1561-1626)<sup>2</sup>, only the sensory knowledge delivers realities, and also for **Locke** (1632-1704)<sup>3</sup> sense perception no longer results in real knowledge but is subjective.

**Spinoza** (1632-1677), as one of few, tries to develop thinking in his *Ethics* in such a way that the spirit can fulfil it as Intuition again. "And it is strange, that the following sentence is shining out of the writings of the Jew, Spinoza: 'The highest revelation of the divine substance is given in Christ.' – In Christ, the Intuition has become theophany, the incarnation of God in a human being..." On Spinoza's influence on Goethe, J. G. Herder (1744-1803) and others.<sup>4</sup>

In the 19<sup>th</sup> century, limits of knowledge are postulated by **natural science** towards the material world (example Emil **Du Bois-Reymond** [1818-1896] and his 'ignoramus-et-ignorabimus' lecture, published in 1882) as scholasticism had demanded it towards the spiritual world and the contents of faith.

**Kant's** (1724-1804)<sup>5</sup> philosophy as extreme nominalism, his striving for certainty of knowledge. "Kant seeks the principle of certainty by denying that we derive the content of our knowledge from objects, and by asserting that we derive it from ourselves and then apply it to objects. In other words ... we have truth because we make it for ourselves." He does not make room like scholasticism for the traditional contents of faith but goes far only even to abstract religious postulates (liberty, immortality, God).

Steiner's **threefolding** of the human being is a continuation and increase of Thomism compared to natural science: "The experiment is made throughout to rediscover the spiritual-psychic as an active creative force working in the human being. In all this we are deliberately making the new approach to natural science of which I have been speaking. Just before the age of Thomistic Scholasticism an attempt was made – as we saw in the Areopagite and in Plotinus – to penetrate by means of human cognition into the realm of spirit, so now, following the age of natural science, spiritual science is attempting to penetrate by the same means into the realm of the essential being of nature. In this new approach we take the Christ-principle seriously." By the transformation of **thinking** "then we shall press on beyond the boundary of knowledge which philosophical dualism believed it necessary to set up – just as the scholastics believed it necessary from their point of view. And when we penetrate beneath the surface of this material world, we discover that it is in fact a spiritual world ..."

Overcoming of Kantianism in Steiner's *Truth and Knowledge* and in his **Philosophy of Freedom**: the dualism of sense-perceptible world and world of ideas comes into being with birth. That is why the sense-perceptible world is something incomplete. "Owing to the fact of my being born as I am into the world, that which is really one, appears to have branched into two parts – that given by outward perception, and the world of ideas. By living and growing and developing my being, I unite the two streams of reality; in the process of acquiring knowledge, I myself achieve reality. As a matter of fact I should never have attained self-consciousness had I not, by the way in which I entered the world, divided the world of ideas from the outer world of perception. But I should never find the bridge to the real world if I did not bring the idea-world, which I had separated off in myself, once more into unity with that which, without the idea-world, is no reality at all." For Kant reality only consisted of the outside world over which he slipped the concepts. See 78/2(8/30/1921).

"Just as we have shown that knowledge is not merely an act in the abstract meaning of the word, but an event related to objective reality, so ethics, **moral** behaviour, is shown to be something that the individual ... experiences **intuitively** through his moral **imagination** as objectively real." The transformation of the everyday thinking to the pure **thinking**. "And when the moral imagination discovers the ethical ideals as actual realities in the spiritual world, this spiritualised love becomes the power by means of which they express themselves." This in contrast to Kant's concept of duty.

Knowledge of the outside has to be considered as a side effect of the work of the spiritual-psychic on the human being and not as a fundamental problem. Anthroposophy is

the rebirth of Thomism in the form the twentieth century needs.

\*) on the subject realism – nominalism see 220/11(1/27/1923) and CW 18 *The Riddles of Philosophy*, 57ff.

<sup>1</sup> see CW 18 *The Riddles of Philosophy*, 67ff., 95ff. , <sup>2</sup> *ibid.*, 64ff., <sup>3</sup> *ibid.*, pp. 76-78, <sup>4</sup> *ibid.*, 72ff., 87ff., 161ff., <sup>5</sup> *ibid.*, 91ff.

## **75 The Relationship of Anthroposophy to Natural Science**

*Gesamtausgabe, first edition*

**2(7/8/1920, Bern) (88ff.) 4160**

**75-01**

Continuation of **thinking** (outwardly) by meditation and concentration to the Imaginative view which leads to knowledge of **pre-existence** etc. The patience that is necessary for meditation and self-discipline. Continuation of **willing** (inwards) to Inspirative knowledge, to which **post existence**, the life after death, is accessible. Condition for developing **love** and **memory**

**3(6/4/1921, Zurich) (p. 139) 4504**

**75-02**

In context with the saying of Descartes "cogito, ergo sum": "I **think** in **freedom**, while I am thinking. That is the experience of non-freedom, this is an experience which is a mental experience at the same time and an experience of will, a pure experience of will, an experience of desire." "Just because there is nothingness within my contents of consciousness and I see that non-existence in the existence, therefore, I take myself for an **ego** in the usual thinking first of all. That is a basic fact of psychology and philosophy."

*References to lectures of CW 75 in [65-04](#), [120-13](#), [188-04](#).*



## 76 *The Fructifying Effect of Anthroposophy on Specialised Fields*

*Gesamtausgabe, second edition. Lectures held in Dornach.*

1(4/4/1921) (47ff.) 4439

76-01

Out of the epilogue of this lecture: On the problem of **subjectivity** or **objectivity** of **sense perception** at the example of colours and the partial **colour blindness**. “A so-called normal **eye** is a transparent organ for the Imaginative consciousness. An eye, which is partially colour-blind, is comparable in a certain way to coloured glasses for the Imaginative consciousness, to something, however, that brings about a change in the “subject.” Thus one just hits upon the fact... to look at the **sense organs** in the largest scale as that which can be compared with the transparent which is arranged in such a way that it cancels the own production of sensory qualities in itself. One learns to recognise the idea as pure fantasy that something could appear in this ideal transparent ... which would only cause sensory qualities which would be there for anything other than to let pass the sensory qualities.”

Tip to the fact that the concepts “object” and “subject” do not appear in the **categories** (at least in those of Aristotle and Kant). “If one understands the categories in such a way that they arise not from any proof, but... are simply extracted out of the logic, they have to be applicable on that which is above “subjective” and “objective”.”

2(4/5/1921) (60ff.) 4441

76-02

### experiment

On **mathematics** and its application to the inorganic **natural sciences**. Mathematising gives internal certainty, because it is transparent from start to end. “And we feel the satisfaction in applying mathematics to the physical knowledge just by the fact that we can recognise that in the realm of being which we grasped pictorially.” However, the quantitative relationships are only conceived, and the qualitative aspect is disregarded. **Goethe's** opposition against this attitude, exemplarily in his **theory of colours**. Therefore, Steiner demands that special tests have to be found leading from the quantitative to the qualitative aspect.

Examples of the **projective** (synthetic) **geometry** are developed that show the following: “The projective geometry stops not outside the curve and structure (like analytical geometry), but it penetrates into the internal differentiation of the structure, up to the point at which one must make a distinction of “in front” and “at the back” – up to the straight line with which one must likewise make a distinction of “in front” and “at the back” ... I could still state other qualities, for example, a certain relation of curvature that the point has in itself extended into the three spatial dimensions et cetera.”

The transition from analytic to synthetic geometry is similar to the internal experience with the transition of everyday logic to the Imaginative. The opposite way of spiritual science going from the real of **Intuition** via **Inspiration**. “And when we come down to Imagination, we have the picture of the internal reality only.”

4(4/7/1921) (118ff.) 4445

76-03

“What appears with puberty, while it seizes the whole person, while it develops as it were a relation of the whole person to his surroundings is anticipated ... in a metamorphosis at the moment when **speech** develops in the child.” This metamorphosis does not take place between the whole human being and his environment but between the rhythmical system, the system of limbs and metabolism, and the system of nerves and senses. “This internal experience of that which exists outside leads to the fact that what remains silent outside in the things as their own language begins to sound as human speech inside.” One should generally understand this as “regulative principle.”

On the interaction between physical body and etheric body with the second dentition, between astral body and etheric body with the development of speech, and between pre-existent (higher) ego and physical body at incarnation. On the reason for **Aristotle's** denial of **pre-existence**.

**4(4/7/1921)** (141ff.) **4445**

**76-04**

**geometry / mathematics**

Interrogative answer: On the abstract concept of **space** of three equivalent **dimensions** derived from the Euclidean geometry. The human experience of space\*), the third dimension (in front – at back) in ideation, the second (left – right) in Imagination, and the first (top - down) in Inspiration. The different intensities of extension of these dimensions. The relative importance of the human figure as result of these intensities (y-axis or top-down greater than the other two). “If we looked for a formula-like expression of this real space, we would get an **ellipsoid** having three axes.” That would also apply to the universe. “And the arrangement of certain stars speaks for it. One normally calls our **galaxy** a lentil et cetera.”

On the idea of the universe originating in the course of childish development which is not – as Kant assumed – a priori. See **82/2 (4/8/1922)**. Ibidem on the dimensions: The transition from the third to higher dimensions is not straight but goes back and forth. The fourth dimension is the negative third dimension in reality which leads one again back into space. “However, while we are returning now, we are by no means in the same position in which we were when we came out of the third dimension in the act of sight (by which the idea of space comes into being unconsciously), but while we return, we are filled with spirit.” Space is spirit-filled, whereas it was matter-filled before. “We shall find space filled with higher and higher spiritual formations if we go along the negative third and second and first dimensions to the point where we have no longer spatial extension, but stand completely within the expansionless, within the spiritual.” See on it and on Einstein’s **theory of relativity** 82/6 (4/12/1922, answer to question).

\*) also in CW 324a, interrogative answer, 4/7/1921.

**4(4/7/1921)** (158ff.) **4445**

**76-05**

On viewpoints of a spiritual-scientific mineralogy or cristallography. Starting point: the polyhedral **crystals** as results of cosmic forces of different direction.

**77a The Task of Anthroposophy in Relation to Science and Life.  
The Darmstadt College Course**

*Gesamtausgabe, first edition*

**1(7/27/1921)** (13ff.) **4551**

**77-01**

**Natural sciences** and their way of thinking as means of education for internal conscientiousness and discipline. Objectivity gained by them reinforces **ego-consciousness**. Thinking about nature must be regarded even as object, i.e. one must not ascribe any being to it. Thus **Descartes'** (1595-1650) saying "Cogito, ergo sum" (I think, therefore, I am) becomes open to criticism and must read, actually, for our time on the contrary "Cogito, ergo non sum."

The counter pole of ego-consciousness in dream, in somnambulistic and similar abnormal states of consciousness. Tip to **Darwin's** theory of evolution with the presupposition that new species develop from accidental, "unusual" deviations. Anthroposophy as a method to penetrate into the realm of those unusual states of consciousness, free of body while maintaining ego-consciousness. Reference to the body-engaged mysticism of Saint **Teresa of Avila** (or of Jesus) (1515-1582) and **John of the Cross** (Juan de la Cruz, 1542-1591) which is not to be confused with it.

**2(7/28/1921)** (53ff.) **4553**

**77-02**

Explanations on the **Philosophy of Freedom** as basis of social ethics.

**-(7/29/1921)** (100ff.) **4555**

**77-03**

On the development of style in **architecture**. The adoration of gods arose from ancestor worship, **temples** from grave buildings. They were the covers for the deceased soul or the god's soul (Greece). Proportions and statics were felt out of the static and dynamic relationships of the human limbs. This also comes to the fore in Greek sculpture. In the Middle Ages, more the rhythmical system (trunk) was stressed in sculpture, as in the construction of Gothic **cathedrals**, which became only complete by the praying community. See 77b/2(8/23/1921). The (first) **Goetheanum** was constructed out of Imaginations of the human head system, in which a harmony is produced between spoken word and architectural frame.

**-(7/29/1921)** (125ff.) **4555**

**77-04**

Answer to question: On solving problems during **sleep** or doze. Method: intensive study in the afternoon and evening, ending in a clear question. One will get the answer possibly like an inspiration next morning when one is going on to study the problem.

## 77b Art and Anthroposophy. The Goetheanum Impulse

*Gesamtausgabe, first edition. Lectures and addresses held in Dornach.*

**2(8/23/1921)** (36ff.) **4573**

**77-05**

The realm of the etheric, from which the **artist** scoops mostly unconsciously, is consciously accessible for the spiritual investigator on the levels of **Imagination** and **Inspiration**. In these spiritual regions, one experiences the internal dynamism and statics of man underlying sculpture and architecture, the creative world of colours (**painting**) and the world of tones (**music**, spirituality "banished" into air). The human organisation is built from this world of sounds. **Poetry**, rhythmisation of speech leads the "banished" word back to spirituality. Using **Intuitive** observation of the entire human organism, one penetrates to the will that underlies everything. **Eurythmy** as sensual revelation of this will being.

**3(8/24/1921)** (50ff.) **4574**

**77-06**

In **esoteric development**, **egoism** is first increased to a culmination point. Then this egoism flows out, and the ego-consciousness, which lives usually in the moment in a few spots, extends on the whole earth-life (level of **Imagination**) and dives into a current of real vitality, which also contains the cosmic forces of the zodiac. The experience of this (external) **etheric world** is depicted in **Occult Science** (CW 13) (*Steiner intended – but did not yet carry out - an account of the corresponding (internal) astral world*).

By bringing in the force of thinking into the etheric picture experience, a new ego-consciousness appears (level of **Inspiration**). One recognises the **astral body** as an arrangement of etheric forces built up from the periphery of these forces. One experiences this body as a body breathing air. Hence, the foundation of the yoga way for the attainment of knowledge of the astral world. On this level, one also recognises immortality and "unbornness" as facts.

On the next level of **Intuition**, one penetrates to one's real, **higher ego** and with it also to the experience of **reincarnation** and **karma**.

**-(8/25/1921)** (109ff.) ----

**77-07**

Tour through the **Goetheanum** guided by Rudolf Steiner: On the organic architectural style of the (first) Goetheanum. The different artistic handling of wood and concrete at the example of the radiator covers. The walls should not limit space, but look transparently, opening themselves to the universe. The etchings of glass of one colour in the windows and their motives. The ground plan of the building arising from two intersecting circles with a symmetric axis running in east – west direction. The seven metamorphosing columns: simple – complex – simple forms, as it is commensurate with the Idea of evolution. On the positions of the organ and the speaker's desk surrendering from internal necessity. The forms or motives of painting arising from colour in the small cupola.

## 78 Fruits of Anthroposophy

Rudolf Steiner Press (1986). **RStA** (17 lectures).

1(8/29/1921, Stuttgart) 7ff. 4584

78-01

### trust in authority

The aberrations of soul-life (thinking-feeling-willing) under the influence of modern **agnosticism**. Thinking becomes weak, feeling untrue and turns either to **sentimentality** or sensual life; appears in **art** in sweetish sentimentality or in naturalism. Style can develop only from inner truth. Influence on the will leads to internal emptiness. New ethical imperatives are no longer achieved when tradition has stopped. In the end, man either seeks the support of authorities (Catholicism, oriental doctrines, and political parties) or has to admit that he can only run free in his physical instincts.

On agnosticism and **phenomenalism** see 82/6(4/12/1922).

5(9/2/1921, Stuttgart) p. 27 4589

78-02

**Swedenborg**'s influence on **Goethe**.

References to lectures of CW 78 *after 4-15, in 57-08, 74-03.*

## 79 The Reality of Higher Worlds

SteinerBooks (2010): "Self-Consciousness. The Spiritual Human Being." **RStA** (7 lectures)

References to lectures of CW 79 in *52-07, 66-03, 313-10.*

## 80a The Nature of Anthroposophy

*Gesamtausgabe, first edition (2019).*

*The volume contains transcripts of two lecture series organised by the concert agency Wolff & Sachs in different German cities in front of large audiences. Since the introductory lectures are similar, but always somewhat varied, a summary is given here which is oriented on the one written by the editor (pp. 594). Steiner gives an overview of the scientific method of Anthroposophy in the three stages of Imagination, Inspiration, and Intuition and of the training and development of the natural soul abilities of thinking, feeling, and willing to get higher cognitive organs. He describes how the abilities slumbering in man can be strengthened and how devotion to something outside, **love**, can then become cognition. He refers to his fundamental writings CW 10 and 13 as well as CW 4 (moral intuition).*

*The research results obtained in this way should not remain theory, but should have a stimulating effect on all areas of human life, what was already attempted variously at this time (social life, medicine, pedagogy, religious renewal).*

*Steiner describes intellectualism and mysticism as obstacles to his purely spiritual path of knowledge, and points to the inadequate paths of mediumship, somnambulism, etc., which, like asceticism and the yoga path, are not suitable. He further emphasises that in the living thinking, attained this way, every thought causes suffering. Only through **suffering** and its overcoming one can experience the truthfulness of a spiritual knowledge.*

References to lectures of CW 80a in *66-03, 83-01, 238-04.*

## **80b The Interior of Nature and the Being of the Human Soul**

*Gesamtausgabe, first edition (2020)*

- 1(12/13/1920, Bern) (27ff.) 4315 80-01**  
 About the investigation of the spiritual-mental facts which are not attained by external measures and experiments as spiritualism or hypnosis and suggestion try to obtain. Example: the parapsychologist **Albert von Schrenck-Notzing** (1862-1929).
- 2(1/28/1921, Solothurn) (96ff.) 4375 80-02**  
 About the attention increased by practice to devotional love. Reference to **The Philosophy of Freedom**, to the connection of this love with **freedom**..
- 4(2/1/1921, Basel) (210 ff.) 4380 80-03**  
 “Whereas the ancients were afraid of the **guardian of the threshold**, and had to be well prepared to pass him, the modern human beings must almost yearn for this guardian“ to attain by spiritual knowledge what is derived, otherwise, as sensuous view and as result of reason. The entire humanity is crossing the threshold by the development of civilisation.  
 About the degrees of consciousness of the awake soul life: awake state in **thinking**, dream state in **feeling** and sleeping state in **willing**. See also talk eight (3/9/1922, Berlin), p. 332.  
 Page 190 again reference to **The Philosophy of Freedom**: pure thinking and the experience of freedom.
- 5(1/12/1922, Stuttgart) (216 ff.) 4739 80-04**  
**Herbert Spencer** (1820-1903) and **Vladimir Sergejevich Solovyov** (1853-1900) as representatives of Western and Eastern thinking respectively.
- 6(3/5/1922, Berlin) (254 ff.) 4775 80-05**  
 On **Goethe's fairy tale**: The encounter of the beautiful lily with the three kings represents the encounter of humanity with wisdom (science), beauty (art) and goodness (religion).

## **81 Reimagining Academic Studies. Berlin College Course**

*SteinerBooks (2015). **RStA** (7 lectures)*

- 2(3/6/1922, Berlin) 24ff. 4778 81-01**  
 The spatial relationships perceived by the **senses of balance and movement** relate to mathematics or geometry like the external visual processes to the visual images. Hence, **mathematics / geometry** and mechanics are not a priori, but they arise as the image counterpart of the static sense.  
 The significance of different equilibrium positions with **animal** and human being from which the possibility of abstract thinking and speech results biologically.

*Reference to lectures of CW 81 [after 4-15, in 278-04.](#)*

## 82 So that the Human Being Can Become a Complete Human Being

*Gesamtausgabe, first edition. Lectures held in The Hague. RStA (2 lectures)*

**3(4/9/1922)** (49ff.) **4808**

**82-01**

On the Euclidean **space** and space in **sculptural art**. Sculptural art as the oldest art actually shows the **etheric body**. On the single parts of the human **figure**. The impossibility to sculpt plants. The polarity of sculptural art and **eurythmy** (= moved sculpture): “In the plastic art, the human figure is the answer to the big question the cosmos asks us. And when the human art of movement becomes cosmic, as it is the case with eurythmy, then a kind of cosmos is born out of the human being, at least pictorially at first.”

**5(4/11/1922)** (107ff.) **4811**

**82-02**

“It becomes apparent that material parts are perpetually deposited directly into our **system of nerves and senses** produced by the spirit, which comes over while waking in the morning, while the soul goes into the physical body. One witnesses the origin of **matter**, even of the plastic formation of matter in man’s sensory apparatus. Matter comes into being out of spirit.” In the **system of limbs and metabolism**, however, the **will** destroys matter, so that the law of the conservation of matter and energy is upheld outwardly. See [202-18](#).

**5(4/11/1922)** (114ff.) **4811**

**82-03**

The ascending life in the **organs** as an effect of the spiritual **sun**, the descending life as an effect of the **moon**.

**Cold** is a pathological metamorphosis of the **respiratory** organs, which want to become sense organs. “This comes from the fact that the lunar-like, which can work especially strongly in the senses, predominates the solar-like; that such pathological metamorphoses originate from the surroundings of the human being, from the universe - what then spreads to the air, to other climatic conditions.”

**Lilac** flowers (**Syringa vulgaris**) contain the solar-like and lunar-like in the opposite sense, as they exist in the cold. Steiner points to the sulphur-like force of the essential oil.

**6(4/12/1922)** (127ff.) **4812**

**82-04**

In addition to the previous lecture [abstract -02]: **thoughts** only grasp the airy-like of the physical body while waking up. “And while this airy-like comes into certain processes, the thoughts are transferred to the watery **element**; and from there they impress themselves into the solid salt-like element.”

“When the thought of a **will** impulse becomes active in us ..., then it transfers itself to the solid and the fluid elements, and it happens by the will impulse that **matter** is burnt as it were. In the fluid part of the human physical organism, matter is reduced to nothingness in the sense as I have described it yesterday. However, certain empty places come into being in our physical bodies. These empty places bring about another dynamism, another equilibrium. And the physical body follows that new equilibrium in its **movements**, and the action takes place, that action which unites immediately with the human physical body.”

*References to lectures of CW 82 in [76-04](#), [78-01](#).*

### 83 *The Tension between East and West*

*Anthroposophic Press (1983)\*. **RStA** (10 lectures)*

**1(6/1/1922, Vienna) 22ff. 4851**

**83-01**

On the ways of ancient knowledge, **yoga** and **asceticism**. Yoga: combines the rhythm of breathing with thinking. The yogi thereby attained an ego feeling (not accessible for people in another way at that time) that witnessed the cosmos simultaneously in contrast to the present-day self-consciousness. The bodily aspect was eliminated so far through asceticism that the psychic aspect was experienced purely and as existing in the spiritual world. According to the present-day configuration of the human being, pure thinking is developed using the **anthroposophic** way of meditation and contemplation. This thinking does not live in the respiratory rhythm but in that of the outside world. Exercises of the will aim at developing the soul-life in such a way that it becomes a "soul organ." Further explanations in lecture 2(6/2/1922).

S. also 80a/9(5/12/1922) und following talks. On yoga see 84/3(4/15/1923).

**9(6/10/1922, Vienna) 159ff. 4862**

**83-02**

"When we go still further West, to **America**, however, we find that, by the circumstances of spiritual geography, they have developed a distinct form of primitive philosophy of life – if I may so put it without offence – which yet carries within itself striking potentialities for the future." On the accentuation of the will in America. "We do indeed find a good deal of what the Americans have developed represents a primitive form of the exercises by which spiritual vision is attained." On the future possibility of understanding between America and **Europe** arising from this fact. See [349-03](#).

*\* A reprint of the first English translation, titled "The East in the Light of the West" (H. Collison, 1922), was published by ForgottenBooks in 2012.*



## 84 What Did the Goetheanum Intend and What Should Anthroposophy Do?

*Gesamtausgabe, second edition. RStA (7 lectures)*

3(4/15/1923, Dornach) (79ff.) 5238

84-01

On the difference between **memory** and **sense perception** at the example of the **eye**: “If you go so far with the body of formative forces (= **etheric body**), which follows external physical **nervous** processes in the main, so that you approach those processes where the outside world is reflected through the eye, then you have the perception of the external world. In addition, what the nerve fixes in the body of formative forces can always be stimulated to activity again. There you come through the activity of the body of formative forces, the nervous system, to the point where the nerves end. You do not break through the nerve, so to speak, up to the processes, which reflect the external world, you only give an impulse to that which lives in them in the body of formative forces, pushes this body to the point where the nervous stumps run out, then you get the reminiscent impression.”

4(4/20/1923, Dornach) (95ff.) 5250

84-02

**etheric body**

**Nutrition** and overcoming the own materiality of food: “This battle is shown through that which the human being secretes and what strives as formative forces, as supersensible human organisation to the head. Just as much as we secrete through the various organs of **secretion**, that changes toward the other side into negative **matter**, into negative substance which lives as sucking principle in our **nervous system**, in particular in our **brain**.”

4(4/20/1923, Dornach) (98ff.) 5250

84-03

Experiencing the **etheric body** and the world **ether** on the level of **Imagination**: “You hardly feel your feet or legs. You experience the etheric events now in such a way that you are growing as it were at a point out of these etheric events. You experience the etheric events up to the ends of your **nerves**. This process goes through the back up to the ends of the nerves of the front body, and thus you are the last ramification of the etheric world.”

4(4/20/1923, Dornach) (104ff.) 5250

84-04

The validity of **physical laws**: they decrease (comparison with **light**) with increasing distance. Light spreads up to a sphere and comes back then as something spiritual. This also applies to physical laws. “But this goes only up to a certain sphere; then everything comes back again. The physical laws come back as meaningful thoughts. And this is the world **ether**... When the thoughts come back, when you experience how the thoughts live in the world ether – they are not such logical thoughts and not such thoughts with sharp contours – they are picture thoughts, **Imaginations**.”

6(4/22/1923, Dornach) (134ff.) 5257

84-05

**ego, higher / astral world**

“When you break through to this realm (**etheric world**), in which the **etheric body** or the body of formative forces is visible for us, then the revelations of those beings appear within this world of flooding images who belong to the third **hierarchy**: angeloi, archangeloi, archai.”

“The things do not coincide exactly with what I have described in my *Theosophy*; there the topic is characterised from another point of view. As we meet the third hierarchy when we direct our body of formative forces body upward, we also meet the second hierarchy, the exusiai, kyriotetes, and dynameis in this (astral) world, in which our own **astral body**

becomes visible for us. This second hierarchy does not appear to us in flooding colours, in flooding sounds (like the third), but in such a way that it announces and reveals the single significances of the **Logos** that permeates the universe.”

“And at the same moment, in which you behold the own true **ego**, you behold what now lives in another world, the real **spiritual world**. You meet the beings of the first hierarchy: seraphim, cherubim, thrones. And exactly the same way as you find your ego a reflection of which you only have here in the earthly life, you find the true spiritual figure of the whole world of the earthly surroundings.”

*Reference to lecture of CW 84 in [83-01](#).*

## **Lectures to the Members of the Anthroposophical Society**

### **87 Ancient Mysteries and Christianity**

*Gesamtausgabe, first edition (2019). The talks took place in Berlin.*

**4(11/9/1901)** (58 ff.) **219**

**87-01**

The worldview of **Pythagoras** (570/560 - about 480 B.C.) or the Pythagoreans, as in abstract 8-03. **Novalis** (Friedrich von Hardenberg, 1772 - 1801) as a Pythagorean of modern times.

**5(11/16/1901)** (74 ff.) **226**

**87-02**

Other remarks concerning the views of the **Pythagoreans**, also in the following talk.

*Interrogative answer:*

The ability to speak depends on the vertical position of the **larynx** and the lung, and thereby it is possible "that the spirit gains ground in the organism." In the Tertiary or Diluvium **Gibbons** lived here who were extremely unintelligent. Because of the climate becoming colder they emigrated, however, returned later, and were forced to use the front limbs as tools. In the end, they learnt gradually to walk upright, "and then the spirit could take possession of the brain."

About the Pythagorean idea which is expressed in Matthew 18:20 ("For where two or three meet together in my name, I am there among them").

**6(11/23/1901)** (89 ff.) **233**

**87-03**

The meaning of the Egyptian **obelisk**.

The reincarnation idea with the **Pythagoreans**. Plato's **Phaedo** as a Pythagorean instruction, not as an exoteric conversation. The death of **Socrates** described at the beginning of *Phaedo* and the **Theseus** legend.

*Interrogative answer:*

On the similarity of the views of the Pythagoreans and those of the ancient **Chinese** as relics of the Atlantean period. The doctrine of reincarnation among the **Druze**. Leftovers of Atlantis in the seaweed sea of the **Sargasso Sea**, probably also in the **Pithecanthropus** (*Homo erectus javanicus*).

Apollo as first "Pythagoras," Pythagoras as second Apollo. The exoteric Dionysus = Bacchus, esoteric = Apollo.

**7(11/30/1901)** (106 ff.) **239**

**87-04**

On the **Egyptian Book of the Dead** (see abstract 8-06). The Egyptian influence on the Greek mythology. The Demeter-Persephone-Dionysus-myth and the Argonauts myth.

The three views of a **myth**:

- 1) Natural,
- 2) Human,
- 3) Divine.

The philosophically one-sided view of the Greek mythology with **Parmenides** (around 540 B.C.), the founder of the Eleatic school. Also, but in another way **Empedocles** (490 - 430 B.C.) who was initiated into the Pythagorean teachings continues the Greek mythology (see abstract 8-05). His doctrine of elements and the teaching of **transmigration**. **Socrates** and **Plato** adopted his teachings.

One of the most significant representatives of Greek sophism, **Protagoras** (490 - 411 B.C.), and the influence of sophists on Plato. These were eager to show the worthlessness of the external logic and intellectual knowledge to make way, in the end, for the gradually deeper knowledge, as Socrates / Plato teach it (Socratic method).

**8(12/28/1901)** (122ff.) **259**

**87-05**

The Greek **mysteries** merge in "diluted" form in the mysticism beginning with Plato with its pursuit of truth and in the tragedy (Aeschylus, Sophocles, and Euripides) or art with its pursuit of beauty. The dialogue of **Timaeus** and the continuous initiation into Platonic mysticism.

The Dionysus myth and the **Heracles** saga, interpretation of the 12 not always successfully absolved steps as symbolic representation of an initiation. **Hermes** as the symbol of the human quest for knowledge, which mediates between above (Dionysus) and below (Heracles).

**9(1/4/1902)** (136ff.) **261**

**87-06**

**Plato's** mystical teaching as precursor of Plotinism and the teachings of early Christianity. About his work **Phaedrus**.

On the question of **reincarnation** frequency: according to Plato, an incarnation takes place every 1,000 years for 10,000 years. The 10,000 years can be shortened to 3,000 years. "By penetrating itself with philosophy, anthroposophy, and mysticism, the soul is able to shorten the path ... to limit life to a smaller series of physical embodiments."

**10(1/11/1902)** (152ff.) **264**

**87-07**

Detailed treatise on **Phaedo** and the immortality of the soul. Here it is apparent that Plato deals with true mysticism, even theosophy, following the description of the death of Socrates in the closest circle of his disciples (see abstract [8-04](#)).

**11(1/17/1902)** (168 ff.) **268**

**87-08**

About Plato's **Symposium** as a counterpart of **Phaedo**. Subject is the **love** (Eros) in its various forms to which Socrates is in contrast who does not express his own opinion but that of his teacher Diotima (higher level of consciousness): For Socrates, Eros is not a god but a mediator or a guide from the human to the divine, a demon (Greek: daimon).

**12(1/24/1902)** (182 ff.) **274**

**87-09**

About Plato's relationship to the **Christianity** of the first centuries.

**13 (2/1/1902)** **281** (194 ff.)

**87-10**

About the mysticism of **Philon of Alexandria** (about 25 A.C. - 43 B.C.), its influence on the **Essenes** and thus on Jesus of Nazareth who taught within the Essene community (see [abstracts 8-04](#) and [8-12](#)). The novelty of Philon's mysticism compared to Plato: the free creative will which exceeds the necessary harmony of Plato's world of ideas, by bringing the ideas from the world of the eternal into the material world. Thus, this will is deeply individual human and at the same time divine. The purpose of Philon's life philosophy is to show how the human being, immersed in matter, is able to release the God from the matter. This endpoint is transformed into the symbol on Golgotha.

The symbol of the **Jewish mysticism** for the fact that the true origin, the core of the world, is to be found in the innermost part of man: father on the right, mother on the left (the two sides of nature), and the child in the middle. Its transformation into the Christian symbol: the Redeemer in the middle, on the left and right are "father" and "mother". See also lecture 18(3/8/1902).

Interrogative answer:

The symbols of Jewish mysticism go back to Assyrian and Persian influences, but not its "bases of feeling", they have the same origin as Buddhism.

The dogma of the Immaculate Conception (**conceptio immaculata**) only makes sense with an esoteric interpretation. "Virgin Mary" is the symbol of a higher natural process.

**14(2/8/1902)** (208 ff.) **287**

**87-11**

**Philo** and his relationship to the Jewish sects of the **Therapeutae** and **Essenes** (see [abstract 8-10](#)) which he describes in his book *The Contemplative Life* (*De vita contemplativa*). His esoteric-philosophical interpretation of the Old Testament using the example of Genesis 14. His idea of a double inaccessible divine, the Father, and the divine-human, the Son, who appears in the Old Testament as Jahveh, as burning thorn bush etc. He considers the life of the Therapeutae as a preparation for the epiphany of God's Son. The Essenes also expected the actual epiphany of God's Son already two hundred years before Christ's birth.

The term "Nazarene" (Nazorean, see Matthew 2:23) refers to an Essene who had taken the great vow: to submit to everything that was demanded from an Essene, and to remain completely silent about the Essene way to others. An exoteric interpretation of the Essene expectation of God's Son that could no longer be kept secret was the political **messianic expectation** of the Jewish people.

**John's Gospel** as a biography of the God-man from Philonic-Essene view.

**15 (2/15/1902)** **294 1 / 51 following**

**87-12**

**John's Gospel** is the portrayal of a human being who experienced the "kingdom" of God in the Christian discipleship, while the synoptic gospels are still written from the Jewish tradition, are more outwardly oriented, and await the Messiah.

The accordance of **Matthew 10:7-10** and **Luke 10:1-12**, or Luke 9:1-3 with the **Essene** way of life, as **Flavius Josephus** (Joseph ben Mathitjahu, 37-100 A.D.) describes it in his work *De bello judaico*. The view of the body as the temple of God led the Essenes to consider the temple in Jerusalem as an idolatry and not to participate in the religion represented by the Pharisees and Sadducees. In this context reference to the cleansing of the temple (**John 2:13-22**).

The Essene influence on the early Christianity:

Praying the Morning Prayer with the face east (→ *Aurora* by J. Boehme → *Faust*);

Wearing white clothes (according to Clemens of Alexandria, 140/150 - 211/215 A.D.);

The baptism in water;

The common supper as the only sacrifice;

The holiness of the oil (anointing).

**Eusebius** of Salamis (260/264 - 337/340 A.D.) describes the way of life of James, the brother of Jesus, as well as Philo describes the Essene way of life. Reference to Epiphanius of Salamis (approx. 315 - 403 A.D.) who notes at a certain passage that the Christians were called Nazarenes in the first years and only later "Christiani."

**16(2/22/1902)** (234 ff.) **300**

**87-13**

The Egyptian influence on **Jewish mysticism**. The **Book of the Dead** and the path of the soul to Osiris.

Parallels between the life of the Lukan **Jesus** and Gautama **Buddha**. Buddha's 12 disciples and his favorite disciple Ananda, parallel to John 1:45-48. Buddha teaches like Jesus in **parables**. Buddha's **temptation** and the temptation of Jesus (Mark 1:12-14). The promise of Buddha to be always with his followers, even after his departure, according to Jesus, e.g., in Matthew 28:20 and John 14:3; 14:20; 14:28).

17(3/1/1902) (247 ff.) 306

87-14

Egyptian **symbols** of the world evolution:

**Pyramid**: four sides corresponding to the four elements that converge in a point, so that any side forms a triangle, external representation of the three worlds;

**Sphinx**: Symbol of incarnation, organic development from animal to human being;

**Phoenix**: Symbol of the soul.

The Osiris-Isis-Horus-myth and its dramatic representation or cult in the temple before the mystery disciples or future priests. **Horus** is the human-divine soul poured out into matter (sea) which "should bring matter back to its original existence." About the 3-day **temple sleep** of the disciple on the ground or a wooden cross with extended arms. He was then carried towards the rising sun (God Ra) and awakened.

The correspondence of the Genesis (1 - 5) with the **Egyptian Book of the Dead**. Example: the **Ten Commandments** of Moses and the commandments of the Book of the Dead. Other parallel: the hostile brothers **Osiris - Seth** (Typhon) and **Cain and Abel**. Seth, the son of the God-man Adam (Genesis 5:3), and Seth-Typhon, the son of the God Ra.

About an Indian saga *Ad(a)mi and Hades* from the Vedas (Admi = atman = soul, Hades = the physical world) which resembles the story of Adam's temptation by the serpent. The place of the **paradise** where this human pair was created by Brahman after his image is **Ceylon** (Sri Lanka) (see [abstract. 171-06](#)). The fall into the Maya of the physical world and Brahman's consolation that he would send Vishnu to the people. The **serpent** as an initiation symbol, reference to Goethe's fairy tale of the green snake.

The Passion of Christ is a mystery event made history. The **cross** as a symbol of life. The necessary preparation and capacity for conception for this event with the **Essenes**, with John the Baptist. The 42 judges of the Book of the Dead and the 42 (41) ancestors of Jesus in the Gospel of Matthew according to the Essene tradition. Buddha's 42 steps. More on this in the next talk.

18(3/8/1902) (261 ff.) 312

87-15

With the transition from the 42-nd to the 43-rd level with **Jesus**, the physical organisation takes a backseat compared to the spiritual and is thus born not of the flesh but of the divine. "We are dealing with the 43-rd degree ... with a birth from the primeval matter which has not yet come in contact with the physical matter."

The birth of **Horus** as a purely spiritual birth of God from virgin matter (Isis). The **Holy Spirit** (Gospels of Luke and Matthew) appears in the Gospels as something new, as the representative of God the Father, he is the transformed Isis.

About the **Transfiguration on Mount Tabor** (Matthew 17:1-13, Mark 9:2-10; Luke 9:28-36) as a moment where it is shown that Jesus embraces everything with his personality "that can be described as teachings of the past, as the result of experiences of the past." See also the next talk.

19(3/15/1902) (277 ff.) 318

87-16

"It is therefore the initiation process that is present to us in **Christianity** as the content of the Christian **creed**." Making this process public to every human being through Jesus: the resurrection of Lazarus. Thus, his environment recognised Jesus as the greatest initiate. At the same time this was a mystery betrayal (see **John 18:19-21**) and led directly to his execution. The sisters of Lazarus, Mary and Martha, can also be understood symbolically: Mary = Maya, matter, Martha = symbol of the spiritual.

*Interrogative answer:*

"The church has turned the initiation process into an "inspiration process". In this way the church has made her mission possible for millennia."

"Christianity is a religion for the masses and also for the initiates."

20(3/22/1902) (287 ff.) 325

87-17

**Apollonius of Tyana** (3 B.C. - 96 or 98 A.D.) as a pagan counterpole to **Jesus**. With him, there are many parallels to the work of Jesus. He was a deified human being, while in Christ the divinity is emphasised. Apollonius strove to emphasise the common ground underlying all religions. His teachings and the view to understand all outer things and processes as symbols of spiritual realities, as parables of the divine. Reference to **Apollonius of Rhodes** (295 - 215 B.C.) and **Plutarch** (about 45-125 A.D.)

The **Apocalypse of John** as description of the old ideas of priests and their fulfilment in Christianity.

21(3/29/1902) (301 ff.) 328a

87-18

The past aspect of the **Apocalypse** in the seven **seals**, that of the future in the seven **trumpets**. "The author (of the Apocalypse) emerged from **gnostic** schools that still blossomed everywhere in the second post-Christian century. They were a continuation of the old gnostic schools which had refined the mysteries."

The exodus of the Jews from Egypt under the guidance of Moses is interpreted (gnostically) as an allegory of an inner soul development like other historical processes. Egypt = Garden of Eden = sensual body. The bronze serpent as a remedy, preannouncement of the redemption through Christ.

Steiner tries to describe "average ideas" of gnosis that do not necessarily have to have existed in such a way because of the wealth of different gnostic directions. The later externalisation of the gnostic ideas in the church, in the mass ("initiation" for the whole community). The Fathers of the Church were keen to blur the gnostic origin of their teachings to which they were alive.

22(4/4/1902) (314 ff.) 328b

87-19

"We know that **John** stayed in Ephesus, that he composed his most important writings there, and that he was in relationship with **John the Presbyter**." The different views of Christ with John and **Paul**, the former was kept more secret (John's school), the latter was more suitable for the masses. The **Gospel of John** was written down earliest at the end of the first century.

About the (Apostolic) **creed** which comes from the secret schools and describes the initiation process. Interpretation of the words "suffered under Pontius Pilate" as in [abstract 92-10](#) following the initiation steps. On the work *The Shepherd of Hermas* which speaks of four initiation steps.

*Interrogative answer:*

**Resurrection of the flesh** (creed) = reincarnation, in John's school not verifiable, probably not present. The dogmatization of the secret doctrines. The doctrine of reincarnation was still unpopular around 1900. **Transmigration** through animals is the wildest superstition.

The vicarious **atoning death** of the Pauline Christianity contradicts reincarnation and karma.

23(4/19/1902) (324 ff.) 329a

87-20

About **Augustine** (354-430), the founder of Christian mysticism. The disappearance of the reincarnation doctrine that was still present among the Gnostics as the rest of the ancient mystery knowledge, and its replacement by the **doctrine of predestination**. Seven stages of the mystic ascent of the soul with Augustine. Comparison with Buddha's sevenfold path. See also [abstract 8-13](#).

24(4/26/1902) (367 ff.) 329b

87-21

On **Dionysius the Areopagite** and his successors: "At the end of the fifth century one realised that one was dealing with ancient teachings. One will have to consider them as such. The teachings can be traced back to the time when John's Gospel and the Apocalypse originated. Probably the one who founded the school wrote them." The translation of the writings of the (Pseudo-)Dionysius by **John Scotus Eri(u)gena** (died before 870) at the instigation of Charles the Bald (843-877). Erigena attenuated the **doctrine of predestination** in his writing *De praedestinatione* (851). His pantheistic view in his work *De divisione naturae* (five books, 866).



## *88 Concerning the Astral World and Devachan*

*Gesamtausgabe, first edition*

**2(11/4/1903, Berlin) (40ff.) 687 88-01**

The four **states** of the physical world correspond to the four **temperaments** of the astral world or to "astral substances" (Steiner refers to the ancient doctrine of man's humours (*Latin* humores)).

The **astral world** is connected with the physical dimensions of time (past, present, future) and still has a **fourth dimension**.

**3(11/11/1903, Berlin) (53ff.) 696 88-02**

The gradual connection of the physical **human being** (created by the third **Logos**) with the psychic man, the personality (second Logos), and, in the end, with the spiritual man, his individuality (first Logos) during the Lemurian age.

**4(11/18/1903, Berlin) (68ff.) 705 88-03**

Interpretation of Christ's saying, "I am the way, the truth and the life" (**John 14:6**). Way = the three rounds (conditions of life) that have expired, truth = it comes to the fore in the current fourth round. Truth will become life in the human beings during the future three rounds.

**6(12/2/1903, Berlin) (81ff.) 719 88-04**

**Virtues** that humans have to develop completely up to the end of the earth's evolution:

- (1) Justice;
- (2) Refraining from judgment
- (3) Strong courage;
- (4) Cleverness;
- (5) Faith (confidence);
- (6) Hope;
- (7) Love.

} layers of sympathy

The **astral world** is divided according to these virtues. The **struggle for existence** is the counter pole of justice. "The region in which the forces of the struggle for existence prevail is the darkest region of **kamaloka**" (astral world after death). The counterpart of refraining from judgment is giving away oneself to all stimuli of the outside world. The counter pole of strong courage is temptation, of cleverness error. Faith presupposes that man frees himself from dogmas and believing in letters. Hope interlinks with the Idea of development. Love must start at the bottom and become self-evident. Accordingly, the human being must go through seven fires of purification after death.

**7(1/28/1904, Berlin) (81ff.) 756 88-05**

**Devachan** is divided into three lower regions (together = rupa devachan): continent (**archai**), ocean (**angeloi**), airspace with music of the spheres (**archangeloi**), the fourth region is Akasha and then the three higher regions (together = arupa devachan) with the archetypes of the things of the astral and physical worlds. The first arupa region is the region of the "word", controlled by the **exusiai**, the second is that of the radiating, creative forces, the **dynameis**, and the loftiest is that of the **kyriotetes**. On the postmortal experiences of the human being in devachan.

8(2/4/1904, Berlin) (117ff.) 762

88-06

On the thought relation of the **chela** to the Masters (Mahatmas) in devachan, which lets the Chela be free, so that a Master can be considered as a higher self.

-(summer 1903, Berlin) (153ff.) ----

88-07

### Koot Hoomi / Morya

Note by M. v. Sivers (first private lesson): "When the individuality of the **Mahaguru** (the highest adept of the **White Lodge**) incarnated as **Buddha**, the teachings of his had led to misunderstandings and splittings; he had given too much. Once again, Buddha had to incarnate as **Shankaracharya** (788-820)\*). He then built up the Tibetan teachers, the Mahatmas. They have partly handed over the teachings of theosophy to the general publicity. Their goal was to give the esoteric contents that underlie the different religions in the same way and to raise the decreased spiritual level of humankind." (*This segment is also included in CW 264*).

\*) See, however, [114-02](#) and compare [113-16](#) ("physical reflection")

**Remark:** *This note is probably connected with a representation in Blavatsky's "Secret Doctrine". Whereas A. P. Sinnett - in his "Esoteric Buddhism" - said, that Shankaracharya was simply Buddha in each respect in a new body. Blavatsky challenged this in the third volume of "Secret Doctrine" (section 43), although she handles, otherwise, with the idea of reincarnation very generously, and said that the "astral" Buddha was within the external Shankaracharya (probably the astral body of Buddha working as an avatar). In the following section, she quotes a "dark passage" from a Tibetan writing (retranslated). "Therefore, the all-lofty (Gautama Buddha), born by compassion, had to withdraw to — (unknown), and appear then as Maha Shankara (= Shankaracharya); and by compassion as — (unnamed incorporation or the like) and again as —, and again as Tsong Kha Pa (1357-1419, Tibetan reformer). ... For he who chooses in humility, must descend, and he who does not love, allows to karma to raise him." The last sentence may indicate the fact that Gautama Buddha renounced the ascent into nirvana [see lecture 4(11/18/1903)] to be able to work near the earth by means of his nirmanakaya (until he was sent by his friend Christian Rosenkretz onto Mars to its pacification in 1604). One has also to consider his working as avatar what Steiner later confirmed in the case of Shankaracharya [see [107-18](#)].*

-(summer 1903, Berlin) (160ff.) ----

88-08

Note by M. v. Sivers (second private lesson). **Dharma** is called the result of past and present karma and observance of the law for the purposes of true self-knowledge.

On the sense of the original division of the Indians into three **castes** at the example of the **Bhagavad-Gita**.

**Nirvana** does not mean entering nothingness but the state in which karma can no longer originate because dharma has become evident.

11(8/24/1903, Berlin) (p. 184) ----

88-09

Sequence of incarnations: **Philo of Alexandria** (25 B.C. - 50 A.D.) - Baruch **Spinoza** (1632-1677) - Johann Gottlieb **Fichte** (1762-1814). See [158-09](#).

12(9/1/1903, Berlin) (187ff.) 642

88-10

On the **seven secrets of life**. Up to now, four of them have been known (however, only by few developed people) in the four preceding "root races".\* The fifth (secret of the evil) will be revealed to a certain number of people in our post-Atlantean age. In this case, a secret can also be guessed intellectually for the first time and not only by supersensible cognition, at least partly. "Something has actually been guessed by personalities who stand far from any occult current." This would have disastrous effect for humankind. Antidote: theosophy or rather **anthroposophy**.

From the report of the following lecture of 10/18/1903: "Because such a guessing has

nearly occurred twice until now and lies ahead in the foreseeable future again, the great teachers of humankind have caused the theosophical movement.”

See, e.g., [262-02](#).

\* In an answer to a question concerning the four secrets, Steiner gives four instructions for meditation (pp. 194 / 195).

**16(11/24/1903, Berlin)** (209ff.) **710**

**88-11**

Explanation of the story of the **Fall of Man (Genesis 3:1-24)**. In the following lecture (12/8/1903) interpretation of the first two chapters of the Genesis which contain the Egyptian secret doctrine into which Moses was initiated and which he handed down on to the Jews.

**19(12/29/1903, Berlin)** (238ff.) **735a**

**88-12**

**Kundalini** is called the "intermediate substance" that interlinks the different states of the human being (physical, astral, mental).

Physical and astral bodies are connected by means of a stripe of kundalini ("silver strand") during sleep. "If the vital force is not yet exhausted, it is very difficult to lift the astral body from the physical body ... In this regard, the destinies of the **self murderer** and of the **accident victim** do not differ from each other considerably."

*Remark: Blavatsky notes that a self-murderer dies in the next life at the age at which he committed suicide (lit. 9, vol. III, section 44).*

*References to CW 88 in [9-16](#), [9-18](#), [92-10](#), [93-66](#), [93-69](#), [126-10](#), [227-13](#), [266-10](#).*

## 89 Awareness – Life – Form

Completion Press (2001), **RStA** (3 lectures)

-(11/25/1905, Nuremberg) p. 66 ----

89-01

(Enclosure in a letter to M. v. Sivers, also in CW 262)

About the **Mars** and **Mercury** developments of the **earth**: “Man was not on Mars; but his **intellectual soul** was in a connection with this planet in such a way that its forces have been brought down from it. In terms of space one has to consider that before it grew etheric (i.e. physical) itself in its fourth round, the earth had gone through Mars, which was etheric at that time. ... This passage actually continued into the physical earth period; during it, the leading spirits took the kama matter needed for the intellectual soul from Mars, and as this matter its physical vehicle in the warm blood (the Ares blood of the fighter human being), **iron** was incorporated in the earth at that time, being a component of the blood. In the same way, man will never truly inhabit Mercury, yet he has been connected with Mercury’s kama matter (really kama manas matter) from the middle of the Atlantean age, and the guiding spirits have provided the human spiritual soul with powers deriving from this. The physical vehicle to come to earth due to his Mercurial influence is mercury (**quicksilver**). Once the earth has reached the stage of plasticity, it will pass through Mercury in terms of space. The earth itself will then be astral, Mercury etheric.”

The names of the weekdays follow the planetary stages of the earth considering the earth as a double planet Mars / Mercury.

**Remark:** At the same time, the row of names also corresponds to the external sequence of planets (esoterically correct sequence or names: Moon – Mercury – Venus). In esotericism, every hour is subordinate to a planet. A day begins at 6 o'clock, and the planet holding sway (for 6 hours) gives the name. Beginning with the sun (6 o'clock) and thus Sunday, the moon is the leading planet after 24 hours. After further 24 hours, Mars is the leading planet etc. Dividing the day into quarters (forenoon, afternoon, before midnight, and after midnight), the subsequent pattern arises (*lit. 9, volume III*):

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
First Quarter	☉	☾	♂	♀	♃	♀	♅
Second Quarter	♂	♀	♃	♀	♅	☉	☾
Third Quarter	♃	♀	♅	☉	☾	♂	♀
Fourth Quarter	♅	☉	☾	♂	♀	♃	♀

3(6/09/1904, Berlin) 95ff. 862

89-02

The seven days of creation in the Book of **Genesis** correspond to seven rounds of the evolution of the earth, i.e., we are now in the fourth day. The human being of the seventh day has not yet been created: the second creation story in the Bible. Lecture 6(10/22/1904): At the end of the seventh day or round, the human being will be a dhyanchohan, a dhyanic cosmic spirit.

6(10/22/1904, Berlin) 115ff. 914

89-03

**Conscious awareness, life, and form** are three principles of every being. Beings with predominating awareness: **dhyanis**, those whose three principles are in balance are esoterically called **substances**, and those whose form prevails are called **elemental beings**.

The elemental beings need life and consciousness of other beings, in which they settle to control their form. Thus, they are, actually, holding other beings back in their evolution. They govern all **parasitic** life forms, were already completed according to their kind on the old Moon, and are now in decline. "They are preparing to subside into the **eighth sphere**. ... **Spiders** belong to the eighth sphere, for instance, and among plants, the **mistletoe**." Every animal with outside skeletons or shells of chitin like the **insects** (animals of Mephisto, or Satan, or Loki) has gone beyond evolution. See lecture 9(10/31/1904).

Examples of such astral elemental beings are the **nightmares** of the Teutonic mythology. Reference to E. G. Bulwer-Lytton's (1803-1873) novel *Zanoni* and the **lesser guardian of the threshold**.

7(10/25/1904, Berlin) 120ff. 919

89-04

Seven **conditions of conscious awareness** (cycles of consciousness, planetary stages):

- (1) Deep trance (Saturn)
- (2) Dreamless sleep (Sun)
- (3) Dream-filled sleep (Moon)
- (4) Consciousness of objects (Earth)
- (5) Psychic condition or conscious image awareness (Jupiter)
- (6) Hyperpsychic condition or life in conscious awareness (Venus).
- (7) Spiritual condition or self-conscious all-embracing awareness (Vulcan)

Every condition of consciousness goes through seven **conditions of life** (rounds, cycles):

- |                            |   |            |
|----------------------------|---|------------|
| (1) First elemental realm  | } | subjective |
| (2) Second elemental realm |   |            |
| (3) Third elemental realm  |   |            |
| (4) Mineral realm          | } | objective  |
| (5) Plant realm            |   |            |
| (6) Animal realm           |   |            |
| (7) Human realm.           |   |            |

Every condition of life goes through seven **conditions of form** (globes, epicycles, phases):

- (1) Arupic
- (2) Rupic, spiritual form, the most tender external form
- (3) Astral, begins to become outwardly visible
- (4) Physical,
- (5) Plastic, life pushing outwards into form
- (6) Intellectual, spirit pushes outwards
- (7) Archetypal. This form is absolutely in control of itself, wholly mobile in itself. Everything pushes outwards, it can configure anything; it is active.

Passage through all states of form = **cosmic month**, through all states of consciousness = **cosmic year** (a total of 343 conditions). Only after 343 (7 x 7 x 7) conditions the human being has become "god", then he belongs to the third **Logos** or logos of form. The second Logos represents life, and the first Logos represents consciousness on its highest stage.

The states of form are represented in colours and signs for esoteric students, the states of life in sounds. No characterising signs exist in the physical world for the stages of consciousness.

9(10/31/1904, Berlin) p. 134 929

89-05

In the second half of the fourth round (**mineral realm**), man will gradually absorb the

mineral realm and redeem it this way. However, a part of the mineral realm will remain behind, "which is of no further use to the human evolution, but only to spirits of a higher kind," and will form the **eighth sphere**.

**10(11/1/1904, Berlin) 138ff. 931**

**89-06**

About the connection of the lunar people with their physical bodies and the dhyanic spirit (manas) in the **Lemurian** age = **lunar pitris**. According to their level of development, there were seven classes. Only the most highly developed pitris were already able to incarnate in the middle of the Lemurian age. The less developed ones descended only in the Atlantean or even in the post-Atlantean ages. "To this day, pitris still incarnate in population groups that are at a very low level; one may also find quite childlike, little developed pitris among the lower levels of the population in our large cities. However, it is rare now for pitris to incarnate for the first time today."

Besides there were also spirits on the moon who had advanced beyond the normal development and were half dhyanic: sun-pitris (two classes), as well as the dhyanic beings (buddhi dhyani, **dhyani buddhas**). A solar pitri, into whom the spark of **buddhi** has first been thrown by the buddhi dhyani, is called a (**dhyani**) **bodhisattva**.

The spark of buddhi could only be grasped later by some of the lunar pitris in their kama-manas who should become teachers of humankind like Buddha, Zarathustra, Krishna, Moses. Buddhi permeated the kama of **Christ Jesus** in his 30-th year; he had also burdened himself with kama in contrast to the solar pitris who were one level beyond kama.

On the **trinity** of the soul: Father, Mother, Son (Osiris, Isis, and Horus) and the trinity of the spirit: Father, Word, and Holy Spirit.

**11(11/02/1904, Berlin) 146ff. 934**

**89-07**

In the middle of the **Lemurian** age, the human being got the power of thinking that was connected with warm-bloodedness (kama) and the change from one-sexedness to double-sexedness because half of the previous productive power was transformed into powers of rational understanding. During the following development, all warm-blooded **animals** were separated off gradually, the latest were the **apes**.

If men could only have divine thoughts influenced by the regular gods (Elohim or Jehovah), they would have become thinking automatons. The lunar retarded (**luciferic**) dhyanis (the Indian esotericism called them the great ascetics or **kumaras**) counteracted who wanted to lift the human kama to the highest wisdom excluding sexuality and make man spiritually independent from the other dhyanis.

"In the early Christian mystery centres, Lucifer's mystery was still understood and also put down in writing in those early days. The Roman Catholic Church most carefully guards this book. ... The book is kept at the Vatican; the **Count of Saint Germain** has (!) a copy." See [93-01](#).

*Remark: According to lit. 9, vol. II, it concerns a kabbalistic gnostic writing.*

**11(11/2/1904, Berlin) 149ff. 934**

**89-08**

During the **Polarean** age, man had an ovoid etheric body and only one sense, a sense of orientation: hearing. The **Hyperboreans** had an aerial body and another sense, a sense of temperature. As matter condensed, the temperature organ changed to a sense of vision. This Cyclopean eye (eye of Polyphemus) is – in degenerated form – the present-day **epiphysis (pineal gland)**. This eye went through involution, with two eyes taking the place of the one, fully developed in the Atlantean age. Up to the third subrace of the Atlantean age, there were people with Cyclopean eyes. In this age taste as a further sense formed, in the end **smell** that will gain its real significance in the following rounds. See the next lecture (11/3/1904).

At the end of the fifth "root race" (age), a human "**Master**" or **Manu** will appear for the first

time.

**12(11/3/1904, Berlin) 152ff. 935**

**89-09**

About the active and passive sides of thinking, life and existence. Every phenomenon or perception presupposes a cause.

The various planes are to be understood accordingly:

physical plane	is the essence of all	passive existence
astral plane		passive life
rupa-devachan		passive thinking
arupa-devachan		active thinking
buddhi plane		active life
nirvana plane		active existence

“Activity is most intensive on the **nirvana plane**, for existence itself is created there.”

**Thoughts** on rupa devachan have their counter image on arupa devachan, feelings of the astral plane produce counter images on the buddhi plane, **actions** of the physical plane those on the nirvana plane. The sum of all counter thoughts, counter feelings, counter actions is called **Akasha Chronicle**. In the time between death and rebirth, man can connect himself only with the counter images of his thoughts to a new mental body, not with those of his feelings and actions. This is carried out by the lords of the karma, the **lipika** (literally: the writers).

**13(11/5/1904, Berlin) 159ff. 939**

**89-10**

The transformation of a **condition** (of **consciousness, life, and form**) to the next is managed by a powerful spirit in each case who is called **prajapati** in Indian. According to the various conditions, there are higher and lower prajapatis. Of conditions of form can only be told, actually, from the rupa condition up to the intellectual condition of form, the arupic one is formless life and the archetypal one has already become life. Therefore, there are only five and not seven prajapatis of form; two already belong to the prajapati of consciousness. The seventh condition of life corresponds to the first at a higher level, so that there are, actually, only six prajapatis of life and the seventh belongs to those of consciousness.

There are 21 prajapatis: 10 of consciousness\*, 6 of life and 5 of form.

10 6 5 is number 1065 mentioned in the fourth stanza of Dzyan (in Blavatsky's *Secrete Doctrine*). Ten is called “The One (1) from the Egg (0)”. The across sum 21 is the value of Jehovah.

\* *Remark: These prajapatis are identical with the sephirot according to Blavatsky (lit. 9, vol. I).*

**13(11/5/1904, Berlin) 162ff. 939**

**89-11**

The development of the astral chakras (**lotus flowers**), particularly that of the 16-petalled one above the larynx: The first petal in the middle of the Lemurian age, 7 petals in the Atlantean age (one per subrace), 7 in the post-Atlantean (Aryan) age (up to now 5) and the last in the first epoch of the sixth age (root race). In its fourth epoch this lotus flower will rotate. This coincides with the loss of **memory** which was developed from the third subrace of the Atlantean age in sixteen subraces.

Man has 16 opportunities to develop this lotus flower (in 16 "subraces"). If man remains behind, he follows one of the **sixteen ways of perdition**.

In the seventh age ("root race") the 2-petalled lotus flower between the eyebrows is developed.

**14(11/9/1904, Berlin) 167ff. 944**

**89-12**

The principles buddhi (spirit), **kama** (soul), **prana** (body) are of the same kind, they are

only on different levels.

These principles must be limited by themselves to take effects. The boundaries are called **shariras** (= vessel, shell; sheath). Self-limited buddhi is called **karana sharira** (spirit-self), self-limited kama **linga sharira** (astral body), self-limited prana **sthula sharira** (physical body). Human being: prana setting itself the outward boundary (physical body, sthula sharira), kama is joined by prana, setting itself a boundary: linga sharira ("ether duplicate body", astral body). Buddhi then comes and limits itself off from kama: karana sharira. In the human being, the self-consciousness must still be added (atman).

With a **dhyan-chohan** (planetary spirit\*, ≈ eloha – archangelos) the arrangement is reversed: outside atman, then buddhi, kama, and prana (with sthula sharira). Pattern: atman as cosmic circumference, sthula sharira as a point at the centre.

About the future creation of a new common centre of consciousness out of individual conscious minds of the same common ideal. "As human beings express themselves in seven ways, we get not one but seven centres. These will be the seven **elohim**, the pitris for the next planet."

\* **Remark:** *Blavatsky sometimes equates – as apparently Steiner also does – dhyan-chohans with dhyani buddhas (lit. 9, vol. I), another time the latter are explained as a subclass of the dhyan-chohans (see remark of 92-01). Accordingly the dhyani buddhas belong to the class of the archangeloi or planetary spirits.*

**15(11/10/1904, Berlin) 175ff. 945**

**89-13**

On the three Logoi. The first Logos is reflected, and then he sacrifices his life in free way, so that his mirror image becomes identical to him: the second Logos. The third Logos contains the mirror image of the first Logos, the mirror image of the life of the second Logos and the mirror image of the content which the second Logos reflects to the first.

Three parts (**gunas**) of the third Logos: spiritual darkness (**tamas**, a), absolute desire (**rajas**, b), and the mirror image of the first Logos reflected by the second Logos (**sattva**, c). Seven possible combinations of the gunas (a, b, c, ab, ac, bc, abc) are the next world-creative principles or beings (abc is the third Logos) after the three Logoi. 21 **prajapatis** arise from these. "This gives us the 21 creators of a specific solar system."

**15(11/10/1904, Berlin) 175ff. 945**

**89-14**

At the end of the earthly planetary stage, the **human being** is on arupa devachan. He still has karana sharira, buddhi, and atma. For the transition to the next planet karana sharira has to be put on the buddhi plane and buddhi on the nirvana plane during the **pralaya**, so that atma can shine outwardly like with a dhyan and man can be creative. **Nirvana plane** is the plane of the seven creative spirits. In order to begin a new world system on arupa devachan, it must still pass through two other planes during the pralaya, the **para-nirvana plane** (plane of active consciousness, second Logos) and the **mahapara nirvana plane** (plane of creative active consciousness, first Logos). On the para-nirvana plane, the atman wraps up itself in buddhi, on the maha-para-nirvana plane in manas. Then the consciousness of the first Logos passes through the **eighth sphere** to the physical plane where it appears as creative **natural forces**.

Beings that do not take part in the normal development are cast back onto a lower level; they must wait for the next great round of development. They form the eighth sphere. Only the first Logos can take in the beings that have fallen into the eighth sphere.

**--(7/3/1904, Berlin) 216ff. ----**

**89-15**

Note by M. v. Sivers. **Evolution – involution** as the principle in the development of a planetary system or any being.

**--(--.1904(?), Berlin) 229ff. ----**

**89-16**

Note by M. v. Sivers. Life or the unmanifest creative substance (second Logos, Son, and



life) arose from the unmanifest godhead (first Logos, Father, **consciousness**). “This life (*theosophical term fohat*) then went through the most manifold forms (third Logos, Holy Spirit, form or manifest life) and was named **Akasha** or **mahat**\* in the forms. This Akasha or mahat contains all that there is in the world by way of forms of life in the world.” All the **hierarchies** “came forth through the life and created the forms under which this one life appears.”“

The power of life is guided by **Michael** (sun) is guiding the power of life, **Samael** (Vulcan) the power of form and **Anael** (Venus) the power of **consciousness** (Venus).

The three Logoi are reflected in the higher triad of the human being: atman (spirit-man), buddhi (life-spirit) and manas (spirit-self), and in the lower, beneath the physical level recumbent human nature whose use can lead to **black magic**.

“A **white magician** only uses such higher powers as the human being has in his head. Through the seven gates of his head (right and left eye, right and left ear, right and left nostrils, mouth) he is connected with the seven mirrors of the cosmic forces. The human being is connected with atman through an organ on the top of the head that is not yet opened. Through the right **eye** the life-spirit, buddhi, flows into him; through the left eye the spirit-self, manas, flows into him.” \*\*

**Buddhi** is reflected in his spirit as **intellectual soul** and **sentient soul**. Through the right ear he is connected with the world thoughts, through the left ear with the world feelings, through the right **nostril** with the nutritional powers of cosmic life which stream into his sentient body, through the left nostril he is connected with the powers of growth which stream into his etheric double body, and through his mouth he is connected with his spirit-man – **atman**. Therefore, words should carefully be used to express thoughts.

\* **Remark:** According to Blavatsky (*lit. 9, vol. III*) mahat is the positive aspect of Akasha. Mahat is the third Logos and behaves to Akasha like manas to buddhi.

\*\* **Remark:** A similar information is found again by Blavatsky: in the human system, the right eye corresponds to buddhi (and Mercury), the left eye to manas (and Venus / Lucifer) (*lit. 9, vol. III*).

**17(3/27/1905, Berlin) 252ff. 1056**

**89-17**

About the **symbols** of man’s armour and the **two-edged sword** (= ego) and the **seven trees** (= fully developed human members): Trees of existence, growth, sympathy – antipathy, knowledge of good and evil, life, word, and godliness.

**18(4/3/1905, Berlin) pp. 261 1060**

**89-18**

About the **symbol of the book of ten pages**, described by L. C. de **Saint Martin** (1743-1803) in his book *Des erreurs et de la vérité*. Ten pages show ten levels of supersensible knowledge. Reading of the first page: Intuitive knowledge of the oneness of time, space, and energy (reference to the first stanza of Dzyan in Blavatsky’s *Secret Doctrine*). The second page: knowledge of the world in its duality. The third page: the threefoldness of God and the human being. The fourth sheet: the beings in their fourfoldness (Pythagorean square). The fifth sheet: man passes his fourfoldness to the devotion of the divine. The initiate recognises the “red thread” in the myths. The sixth sheet: man is striving for future states, ideals, having not yet reached. The seventh sheet: knowledge of the number seven. The human being consists of the triad from which a higher triad should arise. He himself is the seventh. The remaining pages should be explained in another lecture (not held) (instead of this see St. Martin’s own explanations, pp. 284 - 287).

Reference to CW 89 in [353-09](#).

## *90a Self-Knowledge and Knowledge of God Part 1*

*Gesamtausgabe, first edition (2018)*

**8(12/22/1903, Berlin) (49ff.) 734a**

**90-01**

The Copernican world system describes rest and **motion** better than the Ptolemaic one. However, rest and motion in the astral are better described with the Ptolemaic system.

**Planets:** While the earth is in the kama manas state today, Mercury "is completely submerged in buddhi. On Venus we have the pure manas." They are models of the earth development. The residents of Mercury and Venus are present in the whole solar system, they can appear also on earth, e.g., as teachers in the Lemurian age. Mars: state, which the earth had already passed before the Lemurian age. **Planetoids:** The precursor of the earth was purely physical, at that time the precursor of the human being was an automaton without anything mental. The heavenly body that he inhabited had no cohesion force, split and established the ring of the planetoids.

**Neptune** occupies a special position. "It belongs not only to our planetary system, but to one more. It is a border body." Uranus was already known esoterically, before it was discovered.

Jupiter, Saturn and Uranus show three higher cosmic principles (atma, buddhi and manas. **Saturn** as an archetype or plan of the planetary chain: it has 2 times 4 moons and itself as kama manas in the middle = 9. The ring signifies summarising these members to a unity, the ring as "spiritus mundi".

**12(1/19/1904, Berlin) (74 ff.) 748a**

**90-02**

The clairvoyant can behold everything in the human **aura** except a black point (Lemurian), a circle (Atlantean) or an egg shape (present age) at the border of the aura which signifies the ego.

Every cell of the human being has a **consciousness**; the totality of these consciousnesses forms our consciousness. Thus at a meeting, for example, the totality of the single egos forms the body for the consciousness of a higher being.

The solar system seems unalive because its ego is located at the edge of the system. This is also the esoteric reason of the **sky-blue**.

Progressed persons like **Plato** are "artificial fifth-rounders" (Jupiter development). He had reached such a developing height in the physical body that the normal persons will reach only in the astral body. Plato thereby attained the ability to react on the physical brain. In the 33-rd talk (undated 1904, Schmidt number 856c) **Buddha, Christ** and **Zarathustra** are called sixth-rounders.

**17(2/18/1904, Berlin) (93 ff.) 774**

**90-03**

About the triple human **aura**: the astral, visible for persons with "psychic vision", the more developed clairvoyant beholds the second aura of the mental body. "If you turn the view to the everlasting, to the causal body, then you behold the most luminous aura of the human being."

About the origin of **evil** and its conversion into good; the **Akasha Chronicle** in which the law of karma is registered.

About the **lipikas** that completely rest in nirvana and buddhi and regulate the physical existence, induce the souls to incarnate in a certain family, area etc.

**18(2/22/1904, Berlin) (107 ff.) 777**

**90-04**

The correspondence of the seven days of the **genesis** and the seven **rounds** of theosophy.

20 3/11/1904, Berlin) (121 ff.) 794a

90-05

**Buddha's** teachings as a popularisation of the Brahmanic teachings for all human beings not only for singles to be initiated. Considering the lower ego as a delusion, born out of the temporary principles of corporeality, perception, feeling, desire, and consciousness.

Release of further shackles:

Do not believe in a moral order or the fair sense of destiny;

Believe that rites or ceremonies are something else than parables, symbols;

Believe that the sensual is something real;

To have antipathy against other beings, to believe that one is a special being.

Love of the sensuous personality;

Longing to preserve the personal existence

Pride, the struggle for the preservation of personality;

The faith that one can achieve anything in the world without karma, by self-righteousness;

Religious ignorance.

The last demand is found in no other religion except in **Buddhism** or with Buddha.

The Buddhist considers Buddha in such a sense as a transient enlightened person, not as a god. To him **dharma** means to lead life in this sense. He believes in the brotherhood, **sangha**, of those who have overcome the particular existence (communion of saints).

23(5/2/1904, Berlin) (141 ff.) 834

90-06

About the relationship of theosophy and Rosicrucianism, as it can be found in Goethe's poem *The Mysteries*.

The three **virtues** of the realms of Nature (mineral realm "majesty," plant realm "blessed cheerfulness," animal realm "sorrow and joy") and the three human virtues patience, love, reverence. In between is the ego.

24(00.05.1904, Berlin) (p. 148) 804a

90-07

"With **black magic** the human being becomes able to found an own kingdom beside the kingdom of development. There are already those who have decided to form this side planet, and there are attempts that the usual human being cannot imagine. ... Today nobody who comes into question has the opportunity to find no connection for rescue because one does not yet know how one should start becoming a black magician founding his own kingdom.

For certain reasons because the opponent's power often turns out to be stronger than the positive power, we have the **scorpion** standing instead of the eagle in the zodiac.

**Thrones, cherubim, seraphim** and so on are the spiritual hierarchies behind the zodiac images."

25(5/21/1904, Berlin) (150 ff.) 848b

90-08

Beneath the physical world, there is the (second) **astral world** which beings inhabit with a dreadful power of **evil**. These beings are opposed to our development. "The spirit **mammon** lives in it, the spirit of obstacles who brakes everywhere where progress is. He is already active today.

If now the earth itself passes into an astral state, then all those beings who cannot go into the higher astral world must go down into this deeper one."

With the transition from the moon development to the earth development certain angels were left behind who had an effect on the human astral body in the Lemurian age; they brought **freedom**, however, with it also the possibility of **evil: luciferic** hosts. This means a sacrifice of those beings who can also catch up on their development with the human being.

About the possibilities of redemption for the people entangled in instincts and for the black magicians in whom **Sorat** incarnates as a group soul. Very last possibility on Venus in the sixth sub-state of its sixth main state. This is the meaning of the number **666**.

**26(00.05.1904, Berlin)** (156 ff.) **848c** **90-09**

The future inner development of the human being must be preceded by an unaware processing of the **astral body** under the influence of higher powers that already began in the Atlantean era: **sentient soul**. The transformed **etheric body** is the **mind soul** and the transformed **physical body** is the **consciousness soul**. Conscious work on the consciousness soul yields the spirit self whose beginnings will appear in the sixth cultural epoch (community of Philadelphia of the Apocalypse). "In Philadelphia **Christ (in the etheric)** will reappear in a finer body which will be visible for those who have prepared themselves."

About the meaning of the number **12,000** and the 144,000 sealed human beings in **Apocalypse 7:4-8**).

The sense of the 3 ½ days in **Apocalypse 11:7-12**.

**36(6/26/1904, Berlin)** (200 ff.) **872a** **90-10**

In this talk and in the following one of 6/27/1904 (872b) representation of the **Atlantean** development, its subraces and the use of the power "**vril**."

**41(7/1/1904, Berlin)** (221 ff.) **873b** **90-11**

On **prophecy**: "One may say about the future: it will happen this way or that way, but not, whether in 200 or 300 years. We do not know how much the evolution stages drag on. The event A may happen in five years, the event C in 100 years or vice versa. Hence, it is possible to determine the path, but not the length of time. Hence, the deception, and you cannot predict in terms of **time** because time belongs to the macrocosmic development, the microcosmic one is timeless.

You have to consider this if you pursue objects in terms of present and future because the microcosmic development is correct, but the macrocosmic development is subject to freedom, while the human being can use the outer conditions in different ways."

**45(7/18/1904, Berlin)** (251 ff.) **876** **90-12**

Three stages of esoteric knowledge in the school of the church teacher **Origenes** (~185-253): purification, enlightenment, **initiation**. On the first level, the student could recognise how the historical events of Christianity took place (the mirror images of historical processes on the astral plane). On the second level, he could recognise "those explanations based on the dissemination of moral truth." He could see the thoughts of those who were acting on the astral plane. At the stage of initiation, he could reach the so-called typical foundation of Christianity. Here he recognises the intentions, "which prevail in history due to the incarnation of great individualities."

**46(7/25/1904, Berlin)** (p. 272) **877** **90-13**

Interrogative answer: "**Judas** was a sacrifice in certain respect. Somebody had to sacrifice himself, so that the main sacrifice could take place. The same individuality who played the traitor at the time of Jesus of Nazareth was later effective in Christianity. It is of great importance if one knows in which personality Judas reincarnated. However, this is a rather complicated and complex problem."

**47(7/26/1904, Berlin)** (278 ff.) **877a** **90-14**

The **Lemurian** still had no **memory** of processes, in return strong emotions during perception. "Remains of the Lemurian race are found in the decadent tribes in **Australia**."

The original wisdom of the ancient Indian culture originates from the confluence of the feelings of the Lemurians with the mental capacity of the Aryan race; the knowledge of reincarnation also originates from it only. It radiated into the Egyptian culture.

At the same time leftovers of the Atlantean races lived around the Mediterranean Sea to Asia. Only in Germany "something of the Hyperborean kind lived on," not earthily, but in such a way that a very spiritual point of view could be founded. This appears diluted later in the **druidic culture**.

**47(7/26/1904, Berlin)** (p. 283) **877a** **90-15**

After the prime of the Latin culture, "a farther fertilisation takes place through the Arabs' train to the west. This happens again from dark sources. **Mohammed** is only a forward deployed post. Behind him is the great secret lodge."

**59(9/9/1904, Berlin)** (319 ff.) **877s** **90-16**

About the esoteric depth of the works of **Hartmann von Aue**: the legend *Henry of Aue* or *The Poor Henry*, his court novels *Erek* and *Iwein*.

About the reasons for the appearance of **leprosy**.

**60(10/3/1904, Berlin)** (p. 333) **894** **90-17**

Interrogative answer: "I would like to answer to the question which pupil would be able to read in the **Akasha Chronicle**: Someone can already read in the Akasha Chronicle who is ripe for discipleship. There are two kinds of reading in the Akasha Chronicle: The actual reading becomes quite possible if one generally becomes a student. However, one only must have learnt to spell. The Akasha Chronicle throws mirror images into the astral plane. It is located at the border between the rupa realm and the arupa realm. However, one can find, for example, Cesar's war campaign in the astral as a mirror image of the records in the Akasha Chronicle." See [93-69](#).

**64(10/24/1904, Berlin)** (363 ff.) **918** **90-18**

The superhuman inspirers and leaders of a root race are called **Manus** or in esoteric language "**the holy spirits**." Below them are the likewise superhuman "**Sons of God**," below those the advanced human beings, the "**pitris**" or "**fathers**."

**66(11/1/1904, Berlin)** (390 ff.) **918** **90-19**

"So, if one interprets the human evolution since the middle of the Lemurian period as a struggle of the **Archangel Michael** with the Dragon, then in the middle of the sixth root race this struggle must enter another stage. The purest must be achieved in the human form; the human being must have reached his goal in relation to the human form." **Apocalypse 12:7-9** describes this struggle.

**66(11/1/1904, Berlin)** (396 ff.) **918** **90-20**

Interrogative answer: Following **John 2:-4**, Steiner says that John does not call Jesus' mother Mary. "She is that spiritual substance from which Jesus creates his work. Jesus calls the old Judaism which should become Christianity his mother."

The "**communion of saints**" is the name given to the great brotherly lodge of the masters, the adepts. Anticipation of what the whole humanity achieves in the middle of the sixth root race.

**68(11/11/1904, Berlin)** (408 ff.) **947** **90-21**

About the relationship of the **weekdays** to the planets similar to [89-01](#).

**68(11/11/1904, Berlin) (p. 414) 947** **90-22**

Interrogative answer: In order to be able to absorb the mind activity later on, the human being had to remove that in the Hyper-Boraeian era from which later the **horse** developed. "A figure of the legend, the **centaur**, really existed in the transition period ..."

**69(00.00.1904, Berlin) (416 ff.) 994b** **90-23**

About the migration of the post-Atlantean races that invaded areas with old Atlantean, Lemurian and even **Hyperboraeian\*** residual populations.

\* In Scandinavia, Northern Russia, China

Two trains of the Indo Aryans and the **Hamites**. Origin of the Chaldean wisdom by mixture of the Indo Aryans with the ancient Semitic element. "Those immigrants who came across the (Atlantean) **Akkadians**, the old trading people, were used to create new colonies in this mixture. These were the **Phoenicians**."

About the **druidic culture**, **St. Boniface**, the **Templars**, the Grail messengers, and their special rites expressing their contempt of Roman Christianity.

**71(11/14/1904, Berlin) (p. 439) 952** **90-24**

Interrogative answer: "We find fossilised horse bones in the **Eocene** layers, and this is the layer of the **Atlantean race**."

In the **Hyperboraeian period**, certain human qualities were acquired by splitting off certain animal groups. The indigenous people still had a vivid feeling of this fact. The **totem cult** is based on this feeling.

**81(30.12. In 1904, Berlin) (491 ff.) 994** **90-25**

On the **Three Kings Day**. Melchior, Balthasar, and Caspar as representatives of the black, white and Asian (Indian) populations with the offerings of **gold, incense and myrrh**. At the same date, the festival of the rediscovered **Osiris** was celebrated in Egypt. Osiris, the manasic power, was dismembered by Typhon and "buried" in the human bodies. In the Egyptian secret language, the human bodies are the "graves of Osiris." Release of manas by Christ's selfishness-free love. Three kings or magicians are the initiates of the Lemurian (black, myrrh), Atlantean (yellow, incense) and post-Atlantean races (white, gold).

Gold = symbol of wisdom; with incense the Atlantean got in touch with the divine in a kind of universal hypnosis. Incense "is the general symbol of the sacrifice which has something to do with intuition." Myrrh is the symbol of the mortification of the lower life and the resurrection of the higher life. Sacrifice of Jesus in his thirtieth year (Jordan baptism). Only in the sixth root race, people will be so mature that they can directly absorb the Christ principle.

The **star of Bethlehem** is the shining aura of Christ, irradiated by buddhi.

**81(30.12 1904, Berlin) 994 1/500 90-26**

From an interrogative answer: In contrast to the Dhyanis (angels) **elemental spirits** are more powerful in form than in consciousness and in life. They are the inhibiting forces. All parasitic beings are filled with elemental spirits, for example, the mistletoe, the **spider**, which spins its matter out of itself. Anything parasitic is an expression of the lunar **eighth sphere**.

## **90b Self-Knowledge and Knowledge of God Part 2**

*Gesamtausgabe, first edition (2017)*

**4(1/30/1905, Berlin)** (34 ff.) **1016a**

**90-27**

About the astral form state of the earth (flooding of colours), preceding the physical earth, and the following plastic-astral **form state** (globe). The rupa globe preceded (spiritual tones, consisting of "matter of thought") the astral one. A similar state will be reached with the intellectual state. The arupa globe preceded the rupa state with which any basic entity had a tone that differed from the others. On the other side, the earth will go over in a spiritual or archetypal globe which will be similar to the past arupa globe.

Now physical **Mars** is on that level where its beings are in the astral state as once the earth was; the beings of the physical **Mercury** are on the plastic-astral level.

See [11-11](#), [89-04](#), [93-59](#).

**5(2/6/1905, Berlin)** (48 ff.) **1019**

**90-28**

The human being and his previous planetary development. On the old **Saturn** state of the earth, he had an enclosing deep trance consciousness (Indian: *tamas*). The Saturn itself was (in its middle states) like an animated ball flooded with sensation.

Awake **consciousness** beyond the dreamless sleep as a requirement for the clairvoyant vision of the Saturn state. Awake consciousness of the dreamless sleep is requirement of the vision of the old solar state, awake consciousness of the dream-full sleep is a requirement for the vision of the old lunar state. On the sun, the human being had a brighter, but no longer all-embracing consciousness (Indian: *rajas*).

In the first rounds, stadia of the previous planetary states already passed through are repeated in certain way. Only then the development continues: Saturn had a kind of mineral realm, the sun had a plant-animal realm next to the mineral realm (etheric beings in the most different star forms). The moon had an animal-human realm next to a mineral realm and a plant realm (etheric jellyfish-like beings with four feet). The human being had a dream consciousness, could still perceive astral states.

In the fourth, the actual earth round, the human being experiences the impact of the spirit in the middle of this round, in the Lemurian period. This is the only way that he can develop further. "The human being would have become more and more external, the soul would have lost itself in the exterior, and he would have become his own petrification. ... He would have ceased to be a being that is able to develop further. About that ... one says that it has passed to the **eighth sphere**."

Concerning development one distinguishes:

- Seven states of consciousness (planetary states) with
- Seven **life states** or (elemental) kingdoms or **rounds** each with
- Seven **form states** or **globes** each, so a total of 343 states.

The seven rounds\* are:

- The first **elemental kingdom** (of radiant colours),
- The second elemental kingdom (of free tones),
- The third elemental kingdom (of coloured forms),
- Mineral realm (of coloured bodies).
- Plant realm,
- Animal realm,
- Human realm.

\* *Steiner uses the terms rounds and globes also for the planetary developments.*

**5(2/6/1905, Berlin)** (62 ff.) **1019**

**90-29**

*From an interrogative answer:*

On **palaeontology**. Geologic age and theosophical epochs: Atlantis ~ **Tertiary**, creation of the mammals, Lemurian epoch ~ secondary time. In the middle of this time, the present form of the human being emerges. In this time the reptiles, in the primary time the fish split off. Before the Lemurian period, the beings are of such "thin" matter that no imprints are found.

An **astral body** of the human being looks similar to the Orion Nebula, like a vortex. "An elemental astral body is to be found only in the neighbourhood of the human being, however, developed people can move further away from it." "The astral body is humanlike only with highly developed persons, otherwise it is completely different."

**6(2/13/1905, Berlin)** (67 ff.) **1022**

**90-30**

More detailed representation of the spiritual impact in the **Lemurian** period. Higher beings got the necessary ingredients from Mars, Venus, Mercury.

**7(2/20/1905, Berlin)** (73 ff.) **1025**

**90-31**

Today the 16-petalled **lotus flower** is darkened; eight petals start to rotate (from the right to the left) while observing the eightfold path, the other eight are then dragged along.

- I. Faith and understanding of karma
- II. Thinking clearly
- III. Speaking clearly
- IV. Acting correctly
- V. The right way of life
- VI. Fulfilling your duties
- VII. Controlling memory
- VIII. Concentration of thoughts

The 12-petalled lotus flower is developed with the following **virtues**:

- I. Tolerance
- II. Patience, serenity
- III. Faith, trust
- IV. Love of freedom
- V. Control of thought, control of actions
- VI. Concentration of thought

Knowledge of the world of thought of the other human being with the 16-petalled lotus flower, knowledge of the sense world of the other human being with the 12-petalled lotus flower, with the 2-petalled lotus flower you can behold the karma of the fellow man and your own incarnations.

*From the discussion:*

"In the sixth round (**Venus**) annihilation of those souls that as black magicians remained far behind; they fall out. You have to regard it as a punishment because the human beings already have a higher consciousness; then they will be banished in a shell only to be dragged along again later; however, they must wait so long and are preserved in a thick shell; this is a dreadful condition, nothing is more difficult than standing still. Then they come to a development where they have to work their way under terrible torment. Destiny is decided already in the fifth round, but atma (Vulcan) must be still developed."

**11(6/19/1905, Berlin)** (100 ff.) **1105**

**90-32**

About the **Sermon on the Mount** as an initiation sermon, at the same time the appropriate translation of the **beatitudes**. The "mountain" as a place of mystery instructions. Seven beatitudes as stages of initiation.

See also in this volume, p. 145, lecture 10/22/1905, Berlin, interrogative answer and p. 317, lecture 12/2/1905, Cologne.

Tip to the figure of Makarie in the fifteenth chapter of **Wilhelm Meister's Journeyman Travels** as a blest personality.



Indication that **Paul** was the first to use the word theosophy (sophia tou theou). (1 Corinthians 1.21, 1.24, 2.7 and Ephesians 3.10).

**13(8/18/1905?, Berlin)** (129 ff.) **1110x** **90-33**

Notes of the **seven principles** of the human being: atma, auric cover, buddhi, manas, kama manas, kama, physical constitution. This being has three states of consciousness, also called "determinations" (Indian: upadhis). Atma lives in three upadhis:

1. Being powerful - physical
2. Living - astral
3. Thinking - manasic

**15(10/9/1905, Berlin)** (142 ff.) **1135a** **90-34**

About the different **developing times**. "You must be clear in your mind that life does not proceed at the same pace in all times." If you compare the time from Charlemagne to the end of the eighteenth century with the period from 1800 to 1900, "so you note the astonishing fact that in both periods about the same has happened. The progress of the human wave was only ten times faster, and it will go faster and faster in the time to come.

Hence, we must prepare ourselves that the things, which our thoughts have as consequences, will be reality in the not too distant future. This shows from which impulse the theosophical (anthroposophic) movement has originated."

**15(10/9/1905, Berlin)** (p. 151) **1135a** **90-35**

*From an interrogative answer:*

**Meditations**, esoteric exercises, can be carried out better in nature than in cities.

Other questions already published in GA 291a ([291-18](#)).

**17(10/22/1905, Berlin)** (185 ff.) **1150a** **90-36**

*Interrogative answer:*

**Memory** must be sacrificed in the esoteric development. Instead, reading in the past first on the astral plane, then in the Akasha Chronicle.

About the Christian esoteric development. There would also be a black Christian magic but this is not explained in detail.

The first appearance of the **rainbow** with the Flood (Noah) is to be taken literally and it was due to the change of the climatic conditions.

**18(10/30/1905, Berlin)** (p. 201) **1160a** **90-37**

**Elemental beings** are killed by human critical thinking, they withdraw (brownies) and find their "graves" in the mental world. Therefore, one should be devoted to the environment.

Because the human being does not see the elemental beings and rejects them, they do not work with the human beings but against them in revolutions and wars.

**21(12/18/1905, Berlin)** (219 ff.) **1209** **90-38**

Four stages of **knowledge**:

The material cognition (**sensation**) has four parts: object, image, concept, and ego.

With illumination (**Imagination**), the object falls away. State of the regulated dreams, spirits of twilight (angeloi, lunar pitris).

With **Inspiration**, the image is omitted. Inner word, spirits of fire (archangeloi, solar pitris).

With **Intuition**, the concept still disappears. Spirits of egoism (asuras, archai).

**28(4/26/1905, Cologne)** (293 ff.) **1077** **90-39**

Explanations of **Novalis'** novel fragment *Henry of Ofterdingen*, as well as *The Apprentices at Sais* and *Religious Songs*.

**29 4/27/1905, Cologne) 1078 1 / 300 following 90-40**

The **unio mystica**, the path of Christian initiation, and **yoga** are achieved by purification of the astral, etheric and physical bodies. If the astral body is purified: the union with the Holy Spirit takes place (masonic = great master builder). By working on his temperaments, by regulated conduct of life and suitable diet the yogi supplies his etheric body with rejuvenating spiritual forces.

Transformation of the physical body by correct **esoteric diet**: the consumption of fish and eggs which are formed by the general world kama is counterproductive ("One soaks up the general kama with them."), as well as the consumption of meat (has hardened from the lunar development). Negative are also potatoes, suitable are grains, fruit, in general plants or parts of them which grow in the sun (no root vegetables). Relics of the old lunar time: parasitic plants like mistletoe, but also mushrooms. Milk (and milk products) are beneficial because the animals deliver it voluntarily. Salts, alcohol and legumes (too much protein) are not useful. See 266-08.

Meaning of the **Last Supper**: Transition from the dead meat diet to the dead plant diet. At the end of the fifth culture epoch diet is vegetarian. In the middle of the sixth culture epoch the human being has no longer a physical body (mortified by Christ). Then the human being is etheric and produces his mineral food in the lab.

About the difference between **hatha yoga** and **raja yoga**, see also in this volume page 344 ff., lecture 12/4/1905, Dusseldorf.

**33(3/22/1905, Dusseldorf) (338 ff.) 1051****90-41**

About the **Norse-Germanic mythology**. In the drotten mysteries, the gods Hu (corresponding to Osiris) and Ceridwen (Isis) were worshipped. Three degrees of initiation: eubates, bards, and druids. Once the mystes had undergone these degrees, he experienced a metamorphosis, so that he became by the awakening of his higher abilities the revived God Baldr whom Loki had killed. "Then the initiation mead was passed to him and he received the initiation ring." The **mead** corresponds to the Indian **soma draught**.

"What remains **error** on earth today, will be **illness** on the next planet, to the same extent that the beings capable of error have remained behind." Illness on earth is error left from the lunar development. The **mistletoe** as a symbol for it. Loki is the lord of this retarded lunar development and opponent of the sun-god Baldr.

At that time, there was a society of twelve great initiates. A thirteenth was their guide, **Sig**. At a certain age, he could leave his individuality to a higher individuality, namely to **Odin** or **Wotan** (with Jesus this process is described as descent of the dove). The great Atlantean initiate, the future Wotan goes at the end of Atlantis through two incarnations Buri and Bōr and becomes in the first epoch of the post-Atlantean era Wotan due to the chela individuality of the chela Sig. The nine-day hanging on the gallows wood from which Mimir released him who taught him the runes (model of the Christ fact). This was the initiation in the first culture epoch.

Now Wotan showed the origin of the human being himself in the mysteries: first, everything was contained in the giant **Ymir** (= **Adam Kadmon**) whom did Wotan, Wili, and We overcome. From him they created the vault of heaven and the whole earth, also dwarves inside of the earth. From the plant people Ask (ash) and Umbla (elm) they created the physical human being. Wotan or Odin - **shtula sharira** (physical body), Wili or Hönir - **linga sharira** (etheric body), We or Loki - **kama/karana sharira** (astral body).

In the second and third culture epochs, Wotan was initiated twice more. Among other things, Wotan sacrifices his Cyclops' eye for Mimir's drink of wisdom: Loss of the old clairvoyance. The **Boelungen** and the different bearers of the name Sig as Wotan's descendants in the fourth culture epoch. Siegfried is the last initiate to overcome the lower nature, the killing of the dragon.

**35 4/9/1905, Hamburg) (359 ff.) 1066**

**90-42**

With the transition from the Atlantean era to the post-Atlantean era, the leading initiates recognised that any culture has to go through seven phases:

1. The great divine impact is determined by laws.
2. Love shall rule everything.
3. The effect of passions.
4. Kama manas, - arts and sciences.
- 5-th, 6-th and 7-th phases: Manas, buddhi, atma have an effect.

This sevenfold plan was laid down in the **Sibylline Books**.

About the mythical meaning of the **seven kings of Rome**.

**35(4/9/1905, Hamburg) (p. 361) 1066**

**90-43**

*From an interrogative answer:*

Mars: the **canals of Mars** are an erroneous assumption. The development of the Martians is higher than that of the human beings. "It cannot be measured by our standards."

## 91 *Cosmology and Human Evolution. Theory of Colours*

*Private lessons for Marie and Olga von Sivers as well as Mathilde Scholl*

**9(8/18/1904, Graal-Müritz)** (p. 61 ff.) **878b** **91-01**

The openings of the human **head** "are related to **space** through the seven **planets**, to **time** through the seven **weekdays**. The sacred line in the world, the **lemniscate**, can be pursued here ..."

"Through the right **eye** goes buddhi, the second principle, through the left eye manas, the third principle; through the right **ear** goes the mind soul, through the left ear goes the sentient soul; through the right **nostril** the etheric body, through the left nostril the astral body, linga sharira. At the top of the head, an opening will be in future for the outflow of atman. Through the mouth the word flows out which one must always think.

The uppermost opening of the head is connected with Jupiter, the right eye is connected with Mercury, the right ear with Saturn, the right nostril with the sun, the left nostril with the moon, the left ear with Mars, the left eye with Venus. They are connected through seven weekdays with time."

**10(8/20/1904, Graal-Müritz)** (p. 69) **878d** **91-02**

About the women at the crucifixion of Jesus, **John 19:25**. The people of an initiate is called mother, Jesus' mother is the Jewish people. "Mary Magdalene" represents the part of the people that believes in him because of his miracles. Mary, wife of Clopas, represents the national part that feels Jewish. However, Jesus grew out of that part of the Jewish people, which had already received the Alexandrian wisdom that was not limited to Palestine; "John should look after this mother. Thus **John's Gospel** spreads out the truth on a Jewish Alexandrian basis."

Compare [100-12](#).

**11(8/21/1904, Graal-Müritz)** (71 ff.) **878e** **91-03**

About the relation of the **weekdays** to the planets, similar to [89-01](#).

About the development of the **senses**. "In truth, we have seven elements; two even higher and finer than ether (hearing): the divine fire - and even higher = **akasha**." The sense of feeling will perceive the divine fire; it has a special relationship to the **heart**. It will receive an immediate impression of the sensation of the fellow being." The spiritual sense developing from the **pineal gland** will perceive akasha and be seen as a luminous aureole, it is the **kundalini light**.

**14(9/3/1904, Berlin)** (90 ff.) **878h** **91-04**

By **training**, one can prepare an **animal** to take up manas from the higher plane. "Hence, only occultists and mystics should do it. Otherwise, you can do something harmful in the universe.

In the Atlantean age, the animals were formed artificially by crossing into new species; our present animals owe their higher qualities to that."

**15(9/4/1904, Berlin)** (p. 95) **878i** **91-05**

About 20 million years ago, in the middle of the Lemurian period, the human being became able of forming **mental pictures** (in the Atlantean period: **memory**, in the post-Atlantean period: **mental capacity**).

17(9/6/1904, Berlin) (p. 104) 878l

91-06

Until the Atlantean period, people were led by descended gods (**arhats**). The first **rishis** were the first initiated human leaders. "Entirely new beings appear: initiates, descended from earth itself, could become the leaders; about fifteen to sixteen millions years ago. Since then they have always incarnated, and they are the beings whom one calls **masters**. Only the sixth root race will have guides originating from humanity itself, the **mahatmas**."

Now this **Manu** is at the forefront of the theosophical movement and prepares the sixth root race, so that within the theosophical movement that happens which happened in the Atlantean period. **Master Morya** is the first human Manu to establish the sixth root race."

Doom of the fifth root race by immorality, by extreme egoism: war of all against all.

18(9/8/1904, Berlin) (108 ff.) 878m

91-07

The **ancient Semites**, the first race with inferring thinking, lived in **Ireland** fifteen to sixteen millions years ago.

"**Zarathustra** lived about fourteen million years ago. There were seven Zarathustras. History knows the last only; he was the same in ever new incarnations."

19(9/10/1904, Berlin) (108 ff.) 878 n

91-08

In Christian esotericism, a thing that feels is called "**flesh**", every thinking being is an "**angel**", every being that answers, is called "**word**" or "**logos**." The man gifted with spirit has the "**light of man**."

21(6/17/1905, Berlin) (115 ff.) 1104a

91-09

**Greek mythology**: Uranus signifies the mental world, Cronus, the astral one, Zeus the physical one. Legends and fairy tales as means of education for the initiates.

The riddle of the Cadmeian **sphinx**: "On fours the human being was walking as a unisexual being in the Lemurian period. On two, he goes in the present, on three he will go in future. Both feet and the right side with the arm will disappear; instead will be a highly developed left arm."

See [93-47](#).

25(6/23/1905, Berlin) (127 ff.) 1105c

91-10

"**Christmas** does not only have a symbolic meaning, but also a natural one. There a force withdraws from the human being which otherwise is due to him."

"Christ is the revival of the inner etheric forces and is put into that time in which the earth gives away the least forces."

27(6/27/1905, Berlin) (134 ff.) 1106a

91-11

**Sensation** is dependent on the **sentient body** that matters only in this incarnation. "Now the **sentient soul** sends its indriyas (Indian: capacities of perceiving and acting) into the perception. Something higher is if the human being processes the impressions. This is imprinted on the sentient soul; it still has meaning for the next incarnation. The processing with the **mind soul** then still has meaning for the third incarnation, with the **consciousness soul** still for the fourth incarnation.

"Now even the highest mental pictures, as we experience them about the divine, enter the **spirit self** and have an effect on the fifth incarnation."

"Then you can calculate how to lead humanity as an initiate."

What the human being develops by **meditation** in his **life spirit**, he takes over into his sixth incarnation. If he has learnt to influence his **etheric body** with meditation, he takes what he has learnt as a **chela** into the seventh incarnation. If the **spirit man** is developed, it goes over into the eighth incarnation. The **master** works on the ninth incarnation."

**28(6/28/1905, Berlin)** (137 ff.) **1106b** **91-12**

The **angels of cyclic periods** work on the astral bodies of the nations, the choir of seven **archangels of cyclic periods** or genii works on the religious systems. "Every subrace has a system."

"If we ascend to the arupa region, we have there the body of the genius who directs the whole root race; even higher we find the genius who directs the whole round. Thus we come to seven who stand before the throne of God."

The guide of the Lemurian race belonged to the **exusiai** who regulate knowledge.

**30(8/7/1905, Haubinda)** (141 ff.) **1110b** **91-13**

About the **elemental kingdoms** and the future development up to the Vulcan.

**33(8/10/1905, Haubinda)** (151 ff.) **1110e** **91-14**

**Gold** was sunlight when the earth was still in the solar state.

"The skill of making gold was understood quite materially in the Middle Ages. One did not wait; did not extend spirituality to many incarnations, but only to one, and became materialistic."

About the **philosophers' stone**, the coal as a corpse of the plants and the future work of the human being on the plant realm which will be the lowest realm in the fifth round and which the human being will process - like today the mineral realm.

**35(8/12/1905, Haubinda)** (p. 159) **1110g** **91-15**

Besides the known seven **forms of consciousness**, there are five higher ones.

On the **Vulcan**, the human being will have such a high consciousness that he will be creative. But he will not yet be able to emanate his own being for which the five higher forms of consciousness are necessary.

Forming consciousnesses are the levels one through four, perceiving consciousnesses the levels five through eight, emanating consciousnesses the levels nine through twelve.

**35(8/12/1905, Haubinda)** (p. 161) **1110g** **91-16**

At the level of the earth, the **archai** (spirits of personality, **asuras**) have spiritual consciousness. The asuras are gifted with free will, hence, they can stray. "Therefore, the struggle is here on earth between the archai that turn away, and those that pursue their ascent. The **Bhagavadgita** and the **Book of Henoah** (probably the Ethiopian Book of Henoah) describe this struggle between the archai of light (with their leader **Christ**) and those of darkness."

**36(8/13/1905, Haubinda)** (163 ff.) **1110h** **91-17**

A highly developed human being leaves behind twelve independent **etheric bodies** at death. **Christ** emitted new physical matter at birth, so he was able to emit the twelve etheric bodies previously, the twelve separate members of the preceding Christ. The twelve etheric bodies of the **apostles** are the twelve separate members of the preceding Christ's etheric body. The consciousness of these etheric bodies is Christ; he is the **group soul** of the twelve apostles.

**37(8/14/1905, Haubinda)** (167 ff.) **1110i** **91-18**

About the incarnation of the spirits of the fifth Atlantean subrace and the first four post-Atlantean subraces ("**race spirits**"). A race spirit builds up a second body if the first decays. Its body consists of the single persons of a race. In certain points, the spirit of race reveals itself, in the fifth root race it reveals itself in the word, in buddhi.

Each time in the intervals between the five subraces the message of the coming Christ is proclaimed, one calls this proclamation ... **gospel**. One calls the blessed race spirit between the fifth subrace of the fourth root race and the first one of the fifth root race **Matthew**, the second, between the first and the second subraces, **Mark**, the third, between the second and the third subraces, **Luke**; and the fourth, between the third and fourth subraces, **John**.

The first gospel shows as it were the physical incarnation (succession of generations), the second one the etheric body of the race. "Luke's Gospel is the proclamation from the kamic side. John's Gospel is the most spiritual one."

**38(8/15/1905, Haubinda) (170 ff.) 1110k 91-19**

The natural initiation of **Paul** was only possible because the astral substance of the earth had changed because of the death of Christ. "Christ had made a body to himself at the appearance of **Damascus** out of the etheric sphere of the earth, and in it he appeared to Paul."

"**Grace**, in the original Christian sense, is just the same that theosophy calls buddhi."

About **Arianism**: the birth of Christ, of the higher self, from the developed devotional personality will happen only in the sixth subrace.

**40(8/27/1905, Berlin) (177ff.) 1110m 91-20**

Hearing perceives the object directly, while seeing an image of the object is made. "Also the **eye** will eliminate the image, on a higher level, and then the eye will perceive not only images, but objects directly. Then, however, these will be higher, finer objects than those which the ear perceives, etheric objects."

**41(8/28/1905, Berlin) (p. 183) 1110n 91-21**

"In the human head an organ prepares itself which will spread warmth round itself, as well as the larynx produces sound, a quite little body, the pituitary gland or **hypophysis**, which will spread in future over the whole body."

The **eye** does not yet have the corresponding organ, not even the second sense. The second sense is **clairvoyance**, and an organ will step aside, the pineal gland or **epiphysis**, and turn the images of the eye into reality.

## 92 *The Occult Truths of Ancient Myths and Sagas*

*Gesamtausgabe, first edition. RStA (13 lectures)*

**1(6/24/1904, Berlin) (15ff.) 871b**

**92-01**

The spreading of **Christianity**, first by Paul, while ancient spiritual traditions were taken over or were adapted with the peoples concerned. That is why a strong central power was necessary again in Roman papacy.

“The Semitic nations had to be treated differently.” On the role of **Muhammad** and **Islam**, emphasis of **monotheism** and abolishment of any spiritual element. Establishment of a purely physical natural science and a medicine based on it. “Indeed, the Moors were beaten off through political power, but this monotheism purified Christianity of any pagan element.” On the monotheism of the Atlanteans in the devotion (and application) of the **TAO** (= **Vril**). Leftovers in the shamanism of the Mongols particularly with the “great initiate“, **Attila**, the king of the Huns, who appeared as an avenger against polytheism and the still polytheistically tinged Christianity.

The archangel (**dhyan chohan**) Michael and his opponent **Beelzebub** (Mammon) who is also a dhyan chohan.

*Remark: According to theosophical teaching, there are three classes of dhyan-chohans that may correspond to the archangeloi, archai, and exusiai (elohim) of Christian terminology. These classes are divided into seven subclasses in each case. Seven dhyan buddhas constitute the fourth subclass of the third class (archangeloi). Five of them are known, the sixth or seventh are revealed during the sixth or rather seventh “root (principal) races” [see 105-18].*

**2(7/1/1904, Berlin) (p. 28) 873b**

**92-02**

In context with Eschenbach’s statement that **Lohengrin** withdrew to India: “The **Rosicrucians** are also said to have withdrawn to the East, to Asia at the end of the 18<sup>th</sup> century.”

**3(7/8/1904, Berlin) (29ff.) 874d**

**92-03**

**mythology, Greek**

**Daedalus** still had the mastery over the ancient Atlantean Vril power, whereas his nephew Talos already owns the capacity of technical-physical invention. Minotaurus (black magic) threatens Crete, the seat of old Atlantean priestly wisdom. Daedalus banishes him into the labyrinth built by him. However, Minotaurus (counter image of the sphinx) demands seven Athenian young men and virgins every nine years as a sacrifice. **Theseus** ends these sacrifices killing Minotaurus, however, forgets to replace the black sails by white ones as a token of success at his return. That means that the Greeks were not yet so far to absorb the Christ impulse (Ariadne as a symbol of love).

**Heracles** and Theseus are “**sun runners**”, i.e. initiates of the sixth level.

**Sacramentalism** means that the human being becomes aware of the spiritual aspect of everyday things and processes. “A (Christian) **sacrament** is a physical action which is done in such a way that a spiritual process expresses itself symbolically in it.” The ceremonial creation (with the thyrsus\*) and devotion of fire in the ancient Persian culture. “Occultism knows that there have been seven Zoroasters (**Zarathustras**).” An everlasting fire was later used for ritual purposes that was originally enkindled by flash and permanently maintained.

\* *In the Dionysus cult, the thyrsus was a staff surmounted by a pinecone or by a bunch of vine or ivy leaves with grapes or berries.*

**4(7/15/1904, Berlin) (37ff.) 875b**

**92-04**

**Lemuria** (dwelling place of the third “root race”) extended to the south of the Indian



Peninsula and Indochina. "Some offspring of this population still exist in Australia (**aborigines**). The people of the second "root race", the **Hyperboreans**, "lived round the North Pole, in Siberia, Northern Europe with inclusion of the areas which have become sea." At that time, tropical temperatures held sway over it. Twelve trains took place from there to the later southern Lemurian areas (northern and southern Lemurian races). Settlement also included France, middle Germany and Russia. From the mixture of Hyperborean, Lemurian, and Atlantean peoples, the basis of the population came into being in the northern area. Their main initiates were Wotan (Woden), Wili, and Ve. The creation of the originally Celtic, then **Germanic mythologies** by these initiates who constituted the White Lodge of Ceridwen with others. This lodge worked as Arthur's round-table with headquarter in Wales (Tintagel) and later as bards' order up to the time of Elizabeth I and withdrew then from the physical plane\*). Among them Meredin or **Merlin** was the most effective. Wolfram von Eschenbach brought about the connection of the legend of King Arthur's roundtable and the Holy Grail in the figure of Parzival.

\*) in lecture 15(12/3/1905) Steiner says: "Then it (the White Lodge) was abolished because of political reasons."

**5(7/22/1904, Berlin) (45ff.) 876b**

**92-05**

Origin of most European **fairy tales** in India. Gautama **Buddha** was taken up by **John of Damascus** (~ 675-749) under the name **Josaphat\*** (bodhisattva) into the host of the saints. On the Indian collection of **fables**, Jatakam, and the fable on Buddha as a hare, the sign of the hare in the moon. Meaning of the animal fables: the souls were prepared (effect on the astral body and the causal body) to be able to absorb spiritual truth easier in their next lives.

\*See 113/9(8/31/1909), 130/3(9/21/1911, Milan).

**6(9/30/1904, Berlin) (53ff.) 892a**

**92-06**

The initiatory levels of the **druid (Drotten) mysteries** which ceased in 61 A.D., after the Romans had destroyed the Celtic sanctuary on the island Mona (today Anglesey). The **Edda** depicts the events in these mysteries.

**7(10/7/1904, Berlin) (59ff.) 897**  
**mythology, Greek**

**92-07**

The **Prometheus** legend as a story of the post-Atlantean age.

The occult relations between **members** and **organs**: physical body - nasal root, etheric body - liver, astral body - digestive organs (stomach), (lower) ego (kama-manas) - umbilical cord, manas - heart and blood, buddhi - larynx, atma - akasha filling the human being.

**8(10/14/1904, Berlin) (71ff.) 903**  
**mythology, Greek**

**92-08**

The **Argonauts** legend shows the transition from the third to the fourth post-Atlantean culture-epochs. The loss of encompassing wisdom and its division into the mysteriosophy (fur of ram) which is founded by the initiates Jason, Orpheus, Theseus, Heracles, and into intellectual science. The **Odysseus** (Ulysses) legend shows astral pictures of the evolution from pre-Lemurian up to post-Lemurian times.

**9(10/21/1904, Berlin) (83ff.) 912**  
**mythology, Germanic**

**92-09**

Explanations of the Siegfried-Nibelungs legend.

**10(10/28/1904, Berlin) (p. 98) 922**

**92-10**

Water is the esoteric symbol of matter. Another interpretation of the expression "and

suffered under **Pontius Pilatus** ..." in the credo results from it. Póntos = sea, and pyletós = compressed. I.e. Christ suffered, while he was descending into matter. More in detail on the credo and the esoteric confession of the Egyptian initiates underlying it in 88/10(2/25/1904, Berlin)

**11(3/28/1905, Berlin)** (109ff.) **1057**

**92-11**

On Richard **Wagner's** (1813-1883) *Lohengrin* and *The Ring of the Nibelungs* or *Rhine Gold*.

**12(5/5/1905, Berlin)** (116ff.) **1089**

**92-12**

On Richard **Wagner's** (1813-1883) *Ring of the Nibelungs*. The fourfold initiation of the ancient Atlantean initiate **Wotan** according to the four post-Atlantean culture-epochs in the south. The fourth initiation is connected with **Siegfried**: The killing of the dragon = of the lower sensuousness, passage through the fire = catharsis. The vulnerability at the shoulder blade as a symbol of the still missing Christian impulse.

**13(5/12/1905, Berlin)** (123ff.) **1092**

**92-13**

Richard **Wagner's** tetralogy of music dramas *The Ring of the Nibelungs* (*Rhinegold*, *Valkyrie*, *Siegfried*, and *Twilight of the Gods*), and *Tristan and Isolde*.

*If one obeys all indications and instructions given by Wagner, his operas will have the right effect: Lit. 15, p. 72.*

**14(5/19/1905, Berlin)** (132ff.) **1096.**

**92-14**

**Richard Wagner's** outline of *The Victors* and his music dramas *Tannhäuser*, *Tristan and Isolde*, and *Parsifal*. On Wagner's motives for his vegetarianism and his anti-Semitism, (one has to differentiate the developments of soul and race). The influence of Schopenhauer on Wagner who comes, however, from the negation of the will and with it of sensuous love to a return and purification of will to Christian love.

*References to lectures of CW 92 in 93-18, 93-56, 101-11, 106-16, 210-13, 211-02, 238-06, 266-10.*

### 93 The Temple Legend

Rudolf Steiner Press (1997). **RStA** (22 lectures)

1(5/23/1904, Berlin) p. 8 850

93-01

Short reference to the **Count of Saint-Germain** ((?)-1784?) who possesses the copy of an occult book from the Vatican Library: "I could equally well have said "possessed" instead of "possesses", but it would thereby cause a lack of clarity."

**Remark:** Other names / personalities who are supposed to be identical with Saint-Germain: de Giovannini (musician / composer\*), Marquis de la Croix Noire, Count Surmont, Marquis de Montferrat, Marquis d'Aymar, Count Bellamare (or Belmar), Chevalier Schöning, Count Soltikov, Prince Rakoczy, Prince Tzarogy (anagramme of Ragotzy), Count Welldone, Castelane, Mr. Beaupoël de Saint Hilaire.

\* E.g.: "Aria di Giovannini" (written this way) »Willst du dein Herz mir schenken« in the little notebook of Anna Magdalena Bach (probably later inserted by C. Ph. E. Bach who knew Saint Germain).

(Lit 10. In this work, the example of a "Favourite Song" is illustrated, also composed by the Count of Saint Germain [from Clio and Euterpe, or British Harmony, London, 1772].)

**Casanova** (1725-1798) who met Saint Germain several times and considered him as an intriguing person and brilliant swindler or competitor stated that he was in truth an Italian violinist called Catalani (Lit. 11).



Count Saint-Germain



Cagliostro



G. Casanova

1(5/23/1904, Berlin) p. 11 850

93-02

"**Reincarnation** started in the Lemurian age and will come to a close again at the beginning of the sixth root race or age. It is only a certain period of time in earth evolution during which humankind reincarnates."

2(6/10/1904, Berlin) 20ff. 863

93-03

#### Genesis

About the origin of the currents of **Cain and Abel** in humankind in connection with the transition to the 2-sexual reproduction.

2(6/10/1904, Berlin) 25ff. 863

93-04

**Rakshasas** are spiritual beings who were physically imperceptible and had arisen according to the **Genesis** from the connection of the Sons of God (current of Abel) with the

daughters of the line of **Cain**\*). They were the great seducers for the fourth **Atlantean** sub race, the **Turanians**. The rakshasas “have worked on the human passions up to the time, as **Christ** incarnated in **Jesus** of Nazareth.” In the Bible, the paralysing of these beings is described as the descending of Christ into the forecourts of Hell. Reference to the saga of the reappearing **Antichrist**.

\*) See CW 265, pp. 406.

*Remark: the rakshasas are mentioned also as **asuras** of the Indian literature.*

**2(6/10/1904, Berlin) p. 27 863**

**93-05**

“You know that **Christ Jesus** has remained on the earth for ten years after his death. The **Pistis-Sophia**\*) contains the profoundest theosophical teachings ... Jesus incarnated repeatedly. His task is to renew the mystery wisdom again.” As **Master Jesus** he fights against the rakshasas mentioned in the previous abstract.

\*) *Pistis-Sophia, one of few authentic writings of the Gnosis (2<sup>nd</sup>, 3<sup>rd</sup> century), see 95-14.*

**2(10.06.1904, Berlin) p. 27 863**

**93-06**

Steiner refers the quatrain 10, 75 of the prophecies by **Nostradamus** (1503-1566) to the Theosophical (**Anthroposophical**) Society.

On the visionary capacities of Nostradamus see 143/2(1/14/1912).

**3(9/30/1904, Berlin) 29ff. 892a**

**93-07**

Fragment-like notes about the **mysteries of the druids** or **Drotten** (druid = oak) which went out from a mother lodge in Scandinavia and ceased about 60 A.D. However, decadent rests kept in England up to the time of Elizabeth I (1533-1603).

**4(10/7/1904, Berlin) p. 47 897**

**93-08**

The leaders of the **Lemurian** and **Atlantean ages** were the **Manus**. “However, these had undergone their previous development not on our earth, but on other planets. They had descended to earth already as mature higher human beings in order to instruct the rest of humanity...” “It is only during the fifth root race that the development is beginning to take place of such Manus as are akin to ourselves...” An archetype of such a Manu is **Heracles** in the **Prometheus** saga. The inspirer of the fifth root race was a Manu of the old kind; one of the new kind will found the sixth root race.

**4(10/7/1904, Berlin) p. 44 897**

**93-09**

**Adam Cadmon** is the term in the (Hebrew) secret doctrine for the asexual human being not yet affiliated to the earth (before the middle of the **Lemurian age**). In **Greek mythology**, this is the era of **Uranos** (= heavens).

**5(11/4/1904, Berlin) 47ff. 937**

**93-10**

Representation of the **Temple legend** that goes back directly to Christian **Rosenkreutz** (1378-1484) according to Steiner. The **Count of Saint-Germain** is a reincarnation of Christian Rosenkreutz (ditto in 130/4 (9/27/1911)).

A scene with the Count of Saint-Germain is described in the memoirs of the Countess d'Adhémar († 1822)\*, a lady-in-waiting of Queen Marie-Antoinette He warns the queen against the approaching revolution with a tip to a saying which he had also already done millennia ago and was written down later (**Hosea 8:7**: “For they have sown the wind (= spirit), and they shall reap the whirlwind (= War of All against All).”). See lecture 9.

\**Etienne-Léon de Lamoignon “Souvenirs sur Marie Antoinette” (Paris, 1836).*

*In addition, an utterance of Steiner (Bern, in 1910) [lit. 25, p. 193] was reported: The Count*

*maintained an esoteric circle of about 50 participants at the court of the queen. In this he spoke of the threefold ideal of **liberty, equality, and fraternity** to prevent or moderate the revolution. However, as a result of the superficiality and irresponsibility of these people his endeavours failed.*

Detailed explanations of the Temple legend which is of central importance in the **masonry of higher degrees** in CW 265 (379ff.), see lecture (5/21/1907, Munich) in CW 284.

6(11/11/1904, Berlin) pp. 57 948

93-11

**Manichaeism** is a root of **Freemasonry** beside **Rosicrucianism**. **Mani** or **Manes** (216-277 in Gondishapur) who called himself **Paraclete** and considered himself as an incarnation of the Holy Spirit, and the meaning of the term **Son of the Widow**. The problem of the evil as a misplaced or ill-timed good. The relation between proceeding life and restricting form that arose from former life. Mani prepares the external form of the Christianity of the sixth main age. The later Manichaeian-Christian currents of the Knights Templar, **Cathars**, Albigenses, Waldenses. The polarity of **Augustine** (Catholic Church) – Faustus (Manichaeism), Jesuitism – Freemasonry. Four degrees of the **Jesuits**: *coadjutores temporales, scholares, coadjutores spirituales, and professi.*

See [114-24](#), [144-02](#), [264-07](#).

7(12/2/1904, Berlin) 69ff. 970

93-12

Description of the initiation ceremony of the **Craft or Blue Lodge Freemasonry** (in Germany St. John Masonry) for the first degree (three degrees: Entered Apprentice (during 7 years), Fellow Craftsman (Journeyman), Master Mason; from the fourth degree (**Royal Arch**) the Masonry of higher degrees begins.) The Masters call themselves "**Children of the Widow**": Connection with Manichaeism. The initiation ceremony is **symbolic**, however, corresponds to processes in the mystery schools that took place on the astral plane: "Feelings are connected with symbolic enactments, and it is not a matter of indifference whether or not any feeling is aroused, because it corresponds with a certain rhythm on the **astral plane**." **Sign, grip, word**, and the oaths of the different degrees. "The result of this is that the spirit is influenced intuitively. This influencing of the spirit was the main purpose of the Masonic initiation in ancient times..."

Concerning the Royal Arch (fourth degree, in England part of the third degree with intermediate stages, in the Ancient and Accepted Scottish Rite the ninth or twelfth degree of 33 degrees), see the next lecture (12/9/1904). There is a chapter of 12 brothers, at the head the Grand Council (Zerubbabel (the "Sun") and the high priest Jeshua and the prophet Haggai), then the First and Second Principals, the two scribes Ezra and Nehemiah, the janitor or taylor and the lesser companions. "The whole is a portrayal of the sun's passage through the twelve signs of the zodiac." The prescribed positions of the participants in a square hall with a vaulted ceiling. Introduction of the novice. The story of Masonry is traced back to Adam in the lessons of this degree.

The **Masonry of higher degrees** is based on the three degrees of the Craft Masonry (St. John Masonry). The mason must ascend (ideally) at least up to the 18-th degree (astral training), then he experiences a mental training up to the sixtieth, seventieth degrees; the real occult training follows up to the 96-th degree. Bearers of the highest degrees come as a rule from other esoteric schools and can be admitted in the degrees without having worked through them.

7(12/2/1904, Berlin) 77ff. 970

93-13

Reference to the old origin of the **Freemasons**: They were the builders of the pyramids, the Greek temples (**Dionysiacs**), and the churches. From the 13<sup>th</sup> century on, they also built independently of the authority of the Church, since then they are called Freemasons.

9(12/16/1904, Berlin) 94ff. 985

93-14

The **Masonry of higher degrees** (4<sup>th</sup> – 96<sup>th</sup> degrees) is traced back to the “ill-famed and little understood” Count **Cagliostro** (1743 as Giuseppe Balsamo (???) - 1795 in Vatican imprisonment) “in whom an individuality was concealed who was recognised in its true nature only by the highest initiates.”

From the 87<sup>th</sup> degree onwards the real occult degrees start. The purpose of Cagliostro’s instructions was the attainment of the Philosophers’ Stone and the understanding of the mystic pentagram. The Philosophers’ Stone should prolong one’s life to a span of 5,527 years, i.e. “by learning to live outside the physical body.” Physical death “is only an apparent occurrence for him.” Indirect reports of postmortal appearances of the Count of **Saint-Germain** are confirmed as examples of this fact.

The pentagram is the symbol for the knowledge of the five human bodies. Cagliostro’s pupils came up to the knowledge of the astral body, which formed the foundation stone for the 18<sup>th</sup> to 20<sup>th</sup> degrees of masonry.

9(12/16/1904, Berlin) 101ff. 985

93-15

### third force

“Nowadays (1904) one is beginning to recognise that this physical **atom** bears the same relationship to the force of electricity that a lump of ice bears to the water from which it has been frozen... and in like manner the atom of physics is nothing else but frozen **electricity**.” “The secret which will be discovered is that electricity ... is exactly the same as what human **thought** is. Human thought is the same thing as electricity, viewed one time from within, another time from without.” “In that moment when human beings realise this elementary occult truth about thought, electricity and atom... they will have understood something that is of the utmost importance for the future and for the whole of the sixth post-Atlantean epoch. They will have learned to build with atoms through the power of thinking.”

Indication that this spiritual current could be poured into the moulds of **Freemasonry** even if they have become mere shells in order to form a new kind of masonry which builds with atoms.

Warning of the disastrous side of the application of these forces: “Then it would be possible for someone in Berlin to drive into the city in a cab, while in Moscow a disaster which he has caused was taking place. And nobody at all would have any suspicion that this person had been the cause of it.”

The wireless **telegraphy** is the beginning of such a development.

See GA 34, 467ff. (German 2-nd ed.).

10(12/23/1904, Berlin) 114ff. 991

93-16

### evil

Similar explanations as in the previous lecture about the application of the **third force**: “The decline of our present principal race will be caused through the lack of morality... A tiny handful of men will be saved and will pass over into the sixth principal race. This tiny handful will have developed complete selflessness. The others will make use of every [imaginable] skill and subtlety in the penetration and conquest of the physical forces of nature... They will start the **War of All against All** (seventh root race)... Great and mighty forces will ensue from discoveries that will turn the entire globe to a kind of self-functioning electrical apparatus.”

10(12/23/1904, Berlin) 110ff. 991

93-17

### alchemy / technology

Purpose of human work in the **mineral realm**: “Every **atom** bears a trace of your spirit and will carry this trace with it. It is not a matter of indifference whether or not an atom has at

some time been in a machine. The atom itself has undergone change as a result of having once been in a machine. And this change ... will never again be lost to it. Moreover, through your having changed the atom, through your having united your spirit with the mineral world, a permanent stamp has been made upon the general consciousness [of humankind]. Just so much will be taken from us into the other world." Cf. 157-21.

**11(5/15/1905, Berlin) 124ff. 1093 93-18**

**Rome** as an example of a "systematic" social foundation, offspring of the ancient Trojan priestly culture. The seven Roman kings (Romulus, Numa Pompilius, Tullus Hostilius, Ancus Martius, Tarquinius Priscus, Servius Tullius, Tarquinius Superbus) represent the seven principles of man (Indian-theosophical terms): shtula-sharira (physical body), linga-sharira (etheric body), kama-rupa (astral body), kama-manas (ego), manas (spirit-self), buddhi (life-spirit), atma (spirit-man). The basic idea of this culture was noted in the **Sibylline Books** that were consulted when important decisions were to be made. See 92/3(7/8/1904, Berlin).

Lawful order was implanted by the great sages in all branches of life, e.g., even in the **chess**, in the **games of cards**. Rules of games of cards are imitations of great world laws. "What is known as the **sephirot** of the Kabbala, what we know as the seven principles in their various forms, that is recognised again in the way in which the cards are laid down, one after the other, in the course of the game." Consolation for card players: "At least for those who can play cards, their present incarnation is not quite wasted."

CW 265, instruction 12/12/1906, p. 375: "The book of Thot comprised 78 cards, in which all world events were depicted from the beginning to end, from alpha to omega" (**tarot**).

**12(5/22/1905, Berlin) 136ff. 1097 93-19**

**symbols / reincarnation**

On **Noah's Ark** and the **Temple of Solomon**. The extension of the **Pythagorean square** (= four members) through the reception of the higher ego (Yahveh) to the pentagon.

**Religions** teach the way of **human development** and their formation depending on the passage of the **sun** and the corresponding condition of consciousness. "Now everything is briefly recapitulated in the following stages. Everything has been repeated, including the evolution of the global stages in the first, second and third root races. It came about that man descended into incarnation. The sun split away during the time of transition from the second to the third root race, the moon became separated during the third one. Now the earth develops from the third to the sixth root race, when the sun will again be joined to the earth. Then a new era will start in which man will have attained a much higher stage and will no longer incarnate."

**12(5/22/1905, Berlin) 136ff. 1097 93-20**

About the teachings of the **Knights Templar**. The future reappearance of **John the Baptist** as John/Aquarius. The meaning of the cross inscription **INRI**: The **cross** symbolises the four elements: jam = water (Apostle James), nour = fire (Jesus), ruach = air (John) and jabeshah = earth (Peter). See 94/35(3/5/1906, Berlin).

**13(5/29/1905, Berlin) 148ff. 1100 93-21**

About the Christian **symbolism** of the **cross** and the **Legend of the True Cross** or Golden Legend. The teaching of **Apostle Paul** about law and grace, the connection of law and sin in the Old Testament and the union of law and love since Christ.

On the Legend of the True Cross see 96/13(12/17/1906, Berlin), 97/7(12/15/1906, Leipzig), 100/14(6/29/1907, Kassel) and 122(11/25/1907, Basel), 165/1(12/19/1915, Berlin), CW 265, 284 (5/21/1907, Munich).

The mysteries of Antioch were **Adonis mysteries**; they are as well as others an Apocalypse (preannouncement) of Christ's Passion (answer to question).

The initiation of the ancient mysteries (lethargic state, similar to death) as an action on the astral plane which later made possible that the **Mystery of Golgotha** took place on the physical plane: lecture 16(10/22/1905).

**14(6/5/1905, Berlin) p. 166 1102**

**93-22**

After the moon stage (planet of wisdom), **earth** (planet of love) has passed through the elementary realms as repetitions of the preceding **planetary stages** during the first three **rounds** (kingdoms, realms). In the present fourth round (mineral realm), it has finished the arupa, rupa, and the astral **globes (conditions of form)** and is now in the physical one which is divided into seven root or principal races (ages).

In a similar way, the preceding astral globe was divided into seven periods (of wisdom, because the third globe is also a repetition of the moon stage). In these periods, seven kings of wisdom out of the dynasty of **Solomon** reigned: "For in each of these periods lived a being of similar kind to Solomon's soul, to the soul that incarnated in Solomon."

**14(6/5/1905, Berlin) 169ff. 1102**

**93-23**

**division into sexes / Trinity**

**Death** was the consequence of the severance of the sun during the **Hyperborean** age, connected with the material life. The extrusion of the **moon** during the **Lemurian** age caused the division into male and female people (prior to it, man was hermaphroditic).

The densification of earth from the astral (Holy Spirit) to the etheric earth occurred in the Lemurian age. The etheric earth was still accessible to the World Word (Logos). Then the densification to the physical earth (Father's principle) took place.

Father's principle = atma = control of the physical (body).

Son's principle = Logos = buddhi = control of the etheric (body).

Holy Spirit = manas = control of the astral (body).

**14(05.06.1905, Berlin) 171ff. 1102**

**93-24**

The **etheric body** of a **chela (esoteric pupil)** does not dissolve after death. "The renunciation of devachan by the chela consists in the fact that the chela stays on the astral plane and there makes use of his etheric body. With ordinary human beings a new etheric body has to be formed at each rebirth; the ability to create a new one is attained in devachan. The etheric body, which the chela has built up from within, will never be lost again..."

Similar explanations in 93a/2(9/27/1905), 93a/12(10/7/1905), 93a/21(10/19/1905, Berlin).

94/37(10/28/1905, Munich): A chela can work into the etheric body, a **master** into the physical body.

**14(6/5/1905, Berlin) p. 1/177 1102**

**93-25**

**Whitsuntide (Pentecost)**

About the connection of **Lucifer** and **Holy Spirit**.

**15(10/21/1905, Berlin) 181ff. 1149**

**93-26**

The **White Lodge** consists of twelve members, "of whom seven have a special influence, and these seven indeed founded **religious** groupings." Steiner also says that these members are sophisticated human individualities and individualities of much higher kind. They lead the evolution of **earth** and work out the plan of the next planetary stage.

**101/7(10/21/1907, Berlin)**. At the end of the evolution of earth, the **Masters** will have finished the plan of Jupiter: "This plan will, by a procedure, be endlessly reduced in size, and endlessly multiplied in number... They are the actual **atoms**... Everything that exists, yourselves included, is composed of these atoms. Hence, you exist in harmony with the whole earth evolution since you carry in you ... the plan for the earth."



Cf. 93-17, 93a/25(10/27/1905, Berlin) and 157-21.

17(10/23/1905, Berlin) 212ff. 1152 93-27  
**division into sexes / larynx**

The purpose of **Freemasonry** is the promotion of the future asexual human being arising from the male sex who will create his descendants by the "word". Reference to sexual maturity and **mutation** of male human beings. Something similar was aimed at in the Christian monastic orders through **Mariolatry** (the reverse with the cult of Jesus by nuns).

However, the **Jesuit** Order has the task to preserve the ancient (feminine, priestly) wisdom and, therefore, is already in the beginning an adversary of Freemasonry. Theosophy (**anthroposophy**) will overcome the contrast between the old female (Abel-, priestly) wisdom and the male wisdom (of Cain, of Freemasonry) as it also expresses itself in the contrast of the Bible (Legend) and the Temple Legend of Freemasonry which both were fixed in writing possibly at the same time (few centuries before Christ's birth).

19(10/23/1905, evening, Berlin) 242ff. 1152a 93-28  
**education**

On the influence of the own **astral body** on that of another human being, especially on the tender, still undifferentiated astral body of the child by the educating person.

About the process of the reception of **thoughts** of other people.

Thoughts of reverence and devotion are perceived as bluish forms clairvoyantly, those of **egoism** as red (red core with bluish edges) ones.

The basic colouring of the **aura** alters from person to person (temperament and general disposition). The astral body as a part of the surrounding collective astral body of a larger entity (family, tribe, nation). It is noted in 95/1(8/22/1906) that it changes permanently, so that it cannot be painted. **Nervous** people have a dappled aura; its points are not static but keep on lighting and fading away. See CW 9.

Russian idealists, ill-treated by the tsardom, fought after death during the **Russo-Japanese War** (1905) on the part of the Japanese against their own people.

The **Russian** and the **American** races as future civilisations. The Russians or the Slavs have to tackle with the **Mongols**, remnants of the late Atlantean age, who have strong inclinations to spirituality. The Americans have absorbed another Atlantean element, the **Negro** peoples, who have an ancient psychic inheritance. Thus grows together from now on spiritual with spiritual and psychic (tendency of the Americans to see the spiritual with the eyes) with psychic. "The spiritual way (*to lead civilization to spirituality*) leads to progress; the psychic one is a setback.""

20(1/2/1906, Berlin) 284ff. ---- 93-29  
**symbols / third force**

The **Tau** sign of the **Freemasons** (of **Hiram-Abiff**, the builder of the Temple of Solomon) is the cross which lacks the upper beam, the mineral realm. For man already controls this. It symbolises the new socially unifying power being based on freedom which is at the same time a quite new natural force: the union of moral and mechanical. Condition for this new driving force is selfless love. "This power will be used to drive machines which will, however, cease to function if egoistical people make use of them." The "self-motor" of John Worrell **Keely** (1837-1898) which worked only in his presence (*however, he also refused anybody the access to his engine*), as a herald of this development. \*)

\*) Remark: This engine turned out manipulated after detailed technical examination after Keely's death. See 169/3(6/20/1916) or 169-05.

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291ff.

93-30

The following works by **Goethe** are expressions of his **Rosicrucian** attitude:

- (1) *Die Geheimnisse* (*The Mysteries*, an unfinished poem).
- (2) The basis theme of **Faust** (**Homunculus** is the astral body, the journey to the "Mothers" is the search for the Golden Triangle and the Lost Word).
- (3) The passages in **Wilhelm Meister** portraying the "Journey and Transformation of the Soul" as far as the extension of consciousness to cosmic vision. (Contemplation of cosmic events. Macaria's vision is such an act of contemplation.)
- (4) His **Fairy Tale of the Green Snake and the Beautiful Lily** shows the **alchemical** initiation in the form donated by Christian Rosenkreutz (secrets of the 30<sup>th</sup> degree or, properly written, of the degree 030). The myth of **Heracles** contains all the secrets of the **Royal Arch** degree (4-th degree or degree 013).
- (5) Important aspects of Rosicrucian initiation are also to be found in the poem *Pandora*.

Goethe received a Rosicrucian initiation (of the true 020 degree which is read 6 x 3 degree = 18<sup>th</sup> degree (Rose Croix)) between his stays at Leipzig and Strasbourg which became fruitful only bit by bit [see 99/1(5/22/1907, Munich) and 97-19].

References to lectures of CW 93 in 93-53, 99-12, 100-19, 101-23.

### 93a Foundations of Esotericism

Rudolf Steiner Press (1982). **RSIA** (31 lectures)

1(9/26/1905, Berlin) 1ff. 1121

93-41

brain / animal

The **serpent** (of Moses, **Numbers 21:8-9**) as **symbol** of the **ego**-development. It is the first being with spinal cord enclosed in a **backbone**. With the invertebrates, the (**sympathetic**) **nerves** and the **solar plexus** are the organs of perception for the **life ether** (with man in trance, **somnambulism**). Therefore, they live in intimate communion with their surroundings. The **invertebrate animals** are sense organs of the common **earth** soul.

1(9/26/1905, Berlin) p. 4 1121

93-42

There are seven levels of human **consciousness** according to the seven **members**: trance (awareness of the physical body), deep sleep (etheric body), dream (astral body), waking consciousness (ego); psychic, suprap psychic, and spiritual consciousness develop in future. Beyond them, there are five creative states of consciousness of the creators, the creative gods. See 94/14(6/10/1906).

**Christ** is the being who separated off all twelve levels of consciousness from Himself, which the **Apostles** represent.

2(9/27/1905, Berlin) p. 12 1122

93-43

The part of the **etheric body**, which people worked on, is preserved after death. The danger of **hypnosis** is that the harmful instincts of the hypnotist are worked into the etheric body. "Many of the practices of **black magicians** consisted in their creating willing servants by this means. It is the rule of white magicians to allow nobody to have his etheric body worked into unless by someone whose instincts have passed through catharsis. In the etheric body, rest and wisdom prevail. When something evil enters into it, this element of evil comes to rest and therefore endures."

2(9/27/1905, Berlin) p. 13 1122

93-44

**karma**

People who lived **materialistically** stay after death only briefly in devachan, so that they find the previous, not yet dissolved astral body in kamaloka on their return to reincarnation, which combines with the new one to a kind of **double**, to an abnormal guardian of the threshold. "There are people, and at present this is not infrequent, who have their previous lower nature beside them. That is a special kind of insanity." This phenomenon will become epidemic in future, precursor of that is the present-day **nervousness**. Tip to Pope **Alexander VI** (pope from 1492 to 1503) and other Renaissance popes or rather their next incarnations.

In 95/5(8/26/1906, Stuttgart) this double is called the **wrong guardian of the threshold**.

2(9/27/1905, Berlin) p. 14 1122

93-45

The death-like temple-sleep of pre-Christian **initiation** is no longer necessary since the **Mystery of Golgotha** because everybody, "who felt drawn to Him (**Christ**), could receive a substitute (for the ancient way of initiation). It is always possible that someone through union with Christ can preserve his astral body in so purified a condition that he is able to work into his etheric body without doing harm to the world. When one bears this in mind, the expression "vicarious atonement through death" receives a quite other significance. This is what is meant by the atoning death of Christ. Before this, death in the mysteries had to be suffered by everyone who wished to obtain purification. Now the One suffered for all, so that a substitute has been created through the world-historic initiation for the old form of initiation."

2(9/27/1905, Berlin) p. 14 1122

93-46

"The first Christian initiate of Europe, Ulfilas (**Wulfila**), himself embodied it in the German language, in that the human being found the "Ich", the **ego**": J(esus)CH(rist). In a similar way, initiates created the Sanskrit word AUM, expressing Trinity. See 97/9(1/19/1907, Stuttgart).

Lecture 5(9/30/1905): "**Tolstoy** (*Lew Tolstoy, 1828-1910*) is only a small tool of a higher spiritual power that stood also behind the Gothic initiate Ulfilas."

4(9/29/1905, Berlin) p. 28 1124

93-47

The riddle of the **sphinx**. "In the future (*Venus existence*) only three organs will remain; the heart as organ of buddhi, the two-petalled lotus-flower between the eyes, and the left hand as an organ of movement. This future state is also related to Blavatsky's indication of a second spinal column\*\*. The pineal gland (**epiphysis**) and the pituitary gland (**hypophysis**) organise a second **spinal column** that later unites itself with the first. The second backbone will descend in front from the head." This remark in context with the alchemical **philosophers' stone** when man is able to build up his body of carbon as plants do today.

\*\* *In lit. 9, vol. III, annex (re-translated): "At the end of the next round, humanity will again become male-female, and two spinal cords will then exist. In the seventh race, the two will merge in one. Evolution corresponds to the races, and with the evolution of races, the **sympathetic nerve system** transforms itself into a real spinal cord. We complete the round going upward, but now self-consciousness is added."*

4(9/29/1905, Berlin) 25ff. 1124

93-48

Abnormal **organ consciousness** (astral picture consciousness) with **idiots**.

**Insects** also have astral consciousness. Exception: "The **bee** has not gone through the whole course of evolution as we have. From the outset it has not been connected with the same evolutionary sequence as the other animals and man." The consciousness of the

beehive is on the buddhi plane, the human being will obtain the wisdom of this consciousness only in the Venus existence. The consciousness of the **anthill** is on upper devachan. "Now we can ask why higher beings manifest themselves in an ant-hill. But if **formic acid** had not been introduced, the whole earth would have been different. The foreseeing wisdom of higher intelligences was aware of the moment when formic acid had to be brought into the earth."

5(9/30/1905, Berlin) 31ff. 1125

93-49

**Elements:** the life of life-ether (prana) is on the physical **plane**, has its centre there. The life of the chemical or formative ether is on the astral plane, that of the light ether on devachan or mental plane (interrelation of wisdom and light), the heat or warmth ether on the buddhi (shushupti-) plane, that of air on the nirvana plane (breathing exercises of the yoghi, raja yoga), that of water on the para-nirvana plane and that of the solid element on the mahapara-nirvana plane.

What is living of internal arithmetic, of wisdom in the tone, in the spoken word, is preserved in the **Akasha Chronicle**. The **ear** as the oldest **sense organ** was there before speech. The **heart** is the receptive organ for external **warmth**; its parallel organ is the pituitary gland (**hypophysis**). It will consciously evolve internal warmth from now on. As an active parallel organ of the eye the pineal gland (**epiphysis**) will develop which will give reality (**kriyashakti** = power of self-creation) to the images which the eye produces. Preliminary stage of it is **imagination**. See lecture 7(10/2/1905).

6(10/1/1905, Berlin) 40ff. 1126

93-50

Following Blavatsky's *Secret Doctrine*, Steiner explains the seven levels of beings:

- (1) Elemental beings;
- (2) Human beings;
- (3) The pure human being (**Adam Cadmon**);
- (4) **Bodhisattvas** (regulate the continual development, have the complete knowledge of the earth in themselves),
- (5) The **nirmanakayas** (bring a new impact into evolution, e.g., kama (matter of desire) before the outset of incarnation as force from Mars (last third of the Lemurian age), manas (spirit-self) from Mercury (or Venus, see [102-03](#), [262-04](#)) in the fifth subrace of Atlantis (Primal Semites);
- (6) The **pitris** who are able to sacrifice themselves as substance. They stood at the beginning of the earth's evolution, elohim,
- (7) The gods (devas).

"The **warm-blooded animals** are unsuccessful attempts to become human forms endowed with kama. Everything in them, which is of the nature of kama, man also could have within himself; but he unloaded it into them, for he was unable to use this kind of kama." The realm of warm-blooded animals is the spread out kama-rupic man. With the animal, the spiritual was added as an **elemental being** to this kama.

6(10/1/1905, Berlin) p. 44 1126

93-51

**astral body**

"The heart has a physical part and an etheric part - **Aristotle** speaks about this, for in earlier times it was only the etheric man which was held to be important. The heart has also an astral part. The **etheric heart** is connected with the 12-petalled **lotus-flower**. Not all the physical **organs** have an astral part, for example, the **gall** bladder is only physical and etheric, the astral part is lacking."

7(10/2/1905, Berlin) p. 46 1127

93-52

The **lunar pitris** were hosts of the **elohim** of different levels. "The lowest rank of these elohim is the **Jehovah** level. So Jehovah is an actual lunar god who passed through physical development on the **Moon**." That refers to an explanation given by Blavatsky in her *Secret Doctrine*.

8(10/3/1905, Berlin) p. 55 1128

93-53

The **Trappist** order is an example of the fact that the teaching of reincarnation also existed in esoteric Christianity. It taught its members to be strictly silent, so that they would become eloquent speakers in their next incarnations who could be useful for the church. The **doctrine of predestination** by **Augustine** (354-430) was a substitute for the idea of reincarnation to explain the differences among people.

See 93/9(12/16/1904, Berlin), 97/1(2/9/1906, Dusseldorf).

9(10/4/1905, Berlin) p. 57 1129

93-54

"Man was already something when he came into the **Saturn existence** from a far-distant past."

9(10/4/1905, Berlin) 57ff. 1129

93-55

**elements**

The **senses** as organs of the physical body and their relationship to the seven levels of matter. The oldest sense is the sense of smell (life-**ether** = atomistic ether, physical **plane**, see 93-49), taste → chemical ether (astral plane), seeing → light ether (devachan or mental plane), touching (sense of warmth) → heat ether (buddhi or shushupti plane), hearing → air (nirvana plane), **kundalini** light (**hypophysis**) → fluid (para-nirvana plane) and synthetic sense (**epiphysis**) → solid (maha-para-nirvana plane).

The latter two senses develop fully only in future planetary stages when the human being is creative.

93a/28(10/31/1905, Berlin): these senses would perceive water and earth. The sense of sight went from within outwards as light in a former evolutionary stage of man: **Cyclopean eye**. The human being "was solely an instrument for the corresponding divine being to illuminate the world for him." This was necessary when the solid parts of the earth came into being (**Genesis 1**).

9(10/4/1905, Berlin) p. 63 1129

93-56

**Lohengrin's** mission as emissary of the **Grail** Lodge who inaugurated the medieval **urban civilisation** and its **bourgeoisie** as a beginning of the **materialistic** age. The **swan** is a symbol of the third initiatory degree. Elsa of Brabant = the consciousness of the materialistic urban sense. See 92/2(7/1/1904, Berlin).

10(10/5/1905, Berlin) p. 64 1130

93-57

On the **astral body** and its ovoid sheath (**auric egg**): "in the case of little children the auric egg is predominant; in their case many luminous clouds of colour appear within it. In the lower parts, however, little children also have dark clouds, indicating lower impulses. This is the inherited **karma** that they have in common with their ancestors - the "sins of the fathers"... People's characteristics can be traced back as far as the seventh generation of ancestors. After the seventh generation **heredity** dies out."

10(10/5/1905, Berlin) p. 66 1130

93-58

The present task of the human being is the work on the mineral kingdom. "Now we are in the midst of this activity and in the course of the next races (main ages) the earth will have become completely transformed, so that eventually there will be no single atom on earth

that has not been worked upon by man. In former periods, these atoms became more and more solidified; now, however, they are becoming increasingly separated. **Radioactivity** did not exist in earlier times and could not therefore be discovered. It has only existed for a few thousand years, because now the atoms split up more and more."

**10(10/5/1905, Berlin) 67ff. 1130**

**93-59**

The seven **conditions of form** of a "round" (of a realm or kingdom: three elemental kingdoms, mineral, plant, animal, human kingdoms): arupic, rupic, astral, physical, plastic, intellectual, archetypal (condition of form = **globe**). Arupic state is pure **Akasha**, H. P. Blavatsky (1831-1891) calls the rupic condition ether, and the astral condition is **astral light**. Further densification with the transition into the physical condition. At the same time, "**auric eggs**" were separated from the astral light (astral corporeality of man).

Reading in the astral light: one beholds the thoughts and emotions (not the actions) of former people. The actions of initiates, because unemotional, can only be studied in the ether. Cosmic events like the Deluge can only be observed in the **Akasha Chronicle**.

Lecture 24(10/26/1905): Between the globes (conditions of form), a "little" **pralaya** (sleeping state) takes place in each case. Between the last round of a planetary stage and the first of the next planetary stage, a longer pralaya occurs that is differentiated in five conditions. Seven rounds and five conditions form the twelve stages of the **cosmic year**.

\*) Lecture 26(10/28/1905): because the arupic and the archetypal globes are formless, the esotericist does not add them to the conditions of form but to the **conditions of life** (= rounds). The esotericist also regards the six conditions of life and the seventh round as a new condition of consciousness (planetary stage). The significance of the **number 1065** (number of the **prajapatis** according to Blavatsky) arises from it: 5 conditions of form, 6 conditions of life and 10 stages of consciousness as number of the earth's evolution from Saturn to Vulcan. See [89-09](#) and [266-31](#).

**12(10/7/1905, Berlin) 81ff. 1133**

**93-60**

**human members**

Organs of the ego are **spinal cord** and **brain**, of the astral body heart and blood. The organ of the etheric body is the **solar plexus**. That is - together with the physical body as the fourth member - the fourfold man, the **square of the Pythagoreans**.

Buddha's enlightenment under the **bodhi tree** (= **cerebellum**).

**14(10/9/1905, Berlin) p. 105 1135**

**93-61**

Everything goes into the **eighth sphere** that cannot join further evolution. A predisposition may already exist in devachan in the postmortal life: "When a human being uses the life on earth only to amass what is of service to himself alone, only to experience an intensification of his own egotistical self, this leads in devachan into the condition of **avitchi**... All these avitchi people will eventually become inhabitants of the eighth sphere... It is from this concept that religions have formulated the doctrine of **hell**."

**15(10/10/1905, Berlin) 109ff. 1136**

**93-62**

On the builders of the **cathedrals (Freemasons)** and their works: "All such works will, in their effects, remain connected with the inmost part of the soul. As a rule, however all these works in the outer world remain until he who created them finds again and recognises them when he returns. Under the pulpit there is usually to be found a small picture of the architect; from this he recognises himself again."

The twelve **karmic forces (nidanas)** which draw down the human being into physical existence according to **Buddhist** doctrine:

First group:

avidya = ignorance,

samskara = organising trends (interrelation between man and his previous actions, see the aforementioned example of the architect),  
 vijñana = consciousness (knowing one's former actions),  
 namarupa = name and form (separation of subject and object, e.g., memory of a being),

Second group:

shadayatana = what the intellect makes of a thing (object),  
 sparsha = contact with existence (sympathy, antipathy),  
 vedana = feeling,  
 trishna = thirst for existence,

Third group:

upadana = comfort in existence,  
 bhava = individual existence (force of the previous incarnations),  
 jati = what gave impetus to birth before birth,  
 jaramarana = what frees us from earthly existence.

The first four nidanas are connected to the consciousness-soul, the middle group to the intellectual soul, and the last four nidanas to the sentient soul (those also exist with the animals).

**16(10/11/1905, Berlin) 115ff. 1137**

**93-63**

“Only those actions are free which are in no way based on the foundation of the past, but where man only carries out actions in the world which are combined with the productive activity of his reason. Occultism calls such actions **creation out of nothingness**. All other actions are created out of **karma**.” When the human being has progressed so far that he has blotted out any karma and he still keeps on acting, one calls that acting out of **nirvana** (godliness) in occultism. The three aspects of karma: the actions of man are individual, language is group-like, and thoughts belong to the whole of humankind.

**17(10/12/1905, Berlin) 122ff. 1138**

**93-64**

**Trinity**

**Karma:** counter-actions are caused by actions that are accomplished through corporeality (rupa) (interference in the Intuitive world = Father God). Man interferes by feelings (vedana), speech, in the world of the Son God and causes counter-feelings. He interferes in the world of thoughts, the Holy Spirit, with his thoughts about perceptions (samjna). The latter work on his character in the present incarnation, our feelings determine our inborn tendencies, our actions determine our external destiny of the next incarnation. The world of feelings (samskara) that arises from Imaginations determines the world of feelings of future races. Conscious Imaginations (of a chela) or religion can positively influence it.

The karma of deeds can be overcome by Intuition, consciously working on karma (vijñana). Rupa, vedana, samjna, samskara, and vijñana are called **skandhas**. “In their essential nature they are identical with karma.”

**18(10/16/1905, Berlin) 133ff. 1143**

**93-65**

Portrayal of the **Lemurian** human being, consisting of a reptile-like body that assumed the upright posture, “the formation of the head, quite open in front, out of which gushed a fiery cloud, became visible. This gave rise to the tales about the lindworm, about the **dragon**. Such was man's grotesque form, reptile-like. The **guardian of the threshold**, the lower nature of man, frequently appears in a form of this kind.” Manasic forces that combined with him as a head-like astral body fructified this Lemurian human being. The bigger part of the original astral body fell away and formed the astral sphere of the **moon**, the **eighth sphere**, as a conglomerate substance. The smaller part formed the lower parts of the new astral body, the seat of desires. The symbol of the **sphinx** represents this fact.

“There were seven kinds or classes of such forms, all of which differed somewhat from

each other, from the finest, approximating to the highly developed formation of the human form down to those which were utterly grotesque. These seven types of human formations had all to be fructified." Thus, the astral body is composed of two parts. The **etheric body** of modern man is still twofolded. The not transformed part is dissolved in death in the cosmic ether, as well as the not transformed (lower) part of the astral body is cast off in kamaloka.

**18(10/16/1905, Berlin) p. 138 1143**  
**reincarnation**

**93-66**

The souls who get ready for incarnation appear in the astral space as bell-like formations "rushing about with terrific speed", they are reminiscent of those formations of the Lemurian age mentioned in the previous abstract. "When here with us such a bell-like human darts through astral space and an embryo in South America is karmically connected with it, this human bell must immediately be there." When the **astral body** is connected with the etheric body, a prevision of the future life takes place (corresponds to the retrospect at death): lecture 20(10/18/1905).

Similar explanations in 88/1(10/28/1903, Berlin), 99/5(5/29/1907, Munich).

**19(10/17/1905, Berlin) 140ff. 1145**

**93-67**

The facts of the **astral plane** appear as mirror pictures compared to the physical plane. One has to read numbers backward; feelings, which are directed to somebody, appear as if they come from the person concerned; warmth becomes cold. Astral beings are sensed as cold. This sensation may increase to luminosity (**materialisations** during spiritualistic séances).

**Thoughts** without passion form a cavity in the **astral space**, around which astral matter condenses. If thoughts are full of passion, these hollow forms will become living beings (also with animals, these are more intensive, however, only images of them and transient in most cases). **Asuras**, retrograde lunar beings, have the craving to embody themselves in these thought-forms.

"Wherever there are dissolute excesses, there the substance is given in which powerful asuric forces pour cunning intellectualism into the world. In the case of decadent tribes, similar powerful asuric forces are to be found. The **black magician** draws his most powerful forces serving him out of the morass of sensuality. The purpose of sexual rites is to introduce such magic into these circles."

Beside these artificial **elemental beings** coming from people, the elemental beings of the animals exist on the astral plane. "Every animal draws its own nature after it astrally like a trail." It is not as harmful as what the human being creates in the way of elemental beings. The group-souls annul the trails of the animals.

**19(10/17/1905, Berlin) p. 150 1145**  
**vivisection**

**93-68**

"When an **animal** is **tortured**, the amount of pain inflicted to it recoils immediately on the astral body of the person concerned. Here certainly it is reflected from as its opposite, hence, the sensual pleasure in cruelty. Such feelings bring about lowering of the human astral body... In no way can one so readily assimilate destructive astral forces as by killing... In schools of **black magic**, therefore, instruction is first given as to how one cuts into animals. Cutting into a definitive place, accompanied by corresponding thoughts, induces a certain force; in another place, it induces another force. What corresponds to this in the case of the white magician is meditation. Something comes back to the physical plane when it is accompanied by physical thoughts; without thoughts it comes back to the kamaloka plane." **Hypnosis** is an even stronger killing, because it destroys the human will.

See 94/9(6/2/1906, Paris) and 104/12(6/30/1908, Nuremberg).

Steiner states in 1906: *animal training* also deeply cuts into the life of the group soul, it is just



*black magic. It gives the impression to the expert, as if children play with fire [lit. 20, p. 101].*

**Remark:** *the apparently harmless relationship to an animal also is esoterically regarded as follows (re-translated): “People who show great affection to favourite pets ensoul these up to a certain degree, and such animal souls make very quick progress; such persons get animal vitality and magnetism in return. Nevertheless, it is against nature to accelerate the animal development in such a way, and on the whole it is bad.” [lit. 9, vol. III].*

**20(10/18/1905, Berlin) 147ff. 1146**

**93-69**

### **spiritualism**

Except the thought-forms mentioned in the previous abstracts or rather elemental beings, the **masters of black and white magic** with their pupils (chelas) are on the **astral plane**. Furthermore, one finds the remnants of human **astral bodies** (“shells”) there with which partly developed manas remains connected. They are the **shades**. These shades thereby have automatic intellect. In most cases, they are those, which make themselves known to the media instead of the corresponding individuals (Steiner points to **Blavatsky’s** attitude to reincarnation, see 95/3(8/24/1906, Stuttgart)). See 88/4(11/18/1903, Berlin).

A copy of the **Akasha Chronicle** is on the astral plane, too. The reading in it can also easily lead to the error to be of believing that one is in contact with certain individualities, for example, with Dante, “whereas today Dante might actually be reincarnated as a living personality. It is also possible for the Akasha pictures to give sensible answers, even to go beyond itself. It can therefore come about that we get verses from Dante’s Akasha picture that do not proceed from the progressed individuality...” See 94/12(6/8/1906, Paris).

**23(10/25/1905, Berlin) 175ff. 1155**

**93-70**

### **Trinity**

**Lucifer** is a name for the **lunar pitris** (lunar adepts) who wanted to spiritualise humankind (serpent of Genesis) in contrast to **Yahveh**. Portrayal of Yahveh with, so to speak, ahrimanic aspect.

During the **Lemurian age**, the lunar pitris turned the **earth axis** round. That is why the tropical climate at the North Pole (Hyperboraea) shifted to the middle zones. “This change proceeded with comparative rapidity but lasted nevertheless for perhaps four million years. The Lemurian age was before 22 million years.” Cf. 300-01.

Lucifer would not fully succeed in spiritualising humankind, that requires the power of a solar pitri = **Christ**. **Ezekiel** shows Lucifer as a winged bull (otherwise, also as a winged dragon), Christ as a winged lion. The representative of the Father principle (eagle) comes in future (Saturn adept). Tip to the grotesque animals of the Lemurian age, which were partly capable of flying and already bisexual before the human being.

The **Bhagavad Gita** describes the battle between Lucifer and Yahveh.

**23(10/25/1905, Berlin) p. 181 1155**

**93-71**

### **moon, extrusion of the**

**Kriyashakti** is the force of self-reproduction that was taken away from the human being with the **Fall of Man**: “This power is only present on the earth today in the very highest mysteries.” **Yahveh** withdrew this power and transplanted it to the separating **moon**. In the sixth root race (main age), the human being will become so spiritualised that he will attain kriyashakti again.

See 93-49.

**25(10/27/1905, Berlin) p. 195 1158**

**93-72**

In Christian esotericism a **planetary existence** (condition of consciousness) is called power, a **round** (passage through the elemental kingdoms etc.) **kingdom** or wisdom and a **globe (condition of form)** as splendour or glory: “For yours is the kingdom and the power

and the glory, forever." The "kingdom" as a reflection of the godhead in the beings created by him [100/6(6/24/1907, Kassel)].

See the answer to question referring to the **Lord's Prayer** in 95/12(9/2/1906, Stuttgart) and [342-14](#).

97/11(3/6/1907, Cologne): The three levels of the hierarchies and this final verse. "It is difficult to speak of the amen in particular. I can only say that it is an old formula, a somewhat mutilated formula."

*Remark: In lit. 9 [vol. III, re-translated]: "Aum is the original of amen. Amen is no Hebrew word. The Jews and Greeks borrowed it from the Chaldeans like the word Halleluiah ... Amen does not mean: «thus it is » or "truly", but almost signified the same as AUM in grey prehistoric time."*

Pages 194 and 197: The levels of **consciousness** of the planetary stages:  
Saturn – deep trance, sun - dreamless sleep, moon – dreaming sleep or picture consciousness, earth - waking consciousness, Jupiter – psychic or conscious picture consciousness, Venus – super-psychic or conscious life-consciousness, Vulcan – spiritual or self-conscious universal consciousness.

**25(10/27/1905, Berlin) 198ff. 1158** **93-73**

Fragmentary explanations of the three **elemental kingdoms**.

**26(10/28/1905, Berlin) 202ff. 1159** **93-74**

#### **metals**

The impulses of **Mars** and **Mercury** in the evolution of **earth** after the extrusion of the moon or in the middle of the Atlantean age in order to moderate the contrast Lucifer - Yahveh. The Mercury impulse serves the preparation of Christ (buddhi).

The view of the earth as a double planet Mars-Mercury is connected with it, as it is reflected in the naming of the **weekdays**.

With the Mars impulse **iron** came into the earth, warm-blooded animals could come into being. **Quicksilver**, liquid even today, as a metal of the Mercury forces which once becomes solid when the mission of Mercury has been fulfilled.

Similar explanations in 94/16(6/12/1906, Paris) and 95/9(8/30/1906, Stuttgart).

See 99/7(5/31/1907, Munich) and [89-01](#).

**27(10/30/1905, Berlin) 212ff. 1160** **93-75**

#### **Trinity**

These three kinds of creating form the basis of a planetary development:

- (1) combining of existing parts (**form**);
- (2) producing new formations with new life content out of existing foundations (**life**);
- (3) **creating out of nothingness (consciousness)**.

Combining of matter, which had flowed out, was a new creation. It was initially the work of the third **Logos**. It is active in combining of the radiated matter (the human physical body as an automaton on Saturn), and then the second Logos adds life on the Sun. On earth, the human being gets consciousness and the possibility to collect experiences from nothing. That is the work of the first Logos.

**27(10/30/1905, Berlin) 216ff. 1160** **93-76**

#### **group souls / kingdoms of nature**

The **consciousness** (ego) of the animal is on the astral plane\*, that of the plant on lower devachan\*), that of the minerals on upper devachan. The **elemental beings** have their consciousness in the physical (in the respective elements) and their body on the astral plane.

Indian terms of the leaders (devas) of elemental beings: **Kshiti** of the gnomes (solid), **Varuna** of the undines (liquid), **Vayu** of the sylphs (air) and **Agni** of the salamanders (fire,

heat).

\*) The consciousness of **sensitive plants** (example **Venus flytrap**) is on the astral plane: lecture 3(9/28/1905).

*\*the pattern of the English translation shows "consciousness of human beings" on the astral plane instead of physical plane by mistake.*

**27(10/30/1905, Berlin) 219ff. 1160**

**93-77**

Human actions influence the **elemental beings**. Harmonious elemental beings are produced by **cult** ceremonies, by combustion of **incense**, by certain movements of the hands and sequences of sounds (e.g., *o i u* in **dominus vobiscum**), by **swinging a sword** in the quarters. **Sign, grip, and word** of the **Freemasons** create an astral tie between the single masons. "Ceremonial **magic** is the lowest form of sorcery and consists in making use of certain specially devised tricks on the physical plane in order to create definite forms and beings on the astral plane.... Such usages cause great attraction towards the astral world and very frequently result in suicide .."

**28(10/31/1905, Berlin) 2/229ff. 1161**

**93-78**

Through concentration on certain organs, the initiate or the mystic comes to the corresponding periods of their origin: solar plexus - Hyperboraea, heart - Lemuria, brain - Atlantis. "This is the way **Paracelsus** found his remedies and achieved his cures."

The warmth of the human being was withdrawn from a warmth being, **Agni**, that "from then on could only appear from time to time in the form of (external) fire. The **Promethean** saga is based on this fact." This happened in the Lemurian epoch, which perished through fire.

The seven subraces of the fifth root race (**post-Atlantean age**). The sixth root race will follow from the sixth (**Slavic**) subrace. The seventh (**American**) subrace will be the culture of egoism, establishing the **evil race**.

**29(11/3/1905, Berlin) 233ff. 1165**

**93-79**

**health-illness / social life**

Origin of **infectious diseases** by substances of astral decay, which find a suitable culture medium (bacilli). Examples: the attacks of the Huns and **Mongols** (Atlantean\* race becoming extinct) and the fear of the Europeans: **plague** epidemics. In the 19<sup>th</sup> century, the lack of understanding of the upper classes and the hatred of the lower classes. See 94/9 (6/2/1906) and 99/5(5/29/1907) or 99-12.

\*) The leader of the Huns was **Attila** (= Atli) = he who was descended from Atlanteans: 95/7(8/28/1906, Paris).

**30(11/4/1905, Berlin) 241ff. 1166**

**93-80**

**vegetarianism / reincarnation**

**Milk** was the original (lunar) **nutrition**. Diet exclusively based on milk with certain oriental healers in order to attain healing powers, especially for mental illnesses. Eating above ground parts of plants as solar nutrition. Transition to living on that what was dead in the Atlantean age (hunter, subterranean parts of plants, **salt**\*). **Wine** (mineral-chemical) in the post-Atlantean age. Consumption of wine cuts man from everything spiritual (**Dionysus** cult): development of materialism.

The wedding at Cana-in-Galilee (change of water into wine) and the **Last Supper** as symbols of humankind's ascent. Bread and wine must be sacrificed, because the consumption of dead plants gives way in future to a purely mineral nutrition, beginning in the sixth post-Atlantean epoch. Thus, the fact is prepared that man will **reproduce** himself.

This will lead, in the end, to the fact that "towards the middle of the sixth root race, in the last third, there will no longer be a physical body." "Then the entire human being will again be etheric."

\* *The question how much salt one should consume belongs to the most difficult questions for spiritual science. If a person rejoices in eating too much salt, he solidifies himself. He must get the right feeling for his need of salt. A time will come when the human being does not need salt any more [Steiner in 1907, lit. 20, p. 153].*

**31(11/5/1905, Berlin) 252ff. 1167**

**93-81**

Sequence of the seven subraces of **Atlantis**: Rmoahals, Tlavitlis, Primal Toltecs, Primal Turanians, **Primal Semites**, Primal Akkadians, and Primal Mongols.

A group was taken from the Primal Semites who lived in the area of Ireland and England and were able to use intellect as first. They journeyed through Europe to Asia (Gobi desert) and founded the first three post-Atlantean cultures. The religious views of the first three culture-epochs in Asia are characterised.

The leftovers of these cultures in northern Europe with its druid mysteries: **Edda** and the Vedas, Muspelheim/Niflheim – Ormuzd/Ahriman, the dismembered giant Ymir – the dismembered Osiris. Christianity is prophesied in the **Twilight of the Gods**. The fourth culture-epoch in north and south Europe, the resemblance of the **mythological** figures of **Siegfried** and Achilles, the god Irmin and Heracles. **Abraham** was the founder of the fourth epoch, which is directed upon the personal intellect. The stories of Jacob and Esau, of Joseph and his brothers show the overcoming of the third epoch. The fifth epoch develops from the collision of the Romans with the Germanic peoples. "It has still kept an impulse from the old initiation schools in the Moorish and Arabian culture which came over from Asia. It is always the same influence, the same initiation school." The **Wotan** / Odin cult as an Atlantean atavism like the veneration of **Buddha** with the Asians, especially with the Mongols. See 93a/1(9/26/1905).

*References to lectures of CW 93a in 93-24, 93-26, 94-02, 94-04, 94-22, 95-06, 95-13, 96-03, 97-09, 97-10, 99-12, 99-15, 312-17.*

## 94 An Esoteric Cosmology

Notes of lectures written down by Edouard Schuré.  
Steiner Books (2008). *RStA* (22 lectures)

4(5/28/1906, Paris) 15ff. 1324

94-01

### organs

The **epiphysis** (pineal gland) is the "surviving remnant" of a human organ of perception, when the condition of the earth (before the extrusion of the moon) was semi-liquid and semi-vaporous. "It was a kind of outside brain that served at the same time as an antenna for eye and ear."

9(6/2/1906, Paris) 46ff. 1329

94-02

After death, the astral body experiences its wishes and desires etc as being immersed in fire (purgatory, **kamaloka**, **gehenna**) because they can no longer be satisfied through the missing physical body. Not accomplished actions lead to sensations of cold [see the mantram in GA 268, 1-st German ed. p. 205]. The soul really emanates cold. "This cold, arising from unrealised action on earth is said to be sensed by the spirits in mediumistic séances." See 93-67.

"Death leads, at first, to the impression of an infinite void. In cases of **violent death** and **suicide** these feelings of emptiness, of thirst and of burning are much more awful. An **astral body**, unprepared for existence outside the physical body, breaks away from it with pains, while in natural death the detachment of the matured astral body takes place easily and smoothly. In a violent death that is not intended the process of separation is less distressing than in the case of suicide."

Similarly in lecture 21(6/30/1906) and in 93a/12(10/7/1905, Berlin).

10(6/6/1906, Paris) 51ff. 1335

94-03

**Clairvoyants** see their own aura in reverse, as it were – the outer as the inner and the inner as the outer – "because we see it from outside."

The **beatitudes** of Christ and the **eightfold path** of Gautama Buddha as instructions for the development of the sixteen-petalled **lotus-flower** (larynx). Eight petals existed with the old clairvoyance. The lotus-flower rotated counter-clockwise, it does not turn today any more. From now on, eight petals can be added through esoteric training, and after attainment of a new conscious clairvoyance, the lotus-flowers rotate clockwise. In similar way the twelve-petalled lotus-flower in the region of the heart is formed, from which six petals are only visible at first and whose other petals are developed through six **virtues**: control of thoughts, control of actions, endurance (power of initiative), tolerance, impartiality, equanimity (**accessory** or subsidiary **exercises**). Tip to the sacred quality of the number twelve.

The **cross** and the **swastika** symbolise the four-petalled lotus-flower. The twelve-petalled one is symbolised by the **rose cross** and the twelve companions (= religions) in Goethe's fragment *The Mysteries*.

10(6/6/1906, Paris) 50ff. 1335

94-04

The three types of **human development** as they were represented in the (**Greek**) **mysteries** and later shown in art: animal (**faun**, satyr), human (Mercury or Hermes), and god (Zeus or Jupiter). See 105-07.

The riddle of the **sphinx** as an indication of the evolution of humanity from beings similar to animals to today's and future human beings on Vulcan with three organs of motion, two "wings" from the two-petalled **lotus-flower** (nasal root) and the transformed left half of the

body (hand): That is why Vulcan (Hephaestus) is also described in the myths as limping. See 93a/3(9/28/1905, Berlin).

**11(6/7/1906, Paris) p. 57 1336**

**94-05**

“The effect of **fasting** is that the **astral body**, having greater quiet and less to do, detaches itself partially from the physical body. Its vibrations are modulated and communicate a regular rhythm to the **etheric body**.”

**13(6/9/1906, Paris) 69ff. 1338**

**94-06**

About the three **Logoi**. The **circle** is the **symbol** of the first Logos (Godhead), the **hexagram** that of the second Logos (macrocosm) and the **pentagram** that of the third Logos (microcosm). The number of the Logoi is **7-7-7** or exoterical 343 (7·7·7). So also in 95/9(8/30/1906, Stuttgart).

**14(6/10/1906, Paris) p. 79 1339**

**94-07**

### **Trinity**

The transition from one **planetary stage** to the next is caused by the first **Logos**, the transition of a **condition of life (round)** to the next by the second Logos, to the next **condition of form (globe)** by the third Logos (Holy Spirit).

**15(6/11/1906, Paris) 81ff. 1340**

**94-08**

In the course of the **Moon** existence, nitrogen prevailed more and more and brought about the end of this evolution. **Cyan compounds** had an importance as today **carbon dioxide** has. Nitrogen compounds are destructive on **earth**. At the end of the earthly physical evolution, carbon dioxide has a similar destroying effect.

**16(6/12/1906, Paris) 90ff. 1341**

**94-09**

### **interior of the earth / natural disasters / karma / reincarnation**

The nine concentric layers of **earth**:

- (1) Mineral layer.
- (2) Life-extinguishing, semi-liquid layer.
- (3) Layer of inverted consciousness (joy appears as sorrow etc.); its substance consists of vapours.
- (4) Form-earth, water-earth or soul-earth, consists of "empty" forms, empty in positive sense (in contrast to lower devachan) (astral state).
- (5) Layer of life, earth of growth, fruit-earth, and archetypical spring of all terrestrial life. "Its substance is made of burgeoning, teeming energies."
- (6) Fire earth, sentient layer, consists of pure will.
- (7) Mirror or reflector of earth, lets everything appear in its complementary aspect.
- (8) Shatterer (fragmenter) ("sphere of numbers" according to Pythagoras). "In this layer everything appears fragmented and reproduced to infinity."
- (9) Brain of the earth, layer of negative morality, Cain's layer, Dante's hell, origin of the **evil** and **black magic**. The size of this layer can be reduced through human love.

These nine layers are connected by means of rays that unite the centre of the earth with the surface. Man influences the sixth layer, the fire earth, which is connected with empty cavities in the first layer. Negative influence on the fire earth by selfish passions led to tremendous **volcanic** eruptions and earthquakes and, finally, to the decline of **Lemuria**; even today these dangers exist.

People who perish because of earthquakes or volcanic eruptions have great spiritual predispositions in the next incarnation. However, souls with materialistic inclinations like to incarnate in periods of such catastrophes (independently on place of incarnation), and bring about new cataclysms.

See 94/32(11/7/1906, Leipzig), 95/14(9/4/1906, Stuttgart) and 96/2(4/16/1906, Berlin) (here slightly different representations of the seventh to the ninth layers are given).

### ***94 Popular Occultism. The Gospel of St. John. The Theosophy According to the Gospel of St. John***

*Gesamtausgabe, first edition*

**19(6/28/1906, Leipzig) (p. 132) 1347 94-10**

Indication that the **etheric brain** of a **hypnotised** person hangs out at both sides of the head. Also mentioned in 99/3(5/26/1907, Munich).

On negative and positive hypnotism see 95/1(8/22/1906, Stuttgart).

**24(7/3/1906, Leipzig) (p. 153) 1352 94-11**

#### **human members**

The soul, getting ready for **reincarnation**, appears in the astral space as a bell-shaped structure that runs through space with high speed in all directions [see 93-66, 95-02]. It consists of ego and **causal body** [see 95-01], to which astral matter is now attached to form a new astral body that corresponds to the plan worked out in devachan. Nevertheless, a new etheric body can only form with the help of the **mahadevas**. The **lipika, elemental beings**, lead him to a family that corresponds to the conditions of heredity best of all.

In 99/4 and /5(5/28/, 5/29/1907, Munich) the mahadevas are called as similar to **folk spirits**, in later representations they are called folk spirits (**archangeloi**).

**24(7/3/1906, Leipzig) (p. 153) 1352 94-12**

#### **human development**

“In the first months after conception, the **causal body** is only active and effective in the human germ. Around the seventh week, the **etheric body** begins its effectiveness and the **astral body** with its forces approaches the embryo from the seventh month on.”

**30(7/9/1906, Leipzig) (p. 173) 1358 94-13**

**Lotus-flowers** are astral organs which stand still with the modern human being, but rotate with the developed esoteric pupil clockwise, counter clockwise with atavistic clairvoyant people (**media**, but also with the Atlanteans and Lemurians) [see -03]. A 2-petalled lotus-flower is in the area of the nasal root, a 16-petalled one on a level with the larynx, a 12-petalled one on a level with the heart, an 8-10-petalled one near the navel. The fifth and sixth lotus-flowers are a little farther at the bottom. The sixth flower is 4-petalled (**swastika**) and is connected “with everything that is fertilisation.”. “Of the seventh lotus-flower one cannot speak just like that.”

**31(7/10/1906, Leipzig) (174ff.) 1359 94-14**

The developed 2-petalled lotus-flower enables the pupil to train the will, the 16-petalled one to penetrate into foreign thoughts, and the 12-petalled one to recognise the emotional life.

**Michelangelo** provided his **Moses** with two horns = the 2-petalled lotus-flower.

**32(7/11/1906, Leipzig) (p. 177) 1360 94-15**

Meaning of the phrase “and Jesus left the temple” (**John 8:59**): his astral body leaves the physical body. This is shown more in detail in the following lecture

**32(7/11/1906, Leipzig) (177ff.) 1360**

**94-16**

**St. John Gospel**

The seven levels of **Christian initiation** in which the events of the Passion become own experiences:

- (1) washing of the feet - development of encompassing humility,
- (2) flagellation - learning to endure obstacles and sufferings. The pupil sees the picture of flagellation and experiences burning pain over the whole body,
- (3) crown of thorns – learning to endure mockery and scorn. Dream experience of the thorn coronation and symptom of a "peculiar" headache,
- (4) Crucifixion – the pupil feels his own body as something strange, as the cross to which the pupil is bound; appearance of the stigmata;
- (5) mystic death – the pupil becomes clairvoyant on the astral plane, passage through darkness, tearing of the curtain and descent to hell,
- (6) interment – the pupil regards himself as a part of the earth
- (7) resurrection and ascension

See 95/13(9/3/1906, Stuttgart).

See 131/10(10/14/1911, Karlsruhe): Christian initiation and union with the **phantom** of Christ.

**32(7/11/1906, Leipzig) (177ff.) 1360**

**94-17**

**St. John Gospel**

The different levels of **Christian initiation** allow to penetrate the corresponding layers of the earth [see -09 and 96/2(4/16/1906, Berlin)]. On the seventh level, one can also penetrate into the eighth layer, which is called shatterer, or **Cain's layer** (reversal of all moral qualities).

Reference to Dante's portrayal of the ninefold interior of the earth in his *Divine Comedy*. A. P. **Sinnett's** (1840-1921) representation in his book *Esoteric Buddhism* on the earth's interior is not correct.

**33(2/19/1906, Berlin) (190ff.) 1259**

**94-18**

**John 1:1-5 / John 2:1-12 / John 19:26-27 / Mary**

**John's Gospel** or John describes **initiatory** experiences on the **astral plane** in the chapters 1-12, from the 13<sup>th</sup> chapter on the experiences of John-Lazarus in the devachanic world.

John 1:1-5 as **meditation** that leads the way of initiation.

The union of the soul with the astral world (after three days) is called wedding in occultism: the **wedding at Cana-in-Galilee**. The relationship of the physical body to the astral body is like that of a mother to her son: "And during the third day a wedding was at Cana-in-Galilee, and the mother of Jesus was there."

Lecture 34(2/26/1906): On the fifth level of the Christian initiation (mystic death), the body is experienced as a mother, the transformed lower ego as a disciple to whom the higher ego (Christ in us) says, "See, there is your mother."

**131/10(10/14/1911, Karlsruhe)**: Christian initiation works into the physical body (stigmata!) in order "to resuscitate it, so that it feels a relationship with an attractive force to the **phantom** that rose out of the grave on Golgotha." See [131-05](#).

Two Christian-gnostic instructions are given in CW 267, which are based on John's Gospel.

**34(2/26/1906, Berlin) (p. 202) 1263**

**94-19**

The **astral body** compensates the damages of the **physical body** during **sleep**, which it has suffered during the day. "On the astral body itself, those beings have influence which



belong to the third **elemental kingdom**. Beings of the second elemental kingdom work on the human **etheric body**, and those that belong to the first elemental kingdom approach the physical body to destroy it. Only when the astral body works on the physical body during sleep, the **destructive processes** are compensated.”

**35(3/5/1906, Berlin) (207ff.) 1267**

**94-20**

The levels of the **Mithras initiation**:

- (1) the raven, mediator between the outside world and spiritual life;
- (2) the occult person, knowledge of substantial occult secrets;
- (3) the protagonist makes the interests and ego of a human community his own,
- (4) the lion, is allowed to work for the occult also by means of actions (“lion of Judah”)
- (5) the Persian (Greek, Israelite), the pupil absorbs the **folk-soul** \*). The meeting of Jesus with **Nathanael (John 1:46-51)** is explained as a scene of recognition between initiates of the fifth degree: “Here is an Israelite worthy of his name.” “I saw you under the **fig tree**.” On this level, the nervous system is experienced as an astral reflection: fig tree = **bodhi tree = tree of life**,
- (6) sun hero,
- (7) Father (consciousness of Christ Jesus, encompasses the entire humankind).

\*) Lecture 39(11/2/1906): On the first five levels, the esoteric pupil works on the astral body (folk-soul), on the sixth level on the etheric body (race), on the seventh on the physical body (planet = Father initiation). Christ as a representative of this Father initiation.

**148/3(10/3/1913, Oslo)**: “The initiate of the fifth degree was elevated to this sphere (of the folk spirits), so that he participated in the life of the archangels. Such initiates of the fifth degree were needed in the cosmos.” Because “the archangel looked down, as it were, on the soul of such an initiate as we read in a book that provides the information we need to perform a particular action.”

On the Mithras mysteries see 96/13(12/17/1906), 175/15 or /8 and /16 or /9(4/24/1917 and 5/1/1917, Berlin).

**35(3/5/1906, Berlin) (212ff.) 1267**

**94-21**

The meaning of rebirth as the birth of the **higher ego** in the conversation with **Nicodemus (John 3:1-22)**.

The conversation with Nicodemus [see lectures 43(11/6/1906); 103/5(5/23/1908, Hamburg)]: Nicodemus “came to Jesus by night,” that means that he comes outside of his physical body to Christ Jesus. Wrong translation of **pneuma** = spirit instead of = air in verse 5: The human being is born out of water and air; he will be such a being in future again.

Hints at **reincarnation** in the New Testament (healing of the blind man, question of the disciples whether John the Baptist is Elijah) and the testament of Jesus not to speak of that up to his return (which is approaching today). Reason of this instruction is that people should know nothing about reincarnation in one incarnation (male-female) and take this one life seriously.

**35(3/5/1906, Berlin) (215ff.) 1267**

**94-22**

**Tabor / Matthew 17:1-13 / Luke 9:28-36 / Mark 9:2-13**

On the **Transfiguration** of Christ that is found with the synoptics, but not with John. The initiatory names of the disciples and their meaning (**INRI**, see 93-20). The Transfiguration is a preparatory scene of the real initiation - the Crucifixion - and is missing, therefore, with John because he describes the whole initiation.

See **95/14(9/4/1906)**, interrogative answer (p. 152): The words of Jesus: “I am the Way, the Truth and the Life” (**John 14:6**). Elias means “Way”, Moses is “Truth” and Christ is “Life.” These three appear at the Transfiguration. “The passing of **Buddha** into **nirvana**,

his death, is the same as the Transfiguration of Christ. At the moment when Buddha brought his working to an end, the real working of Christ, His Life, begins.”

Other aspect in 100/22(11/25/1907, Kassel): The work of the human ego or of the "I am the I-am" on the astral body (manas, "way"), on the etheric body (buddhi, "truth") and on the physical body (atma, "life").

See 93a/8(10/3/1905, Berlin), 94/7(5/31/1906, Paris).

**35(3/5/1906, Berlin) (220ff.) 1267 94-23**

Sense of the Bible words: "No bone of his shall be broken" (**John 19:33-36**). Christ is a saviour of the human being, who sunk into the physical matter (**skeleton**); his blood and water are not concerned. They represent the higher forces of Christ in the present development of humankind.

Lecture 40(11/3/1906): The importance of the formation of bones in connection with the incipient release of manas is already indicated by the same-reading ritual instruction (by Moses) for the Passover lamb (**Exodus 12:46**).

**36(10/27/1906, Munich) (227ff.) 1409 94-24**

Exegesis and corrected translation of **John 1:1-14** and their significance as **meditation**.

**37(10/28/1906, Munich) (236ff.) 1410 94-25**

The transformation of the lower human **members** in the course of evolution: unaware work on the astral body (since the Atlantean age) developed the sentient soul (as well as intellectual soul and consciousness-soul, see next lecture); the conscious work will form **manas (spirit-self)**. The conscious work on the etheric body (as a chela, esoteric pupil) develops the **life-spirit (buddhi)**; somebody who has attained the highest perfection of it is a buddha). The highest, only provisionally accessible level is the transformation of the physical body. This is the level of the master: creation of the **spirit-man (atman)**.

The regulation of **breath (yoga)** becomes a strong aid for it, because the respiratory process is the strongest physical process. It is connected with the development of **ego-consciousness**. In the **Lemurian age**, the human being breathed by gills, he had an organ analogous to the fish swimming bladder to keep balance.

**38(10/31/1906, Munich) (250ff.) 1413 94-26**

**organs / John 2:1-12**

**John** as general term of advanced human beings who had developed a spiritual organ for the reception of **buddhi** = of the Christ force which pours forth from above into manas (= **grace**). The **heart** will be a voluntary muscle when buddhi has developed (sixth root race). The **moral** instinct is connected with ancient clairvoyance and **endogamy** until the third post-Atlantean epoch, then exogamy and Mosaic Law. Afterwards the Christ force will determine morality for the individual: that is announced by the **wedding of Cana-in-Galilee**, the land of blood mixture.

The mother of Jesus (at the wedding and under the cross) is not (only) Mary but the human soul [see -18].

**39(11/2/1906, Munich) (259ff.) 1415 94-27**

**Hebrews / Master**

Before the red blood formed, the human groups had one group soul in common on the astral plane. Tip to the seven **secrets of life** and to the **secret of number**. "The secret reads: it flows from the one and becomes number: numerous like the grains of the ears." In addition, vice versa: a **group soul** can also come into being from an initiate and a host of humans on the astral plane (**Abraham** and the Jewish people). "The animal group souls will also descend later and individualise themselves..., however, under quite different

circumstances than the humans did, in another state“ (on Jupiter: interrogative answer, 4/21/1909, in CW 110, also CW 95, interrogative answer, 9/2/1906).

**39(11/2/1906, Munich)** (p. 258) **1415**

**94-28**

#### **initiation**

The human **astral body** has an unaware **consciousness** on the astral plane, the **etheric body** on the lower devachan, and the **ego** on the upper devachan. The initiand becomes fully conscious of the different planes in the course of his training.

**40(11/3/1906, Munich)** (264ff.) **1416**

**94-29**

**Manas** occupying itself with lower physical needs was felt as falling away from the real task of man and was called "**Egypt**" in former times. **Moses** leads the Jewish people from Egypt to purify manas (Ten Commandments), into the desert (= the ego that sinks in itself); **mana** is found there (= manas). **Christ**, however, works into the etheric body: **bread of life (John 6:22) = buddhi** (life-spirit).

See 103/6(5/25/1908, Hamburg).

Lit. 20, p.118 (1906): manna is derived from manhu = what is that? the basic question of thinking (manas).

**41(11/4/1906, Munich)** (277ff.) **1417**

**94-30**

The seven or eight levels of the **Indian (raja-) yoga initiation** that must be carried out under strict supervision of a guru:

- (1) yama: omitting (not to kill, not to steal etc.; rigorously kept modesty of one's needs);
- (2) niyama: observing ceremonies, rituals (as pictures of astral processes);
- (3) asana(m): right posture (cosmic etheric currents);
- (4) pranayama: rhythmical breathing;  
(*the third and fourth exercises are practiced in **hatha yoga***)
- (5) pratyahara: right life, controlling sense perceptions, becoming independent from the external world;
- (6) dharana: becoming master of thoughts,
- (7) dhyana(m): ideation without sensory contents (symbols, moral ideas);
- (8) samadhi: thinking without contents, empty consciousness into which spiritual beings can stream.

See 95/13(9/3/1906, Stuttgart), 97/18(9/19/1906, Basel), 97/19(11/30/1906, Cologne).

**41(11/4/1906, Munich)** (p. 280) **1417**

**94-31**

#### **organs / breathing**

"Man is able in future to transform his blue **blood** by means of the **lymphatic glands** - which will then play a very important role - to fashion his body. The **pineal gland** will be an internal tool for the process of changing the stale blood into useful blood." Explanation in context with the representation of the fourth level of Indian initiation (preparation of the **philosophers' stone**, see next abstract).

**41(11/4/1906, Munich)** (p. 282) **1417**

**94-32**

The seven levels of the **Christian-Rosicrucian initiation** given by Christian Rosenkreutz in 1459:

- (1) studying spiritual science,
- (2) Imagination. Phenomena of nature as allegories, exercise using plant seeds in CW 10,
- (3) learning the occult script (symbols)
- (4) rhythmisation of life (and breath);
- (5) correspondences of microcosm and macrocosm (concentration on single organs with the matching swear word);

(6) contemplation (corresponds to dhyana of the Eastern way),  
 (7) godliness (corresponds to the Eastern samadhi)

The fourth level is the preparation of the **philosophers' stone**.

This initiation is also shown in detail in the following lecture (11/5/1906) and in 95/14 (9/4/1906, Stuttgart), 96/9(10/20/1906, Berlin), 97/18(9/19/1906, Basel), 97/19 (11/30/1906, Cologne), 97/21(2/16/1907, Leipzig), 97/22(2/22/1907, Vienna), 98/3 (12/15/1907, Dusseldorf), 99/14(6/6/1907, Munich), 100/13 and /14(6/28/, 6/29/1907, Kassel).

**42(11/5/1906, Munich) (290ff.) 1418**

**94-33**

**Sophia / Mark 15:34 / Matthew 27:46 / John 19:25-27**

Before the neophyte was called from the three days "sleep", the following formula was impressed on him: "Eli, Eli, lama sabachthani (asabthani or asabothani, shevachthani)" (= My God, my God, how have you raised me - or - why have you forsaken me?). His astral body was the "**virgin Sophia**" (= mother of Jesus) after initiation, his etheric body the "**Holy Spirit**". The "**Son of Man**" is that which arises from both.

The twelve Apostles signify twelve essential components in the collective body of Christ. "The part that represents the ego in which egoism dominates is called **Judas Iscariot**." See 103/12(5/31/1908, Hamburg).

96/18(4/1/1907): Steiner states here that the second translation ("why have you forsaken me?") is wrong\*.

On the terminus technicus "Son of Man" in 103/6(5/25/1908, Hamburg): = ego and astral body, whereas the physical and etheric bodies are called "man" in occult parlance. See 97/5(3.2.07, Mannheim, interrogative answer) and /6(12/2/1906, Nuremberg), as well as 123/12(9/12/1910, Bern).

\* Remark: Blavatsky quotes (lit. 9, vol. III, section XVIII) an American cabbalist, Ronald Skinner, who points in his book "The Source of Measures" to this distorting mistake in Matth. 27:46 which must have happened when the text was translated from the Hebrew (Aramaic) (lama sabachthani יְהוָה הֵכֵחַ: הַמֶּלֶךְ) into Greek and was then adjusted to Psalm 22, verse 2 (as a kind of prophetic fulfilment) or was carried out consciously to blot out the occult background. In the Psalm, one says, "why have you forsaken me?" (lama asabothani יְהוָה הֵכֵרַע: הַמֶּלֶךְ)?". Cf. 123-06

**43(11/6/1906, Munich) 1/293ff. 1419**

**94-34**

Four or five levels of consciousness (*the first four are called **avasthas***) in Hindu wisdom:

- (1) **jagrat(a)** (also called vaishvanara) physical wake consciousness,
- (2) **svapna**, dream consciousness,
- (3) **sushupti**, devachanic consciousness (or deep sleep),
- (4) **turiya** (= the fourth), supraconscious condition,
- (5) **nirvana**.

References to lectures of CW 94 in 93-20, 93-24, 93-42, 93-68, 93-69, 93-74, 93-79, 95-12 95-13, 97-03, 97-10, 99-09, 99-19, 100-17, 100-19, 106-18, 110-05, 178-10, 233-18, 264-12.

## 95 *Founding a Science of the Spirit*

*Rudolf Steiner Press (2007). **RSIA** (14 lectures)*

**4(8/25/1906, Stuttgart) p. 28 1368 95-01**

The essence of the **etheric body** which remains in the higher **astral body** after death and to which other essences are attached from incarnation to incarnation is called **causal body**. See 97/5(2/3/1907, Mannheim), interrogative answer.

**5(8/26/1906, Stuttgart) p. 36 1366 95-02**

**reincarnation / conception**

The process of incarnation is explained more detailed than in other representations: "Higher beings, the **lipikas**, guide the human germ to the chosen parents, while the **maharajas** form the **etheric body** according to the astral form and the contribution by the parents to the physical body. The seer can perceive astral substance in the ardour experienced during the act of impregnation, and the passional nature of the child is determined by the intensity of this passion. Then etheric matter shoots in from north, south, east and west, from the heights and from the depths." See 94-11.

**6(8/27/1906, Stuttgart) p. 43 1367 95-03**

**education**

With the liberation of the human **etheric body** during the second seven-year period the feeling for **music** arises which deals a lot with the vibrations of the etheric body. "If any musical talent exists, this is when we should do all we can to encourage it."

**7(8/28/1906, Stuttgart) 53ff. 1368 95-04**

The **karmic** conditions for the education of the **temperaments** which are anchored in the **etheric body**: A melancholic person had a narrow, lonesome previous life; a choleric person had a hard, a phlegmatic and sanguine a pleasant or many-sided life which was grasped cursorily.

Inclinations of the etheric body cause **health** or **disease** of the next life. Disposition to **infectious diseases** can be traced back to a highly developed selfish acquisitiveness in a previous life.

**96/7(10/15/1906, Berlin): Beauty** of the physical body, but also **wisdom** can be karmic results of physical and mental sufferings in a previous life. External conditions of life are caused through personal actions of the preceding life. The actions which are accomplished through **profession** or the affiliation of family or nationality coin the character and the temperament. Example: The pessimism of **Schopenhauer** (1788-1860) who was compelled to do wrong through his profession in a previous life.

**8(8/29/1906, Stuttgart) 61ff. 1369 95-05**

**physical body / karma**

Diseases, pains, etc. in the present life reappear as **beauty** of the external figure in the next life. The **infectious diseases** which one has suffered together with one's surroundings cause beauty of the external environment in the next life.

**8(8/29/1906, Stuttgart) 65ff. 1369 95-06**

Man has eliminated the single animal forms out of himself in the course of his development. In a similar way, he will thrust out the **evil** into the world from now on.

The tasks of the secret **Manichaeian Order**: "This order knows that there will be people in whose karma will be no longer any evil, but that there will also be a **bad race** among

whom all kinds of evil will be developed to a higher degree than in the wildest beasts, for they will practise evil in a refined and conscious way, with the aid of highly developed intellects. Now the Manichaeian Order teaches already his members so that they may be able to transform evil in later generations. The extremely difficult task is that these evil races will not be like in bad children in whom there is goodness which can be brought out by percept and example." See 93a/13(10/8/1905, Berlin).

**8(8/29/1906, Stuttgart) 69ff. 1369**

**95-07**

**Stillbirth** occurs when the **astral body** cannot combine with the physical and etheric bodies because of "an incompatible combination on the physical level" and withdraws again. This has a **karmic** cause. The astral body requires a nervous system as a physical correlative, just as the etheric body needs a **cell structure**; the ego is engaged in the red blood.

**10(8/31/1906, Stuttgart) p. 87 1371**

**95-08**

Portrayal of the evolution of humankind during the **Polarean, Hyperborean, and Lemurian** ages ("root races"). The transformation of the swim-bladder into lungs and that of the gills into **organs of hearing** took place with the transition to aerial respiration in the Lemurian age after the extrusion of the moon.

*Answers to questions*

**--(9/2/1906) p. 139**

**95-09**

"Anything that grows has, through its movement, the fourth **dimension** within in its three **dimensions**." In the **astral space** is no possibility to go to the infinite as in the physical (Euclidean) **space**. "In astral space a different **geometry** prevails." It is closed on all sides. See abstracts of CW 324a.

**--(2/9/1906) p. 143**

**95-10**

"A **comet** is an assemblage of kama (desire-substance), without the corresponding spiritual substance. The comet gets as far only as the astral body. The visibility of comets arises from the powerful friction caused by the astral body passing through etheric substance."

**--(2/9/1906) p. 144**

**95-11**

A difference between **cremation** and burial exists chiefly for the etheric body. "The cremation supports a regular dissolution of the physical body into the cosmic space."

**--(4/9/1906) 149ff.**

**95-12**

The structure of **devachan** (the mental plane) is shown schematically and explained that the **Akasha Chronicle** exists at the boundary of lower to upper devachan (rupa - arupa).

On the structure of both devachans see 94/12(6/8/1906, Paris).

**--(4/9/1906) p. 148**

**95-13**

A **lie** is an astral murder. If the thoughts of two persons are corresponding, the same thought-forms will be produced and strengthen each other. If a thought or thought-form is a lie, "both thought-forms will crash and destroy each other. The explosion takes place in the astral body of the liar."

See 93a/19(10/17/1905, Berlin), 94/20(6/29/1906, Leipzig), 96/20(6/12/1907, Berlin), 99/6(5/30/1907, Munich).

--(4/9/1906) p. 151

95-14

### Gnosis

The ***Pistis-Sophia*** “includes a lot of the discourses of Christ at the initiation of his disciples, and many esoteric interpretations of the parables. The 13-th chapter is especially important. The **haimarmene** is devachan. The entire supersensible world is divided into 12 **aeons**. These are the seven divisions of the astral plane and the five lower divisions of devachan. Erring spirits can be purified through devachan. The light-bearing purifier before Christ was **Melchizedek**. He is meant when it is spoken of the light coming from the **episcopus**. The **archontes** are the powers of evil.”

*References to lectures of CW 95 in 93-28, 93-44, 93-69, 93-72, 93-74, 93-79, 94-06, 94-09, 94-10, 94-16, 94-22, 94-30, 94-32, 96-03, 97-03, 105-03, 110-05, 136-14, 150-03, 152-06.*

## 96 *Original Impulses for the Science of the Spirit*

Completion Press (2001). **RStA** (7 lectures)

2(4/16/1906, Berlin) 29ff. 1304

96-01

### life after death

A slightly changed representation [compared to 94-09] of the seventh to ninth layers of the **interior of earth**.

All the forces which maintain the form of the **physical body** are found in the seventh layer of earth (reflector) after death. This form is split apart in the eighth layer (fragmenter) after a certain time, and appears later again with the configuration of physical human bodies.

Reference to **Pliny the Elder** (23-79 A.D.) who died during the eruption of Vesuvius, and the integration of his fragmented bodily form into the physical brains of **materialistic** thinkers.

4(5/14/1906, Berlin) 58ff. 1320

96-02

The **education** of children has to take into account that the **etheric body** is only born around the seventh year and the **astral body** possibly in the 14<sup>th</sup> year. That's why one should work on the sensory impressions, support the aesthetic sense and **imagination** during the first seven-year period. One should educate by means of examples and **imitation**. Good customs and memory should be trained in the second seven-year period. Education should still be founded on **authority**. Own judgments should only be promoted in the third seven-year period. See 97/30(1/12/1907, Leipzig), 218/13(11/20/1922, London).

6(10/8/1906, Berlin) 84ff. 1397

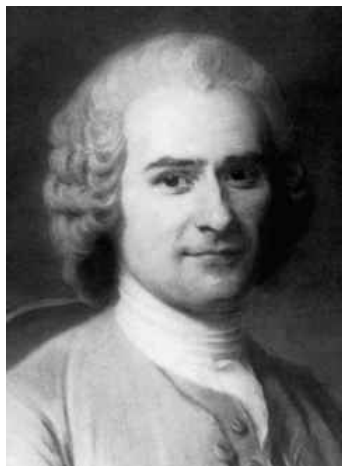
96-03

### Freemasons

The "accidental" and unobtrusive way of cultural influencing by secret societies, which was standard up to the French Revolution and still up to the beginning of the 19<sup>th</sup> century. Examples: **Leibniz** (1646-1716), **Lessing** (1729-1781), **Voltaire** (virtual name Anouet, 1694-1778), **Rousseau** (1712-1778), Jacob **Böhme** (1575-1624). The effect of the writings of **Trithemius of Sponheim** (1462-1516) on the unconscious of the reader as a kind of elementary theosophy. See the lectures 1(1/29/1906) and 95/1(8/22/1906).



**Voltaire**



**J. J. Rousseau**



**M. Robespierre**

93a/15(10/10/1905, Berlin): "in the most eminent sense an individual directed by forward-



striving brotherhoods, for the actual purpose of his being there was to set men on their own feet. Others stood in the service of the retrograde brotherhoods; as, for example, **Robespierre** (1758-1794) in his later years.”

**8(10/19/1906, Berlin) 113ff. 1402**

**96-04**

The different **developmental** ages of **sense organs**: the ears (**hearing**) are man's oldest sense. "At the first stage (**Saturn**) it went so far to develop the full potential for the ears. These were already preformed, when man came to Saturn from other, quite different worlds. Human beings already had the potential for hearing when they entered into this particular chain of evolution. They added the potential for a **sense of temperature**, a feeling of warmth" (+ sense of touch). During the Sun evolution, the sense of sight was added to that (and a sympathetic **nervous system**), the sense of taste on Moon, the sense of smell on earth.

**8(10/19/1906, Berlin) p. 120 1402**

**96-05**

**John 1:1-5 / Logos**

On the youngest **sense**, the sense of smell, the ego does still not have any influence, because it is still wholly caught up in physical development. On the sense of taste the etheric body, on the sense of sight the astral body has influence. The sense of warmth is influenced by the ego and the **sense of hearing** through the disposition to manas. That means that all that can be dressed in words has an influence on the everlasting part of the soul. The meaning of "in the beginning (Saturn) was the word," i.e. the disposition to the word which has come out on earth.

**8(10/19/1906, Berlin) 125ff. 1402**

**96-06**

The **colours** in nature are expressions of astral beings (from the astral plane onto the physical plan turned aura). The sense of sight is in relationship to the upper, the **sense** of temperature to the lower parts of the astral plane (an astral being is also perceived as in the seeing of colours), the sense of hearing to the physical world and the more imperfect senses to the upper parts of the spiritual world. The external physical light and astral beings are included in the **ray of light**. These are not stopped by bodies standing in the way and are in the **shadow** then: "And this astral being living in the shadow is nothing but an **after-image** ... of the body, and what lives in it, takes its form from the soul. This is one of the methods by which one can gradually see one's own soul."

**8(10/19/1906, Berlin) p. 127 1402**

**96-07**

On the different age of **organs**: The **liver** is much younger than the **spleen**. "in that case we would have found that the spleen existed when the etheric body joined forces with the physical body, while the liver only came with the astral body, with human passions." Reference to the myth of **Prometheus**.

**9(10/20/1906) p. 135 1403**

**96-08**

As in other passages Steiner emphasises that **logical thinking** is valid up to devachan, only on the buddhi plane it does not have the same value as on the physical plane [see, e.g., 98/3 (12/15/1907, Dusseldorf)].

**9(10/20/1906, Berlin) p. 139 1403**

**96-09**

The **pentagram** is the **symbol** of the five-membered human being, also sign for reticence, and sign for the species soul of the rose: Example of the ambiguity of symbols.

**10(10/21/1906, Berlin) p. 150 1405**

**96-10**

On the relationships between man and nature caused through the same forces. Example

**brain and lead** (Atlantean age).

Relationships between **precious stones** and **senses**:

<b>peridot</b> (olivine, chrysolite).....	eye
<b>onyx</b> .....	hearing
<b>topaz</b> .....	taste
<b>carnelian</b> .....	sense of temperature (skin), sense of touch
<b>carbuncle</b> *) .....	productive powers of thought
<b>jasper</b> .....	smell.

\*) = **garnet** (almandine)

**11(10/22/1906, Berlin) 157ff. 1406**

**96-11**

Consistent **thinking** is promoted by **coffee**, but in such a way that this activity remains dependent (compulsive). The consumption of **tea** works on man in such a way that his thinking gets certain flightiness. These are examples of the effect of **digestion** on the upper human being. About the connection of the digestion of **sugar** and increased thinking activity. A light **diet** (example rice) leaves forces for mental activity (independent thinking). Correlation of the digestion of **protein** and the generation of ideas in one's thinking, therefore, it is important to keep the protein intake within limits.

The threat of **vegetarianism**: if the powers saved by a vegetarian lifestyle are not used spiritually, certain parts of the brain may be damaged.

**12(10/22/1906, Berlin) 164ff. 1407**

**96-12**

**karma**

The **etheric body** provides the basis of memory; its densest part is the bearer of **conscience**. Sensations and thoughts exist in the astral body, but also as forms (counter images) on the astral plane. There is no fixed boundary between the etheric body and the astral body. Habits and inclinations of the etheric body have their counter images on devachan, and actions have theirs on the buddhi plane.

In **kamaloka**, the power that originates from the processing of our actions is inscribed on the **buddhi plane**. The human being cannot seize these results of his actions, because he is not yet able to live on the buddhi plane. That's why the **lipika** (= gods of destiny) guide him to his destiny.

**13(12/17/1906, Berlin) 172ff. 1456**

**96-13**

**festivals of the year**

About the **Christmas festival** which can be led back to ancient mystery festivals. The **Christmas tree** is the tree of Paradise, composed of the tree of knowledge and the **tree of life**.

The arrangement of the **symbols** on the Christmas tree (from below upwards): Pythagorean square (four human members), triangle (threefold higher nature), **tarot** with alpha and omega (right and left of it), the **tao sign** of the Atlanteans which bears the circle on the top as a sign of the father-divine, and the **pentagram** as a symbol of man.

**14(1/28/1907, Berlin) 188ff. 1477**

**96-14**

The **Lord's Prayer** is a prayer for the correct development of the seven human **members**.  
*Our Father in the heavens,\*)*

*may your name (manas) be hallowed;*

*your **kingdom** (buddhi) come,*

*your will (atma) be done, (means the lower three members of the godhead which are the upper ones of man,)*

*on earth as in heaven(s). (Transition to the "lower" human being.)*

*Give us today our daily bread (physical body),*

*Forgive us the wrong we have done, as we have forgiven those who have wronged us.* (Trespases of the etheric body in the social realm.)

*And do not put us to the test* (personal trespass of the astral body), *but save us from the evil one.* (Trespass of the ego, egoism, **Fall of Man**, in Latin evil = malum = (also) apple.)

Similar passages in 97/10(2/4/1907, Karlsruhe), 97/11(3/6/1907, Bonn), 100/6(6/24/ 1907 Kassel).

\*) **Remark:** *Passages of the Bible are quoted according to The Revised English Bible, Oxford University Press, reprint 2000.*

**15(2/18/1907, Berlin) p. 215 1497**

**96-15**

“The **Lord's Prayer** is a prayer and as such is not a **mantra**. It will still have its importance when thousands and thousands of years have passed, for it is a thought mantra” “... so will someone who says the Lord's Prayer feel the effect of it even though he is not told all about it. The effect of the Lord's Prayer is there, for it lies in the power of the thoughts themselves. There is, however, higher knowledge that will give the Lord's Prayer a deeper meaning, and no one should reject this.” See 97/8(2/17/1907, Leipzig).

**15(2/18/1907, Berlin) p. 212 1497**

**96-16**

“The **Holy Spirit** is the one which had self-awareness up above, before (*the beginning of*) incarnation; the spirit as such had self-awareness in the human being. If you were to throw all self-awarenesses into one pot, separating them from egoism, you would once again have the Holy Spirit.”

Page 216: “Our self-awareness, which once did not exist at all, will continue to exist after our last incarnation. Everything that had separated out from the common spiritual substance will come together again.” A collective consciousness will form out of the free will of the individual human beings.

**16(3/4/1907, Berlin) pp. 220 1504**

**96-17**

“In **sleep**, the **astral body** is merely connected with the physical body by an astral strand in the region of the **spleen** (*“silver strand”*).... The spleen does not only have a physical function, it also serves to provide the connection between man's physical part and his spirit and soul. ... It is one of the **organs** that are on the borderline of being physical organs.”

The **human individual development** in seven-year periods is a reflection of the evolution of the earth (first seven-year period - Saturn, second seven-year period - Moon, third seven-year period - Sun, fourth seven-year period - Mars, fifth seven-year period - Mercury, sixth seven-year period - Jupiter, seventh seven-year period - Venus (Mars / Mercury = earth, Mercury representing the future)).

**17(3/25/1907, Berlin) 231ff. 1516**

**96-18**

### **Trinity**

Explanations of **Matthew 12:31** or **Mark 3:28**: “Every **sin** and every slander can be forgiven, ... but if anyone speaks against the **Holy Spirit**; for him there will be no forgiveness, either in this age or in the age to come.” In the esoteric Christianity, the part of the astral body that the ego has transformed is called Holy Spirit, the transformed (through art and religion) part of the etheric body is called Christ (Son), and the consciously transformed physical body (initiates) is called Father. Thus, “Holy Spirit” means the objective wisdom that will unify men in a universal brotherhood (**Pentecost**). He, who sins against it by **egoism**, delays the transition of the earth to the astral condition.

18(4/1/1907, Berlin) 254ff. 1518

96-19

**Mystery of Golgotha**

The Lemurian continent included the region between today's northern Africa and southern Australia. During the Lemurian age, the entry of spirit that lived in the surrounding spiritual air (see Genesis) into the human bodies began. The breathing of air and the warm-bloodedness were connected with this process. This first pouring out of the spirit (= **Holy Spirit, Jahveh** who is not a single divinity, but many folk spirits) establishes the basis for speech, for self-consciousness (the "I am"), but also for **egoism**. This process continued for the whole Atlantean age. The second pouring out, now that of the uniform **Christ** spirit, occurs since the pre-Christian centuries and is still going on, until the **aura of the earth** will have changed completely and a universal human brotherhood formed.

The work of Christ in the blood warmth, however, the **blood** is the bearer of egoism at the same time. The real-mystic process of the blood flowing on the cross through which Christ removes the abundant egoism from humankind.

Steiner points to the latter fact in 105/10(8/14/1908, Stuttgart).

18(4/1/1907, Berlin) p. 264 1518

96-20

**Trinity**

In pre-Christian time, the **mysteries** are those of the Holy Spirit (taking the great adept school in Atlantis as a basis), the mysteries of the Son developed since Christ "and in future the mysteries of the Father will be important. These are already announced to us in the **Apocalypse** (Book of Revelation)."

18(4/1/1907, Berlin) 268ff. 1518

96-21

**initiation**

In the pre-Christian mysteries, the fully prepared disciple experienced during a sleep for three and a half days to be surrounded by twelve human figures representing the twelve human members and the preceding twelve incarnations as preliminary stages of his present incarnation. Being outside his earthly self, he saw himself as the thirteenth, the **Son of Man**.

**Last Supper**: the twelve **Apostles** are the states of human development to Christ. **Judas** Iscariot represents the time following Christ (up to the appearance of the Antichrist).

Hint at the future Christian development of the change of the selfish-sensuous impulses to the spiritual-creative ones: John lies in Jesus' lap (*Greek: kolpoi*) at the table and rises then to his breast (**John 13:23-25**).

19(4/27/1907, Berlin) 274ff. 1522a

96-22

Interpretation of the **parable** of the dishonest steward (untrustworthy agent) (**Luke 16:1-13**): The rich man is God. The steward who had levied too high prices for his master is the law (Old Testament) which has become unjust. Those who hold on the law (e.g., the Pharisees), are called children of God or of light. Children of the world are those who had to change in life and held no longer on the law, as well as the steward did at the end.

A slightly different interpretation of the parable of the dishonest steward: 114/9 (9/25/1909, Basel).

The parable of the lost son (**Luke 15:11-32**): the son remaining with the father is the human being remaining in the group-soul.

19(4/27/1907, Berlin) p. 284 1522a

96-23

Different beings are working within the four **human members**: In the physical body **phantoms**, in etheric body **ghosts** or spectra, in the astral body **demons** and in the ego **spirits**. Man frees himself by esoteric development from the demons (work in the astral body) at first, then from the spectra (work in etheric body) etc. Hint to the expulsion of

demons by Christ.

Similar explanations in 99/6(5/30/1907), 102/12(6/4/1908), and 266 (11/6/1906, esoteric lesson).

**19(4/27/1907, Berlin) p. 286 1522a 96-24**

On the meaning of the **parable** of the five prudent and five foolish virgins (**Matthew 25:1-13**): = man with developed or undeveloped five **members** (the fifth is manas). People of the first kind will be able in the sixth root race to receive buddhi (= bridegroom). See 123/12(9/12/1910, Bern).

**19(4/27/1907, Berlin) 288ff. 1522a 96-25**

**symbols / evil**

The **demon of the sun** counteracts the good spirit of the sun, the “sun intelligence.” The sign of the good sun spirit (of the lamb in **Apocalypse 5:1-14**) is the **heptagram** whose connecting line shows the succession of the planets, the “seven eyes.” These are surrounded by the 24 old rulers of a **world day** (manvantara + pralaya) (= 24 elders). Sign of the solar demon is the beast with two horns = **Sorat**. This is why black magicians put the **pentagram** on the head.

The **number of the beast** 666 is to be read after the Kabbala as 60 6 200 400 = samech ם (principle of the physical body), vav ץ (etheric body), resh ך (astral body), tav ך (ego). These four principles will lead man to complete solidifying unless he is able to transform them [see 104-19 and 109/4(3/28/1909, Rome)].

**20(6/12/1907, Berlin) p. 296 1550 96-26**

Powerful personalities have an **aura** with powerful yellow radiation. If this person is active, the colour will change in radiant red. If active persons tend towards **vanity** and **ambition**, they will have orange tones in between. Weak personalities have much blue, indolent ones a lot of indigo in their auras.

*References to lectures of CW 96 after 4-15, in 34-04, 93-21, 94-09, 94-32, 94-33, 95-04, 97-09, 99-19, 105-07, 114-09.*

## 97 The Christian Mystery

*Completion Press (2000). RStA (5 lectures)*

**1(2/9/1906, Düsseldorf) p. 14 1248 97-01**

The **gnostic Christian** way of initiation “differs from all other ways in that those who follow it cannot gain insight into **reincarnation** and **karma** on their own.”

**1(2/9/1906, Düsseldorf) p. 15 1248 97-02**

**Mount Tabor / Matthew 17:1-13 / Luke 9:28-36 / Mark 9:2-13**

In addition to 94-22: the saying of Peter (**Transfiguration of Christ**) “Let us put up tabernacles here” means that the disciples were chelas (esoteric pupils) of the second degree.

**1(2/9/1906, Düsseldorf) 17ff. 1248 97-03**

Four **virtues** as necessary preconditions for the **Christian way of initiation**:

- (1) Simplicity,
- (2) No inner satisfaction in religious exercises,
- (3) Absolute refusal to ascribe anything to one’s own efficiency,

(4) Patient acceptance of destiny.

The seven stages of Christian initiation:

Washing of the feet – flagellation (scourging) – crown of thorns – crucifixion – mystic death – interment (entombment) – resurrection and ascension.

See 94/8(6/1/1906, Paris) \*) and 94/34(2/26/1906, Berlin); 99/14(6/6/1907, Munich); 103/11(5/30/1908, Hamburg).

\*) On the third stage the pupil meets the **guardian of the threshold**, on the fourth stage he/she is stigmatised.

See 94/41(11/4/1906, Munich), 95/13(9/3/1906, Stuttgart), 97/18(9/19/1906, Nuremberg) and 97/19(11/30/1906, Cologne), 97/22(2/22/1907, Vienna).

**2(2/11/1906, Düsseldorf) 20ff. 1251**

**97-04**

Supersensible facts are shown in **Dante's *Divine Comedy*** from the Christian Catholic point of view of the Middle Ages.

**4(2/13/1906, Cologne) p. 33 1255**

**97-05**

The **Apostles** are called symbols of the last three Atlantean, seven post-Atlantean, and the first two epochs of the sixth main age for these belong together in a certain sense: the post-Atlantean age arose from the fifth Atlantean epoch, and humanity will come to its physical end in the sixth age.

**9(1/19/1907, Stuttgart) 69ff. 1467**

**97-06**

Explanations of the **beatitudes** of the **Sermon on the Mount (Matthew 5:1-13)**. The expression "going up to the mountain" means: Christ Jesus withdraws with his pupils into the deepest mystery where he explains the occult meaning of the parables to them. He did not hold the Sermon on the Mount in front of people, even if it has the appearance in Matthew 7:28-29. This concerns another speech.

**9(1/19/1907, Stuttgart) p. 72 1468**

**97-07**

**Mystery of Golgotha**

The meaning of the two criminals crucified together with Christ Jesus: Christ between egoism and love based on blood relationship (answer to question).

**9(1/19/1907, Stuttgart) p. 72 1468**

**97-08**

"**Prayers** in the ancient **languages** lose their power when they are translated into modern languages. The Latin words of the **Lord's Prayer** have much more power in them than our own version. The original language of this prayer was Aramaic. People who said it in Aramaic felt its magic powers." See the Aramaic version in [266-15](#).

**12(3/7/1907, Düsseldorf) 91ff. 1481**

**97-09**

**Trinity**

On the **adept school** of the **masters** of wisdom and harmony of inner feelings. "The location of the adept school, which had its flowering during the fourth (Turanic) subrace on ancient Atlantis, must be sought in the middle of the Atlantic Ocean." About the **mysteries** of the spirit of pre-Christian time whose teachers were not human beings, about the mysteries of the Son in which Christ is the teacher (founder of these mysteries beside St Paul is **Dionysius the Areopagite**) and about the future mysteries of the Father in which the human masters of wisdom and harmony of the inner feelings will be the teachers (these are called "fathers").

**93a/13(10/8/1904, Berlin): Acts of the Apostles 17:34:** "The Akashic Chronicle teaches that Dionysius actually lived in Athens, that he was initiated by Paul and was commissioned by him to lay the foundations of the teaching about the higher spiritual

beings and to impart this knowledge to special initiates." The teaching was passed on further exclusively by word of mouth. The pupils of Dionysius in direct succession were always called Dionysius. The last of them wrote it down. The ecclesiastical hierarchy was to represent this spiritual hierarchy as an outer image. See 96/17(3/25/1907, Berlin).

**17(4/29/1906, Stuttgart) 123ff. 1314**

**97-10**

"**Intermarriage** has a harmful effect on the mental faculties of the children, and above all on the **sense** organ connected with the development of intellectual faculties, the eye. This is why intermarriage often results in blindness." Sexual love as food of the gods: **nectar and ambrosia** is the love of man and woman (see 94/3(5/27/1906, Paris) and CW 266 / I, esoteric lesson (5/6/1906, Berlin).

"During the next epoch all love between blood relations will vanish. The gods will be deprived of food; they withdraw progressively from humanity moving on to higher evolutionary stages. Human beings will be guided by their masters... These ... do not need human love to feed themselves." At the end of the sixth post-Atlantean epoch, people will be organised voluntarily in moral **castes** (answer to question).

**93a/24(10/26/1905, Berlin):** Men will be graded according to their stages of **karma** in seven degrees of morality (ethical human categories). The caste system is a precursor of this later moral gradation.

**17(4/29/1906, Stuttgart) p. 126 1314**

**97-11**

**nutrition / health - illness/ vegetarianism**

Answer to question "**Milk** and plant-based diet call up occult powers of healing, and future physicians will have to feed themselves in this way, i.e. eat all the things that reach out for the sun." I.e. no meat, no roots, nor mineral substances (not the precipitated salt but the watery). The future diet is a mineral one. "**Physiological initiates** already live on mineral diet. There are different kinds of initiates: those who teach wisdom, and among others those who work on improving the **blood** of humanity, the physiological initiates. They need not be especially clever in other directions, but their feeling for physiology is highly developed."

**Human development** has accelerated to present time and will accelerate in future. See lecture 28(4/21/1906, Munich).

**24(7/29/1906, Landin) p. 183 1361**

**97-12**

The (spiritually inverted) flower chalice (purified reproductive power) was shown in the **mysteries** to be a reality and was called Holy **Grail**. "Everyone who gains occult knowledge comes to know that the sunbeam represents something known as the **magic wand**. The magic wand is a superstitious version of a symbol that represents a spiritual reality. In the mysteries this magic wand was known as the blood-stained lance." These utterances were made explaining **Wagner's Parsifal**.

**24(7/29/1906, Landin) 181ff. 1361**

**97-13**

"One famous initiate school (in early post-Atlantean time) was in the north of present-day Russia. Its initiates were called Drotten. There were other schools in Western Europe, their initiates were called **druids**." "At the time when the crusades begin, and a little before it, we find an important mystery centre in a region of northern Spain. The mysteries of those times were called the "late **Gothic mysteries**". Their initiates were called Tempelisen or Tempeleisen or Knights of the Holy **Grail**. The community of these Knights of the Grail was rather different from another knighthood. This other knight community had its seat in England, in Wales" (King **Arthur's Roundtable**).

24(7/29/1906, Landin) p. 184 1361

97-14

**Communion**

On the origins of the Holy **Grail**: "When the ancient bonds of blood relationship were broken, something particular took place in the mysteries. Purposes which before had been achieved by means of blood relationship were now replaced with two specific spiritual preparations in the great mysteries. In the lesser mysteries, one had the outward symbols of these – bread and wine. The two preparations were substances which had an effect that was similar to the physical effect of the blood in our veins." The chalice of **Ceridwen (druidic mysteries)** with the purified blood. Materialistic counter image: the dish with the bleeding head. **Kundry** as reappeared **Herodias**.

*Literature 17, p. 82: Steiner to Johanna Countess Keyserlingk: The castle of the Grail does really exist in the etheric world. The New Jerusalem is the archetype as it will be in future.*

24(7/29/1906, Landin) p. 186 1361.

97-15

The special effect of **Wagner's music**; it "holds all the truths contained in *Parsifal*. The strange music written by Wagner would create quite specific vibrations in the etheric bodies of the listeners... People need not understand the things at all really, but they receive the beneficent effects in their **etheric bodies**."

**283/4(11/10/1906, Leipzig)**: On the much stronger effect of Wagner's music than that of Mozart or Rossini: the temperament and the inclinations of the etheric body are changed. This goes already in the direction of forming the **buddhi** element.

Wagner's music is not suited as accompaniment for **eurythmy** [*lit. 15, p. 33*].

Other explanations concerning Richard Wagner (1813-1883): 100/10(6/25/1907) and 100/20(11/21/1907): *Rhinewald*, 100/12(6/27/1907): the Christian mystery of the blood.

27(4/21/1906, Munich) p. 196 1344

97-16

**earth / Christ / evil**

Deviating from the representation in 94-09 Steiner states that the eighth layer of the **interior of earth** is that of the shatterer (fragmenter) which is the sphere of immorality at the same time, the ninth layer is that of the **spirit of earth**.

29(10/13/1906, Leipzig) pp. 206 1400

97-17

**organs / senses / precious stones**

On the relations between man and nature (similar to 96-10). Other examples are mentioned: "... **beryl** came as the rational mind evolved, the **emerald** evolved together with the **solar plexus**. The potential for the **diamond** arose at the earliest stage of evolution, when the first beginnings of the human **physical body** developed."

In the following answer to question: "**Sapphire** corresponds in man to the feet... **Opal** corresponds more to a region from which the lung also has evolved. **Ruby** is connected with the "higher organ of the brain," the organ of intuition.

"**Iron** causes some excitation of sensual nature in man... An occultist does not like to touch objects made of pure iron."

29(10/13/1906, Leipzig) p. 209 1400

97-18

Answer to question: About the novel *The Coming Race* (1871) written by E. G. **Bulwer-Lytton** (1803-1873). Vril is the power of plant growth used by the Atlanteans and used by the **fakirs** even today which man will make it serve his aims in future again (**third force**).

29(10/13/1906, Leipzig) p. 209 1400

97-19

Answer to question: **Goethe** experienced an initiation in closeness of death between his Leipzig and Strasbourg time. However, he became conscious of this fact only in 1795 (*The Fairy Tale of the Green Snake and the Beautiful Lily*). In 1784, this consciousness



appeared for a short time and only vaguely (Rosicrucian poem *The Mysteries*). “His initiation on the physical plane was done by a particular individual.”

Concerning the poem *The Mysteries* see 98/4(12/25/1907, Cologne).

**31(3/16/1907, Leipzig) 220ff. 1514**

**97-20**

“Some **animal group souls** went prematurely through this separation of the soul functions into three (**thinking – feeling – willing** - as it occurs in the course of initiation or on the Jupiter stage). It is a fact that some parts in the brain of an esoteric pupil are differentiated like the **ants** in an anthill. The ant did this prematurely but remains immaturely clever like a child. The **beaver** group soul (which served as an example of an animal group soul before) will have to catch up on things it has missed, the ant soul has forfeited this opportunity going in a completely different direction.” The **insects** and the lower animals (lower than the fish) branched off during earlier stages in earth evolution.

*References to lectures of CW 97 in 93-21, 93-53, 93-72, 94-30, 94-32, 94-33, 95-01, 96-02, 96-14, 96-15, 110-06, 113-01, 114-09, 149-03, 254-01, 262-03, 266-03.*

## **98 Nature Beings and Spirit Beings – Their Effects in Our Visible World**

*Gesamtausgabe, first edition. RStA (5 lectures)*

**1(11/5/1907, Vienna) (15ff.) 1610**

**98-01**

Difference between **initiate**, **clairvoyant**, and **adept**. The clairvoyant beholds the spiritual world; the initiate knows its principles. However, he does not have to know it from own observation; separation of clairvoyants and initiates in former **mysteries** as for example in **Egypt**. The adept works in these worlds.

See 101/7(10/21/1907, Berlin) and [114-01](#).

**1(11/5/1907, Vienna) (p. 24) 1610**

**98-02**

**organs**

The **fig leaf** of Eve as a symbol for the fact that the **sexual organs** were the last to develop in the flesh. They are in downward development and disappear again as first. The **larynx** as a future chaste reproductive organ, its symbol is the Holy **Grail**. Similar: 100/21(11/22/1907, Kassel), 101/3(10/21/1907, Berlin).

**2(11/7/1907, Vienna) (36ff.) 1612**

**98-03**

The **guardian of the threshold** is the "symbolic and concrete figure" of the unbalanced **karma** that meets the esoteric pupil in the course of his training.

The **double** as an abnormal guardian of the threshold: the not dissolved astral body of the previous incarnation infiltrates the present one. See [93-44](#).

**3(12/15/1907, Düsseldorf) (p. 45) 1642**

**98-04**

“In **1459**, the real founder of the Rosicrucian current attained that level by which he had the power to work on the world in such a way that that initiation could be brought by him to humankind” (*The **Chemical Wedding of Christian Rosenkreutz** anno 1459* by J. V. Andreae).

3(12/15/1907, Düsseldorf) (51ff.) 1642

98-05

### symbols

The deeper meaning of the **cross** in the Rosicrucian sense: the world soul living in plant, animal, and human being (as a reverse plant) which is crucified to the world body according to a saying of Plato.

5(6/7/1908, Cologne) (89ff.) 1772

98-06

“Wherever different **realms of nature** touch, an opportunity arises that certain beings manifest themselves.” Example: metal vein and rock: **gnomes**. Water, moss, and stone: **undines**. In addition, where the human being encounters the kingdom of animals in more soul-like way (e.g., the shepherd and his herd, the Arab and his horse) elemental beings may manifest themselves (**salamanders**). Where animal and plant touch, the **sylphs** (example **bees**) have an effect. See CW 265, instruction lesson, 9/24/1912.

5(6/7/1908, Cologne) (94ff.) 1772

98-07

“The **group souls (of animals)** are in perpetual movement... The animals are penetrated by countless currents that go around the whole **earth** in all directions, like the trade winds, and work on the animals streaming around their spinal cords. These group souls are very wise, but they are lacking one thing they do not yet have: they do not know what is called love on earth... Love is individual in the animal, but the wise institution, the wisdom of the group-ego is still empty of love.” See 101/12 (12/26/1907, Cologne).

5(6/7/1908, Cologne) (96ff.) 1772

98-08

With some animal species, not everything of what was sent by the **animal group soul** returns to it at death again, e.g., with **apes**, some **amphibians**, some species of birds, the **kangaroo**. Some parts of them are detached and become **elemental beings**, in the case of warm-blooded animals these are salamanders.

Tip to the fact that the **human being** also belonged originally to a **group soul** and his today's individual soul should strive again for spiritual truth with others in free community, so that a new group soul can descend from higher worlds: **Pentecost** as a festival of such a descent. “Had man not found this connection, he would go over in an elemental being.”

On salamanders, see [102-12](#), [102-13](#).

6(6/9/1908, Cologne) (104ff.) 1773

98-09

Lies, hypocrisies etc. are detached from the physical body as **elemental beings**, called **phantoms**, by the higher hierarchies who take the place of the ego and astral body during sleep. “One calls them phantoms, because they stand next to physical perception. They are beings with physical lawfulness; they are whirring through our space, and they impede human development. They make worse what lives in the world as if it were not there.”

Parts of the etheric body are detached due to wrong social institutions (laws): **spectres**, **ghosts**. Parts of the astral body are detached through wrong advice or persuasion: **demons**. They keep the human being from developing his personal view. These negative elemental beings are transformed to servants of progress by the future good human race.

Similar explanations in lecture 17(6/14/1908) as well as in 102/12(6/4/1908, Berlin).

7(12/1/1907, Nuremberg) (119ff.) 1629

98-10

The common **astral body** of the **plants** is that of the **earth**, the ego of the plants is also that of the earth (Christ since the **Mystery of Golgotha**), or rather, the plant egos have their centre in the earth [see lecture 9]. The astral body of the earth was transformed when Christ's blood penetrated into the earth on Golgotha. The meaning of his words at the **Last Supper**, “This is my body, this is my blood.” See [103-08](#).

The earth feels well when plants are picked and cut off; it feels pain when they are torn

out. A rock feels well when it is smashed, and feels pain when it is compressed (e.g., crystallising of salt from a solution). In this context, tip to **childish frenzy of destruction**. The ego of the **minerals** is in the centre of the planetary system.

The saying by Paul (**Romans 8:19**), "The created universe is waiting with eager expectation for God's sons to be revealed."

Similarly in 101/12(12/26/1907, Cologne).

**8(12/4/1907, Munich) (133ff.) 1633 98-11**

On the **development of human members**. The physical body is the perfect part of man. Today it consists of four parts. The first is the **blood** in which the ego, the astral, etheric, and physical bodies are included, the second is the **nerves** in which the astral, etheric, and physical bodies are contained, the third is the **glands** in which the etheric and physical bodies are included, and as the fourth the **sense-organs** only contain the physical body.

98/6(6/9/1907, Cologne): One can express these relations in a simplified way that the ego finds its expression in the blood, the astral body in the nerve system, the etheric body in the glands, and the physical body in the sense-organs.

**8(12/4/1907, Munich) (p. 139) 1633 98-12**

**Life etheric / third force / cult**

"In times to come, one will be able to produce **plants** in the laboratory, but only if this is a **sacrament**, a holy action for the person concerned. Any creation of the living will only be permitted to people if they are so serious and purified that the laboratory table will be an altar for them." See [104-18](#).

**118/5 or 3(2/27/1910, Cologne)**: The acquisition of this faculty is connected with the new **etheric clairvoyance** humankind will attain from the 20<sup>th</sup> century on. "Once people are able to absorb the forces of plant growth, they will be released from the forces that now prevent human beings from seeing the **Christ**" (*in the etheric*).

**8(12/4/1907, Munich) (141ff.) 1633 98-13**

**kingdoms of nature**

The beings that take over the function of the **ego** during **sleep** belong to the third **elemental kingdom**. Their egos are on the astral plane like those of the animal group souls. They have an own warmth body, replace the human ego, enliven his astral body with drives and desires. The beings who replace the astral body during sleep have their egos on devachan: "This ego has a much higher body which has not even condensed up to **warmth**."

The beings of the third elemental kingdom give animals their forms, the group souls the drives. Beings of the second elemental kingdom have a forming and arranging effect on the plant kingdom from without. They work also on the plant-like of the human being (hair, nails and the like). The first elemental kingdom gives minerals their forms. Their atomistic forces (attraction, repulsion) come from the group-egos. See [94-19](#).

A mineral group-ego encloses a mineral class. 98/9(12/7/1907, Stuttgart): "There are few of such mineral personalities on the devachanic plane."

**10(1/15/1908, Munich) (161ff.) 1661 98-14**

**elemental beings / black magic**

On **moon beings (moon bawlers)** which are also negatively active on the earthly astral plane. Their "peculiarity consists in the fact that they can roar infinitely strongly. Their organs of roaring developed exceptionally strongly... The actions of such beings are to be found at certain places, where **media, somnambulists** are... also where lower passions develop."

The good-natured **Mars beings** that are attracted through human charity work on the

earthly astral plane, too. Good-natured but also predator-like **Venus beings** on the lower **devachan**. Good-natured **Saturn beings** are on the upper devachan. They possess an extraordinary gift of invention which results from perceiving, and other Saturn beings which visit especially perceptions “which are execrable, hideous perceptions for us. This is a pleasure for them, they rummage in them.”

All these beings work on the juices of the human being. In contrast to the blood, our ego does not live in the **lymph**. The lunar beings and Mars beings live in it. Man controls them when he gets control of his astral body. The **chyle** is permeated by the Venus beings. “And if man gradually learns to emancipate himself from the coincidences of **nutrition**, he will control the food juice; he emancipates himself from these beings which work from without.”

Similar explanations in **lecture 14** [see -18]: Steiner says there that the temperament, the character is connected with the condition of the lymph. Saturn beings have influence on the external perception. “It never is without side effect if you glance at **sensory** impressions. You absorb the actions of spiritual beings with every glance... When you are listening to lascivious music, the spiritual force of Saturn beings is streaming to you... The effect of sensory impressions that we call **smell** is especially strong... You can consciously work on a person by the fact that you provide the effect of hideous beings with the help of scents... You would not use certain perfumes if you knew which effects they have on the fellow men.”

Similarly in 102/1(1/6/1908, Berlin). Cf. [173-03](#).

**12(2/2/1908, Heidelberg, evening)** (p. 186) **1676**  
**planets**

**98-15**

The separation of **Mercury** and **Venus** from the sun happened for such beings that could not keep up the quick development on the sun, for which, however, the developing tempo of the earth was too low: “On Mercury beings live like the human beings that do not know death. The life of the Mercury beings runs, so to speak, in such a way that such a transition is only like a transformation.”“ The beings that live on Venus are between the human beings and the sun beings “and are able to be effective even on the earth. They are effective in the human body. We call these beings luciferic beings... Hence, one calls Venus also “**Lucifer**.”

**13(2/8/1908, Stuttgart)** (p. 192) **1682**

**98-16**

“A **fixed star** is an advanced **planet** that has pushed off the things, which could not come along... Every fixed star has come into being from a planet” \*. “Our earth will already have attained a kind of fixed star existence on Venus. We change with the earth into beings of a higher type that can endure the existence of a fixed star.”... “What becomes the **sun**? - The sun becomes what we see sparkling from the sky as the **zodiac**. The higher developing level of the sun is that it develops into the zodiac...” The present-day zodiac was a nebulous mass on old Saturn. “When the Saturn existence progressed to the old Sun and Moon, the mass gathered and the signs of the zodiac lighted up.”

\*) See 105/8(8/12/1908, Stuttgart).

**13(2/8/1908, Stuttgart)** (196ff.) **1682**

**98-17**

Chronological order of the separation of **planets**: Uranus, Saturn, Jupiter, **earth**, afterwards Venus, Mercury, and **Mars**. “In the time when the moon freed itself from the earth, a very mysterious process took place. One calls it the “passageway of Mars through our earth.” It left behind the **iron** on the earth. The Mars beings are the driving forces for the development of the **sentient soul** (from astral body). The Mercury beings animated the **intellectual soul** (from the etheric body), the Jupiter beings the **consciousness-soul** (physical body). Initiators of the development of manas (**spirit-self**) were the Venus beings in the last third of the Atlantean age (Lucifer). See [98-22](#) and [102-03](#).

**14(2/11/1908, Stuttgart) (203ff.) 1684**

**98-18**

Further characterisation of the **moon bawlers** [see abstract-14]: “They do not grow taller than a seven-year-old child ... and their roaring is not an individual roaring but the expression of the climatic relations on the moon. They are roaring or silent depending on full moon or new moon.” See 102/1(1/6/1908).

The effects of the Venus beings, Mars beings, and lunar beings on blood, chyle, and lymph are shown again, also the effect of the **Saturn beings** on sense perception. Steiner warns of the scents: “Through **patchouli**, for example (*popular component of many perfumes*), one allows Saturn beings of the worst type approach human beings, and it belongs to the most grievous ways of **black magic** to have an effect on the fellow men by means of scents.” In lecture 18, Steiner also mentions **musk**. Cf. 102/1(1/6/1908, Berlin) and [173-03](#).

**15(3/17/1908, Munich) (213ff.) 1719**

**98-19**

Portrayal of the first rudiments of the **physical body** when the earth was still in the condition of warmth (not that of the old Saturn): the independent blood temperature as a rest of this first human organisation. “The child has a soft place on the top of the head (**fontanelle**). Man had this opening there in primeval times. A kind of warmth organ came out from it, a fiery radiation, like tentacles, like an etheric lantern - the **Cyclopean eye**. However, it was not an eye, but an **organ of warmth**. The human being needed this organ to orientate himself... One has to imagine that field lines went out from it to the heart... so that it looked like a kind of lantern, tentacles going out of it, like rays downward that became veins in later times. This is the man of warmth.”

**15(3/17/1908, Munich) (214ff.) 1719**

**98-20**

With the further densification of the **earth** to the gaseous condition, “lines of air are added around the field lines of warmth matter” of the **physical body**. The first rudiments of circulation appeared in form of the respiratory process. Together with the densification, a process of rarefying took place, too: origin of **light** matter. The earth becomes luminous. “This light is added in the human body; it is the **nervous system**. The field lines, the structural lines of the nervous system are light, which has become form. The **brain** was attached to the igneous matter, to the lantern as a power of light.” See previous abstract.

**15(3/17/1908, Munich) (p. 215) 1719**

**98-21**

After the separation of the sun, the **earth** condensed to the watery condition. “As water appears, so the **music of the spheres** works from the universe and from the earth... The substances lift out themselves as single substances from the undifferentiated, large matter.” A proteinaceous, gluey substance forms (**protein atmosphere**). “These substances are pushed into the former field lines. The **cells**, which one today regards as first in the history of the evolution of organisms, came into being much later. In addition, the **atom** never is the original; it is always that which leaves the whole. The entire process was supported by the fact that the moon was still in the earth” (up to the Lemurian age). Similar 102/5 (3/16/1908, Berlin).

“In the last time of the union of earth and moon something special takes place. The original **fire** was like the blood warmth a living fire. The external fire came to the fore at the end of the moon time.” That was connected with the fact that the **mineral** originated from a kind of **incineration**. “These clouds of ashes are integrated into the organic matters of the plant, animal, and human kingdoms.” See 109/18(5/31/1909), [131-07](#).

**15(3/17/1908, Munich) (p. 219) 1719**

**98-22**

Separation of the **planets: Uranus** and **Saturn** split off during the recapitulation of the Saturn stage, Jupiter when the Sun stage was recapitulated, after the separation of the

earth **Mercury** and **Venus** split off. “**Neptune** does not belong, actually, to our solar system.”

136/10(4/14/1912, Helsinki): Neptune and Uranus are planets that flew into our planetary system [also in 201/11(5/2/1920, Dornach)].

**16(4/29/1908, Munich) (220ff.) 1751 98-23**

The perception of the **angels** reaches from the **plant kingdom** to the angel kingdom. Accordingly, the perception of the higher **hierarchies** reaches to one kingdom higher. Angels guide the human egos in life and after death. Instructed by them, we co-operate in the transformation of the plant kingdom during our **postmortal life**. Devotion of the **archangelic** divinities, e.g., with the Egyptians, is connected with the fact that their perception extends down to the animal world. **Precious stones** are the organs of perception for the angels in the physical world (which they do not perceive). Their feeling sense is in the **cornelian**, their sense of sight in the **chrysolith**. That is why certain effects were attributed to precious stones in former times.

**16(4/29/1908, Munich) (p.229) 1751 98-24**  
**hierarchies / Ahriman**

The beings which are called **satanic** in Christian esotericism are **archai** (i.e., actually, *exusiai*) who remained behind on the Moon.

**16(4/29/1908, Munich) (230ff.) 1751 98-25**

On the rotation of the **earth** around the **sun**: “In reality the sun races at high speed through space to the sign of Hercules... The true orbit of the earth forms a spiral line. What one calls the leaning of the **ecliptic** is the gravitation line between sun and earth. One has forgotten that the earth rotates once on the axis of the ecliptic in the course of one year, and this rotation combines with the spiral rotation.” This slowed down movement of the earth has a compensatory effect on human development, caused by the **spirits of cyclic periods**. The beings of the third hierarchy will be the spirits of cyclic periods of the Jupiter existence

**353/13(5/17/1924, Dornach)**: “This racing (*of the sun in direction of Hercules*) affects the **planetary system** just as work does you. When you are working, you lose some of your substance and need to replace it. And as the planetary system rushes through cosmic space, it is all the time losing some of its substance. This needs to be replaced. Therefore, you have the **comets** moving around. They gather the substance, and it is captured again as the comets pass through the planetary system. Comets thus replace substance for which the planetary system no longer has any use and eliminated it. But the comets also cause irregularities as they enter into the planetary system, so that it is in fact not possible to calculate the movements.”

**17(6/14/1908, Munich) (239ff.) 1777 98-26**  
**health-illness / elementals / infectious diseases**

Additional characterisation of the **phantoms** [see 96-23, 98-09]: “They are of such a thin materiality that the physical eye cannot see them, however, they have, so to speak, physical form. The clairvoyant sees parts of human heads, hands, or whole figures, nay, the insides of human bodies, stomachs, hearts whirring through the air, he sees all the phantoms which have separated in this way... what the result is from **lie**, hypocrisy and defamation.” They put obstacles in man’s way. They are the causes of illnesses and find opportunity of existence and nutrition in **bacteria**. “On the other hand, these bacteria are created by them.” Thus, they are also useful.

S. also 99/6 (5/30/1907, Munich).

**17(6/14/1908, Munich) (243ff.) 1777**

**98-27**

**architecture**

On the **spatial** feeling of the **Greeks**. Their **temples** are crystallised thoughts of space, in which the higher beings sink down whose lowest member is the etheric body. Something similar applies to the **Gothic cathedral**, which requires the pious people, so that spiritual beings can appear. The Egyptian **pyramid** is built “so that the soul which leaves the body can take this way which is designed in the internal ways of such a pyramid; the course of the soul from the body into the spiritual world is expressed.” See 133/7(5/20/1912, Berlin).

A **Romanesque church** with crypt is “born out of the idea of the risen saviour, it is the revering building for the grave of Christ Jesus.”

**17(6/14/1908, Munich) (p. 247) 1777**

**98-28**

“A room, which is filled with the sounds of **music**, is an opportunity of descending for spiritual beings whose lowest member is the astral body... As man attracts good beings by means of lofty, significant music, so to speak, in his circle, it is also true that repulsive music attracts evil astral beings in the influence of man. You would not be particularly delighted if I described some modern musical achievements to you, which hideous astral figures are dancing there when the orchestra is playing. These things are to be taken seriously!” See 102/13(6/7/1908, Berlin) and /10(6/11/1908, Berlin).

**18(2/24/1908, Hanover) (p. 258) 1696**

**98-29**

“The initiates know that a special composition of the word "**Yahveh**" makes worlds collapse.”

*References to lectures of CW 98 in [94-32](#), [96-08](#), [101-03](#), [103-02](#), [107-02](#), [149-03](#).*

## **99 Rosicrucian Wisdom**

*Rudolf Steiner Press (2005). RStA (14 lectures)*

**2(5/25/1907, Munich) 14ff. 1535**

**99-01**

**sexes**

The **etheric body** of a man is female and that of a woman male (also in lecture 12(6/4/1907). The forces holding the physical body together are located on arupa-devachan (world of reason, world of Intuition), the corresponding forces of the etheric body on rupa-devachan (heaven-world, world of the harmonies of the spheres or world of Inspiration), those of the astral body are to be found on the astral plane (world of Imagination or elemental world).

**2(5/25/1907, Munich) 19ff. 1535**

**99-02**

**Apocalypse 4:6-9**

On the **animal group souls**: “Although there is no exact similarity, they are not incorrectly characterised in the second **seal of the Apocalypse** where they are divided into four classes, into lion, eagle, bull and man – the human being who has not yet descended to the physical plane. These four **apocalyptic animals** (beings) are the four classes of the group souls which are closest to his individual soul on the astral plane.”

*Remark: Here the apocalyptic seals are meant designed by Steiner. They are somewhat different from the seals described in the Apocalypse. See CW 284, lecture 5/21/1907(Munich) and 9/16/1907(Stuttgart), and CW 34.*

2(5/25/1907, Munich) 19ff. 1535

99-03

On the seven- or nine-membered human being. **Sentient soul**, **intellectual soul**, and **consciousness-soul** are unconsciously transformed products (the latter, however, also consciously) of the three lower **members**. **Spirit-self** (manas) is consciously developed by the ego today, in later times the etheric body will be transformed by the ego into life-spirit (buddhi), and the physical body to spirit-man (atma). Arrangement of the nine members: physical body, etheric body, astral body, sentient soul, intellectual soul, consciousness-soul, spirit-self (manas), life-spirit (buddhi), spirit man (atman). Because the sentient soul is stuck in the astral body and the consciousness-soul in the spirit-self, an arrangement of seven members results: physical body, etheric body, astral body, ego, spirit-self, life-spirit, and spirit-man.

3(5/26/1907, Munich) p. 24 1536

99-04

The **astral body** appears during sleep as two intertwining spirals, "one of which vanishes into the physical body, the other, however, extends far out into the cosmos like the tail of a comet. Both these tails of the astral body very soon become invisible as they continue to expand, so that the phenomenon then takes on an ovoid shape."

"Because the etheric body is woven into the physical body in tiny, pin-point formations, the familiar sensation of pins-and-needles arises in the limb that has gone to sleep."

3(5/26/1907, Munich) p. 29 1536

99-05

#### life after death

The **etheric body** scatters in the general etheric world after death. "... but a kind of essence remains and this can never be lost to the human being throughout his further journeyings. He bears this within him into all his future incarnations as a kind of extract from the life-tableau even though he has no memory of it." This is the **causal body**. The part of the **astral body** that the ego has transformed attaches itself to this causal body.

See 95-01, 103/2(5/19/1908, Hamburg), 117/4(11/9/1909, Berlin), 131/5(10/9/1911, Karlsruhe).

3(5/26/1907, Munich) p. 31 1536

99-06

The fourfoldness of rupa-**devachan** (spirit land): A "continental region," in which the spiritual counter images of the physical things are as hollow forms in the complementary colours. "Oceanic region": flowing life "in a colour that may be compared with the **peach-blossom** in spring," pervading the whole of devachan. "Aerial region": region of the feelings of happiness and suffering and a fourth region namely that of the archetypes which encloses the archetypes of all original ideas and achievements on earth.

4(5/28/1907, Munich) 34ff. 1537

99-07

In the **Akasha Chronicle** or Akashic Record, a living chronicle, every process on earth and in the universe is registered in a certain delicate essence (Akasha). It exists in **devachan**, but "it is brought into being in an even higher region." "The Akasha Chronicle is to be found in devachan, but it extends downwards into the **astral world**, so that one can there find pictures of the Akasha Chronicle like mirages; they are often disconnected and unreliable." This can lead to mistakes like **Scott-Elliott's** reports about Atlantis, which are based on the astral pictures and are due – at least partially – to repetitions of the Atlantean conditions in Central Europe in later times. Another error may arise when **media** confuse the astral pictures of the Akasha Chronicle with the individualities in spiritualist séances, because these appear very lively in many cases.



4(5/28/1907, Munich) 40ff. 1537

99-08

**life after death**

“The **light** that surrounds us forms the bodies of the dead.” Work of the dead on the **plant** cover of earth. “When the faculties of the seer develop, he often makes a striking discovery. As he stands in the sunlight, his body impedes the light, so that he casts a **shadow**. Very often he will discover the spirit for the first time when he looks into this shadow. The body impedes the light, but not the spirit.”

See the passages on the druids and their dolmens in 227/8(8/26/1923) and [228-04](#).

266/II, esoteric lesson, 10/10/1911: the human being who begins seeing perceives the light of his etheric body as first in his own shadow.

4(5/28/1907, Munich) p. 42 1537

99-09

**reincarnation / mental deficiency / epilepsy**

A possible cause of **idiocy** is that the soul gets a shock during the incarnation process, when the prevision of the coming life takes place before the reception of the physical body, and hesitates to enter it. The result may be that the soul does not fully incarnate and the connections between the members are not fully established. “Whereas in other circumstances the **etheric body** extends only slightly beyond the physical, in the case of idiocy portions of the etheric body are often to be seen as an etheric sheen extending far beyond the head.”

Also in 94/26(7/5/1906, Leipzig).

5(5/29/1907, Munich) p. 42 1538

99-10

**reincarnation / human members**

A reincarnating soul is attracted to a mother through his astral body, through the ego to the father. It is drawn to a nation and to a family through the etheric body.

The substances of the physical body are exchanged during the period of about seven years. “The **initiate** performs consciously, between death and a new birth, what the average human being forms unconsciously between birth and death; the initiate consciously builds up a new physical body. For him, therefore, birth amounts to no more than an outstanding event in his existence. He exchanges the substances only once, but then fundamentally. Hence there is considerable similarity of stature and form in such individualities from one incarnation to the next, whereas in those who are but little developed there is no similarity of form whatever in their successive incarnations.” “He (a **master, adept**) uses it for hundreds, even thousands of years. This is the case with the vast majority of leading individualities. Certain Masters who have their own special mission make an exception; with them their physical body remains, so that death does not occur for them at all. These are the Masters whose task it is to watch over and bring about the transition from one root- race or age to another.”

5(5/29/1907, Munich) pp. 44 1538

99-11

The human being **reincarnates** twice in the period of about 2,160 years (passage of the sun through a sign of the zodiac [precession of the vernal equinox], connected with change of the earthly conditions), once as a woman and once as a man. In relation to the **gender** it is said: “This rule, however, is often broken, so that sometimes there are three to five, but never more than seven consecutive incarnations of the same gender.”

In 349/7(4/9/1923, Dornach), a kind of calculation formula is given for the duration of the **postmortal life**: Duration of the physical life multiplied by the factor (duration of ego-conscious life divided by the duration of childhood life without ego-consciousness).

5(5/29/1907, Munich) 51ff. 1538

99-12

**health - illness / infectious diseases**

Examples of common **karma** that can overlay the individual one: In the early Middle Ages, the Huns poured over from Asia to the countries of Europe. They were decadent descendants of ancient Atlantean peoples and had substances of decay in their astral and etheric bodies that could nest in the astral bodies of the scared Europeans. This led to **leprosy** in later generations.

The unhealthy social conditions of early capitalism caused feelings of hatred between the classes. These had an effect physically in **lung tuberculosis**.

Another example: the Russian idealists who were killed by the czar's regime died with bitter feelings of revenge and realised them in kamaloka during the **Russo-Japanese war** (1904-05) working against the Russians. See 93-28, as well as 93/18 (10/23/1905, evening, Berlin), 93a/12(10/7/1905, Berlin) and 93a/29 (11/3/1905, Berlin).

**6(5/30/1907, Munich) 55ff. 1539**

**99-13**

Explanations of the **law of karma** as a part of a universally valid law. The connections between previous and present incarnations. External and internal experiences have effects on our **astral bodies** in the next incarnation as corresponding feelings and thoughts. Rich experience leads to special talents. Experiences of the astral body establish the basis of the temperament in the next life (etheric body). Tendencies of the **etheric body** cause the disposition for **health** or illness of the physical body in the next life; excessive acquisitiveness causes disposition for **infectious diseases**.

The meaning of **pain** and harm: they become wisdom; diseases lead to **beauty** of the physical body.

**7(5/31/1907, Munich) pp. 72 1540**

**99-14**

**Motherly love** is the reply to the love of the child's soul descending to incarnation.

It will contradict the **law of karma** by no means, if another human being or group takes on the karmic guilt of a person.

**8(6/1/1907, Munich) 79ff. 1541**

**99-15**

**realms of nature / planetary stages**

On the development of human **consciousness** in connection with the evolution of the earth. The consciousness of trance on Saturn (consciousness of the minerals), consciousness of sleep on Sun (consciousness of plants), picture consciousness on Moon (that of the lower animals not sounding from within), objective or day consciousness on the earth, psychic consciousness (picture consciousness + day consciousness) on Jupiter, Inspirative consciousness on Venus, spiritual consciousness on Vulcan. See 93a/24(10/26/1905).

**9(6/2/1907, Munich) 89ff. 1542**

**99-16**

The Saturn and Sun evolutions of the human being are described. On Saturn, the human development was guided by beings that have the ego as their lowest member and the Holy Trinity (three Logoi) as their highest beyond the spirit-man: Spirits of egoism or asuras (archai or spirits of personality). They teach man independence on the following planets. The most developed of these Saturn spirits is the Father God. Abnormal **asuras** are the "spirits of temptation," the low **egoism**. See 100/9 (6/24/1907, Kassel).

The human development on Sun was guided by the spirits of fire (archangels) who had the astral body as their lowest and **God's Son** (the "Word" in the Gospel of St John) as their highest member.

**Christ** was the leader of the fire spirits. "When earth was sun, this spirit was the central spirit of the sun. When earth was moon, he was more highly developed, but he remained with the moon. When earth was the earth, he was most highly developed and remained with the earth having united himself with it after the Mystery of Golgotha. Thus he is the highest planetary spirit of earth."

9(6/2/1907, Munich) p. 98 1542

99-17

“What was present in the former sun body as relics of Saturn are still to be found in the present sun, in what we call the **sunspots**.”

See 100/9(6/24/1907, Kassel): these sunspots, however, are to be explained “hypothetically exactly as they are explained today; everything is valid.”

9(6/2/1907, Munich) 99ff. 1542

99-18

#### tree of life

During the **Sun evolution**, the spirits of fire sent streams of light out of their astral bodies into the physical-etheric bodies of the human beings. These streams divided in tree-like forms. “Their last traces are to be found in densified, external form as the organ we call **solar plexus**.” Reference to the world ash-tree **Yggdrasil** of the Teutonic mythology.

10(6/3/1907, Munich) 101ff. 1543

99-19

About the **Moon evolution**. Three realms existed on the old Moon: mineral-plant realm, plant-animal realm, animal-human realm. The **mistletoe** and other plant parasites are relics of the former plant-animal realm\*). Reference to the myth of **Baldr**. The **angels** (= **spirits of twilight** = **lunar pitris**) guided the human development on Moon. Their lowest member is the etheric body, their highest one the **holy spirit**. At that time, they were on the human level of development, like before the archangels and archai were on Sun and Saturn. Their leader is the Holy Spirit. See similar explanations in 109/18(6/9/1909, Budapest).

\*) See 94/3(5/27/1906, Paris) and 96/16(3/4/1907, Paris).

10(6/3/1907, Munich) p. 109 1543

99-20

The atmosphere of the old **Moon** consisted of a **fire air** (fire-mist) permeated by watery substances which is called **ruach** in Hebrew tradition. “This fire air ... can actually be made manifest in a particular way. Ruach has been lost to modern man, but the **alchemists** of old were able to set up the necessary conditions for it; and could bring elemental beings into their service by means of it. This fire-mist was thus something fully understood in old alchemical times, and the further we go back, the more capable people were of producing it.”

11(6/4/1907, Munich) 114ff. 1544

99-21

#### physical body

During the **pralaya** between moon and **earth**, various beings worked on the atmosphere of the moon, “and made the human ether body and astral body ready to possess a self-consciousness.” A pralaya is not a condition of idle rest. Recapitulations of the old Saturn, Sun, and Moon stages followed then. The repetition of the Moon stage was an “evil time” for the earth. “During the time when the sun had already withdrawn and earth had not yet cast out the moon, the human being was in a state in which his astral body was the bearer of the most savage lusts, for every bad force was implanted in him and there was no counterbalance.” After the **extrusion of the moon** man got upright position gradually, his spinal cord was widened to the brain; the lung respiration (the former swimming bladder or buoyancy-bladder) and the formation of red blood (iron after the passageway of the Mars through the earth) took place. In this **Lemurian age**, the human being could have an effect on the still igneous earth: he promoted the formation of land through his calm nature, he destroyed it through bad passions.

**Atlantis**: the fire-mist became air and an atmosphere of mist. Man owned magical powers influencing the growth of plants, also a high capacity of memory, however, lacked logical thinking. Formation of cartilage and bones (**skeleton**) and – linked with it –

**separation into sexes.** Prior to this process, the human being was female; the sun was the male impregnating force. Since the extrusion of the moon, the female forces also had an effect from without (moon).

**12(6/4/1907, Munich) 125ff. 1545**

**99-22**

**reincarnation / extrusion of the moon / self-consciousness / Atlantis**

Together with the **division into sexes** the period of the human group souls also ceased and the coherent generation consciousness. "Now there came a time when consciousness was dimmed beyond birth and death, and a sojourn in kamaloka and devachan first became possible. This interchange ... could only come about after the individualisation ... Only then did incarnation come about, and at the same time this intermediate state, which will one day also come to an end again."

**12(6/4/1907, Munich) 129ff. 1545**

**99-23**

Portrayal of the **Atlantean** human being.

The **post-Atlantean** development. Characterisation of the transition from the third to the fourth post-Atlantean epoch by the example of the battles for **Troy**, a site of ancient priestly wisdom. **Odysseus** as a representative of the individual human wisdom or cleverness. The sevenfold development of **Rome**, which was led back to Troy and outlined by its founders in the **Sibylline Books**. Seven kings = seven human principles. The republican Rome – the human wisdom that replaces the priestly one.

**13(6/5/1907, Munich) 138ff. 1546**

**99-24**

Human **freedom** is not restricted through **prophecies**. Comparison with the observation of an action that happens spatially far away and on which the observation does not have any influence. In the same way, the future is not predestined by prevision. See in 100/13 (6/28/1907, Kassel).

**13(6/5/1907, Munich) 146ff. 1546**

**99-25**

**Jupiter / Venus**

The **larynx** is the future organ of an asexual **reproduction**. The change of the male voice (mutation) indicates this development. The **heart** that is a muscle of regular transverse striation will become a voluntary muscle in future. The wrong materialistic view of the heart as a kind of a pump. "It is the feelings of the soul which give rise to the movement of the blood; the soul drives the blood, and the heart moves because it in turn is driven by the blood."

See **350/3(6/6/1923, Dornach)**: The heart is an organ of perception for the movements of the blood depending on the need of oxygen and food, however, especially also on the lunar rhythm in the case of diseases. About the greater dependence on external circumstances with people who have their hearts more on the right side.

*References to lectures of CW GA 99 in [93-30](#), [93-66](#), [93-74](#), [94-10](#), [94-11](#), [94-32](#), [95-13](#), [96-23](#), [97-03](#), [98-26](#).*

*100 True Knowledge of the Christ.*

*Theosophy and Rosicrucianism. The Gospel of John*

RSP (2015). *RStA* (23 lectures)

- 2(6/17/1907, Kassel) p. 21 1552** **100-01**  
**transmittance of stimuli**  
**Plants** do not have any sensation in the physical world. “Let me add at this point so as to prevent misunderstandings, that in **plants** that are said to show reactions, **mimosa**, for instance, this stimulant process evokes **sentience** not in the physical world but only in the lower world of reason (rupa devachan) where the consciousness of the plants exists.”
- 5(6/20/1907, Kassel) p. 42 1555** **100-02**  
 On the interrelation of **rickets**, **swellings of the glands**, **adenoid** growth, mental retardation and defective development of the **brain**, especially of the grey matter, with children in the first seven years.
- 6(6/24/1907, Kassel) 53ff. 1559** **100-03**  
 Explanation of **heredity** as a striving of the incarnating souls for suitable physical bodies which allow, e.g., to realise certain talents. Examples of the **Bernoulli** family (**mathematicians**). “Mathematical thinking is not based on the nature of the brain, for the mathematical logic does not differ from any other logic. No, the talent for mathematics depends on the particularly accurate organisation of the three semicircular canals. This organ, not much bigger than a pea, lies embedded in the petrous part of the temporal bone and consists of three semicircular canals that correspond exactly to the three-dimensional **space**.”  
**283/3(11/26/1906, Berlin)**: The physical heredity of the **musical** talent is also dependent on a musical ear: Example of the **Bach** family (29 musicians within 250 years). A soul will possibly reincarnate because the opportunity presents itself on the earth in a certain family to realise a special talent, although the soul concerned would still have had a longer devachanic life. Souls do not only desire to descend to earth but a family with the corresponding bodily predisposition also draws them to the earth. The ear as one of the oldest organs, the **larynx** as one of the youngest. The ear as perception organ does not alter the absorbed impressions and that is why it is on the highest level of development.
- 7(6/22/1907, Kassel) p. 67 1557** **100-04**  
**karma**  
 Epidemic **mental illnesses** and children who are **nervous** and suffer from tremors even at birth” will be the result of modern **materialistic** attitude. This was a reason for the appearance of theosophy as an antidote.
- 7(6/22/1907, Kassel) (p. 92, German edition) 1557** **100-05**  
 Answer to question (only in the German text). “A **sin against the spirit** is a sin that we commit in our astral body where we have a consciousness.” These sins cannot be taken upon the cosmic order in contrast to the sins that the human being commits because he has a physical, an etheric or astral body.
- 8(6/23/1907, Kassel) p. 74 1558** **100-06**  
**abortion**  
 At the **process of reincarnation**, the ego (together with the causal body) draws together

all astral qualities to be its new astral body. "Only then does it draw together all the etheric qualities. This happens in the first days after conception, and it is only from the eighteenth to the twentieth day onwards that a new etheric body is working independently to develop the physical germ, before that the maternal etheric body did the things which the etheric body would have to do later on." Now when the soul takes possession of the physical body, a preview of the future life occurs which is analogous of the retrospect at death. Cf. [227-13](#).

**11(6/26/1907, Kassel) p. 105 1561**

**100-07**

The higher plants (example **violet**) have developed from the plant-mineral kingdom (of the old Moon or its recapitulation on earth), while the lower ones are derived from the former plant-animal kingdom and are in downward development. On the formation of the present-day **minerals** from the **plant-mineral kingdom** of the old Moon. Example: "The **feldspar** in **gneiss** still shows itself to the spiritual eye to be the stalk and the green leaves which have grown solid... and the **mica** part has something to do with what does today still develop in the sepals and corollas of plants." Warm-blooded **animals** split off from the human being, after he was already warm-blooded.

**14(6/29/1907, Kassel) p. 145 1564**

**100-08**

In context with the representation of the fourth level of the **Rosicrucian initiation** (preparation of the philosophers' stone) explanations on the future plant nature of the human being. Tree of cognition = red blood tree, **tree of life** has become the tree of death = blue blood tree. Repeated representation of the **Golden Legend**.

**16(11/17/1907, Basel) 166ff. 1618**

**100-09**

"Clairvoyants see certain currents in the human **etheric body** and these are of the greatest importance. E.g., one current rises from the left foot to the forehead, to a place, between the eyes, about one centimetre deep in the brain, and then it goes down from there to the other foot, then to the opposite hand, from there through the heart to the other hand and from there to its starting point. This creates a **pentagram** of energy. These energy currents are not the only ones in the etheric body; there are a great many more. Human beings specifically owe their **upright position** to this one." See 101/8 (3/13/1907, Stuttgart).

**16(11/17/1907, Basel) p. 169 1618**

**100-10**

### **Trinity**

One calls the **astral plane** the world of the **Holy Spirit** in Christian esotericism, the rupa **devachan** the world of the **Son** and the arupa devachan the world of the **Father God**.

**19(11/20/1907, Basel) p. 186 1622**

**100-11**

On the difference of the **initiations** before and after Christ. "It was only with the coming of Christ Jesus that it became possible to impress life-spirit directly into the life-body." Against it, the **etheric body** was separated from the physical body in a 3-day sleeping state in the pre-Christian initiations.

**19(11/20/1907, Basel) 188ff. 1622**

**100-12**

### **Mystery of Golgotha**

Interpretation of **John 19:25**: "Meanwhile near the cross on which Jesus hung, his mother was standing with her sister, **Mary** wife of Clopas, and **Mary of Magdala**." In John's Gospel the mother of Jesus is not called Mary; "mother of Jesus" is the purified **consciousness-soul** in which manas develops. The intellectual soul is identical with the "virgin Sophia." **Intellectual soul and sentient soul** were called Mary or Mary of Magdala

in Christian esotericism.

At the end of lecture 20, Steiner expressly says, "it is also true that those three women stood below the cross in their physical form... The historical facts have all been put there by the wise powers that guide humanity as symbols of future evolution of humanity."

**19(11/20/1907, Basel) 190ff. 1622**  
**human members**

**100-13**

The human being has his individual human ego on the physical **plane**, the ego of his astral body on the astral plane, the ego of his etheric body on the lower devachan, that of his physical of body on the upper devachan.

**20(11/21/1907, Basel) p. 195 1623**

**100-14**

As well as with other occasions Steiner indicates that the phenomenon of the **rainbow** became possible only after the **Atlantean flood** and the purification of the nebulous atmosphere connected with it. This fact was preserved in the **Heimdall** story and in the story of the landing of **Noah's** ark.

**20(11/21/1907, Basel) 200ff. 1623**

**100-15**

On the **secret of number**. Number 5: "The five colonnades surrounding the pool **Bethesda (John 5:1-8)** signify the five (**post-Atlantean**) epochs used by man to enter deeper and deeper into bodily nature, being wholly subject to matter at the end of these periods." Story of the crippled man of Bethesda as an announcement of the sixth period in which the human being becomes his own healer.

Story of the **Samaritan** woman (**John 4:1-42**), "You have had five husbands and the man you are living with now is not your husband." The five husbands also are the first five post-Atlantean periods in which the first five members of man (up to consciousness-soul) develop, the sixth (spirit-self) is the first divine level (is not her "husband").

**21(11/22/1907, Basel) 202ff. 1624**

**100-16**

On the physical **evolution** of the **human being**. In the Polarean age the monera and protozoon split off, in Hyperboraea the invertebrate animals, at the beginning of the Lemurian age the fish, then the birds and, in the end, the reptiles split off. In the Atlantean age the lower, then the higher mammals split off from the human being. "If we use this sequence to create the genealogical tree of man, it will agree with the one which Haeckel presented in his books. The only difference is that he lets the **animal** forms arise first and then develop all the way to the human stage, while we see the very first form as man, with the animal world branching off as human forms that had grown decadent." Ancestors of the **simians** as the last splitting off in the late Atlantean age. **Native Americans** as a decadent branch.

**21(11/22/1907, Basel) p. 206 1624**

**100-17**

The symbol of the **dove** for the **Holy Spirit**. The beings of the astral plane (which Christian esotericism calls Holy Spirit) ascended again to the spiritual when the human group soul "hovered over" the physical bird-like human forms (Lemurian age). These beings preserve the airy sphere as their realm like the human the physical earth. One "has to imagine them in the bird's figure when they make themselves physically visible to us." Hence, the representation of the Holy Spirit as a dove in John's Gospel (**John 1:19-23**).

**21(11/22/1907, Basel) p. 209 1624**

**100-18**

The division of the clothes of Jesus into four parts signifies the division of the earth into four parts (continents), the undivided **tunic of Christ (Joh.19:24)** is the common mantle of air. These symbols are also historical facts at the same time. See 94/43(11/6/1906,

Munich).

**22(11/25/1907, Basel) p. 215 1627**

**100-19**

The **healing of the blind-born man (John 9:1-41)**. Correct translation of the third verse: "Neither he nor his parents have sinned; he fulfils his **karma**, so that God's spark becomes visible in him, so that the works of the "god in him" become visible."

Steiner also points to the karma in the story of the **adulteress (John 8:1-11)**. Jesus wrote the action with his fingers in the earth, i.e. in his own organism, as a kind of seed, which will bring the corresponding fruit [cf. [155-06](#)]. See 103/7(5/26/1908, Hamburg) and 112/14(7/7/1909, Kassel).

**22(11/25/1907, Basel) p. 218 1627**

**100-20**

The **wedding at Cana-in-Galilee (John 2:1-12)** is a picture of future human brotherhood. The fact that it is something future follows from the words "and at the third day there was a wedding at Cana-in-Galilee" and from the remark by Jesus to his mother (who represents the consciousness soul), "What goes there from me to you? My time has not yet come." Hence, the transformation of water into **wine**. The role of wine and **alcohol** for the transition from the group soul to the individual consciousness. At the time of the wedding at Cana-in-Galilee, humanity still needed wine. Christ transforms wine into water again in future.

See 93/8(10/3/1905, Berlin), [94-18](#), [94-26](#), 94/7(5/31/1906, Paris), 94/41(11/4/1906, Munich), 103/5 (5/23/1908, Hamburg) and 103/10(5/30/1908, Hamburg).

*References to lectures of CW 100 in [93-21](#), [93-72](#), [94-22](#), [94-32](#), [96-14](#), [97-15](#), [98-02](#), [99-16](#), [99-17](#), [99-24](#).*



## 101 Myths and Legends

*Gesamtausgabe, first edition. RStA (4 lectures)*

1(10/7/1907, Berlin) (15ff.) 1587

101-01

### mythology, Germanic

The Germanic "Genesis" as a pictorial representation of the real human development, which was given by the initiates to people. The transition from the ancient clairvoyance to sense perception in the last third of the **Atlantean age** when the etheric entered the physical head completely. This process was accompanied with the development of the twelve **nerve** strands from the head to the **sense organs** (10) and the remaining body. Heart and blood were also reorganised. The former was caused by means of a cold current in the north (**Niflheim**), the latter by a warm astral-spiritual current in the south (**Muspelheim**) of Atlantis. In the beginning there was the chaos **Ginnungagap**. Twelve currents flow from the north and combine with fire sparks from the south. The giant **Ymir** (the thinking human being) and the cow **Audhumbla** (the remaining reshaped human being) come into being.

The human being becomes the ego-bearer (= **Ygg-drasil**, the world ash). He has three conscious principles now, that of sex (he had it unconsciously since the Lemurian age), of the heart and that of speech. These are the three roots of the world ash. The serpent **Nidhöggr** (excessive sexuality) is gnawing at the first root. At the second root the **Norns** are spinning destiny (heart as perception organ of karma, **Skuld** = guilt), at the third root is **Mimir's** spring, speech. The fruitful of the spiritual world is expressed by the nanny goat in the treetop and the battle of the lower against the higher world by the squirrel.

S. also 121/8 (6/14/1910, Oslo).

2(10/14/1907, Berlin) (32ff.) 1592

101-02

### idols

The **amshaspands**, **izarats**, and **fravarshis** of the **Persian mythology** are beings of the astral plane. Amshaspands are formed "like a very intricate bird's body, but are of immense beauty, endowed with powerful wing-like organs and with a head similar to the human head..." There are six of them [see 114-13]. They are the lords of natural forces on the upper astral plane. They determine the cycle of the year, and one of them has the leadership for one month by turns. They are also those who sent the twelve astral currents [see previous abstract] and formed the corresponding cerebral nerves.

Their servants are the izarats. There are 28 to 31 groups of them. One can depict them as human figures with animal heads (as especially in Egypt). They alternate daily in their work. They were active in the human being already before the amshaspands on Moon and inserted the **nerves** going out from the spinal cord (that is why there are 28 to 31). The connection with the moon also expresses itself in the number of the days of a lunar revolution. The number of the month days varies, because three izarats joined with the evolution of the earth who work exclusively on the human being. See 126/5 (12/31/1910, Stuttgart).

The fravarshis, one level below the izarats, are countless; their figures are plant-like with a human-like head. The leader of the izarats is called **Thor** or Donar (= Jupiter) in the Germanic mythology.

2(10/14/1907, Berlin) (p. 31) 1592

101-03

The use of **golden background** in medieval painting (e.g., with **Cimabue**) is fully justified: "When we come to the higher parts of the astral plane, the flooding sea of light, which is aglow with other hues, changes into one that shines like gold." [See CW 264, esoteric lesson, 1/7/1908]. That is why Raphael (Raffaello Sanzio) still uses the golden background

in his *Disputà* for this realm. So also in 98/3(12/15/1907, Dusseldorf).

On the *Disputà* in **191/3(10/5/1919, Dornach)**: The blest **host** as means to behold the world that is depicted in the upper part of Raphael's *Disputà*.

**2(10/14/1907, Berlin)** (p. 40) **1592**

**101-04**

The leader of the amshaspands [see -02], who was called **Ahura Mazdao** by the Persians, was called **Hoo** in the druidic schools.

**3(10/21/1907, Berlin)** (45ff.) **1596**

**101-05**

The **astral body** has the tendency to **solidify** the body, only thereby **consciousness** is possible, also the simplest awareness of **animals** (e.g., molluscs solidify themselves outwardly, the higher animals inwards). However, the human being has separated a part of his astral body by the impact of his ego. Thus the astral body regains the power to soften the hardening again. The human organs are in an ascending (heart, larynx) or descending development (sexual organs). Any organ has its balance between the tendencies of hardening or **softening** what the health of the organs depends on.

If the tendency of softening predominates, **ricketts** may come into being, in the contrary case **tuberculosis**. "Tuberculosis is something that will no longer be bad for the human being in future. It is a condition that appears too early and will be natural in future."

**3(10/21/1907, Berlin)** (p. 60) **1596**

**101-06**

**earth, movement**

When the **earth** was still connected with the **moon**, "this body revolved around the sun in a certain orbit and within a certain period, while it always turned one side to it. In this time all living beings walked once round the moon to receive the sun effect. That train around the planet has kept even today in the bird's flight (= **birds of passage**) because the **birds** split off at that time, before the ego entered into the earth's evolution."\* The power of **reproduction** poured forth from the sun at that time which as **sex drive** entered later into the higher **animals** and the human being, whereas it works from without with the birds.

\* *The birds split off immediately after the extrusion of the moon. Their group soul is very lofty because it has descended little into matter (Steiner in 1907 in lit. 20, p. 154).*

**4(10/21/1907, Berlin)** (64ff.) **1598**

**101-07**

On the single figures of the **Germanic mythology**: **Loki** who stems from an older generation of gods (Lemuria). He has three descendants: the **Midgard Snake**, the **Fenris Wolf**, and Hel.

The Midgard Snake is thrown into water by the **Æsir**, the gods of the late Atlantean age and the beginning post-Atlantean age. That means that the old wisdom got lost when the nebulous masses of Atlantis condensed to water, and the object consciousness formed with the human being.

The Fenris Wolf is the primeval uniform language that was received from nature. The **Æsir** divided it into single languages. This process is connected with individualisation and egoism = battle, war. Therefore, the god of war, **Tyr** (Ziu = Ares), must lay a hand into the pharynx of the wolf.

Loki himself is forged to the three rocks of the human head, trunk, and limbs. The **Twilight of the Gods** is a prophecy that the object consciousness is replaced by a new clairvoyance. The Teutons felt Christianity, which Iro-Scottish monks announced to them, as the beginning of the Twilight of the Gods.

**5(10/28/1907, Berlin)** (p. 85) **1604**

**101-08**

The **devas** (devs) of the **Persian mythology** are the servants of **Ahriman**. They counteract the amshaspands and izarats (izardas).

5(10/28/1907, Berlin) (p. 85) 1604

101-09

**Wotan, Ve, and Wili** are the divine forces that gave the astral body, i.e. **thinking-feeling-willing**, to the still plant-like human bodies. According to **Germanic mythology**, they created the first human couple, Ask and Embla, and endowed them with mind (Wotan), with figure, intellect, movement (Wili) and with countenance, hearing and seeing (Ve). These forces correspond with the **amshaspands** of Persian mythology.

6(11/13/1907, Berlin) (101ff.) 1615

101-10

The first verses of the **Genesis** depict the conditions of human consciousness after the extrusion of the moon. The entrance of the ego causes the astral picture consciousness ("Let there be lights") which alternates with the vague plant-like consciousness ("to separate day from night"). The separation of the upper from the lower waters points to the divine and to the earthly parts of the human being. The separation of water and earth points to the earthly currents that underlie reproduction. Because he did not yet have the appropriate senses, the human being could not see his physical figure and thus also not yet reproduction from without.

7(10/21/1907, Berlin) (125ff.) 1597

101-11

A first kind of black-magic action is the betrayal of occult secrets if the White Lodge does not intend this, i.e. if the person concerned cannot assess the consequences on evolution. **Black magic** consists in using the internal forces of nature by means of certain actions (**vivisection**, cutting into living flesh, **murder**) under avoidance of own spiritual development. Especially fearful people are susceptible to that. A healthy **egoism** preserves people generally from black magic (egoism as a gift of the good gods).

**Gilles de Rais** (1404-1440, fight comrade of Jean d'Arc, serial killer and model of the fairy tale figure **Bluebeard**) as an example of a black magician. Reference to the novel *Flita* by **Mabel Collins** [see 92/14(5/19/1905)].

7(10/21/1907, Berlin) (135ff.) 1597

101-12

Names and occult signs of the forces that separated with the sun from the earth, because these forces would have spiritualised the earth too quickly: **Nachiel**. The solidifying forces that were taken out with the moon are called the beast with the two horns in the Apocalypse or **Sorat** in occultism [see 96-25]. However, these forces still exist as rudiments in the **layers of earth**. The black magician uses them. That is why Sorat is called the **demon of the earth** in this context (otherwise, demon of the sun). See 93-67, 94-09 and 243-06.

## 101 Occult Signs and Symbols

*Anthroposophic Press (1972)*

1 or 8(9/13/1907, Stuttgart) 10ff. 1568

101-13

The **planets** revolve around the **sun**, and the sun itself moves in spiral orbits. "Occult investigation found that the sun moves around a spiritual centre, and that the orbits of the planets are spirals that depend on the course of the sun. The planetary speeds show to completely harmonious relationships to each other. The **Pythagoreans** called them the **music of the spheres**... The ancient **occult astronomers** said to themselves: in reality, the starry heaven that is seemingly motionless is in movement and turns around the spiritual centre at such a speed that it progresses about one degree (unit) in 100 years. The ratios of the planetary speeds are then as follows:

Saturn : Jupiter	2.5:1
Jupiter : Mars	5:1
Mars: sun, Venus, Mercury	2:1 *)
sun : moon	12:1

while Saturn is 1200 times faster than the whole starry heaven.“, i.e. the Saturn moves forward 12 degrees a year. Similar representation in lecture 14(12/28/1907).

\*) seen geocentrically.

**1 or 8(9/13/1907, Stuttgart) p. 14 1568 101-14**

**Noah** built the **ark** according to divine order in the measures 30:50:300 (Genesis 6:15). These are the proportions of the **physical body**.

**2 or 9(9/14/1907, Stuttgart) 15ff. 1569 101-15**

### **architecture**

On the effect of perceived objects, also that of different **architectural styles**, on the human being: “Those who absorbed the forces of the forms of these buildings into their souls show the expression of their inner soul configurations in their **physiognomy**, in their countenances of their next incarnations.” The effect of **Gothic** churches came to the fore in the Central European **mysticism**. In general, the initiates influenced human body and soul via the architectural forms in olden times.

This was even much more pronounced in the Atlantean age: The Atlanteans lived mainly in vessels, “they had built under the influence of great initiates according the measures as the Bible describes **Noah's Ark**... People lived in these vehicles so that their bodies could be formed as they are today ... because they had to get the impression of being enclosed in their skin.”

Similar explanations in lecture 14(12/28/1907).

**2 or 9(14.09.1907, Stuttgart) 21ff. 1569 101-16**

### **animal group-soul**

The **snake** is the occult **symbol** of the earth as it developed out of the Moon stage. The symbol of the **fish**, which was used for Christ in early Christianity, is the occult symbol of the solar forces that overcome the figure of the snake. The **butterfly** as an airy being is the symbol of the Sun stage; the **bee** as a being of warmth symbolises the Saturn stage of the earth. Reference to the identical temperature of the beehive and the human blood, in which the warmth of the old Saturn prevails. The spirit of the beehive already has the Venus consciousness today. The fish group-soul is also very lofty.

**3 or 10(9/15/1907, Stuttgart) 31ff. 1570 101-17**

The **symbolism** of numbers:

Number One = the indivisible unity of God.

**Two** is the number of revelation, manifestation, appearance (light - shade, good - evil, positive - negative electricity, involution - evolution).

**Three**: the divinity reveals itself as "thought", as **creation out of nothingness**.

**Four**: number of creation (embodiment): the earth is in the fourth planetary stage, after passage of the three elemental kingdoms in the fourth kingdom (mineral kingdom). “With the entrance into the fourth condition a being becomes fully visible to eyes that can see external things.”

**Five**: number of **evil**, or of the possibility for good and evil. “No being can do evil who has not arrived at “fivefoldness.” Wherever we meet with evil, such that it can actually adversely affect our own being, there a fivefoldness is at play.”

Tip that one may intervene decisively in the treatment of **illnesses**, e.g., after the fifth hour (in the morning), during the fifth day or week.

**Seven**: number of perfection (any development takes place in seven steps, number of the

rainbow colours, scale (music).

The seven is also in the number  $3 \frac{1}{2}$  [see, e.g., CW 265].

Number one: the unity can also be divided but: "In the world, especially in the spiritual world, when you take the two-thirds away, the one-third still remains as a part of it. In the same sense it can be said that when some part of God is separated from Him and becomes manifest, the remainder exists as something that still belongs to it."

"If you carry this out meditatively, if you again and again unite separated parts into unity, you have brought about a meaningful development through which you can attain spiritual heights.

Mathematicians have an expression for this that holds good in all occult schools:

$$1 = (2 + x) - (1 + x)$$

This is an occult formula that expresses how oneness can be divided and the parts so arranged that the one results." It is shown before using the example of body colours how one should imagine the "absorbed" **colours** to the perceived one (complementary colour).

Similar explanations concerning the symbolism of numbers in lecture 15(12/29/1907).

See 125/4(6/4/1910, Copenhagen): number three is also called number of the principles of soul (e.g., thinking-feeling-willing, three Logoi).

#### 4 or 11(9/16/1907, Stuttgart) 47ff. 1571

101-18

The seven **apocalyptic seals** in the forms given by Steiner symbolise the human evolution. Tip: "They can have a mighty influence on the soul because they have been created out of cosmic world secrets." They have an enlivening effect where spiritual contents are cultivated. Where they are misused or profaned, they cause physical illness. (Lecture also in CW 284, concerning the apocalyptic seals see the lecture, 5/21/1907) in it.

**CW 34** (*second German edition, 594ff.*) Steiner reports on the Theosophical Congress in Munich (5/18/ - 5/21/1907): "You ought to experience the contents of these seven pictures with your whole soul, with your undivided feeling nature ..., so that they live internally as Imaginations. For these contents correspond completely to certain astral experiences of the clairvoyant." The partial non-correspondence of Steiner's seals with the Apocalyptic seals or those published until then: "in general, their most important - and true - aspects are only allowed to appear in public in our time." Detailed interpretations of the seven seals follow.

#### 13(12/27/1907, Cologne) (209ff.) 1649

101-19

##### apocalyptic beings

The different levels of development of the human **members**: physical body – level of human being, etheric body - animal level, astral body - plant level, ego - mineral level. Any member expresses itself in the other: The physical body as such in the sense organs, the etheric body in the glands, the astral body in the nerves, and the ego in the blood. In the etheric body the other members express themselves in animal-like forms (see on top): the physical body as a human being, the astral body (sentient soul) as a "lion," the intellectual soul as a "bull" or "cow" and the consciousness-soul (with manas) as an "eagle." These are the main forms of the **human group souls**, from which the individual souls gradually arose and to which they develop further in changed forms.

These group souls are "in the etheric at the border between the physical and the astral planes." The physical plane and **astral plane** have seven levels, the upper three physical coincide with the lower three of the astral plane. This region is **kamaloka**.

#### 13(12/27/1907, Cologne) (220ff.) 1649

101-20

##### tribe soul

(**Human**, but also animal) **group souls** [see previous abstract] are in constant transformation and in ascending or descending evolution. They are not subjected to birth and death. At the end of a development which is limited with the human group souls to

seven generations (approximately 500 years), they turn into another form and constitute the soul of another group (e.g., of a tribe). People of olden times had the picture of the **phoenix** rising up from the cinder repeatedly for that fact.

**13(12/27/1907, Cologne) (217ff.) 1649 101-21**

The development of human **races** in connection with the dominance of one member. **Native Americans**: physical body (particularly in the bony system), etheric body with the **Africans** (glands), nervous system with the **Malays**, blood with the **Mongols**, incipient manas with the **Caucasians**.

**13(12/27/1907, Cologne) (p.225) 1649 101-22**

The greeting **Ave Maria** as a word reflection of **Eva** (Eve) with which should be indicated that the descent of the human being began with "Eve" and was turned round with the birth of Jesus. See 115/2(10/25/1909, Berlin), 125/13(12/22/1910, Berlin), and 353/3 (3/8/1924, Dornach).

**14(12/28/1907, Cologne) (p. 231) 1651 101-23**

**physical body**

The measures of the **Temple of Solomon** symbolise the form of the human being of the sixth main age ("root race"), and the measures of **Noah's Ark** describe the form of the human being of the fifth age. See 93/12(5/22/1905, Berlin).

**14(12/28/1907, Cologne) (p. 235) 1651 101-24**

**music of the spheres / elements**

The sound relations of the physical elements the esotericist is able to perceive are fixed in the original tuning of the **lyre**: The bass string corresponds to earth, the D string to water; the A string to air, and the G-string to fire.

**14(12/28/1907, Cologne) (238ff.) 1651 101-25**

The **staff of Mercury (caduceus)** symbolises the development of **consciousness** from the deep trance (Saturn) to sleep (Sun), dream image (Moon) and daytime consciousness (earth) and the further development to a picture consciousness (Jupiter), a sleep consciousness (Venus), and again a trance consciousness (Vulcan) keeping up the bright daytime consciousness. However, this development is gone through straight only by the initiate. Humankind takes part of the descending and ascending line in different transitory states, which is symbolised by the threefold spiral. Representation of the caduceus in the rainbow colours, which should be transferred into moral feelings, stimulating the soul to develop the higher organs.

On the symbol of the staff of Mercury see 119/8(3/28/1910, Vienna).

**15(12/29/1907, Cologne) (246ff.) 1652 101-26**

**planes**

Physical plane, **astral plane**, and devachan are shown schematically best of all by means of concentric circles or spheres. On the astral plane, the contrast of male and female corresponds, on the one side, to the supporting element "form" and "life", on the other side, to the negative element "decay" and "illness": "Two completely different regions of the astral plane really work on the human soul."

**15(12/29/1907, Cologne) (256ff.) 1652**

**101-27**

**music of the spheres / number**

The different evolutionary level of the lower four **members** of the human being [see-19] can be expressed esoterically through the numerical ratio 1:3:7:12, i.e. that, for instance, the physical body is twelve times more developed than the ego is.

*References to lectures of CW 101 in [93-26](#), [98-01](#), [98-02](#), [98-07](#), [98-10](#), [100-08](#), [109-19](#).*

## 102 *Good and Evil Spirits and Their Influence on Humanity*

Rudolf Steiner Press (2014). **RSIA** (12 lectures).

1(1/6/1908, Berlin) 1ff. 1654

102-01

### organs

Saturn forces (**Saturn beings**, see 98-18) are still working on the human organism, particularly on the **liver**. It is the organ, which stuffs everything **egoistic** into the human being. There are forces in it which were necessary for the human development at first, but which the human being has now to overcome. The lung counteracts it with its combustion process: "and this process breathing and combustion gives human beings the expectation of ever higher and higher development." This is the background of the **Prometheus** myth.

2(1/27/1908, Berlin) 15ff. 1669

102-02

### earth

The evolutionary levels **planet - fixed star - zodiac** [see 98-16]. On the level of the zodiac, the level of sacrifice is attained (descending forces). The ascending forces are those, which will become a zodiac. Ascending forces of the zodiac belong to the seven signs Aries (Ram) to Libra (Scales), the descending forces from Scorpio (Scorpion) to Pisces (Fishes). Ascending forces correspond to the higher human members, the descending forces "must first go through the human being, must gain first the level in man that will enable them to be ascending."

Up to the middle of Atlantis, the ratio of these forces was well balanced, Libra (therefore, the term) still belonged to the descending forces and turned then to an ascending force due to the impact of the ego. The human being begins with it to work on the zodiac developing his higher members. The "Mystic **Lamb**" = **Christ** with **life-spirit** (Libra) as his lowest member, who reaches with his seventh member up to Aries (Ram): "His ego strives up to the Ram; and thus he becomes the "Great Sacrifice," relating to the whole of humanity, and in a way these beings and powers existing on Earth are his creation. He is in the sun in the whole of his essential nature, and is connected with the moon and the earth in his creations. His power is located in the sign of the Lamb." "Human beings take in life: this entity lets life shine out over the whole of our universe."

3(2/15/1908, Berlin) 27ff. 1686

102-03

### planets

"A place had to be created for the spirits that had arisen last of all during Moon existence and had therefore remained at a very early stage of development. Because of this that place has very little connection with our earthly existence. The body we call **Uranus** separated out." Afterwards **Saturn** split off and constituted the "dwelling place" of the beings that were on the level of the human being in his Saturn existence.

**Mercury** and **Venus** are places of action of "spirits of fire" (archangeli) who had remained somewhat behind. The Venus beings as teachers endowed humankind with intellectuality. The Mercury beings were the teachers in the mysteries up to the end of the Atlantean age.

The Mars beings have a stimulating effect on the development of the human **sentient soul**, the Mercury beings stimulate the **intellectual soul** (so they exercise a double activity), and the Jupiter beings stimulate the **consciousness-soul**. The latter fact is an



apparent inconsistency, because it concerns beings that are less developed than the human being is. However, the Venus beings come for their assistance. These Jupiter beings had already helped during the second human race (Hyperborean age) in the development of the etheric body. See 98-17.

4(2/29/1908, Berlin) 53ff. 1699  
members / Christ

102-04

The connection of the human development with the **spirits of form** who had the etheric body as their lowest member on Saturn. From these etheric bodies “fructifying life-saps were streaming down like rain” onto Saturn. These were reflected, and the mirrored pictures formed the first rudiments of the human physical body.

The spirits of form sacrifice their **etheric bodies** during the Sun existence from which the etheric body of the human being is formed. This process is depicted in the **Greek mythology** as **Gaea** (body of Saturn) and **Kronos** (atmosphere of Saturn) who devours his children. During the Sun existence, the spirits of form have the astral body as their lowest member, which appears as passions: they are the creative **Titans**. See 266 / I, esoteric lesson, 3/14/1908, Berlin. p. 282.

During the Moon evolution, the spirits of form sacrifice their **astral bodies**. Their ego is now their lowest member. At the beginning of the earth’s development, they also sacrifice their ego and fertilise the human being with the rudiment of the **ego**. Their lowest member is manas. Some spirits of form lagged behind on Moon, have not sacrificed their egos and make up for this now. The human being was thus exposed to influences that were not in the normal course of his evolution. Thus, the **egoistic** ego beside the regular unselfish ego was instilled into man. Impulse of gradual development of **manas**. The impulse for the development of buddhi (**life-spirit**) comes from beings having buddhi as their lowest member and with the **Mystery of Golgotha**.

6(3/24/1908, Berlin) 70ff. 1725  
ego-consciousness

102-05

As in other passages, the development of the **group soul consciousness** to the personal consciousness is shown. The former expressed itself, e.g., in the **vendetta**, in the consciousness of a tribe, in **memory** of a blood line (generation) that is not interrupted by birth and from which the old age of **Adam** and the **patriarchs** is explained.

6(3/24/1908, Berlin) 72ff. 1725

102-06

The **spirits of wisdom**, who determined the development on the old Moon, gave up “the special mission to the **spirits of love**. These are another rank and as spirits of love they too had been able to go through their own evolution for a time on sun.” The **human spiritual development** would have progressed too quickly and the human being would not have come to the development of love if the spirits of wisdom had worked on. They withdrew on the Sun and became **spirits of cyclic periods** (of the rotation of times) that determine the order of incarnations from without. The spirits of love, however, regulate the individual life between birth and death. They mediate between the spirits of cyclic periods and **Jehovah**, the spirit of form. This mid-way solution prepared for the appearance of **Christ** Who is exalted above wisdom, before Whom the spirits of wisdom veil their countenance in humility, and Who will redeem men if they permeate themselves more and more with His spirit. The cooperation of Christ with the **luciferic** beings in the development of the free personality, capable of love.

8(4/20/1908, Berlin) 103ff. 1750

102-07

On the work of the **angeli** and **archangeli**. Archangeli as folk spirits, e.g., **Michael** the folk spirit of the Israelites. Michael = “he who stands before God,” the “countenance of God,” the arch-messenger of God. Other tasks of the archangeli: example **Phaniel**,

mentioned in the Book of Enoch, who protected the initiands (neophytes), or **Surakiel** (Sariel, Saraqael) who transforms vices of a region or city into virtues.

**8(4/20/1908, Berlin) p. 113 1750 102-08**  
**Christ** is called a being that is higher than the **powers** (exusiai).

**10(5/16/1908, Berlin) p. 131 1754 102-09**  
**elemental beings**

The **gnomes** or goblins possess three members below the physical body. "As the powers of these entities are below the physical plane, even the principle of the physical body can never be physically visible to ordinary eye. If they are meant to have material substance that is approximately physical, they can only have this under tremendous pressure, which is what happened when external matter presses them together."

**10(5/16/1908, Berlin) 133ff. 1754 102-10**

**Ahasuerus** (Ahasver) is a prototype of people who want to combine with their incarnation too strongly and to be born repeatedly in the same **race**. "But the possibility exists for those who want to meld with the race that they descend "due to their own gravity" and merge into matter. There are sixteen possibilities of becoming merged with the race; they are the "**sixteen paths of perdition**." Unless manas is developed, these people become **elemental beings** in the **Jupiter existence**, which as elemental beings of egoistic love demand for love. They will be the very devastating powers in the Jupiter existence. See 104/4(6/21/1908, Nuremberg).

**10(5/16/1908, Berlin) 137ff. 1754 102-11**  
**elemental beings**

**Undines** possess etheric body, physical body, and two members below it. **Sylphs** have astral body, etheric body, physical body, and one member below it. **Salamanders** possess four members (the fourth only partly) like the human being. Salamanders are parts of animal group-souls [see 98-08], moreover "The salamanders come into existence even today in a strange way, when certain human natures of especially low order, who nevertheless will certainly incarnate again, leave behind a part of their lower nature. These physical beings disturb human evolution very seriously."

Gnomes, undines, and sylphs as beings of previous conditions of the earth.

**10(5/16/1908, Berlin) p. 139 1754 102-12**

In contrast to the lower animals, the following can take place with higher animals (example **apes**). The ape brings too much from the **group soul** down into its own individual existence. Whereas in the relatively lower animal the whole physical form goes back into the group soul, the ape keeps something in its physical organisation which cannot go back. This is not the case with the lion. However, it is similar with the marsupials. From these detached parts, **salamanders (elemental beings)** come into being. That is why they are ego-like. See 98-08.

**11(6/1/1908, Berlin) p. 153 1770 102-13**

"The bird world consists largely of the tied-off parts of such evolving beings of the supersensible world." This communication in context with the representation of the origin of elemental beings like the **salamanders**. Mythology expresses this fact in the ravens of Wotan or in the eagle of Zeus.

**13(6/11/1908, Berlin) 167ff. 1775 102-14**  
**architecture / sculpture**

Sculptural pieces of art, buildings like the Greek **temples** or the **Gothic cathedrals** are opportunities for supersensible beings that have the etheric body as the lowest member (angeloi) to unite their etheric bodies with this physical corporeality. Beings, who have the astral body as their lowest member (archangeloi), dwell with their astral bodies in a room through which **musical** tones are streaming [see 98-28].

One gets the feeling for the distribution of forces in **space** from the soul force taken up in sleep. They have an effect on the physical body. This was easier in former epochs. That is why, e.g., the medieval painters could still paint floating figures.

About the work of these soul forces on the etheric body, which is important for sculptural creating, and about the work on the part of the astral body, which remains connected (soul-body) with the etheric body during sleep. From it, a feeling for the guidance of lines comes into being as the first element of **painting**. The **sentient soul** receives the feeling for the harmony of colours during **sleep**. The **intellectual soul** that lives in the music of the spheres by night for musical creating. Music is a memory of the perception of the music of the spheres. **Sensitiveness for music** means to possess such an astral body, which is receptive to these impressions. The **consciousness-soul** absorbs the spiritual words during sleep in the supersensible world. If one brings these words through into the daytime consciousness, they form the basic forces of **poetry**.

*References to lectures of CW 102 in 96-23, 98-09, 98-14, 98-18, 98-21, 98-28.*

### 103 The Gospel of St. John

*Anthroposophic Press (1962). RStA (12 lectures)*

**2(5/19/1908, Hamburg) 29ff. 1756**

**103-01**

The meaning of the first verses of the Gospel of St. John (**Joh.1:1-5**) in connection with the human development of Saturn, Sun (etheric body = "in him was life") and Moon (astral body implanted = "and that life was the light of humankind").

**3(5/20/1908, Hamburg) 52ff. 1757**

**103-02**

**Christ**

At the end of the Moon stage, there were seven main beings that were able to pour forth **love** to the human beings. After the extrusion of the moon, six of these **elohim** worked from the sun and are called **logos** in the Gospel of St. John. The seventh is **Yahveh** who chose the moon as his dwelling-place and worked on the human beings from there. His effect was prevailing in ancient times; he served as "reflector" for the forces of love of the other elohim and implanted wisdom and love into the human beings unconsciously at first during the night.

In the fourth lecture, Steiner points to the fact that the totality of the six elohim is also called **pleroma** in **John 1:16** (Greek = fullness or wealth, the *Revised English Bible* translates "full store").

On Yahveh and the six elohim see 98/7(12/1/1907, Nuremberg), 121/6(6/12/1910, Oslo).

**3(5/20/1908, Hamburg) p. 54 1757**

**103-03**

On the **Gnosis** and its lack of understanding for the fact that the **logos** or Christ has become flesh.

**4(5/22/1908, Hamburg) 60ff. 1759**

**103-04**

On the architectural structure of the **Gospel of St. John**. **John the Baptist** testifies (**John 10:41**) the deeds or signs of Christ Jesus he brought about before the raising of **Lazarus**, the writer of the Gospel. Then John/Lazarus himself is the witness as he writes in **John**

**21:24.**

The raising of Lazarus is an **initiation** and describes the transition from the old **initiation** to the new Christian one [see 112/7(6/30/1909)]. The conservative Pharisees regarded this deed of Christ Jesus as betrayal of the mysteries.

John the Baptist is the “voice of one calling (not: preaching) in the solitude” (**John 1:23**) (Greek: *éremos*, usually translated “desert” or “wilderness”).

**5(5/23/1908, Hamburg) 89ff. 1760**

**103-05**

**alcohol**

The **water-baptism** of **John the Baptist** is a reminiscent baptism for the condition when the human being had not yet fallen into the solid matter. **Baptism** as purification. Reference to the **marriage at Cana-in-Galilee (John 2:1-12)**. **Wine** is the means that tears this old connection of which the baptism reminds (dismembering of **Dionysus**). The six vessels of the rite of purification in which water is transformed into wine. This sign was a concession of Jesus to the state of human development at that time which must be overcome in future.

**5(5/23/1908, Hamburg) 92ff. 1760**

**103-06**

**John 3:31-34**

On the meaning of the saying: “so measureless is God’s gift of the Spirit” (John 3:34). The translation giving the gist of it: “He, who feels the (higher) ego (Christ), reveals even in his stammering words (= not speaking in metric verses like in the old psalms) the word of God.”

**6(5/25/1908, Hamburg) 105ff. 1762**

**103-07**

**initiates / Numbers 21:8-9 / Nicodemus / John 3:1-21**

The meaning of the technical expression “**Son of Man**” [see 94-26]: the human astral body and ego. John 3:14: this Son of Man will be lifted up to his divine state by Christ Jesus like Moses erected the serpent: The **serpent** is the term for those who were initiated in ancient times. They were single human beings while all the human beings are furthered by the Christ power.

**7(5/26/1908, Hamburg) p. 110 1763**

**103-08**

On the change of the **aura** (of the etheric and astral bodies) **of the earth** when **Christ’s** blood flowed into the earth on **Golgotha**. The earth received the impulse by the power of the logos to reunite once with the **sun**.

See 96-19, 98-10, and 104/6(6/23/1908, Nuremberg).

**7(5/26/1908, Hamburg) p. 117 1763**

**103-09**

**John 9:1-41 / respiration**

The healing force of **Christ** (buddhi) which has penetrated the **earth** is shown in the **healing of the man blind born** (John 9). Christ Jesus mixes some ground with his spittle (verse 6). Steiner also says that one could acquire such a healing force if one trains his physical body in one of the preceding incarnations in such a way that man inhales putrefied air for a certain prescribed time knowing that physical **decay** means spiritual birth.

**8(5/27/1908, Hamburg) p. 126 1764**

**103-10**

Towards the end of the **Atlantean age**, the **Primal Semites** lived in a region west of **Ireland**; they were culturally leading. Under the guidance of their greatest initiate (**Manu**); they were led eastwards to the region of the **Gobi Desert** or Tibet. On their way, parts of them mingled with native populations or other Atlantean or even Lemurian people. Thus,

most of the old European and Asian population developed and was of very different spiritual capacities. From the centre in the Gobi Desert, the first **post-Atlantean** cultural stream flowed down to India.

**8(5/27/1908, Hamburg) p. 134 1764**

**103-11**

**Egypt / egoism**

About the connection of the third and the fifth **post-Atlantean** culture-epochs. Preserving the outer form in the **mummy cult** comes back today as the **consciousness of personality**. The mysteries intended this. See 105/1(4.8.1908, Stuttgart).

**10(5/30/1908, Hamburg) 151ff. 1767**

**103-12**

**human members**

The physical body became the bearer of the ego during the Atlantean age. In the subsequent seven **post-Atlantean** epochs, the **ego** descends to the etheric body first (ancient Indian epoch), to the astral body (ancient Persian epoch), to the sentient soul (Egypto-Chaldean epoch), to the intellectual soul (Greco-Latin epoch), to the consciousness-soul (Germanic epoch), and in the future to the **spirit-self** (Slavic epoch) and to the **life-spirit** (American epoch).

**12(5/31/1908, Hamburg) p. 183 1769**

**103-13**

**conceptio immaculata**

The **Immaculate Conception** is the exchange of the ego of **Jesus** of Nazareth by **Christ** in the **Baptism in the Jordan** (the dove of the Holy Spirit). See [112-11](#).

**12(5/31/1908, Hamburg) p. 186 1769**

**103-14**

The two angels **Mary of Magdala** sees in the tomb of Jesus (**John 20:10-15**) are the **etheric** and **astral bodies**. "These two spiritual forms are always to be seen when a corpse is present for a certain time after death."

*References to lectures of CW 103 after 4-15, in 94-21, 94-29, 94-33, 97-03, 99-05, 100-19, 171-06.*

## 104 The Apocalypse of St. John

*Anthroposophic Press (1993). RStA (13 lectures)*

**1(6/18/1908, Nuremberg) 35ff. 1780** **104-01**

### initiation, Christian

The **Apocalypse** of St. John, a book of initiation, describes processes of the physical world in the seven letters to the churches. The seven **seals** describe the world of pictures (astral world). The seven **trumpets** represent the world of the sphere-harmonies (devachan). The seven **bowls** (vials) of **God's wrath** explain what must be overcome if the highest level should be attained.

**2(6/19/1908, Nuremberg) 50ff. 1781** **104-02**

### Apocalypse 4:4-9

The four **apocalyptic animals** (beings) are the archetypes of the **human group souls** when the human beings entered physical existence (Apocalypse 4:6-9). The twenty-four elders (Apocalypse 4:4-5) regulate twenty-four cosmic conditions. Each planetary stage of the earth consists of seven cosmic days (manvantaras) and five cosmic nights (pralayas). Two planetary stages (Saturn + Sun, Moon + Earth) are considered as one, so that twenty-four cosmic revolutions or periods result, shown in the second **apocalyptic seal** [by Steiner] as the cosmic clock with the double crowns of the elders = zodiac.

**2(6/19/1908, Nuremberg) 43ff. 1781** **104-03**

The **priest-king** of the Apocalypse (**Apocalypse 1:9-20**) symbolises the **Christian initiation** (shown in Steiner's first apocalyptic seal). He is the **Son of Man** who existed only germ-like in ancient humanity. This priest-king is characterised in lecture 3 "as the forerunner of Christ Jesus, as it were the leader of the first (post-Atlantean) culture-epoch."

"The seven stars are nothing but symbols for the seven higher spiritual beings who are the leaders of the great culture-epochs. And of the seven candlesticks we are expressly told that they are spiritual beings who cannot be seen in the sense world."

**3(20.06.1908, Nuremberg) 56ff. 1782** **104-04**

### Apocalypse 2 and 3

The **messages** to the **seven churches** or communities characterise and symbolise the seven **post-Atlantean** culture-epochs.

Ephesus = ancient Indian culture (Apocalypse 2:4, "However, I have against you: the love you felt at first you have now lost", i.e. it has not yet turned to earth, but verse 6, "Yet you have this much in your favour: you detest as I do the practices of the Nicolaitans," a sect which only accepted the sense-perceptible. Ephesus with its cult of the chaste Diana was a suitable representative for this epoch.

Smyrna = ancient Persian culture-epoch. Man tackles with matter, he has to take fruits of this life along with him into death, so that he does not die the "**second death**": "Those who are victorious cannot be harmed by the second death" (verse 11).

Pergamum = Assyrian-Babylonian-Egypto-Chaldean epoch. Investigation of the outer lawfulness by the human being (exploration by the "word"), shown by the two-edged sword, its wisdom stands on the boundary between white and black magic (the latter = **Balaam's** teaching), on the other side, it is possible since this epoch to purify the astral body to manas (= "hidden manna").

Thyatira = Greco-Latin (Greco-Roman) epoch. The appearance of Christ Jesus on earth. Verse 23: "This will I teach all churches that I am the searcher of men's hearts and minds." Verse 28: "And I will give him the morning star." Morning star is an indication to the second

part of the evolution of earth = Mercury (the first part is called Mars). It is noticed that the names of **Venus** and **Mercury** were exchanged because of occult reasons in the Middle Ages. The "morning star" was called Mercury and not Venus. (*The exoteric reason may be the transition from the geocentric to the heliocentric system of Copernicus.*)

Sardis = our fifth epoch. Apocalypse 3:1: The seven spirits of God are the term for the seven-membered man; the seven stars are the planetary stages of the earth.

Philadelphia (= brotherly love) = the sixth culture-epoch, the name is program.

Laodicea = the seventh culture-epoch. The lukewarm = those who have not grasped the spiritual impulse. The War of All against All finishes it.

**4(6/21/1908, Nuremberg) 75ff. 1783**

**104-05**

### **symbol / diet**

As humankind has set the **animal forms** out of itself during the former evolutionary stages and thus acquired qualities of soul and spirit, it will set out those who have not grasped the spiritual impulse as a kind of a new physical realm after the **War of All against All**. That is the evil **race**.

Example of the connection of forming an animal and a corresponding mental human quality: the horse and intelligence. "If there were not around us the animals which belong to the horse nature, man would never have been able to acquire intelligence." The devotion of the horse is connected with it in ancient cultures. So also in 97/29(10/13/1906, Leipzig).

89/18(4/3/1905, Berlin): The rudiments of intelligence were laid during the Hyperborean age.

*After similar explanations, Steiner added elsewhere (Kassel, 1907): The widespread aversion to horse meat is due to the fact that **Charlemagne** put the consumption of horse meat, as it was usual with the Teutons as sacrificial meal, under capital punishment (lit. 20, p. 155/156).*

**4(6/21/1908, Nuremberg) 84ff. 1783**

**104-06**

### **thinking**

The fruits of every **post-Atlantean epoch** will find their expressions in the sixth age (after the War of All against All) in the suitable epochs in man's countenance (**physiognomically**): This is the meaning of the opening of the "book with the **seven seals**." The seldom-used term "book" in the Bible as a record of generations following each other (Genesis, Matthew 1) or of a time sequence of events (Apocalypse).

First seal: the winner = he who overcomes the physical-sensuous (ancient Indian epoch).

Second seal: sword = conquest of matter (ancient Persian epoch).

Third seal: scales = the right measure which was learnt in the Egypto-Chaldean epoch.

Fourth seal: Christ appears. He who does not follow Him is doomed to death, to the **evil race**.

While the first four seals are brought together with the **horse** as the symbol of **intelligence**, those who constitute the future good race are clothed in white robes since the fifth seal.

Sixth seal: sun and moon that have built up the human being disappear physically and appear in front of the spiritual eye.

**5(6/22/1908, Nuremberg) 92ff. 1784**

**104-07**

Seven beings pass through the state of **humanity** during each **planetary stage**. In the middle of the Saturn evolution, these were the **archai** (spirits of personality); in the middle of the Sun evolution the **archangels** (fire spirits). In the middle of the Moon evolution, the **angels** (spirits of twilight) completed this state, and in the middle of the earth evolution, man is on this level now. That is why altogether twenty-four beings preceded man. These are the twenty-four elders of the **Apocalypse**. See [104-02](#).

5(6/22/1908, Nuremberg) p. 102 1784

104-08

#### mineral realm

The expression "**sea of glass**" (**Apocalypse 4:6**) points to the time when the first mineral masses came into being and man reached his human level at the same time.

**104a/2(5/1/1907, Munich)**: "In the **astral light** one sees through the objects, they appear like glass. The whole astral world is like a sea of glass."

6(6/23/1908, Nuremberg) p. 109 1785

104-09

About the grotesque **figures** of the first physical human bodies. Thus, e.g., the **appendix** and the **windpipe** (trachea) were grown together in their earlier form. Similar relationships existed in other **organs**. A future medicine will use insights into such connections therapeutically.

8(6/25/1908, Nuremberg) p. 142 1787

104-10

Manichaeism, which will be recruited from the good race after the War of All against All, will work - guided by **Manes** - on the transformation of the evil race. "Manes is that exalted individuality who is repeatedly incarnated on the earth, who is the guiding spirit of those whose task it is to transform **evil**."

8(6/25/1908, Nuremberg) p. 142 1787

104-11

The seven epochs of the seventh earthly main age are symbolised in the **Apocalypse** by the seven **trumpets**. "Just as the age after the great War of All against All is characterised by the seven seals, because the seer can only see it today from the astral world, so by the sounding of the trumpets is characterised the level of culture which follows that, because man can only perceive it from the true spiritual world where the **tones of the spheres** sound forth." After this age: "Our **earth** will then have reached the goal of its physical evolution."

8(6/25/1908, Nuremberg) 144ff. 1787

104-12

**Atlantis** developed out of the last (of seven) **Lemurian** "subrace", the **post-Atlantean** main age out of the fifth Atlantean culture-epoch or "subrace." The sixth main age will develop out of the sixth post-Atlantean culture-epoch and the last of these epochs will found the seventh main age.

In the last seventh earthly period which is called in the **Apocalypse** that of the seven **trumpets**, the inside of the human being will become obvious also by his language and thoughts, as well as it will be expressed in his countenance (physiognomy) in the sixth age at first. After this period, the earth becomes astral and the human beings with it, in so far as they have brought the Christ impulse to full development. The remaining people (evil race) will split off as a material globe. This process is symbolised in pouring out the **bowls** (vials) of **God's wrath**.

8(6/25/1908, Nuremberg) 148ff. 1787

104-13

#### **Apocalypse 10:1-10 / Solomonic Temple**

Apocalypse 10:1-2, "I saw another mighty angel coming down from heaven. He was wrapped in cloud, with a rainbow over his head; his face shone like pillars of fire. In his hand he held a little scroll which had been opened. He planted his right foot on the sea and his left on the land ..." Both pillars represent the two halves of the earthly development that are also called **Mars – Mercury**. In the first half, the earth is watery-airy, in the second one solid:

"This fits quite accurately into the conception that man is supported in his entire earth mission by two pillars, the two pillars you saw **symbolically** in the congress hall in Munich. They represent two parts of the earth's mission... And above them is symbolised what is to



be attained through the earth itself, namely love ...” \*) Cf. also 104 a/4(5/22/1907)

Apocalypse 10:9-10: the little scroll or book which tastes sweet like honey, “but when I swallowed it my stomach turned sour”: The seer looks at the future spiritualisation of the earth and feels the future bliss, but he feels descending in the body as pains, hence, also the expression “being crucified in the body.”

\*) On the **pillars of Jakim and Boaz** see CW 265 and CW 284, lecture (5/21/1907).

**9(6/26/1908, Nuremberg) 156ff. 1788**

**104-14**

The transition of earth and man into the astral condition (after the seventh trumpet of the Apocalypse) is described in the **First Letter to the Corinthians 15:47. Christ** (and also the human being who has reached the astral level) is called by Paul the “last Adam” in contrast to the first Adam who entered a physically visible body first during the Lemurian age. Adam means “son of earth”:

“There arose within the earth – perceptible not to physical eyes, but to spiritual vision – a part which was different and could be distinguished from the rest of the environment; but the forces in it were connected by innumerable threads with the rest of the whole earth. That was the beginning of a physical man.” The human **umbilical cord** is the last rest of this connection when the son of earth became son of man.

**9(6/26/1908, Nuremberg) 160ff. 1788**

**104-15**

#### **Pillars of Jakim and Boaz**

Interpretation of **Apocalypse 11:1-3**: “I was given a long cane to use as a measuring rod, and I was told: Go and measure the temple of God and the altar, and count the worshippers. But leave the outer court of the temple out of your measurements; it has been given over to the Gentiles ...” The temple is the future human body on Jupiter, physical body and etheric body are the forecourts. They must fall away and there remains what the human being has achieved. The witnesses mentioned in verse 3 are **Elijah** and **Moses**, the personal representatives of both “pillars,” strength and wisdom. On this spiritual condition of the earth, the forces (“strength” and “wisdom”) appear illuminated by love, by Christ. Hence, it is the identical picture as the **Transfiguration of Christ** on Mount Tabor [see [94-22](#)].

**9(6/26/1908, Nuremberg) p. 162 1788**

**104-16**

**Apocalypse 12**: The woman robed with the sun and the moon beneath her feet. When the earth has turned into the astral condition, it will unite with the sun again. Then the human being can take part in the quick development of the sun. The moon with its forces is no longer necessary; it is overcome (the fifth occult seal by Steiner).

**9(6/26/1908, Nuremberg) 164ff. 1788**

**104-17**

#### **the beast with ten horns and seven heads**

In occultism “**head**” means what the etheric body creates. “**Horn**” is a physical organ condensed from an etheric organ. The beast of the abyss (**Apocalypse 13:1**) has seven heads. These are seven **members** of man existing on the future secondary earth, which has sunk back into the animal realm again. About the concept “horn” see explanations in lecture 11.

**10(6/27/1908, Nuremberg) 167ff. 1789**

**104-18**

#### **third power / Apocalypse / apocalyptic animals / beast with seven heads and ten horns / Apocalypse 13:1 / astral body / life ether / secret of number**

The seven **planetary stages** of the earth are **conditions of consciousness**. Each stage is reached in seven consecutive levels, **conditions of life** (= **rounds**). “If we merely take our earth into account, we may describe the conditions of life by speaking of the seven

realms (kingdoms)" [see 93-59]. The **elemental realms** (elementary kingdoms) are refined conditions of the mineral realm, which they have preceded. The human being lives in the mineral realm today and, therefore, can only control the mineral forces; he does not yet control the vital forces: "so he will produce plant forms and still higher things in the laboratory in future, out of the familiar forces of the plant realm. But if this possibility of producing a living organism in the laboratory were to come prematurely, from the point of view of true spiritual science this is what would be called **black magic**." "There is an occult saying which runs: Man will only produce living organisms in the experimental laboratory, as he now produces mineral products, when the laboratory table has become the altar and his experimenting a sacramental act."

Besides this will be valid when man is in the plant realm: "The happiness of the individual is inseparably connected with the happiness of all." The present plant realm is only a kind of model of the future one.

Each condition of life passes through seven **conditions of form** [see 93-59]. The entire development amounts to 343 conditions of form (**globes**). Every condition of form is divided into seven main ages ("**races**", "root or principal races") what applies, however, strictly speaking only to the physical condition of form. The main ages are divided into seven culture-epochs ("subraces"), so that there are 16,807 conditions.

Lecture 11: we live in the fourth condition of form (globe) of the fourth condition of life (round) of the earth. And in the fifth main age (post-Atlantean age), in the fifth culture-epoch. Referred to the last three conditions three, four, and four states are finished: The number of development is 3 4 4. 171 of 343 conditions of form are finished, we are in the middle (even with the greatest abilities a clairvoyant cannot see farther into the future **evolution** than into the past), and in relation to the "smaller" units of evolution we are a little bit beyond the middle: This lies in the fourth subrace of the Atlantean age. Because humanity has "slept" spiritually since then ("the light shone into the darkness and the darkness comprehended it not" as it is said in St. John's Gospel), developing state and consciousness do not correspond. When humanity is again clairvoyant, this disharmony will be overcome.

The meaning of the **number 666**: It is the period when 6 rounds, 6 "races" and 6 culture-epochs are completed. Then the severance of humanity into a good and an evil race will be final. The process of separation prepares from the seventh culture-epoch of the post-Atlantean age when the last **number** is **6** (= time of the apocalyptic seals), increases when the next sixth period is completed (= time of the trumpets, number 4 [= earth is astral] 6 6), becomes final when the number of development is 6\_6\_6.

However, in lecture 12 Steiner says that a last possibility exists on Jupiter for the outcasts to return. "Only during the Venus embodiment the very last decision will fall, the unalterable decision." See 104-32.

After the first four Atlantean epochs that stood in the sign of four group souls (four heads and four horns of the apocalyptic beast) man became aware of sexuality (see Genesis): "Now, however, in the last three ages of Atlantis something twofold begins to develop physically. At each stage where a group-soul head was to develop, a double physical, male and female, was formed ... From this you see that at the end of the Atlantean age the entire group-soul nature of man has seven heads and ten horns, even if the later portion remains invisible. ... Man has the seven heads and ten horns within him. He must now work on these through the reception of the Christ-principle, so that they shall be destroyed, so to speak. For each time a man dies, the seven-headed and ten-horned nature can clearly be seen in his astral body."

11(6/29/1908, Nuremberg) p. 198 1790

104-19

### mystery of number

The other "version" of the **number 6 6 6** = 400 200 6 60 = (Hebrew) **taw (Tao), resh, waw (vau), samech**. These are the (hardened) four principles of man = **Sorath** = name of the

demon of the sun, the adversary of the lamb, the genius of the sun, Christ [see 96-25]. Sorat, the two-horned beast, is the seducer of the future man-animal with seven heads and ten horns who practises black magic committing prostitution with matter (Babylon). On the other side the **New Jerusalem**: the Jupiter stage of the earth.

*The 22 letters of the cabbalistic alphabet, their names and numbers:*

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
<i>Aleph</i>	<i>Beth</i>	<i>Ghimel</i>	<i>Daleth</i>	<i>He</i>	<i>Waw</i>	<i>Zain</i>	<i>Heth</i>	<i>Teth</i>	<i>Iod</i>	<i>Kaph</i>
1	2	3	4	5	6	7	8	9	10	20
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
<i>Lamed</i>	<i>Mem</i>	<i>Nun</i>	<i>Samech</i>	<i>Hain</i>	<i>Phe</i>	<i>Tsade</i>	<i>Koph</i>	<i>Resh</i>	<i>Shin</i>	<i>Taw</i>
30	40	50	60	70	80	90	100	200	300	400

12(6/30/1908, Nuremberg) 210ff. 1791

104-20

### Apocalypse / Trinity

The term "first death" means the last laying aside of the **physical body** when the earth passes onto the astral condition. Unless the human being has brought it so far that he can transform his **etheric body** through his **astral body** while the Christ-principle (**Jupiter** stage) helps him, he can also not transform the physical body later on **Venus** while the Father-principle helps him (John 14:6, "No one comes to the Father except by me"). When the etheric body is also laid aside with the further spiritualisation of earth and man, this will be for the human beings with the "old" etheric body like a "**second death.**"

"This new Jupiter will be accompanied by a satellite, composed of those who are excluded from the life in the spiritual, who have experienced the second death and are, therefore, unable to attain the Jupiter consciousness."

Concerning the second death see 104a/8(5/13/1909, Oslo).

12(10/30/1908, Nuremberg) 205ff. 1791

104-21

The **Apocalypse** contains ancient mystery knowledge that John published for the first time, because he had recognised that the Christ of the mysteries had lived in Jesus, and, hence, his intention was to contribute to a deeper understanding of the **Mystery of Golgotha**.

*References to lectures of CW 104 in 93-68, 102-10.*

## 104a Reading the Pictures of the Apocalypse

*Notes of lectures*

*Anthroposophic Press (1993). RStA (16 ölectures)*

1(4/22/1907, Munich) p. 19 1520

104-22

"Every star has its good spirit – its **intelligence** – and its evil spirit – its **demon.**" For the sun are this Christ and the two-horned beast, **Sorat**. The interpretation of the **number 666**. The occult sign of the **lamb** (= Christ) with seven horns and seven eyes (= planets). The names of the planets are those of their intelligences. Cf. 101-12, 104-19.

3(5/8/1907, Munich) 42ff. 1524

104-23

The seven **missives** (letters) to the **seven churches** (communities). They represent geographic regions "where particular emphasis is placed on one of the seven **members** of the human being."

The view of the **Pythagoreans** on the harmony of the four lower **members**, which they

expressed in the ratio 1 (ego): 3 (astral body): 7 (etheric body): 12 (physical body). The forces of earth, moon, and sun are effective in the astral body, the seven planetary forces in the etheric body and the twelve zodiacal forces in the physical body.

Ephesus was the site where the physical body was nurtured, which should gradually become a purified image of the etheric body (the 12 goes into the 7). For the Ephesians the danger exists to remain rooted in the sensory like the sect of the **Nicolaitans** [see 104-04]. The etheric body (church of Smyrna) should be nurtured in such a way that it is gradually spiritualised to life-spirit ("**crown of life**", Apocalypse 2:10).

**4(5/15/1907, Munich) p. 50 1525**

**104-24**

The figure of **Ahasuerus**, "the wandering Jew", as an example of a soul that merged with its race and rejected the Christ impulse for its further development.

**4(5/15/1907, Munich) 51ff. 1525**

**104-25**

The **missive** to the church of Pergamum (cultivation of the astral body or particular development of the spirit-self = manas = **manna**, Apocalypse 2:17). If the astral body remains unchanged, man will experience the temptations of **Satan** (Apocalypse 2:13).

Church of Thyatira (fourth missive): It has to nurture the ego. Church of Philadelphia (= brotherly love): task of cultivating the buddhi (Apocalypse 3:8). Church of Laodicea: task of nurturing the atman. "When we have come as far as the physical breath we take in, when the ego has worked down into the physical body – perhaps you know that in Christian esotericism this is designated by the word "**amen**" – then the esotericist, when speaking of this, will refer to the "amen." 'To the angel of the church of Laodicea write: These are the words of the Amen, the faithful and true witness, the source of God's creation.' (Apocalypse 3:14)

**4(5/15/1907, Munich) p. 55 1525**

**104-26**

The book with **seven seals** [cf. 104-06]. "A deed laid down in the present in order that it emerge in the future is termed "sealed" in Christian esotericism. ... For anyone who looks only at the physical plane, evolution is a book with seven seals. Anyone who looks at the astral plane can see all future organs already laid out. The organs reveal themselves as pictures." On the third and fifth seals (Apocalypse 6:5 and 6:9-11).

**5(5/9/1909, Oslo\*) p. 69 1997**

**104-27**

#### **prophets, Hebrew**

On the special trait of the old Hebrew **initiations**: "for they (the initiates) experienced yet again what Moses had experienced at Sinai. In this way, they were able to tell the people that the Messiah would appear... That was the supreme moment of initiation - when the enlightened Hebrew was allowed to experience that the Christ would arise in the future." Paul as an initiate could not believe before the event of Damascus that the man who died on the cross was the Messiah. Only by this event, an initiation through grace ("premature birth"), "he was able to experience the "**crown of life**," the last act of the old Hebrew initiation: the coronation through the appearance of Christ."

\* "*Kristiania*" at that time

**9(5/14/1909, Oslo) p. 98 2002**

**104-28**

#### **post-Atlantean age / anthroposophy**

After the sixth post-Atlantean culture-epoch, which will experience a revival of the Zarathustra impulse of the third epoch, "a time will come upon the earth when the victors will be those who lead the **War of All against All**. But the souls who will have been preserved from the sixth epoch must found a new culture after the War of All against All. The seventh epoch will have neither people who glow with enthusiasm for the spiritual, nor

those who glow with enthusiasm for the sensory existence; even for that these people will be too blasé. Very little of the Indian, the first culture, will be perceptible on earth in the seventh epoch. But these souls from the sixth epoch when carried up to the spiritual world, purified and christened will walk as it were etherically. ... In the seventh epoch, human beings wholly entangled in matter will no longer have to fear much from theosophy, for on earth there will no longer be much to find of those transformed human beings who will have increasingly spiritualised themselves in the sixth epoch by absorbing theosophy.”

**12(5/17/1909, Oslo) 113ff. 2005**

**104-29**

**Animals** are beings, which solidified too early in the **Lemurian** and Atlantean ages. “What the human being carries in the astral body today as desires and passions has expressed itself in the physical bodies of the various animals.” “The lowest instincts of the human being were first to fall into the physical world during the wild outbreaks of natural forces in the earlier times of Lemuria. The **apes** are, so to speak, the representatives of the last lower instincts to fall or be pushed into physical matter before the soul of the human being itself solidified in matter.”

There are sixteen groups of human passions and **instincts** and just as many animal groups. “Zoology will one day understand how these groups were gradually “precipitated out” of the spiritual world.” On the formation of **hooves** and **claws**.

**13(5/18/1909, Oslo) p. 119 2006**

**104-30**

The main age that follows the post-Atlantean age is also subdivided in seven epochs, the age of the seven **seals of the Apocalypse**. The reflection of the post-Atlantean epochs in the epochs of the seven seals. The four riders and the fruit of the first four post-Atlantean epochs.

On the present fifth epoch which will resurrect in the epoch of the fifth seal, a time of **materialism**: “A result of this impulse is that all external, practical life is detached from the individual, becomes materialised. This happens, for example, through the activity of **capital** in joint stock companies, which is increasingly detached from any individual human personality. The personal diligence and hard work of individual human beings will become increasingly unimportant.” The reaction of the earth against materialism in the form of **physical disasters** in this and the period to come.

**14(5/19/1909, Oslo) p. 122 2007**

**104-31**

**Apocalypse 12:1 to 13:10**: On the last earthly period of the seven trumpets in the Apocalypse. The union of the spiritualised human beings and the subtle parts of the earth with the sun, whereas the coarse parts of the earth combine with the moon and form a new moon (the woman who is robed with the sun and has the moon beneath her feet). See abstract -16.

**15(5/20/1909, Oslo) 125ff. 2008**

**104-32**

“But the coarse, material elements of humankind and the base substances in the lower kingdoms enter with the human beings into a kind of lower astral world. This could be called the subphysical **astral world**... This lower astral world is also working in opposition to our evolution today. The spirit Mammon, that is, the spirit of the hindrances, rules it.”

It is a sacrifice of the **luciferic** beings that they lagged behind and reached their human level only on the earth and not on the old Moon. They brought independence to humankind. The spiritualised human being will be able to redeem these beings in the age of the trumpets. Those who oppose that are described as dragon in the Apocalypse. The beast from the sea is the human being remaining stuck in animality (“without guilt”) in contrast to the black magicians who have consciously turned to Sorat.

The **earth** recapitulated the preceding planetary states of Saturn, Sun, and Moon in its first three conditions of development (**rounds**, see 93-22). After the fourth, the real earthly

round, it anticipates the coming planetary states in the last three rounds: Jupiter, Venus, and Vulcan. Redemption of the retarded people is possible during the Jupiter and Venus evolutions; however, this possibility does no longer exist on Vulcan. Cf. [104-18](#).

**16(5/21/1909, Oslo) p. 133 2009**

**104-33**

Interpretation of the 144,000 **sealed** servants of God in **Apocalypse 7:2-5**.

*References to CW 104a in [104-08](#), [104-13](#), [104-20](#), [105-13](#), [266-52](#).*

## 105 Universe, Earth and Man

Rudolf Steiner Press (1987). *RStA* (11 lectures)

**1(8/4/1908, Stuttgart) p. 18 1807**

**105-01**

The **sphinx** is a reminiscent picture of the animal-like physical body of the Atlanteans and the beautiful human-like etheric body that combined with it and was visible to the old vision by night.

**2(8/5/1908, Stuttgart) 23ff. 1808**

**105-02**

### health - illness

The curative effect of the **temple-sleep** in ancient **Egypt**: The priest transformed the dream pictures of the sick person into etheric pictures of the ancient Atlantean gods.

The picture of the **Isis** with the Horus boy had an even stronger effect. Isis is the reproductive power of the moon which was effective in the asexual **reproduction** until the Lemurian age (Horus comes into being through a sunbeam of Osiris = sun). Her curative effect has partially kept so far: "We can experience something of what remains of this in that wonderful symbol of the virgin mother which is preserved in the **picture of the Madonna**. From the standpoint of spiritual science, it can certainly be emphasised that the picture of the Madonna has a healing effect – within the limits already discussed. When it is contemplated in such a way that it has an after-effect upon the human soul ... it has a healing effect to this very day." (i.e. if humankind becomes absorbed in the spiritual wisdom).\*

On temple-sleep see 106/4(9/5/1908, Leipzig).

\* See H. Wiesberger in *Beiträge zur Rudolf-Steiner-Gesamtausgabe (Contributions to Rudolf Steiner's Collected Works)* no. 97, 19ff.

**3(8/6/1908, Stuttgart) 37ff. 1809**

**105-03**

The animal **group-egos** are on the astral plane, those of the plants on devachan. The latter is localised in the centre of the **earth** whose ego consists of the plant egos. The etheric bodies of the minerals are on the astral plane. The egos of the minerals shine from the cosmic circumference, they are to be found in the upper parts of devachan (that of the plants in the lower ones). The contrast **point - circumference** between the human **ego** and that of the mineral. Cf. [93-76](#), 95/5(8/26/1906, Stuttgart), [136-14](#), [136-18](#).

**4(8/7/1908, Stuttgart) 50ff. 1810**

**105-04**

The **angels** incarnate in the fluid **element**, the **archangels** in the airy one and the **archai** in warmth. Light is the dress of the **exusiai**. About the connection of the **dynameis**, **kyriotetes**, and the **thrones** with the preceding planetary stages of the earth.

**5(8/8/1908, Stuttgart) 76ff. 1811**

**105-05**

### human members

Man's physical body came into being from the sacrificial substance of the **thrones** on Saturn, the etheric body from the sacrifice of the **kyriotetes** on Sun, the astral body from the sacrifice of the **dynameis** on Moon. The ego is sacrificial substance of the **exusiai** on the earth (Genesis 2:7: "And the Lord God breathed into his nostrils the breath of life, so that he became a living creature.").

**6(8/10/1908, Stuttgart) 79ff. 1812**

**105-06**

### Mystery of Golgotha

The exusiai who stayed behind the development because of their willingness to sacrifice

themselves have their dwelling places on **Mercury** and **Venus**. They are **luciferic** beings and were not able to work on the human ego as the normal exusiai did but only on the astral body like during the Moon stage because they had lagged behind. Man owes the rudiments of speaking and "thinking memory" to their work and the germs of art and science but also the possibility of good and evil, i.e. of **freedom**.

This work already began before that of the normal exusiai who worked on the ego from the middle of the Atlantean age. The descent of the **Christ** principle, which should already take place in the middle of the Atlantean age, was thereby delayed as far ahead as the intervention of the luciferic spirits lay in the past. See [116-03](#).

6(8/10/1908, Stuttgart) p. 89 1812

105-07

#### figure

Present **races** are remnants of human types that have hardened during the **Atlantean age** too soon: The **Native Americans** are such relics who hardened the bony system too soon; the **Africans**: too soon hardened system of nutrition and digestion; the **Malays**: too soon hardened nervous system; the **Mongols**: too early hardened blood-system. The distinct waves of migration from Atlantis in different directions as the humans had hardened in various ways. The last trains that led to Central Asia were composed of Atlanteans who kept "malleable" bodies and lived near present-day Ireland. The Aryan race goes back to them. The artistic feeling of the ancient Greeks for these racial formative forces in the representations of the **Zeus** type (Aryan), the Hermes or Mercury type (Asiatic) and the **faun** or Satyr type (African). See 96/10 (10/21/1906, Berlin), 194/12(12/15/1919, Dornach).

7(8/11/1908, Stuttgart) 93ff. 1813

105-08

#### figure / symbols

The **forms** of the higher **animals** are hardened human emotions and passions that formed the pliant human body during the **Lemurian** age. The worship of **gods** in animal forms in **Egypt** was a spiritually reborn recollection of that time.

When the sun separated from the earth, man repelled the animal form that corresponds to the **fish** form. With the separation of the moon, it was the **snake** form. Man was in ascending development, as long as the sun was still connected with the earth, afterwards in descending one. Only through the effect of the **luciferic** spirits of Venus and Mercury, mentioned in 105-06, was man in ascending development again.

The Christ-event connects man again with the solar forces, hence, the symbol of the fish in early Christianity. The memory of the luciferic teachers who also worked in human figures in the Atlantean mysteries was also alive in the Teutonic and **Greek** mythologies.

7(8/11/1908, Stuttgart) 97ff. 1813

105-09

#### reproduction

The **pineal gland** (epiphysis) was the first sense organ of the earthly man, it served for the perception of different degrees of warmth, and it was an organ of fertilisation at the same time. It rose lantern-like from the head\* of man living in the watery element and lighted up with a certain position of the sun (rests have kept with luminous marine animals). On the **pituitary gland** (hypophysis), however, the lunar forces had an effect. It adjusted the functions of respiration and nutrition that were still combined. It was the organ of functions depending of man's volition, the pineal gland that of the less arbitrary functions.

\* *Out of the back of the head (according to lit. 9, vol. II).*

9(8/13/1908, Stuttgart) 122ff. 1815

105-10

#### initiation, pre-Christian

The fact that the **Teutons** estimated death on the battlefield so high goes back to old



Atlantean experiences. For only such a death spared the Teuton a corresponding postmortal time of purification (kamaloka) without interchange with the gods. This threatened to anybody who died the straw death, i.e. still stuck too much in the material life. The initiate had the meeting with the **Valkyrie** already during life. The legend of one of the last initiated heroes, **Siegfried**, who united with a Valkyrie during life, wants to point to this fact. He is still vulnerable on a spot where Jesus will carry once the cross of Golgotha, i.e. the Christ-principle has not yet descended.

9(8/13/1908, Stuttgart) p. 129 1815

105-11

The **Etruscans** are stated as an example of the ancient European population that still had a feeling for the connection with the old Atlantean gods and owned, on the other side, a strong personality and feeling for freedom. Reference to their noteworthy spiritual art and their liberal municipal constitutions.

10(8/14/1908, Stuttgart) 138ff. 1816

105-12

#### life after death

The **Lemurian** experienced his true **self-consciousness** after death in the meeting with **Christ** in the middle of his postmortal life. The Egyptian religion preserved a memory of it in the judgment of the dead (**Egyptian Book of the Dead**) in the meeting of the dead with the sun-spirit Osiris after his deeds had been weighed.

In the course of the further development, men could perceive Christ, however, the lower hierarchies less and less after death because they had turned increasingly to the physical world. That finds expression, for example, in the mood of the **Twilight of the Gods**. The supernatural beings who had incarnated during the Atlantean age did scarcely find suitable physical bodies, at most among the Asians who had stopped on an Atlantean level and, therefore, had retained some understanding. Thus, the incarnation of the **Buddha** who had worked in former times as **Wotan** (Woden) in the Germanic mysteries was possible there.

See 106/10(9/12/1908, Leipzig).

10(8/14/1908, Stuttgart) p. 144 1816

105-13

The meaning of the name **Sig**: it calls an "ancient Atlantean (= supernatural) individuality" who incarnated during the Atlantean age, however, still long after it repeatedly. The names Sigurd, **Siegfried**, etc. point to initiates as bearers of this being in the mysteries of the **druids**.

**104a/2(5/1/1907, Munich)**: The mysteries of the Drotten in Scandinavia and Russia and the Teutonic-Celtic mysteries of the druids originated from the initiate Sig. About the Siegfried legend.

10(8/14/1908, Stuttgart) p. 147 1816

105-14

In connection with the remark that the **Mongols** are latecomers of the Atlantean culture in certain way: "It is often pointed out nowadays (in 1908!) That their inherent qualities are bringing about significant progress in the **Japanese**. This is an illusion. They are not developing because of their own characteristics. Their victory in the last war (**Russo-Japanese War** in 1905) was achieved by means of warships and guns invented by Europeans – by exploiting an alien civilisation. Positive development is only possible when a people can evolve by virtue of its own intrinsic nature."

10(8/14/1908, Stuttgart) p. 149 1816

105-15

#### death

At the **Baptism by John**, the **Christ** principle permeated the **skeleton** (the skeleton is the true reason of human mortality) of the especially prepared physical corporeality of **Jesus**

of Nazareth.

“At present man is able to move his hands, but he has no power to influence the chemical forces in his bones – he is solidified in his bones. The only body having ever been on earth which was able to control over the force by which cartilage and bone substance are held together was that of Jesus of Nazareth through its Intuition by the Christ. ... The Christ is the living force that is capable of transforming the bones again, that is to say, of leading (men) gradually towards spirituality.”

Hence, the saying, “No bone of his shall be broken” (John 19:33) that proved to be true on **Golgotha**. See 112-10 and 106/10(9/12/1908, Leipzig).

11(8/16/1908, Stuttgart) p. 154 1817

105-16

The hidden connections within the **post-Atlantean culture-epochs**. Example: On the **caste** system in the first (ancient **Indian**) epoch when initiates, the Rishis, divided men according to their karma, the Rishis. In the seventh culture-epoch castes or communities will be formed voluntarily again by those who have grasped spiritual life. See 109/20 (6/11/1909, Budapest).

The connection of the third (Egyptian) epoch with ours: The mummifying of corpses and the present-day belief that the physical body is the only reality. The spiritual conception of Osiris returns as the materialistic heliocentric worldview of **Copernicus** (1473-1543) and **Kepler** (1571-1630). The revival of the **sphinx**, the remembrance of man's etheric form in Atlantean times, in the human inside as **religious** and **scientific** doubts ("ignoramus et ignorabimus"\* = we do not know and we shall never know). **Darwinism** and the animal-like figures of Egyptian **gods**. See 106/11(9/13/1908, Leipzig).

\* *Famous saying of Emil Dubois-Reymond (1818-1896), German materialistic scientist.*

11(8/16/1908, Stuttgart) p. 167 1817

105-17

### Christianity

“**Logic** may indeed be applied to all worlds but it can be applied directly only to the physical world. “ It is engaged in the physical brain. The last definitive impulse to logical **thinking** came by **Arabism** or Islam. This also causes among other things that the impulses of the Egyptian epoch reappear in our time in materialistic scientific garments. “Christ had to come before the last impulse (of the development of logic) had been received, while the stream of spirituality could still be saved as a stream leading to faith.”

11(8/16/1908, Stuttgart) p. 170 1817

105-18

The legend that Gautama **Buddha** died through eating too much pork is correctly interpreted by H. P. Blavatsky (1831-1891) and explained by Steiner in the following way: “He had divulged too many sacred brahmanic secrets to the outside world. He perished from a surfeit of occultism which he gave to the world – as does anyone who communicates what is concealed.” (!) The eastern differentiation of **ati buddha** (primeval buddha), **dhyani buddha** (transcendent buddha), and **manushya** (human) **buddha**: “For we certainly know that what is regarded as the Dhyani-Buddha is nothing but the etheric body of the historic Buddha that had been taken possession of by a god, namely by the individuality of whom we spoke yesterday – **Wotan**.”

On Wotan see 106/10(9/12/1908, Leipzig).

**Remark:** According to lit. 1, the Mahayana or Vajrayana Buddhism distinguishes five (92-01: all together these will be seven up to the end of this globe) transcendent buddhas (dhyani buddhas, archai\*) with accompanying transcendent **bodhisattvas** (dhyani-bodhisattvas, archangels\*) and earthly (manushya-) buddhas (angels\*), and their preliminary stage called generally bodhisattvas or strictly speaking of manushya-bodhisattvas.

Dhyani-Buddha	Dhyani-Bodhisattva	M.-Buddha	M.-Bodhisattvas
Vairocana	Samantabhadra	Krakucchanda	
Akshobhya	Vajrapani	Kanakamuni	
Ratnasambhava	Ratnapani	Kashyapa	
Amitabha	Avalokiteshvara	Gautama	
Amoghasiddhi	Vishvapani		Maitreya

\* See [110-06](#).

References to lectures of CW 105 in [96-19](#), [98-16](#), [103-11](#).

## 106 Egyptian Myths and Mysteries

*Anthroposophic Press (1971, reprint 1997. RStA (12 lectures))*

**2(9/3/1908, Leipzig) pp. 20 1824**

**106-01**

The **religious** world-conceptions of the **post-Atlantean culture-epochs** recapitulate the cosmic relationships of the preceding main ages. The view of the ancient Indian culture, the divine basis Brahma, the unity of sun, earth, and moon, mirrors the Polarean age. The view of the ancient Persian culture (Ahura Mazdao, the light principle, and Ahriman, the dark principle) reminds of the relationships after the separation of the sun in the Hyperborean age. The Lemurian age – after the extrusion of the moon – shines through the Egyptian religion with the image of Osiris, Isis and the Horus boy, and the Greco-Latin culture-epoch reflects the Atlantean age in its various worlds of gods.

**3(9/4/1908, Leipzig) 45ff. 1825**

**106-02**

**group-souls, human / Apocalyptic animals**

One can distinguish four types of **etheric bodies** could within the **Atlantean** population: bull, eagle, lion, man. “However, we must not imagine that each human represented only one type; all four types would show some traces in each person, but one or another would predominate.” The **initiates** of the Atlantean **mysteries** differed in their **figures** being similar to those of modern humans from the remaining population with more animal-like figures. The initiates placed this figure of modern human in front of the pupils of the mysteries as an ideal: “Through the power of this picture the pupil’s body was so influenced that it became different from the bodies of the other human beings at that time. Certain parts were transformed, and gradually the most advanced pupils became more similar to the people of today.”

**4(9/5/1908, Leipzig) 56ff. 1826**

**106-03**

In the ancient Indian culture-epoch, **Manu** initiated the seven **Rishis** into the secrets of the seven planets (the evolutionary stages of the earth). The primal word **Vach** was the word of Brahma split into these seven members. This evolution was described in the **Vedas** (= words).

**4(9/5/1908, Leipzig) 61ff. 1826**

**106-04**

The strong effect that teachers exerted on pupils in the pre-Christian **mysteries**, however, not only there. Example: the **telepathic** powers of **Socrates** on his pupils, Plato reports it. “Such things can no longer work in our time... What was entirely justified then would be rejected as a misdemeanour today.” Other example: healing of internal ailments through

temple-sleep in the Egyptian culture.

5(9/7/1908, Leipzig) p. 76 1827

106-05

#### Lemuria

The image of Michael's (Saint George's) fight with the **dragon** or lindworm is also a recollection of the condition of the human being after the sun had separated itself from the earth, when he consisted of an upper part that was permeated by the sunlight and a lower "watery" one of evil astral qualities. The dragon is the same symbol as that of the tempting **serpent** of the Old Testament.

5(9/7/1908, Leipzig) p. 76 1827

106-06

#### extrusion of the moon / Lemuria

".. and for the occultist the **basalt** formations appear as remnants of the cleansing forces that rocked the globe when the moon had to separate from the earth."

5(9/7/1908, Leipzig) p. 74 1827

106-07

Egyptian mythology depicts the transition to air **breathing** after the extrusion of the **moon** and the mortality of man linked with as the murder of **Osiris** by **Typhon**.

Lecture 6: Osiris is laid into a chest and is dismembered in fourteen parts: The sunlight effect goes out of the earth. It has an indirect effect in the fourteen phases of the waxing moon, **Isis** works in the waning phases. Thus, the arrangement of twice fourteen **nerve fibres** is connected with the spinal cord. "There would have been only twenty eight had the moon year coincided with the sun-year. But the sun-year is longer, and the difference between the two caused the surplus nerves."

The **division into sexes** was also connected with the alternate effect of Isis and Osiris. When Isis predominates, the **etheric body** becomes female and the human being male. When Osiris predominates, the etheric body becomes male and the human being female. Furthermore, the **lungs** were formed by the Isis effect as regulator of breathing (Typhon) and the **larynx** by the Osiris effect. The Horus boy – produced by both – is the **heart**.

7(9/9/1908, Leipzig) 94ff. 1829

106-08

#### rotation of earth / separation of the sun / figure / pineal gland

After the separation of the sun, the earth began to turn on its axis and with it the change of **day** and night came into being which were, however, much longer than today. When the sun was effective, an animal form (see previous abstract) joined the upper human being. First, the **fish** form when the sun stood at the sign of Pisces. The names of the signs of the **zodiac** originate from these animal forms of the lower human being. "The feet are actually the original Fish (Pisces); the calves or shanks are the Waterman (Aquarius) which for a long time enabled human beings to steer while swimming; the knee we find to be related with the sign of the Ram (Capricorn). The animal kingdom evolved more and more, and what became the thigh was designated as the Archer (Sagittarius)." The image of the **centaur** as an inkling of the human being at that time.

After the extrusion of the moon, sexuality appeared, while the sun stood at the sign of the Scorpion. The luminous figure of the upper human being was transformed after the extrusion of the moon to the perception organ that Greek mythology describes as the **eye of Polyphemus (Cyclopean eye)**. "In very young children we still find a soft place in the head (**fontanelle**), and it was from there that this organ protruded into cosmic space." See 109/4(3/28/1909, Rome).

7(9/9/1908, Leipzig) p. 97 1829

106-09

Artists were often initiates in former times: "It is said that **Homer** was a blind seer, but that means that he was clairvoyant. He could look back into the Akasha Chronicle. Homer, the blind seer, was much more seeing in the spiritual sense than were the other Greeks."

7(9/9/1908, Leipzig) p. 99 1829

106-10

**Osiris** corresponds to **Apollo** of Greek mythology. This plays the lyre (the brain with the nerves as strings) and lets the tones sound in the human being = he achieves a soul-life within human being.

8(9/10/1908, Leipzig) 106ff. 1830

106-11

**figure / Platonic Year**

In continuation of lecture 7 (abstract -08): "When half of the human being had become physical, sun and moon were in balance; therefore, the hip region is designated as the Balance or **Scales**. At that time the sun was in the sign of Libra." Concerning the duration of such a formation: "We should have a false picture of this if we thought that it could have occurred in one transit of the **sun**. The sun goes once through the **zodiac**, and only after this complete circuit does the forward step occur. In earlier times it had to make the transit more often, before the forward step could take place. Therefore, we cannot apply the familiar **time**-reckoning of post-Atlantean times."

8(9/10/1908, Leipzig) 107ff. 1830

106-12

**apocalyptic animals / genders / figure**

Four human forms of the early and middle Atlantis which are shown in the Apocalypse are characterised in a somewhat other way as in 106-02: bull = the **physical body** predominates, lion = the etheric body was predominant, eagle = predominant astral body, **sphinx** = predominant ego which harmonises the other animal forms. However, other human forms also developed: those with which physical body, astral body, and ego had the mastery became the physical ancestors of males of today; those with whom etheric body, astral body and ego predominated became the physical ancestors of females of today. The other types gradually disappeared, only these two remained, evolving into the male and female forms. See [107-06](#).

8(9/10/1908, Leipzig) p. 111 1830

106-13

The representation of the threefold **Isis**: the Isis with the vulture wings represents the human group soul whose astral body predominated (corresponds to the eagle of the Apocalypse), the third Isis with the lion's head represents the lion's type with predominating etheric body.

Another interpretation of the threefold Isis and similar threefold figures in 181/19 (7/23/1918, Berlin).

8(9/10/1908, Leipzig) 114ff. 1830

106-14

In the cult of the goddess **Nerthus (Hertha)**, which Tacitus reported, the historical fact is expressed that there was a transitional state from asexual to sexual reproduction. Besides, **reproduction** was carried out unconsciously and appeared to the human being only in outlines in dreams. This was the heavenly condition. Those, however, who already perceived the act had descended earlier and belonged to the lower people. These slaves accompanied the train of Nerthus. They were killed after the rite.

**121/11(6/17/1910, Oslo)**: The legend of the goddess Nerthus and her golden chariot drawn over the waters is the astral picture of the souls descending from the various planets during the Atlantean age that became later a solemn ritual.

9(9/11/1908, Leipzig) p. 125 1831

106-15

The new teaching of the **Egyptian initiatory schools** was that the interrelation was taught in them between physical facts and spiritual beings. The initiator of these schools was **Hermes Trismegistos**, the thrice-great **Toth**.

10(9/12/1908, Leipzig) 148ff. 1832

106-16

**mythology, Greek**

The saga of **Prometheus**, which is of Egyptian origin, shows the human being who is forged to his physical body after he had descended from the spiritual worlds. However, he owes his ego-consciousness to it. The astral body is gnawing his immortality the physical expression of which is the liver or the gall. The "golden flow" of the astral body was darkened through the entering ego. The Egyptian and the Eleusinian mysteries were striving for its purification.

The **voyage of the Argonauts** and the quest for the **Golden Fleece** are the exoteric representations. However, "the voyage of the Argonauts actually took place, just as the **Trojan War** actually took place." See 92/10(10/28/1904).

11(9/13/1908, Leipzig) p. 159 1833

106-17

The god **Amon** (not Manu!)\* who was painted green is mentioned as example of the realistic representation of **Egyptian gods**. He brought the rudiments of brain and **intelligence** to humankind. The astral bodies of intelligent people glitter green for the clairvoyant.

\* corrected in the fourth edition of the *Gesamtausgabe* (1978)

11(9/13/1908, Leipzig) p. 160 1833

106-18

The **sphinx** of earlier times still exists on the astral plane today. Nevertheless, it ceased developing and became decadent. It is perceived in certain special psychic conditions, e.g., of latent sunstroke as **midday woman** who puts question to those who experienced her. See 94/4(5/28/1906).

11(9/13/1908, Leipzig) pp. 162 1833

106-19

**health-illness / Fall of Man**

**Luciferic beings** also influenced the **etheric** and physical. That is why the possibility of error was laid into the etheric body and the possibility of illness into the physical body. "That is the spiritual cause of illnesses in humankind; among animals, falling ill is something different." "And since the physical and the etheric bodies are connected with the facts of **heredity**, so the principle of illness proceeds through the hereditary line."

11(9/13/1908, Leipzig) p. 165 1833

106-20

Tip to the **metal therapy** of **Egyptian** initiates and its possible renaissance, as Steiner later inaugurated it: "If there were no campaigns against the oldest methods of medicine, against the injecting of metals, there could be a reform."

12(9/14/1908, Leipzig) 177ff. 1834

106-21

**memory of generations**

The change of **postmortal life** after the Mystery of Golgotha: the pre-Christian people linked up because of their group souls even stronger with the physical plane, for the ego felt itself as member of a whole series of generations. Thus, **kamaloka** was also much more extended and life was shorter in devachan. One called the former the **way to the fathers** (back through the whole line of the ancestors), the latter the **way of the gods**. Indian terms are **pitriyana** and **devayana**.

12(9/14/1908, Leipzig) p. 180 1834

106-22

The **pharaohs** were initiates who received their power by the fact that they sacrificed a part of their astral bodies in which the folk-soul and with it the **Isis-Osiris** forces could become effective. That is why he was rightly called Horus. The Uraeus serpent represented this power.

12(9/14/1908, Leipzig) p. 183 1834

106-23

#### life after death

The 42 judges of the dead in the **Egyptian Book of the Dead** are the 42 ancestors of the dead. The soul should account for that it had acquired the spirituality his ancestors had collected in the physical world.

See [117-01](#) and 266 / I, esoteric lesson (4/19/1909, Dusseldorf).

*References to lectures of CW 106 in [105-02](#), [105-12](#), [105-15](#), [105-16](#), [105-18](#).*

## 107 Disease, Karma and Healing

*Rudolf Steiner Press (2013). **RStA** (14 lectures).*

1(10/19/1908, Berlin) 1ff. 1842

107-01

#### extrusion of the moon / evil

A characteristic feature of the **astral world** - in contrast to the physical plane - is its permeability. There is an upper and a lower astral world lying below or above the physical plane. Because the moon separated from the earth, an evil astral world was integrated into the general astral world. Today, we are first so far that an evil astral world is integrated into the astral world. In future, an evil **devachanic** world is integrated in devachan, too.

Lecture 4: This will be only in the Jupiter and Venus stages when the devachan is decayed because of the use of **black magic** and the like. Something similar will then develop in the devachan like what is today in the astral world.

2(10/21/1908, Berlin) p. 16 1844

107-02

The most fundamental principle of the **etheric body** is repetition as, e.g., the sequence of plant leaves expresses it.

**98/13(2/8/1908, Stuttgart)**: the etheric of the plant is diminished by the astral of the formation of flowers and fruit, is brought to a conclusion. One calls this deadening of the astral force **azoth** generally.

**Oxygen** is the embodiment of the etheric in the air, **nitrogen** is that of the astral, the azoth.

2(10/21/1908, Berlin) 20ff. 1844

107-03

#### astral body / schizophrenia

Astral forces form the basis of the formation of the **animal** and human physical bodies, which can come from quite different astral localities. The human ego holds them together. This becomes clear with certain **mental illnesses** with which the person concerned regards himself as several persons, example **Nietzsche** (see p. 6, talk 1).

One can also make this clear at the example of the **siphonophors** (state jellyfishes) where the single functions or organs still appear like a conglomerate, which come only in closer contact with the higher animals and the human being.

On the parallelism of **twins** (p. 20).

2(10/21/1908, Berlin) 24ff. 1844

107-04

**animal**

The development to higher forms of the **physical body** takes place via an **inside out inversion** in the astral realm. This is demonstrated in the case of the **fish**: their air bladder is transformed into the lung, but also: "Small parts remain but are inverted. In material terms, everything belonging to them disappears, and then they form the human." "The gills are reconfigured at least partly into our auditory ossicles."... "What is completely external in the fish, those remarkable longitudinal lines by means of which the fish orientates itself, form the three semicircular canals in us, which enable us to maintain balance."

5(10/27/1908, Berlin) 48ff. 1855

107-05

**karma**

Because the astral body is not able, e.g., to intervene in the etheric and physical bodies at an injury one feels this deprivation i.e. **pain**. That is why **kamaloka** is characterised through deprivation. By forcing back the physical body as it happened in former times, e.g., by **asceticism** and castigating, forces become abundant in the etheric body. The astral body feels that as **bliss**. These forces of knowledge can lead up to Imaginative beholding, to **visions**. As an example, Girolamo **Savonarola** (1452-1498) is mentioned.

\*) **116/2(12/22/1909, Berlin)**: This inability of intervening exists in any form of **illness**; nevertheless, astral and etheric bodies are thereby especially activated: **healing** forces. Even if an illness ends with death, the human being will take the forces with him, which cause the healthy development of the corresponding organ in his next life.

On asceticism see 305/3(8/18/1922, Oxford).

6(10/29/1908, Berlin) 54ff. 1857

107-06

The four **human group souls** in the Lemurian and Atlantean ages. Regarding the formation of both **sexes**, this representation is somewhat different from that in 106-11: the lion race had male **etheric bodies**. This etheric body was able to fertilise the **physical body** independently. "This was a kind of non-sexual fertilisation proceeding from the spiritual realm." The bull race had feminine etheric bodies and lost gradually the capacity of **reproduction**. The feminine sex developed from the lion race, the masculine sex from the bull race after reception of the ego.

7(11/2/1908, Berlin) 62ff. 1858

107-07

**life after death**

The free part of the human **etheric body** – not absorbed by growth, reproduction etc. – is the bearer of mental pictures and **memory**. You can transform this part by **education** etc. The mental picture "begins to work in the right way on this free part of the etheric body and ... make it serviceable for man after it has been **forgotten**. It is as though it were not digested until then. As long as the human being uses it for acquiring knowledge it does not yet work inwardly to bring life into the free part of the etheric body. The moment it sinks into oblivion it begins to work."

This has a moral aspect, too: being not resentful. The fact that the mental pictures do not get lost results from the fact of the **life tableau** immediately after death. Kamaloka is the time in which the soul forgets any connection with the last life gradually. Remembering which is no longer possible after having taken off the etheric body changes into reading in the **Akasha Chronicle**.

8(11/10/1908, Berlin) 73ff. 1866

107-08

Five types of **illness**:



- (1) Chronic illnesses are connected "as a rule" with the ego and its physical correlative, the blood. They can be cured by change of the surroundings, of the job and the like, however, also by psychological methods as surrogates.
- (2) Acute illnesses are connected with the astral body or its physical correlative, the nervous system. **Dietary** remedies are recommended, external medicines in the course of recovery.
- (3) Illnesses, partly acute, partly chronic are connected with the etheric body and its correlatives, the glands. This type is depending on national character or race and varies accordingly (example tabes\* with West Europeans and East Europeans, in 1908!). Only with illnesses of this type can specific **remedies** be used.
- (4) **Infectious diseases** have their origin in the physical body; however, their basis "is very much of spiritual nature."
- (5) Illnesses that karma has caused.

The chronic illnesses are those that depend also strongly on **heredity**.

\* *One calls tabes (dorsalis) neurolyues today; it is a stage of syphilis.*

**9(11/16/1908, Berlin) 87ff. 1870**

**107-09**

Attempt of a translation giving the gist of the **Ten Commandments**. One must not consider them as comprehensive statutes, but as instructions for the Jewish people how to develop and invigorate the ego-force. The ban of **idols**, which could only show the old lower gods who had worked on the physical, etheric and astral bodies. However, nothing in the external nature corresponded to the higher God of the ego, Yahveh.

**10(12/8/1908, Berlin) 102ff. 1887**

**107-10**

#### **Fall of Man / reincarnation**

The people of the Lemurian age took in the substances or forces of fertilisation with the food, which were there at quite definite times. The human beings were **individualised** a little at first and became individual only in the course of life by the effect of the environment. This possibility decreased with increasing densification of the earth and the human physical body.

Therefore, the **division into sexes** took place after the **extrusion of the moon**. "The present diversity among men is due to the interworking of the **sexes**. If there was only the female element, human individuality would be extinguished, and men would all become alike. ... Individualisation happens by way of the effect of the male sex on the female." ... "It was not until the middle of the Atlantean age that what we call the attraction of the sexes began, what we might call passionate love; that is, sensual love that mingled with pure super sensual or platonic love." ... "After humans had entered into double-sexedness, they gave what they themselves had experienced in the sensory world to their descendants: **original sin**."

"Original sin arises when human beings acquire the capacity to implant in their descendants their individual experiences in the physical. Each time the sexes are fired by passion the constituents of the two sexes are blended into the human souls descending from the astral world. Whenever someone incarnates he descends from the devachanic world and forms his astral sphere in accordance with his particular individuality. This astral sphere merges with something intrinsic to the parents' **astral bodies**, their drives, passions and desires, and thus a person acquires what his ancestors have experienced."

On the interplay of the male and female germs see 128/8(3/28/1911, Prague).

**10(12/8/1908, Berlin) 112ff. 1887**

**107-11**

#### **health-illness**

The effect of **mineral remedies**: a corresponding phantom or double comes into being in the physical body. Thus, the astral body is prevented to have an effect on the etheric body and the latter to have an effect on the physical body and destroy it in the case of illness.

There is, on the other side, the threat of solidifying the physical body, especially if several remedies of this type are administered for a long time (*Steiner counts most remedies of the orthodox medicine of his time among them, probably also the synthetic ones*). Such a patient is no longer accessible for psychic or spiritual healing methods.

11(12/21/1908, Berlin) 115ff. 1895

107-12

#### health-illness

The **rhythms** of the human **members**: the day-night rhythm of the ego, the 7-days rhythm of the astral body, the 28-days rhythm of the etheric body (a little bit different with men and women) and a 10 times 28-days rhythm of the female physical body or a 12 times 28-days rhythm of the male physical body. “That the sun is encircled by the **earth** in a year arises out of the rhythm that was implanted into the physical body, long ages before the physical constellation existed. The spiritual world arranged this. The moon had to go round the earth because its rotation had to correspond to the rotation of the human etheric body... The changing illumination of the moon by the sun – the moon’s four quarters – correspond to the different rhythms of the astral body, and the revolution of the earth in the course of a corresponds to the ego rhythm... In very ancient times, the earth did not revolve around its axis; this axial rotation arose in the course of time... The first stimulus to movement did not occur in the earth but in man. The spirits in turn gave the human ego the stimulus to whom it is subject, and the human ego actually took the earth with it and made it revolve around it. The **earth rotation** is the result of the ego rhythm.” This close connection between external and internal rhythms does no longer exist.

11(12/21/1908, Berlin) p. 120 1895

107-13

#### health-illness

“The **lungs** were developed at a time after when the moon had already split off and was preparing to develop its own rhythm, and the rhythm of the days was also beginning to develop. This is why even today the lungs are still connected with the astral body and the rhythm of the etheric body.”

**Fever** (e.g., with **pneumonia**) as a clarion call of the healing forces. An impairment of the **astral body** forms the basis of pneumonia primarily. The crisis (once typical for this illness) during the seventh day is explained due to the different effectiveness of the astral and etheric rhythms (more detailed in lecture 13).

12(1/1/1909, Berlin) 125ff. 1899

107-14

**Mephistopheles** is the Hebrew name for **Ahriman** (mephiz = he who is hindering, tophel = liar, derived from it: English “devil,” German “Teufel”). The Mephisto of the **Faust** legend or Goethe’s Faust drama has predominantly ahrimanic features.

“**Lucifer** is a being who has separated from the hosts of spiritual-heavenly beings after the separation of the sun, whereas Ahriman is a figure who has already freed himself before the separation of the sun and combines quite different powers in himself.” Through the ahrimanic temptation in the middle of the Atlantean age, the human being again received power of the **fire** and earth forces partially and now in a ruining way which had been taken away from him after the decline of Lemuria (**black magic**).

“The influence of Lucifer can never become as evil as the influence of Ahriman and those beings that are connected with the fire powers.” He “can get the human being, for instance, to carry out performances with his physical body in order to attain occult forces. These are the worst means to attain occult forces.” “Indeed, in certain black-magic schools such performances are taught in the most extensive measure.” These performances have an effect, because they force into the etheric body, “like a **phantom world** that is nothing else than the veil of powers which pull down the human being below the level of humaneness.” Black-magic sites have survived from the decadent times of ancient cultures to this day.

“Certain occult doctrines call the hosts of Ahriman **asuras**. These are, of course, the evil asuras who fell out from the evolutionary path of the asuras who gave personality to humans in a certain time.” The karma of the entire humankind is connected with Ahriman since the middle of the Atlantean age in a certain way. This karma of humankind can sometimes overlay the personal karma, as it can be, e.g., with the death through **earthquakes** and similar physical **disasters** which go back to the firepowers of the sixth layer of earth (fire earth). “The dominion of Ahriman has a material effect in this layer and from this layer does it work.”

On the question of the predictability of physical disasters and a possible warning of them: “The occultist would absolutely have the possibility of predicting... Nevertheless, the situation is such that only two or three times each century such events can be predicted by the initiatory sites ... For you have to consider... that these things, if they were avoided, would come to the fore at another place as another phenomenon...” Therefore, an initiate would have to perish as a rule though knowing the coming disaster: “For these things which are lying in the human karma for millennia and millions of years cannot be paralyzed by actions which are done within a short period of humanity.” Moreover, it is difficult for a **clairvoyant** to foresee such events, because materialistic research, so to speak, hinders any free view.

See 143/5(2/25/1912, Munich).

**14(1/26/1909, Berlin) 158ff. 1919**

**107-15**

On **karmic** illnesses. Illness is a process of strengthening to gain forces from the destruction and reconstruction of an organ. Thus, the human being becomes capable to carry out actions karma requests from him. That also applies to **childhood illnesses** in more general form. Other cause of karmic illnesses: forces developed in the previous life one-sidedly. “It could be that a person would have been able to reach a certain stage of enlightenment in his previous life, but he could not get through the part of his brain, and he did not develop the strength to break through the resistance. Then this offending organ must inevitably be destroyed, a severe illness can result.”

**15(2/15/1909, Berlin) 172ff. 1937**

**107-16**

An **avatar** is a supernatural being that incarnates once or several times for the blessing and advancement of humankind without reaping fruits from this incarnation for his own development. One or several members of the person who is ensouled by the avatar can be multiplied through the descent of an avatar. As an example **Shem**, one of Noah’s sons and ancestor of the **Semites**, is mentioned, in whose etheric body an avatar was embodied. Thus, an image of this etheric body could be integrated into the descendants of Shem, the Semites. In pre-Christian times, such images were transmitted to those blood-related people. The etheric body of Shem was preserved and given to **Melchizedek** for his mission later.

**15(2/15/1909, Berlin) 177ff. 1937**

**107-17**

**Christ** is the greatest **avatar** being who incarnated only once. The copies of his etheric and astral bodies were preserved until they could be used. They played a great part in the development of **Christianity**. Their transference did not depend on blood relationships like with the pre-Christian avatars: up to Augustine, there was a chain of physical remembrance that was vital for Christianity. From the fourth to the tenth, eleventh centuries numerous people had copies of the etheric body of Christ Jesus or at least partially in their etheric bodies. The events in Palestine were thereby obvious facts and direct experiences for them.

Example of a Christ understanding that is independent of historical circumstances is the

**Heliand** poem (ninth century).

From the twelfth to the fifteenth centuries, there were people with a copy of the astral body of Christ Jesus. Example: **Francis of Assisi** (1182-1226) (it was more his sentient soul). "And many of his adherents from the Order of Franciscans, with its servants and Minorites, had such copies interwoven in their astral bodies." With the representatives of **scholasticism** it was more the intellectual soul, with the medieval mystics more the consciousness-soul which was christened.

See 109/3(3/27/1909, Rome) and /11(5/31/1909, Budapest).

\* *This lecture is also contained in CW 109 as lecture 2.*

**16(3/22/1909, Berlin) 188ff. 1962**

**107-18**

As in the Lemurian age the **luciferic** forces and in the Atlantean age the **ahrimanic** forces became opponents, the **asuras** become opponents in our time and in future.

Luciferic temptation: implantation of sensory passions into the astral body (**sentient soul**), however, the possibility of freedom is also given. The beneficial forces brought illness and **death** as antidotes into the development. Ahriman brought error, lie, and materialism. The human being can overcome the ahrimanic effects through **karma** given by **Christ**. Ahriman has an effect especially on the **intellectual soul**, while the asuras work on the **consciousness-soul** or on the ego: "... these asuric spirits will cause... that the ego unites with the sensory, carnal nature of the earth. It will be torn out gradually from the ego and, as the asuric spirits increasingly settle and take root in the consciousness-soul, the human being must increasingly leave parts of his existence behind on the earth. What succumbs to the asuric powers will be irretrievably lost." This spirit already announces itself in living in the mere sensuousness and ignoring or non-knowing the existence of a spiritual world.

Lucifer's redemption through the human knowledge of Christ: He becomes the **Holy Spirit** announced by Christ (**Pentecost**) and the Inspirer of the lodge of the **masters** of wisdom and harmony of feelings. The evil of the ahrimanic powers can be removed in the course of the karmic development.

The astral body of Gautama **Buddha** was preserved after his death and was incorporated to the Indian reformer **Shankaracharya** (788-820).

**17(4/27/1909, Berlin) 205ff. 1991**

**107-19**

**Laughing** and **weeping** are manifestations of the ego. The ego stretches the astral body while laughing, while weeping it contracts it.

See 124/7(2/28/1911, Berlin): on the relationship to art (**tragedy, comedy**).

**17(4/27/1909, Berlin) p. 271 1991**

**107-20**

**group soul (human)**

The "living soul" = **nep(h)esh** which God blows into the human being (**Genesis**) is the (**animal**) **group-ego** which had an effect before from without on the human being like the group-ego of the animals has it even today.

**18(5/3/1909, Berlin) 218ff. 1994**

**107-21**

**racés / Europe, original population**

The effect of the earthly forces on the **earth's surface** and on its life is the strongest in the Polar Regions, weakest in the equatorial regions. There are the sun-moon forces the most effective. According to these effects, there were two human types in the **Lemurian age**: people of the Polar Regions with less developed physical and etheric bodies, which were loosely linked with them. The more group soul-like egos incarnated in these bodies only incompletely. The people of the equatorial regions already had souls that were more individual and combined stronger with their physical bodies. In certain way, they had combined with them too early and got in decadence. The better part of this population

immigrated to the temperate zones and formed the basis of the Atlantean people in whom also the souls of the northern regions could incarnate.

In the **Atlantean age**, the physical body was still malleable; intelligent people were small; however, silly people were tall. The knowledge of that fact has survived in legends of prudent **dwarfs** and silly **giants**.

Atlantean trains of emigration: nations with very strong ego feeling moved to the west. Their skin colour became red: **Native Americans**. Peoples with low ego-feeling and intense devotion of the external (sun) forces moved to the east. Their skin colour became black: **Black**. Manu led the human groups, in which both qualities were balanced, to Central Asia, where the post-Atlantean cultural impulses then arose. The European population developed from people who had a strong ego feeling like the people moving to the west, however, were not much influenced through their surroundings. The differently dark to yellow coloured people originated from mixtures of this European-West-Asian population with Negroid human types.

Tip to the contrary spirituality of the Teutons, e.g., their belief in (individual) **Valkyries** and the passive idea of the East-Asians about the all-embracing divine (brahma).

19(6/17/1909, Berlin)\* (297ff.) 2026

107-22

Human development is determined not only by evolution and involution (like the plant), which would lead only to permanent recapitulations, but also by the "**creation out of nothingness**" leading to a higher level. This happens in the human ego, e.g., by relating facts by **logic, aesthetic** or moral judgements:

"Life really falls into two parts with no distinguishing line between them: those experiences strictly determined by previous causes, by **karma**, and those not determined by karma but appearing on our horizon for the first time." This also happens by means of morality, by devotion to duty. This "creation out of nothingness" serves the archai (spirits of the ages) as nourishment who have lived in the former planetary stages in the physical, etheric, or astral substances of the human being. Christian esotericism calls this creation out of nothingness **creation out of spirit**. If it happens to the good side, one calls it **Holy Spirit. Christ** lays the foundation of this creating through his incarnation, which took place out of free decision and not out of karma.

*\*Gesamtausgabe, second edition*

## 108 Answering the Questions of Life and the World through Anthroposophy

*Gesamtausgabe, second edition. RStA (13 lectures)*

1(11/21/1908, Vienna) (13ff.) 1873

108-01

Any **animal group-soul** that is on the **astral plane** [see 98-08] has an evil counter image: “so that we have for any animal group a light figure and an ugly figure which has once separated itself from the light figure as the evil, ugly which was once in its inside.” Representation of this relationship in Michael and the dragon. Steiner emphasises once again that the animal group-soul is very wise, but does not know love. The **plant-egos** are to be found in the lower **devachan**, rupa devachan, “and they stick in each other that they are combined with their real centres in each other, in the centre of the earth.”

4(12/14/1908, Stuttgart) (p. 63) 1891

108-02

**post-Atlantean age / initiation / Rishis**

The initiates of the ancient Indian culture-epoch reached with their visions to the upper devachan (arupa devachan), those of the Persian culture-epoch up to the lower devachan and those of the Egypt-Chaldean culture up to the astral plane. A physical **idol** could still be given to the people of the ancient Indian culture as image of the divine, because they experienced the physical as Maya. In the Persian culture, the living processes like fire are revered as symbols of the divine. In Egypt, Osiris was adored as an astral figure.

**Moses'** mission towards the people of Israel consisted in the task to make the god conscious who finds expression in the ego, however, was yet bound to the blood and to the succession of generations. This is the basis and the concern of the **Ten Commandments** which are to be distinguished from externally similar collections of rules (e.g., by Hammurabi, 1792-1750 B.C.). For one worked in suggestive way on the astral of the people in former times.

Because nothing corresponds to the ego in the physical, etheric, and the astral worlds, the Israelite were not allowed to make any picture of this kind of the divine (first commandment). The first three commandments deal with the position of the human being to the divine. Steiner translates them according to their meaning. The fourth commandment asks to position oneself correctly in the stream of generations to guarantee a continuous ego-development. The fifth to the seventh commandments regulate the relationship to the fellow man, while the last three commandments demand to respect the other ego.

On the Ten Commandments see 143/3(1/15/1912, Zurich).

6(11/21/1909, St. Gallen) (95ff.) 2107

108-03

The two kinds of childish-youthful **rage**: that out of oversized egoism must be controlled by **education** in such a way that it strikes back in itself and thus pushes the abundant egoism from the soul. The other kind of rage is that against injustice, it is a harbinger of the not yet developed power of judgment. The rage, which has been overcome, changes to mildness **karmically** in the second half of life. **Devotion** and admiration during childhood change to the capacity of blessing in old age [see 116/2(12/22/1909, Berlin)].

Example of karmic effect from one to the next life: If moral ideals are internalised, “currents go to the upper part up to the head of the human being. These are forces which try to work on to the physical body; but they cannot change the head any more in this life.” The human being takes them with him at death; they come to the fore in the surface of the skull in the next life. Every person has his own principle, and only in this sense an individual **phrenology** is justified [so also in 127/6(2/25/1911, Zurich), 169/4 (6/27/1916, Berlin), 170/3(7/31/1916, Dornach)].

- 6(11/21/1909, St. Gallen)** (p. 110) **2107** **108-04**  
**life after death**  
 A **clairvoyant** who does not light up his visions by knowledge during life knows his way after death just as little as a non-clairvoyant and he is worse off than somebody who has taken care of logical concepts of the spiritual world. See 117/6(11/13/1909, Hanover), 124/1 (10/17/1910, Berlin).
- 9(12/26/1908, Berlin)** (143ff.) **1897** **108-05**  
**giants / dwarfs / dragons**  
 By means of some examples, Steiner explains how one can get out the astral experiences forming the basis of the **fairy tales** and thus may find correct interpretations of them.  
**127/14(12/19/1911, Berlin)**: Fairy tales have arisen from (old) clairvoyance. Steiner interprets the fairy tale of **Puss-in-Boots**.
- 10(3/14/1908, Berlin)** (p. 174) **1717** **108-06**  
 Short characterisation of **Spinoza's** position in philosophy: "And we see ..., how all the good elements of Arabism – that kind of philosophies which connected the more west-oriental seeing with Aristotelianism – united with that technique of thinking we call "**kabbalistic**". Spinoza belongs to the representatives of this direction."
- 12(10/20/1908, Berlin)** (197ff.) **1843** **108-07**  
 Steiner defines **perception** as a group of **sensations**. A **mental picture** is a pale perception if the object of perception does no longer exist. He understands as **concept** not an abstraction of mental pictures but a picture that somebody gains through internal construction of thought and has to harmonise with external reality. Only mathematical concepts and Goethean concepts of the organic fulfil this requirement, actually.  
 The connection of mental pictures happens by association and apperception\* (by external and internal motives). The connection of concepts follows the laws of formal logic. The connection of two concepts leads to a **judgment**, connection of two concepts and a middle concept lead to a **conclusion**. Besides, the order must be kept. Applying **logic** to itself, one comes to fallacies, it cancels itself (example: a Cretan says, "All Cretans are liars"). "This is a reflection of something else: When we go over from the three human bodies to the ego, all things change. The ego is the scene of logic which must be applied, however, only to something other not to itself. One never is able to do any experience by logic, but only order can be brought by logic into experience."  
 \* **Apperception** (from New Latin *adpercipere*): term used by Leibniz in contrast to perception for the soul process through which sense-perceptible objects are conceived by means of attentiveness and memory, acquired, raised, and inserted into consciousness (according to wikipedia.de)
- 13(10/28/1908, Berlin)** (208ff.) **1856** **108-08**  
 Other explanations concerning formal **logic**: The more extensive a **concept** is the less content it has. Different forms of **judgments**: affirmative and negative, general and particular, unconditioned (absolute) and conditioned (hypothetical ones). A differentiation is important if one should draw correct **conclusions**. E.g., the connection of two particular judgments leads to an invalid conclusion. On the little meaningful differentiation of analytic and synthetic judgments after Kant. A judgment is valid, if it can be transformed by formal judgment to an existential judgment through addition of the predicate to the subject.
- 15(11/13/1908, Berlin)** (237ff.) **1868** **108-09**  
 Man has the ability of forming **concepts** also without external observation. G. W. F. Hegel (1770-1831) developed this moving in concepts to a most perfect **dialectic** method. One can consider concepts as **categories**, although Aristotle calls centres of concepts

generally that way as first. Starting point of the net of concepts which is on the boundary between sensory and supersensible world is the most comprehensive concept, that of **“being”**. **“Nothingness”** is the next concept that is already contained in it. From the relation of objects something can come into being which was not there before, i.e. something originates from nothingness (**“creation from nothingness”**, see [107-22](#)).

“Nothingness is absolutely a real factor in the world events and never can you understand these world events unless you have conceived nothingness in this real meaning. You would understand the concept of **nirvana** better if you had a clear concept of nothingness if you had meditated once on the concept of nothingness what is something effective.”

From these two concepts the concepts of “becoming” and “existence” are developed, from “being” the concept of “essence”, from it “appearance”, which correspond in "reality". The "being" combines with the surroundings by "concept" which relates to the concept "objectivity" just like "being" to "appearance". The "Idea" relates to "objectivity" as "reality" does to "appearance".

See 125/2(5/26/1910, Hamburg).

Lecture on Hegel's course of life: 199/9(8/27/1920, Dornach).

*Reference to lecture of CW 108 in [204-11](#).*



## 109 The Principle of Spiritual Economy

*Anthroposophic Press (1986). RStA (26 lectures)*

1(1/21/1909, Heidelberg) p. 2 1912

109-01

### life after death

An essence of the **physical body** remains after death, the **tincture** of medieval mystics. "However, this extract of the physical being is the same in all lives; it merely represents the fact that the ego was embodied."

1(1/21/1909, Heidelberg) 4ff. 1912

109-02

The etheric bodies of the seven greatest sages of the Atlantean oracles were preserved and later transferred by **Manu**, the leader of the great sun or Christ oracle, to the seven best descendants of the colonists he had guided to Central Asia who founded the post-Atlantean cultures. These were the **Rishis**. "Only the etheric body of the great initiate of the **Christ** oracle was, in a certain sense, treated differently from the others." The Rishis went to India and revealed the ancient wisdom of the various oracles of the planets founding the ancient Indian culture with the exception of the wisdom of the sun oracle. "Only a faint reflection of the sun-wisdom could be transmitted because it was so lofty that even the holy Rishis couldn't grasp it." The Rishis called this reflection **Vishva-Karman** (lecture 3).

1(1/21/1909, Heidelberg) 8ff. 1912

109-03

The etheric body or the astral body of their teacher was annexed to the most intimate disciples of **Zarathustra** with their rebirth. One of them is **Moses** who got the etheric body through which he could survey in his memory times long past (Genesis), to record the genesis of the earth and to read in the Akasha Chronicle. The other is **Hermes**, the founder of the Egyptian culture, who got the astral body. Zarathustra incarnated again as Nazarethos who was the teacher of **Pythagoras** and others. See lecture 3.

In lecture 11(5/31/1909) Steiner says that Pythagoras reincarnated as one of the **three sages of the Orient** (astrologers) "and became then a disciple of Jesus of Nazareth." See 123/2(9/2/1910, Bern).

Concerning the teachings of Pythagoras, see *The Riddles of Philosophy*, 21ff.

1(1/21/1909, Heidelberg) 9ff. 1912

109-04



Examples of spiritual economy: The astral body of Nicholas of Cusa, **Cusanus** (1401-1464, left picture), was incorporated to Nicolaus **Copernicus** (1473-1543, middle picture)\*.

In this context: “The transfer of the etheric or astral bodies to human beings usually happens now in such a way that an astral body is transferred to a member of the same language group, whereas an etheric body can be transferred to a member of another language group... When a pioneering personality dies, the etheric body is always preserved, and occult schools have always known the artificial methods by which this was accomplished.” The etheric body of Galileo **Galilei** (1564-1642) was transferred to Michael **Lomonosov** (1711-1765, right picture)\*\*, the creator of Russian grammar.

\*) Cf. however 126-10.

\*\* ) 174/20(1/15/1917, **Dornach**): “Galilei’s soul revives in the Russian Lomonosov ...”

4(3/28/1909, Rome) p. 57 1966

109-05

The ether head towering above the physical head of the Atlanteans “had a special and central point of perception. When the ether head in the course of evolution withdrew more and more into the physical head (*the ancient clairvoyance got lost for this reason*), the profile was changed. Now we have at the point an organ, the development of which will restore the power of clairvoyance to humanity: the **pineal gland**.”

4(3/28/1909, Rome) p. 61 1966

109-06

After copies of the ether and astral bodies of Christ had been incorporated into leading personalities like Augustine, Francis of Assisi, Thomas Aquinas, a new aspect of **Christ** as **avatar** arose: “Beginning with the sixteenth century, copies of the Christ-Ego begin to weave themselves into the egos of a few individualities, one of them being Christian **Rosenkreutz**, the first Rosicrucian. This phenomenon led to the feasibility of a more intimate relationship with Christ, as is revealed by esoteric teaching.”

More detailed in lecture 8: “Christ was the greatest avatar that ever descended to earth...”... “Countless copies of the I of Jesus of Nazareth were preserved for posterity. Indeed, his ego had disappeared from the three sheaths when Christ moved into them, but a copy of this ego – heightened through the Christ event – remained and was multiplied into an infinite number of copies. We have in this copy of the ego of Jesus of Nazareth something that is still present today in the spiritual world.” Humanity must slowly mature, so that it can receive these copies. The brotherhood of the Holy **Grail** has this knowledge that protects this secret symbolised in the chalice with the blood of Christ.

5(3/31/1909, Rome) p. 66 1969

109-07

Already 600 years B.C., the **mysteries** ceased to exist, and **initiations** did no longer take place.

5(3/31/1909, Rome) p. 66 1969

109-08

A copy of the etheric body of Christ was working in **Augustine** \*). “... and this is how it became possible for him to find in himself the sources of his doctrine about the true form of Christian mysticism.” However, through his astral body and his ego he was subject to passions and errors.

About terms used by Augustine: “soma” is the etheric body; the astral body is the “sense”. One calls the transformation of the astral body “laying hold of the truth,” that of the etheric body “being joyful and enjoying spiritual things.” The “vision” is the highest degree of spiritualisation. Steiner calls Augustine the best interpreter of the **Epistles of St. Paul**.

\*) see 266/I, esoteric lesson (4/19/1909, Düsseldorf).

5(3/31/1909, Rome) p. 67 1969

109-09

**Thomas Aquinas** had a copy of the astral body of Christ, indeed, not already from birth: “The implantation of any principle into the human body can take place only when an external event changes the natural course of things. When Thomas was still a child,

lightning struck nearby and killed his little sister. This seemingly purely physical event made him suitable to receive into his own astral body that of Christ.”

See 266/I, esoteric lesson (4/19/1909, Düsseldorf).

**6(4/6/1909, Malsch) p. 76 1970**

**109-10**

About the technological achievements of the **Atlanteans**. During their golden time, they had vehicles or **airplanes**, which hovered in the water-saturated heavy air close to the earth. In the period of decline when air and water had already separated more and more, they invented **ships**. This was sensational at that time as the development of aviation was in the 20<sup>th</sup> century. The **Phoenicians** were descendants of that Atlantean subrace which made this invention.

**7(4/10/1909, Cologne) p. 95 1971**

**109-11**

A thought originates in the living interplay of **blood** (ego, warmth) and **nervous system** (astral body, air). “The origination of the thought inside of the soul corresponds to rolling **thunder** in the cosmos. Likewise, when the lightning flashes in the air, and when air and fire interact to produce thunder, this corresponds to the **fire** of our blood and the activity of our nervous system, then this is ... the same process in the universe...” That is why **Moses** sees the macrocosmic Christ in the fire on Mt. Sinai, and **John** receives the Revelation on Patmos with thunder and lightning flashes.

**7(4/10/1909, Cologne) p. 98 1971**

**109-12**

**Vishnu** was working in **Krishna** as **avatar**.

**9(5/16/1909, Oslo) p. 119 2004**

**109-13**

The **Iro-Scottish missionaries** like **Columban** (545-615), **Patrick** (~384 - ~460), and **Gallus** (sixth century) are called personalities who had copies of the etheric body of Christ Jesus.

**10(5/25/1909, Berlin) p. 136 2010**

**109-14**

**Zarathustra** “had already gone through sublime experiences in incarnations. He had been initiated into the teachings of the Holy Rishis, having absorbed them stage by stage in seven subsequent incarnations. Then he was born into a body that was blind and deaf, which afforded him as little contact with the outer world as was possible. Zarathustra had to be born as a human being who was practically unsusceptible to outer sense impressions, and the out of his innermost being the memory of the teachings of the Holy Rishis from a previous incarnation welled up in him. In addition, at that moment the great Sun God was able to kindle in him something that went ever further than the wisdom received from the Holy Rishis. That experience awakened in his next incarnation, and it was then that Ahura Mazda revealed himself to Zarathustra from without.”

**124/3(11/7/1910, Berlin):** Zarathustra is described as the first personality who is initiated with the post-Atlantean knowledge (in contrast to the Rishis who still scooped from the old Atlantean knowledge).

**10(5/25/1909, Berlin) p. 137 2010**

**109-15**

**Zarathustra** reincarnated possibly at the same time with **Buddha** (563 - 483 B.C.) as **Nazarathos** (630 -553 B.C. (?)) and then as **Jesus** of Nazareth.

**11(5/31/1909, Budapest) p. 155 2012**

**109-16**

**avatar**

**Zarathustra**, **Buddha**, and **Scythianus** are the three masters who were revered inside of the **Rosicrucian** mysteries. “Zarathustra, or Jesus of Nazareth, is one of the three masters

of the Rosicrucians. You can find many copies of his ego that is of the ego in which the Christ spirit himself had dwelled in the spiritual world. The copies of the ego of the Jesus of Nazareth are waiting for us in the spiritual world to be utilised for the future evolution of humankind. People who endeavor to strive upward to the heights of spiritual wisdom and love are candidates for these copies of the ego of Jesus of Nazareth. They become bearers of Christ, true **Christophori**.”

### 109 Rosicrucian Esotericism

*Anthroposophic Press (1978)*

**3 or 14(6/5/1909, Budapest) p. 26 2016 109-17**

The form of the human **etheric body** is similar in the upper part to the physical body. The lower parts are different. "... in a certain respect, left and right correspond in the physical body and in the etheric body. The physical heart lies slightly bit to the left; the corresponding organ in the etheric body is the **etheric heart**, which lies to the right." The etheric body is exceptionally movable but has a definite boundary. Its colour resembles that of peach blossoms.

**4 or 15(6/6/1909, Budapest) p. 42 2017 109-18**

"The dead knows with exactitude when he enters the spiritual world. The first impression he has of **devachan** is that he is seeing the form of the physical body of the previous life in its form outside his ego. This body is, of course, incorporated into the "continental" region of the spiritual world and belongs to the solid land of devachan." However, the human being becomes aware of its form at that moment and says to it, "That art thou!" That is also the sense of the meditation formula **tat tvam asi**.

**5 or 16(7/6/1909, Budapest) p. 61 2018 109-19**

"Hence, it is an occult law that no individual before his thirty-fifth year (*before the development of the consciousness-soul*) is in the position of being capable of imparting or attaining anything in the field of **occultism**." See [262-01](#) and 101/7(10/21/1907, Berlin).

**7 or 18(6/9/1909, Budapest) 81ff. 2020 109-20**

On the evolution of the **earth** and the separation of the **planets**: During the repetition of the Saturn stage Uranus, **Vulcan**, and Saturn freed themselves from the earth. During the repetition of the Sun stage, Jupiter and Mars freed themselves. After the sun had separated from the earth, it split off Mercury and Venus. After the separation of the sun, the earth split off the moon. The forces of the advanced spirits who pulled out the sun body brought about the separation of the old Moon, while the normal and the retarded spirits formed the moon circling around it. In all the mysteries, this process is called **war** (strife) in **heaven**. The detached **planetoids** are the ruins of that battlefield where you have also to search for the primal secret of the origin of **evil**.

**7 or 18(6/9/1909, Budapest) p. 83 2020 109-21**

If **alcoholism** spreads more and more, the souls who want to incarnate will not find suitable bodies.

**7 or 18(6/9/1909, Budapest) p. 86 2020 109-22**

#### **Lemuria**

After the extrusion of the moon, the souls that were not able to incarnate in the hardening earthly bodies in the times before and thus populated the other planets could again find

appropriate physical bodies. According to the "planetary stays", different human groups formed. This grouping of the souls was the cause of the origin of **human races**. The **Atlantean oracles** were also arranged accordingly (lecture 8).

On the Atlantean oracles and the development of **initiation** up to the post-Atlantean age see 112/6(6/29/1909, Kassel). See 114/4(9/18/1909, Basel).

**8 or 19(6/10/1909, Budapest) p. 94 2021 109-23**

The **Lemurians** were able to control the firepowers; the Atlanteans could only control the forces in water and air. The Lemurians could have strong effects on the seminal forces of the animals, while the **Atlanteans** could only work on those of the plants. The former were even able to transform related animal forms into human ones using these seminal forces. With any such magic effect of the human being on the seminal forces another effect was linked: the powers of **fire** were evoked.

**23(6/15/1909, Breslau) (p. 282) 2025 109-24**

As well as in other lectures Steiner points to the fact that St. **Paul** said of himself that he was **born prematurely**. Such a human being is somebody who has not descended so deeply into matter; therefore, the insight into the spiritual world becomes easier for him. Paul got this experience through the event at Damascus (see lecture 11 and 112/14(7/7/1909, Basel).

**112/2(6/25/1909, Kassel)**: Similar reference to the premature birth of **Buddha** (also in lecture 11).

*Notes of a lecture*

**-(2/19/1909, Leipzig) (p. 287) 1939 109-25**

An etheric body, which remains preserved after death is called nirmanakaya, one that originates through multiplying, is called **dharmakaya**. See [93-50](#).

**-(2/19/1909, Leipzig) (p. 288) 1939 109-26**

The author of the Old Saxon epic *Heliand* (~ 825) had a copy of the etheric body of Christ Jesus (also mentioned in lecture 2).

The ego of Jesus of Nazareth (**Master Jesus**) revives in **Lucian of Antioch** (~ 240 - 312), the teacher of **Arius** (~ 260 - 336); later he is embodied in northern Italy and in a person of modern times. Cf. [264-02](#).

**-(2/19/1909, Leipzig) (p. 289) 1939 109-27**

**Zarathustra** was the favourite disciple of **Manu**. In contrast to the Rishis, Manu initiated him in the Sun-Christ mystery.

*References to lectures of CW 109 in [96-25](#), [98-21](#), [99-19](#), [105-16](#), [106-08](#), [107-17](#).*

## 110 *The Spiritual Hierarchies and the Physical World*

Steiner Books (2008). *RStA* (10 lectures)

2(4/12/1909, evening, Düsseldorf) 19ff. 1974

110-01

On the **elements**. **Warmth (fire)** also has an internal side in contrast to the three other elements. It builds a bridge between the outer material world and the inner soul world; it is on the boundary of the material and the spiritual states. Intensified fire becomes a source of **light** (spiritual, makes things visible but is itself imperceptible) and **smoke** comes into being at the same time. The **elemental beings**, the emissaries of the hierarchies, living in the warmth are enchanted into the smoke. The condition of the more and more increasing **enchantment** is accompanied by the increasing densification of matter.

The elemental beings, enchanted into matter, stream into the human being by **sense perception**. They are released from it, while he forms thoughts, aesthetic feelings, etc. about his percepts. When the human being dies, the released elemental beings return into the elementary or astral world. The not released ones annex themselves again to him at his next birth.

The deeper sense of the sacrificial fire and smoke of the **cult**, which is accompanied by prayers.

A second class of elemental beings, imprisoned in night, is involved in the **change of day and night**. They are released through human diligence or they remain unreleased through his laziness.

A third class of elemental being takes part in the **phases of the moon**. Hosts of them are enchanted to the dark phases of the moon. The human being can release them because of his cheerfulness and inner contentment and let them unreleased by moroseness and hypochondria.

A fourth class of elemental being is connected with the course of the sun and helps with regulating the **seasons**. They were enchanted partly into the winter. The human being can release them by devotion and **piety**.

The **Bhagavad Gita** refers to these different interplays between human and elemental beings in chapter 8, from verse 23 on.

3(4/13/1909, morning, Düsseldorf) 33ff. 1975

110-02

### state of humanity

The **angeli** of Christian terminology correspond to the **dhyan-chohans**, the **archangeloi** to the **asuras** of Indian teaching.

On the planetary stages of the earth and the elements.

The old **Saturn** consisted of inner soul **warmth** at first, later also of externally perceptible warmth. "Warmth eggs" which were the bodies of the **archai** (primal beginnings, spirits of personality) formed its surface. These inhaled (*the warm eggs disappeared*) and exhaled the warmth. The archai left a part of the exhaled warmth outside; "They had to do that; because otherwise they would never have reached their human stage on Saturn." For only because a being faces an outside it attains **ego-consciousness**. Only higher beings, the **thrones**, were able to dissolve these warmth eggs again, so that pralaya could take place at the end of the Saturn development. However, the archai were bound through this legacy to the further development: cosmic **karma**.

They caused that warmth split into **light** and smoke (**air, gas**) on the subsequent **sun stage**. The surface of the sun was now formed by differentiated airy bodies, which constituted the bodies of the archangels reaching the human state. While they exhaled the air, light shone into space, while inhaling it the sun became dark.

In lecture 8, neutral warmth is still distinguished which stands between the soul warmth of the thrones and the external (physical) warmth. The so-called "warmth eggs" consist of it.

4(4/13/1909, Düsseldorf) 44ff. 1976

110-03

**Apocalyptic animals**

The warmth substance of the old **Saturn** was the sacrificial substance of the **thrones**. The forming power of the **archai** is identical with the power of thinking. The inner liveliness of Saturn originated from the assistance of the other Saturn inhabitants of the second hierarchy (kyriotetes or dominions, dynameis or mights, exusiai or powers).

The **cherubim** coming from the cosmic circumference supported the **archangels** on **Sun** who preferred staying longer in the sun-day and radiating into the spiritual world to returning to the sun during the sun-nights.

“These great universal helpers appeared in quite definite etheric forms.” Namely, as a winged lion, a winged bull, a winged human being, and a winged eagle. However, these cherubim were also effective in the sun-night and developed the first rudiments of the physical **forms of the animals** out of the sun mist. Hence, the later name **zodiac** for this sphere of the cherubim originated from that fact. Each of these four cherubim forms had two accompanying forms: Bull (Taurus) with Ram (Aries) and Twins (Gemini), Lion (Leo) with Crab (Cancer) and Virgin (Virgo), Eagle (which became later Scorpio) with Scales (Libra) and Archer (Sagittarius) and Man (later called Aquarius) with Goat (Capricorn) and Fishes (Pisces).

5(4/14/1909, Düsseldorf) 55ff. 1977

110-04

The spiritual beings of the first hierarchy had already completed their sun development at the beginning of our solar system and had thereby ascended to the cosmic sacrificial service. This previous world system had dissolved after its completion, had become the cosmic **circumference**, the **zodiac**, out of which a new world system could be born.

The **seraphim** receive the plans for a new world system from the highest divinity lying beyond their sphere, the **Trinity**; the **cherubim** elaborate these plans with wisdom, and the **thrones** provide their first realisation pouring out their fire-substance.

“According to indications of the majestic Trinity, they (the beings of the first hierarchy) then selected a sphere within cosmic space: “Here,” they said, “let us begin.””

The spiritual beings of the second threefold hierarchy who had also already existed in the previous world system, however, not yet exalted as the first hierarchy work inside the substance of the old **Saturn**. The **kyriotetes** (dominions or spirits of wisdom) provide the correct arrangements, the **dynameis** (mights or virtues or spirits of movement) take over their right execution, and the **exusiai** (powers or potentates or spirits of form) preserve the results.

The old Saturn (warmth) reached approximately up to the present Saturn planet (with our sun at its centre). The kyriotetes compressed this globe to the present Jupiter (the old Sun, air), the further compression to the old Moon which reached up to the present Mars was carried out by the dynameis; the watery element appeared.

On these processes: “One can imagine the orbits of our **planets** as boundaries for the extension of former heavenly bodies.”

During the **Moon** existence, a planet split off which circled the sun in the periphery of the original moon. Retarded dynameis populated this more densified moon; the advanced ones inhabited the sun now consisting of finer substance. The splitting off is called the **war in heaven** in all mysteries [see 109-20].

6(4/15/1909, evening, Düsseldorf) 67ff. 1978

110-05

The **Ptolemaic world system** \*) was a remnant of a spiritual view of the construction of the universe. The earth with the human being is the spiritual centre of the present solar system. The **planets** are the boundaries of the spheres of work of the individual hierarchies.

The sphere of the **angels** reaches up to the moon; their task is to preserve the memory

for the individual person from incarnation to incarnation. The sphere of the **archangels** (fire spirits) reaches up to **Mercury**, the present Venus. Steiner states that the names of Mercury and Venus were exchanged with the transition to the **Copernican system** (see the comment by Georg Unger, p. 158). The sphere of the **archai** (primal beginnings or spirits of personality) reaches up to **Venus**, that of the **exusiai** up to the sun. The task of the archangels as folk-spirits and that of the archai as spirits of the age (*German: Zeitgeist*). The exusiai have to manage the correct transition from one planetary stage to the other. The sphere of influence of the dynamis reaches up to **Mars**, that of the kyriotetes up to Jupiter, that of the thrones up to Saturn.

\*) 94/18(6/14/1906, Paris): The Ptolemaic world system refers to the astral plane, the Copernican one to the physical plane [so also in 95/11(9/1/1906, Stuttgart)].

**7(4/16/1909, evening, Düsseldorf) 82ff. 1979**

**110-06**

### **Mercury / elements**

The **angels** have their physical, etheric, and astral bodies apart from their egos and the higher members. One has to look for the lower members in water, air, and fire. The bodies are not coherent, do not have outlined contours, and can interpenetrate. The ego and the higher members are on the astral plane. The physical and etheric bodies of the **archangels** are separated from the other members. The lower members are in air and fire. The physical bodies of the **archai** are found in fire separated from the higher members that are in the spiritual world.

The **Venus** spirits (archai) incarnated as teachers in the **Lemurian** age ensouling a human physical body. The Mercury spirits (archangeloi) ensouled and enlivened the physical and etheric bodies of certain human beings during the **Atlantean** age\*. The latter were the founders of the **Atlantean oracles**. **Manu** was the founder of the Atlantean Sun oracle; he led the remainder of the Atlantean population to Asia and founded the post-Atlantean cultural development with it.

The **etheric body** of the human being concerned became immortal through the incorporation of an archangel. After death, it was preserved in the mysteries. In later times, the seven most important etheric bodies were implanted to the founders of the ancient Indian culture, the seven **Rishis**.

In the post-Atlantean age, incarnations or incorporations of angels took place in the human leaders (in their physical, etheric, and astral bodies). "But even in post-Atlantean times, we still find human beings whose physical bodies are permeated by spirits of personality." Such human beings also existed in whom an archangel was inherent. The former ones are called **dhyani buddhas**, the latter dhyani **bodhisattvas**. A human being bearing an angel in himself is a human or manushya **buddha**. It may also happen that a buddha is ensouled by a bodhisattva who incorporates only up to the etheric body.

"For, indeed, many periods do not possess enough great people who can be inspired by the spirits who have to be active. It is therefore often the case that various beings of the higher hierarchies have only a single person on earth to ensoul."

\*) **97/12(4/29/1906, Stuttgart, interrogative answer):** "Mercury is the body of some great spirits, one of them incarnated in **Gautama Buddha**."

**8(4/17/1909, evening, Düsseldorf) 95ff. 1980**

**110-07**

### **Apocalyptic animals**

Slightly modified explanations of the "warmth eggs" of **old Saturn**: They are produced in a certain point which lies in the line of Leo (Lion), the sign of the zodiac, and begin to rotate by the combination of outer (first hierarchy) and inner warmth (second hierarchy) and are stopped returning to their starting point. All the warmth eggs thus constituted, in the end, one single egg after no further eggs had been produced.

"A globe is thus created on the circumference, but, naturally, only over the course of time. This globe consists of the densest part of the fire substance, called Saturn in the narrower



sense of the word, for it occupies the position of our present planet **Saturn**. ... Our present Saturn came about in a similar way.”

The **physical body** and its organs were created on Saturn as germ-like rudiments.” At that point, where the initial movement again comes to rest, the seed is created for that organ in the human body, which, when the body is later set in motion, also ensures that all of the functions of the physical body may be brought to rest again – that is the **heart**.” Because the heart was called “**Lion**” in former times, the corresponding **zodiac** region received its name.

The breastplate or rib cage gave the name to the zodiac sign Cancer (Crab).

On the old **Sun**, the **kyriotetes** sacrifice their substance for the human **etheric body**. During this evolution, gaseous globes formed which have their origin in the sign of the zodiac of **Eagle**. These living globes are killed after they had revolved to their starting point, received the Scorpion's sting, today, hence, this zodiac region is called **Scorpio(n)**. From the collapse of all the globes a single globe resulted in the periphery of the sun = **Jupiter**. The present Jupiter is a repetition of the old Jupiter. “Every Jupiter, which is nothing but a solar stage, is a formation mainly composed of gas and warmth.”

On the old **Moon**, the human being received the **astral body**. Watery globes are formed through stimulation out of the region of **Aquarius**, from which – like with the preceding stages of development – a heavenly body comes into being: **Mars**.

The rudiment of the ego is added on earth during the Lemurian age. This expresses itself in sound, in speech. This is combined with the **reproductive forces** for which the **Bull (Taurus)** is a picture. The corresponding zodiac region received its name that way.

The first three post-Atlantean epochs reflect the first three main ages of the earth. A particular understanding of the secrets of the Bull forces existed in the **Egyptian** epoch, because it reflected the Lemurian age spiritually.

**8(4/17/1909, evening, Düsseldorf) p. 104 1980**

**110-08**

On the present **Saturn**: it only consists of **warmth** substance. It is dark and, therefore, appears blue seen through the illuminated space according to the Goethean theory of colours. The formation of a **ring** goes back to the different layers of warmth (neutral, spiritual, and outer warmth) each Saturn consists of.

**9(4/18/1909, morning, Düsseldorf) 108ff. 1981**

**110-09**

About the movements of the present **planets** which followed from repetitions of the planetary stages. “**Saturn** became a being that absorbed everything previously distributed in its periphery. This occurred through the influence of the Lion. Now the large globe from which Saturn severed itself contracted, yet continued to exist as a smaller globe. Although the whole structure withdrew inwardly, Saturn nonetheless preserved some of its originals motion. This was after a calming influence had been exerted and Saturn's movements inwardly came to rest.”

**9(4/18/1909, morning, Düsseldorf) p. 110 1981**

**110-10**

**cosmos**

In context with the preceding explanations, Steiner refers to the general cosmic law that forms assemble in a kind of belt, in an **equator**. Example **Milky Way**: “When you see this Milky Way as an outermost belt surrounding cosmic space with stars sparsely distributed in between, it is a result of the law that causes things to be gathered together into a belt as soon as rotation begins. Because of this, our cosmic system is lentil-shaped.”

**9(4/18/1909, morning, Düsseldorf) 112ff. 1981**

**110-11**

**reproduction**

On the connection of the individual parts of the **physical body** with the **zodiac** forces which developed the rudiments during the old Saturn: Aries (Ram) – head, Taurus (Bull) –

larynx, Gemini – symmetry (arms), Cancer (Crab) – rib cage, Leo (Lion) – heart, Aquarius (Waterman) – lower legs, Pisces (Fishes) – feet, etc. This human being, projected into the universe, is the giant **Ymir** of the Germanic mythology or the **Adam Kadmon** of the Kabbala or Old Testament. Steiner points out that the process of **conception** can only be understood if the connections with this cosmic human being are found. “You can grasp the **point** (which is at the centre) only when you have understood the periphery (**circumference**).”

9(4/18/1909, morning, **Düsseldorf**) p. 117 1981

110-12

The **nirmanakaya** is the **astral body** fully transformed to manas (spirit-self) which does not leave behind any remnant in kamaloka after death. **Dharmakaya**: a human being has acquired full control over the astral and **etheric bodies** (manas and buddhi), can transfer them on other human beings who have particular tasks in future and is able to form a new etheric body and astral body for himself (dharma = law, effective into the future).

10(4/18/1909, evening, **Düsseldorf**) 123ff. 1982

110-13

**cosmos / space**

With proceeding evolution, the **matter** of the **earth** (of any heavenly body) is pressed from all sides into the **centre** and it then disappears into the middle point, into nothingness. In the same way it reappears and all that the human being had worked into the matter from the other side in transformed kind at the **circumference**, “after it has gone (out of space) through another **dimension**.”

The preceding world system reappears beyond the zodiac as the “**crystal heaven**”, “it is where the deeds of beings belonging to a previous evolution were deposited.”

10(4/18/1909, evening, **Düsseldorf**) p. 125 1982

110-14

During the development of our world system, beings of circumference withdrew, for instance, during the Sun stage such beings that were compressed to form **Uranus**, and during the Moon stage those who withdrew on **Neptune**. “Many facts can be deduced from this; for example, that these planets have retrograding moons and so on.”

10(4/18/1909, evening, **Düsseldorf**) 127ff. 1982

110-15

In order to further world evolution, a host of **dynameis** was – using a military term – “detached” (because they would not have done that on their own) for complicating evolution as “gods of hindrance” or “gods of impediment” but also introducing something new to it. This happened in the transition from the Sun stage to the Moon stage (**War in Heaven**). “These detached dynameis were not yet evil in themselves, on the contrary, being up in arms against the normal development they were the great promoters of development. Nevertheless, they were the originators of **evil**; because, out of the storms they produced, evil gradually arose.”

During the lunar stage, they became the seducers of a part of the **angels** who had to reach the **human state** at that time but lagged behind in their development: **luciferic** angels. They implanted the results of the War in Heaven into the human astral bodies during the Lemurian age, namely the possibility for evil and error by which the human being receives as the first of the **hierarchies** also the possibility of **freedom** (the luciferic angels have this possibility, too) and with it of **love**. The luciferic beings can be redeemed through the free connection of the human beings with Christ who can permeate up to the human ego. World evolution is not a simple recapitulation, “each time a circle has been completed, a new element is introduced into cosmic evolution. And the integration of the new element is always the task of the hierarchy that is at its human stage of development.”

*Answers to questions*

(4/21/1909, evening) p. 141 110-16

“Esoterically, however, we must think of **space** itself as something that is created and creative. The creation of space lies before the work and effects of the highest **hierarchies**; we must therefore see it as a precondition. Yet, we must not imagine the highest **Trinity** spatially, because space is their creation. We have to imagine the spiritual beings themselves without space; space is something created. However, the effects of the hierarchies are limited spatially, just as those of human beings.”

(4/21/1909, evening) p. 141 110-17

“There would be no **time** if all beings were at the same stage of **development**. Time comes into being through the working together of a number of lower and a number of higher beings. In the timeless condition various degrees of development are possible; by their interplay time becomes possible.”

(4/21/1909, evening) p. 142 110-18

The difference between **ahrimanic** and **luciferic** beings: the former have a more powerful will for evil, they rank among the hierarchy of evil higher or lower than the luciferic ones. “... They recruited from the archangels on up to the mights”.

Still one degree higher in their will to evil than the ahrimanic beings are the (evil) **asuras**.

(4/21/1909, evening) p. 142 110-19

Steiner says that the life span of the **elemental beings** varies greatly and that they go through a descending development “and will then completely disappear out of existence.” They do not have any possibility to reach human level.

(4/21/1909, evening) p. 143 110-20

**Elohim** is the name for the totality of the Sun beings who belong to the hierarchy of exusiai (powers) and higher. “**Christ**, the highest of the elohim, is their regent. Yet Christ does not belong to the hierarchies but to the **Trinity**. In Christ we have a being before us who is so powerful that he has influence on all parts of our solar system.”

See 266/II, esoteric lesson, 5/9/1912.

(4/21/1909, evening) p. 144 110-21

The **group-soul** of the **bees** or beehive is of a very high rank, of a higher rank than that of the **ants**. Even higher is the group-soul of the **corals**, however, it is also premature. Steiner emphasizes that the levels of development of the group-souls are quite different. Esoteric zoology is very complicated.

(4/21/1909, evening) p. 144 110-22

The gods of the **Greek** and **Germanic mythologies** are angels, “they developed their activity in the **Atlantean age**” and lived together with the human beings; they only became “gods” later.

(4/22/1909, morning) p. 151 110-23

**secret of the number**

The **number zero** (it reads **egg** esoterically) means the end of a cycle. **1000** years mean that three cycles are completed. **Number 4** is the number of Maya and that of the universe. Where in the Bible the number 4 appears, Maya has been overcome: **40** days of fasting (an occult cycle has been gone through), for 40 days living or wandering in the desert etc.

“**Evolution** does not presuppose a beginning or an end. Evolution proceeds in cycles without repetition, there is always something new inserted in the cycle process. Ultimate beginning or end is a conclusion that is Maya...”

*References to lectures and answers-to-questions of CW 110 in [115-10](#), [126-11](#), [201-21](#).*

## **111 Introduction to the Bases of Theosophy**

*Gesamtausgabe, first edition (2018). The lectures of 3/28/1909 and 3/31/1909 in Rome were already published in GA 109, see abstracts 109-05 to -09. RStA (no lecture)*

- 1(9/21/1907, Hanover) (17 ff.) 1572 111-01**  
 In occultism, one distinguishes **initiates**, **clairvoyants** and **adepts**. Initiates do not have to be clairvoyant and clairvoyants do not have to be initiates, see [56-01](#). It is part of adeptness to make sacrifices, to conceal knowledge that could harm other people and to be able to use the occult forces.
- 2(9/22/1907, Hanover) (20 ff.) 1574 111-02**  
 On the four **members** of the human being.
- 3(9/23/1907, Hanover) (24 ff.) 1575 111-03**  
 About the **life after death**, kamaloka, devachan: presentations given in more detail in GA 9 ([9-13 to 9-15](#)).  
 The spiritual world is the sphere of permeability and is not limited to three **dimensions**, but has a fourth and more. Compare [324-14](#).
- 4(9/24/1907, Hanover) (28ff.) 1576 111-04**  
 The elaboration of the higher members by the human ego (see [9-07](#)):  
     Astral body → spirit self (manas), by acquiring intellectual abilities;  
     Ethereic body → life spirit (buddhi), moral impulses through religion, art;  
     Physical body → spirit man (atman), beginning with systematic transformation of breathing.  
 Sentient soul, mind soul and consciousness soul as preparatory stages for the ability of the ego to develop the higher members. The nine-membered human being in the druidic mysteries and the seven-membered one in the Egyptian view.  
 About the rotation speed of the planets in the **Ptolemaic system** and the harmonies of the spheres. Retrospect after death and with shocking experiences.
- 28(3/27/1909, Rome) (171 ff.) 1965 111-05**  
 On the four worlds of **devachan**. The "solid earth area" contains the spiritual forms of the mineral realm as hollow forms. Plant realm: the clairvoyant only beholds the reddish shining leaves and the (with the rose chartreuse) blossoms of the **plants**. "He beholds the nervous system of the animals only which looks like a tree. These animal forms are quite fantastic in the devachan. ... The **horse**, for example, shows ... a colossal mass above the head. ... The **elephant** has an even bigger head, as big as a house, and the physical body completely disappears in front of the clairvoyant's eye."  
 The human being develops the sense of sight first, then the sense of hearing. "If this is developed, the human being who was previously in absolute silence starts hearing the **harmonies of the spheres** Pythagoras speaks of, music, the spiritual word, or as the church calls them: the **choirs of angels**."
- 28(3/27/1909, Rome) (p. 176) 1965 111-06**  
 Two paths of **initiation** before Christ: Going back to the gods through all ancestors, called **pitriyana** in Indian, or shortened with the help of a "master" like Buddha, Laozi (Indian: **devayana**).

## 112 The Gospel of St. John and Its Relation...

SteinerBooks/Anthroposophic Press (1982). *RStA* (28 lectures)

**2(6/25/1909, Kassel) 30ff. 2030**

**112-01**

### human members

The **human development** in seven-year periods: The birth of the etheric body with the second dentition, that of the astral body with puberty, that of the ego approximately in the 21-st year and those of the **sentient**, the **intellectual**, and the **consciousness-soul** in the subsequent seven-year periods.

**Luke 2:52** refers in the briefest form to the fact that **Jesus** prepared his members in such a way that they could receive Christ. The correct translation reads, “and Jesus increased in wisdom (in his astral body, Greek: *sophía*), in mature of disposition (in his etheric body, Greek: *helikía*) and in gracious beauty (in his physical body, Greek: *cháris*), in a way manifest to God and man.”

**123/6(9/6/1910, Bern)**: the development of the members of the Jesus boy of the Gospel of St. Matthew and the necessity of the transition of Zarathustra's soul to the Nathanic Jesus boy of the Luke's Gospel: representation of Jesus in the temple (**Luke 2:41-50**), see [114-12](#).

See 131/8(10/12/1911, Karlsruhe).

**3(6/26/1909, Kassel) 39ff. 2031**

**112-02**

### Apocalyptic animals

On the **planetary stages** of the earth. The separation of sun and moon during the lunar stage. The spiritual prototypes (group souls) on the old Sun and the suitable human types (eagle, bull, lion, human) on Moon. Recapitulation of the planetary stages in the first stadia of the earth stage.

In the prologue of the **Gospel of St. John (1:1-5)**, the planetary development of the earth is summarised in short words: In the (primal) beginnings = Saturn with the spiritual germ of the physical human body (Logos). On Sun, life (the rudiment of the etheric body) was added, on Moon light (astral body). That causes a densification on the severed moon and a spiritualisation on the sun. This sunlight then shone on earth into the human beings; however, they could not yet accept or see it.

**4(6/27/1909, Kassel) 58ff. 2032**

**112-03**

On the **planetary stages** of the earth. The creation of the human **members** by the hierarchies whereby a higher hierarchy sacrifices its substantiality which is worked on by a lower one: Saturn: physical body – **thrones** and **archai**, Sun: etheric body – **kyriotetes** and **archangeloi**, Moon: astral body – **dynameis** and **angeloi**.

Archai (= spirits of personality), retarded on Saturn, are the creators of the physical foundation of the **animal realm** on Sun to which the etheric body was added on Moon. Accordingly, the physical rudiments of the **plant realm** came into being on Moon by retarded spiritual beings.

Explanations on the origin of the **mineral realm** on earth: “On earth the mineral realm was finally added and formed, because such beings like those on Saturn were still present and active on the earth. It was only through the activity of the spirits of personality (archai) that the mineral realm came into being; in fact, those beings are active in all the higher levels.”

The **planets** Saturn, Jupiter, and Mars were extruded before the separation of earth and sun, Venus and Mercury afterwards. Those human souls stayed on the planets that could no longer ensoul the earthly bodies, solidified more and more before the **extrusion of the**

**moon.** The revival of the physical realms after the extrusion of the moon took place in the order of the mineral, plant, animal, and human realm. The gradual descent of the human souls and spiritual beings. The highest-developed spiritual being waited for the longest time whose approaching was experienced as **Vishva Karman**, Ahura Mazdao, etc.: Christ.

**6(6/29/1909, Kassel) 96ff. 2034**

**112-04**

Keeping the person-to-be-baptised under water for some time **John the Baptist** achieved that the person's etheric body was loosened from the physical body and he/she got a consciousness of the spiritual world becoming one with it. He experienced that the "I-am" lived in this spiritual world and was approaching the earth.

The baptism by John establishes the transition from the ancient **initiation**, which did not yet reckon with the ego, to **Christian initiation**, with which the person does not need to dive into a lower state of consciousness than his ego possesses in order to reach the higher worlds.

**175/10 or 3(4/10/1917, Munich):** By the **baptism** with water the candidate felt being himself transposed into the state of consciousness of the time before the Fall of Man. Everything that had occurred since the Fall was to be erased from his consciousness. One tried to reach that goal e.g. through a monastic life.

**7(6/30/1909, Kassel) p. 124 2035**

**112-05**

By the materialistic view of **heredity**, the hereditary tendencies will gain control over the human being more and more. "Men will be engulfed in the quagmire of hereditary tendencies unless they strengthen their spirit and overcome each time whatever is inherited." However, this positive effect may only appear in the next incarnation.

**7(6/30/1909, Kassel) 129ff. 2035**

**112-06**

The initiation of **Lazarus-John (John 11:1-45)** was the first **Christian initiation** which bears, however, still features of the ancient initiation (duration of the illness = duration of the temple-sleep of the neophyte). The correct translation of **John 11:4**: "This sickness is not to end in death; but that the God may be manifest in him." Lazarus is the disciple whom "the Lord loved" (John 11:5 and 13:23) and becomes the disciple John who was able to proclaim the Christ impulse in his Gospel after he had received it. See **8-08**.

**8(7/1/1909, Kassel) p. 145 2036**

**112-07**

#### **Apocalyptic animals**

While the animals incarnated generally after the extrusion of the moon too early in the substance that was only malleable to a small extent, the **birds** "have failed to descend far enough, as it were; they remained in unduly soft substances... But as evolution continued, outer conditions compelled them to solidify." This is said in connection with the astral pictures in which the solar beings appeared to the human beings during the Lemurian and Atlantean ages (eagle, human, bull, lion).

*Literature 20, p. 154 (1907, Kassel): The birds split off themselves immediately after the extrusion of the moon. Their group soul is of a very high rank because it has descended only a little into matter.*

On the evolution of birds see **354/1(6/30/1924, Dornach)**.

**8(7/1/1909, Kassel) 136ff. 2036**

**112-07**

#### **Apocalyptic animals**

The four symbols of the evangelists point at the fact that they are initiates of such **mysteries** that derived from the corresponding Atlantean oracle sites in which the solar beings appearing astrally as eagle, bull, lion or human being were revered. That is why **Matthew** - as an initiate of the human mysteries which were nurtured especially in

Egypt - describes the aspect of Jesus that can be explained through his passageway of an Egyptian initiation in a previous incarnation (however, more externally: the escape to Egypt).

**Luke** as an initiate of the Egyptian mysteries of the bull describes the more spiritual side. **Mark** is an initiate of the lion mysteries "modern" at that time that were especially practised in Asia and Europe. Therefore, it was clear to him that supernatural beings were effective in lofty personalities. His Gospel only begins with the Baptism in the Jordan.

**John** initiated by Christ announced in his **Gospel** what will be valid for the effectiveness of Christianity in the far distant future. "He is one of the eagle initiates, who had skipped the normal evolutionary stage. What is normal for that time is set down by the author of the Mark Gospel."

9(7/2/1909, Kassel) 157ff. 2037

112-09

The artistic composition of **John's Gospel** is expressed for example in the seven **miracle signs** that show the gradual increase of the efficacy of the **Christ** power. The miracle signs were just yet possible when Christ Jesus was living, because there were still numerous human beings who were receptive to psychic-magic effects. This was the normal condition in former times which was bound, however, to kinship and intermarriage (see 114/8(9/24/1909, Basel)).

- (1) **Wedding at Cana-in-Galilee (John 2:1-12)**: The Christ power still requires the mediation of the psychic forces of ancient blood relationship (son – mother: corrected translation of John 2:4: "Oh woman, that passes here from me to you.") and the natural forces united with the freshly scooped water.
- (2) The healing of the nobleman's son (**John 4:43-54**): Healing happens here by the cooperation of the Christ force with the **faith** of the father enkindled in his soul.
- (3) Healing at the pool of Bethesda of the man who had lain sick for thirty-eight years (**John 5:1-18**): Christ is able to work into man's psycho-moral nature. The force is further supported that the sick man is especially receptive to it by the sabbatical atmosphere.
- (4) Feeding of the Fivethousand (**John 6:1-15**): The further intensification is expressed in the fact that the Christ force also works through the disciples (John 6:11, "Then Jesus took the loaves, gave thanks and distributed them [Steiner complements: to the disciples and the disciples] to the people as they sat there ...").
- (5) The disciples behold Jesus walking around on the sea and approaching the boat (**John 6:16-21**): The Christ force has now become so strong that "Christ could live in his own form before the soul of another who was ripe for it."
- (6) The healing of the blind-born (**John 9:1-41**): Correct interpretation of **John 9:3**: "Neither this has sinned (i.e. in his present life), nor his parents, but that the works of God should be made manifest in him (his divine individuality, i.e. his **karma**)." Here Christ has penetrated to the innermost being of the soul. \*
- (7) The raising of Lazarus (**John 11:1-45**): The Christ force passes to Lazarus in such a way that this becomes "another, a Christ-permeated man."

\* Steiner in 1907 (in lit. 20): An initiate transforms his physical body so far that the secretions (here the spittle) become healing forces. Reference to the **bees** that are progressed very far even though one-sidedly. **Milk** is already a healing factor today.

10(7/3/1909, Kassel) p. 179 2038

112-10

Through the entry into the sheaths of Jesus of Nazareth with the **Baptism in the Jordan (John 1:29-33)**, **Christ** achieved mastery over the (chemical-physical processes of the) **skeleton** what was not the case with the pre-Christian **initiates** who controlled the physical body only up to a certain degree. Christ could thereby incorporate the spiritual form of the skeleton into earth evolution. "But the earth evolution would carry nothing into the future unless the form of the skeleton was taken over. The form of the skeleton



conquers **death** in the physical sense." Therefore, also the saying: "No bone of his shall be broken." (**John 19:36**) [See [105-15](#)].

**10(7/3/1909, Kassel) p. 184 2038**

**112-11**

The **dove** appearing with the **Baptism in the Jordan (John 1:29-33)** is the ego of Jesus of Nazareth sacrificing itself: "While in a physical incarnation something spiritual descends from higher worlds and unites with the physical, that which was sacrificed in order that the **Christ** Spirit might enter appeared above the head of Jesus of Nazareth in the form of a white dove. Something spiritual appears as it detaches itself from the physical."

**10(7/3/1909, Kassel) p. 186 2038**

**112-12**

At the moment of the **Baptism in the Jordan (John 1:29-33)** an effect was also exerted upon the Mother of Jesus: "It consisted in regaining her virginity at this moment of the Baptism; that is, her inner organism reverted to the state existing before puberty. At the birth of the **Christ**, the Mother of Jesus of Nazareth became a virgin" (**conceptio immaculata**).

At the end of lecture **114/5(9/19/1909)** the process is described as follows: "At the same time, the immortal aspect of the birth mother of the Nathanic Jesus descended upon the mother whom the Nathanic Joseph had taken into his house and made her virginal again. Thus, the soul of the mother he had lost was restored to Jesus during the baptism. His remaining mother sheltered the soul of his birth mother, the **Mary** the Bible calls "the most favoured (blessed) one" (**Luke 1:28**)." See [148-05](#).

**10(7/3/1909, Kassel) p. 190 2038**

**112-13**

Steiner shows how the level of the **Christ** force in the body of Jesus whose increase is shown in the seven **miracles** (see -09) is already indicated in the preceding chapters of the **Gospel of St. John**.

The recognition scene with **Nathanael (John 1:43-51)** who is a true "Israelite" i.e. an initiate of the fifth degree, of the forces residing in the blood bonds, goes ahead of the **Wedding at Cana (John 2:1-12)** which Christ resumes in a changed way. The transformation of water is an effect on the etheric body. Through the strengthened astral body, he can work especially on the physical body. This is announced in the cleansing of the temple (**John 2:13-25**) and in the meeting with Nicodemus "by night" (= in the astral realm) (**John 3:1-21**) which precede the second and third miracles. Christ Jesus calls Himself "living water" in the conversation with the Samaritan woman, i.e. He Himself is in the earthly elements, while He had only controlled them at Cana at first (John 4:1-42).

In **John 5:19-30** He appears as one with the forces which work all over the world as Lord of life and death of the physical body (the fourth and fifth signs). "I am the light of the world" (**John 8:12**) goes ahead of the healing of the blind-born. In the end, the Christ force has reached the top height: "The father and I are one" (**John 10:30**) leads the way of the raising of Lazarus.

**10(7/3/1909, Kassel) p. 196 2038**

**112-14**

**miracles / signs**

**John 6:22-25**: Also those who were not disciples of Jesus could behold him even if he was physically absent because they "were in search of him". They experienced a similar increase of their spiritual power through the **Christ** force as the disciples did.

**11(7/4/1909, Kassel) p. 201 2040**

**112-15**

By the **pre-Christian initiation**, the maternal part (etheric body and astral body) of the neophyte was lifted out by the hierophant (priest-initiator) and his paternal nature (physical body and ego) remained behind. "That is the neophyte killed the paternal element within

him and wedded his mother.” This fact forms the basis of the legend of **Oedipus** that also shows at the same time that the ancient wisdom (oracle, sphinx) will no longer be sufficient to bring these both poles to balance. This would become or at last will lead to the outer **War of All against All**: “which will come to pass in any case, but only for those who have not become imbued in the right way with the Christ-principle.”

Reference to the similar motive in the legend of Judas Iscariot. On the legends of Oedipus and Judas see 113/7(8/29/1909).

Man has received the possibility through the **Mystery of Golgotha** to bring both principles to harmony in himself. From this point of view, the **Wedding at Cana** is also to be seen: the Mother of Jesus is the female-maternal principle and **Christ Jesus** the paternal ego who co-operate in harmony. With the crucifixion he combines the Christ-principle in John with the maternal principle (**John 19:26-27**).

**12(7/5/1909, Kassel) 220ff. 2041**

**112-16**

### **Mystery of Golgotha**

Since Christ's appearance, the **etheric body** frees itself slowly from the **physical body**, so that the connection will be once again as loose as during the Atlantean age. “If the human being acquires nothing in his physical body, if his etheric body withdraws again with nothing to take with it – having even used up the old store of wisdom – the earth's mission is doomed. The mission of the **earth** would be lost for the universe.”

The etheric body of Jesus of Nazareth permeated by **Christ** vitalises the physical body: “At the moment when the etheric body of Jesus of Nazareth, in whom the Christ now dwelt became completely a life giver for the physical body, the etheric body of Christ is seen transfigured.” (**John 12:28-31**).

“**Lucifer-Ahriman** was cast out at this moment of the physical body of Christ! There stands the great example which must be realised by all humankind in the future: Through the Christ impulse the obstacles placed by Lucifer-Ahriman must be expelled out of the physical body.”

See **113/7(8/29/1909, Munich)**: Steiner describes there how the etheric body permeated by Christ and freeing itself now and in future will be destroyed in the outer element and cannot revitalise the physical body if he makes himself not able to receive the light from Lucifer who has transformed himself from an internal god to a cosmic one [see **113-09**].

**13(7/6/1909, Kassel) 242ff. 2042**

**112-17**

**Death** is the **Father principle** forming the basis of all beings that appears as caricature due to the **luciferic-ahrimanic** temptation. The consequences of this temptation could be extinguished only through the innocent death of a being that had nothing to do with this influence. “Thus the innocent death on **Golgotha** furnished the proof, which will gradually be comprehended by humanity, that death is the ever-living Father.”

The **blood** is the expression of the **ego** whose independence was exaggerated, however, to **egotism**. “And this condition could only be counteracted by the withdrawal of the force which has caused it. Hence the factor which would have induced exaggerated egotism, which would have fostered not merely the ego principle, egoism, but egotism – this factor had to be driven out.” The blood flowing on Golgotha is a symbol for this excessive egotism in the human blood. The astral aura of the **earth** changed with it, it began to emit light:

“The deed on Golgotha has suffused the earth with an astral light that will gradually become etheric and then physical light. Every being in the world continues to evolve. What is today the **sun** was first a planet ... so our earth, now a planet, will gradually develop into a sun.” The first impulse was also given by this deed to the fact that the Christ force irradiated into the human **etheric body**, which got new life force for the future. From it again a force not subject to death comes gradually into being that emanates into the space and forms a spiritual sphere and “this is what Christ called the **Holy Spirit** \*). Just as the

event of Golgotha provided the first impetus for the earth to become a sun, ... so the earth begins to be creative, surrounding itself with a spiritual ring which, in turn, will in the future develop into a sort of planet circling the earth."

\*) See **John 14:15-26**.

**13(7/6/1909, Kassel) p. 252 2042 112-18**

Reference to **John 16:25-33** where Christ Jesus "speaks plainly" ("without sayings and pictures") to the disciples that **death** is the name of the **Father**.

**13(7/6/1909, Kassel) 257ff. 2042 112-19**

The synoptic **Gospels** are "auxiliary books" of the John Gospel whose understanding becomes possible only in future. The Mark Gospel was best suited to introduce into an intimate understanding of Christ during the first Christian centuries; the Luke Gospel with the accentuation of the piteous life of Christ corresponded to the attitude to life of the Middle Ages. The **Gospel of St. Matthew** is accessible for the present-day understanding, because it arranges the person and initiate Jesus of Nazareth in the centre ("the simple man of Nazareth"). An initiatory document of the **Ebionite** Gnostics forms the basis of this Gospel.

**14(7/7/1909, Kassel) p. 267 2043 112-20**

**pillars of Jakim and Boaz**

The necessity of **death**, which snatches the human being from existence "which would wholly estrange him from the divine-spiritual world." Death is also added to the **blood**, the bearer of egoity: "the life that flows in the red blood must at every moment be destroyed in the blue blood. ... Western esotericism has a symbol for these two kinds of blood, two pillars, a red one, and a blue one. The one symbolises a life flowing from the Father Spirit but in a form where it would lose itself; the other represents the annihilation of the former. Death is the stronger... But the destruction of what would otherwise lose itself means a call for resurrection!"

**14(7/7/1909, Kassel) p. 271 2043 112-21**

On the **Holy Communion** (Lord's Supper) as a symbol and reality (the earth is the body of Christ). It is important to connect the right thought-forms [see [98-10](#)] with the cult, through which the Christ force is attracted. Communion thus serves as preparatory schooling for the mystical union with Christ.

**14(7/7/1909, Kassel) p. 274 2043 112-22**

**phantom**

The etheric body of **Christ** was so completely a master over the physical body that he was able to restore the latter "after his death, that is, he could appear in such a form as to contain again all that the physical body had embraced before death – but through the power of the etheric body." (**John 20+21**). That is why this etheric body with all the marks of the physical body appeared to **Mary of Magdala** and the **disciples**. However, in Mary of Magdala the sense of higher vision must be induced by the power of Christ's words (**John 20:11-18**).

**14(7/7/1909, Kassel) p. 281 2043 112-23**

**Christ** has also experienced an advancement through the passage of his earthly incarnation: "Even divine-spiritual beings can experience what leads them to more advanced stages; and what he experienced – his ascent into a world still more exalted than the one in which he had previously had his being – this he revealed in his **Ascension** to those who were his companions on the earth." (**Acts 1:1-14**).

References to lectures of CW 112 in 100-19, 103-04, 109-22, 109-24, 139-04.

### 113 *The East in the Light of the West*

*Spiritual Science Library (Garber Communications, Blauvelt) (1986). RStA (9 lectures)*

**2(8/24/1909, Munich) 21ff. 2045**

**113-01**

Levels of **initiation**:

- (1) Purification of the astral body: preparation or purification.
- (2) Imprinting the plastic form of the astral body on the released etheric body: illumination.  
The esoteric pupil experiences a conscious splitting of his personality and meets the **guardian of the threshold** who appears as a **double**, i.e. he sees himself uncovered in his karmic imperfection. This guardian of the threshold preserves the human being from this experience in everyday life. See 119/7(3/27/1910)
- (3) Passage through the worlds of the four elements, meeting with the **elemental beings** (elementary world, astral world, its characteristic is transformation: lecture 3).
- (4) Beholding the creative spirits (hierarchies) (spiritual world, its characteristic is permanence or continuity), technical term: **beholding the sun at midnight** \*).

See **144/1** and **12(2/3/ and 2/4/1913, Berlin)**: the four levels are here called “getting into contact with death”, “passing through the elemental world”, “beholding the sun at midnight” and “meeting with the **upper and lower gods**”.

**138/3(8/27/1912, Munich)**: The guardian of the threshold belongs to the class of the archangels [cf. **113-12**].

**145/10(3/29/1913, The Hague)**: The danger to implant destructive forces into one’s physical and etheric bodies at the meeting with the guardian of the threshold is avoided through appropriate exercises, e.g., the six **accessory exercises** of Steiner’s *Occult Science*.

**147/8(8/31/1913, Munich)**: On the meeting with the guardian of the threshold, the **higher ego**.

\*) The clairvoyant beholds the sun in reddish-violet (complementary) colour: **97/7(12/15/1906, Leipzig)**.

**3(8/25/1909, Munich) p. 44 2046**

**113-02**

“The ego, the self within the physical world is not our real being... Our **higher self** exists in a supersensible world; it lives behind our feelings and sensations. This higher self is experienced in a true sense only by attaining to supersensible worlds where it manifests itself in quite another form.”

**3(8/25/1909, Munich) 44ff. 2046**

**113-03**

Astral and spiritual beings are hidden not only behind the external physical world but also behind the soul-life (the former split off with the sun, the latter with the moon: **upper and lower gods**).

An example is **conscience**: the forms of thoughts and feelings linked with a wrong action have an attractive effect on certain astral beings, which fill them. These beings were visible to the old clairvoyance as **furies, Erinyes**. “If they were not present, the pangs of conscience would not sting. When a man begins to feel these beings unconsciously, the first gnawing of an uneasy conscience is experienced.” The Erinyes turn into beneficial **Eumenides** if the person blots out the bad by a good action.

The transition from the externally perceived Erinyes to the internal voice of conscience among the Greeks can be fixed historically in the time between **Aeschylus** (*Oresteia*) and **Euripides**.

4(8/26/1909, Munich) 67ff. 2047

113-04

**mythology, Greek**

**Pherecydes of Syros** (sixth century B.C.) who lived at the time of the Seven Sages in Greece and was a teacher of **Pythagoras** (~ 560/570 - ~ 480 B.C.) taught that three principles would form the basis of the earth: **Chronos (Kronos = Saturn)**, **Zeus (= sun)**, and **Chthon**. The latter is the still chaotic earth when the moon was already separated. It is decorated with the "honorary present of Zeus" to become **Gaea**, the present earth with the different kingdoms of nature.

On Zeus: "Zeus is a word of uncertain meaning when used in ancient times, for it was applied to spiritual individualities at very different stages of evolution. But men in ancient Greece who knew something of initiation recognised in Zeus the ruler of the sun spirits."

Steiner says later on that Pherecydes was initiated in the Phoenician mysteries.

This is an example of the fact that one can find the spiritual-scientific facts again in the old teachings, even if in a form corresponding to the respective developing state. See 139/7(9/21/1912, Basel).

About Pherecydes, who marks the beginning of Greek philosophy, and his teaching see CW 18 *The Riddles of Philosophy*, pp. 6 - 34.

4(8/26/1909, Munich) 74ff. 2047

113-05

The Vedic god **Indra** as an example of the fact that spiritual beings also develop, change. He is the leading airy spirit, is active in the human breathing process and in the muscle system, has a beneficial effect in flash and thunder. Since the times of the Vedas, he has developed higher: Already before the appearance of **Christ** His light radiates on him and he reflects it since then (Moses calls this reflected Christ light **Jehovah**). "Indra himself passed through this contact with the Christ light. He did not of course become Jehovah. It is not correct to say Jehovah is Indra. But we can understand that as Indra manifests himself in lightning and thunder, even so does Jehovah manifest himself therein, because a being can only reflect in accordance with its own nature. Jehovah therefore was manifested in lightning and thunder."

5(8/27/1909, Munich) 80ff. 2048

113-06

The way through the Maya of the external nature into the spiritual world was called the way to the **upper gods** in antiquity, the way through the human inner life the way to the **lower gods**. In the Atlantean age, both ways were equally passable, and the unity of the spiritual world was finally experienced. This was still the case in the **ancient Indian culture** [see the next two lectures].

The peoples of the northern Atlantean train (Celts, Teutons, Persians etc.) cultivated more the way to the upper gods, those of the southern train (North Africa, **Egypt**, Asia) more the way to the lower gods. This had an effect on the northern current in such a way that the external physical qualities were developed more and more completely to penetrate the outside world increasingly better (expresses itself, e.g., in warlike, but also in intellectual qualities). However, the southern current found the divine-spiritual world: "It is a world, spiritual and divine in its nature, illumined in the inner being of man by a light invisible to outward sight which has to be acquired by the process of individual perfecting. This was the path which people of the southern evolutionary stream took to the world of **Lucifer**, the world of the light bearer."

The ideal of the northern current was to improve an outer body in such a way that it could be the bearer of the highest spiritual entity. "And since this thought first arose in **Zarathustra**, he set himself the task of reaching an increasingly lofty standard of perfection, living through every succeeding incarnation in bodies of higher moral, aesthetic and intellectual qualities." Until he was finally capable as Jesus of Nazareth to sacrifice this body to **Christ**.

Both currents fertilise each other gradually. This process “has already begun ... at the moment indicated in the story which tells us that the sacrificial blood of Christ ... was received into the vessel of the Holy **Grail**...” It means that the Christ being is understood by the light of Lucifer. “Christ will give the substance, Lucifer the form.”

Lecture 8: On the difference between the luciferic beings who are the lower (moon) gods and the luciferic beings that lagged behind on the earth and nested in the human astral bodies. They worked from inside like the former, however, not on the ego (in the Bible called serpent).

On the mysteries of the southern and northern currents see **116/5(3/9/1910, Berlin)**.

See **199/10 and /11(8/28/ and 8/29/1920, Dornach)**: The world of the upper gods as cosmic centripetal forces and that of the lower gods as centrifugal forces. The human being is the area where these two kinds of cosmic forces meet and come to a balance in his rhythmical system.

**5(8/27/1909, Munich) p. 93 2048**

**113-07**

**mythology, Greek / idols**

The differentiation in the Greek sculpture of the type of the northern peoples [see previous abstract], e.g., in Zeus, Aphrodite, Pallas Athene and the southern race type, e.g., in Hermes, the messenger to the world of the lower gods.

**6(8/28/1909, Munich) p. 105 2049**

**113-08**

The **mysteries of the upper and lower gods** existed side by side in Greece: those of **Apollo** and of **Dionysus (= Lucifer)**. Apollo is an intimation of **Christ**, but not Christ Himself.

**6(8/28/1909, Munich) 100ff. 2049**

**113-09**

**Christ** as the only external cosmic god who lived in a human body overcomes the boundary between the **upper and lower gods** and becomes an internal mystic god. **Lucifer** who withdrew gradually in the dark when Christ entered the human inside changes from an internal (lower) god to a cosmic god.

The **mysteries** change accordingly: the path of the **Rosicrucian** leads from the penetration of the inside with the Christ substance to an understanding of Christ by the luciferic principle. This development is connected with binding and loosening the human etheric body (lecture 7, see [112-16](#)).

**8(8/30/1909, Munich) p. 164 2052**

**113-10**

As the seven or nine members are grouped around the ego, the nine **muses** were grouped around **Apollo**, the leader of the physical and spiritual sun forces (music of the spheres).

**8(8/30/1909, Munich) 173ff. 2052**

**113-11**

**mythology, Persian**

The unity of the spiritual world underlying the upper and lower gods was no longer experienced in the ancient Persian epoch, but was only anticipated as **zaruana akarana**. The leader of the upper gods is **Ahura Mazdao**; his messengers are the **amshaspands** to whom the **izarats** or **izets** are subordinate. The **fravarshis** stand above the human being. One can understand them as essential thoughts [see [114-13](#)].

While the ancient Indians used the etheric body clairvoyantly, the people of the ancient Persian epoch only used the astral body into which the not yet qualified **sentient soul** sent its effects (luciferic temptation). These were experienced in their reflection from within as effects of **Ahriman**. Therefore, the mysteries of the way inwards – they were later called **Mithras mysteries** – set great store by the development and purification of the sentient

soul.

**8(8/30/1909, Munich) 178ff. 2052** **113-12**  
**guardian of the threshold**

The **sentient soul** was trained in the **Chaldean-Egyptian epoch** and the idea of the original divine became still vaguer that way. The Chaldeans called it **Anu**. Their initiates did no longer reach with their clairvoyance up to what the Persians called Ahura Mazdao, but saw only "shadows" of the highest in a trinity **Apson, Tau-té** (Thaute), and **Moymis** whose lowest members can be equated with the spirit man, the life-spirit or spirit-self. A descendant of the Moymis is Bel, the creator of the world and national god.

On his way into the interior of his soul, the Chaldean meets two guardians: **Mardach** or **Merodach** (= **Michael**) who guarded the path to the upper gods, and **Ishtar** (lunar goddess) who stood before the gate to the lower gods.

The union of the northern Chaldean and the southern Egyptian currents happened in the **Hebrew** people that went out from Ur in Chaldea and moved later to Egypt. Both aspects come already to the fore with **Jehovah** who appears outside as fire to Moses and is heard as inner voice without being visible.

**8(8/30/1909, Munich) 186ff. 2052** **113-13**  
**secret of the number**

**Number 7** is the number of **time**, the development of the soul and with it of the luciferic principle [see preceding abstract], hence, seven evolutionary stages of the earth, seven Rishis, Seven Sages in Greece etc.

**Number 12** is the number of **space**. Where "time flows out into space", one deals with the number 12: twelve tribes of Israel, 12 Apostles, "when **Christ** who had previously revealed Himself in time, poured out into space." Hence, also the term "children of Lucifer" (succession in time) and "brothers of Christ" (spatial cooperation).

**9(8/31/1909, Munich) 198ff. 2053.** **113-14**  
**secret of number / space**

On the inner relationship between the **numbers 12** and **7**: 12 signs of the **zodiac** as a "cosmic symbol" of the original godhead who is beyond good and **evil**. Good and evil exist only since the appearance of **time**, because the gods of permanence were separated into two spheres. "Five of them remain in the sphere of good and two on the border, making seven. Therefore, we speak of seven as remaining over of the twelve... Hence, also comes the conception that seven signs of the zodiac belong to the world of light, to the upper world, and that the lower five beginning with Scorpio belong to the world of darkness."

The **Christ**-principle again absorbs the five as an "enzyme" and changes the seven into the twelve.

**9(8/31/1909, Munich) 206ff. 2053.** **113-15**

The totality of the (twelve) (dhyani-) **bodhisattvas** is the primeval wisdom forming world evolution. "The Christian conception would designate it the **Holy Spirit** (the great teacher)." It belongs to the **luciferic** worlds. Christ is different from it: "He is in the middle of the bodhisattvas as a being who works on the surrounding bodhisattvas by manifesting Himself to them. The bodhisattvas see Him and He reveals His glory to them. ... He is not only a teacher; He is life, a life that pours itself into the other beings, who then become teachers."

See 114/7(9/21/1909, Basel), 116/1(10/25/1909, Berlin).

**9(8/31/1909, Munich) 213ff. 2053.** **113-16**

The ancient clairvoyance of Atlantis could not develop in the post-Atlantean age in Europe:

“and withdrew perforce into separate personalities in the West. It was guided there by a being who once upon a time lived in deepest concealment, withdrawn behind those who had already forsaken the world and who were pupils of the great initiates. This being had remained behind in order to preserve for later ages what was brought over from old Atlantis. Among the great initiates who had founded mystery places in the West for the preservation of the old Atlantean wisdom, a wisdom that enters deeply into all the secrets of the physical body, was the great **Scythianus** ... And anyone who knows the nature of the European mysteries knows that Scythianus is the name given to one of the greatest initiates of the earth.”

**Zarathustra, Buddha,** and Scythianus are embodiments of bodhisattvas.

“There is a fourth individuality named in history behind whom for those who have the proper comprehension, much lies hidden an individuality still higher and more powerful than Scythianus, than Buddha or than Zarathustra. This individuality is **Manes** and those who see more in Manichaeism than is usually the case know him to be a very high messenger of Christ.”

Manes gathered three important personalities around himself in the fourth post-Christian century “in one of the greatest assemblies of the spiritual world connected with the earth that ever took place”: Scythianus reincarnated at Manes’ time (→ **Christian Rosenkreutz**), “a physical reflection of the Buddha that appeared again at that time” and the reincarnated Zarathustra (= **Master Jesus**).

“And in that council the plan was agreed upon for causing all the wisdom of the bodhisattvas of the post-Atlantean time to flow more and more strongly into the future of humankind.” This led to the foundation of the **Rosicrucian mysteries**. The individualities of Scythianus, Buddha, and Zarathustra were always present in them as teachers. See [109-16](#).

*References to lectures of CW 113 in [92-05](#), [112-15](#), [112-16](#).*



## 114 According to Luke

*Anthroposophic Press (2001). RStA (10 lectures)*

**1(9/15/1909, Basel) 21ff. 2054**

**114-01**

### Luke Gospel

In some mysteries of antiquity was a separation in **clairvoyants** who observed particularly the Imaginative world and **initiates** who had Inspirative and Intuitive knowledge, but did not possess any clairvoyance. Between both was trustful collaboration (e.g., in Egypt). This fact forms the basis of the difference between the **John Gospel** that is written primarily out of Inspiration and Intuition, and the three synoptic **Gospels** that are based on Imaginative knowledge. **Luke 1:1-2** stresses that: “following the traditions handed down to us by the original eyewitnesses (*better: independent seers*) and servants (*not: owners*) of the Word.”

See also [98-01](#).

**2(9/16/1909, Basel) 36ff. 2055**

**114-02**

(Manushya-) **bodhisattvas** are the teachers of humankind, they “constitute a specific category of beings of superior ability who - although incorporated in physical bodies - learn from divine spiritual beings and communicate what they have learned to humankind.”

“Until he becomes a buddha, a bodhisattva-individuality does not incarnate completely into a human being but maintains contact with the heavenly heights. When such individuality incarnates fully into a human body, it is very absorbed and no longer retreats from it. This incarnation – the buddha incarnation – grants humankind a specific quantity of faculties that must then be further developed by human beings. After having become a buddha, the bodhisattva is allowed to retreat from the earth... He continues, however, to guide human affairs from spiritual heights.”

The mission of Gautama **Buddha** was to found the teaching of **love** and compassion. He had received this task “even before the Atlantean and Lemurian times“. Short life history of Gautama. He became Buddha at the age of 29 years after he had sat under the bodhi tree, for seven days and preached the teaching of the eightfold path in the sermon at Benares.

The inflow of the Buddha current into the Christian one is announced by a “multitude of the heavenly host” who appears at the birth of Jesus to the shepherds. That is the transfigured Buddha (**Luke 2:13-14**). In this connection a translation giving the gist of Luke 2:14 is delivered: “Divine beings are revealed in the heights, so that peace may prevail on earth below among beings imbued with goodwill.” (*The Latin version in the Vulgata reads, Gloria Deo in excelsis et pax in terra hominibus bonae voluntatis*).

**141/5(12/22/1912, Berlin)**: The **nirmanakaya** of Gautama Buddha joined with the astral body of Jesus at the birth of the Nathanic Jesus (Luke Gospel). In 123/4(9/4/1910) is stated: “In my lectures on Luke, I told how the Buddha was present at the birth of Luke’s Jesus and how he united his etheric body (= Buddha’s nirmanakaya) with this Nathanic Jesus, who was not the same as the Jesus of Matthew.”

**2(9/16/1909, Basel) p. 56 2055**

**114-03**

**Simeon** who prophesied the future of the newborn **Buddha** in his previous incarnation as **Asita** and cried, because he would not be present then, saw - at the **representation of Jesus in the temple (Luke 2:25-30)** - the transfigured Buddha (**nirmanakaya**) hovering over the child and that’s why he could say comforted, “Lord, now let your servant depart in peace“. See 117/1(10/11/1909, Berlin) and /7(11/14/1909, Stuttgart).

3(9/17/1909, Basel) 58ff. 2056

114-04

**Buddha's** teaching, as he gave it to his closest pupils: through the ahrimanic and luciferic influences, man has lost the old clairvoyance, he has become ignorant, and the external sense perception does no longer appear in its objectivity. These influences made themselves noticeable in the thirst for re-embodiment or existence = **samskara**, because they are inscribed on the postmortal extract of the etheric body (**linga sharira**) persisting from incarnation to incarnation. These inclinations, carried with us from former incarnations, establish all together an "inner thought organ", from which the human being forms his present individuality = namarupa (= name and form, it is called ahamkara "by a different philosophical school") together with manas and the five senses, the so-called six organs. Because "longing" from former incarnations is mixed to these organs, the human being adheres to the outside world causing suffering and pain.

Buddha subsumed this teaching popularly in the **sermon at Benares**: life is suffering. The cause of suffering is the thirst for existence. The suffering will disappear, when the thirst for existence, which arises from ignorance, is extinguished. With the teaching of the **eightfold path** Buddha provided the method, how the human being attains a knowledge that is uninfluenced through samskara.

- (1) Right views or understanding of issues without sympathy and antipathy.
- (2) Right judging according to the right views.
- (3) Right speech, which should arise from the right views and the right judging.
- (4) Right action: carrying out actions uninfluenced by sympathy and antipathy.
- (5) Right standpoint: The human being shall get the best of the situation in which he is put by his destiny.
- (6) Right habits: The listed behavioral rules shall become habits.
- (7) Right memory: One shall evaluate and refer to the experience of the past.
- (8) Right contemplation: The contemplation of the objects without regarding what comes from former incarnations.

Humankind owes the force to Buddha's incarnation to acquire this eightfold path in future.

On the relationship of **Buddhism** to **(Pauline) Christianity** see 118/5 or 3(2/27/1910, Cologne).

3(9/17/1909, Basel) 58ff. 2056

114-05

"We distinguish three types of bodies that a **buddha** can assume" (= trikaya).

- (1) The pre-buddha body through which a bodhisattva works from above, **dharmakaya**.
- (2) The body in which he finishes his mission as a buddha, **sambhogakaya** (= "body of perfection").
- (3) The body he assumes after enlightenment, while he works from the spiritual heights up to an etheric or astral body, **nirmanakaya**.

According to that, it was Buddha's nirmanakaya that appeared as "heavenly host" to the shepherds at Jesus' birth (**Luke 2:13-14**). This nirmanakaya combined with the astral maternal sheath the twelve-year-old Jesus removed, while, otherwise, the maternal sheath freed during puberty dissolves in the astral world. Thus Buddha's teaching appears rejuvenated in that what Jesus teaches as a 12-year old boy in the temple and what has also come as a basic impulse into the **Luke Gospel (Luke 2:41-52)**.

On Buddha's nirmanakaya see lecture **117/2(10/18/1909, Berlin)**: "Such an etheric body, however, in which an individuality like Buddha embodies himself is not a confined space. It is a great variety of not coherent members" (= heavenly host).

**Remark:** According to the theosophical view, the nirmanakaya of a buddha contains each member except the physical body.

4(9/18/1909, Basel) 81ff. 2057

114-06

#### education

By means of artificial prolonging of childhood one could achieve ("in a hypothetical

experiment of life“) that the person concerned later shows an inventive spirit and especially productive capacities: “When a child is allowed to remain childlike for as long as possible, then the clairvoyant will note that the astral sheath released at puberty possesses unusually fresh, youthful forces.” “This experiment would not only extend childhood but would also imbue the maternal astral sheath with specific childlike or youthful forces that can then be reused to nourish and to rejuvenate a being descending from spiritual heights.”

“However, people should not yet implement such an experiment (see the destiny of **Kaspar Hauser** (1812-1833)). “Today we must leave certain things to the gods, so to speak.” See 117/2(10/18/1909, Berlin).



*Kaspar Hauser* (lit. 17, p. 67): Steiner to a participant of the Koberwitz course in 1924: he investigated spiritually where Hauser incarnated, and where he was murdered. He could find neither the preceding nor a following incarnation. It concerns a higher being that had a special mission on earth.

See the lectures 104/6(6/23/1908, Nuremberg) and 222/2(3/13/1923, Dornach).

Other utterances by Steiner:

In Nuremberg before 1908 (according to Rudolf Rissmann in lit. 19, p. 29): Kaspar Hauser was a “scattered Atlantean”.

Out of the notes of Ludwig Count Polzer-Hoditz (1869-1945), published in lit. 22, but not in lit. 21, on a conversation with Steiner at his sickbed (3/25/1925):

P. 272: “Those circles which veil everything ... what is connected with the destiny of Kaspar Hauser really are

*those members of the Western lodges and the Jesuits who co-operate in their top organisations for more than 150 years, at least since January 1802 as can be proved. They do not want that anybody reveals what they produced as an experiment, as a carefully planned attempt to separate that individuality ... from its tasks, to hold it in an intermediate realm. ... That it forms a body, but is not able to grasp it actively as an ego. However, this experiment did not succeed, and that is why Kaspar Hauser had to die. The spiritual space prepared by the German classical period in South Germany should become “the new Grail Castle of the new spiritual fighters and the cradle of future events”. Due to this murder, Bismarck (1815-1898) did not find any co-actor with his foundation of the German Reich, which failed finally, because this foundation remained without any basic idea.*

P. 275: One has to solve three tasks for the future:

- (1) The problem of the two Johns (see 238-10).
- (2) Who was Demetrius (the supposedly false Russian successor to the throne, see Schiller's unfinished drama)?
- (3) Where did Kaspar Hauser come from?

*One has to look not at his death but at his spiritual origin. “That individuality who covered himself behind the veil of Kaspar Hauser is a being who worked inspiring in the Rosicrucian connections since beginning ....” ... “It is not important, who was Demetrius, who was Kaspar Hauser, but what was intended by them.”*

Lit. 23: Further utterances of Steiner:

P. 51: next to Christian Rosenkreutz, Kaspar Hauser was able to empathise with the suffering of Christ in the deepest way.

P. 289: If Kaspar Hauser had not lived and died as he did, the contact would have been completely interrupted between the earth and the spiritual world.

After lit. 22, p. 277: If Hauser had been murdered as a child, he would have reincarnated after short time. The culprits acted in knowledge of this fact. That was a reason for the treatment, to which Hauser was submitted.

4(9/18/1909, Basel) 92ff. 2057

114-07

### Genesis / Adam Kadmon

When the moon had not yet separated from the earth during the Lemurian age and the earth was more and more depopulated, because the souls could no longer master the hardening substance, only one human couple remained, “strong enough to subdue recalcitrant substance and could therefore continue to incarnate throughout the entire earth embodiment of our planet.” The Bible calls this couple **Adam and Eve**.

After the **Fall of Man**, a certain part of the forces of his etheric body was taken away from Adam: he and his descendants were not allowed to eat from the “**tree of life**.” This innocent part was preserved “in the great mother lodge of humankind, led by the Sun initiate Manu“. This innocent Adam soul was incorporated into the Jesus boy of the Luke Gospel as “provisional ego” through which he received the youthful forces that could rejuvenate the **nirmanakaya** of Buddha, i.e. the Buddha current (see previous abstract).

**Paul** knew this fact speaking in **1 Corinthians 15:45** of the first Adam and the last Adam. Luke, who was a pupil of Paul, also expresses that in his lineage (**Luke 3:23-38**) when he says that Jesus is descended, in the end, from Adam who is a “son of God.” See 117/7(11/14/1909, Berlin).

4(9/18/1909, Basel) 96ff. 2057

114-08

The line that **Luke** sets up for **Jesus** in his **Gospel (Luke 3:23-38)** goes back to the priestly, Nathanic line of David. His parents lived in Nazareth, went to Bethlehem to be enrolled or registered where Jesus was born, and moved again home after the representation of the child in the temple. In this Jesus boy, the Adam soul was incorporated.

The **Matthew Gospel** describes the origin of the second Jesus boy from the royal lineage of Solomon (**Matthew 1:1-17**). His parents were also called Joseph and Mary and lived in Bethlehem, they only moved after their return from Egypt to Nazareth. **Zarathustra** reincarnated in this Jesus.

5(9/19/1909, Basel) 100ff. 2058

114-09

### thinking-feeling-willing

The **Jesus** boy of the **Luke Gospel** and John the Baptist are born some months after the Jesus boy of the **Matthew Gospel** and according to that after the **slaughter of the innocents in Bethlehem**.

The prophecy in the apocryphal Book of Enoch refers to the first Jesus boy, the psalms to the second.

The symbolic meaning of the gifts of the **three Magi** (magicians/initiates/kings, “astrologers”) who had been disciples of **Zarathustra** (= “golden star” or “shining star”): **gold** for thinking, **incense** for the piety that pervades our feeling, and **myrrh** for the strength of will.

The **escape to Egypt (Matthew 2:13-15)** has beside the actual cause also the deeper reason that Zarathustra's soul in this Jesus boy had to resume the forces he had delivered with his etheric and astral bodies to Hermes and Moses in former times [see 109-03].

**96/12(12/17/1906, Berlin)**: Another symbolism of gold, incense, and myrrh: gold is the external wisdom-filled power, incense the symbol of the cosmic ether in which the spirit lives; myrrh is the life vanquishing death.

5(9/19/1909, Basel) p. 111 2058

114-10

The fact that two different individualities in the **Jesus boys** of the **Matthew Gospel** and the **Luke Gospel** are concerned is also expressed in the Annunciation. In the Matthew Gospel (**Matthew 1:20-21**) the birth is announced to Joseph, because the paternal

element corresponds to the royal **Zarathustra** soul, in **Luke (1:26-38)** that happens towards Mary as it corresponds to the maternal line and the more internal (Buddhist) current.

**5(9/19/1909, Basel) 113ff. 2058**

**114-11**

Because **John the Baptist** had the mission to preach the old outer law again that had been forgotten, he had to have a very mature soul. Desires must not exist in his astral body drawing him down; therefore, a very old parental couple (Luke 1:5-25) engenders him. The incarnation of an ego as that of the Baptist was directly guided by “the great mother lodge of humankind, the centre of spiritual life on earth. The John-ego and the soul of the Luke **Jesus** both originated in this mystery centre, although the qualities Jesus received were not yet pervaded by the egotistic ego—that is, the being guided toward incarnation as the reborn Adam was a young soul.”

“... for the same ego that was reserved for the Jesus of the Luke Gospel was bestowed on the body of John the Baptist, and these two elements—the soul being that lived in the Luke Jesus and the ego that lived in the Baptist—were intimately related from the very beginning.” That becomes obvious when John’s ego is stimulated by the soul of the Nathanic Jesus when Mary visited Elizabeth (**Luke 1:39-44**).

**131/8(10/12/1911, Karlsruhe)**: The ego of the Nathanic Jesus had been preserved in the mysteries of the Atlantean and post-Atlantean times. “There was a transference from a mystery centre in Western Asia, where this human kernel had been preserved, into the body of the Nathanic Jesus-child.”

**142/5(1/1/1913, Cologne)**: Adam’s sister soul “was sent out (from the mysteries) wherever something important was taking place among humankind.” However, it was only effective in its etheric body what was sufficient, because the old clairvoyance still existed. “But it did not need to incarnate in ancient times while clairvoyance lasted. This incarnating became necessary for the first time when clairvoyance faded away during the transition from the third to the fourth post-Atlantean epoch. Then it took on a kind of substitute embodiment as **Krishna** in order to continue its functions after clairvoyance had ceased [see 146/7(6/3/1913, Helsinki)]\* is the light in which Christ is wrapped up when He appears to **Paul** near Damascus. That is why Paul can also speak of the second Adam.

\*In 152/8(3/30/1914, Munich): The embodiment of the soul of Adam Kadmon was “not an actual incarnation, but a vicarious incarnation”.

**5(9/19/1909, Basel) p. 113 2058**

**114-12**

After the return from Egypt, the parental couple of the Solomonic **Jesus** boy settled in Nazareth in the neighbourhood of the family of the Nathanic Jesus boy. While this remained the only child, the Solomonic Jesus had six brothers and sisters (**Mark 6:3**).

At the representation in the temple (**Luke 2:41-52**) the ego of the Solomonic Jesus (Zarathustra’s ego) went over into the body of the Nathanic Jesus. That explains, e.g., the sudden wisdom of the child that was apparently retarded until then. Thus, the Zarathustra current converged with the Buddha current (s. -05) in one individuality. Soon afterwards, the young mother of the Nathanic Jesus and the Solomonic Jesus, abandoned by his ego, died. By the marriage of the Nathanic Joseph with the widowed Mary of the other family, Zarathustra’s ego in the body of the Nathanic Jesus meets again his original family. Hence, Luke (describing the **Baptism in the Jordan**) says that he “was thought by people” to be the son of Joseph, and not that he was his son (**Luke 3:21-23**).

See the explanations of **Luke 8:20-21** at the end of the lecture 6.

See 123/6(9/6/1910, Bern) or 112-01.

**5(9/19/1909, Basel) p. 105 2058**

**114-13**

**mythology, Persian**

As in 113-11, **Zarathustra’s** teaching is briefly outlined: There are 12 **amshaspands**, out

of them, however, six are hidden. They form the human organs from without. As well, 28 **izarats** (izards, izeds) work from without on the internal human organisation [see 106-07]. Detailed representation of the amshaspands and izarats, see in 101-02.

6(9/20/1909, Basel) 119ff. 2060

114-14

The expression “being imbued with the **Holy Spirit**“, used in ancient Near East, means the incomplete embodiment of higher individualities like the **bodhisattvas** in a human physical body.

Human **cultural development** is guided among other things in such a way that a culture is brought up to full maturity, while in parallel a second current, being on childlike level, is restrained at first, takes later over the impulse of the first and leads it to an even higher zenith.

The Indian culture culminated in Gautama **Buddha** who formulated the “law of the soul“ (**dharma**) out of the human inside for the first time. On the other side, the Near East peoples, especially the Hebrews, were restrained on a former more childlike level and could only come at first by inspiration of higher beings to morality imposed from without, like the **Ten Commandments**. The example of the book of **Job** about the riddle of human guilt. These commandments and moral ideas constituted a complement and a progress compared with the purely cosmological teaching of Zarathustra who did not yet know any moral responsibility of the individual person. This evolutionary level was preserved after **Moses** by the following prophets, who were “imbued by the (Holy) Spirit“, i.e. their bodhisattvas were inherent but did not completely embody themselves in those.

The greatest prophet is **Elijah** who reincarnated as **John the Baptist**, what is also said in the New Testament (**Matthew 17:10-13**). As in former times the divine beings had worked on Elijah in ecstasy, Buddha’s **nirmanakaya** now worked waking [see -11] on John’s ego. The sermons of John were inspired by Buddha. They are continuations of Buddha’s sermons.

7(9/21/1909, Basel) p. 139 2061

114-15

The Greeks (Aristotle) called the etheric body **treptikon**, the astral body **aesthetikon**, the sentient soul **orektikon**, the intellectual soul **kinetikon**, and the consciousness-soul **dianoetikon**.

7(9/21/1909, Basel) pp. 141 2061

114-16

After her death, **Mary**, the mother of the Nathanic Jesus, took the entire etheric body of the Solomonic Jesus boy along with her into the spiritual world, after he had died approximately at the same time. His ego (= **Zarathustra**) went over to the Nathanic Jesus and left him again in the thirtieth year before the Baptism in the Jordan.

“When Zarathustra’s ego left the body of the Nathanic Jesus, the force of attraction between that ego and the former etheric body of the Solomonic Jesus reasserted itself, and these two members came together to build a new physical body. Zarathustra’s ego was so mature that it no longer had to pass through the devachan. In a relatively short time ... this ego built a new physical body, resulting in the first birth of a being who subsequently reappeared with relatively short intervals between physical death and rebirth ... wandering through the millennia of human history as the being called **Master Jesus**. This being inspires all attempts to understand the living, evolving Christianity. In esoteric schools, he inspired the ongoing cultivation of Christian teachings.”

7(9/21/1909, Basel) p. 145 2061

114-17

**Jehovah** announced by **Moses** is a reflection of Christ approaching the earth.

7(9/21/1909, Basel) 148ff. 2061

114-18

There are 12 **bodhisattvas** who guide the development of our world. Each of them has a certain mission in the announcement of the Christ being who is as a thirteenth in the centre of this spiritual lodge.

The bodhisattva who has started his mission after Gautama **Buddha** will become the future **Maitreya Buddha**.

Lecture 9: He will ascend in about 3,000 years to the rank of a buddha if a sufficient number of humans have developed the **eightfold path** from themselves [see 123/7 (9/7/1910, Bern)].

**113/1(8/31/1909)**: the interval between the acquisition of the buddha rank of the two bodhisattvas following each other amounts 5,000 years.

7(9/21/1909, Basel) 152ff. 2061

114-19

### Christ / etheric body

After the **Fall of Man**, the disposal of the sound ether and the life ether (= **tree of life**) was taken away from the human being, but not that of the light ether and the heat ether (= warmth) \*). In soul-life, the latter correspond to **feeling** and **willing**, the former to **thinking** and the sense of concept. That is why willing and feeling is individual, thinking, and the expressions of thoughts (words) are universally human.

The part of the **etheric** forces withheld from humankind has become as **Logos**, as "Word", flesh in Jesus.

\*) see 155/9(7/16/1914, Norrköping).

7(9/21/1909, Basel) p. 149 2061

114-20

The **Drotten** (druid) mysteries always included a community of twelve initiates whose task was to convey spiritual knowledge. "These communities had also a thirteenth member, not an initiate, whose mere presence emanated the wisdom the others received." This was an image of the relation of the bodhisattvas to Christ.

**117/8(11/19/1909, Zurich)**: "In the mysteries of Europe boards of twelve initiates existed and at the head of them a thirteenth stood who was not initiated; to him they obeyed." "They (the twelve) look at the thirteenth who had remained on a naive childlike level compared to them. They said: He does not possess human wisdom in himself like us, but he is still imbued with divine wisdom."

7(9/21/1909, Basel) p. 155 2061

114-21

The divine creative Word, the **Logos = Christ**, is called **Honover** by **Zarathustra**.

8(9/24/1909, Basel) 168ff. 2064

114-22

To the extent that humankind acquires the ability to develop the **eightfold path** out of itself, the 16-petalled **lotus-flower** will form.

8(9/24/1909, Basel) 170ff. 2064

114-23

There were still people at time of Jesus who were accessible to psycho-spiritual effects (**miracles** and **signs**), because their etheric bodies still extended beyond the physical bodies.

Paradigmatically and as an ideal of the future power of the ego of humankind, **Luke** shows the healing effect of the **Christ** power on the sick astral body Luke calls "**possessed**" (**Luke 4:33-37**), on the etheric body, neglected through sin (healing of the paralysed man, **Luke 5:17-26**), and on the physical body (healing of the 12-year-old daughter of Jairus). Nevertheless, this healing is only possible, after the woman who suffered from hemorrhages for twelve years is cured. Since between her and the daughter of Jairus exists a deep karmic relation which is indicated by the fact that the 12 years are

mentioned twice (**Luke 8:40-56**).

See [112-09](#) and on Luke 8:40-56 see 175/10 or 3(4/10/1917, Berlin).

**10(9/26/1909, Basel) p. 200 2066**

**114-24**

**Parzival**

The raising of the **young man of Nain**, son of a widow, (**Luke 7:11-17**) is an initiation that became effective in contrast to the raising of Lazarus only in the next incarnation (“a great prophet”) “This individuality was charged with introducing the teachings of reincarnation and karma into Christianity at a later time. When the Christ walked the earth, these truths could not be proclaimed directly because a feeling for them first had to be implanted in human souls” (Manes). See [93-11](#), [148-08](#), [264-07](#).

**10(9/26/1909, Basel) p. 203 2066**

**114-25**

**heredity**

“Each human contains a virginal element, as it were, which is not stimulated by the germ but originates in completely different domains of existence. This element, which unites with a human embryo at conception, does not come from either of the parents, yet it belongs to and is destined for that specific individual. It pours into the **ego** and can be ennobled by receiving the **Christ** principle, and its **birth is virginal**. ... Previously, the inner aspect of the individual contained nothing that did not enter via the embryo, but meanwhile changes have occurred in the evolution of the ego. ... A new element has been added to the embryo’s makeup, an element that we must now gradually develop and ennoble by receiving the Christ principle.”

Corresponding interpretation of **Luke 7:28**. This fact forms the basis of the saying, “Whoever receives this child in my name receives me” (**Luke 9:46-48**).

**10(9/26/1909, Basel) p. 205 2066**

**114-26**

**Luke 9:27-45**

Up to the appearance of Christ, there were both possibilities of clairvoyance by **initiation** (sign of **Jonah**) or by heredity (sign of **Solomon**) (**Luke 11:29-32**). That changes with the appearance of Christ [see previous abstract], “Here is more than Solomon, here is more than Jonah.” His disciples (announcement in Luke 9:27) as first experienced this clairvoyance through the connection with Christ in the **Transfiguration of Christ** on the Tabor Mountain (Luke 9:28-36). However, they do not yet cope with this new power (they fall asleep) and cannot use it (unsuccessful healing of an epileptic boy, Luke 9:40). Hence, the saying of Jesus that he must still remain for a long time with them, but also confirming that the **Son of Man** (= ego) is to be given up into the power of men.

**10(9/26/1909, Basel) p. 213 2066**

**114-27**

“The **Mystery of Golgotha** was an **initiation** rite performed not in an intimate setting for a few close witnesses but on the stage of world history, for all of humankind to see.”

*References to lectures of CW 114 in [96-22](#), [109-22](#), [112-09](#), [112-12](#).*



## 115 A Psychology of Body, Soul, and Spirit

*Anthroposophic Press (1999). RStA (12 lectures)*

1(10/23/1909, Berlin) 15ff. 2074

115-01

On human **senses**: The senses of self-perception are the life sense (perceiving of the whole corporeality as a feeling of strength or lacking strength like weakness, **hunger**, **thirst**), the sense of self-movement and the sense of balance or static sense. Senses of interactions with the outer world: senses of smell, taste, sight (vision) and warmth or temperature. Steiner denies the existence of a sense of touch [see next abstract]; touching is a common quality of these middle senses.

Senses of the perception of the inner nature of the outer world or senses of comprehension: sense of hearing, sense of speech or language and sense of concept (understanding of the spoken). Above these senses, there are three senses, "that allow us to penetrate the outer aspect of the spiritual..."

2(10/25/1909, Berlin) 21ff. 2077

115-02

### **senses / human members**

Life sense (vital sense, life feeling): the human **etheric body** is penetrated through unaware, superhuman **atman** that cramps it together compared to the frosty effect of cold. The **astral body** is as though squeezed out. "It is this process of being pressed out that makes itself evident in us as the life sense ..."

Sense of self-movement: the etheric body is also impregnated with unaware superhuman **buddhi** that establishes balance in the astral body. "If, in making some motion, imbalance is created, balance is restored. Let us say that we stretch a hand out – an astral current flows back in the opposite direction."

Sense of balance: the etheric body is penetrated with – for the most part – superhuman **manas**. It expands the etheric body like through an influx of warmth; the astral body is "diluted". It thereby gets relation with the outside world; it has to set itself in balance with it. The physical body is also expanded, "and since the etheric body expands, the physical body is able to push out its tiny particles of its being at certain places. That is the origin of the three small semicircular **ear** canals standing in perpendicular relationship to one another, corresponding to the three directions of space."

The sense of touch is, actually, a sense of balance = sense of pressure: "When **pressure** is exerted on any part of us, our balance shifts and we push the astral body into that compressed part thus restoring balance. In fact, we let it extend out slightly beyond the part under pressure. There is, so to speak, always a small astral swelling where the body part is pressed."

Sense of smell: Against the penetrating substance, an astral substance is sent from the **consciousness-soul** to balance it. It is an interaction of will-like forces.

Taste sense: Interaction of feeling forces (**intellectual soul**).

Sense of sight: The **sentient soul** works on the etheric body. It is a form of thinking that flows out through the eyes as genuine thought-substance and so far, until it encounters resistance in an opposing astral countercurrent. This conflict creates **colour** "that we sense on the things". "Colour is produced at the border between the interior and the exterior astral elements."

The intersection of **optic nerves**: "If the impressions developed by (subconscious) thinking activity in the sentient soul are to be lifted into the consciousness-soul (becomes conscious), they must intersect. In the act of seeing, this is a result of the optic nerves in the brain intersecting."

Sense of temperature: the **sentient body** itself flows out with the inflow of warmth. If it

cannot emanate anything because of overly high warmth or it is hindered in it with overly high coldness, burns or chilblains result.

The etheric body is unable to give up any of its substance to the upper three senses since the Atlantean age. That is why the third hierarchy comes to assistance:

Sense of hearing: **angels** send their astral substance into the human being allowing it to stream out again through the ears towards the tone.

Sense of speech (of words, of tone): **archangels** place their etheric bodies at man's disposal, with which they have an effect on his watery organisation, as folk spirits with it also on the national physiognomies (countenances). Man can also understand the heard due to this power.

**3(10/26/1909, Berlin) 34ff. 2079**

**115-03**

### **senses / thinking-feeling-willing**

Further explanations concerning the sense of speech (sound): The unaware soul activity is to be compared to compressing a melody line into a harmony and diverting the attention from the fundamental tones to the overtones. With the sense of concept (of idea, of mental picture) the overtones are also disregarded and thus one perceives "the universally human element that pervades all speech tones and all languages: the thought picture or concept." "For it is only in our life of mental images that we begin to comprehend the **Christ Spirit** in its true form, that of the universally human."

If the astral body becomes able to thrust its substance out with its own inner strength without any external resistance (as before with mental pictures), it can use the **lotus-flowers** as higher senses (spiritual perception). The two-petalled lotus-flower arises in the front brain (sense of **Imagination**), the sixteen-petalled one in the region of the larynx (sense of **Inspiration**), and the twelve-petalled one in the area of the heart (sense of **Intuition**). The non-clairvoyant person also has the lotus-flowers at his disposal, but they project themselves inward instead of outward. The two-petalled one is active in the sensation of sense perception, the sixteen-petalled one in feelings, and the twelve-petalled one in thinking. The lotus-flowers below the heart are active in the even finer soul operations ("pure thoughts").

**3(10/26/1909, Berlin) 40ff. 2079**

**115-04**

### **organs / physiognomy**

The human physical **figure** is a deceptive picture, which comes about through the meeting of different currents. The current of the sentient body from the front to the back meets the current of the **sentient soul** from the back forwards. The sensually discernible of the physical makeup comes to appearance by this build-up: "It is precisely at our skin where the sentient soul and the **sentient body** meet."

The main current of the ego streams from above downwards and is dammed up through the main current of the **astral body** streaming from below upward (the original current that turns afterwards partially into the current from front to back). On the origin of the astral body. The current of the **physical body** flows from left to right, that of the etheric body from right to left. From the whirling of both currents into each other, the illusion of the physical body appears before us.

The sentient body comes into being in the lower part through the collision of the upper current with the lower one "in the narrower sense" whose highest development the senses constitute. In the upper part of this **buildup** zone, the **sentient soul** originates whose expression is the countenance, and in the higher segment, which is dammed up the least, the **intellectual soul** arises. From that (its form) the (form of the) **consciousness-soul** is split off through the right-left forces. "This consciousness-soul forms up above and onward into the depths of the human being, and it shapes the convolutions of the grey matter of the human brain."

The **heart** is a result of the collecting currents from left-right and right-left, from below,

and above. Where the currents are shoved, they cause thickening, and the two ventricles and two auricles originate that way.

The **sense organs** are interpreted as modified small brains, e.g., the **eye**: the human spirit pushes the mass of the nerves to the rear wall, where it becomes the retina (subconscious spiritual activity is possible).

The horizontal direction of animal **blood** circulation was erected to the vertical position through the **ego-current**.

4(10/27/1909, Berlin) p. 54 2081

115-05

#### figure / organs

In addition to the third lecture, Steiner explains that the symmetry of the **physical body** was accomplished during the **Moon** stage, while a current that came from the beings that had split off together with the sun counteracted the left-right current of the physical body.

4(10/27/1909, Berlin) 56ff. 2081

115-06

The formation of the **head** resulted from the current of the sentient body running from front to back, which bores the **sense organs** into the head, and the current of the **sentient soul** from back forwards, which builds the brain above them. By means of the sense organs, the sentient soul has gates outwardly; therefore, **sense perception** is "true" in contrast to the mental pictures produced by the enclosed **intellectual soul**, because it does not have any access to the external world and is subject to **error**. The fact that the human being can have correct thoughts, however, points to a former evolutionary state when thoughts could also be grasped from without together with the percepts (clairvoyance). That is why pure **thinking** not occupying itself with external things but with the ego is not exposed to error.

4(10/27/1909, Berlin) 64ff. 2081

115-07

After the blood circulation had shifted to an upright position, the **sense of speech** (sound) was poured into man by the group-ego flowing from above downward that a current met from below. The **larynx** results from this collision as a vortex-like formation.

The currents of the **group-souls** revolve around the **earth**, therefore, the human being had to walk around to acquire **language**: The earth has a physical current from north to south, an etheric one from south (therefore, the land masses are asymmetrically distributed mainly on the northern hemisphere), one from west to east according to the direction of the sentient body in man and one from east to west according to the direction of the sentient soul.

Man had to move to west from **Lemuria** to **Atlantis** in order to develop the larynx and speech. To acquire the **sense of concept** an opposite direction had to be taken later at the end of the Atlantean age. Some people maintained the old direction like the **Native Americans** ("cosmic destiny"). Thus "it was necessary to transfer to them later what was learned in the east". The further development followed from the sense of visualisation to the pure sense of concept in the first four post-Atlantean epochs again in the opposite direction (from east to west).

In the further development of soul-life, the ego counteracts the original currents, e.g., developing **memory** and **habits**. They are "opposite to the former currents which came about without the ego." The direction of the **consciousness-soul** is opposite to that of the **intellectual soul** what is expressed, for example, in the different **direction of writing** of Western and Semitic peoples, "who (the latter) had the mission of preparing for the development of the consciousness-soul while developing the intellectual soul, thus becoming pioneers of the consciousness-soul."

Concerning the direction of writing see the interrogative answer in 309/3(4/15/1924, Bern)\*. The Chinese direction of writing from top downwards is also explained there.

\* *Not contained in the English translation*

5(11/1/1910, Berlin) p. 84 2296

115-08

The task of the **motor nerves** is not to excite the **movement** of muscles but to perceive and adjust it.

See in 124-09, 170/4(8/5/1916, Dornach), 172/3(11/6/1916, Dornach).

**179/1(12/2/1917, Dornach):** The sensory nerve and the matching motor nerve is, actually, a uniform nerve cord which is interrupted through the spinal cord or the brain. Through this interruption, the human being is included in the process that would be, otherwise, a physical process only. "A nervous system always exists so that we may feel the world in ourselves; it never exists merely to pass on a sensation along one side of the wire, and a motor impulse along the other side."

**192/8(6/9/1919, Stuttgart):** On the deeper reasons why physiology has come to a differentiation of sensory and motor nerves.

5(11/1/1910, Berlin) 87ff. 2296

115-09

**Soul-life** is composed of two basic components, **love-hate** (sympathy-antipathy), and the activity of **judging** ( $\neq$  logic judgment!). You can trace back the former to desiring, the latter culminates in **mental pictures**. The difference between **sense perception** and **sensation**: The former exists only as long as the sense organ perceives in the outer world, the latter becomes an inner experience, a remaining sensation. "While judging and desiring flow to the boundary of the soul life and are halted (in the senses), a sensation forms. Sensations are nothing more than what flows together out of inner unconscious judging and the unconscious phenomena of love and hate." The only idea that does not arise from sensory experience is the **idea of the ego**. However, it is not something enduring (in sleep), so no conclusions may be drawn from it concerning the continuance or continuity of the ego (as the French philosopher Henri-Louis **Bergson** (1859-1941) did).

6(11/2/1910, Berlin) 101ff. 2297

115-10

**Boredom** is longing for impressions. This desire arises from the fact that the human being refrains from external impressions for a while, and the mental pictures of the past demand new ones, so that the desire remains dissatisfied. "**Soul-life** then stops, and since time flows on with the soul-life, that time remains empty, and the human being is bored.... What works into these unfilled periods? It is the mental pictures of the past that have a longing, but do not receive anything." Because the **animal** is permanently subject to external impressions, it is not bored. The best cure of boredom that can make sick is forming ideas full of contents.

The more primitive the condition of consciousness is, the less appears boredom. See CW 110, interrogative answer (4/22/1909).

7(11/3/1910, Berlin) 114ff. 2299

115-11

**Attention** is a sign of the desire for sense perceptions that are carried on as sense-derived sensations. **Feelings** are inner sensations or modified desires that do not reach the boundary of **soul-life** like the sensory sensations, but are turned back upon themselves within the soul.

As the activity of judging ceases in a **judgment** (in a decision), that of desiring does in satisfaction. The feelings consist of desiring for satisfaction and the striving for decision in judging. E.g., desire for satisfaction predominates unambiguously in **impatience**. In **hope**, both currents are well balanced. **Doubt**: desire combines with a judging that cannot come to decision.

"It is important to note here that only the first part, the start of judging, takes place within the soul, whereas making decisions brings us into a realm beyond it. Rather than its beginning, its ending, or satisfaction, occurs within the soul."

7(11/3/1910, Berlin) 122ff. 2299

115-12

**soul-life**

The soul would atrophy, if it always had to live in mental pictures suppressing the own desire. Those would lead to true **judgments**, which would have to be passed, however, from the outside i.e. by the spirit.

The **recovering** effect of **aesthetic** experiences where desire goes up to the boundary of the soul, turns around and returns with the judgment in itself. Steiner emphasises that aesthetic judgments can be gained, actually, only immediately through the impression of works of **art** or the like.

7(11/3/1910, Berlin) p. 127 2299

115-13

**soul-life / memory**

**Mental pictures** are remembered the better, the more they have been absorbed with interest (love) or power of judging.

**302/1(6/12/1921, Stuttgart)**: "The emotional life with its joys, its pains ... is, actually, the bearer of the remaining of the mental picture and is recalled from memory again Our mental picture changes absolutely into emotions and these emotions are those we perceive then and which lead to memory."

7(11/3/1910, Berlin) p. 128 2299

115-14

Desire arises in the **will**. The relationship of feeling and will. A will turning back in itself is felt as a feeling of **aversion** (German: *Widerwille* = "counter-will"). See also 131/1(10/5/1911, Karlsruhe).

8(11/4/1910, Berlin) 130ff. 2300

115-15

**soul-life / life after death**

The current of the (unconscious) mental-pictures flowing from the past into the future and the current of desiring flowing from the future in the soul can also be called **etheric body** and **astral body**. Where both currents come together and overlap, **consciousness** originates.

That also illuminates the fact that in **kamaloka** life runs backwards after the etheric body has been lost.

8(11/4/1910, Berlin) 137ff. 2300

115-16

The fact of **surprise** or **wonder** where the appropriate judgment of a phenomenon is not immediately found shows that the conscious judgment cannot lie in the direction of both aforementioned currents of time. The direction of the ego is vertical to them; it is the bearer of the power of judgment.

The **ego-consciousness** appears during childhood for the first time when "the ego fills the **etheric body** and reflects itself, as it were, in its inner "walls". The essential thing about ego-consciousness is that it is the inward reflecting of the etheric body." Only the mental pictures that are taken in after this time can be "reflected", so that the ego remembers them. The etheric body becomes the mirror because it is enclosed through the physical body with its senses that provides the "coating."

For the **recollections** which do not have any direct sensory cause and are, therefore, not reflected through the etheric body the ego must take the current of the astral body for assistance and make it the reflecting layer, as it were. Thus the capacity to remember can be strengthened, if in childhood things are learnt forwards and backwards, events of the day are recalled in reverse or activities are later taken up again in which one has been interested at the age of seven to fourteen.

About the difference between the ego-consciousness, the etheric body seen from within, and the ego which is a fact of an outside world (= spiritual world) like the facts of the

physical world for soul-life.

The direction of the physical body from below upwards completes the scheme of soul-life (circle with cross).

8(11/4/1910, Berlin) p. 149 2300

115-17

**health-illness / sexuality / psychotherapy / memory / hysteria / neurosis**

**Mental pictures** of childhood, which cannot be remembered, can cause illness, because they go on working in the etheric body. "To assist a person in bringing to consciousness mental pictures over which the individual is powerless ... can have a truly curative effect." However, this does just not apply to sexual mental pictures; therefore, Steiner refuses the school of **Freud**. Similarly in 120/3(5/18/1910).

On psychoanalysis see 130/9(11/18/1911, Munich), 168/8(12/3/1916, Zurich), 172/5(11/13/1916, Dornach), 253/4(9/13/1915, Dornach), 253/5(9/14/1915, Dornach) and 253/7(9/16/1915, Dornach).

10(12/13/1911, Berlin) 175ff. 2496

115-18

**initiation**

A logical proof of the existence of a spiritual world cannot be produced through the truth of thoughts, because those can only be understood as mirror images of the outer world. Only the **error** or the necessity of transforming error into truth shows, because it does not reflect the outer world, that it is founded in a spiritual world. If one dedicates oneself to error, one wakes up strong spiritual forces. In modified way, one makes use of it within the esoteric training, because meditating of **symbols**, which do also not reflect any realities of the outside world, leads into the spiritual world. Besides, one enters the realm of error, namely that of **Lucifer**, therefore, one has to reach a suitable moral perfection before.

11(12/15/1911, Berlin) 188ff. 2501

115-19

Steiner starts from the division of soul-life according to Franz **Brentano** (see lecture 9). This philosopher distinguishes *mental picturing*, *movements of soul* (emotions, love-hatred) and *judging*. By judging, he understands not only combining mental pictures but also that perception (touching the outer world) is added to them.

Through the imagination of symbols, described in the previous lecture, the soul can reach **Imaginations** on the other side of the area of mental pictures and with it touch the (at first also outer) Imaginative world. If these Imaginations cannot be lifted into consciousness, they will appear in **dreams** or express themselves transformed as (artistic) **imagination**.

As the emotions together with the will finally lead to outer actions, so this realm can lead by means of suitable spiritual training to **Intuition**, the perception of events of a spiritual world. An intermediate state may come about, if the emotions "shove" themselves over our actions, it is the realm of **conscience**, of the excitement of conscience.

The pictures of Imagination and the events of Intuition join in **Inspiration**, the perception of spiritual beings.

The worlds of Imagination and Inspiration are characterised in lecture 12.

On Franz Brentano's philosophy see 176/5(7/3/1917, Berlin).

*References to lectures of CW 115 in 101-22, 194-11.*

## 116 *The Christ Impulse and the Development of the Ego-Consciousness*

*Anthroposophical Publishing Co., London (1926), Kessinger Publishing's Rare Reprints. RStA (7 lectures*

1(10/25/1909, Berlin) 1ff. 2078

116-01

Human development is connected with the **bodhisattvas**, the great teachers of humankind who are also developing further. Whereas they incorporated up to the fourth post-Atlantean culture-epoch only partially and incarnated not completely, it became necessary for them since this culture-epoch because of the development of internal human faculties.- unknown to the higher beings like **conscience** - to incarnate once fully in a human being (to become buddha), to absorb the future possibilities of development completely for which one incarnation is sufficient.

Thus, Gautama **Buddha** prepared a part of the consciousness-soul in his incarnation, founding the teaching of love and compassion (eightfold path).

A bodhisattva in whom an even higher spiritual being was effectively prepared the future **logical** thinking as another aspect of the consciousness-soul during the third culture-epoch in Europe, working on the sentient soul by means of **music (Scythianus, see 117-09)**. Latecomers of this musical culture in Europe were the bards and minstrels. The Greeks call this being Apollo (sun god and god of music). The incarnation in which he ascended to the buddha rank was that of **Orpheus**. However, he was not able to incarnate completely, because there was no absolutely suitable physical body in the fourth culture-epoch: "He experiences the tragedy of the ego; he experiences the fact that this ego is, in the present state of man as regards this attribute of his, not entirely with him."

1(10/25/1909, Berlin) p. 12 2078

116-02

The European terms for the individual worlds (planes):

physical world = little world or world of mental powers, intelligence

astral plane = **elemental world**

lower devachan = heavenly world

upper devachan = world of reason

**buddhi plane** = world of providence, world of archetypes (CW 119).

Adequate names for the higher planes (**nirvana plane** etc.) do not yet exist.

A **bodhisattva** reaches with his consciousness up to the buddhi plane, after his rise to the **buddha** rank up to the nirvana plane.

3(2/2/1910, Berlin) p. 29 2158

116-03

### **Mystery of Golgotha**

Without the **Fall of Man**, which brought the godlikeness of man too early, the Christian ego-impulse would have intervened in the human development at the middle of the Atlantean age. "Man had to wait as long a time as had elapsed between the intervention of the luciferic influence and the middle of the Atlantean age. There was the same span of time between the entrance of Lucifer and the middle of the Atlantean age, as between that time and the arrival of the **Christ** impulse." See [105-06](#).

3(2/2/1910, Berlin) 27ff. 2158

116-04

The old division of time after the luciferic temptation (Fall of Man). In the Golden **Age** (Indian: **Krita Yuga**), the human being still had contact with the gods. In the Silver Age (**Treta Yuga**), the human being still perceived the gods in a sort of dreamy clairvoyance. In the Bronze Age (**Dvapara Yuga**), the memory of a spiritual world was still alive. The Dark Age (**Kali Yuga**)\* began about the year **3101 B.C.** in which humankind lost any connection

with the spiritual world and is limited to external sense perception. In the following lecture, Steiner says that the Kali Yuga ended in **1899**.

\* *The (little) Kali Yuga begins according to Blavatsky 3102 B.C. with the death of Krishna (and ends in 1897 or 1898).*

**118/1(1/25/1910**, interrogative answer, not contained in the English translation): Duration of the Golden Age: about 20,000 years, of the Silver Age about 15,000 years, of the Bronze Age about 10,000 years, of the Dark Age about 5,000, and our age, in which the new etheric clairvoyance develops, about 2,500 years.

**3(2/2/1910, Berlin) 34ff. 2158**

**116-05**

The **Ten Commandments** prepare the reception of the Christ impulse. Their contents are internalised by the action of Christ Jesus: the nine **beatitudes (Matthew 5:1-12)** of the Sermon on the Mount should show how the Christ impulse has a durative and transforming effect on the nine members\*). See 118/4(2/20/1910, Dusseldorf) and 118/8 or 6(3/15/1910, Munich).

**Anthroposophy** has to prepare the necessary understanding when **Christ** appears in **the etheric** to individual people first during the **years between 1930 and 1940**. With these people, a **new clairvoyance** will appear as natural capacity. If the prophecy for 1930 to 1940 does not come true, this will mean that these forces have been suppressed by **materialism**, then "humankind will sink deeper into the mire of materialism." (lecture 4).

\*) more in detail in lecture 4 and in 123/9(9/9/1910, Bern)

**4(2/8/1910, Berlin) 39ff. 2162**

**116-06**

**kabbala**

The St. **Matthew's Gospel** sets great store by its register of Jesus' ancestors by the fact how carefully the sheaths for Christ Jesus were prepared by heredity within the old Hebrew people. In one of his ancestors, **Solomon**, the members already were perfect. In Hebrew secret doctrine, Solomon's members were called as follows: physical body **Agur** = collector, etheric body **Ben Yake** (an etheric body that can take up habits into itself in certain perfection); astral body **Lamuel** (astral body that bears the law in itself); ego **Itiel** (ego-bearer). From above are active: the divine atma **Jedidjah** ("God's favourite"); buddhi **Koholet** (buddhi that works on the whole people through him); manas Solomon (Shelomo, Shlomo) ("inner balance").

**4(2/8/1910, Berlin) 48ff. 2162**

**116-07**

Hint to the appearance of **false Messiahs**, in the past especially of **Shabbathai Zevi** (1626-1676) in Smyrna. This was possible, because people could only imagine the return of Christ in a body of flesh due to their **materialistic** mind. This will also happen in near future (seen from 1910).

Similarly in the lectures of CW 118.

**4(2/8/1910, Berlin) 49ff. 2162**

**116-08**

The **appearance of Christ in the etheric** from the 20<sup>th</sup> century on (beginning in 1930) has not only importance for the people embodied at this time: "... a mighty revolution will take place in the world, in which the human being lives between death and birth. Just as Christ descended after the Mystery of Golgotha into the underworld, so will the effects of the event which will occur for the inhabitants of the physical plane, rise into the spiritual plane. Those people who have not been prepared for this by spiritual science will miss the great and mighty event, which will also take place in the spiritual worlds in which the human being then lives. Those people will have to wait for a new incarnation to experience on earth what makes them capable of receiving the new Christ impulse. For it is on the earth that we must acquire the capacity of grasping all the Christ impulses, no matter how high they may lead us." See 118/1(1/25/1910, interrogative answer) and the following lectures.



5(3/9/1910, Berlin) 52ff. 2189

116-09

**physical body**

The contrast **head - limbs** in the human being corresponds to the macrocosmic **polarity sun - earth**. Both polarities will again be united (in a distant future) like other polarities, too. Polarity of the **sexes**: the human physical **figure** is roughly true only as regards head and limbs. The female body corresponds to a former spiritual form, it has not descended completely into matter, whereas the male figure has descended too much into matter and corresponds caricature-like to a future developing state. Accordingly, male incarnations do not easily find access to spiritual science, because their brains are more lignified and difficult to manage. However, one has also to note that the **etheric body** of man is female, that of woman is male so that one finds these contrasts in certain way in one person. See 118/6 or 4(3/5/1910, Stuttgart).

The **Venus of Milo** is an example how the untrue expression of the feminine body was artistically corrected in former times. \*)

The cosmic contrast **comet - moon** corresponds to the contrast male - female. A comet "has taken on the present substance of the solar-terrestrial system, however, as regards its motion and its nature, it has remained behind at that stage of natural law which prevailed in the solar system when our earth was still old Moon." Our moon, however "represents a caricature of the Jupiter stage." Steiner had already mentioned cyanogen compounds in 1906 before they were discovered by spectral analysis [see 94-08]. They indicate the old lunar nature of comets.

See 118/8(3/13/1910, Munich), 348/16(1/27/1923, Dornach).

\*) **271/1(10/28/1909, Berlin)**: On the prototype of the *Venus of Milo* as future human figure of the Venus stage.

5(3/9/1910, Berlin) p. 60 2189

116-10

**Comets** bring new positive or negative impulses into human development: "Through the appearance of a comet in the cosmos, something is actually brought about in the life of humankind which could not occur in the ordinary course of life." **Halley's Comet** instilled an impulse of materialistic thinking which culminated, e.g., after its passageways in 1759 in the Enlightenment, in 1835 in philosophical **materialism**.

**118/6 or 4(3/5/1910)**: "The various comets have different tasks, and a comet splinters once it has served its purpose. Consequently, we find that, after a certain time, some comets appear as two and then splinter further." See 347-05.

5(3/9/1910, Berlin) p. 62 2189

116-11

Through the new **clairvoyance** man acquires during the next 2,500 years, the physical environment will present a very different aspect, "through the addition of an etheric realm, which indeed is already here now, but which he will learn to perceive." Until now, it is accessible only to the initiate: "When he has to carry out some special work, he draws his forces from those realms within the earth's circuit which are visible for him. " This is the land of **Shamballa** lost once.

See 118/7 or 5(3/6/1910, Stuttgart), /8(3/13/1910, Munich) and /9 or 6(3/15/1910, Munich).

6(5/2/1910, Berlin) 64ff. 2220

116-12

The appearance of **conscience** few centuries before Christ. It comes into being among the European people who were still on the level of the sentient soul but had already developed a strong ego-consciousness. Because the sentient soul penetrates itself with ego feeling, a force, conscience, originates. That is why conscience expresses itself with elementary power like an instinct without being such.

**Lecture 7(5/8/1910)**: Conscience will change in future to an experience of the internal

counter image of an action. One “will know that one day what is pictured will take place as the fulfilment, the **karmic** balancing of what was done.”

**6(5/2/1910, Berlin) 72ff. 2220**

**116-13**

**Empedocles** (~490-430 B.C.) was not only a philosopher, one of “the greatest statesmen of all times“, but also a sacrificial priest in Agrigento (Sicily) and an initiate in the deep mysteries of his time. He really flung himself into the Mount Etna “thereby to record ‘firm faith in the ego would follow now that the outer had disappeared.’“ \*) “His soul has continued to incarnate; but his body attained a special significance by having been consciously given to the elements, so that it can still be found in the spiritual atmosphere of Sicily.“

**125/9(11/13/1910, Nuremberg):** Because Empedocles could not yet act according to Christ, he was unsure of himself as regards the questions for the origin of the world. That is why he wanted to explain the world in a materialistic way as a mixture of the four elements. To get on what is behind the elements, he flung himself into the Etna as a kind of sacrifice.

Empedocles incarnated again in the 15<sup>th</sup>, 16<sup>th</sup> centuries. He could see Christ in the elements in that incarnation. “... thereby he became one of the strangest personalities of the later time.” Steiner hides the name intentionally; it concerns **Faust**, see [139-01](#). Similarly in 125/12(12/11/1910, Nuremberg).

\*) See [236/16\(6/29/1924, Dornach\)](#).

*References to lectures of CW 116 after 4-15, in 107-05, 108-03, 113-06, 113-15.*

## **117 Deeper Secrets of Human History in the Light of the Gospel of St. Matthew**

*Gesamtausgabe, first edition. Lectures 3, 4, and 5 were published by RSP/AP in 1985 (reprint). RStA (8 lectures),*

**2(10/18/1909, Berlin) (p. 24) 2071**

**117-01**

### **Jesus**

Man is connected with nationality through his astral sheath he removes at puberty. "It unites then with all the sheaths which his ancestors have also removed. We have a chain so to speak." This chain encloses 42 links. That is why **Matthew** set great store in his **Gospel** by the fact that Jesus is the 42-nd offspring of Abraham.

"Because man is connected with his ancestors in such a way, the ancient **Egyptians** let the human being appear after death before 42 judges in their **Book of the Dead**."

**1 or 3(11/2/1909, Berlin) 7ff. (25ff.) 2086**

**117-02**

The representation of the different aspects of the **Christ Being** in the **Gospels**.

John's Gospel: Christ as the cosmic wisdom ("I am the light of the world", sphere of the cherubim, sign eagle).

Luke's Gospel describes the aspect of sacrifice and love (sphere of the seraphim, sign bull, reference to the sacrificial bull of the Mithras mysteries).

The Mark Gospel describes the creative power of Christ (sphere of the thrones, sign lion).

These three Gospels describe the thinking, feeling, and willing of Christ in a certain way.

If these three aspects are subsumed harmoniously in a representation of the personality of Christ Jesus, which, however, also becomes paler: Matthew's Gospel (sign man).

Similar in lectures 7 and 8 [11/14/ and 11/19/1909]: there were initiates in the old **mysteries**, who had more trained their thinking capacity, those who had more trained their feeling power, and those who had trained their will-power. Therefore, the second group was also the group of the healers, the healer-priests, the third those of the magicians who took the suitable measures to regulate the external life. The fourth class of initiates had developed these three abilities harmoniously, but not to a high degree.

*Remark: The fact that four Gospels were canonically fixed is also connected with the fact that only four of the seven secrets of life are revealed hitherto (lit. 9, vol. I).*

**2 or 4(11/9/1909, Berlin) 24ff. (37ff.) 2095**

**117-03**

### **heredity / Matth. 1:1-17 / Matth. 2:13-15 / Matth. 2:1-12**

The mission of the old Hebrew people was to develop a corporeality that was suitable for the incarnation of Jesus (Zarathustra). The ancestor **Abraham** had an organisation suitable for logical thinking; he was free of the ancient clairvoyance. Therefore, he had access only to the god Yahveh at first who revealed himself in the phenomena of the external world.

The sacrifice of **Isaac**: renunciation of his mission; Abraham gets back it as a gift of Yahveh. The lamb sacrificed in place of Isaac symbolised the renunciation of the last leftovers of the old clairvoyance (two horns of the lamb = 2-petalled lotus-flower). Yahveh's covenant with Abraham became possible and the promise that his descendants should spread over the earth and reproduce in the way as it corresponds to the number-harmony of the stars (wrong translation: "they should be as many as the stars in the sky").

**Esau**, one of Isaac's sons, is eliminated because he still belongs to the old development. **Joseph** is also expelled, one of the 12 sons of **Jacob** (= zodiac), because he still has real dream experiences. However, he is the link to Egypt where the Israelite people can still absorb that of the old wisdom which it is lacking (Moses).

During the **Babylonian captivity**, Hebrew initiates made contacts with the reincarnated

Zarathustra, Nazarathos. Steiner compares the history of Israel with the first three seven-year periods of the human being. This is reflected in the table of generations in **Matthew's Gospel** containing 3 times 14 generations. This whole course of development is subsumed in Jesus. Zarathustra goes out from Chaldea; he appears as the golden star, the **Star of Bethlehem**, to his former pupils, the **three magi**. Their offering of **gold, incense, and myrrh** is a spiritual recapitulation of the Isaac offering. A dream summons Joseph to **flee to Egypt**. Jesus thus recapitulates the destiny of the Hebrew people in his childhood. Similar explanations in lectures 7 and 8 (11/14/ and 11/19/1909).

Lectures 8 and 10 (12/7/1909): 3 times 14 generations and not 3 times 7 generations are necessary, because a quality is not directly transferred but to the second generation.

See 123/3, /4(9/3 and 9/4/1910, Bern), and /6(9/6/1910, Bern).

2 or 4(11/9/1909, Berlin) p. 46 (p. 53) 2095

117-04

John the Baptist, "The **kingdom of heaven** is upon you" (**Matthew 3:1-2**). That means that the ego, the human kingdom, is entering fully into man at the time of Christ. Another translation for it is "**kingdom of God**".

3 or 5(11/23/1909, Berlin) 56ff. (59ff.) 2108

117-05

**Matth. 3:1-12 / John the Baptist**

Among the old Hebrew people, some few were prepared to recognise the approaching Christ. These were the **Nazarenes**. Strict vegetarianism was one of their rules for the development of clairvoyance; their main food was **carob** (*St. John's bread; carob pods were sometimes called locusts because of their form. The Greek translation used the word erroneously for the insects in Matthew 3:4*) and honey of wild bees. Contact with anything animal (astral) was prohibited as well as alcohol (even the consumption of grapes) and food prepared with vinegar. Another stipulation was that they must not allow their **hair** to be cut: "Strange as it may sound, in our hair we have a relic of certain rays by which the sun forces were once instilled into man. That was something living in earlier times ..." However, this was regarded among the Nazarenes as hardly more than a symbol. Tip to the copious growth of hair of the Atlanteans. The hairy **Esau** (from whom the Edomites originated) as member of the old development who must be eliminated from the Abrahamitic line.

Lecture 10(12/7/1909): Hair is an "astral influx from outside to inside that was "dried up" and became physically etheric, which forms the basis of ancient clairvoyance. "Ancient people did not perceive these currents, but when the currents had flowed in and lighted up in them, they perceived them as their old inspirations."

3 or 5(11/23/1909, Berlin) 60ff. (63ff.) 2108

117-06

The **Nazarenes** experienced that the time of **Christ's** coming was near undergoing the baptism with water, as it was also performed by **John the Baptist**, the fulfiller of Nazarenism (**Matthew 3:1-12**). Besides the life tableau, they saw the state of the human being at that time, i.e. the forces that were effective in their etheric bodies, as a serpent ("vipers' brood", Matthew 3:7, old luciferic heritage) or more seldom as a **lamb**. John gathered the latter who understood the coming of Christ.

3 or 5(11/23/1909, Berlin) 63ff. (65ff.) 2108

117-07

**Matth. 3:1-12**

On the deeper meaning of the words of the Baptist to the Sadducees and Pharisees (Matthew 3,7-9) who were baptised by him, "I tell you that God can make children for Abraham out of these stones".

The Pharisees were the representatives of the **Ten Commandments**, which were given to Moses on **Sinai** (= stone mountain). At that time, the descendants of **Ishmael**, who was the son of Abraham and **Hagar** (= stone), lived on Sinai. They had been eliminated from

the bloodline of the Hebrew people. Their initiates had still kept heirlooms of the ancient clairvoyance. "Out of the revelations that he received from this branch of the Hebrew people, it became possible for Moses to make the revelation of Sinai intelligible to the Israelites." That is why the Baptist thought that the Pharisees should pass from the old wisdom of the serpent (Ten Commandments) on to the lamb (the ego). His saying "change your mind" or "repent" (Greek: *metanoieithe*) is to be understood similarly.

On a similar statement of Paul in the Letter to the Galatians (**Galatians 4:21-31**).

**6(11/13/1909, Stuttgart)** (71ff.) **2097**  
**reincarnation / memory**

**117-08**

Only those people can remember their preceding incarnation, "who worked in their former incarnations with the means of **thinking**, of logic..." That is why it is also more important to penetrate the contents of spiritual science by means of thinking than to get visionary clairvoyance [see [108-04](#) and 349/109 (4/18/1923, Dornach)].

118/3(1/30/1910, Cologne): This **memory of incarnation** is connected with the new, naturally appearing etheric **clairvoyance**.

The great significance of thinking for world evolution: "The gods let the human being come into being to receive that which they have had also in the form of thought from the human being."

The effect of sharp logical thinking on the **brain**: "You find the brain in very intricate convolutions with somebody who does not think, however, it is relatively simple with the sharp thinker..."

"The activity of thinking is not dependent on using the brain as its instrument first of all. When thinking becomes pure, the brain is not involved. It is only involved in its symbolising."

**7(11/14/1909, Stuttgart)** (p. 112) **2098**

**117-09**

On the European population in pre-Christian time: "Their cultural elements were influenced by that great initiate who had chosen this region up to Siberia for his activity, and is called **Scythianus**. He inspired the leaders of the old European culture. This culture was based on the receptiveness for an element that stood in the middle between that which one could call recitative-rhythmical speech and a sort of singing, accompanied by a peculiar **music** that was based on the interplay of pipe-like instruments. That was a strange element whose last remainder lived in the **bards** and skalds. What the Greek myth of **Apollo** and **Orpheus** tells has developed from there." See [116-01](#).

**9(12/4/1909, Munich)** (150ff.) **2115**

**117-10**

In Atlantis, people were more differentiated and divided into **races** than today. "The concept of races only applies to the old Atlantis. Hence, we have not really applied this concept to the post-Atlantean age. There we count on a real development of humankind. We do not speak of an Indian race, a Persian race et cetera because it is no longer correct. We speak of an ancient Indian culture epoch, of an ancient Persian culture epoch et cetera."

The concept of races will lose its meaning completely in the sixth post-Atlantean epoch. "That's why it is necessary that the **anthroposophical movement** which shall prepare the sixth epoch has as one basic feature that it rids itself of the race character, so that it tries to gradually combine people of all races, of all nations and to bridge the differentiations, these differences, these abysses which exist between the single human groups."

"Then the gist of the next culture period will be that it will not be confined to single areas, but it will be spread over the whole earth."

*References to lectures of CW 117 in [99-05](#), [108-04](#), [114-03](#), [114-05](#), [114-06](#), [114-07](#), [114-20](#).*

## 117a John's Gospel and the three other Gospels

*Gesamtausgabe, first edition (2018). RStA (no lecture)*

**1(1/3/1910, Stockholm) (11 ff.) 2131**

**117-11**

In pre-Christian times, there were four categories of initiates. Accordingly, there are four **Gospels**, each written from an initiate's point of view:

Initiates of thinking = the wise, symbol eagle, John's Gospel

Initiates of feeling = the healers, symbol sacrificial bull, Luke's Gospel

Initiates of willing = the magicians, symbol lion, Mark's Gospel

Initiates who developed the three soul activities harmoniously, therefore, less unilaterally = the "human beings", symbol human being (angel), Matthew's Gospel

The Christ event as confluence

- (1) Of the Indian wisdom with its sense of sacrifice for the spiritual which culminates in Buddha. Luke's Gospel shows its influence;
- (2) Of the Zarathustra current which does not regard the earthly as illusion like the Indians did, but as the expression of etheric-cosmic forces. Mark's Gospel is based on this attitude;
- (3) Of the (Egyptian) Hebrew current which had to prepare the physical body for Christ, represented in Matthew's Gospel, and
- (4) Of the Greek current that founded thinking, in John's Gospel of wisdom.

After Gautama **Buddha** had founded his teachings of love and compassion, he ascended from the level of a bodhisattva to that of a buddha and had no longer to reincarnate in a physical body; then he continued to live in his etheric body that appeared like a group of beings: his **nirmanakaya**. With it, he worked in Christianity and connected it with Buddhism.

**Zarathustra** who lived 5000 years before Plato (427-347 B.C.) brought up two students. One of them was initiated in the mysteries of space, the other in those of time. The first reincarnated later as **Hermes** and received Zarathustra's astral body. He became the founder of the Egyptian culture. The second was **Moses** who received his etheric body from Zarathustra and was thus able to establish the Hebrew culture.

Zarathustra's ego repeatedly incarnated and it could anew create an astral body and etheric body. Last, he was embodied as Zaratas or Nazaratos. During the Babylonian captivity, he instructed the best Jewish secret teachers.

Around the turn of the eras, two Jesus boys were born in Bethlehem or Nazareth whose parents were called Mary and Joseph. Both descended from David's line. The Bethlehemite one from the royal line of Solomon, the other from the Nathanic (priestly) line. In the Bethlehemite boy, Zarathustra's ego was incarnated. It was a sophisticated premature child with great talents, while the Nathanic Jesus child showed few talents, but emitted warmth and joy to his surroundings by his warm-heartedness.

**3(1/5/1910) (28 ff.) 2133**

**117-12**

The Nathanic Jesus boy was born with an etheric body, as it had never existed before in human development. In the Lemurian period, luciferic beings settled in the human astral body giving the human being the impulse of freedom, but also the disposition for evil. In order to counteract the too strong luciferic influence, a part of the etheric body was taken away from the few human beings who were incarnated at that time and was transferred to the spiritual world. The Nathanic Jesus boy received this unspoilt part (the tree of life of the Genesis). Gautama Buddha's nirmanakaya that the shepherds saw as a host of angels in Luke's Gospel was instilled into the boy's astral body until birth. At the representation of Jesus in the temple, **Simeon** perceives that in the aura of the child and is delighted to be

able to behold the completion of his Buddha that he could not experience in his previous incarnation as **Asita**.

The physical body of the Zarathustra-Jesus boy was derived from Abraham who was one of the first to look only at the outer world and to have no more vision. The sacrifice of Isaac shows that symbolically. The gradual development of the corporeality in the Hebrew people:

- (1) From Abraham unto the days of David;
- (2) From David to the Babylonian captivity;
- (3) From the Babylonian captivity to Jesus's birth.

In order that the Zarathustra-ego received the suitable cover, a development of three times 14 generations was necessary, hence, the genealogical table of the ancestors of Jesus in **Matthew's Gospel**. In contrast, **Luke's Gospel** contains the line of the Nathanic Jesus. The worship of the three kings in Matthew's Gospel: they are former disciples of Zarathustra ("Gold Star") who remain connected with him.

At the age of twelve, the ego of the Zarathustra-Jesus boy sacrificed itself by leaving him and entering in the Nathanic Jesus. Both Jesus boys had grown up side by side, because the Solomonic family had moved to Nazareth after the birth. The Solomonic Jesus boy and also the mother of the Nathanic Jesus died soon thereafter. The two subfamilies moved together and established a family again (*therefore, the statement of Jesus in Matth. 12:46-50 is correct in familial terms*).

#### 4(1/7/1910, Stockholm) (38 ff.) 2135

117-13

After Zarathustra's and Buddha's currents were united in one human being, in the Nathanic Jesus boy, the next level of perfection was the Jordan baptism. John the Baptist as the announcer of the approaching ego that, in contrast to previous initiations, can experience the revelations of spirit consciously in future. Some people experienced that whom he baptised; they had a kind of near death experience. For Jesus, the baptism was the greatest earthly moment ever experienced.

Buddhism is the religion of redemption, its goal is the relief from suffering, Christianity is the religion of resurrection, and its goal is the transformation of suffering into bliss. Then it is impossible to be separate from what one loves. One learns to love that with which one is connected and does not love. The desires are so purified that physical obstacles do no longer stand in our way. Therefore, it is no longer the case that one does not achieve what one desires.

At the Jordan baptism, Zarathustra's ego left Jesus, and the ego of Christ entered him. It was a free decision of Jesus Christ to experience the following three years and to accept the whole destiny of humanity.

#### 5(1/8/1910, Stockholm) (46 ff.) 2136

117--14

As the human body is the physical expression of the living ego, so the universe is that of the world word, which Zarathustra called Ahura Mazdao, the Greeks called logos. John the Baptist should determine the moment, when this world word entered the human being. Interpretation of **John 1:1-14**.

**Gospels:** Matthew describes the man Jesus, Luke especially the astral body, Mark the human being with outside, penetrated by Christ, John the inner logos. The three Synoptics describe like real seers what must be overcome; John describes the highest perfection of the ego, after it has overcome.

About the difference between the Persian and Egyptian **initiations**. With the Egyptian inwards directed initiation encounter with the lesser guardian of the threshold, luciferic beings as tempters (= **diabolus**). With the Persian outwardly directed initiation (ecstasy), the danger existed not to interpret the outer world as a veil: encounter with the greater guardian of the threshold, ahrimanic beings as tempters (= **Satan**).

Since both initiations should be united in Jesus Christ, he had to go through both **temptations**: the ahrimanic one, described in Mark's Gospel (1:12-13), the luciferic one in Matthew's Gospel and in Luke's Gospel (Matth. 4:1-11; Luke 4:1-13).

However, John's Gospel describes the ideal of the future: The work of Christ not selfishly inside, but flowing over into every being: "I am the light and the life." In this way, it is shown at the resurrection of Lazarus (John 11).

**6(1/10/1910, Stockholm) (58 ff.) 2138**

**117-15**

In contrast to the other Gospels, events are portrayed in **John's Gospel**, which are not told but were experienced as visions of the respective persons. Examples:

- (1) Meeting with **Nicodemus** "by night" (= in the astral) (**John 3:1-21**);
- (2) Testimony of John the Baptist at the Jordan baptism (**John 1:32**), while he himself can no longer recognise that he is a reincarnated prophet or Elijah (**John 1:19-24**) whom Jesus Christ calls him (**Matth. 11:11-14; 17:11-13**).
- (3) The encounter with **Nathanael**, as "true Israelite." "True Israelite" as terminus technicus for an initiate of the fifth degree. On the stages of the Persian and other according initiations, see also [94-20](#).

The **wedding at Cana-in-Galilee (John 2:1-11)** shows Christ's power of will and love which works into the sensations of others, and which is not to be confused with suggestion. The mother of Jesus is never mentioned by name in John's Gospel. In the mysteries, this "mother" was called "**sophia**" (wisdom). At the moment of the Jordan baptism, a transformation of the (Solomonic) stepmother of Jesus took place: his spiritualised (Nathanic) mother shone through his (Solomonic) stepmother. As a spiritual individuality she now lives in the Solomonic mother whose virginity she restores (divine sophia).

**7(1/11/1910, Stockholm) (68 ff.) 2139**

**117-16**

About the father-mother principle of heredity and the old initiations. Cain and Abel, the Oedipus saga and the betrayal of Judas or the Judas legend.

The **wedding at Cana-in-Galilee**: Overcoming the physical father principle and connection with the etheric mother principle.

John's Gospel as a high work of art, which represents the increase of Christ's power of love in Jesus in the seven signs, starting with the wedding at Cana as a transition. The mission of wine, e.g., in the Dionysian cult, was a material help to develop the ego power that is no longer necessary today and therefore harmful.

**8(1/12/1910, Stockholm) (77 ff.) 2141**

**117-17**

Again the interpretation of the nightly encounter of **Nicodemus** with Christ (**John 3:1-21**). Conversation with the Samaritan woman: Jesus Christ beholds into the inside of every human being (**John 4:29-39**) and not, like the old initiates, only into the inside of kindred persons. These could also only heal the members of their own people in contrast to Jesus Christ, who heals strangers like the son of the Roman centurion whereby Christ's power works even in the distance receiving a soul impression from him going into his innermost (**John 4:46-54**). Christ even beholds into the karma and can heal by the forgiveness of the sins of former lives: Healing of the crippled man at the pool Bethesda (**John 5:1-16**).

Fourth sign. The **feeding of the five thousand (John 6)**: Instead of the efficacy of the material bread, the spiritual bread worked satiating ("I am the bread of life"). The meaning of the remaining twelve baskets of bread.

Fifth sign. Jesus walking on the sea (**John 6:16-21**). Christ's power working beyond time and space, so that the disciples behold Him as present.

The adulteress (**John 8:1-11**): Christ renounces his own judging and leaves the karmic balance to the earth evolution, i.e. to his Father's will.



Sixth sign. Healing of the blind born (**John 9**): Christ is the light of the world (**John 8:12**) and can therefore work in the sense of karma on the negative consequences of actions of former lives.

Seventh sign. **Resurrection of Lazarus (John 11)**: Replacement of the old initiation by Christ's ego power. Lazarus had received the highest wisdom of Christ and could therefore communicate it in his Gospel as "John,"

**9(1/13/1910, Stockholm) (84 ff.) 2142**

**117-18**

About the old, partly very drastic mystery training, of which something has been preserved in the rites of the **Freemasons**, and the three initiation stages of Imagination - Inspiration - Intuition. Completions of the initiation in a three-and-a-half-day temple sleep similar to death during which the hierophant took out the etheric and astral bodies and the ego from the physical body (father principle) of the disciple. The disciple experienced the spiritual world (descent to **Persephone**) which enabled him to appear as a "missionary" in the outside world.

The last act of initiation deviated from this with the northern mysteries (**druid** and **drotten mysteries**). The three stages of initiation were those of the **eubats** (Imagination, seer), of the **bards** (Inspiration) and the **druids** (Intuition). Then the disciple was led into the etheric cosmic worlds where he could extend to the zodiac as twelve. The initiation of **Lazarus** formed the confluence of both mystery currents.

The life of Jesus was a mystery happening in the outer world that the evangelists as initiates understood and described according to their direction of initiation. The resurrection of Lazarus was a mystery betrayal, because it happened outside the temple. With the passion and resurrection, the mystery then became accessible for all people (John 13 to 21): On the stages of the Christian initiation in the next talk (see [94-16](#)).

**11(1/15/1910, Stockholm) (103 ff.) 2144**

**117-19**

The different words of Jesus on the cross reflect the different mystery paths of the evangelists. The end of the Kali Yuga in 1899 and the **reappearance of Christ in the etheric** (astral sphere), connected with the new clairvoyance which is supposed to develop from about **1933 to 2500**. Anthroposophy should help people to cope with this clairvoyance.

## 118 The Reappearance of Christ in the Etheric

SteinerBooks published a collection of lectures with the same title (2003). It contains 9 lectures of this volume of the Gesamtausgabe (first edition). **RStA** (13 lectures)

**1(1/25/1910, Karlsruhe) 20ff. 2151**

**118-01**

Other events will follow the appearance of **Christ in the etheric** in the 20<sup>th</sup> century as other events preceded the event in Palestine: "All those who prepared the way for him will be recognised in a new way by those who have experienced the new Christ event. Those who lived at one time with **Moses, Abraham**, and other prophets will again be recognisable to human beings. We will realise that, even as Abraham preceded Christ and prepared his way, Abraham also assumed the task of helping later on with the work of Christ."

**7 or 5(3/6/1910, Stuttgart) 72ff. 2186**

**118-02**

The three post-Christian millennia reflect the three millennia before Christ (**Kali Yuga**) in a certain way:

3000-2000 B.C.: **Abrahamitic** millennium. God-awareness (→ ego-awareness) out of the human faculties after the loss of the old clairvoyance.

2000-1000 B.C.: age of **Moses**. The one God is searched behind the natural phenomena.

1000-0: age of **Solomon**: the God takes on physical form.

In the first post-Christian millennium recapitulation of Solomon's age, people try to understand Christ by means of Solomon's wisdom. The second post-Christian millennium repeats the Moses age, the God now reveals himself from within: Central European mysticism. In the third millennium, the human being will again reach clairvoyance, i.e. the development inaugurated in the sign of Abraham is turned around after the end of the Kali Yuga.

**7 or 5(3/6/1910, Stuttgart) 77ff. 2186**

**118-03**

**Jesus Master / mysticism, German / Friend of God from the Oberland**

On an episode of the working of the mystic Johannes **Tauler** (~ 1300-1361): "Then an apparently insignificant layman came to the place where Tauler preached and began to listen to his sermons. Later it became obvious that he was no layman; he even became Tauler's instructor. Although he had attained such a lofty level, the preacher Tauler suspended his preaching until he felt permeated by what lived in that "layman". After opening himself to this inspiration, Tauler again ascended the pulpit, and the powerful impression of his sermon is made clear to us symbolically when we hear that many of his listeners fell to the ground as though they had died."

**12(5/15/1910, Hamburg) (p. 170) 2228**

**118-04**

In the pre-Christian time, a consciousness existed for the fact that the forces of the **folk-spirit** worked via the mother by means of heredity, whereas the individualising forces worked via the father. Therefore, Joseph is frightened when the angel announces that the Holy Spirit imbues Mary. "And he does not believe that he could have intercourse with a woman who could bear a child that bears in itself the spirit of the whole humankind and not the spirit by whom he has stood in his devoutness. That is why he wanted to leave her quietly, as one reads. And only after he had got a communication from the spiritual world that gave him power, could he make up his mind to have a son of that woman who was filled and permeated by the strength of the Holy Spirit" (**Matthew 1:18-25**).

The working of the Holy Spirit at the baptism in the Jordan and **Pentecost**.

References to lectures of CW 118 in [98-12](#), [114-04](#), [116-04](#), [116-05](#), [116-08](#), [116-09](#), [116-10](#), [116-11](#), [117-08](#).

## 119 *Macrocosm and Microcosm*

Rudolf Steiner Press (1968). **RStA** (11 lectures)

**2(3/22/1910, Vienna) 29ff. 2199** **119-01**

The effect of **planetary** forces on different parts of the soul: Mars on the **sentient soul** during normal dreamless sleep (causes also falling asleep and waking up), Jupiter on the **intellectual soul** (dreams), Saturn on the **consciousness-soul** (automatic actions in sleep like speaking or **sleepwalking**). The Jupiter and Saturn forces also are forces, which refresh the human being. The effect is different with the individual human being. The passage through the spheres happens twice from falling asleep until waking up. In the alert state, Venus has an effect on the sentient soul, Mercury on the intellectual soul, and moon on the consciousness-soul. They are the same forces, which "drive" the planets. The strength of their effect depends on their spatial distance.

**3(3/23/1910, Vienna) 46ff. 2200** **119-02**

### **initiation / mysteries, druid- / upper and lower gods**

While waking we are prevented from penetrating into the etheric and physical bodies by the fact that the sentient body (astral body) puts itself in front of them and diverts us to the outer world of senses. This is an effect of the **lesser guardian of the threshold**. If a person passes the guardian of the threshold unprepared, he experiences his imperfection of soul and mind and feels an intense shame as consumed by fire. Therefore, the **mystics** had to prepare in such a way that they especially trained humility and resignation.

In order to see through the external world an intensive development of the feeling experiences is still necessary by studying the phenomena in nature during the **course of the year** as it took place, e.g., in the Nordic mysteries. The pupil attained the ability of seeing through objects and through the earth: beholding the **sun at midnight**, i.e. the entire spiritual sun system. If man saw the spiritual of the external world immediately, he would be seized by an overwhelming feeling of anxiety at the sight of the **greater guardian of the threshold** "who also shows us how unimportant we still are, and how many dispositions we must still develop in future."

Modern man can develop these feelings in the course of the year only imperfectly, however, the intensive sensations, which he can experience by means of the accounts and descriptions of the spiritual world, are equivalent for him. Tip to Steiner's *Occult Science – an Outline*. On the labyrinth and the **thread of Ariadne** in the legend of **Theseus**.

The greater guardian of the threshold: see lecture 7(3/28/1910).

On the meeting with the lesser guardian of the threshold while waking and the meeting with the greater guardian of the threshold while falling asleep see 124/5(12/19/1910, Berlin).

**4(3/24/1910, Vienna) 63ff. 2201** **119-03**

### **Apocalyptic animals / thinking-feeling-willing**

Cosmic will, feeling, and thinking stream into man during sleep. Cosmic will changes to forces of movement in him, cosmic feeling to inner light, cosmic thinking becomes the force that orders will and feeling. As far as he develops intelligence in thinking, he can combine with the internal light of the cosmic feeling. However, these forces of light are exhaustible; rather the time has now come in which such forces should stream upwards from the human beings. They must now co-operate in the process of world-evolution. That

is why **spiritual science** has come to existence.

After passing the lesser **guardian of the threshold**, the mystic sees his own imperfection in a fourfold caricature (the astral body is mirrored in the etheric body): caricature of a lion = sins of omission in feeling, caricature of a bull = what binds the human being to the perishable, caricature of an eagle = sins of omission in thinking. These three images are interspersed with one's own caricature.

**5(3/25/1910, Vienna) 80ff. 2202**

**119-04**

### **mysteries, Egyptian**

The way into the inside can only lead to the astral body today. It is not advisable to penetrate into the etheric and physical bodies. The initiation in the mysteries of Isis and Osiris went this path under control of a teacher (Hermes-Mercury initiate) whom the pupil had strictly to obey. The pupil was led back along the line of his ancestors up to the first of his ancestors from whom he had a quality by **heredity**. There the last remainder of his etheric body of the previous incarnation met him into which he penetrated more and more and came, in the end, to his last death. He attained a conviction of reincarnation that way. He had gone through a cycle that was symbolised by the **snake** biting in its own tail. When the pupil was led further into the physical body, he experienced his incarnations in always repeated cycles, until he reached, in the end, at his very first incarnation in the Lemurian age when the line of the human incarnations became possible (in the region between Africa, Australia, and Asia) with the appearance of the mineral kingdom.

The **mystics** of the Middle Ages accepted Christ as their internal guide instead of an external "guru" (according to the saying of St. Paul, 'Not I, but Christ in me').

Lecture 6(3/26/1910): The hierophant reduced the ego-consciousness of the pupil (neophyte) to one twelfth of the day consciousness (dead like). The selfish qualities which came out of him during the initiatory process were controlled by twelve helpers of the teacher [see123/7(9/7/1910, Bern)].

**6(3/26/1910, Vienna) 97ff. 2203**

**119-05**

### **mysteries, druid- / planes**

Like in the Egyptian mysteries, the teacher and twelve helpers were also around the neophyte in the Nordic mysteries, which, however, went the path to the macrocosm. The pupil experienced a kind of ecstasy and almost lost his ego-force. Three helpers each had developed a season mood one-sidedly and could support the pupil's ego from without by means of their surplus ego-forces [see previous abstracts]. The path of the pupil is described in the elementary world (astral plane, soul-world), the world of spirit (lower or rupa devachan), and the **world of reason** (upper or arupa devachan). The forces that only make the human being the thinking ego-person (formation of the brain, upright carriage) come from the latter. Therefore, one calls the frontier between lower and upper devachan **zodiac**. From an even higher world, the **world of archetypal images** (or providence = **buddhi plane**), the forces emanate for an Imaginative consciousness.

**7(3/28/1910, Vienna) 116ff. 2205**

**119-06**

The **temperaments** of the observant tinge the experiences in the elemental world (astral plane) if he has a lower form of clairvoyance. A choleric person experiences the beings and facts like in an elemental "fire", a sanguine one like in the "airy-element", a phlegmatic one like "water" and a melancholic repulsively like "solid" or earthy.

**8(3/29/1910, Vienna) 133ff. 2206**

**119-07**

The sum-total of **sense perceptions** is that which the **sense organs** reflect of the flowing elemental (astral) world. The part of the elemental world that permeates these organs has formed them. At the transition from the sense organ to the sensory nerve, the elemental world is held up; the forces of the world of spirit (lower devachan) build up the **nervous**

system. These forces are then held up (reflected) at the entry of the nerve into the brain. This reflection represents the **physical laws**. “The laws of nature as they are usually called are nothing else than a shadowy image, a faint reflection, of the world of spirit.”

The forces of the world of reason (upper devachan) pass into the brain and construct it. The human reason is a shadow of this world. The forces of the world of archetypes (of providence, buddhi plane) go unhindered through the human being, because he does not have any organs (**lotus flowers**) without esoteric development, which can hold up them. The nervous system as a reflection of the solar system: the twelve pairs of cerebral nerves reflect the annual course of the sun through the zodiac; the 31 pairs of spinal nerves reflect the revolution of the moon around the earth. The fact that these are not exactly 28 is connected with the emancipation of the human being [see [101-02](#) and [106-07](#)].

On the **symbol** of the **rose cross** and the **Rosicrucian initiatory way**, see the next lecture. On the picture of the imperfect ego while passing the (greater) **guardian of the threshold** who can appear in twelvefold figure.

**10(3/30/1910, Vienna) 166ff. 2208**

**119-08**

As the intellectual thinking of the spiritual investigator changes to the thinking of the heart, his normal **memory** changes to a reading in the **Akasha Chronicle** where **time** becomes **space**, space itself becomes four-dimensional. See 161/13(5/2/1915, Dornach).

**11(3/31/1910, Vienna) p. 189 2209**

**119-09**

Man “needs the **plant** not only for food, but also for his inner life, in order to nourish within himself the feelings and experiences necessary for his **soul-life**. He needs the impressions of the plant world on the physical plane if his life of soul is to be fresh and healthy.”

**11(3/31/1910, Vienna) p. 201 2209**

**119-10**

On exercises of **breathing (yoga)**: “It may be said quite objectively that all the instructions given so light-heartedly nowadays about this or that mode of breathing really make the impression of children playing with fire. To intervene consciously in the breathing process, is to invoke the divine in man. Because that is so, the laws of the process can be derived only from the very highest attainable knowledge and the utmost caution must be used in this domain.”

*References to lectures of CW 119 in [101-25](#), [113-01](#).*

## 120 Manifestations of Karma

*Rudolf Steiner Press (2004). **RStA** (11 lectures)*

**2(5/17/1910, Hamburg) p. 27 2230**

**120-01**

Steiner refuses the opinion that already **Descartes** regarded the animals as a kind of automaton, as it later became standard under the influence of materialism.

**2(5/17/1910, Hamburg) 26ff. 2230**

**120-02**

**Animals** do not have any individuality; therefore, one cannot speak of **reincarnation** and **karma** of animals. The **animal group-souls** that remained behind compared with the human group-souls took over the coarser organisations the humans could no longer inhabit in the time before and after the **extrusion of the moon**, however, did not move into them. Because they remained always linked with the earth in contrast to the human souls, they have astral bodies corresponding to the lunar time with reliable **instincts**.

When the earth was still united with the moon and the physical bodies could no longer be inhabited by the human souls, most of them moved to other planets: "The **luciferic** beings were our leaders and took us away from the earth evolution." At the same time, the luciferic principle was inoculated into the human astral bodies.

**3(5/18/1910, Hamburg) 53ff. 2231**

**120-03**

On the concept of illness. Minerals cannot become ill. **Diseases of plants** are to be traced back to external causes (ground, climate, parasites). "A being such as a **plant**, consisting of **physical** and **etheric body**, not only shows us that the physical body and the etheric body have sufficient inherent **health** to ensure development and growth of the being concerned, but that there is a surplus of such forces which can be activated for healing when external damage occurs." The increased healing power of the etheric body still exists with **lower animals** (e.g., the restoration of limbs) and decreases with higher organisation. This is connected with the closer union of the etheric body with the physical body: "When we come to the higher animals, reactions of the physical body are imposed upon the etheric body which adapts itself completely to the physical body, so that if we injure the physical body, we injure the etheric body at the same time. Hence the etheric body has to exercise greater powers as it has to first heal itself and then the corresponding member in the physical body." "Thus the astral body (of higher animals and human beings) unites the inner nature of a being with the outer world, and the increasing activity of the astral body brings it about that the etheric body has to use much stronger forces to make injuries good."

With the human being, the influence is still added that is exercised through his moral behaviour (astral body) on the etheric body. The essence of this behaviour is preserved in the postmortal extract of the etheric body and passes onto the etheric body of the next life, which builds up the physical body accordingly. "Now we can understand how our deeds in one life work over into our state of health in the next life, and how in our state of health we have often to seek a **karmic** effect of our previous life's deeds."

In addition, impressions, remaining unconscious, and those, which are not, reminded cause like the conscious ones emotions in the human being, which work into the physical body. This applies particularly to the period between birth and the time when memory begins. Such unconscious experience can lead in later life to usually inexplicable mental annoyances like depression, kinds of nervous disorders, **neurasthenia**, even mental illness.

The karmic results of **egotism** in one life express themselves as "weak (inner) organisation" in the following life. A superficial, flighty nature leads in the next incarnation

to the tendency of lying, **falsehood**, and in the subsequent life to irregularly formed **organs**.

4(5/19/1910, Hamburg) 71ff. 2232

120-04

#### **infectious diseases / curability**

**Illnesses** are possibilities to perfect one's **karma**: If a person develops an overly weak ego feeling, he will have the tendency of exposing himself to an epidemic like **cholera**. Vice versa, malaria works in compensatory way if too strong an ego-consciousness existed. If a person was driven in the previous life very much by affects, then a disease like **diphtheria** can balance that. Illnesses, conditioned by karma, can finally be attributed to **luciferic** or **ahrimanic** influences: "Errors resulting from devotion to Ahriman develop into forces which affect man through his **etheric body**, whereas misdemeanours which are subject to one's moral judgment in life develop into cause of disease which tend to originate in the **astral body**."

**Pneumonia** is caused by luciferic influences; **tuberculosis of the lung** is an ahrimanicly-conditioned illness. Application of **warmth** and cold is recommended only for "luciferic" diseases, that of **electro-therapy** only for "ahrimanic" ones.

Even if an illness ends with death, the karma-overcoming forces do not get lost for the person. There is always the duty to support healing, because the decision on death is not accessible to the ordinary human consciousness.

5(5/20/1910, Hamburg) p. 88 2233

120-05

#### **health - illness**

In context with the previous lecture, Steiner adds that the illnesses **cholera** and **malaria** show their connection with the **ego** feeling in how the **blood** is concerned as ego-organ.

5(5/20/1910, Hamburg) 90ff. 2233

120-06

#### **health – illness / karma**

With chronic illnesses which arise from acute ones (however, not have to do so), the cure is only partial: "etheric body and physical body may have been harmonised, whilst the imbalance between etheric body and astral body continues to exist. As a result the individual in question oscillates between endeavouring to heal and not being able to heal."

A remedy would consist in diverting oneself consciously by strong will from suffering conditions for some time. It is more universally formulated that karmic illnesses can be "intercepted" if the person concerned acquires the lacking soul strength by means of self-education what he can achieve best of all through the study of the contents of **spiritual science**.

5(5/20/1910, Hamburg) p. 94 2233

120-07

#### **health – illness / karma**

**Measles** is the physical karmic result of an incarnation, in which one has occupied too much with oneself, has brooded within oneself too much. The psychic karmic result of such an incarnation can be the inclination to self-deceptions. In certain periods, such an attitude towards life was spread; therefore, measles belong to the frequent **childhood diseases**, because the human being wants to correct its failings as soon as possible.

5(5/20/1910, Hamburg) p. 98 2233

120-08

#### **illusion**

As **Lucifer** deceives the human being about his inner motives, **Ahriman** lets us believe in **chance** because of the Maya of the outer perception. About "chances" in history which became starting points of important developments. Example: **Galilei** and the discovering of the laws of the pendulum. **Luther** was encouraged by a friend "by chance" to his thesis,

which forced him to a renewed intensive Bible study what brought him, in the end, in opposition to the church of his time.

6(5/21/1910, Hamburg) 116ff. 2234

120-09

#### karma

If the **astral body** is penetrating into the etheric and physical bodies too deeply, "wakes up" in them, the person will become ill. "**Illness** is an abnormal awaking state of the astral body within the human being, and **health** is the normal sleeping state of the astral body." This astral **consciousness** expresses itself in sensations of **pain**.

The **etheric body** can also push too strongly into the physical body, wakes up in it. However, that remains unnoticed in the subconsciousness. This unconscious process can later urge the person to search for external causes of **illnesses** or **accidents**.

You can find the reason in both cases in an earlier incarnation.

**Lecture 7(5/22/1910)**: The pain of a luciferic illness or of the luciferic part of an illness is a gift of the good counter forces, by which the human being is kept (in the subconsciousness) from falling prey to the luciferic temptation.

Ahrimanic diseases destroy or weaken the organ, and thus the human being cannot further fall in Maya. The deeper truth of the words to **Eve** after the Fall of Man, the luciferic temptation, "with labour you will bear children." The picture of the vulture gnawing at the **liver** in the **Prometheus** legend. The liver is the "organ most eminently suited to drive us into the physical illusory world, and at the same time the liver is the organ which binds us to the earth." See [102-01](#).

7(5/22/1910, Hamburg) 130ff. 2235

120-10

On the risks of the **initiatory** path: the luciferic temptation on the (mystic) path inwards may lead to exaggerated **egotism**. That can only be counteracted through special **moral** training. **Visionary** seeing and **hallucinatory** hearing, caused by Ahriman, can be cured or suppressed through training of healthy **judgement**.

As on the earth **Lucifer** is tempting the humans, **Ahriman**, having remained on the Sun stage, was the tempter of the **angeloï** during the **Moon** evolution. By this struggle with Ahriman, the angeloï received something of the moon element and transported it into the earth existence that interrupts its regular cosmic rhythms: **weather disasters**, **volcanism**, etc. (retarded lunar forces). Without these corrections, the earth and the human beings would be bound to succumb to Lucifer's influence completely.

8(5/25/1910, Hamburg) 147ff. 2237

120-11

#### health – illness / mental illnesses / karma / anthroposophy

If (**luciferic**) offences are committed in the **intellectual soul** in an incarnation, the **etheric body** of the next incarnation will be defective (**ahrimanic**). This expresses itself as **persecution mania** or megalomania whose absurdity man experiences only after death and is thus cured. This disease cannot be healed by means of logical arguments, at the most due to the fact that the absurdity of his manic ideas are crassly demonstrated to the sick person in early youth or while spiritual-scientific profundities are "radiated" on him by somebody who has these truths as inner possession.

8(5/25/1910, Hamburg) p. 157 2237

120-12

Other viewpoints, which must be followed considering **karma**, an illness or an accident can also be a first time event, a cause and not a karmic result. "Karma is not fate." Misfortunes through no fault of one's own work in such a way that the person concerned has spiritual inclinations in his next incarnation. The individual karma can be overlaid by the karma of a group or nation or humankind, especially concerning great personalities, discoverers, inventors, etc. whose actions do not have any causes in their karma, indeed, combine with their karma in the following time. On the significance of early perfected incarnations of



great humans, example of such an individuality is **John the Baptist – Raphael – Novalis**.

**8(5/25/1910, Hamburg) 162ff. 2237**

**120-13**

### **health – illness**

The modern materialistic measures of **hygiene** are karmic reflections of ritualistic prescriptions and cleaning procedures during the Egyptian epoch. They are legitimate today, although the possibility is thereby taken away from the humans concerned to balance **karmic** offences. That is why the obligation originates at the same time to work on the soul in such a way that the luciferic offences, which cause illness, are compensated, e.g., through a suitable spiritual training.

**Smallpox** as an example that lovelessness in the previous life causes. At most half a work is performed by **vaccination** what must affect in a later incarnation. The other half can be accomplished if a spiritual education follows vaccination.

In the next lecture Steiner adds that the souls become more and more unsatisfied in spite of a comfortable external life because possibilities of karmic compensation have been abolished through measures of hygiene, until they will finally dedicate themselves to spiritual pursuits in a kind of counter-reaction: "Thus there exists a relationship between hygiene and the aspirations for a future **spiritual-scientific** view of the world."

See 75/3(6/4/1921, evening discussion, Zurich),

**9(5/26/1910, Hamburg) 172ff. 2238**

**120-14**

The more profound experiences as woman cause a stronger tendency in the postmortal life to work into the organisation, to produce i.e. a male organism: man is woman's **karma**. Accordingly, the reverse applies to man. Therefore, incarnations generally follow with alternating **sex**, seldom the same sex is taken on twice and at the most seven times. See 99-11.

**10(5/27/1910, Hamburg) 183ff. 2240**

**120-15**

"Spiritual research discovers a condition of dissolution in which all materials are reduced to a common basis, but what then appears there is no longer matter ... " but condensed light. The soul, however, consists of diluted love (applies to the earth). Lucifer interweaves the light with **love** (human soul) and with his influence. "Darkness" is brought into the light (human physical body) by the soul affected by Lucifer (or Ahriman).

Man is entitled in view of **karma** to heal **illnesses**, on the one hand, through a deed of love in a psychological way (e.g., by means of **magnetic healing**) or by a – also unaware – sacrificial action of the healer (exchange of strength through polar processes in the healer and in the patient that must be brought in connection to each other), and on the other hand by **remedies** from the physical realms which contain the light in unspoilt condition. Those from the animal realm work with illnesses, in which the astral body is especially involved, plant remedies, however, where the etheric body, and those of the mineral realm where the physical body is the cause.

This was the content of the Egyptian and Greek mystery medicine whose remnants have been preserved in folk medicine. Steiner states the effectiveness of foxglove (*Digitalis purpurea*) on the heart as an example.

**11(5/28/1910, Hamburg) 207ff. 2241**

**120-16**

On the inspiring effect of **Lucifer** on the **cultural development** (by penetrating the human astral bodies: developing idealistic enthusiasm, creating arts, etc.) and the destroying activity of **Ahriman** following it.

Lucifer's constant disappointment: Ahriman as Lucifer's karmic fulfilment. The human being develops freedom in the confrontation with Lucifer/Ahriman, whereby he can stray to **evil**. "The lower **ego** had to be given to us by Lucifer in order that our striving towards the **higher ego** should be our own original deed."

11(5/28/1910, Hamburg) p. 216 2241

120-17

Repeated reference to the new etheric **clairvoyance** appearing in the 20<sup>th</sup> century that will also lead to the fact that suitable humans perceive the **karmic** counter-images of their actions.

*References to lectures of CW 120 in 115-17, 238-10.*

## 121 The Mission of the Folk-Souls ....

*Rudolf Steiner Press (2005). RStA (22 lectures)*

1(6/7/1910, Oslo [at that time *Kristiania*]) p. 30 2246

121-01

On the migrations of the **birds of passage** which are directed from without by **animal group-souls**. These are premature beings anticipating the state of development man will have on Jupiter directing his physical and etheric bodies from without.

2(6/8/1910, Oslo) 37ff. 2247

121-02

### etheric body

The etheric **aura** of a particular geographical region is depending upon the physical conditions (climate, nature of soil, plant-cover, etc.) but also on its inhabitants. It is mostly constant for a longer time, however, can change rapidly when, e.g., the people belonging to it migrates and occupies a new territory (example: Europe in the time of the **migration of peoples**).

The **archangeli** work - as normal **folk-spirits** - on the etheric aura of the respective region of the **earth** and on the **temperaments** of the people (except the melancholic one).- **Abnormal archangeli** who were of the same rank as the **exusiai** on the Sun and remained behind work into the organs of **speech** and can be active, therefore, more powerfully.

The **archai** as spirits of the age (also called spirits of cyclic periods) cause a certain physical configuration of the earth, they give the human beings thoughts intuitively, so that it often looks like "**chance**" (examples: **Galilei** and the swinging lamp, **Newton** and the falling apple), through which human progress is brought about. However, **exusiai** (spirits of form, powers), who remained behind on the Moon stage and are now on the level of the **archai** (abnormal **archai**), also work in this domain. They stimulate the brain from within to a certain trend of thinking which is typical for the respective age. The character of a nation originates from the cooperation of all these beings. In the **ancient Indian** people, this interaction was especially harmonious (its temperament, the holy **Sanskrit** language, its philosophy).

"These (abnormal) spirits of personality (**archai**) do not contribute to the further development of the peoples. A study of the character of the **North American** people shows a people who, for the time being, are under an abnormal spirit of personality." S. also 222/5(3/18/1923, Dornach).

3(6/9/1910, Oslo) 52ff. 2248

121-03

About the inner life of the normal **archangels (folk-spirits)**. They can perceive human egos from the intellectual soul on. The **angeli** mediate between the folk-spirit and the individual person.

3(6/9/1910, Oslo) 61ff. 2248

121-04

As an example of the cooperation and also opposition of the abnormal **archai** with the archangel as a **folk-spirit** the fragmentation of the **German** nation into smaller ethnic

groups is stated, through which a greater variety and more shades of the individual were caused. An immediate intervention of the **spirit of the age** as folk-spirit led to the separation of the **Dutch** people from the Germans, because this nation had to fulfil a mission overseas. It has another folk-spirit as the German people since then. A similar process took place when **Portugal** separated from Spain. **Abnormal exusiai** (actually, **dynameis**) have an effect on the formation of **races**, while the normal exusiai work on the general human nature.

4(6/10/1910, Oslo) 67ff. 2249

121-05

#### human development

The exusiai inserted the human **ego**-organisation during the **earth** development. Their effectiveness begins after the first three seven-year periods of life. The **abnormal exusiai** brought about the earlier development of the **ego-consciousness**. The human being (and the humankind of the Lemurian age) thereby enters earlier and deeper the material existence. The first and – as a compensation – the last third of life are thus determined by the abnormal exusiai. If only the normal exusiai had worked, the humans would be a little different as to their outer forms. However, the surface of the earth worked on the physical organisation during the Lemurian age leading to the formation of **races**.

Because the **reproductive** capacity also appears in the first third of life, it depended on the locality first, later (from the beginning of the Atlantean age up to the post-Atlantean age) it is **passed on**, so that the racial characteristics became independent from the geographical surroundings. In the sixth and seventh main ages (“root races”) “races as such have ceased to exist.”

The different effects of the earth’s surface on humankind: The etheric formative forces of childhood emanate from a certain point in the interior of **Africa** (black race), the youthful forces from one in Asia (brown or yellow races). The point of the forces of the adult life lies in a westerly direction towards Europe and that of the last third of life in America. “First of all we observe the first signs of man’s development in Africa... “The migrations of the races and the later direction of the cultural development (as recapitulation at a higher level) in the **post-Atlantean** age took place between these rejuvenating and destructive poles [compare 115-07]. The westerly course of cultural decline: “Therefore it is only natural that those who migrate to areas lying more to the West must seek rejuvenating power, spiritual substance, from the East, but **Central Europe** (Germany and Scandinavia) must call to mind its own creative activity...”

5(6/11/1910, Oslo) 82ff. 2250

121-06

The **earth** comes into existence through the cooperation of the **hierarchies**: The forces of the first hierarchy (cherubim, seraphim, and thrones) emanate from the centre of the earth, weaving in fire (cherubim), in the air-element (seraphim) and the water-element (thrones). The dynameis counteract them from the universe; their element is the **sound ether** or chemical ether (**music of the spheres**), while the element of the kyriotetes, also working from the universe, is the **life ether**. However, the formation of a solid surface of the earth still requires the effectiveness of the exusiai (**light ether**).

The **Alps** are an example of this cooperation of the hierarchies.

In lecture 6, Steiner indicates that the forces of the first hierarchy work originally from the universe. Man experiences them when they are reflected from the centre of the earth.

5(6/11/1910, Oslo) 90ff. 2250

121-07

On the **planetary stages** preceding the **Earth** (Saturn, Sun, and Moon), the foundation of the physical, etheric, and astral bodies as well as that of **willing, feeling, and thinking** (outer and inner aspect). The mission of the earth under the guidance of the exusiai is to balance thinking, feeling, and willing completely. The occult **symbol** for it is the equilateral **triangle** whose centre is represented by the ego, which creates this balance between the

three elements and thereby produces **love** as a new, fourth element.

That's why the exusiai are the spirits of love, co-assistants are the **abnormal exusiai** working in the formation of races as well as the normal and **abnormal archai** in the historical development, and in addition the normal and **abnormal archangels** in the development of nations and languages.

**5(6/11/1910, Oslo) p. 95 2250**

**121-08**

**elemental beings / clairvoyance**

The **abnormal exusiai** who caused the formation of races are the first spiritual beings perceived by the seer on the astral plane "who become visible ... even before the normal angels." These beings and their subordinated spirits constitute "a domain of the most variegated and dangerous of the **astral world**, and, unfortunately, it is the one most easily contacted by those who attain clairvoyant vision by erroneous methods."

The serving spirits of the first hierarchy are the undines (thrones), sylphs (cherubim), and salamanders (seraphim).

\*) See 145/5(3/24/1913, The Hague).

**6(6/12/1910, morning, Oslo) 97ff. 2251**

**121-09**

**black race**

The **race-forming abnormal exusiai** have the centres of their work in the five **planets**. The normal exusiai (= elohim of the Bible) have their dwelling place on the sun. Originally, these were seven, one moved on the moon (**Yahveh**, Jehovah) in order to compensate the effect of the abnormal exusiai partially.

The Mercury forces (abnormal exusiai) work on the Ethiopian race, while they intervene in the glandular system. The **Indo-Malayan** race comes into being through the attack of the Venus forces on the nervous system (especially on the solar plexus) indirectly through the respiratory system. This also explains the use of respiratory techniques for esoteric development (**yoga**).

The Mars forces work on the blood of the **Mongols** counteracting the elohim and Yahveh. By the particular cooperation of Yahveh (moon) and the Mars forces, the **Semitic** race comes to existence. This explains the special development of the Yahveh religion and the esteem of blood kinship among the Semites.

The **European-Caucasian** race comes into being through the effectiveness of the Jupiter forces. They have an effect on the higher nervous system and brain via the sense-impressions. The Greeks as typical people of Zeus (Jupiter). Therefore, their esoteric development starts from the spiritualisation of sense perception. Their mysteries were guided by **Zarathustra** (Zarathas), **Buddha**, and **Scythianus** and "and by one still greater" (Manes). See 113-16.

The Saturn forces form the **Native Americans** by working indirectly into the glandular system via all the other systems. This influence "secrets the hardest parts of the human being and thus one can say that this process of decline is characterised by a kind of ossification ... "

**7(6/12/1910, evening, Oslo) 111ff. 2252**

**121-10**

On the current that originated from the Atlantean exodus to the east under the guidance of **archangels** and overlaid the old formation of races of the early Atlantis. The rise of individual folk-spirits to spirits of the age who inspired the **post-Atlantean culture-epochs**. Thus the rise of the Indian folk-spirit to the spirit of the age of the ancient Indian epoch, the rise of the Persian folk-spirit to the spirit of the age of the ancient Persian epoch and that of the Egyptian archangel to the spirit of the age of the Egypt-Chaldean epoch.

The Indian spirit of the age took over the management of the evolution of the whole post-Atlantean age and became an exusia in later times. The special role of the **Semitic-Hebrew** folk-spirit who became the spirit of the age (arché) what is expressed in the

radical monotheism or monism. The spirit of the age of the Greek culture renounced the rise to the rank of the exusiai (that the Persian and Egyptian spirits of the age had attained in the meantime) and became the spirit of the age of the exoteric **Christianity**. The archangel of the Roman people also ascended to a spirit of the age and combined later with the Christian one. The archangel of the **Celts** renounced his rise to an arché and became the inspirer of the esoteric Christianity “which was destined to live on further in the mysteries of the Holy **Grail**, in **Rosicrucianism**.”

The Celtic-Germanic centre of inspiration lay in the spiritual world above the region between **Paderborn** and **Detmold** that was equated later with **Asgard**. In later times, this centre handed over its main effectiveness to the centre of the Holy Grail.

Up to the Middle Ages, the individual folk-spirits worked in Europe under the guidance of the Christian spirit of the age. Starting from the twelfth, it was not until the sixteenth or seventeenth centuries that a cooperation of the spirit of the (exoteric) Christianity came about with the spirit of the age of the fifth culture-epoch developing from the Germanic folk-spirit and the former Egyptian spirit of the age having ascended to an exusia (spirit of form). Thus, it was possible to manifest the greatest diversity.

**8(6/14/1910, Oslo) 24ff. 2255**

**121-11**

The different level of soul development when the **ego-consciousness** emerged in the **post-Atlantean** civilisations. In the ancient Indian epoch, this was already so lofty that the main interest applied for the spiritual beings standing above the exusiai like the totality of the dynamis, the **mula-prakriti**, and the kyriotetes whose sum-total was called **maha-purusha**. The ego-consciousness of the ancient Persians awoke on a lower level. They were interested in the exusiai, the **amshaspands**. In the Egypt-Chaldean epoch, the consciousness reached up to the archai (spirits of the age). The Greeks still had a certain consciousness of the archai. But what the Nordic peoples experiences immediately until the end of the first millennium after Christ, namely the work of the Archangeloi and Angeloi, was only a memory for them.

**Germanic mythology:** Odin or **Wotan** is an abnormal archangel who had renounced his higher development. He is the creator of human speech; people perceived him as working macrocosmically in the wind. Also his companions **Vili** and **Ve** are abnormal archangels [see 101-01]. **Thor**, one of the loftiest angels, who had renounced the higher ranks as well, was seen active in the warmth and pulsation of the blood (Thor's hammer) and macrocosmically in lightning and thunder.

The **Vanir** were the gods perceived in Atlantis who were detached by the **Æsir** (archangels and angels), leading the Germanic peoples from the late Atlantis and during the post-Atlantean age.

At the close of lecture 7 Steiner says: “I must point out nevertheless that there is no other mythology, which, in its peculiar composition and characteristic development, gives a deeper or clearer picture of cosmic evolution than does this Germanic-Scandinavian mythology, so that this picture may serve as a preliminary sketch for the spiritual-scientific view of world-evolution.”

**9(6/15/1910, Oslo) 138ff. 2256**

**121-12**

**Loki** who counteracts the Germanic gods, the **Æsir**, is identical with Lucifer. His influence on the astral, etheric, and physical bodies: his three children reflect astral beings. The **Midgard Snake** is the **egoism** or selfishness in the astral body, the **Fenris Wolf** is active in the etheric body as falsehood or untruthfulness (thus it is also **ahrimanic**) and **Hel** is the physical result of the luciferic temptation = sickness and death. The astral picture of the **solar eclipse** – the Fenris Wolf pursuing and devouring the sun – is more real than the physical view is.

The ahrimanic deception and the loss of the old clairvoyance (blindness) are the consequences of the luciferic temptation. That is shown vividly in the homicide of the

seeing (clairvoyant) Baldur by the blind Hodur. The comforting vision of the **twilight of the gods**, **Ragnarök**, a future when man has attained a new clairvoyance and a transformed divine world appears. **Germanic mythology** describes the facts of spiritual science most faithfully. See [101-07](#).

On the Baldur myth see 173/9(24/16/1916, Dornach).

**10(6/16/1910, Oslo) p. 154 2257**

**121-13**

**mythology, Germanic**

**Thor** who helps the human being to get the individual ego is married with **Sif** (= clan), the group soul, out of which the individual Teuton grows gradually. Reference to the portrayal of the Teutons in the *Germania* by **Tacitus**.

**10(6/16/1910, Oslo) 157ff. 2257**

**121-14**

**Europe / Italy / Spain**

The different shades of **ego-consciousness** caused by the impulses of the sentient soul on the Italian and Iberian peninsulas, by the intellectual soul in **France** and by the consciousness-soul in **England**, from which her world-historical mission of colonialism, **parliamentarianism**, constitutional rights etc. arose. The inward preparation of the consciousness-soul among the Central European-Germanic peoples. The **German** idealistic **philosophy** of the nineteenth century was a very last echo of the old Germanic clairvoyance.

**10(6/16/1910, Oslo) p.161 2257**

**121-15**

The **Chinese** culture repeats the old **Atlantean** culture that, however, is no longer capable of development compared to the **Indian** one: "Hence, it seems very likely, therefore, that these two civilizations, the two great polarities of the post-Atlantean age, will clash at some future time – the Indian which, within certain limits, is capable of development, and the Chinese that isolates itself and remains static ..."

The Chinese empire with the Great Wall is an image of the Atlantean continent that was encircled by a warm stream which flowed "from the South through Baffin Bay towards the North of Greenland, encircling it. Then, turning eastward, it gradually cooled down. Long before the continent of Russia and Siberia had emerged, it flowed past the Ural mountains, changed course, skirted the Eastern Carpathians, debouched into the region now occupied by the Sahara and finally reached the Atlantic Ocean in the neighbourhood of the Bay of Biscay. Thus it followed a strictly delimited course." The **Gulf Stream** constitutes the very last remainder of this stream. The recollection of the Greeks of it in the picture of the Okéanos (Oceanus).

**10(6/16/1910, Oslo) 162ff. 2257**

**121-16**

On the future sixth post-Atlantean culture-epoch that will start from the West-Asian nations and the **Slavs**. On **Solovyov**'s germ-like Christian philosophy.

Concerning Vladimir Solovyov (1853-1900) see 130/2(9/19/1911, Locarno) about his clairvoyant experience and 130/17(2/9/1912, Vienna). **131/3(10/7/1911, Karlsruhe)**: The necessity of **faith** to attain relationship with Christ, as he and Blaise **Pascal** (1623-1662) saw it.

**11(6/17/1910, Oslo) p. 171 2258**

**121-17**

**mythology, Germanic**

The god **Freyr** is the divine ego descending into physical life = combining with the giantess **Gerda**. The name of his horse Bluthuf (Bloodhoof) is a reference to the ego-development and the development of intelligence. Freyr owns a ship that can be expanded immeasurably and folded again to fit in a small box: the consciousness that gives itself to

the macrocosm during sleep and is engaged again in the "folded" brain during the day.

On the **twilight of the gods**; **Ragnarök**; the **Fenris Wolf** as the old clairvoyance and its overcoming by **Vidar**, the etheric Christ.

*References to lectures of CW 121 in [101-01](#), [103-02](#), [106-14](#).*

## 122 Genesis. Secrets of Creation

*Rudolf Steiner Press (2002). **RSIA** (2 x 10 lectures)*

**1(8/17/1910) and 2(8/18/1910, Munich) 1ff. 2260/2261** **122-01**

### **Genesis 1:1-2**

On the peculiarity of the **Hebrew language** which brought about pictures in the soul, as they became obvious to the seer in the supersensible world. Thus, a true translation of the **Genesis** into modern languages is almost impossible.

The opening words of the Genesis (b'reshit bara elohim et hashamayim v'et ha'aretz). The Genesis begins (b'reshit = in the beginning) after the separation of the sun from the earth. "Heaven" = **hashamayim** is the sun or the spiritual aspect of the **elohim** in which the light, but also the sound ether and the "word" (= life ether), penetrating it, are included. "Earth" = **ha'aretz** is the corporeality of the elohim, the elemental, that is "vast waste" = **tohu wa'bohu** (without form and void). In these interactions of the elements (chaos), warmth works as the more spiritual part of the physical nature of the elohim: "And the spirit of the elohim brooded (radiated warmth) over the material masses ("hovered over the surface of the water")." Then the light (and the other etheric elements) of hashamayim which had withdrawn with the separation of the sun streamed back into the dark tohu wa'bohu from outside: "God (elohim) said: Let there be light."

On the spiritual contents of the Hebrew language see 124/4(12/6/1910, Berlin).

**3(8/19/1910, Munich) 30ff. 2262** **122-02**

### **Genesis / Genesis 1:3-26**

The first five days of creation describe the recapitulation of the former planetary stages of the earth on a higher level.

The second day of creation: "The gods did something between the waters above and the waters below." The elemental forces were separated in those which were directed upwards ("air") and in such which were directed to the centre ("water").

Third day of creation: separation of the watery element in "water" and the new solid element, the "earth"; repetition of the plant realm (each plant "with its own kind" = in the form of the group souls, not as individuals).

The fourth and fifth days: after the extrusion of the moon, indicated through the creation of the stars, only a recapitulation of the animal realm is possible, however, in earthly form now.

After the fifth day something new, the human being, could originate from the cooperation of all seven elohim: "Let us make human beings in our image."

**4(8/20/1910, Munich) 45ff. 2263** **122-03**

The first three days of creation are explained - somewhat differently from the previous lecture - as recapitulations of the preceding **planetary stages** of the earth with the development of the **elements** and the various kinds of **ether**:

Saturn	warmth (ether)
Sun	light ether – warmth – air
Moon	sound ether – light – warmth – air – water
Earth	life ether – sound ether – light ether – warmth (ether) – air – water – earth

The **elohim** of the **Genesis** are identical with the hierarchy of the **exusiai**. After light had been created, the **yamim** (singular **yom**) = **archai** = spirits of the ages (“spirits of time” or “time spirits;” *German Zeitgeister*) became active as servants. The inadequate translation of **yom** as “day.” They are the same whom Gnosticism calls **aeons**. Hence, the translation giving the gist: “And **erev** (state of confusion, chaos, not “evening”) came about, and **boker** (state of order, not “morning”), the first **yom** (the first **arché**, not “day”). “There was chaos and a state of order, or harmony, followed and in it the first of the spirits of time was active.”

5(8/21/1910, Munich) 59ff. 2264

122-04

#### Genesis 1:4 / Genesis 1:14

On the **archai**, working in **darkness**, who stayed behind at the Saturn stage and are assistants of the **elohim**. They are effective up to now as **forces of regeneration** that work during sleep in the physical and etheric bodies. The **Genesis** calls them **laila** what is translated in the general sense as “night.” The instalment of the **archangeloi**, one rank lower than the **archai**, as other servants after the separation of the sun is indicated in the verse: “And let them (the sun and moon) serve as signs both for festivals and for seasons and years.” Proposal for a meaningful interpretation: “And the **elohim** appointed beings to regulate the course of time for the creatures on earth, to be the regulators of particularly impressive moments, of larger and smaller periods of time, which are usually rendered as “year” and “day.”

6(8/22/1910, Munich) 74ff. 2265

122-05

#### hierarchies / meteorology

The **thrones** on Saturn sacrificed the warmth substance and densified it in the subsequent planetary stages up to the solid **element** on **earth**. The watery element is the corporeality of the **kyriotetes**; the airy, gaseous one is that of the **dynameis**. The **exusiai** (= **elohim** = “spirit of God”, see Genesis 1:2) work in the warmth which penetrates the other elements. In the circumference of the solid earth, the **cherubim** are forming the clouds; the **seraphim** are active in lightning and thunder.

6(8/22/1910, Munich) p. 88 2265

122-06

The change of the name **elohim** to **Yahveh-(Jehovah-) Elohim** in the **Genesis** is explained through the fact that the individual **elohim** had ascended due to the work of the six days to a higher unity, to a higher group-consciousness (“**elohimhood**”).

7(8/23/1910, Munich) 91ff. 2266

122-07

About the **consciousness** of the human being on the **old Moon** that consisted of a dreamlike percipience of pictures, in which the work on the internalization of the organs expressed itself. It corresponds to the first level of **clairvoyance** (astral) approximately, with which one perceives the activities of the organs generally as pictures in the astral space.

Reference to the fourth picture of Steiner’s mystery drama *The Portal of Initiation*.

7(8/23/1910, Munich) 100ff. 2266

122-08

#### Genesis 1:3-8

Just as only the human being got an object-**consciousness** with the earthly evolution, the



hierarchies did not have any conscious differentiation of within and without up to then. The fact that this appears only with the earthly development is expressed in the **Genesis**: "And the elohim\* (God) said: 'Let there be light.' And the God (elohim) saw the **light** (which they had not seen before, because they lived in it) was good (other translation: beautiful)." In the word "beautiful" is actually implied that a spiritual element (here: the **exusiai** living in the light) appears in an external image. Therefore, this post sentence ("And God saw ...") is absent in the second day of creation, because the sound ether becomes the element of the elohim with the transition to the Earth stage in which they live as they had lived in the light on Moon.

8(8/24/1910, Munich) 106ff. 2267

122-09

### Genesis 3

**Adam** (= [earthly] man) is the human being who descended to the earth. During the days of creation of the Genesis, the human being is part of the spiritual world, living in the exusiai and the other hierarchies. During the first three days of creation, the rudiments of the sentient soul, the intellectual soul, and the consciousness-soul are formed. During the fourth day of creation, the soul is clothed in the **astral body** as its outer garment, which is formed by the forces of the stars (*Latin* astra). During the fifth day of creation, the **etheric body** is added.

Only during the sixth day of creation, after the elohim had become Jehovah-Elohim and their activity had shifted from the warmth to the air, could the human being become physical, however, was a warm being only at first. After the sixth day he was a warm and airy being and still in the periphery of the earth (= **paradise**). Through the luciferic temptation (**Fall of Man**), he sank down on the earth and was densified to the fluid-solid state (men in flesh). The periphery, in which the cherubim work [see previous abstract], is no longer accessible for the human being = "the cherubim with the sword whirling and flashing" before the gates of paradise.

9(8/25/1910, Munich) 123ff. 2269

122-10

### Genesis 2

The human souls that had withdrawn from the earth to the other planets after the separation of the sun are to be searched for in that what is separated during the second day of creation as hashamayim ("heavens"). Only the strongest souls remained on earth whose main couple is called **Adam and Eve**. They were able to develop the etheric and physical bodies further.

After the **extrusion of the moon**, the "second creation" took place, i.e. the etheric forms became physical-material now, e.g., the plant group-souls emerged as individual plants since Atlantis, after the earthly circumstances had changed accordingly ("Jehovah-Elohim sent no rain."). The extrusion of the moon took place in the time of the fourth day of creation (Lemurian age).

A part of the spiritual forces of the elohim also remained united with the moon-earth after the separation of the sun. It is the forces, which pulled the **moon** out of the earth when the elohim had become Jehovah-Elohim. Nevertheless, this lunar-like element remained in the human etheric and physical bodies. "... You will see that it follows that it is the very moon element which, as a cosmic substance, is intimately connected with human independence." This power will once crumble the earth into cosmic dust. This is the background for the portrayal of the Genesis: "Jehovah-Elohim formed a human being from the dust of the ground" or better, "And Jehovah-Elohim imprinted into man's bodily nature the moonlike earth dust."

9(8/25/1910, Munich) p. 137 2269

122-11

The **elohim** = those for whom we feel holy awe (the ancient seers).

10(8/26/1910, Munich) 138ff. 2270

122-12

**Genesis / Genesis 2:1-3**

The etheric human being whom the elohim created during the sixth day of creation is male-female, i.e. sexually undifferentiated. The ego was implanted to him by Jehovah-Elohim (**n'shamah** = **consciousness-soul**, **ruach** = **intellectual soul**, **nephesh** = **sentient soul**) which was in the womb of the elohim beforehand. However, the human being was thereby densified to the physical-material corporeality, and his etheric body was diluted and differentiated into both genders.

The seventh day of creation, the rest of God is the rise of the elohim to Jehovah-Elohim. Only the moonlike part of the elohim, the Jehovah-Elohim in the closer meaning, continues working on the human being, while the other elohim continue their development. The earthly human being of Jehovah is the successor of the etheric human being of the elohim. That is meant in **Genesis 2:4**: "This is the story of the descendants, the following generations of the heavenly beings."

*Reference to lectures of CW 122 in 124-13.*

### 123 According to Matthew

*Anthroposophic Press (2003). RStA (2 x 12 lectures)*

1(9/1/1910, Bern) 22ff. 2272

123-01

On the contrast between the Iranian (Aryan) nations who inhabited the region north of India up to the Caspian Sea, and the nomadic tribes of the **Turanians** living north of them in Siberia to Europe. The teaching of **Zarathustra** (~ 6 000 B.C.) did not let the outer world appear to the Iranians as Maya but as worthy to raise it by cultural work, whereas the Turanians had preserved a clairvoyance on a relatively low astral level and were not interested in working in the outer world. Because of these different soul constitutions, centuries of war between the Iranians, led by their king **Gushtasb**, Zarathustra's protector, at first and the Turanians arose, whom does their king Ardashasb lead.

266/I, esoteric lesson (12/28/1908, Berlin): "Zarathustra (Zoroaster) – his earthly protector was King Vishtasp (= Gushtasb), who later, as **Cyrus** (Kyros, died 529 B.C.), spread and consolidated Zarathustra's teaching."

2(9/2/1910, Bern) 30ff. 2273

123-02

**Moses** and **Hermes Trismegistus** (= Thoth = Mercury) are the reincarnated disciples of **Zarathustra** [see 109-03]. Hermes received the astral body of Zarathustra and with it the wisdom of space, the sun wisdom. Moses received the etheric body of Zarathustra and with it the wisdom of time, the Earth wisdom. The direct encounter of both wisdoms in Egypt and the gradual ascending of the Mosaic wisdom to the sun wisdom: from the era of **David** with own cultural blossom ("Mercury" stage of the Mosaic wisdom), via the meeting with the wisdom of **Nazarathos** (the reincarnated Zarathustra, sixth century B.C.) during the **Babylonian captivity** ("Venus" stage of the Mosaic wisdom) and, in the end, reception of the pure Sun wisdom in Jesus of Nazareth.

Condition for this reception was the special development of the **Hebrews**: The forces of the decadent remainder of the old clairvoyance, e.g., which was preserved among the Turanians worked internally in the Hebrews "and became productive and transformative. It reorganised and perfected the physical body in relation to consciousness." ... "In the blood of the Hebrews, this element flared up as divine consciousness within the human being", the consciousness of **Yahveh**, the God within (I am the "I-am").

3(9/3/1910, Bern) 47ff. 2274

123-03

The **old Atlanteans** perceived the **sound ether (music of the spheres)** and **life ether**, contained beside warmth and light in the **sunbeams**, clairvoyantly. The ancient Persians lost this perception in favour of developing their mental inner life and ego-consciousness. **Ahura Mazda** is the great aura of the sun, no longer perceived, in Zarathustra's teaching.

3(9/3/1910, Bern) p. 59 2274

123-04

About the deep truth of a Talmudic legend (*Abraham's Star*) that **Abraham** was born as a son of a commander in the army of King **Nimrod**. This child is announced to the king in a dream that is interpreted that this child will become somebody who will dethrone many kings and rulers. The king, therefore, orders the homicide of this child. Abraham's father passes off another child and hides Abraham in a cave for three years during which time the child survives sucking milk from his own finger (= the forces of the old clairvoyance go into the internal organisation, see -02).

4(9/4/1910, Bern) 69ff. 2275

123-05

**Abraham** learns at the encounter with **Melchizedek**, the "king of Salem" and "priest of God Most High" (**Genesis 14:18-20**), that the god who works in his internal organisation is the same god who reveals himself in the mysteries. Melchizedek is the great sun initiate of Atlantis, the **Manu**, who had taken on a human form that "incorporated the (preserved) etheric body of Abraham's forefather Shem, Noah's eldest son." See [107-16](#).

The offering of bread and wine, and its recapitulation in the **Last Supper**: "By emphasising that their offerings were the same, the Bible indicates that Melchizedek and the Christ drew from the same source."

The correct interpretation of **Genesis 22:17**: Jehovah announces to Abraham that the descendants of his will resemble the constellations of stars in heaven. Jacob's twelve sons, the twelve tribes of Israel, and the twelve signs of the zodiac.

**141/2(11/20/1912, Berlin)**: The meeting of Abraham and Melchizedek represented an initiation of Abraham, even if not a full-conscious one. "It was connected in him with realisation of the divine element that can flow into all human souls." Only thus did he become the real leader of his people.

4(9/4/1910, Bern) 74ff. 2275

123-06

About the meaning of the **Immaculate Conception** and the role of **Joseph (Matthew 1:18-25)**.

The fact that there must have been an Aramaic original of the **Matthew Gospel** (or parts of it) already in the year 71 A.D. ensues from a story of the Talmud (*Shabbat 116a*) that deals with a lawsuit chaired by a Jewish-Christian judge who quotes Matthew 5:17 in Aramaic language. See [130-14](#), as well in detail in 175/8 or 1(3/27/1917, Berlin).

4(9/4/1910, Bern) 77ff. 2275

123-07

The **Therapeutae** represented a side stream beside the currents of Zarathustra and Buddha, from those the **Essenes** arose as a side branch. On the bodhisattva following Gautama Buddha. He will become the future **Maitreya Buddha**. He sent an individuality as a guide of the Essenes onto the earth about 100 B.C. who was a kind of precursor of Christianity. The Talmud knows him as **Jeshu(a) ben Pandira**. After his teaching had been condemned as heresy, he was stoned to death and then hanged from a tree. This Jeshu/Jesus must not be confused with the Jesus of Nazareth. See 125/9(11/13/1910, Nuremberg).

5(9/5/1910, Bern) 80ff. 2276

123-08

**Matth. 1:1-17 / Luke 3:23-38 / number 7 / number 12**

The bodhisattva working after Gautama Buddha will ascend to buddhahood as Maitreya Buddha in 2,500 years. On the teaching of **Jeshu ben Pandira** inspired by him which should lead to an understanding of the Christ event.

The strict spiritual exercises, to which the **Essenes** had to submit in their initiation, intended to free the soul from the inherited traits that clouded any view of the divine being that had originally entered in Abraham. They attained this in 42 stages, because the traits of heredity reach up to 42 generations. Here lies the origin of the genealogical table of the **Matthew Gospel**, because a divine being requires also 42 stages or generations of preparation of the physical and etheric bodies, until it can completely descend. After seven times seven stages of the Essene initiation, the initiand was in the spiritual world.

Beside this initiatory way leading into the physical and etheric bodies, the Essenes also knew the "macrocosmic" initiation [see CW 119] leading through the astral body and the ego where the initiand spread out into the cosmic space on a spiral path, as it were, in seven passageways (planets) through the zodiacal signs (= 84 stages). The spiritual realm begins already from the 78<sup>th</sup> stage. Therefore, the **Luke Gospel** attempts to describe the spiritual forces that prepared a suitable astral body and ego for the bearer of the Christ. It has to explain that those forces descended through eleven times seven stages. For Luke does not describe the same personality we find in Matthew's Gospel. Rather, Luke describes eleven times seven stages that descend from God himself. "In Luke, you can count seventy-seven human stages in the descent of the divine power."

Lecture 6: About the longer lasting generations before David, for the three generations Abraham, Isaac, and Jacob, e.g., 215 years are to be put. Even longer periods arise for the generations of Abraham to Adam. However, then no individuals are meant but several generations which felt linked through a common thread of memory (**generation memory**, see 106-21).

6(9/6/1910, Bern) 100ff. 2277

123-09

The **Essenes** were an especially strict kind of the **Nazarenes** [see 117-05] who had always been in Judaism (i.e. before Jeshu ben Pandira). The five disciples of **Jeshu ben Pandira** were Nakai, Boni, Thona, **Mathai**, and **Nezer**. Five branches of the Essenes originated from them. Mathai had the task to nurture the teaching of the preparation of the blood for the incarnation of Christ. This teaching has come into the **Matthew Gospel**. Nezer fostered the teaching of soul development; he was the founder of **Nazareth**. Therefore, the move of the family of the Solomonic **Jesus** boy after the return from Egypt. "That it might be fulfilled which was spoken by the prophets (Isaiah 11:1, there "shoot" = nezer). He shall be called a Nazarene" (**Matthew 2:23**).

7(9/7/1910, Bern) 110ff. 2278

123-10

**Mystery of Golgotha**

The appearance of Christ on earth made it possible to go the path of initiation descending through the physical and etheric bodies as well as expanding into the macrocosm ("the ways to the **lower gods or the upper gods**") in free kind without any foreign help [see 119-04 and -05]. Christ Jesus shows these initiatory ways paradigmatically: first immediately after the reception of the Christ-principle in Jesus with the baptism in the Jordan\*), namely with the **Temptation (Matthew 4:1-11)**. He presents the second way, beginning with the **Unction (Matthew 26:6-13)** which was an unction in the temple in earlier times. In the Passion that takes place according to the ancient initiation during three and a half days in the same time span, and finally in the Resurrection. From then on, Christ is to be found "on the clouds of heaven" i.e. in the macrocosm (**Matthew 26:64**).

\*) The correct translation or interpretation of **Matthew 3:17**: "This is my beloved son, in whom I encounter my own Self." An older version reads, "You are my beloved son; today I

have begotten you.”

8(9/8/1910, Bern) p. 124 2279

123-11

### sephirot

Representation of the **Essene initiation** through 42 stages. The sense-perceptible world was for the Essenes **malkuth** = the kingdom. By the penetration into the astral body (the first 14 stages), they got to know the beings whose qualities were called **netzach**, **yesod**, and **hod**. Spiritual beings were perceived in the etheric body with the qualities **gevurah**, **tiferet**, and **gedulah** (or **chesed**), and the highest beings were characterised in the physical body (the third 14 stages) with the qualities **binah** ("reason"), **chokmah** ("wisdom"), and **kether** ("crown"). This are "the kingdoms of heaven" (**basileía tōn ouranōn**), on which **Jeshu ben Pandira** taught as the first that they could be soon reached – i.e. at the end of 42 generations since Abraham – by the ego living in **malkuth**. On the sephirot tree, see abstract [353-09](#).

8(9/8/1910, Bern) 138ff. 2279

123-12

Explanations of the **temptation of Jesus (Matthew 4:1-11)** in connection with the initiation of the Essenes and as fulfilment of the prophecy by **Jeshu ben Pandira**. After the temptation the sermon strictly follows how the ego living in **malkuth** can be lifted up into the spiritual world: the **Sermon on the Mount (Matthew 5:1-12)** with the nine **beatitudes** which indicate how any member of human nature "could be blessed in itself in a new way."

Lecture 9(9/9/1910): In the **Slavic Enoch** nine beatitudes are likewise included; nevertheless, the essential of the Sermon on the Mount is missing, namely the accentuation of the power of the ego.

10(9/10/1910, Bern) 161ff. 2281

123-13

The **healings** Christ Jesus carried out were not astonishing at his time, because healings were always done by initiates = "healers" (as for example **Aesculapius**, Apollonius of Tyana and others), however, those had received their healing powers in a state of dimmed ego-consciousness in the mysteries. The miraculous healings were possible by the fact that the psycho-spiritual power exerted a much greater influence on the physical body because it was more malleable than in later times and today. The novel aspect, to which, e.g., Matthew refers is that the healings happened through the ego-impulse of Christ Jesus, which will gradually settle in humankind [see 139/3(9/17/1912, Basel)].

This Christ power passed onto his **disciples** at first what is expressed in double way: in sleep, they experienced the cosmic Christ power in an Imaginative way (e.g., as the "walking" of Christ over the astral sea, **Matthew 14:22-36**) and during day, they had the consciousness that this magic power flowed into themselves. The Imaginative sleep-consciousness showed them the destiny of humankind prophetically for the next future i.e. for the fifth culture-epoch ("five thousand") and the work of the Christ sun in the five night signs of the zodiac (five breads) which are separated by the sign of the Pisces from the seven day signs of the zodiac (seven breads). The active sun power stood in the sign of Pisces at that time (the fourth culture-epoch = "four thousand"). This is the meaning of the **feeding of the five thousand (Matthew 14:13-21)** and of the **four thousand** in **15:32-39**.

Christ could get some disciples to perceive on devachan: The **Transfiguration (Matthew 17:1-13)** during which they behold the Christ power and hear it (this is an indication that events take place on devachan).

On the reappearance of **Christ in the etheric world** and the appearances of false Messiahs (**Matthew 24:1-41, Luke 21:5-36, Mark 13**).

11(9/11/1910, Bern) 183ff. 2282

123-14

**Son of Man (Matthew 16:13-23)** is the technical term for a human being who developed up to the consciousness-soul and is ready to receive the spirit-self and the other higher

members from above. The answer coming from the unconscious of Peter (“from the Father in the heavens”) concerning the nature of Christ: “you are the Son of the living God.” Christ will build communities on this father force, which becomes conscious from now on, existing in all human beings [see lecture 12].

How the everyday mind of Peter speaks, shows verse 22 what Jesus rejects as ahrimanic deception (Satan). On the corresponding passage in **Mark’s Gospel (8:27-30)** see **124/8(3/7/1911)**.

**11(9/11/1910, Bern) 195ff. 2282** **123-15**

Like the sign of **Cancer**, the **donkey** and its foal symbolise the jump-like transition from one stage to the next. **Jesus** used this symbol consciously with his **entry in Jerusalem (Matthew 21:1-11)** and marks the zenith of Christ’s life (“Hosanna in the heavens!”), from where the forces are able to flow into the **development** of humankind (Passion).

**12(9/12/1910, Bern) p. 206 2283** **123-16**

**Christ**

“The **life ether** is above the sound ether. The “word”, or meaning, is the underlying inner soul aspect of mere sound. Similarly, the meaning or word, associated with the life ether is the expressive sound of the Sun being. The later Persians called it **Honover**; John the Baptist calls it **logos**.” See [114-19](#).

**12(9/12/1910, Bern) 221ff. 2283** **123-17**

**Matth. 27:46 / Mark 15:34 / Luke 23:34 / John 19:26-27**

The different aspects of the **Gospels** and, connected to them, the different last words of Jesus on the cross.

*References to lectures of CW 123 in [94-33](#), [96-24](#), [109-03](#), [112-01](#), [114-02](#), [114-12](#), [114-18](#), [116-05](#), [117-03](#), [119-04](#), [124-13](#).*

## **124 The Background to the Gospel of St. Mark**

*Rudolf Steiner Press (1968), **RSIA** (26 lectures)*

**4(12/6/1910, Berlin) 60ff. 2323** **124-01**

Translation giving the gist of the prophetic words of Isaiah in **Mark 1:2-3**, “Mark well, I send my angel (usual translation “herald”, “messenger”) before the ego in you (= kyrios = Lord); he will prepare the way. Hear the cry in the soul’s solitude (“wilderness”): Prepare the way of the Lord of the soul; labour to make the path open to Him.” The angel is meant who is active in **John the Baptist**. John the Baptist as Aquarius initiate who points to a greater, Jesus, the Pisces initiate. Progress of the spiritual sun from Aquarius to Pisces, therefore, fish is the symbol of the Christians. Fishermen were disciples of the Lord (symbol and reality).

The **Gospel of St. Mark** describes the events in Palestine as reflections of cosmic processes.

See lectures [11\(12/12/1910\)](#) and [12\(12/18/1910\)](#).

The human being as semblance like the rainbow. In addition, the **heart**, e.g., is Maya, it is really a point of intersection of spiritual (upper and lower cosmic) forces.

**5(12/19/1910, Berlin) 79ff. 2332** **124-02**

**Mark 1:12-13**

On the mystic initiatory way of **Buddha**, his temptation and illumination sitting under the

bodhi tree. The leaders of the northern post-Atlantean cultural current attained their faculties, however, because spiritual beings were dwelling in them, example **Zarathustra**. When such a descent takes place, it happens that “there is no sharper conflict visible to clairvoyance than that between a child born to be a saviour of humankind and the storms of hatred that are unreleased around him. That's the way it has to be. Because it is so different, the great impulses come into humanity. Similar stories are also told about personalities other than Zarathustra.”

Similar events concerning the founder of Celtic religion, **Habich**, or **Romulus and Remus**.

Because the Gospel of St. Mark particularly pursues the aspect of the Christ event how Christ comes down into a human being, the story of his **temptation** is similar to the legendary events with Zarathustra and not to the temptation stories in the Luke and Matthew Gospels, which resemble more to Buddha's temptation story. Christ Jesus united the northern and the southern post-Atlantean currents in himself.

The tempter in Mark's Gospel is **Ahriman** (Satan), in Matthew's and Luke's Gospels **Lucifer**. “In all occult writings Lucifer is pictured as a serpent, Ahriman as a hound.”

“The spheres of Lucifer and Ahriman will gradually be reversed. The human beings will take the Christ impulse into themselves, confronting Ahriman in the outside world. Up to now, and at present, the opposite has been the case.” (Answer to question, lecture 12(12/18/1910), p. 214).

**6(1/16/1911, Berlin) p. 96 2355**

**124-03**

**Mark 1:21-22:** “The people were amazed at his teaching, for, unlike the scribes (Greek: grammateis), he taught *with a note of authority* (Greek original text: *hôs exousían échôn*).” The scribes can only describe what is inspired by the lower three hierarchies (up to the archai = spirits of time or age). However, **Christ Jesus** teaches like a power of nature, because the hierarchies from the ex(o)usiai upward speak out of Him. See 133/3 (3/26/1912, Berlin).

**6(1/16/1911, Berlin) 107ff. 2355**

**124-04**

**Orpheus** prepares the **Christ** event for Greece. His descent from the muse Calliope (= the supersensible in his soul) and the Thracian river god Oeagrus (= influence of the physical world). Through this influence he cannot always retain the revelations of his etheric body as the former initiates did (loss of Eurydice = the etheric body of man is female). His journey to the netherworld (= initiation) and final loss of Eurydice or clairvoyance, because he "looks back", i.e. he wants to look back to the time which lies before the appearance of **ego-consciousness**, to the macrocosmic secrets of childhood which are behind the threshold and the human being of today (also already of the Greek time) has got lost.

This cosmic consciousness permeated Jesus in the **baptism in the Jordan**. The period of this penetration corresponds to the time of about three years, thus also to that of the first childhood. “After those three years death was bound to supervene and to occur in the circumstances as they actually were in Palestine. These circumstances were not matter of chance but came about because these two lived within each other: the **Son of God** (which is man from the moment of birth until the development of the ego-consciousness) and the **Son of Man** (which is what he is after ego-consciousness has been attained).”

On the topic Son of God – Son of Man see 127/4(2/11/1911, Munich) and 127/6 (2/25/1911, Zurich).

**7(2/28/1911, Berlin) 121ff. 2389**

**124-05**

**bath / hygiene**

Clairvoyant description of **hands** and **fingers**: “Luminous projections of the **etheric body** stream out of the fingers, sometimes glimmering faintly, sometimes flashing far into the surrounding space. The radiations of the fingers vary according to whether the man is

happy or troubled and there is also a difference between the back of the hands and the palm." Frequently washing the hands supports the healthy sensitivity for the environment, however, frequently washing or (especially cold) bathing the other parts of the body has a harmful effect more likely [also in 127/7(2/26/1911, St. Gallen)].

**138/2(8/26/1912, Munich):** the parts of the etheric body underlying the hands are spiritual sense organs; they are in connection with the **lotus flower** in the heart region. See [265-06](#).

**7(2/28/1911, Berlin) 124ff. 2389** **124-06**

**Glands** are organs of the **etheric body**. Example: **thyroid gland**, its complete removal causes idiocy. This does not happen due to an impairment of mind but to the fact that the person concerned becomes apathetical [also in 127/7(2/26/1911, St. Gallen)].

**8(3/7/1911, Berlin) 132ff. 2396** **124-07**

On the lawful maturing of **ideas** in four times seven periods. In the case of "minor" ideas, these periods are days, in the case of more important ideas these periods are weeks or years (not months).

**8(3/7/1911, Berlin) 140ff. 2396** **124-08**

### **Gospels**

Matthew's Gospel was a book of inspiration for the fourth post-Atlantean cultural epoch; Mark's Gospel is it for the fifth, Luke's Gospel for the sixth, and John's Gospel for the seventh epoch.

**8(3/7/1911, Berlin) p. 141/142 2396** **124-09**

The **motor nerves** are sensory nerves, which make the **movement** of **muscles** aware [see [115-08](#)]. The muscle is moved "moreover by a force in the **astral body** that is not directly perceived in its real form: for it is a law that what is to produce an effect is not directly perceptible. What gives rise to movement in the muscles is connected with the astral body, in which a sound or tone, a kind of resonance, is produced. Something akin to music pervades the astral body and muscular movement is the expression of this." As the tone relates to the human word, the **music of the spheres** - the **sound ether** - relates to the cosmic word (**life ether**). In the same way as the muscles are inserted in the music of the spheres, the blood is inserted in the Logos.

**9(3/13/1911, Berlin) 148ff. 2398** **124-10**

### **Buddhism / Arabism**

The **Islam** as revival of the moon-**Yahveh** religion 600 years after Christ, in which also a revival of the third post-Atlantean culture-epoch takes place. Everything that was scooped from old clairvoyance in former times is translated into an intellectualised and abstract form. This southern Arabian current flowed together via North Africa and Spain with the Christian impulse that had reached the European peoples via Greece and Italy. From the 13<sup>th</sup> century on, the modern European civilisation comes into being from them, especially the Renaissance, in which also the Greek culture-epoch revives.

After other 600 years, the Mercury-Buddha current starts penetrating into European cultural life (tip to **Schopenhauer**). The connection of Christianity with the concepts of reincarnation and karma is the task of spiritual science

**9(3/13/1911, Berlin) p. 157 2398** **124-11**

The legend of **Barlaam and Josaphat** symbolises the further Christian development of the Buddha current. See [113/9\(8/31/1909\)](#).



See **130/2(9/19/1911**, Locarno): the effect of the Buddha current within western philosophy and Steiner's spiritual science.

**12(12/18/1910, Hanover) 206ff. 2331**

**124-12**

**morning and evening forces**

The twelve different ways in which initiation into the sacred **sun-mysteries** can take place. They were named with the signs of the **zodiac**. Examples: John the Baptist as Aquarius initiate, Jesus as Pisces initiate according to the advancing spiritual sun (from Aquarius to Pisces). The seven holy **Rishis** as Taurus initiates: "This is expressed in the fact that the **Pleiades**, a cluster of seven stars, shine from the same region of the heavens. That is moreover the region where the whole **solar system** entered into the universe to which we belong."

**Mark 1:32**: "That evening after sunset they brought to him all who were ill or possessed by demons." That means that the spiritual sun force whose working in Jesus Mark especially emphasises in his Gospel is effective when the physical sun was not visible.

See 353/6(3/19/1924, Dornach).

**12(12/18/1910, Hanover) 201ff. 2331**

**124-13**

On the **mystery play *The Portal of Initiation*** by R. Steiner.

See:

**122/11(8/16/1910, Munich),/5 (8/21/1910, Munich).**

**123/2(9/2/1910, Bern), /5(9/5/1910, Bern), /10(9/10/1910, Bern), /12(9/12/1910, Bern).**

**125/7(9/17/1910, Basel), /8(10/31/1910, Berlin),** both lectures are completely dedicated to this topic.

**131/9(10/13/1911, Karlsruhe).**

The mystery play ***The Soul's Probation***: see 127/14(12/19/1911, Berlin) and CW 129, lectures 1, 3, 5, 7 to 10 (Munich).

***The Guardian of the Threshold***: 138/4(8/28/1912, Munich), 138/6(8/30/1912, Munich) Johannes Thomasius, Capesius, Strader; 164/3(9/19/1924 Dornach) Theodora.

***The Soul's Awakening***: 147/1(8/24/1913, Munich) Maria and Thomasius; /4(8/27/1913, Munich) Ferdinand Reinecke; /5(8/28/1913, Munich) Capesius; /7(8/30/1913, Munich) Philia, Astrid and Luna, Thomasius; 233a/2(1/5/1924, Dornach) the figure of Johannes' youth.

*References to lectures of CW 124 in [107-19](#), [108-04](#), [109-14](#), [119-02](#), [122-01](#), [123-14](#).*

## ***125 Paths and Goals of the Spiritual Human Being***

*RSP (2015). **RStA** (7 lectures)*

**4(6/4/1910, Copenhagen) 43ff. 2244**

**125-01**

The two ways of supersensible experience, **mysticism** by sinking into the inside and **occultism**, the way into the macrocosm [see CW 119]. "We have mentioned the dangers which meet the mystic; the mystic himself reports them. The ways of the esotericist are not reported. Any esotericist has to get to know with this danger." In the same way as the mystic strives for the ideal of higher perfection, the esotericist needs the **secret of number** to find his way in the chaos of the spiritual world.

5(5/5/1910, Berlin) p. 52 2245

125-02

The higher thought-life, the affectionate reception of **spiritual-scientific** ideas stimulates and cleans the **aura**. This also applies to the **devout** joy in spectacles of nature, which can dissolve a lot of evil in the aura.

6(8/26/1910, Munich) 54ff. 2271

125-03

In contrast to philosophy, **mathematics** kept the sharpness of thinking in the second half of the 19<sup>th</sup> century. The development of different non-Euclidean **geometries** as examples of pure **thinking**, which goes beyond the sensory realm.

11(11/26/1910, Bremen) 163ff. 2314

125-04

**karma**

If one combats **envy** (**Lucifer**, astral body), it may change into the tendency of **reprimanding** (in the etheric body, ahrimanic); mendacity or **falseness** (**Ahriman**, etheric body) may be transformed into superficiality toward truth. Envy and reprimanding change into dependence, falseness into shyness to look openly into somebody's eyes. In the next incarnation, the former come to the fore in a weak physical constitution, the latter may lead to **mental deficiency**.

In the following lecture (12/11/1910, Munich): the colours of the **aura** (astral body) of an envious person grow pale, intensify themselves with **goodwill**. Falseness weakens the etheric body; **contentment** strengthens the power of life. The latter quality lets the person in question work harmoniously on his surroundings in his later life. A benevolent person has a happy hand in his later life and **dexterity** in the following incarnation.

See 127/2(1/7/1911).

13(12/22/1910, Berlin) 195ff. 2333

125-05

**Christmas / festivals of the year**

On **Christmas plays**, especially those collected by Carl Julius **Schröer** (1825-1900), Steiner's academic teacher and fatherly sponsor ("Christmas Plays from Oberufer"). Also in the following lecture (12/27/1910, Stuttgart).

*References to lectures of CW 125 in [101-17](#), [101-22](#), [108-09](#), [116-13](#), [123-07](#), [124-13](#), [151-01](#).*

## 126 Occult History

*Anthroposophical Publishing Co. London (1957). RStA (6 lectures)*

**1(12/27/1910, Stuttgart) 7ff. 2335**

**126-01**

Short summary of the **Gilgamesh** epic: Gilgamesh as divine king holds sway over Erech (Uruk). His friend is **Eabani** (Engidu) who is a "young" soul, i.e. he has experienced few incarnations only. After the death of his friend, the problem of mortality becomes a great riddle for Gilgamesh. That is why he undertakes a perilous journey to the west to be initiated by the immortal **Xisuthros** (Utnapishtim) who is identical with the **Noah** of the Bible. This initiation is only partly successful. Gilgamesh is the actual inaugurator of the Chaldean-Babylonian culture ("a divine-spiritual being is effective behind him, a type of a spirit of fire") in cooperation with Eabani.

**Alexander the Great** and **Aristotle** are the "shadow-images" of Gilgamesh and Eabani on the physical plane. The foundation of Alexandria (332 B.C.) where the Christian, the pagan Greek, and the Mosaic-Hebrew civilisations flowed together which, however, had assumed a personal character.

**1(12/27/1910, Stuttgart) 18ff. 2336**

**126-02**

The philosopher **Hypatia** (~ 380-415), teaching in Alexandria, was the reincarnation of a pupil of the Orphic mysteries. At that time, **Pherecydes of Syros** (sixth century B.C.) was her pupil. In a previous incarnation, she was initiated into the Celtic mysteries. The myth of **Dionysus Zagreus**, who is dismembered by the titans, was experienced in the Orphic mysteries. That became her physical fate when she was torn to pieces by the hirelings of the "Christian" bishop and Father of the Church St. **Cyril of Alexandria**\* (bishop 512 - 544). The New-Platonic philosopher **Synesios** (370/75 - 413/14) is mentioned as one of her pupils.

In lecture 3(12/29/1910), Steiner refers to an incarnation of Hypatia around the turn of the 12/13<sup>th</sup> centuries namely "as a significant, encompassing, universal mind of the newer history who has a big influence on what is a summary of the scientific and also philosophical knowledge" (= *Albertus Magnus*).

\*According to an utterance by Steiner to Ludwig Count Polzer-Hoditz: St. Cyril was the reincarnation of an initiate of the evil Mexican mysteries around the turn of our era [see 171-03].

**2(12/28/1910, Stuttgart) 26ff. 2336**

**126-03**

### England

The working of spiritual beings at the example of the **Maid of Orleans** (1412 - 1431): "without the working of higher, supersensible powers through the Maid of Orleans, the whole **France**, indeed the whole Europe in the 15<sup>th</sup> century, would have taken on an altogether different form. Everything in the impulses of will, in the physical brains of those times, was directed towards flooding all Europe with a general conception of the state which would have extinguished the folk-individualities."

See 157/4(1/17/1915), 159/1(1/31/1915).

In this context, Steiner quotes a letter of a man, called **Percival de Boulainvilliers**, who directly experienced the work of the Maid of Orleans. The same spiritual being inspired the philosopher Scotus Erigena (~ 810 - 877) who lived at the court of Charles the Bald.

See lecture 3(12/29/1910): the Maid of Orleans displays her Christian ideas to the revelations of the spiritual world and gives them a certain subjective figure.

**149/6(1/2/1914, Leipzig)**: The revival of **Sibyllism**, however, in christened form in the Maid of Orleans [see 157/5(1/19/1915, Berlin)].

2(12/28/1910, Stuttgart) 32ff. 2336

126-04

On old and young souls, i.e. those who descended eventually after the extrusion of the moon into earthly bodies. The latter are found mainly in the coloured races, especially in the **black**, however, also in many scholars of the present-day materialistic science. Steiner calls **Kant** a young soul, too.

2(12/28/1910, Stuttgart) 34ff. 2336

126-05

More detailed explanations of the **Gilgamesh** epic. On the co-operation of Gilgamesh and Eabani, the rape and the significance of **Ishtar**, the goddess of Erech.

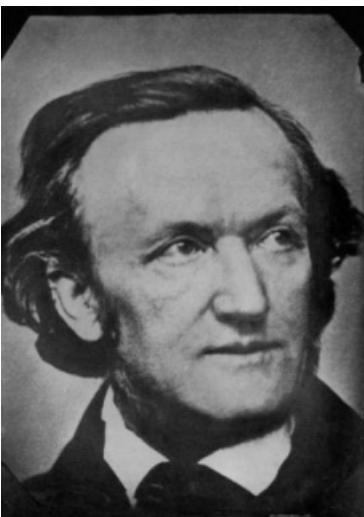
On **Xisuthros**: "This was a being who belonged to certain higher hierarchies and who during the Atlantean time lived in the sphere of humanity but was afterwards transported from the world of men to dwell in higher regions."

The character of the Babylonian culture, in which the exoteric and esoteric aspects ran parallel more or less in contrast to the Egyptian culture. This was caused by the incomplete initiation of Gilgamesh, the inaugurator of this culture. A spirit of fire (archangelos) was working through him.

The **centaur** symbolises such an extension of a spiritual being into the physical human being.

3(12/29/1910, Stuttgart) p. 50 2337

126-06



Richard **Wagner** (1813-1883, picture) was an artist of the fifth post-Atlantean epoch who tried to express the spiritual element in his musical works. He went beyond the purely humanely musical of the previous epoch. Some of his critics felt that as unmusical; Steiner mentions Eduard Hanslick (1825-1904) and his work *On the Beautiful in Music (Vom Musikalisch-Schönen)* as example.

3(12/29/1910, Stuttgart) 58ff. 2337

126-07

**Eabani**

**Aristotle** (384-322 B.C.) was a pupil of the (Ephesian) mysteries in his preceding incarnation (= **Cratylus\***, philosopher living at the time of Socrates). The mystery training of the neophyte to acquire an all-embracing, universal feeling of compassion and fearlessness reverberates as a

memory in his theory of **tragedy**. See [232-10](#), [233-04](#) and [233-21](#).

\***Gilgamesh** reincarnated at the same time as a woman and pupil of the Ephesian mysteries. Her name was **Mysa** (lit. 27). On Cratylus of Athens, pupil of Heraclitus and beside Socrates the first teacher of Plato, who named one of his dialogs after him, see short explanation in CW 18 "The Riddles of Philosophy", p. 27.

4(12/30/1910, Stuttgart) 62ff. 2338

126-08

**measure number weight**

The **language** of the **Sumerians** was an echo of the primal human language in which thought and sound coincided. Their descendants, the **Babylonians**, had "the task to lead this living connection of man with the spiritual world into the personal, to the realm where the personality is based entirely upon itself in its separateness, in its singularity. It was the mission of the Babylonians to lead the spiritual world down to the physical plane." The spiritual feeling for language ceased with it, and the process took place that the Bible indicates as the building of the **Tower of Babel**. The measures of sacred buildings were taken from the macrocosm and from the human structure (microcosm), the spiritual-human, whereas the human-personal was taken as measure of the Tower. Because this

personal was not yet ripe to ascend again to the spiritual, the building of the Tower failed.

On the Babylonian **system of numbers** and measures, which one can trace back to the human structure and heavenly phenomena, and lived on into our time (mile, foot, duodecimal system).

**4(12/30/1910, Stuttgart) 74ff. 2338**

**126-09**

**Julian the Apostate** (331/32-363), nephew of Constantine the Great, intended to reinforce the ancient spiritual wisdom. One of the last hierophants of the Eleusinian mysteries initiated him. His opposition against the **Christianity** of his time, however, also some utterances of his that were regarded as mystery betrayal were the reasons that the hand of a Christian murdered him during a campaign against the Persians.

A reincarnation of Julian the Apostate was **Tycho de Brahe** (1546-1601) whose astronomical discoveries and careful investigations delivered the basis for **Kepler's** laws. See [202-17](#) and [238-04](#).

**175/14 or 7(4/19/1917, Berlin)**: Julian the Apostate is less characterised as an opponent of Christianity but rather as somebody who wanted to preserve and continue Hellenism. He was initiated into the Eleusinian (sun) mysteries. His experiment to rebuild the **temple of Solomon** in Jerusalem to cancel the prophecy of its destruction, given to the Christians, failed, because "each of the workmen engaged on the work of reconstruction had a vision; he saw tongues of flame licking over the place where he was working and was obliged to withdraw."

He undertook the campaign to Persia because he wanted to be initiated into the Persian (Mithraic) mysteries. In his writings, he already anticipated almost all that **Bible criticism** argued in the 19<sup>th</sup> century.

**5(12/31/1910, Stuttgart) 81ff. 2340**

**126-10**

**post-Atlantean age**

In the ancient Indian epoch, the **angels** worked into the human souls; in ancient Persian epoch the **archangeloi** (= **amshaspands**, the izarats are equalled to the angeloi, cf. [101-01](#), [-02](#)) and in the Babylonian-Egyptian epoch the **archai**.

In the Greek epoch, the **exusiai** had a stimulating effect on man, however, no longer from the human inside but from the physical realms from without. A culmination of these effects of the exusiai, especially of Yahveh, takes place about **1250 A.D.** From this source, scholasticism and the current of spiritual physical science (**Tycho Brahe**, **Cusanus**, **Agrippa of Nettesheim\***), **Rosicrucianism**) begins or gets its strongest impulse.

This current branches into an esoteric one and that of materialistic sciences. Example Nicholas Cusanus and his reincarnation [! cf. [109-04](#)] in Nicholas **Copernicus** \*\*) See [141/5\(12/22/1912, Berlin\)](#).

The exusiai had their strongest effect on the physical relations and, accordingly, their slightest effect on the human soul during the **Atlantean** catastrophe (the period 8000-6000 B.C. is given here). This disaster is connected with a change of the position of the earth axis to the **ecliptic**.

\*) On Agrippa of Nettesheim see [233a/4\(1/11/1924, Dornach\)](#).

\*\*) **130/20(12/18/1912, Neuchâtel)**: The influence of the declining Mars sphere during postmortal life at that time is responsible for the distinct change of consciousness in that individuality.

**Remark:** *The question of the reincarnation of Cusanus - Copernicus seems to be very difficult. After Steiner had at first regarded Copernicus as a reincarnation of Cusanus\*, later, however, he considered Cusanus as a kind of an avatar in terms of Copernicus who receives his astral body [[109-04](#)]. Steiner speaks here again of reincarnation [as well as in [130/20\(12/18/1912, Neuchâtel\)](#)]. Blavatsky had already commented on this case in the context with her explanation of the avatars. She mentions three degrees of transference. The lowest degree "will allow to an adept (in the broader sense) who was hindered very much in his study and in the use of his forces during*

*his life to take up another body after death in which he can continue his interrupted studies, although he will lose any recollection of his previous incarnation.” Such a case is Cusanus - Copernicus (lit. 9, volume III, section XLI).*

\* in 88/11(8/24/1903, Berlin) and /13(10/18/1903, Berlin)

**5(12/31/1910, Stuttgart) p. 86 2340**

**126-11**

The etheric-astral streams of forces condensing to 12 cerebral nerves are shown in the Germanic mythology as the streams, which flow from Niflheim to Muspelheim, respectively, go out from the **amshaspands** in the Persian mythology [see 101-01].

Something similar forms the basis of the **Mars canals**. **Mars** is a planet related to the earth, “but represents an earlier stage of development.” See CW 110, interrogative answer (4/22/1909).

*See lit. 20, p. 151 (1907): Mars has another form of life. In the earlier conditions, a planet has a more regular distribution of fluid and solid substances. This also holds true for the earth. Around the North Pole the etheric and astral bodies are developed (head of the earth). Asia is one, Europe and Africa the other hand, America the chest, Australia etc. like the extremities. This expresses itself in the cultures, too. The life of the earth goes out from one pole as the (astral) consciousness goes out from the brain. In earlier heavenly bodies, one could see such substantial streams. Mars is such a body. The **lower animals** would only see nerve strands and would not suspect anything of mind if they examined the human being.*

On Mars and Mars canals, see 354/10(9/9/1924).

**5(12/31/1910, Stuttgart) p. 97 2340**

**126-12**

On the clairvoyant Alsatian, priest Johann Friedrich **Oberlin** (1740-1826) who had contact with his wife after her death like with a living person. He allowed his whole community to take part in this contact and designed a map of the heavens (*Bleibstätten der Toten = The Dwelling Places of the Dead*). Steiner stresses the significance of this human group: “For the human beings, who are thrown together in such circumstances, who gather round a personality as the central figure, are destined to undertake certain tasks in later incarnations.”

**6(1/1/1911, Stuttgart) 99ff. 2341**

**126-13**

The sequence of incarnations **Elijah - John the Baptist - Raphael** (Raffaello Sanzio) – **Novalis** (Friedrich von Hardenberg, German poet).

133/5(5/2/1912, Berlin): in detail on the Christian effect of Raphael’s pictures.

133/7(5/20/1912, Berlin): Steiner describes how the deceased father of Raphael (Raffaello Sanzio) has an effect on his artistic development.

See 143/10 and /11(5/8/, 5/16/1912 Cologne or Munich), 155/1(5/23/1912, Copenhagen), 238-10.

*Reference to lecture of CW 126 in 101-02.*

## 127 The Significance of Spiritual Research for Moral...

*Gesamtausgabe, first edition.*

*Anthroposophic Press (1981) published translations of lectures 4 and 9. RStA (5 lectures)*

- 1(1/5/1911, Mannheim)** (p. 25) **2346** **127-01**  
**etheric heart**  
 “**Thinking** is adjusted - when we look at the **etheric body** - from a centre that is near the physical heart. **Aristotle** showed this to illustrate the peculiarity of thinking. People no longer understood later what Aristotle intended, and began to confuse the word that corresponds to our word “nerve” with the material nerve, although it once signified what is decisive in the organism of thinking.” Similarly in 69a/1(2/24/1911, Zurich) and 129/9(8/26/1911, Munich). See [109-17](#), [129-10](#) and [212-01](#).
- 3(1/8/1911, Frankfurt)** (46ff.) **2350** **127-02**  
 In the present state of development, the human being is only independent concerning his **consciousness-soul**, not his **intellectual and sentient souls**. At the boundary between consciousness-soul and intellectual soul, an influence of the **angeloï** takes place that the **luciferic** spirits counteract. The **archangeloï** whom **ahrimanic** beings counteract have influence at the boundary between intellectual soul and sentient soul. The angeloï “condense” our opinions (consciousness-soul) to sensations, feelings. The archangeloï invigorate thought (intellectual soul) to will (sentient soul). “The **spirits of personality** are active when we establish relations to the environment on our own accord...”
- 6(2/25/1911, Zurich)** (p. 91) **2387** **127-03**  
 The childhood forces (“**Son of God**”) also remain in the human being at the later age. “Unfortunately, only the dense physical body prevent us from using these forces fully. If anybody can especially develop them in later years, he can no longer alter his physical body... But if he can fully use them by means of esoteric wisdom, this strength will flow through the **fingertips**, and he gets the special talent of **healing**, of recovery by **laying on of hands** ...”
- 9(3/6/1911, Bielefeld)** (p. 134 or 13) **2394** **127-04**  
 An aspect of the future **Jupiter** stage: “We now breathe air. On Jupiter, there will in essence be no air. Instead, Jupiter will be surrounded by a substance that, in comparison with our air, will be something refined, etheric. Those human beings will live in it who have reached the goal of the earth. Those others who have remained behind, however, will have to breathe something like a repulsively warm, boiling, fiery air infused with a dank stuffiness full of fetid odours.  
 Thus, the people who did not attain the maturity appropriate to the earth will be a cross for the other Jupiter people, for they will have a pestilent effect in the environment. The fluid physical components of the bodies of these people will be comparable to a liquid that constantly is coagulating. ... The actual physical bodies of these beings will consist of a kind of slimy substance more disgusting than the bodily substance of our present snails, and fully equipped to secrete something like a kind of crust surrounding them. This crust will be softer than the skin of our present snakes, like a kind of soft scaly armour. Thus these beings will live in a rather less attractive way in the elements of Jupiter.”
- 11(5/3/1911, Munich)** (154ff.) **2413** **127-05**  
 The luciferic temptation of man, the **Fall of Man**, happened when the **ego** had not yet entered in man; therefore, he is not guilty of that. Nevertheless, this influence on the **astral**

**body** ruins the etheric body or heredity: **original sin**. On the other side, the Christ gives man the possibility to develop again upwards. He is also not "guilty" of that; i.e. it is not man's merit; it is **grace**.

**14(12/19/1911, Berlin) (193ff.) 2504**

**127-06**

The willpower of the North-European sentient soul culture finds expression in **alliteration**, the southern intellectual soul culture in the **end rhyme**. It is not appropriate to revive alliteration in the age of the consciousness-soul.

**16(12/26/1911, Hanover) (233ff.) 2506**

**127-07**

### **Christmas**

The thirteen **holy nights** (from 24th December to 6th January) is a special period when the seer can penetrate particularly into the secrets of the evolution of humankind. These magnificent Imaginations are underlying the Song of **Olaf Åsteson**.

*References to lectures of CW 127 in [108-03](#), [108-05](#), [124-04](#), [124-05](#), [124-06](#) [124-13](#), [125-04](#), [128-08](#), [130-15](#), [209-04](#).*

## **128 An Occult Physiology**

*Rudolf Steiner Press (1983, reprint 2005). **RSIA** (8 lectures)*

**1(3/20/1911, Prague) 9ff. 2401**

**128-01**

The **brain** is a transformed **spinal cord**\*), however, the present spinal cord will experience a retrogressive evolution. The ancient spinal cord forming the basis of our brain is the instrument of **dream** life (inside the brain). The **auric** colour of the brain is lilac-blue, approximately like the colour of peach-blossoms, the lower part of the spinal cord is green, in between are colours that do not exist in the sense-perceptible world.

\*) See in **171/13(10/21/1916)**: the development of the **animal** spinal cord to the human one (in connection with Goethe's view of metamorphosis), which was on the level of the animal spinal cord during the Moon stage. Man is connected thereby with the animal realm; the remaining body is "appended later."

**2(3/21/1911, Prague) 27ff. 2402**

**128-02**

### **organs / initiation**

The **blood** (organ of the ego) presents itself, on one side (major circulation), to the three internal organs **spleen** (inner "Saturn"), **liver** ("Jupiter") and **gall bladder** ("Mars") and, on the other side, to that which is received and "inscribed" by the sense organs (via the minor blood circulation).

Esoteric exercises withdraw the **nervous system** (organ of the astral body) from the blood-system so far that sense perceptions are no longer impressed in the blood ("**blood-tablet**"). They are reflected at the terminations of the nerves that are freed from the connection with the ordinary experiences of the ego in such a way that a supersensible world is thereby revealed.

**3(3/22/1911, Prague) 50ff. 2403**

**128-03**

### **initiation, mystical**

Just as the external world has an effect on the **blood**-system through the senses or the central nerve-system, the world of the internal organs works on the blood by mediation of the vegetative (**sympathetic**, parasympathetic) **nerve-system** from the other side.

Mystic contemplation does not loosen the cooperation of blood system and sympathetic



nerve-system, but strengthens the connection of the blood (ego) with the nerve-system even more. Thus, the mystic attains an experience of the internal world of the organs (in contrast to the macrocosmic path mentioned in the previous abstract). See lecture 5.

**3(3/22/1911, Prague) 62ff. 2403**

**128-04**

The **spleen** (internal Saturn) counterbalances the irregular rhythm of food intake, so that **blood** circulation can strictly keep to its rhythm. On the picture of **Greek mythology**: Kronos (= Saturn) devours his own children.

Lecture 4: The fact that the spleen can be removed apparently without great harm is connected with the fact that its physical part is not the determining factor but its spiritual activities, which are preserved. "It may even be, under certain circumstances, that an organ which has become diseased may cause a much greater hindrance to the continuation of the spiritual activities that is brought about by the removal of the organ concerned. This is true, for example, in the case of a serious disease of the spleen."

**4(3/23/1911, Prague) 73ff. 2403**

**128-05**

#### **nutrition**

The **digestive organs**, liver, gall, and spleen have the task to deprive the nutrients of their own vitality and lawfulness, to filter and adapt them in such a way that the blood can finally absorb the single elements. The **lung system** is opposed to it in which the blood gets directly in touch with the unchanged oxygen, the air. Both systems meet in the heart. The necessary balance between them is brought about by the **kidney-system**; "and the organism is in a position by means of this system to dispose of the excess which otherwise would result from the inharmonious interaction of the two other systems."

The lungs as internal "Mercury", the kidneys as "Venus", the heart as "sun".

See lecture 8.

**4(3/23/1911, Prague) 87ff. 2403**

**128-06**

#### **etherisation**

The twofold opening of the human being to the outside world by the breathing process and by the process of perception [see -02]. **Sense perception** as a spiritualised breathing process [see 265-11].

Mental pictures in the astral body have to be transferred to the **etheric body** in order to become permanent **memories**. In this process, the **blood** is active and stirs up the etheric body in direction to the brain. These etheric currents gather in the head. "We then see, how, in opposition to these, other currents flow from that portion of the etheric body which belongs to the rest of the bodily organisation. These currents go out for the most part from the lower part of the breast, but also from the lymph vessels and other organs, and come together in such a way that they oppose these other currents. Thus, we have in brain, whenever a memory-picture wishes to form itself, two etheric currents, one coming from below and one from above, which oppose each other under the greatest possible tension, just as two electric currents oppose each other. If a balance is brought about between these two currents, then a concept has become a memory-picture and has incorporated itself in the etheric body."

Both currents find their physical-sensory expression in the pineal gland (**epiphysis**) and in the **hypophysis** (pituitary gland). See 127-01, 129-10.

**5(3/24/1911, Prague) 97ff. 2404**

**128-07**

#### **consciousness**

The four **human members** as force-systems have different shares of the single **organs**. Where the physical body predominates, mostly glands, organs of secretion (and excretion) are concerned whose removal from the organism leads to its ruin in contrast to the very

"spiritual" spleen (example **thyroid** gland). **Liver** and **kidneys** belong to the organs that are highly dependent upon the supersensible force-systems, but also upon the forces of the physical organism. The process of secretion means resisting to the food stream out of which a part is removed, excreted. The human organism becomes a completed being, experiencing itself through this sensing of resistance. One calls the forces transforming nutrients **forces of movement**. The skin is the largest organ of excretion, which detains the forces of form completely in the periphery. The outer **form** is the pictorial expression "of the combined activity of all the force-systems of the organism" (in lecture 6).

See lecture 8.

The processes within the internal organ system remain subconscious, because the **sympathetic system** lies off it, and nothing of the internal processes is allowed to come up to the blood. The **hypophysis** is the "last outpost" "to prevent the approach of what has to do with the life of the inner man."

If the tension between **epiphysis** and **hypophysis** is not in order, irregularities of digestion can express themselves as feelings of discomfort. On the other side, strong emotions like anger etc. may influence breathing, circulation, and digestion ("**psychosomatics**").

6(3/26/1911, Prague) 120ff. 2436

128-08

#### reincarnation

The **ego** influences the physical correlatives of human members to different degrees. The mobile **blood** follows the impulses of the ego the easiest (blushing, turning pale), less the nervous system and the glandular system, least the **bony system** in which materiality has come at an end. "Whereas in our blood we are alive, we are in our bony system, strictly speaking, already dead." The lower three members are oriented to receive the blood system as the ego-bearer. The skull is the only part of skeleton the ego controls but not during this incarnation but in the life between death and new birth. The skull is an expression of the previous incarnation. That is why only an individual **phrenology** is possible [see 108-03 and 127/6(2/25/1911)].

7(3/27/1911, Prague) 142ff. 2437

128-09

A kind of process originates physically in (pure) **thinking** comparable to the process of crystallising **salt**: "The process of thinking is a salt-depositing process, so to speak, which is caused by a certain activity in our **blood** and which irritates and reacts upon our **nerve-system**, a process, that is, which goes on the "frontiers" between our blood-and nerve-systems." In **feeling**, a process takes place in the organism that is comparable with the coagulation of a fluid to the semi-solid state. In **willing**, a sort of warming process comes into being. "So that, as a result of purely occult observation, we are obliged to speak of a real action of the soul upon the human organism."

7(3/27/1911, Prague) 149ff. 2437

128-10

On the polarity of **blood** system and **bony system**: "... this skeleton is really the basis of our physical body so far as this appears before us within the boundary of its physical form. A macrocosmic element or ... a cosmic system, which has given us the physical form, is deposited in our inner cosmic system. The **ego**, in so far as it appears as a conscious ego, has the blood system as a tool; but, in so far as it is forecast as form, as structure, there lies at its foundation a cosmic force-system which presses into the ego-organisation, into the firm ego-creation, and which sets its deepest imprint in our bony system." Therefore, something salt-like has also to exist in the skeleton as just calcium carbonate and calcium phosphate. In similar way, the macrocosmic world system of the inner organs prepares the **astral body**.

"Thus we are made capable of **thinking** through influences acting from two sides upon our organisation: from one side unconsciously through the fact that our bony system is

built up within us, from the other side consciously in that we ourselves bring about, after the model of our bone-building process, conscious processes which manifest themselves as of like nature in our organism ..... For the salt that is here formed must again at once be dissolved by **sleep**, must be got rid of, for otherwise it would induce destructive processes, causing dissolution.”

7(3/27/1911, Prague) 158ff. 2437

128-11

Beside the fine processes described in the preceding abstract, “there must be physical, chemical, inorganic processes which take their course within our **blood**, which are necessary to enable our **ego** to take part in the physical world. Thus, we shall have to seek in the blood for processes wherein substances can act through their physical-sensory character, in accordance with what they are in the macrocosm. And this we do find, as a matter of fact, in that something is presented to us in the **red blood corpuscles** showing us that they are just beginning to live and are at the point where they pass over to the state of lifelessness.”

“... the finest and highest processes that are stimulated out of the depths of our organism unite, within the circuit of our blood, with the other, the physical chemical processes which obey the laws of the outside world. In no other physical substance does the material world meet quite as immediately with something quite different – something that requires the activity of supersensible force-systems for its existence – as in our blood... It will, therefore, be clear to us that we have something in these blood-processes that, if it becomes irregular, must cause a high degree of irregularity throughout our organism.”

8(3/28/1911, Prague) 169ff. 2438

128-12

Processes of **excretion** and forming **consciousness**. “These processes of excretion again do manifest themselves when we observe the human body externally and see how substances from all parts of the tissue and the organs are continually taken up by what we call the **lymph** vessels, which permeate the whole organism as another kind of system parallel to that of the blood system.”

“And, just also as everything is held back from consciousness by the **sympathetic nervous system** which comes to life through the digestive and nutritional processes as far as the seven organs, just so through the reflection of the activity of the sympathetic nervous system, through the association and reciprocal action between this system and the lymph-channels, there is formed for the present-day human being a dim consciousness which is outshone by the clear day-consciousness of the ego.”

In the course of this lecture, Steiner says that the blood system relates to the lymph system like the brain to the younger spinal cord regarding their development.

On the importance of the excretion of carbonic acid through the **lungs** and of urine through the kidneys for the inner perception of the own being. “And in this excretion that he becomes aware that, as an inner activity, he confronts the outer world.”

8(3/28/1911, Prague) 183ff. 2438

128-13

#### **health-illness / therapy with metals**

Excessive activity of the internal **organs** can be subdued by the external opposite activity of the corresponding **metals**: spleen – lead, liver – tin, gall bladder - iron, heart - gold, lungs - mercury, kidneys - copper. Because the lymph system also works into the region of the upper blood circulation, some metals have relationship to parts of the upper blood organisation: larynx - Mars (iron), front head - Jupiter (tin) and back of the head - Saturn (lead).

The **salt-like** has an effect on the **blood** system. “We have only to administer the salty substance to the blood from without through air with saline content, or through a **salt bath**. However, we may also administer it from the other side – through the digestive process – what constitutes salt or builds up salt, so that we are able to bring about from two

directions this process that forms and deposits salt.”

Combating the excessive internal activity of the **digestive** system (or etheric body) through the external vital activity of salt.

Readily combustible substances (= substances that easily combine with the oxygen of the air) “radiate their inner activity most extensively throughout the inner organism.” They are opposed to processes that develop too strong an inner vital activity in warmth.

On the effectiveness of **herbal remedies**, providing that they are not taken up as lifeless matter but have still their vital activity. It does not already start working in the digestive canal (etheric body). “For this reason the external plant-activity begins its work only when it reaches the inner cosmic system and the sympathetic nervous system and, in so far as it is involved with these, also the lymph-system. The plant-nature no longer extends to the point where the human being opens himself, through the blood, to the outerworld.” The plant-like has an effect not on the material substance of these organs, but on their activities, functions.

**8(3/28/1911, Prague) 193ff. 2438**

**128-14**

On the four main systems of the human organisation that develop from the endoderm, mesoderm and exoderm during **embryonic life**. On the forces of the female and male germs that balance in **conception**.

The organic processes in the human being culminate in forming **warmth**. The human being transforms this warmth to soul and spirit. “And we must note the marvellous fact that the whole of cosmic being has taken the roundabout path of first building up our whole organisation, in order finally to give us that warmth which we are called upon to transmute through our ego into living compassion for all beings.”

*Reference to lecture of CW 128 in 107-10.*

## **129 Wonders of the World: Trials of the Soul and Revelations of the Spirit**

*Rudolf Steiner Press (1929), Kessinger Publishing's Rare Reprints. **RStA** (21 lectures)*

**2(8/19/1911, Munich) 15ff. 2428**

**129-01**

**mythology, Greek / members / mysteries, Eleusinian**

The Greek goddess **Demeter** constitutes the fruitful forces of nature perceived in Atlantis, which were also effective as soul forces in man and made him clairvoyant at that time (= her daughter **Persephone**). **Pluto**, the god of the earth interior and of the subconscious human inside, robs Persephone. That means that the ancient clairvoyance disappeared because the human organisation was densified. The forces of Demeter withdraw from the human being; now, the forces of Eros (Cupid) are refreshing him. The Eros forces are transformed again during life into the (chaste) Demeter forces when the human body grows old: Hekate divests Demeter of her clothes.

The picture of the threefold Hekate expresses the change of the three human bodies, which goes out from the forces of the etheric body. The change in the physical body is symbolised by the dagger (external influences) and the serpent (health that also depends on external influences now). The change in the etheric body is shown by the key and a coil of rope (reflection of knowledge, labyrinth of thought), and the change in the astral body is symbolised by the torch of knowledge (transition from picture consciousness to intellectual consciousness). Spiritual science teaches the same but more abstractly as the transformations of the human organisation during the first three seven-year periods.

3(8/20/1911, Munich) 33ff. 2429

129-02

**mythology, Greek**

The Greeks called the macrocosmic astrality, which finds expression in lightning and thunder, in the glow of sunrise and sunset, in the rainbow etc. Zeus. It is the same force, which flashes in the astral body as phenomena of consciousness, as thoughts. What finds expression in storm, rain, and in ebb and flow of the ocean, was **Poseidon** for the Greeks who expresses himself in the human etheric body as temperaments. The physical earth forces and the willpower, effective in the physical body, were the forces of **Pluto**.

Lecture 4(8/21/1911): **Dionysus** is the representative of the ego-forces in the macrocosmic world.

3(8/20/1911, Munich) 37ff. 2429

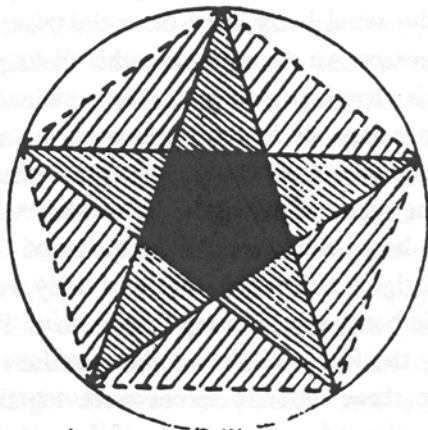
129-03

On the basic sensations the **clairvoyant** has of the lower three members. **Physical body**: a kind of astringent taste ("clear-tasting"); **etheric body**: being spread out in the surroundings in which one wants to "taste" oneself (clear-sapience), the **astral body** is felt like in a frightening breathlessness.

3(8/20/1911, Munich) 37ff. 2429

129-04

The four human **members** and their respective relationships of force, starting from the **pentagram**, the **symbol** of the etheric body, because this also is the forces of the physical and astral bodies:



The internal pentagon of the pentagram is the measure of forces of the physical body, the remaining plane of the five triangles is the measure of forces of the etheric body. The pentagon drawn through the five peaks of the pentagram is the measure of forces of the astral body, and the plane of the circle drawn through these peaks is the measure of ego-forces.

266 / II, esoteric lessons 8/23/1911 and 8/26/1911: The effectiveness of the **hierarchies** in these ratios of forces. The higher hierarchies can have an effect only from the circumference up to the circle of the pentagram. The archai are working in the parts that are bounded by this circle and the outline of the pentagram (astral body). The archangeloi have an

effect up to the five triangles of the pentagram (etheric body), and only the angels can permeate the human being completely (pentagon in the centre, physical body).

4(8/21/1911, Munich) 44ff. 2430

129-05

**post-Atlantean age / mythology, Greek**

The inspirers of the ancient Indian epoch were **archai**, those of the ancient Persian epoch **archangeloi** and those of the Babylonian-Egyptian epoch **angeloi**. They did not incarnate, but incorporated in initiates only at times. By contrast, the angeloi who lagged behind on the old Moon incarnated in the third culture-epoch. They are the gods and **heroes** of the Greeks (example **Kadmos, Kekrops, Theseus**). The inspirers of the third epoch are also those of the fifth epoch, those of the second epoch will become inspirers of the sixth epoch and those of the first epoch inspirers of the seventh epoch. In the fourth epoch, such spiritual beings were the leaders who themselves had not yet progressed far. That is why the human beings had the utmost independence and freedom of their development at that time.

These human leaders of the third hierarchy have developed since then, and a part of them has absorbed the **Christ** impulse. The angeloi who have not accepted the Christ impulse are the inspirers of **materialistic** science. They will also incarnate physically.

Indeed, Christ has also incarnated physically once, but has not combined with the physical, but penetrated the physical of the **earth** with his etheric element. He will leave the physical completely at the **earth's death** again and, therefore, the beings (human beings and the third hierarchy) who unite with him will feel no longing for the physical of the earth (Jupiter stage).

Nevertheless, this will be the case with those who lag behind, as well as **Lucifer** is longing for **Venus** today, on which he lagged behind in his development during the old Moon. The husk of the earth (= Jupiter moon) which will fall away is described as a "splendid star of wondrous beauty".

5(8/22/1911, Munich) 60ff. 2432

129-06

**mythology, Greek / heroes, Greek**

The Greek gods are (luciferic) angeloi who lagged behind and made up for their human level in the **Atlantean age**, incarnated at that time. Hence, the "human" features of the gods who could not give ego-consciousness to the human beings (in contrast to the elohim of the old Hebrew current) because of their development. **Dionysus Zagreus** (Dionysus the Elder), a son of Zeus and Persephone, is the not yet individualised ego-consciousness. The titans instigated by Hera dismember him, i.e. the encompassing self-consciousness is individualised in the individual bodies. Pallas Athena saves the heart of Dionysus and gives it to Zeus (astral body) who hides it in his loins. That means that beside the lower egoism, which is caused by individuation also, the idealistic enthusiasm and the like come into being.

**Dionysus the Younger**, a hero, arises from the union of **Zeus** and **Semele**, a woman. It concerns a real incarnation. He is the archetype of the intellectual ego-forces. His train to **India**, Arabia, and North Africa, where he taught agriculture, wine growing, stockbreeding and science, did really take place. It signifies the spreading of the intellectual culture. E.g. "And a great part of the Indian civilisation, not that which had been bequeathed by the holy Rishis, but the civilisation of a later period was given by Dionysus the Younger."

6(8/23/1911, Munich) 82ff. 2433

129-07

**mythology, Greek / Pan**

The sileni and **satyrs** forming the train of **Dionysus** are the human beings, into whom the individual ego had not yet entered. Their level was almost that of the Atlantean people. The human being of Atlantis is shown pictorially (however, he had not yet a solid skeleton) or the human being when he had the first three members only.

6(8/23/1911, Munich) p. 81 2433

129-08

**mythology, Greek**

**Semele**, the mother of the younger Dionysus, is perished in flames when she beholds the true form of Zeus in the flames of the astral world = the unprepared human consciousness is shattered through the sudden sight of the astral world.

7(8/24/1911, Munich) p. 95 2434

129-09

**mythology, Greek**

The teacher of the younger **Dionysus**, **Silenus**, incarnated later as **Socrates** and was again the teacher of the reincarnated Dionysus, namely of **Plato**. Both were leaders of mysteries in spiritual form and incarnations in human form.

8(8/25/1911, Munich) 103ff. 2435

129-10

**thinking / etheric heart / etherisation**

The forces of the Saturn, Sun, and Moon stages densified the etheric world. Other forces of the earthly development are counteracting them, and have a dissolving effect since the

physical organs had experienced their greatest density. Example: "When clairvoyantly you see the **blood** pulsating through the human body, you also see how his blood becomes thin in the heart dissolving into its finest physical parts and returning to its etheric form. As the blood took gradually form in the ether, so in the present human body, we have the process reversed. The blood returns to its etheric form, etheric streams are continually passing upwards from the **heart** to the human head, so that we see the **etheric body** being reformed all along the course of the blood."

These currents are necessary for the knowledge of the world, they move from the heart to the brain. "These etheric currents have direct relationship with a delicate and important organ of the brain, the so-called **pineal gland**. They continually interpenetrate and lave the pineal gland, making it glow..." "...these etheric movements are again connected with the physical brain ..." See [127-01](#), [128-06](#).

8(8/25/1911, Munich) 106ff. 2435

129-11

### **Mystery of Golgotha**

The two currents of gods, which are indicated in the **Greek mythology** in the controversy between **Ouranos** and his son **Kronos** (= Saturn), are that of the "**lower**" gods (sub terrestrial or Chthonian gods) who are the working ones, and that of the "**upper**" gods who are the mental pictures of the lower gods, their reflections recognising themselves in them. This splitting began with the Saturn evolution. The upper gods are the **luciferic** ones and hover over the creation of the lower gods in warmth, light, chemical and life ether.

The lower gods have brought about the entire organisation and the subconscious of man, the upper ones imagination and knowledge of the external world, which cannot attain actual world-reality. The human being can come only to this reality since the Christ event. "With **Christ**, a divine being entered physical life by the same path as was chosen by those gods who, at an earlier time, were really only beings evoked by the thoughts of other gods. Now for the first time a real being appears, one who is not in the same sense merely a conception of other gods but who is a substantial, independent being". This became possible by a kind of **sacrifice of Christ** in the middle of the Sun evolution after both currents had been completely separated. This sacrifice consisted in the fact, "that a being did certainly choose his dwelling place among those gods, who desired to live only in the finer elements, but he developed forces of a so much denser quality as were suited to the elements of the earth."

9(8/26/1911, Munich) 114ff. 2436

129-12

### **Apocalyptic animals**

The realisation of the human **figure** by the "**bull** forces" working since the Lemurian age which sent the "lower gods" from below upwards as well as the **lion** forces working since the Atlantean age. The **eagle** forces of the upper gods (Lucifer) coming in from the circumference worked downward during the Atlantean age. These forces united with the human being coming over from the old Moon. If one imagines these forces as separated being, they take on the compound figure of the Egyptian **sphinx**.

The lion forces flowing out upwards from below form the **hair**, the eagle forces effective from the circumference the **feathers**.

The Christ being entering into the earth on the same way as the upper gods united with the etheric current going upwards from below in the human being [see previous abstract]: the Holy Spirit, symbolised by the dove, replaces the eagle current.

9(8/26/1911, Munich) 122ff. 2436

129-13

### **consciousness**

The etheric current flowing from the heart to the brain also includes something astral, which the brain, however, holds back. These astral streams "have a certain power of attraction for the astral substances, which always surround us in the astral-substance of

the earth." Thus, a kind of cap-shaped astral aura, which is infiltrated with the rays of the etheric body, originates by linking of this blocked internal astrality with the external astrality. This fact forms the basis of the representations of the **halo**, however, also of the headgears of ancient gods (**helmet** of Pallas Athena etc.). All external clothing originally imitated the forms and colours of the human etheric and astral auras (clerical vestments, representations of Mary etc.).

Thoughts, conscious soul-life originate from this build-up or reflection. In addition, ego-forces are included in this current, however, are already dammed up in the heart. They combine with the external macrocosmic ego-aura. The real **ego-consciousness** comes about by this build-up.

*References to lectures of CW 129 in [124-13](#), [127-01](#), [157-18](#).*



## 130 Esoteric Christianity and the Mission of Christian Rosenkretz

Rudolf Steiner Press (2005). *RStA* (30 lectures or translations)

1(9/17/1911, Lugano) 1ff. 2440

130-01

### brain

The **etheric body** is the bearer of **intellect**, mental pictures, and memories. As an example, how the human organisation develops in the course of time, the following is explained: "In the frontal lobe of the brain there is an organ with delicate convolutions, which has only developed since the fourteenth to fifteenth centuries. It is an organic form for the purely intellectual life of present centuries." By intellectual **thinking**, the etheric body becomes more independent, while the **physical body** has dried up more and more during the past 1,500 years. This gradual independence makes it possible to perceive **Christ in the etheric**. Just as Christ manifests himself etherically from the twentieth century on (in the next three millennia), he will appear later in an astral manifestation and "in a higher one still after that".

Lecture 3(9/21/1911, Milan): Christ reappears "in the fifth culture-epoch in an etheric body, in the sixth culture-epoch in an astral body and in the seventh cultural period in a great cosmic Ego which is like a great **group soul of humanity**."

1(9/17/1911, Lugano) 11ff. 2440

130-02

### occultism

After Gautama Buddha had reached the buddha stage and did not need to incarnate on earth again, the following bodhisattva will become buddha in 3,000 years. This will be the last reincarnation of **Jeshu ben Pandira** [cf. 123-07]. He incarnates also in the twentieth century and his task is to give humankind true concepts about the Christ Event. "When humanity becomes more like him who is to become the **Maitreya Buddha**, this individuality will go through a special development that in a certain respect, in its highest stages, will be something like the baptism of Jesus of Nazareth: he will undergo an exchange of individuality." This exchange occurs around the thirtieth year. Therefore, it is valid: "before a certain age nobody should be obliged by any central institution to speak about occult matters."

See lecture 3(9/21/1911), [109-19](#), [262-01](#).

Lecture **2(9/19/1911)**: "What will be special about the Maitreya Buddha is that he will have to repeat in a certain way what took place at the event of Golgotha." In him "the greatest teacher has been given us, and he has appeared to make apparent to human beings the full extent of the Christ-Event. His unique quality will be that he, the greatest of teachers, will bring the exalted Word."

2(9/19/1911, Locarno) 18ff. 2441

130-03

### elemental beings, Christian / seasons

At the end of the Kali Yuga in 1899, "a relatively new realm of nature-beings will come to life, arising from nature like a spiritual spring, and human beings will be able to see and experience this."... "What was experienced in spring and what was experienced in autumn, had no connection one with the other in the past. What issues from the memory of the cosmos enables us to carry over something of what we have experienced in the **autumn** into the spring."

3(9/21/1911, Milan) p. 33 2442

130-04

The Hebrews had to bring about the harmony between **morality** and **intellectuality**, still natural with the Greeks, artificially. Their leaders used certain **symbols** for it, "which they

understood so profoundly that when they concentrated their attention on them, making themselves receptive to their influences, a certain harmony was established between what was good in a moral sense and what was wise. These ancient Hebrew priests wore these symbols on their breastplates. The symbol of morality was called **Urim**, and for wisdom **Thummim**. ... Magic effects were produced by means of these symbols." A future task is to attain this harmony through internal development. Immorality paralyzes the intellect from the sixth post-Atlantean period on. "And in the seventh post-Atlantean culture-epoch, cleverness without morality will be non-existent."

**3(9/21/1911, Milan) 35ff. 2442**

**130-05**

### **sleep of death / new clairvoyance**

On **life after death**: "a kind of sleep then ensues and after a few months or perhaps years we waken on the astral plane in kamaloka." A kind of register of his/her egoistic actions of the past life is held before him/her by a figure, which is experienced by most Europeans or people of modern civilization as **Moses**. To such an extent as the human being has combined with the **Christ**-impulse, this figure changes into Christ who will unite with our karma \*).

Lecture 11(12/2/1911, Nuremberg): "The fact that our **karmic** account is equalised in the future, that the kind of our karmic balance causes the greatest possible human welfare for the rest of the earthly development... that will be the care of Christ. However, with this transference of the judgement of the human actions to Christ is connected that Christ also intervenes directly in the human destiny." That means the appearance of Christ in the etheric. The **Last Judgement** is this takeover of the judicial function, which begins in the twentieth century "and goes through up to the end of the earth."

\*) **131/3(10/7/1911, Karlsruhe)**: The function of the postmortal judge of karma passes over from Moses to Christ. The etheric Christ becomes the Lord of Karma. The transformation of **conscience** to a clairvoyant percipience of the etheric Christ to whom one feels responsible is connected with it. See lecture 10 of this course.

**4(9/27/1911, Neuchâtel) 45ff. 2443**

**130-06**

### **Christ in the etheric / year 1250 / Rosicrucians, The Secret Symbols of the -**

Around the middle of the thirteenth century, also the most developed initiates did not have any access to the spiritual worlds, but had to confine themselves to what had remained in their memories in a short period. This period of spiritual darkness was necessary for the preparation of the intellectual age. The initiation of **Christian Rosenkreutz** then took place. "He was an individuality who had been incarnated at the time of the Mystery of Golgotha. In the incarnations that followed he prepared himself for his mission through humility of soul and through a fervent life devoted to God." The initiation took place "in a place that cannot be named yet – though this will be possible in the not very distant future" (*Steiner did not name it later*), and was carried out by a council of twelve outstanding individualities, each of them representing a spiritual stream and all together the sum of Atlantean and post-Atlantean wisdom. The initiation culminated in a recapitulation of the vision of Paul on the road to Damascus.

"In the course of few weeks the thirteenth reproduced all the wisdom he had received from the twelve, but in a new form. As though Christ Himself had given this new form."..."The thirteenth died relatively young, and the twelve then devoted themselves to the task of recording what the thirteenth had revealed to them, in imaginations – for it could only be done in that way. Thus came about the symbolic figures and images contained in the collection of Hinricus Madathanus Theosophus (*The Secret Symbols of the Rosicrucians; 1785*) and the communications of H. P. **Blavatsky** (1831-1891) in her book *Isis Unveiled*." About this work, Steiner says that it deviates a little in the second part from the Rosicrucian stream. This especially applies to her later publications (*Secret Doctrine*). See also 143/10(5/8/1912, Cologne).

The etheric body of Christian Rosenkreutz was preserved “and it then became part of the etheric body of the thirteenth when he incarnated again.” This incarnation is called Christian Rosenkreutz exoterically, whereas already the previous one is covered esoterically with this name. He was educated by the pupils of the twelve and travelled at the age of 28 years to the East where he experienced the event of Damascus and took up the whole wisdom of the twelve in the course of this journey.

After his return, he took the most developed pupils of the twelve as his pupils “and began the actual work of the **Rosicrucians**. By the grace of what radiated from the boon etheric body of Christian Rosenkreutz, they could develop a new world conception. What has been developed by the Rosicrucians up to our time, is work of both an outer and inner nature.” “It was established that all discoveries they made had to remain the secret of the Rosicrucians for a hundred years ...”

Moreover, the name of the bearer of this inspiration is never made public to avoid fanatical admiration and astral attacks. Only after a hundred years, it is allowed to speak about the incarnation. Such an incarnation was the **Count of Saint-Germain**: “This name was also added to other persons, too, however; therefore not everything that is told in the outside world about the Count of Saint-Germain here and there applies to the real Christian Rosenkreutz.” He is also incarnated today (1911) [see 93-01].

With the expiry of the Kali Yuga, the twentieth century has the mission to make the etheric body of Christian Rosenkreutz so mighty “that it can also work exoterically. Those affected by it will be granted experience of the event Paul experienced on the road to Damascus.”

See lectures 10(11/20/1911, Munich), 14(1/27/1912, Kassel), and 17(2/9/1912, Vienna).

**5(9/28/1911, Neuchâtel) p. 58 2444**

**130-07**

**Christian Rosenkreutz** selects the human being who shall become his pupil in such a way that he/she is led to karmic crises, so that he/she must look on the rest of life as a gift of grace. With that experience a voice is often heard that comes apparently from without but the person concerned knows clearly that the voice comes from the spiritual world. That a person can have such an experience “is due to his having met Christian Rosenkreutz in the spiritual world between his last death and his latest birth” [also in lectures 14 and 17 and in 135/2(1/30/1912, Berlin)].

The education of the **Rosicrucian** pupils was rather scientific (**alchemy**, astrology) in earlier times, whereas it is more like spiritual science today. Studying the **salt**, **mercury** and **sulphur** processes depended “on the inner soul experiences he had whilst the substance was forming the thoughts and experiences within him. Therefore, there was a strict rule that the medieval theosophist who produced gold and silver from his experiments was never allowed to profit from it himself. He was only allowed to give away the metals thus produced.” “He was able to experience whole dramas of the soul in his laboratory, when, for example, **antimony** was extracted; the experimenting alchemist saw significant moral forces in these processes.”

**6(10/1/1911, Basel) 78ff. 2446**

**130-08**

**Christ in the ether / blood / etherisation**

To the etheric current in the human being from the heart to the head [see 128-06, 129-10] the following has still to be added: the etheric body of the earth has been penetrated since Golgotha by the blood of Christ which has etherealised itself, and thereby “it has been always been possible for the etheric blood of Christ to flow together with the streams flowing from below upwards, from heart to head. ... A union of these two streams can, however, come about only if a person is able to unfold true understanding of what is contained in the Christ-Impulse.” See 148/11(2/10/1914, Berlin).

6(10/1/1911, Basel) p. 82 2446

130-09

How the **etheric Christ** is experienced: one will believe, "that he saw a physical human being. He will come to realise that what he saw was a supersensible being, because it disappears immediately... Christ will become a living comforter to human beings. However strange it may as yet seem, it is true nevertheless that many a time when people – even in considerable numbers – are sitting together, not knowing what to do, and waiting, they will see the etheric Christ. He will Himself be there, will confer with them, and will make His voice heard in such gatherings." "People will feel these words of consolation as though arising in their own hearts. The experience may also seem like physical hearing."

Another sign will be that Christ will appear at many places simultaneously.

6(10/1/1911, Basel) p. 90 2446

130-10

Question: How can one understand the words, used by St. **Paul**, "**to speak with tongues**"? Some "exceptional persons" can be found in whom something goes over into speech, which is, otherwise, only in the consciousness of sleep. See 142/5(1/1/1913, Cologne).

6(10/1/1911, Basel) p. 90 2446

130-11

**sound ether / planes**

Interrogative answer: "What we call chemical action, is projected into the physical world from the world of **devachan**, the **music of the spheres**. In the combination of two substances according to their **atomic weights**, we have a reflection of two tones of the harmony of the spheres... The numerical ratios in **chemistry** express the numerical ratios of the harmony of the spheres."

When the chemical action, the music of the spheres, is thrown below the physical plane to the sub physical evil lower devachan, **Ahriman's** province, **magnetism** will come into being. When **light** is thrown down into the evil **astral world**, **Lucifer's** province, it will become **electricity** ("disintegrating light", as in the preceding lecture), and when the **life ether** is thrown down into the evil upper devachan, the province of the (bad) **asuras**, an even more dreadful power than electricity ("the **third force**") will originate. "It can only be hoped that when this force comes to be known – a force we must conceive as being far, far stronger than the most violent electrical discharge – it can only be hoped that before some inventor gives this force into the hands of humankind, human beings will no longer have anything immoral left in them." "The more we employ this force, the faster will the earth become a corpse, so that its spiritual part can work its way through into **Jupiter** embodiment. Forces have to be applied for the purpose of destruction, in order that man may become free of the **earth** and that the earth's body may fall away."

Concerning the corpse of the earth: "As the residue of Moon we have our present moon... Similarly, there will be a residue of the earth, which will circle around Jupiter. Then these residues will gradually dissolve into the universal ether. On **Venus**, there will no longer be any residue. Venus will manifest, to begin with, as pure warmth, and then it will become light and then pass over into the spiritual world. The residue left behind by the earth will be like a corpse. Man must not accompany the earth, for he would thereby be exposed to dreadful torments along this path. But there are beings who accompany this corpse, since they themselves will by that means develop to a higher stage."

6(10/1/1911, Basel) p. 92 2446

130-12

Interrogative answer: "**Electricity** is **light** in sub material state. Light is there compressed to the utmost degree. An inward quality too must be ascribed to light; light is *itself* at every point in space. Warmth can expand in the three dimensions of space. In light there is a fourth; it is of fourfold extension – it has the quality of inwardness as a fourth dimension."

7(11/4/1911, Leipzig) 93ff. 2465

130-13

**thinking - feeling – willing / life after death**

The human being reaches with his thought-life (science) only up to the **astral plane** (etheric world); with his feelings (art) he is connected with the lower devachan, with his will (**morality**) with the upper **devachan**. Therefore, wrong thoughts must be removed in **kamaloka**, emotions and intentions of the preceding life come to expression in our **karma**.

Christ appears as etheric figure on the astral plane in the fifth post-Atlantean epoch, as an astral form in the lower devachan in the sixth epoch and as spiritual figure in the upper devachan in the seventh post-Atlantean epoch.

The bodhisattva, the **Maitreya Buddha-to-be**, incarnated (incorporated) in **Jeshu ben Pandira**. He became active as a bodhisattva after Gautama Buddha and incarnates since then in nearly every century. He “is now incarnated at present too (1911), and will be the real herald of the Christ in etheric raiment, just as he prophesied the physical appearance of the Christ.”

See **131/10(10/14/1911, Karlsruhe)**: The development of **speech** to a magic one that contains the moral in the intellectual at the same time. “During the next 3,000 years humankind must become as though permeated with **magic morality**. Otherwise, men would not be able to bear such an evolution; they would only abuse it. For the special preparation of such an evolution, that individuality exists who is called Jeshu ben Pandira in Hebrew writings.”

10(11/20/1911, Munich) p. 145 2478

130-14

**Jeshu ben Pandira** prepared the **Matthew Gospel**, while he let his pupil **Matthew** (Matthai) write a book whose content was derived from a ritual of initiation. This Matthew had a successor of the identical name at the time of Jesus of Nazareth. The Father of the Church **Jerome** (347 - 419/20) received this document according to his statement from a Christian sect (**Ebionites**) and translated it on behest of his bishop admitting that its content was veiled and he could not understand it.

A more detailed explanation is contained in **131/4(10/8/1911, Karlsruhe)**, there Steiner also added: “The best that has been said about the origin of the Matthew Gospel may be read in the third volume of Blavatsky’s *Secret Doctrine*, a work which must be understood if we are to judge and value it correctly.”

\* **Remark**: After lit. 9, vol. III, p. 130, the Father of the Church Jerome found the Gospel written by Matthew in the library of Caesarea, he declared it heretic and replaced it with his own Greek text.

11(12/2/1911, Nuremberg) 151ff. 2487

130-15

The forces of **faith** build up the **astral body**, the forces of **love** the **etheric body**, and the forces of **hope** the **physical body**.

See 127/13(6/14/1911, Weimar) and /17(11/30/1911, Heidenheim).

12(12/3/1911, Nuremberg) p. 175 2489

130-16

**cult / catacombs**

The real connection with the dead, experienced in former times, formed the basis of **ancestor worship**. At the time of Christ Jesus, this had got lost. The early Christians “compensated for what was lost by the reverent feeling they brought to their religious ceremonies; when, for instance, they sacrificed at the graves of their dead or celebrated the mass, or observed any other religious rite. In fact, it was during this period of transition, when consciousness of the dead was seen to be waning, that **altars** took the shape of coffins.”

12(12/3/1911, Nuremberg) p. 179 2489

130-17

**life after death**

On the future **memory of reincarnation** which will become a torment for those who have not occupied themselves with the fact of **reincarnation** in their previous lives. People who do not grasp spiritual science in their present incarnation “will incarnate again in a relatively short time, and thus have ample opportunity then for absorbing the truths of spiritual science.” Even though there are only few anthroposophists overall today, “the situation will be different for the countless hosts of those who, in a comparatively short time, will be eagerly turning to **anthroposophy**. A countless number of anthroposophists will then be needed to make these truths known, either here on the physical plane or – if they are not incarnated – from higher planes.”

**13(1/9/1912, Munich) 188ff. 2518**

**130-18**

### **human members**

**Luciferic** beings that remained behind on the Moon develop their fifth, sixth or seventh members on earth, while they incorporate in human bodies and make the human beings concerned "obsessed". These become important human leaders, **genii**, etc. These beings, particularly those who develop the sixth and seventh members will also be the leaders of the human beings in future epochs of the earth to the development of manas, buddhi, and atma. However, these members will not be the property of the person like the ego but anticipations of future planetary stages.

Compared with the microcosmic luciferic beings **Christ** is a macrocosmic being who already remained behind in wise foresight on the Sun and has developed up to the macrocosmic ego. “Thus the Christ-Being is a being who resembles to the human being in a certain sense, except that the human being is microcosmic... But his evolution had proceeded in a way that meant He had grown very great and significant through the full development of this Ego that he brought down onto earth. And He did not yet have the fifth and sixth macrocosmic principles, for He will develop these, so that He can give them to the human being on **Jupiter** and **Venus**.”

The luciferic beings tower above Christ, indeed, only microcosmically. Therefore: “A time will come when people elevate the most powerful and important of these luciferic spirits – who will try to lead the human beings beyond himself – to a position of great honour and distinction, regarding him as a great leader of humankind.... and people will say: He surpasses Christ; because Christ was in reality nothing more than the one who enabled us to develop the fourth principle, however, this spirit enables us to get as far as the seventh principle during earth evolution!... Thus, will the **Antichrist** gain ascendancy over Christ in the future. In addition, we will be able to make no objection to this with our outward reason and insight. For it will be possible to point to many things in which the Antichrist demonstrates greater intellect and genius than the deepest human Christ principle increasingly flowing into the soul. Christ brings us the fourth macrocosmic principle which ... is infinitely more important than all microcosmic principles.”

See lecture 22(11/28/1911, Stuttgart, notes).

**13(1/9/1912, Munich) p. 206 2518**

**130-19**

### **Matthew 27:51-54 / John 20:24-29 / John 20 / Interment and Resurrection of Christ Jesus**

The **day of Jesus' death** was 3 April of the year 33 (“as we could discover” \*). About the slow death of the sheaths of **Christ Jesus**: “This was a continual, slow death, over three years. This body was close to disintegration when the **Mystery of Golgotha** occurred. Then all that was necessary was for those men – as it is related – to come to treat the body with their strange spices, creating a chemical union between these peculiar substances and the body of Jesus of Nazareth ... and then lower him into the grave. Very little was needed for this body to fall to dust in the grave and for the Christ spirit to clothe ... in an etheric body condensing into visibility. ... He was not visible to all. ... And the most recent occult researches confirm that an earthquake did indeed occur. It was striking

for me to find a suggestion in the Matthew Gospel that an earthquake had occurred ... The earth opened; the dust of the corpse fell into the chasm and united with the substance of the earth. The violent trembling caused by the earthquake shook and scattered the cloths as described in the John Gospel."

The (not for all) visible etheric body (see Mary of Magdala and the disciples of Emmaus) was so contracted at the stigmas, that also the incredulous **Thomas** could feel a reality.

\*) Lecture 14(1/27/1912, Kassel): "For it can be substantiated from the Akasha Chronicle that the day which represents the pivot in the evolution of humankind is 3 April in the year 33." See 266/II, esoteric lesson, 12/16/1911.

**143/9(5/7/1912, Cologne)**: the date of death is confirmed more precisely: three o'clock in the afternoon.

**16(2/8/1912, Vienna) 238ff. 2538** **130-20**

**Karmic** rules which are not to be over-interpreted: about the middle of life, the human being meets people with whom he/she was connected in a previous incarnation in the beginning of that life and had, e.g., a child-parent relationship. Vice versa, one is often brought together with human beings in the earliest childhood whom one has got to know in a previous life around the thirtieth year. In the second half of life, those human beings are connected with us, e.g., through a crisis with whom we were already connected in former lives. However, new threads can also be tied. "In the middle of life we are, as it were, farthest away from the spiritual." See 135/3(3/5/1912) and 235/5(3/1/1924).

**18(5/5/1912, Düsseldorf) p. 273 2588** **130-21**

**Jesus, Master**

The Rosicrucians "know that every year at **Eastertide**, Jesus, who bore the Christ within him, visits the places where the **Mystery of Golgotha** was fulfilled. Whether actually in incarnation or not, every year he visits these places, and there his pupils who have made themselves ready can be united with him."

**19(6/17/1912, Hamburg) p. 278 2615** **130-22**

**Buddha** was a harbinger of Christ. Occult research "shows us that Buddha was sent ahead; that, belonging to a higher hierarchy, he was sent down with the Venus beings – so that one can rightly speak of the Buddha's mission to prepare for Christ." [See 138/7(8/31/1912, Munich)].

**137/10(6/12/1912, Oslo)**: Because Buddha was connected with Christ for a longer time than the other human beings, he was ahead of them in development and did not need as one of few to experience the fact of the Mystery of Golgotha on earth. See [133-07](#).

**20(12/18/1912, Neuchâtel) 283ff. 2665** **130-23**

**technology**

The **heliocentric world system** founded by Copernicus and Kepler is "one of **Lucifer's** last attacks he made on the human evolution."

The appearance of the modern **natural science** with Kepler, Copernicus, Galilei, and others is connected with the passageway of the people through the **Mars** sphere between death and new birth. The Mars culture had come in the 15<sup>th</sup>, 16<sup>th</sup> centuries in a warlike decadence and worked on the human beings in such a way that a splitting in two human groups of materialistic pragmatists and naive people of the type of Francis of Assisi would have taken place. **Christian Rosenkreutz** showed in a preparatory occult conference at the end of the 16<sup>th</sup> century that this splitting of humankind could not be avoided by earthly means.

Some years later, a greater occult conference took place, to which Rosenkreutz had gathered the twelve teachers of his previous incarnation and still some other leaders of

humankind, among them **Gautama Buddha** (in his spiritual body). It was decided to send Buddha, the closest friend and pupil of Rosenkreutz, onto the Mars to give the declining culture of Mars an upward impulse. In **1604**, he accomplished a deed of sacrifice there similar to the Mystery of Golgotha on earth. Man can get a Franciscan **postmortal life** in the Mars sphere since then, full of devotion, as a compensation of the pragmatic life he/she must have on earth. The threatening splitting of humankind was prevented that way.

These Buddha forces are of benefit also for the Rosicrucian pupil with his meditation.

About Buddha's Mars mission see **137/9(6/11/1912)** and **/10(6/12/1912)**. There it is said of the Martians that the quarrel among them arose from their very strong astral bodies not calmed by an ego. "Mars is only a kind of re-embodied moon ..." [see [126-10](#)].

See also **140/11(2/17/1913, Stuttgart)** and **/15(3/12/1913, Munich)**, **141/5(12/22/1912, Berlin)**.

**20(12/18/1912) p. 286 2665**

**130-24**

In a previous incarnation in the 7<sup>th</sup>, 8<sup>th</sup> centuries, **Francis of Assisi** was pupil of Gautama Buddha in a very important centre of initiation in the neighbourhood of the Black Sea who taught there in his spiritual body. Hence, the "Buddhist" quality of Francis of Assisi and his order. He became, when Buddha was sent by Christian Rosenkreutz onto Mars, his great assistant. "Francis of Assisi has subsequently only had one brief incarnation on earth as a child; and he died in childhood and has not yet incarnated since." See **140/11 (2/17/1913, Stuttgart)** and **141/5(12/22/1912, Berlin)**.

On his work and his moral strength: see **155/3(5/28/1912, Norrköping)**.

**21(1/29/1911, Cologne) p. 297 2363**

**130-25**

**cinema / television**

**Screen images** (slides) harm the etheric body. They "also arouse sensuality."

**303(1/5/1922, interrogative answer):** On the effect of **films**. They have a mechanising effect on the constitution of soul and mind, "are external means for turning people into materialists." Films are "weaving materialism into the perceptual habits of those who are watching." See [175-08](#).

**21(1/29/1911, Cologne) p. 298 2363**

**130-26**

**ecliptic**

The archai who intervened powerfully in human evolution during the Babylonian-Egyptian culture-epoch withdrew since about **1250**. From then on, the bad archai, the **asuras**, have an effect. Examples: Cesare Borgia (1475-1507)\*, Pope **Alexander VI** (Pope from 1492 to 1503), see also **171/1(9/16/1916, Dornach)**. This is connected with a change in the position of the earth's axis.

We live today in the time of the **archangels** and their adversaries who do not permeate single persons like the asuras but find expression in enthusiastic one-sided ideals (**Olympic Games** etc.).

\* Model of **Machiavelli's Principe**.

**23(12/19/1912, St. Gallen) p. 312 2666**

**130-27**

**Christ** is the guide of the human being in the **postmortal life** up to the solar circle, beyond it, in the cosmos **Lucifer** is leading us. If the human being has grasped the Christ-Impulse on earth, he/she will be strong enough to be led by Lucifer.

*References to lectures of CW 130 in [92-05](#), [93-10](#), [115-17](#), [121-16](#), [124-11](#), [126-10](#), [266-60](#).*



## 131 From Jesus to Christ

Rudolf Steiner Press (2005). **RStA** (12 lectures)

- 1(10/5/1911, Karlsruhe) 11ff. 2448** **131-01**  
**Trinity / realms of nature**  
 The three **Logoi**: The Son-Principle in the subconscious **soul-life** (especially in the will), the Spirit in the conscious soul-life and the Father-Principle in the unknown nature. The work of Christ after his **Resurrection** on the individual soul-life that is rooted in the subconscious realm expresses itself in the various reception of the Risen Christ. However, the universally human of the Holy Spirit (Pentecost), also having ensued from Christ, had to be added.  
 Accordingly, the initiation of the **Rosicrucians** is constituted in such a way that it takes its starting point from the conscious spiritual life, common to all humans, and works only indirectly on the individual will as the innermost sanctuary of the human being.  
 The esoteric training of the **Jesuits** is completely different. The will is directly addressed by means of powerful imaginative ideas and strengthened that way, so that it can work also on the intentions of others. This method is an exaggeration of the Jesus-Principle that leaves a figure of Jesus which contradicts as “King Jesus” the New Testament (“My kingdom does not belong to this world“, John 18:36).
- 2(10/6/1911, Karlsruhe) p. 41 2449** **131-02**  
**Luke 22:39-46 / Mystery of Golgotha**  
 The **Temptation** (**Matthew 4:1-11**, see [123-01](#)) and the scene on the Mount of Olives are also actual spiritual experiences of the **Christian-Rosicrucian path of initiation** and not only stories of the Gospels, from which, e.g., the Jesuits obtain their imaginative ideas [see previous abstract].
- 3(10/7/1911, Karlsruhe) p. 50 2450** **131-03**  
**Christianity**  
 The adept **Apollonius of Tyana** (3 B.C. - 96 or 98 A.D.), a contemporary of Jesus, shows striking parallels to Jesus in his external attitude and curriculum vitae who was, however, as Christ Jesus no **adept** but a “mere man”, into whom a God entered.  
**183/5(8/25/1918, Dornach)**: Apollonius worked from cosmic impulses, while he intervened in the course of Roman politics. The fact that so little is handed down about him – like many others of that time – was the tactics of the **Catholic** Church which eliminated anything spiritual (and with it also the Christian element) systematically. See [203-13](#).
- 5(10/9/1911, Karlsruhe) 81ff. 2452** **131-04**  
 On the **Epistles of Paul**. The Greek, **Buddhist**, and ancient Hebrew views about the ego and the **physical body**. The hope for redemption of the physical body in the Book of **Job**.
- 6(10/10/1911, Karlsruhe) 99ff. 2453** **131-05**  
**Resurrection of Christ / secret of number**  
 The **physical body** is an originally transparent and invisible body of form = **phantom** (the **philosophers’ stone** of the **alchemists**), into which the material substances have settled. This deposit of matter took place since the **Fall of Man**, the interference of Lucifer. Prior to it, the human being was not visible. The phantom was destroyed through the luciferic influence; destructive forces, i.e. death, came into human evolution. Because the physical body is fundamental for the development of **ego-consciousness**, this consciousness would have become ever dimmer, namely to that degree as the destruction of the phantom

progressed. This process reached its peak until the **Mystery of Golgotha**. Since a God lived in the sheaths of Jesus, the phantom body could resurrect completely. Against it, the initiation of even the greatest adepts that was also connected with a kind of resurrection had to proceed outside the physical body and with it without raising of the complete phantom. **Godfather** was the hierophant of the Mystery of Golgotha.

This risen phantom of **Christ** has to be imagined as multiplying itself, in which everybody participates who attains the corresponding relationship to Christ. In the same way as the human being descended to the level of the mortal Adam, he has the possibility now to ascend again to Christ, the second **Adam** (according to **Paul**), and get an increasingly clear ego-consciousness by means of this immortal body.

On the phantom see in 165/4(12/28/1915, Dornach).

**8(10/12/1911, Karlsruhe) p. 137 2455**

**131-06**

“It is only after a certain point of time in this **Lemurian age** that we can speak correctly, in a modern sense, of the human race. Before this, those egos who have since continued to incarnate were not present in men on earth. They were not yet separate from the substance of that hierarchy which had first brought the human ego into being: the hierarchy of the **spirits of form**. We can now imagine – occult research shows this – that part of the substance of the spirits of form entered into the incarnations of men for building up of the human **ego**. But when in due time man was given over to his physical incarnation on the earth, something was held back.” That became later the soul of the Nathanic **Jesus** child.

**8(10/12/1911, Karlsruhe) 143ff. 2455**

**131-07**

#### **Mystery of Golgotha / Resurrection of Christ**

“Throughout the three years from the Baptism up to the Mystery of Golgotha, the **phantom** (of **Christ Jesus**) remained untouched by the material elements.” These parts are called occult-alchemically **"ashes."** The phantom only attracted the dissolving and again evaporating **salt** constituents. This is the deeper sense of the saying, “You are the salt of the earth.” This also explains the rapid disintegration of the physical body after the interment.

The figure that appeared to Mary of Magdala and the disciples, and to Paul before Damascus was not only the etheric body (that could also come from a human adept) but the phantom of Christ = the immortal body, the spiritual body.

**9(10/13/1911, Karlsruhe) 159ff. 2456**

**131-08**

The ways of exoteric **Christianity** lead to Christ by means of

- (1) The Holy **Communion**. It was in exchange of the way of the esoteric Christianity. “The Holy Communion has been right for centuries and will be right for centuries. These processes are interlocked.” On the way of meditation, the human being will rise spiritually to the figure of Christ from now on; he will celebrate a spiritual Communion (**reverse cult**).
- (2) The **Gospels**. This way was always possible only for a restricted number of people. Together with the popularisation of the **Bible**, the **criticism** of it increased not least because of inadequate translations.

*References to lectures of CW 131 in [94-16](#), [94-18](#), [99-05](#), [112-01](#), [114-11](#), [115-14](#), [121-16](#), [130-05](#), [130-13](#), [130-14](#), [175-12](#).*

## 132 Inner Experiences of Evolution

SteinerBooks (2009). *RSIA* (11 lectures)

**1(10/31/1911, Berlin) 1ff. 2464**

**132-01**

The beginning of the **Saturn stage** is described as "ocean" of flowing courage without space and time. The beings of courage are the **thrones** (spirits of will) who sacrifice themselves to the **cherubim** who are experienced as glowing wisdom. Therefore, **time** came into being, namely intrinsically as **archai**. The **warmth** of Saturn is the sacrificial smoke of the thrones: "wherever warmth is manifest, we have, in truth, sacrifice – the sacrifice of the thrones before the cherubim."

**2(11/7/1911, Berlin) 14ff. 2468**

**132-02**

**elements**

During the **Sun** stage, the **kyriotetes** (spirits of wisdom) are those who gave the substance of their own being as gift into the surroundings. This gift appears externally as **air**. This being of the kyriotetes radiating from a centre is received by the **archangeloi**, who came into being later by means of this gift, and was reflected as **light** by them. That means that the kyriotetes got back their inner nature as something external. Thus, **space** came into being "but only two dimensions of it originate, there are no above and below, no right and left but, without and within. – Actually these both opposites already emerge at the end of ancient Saturn, but they recapitulate in the creation of space on ancient Sun."

**3(11/14/1911, Berlin) 29ff. 2473**

**132-03**

The sacrifice of the thrones continued on the **Sun**. A number of **cherubim** renounce it, wrest themselves out of time, so that **eternity** comes about as consequence. This process was already being prepared on Saturn, however, is clearly recognisable only on the Sun. This resignation forms the basis of the fluid element of the **Moon stage**.

The beings that were up to now in the cherubim can remain behind due to the renunciation of the cherubim. They get hold of the sacrificial substance released by the latter; they become independent **luciferic** beings. The reason of **evil**, however, also of **freedom** is not that these beings remain behind, but the "foresighted" renunciation of the "good" gods. Because these had achieved eternity for themselves, they also have the power to transform evil again into good.

**4(11/21/1911, Berlin) 46ff. 2479**

**132-04**

**boredom**

A dissatisfied will, a kind of indefinite **longing** was caused in the beings whose sacrifice the cherubim had rejected. It was the first beginning of **egoism** too.

The spirits of movement, the **dynameis**, appeared on the Moon who brought the spurned beings in continuously changing relationships with new beings and situations, so that they would not remain closed in themselves and fall out of further evolution. A picture **consciousness** which satisfied their longing (Moon = planet of longing) arose in these beings. Nevertheless, this process would have gone on endlessly, had not the **earth** become the planet of redemption through the Mystery of Golgotha.

The longing existing in human subconsciousness finds its fulfilment in **anthroposophy** today.

**5(12/5/1911, Berlin) 70ff. 2490**

**132-05**

"Because cosmic beings in higher spheres gave back what was intended to be offered to them as sacrifice, this rejected sacrificial substance became subject to **death** – for death is

the exclusion of cosmic substance or a cosmic being from its true purpose.“ “Being separated from one’s purpose and meaning is what we call death, and death presents and fulfils itself in the element of earth.”

Death is the only essential within earthly Maya namely only death of the human being (not that in the three realms of nature). This is connected with the attainment of **ego-consciousness** on earth.

The **Mystery of Golgotha** took place only on earth; it does not have any spiritual example as all other historical events. That is why one can only understand the Mystery of Golgotha and the facts of Christianity going back to it on earth.

### 133 *Earthly and Cosmic Man*

*Garber Communications, Blauvelt, New York (1986). RStA (9 lectures)*

**2(3/19/1912, Berlin) 32ff. 2562**

**133-01**

Steiner indicates that a lot of spiritual heritage of the Atlantean age is to be found in **Chinese** culture and wisdom, which will be “unleashed when the spiritual life of China emerges from its concealment.”

However, the following danger exists: “It will pour over what humankind has acquired in Christian culture which will have to be seen in its true perspective, studied from the right point of view“, or these things are absorbed without any reflection.

Address, 4/11/1912 (CW 158): “... if we consider the cultures of Central Asia, of **Tibet** or China, which will in the near future have a significance for the world that would seem inconceivable to people today, even though – if we develop an awareness of this situation and realise that many of the souls of **Zarathustra's** pupils are even now incarnated in these cultures - it will not be long before this happens, we will need to take these matters seriously... We should, moreover, not deny the significance of the fact that, were Chinese culture to break its fetters and flood the Western world, it would bring with it a spirituality that in many respects is the unadulterated successor of ancient Atlantis.” Cf. [266-32](#).

**4(4/23/1912, Berlin) (p. 61)\* 2583**

**133-02**

**calendar**

On the meditation formulae of Steiner’s **soul calendar**.

The Mystery of Golgotha is the birth of ego-consciousness and starting point of a future calendar (1912 = 1879). Beginning of the year with **Easter**, which must not be put on a fixed date.

\* *The introducing passages have been left out in the English translation compared to the third edition of the Gesamtausgabe.*

**4(4/23/1912, Berlin) 69ff. 2583**

**133-03**

The figures of **Väinämöinen**, **Ilmarinen**, and **Lemminkäinen** of the Finnish national epic **Kalevala** as inspirers of the sentient soul, intellectual soul, and consciousness-soul. The miraculous mill **sampo** is the etheric body, which is forged by the three soul members.

The Christian closing runes of the Kalevala are not a later addition, for “I discovered that this belongs fundamentally to the Kalevala, that the poem is inconceivable without these closing runes.”

Cf. 158/1(11/9/1914, Dornach).

**4(4/23/1912, Berlin) p. 80 2583**

**133-04**

According to human development in rhythms of seven years, the **ego-consciousness** would have to appear with the development of the intellectual soul between the 28<sup>th</sup> and

35<sup>th</sup> years. The fact that it already appears in early childhood is caused by **luciferic** forces, which “brought about a certain displacement as between the inner and outer man.” See [121-05](#), also 150/1(3/14/1913, Augsburg).

143/7(4/16/1912, Stockholm): Steiner indicates that ego-consciousness comes too early compared with the external organisation which has only matured to be an ego-bearer in the age of twenty.

**7(5/20/1912, Berlin) 131ff. 2597**

**133-05**

Many people date the **Flood** in the fourth millennium B.C. That is the result of the outset of the Dark Age, the **Kali Yuga** (3,101 B.C.). It concerned a type of spiritual flood: “In the case of many human beings it came about in such a way that for a time all vision departed from them and darkness spread over their souls. This condition of darkness did not last for long periods, actually only for weeks. But men passed into this condition of sleep, and many never came out of it. Many of them perished and only relatively few were left in widely scattered regions... This condition of sleep was felt by most souls as a kind of “drowning” and by only a few as a re-awakening.”

The name of **Deukalion**, the son of Prometheus, is the same word as Kali Yuga. Deukalion escapes by a wooden chest together with his wife Pyrrha before the Flood and lands on Parnassus. The Greeks derived the new humanity from this couple.

*Remark: According to that, Deukalion corresponds to Noah, Xisuthros, or Manu.*

**8(6/18/1912, Berlin) 143ff. 2616**

**133-06**

#### **life after death**

Following principles were inserted into man only with his development on earth:

- (1) His daytime **consciousness (thinking-feeling-willing)** the prerequisite of which is the **physical body** and its form,
- (2) **Memory** and remembrance whose instrument is the **etheric body**,
- (3) (**Moral**) effectiveness outwardly whose instrument is the **astral body**.

The physical body and the earthly consciousness are detached at death. The recollections (the life-tableau at death) are “inscribed” into the universal life-ether. An essence of the etheric body remains to the postmortal human being. After he has taken off his etheric body, he lives through his actions, which are registered in the cosmic astrality, once again in his astral body in backward sequence. “Through his astral body, the earthly man remains connected with his deeds.” That is **karma**.

- (4) The **ego**. “The ego alone has been equipped with all its powers solely by the earth. What the earth itself worked into the being of man is to be observed in the ego. ... “But the ego is a spiritual potency, a spiritual being. What the ego creates, as the astral body creates karma, does not remain connected with man but detaches itself from him as forms created by thoughts.” And that “passes over into other worlds,” ... “live on as spiritual forms in the universe.”

**9(6/20/1912, Berlin) p. 166 2617**

**133-07**

“The individuality who became the Gautama **Buddha** had been sent from the hosts of Christ on the sun to the Venus men (*in the time before the extrusion of the moon*) before they came to earth.” He “had reached such an advanced stage of development that through the Atlantean, on into the post-Atlantean era, he was able to attain to the rank of buddhahood before the coming of Christ.” See [130-22](#).

**9(6/20/1912, Berlin) 3/162 2617**

**133-08**

Christian **Rosenkreutz** will be the greatest of martyrs among men -“apart from the Christ Who suffered as a God. The martyrdom of Christian Rosenkreutz will be caused by the fact that so few make the resolve to look into their own souls in order there to seek for the evolving individuality, or to submit to the uncomfortable fact that truth will not be presented

ready-made but has to be acquired by intense struggle and effort.”

References to lectures of CW 133 in 98-27, 124-03, 126-13, 130-21, 136-02, 184-08.

### 134 *The World of the Senses and the World of the Spirit*

RSP (2014). **RStA** (6 lectures)

3(12/29/1911, Hanover) 34ff. 2509

134-01

#### Fall of Man

On the disorder brought about by **Lucifer** in the connections between the four **members**: The preponderance of the physical body in the **sense organs**: “Thus there are parts of the human physical body which are not completely penetrated by the etheric body as they should be according to the original intentions of the divine-spiritual beings. The portions where the physical body is not permeated by the etheric body in an orderly manner are those where the sense organs are formed. And it is because of this fact that the sense organs are shaped in the way they are today. Therefore, in every sense organ there exists the highly remarkable phenomenon of a purely physical activity from which the prevailing life activity is completely excluded.”

The preponderance of the etheric body over the astral body expresses itself physically in the **glandular** secretions or excretions; man experiences it as general feeling of his bodily condition.

However, there is also a preponderance of the astral body over the etheric body, which is in the intake and digestion of **food**.

A fourth disarrangement is the preponderance of the ego over the activity of the astral body (on the other side, there is no preponderance of the astral body over the ego). The ego has become more selfish through the luciferic influence. It penetrated the astral body and connected itself with **thinking, feeling, and willing**. The original influence of Lucifer started from the ego into the astral and etheric bodies, there; however, the “counterstrike” of **Ahriman** takes place from the physical and etheric bodies, so that there preponderances arise towards the other side.

4(12/30/1911, Hanover) p. 51ff. 2511

134-02

#### Genesis / hierarchies

“The spirits of form created the human being on the earth with a form that was as yet invisible.” “You see, when a process in the universe has progressed until as form is achieved (*going out from the will or the spirits of will on the Saturn via wisdom (Sun) and movement (Moon)*) - which is still entirely in the realm of soul and spirit, not in space – when this process has reached such a supersensible form, then it is only possible for the next stage to come about if the form as such breaks into fragments ... what you are then seeing is the transition from what is supersensible to the sense-perceptible aspect of **space**. That broken-up form is **matter**. ... Matter is a heap of rubble, of spirit-rubble.”

**Crystals**: “Behind this matter lies a supersensible, which has come to the limit of its activity and there split up. Before it bursts, it still has forms spiritually within it. But after the bursting, whatever spiritual form had been there continues to work on. Where the continued working is strong, the lines of the spiritual forms continue after bursting. And in the lines drawn by the burst pieces as they scatter there is an expression of an after-effect That is how crystals arise. Crystals are reproductions of spiritual forms which through their own impetus still kept their original direction but in the opposite sense.”

When spirit bursts into the void, **mineral** matter results.

If spirit is broken up into an etheric corporeality, **plant** matter originates. Because the single members of the human being are not properly joined due to **luciferic** influence,

nerve substance comes into being in the etheric body, which the physical predominates. Whenever the etheric body predominates the astral body, **muscular** matter originates, and whenever the ego predominates compared with the astral body, **osseous** matter comes into being – “although in a very roundabout way.”

The human being before the **Fall of Man** was an Imaginative form of the exusiai (his bony system was filled out with matter by Lucifer), an Inspiration of the dynamis (muscular matter by Lucifer), an Intuition of the kyriotetes (nervous matter by Lucifer), enclosed in an auric egg which stems from the thrones (spirits of will).

5(12/31/1911, Hanover) 62ff. 2512

134-03

After death man keeps the Imagination out of his **bony system**, the Inspiration out of his **muscle** system, and Intuition out of his **nervous** system as components of the etheric and astral bodies. However, man already **emanates** astrality (**aura**) from this Imaginative, Inspirative, and Intuitive of his systems of bones, nerves, and muscles (processes of decay) during his life. That is which the earth carries over to the **Jupiter** existence. Only that part is absorbed by the universe that is commensurate with moral. The human being has to blot out the other part: **karma**. See lecture 6.

In this context, Steiner remarks that the human being leaves **shadows** behind himself that sensitive persons perceive as atmosphere.

**Blood** is the only substance on which **Lucifer** works directly. Blood was originally destined to come first to a certain limit. The original intention was that its spiritual form only goes to the boundary of materiality and then “sprays” back into itself. “Blood was designed to be a perpetual flashing up of light in the material ... And it would have been so if man had at the beginning of earth evolution received his ego from the spirits of form alone; for then man would experience his ego through the resistance created by the momentary lighting up in the blood.” The heavenly human being living in the circumference of the earth would have received his **ego-consciousness** as his only sense perception. Now due to Lucifer’s encroachment, the blood does not spray any more back into spirituality, but – having become material - into the whole man whose substance is nothing else than transformed blood substance. That is why Lucifer-Ahriman set great store by man’s blood (Mephisto in *Faust*, “blood is quite a special fluid”).

6(1/1/1912, Hanover) 77ff. 2514

134-04

In the same way as the **larynx** is a future **reproductive** organ in ascending development, the **ear**, the sense of hearing (as every **sense organ**) is in downward development. It was the receptive organ for the music of the spheres, the logos, in former times. “Once it extended inwards over the whole human being.”

**Quicksilver** is still in a seed-like condition among the metals, whereas **copper** will split up more and more. That is why one may use mercury as **remedy** for the larynx or the **lung system** (metal therapy, see [128-13](#), [243-02](#)).

The relationship of the individual plant organs with the human organs or organ systems: root - brain and the nervous system belonging to it (eating roots supports the brain, however, makes thinking dependent), leaves - lung, flowers - **kidneys**, seeds - **heart** (as remedy if the heart opposes to blood circulation too strongly; in the opposite case fruits are remedies), fruits - **blood system**.

See 348/18(2/10/1923, Dornach).

6(1/1/1912, Hanover) p. 83 2514

134-05

“Overall there are seven group souls – **plant souls** - belonging to the earth and for them the centre of the earth is, in a sense, the centre of being.”

## *135 Reincarnation and Karma*

*Anthroposophic Press (1992). RStA (5 lectures)*

**1(1/23/1912, Berlin) 13ff. 2527**

**135-01**

**Knowledge of karma:** If we account to ourselves for what we have the least talents in this incarnation, we will probably find the artistic or intellectual faculties of the preceding incarnation in which we were most brilliant. "I say "probably", because these indications are true on one side, but on the other side often interwoven with other facts."

An outer **profession** that is an inner vocation at the same time passes over into the formation of organs or transformation of talents in the next incarnation.

Examples:

Mathematicians will then have well developed eyes or senses,

Living intensely in architectural forms causes great sensitiveness for music in the next life,

The ability of learning languages becomes the ability of unbiased judging.

On the possibility of imagining the previous incarnation and estimating the time in which it took place.

The refusal of the idea of **reincarnation** in this life engenders a meaningless and desolate life in the next incarnation.

**2(1/30/1912, Berlin) 26ff. 2532**

**135-02**

**reincarnation / karma / knowledge of karma / karma exercise**

Exercise for developing a "feeling and experience memory" of the previous incarnation.

Cf. 143/5(2/25/1912, Munich).

**4(2/21/1912, Stuttgart) p. 66 2547**

**135-03**

**social life**

The view, accepted in general still today, that labour and remuneration have to be linked directly prevents that the ideas of **reincarnation** and **karma** can become universal basic convictions.

Some laws of karma: There alternate incarnations that are marked once more through real **faith** and in the next incarnation more through real **knowledge**. An incarnation which is marked by **materialistic** knowledge was preceded by an incarnation in which the person was obtuse to world views. The effect of faith giving life to the **astral body** and that of skepticism drying it up. An incarnation of altruistic **loving** devotion to one's surroundings is followed by a more **egotistical** life.

*References to lectures of CW 135 in 130-07, 130-20.*



## 136 The Spiritual Beings...

Steiner Book Centre, Vancouver (1981). **RStA** (11 lectures)

**1(4/3/1912, Helsinki) 11ff. 2566** **136-01**  
**colours**

It is possible to recognise the etheric world existing behind the physical world in its variety when we try to have a moral perception of the world lying around us. Exercises through which this can be accomplished:

Becoming absorbed intensely and for a long time in the **blueness of the sky** (until the colour disappears → leads to feeling of pious devotion)

The green colours of the plant world (feeling of the power of thinking) and

The white of a snowy surface (snowy crystals) (understanding for that which fills the earth with matter).

The same is true for other **sense perceptions** like **tone** experience (prime - octave), it leads to an understanding of the concord of wish and reason.

On the **elemental beings** of the solid and fluid elements (gnomes and undines), the latter are also active in the plant growth. On the two other groups of natural elemental beings of the airy and fiery elements (sylphs and salamanders), see next lecture.

**2(4/4/1912, Helsinki) 22ff. 2567** **136-02**  
**rotation of the earth / seasons**

The **spirits of cyclic periods** (spirits of the rotation of time) are the leaders of the **elemental beings**, they regulate the cycle of the year, the change of **day and night** and other rhythmical events. Their totality constitutes the **astral body** of the **earth** into which the human being plunges with his astral body during **sleep**. The **laws of nature** are the Maya-like expression of their activity in nature; the **forces of nature** are the Maya-like expression of the elemental beings.

The **planetary spirit** is the ego of the planet (earth) and controls the relationships to the other heavenly bodies. One has an inkling of him Maya-like as meaning of existence.

133/3(3/26/1912, Berlin): physical laws are the spiritual deeds of the **exusiai**.

**3(05.04.1912, Helsinki) 40ff. 2568** **136-03**

The beings of the third hierarchy (**angeloï, archangeloï, archai**) perceive themselves when they manifest themselves (this is their outside world). Living inside they go over in another condition of a weaker consciousness: they give themselves to the higher hierarchies (they are filled with spirit). Lie would mean a lessened consciousness for them; therefore, they live in absolute truth, "if they retain their nature".

**3(4/5/1912, Helsinki) p. 55 2568** **136-04**  
**elemental beings**

The **gnomes** are detached parts of the **archai**, the **undines** those of the **archangeloï**, and the **sylphs** those of the **angeloï**.

**4(4/6/1912, Helsinki) 57ff. 2569** **136-05**

The beings of the second hierarchy (**exusiai** or spirits of form, **dynameis** or spirits of motion, **kyriotetes** or spirits of wisdom) perceive themselves when they manifest themselves. Their manifestation becomes something independent, which remains, however, connected with these beings. At the same time, life is stimulated within these beings: "It is like spiritual sound (*for the seer*), not spiritual light as in the case of the third hierarchy."

**Group souls** of plants and animals are detached from the beings of the second hierarchy.

**5(4/7/1912, Helsinki) 71ff. 2570**

**136-06**

The beings of the first hierarchy (**thrones** or spirits of will, **cherubim, and seraphim**) realise themselves manifesting themselves as world-creators. In contrast to the manifestations of the second hierarchy, these exist not only so long as they interlink with their creators, but also continue to exist even if they sever themselves from them. These beings have their inner life in that creating.

The **spirits of cyclic periods** (of the rotation of time) are detached from the first hierarchy.

**5(4/7/1912, Helsinki) 83ff. 2570**

**136-07**

The physical **planet** is an expression of an exusia; it corresponds to the human physical body. The higher members correspond to a sphere of higher **hierarchies** reaching to the infinite: the etheric body is formed by the dynamis; they cause the inner mobility of a planet. It is also permeated by a consciousness that corresponds to the kyriotetes. It receives its movement in space from the thrones; the cherubim control the movements of all the planets of a planetary system. The seraphim care for the communication from one to the other starry system (corresponds to the human consciousness-soul). The **Trinity** (corresponding to manas, buddhi, and atman) above them creates these sheaths for Itself in the different planetary systems.

**6(4/8/1912, Helsinki) 88ff. 2571**

**136-08**

**angeloi / archangeloi / archai / lie**

A part of the beings of the third hierarchy got the desire at a certain time not to merge completely into the higher beings, but to establish an internal independent existence, not to manifest their inner life immediately outside. They cut off as it were a part of that which should only fulfil them. They denied their original nature and became spirits of untruth or lies who also prepared **freedom** of the human being by this action. One calls them the **luciferic** spirits.

**6(4/8/1912, Helsinki) 95ff. 2571**

**136-09**

There also appeared **luciferic** "rebels" among the higher **hierarchies** who counteracted the intended evolution. Steiner explains more precisely than in lecture 5 that the **exusiai** formed the **planet** that consisted of etheric **matter** and constituted a kind of lentil-shaped sphere with the sun as centre. This sphere reaches up to the orbit of the planet concerned. The single spheres mutually permeate one another. The exusiai have the **sun** as common centre from which they are working. Corresponding luciferic beings of the same rank are in opposition to them and the higher hierarchies.

An indentation or invagination in the periphery of the etheric spheres came into being by such luciferic exusiai who worked from without. This became the physical planet because the form breaks up [see [134-02](#)], which constitutes a hollow in the etheric planetary sphere in reality.

Seraphim and cherubim have the same relation to light as the exusiai to the etheric substances. They carry light into the etheric sphere. However, there are also luciferic forces opposing them. That's why the **light** sent by the cherubim and seraphim of the sun, which the planet should have to take up regularly, is arrested by it, used for its kingdoms of nature, and thrown back.

**7(4/10/1912, Helsinki) 109ff. 2573**

**136-10**

Whereas the exusiai are the lowest **hierarchy** of the **planets**, the hierarchies of the

**moons** reach down to the **archangeloi**. On the individual planets various *exusiai* and *dynameis* are working, whereas the higher hierarchies have the same effects on all the planets. Only these are significant for the evolution of the **fixed star**, not the *dynameis* and *exusiai* who exist on it and are active from it.

The forces of the *archai* (spirits of the ages) and the *archangeloi* (folk spirits) exist on the moon (but not those of the *angeloi*).

The totality of the moons of a planetary system constitutes the corpse, the totality of the planets the (living and conscious) physical body, the **sun** (fixed star) the etheric body of a **planetary system**. "Indeed, a continual stream of etheric life flows from the fixed star to the outermost boundary of the system, and back again."

**Comets**, which disappear out of space after their passage through the planetary system and form anew from the other side coming (those with enclosed elliptical orbits are exceptions), attract and collect the evil astral matter produced by the human beings and also by the various *luciferic* beings and cast it out of the planetary system into cosmic space.

"The evolution of the comets is therefore dependent upon the beings of the higher hierarchies down to the cherubim.; the evolution of the fixed star is dependent upon the beings of the higher hierarchies down to the spirits of wisdom (kyriotetes); the evolution of the planet itself, apart from the human being who dwells upon it, is dependent upon the forces proceeding from the higher hierarchies down to the spirits of form (exusiai)."

324a/8(10/22/1908, Berlin): "When a comet disappears, it passes through the four-dimensional space."

7(4/10/1912, Helsinki) p. 119 2573

136-11

On the different value of human organs: the astral body penetrates the **liver**, however, has hardly any share of it, whereas the etheric body prevails in it. The latter only has a little share in the **brain**, against it the astral body a lot, also in the **spleen**.

8(4/11/1912, Helsinki) 132ff. 2574

136-12

When the **clairvoyant** looks at the physical heavenly bodies, these disappear, and he has impressions of past planetary stages. Thus the moon becomes the memory picture of the old **Moon stage**; the **sun** [beheld **at midnight**\* as it also happened in the ancient mysteries] becomes the memory picture of the old Sun stage. Moreover, when he focuses his gaze to the **comets**, the seer reaches the **ancient Saturn**.

The **exusiai** brought about the transition from the old Moon to the earth.

\* see 137/7(6/9/1912, Oslo).

8(4/11/1912, Helsinki) p. 143 2574

136-13

On the treasure of the **Nibelungs**, which Hagen cast into the Rhine River: "Everyone who understands these things knows it was a question of something very special, something we should now call a **talisman**, an entirely physical talisman which was compounded in such a way that it was entirely composed of **gold**. This gold was, however, only to be extracted from alluvial deposits left by the water in an estuary, and the whole power of this alluvial gold was compressed ... into the form of this talisman, the effect of which on Kriemhilde produced in her the forces by which she could heal sick people, and so on."

8(4/11/1912, Helsinki) 146ff. 2574

136-14

The human being has his four principles as the only being of the four natural realms on the physical **plane**, the animals have their egos (**group souls**) on the astral plane, the plants their astral bodies on the astral plane, their egos (group soul) on the lower devachan (*rupa devachan*). The minerals have their etheric bodies on the astral plane, their astral bodies on the lower devachan and their egos on the higher devachan (*arupa devachan*).

See 93-76 and 95/5(8/26/1906, Stuttgart).

9(4/13/1912, Helsinki) 156ff. 2577

136-15

**animal forms**

The **planets** are the dwelling places of the principal **group egos of the animals**\*) from which they work down on the earth. They are the offspring of the **dynameis**. That is why there are six or seven basic forms. The multiplicity of the animal realm came into being through the fact that the principal forms were modified by the forces of the **zodiac** or by the **constellation** of the relevant planet in a certain sign.

“In our present circle of time, there are **luciferic beings** in every category of the hierarchies.” Retarded luciferic **dynameis**, who have their dwelling places also on the various planets, formed the different human **racés**. The normal **dynameis** gave man the **astral body** on the old Moon. They stimulate the great impulses of civilisation in the human evolution today (via the spirits of the ages, archai). The inspirer of Gautama **Buddha** was a dynamis of Mercury (exoteric Venus), i.e. since his enlightenment the higher hierarchies from the **dynameis** upwards worked in him, the lower hierarchies “fell away”. The dwelling place of the normal **dynameis** is the sun; they work in a reflecting way upon the earth via the planets.

9(4/13/1912, Helsinki) 169ff. 2577

136-16

**Christianity**

The forces of the offspring of the **dynameis** that are working down from the **planets** on the astral bodies of the **plants** cause the spiral arrangement of the leaves (circumnutation), whereas the direction of growth (root ↔ stalk) is that of their **group souls** (sun ↔ earth centre). These group souls are the descendants of the **kyriotetes**. The **spirits of cyclic periods** (of the rotation of time) united both trends in the reproductive organs, filaments and carpels.

These descendants of the **kyriotetes** came into being on the old Sun when the **kyriotetes** formed the human etheric body out of their substance.

The **kyriotetes** of the sun show the wisdom existing above the **dynameis** what the **Rishis** clairvoyantly perceived as a unity, as **Vishva-Karman**. Zarathustra calls it Ahura Mazdao, later it is called **Christ**. However: “I have never said that the spirit of motion alone shone through the **Buddha**, nor do I now say that the sun-spirit of wisdom alone shone through the Christ. He was the portal through which occult vision could be directed into infinite spheres wherein are the spirits of the higher hierarchies ...”

In the context with the inspiring dynamis of Buddha Steiner explains: “When the West did without the spirit of motion from **Mars** as a direct inspirer, when it exchanged that inspirer for the Christ spirit - the inspirer corresponding to the sun-spirit of wisdom - it accomplished an historical and important action.”

10(4/14/1912, Helsinki) 182ff. 2578

136-17

**metals**

One can trace back the forms of the **minerals (crystals)** to the action of the **exusiai** (spirits of form). The etheric that belongs to the sphere of the **dynameis** streams down from the planets (“stimulated constantly by the sun”) as currents of life and fills the form with inner being, with substance. That is why there are as many main substances as planetary forces. They have their occult names from them. Various **constellations** of the planets modified them to subordinate substances of the planets in similar way as they changed the basic forms of the animals. One has to search for the astral of the minerals in the sphere of the **kyriotetes** (sun). These astral forces push the etheric into the form (in contrast to the human being and the animal).

Etheric currents also go out from the sun from **luciferic** **kyriotetes**; this led to the formation of the mineral main substance **gold**. The equilibrium of the earth was thereby disturbed. It was re-established, while the **moon** was split off, and the normal **kyriotetes**

formed a colony on it whose leader the Hebrews called **Yahveh**. From them etheric forces stream out which brought the main substance **silver** into being through which the luciferic power of gold was weakened. The luciferic forces are rejected in the reflected solar moon light: The Imagination of the chief emissary and Lucifer restrained in the moon **sickle** [cf. [149-08](#)].

The normal spiritual beings are invisible, dark for the normal eye. The fact that a **fixed star** radiates visible **light** is to be attributed to the luciferic spirits (Lucifer = light-bearer). That is why the moon or the spirits of wisdom on it cannot shine.

10(4/14/1912, Helsinki) p. 196 2578

136-18

The group-egos of the **minerals** are in the cosmic space and work from there (beyond the planetary system, working from without, sphere of the **thrones**). The thrones (spirits of will) who built up the old Saturn also have an effect even today. "We can really only see these spirits of the will, when, having become luciferic, they reveal themselves in a sense in certain phenomena, which we find as minerals in the sphere of the earth, and which come, as it were, from cosmic space." A **comet** easily attaches mineral substance when it passes through the planetary system, because the thrones also created this.

A comet is a heavenly body, which remained on a former level compared to the planets. **Saturn** once had an outwardly directed (comet) tail. "The tail of the ancient Saturn took the most varied directions out into space, corresponding with the currents which came in from the cosmos, directed by the spirits of will, who are the group-souls of the minerals. At a later period when through the spiritual beings of other hierarchies, the planetary system was enclosed, that which had formerly gone out into cosmic space was so drawn together that the tail became an enclosed ring."

10(4/14/1912, Helsinki) p. 202 2578

136-19

"The **group souls of the minerals** are to be found in the sphere of the **thrones**, those of the **plants** in the sphere of the **spirits of wisdom**, and the **animals** in the sphere of the **spirits of motion**; but the **human being** has so received his **group soul** that with the inflowing of his ego, a group-soul was originally given him, as an emanation from the **spirits of form**." I.e. one finds them in the universe beyond Saturn, or on the sun, or in the planetary spheres (mineral – plant – animal).

*Reference to lecture of CW 136 in [98-22](#).*

## 137 *Man in the Light of Occultism, Theosophy and Philosophy*

Rudolf Steiner Publishing Co., Anthroposophic Press (1945). **RStA** (10 lectures)

**4(6/6/1912, Oslo) 67ff. 2607**

**137-01**

Various **mystics** are characterised: they try to break down human **ego-consciousness**. "That is the characteristic of mysticism. It sets out to overcome ordinary consciousness and live its way into a state where self-forgetfulness supervenes. ... And then, if the mystic can come so far, self-forgetfulness passes on to self-annihilation, self-extinction." Those who then still have experiences of brain and heart, for example, the Neo-Platonists (**Iamblichus**, Plotinus), **Scotus Erigena** and Master Eckhart (with this the cerebral experiences predominate). **Francis of Assisi** is an example of a mystic who also eliminated his brain experiences. **Hegel** is a rare example of a philosophical mystic who confines himself to the brain experiences.

**Saint Teresa** was able to exclude all three kinds of experience and reach to the **unio mystica**, which is not identical, however, with a higher consciousness as that the esotericist strives to attain. Besides there are numerous shadings where the personal element was not completely excluded and mysticism shows erotic features as for example with Mechthild of Magdeburg and Hildegard of Bingen [see 175/4(2/27/1917, Berlin)].

On eroticism and mysticism see 253/6(9/15/1915, Dornach).

**5(6/7/1912, Oslo) 82ff. 2608**

**137-02**

**physical body / organs / zodiac**

The 12-foldness of the human **figure** in the esoteric sense:

- (1) Upright posture (esoteric term Aries);
- (2) Orientation to the utterance of sound (Taurus);
- (3) Symmetry (Gemini);
- (4) Enclosure within itself (Cancer);
- (5) The interior of man that is so enclosed (Leo);
- (6) The interior of man in bodily relation, without relation to the outside world (liver, spleen, digestive organs) (Virgo);
- (7) Balance (hip) (Libra);
- (8) Reproductive organs (Scorpio);
- (9) Thigh (Sagittarius);
- (10) Knees (Capricorn);
- (11) Lower leg (Aquarius);
- (12) Feet (Pisces).

Cf. 106-08, 106-11, and 208-05 to 205-07.

**6(6/8/1912, Oslo) p. 103 2609**

**137-03**

**figure / physical body**

The fact that the **ego-consciousness** is not a full reality is shown in sleep when it is interrupted. "Every night something of man's ego is withdrawn; and the divine powers have so ordered things that precisely what man loses in this way is given to him in the external body; it is attached instead to the body. This is how it comes about that man is able to look upon his body as a unity. In reality it is no unity."

Afterwards a threefolding of the human being is given in an upper, a middle, and a lower human being (in each case sevenfold) and is based on the twelvefoldness of the previous lecture.

	upper man			middle man			lower man	
1	upright position	☐	1	head and feet	☐	7	feet	☐
2	direction forwards	☐	2	breast enclosure	☐	6	leg	☐
3	symmetry	☐	3	interior, heart	☐	5	knee	☐
4	upper arm	☐	4	the second interior part of man	☐	4	thigh	☐
5	elbow	☐	5	balance	☐	3	organs of reproduction	☐
6	lower arm	☐	6	organs of reproduction	☐	2	balance	☐
7	hands	☐	7	thigh	☐	1	kidneys, solar plexus	☐

The **solar plexus** and the **kidneys** form together a subordinate kind of brain of the lower man, that of the middle man is the **spinal cord**.

7(6/9/1912, Oslo) 131ff. 2610

137-04

The development of the different forms of **religion** by the initiates according to the constitution of the nations [see previous abstract]: worship of the starry heaven (night) for those peoples who had more developed the upper man (thoughts and ideas), sun religion (day) for such people in whom the middle man, the courage-like, prevailed. Moon religion for those whose brains were especially influenced by the moon and its phases (**Yahveh** religion of the Hebrews).

8(6/10/1912, Oslo) 142ff. 2611

137-05

#### Apocalyptic animals or beings / initiation

Steiner describes how the "esoteric aspirant" should try to feel the human **figure** as an after-image and to wait, until this **after-image** of the human figure is past. Then the esotericist gets that picture of the human figure which is now no longer an after-image of the physical figure, but is experienced in the etheric body. This experience disintegrates immediately into those of death and **Lucifer**. He sees his transient body, the upper man more like a bull or lion, the picture of the "eagle" merging in it, the lower man as savage **dragon**, the lesser **guardian of the threshold**\*. This is the price for Lucifer who promises immortality on the other side.

The esotericist is only supported by the memory that he had an ego-consciousness in the physical world. However, this feeble memory must be strengthened by the reception of the Christ impulse.

\* see lectures 9 and 10.

9(6/11/1912, Oslo) 161ff. 2612

137-06

#### astrology

The lunar-Yahveh forces control the upper man [see previous abstracts] as they present themselves symbolically in the new moon. However, they also work on the middle man (the intermediate phases of the moon correspond to them) and on the lower man (full moon). The middle man is formed by the solar **Christ** forces, which are also effective in the other human members. The upper gods apportioned the lower man to **Lucifer** as his lawful domain. His kingdom is **Venus** (astronomical term = esoteric **Mercury**). However, he works more spiritually also on the whole human being. The work of these three forces

can be symbolised by the **constellations** of moon, sun, and Venus to one another and in the zodiac (human figure).

9(6/11/1912, Oslo) 161ff. 2612

137-07

### astrology

The initiand attains the second level of **initiation** starting from the inner **movements** of the human being. There are seven:

- (1) Movement into upright posture (Saturn)
- (2) Movement of thinking (Jupiter)
- (3) Movement of speech (Mars) (starts from the movement of thinking with the child)
- (4) Movement of blood (sun)
- (5) Movement of breath (Mercury, astronomic)
- (6) Movement of glands (Venus, astronomic)
- (7) Movement of reproduction (moon).

The esotericist has to feel these inner movements, which are traced back to the **etheric body**, and hold fast this impression. "The pupil will then actually come to the point of recognising seven forms. ... He makes the acquaintance of seven spiritual beings, and he knows that these seven spiritual beings correspond to his own inner movements. ... He comes to understand that he himself has grown out of our **planetary** system and that since the physical stars of the planets are directed by the spirits of the planets..."

**Lucifer** appears here in another figure, namely as brother of **Christ**, in so far as He is also a planetary spirit. Without His work, we could not exist as human beings.

10(6/12/1912, Oslo) 183ff. 2613

137-08

The fact that **Lucifer** is no longer a tempter of **Christ** in the account of the **Temptation** is because He overcame him for Himself already on the old Moon. If one goes back to the old Sun, both appear like brotherly planetary spirits (the sun was still a planet) hard to be distinguished. Lucifer is characterised as an extremely proud bearer of light, while Christ shows utmost devotion to all that is around Him, to the cosmic Word that revealed itself from the circumference in twelve forms (the zodiac did not yet exist), the "cosmic initiators". The sun thereby ascends to the existence of a fixed star and He to its leader, while Lucifer lagged behind the development and lost his kingdom, **Venus (Mercury)**, so that "the planet Venus had thenceforward to do without a proper ruler and was consequently obliged to undergo a backward evolution " [see 232-14]. However, the cosmic Word became light in Christ, his planet developed further to the fixed star, on which the other planets or planetary rulers became dependent.

In the Indian religion, Vishnu (Christ) has the equal rank as **Shiva**. The deeper reason is that Shiva "is in reality Lucifer in the form in which he is not yet overcome."

10(6/12/1912, Oslo) p. 197 2613

137-09

"Where the occultist speaks of conditions of **consciousness**, the theosophist speaks of successive **planes**. Occultism can in this manner be communicated openly as theosophy."

--(6/12/1912, Oslo) ---- ----

137-10

Answer to question (in *Contributions to Rudolf Steiner's Complete Works* no. 110): "The **Lord's Prayer** as daily prayer is most suitable to develop esoteric forces. It is the most effective one of all prayers. ... The respect for this prayer grows more and more, the more one deals with it. Then there come periods when one does not dare to allow to oneself to pray the whole Lord's Prayer daily because of its loftiness. Because one gets such a high idea of the interaction of the seven petitions that one does not regard oneself as worthy to unfold this greatest initiation prayer in one's heart every day."



References to lectures of CW 137 in [130-22](#), [130-23](#), [136-12](#), [243-11](#).

## 138 *Initiation, Eternity and the Passing Moment*

*Anthroposophic Press (1980). RStA (7 lectures)*

**2(8/26/1912, Munich) p. 41 2619**

**138-01**

In context with the fact that **initiates** also have incarnations in which they are not initiates but have to do special tasks, Steiner hints at a reincarnation of **Dante** in the 19<sup>th</sup> century.

**173/6(12/17/1916**, Dornach): On Dante's physical ancestors: old Etruscan = Celtic, Romance and Germanic elements of his soul configuration (third, fourth and fifth post-Atlantean epochs).

*\*Most likely King John of Saxony (1801-1873, reigning from 1854). As "Philaethes" translator of Dante's works.*

**4(8/28/1912, Munich) 76ff. 2621**

**138-02**

On the concept of **immortality**: "To be immortal means having the power (acquired by **initiation** or received after death from the spiritual world) to preserve the renounced past existence in memory. That is the real definition of immortality". "If you feel this thought pouring with feeling into the void of the universe, picturing the soul as it carries its own being through eternity, then you have a far better definition of what is called a **monad** than can be given through any philosophical concepts."

**5(8/29/1912, Munich) 89ff. 2622**

**138-03**

The experience of **eternity** in the spiritual world is characterised as passing a circle. The feeling of **time** is caused in man by the **luciferic** influence that brings about a yearning for rest and being concentrated independently in the everlasting movement of the spiritual world. Eternity (**Christ**) and time (Lucifer) as aspects of the co-operation of diverse beings. In the same way as in the physical world the human being longs for eternity (since the transition of the spiritual in the sensory realm in the Lemurian age), he longs for time, for the temporal, in the spiritual world.

How Christ is beheld or recognised from the lower devachan (lower spiritual world, spirit land) on the path of **initiation**. However, "The truth about the other initiates you experience for the first time in the higher spirit land."

**5(8/29/1912, Munich) p. 98 2622**

**138-04**

On the **Bhagavad Gita** and its mood of soul.

**6(8/30/1912, Munich) 124ff. 2623**

**138-05**

**Ahriman's** task is to give man the power to carry the experiences of the sensory world into the higher worlds, to transfer the temporal to the eternal. However, the danger exists for the individual soul that Ahriman helps him willingly to carry everything – also the worthless – into the supersensible worlds.

References to lectures of CW 138 in [113-01](#), [124-05](#), [124-13](#), [130-22](#), [265-07](#).

## 139 The Gospel of St. Mark

*Anthroposophic Press (1986). RStA (10 lectures)*

**1(9/15/1912, Basel) 10ff. 2626**

**139-01**

The radical influence of the **Mystery of Golgotha** that has an effect on the individual souls in such a way that the post-Christian incarnation is like a new outset compared to the last pre-Christian one. Example: **Hector** whose personality is self-contained and his reincarnation as Danish prince who delivered the literary model for **Hamlet** who is unsure of himself and does not find his way. That means the change of the more group-like ego to the individual ego.

Another example: **Empedocles** (495-435 B.C.) [See [116-13](#)] who reincarnated as **Faust**.

**2(9/16/1912, Basel) 19ff. 2627**

**139-02**

On the artistic composition and the unitary spirit of the **Old Testament** from the Genesis through the periods of the Patriarchs and Judges, the Kings, the Babylonian Captivity up to the twelve **Maccabees**\*, who fought against King Antiochus of Syria.

The visionary capacities of the **Hebrew prophets** (apart from that of Elijah - John the Baptist) were not attained through a specific Hebrew initiation, but appear directly as beholding or hearing of Yahveh (Jahveh). Initiates of the most different schools reincarnated in these prophets, because the different achievements should be focused and reborn out of the blood of the Hebrew nation. Steiner points to the fact that the visions of the prophets lost the character of external perceptions more and more and became internally spiritual experience and, in the end, culminated in the thought of immortality as it appears with the Maccabees.

On the prophets and **sibyls**: **149/2(12/29/1913)** and **14(12/31/1913, Leipzig)**.

\* *The (apocryphal) Books of the Maccabees are not included in the King James Bible nor in the Revised English Bible but in other versions of the Bible.*

**2(9/16/1912, Basel) 32ff. 2627**

**139-03**

The twelve **Apostles** are reincarnations of the seven sons of the **Maccabees** (sons of a widow) and the five sons of Matthatias.

They also show the transition from the group soul nature to the individual ego [see-01]. **Judas Iscariot** is one who adheres to blood-kinship the strongest, he is the reincarnated Judas Maccabeus (= J. Mattathias, 1 Macc. 2:1). This made a pact with the Romans against King Antiochus of Syria (1 Macc. 8). He had as Judas Iscariot to commit the betrayal, "because he who is linked most intimately bound up with the old specifically Hebrew element could not at once find the transition into the Christian element..." In his next incarnation, he furthered the connection of Christianity and Romanism like renewing the alliance between Judas Matthatias and the Romans spiritually (*Augustine*).

**173/3(12/10/1916, Dornach)**: The betrayal of Judas is a condition for the Mystery of Golgotha.

**3(9/17/1912, Basel) 39ff. 2628**

**139-04**

**Mark 1:1-13**

**1 Kings 18-21**: **Elijah** defeated the priests of Baal; therefore, the Queen Jezebel was out to kill him. After a little while, **Naboth** is murdered at the instigation of Jezebel. From that follows that Elijah is to be understood as an encompassing spirit like a folk-soul of the Hebrews, also active in the forces of nature, who could not incarnate completely in a person (hovering over Naboth like a cloud), he was the "countenance of Jehovah" \*. In addition, **John the Baptist**, the reincarnated Naboth-Elijah, could not completely absorb

the Elijah spirit. The baptism by John and its meaning. John - Elijah remains as a spiritual atmosphere after John's death (**Mark 6:14-29**). In this spiritual atmosphere Christ works in the **Feeding of the Five Thousand (Mark 6:30-44)**, which parallels the increase of bread by Elijah (**1 Kings 17:10-16**).

\* See 132/3(11/14/1911, Berlin).

The astonishing aspect of the psycho-spiritual **cures** by Christ Jesus (as for example in Mark 1, 2, 3, and 5) was for his contemporaries not the cures as those, since the physicians trained in the mystery schools of that time accomplished similar healings, but that he could carry out them without having got any initiation in the mysteries, i.e. that he did not work by means of the old forces but from ego to ego. At that time, these healings were still possible because of the different human constitution.

**112/10(7/3/1909, Kassel)**: Another example of an increase of bread in the Old Testament in **2 Kings 4:42-44**.

**4(9/18/1912, Basel) 63ff. 2629**

**139-05**

On **Buddha** and **Socrates** as teachers. Buddha was the last representative of the ancient spiritual stream who brought the sentient soul into the fourth epoch. Socrates who appealed to the reasoning power of his pupils anticipated the consciousness-soul.

**Christ Jesus** taught in twofold ways:

- (1) Like a popular Buddha for the majority of the people at that time in pictures and **parables** that were suitable for the ancient consciousness, and
- (2) For his intimate disciples, however, he interpreted the parables like a spiritualised Socrates (Parable of the Sower, **Mark 4:2-34**). See 143/9(5/7/1912, Cologne).

**4(9/18/1912, Basel) p. 79 2629**

**139-06**

False judgments on **anthroposophy** and not opposing such **criticisms**: "In a higher sense it is indeed unloving towards a person if we forgive him something of this kind because we thereby condemn him to karmic meaninglessness and insignificance after death. By drawing his attention to the impossible nature of such judgments we make easier his existence after death."

**5(9/19/1912, Basel) 83ff. 2630**

**139-07**

On **Krishna** who lived some centuries before Gautama Buddha and was the last proclaimer of ancient revelation (**Bhagavad Gita**). "For it is indeed true that everything that had been given out gradually by thousands of years before his time by those who were given the task of becoming the bearers of knowledge was renewed, summed up and brought to a conclusion in the revelations of Krishna to his people." Connection with the German **idealistic philosophy** (Fichte, Schelling, Hegel) where the ancient revelations reappear in the form of Ideas [see 146/8(6/4/1913)]. Buddha is Krishna's successor who proclaims the way back to the lost spiritual world. John the Baptist is Christ's forerunner and prophet of the heavenly world coming to humankind.

**6(9/20/1912, Basel) 102ff. 2631**

**139-08**

The **Old Testament** is the first great example of a historical approach to events, which shows progress in time and later passes on to western knowledge, while the eastern knowledge retains the timeless approach, the recurrence of the same\*). This principle of recurrence is best understood as triad. "And when this world view comes to a conclusion, **trinities** confront us everywhere, and fundamentally these represent the clairvoyant perception of what lies behind coming into being, passing away, and renewal. Brahma(n), Vishnu, Shiva, this **trinity** of creative forces is the foundation of all things."

The periods of human life are compared with the generations and historical evolution of the Old Testament.

\*) as it still appears in **A. P. Sinnett's** (1840-1921) book *Esoteric Buddhism* in form of always recurring "races" and "rounds".

**6(9/20/1912, Basel) 113ff. 2631**

**139-09**

**Mark 6:30-44 / Mark 8:1-9**

After the death of **John the Baptist**, **Elijah** becomes the group soul of the Apostles. They get a kind of new clairvoyance. The **feedings of the five thousand** and **four thousand** are clairvoyant acts through which the Apostles experience how the Christ- Impulse will penetrate into the future humankind. From then onward, Jesus expects a higher understanding for his mission from them (**Mark 8:17-21**).

**6(9/20/1912, Basel) p. 119 2631**

**139-10**

**Apostles**

**Mark 8:27-33** or **Matthew 16:13-23**: **Christ Jesus** asks his disciples, "Who do people say of me?" and **Peter** answers, "You are the Christ" etc. The moment of the decision is described in verse 31 to make the mysteries manifest, which were kept secret until then (therefore, the reminder in verse 30), in the Mystery of Golgotha. The saying: "Get behind me, Satan!" is to be understood as a monologue rejecting irresolution.

See [123-14](#): here the scene is described more from Peter's perspective [see lecture 7(9/21/1912)].

**7(9/21/1912, Basel) 127ff. 2633**

**139-11**

**Apostles**

**Mark 9:30-32** (the second announcement of suffering): The disciples do not have any real understanding for presenting **initiation** as a historical event in front of whole humankind (**Mystery of Golgotha**) because there was no initiation among the **Hebrews** of old. These had prophets within whom the spirit emerged elementally without having been initiated through special procedures; they were "geniuses of spirituality."

**7(9/21/1912, Basel) 130ff. 2633**

**139-12**

**initiates**

When in the pre-Christian time a person absorbed something of the supersensible worlds what later corresponded to the ego-force, this force broke the physical body. Hence, the vulnerable bodies of **Achilles** (heel), **Siegfried** (shoulder), or **Oedipus**. "... because in the case of Christ Jesus the full ego-power entered all at once, and entered with the utmost strength into his physical corporeality, this body had to appear not only with a single wound, as was the case with so many human individualities who carried a superego, but with five **wounds**. These were necessary because the Christ Being, that is the full ego of the human being, projected far beyond the bodily form appropriate for those times."

**8(9/22/1912, Basel) 144ff. 2634**

**139-13**

**Mark 3:7-24**: Jesus withdrew with his disciples to the lake, he appointed the twelve Apostles on the mountain, and he went to his home and was "out of his mind": These expressions "by the lake, on the mountain, to the house" have occult significances: for sensitive people the stay by a lake or sea furthers the *Imaginative* and healing forces. On the mountain, the *Inspirative* clairvoyance is supported; in the closed house, it is most difficult to make use of occult forces. The Transfiguration takes place for three selected disciples "on the mountain", i.e. they are able to ascend to a higher level of clairvoyance.

**8(9/22/1912, Basel) p. 149 2634**

**139-13**

The meeting of **Moses** with the Midianite priest **Jethro (Exodus 2:16-21)** is a special scene of initiation. Moses gets also to know the secrets of the other peoples. He thereby prepares, on a lower stage, what was to come about through Christ Jesus.

8(9/22/1912, Basel) p. 151 2634

139-15

### Genesis 22:1-19

On the sacrifice of **Isaac** by **Abraham** and its refusal "indicates how this people were specially chosen by the Godhead to be a gift to humanity, so that the outer physical vessel for egohood could be given to humankind. That this physical vessel, the ancient Jewish people, was a gift of God to humanity is indicated by Abraham's willingness to sacrifice his son. If Abraham had sacrificed Isaac, he would at the same time have sacrificed that physical organisation that should give humankind the physical basis for the intellect and with it for egohood. He gets him back— and thus the whole God-given organisation. This is the great significance of the restoration of Isaac."

8(9/22/1912, Basel) p. 152 2634

139-16

### John the Baptist

**Numbers 25:** The judge and priest **Pinehas**, Aaron's grandson, got the Israelites to give up the worship of Baal. Yahveh talks with Moses and says that he grants a covenant of peace to Pinehas. In Pinehas, the same spirit was effective as later in Naboth-**Elijah** and John the Baptist. (*Note: Pinehas killed two people in his "zeal" for God, in the two subsequent incarnations he is killed.*)

**149/4(12/31/1913, Leipzig):** on Elijah: "... that Elijah has remained in spiritual heights and had only a representative by whom he was effective, so that he himself has never walked around on earth."

8(9/22/1912, Basel) 156ff. 2634

139-17

**Mark 14:3-11:** The anointment of Jesus by a woman (*Mary Magdalene*) and the reactions of the disciples, especially of Judas Iscariot.

**Mark 11:12-14** (cursing the **fig tree**): In a clairvoyant experience Christ Jesus makes it clear to the disciples that the old way of enlightenment is no longer possible from then on (fig tree = **bodhi tree**).

9(9/23/1912, Basel) 161ff. 2635

139-18

### Mystery of Golgotha / Mark 14:32-52 / Mark 16:1-8

**Mark 12:18-27:** conversation between **Christ Jesus** and the Sadducees about the immortality of the soul. **Mark 10:1-12:** conversation between Christ Jesus and the Jewish scribes about marriage and divorce.

The threefold understanding of his mission Christ Jesus may have expected:

- (1) From his **disciples** for his cosmic mission as Christ;
- (2) From the leaders of the Jewish people that in Him, the son of David, their old mission had come to an end and a new flaming up of their particular mission could come now;
- (3) From the Romans for the propagation of the Jewish cultural element.

Because Christ Jesus did not find the correct understanding of his disciples (Gethsemane), the Christ-Impulse freed itself gradually from Him (= the naked young man who escaped: Mark 14:51-52). The **Son of Man**, the three sheaths of Jesus of Nazareth, remains behind who could be captured. The young man reappears at the tomb (Mark 16:5): the Christ-Impulse works as the cosmic principle of earth from now on.

On **Mark 10:46-52:** Christ Jesus cures Bartimaeus, the blind man of Jericho.

**175/10 or 3(4/10/1917, Berlin):** Mark 14:51-52 and 16:5: "Here is portrayed the encounter between the former body of Christ Jesus and the "seed" of a new world order (Jupiter stage) as seen by Imaginative cognition."

10(9/24/1912, Basel) 186ff. 2636

139-19

The description of the **Mystery of Golgotha** in the **Gospels** the disciples did not physically witness goes back to clairvoyant recollections of the disciples, who received the impulse after the Resurrection. Then the pupils of the disciples also took part in it, thus **Mark** who was Peter's pupil for some time and lived later in Alexandria where he got into contact with the pagan Gnosticism and the spiritually decadent and materialistic Egyptian culture. He compiled his Gospel there ("even though in an oral form") [see [265-02](#)]. See [148-01](#).

*References to lectures of CW 139 in [113-04](#), [123-13](#).*

## 140 Life between Death and Rebirth

*Anthroposophic Press (1968). RStA (22 lectures)*

*The corresponding volume of the Gesamtausgabe (third edition) contains four additional lectures: no. 11 and 12 (2/17/1913 and 2/20/1913, Stuttgart), no. 19 and 20 (10/10/1913 and 10/11/1913, Bergen). Rudolf Steiner Press published translations of the latter two under the title "Links Between the Living and the Dead". The numbering of the lectures is retained.*

**1(10/26/1912, Milan) 3ff. 2639**

**140-01**

### life after death

The dead experiences a darkening of **consciousness** on devachan in the first time (sphere of Mercury) if he had an **immoral** soul constitution on earth. This darkening of consciousness is connected with states of fear. In the next period (sphere of Venus), consciousness decreases if he/she only possessed materialistic ideas and did not have any **religious** ones. Up to the Greek epoch, consciousness was maintained thanks to an ancient spiritual heritage. Nevertheless, while approaching the **Mystery of Golgotha**, this inheritance was exhausted and had to be renewed by Christ. In our time, the danger of a darkened consciousness exists in this sphere because of **egoism** and lack of understanding for the Mystery of Golgotha. Thus, the human being is also deprived of the possibility of improving his **karma** independently and must leave this "to other forces". Cf. [153-06](#).

**2(10/27/1912, Milan) 18ff. 2640**

**140-02**

### planets

From the cosmic midnight on (middle of **postmortal life**), **Lucifer** becomes the guide to the Mars, Jupiter, and Saturn spheres after the human being has freed himself from the last earthly interests and left the sun sphere. For that, his interest becomes more and more cosmic (perceiving of the **music of the spheres**). In the Saturn sphere, he experiences the shortcomings of his last incarnation very intensely, and then the darkening of consciousness takes place in any case. In this spiritual sleep, the cosmic influences work directly except that of the solar system.

The second part of postmortal life is mirrored in the **embryonic life** in which conception is the reflecting point. "At the outset the human germ carries a mirror-picture of cosmic existence from which its life in the solar system is excluded. It is remarkable that during the further stages of embryonic development all cosmic influences are rejected except those emanating from the solar system." Beside these cosmic interests, the human being has to work out his karma during this second half of postmortal life.

See lecture 4(11/3/1912, Vienna) and 5(11/26/1912, Munich).

**2(10/27/1912, Milan) p. 27 2640**

**140-03**

### early death / reincarnation

The earlier the state of the darkened consciousness [see-01] takes place, the shorter is the **postmortal life**, i.e. the sooner the human being reincarnates. Also a death that happened before the 35<sup>th</sup> year brings about "a more rapid condition of sleep between death and new birth." This is caused karmically. Cf. [153-07](#).

Reference to **Dante** at the end of the lecture.

**4(11/3/1912, Vienna) 72ff. 2642**

**140-04**

### Logos

The **music of the spheres**, which has an effect on the human being in his postmortal life, changes its form permanently with the passageway through the planetary spheres. Thus, it

transforms its character with the transition from **Mars** to **Jupiter** from an "orchestral" to a "choral" one, and then it becomes more and more tone, filled with meaning. "The harmony of the spheres receives content as we ascend into the sphere of Jupiter, and in the **Saturn** sphere full content is bestowed upon it as the expression of the cosmic Word out of which everything has been created and which is found in the John Gospel." The consciousness of the human being is dimmed after the sphere of Saturn, and he is filled with the cosmic Word on his return through the spheres.

Lecture 5: "When a person passes through the gate of death he dies under a certain **constellation** of stars. This constellation is significant for his further life of soul because it remains there as an imprint. In his soul, there remains the endeavour to enter into this same constellation at a new birth." See (**astrology**) lecture 7(12/15/1912, Bern).

8(1/21/1913, Vienna) p. 155 2687

140-05

The sun works not only on the **growth** of **plants** but the whole cosmos has an effect, thus also the **moon**: "The lunar forces determine the width of a plant. A plant that grows tall and thin is little influenced by the moon."

12(2/20/1913, Stuttgart) (217ff.) 2720

140-06

**life after death / early death / death by accident / evil race**

The forces of the hierarchies furthering humankind are limited in certain way. For instance, the following results from this fact: "A kind of decline, a kind of cutting off the advancing development threatens already in our age for the totally **materialistic** souls. In addition, the threat exists that they cannot come along because of the heaviness of their souls and cannot be taken with to the next embodiment. But the higher hierarchies decided to avert this danger. Actually, the time of decision comes for the souls only in the sixth post-Atlantean epoch [lecture 14(3/10/1913)] and in the end even only during the **Venus** evolution."

The hierarchies use the unspent forces of such souls who have died early by illness, accident, and the like for the rescue of the materialistic souls (who become servants of Ahriman after death and must cause such mistimed deaths: see [144-01](#)). Cf. [153-07](#).

13(3/2/1913, Frankfurt) p. 208 2727

140-07

Gautama **Buddha** died as octogenarian in 483 (B.C.) "surrounded by silver rays on a wonderful moon-lit night, radiating peace and compassion".

Lecture 15(3/12/1913, Munich): Buddha's day of death was October 13, 483.

15(3/12/1913, Munich) 241ff. 2734

140-08

**life after death / constellation / karma**

The human being inscribes the shortcomings of his past incarnation, the lagging behind his abilities, however, also getting stuck in intentions into the Akasha Chronicle of the **moon sphere**, broken promises (imperfections towards fellowmen) into the **Mercury** sphere, and other imperfections into the corresponding spheres.

"When in **astrology** we ascertain the positions of the planets and also their relative position to those of the fixed stars, this gives some indication of what we ourselves have inscribed. The outer planets are in this case a less important factor. What actually has an effect upon us is what we ourselves inscribed in the several spheres."

**Leonardo da Vinci** is mentioned as an example of a personality of high rank who had many intentions and could only realise a few. The intentions he wanted to carry out in his *Last Supper* are shown. See lecture 19(10/10/1913, Bergen).

17(4/27/1913, Düsseldorf) 291ff. 2772

140-09

**reincarnation**



The human being can rightly use the forces of the higher hierarchies only with **Lucifer's** support during the second half of his **postmortal life** (from the sun sphere onwards) to prepare his next incarnation. Place and time of birth is determined first, as next the lineage of the ancestors is brought together. "What one inherits from one's ancestors one first has oneself instilled into them." "The pure stream of **heredity** provides only the characteristics of the part of our bodily constitution that is more independent from the system of blood and nerves."

Example of a person with **hydrocephalus**: it is the result of being unable to work rightly into the ancestral line, so that his head could not harden properly.

**17(4/27/1913, Düsseldorf) p. 297 2772 140-10**

On **Raphael's** (1483-1520) picture **The School of Athens** is a part (on the left, near the group in the foreground) that was painted over with a mathematical formula, there was a gospel passage. Steiner received this indication from a soul who died early as child.

On the *School of Athens* see 150/4(4/13/1913, Weimar) and 171/1(9/16/1916, Dornach).

**18(5/13/1913, Strassburg) p. 307 2778 140-11**

#### **anthroposophy / life after death**

A **bodhisattva** has "a special task even here on earth, which is to teach not only the living but also the dead and even beings of the higher hierarchies. This is because the content of earthly theosophy can only be acquired on earth within a physical body. It can then be made use of in the spiritual world but it must be attained within a physical body. After their deaths, bodhisattvas can only in exceptional cases assist the progress of other beings who have already received the spark of spirit here on earth."

**20(10/11/1913, Bergen) (343ff.) p. 35 2827 140-12**

Certain **clairvoyant** abilities are attained while forces of the etheric body are kept back and transformed:

- (1) The ability of beholding the life between death and rebirth is connected with the forces of childhood, which cause upright carriage. **Eurythmy** imitates the movements of the etheric body, by which one gradually attains the awareness of these forces\*).
- (2) The ability of beholding the previous incarnations is connected with the forces that are active in the development of the organs of **speech** and the appearance of sexuality. Therefore, this kind of clairvoyance is also especially subject to temptations.
- (3) The third kind of clairvoyance, which offers insights into the great cosmic relationships, comes about by saving the forces that are active in the elaboration of the grey brain matter.

\*) On eurythmy see 159/6(3/14/1915, Nuremberg) and 161/1(1/9/1915, Dornach).

*References to lectures of CW 140 in 130-23, 130-24, 141-01, 141-02, 141-03, 141-04, 141-05, 141-13, 144-01, 155-02.*

## **141 Between Death and Rebirth**

*Rudolf Steiner Press (1975). **RStA** (10 lectures)*

**1(11/5/1912, Berlin) 15ff. 2643 141-01**

### **life after death**

In the first time after kamaloka (**Mercury** sphere), the human being experiences that he cannot change the relationships between individuals and continue as they were during life on earth. According to his **moral** constitution, he experiences this sphere being a hermit or associating with other beings.

On **Homer's** justified saying that there is no transformation in the kingdom of shades, because relationships to other people cannot be changed in the first postmortal time (kamaloka). The soul feels that painfully, however, receives an impulse to karmic adjustments. See 140/6(11/28/1912).

In the next, the **Venus** sphere, the dead suffers from isolation or has companionship with other beings depending on his **religious** attitude in earthly life.

See 140/3(11/18/1912, Hanover), 140/4(11/3/1912, Vienna).

**1(11/5/1912, Berlin) 27ff. 2643 141-02**

The four statues by **Michelangelo** representing *Day* and *Night*, *Dawn* and *Dusk* in the Chapel of the **Medici** tombs in **Florence** show how the single **human members** would find expression if one of them predominated.

140/4 and /5(11/3/ or 11/26/1912, Vienna or Munich): Steiner states here that the two statues of the Medici, depicting Lorenzo and Giuliano, are mistaken in most descriptions. Giuliano and not Lorenzo is the thinker.

**2(11/20/1912, Berlin) 35ff. 2651 141-03**

**Ego-consciousness** comes about by constant "collisions" of the ego with the other members, i.e. by destructive processes, which end with **death**. Only the ego can make good in itself during life what it has made worse. The other members must be restored in the life after death, or the forces for it must be gained that is to say for the **etheric body** from the solar sphere, for the **astral body** from the planetary sphere.

See **140/3(11/18/1912, Hanover)**: The forces of forming the etheric body can be taken from the solar sphere only if the present-day human being has found the right relationship to the Christ-Impulse which then can also lead to the Father principle (physical body, "The Father and I are one" [**John 10:30**]).

**2(11/20/1912, Berlin) 41ff. 2651 141-04**

### **life after death**

People arrange themselves after death in the **Venus** sphere according to their **religious** denominations and worldviews. It is important for living through the sun sphere to have attained a right relationship to the **Mystery of Golgotha** on earth and thus also for the Christian essence in all confessions, or in all people. Otherwise, there is the danger to confuse **Christ** with **Lucifer**, because one only finds the Akasha picture of the former on the sun, after He descended to the earth. The spiritual understanding is important, so that the consciousness is not lowered during the passageway through the other planetary spheres.

See 140/4(11/3/1912, Vienna) and /5(11/26/1912, Munich).

**3(12/3/1912, Berlin) 55ff. 2658 141-05**

### **life after death / living with the dead**

While the relationships to other people cannot be changed any more after death, living people have the possibility to help the dead, e.g., by reading out spiritual-scientific contents to them, even if the souls concerned opposed in life to **anthroposophy**. Besides, during kamaloka the understanding of speech does still exist, later on does not play any role\*). On the other side, the dead can also have an effect on a living person if the person educates himself to attention to the unaware "world of possibilities" (**astral plane**), of the events that almost take place, also of dreams.

See 140/6(11/28/1912, Munich), 140/7(12/15/1912, Bern) and 140/8(1/20/1913, Stuttgart).

\*) One can also read out to early deceased children, because the physical age has nothing to do with the degree of development [answer to question in lecture 140/17(4/27/1913, Dusseldorf)].

**4(12/10/1912, Berlin) 73ff. 2660**

**141-06**

**life after death / building up - breaking down / centre - circumference**

The up building forces that are active during life remain unaware. Nevertheless, the astral world consciously absorbs them after death for the next life, and the soul develops a "consciousness of circumference".

In the awake state, the **ego-aura** forms an oval, in **sleep** it is separated in the area of the neck. It consists "of two parts one of which turns downwards as the result of a kind of gravity and spreads out below." This part is criss-crossed by dark threads and tinged in dark red nuances. "The other, upper part streams upwards from the head and then expands without defined limit."

The **aura** of the **astral body** is not separated. The lower part of the ego-aura and astral body interlink during sleep more with the physical body, only the upper parts leave it. While waking the lower parts leave the physical body. The vitalising forces go out from them; they also work upwards by means of the forces of attraction of the upper parts, which they get from the starry world during sleep. The lower part of the ego-aura is exposed more to the **ahrimanic** forces, the next part of the astral aura to the **luciferic** ones.

**6(1/7/1913, Berlin) 108ff. 2679**

**141-07**

The **exusiai** enable the human being to walk upright, speak and think; they give him the form in which his real **ego** can be active. **Luciferic** dynamis who lagged behind and did not yet reach the rank of exusiai work against the normal exusiai from without. The human being remains thereby in the horizontal position during his first lifetime and attains his **ego-consciousness** late [cf. 121-05, 133-04].

**6(1/7/1913, Berlin) 111ff. 2679**

**141-08**

**etheric brain**

The **head** or the **brain** is the only organ of the human being up to now whose etheric part moves freely: "the brain is seen by a clairvoyant to be something that comes out of the head like writhing snakes. Every head is, in fact, a **Medusa head**." Thinking is thereby possible. The exercise to hold other physical organs (like the **hands**) still and make their etheric parts move would develop a **clairvoyance** adequate to the modern human being (in contrast, e.g., to the **dervishes** of old).

**7(1/14/1913, Berlin) 114ff. 2683**

**141-09**

**ego-consciousness**

The normal **human development** which takes place in the seven-year rhythm is thwarted by **luciferic** influences (**education** cannot have any effect on them): The formative work of the **exusiai** ceases with the second dentition, the following **growth** of this elastic form is finished from without by the influence of retarded exusiai.

Furthermore, “just as the cessation of growth is caused by the backward spirits of form, the first actual manifestation of the ego in the human being during early childhood is the work of the backward spirits of will (thrones). Between these two extremes there are other happenings which are to be attributed to backward spirits of wisdom and backward spirits of movement” [cf. -07).

**7(1/14/1913, Berlin) 121ff. 2683**

**141-10**

#### **life after death**

Since the Mystery of Golgotha, the guidance of humankind by the **hierarchies** (angeloi, archangeloi, archai) is more releasing. They themselves have progressed to further stages by this fact. However, some of the hosts of the lower hierarchies (angeloi, archangeloi) remained behind and are effective in **public opinion** today. They are only beginning their “career” and **luciferic** development. Buddha’s mission in the Mars sphere brought about a counterweight to this development\*). When the human being experiences this sphere intensely after death, he becomes freer from the influence of public opinion in his next earth-life. A kind of “interruption” takes place in a later period of this incarnation, and particular qualities appear then which enable him to bring new impulses into human evolution.

\*) see [130-23](#), also 150/10(1/12/1913, Leipzig).

**8(2/11/1913, Berlin) 135ff. 2712**

**141-11**

#### **life after death / physical body**

After kamaloka\*) a distressing experience takes place when the dead frees himself from his previous incarnation definitively and experiences the preparation of the body of his next incarnation, which he feels as a universe and the universe as his ego. The differentiation between the individual bodies comes into being only lately before incarnation. “At the moment it interests us only as the bearer of the sublime cosmic secrets, and blessedness consists in the fact that it can be contemplated just like at any other human body. Here we stand before the **secret of number** ... that number - that is to say, multiple existences – cannot be regarded from the spiritual point of view exactly as it is from the physical standpoint. What is seen in countless copies will again be seen as a unity.”

\*) more exactly in lecture 10(4/1/1913): after the passageway through the sun sphere, i.e. with the transition from the astral plane to devachan.

**8(2/11/1913, Berlin) p. 141 2712**

**141-12**

Only that is visible of the **physical body**, which is of earthly origin. What stems from the Saturn, Sun, and Moon evolutions is an invisible framework of effects, into which the blood and its transformed products is integrated [see [134-03](#)].

**9(3/4/1913, Berlin) 151ff. 2729**

**141-13**

#### **karma**

Unless anybody is interested in the spiritual world during life, he will not be able to behold the hierarchies and their gifts he needs for the next incarnation after death and will be fearfully lonesome. In the next life, he does not have the organs through which he can conceive and feel the truths of the supersensible world. After the next death, the spiritual world is illumined to him by **Lucifer** whereby the gifts of this world take on a particular colouring and character [see 140/11 (3/2/1913, Frankfurt) and /12(3/10/1913, Munich)].

The result is that the person concerned is able to cope with life, but always lays great store by his own advantage. A life of **religious** egoism (mysticism and the like) has the consequence that the **postmortal life** runs without right guidance. An inclination to **hypochondria** and being a sullen nature may result in the next incarnation. After death, **ahrimanic** beings guide him. This finds expression, e.g., in **illogical thinking** in the next

(third) incarnation.

**9(3/4/1913, Berlin) 161ff. 2729**

**141-14**

**life after death / love**

After death, the human being cooperates with the spiritual beings that send health and formative forces to the earth, if he does not only his duty in life but also acts or thinks with enthusiasm and devotion. While he adapts himself to the situations of life, he becomes – after death - an assistant of the beings who promote humankind's progress.

**10(4/1/1913, Berlin) 170ff. 2756**

**141-15**

**life after death**

The relationship between the passage of the human soul after death through the **planetary spheres**, depicted here in CW 141, and the passage of the soul through the soul-world, described in Steiner's book *Theosophy*. The four regions of the soul-world are there described: region of burning desire (longing for sensory impressions), region of flowing susceptibility (longing for earthly thoughts), region of wishes, and the region of attraction and repulsion (longing for the physical body). They constitute the real kamaloka and are commensurate with the passageway through the lunar sphere. The upper three regions of the **astral plane** (region of soul-light, region of active soul-force, region of pure soul-life) correspond cosmically to the Mercury, Venus, and sun spheres. The continental region of **devachan** (spirit-land) is the Mars sphere, the oceanic region the Jupiter sphere, and the airy region the Saturn sphere. The three highest regions of spirit-land are beyond the planetary spheres in the cosmos.

On the Mars wisdom of the ancient Indians (**tat tvam asi** = thou art that) and **Buddha's** mission in the Mars sphere. The soul has now finished with every element of "personality"; "nirvana" means liberation from anything that is significant on earth.

In the Jupiter sphere, the human being frees himself from his previous **religion**, and the decision is made whether he has the same creed once again in his next incarnation or whether he has experienced everything of one particular creed.

Unbiased self-knowledge gained on earth is important for living through and passing beyond the Saturn sphere, only then the soul is able to bring the forces for the external cultural progress of the earth with him from the regions, which are beyond the planetary spheres.

Cf. [227-12](#).

*References to lectures of CW 141 in 114-02, 123-05, 126-09, 130-23, 130-24, 196-03, 266-60.*

## **142 The Bhagavad Gita and the West**

*SteinerBooks (2009), published together with volume CW 146. Original title of this part is "The Bhagavad Gita and the Epistles of Paul". **RStA** (5 lectures)*

**1(12/28/1912, Cologne) 1ff. 2670**

**142-01**

The **Bhagavad Gita** (part of the **Mahabharata**) or the teaching of **Krishna**, given to the warrior Arjuna, as harmonious merging of three spiritual streams of ancient India:

- (1) The **Veda** philosophy as a kind of monistic spiritualism, the teaching of the creative divine word,
- (2) The **Sankhya** philosophy (founder: **Kapila**) as teaching of the different forms or sheaths (e.g., **buddhi**, **ahankara\***, **manas**, substances of the sense organs, finer and coarser elements) soul can take on, the cosmic laws of existence, and
- (3) The **yoga** philosophy (founder: **Patanjali**) as the path by means of which the soul is able to rise again, after it had lost natural clairvoyance forming the basis of the

Vedas.

This triad later reappears in other form: as living word in Christ, as (Hebraic) law (going out from the elohim, the spirits of form) and as faith in the risen Christ, proclaimed by **Paul**.

Concepts of sankhya philosophy: forms of materiality = **prakriti**, forms of soul = **purusha**. Relationships between soul and body (**gunas**): prakriti outbalancing purusha = condition of **tamas**, balance = element of **rajas**, predominating purusha = **sattva**.

On sankhya philosophy, see lecture 2. About the concepts sattva, rajas, and tamas see 146/8 and /9(6/4/ or 6/5/1913).

\*) About ahankara as intermediate of buddhi and manas see lecture 2.

**3(12/30/1912, Cologne) 35ff. 2673**

**142-02**

### **Bhagavad Gita**

**Krishna** is the bearer of perfect **manas**, a **manu**. "If we think of secret forces capable of raising a human being to heights of soul; if we think how this exists in most people only in rudimentary form and rarely becomes the essential principle of a life; if we think of a personality who only occasionally appears in the world to be a leader of humanity, who is higher than all the manus, who dwells as an essence in every human being, and who as an actual person appears only once in a world epoch; if we let such a concept take shape, it brings us near to Krishna's being. Krishna is the universal human being. He is, one might almost say, all humanity thought of as a single being. However, he is no abstraction."

**4(12/31/1912, Cologne) 55ff. 2674**

**142-03**

When the human being of olden times activated his etheric body for knowledge, he "felt as though forces flowed through his whole being, as if forces are coursing through the limbs and feet... being a part of the earth. He felt himself growing into the earth" that is as a serpent-like appendage stretched into the earth, its head alone sticking out.

The legend tells that **Krishna** crushes the head of the **serpent** Kali (clairvoyant knowledge by means of the etheric body), but is wounded by it in the heel: He leads the third into the fourth epoch when the old clairvoyance gets lost and with it the solidarity with the earth (= bite in the heel). The avayata tree (**fig tree**) of the **Bhagavad Gita**, which grows with the roots upwards and whose leaves are the Vedas is – from the perspective of the serpent (clairvoyance) – the extended nervous system of man experienced cosmically (reverse tree of life). Krishna leads from one form to the other (prakriti), from sattva to rajas; the soul (purusha) remains untouched.

The **Christ** impulse intervenes in the soul, which has fallen even deeper into matter and in which now Ahriman and Lucifer are experienced against whom Christ comes to assistance.

Lecture **5(1/1/1913)**: The pupils of Krishna, the lord of yoga, are of the same kind. The Christ impulse seizes every human being disregarding his developmental level; Christ is the future **group soul of humankind**, which is formed by different individuals.

*References to lectures of CW 142 in 114-11, 130-10.*

## 143 Experiences of the Supersensible. The Paths of the Soul to Christ

*Gesamtausgabe, fourth edition. RStA (14 lectures)*

- 1(1/11/1912, Munich) (9ff.) 2520 143-01**  
**memory**  
 One combats **nervousness** by means of self-education, which strengthens, e.g., the **etheric body**. An overly weak etheric body may express itself in **forgetfulness**. That can be counteracted forming pictorial ideas consciously while acting.  
 Additional aids: consciously changing the way of handwriting and letters; memorising forward and backward.  
**Spasms** come into being when the physical body predominates compared with the etheric body.  
 Strengthening the ego or the will: giving up the fulfilment of (inessential) wishes; acting after weighing the opposite standpoints.
- 2(1/14/1912, Winterthur) (29ff.) 2523 143-02**  
**thinking-feeling-willing / planes**  
 The capacity of **perceiving** is connected with the physical plane, the power of thinking with the astral plane, the emotions with the lower devachan and the will impulses (**morality**) with the upper devachan. The Greco-Latin epoch was the period of the special capacity of perceiving, ours is an intellectual period, and the sixth epoch will be an epoch of emotions, the seventh one of morality. According to these periods, **Christ** is perceived physically, etherically, astrally, and as an ego.
- 4(2/3/1912, Breslau) (59ff.) 2534 143-03**  
 The phenomena of **amazement** and **conscience** refer to the spiritual world. Amazement: it forms the outset of cognition (philosophy) and is an expression of what the human being has seen in his prebirth life. Conscience: premonition of a future beholding in the spiritual world. See [116-12](#).
- 6(2/27/1912, Munich) (99ff.) 2554 143-04**  
**living with the dead / ghostly apparition**  
**Visions** is the atavistic counterpart of **Imagination, premonitions** (as for example visions of dead people) are primitive **Inspirations**. In contrast to these phenomena, a clear psychic perception (not vision) in the sensory or extrasensory worlds is called **second sight**. On the possibility to distinguish between subjective visions, which are projected pictures of the human inside, and objective ones. In **kamaloka** the whole inside becomes objective world: "And kamaloka is - in the main - nothing else than a world that is built up round us from that what is experienced in our own soul; only in devachan it is just the other way round."  
 On announcements of dead people: "Maybe, the dead experiences a particular longing for any person whom he has left behind. This particular longing is in the subconsciousness at first. It becomes a living vision straight away; by this, he has an effect on the elemental world. In the elemental world, it becomes a force that here is a living vision only. This force takes the way that is given through the longing for the living person: You hear some bunging noise or the like which you perceive absolutely in such a way as you perceive any physical thing." The most favourable time for it is that of falling asleep and waking up.  
 See [175/2\(2/13/1917, Berlin\)](#).

**8(4/17/1912, Stockholm) (p. 139) 2580 143-05**

**health-illness / bacteria / infectious diseases / nutrition**

Pains and sufferings, which people caused **animals**, are already compensated now during the earth evolution, particularly, however, on Jupiter: "Why are people tormented by beings like bacilli and similar creatures, which are, actually, neither animals nor plants, but stand between both, which have a pleasant sensation when a human being is suffering? They created this destiny for themselves in previous incarnations by inflicting pain and death on animals. For the being even if it does not appear in the same form feels over the times and feels the compensation of pains in the sufferings, which the human being must experience."

See 266 / II, esoteric lesson, 5/9/1912.

**8(4/17/1912, Stockholm) (p. 146) 2580 143-06**

Steiner confirms the assertion of **Pythagoras** (570/560-~ 480 B.C.) that he fought in a former incarnation as Trojan (**Euphorbos**) against the Greeks (Iliad).

*Remark: In the biography of Pythagoras by Diogenes Laertios (second post-Christian century) in the eighth volume of his work "Lives and Opinions of Great Philosophers", Pythagoras knows of four previous incarnations. He took part as Aithalides (born in Thessaly) in the expedition of the Argonauts, then he was born as Pyrrhos (fisherman on Delos), as Hermotimos (initiate) in Ionia, and as Euphorbos in Samos [lit. 2].*

**8(4/17/1912, Stockholm) (p. 149) 2580 143-07**

**Rosenkreutz, Christian / Jesus, Master**

An incarnation of a leading **Master** of the Rose Cross or the Holy Grail is permitted to become exoterically known only one hundred years after his death to prevent personality cult.

**9(5/7/1912, Cologne) (p. 158) 2592 143-08**

**festivals of the year**

On the fixing of **St John's Day**, Christmas, and Easter.

**9(5/7/1912, Cologne) (p.162) 2592 143-09**

Explanations of Steiner's **Soul Calendar** (in CW 40).

**12(12/17/1912, Zurich) (p. 214) 2664 143-10**

Interrogative answer: By a **white lie** one combines with the weakness of the person concerned. One is forced by karma in future to tell him a "very unpleasant" truth. In the end, the white lie is committed out of egoism even if out of leniency.

*References to lectures of CW 143 in [93-06](#), [107-14](#), [108-02](#), [126-13](#), [130-06](#), [130-19](#), [133-04](#), [135-02](#), [139-05](#), [145-16](#), [202-21](#), [238-10](#).*



## **144 The Mysteries of the East and of Christianity**

*Rudolf Steiner Press (1972). **RSIA** (4 lectures)*

**2(2/4/1913, Berlin) 25ff. 2700**

**144-01**

### **life after death / conscience**

Human beings having lived in unscrupulousness or **laziness** will become servants of terrible **ahrimanic** hosts for some time after death who cause epidemics, misfortunes or hindrances in life.

See 140/9(1/26/1913, Linz) and 140/11(2/17/1913, Stuttgart): Steiner here indicates that this happens in the Mercury (astronomic Venus) sphere.

**3(2/5/1913, Berlin) 40ff. 2702**

**144-02**

### **mysteries, Egyptian**

From a certain time on, the Egyptian initiates could no longer find the creative cosmic word = **Osiris** beside the mourning **Isis**; they regarded themselves resigning as **sons of the widow**. This happened because **Moses** took the mystery secrets of Osiris with him when the exodus of the people Israel took place, after he had been initiated into them. Only thus was it possible that the "I am the I-am" could appear on Sinai.

**4(2/6/1913, Berlin) 56ff. 2704**

**144-03**

The legends of King **Arthur's** Round Table recapitulated the experiences of the **sentient soul** (in the Egyptian mysteries). The twelve knights represent the inspirations from the twelve signs or directions of the zodiac, King Arthur the sun, his wife Ginevra the moon.

The Holy Grail as the creative word, which reappeared and was once lost. The legends of the Holy **Grail** explain what the **intellectual soul** (Amfortas, fourth post-Atlantean epoch) must experience. The ideal of the new initiation finds expression in the figure of **Parzival**, as far as it depends on the **consciousness-soul** (fifth post-Atlantean epoch).

**Klingsor**, duke of Terra de labur (southern Calabria), combined with **Iblis**, the daughter of **Eblis** (= the Islamic Lucifer). She owned the fortress **Calot bobot** (Caltabelotta in southwest Sicily) where both did black magic.

"And all the misery and suffering which we see embodied in the Grail legend through Amfortas is an expression of that alliance (*between Klingsor and Iblis*). For this reason the soul must still be strongly armed even today when it comes into the neighbourhood of those places from which can emanate all hostile influences related to the mysteries of the Grail and the advancing evolution of humankind."

That is why this negative aspect interferes in the positive Empedocles atmosphere of Sicily [see [116-13](#)].

**4(2/6/1913, Berlin) p. 68 2704**

**144-04**

**Goethe** as an example of an Amfortas nature who clearly felt "two souls in his breast". Goethe was an Egyptian initiate, afterwards sculptor and a philosopher's pupil in Greece. "Then follows an incarnation – probably only one – between this Greek incarnation and as that as Goethe which I have not yet been able to find."

*Reference to lecture of CW 144 in [113-01](#).*

## *145 The Effects of Esoteric Development*

*Anthroposophic Press (1997). RStA (10 lectures)*

**1(3/20/1913, The Hague) 29ff. 2740 145-01**

### **anthroposophy / vegetarianism**

For the esotericist, the **blood** system becomes more sensitive to the influences of climate and the various regions of the earth, whereas the **nervous system** becomes more independent. On the dependence of thoughts on seasons (summer and winter).

For the human being eating **meat** the animals take off a part of the work necessary for the transformation of plants in the human body. Thereby “we condemn to inactivity a certain amount of forces within the human organism“, so that a part of his/her organism lies fallow or is paralyzed. In the course of esoteric development, the pupil gets a natural disgust for animal food. That is a better reason for abstaining meat consumption than abstract principles. Similarly in 348/14 (1/13/1923).

Lecture 2(3/21/1913): Eating meat stimulates the will. **Milk** as **food** makes man an earthly being but does not tie up him to the earth as meat food does. Plant food stimulates the forces in the human being that bring him in a kind of cosmic connection with the entire planetary system.

**1(3/20/1913, The Hague) p. 38 2740 145-02**

“Everything that other plants reserve solely for the seed, the vegetative power ... in the **grape**, flows into the fruit as well. Thus, through what is known as fermentation, the transformation of what in the grape itself has been activated to the maximum, something is produced in the plant that has a power (in an occult sense) which can be compared only to the power of the human **ego** over the **blood**.” That means that the consumption of **alcohol** generates a counter-ego.

See 352/7(2/16/1924).

**1(3/20/1913, The Hague) p. 41 2740 145-02**

Spiritual ideas (“insofar as the physical plane is concerned“) take up the central parts, abstract **thinking** the outer parts of the **brain**.

**2(3/21/1913, The Hague) 49ff. 2741 145-04**

The formation of animal **protein** is earthly, however, is indirectly influenced by cosmic forces, namely of the **exusiai**. The **dynameis** are involved in the formation of animal **fat**.

**Sugar** in the **food** gives inner stability, a kind of natural (“innocent“) egoity, to the human being. Therefore, its consumption is sometimes recommended for the esoteric development (creating selflessness) in order not to lose the link between one’s ego-consciousness and the earth. In general, it relieves to form a person’s character in the physical body. The different consumption of sugar (1913) as characteristic for some nations.

**2(3/21/1913, The Hague) 53ff. 2741 145-05**

### **thinking**

As in 96-11, the stimulating effect of **coffee** on logical consistency and that of **tea** on imagination. **Chocolate** or cocoa as a Philistine beverage. See 347/3(8/9/1922, Dornach).

**2(3/21/1913, The Hague) 56ff. 2741 145-06**

### **cosmos / constellation**

Steiner contradicts the view that the **heart** acts as a pump: “The circulation of the **blood** is

primary. Through its rhythmic pulsations... the heart responds to what takes place in the circulation of the blood. The blood drives the heart and not the other way around. And the whole organisation concentrated in the activity of the heart is nothing but the human microcosmic reflecting the macrocosmic activities that earth receives from the sun." See [99-25](#).

There is a closer connection between the cerebral substance and the **moon**, as far as this is not dependent on the sun. The **brain** itself is a mirror of cosmic forces having an effect on the earth from beyond the solar system. "You will gather from this that, in a certain sense, even the structure of the brain is a kind of reflection of the position of the heavenly bodies at the time of physical birth within that particular geographical region." See [15-03](#).

**3(3/22/1913, The Hague) 66ff. 2742**

**145-07**

The **hearing organ** was much more perfected on the old Moon than it is today. At that time, the function of it was to perceive the **music of the spheres**. Cf. [93-49](#), [134-04](#), [218-12](#).

**3(3/22/1913, The Hague) 74ff. 2742**

**145-08**

**initiation**

**Temperaments** and esoteric development: choleric persons who become students of esotericism are especially qualified to explain historical connections objectively and profoundly. Examples: **Tacitus** who was at the outset of an instinctive esoteric development, and **Homer** who had passed through such a development.

**4(3/23/1913, The Hague) 80ff. 2744**

**145-09**

**seasons / initiation**

The **amshaspands** of Persian mythology \*) [see [101-02](#)] formed the **etheric brain** on the old Moon. They are also active as formative forces in the **etheric body** (particularly in the brain) even today among who are six or seven following one another in their activity from the early spring up to autumn.

On the experience of time in the etheric body during esoteric development. Relation of the temperaments to the parts of the **etheric body**: upper part (head – moon) is in a mood of melancholy, the middle one is experienced as though being in a sanguine to phlegmatic mood, the lower part in a choleric mood. On the different forms and hues of these parts (**aura**). On the difference between inner experience of the etheric body during esoteric development and its form discernible clairvoyantly from without.

\*) they are equated with the **archangels** in lecture 5.

**4(3/23/1913, The Hague) 93ff. 2744**

**145-10**

**spirits of cyclic periods / thinking-feeling-willing / forces of the day / forces of morning and forces of evening**

"The spirits of the year's changing seasons also work within the passage of the day, although they then work less forcefully... The spirits of morning stimulate us in our etheric body more to an intellectual activity." The spirits of midday instil an impulse on the will and those of the evening more **imagination**. "Thus the various spiritual beings, who send their forces into the earth's etheric life conditions, also differentiate their respective duties."

**6(5/25/1913, The Hague) 116ff. 2747**

**145-11**

**Genesis / Fall of Man / Apocalyptic animals**

When the clairvoyant looks back at the **physical** and etheric bodies, the physical body appears as if it had evolved by shrinking from three sublime primeval beings, eagle (**lungs**), lion (heart), and bull. In between, the **nervous system** dissolves to a collection of

plant-like beings embedded in the etheric body. This is the **Garden of Eden** in which man lived. In the end, "appears to us among the animal primeval beings ... on, so to speak, the back wall of the garden, as if winding, in a wondrous figure actually Lucifer!" Because of the connection with him the human being was pressed in from behind in streams of force by the beings of the higher hierarchies out into the areas toward the front of the head. There openings originated which became the **sense organs**. That is why his consciousness is also outside his body. "The beings who first expelled human beings then worked upon them, using **Ahriman** and other spirit beings, whose activity they turned into good. They added the **limbs**, hands, feet, and face to the etheric torso, thus enabling human beings ... to make use of this contracted Paradise." That is why his consciousness is also outside his body. "Then the first to eject the human being used the ... (Hierarchies) of the Ahriman and other spirits, whose activity they turned into good, and set the limbs ... and the face..."

6(3/25/1913, The Hague) 128ff. 2747

145-12

Looking clairvoyantly at the **etheric body** the human being appears imaginatively as living enchanted in a castle (skull). From below forces stream upward from the rest of the organism through the nerve strands making the human being powerful (astral body): sword. The forces of the **blood** also stream up from below; this is the bloody lance that wounds the intellectual person. At the same time, it is recognised that only the noblest is allowed to stream up into a small ennobled part of the **brain** where only the forces of the substances of the mineral food or the mineral extract of plant food is allowed to combine with the most delicate **sense** impressions. This is the celestial food; its vessel is the **Holy Grail**.

The best version of the legend of the Holy Grail or **Parzival** is that by **Chrétien de Troyes** (~ 1150 - ~ 1190) who made it exoteric first (~ 1180).

7(3/26/1913, The Hague) p. 133 2748

145-13

The **astral body** is the bearer of **egoism**, which is overcome because one's interests are extended to whole humankind and earth. The **Grail** legend shows how the position should be balanced between **Amfortas**, who still has personal interests, and **Parzival**, who does not yet understand what is necessary for the world and humankind.

Not only the astral body becomes free by means of an esoteric development and is then exposed to the effects of stronger astral bodies. By means of a **cult**, it can also become free, even if only for a few brief moments, and the risk exists that "the astral body is enticed out of the physical and etheric bodies. That is why ... no place is as dangerous for sleeping as in a church, because during sleep the astral body separates from the etheric and physical bodies, and as a result, what transpires in the **rite** takes hold of the astral body, because it is drawn down from the higher worlds with the help of other astral bodies."

7(3/26/1913, The Hague) 146ff. 2748

145-14

**Augustine** was a herald of the consciousness-soul. He was horrified when he confronted anybody who reminded him that higher development initially begets egoism. Therefore, he combated the Manichean bishop **Faustinus** of Mileve (4th century A.D.). Similar feelings arose in the contemporaries of **Faustus Andrelinos** (~1462 - 1518), a friend of Erasmus of Rotterdam, and Johannes **Faust** (~1480-~1540). These three figures merged into the figure of the Faust of the Central European folklore. Goethe opposed this damnation with the idea of redemption in his *Faust*.

8(3/27/1913, The Hague) 152ff. 2749

145-15

### Genesis

The story of **Cain and Abel** is the representation of an esoteric experience after the encounter with the **guardian of the threshold**. The destructive urge within the human being (the **war of all against all**, Ahriman) was stultified by the good spirits to the earthly

desire for **knowledge** that has to be increased to supersensible knowledge whereby the personal interests have to be silent; otherwise, the danger of **black magic** evolves.

**9(3/28/1913, The Hague) p. 170 2750 145-16**

A. P. **Sinnett's** (1840-1921) book *Esoteric Buddhism* "is based on a number of genuine esoteric facts, which are central to the work and refer to the middle period of the earth's development". See [139-10](#).

**174/25(1/30/1917, Stuttgart):** About the origin of this book: "The value of such a book (*in the Theosophical Society*) as his *Esoteric Buddhism* was seen to lie particularly in the fact that the whole of the content had come to him in the form of 'magical letters', precipitated – no one knew whence – into the physical plane – one could almost say, thrown down to the physical plane – which he then worked into the book *Esoteric Buddhism*." (*Mahatma Letters, published in 1923 after Sinnett's death*). See [143/10\(5/8/1912, Cologne\)](#)

**9(3/28/1913, The Hague) p. 174 2750 145-17**

**Centaur** and **sphinx** are different aspects of the human development in the Lemurian age, after the man of paradise had contracted.

**9(3/28/1913, The Hague) 168ff. 2750 145-17**

**Lucifer**, who is the companion of the human being during night, was made invisible to the humans, so that they were not permanently enticed. **Ahriman** is the companion of the human being in the day consciousness, he arouses sensual pleasure (from without) and emotions of **fear**. The good powers veiled Ahriman in such a way that he appears as **matter**. "The **atoms** are simply the forces of Ahriman." In future, the ahrimanic influence becomes especially strong and the luciferic one will then associate with it. This becomes distinct during the clairvoyant moments-to-come of **sleep**.

The Christ-Impulse establishes a counterweight against the ahrimanic influence. Since the Mystery of Golgotha, **Christ's presence in the etheric** compensates the luciferic influence.

**10(3/29/1913, The Hague) 184ff. 2752 145-19**

### **Imagination-Inspiration-Intuition**

On the difference of the four **human members**, **clairvoyantly** seen from without. The physical body of a person who is developing esoterically appears as if growing and as twelve-membered macrocosmic Imagination. In the etheric body, cosmic history appears that reaches more or less far back according to the level of esoteric development. The astral body shows the value of the person in the cosmos; in esoteric development, it resembles a sun radiating cosmic interests. The ego is split in seven egos who become absorbed in the beings of the hierarchies; in esoteric development, it resembles the planets circling round the sun. The transformation of the consciousness-soul into the Imagination soul, that of the intellectual soul to the Inspiration soul and that of the sentient soul to the Intuition soul and their relations to the physical body (consciousness-soul), etheric body (intellectual soul) or astral body (sentient soul).

**10(3/29/1913, The Hague) p. 191 2752 145-20**  
**realms of nature**

"Animals and plants – though plants less than animals and minerals least of all – are, at least in their external form Imaginations connected with **Ahriman**." Ahriman's war against the good spiritual beings, the group souls, consists in the fact, that he compresses the **group soul** into the individual animal forms and imprints them with his own Imaginations."

*References to lectures of CW 145 in [113-01](#), [121-08](#).*

## **146 The Bhagavad Gita and the West**

*SteinerBooks (2009), published together with volume CW 142. An earlier edition (1968) was published under the title "The Occult Significance of the Bhagavad Gita". RStA (9 lectures)*

**5(6/1/1913, Helsinki) 154ff. 2790**

**146-01**

In the period from the 14<sup>th</sup>, 15<sup>th</sup> centuries up to the end of the 19<sup>th</sup> century, the forces of Archangel **Gabriel** were transforming the structure of the human **brain**, building up a physical organ for spiritual thinking behind the forehead. The materialistic scientific thinking prepared spiritual thinking, which is possible with the released forces of Gabriel since the 20<sup>th</sup> century [see 152/3(5/18/1913)]. See 266 / I, esoteric lessons (10/18/1907, Berlin) and (10/23/1907, Berlin).

In an even greater extent such a transformation took place when self-consciousness was gradually developing with the transition from the third to the fourth post-Atlantean epoch: With the Indians the same forces which appeared later as **ego-consciousness** worked in the **division into castes** and **ancestor worship: Krishna**. That is why he emphasises the ego (**Bhagavad Gita**).

**7(6/3/1913, Helsinki) 175ff. 2792**

**146-02**

**passage through nothingness / building up - degradation / reproduction**

On the forces building up the human being during sleep [see 141-06, 221-01]: "We must imagine the world that surrounds us as forces of nature... reduced to nothing, then below nothing. It is then that those forces arise that are creatively active in the sleeping human being." These forces relate to the still unaware reproductive forces working in childhood.

These forces were preserved purely as Adam's sister soul, as **Adam Kadmon**, and were incarnated in the (Nathanic) Jesus boy of the Luke Gospel, into whom Zarathustra's ego entered at the age of twelve years, i.e. at the beginning of puberty.

**152/8(3/30/1914, Munich):** The angelic\* soul of Adam Kadmon incarnated for the first time in the Luke Jesus boy. "The relation to Krishna was not an actual incarnation, but a vicarious incarnation."

\* Lectures 7(3/7/1914, Pforzheim) and 10(6/1/1914, Basel): archangelic-like being.

*References to lectures of CW 146 after 4-15, in 114-11, 142-01.*

## 147 Secrets of the Threshold

*Anthroposophic Press (1987). RStA (9 lectures)*

**2(8/25/1913, Munich) 17ff. 2803**

**147-01**

**Ahriman** is the lawful lord and regulator of death, the ruler of the **mineral world**. He will overstep his bounds if he gets hold of human thinking (materialism) and lets arise **shades** and phantoms which “will people the physical world” and shall found his own kingdom. If the ahrimanic influence is prevented possibly through false **asceticism**, **Lucifer** will appear to whose lawful domains belong those of art and philosophy. He oversteps his bounds if he arouses sensory desires and selfish **love** and tries to establish his own special kingdom from them.

Particular dangers will originate if the transition from the sense-perceptible world to the supersensible world or vice versa takes place without properly meeting the **guardian of the threshold**: if the habits of the supersensible world are taken into the sense-perceptible one, the impressions will be condensed to **hallucinations** or illusions Ahriman can seize. The other way round, the passions are taken into the supersensible world; one will be thrown back and forth by them. If one makes oneself unconscious about that, Lucifer will kidnap the soul and leads it to his isolated kingdom. There the soul can receive spiritual impressions but they do not agree with the cosmic order that was already predestined before Lucifer’s intervention.

**3(8/26/1913, Munich) 37ff. 2805**

**147-02**

### **mental illnesses**

About the experiences of the soul in the elemental world (**astral plane**), which is the world of mobility, of metamorphosis. The **etheric body**, a being of the elemental world, also possesses this ability of transformation, which is restrained only through the physical body during life. On the danger to take this ability into the sense-perceptible world due to incorrectly acquired clairvoyance: **schizophrenia**.

**6(8/29/1913, Munich) p. 94 2812**

**147-03**

**Arts: architecture** and **sculpture** are more exposed to the **ahrimanic**, **poetry** and **music** to the **luciferic** impulses; however, this must not always apply to any case. **Painting** takes an interposition that must be maintained, nevertheless, against attacks from both sides.

**7(8/30/1913, Munich) 110ff. 2814**

**147-04**

“There are within the human soul such parts which can be detached, as it were, from the entirety of the human soul. Because the person exercises no full control over such inclusions, **Ahriman** pounces on them.” He gives these parts of the etheric and astral being human shape: the **double** (*German: Doppelgänger*). “In terms of its substance, this double makes up a large part of the **etheric body**.” The esoteric pupil meets his double already on an early level of his esoteric development in the elemental world.

**Lucifer** “can take away a substantial part of the etheric body for himself and ensoul it, as it were, with unresolved **karma**. Then a **shadow-being** originates from it under Lucifer’s influence.”

**8(8/31/1913, Munich) p. 128 2816**

**147-05**

The true **ego** the person meets at the threshold of the spiritual world is wrapped in his faults and shortcomings: the **guardian of the threshold**. Therefore, he appears as a very strange being. Man faces the guardian of the threshold unconsciously every night. The meeting with him is a condition to behold the spiritual world in its full reality. Shrinking from

the guardian of the threshold gives **ahrimanic** beings the opportunity to attack.

If one “nibbles” at the spiritual world, while the person comes up to the guardian but has not passed him and has been thrown back, Ahriman will condense these experiences to **hallucinations** that may contain genuine pictures of the spiritual world “but do not contain the most important element, the one that will guarantee the soul a clear perception of the truth and value of what he sees.”

8(8/31/1913, Munich) p. 138 2816

147-06

#### life after death

The human being experiences the transformations of the **etheric body** in **kamaloka** as environment. According to the previous life, the etheric body is able to adjust itself to the elemental world or not. The astral body dissolves afterwards, rarefying itself in all directions. That means that the person separates definitively from his previous physical life. Selfish souls experience this moment earlier. Everything then returns transformed from infinity what must be there in the next life according to karma. The moment of transition is called **cosmic midnight**.

*References to lectures of CW 147 in 113-01, 124-13.*

### 148 *The Fifth Gospel. From the Akashic Record*

*Rudolf Steiner Press (2007). Volume 148 of the Gesamtausgabe contains four additional lectures (held in Hamburg, Stuttgart, and Munich). RStA (10 lectures)*

2(10/2/1913, Oslo) 14ff. 2820

148-01

#### Apostles

The outpouring of the Holy Spirit at **Pentecost** was for the disciples of Jesus like the awakening from a dream-filled sleep, in which they were kept since the event of **Golgotha** [see 139-19]. Only now did they get a post experience of the events of the Passion and the period up to the **Ascension**. Because the memory pictures of the period before the Mystery of Golgotha and that of the time with Christ after Resurrection intermingled with each other, they recognised that the Christ in Jesus was the same as the Risen One who was effective in them since Pentecost.

2(10/2/1913, Oslo) p. 17 2820

148-02

When Jesus Christ died, a solar eclipse (or, perhaps, a sudden darkening of the sun caused by huge clouds, see following lectures) and in wake of it an **earthquake** with whirlwind (**Matthew 27:45-55**) \*) really took place after the interment.

On the special aspect of a **solar eclipse**: “It feels as if the **group souls** of plants and animals were arising, while living physical bodies grow limp and feeble. Everything spiritual, representing group soul nature, seems to light up.”

The solar eclipse as symbol of the darkening of human souls by the lunar knowledge of the pre-Christian time.

\*) see 353/11(5/8/1924, Dornach), not contained in the English translation.

3(10/3/1913, Oslo) 30ff. 2821

148-03

The life of the **Christ: Baptism in the Jordan** = conception, **Golgotha** = birth, **Ascension** = death. Since then he lives in the sphere of the earth as his devachan (this is the true **sacrifice of Christ**). The three years as Christ Jesus were without karmic preconditions and did not create any new karma. The connection of Christ with Jesus was not firm and thus his spirit often appeared in his etheric body to the disciples (see lecture 5), who not always noticed the difference. In the course of the three years, this connection became



closer and Christ's etheric nature resembled more and more to the physical body of Jesus, hence, he lost his divine power and became more like a human being (see Gethsemane).

**4(10/4/1913, Oslo) 44ff. 2823**

**148-04**

On the inner experiences of Jesus between his 16<sup>th</sup> and 28<sup>th</sup> years. He experiences the inner voice, **Bath-Kol**. At his time, the Jews believed that it is, indeed, weaker than the inspiration of the old prophets, however, comes from Yahveh. Jesus recognises that this voice is not suited to continue the old revelations of Judaism.

He undertakes trips also beyond Palestine in this time and gets to know the pagan cults, among them especially the Mithraic rite (Steiner notices that the rite of the Roman Catholic Church does not differ much from that cult). With them, he perceives clairvoyantly how demons get hold of the cults and the faithful people. At such an occasion, his soul is as though transported to the solar sphere and he hears from the changed voice of Bath-Kol the **reverse Lord's Prayer**.

After this experience (in the 24<sup>th</sup> year, after the death of his father), Jesus encounters the **Essene** Order, which also had an establishment in Nazareth. On the strict rules of this order and its (twofold) expectation of the Messiah. From the fact perceived by Jesus that Lucifer and Ahriman flee from the Essene monasteries (and go to the other people), and from a conversation with Buddha in the spiritual world he concluded that this way was not passable for all people. He also met **John the Baptist** in this time who had joined – indeed, only as a lay brother – the Essenes. Jesus saw him in a vision as Elijah.

Similar explanations in lecture 7(11/4/1913).

Concerning John the Baptist see lecture 10(1/13/1914).

**5(10/5/1913, Oslo) 59ff. 2824**

**148-05**

Steiner reports an intimate conversation, which **Jesus** had with his stepmother **Mary** shortly before the Baptism in the Jordan, in which he told of his experiences [see previous abstract]. After this conversation, he was transformed, so to speak, because the ego of Zarathustra had left him.

In this conversation (lecture 8) or after the Baptism in the Jordan (lecture 5), a transformation of Mary also happened. "She felt – at that time she was in her 45<sup>th</sup> or 46<sup>th</sup> year – ... as if the soul of the mother of the Jesus child who had received the ego of Zarathustra in his twelfth year, the mother who had since died, now entered into her. Thus, the spirit of the other mother descended to the mother with whom Jesus had that conversation. She felt herself to be like the young mother who had borne the Jesus child of the Luke Gospel" [see 112-11].

See lecture 8(11/18/1913): "Virginity was reborn, as it were."

*Steiner's answer (February 1924) to the proposal to write a life history of Marie Steiner: "One will not be able to do that, for she is a cosmic being" [Lisa Dreher Monges in lit. 19, p. 507].*

**5(10/5/1913, Oslo) pp. 71 2824**

**148-06**

**Luke 4:1-13 / Mystery of Golgotha / Matth. 4:1-11**

The **temptation** of Jesus, as it presents itself in the Akasha Chronicle: Lucifer is the first tempter, then Ahriman and Lucifer together are tempting him and, in the end, **Ahriman** with the demand to turn stones into bread. Christ knows nothing about this human need, thus a rest remained where Ahriman keeps the power. The betrayal of **Judas** Iscariot became also possible by this rest.

It was not possible for outsiders to recognise the bearer of Christ, because He also often spoke and worked through the disciples. Thus Christ spoke in the discussion with the Sadducee (**Mark 12:18-27**) through a disciple and not through Jesus.

The **Lord's Prayer** should help people ("tax collectors and sinners") who are dependent on the bread.

See lecture 8(11/18/1913): The betrayal of Judas was necessary, because Christ spoke

not only through Jesus but also sometimes through this or that disciple; therefore, one of the disciples could only know with certainty who was the actual bearer of the Christ.

Lecture 13 or 17(12/18/1913): "For the rest of earth evolution, up to **Vulcan**, the higher hierarchies will not be able to drive Ahriman completely from the scene of their activities. ... Ahriman, material nature, must be part of earth evolution to its very end. The Christ must not overcome the influence of Ahriman."

9(1/6/1914, Berlin) 138ff. 2866

148-07

**Matth. 4:1-11**

The meetings which **Jesus** had between the conversation with his mother and the Baptism in the Jordan, namely with two Essenes\*, a desperate man who had been seduced by Lucifer, and a leper who was possessed by Ahriman. These experiences are reflected in certain way in the story of **Temptation**.

\*) See lecture 12 or 16(12/17/1913).

9(1/6/1914, Berlin) p. 144 2866

148-08

In **Parzival** (Parsifal), the same individuality is embodied as in the **young man of Sais**, who is not allowed to question Isis, whereas Parzival ought to put questions about the Grail. The image of the Isis with the Horus child and the **pietà**-like image of the mourning Sigune with the dead Schionatulander, her bridegroom. See [114-24](#), [264-07](#).

**149/5(1/1/1914, Leipzig)**: Tip to Michelangelo's *Pietà* which gave Steiner this important Imagination, important for the solution of the Parzival problem: mother Earth receives the Christ spirit.

11(2/10/1914, Berlin) 173ff. 2892

148-09

Three **preliminary stages** or preparatory events of the **Mystery of Golgotha**, an ensouling of Adam's soul by the **Christ** spirit, which later incarnated in the Nathanic Jesus (**Adam Kadmon**):

The first **sacrifice** took place during the Lemurian age to prevent a threatening disorder of the human **senses** (Lucifer's attack); without this sacrifice the senses would have become hypersensitive.

The second sacrifice was carried out at the beginning of the Atlantean age to prevent the disorder of the seven **organs** of life (luciferic and ahrimanic attacks on the etheric body).

The third sacrifice happened at the end of the Atlantean age by which a threatening disorder of soul-life (**thinking-feeling-willing**) was prevented (astral body), which would have expressed itself in excessive hypochondria and insanity.

Myth-like consciousness of this third sacrifice in the image of **Michael's** fight with the dragon or in the idea of the Greek god **Apollo**.

The sacrifice of Golgotha should allow the ego to settle in humankind. The **Sibyls** arising since the eighth pre-Christian century (until the Middle Ages) as examples of the chaotic life of the ego.

See [149-04](#) and 152/6(3/5/1914, Stuttgart).

13 or 17(12/18/1913, Cologne) 210ff. 2854

148-10

On the reading in the **Akasha Chronicle** and the connection with the beings of the third **hierarchy**.

"It has to be realised that essentially the universe contains nothing but states of **consciousness**. Anything that exists apart from the states of spiritual entities is in the final instance part of maya or the great illusion."

*References to lectures of CW 148 in [94-20](#), [130-08](#), [149-02](#).*

## 149 Christ and the Spiritual World...

Rudolf Steiner Press (2008). **RStA** (6 lectures)

**1(12/28/1913, Leipzig) 9ff. 2857**

**149-01**

**Gnosticism** is stated as an example for the deepening of thought, which had taken place around the time turn within the Greco-Latin culture. However, it was not powerful enough to grasp the Mystery of Golgotha in thoughts.

The gnostic view of the world origin: thirty subsequent worlds or beings, **aeons**, arise from the Father God and the Divine Silence. At a certain stage, development splits in two lines, that of the Son God and the Holy Spirit and that of the Divine Sophia or Divine Wisdom. Sophia separates on the thirtieth stage from desire, **Achamod** (Achamothe), which is interwoven into the thirty-first aeon, the physical world. That is why the soul living in Achamod longs for Sophia and for the Son God, who illuminated the soul on previous stages. The preserver of this world of Achamod is called **Demiurgos**. Cf. [225-03](#).

*Lit. 17, p. 80: Steiner to Johanna Countess Keyserlingk: "Demiurgos is, so to speak, the young Ahriman."*

**2(12/29/1913, Leipzig) 29ff. 2858**

**149-02**

**Gnosticism** was not capable to understand the connection between **Jesus** and **Christ**. In previous epochs, especially in ancient India, an understanding would have existed, but the suitable physical body was not available. In the fourth culture-epoch, the reverse happened.

The current of Greek philosophy has its origin in the Ionian Erythraea and the current of the **sibylys** (from ~ 800 B.C. on) with their chaotic soul-life who were subject to the earthly-elemental and represented an atavistic relic of the preceding epochs (reference to the Sistine Chapel). Sibyllism was combated by Christ after his entrance in the earth aura. **Paul** was connected with the elemental of the earth as well, but in a beneficial way. This finds expression in the fact that the region of his effectiveness coincided with that of the **olive tree**.

On Paul and **2 Corinth. 12:1-5** see 148/10(1/13/1914, Berlin).

See lecture **5(1/1/1914)**: The christenised (*German: durchchristet*) Sibylline forces go on working in the subsoil of consciousness. Example is the decisive battle (312 A.D.) between **Constantine** the Great (~272/285-337) and Maxentius (~278-312) which was determined by dreams and Sibylline omens.

**2(12/29/1913, Leipzig) 32ff. 2858**

**149-03**

The gifts of **incense**, **gold**, and **myrrh** by the **three sages of the Orient**. Incense as symbol for the recognition of the divine (ancient Indian culture), gold as symbol of the Sun Spirit (ancient Persian culture) and myrrh as a symbol of the Chaldean-Egyptian culture. The three sages are the keepers of wisdom of these epochs that would have understood the mission of Christ Jesus.

**97/7(12/15/1906, Leipzig)**: Gold is the symbol of wisdom and royal power, incense the "symbol for the spiritualised etheric substances in which God enters into reality who has overcome death", and myrrh the symbol for overcoming death.

**98/4(12/25/1907, Cologne)**: The three gifts are symbols for virtues: gold for self-knowledge, incense for self-devotion, myrrh for self-development, conservation of the eternal in the self.

**3(12/30/1913, Leipzig) 51ff. 2859**

**149-04**

**Adam Kadmon / sacrifice of Christ / organs**

When the human souls of the other planets descended again to incarnation on earth after

the extrusion of the moon, their bodies were organised in such a way that **sense perception** would have caused great desire and pain; the souls would have been tormented by extreme sympathy and antipathy (influence of Lucifer and Ahriman). This was prevented, while the being of the Nathanic Jesus (Adam's sister soul) was permeated by **Christ** in the spiritual world and brought about a change in the cosmic (solar) forces building up the human senses. The solar effectiveness was modified that way, and the senses did not become mere organs of sympathy and antipathy.

During the Atlantean age the vital human organs (of breathing, blood circulation etc.), which are organised by the planetary forces, got under the sway of Ahriman and Lucifer and fell with it into disorder. They would have become organs of greed and disgust. The being of the Nathanic Jesus incarnated on the various planets and where Christ again permeated him. The vital organs were thereby moderated.

The third disorder, this time that of soul-life (**thinking, feeling, willing**), threatened at the end of the Atlantean age (solar, lunar, and earthly influences). The being of the Nathanic Jesus exposed himself, revolving around the earth, to the influences of sun, moon, and earth and the third permeation by Christ happened then.

The first sacrifice of Christ took place in the upper devachan, the second in the lower devachan, and the third on the astral plane.

The after-effects of these three "ensoulments" or permeations by Christ in the post-Atlantean age. The teachings of **Zarathustra** as after-effect of the first permeation. The second permeation by Christ is reflected in the Chaldean-Egyptian cosmology, and the second and third ensoulments are reflected in the Egyptian astrology and the gods of **Greek mythology**. The picture of Saint George vanquishing the dragon or that of **Apollo** fighting against the dragon Python. Apollo's effect on the earthly elements (Pythia). He is the projection of this (arch-) \*) angelic being of the Nathanic Jesus who was permeated by Christ at the end of the Atlantean age.

The fourth permeation, this time of the ego, occurred in the Mystery of Golgotha.

\*) **152/10(6/1/1914, Basel)**: In this lecture, Steiner says that Christ has ensouled himself three times in an archangelic being. "I admit that it will appear strange to you when I say: that this being has ensouled itself three times in the form of an archangel and then incarnated in a human form. For it would be more schematical to say that between the ensoulment in the form of an archangel and the incarnation in a physical body was an ensoulment in the form of an angel..." Cf. 152/8(3/30/1914, Munich): Steiner also states here that Christ had ensouled himself three times in an *angelic* being.

**4(12/31/1913, Leipzig) p. 77 2861**

**149-05**

"The **sun** works in all the **elements**, and after it has worked into them, inoculated them, its activity plays out from them on to human beings, through the servants whom we call **elemental beings**. In the elements the Sun Spirit is actively alive, and this is the activity the Greeks saw in their **Apollo**." **Helios**, however, is the god of the course of the external sun.

**4(12/31/1913, Leipzig) p. 87 2861**

**149-06**

The cults of **Adonis** and **Attis** were festivals in memory of **Christ's sacrifice** which had taken place in the late Atlantean age [148-09], the permeation of the **Adam Kadmon** soul by Christ. This cult was also cultivated in **Bethlehem**. "And in Bethlehem, where Adonis festivals had been held, we have also the birthplace of the Nathanic Jesus boy."

**4(12/31/1913, Leipzig) 74ff. 2861**

**149-07**

The **laurel** tree is a plant that "has strong connections with meteorological conditions." That is why **Apollo** is adorned with laurel leaves, because the Greek-European view of gods was a "meteorological" one. In contrast to it, the Hebrew view is "geological" (the characteristic plant is the olive tree), the Egypt-Chaldean "**astrological**" and the Persian

(Zarathustra's teaching) "chronological" (Zeruana-Akarene).

**5(1/1/1914, Leipzig) 97ff. 2862**

**149-08**

On the **Parzival** (Parsifal) legend in connection with the Christianised Sibyllism. The stellar script of the Holy **Grail**: "For one day, when I was following with inner sight the gold-gleaming **sickle of the moon**, as it appeared in the heavens, with the dark moon like a great disc dimly visible within it ... so that with physical sight one saw the gold-gleaming moon – ganganda greida (Old Nordic, *German: Wegzehrung*, ≈ provisions for wandering) – and within it the large host, the dark disc ... and there, in wonderful letters of the occult script, was the name Parzival."

**Lecture 6(1/2/1914)**: The sickle of the moon is the picture of the physical power; the dark section is that of the spiritual power of the sun. The fixing of the date of the **Easter festival** is connected with it.

**6(1/2/1914, Leipzig) 113ff. 2863**

**149-09**

In the third post-Atlantean epoch could still be received as something good what the stars stimulated via the elements: the **sibylline** forces. These sibylline forces were felt in the fourth epoch as being wrong, they had to be again harmonised only by the Christ impulse that had poured forth into the earth aura. These transformed sibylline forces worked on in the **Parzival** current, in the **Maid of Orleans** etc.

The Hebrews had an aversion against the original sibylline forces; this is why they only accepted the **lunar** aspect of **Yahveh**, the lord of the earth. They understood as "**Eve**" the summary of what had been transferred from the Saturn, Sun, and Moon evolutions to the earth. The relationship of the words Eve and Yahveh betokens the fact that in the lord of the earth, Yahveh, the earth mother is included, "whose powers are a result of the Moon period."

**6(1/2/1914, Leipzig) p. 139 2863**

**149-10**

Tip to the legendary **Prester John**, the successor of Parzival, in whose realm (not on earth) the **Grail** was carried for the period while it was not visible in Europe: On the working of the Christ impulse in the subconsciousness.

*References to lectures of CW 149 in [126-03](#), [139-02](#), [148-08](#), [171-08](#).*

## 150 How the Spiritual World Projects into Physical Existence

RSP (2014). **RStA** (lectures 5 and 9)

**1(3/14/1913, Augsburg) 1ff. 2736**

**150-01**

One would be able to prevent the **luciferic** influence on the **human development** (however, one should not do it), while the formation of memory is hindered. The **ahrimanic** influence compensates the development of memory in the second seven-year. The ahrimanic influence could be neutralised if the second **teeth** were removed. Hence, the beneficent effect of the natural loss of teeth: it means an increase of power for the confrontation with Ahriman after death. **Infirmity** also works in that direction.

**3(4/13/1913, Weimar) 22ff. 2764**

**150-02**

### life after death

Beside the five external **senses**, the human being has the senses of self-awareness: sense of life (hunger – feeling of saturation), sense of movement (musculature, breathing), sense of balance or static sense. Another sense that is close to the extrasensory senses and that has split into the sense of **hearing** and the sense of concept. The senses of self-awareness have degenerated, however, become especially important after death: the musical sense becomes the sense of perceiving the **music of the spheres**, the static sense becomes the sense of harmony and rhythm, the sense of movement changes into the sense of spreading in the cosmos.

**6(6/8/1913, Stockholm) p. 73 2797**

**150-03**

### early death after birth

The important work of spirit in early childhood: Even if a child dies few days after birth, “esoteric science shows us that such a short life is meaningful. The human being was often able to develop a lot, but sometimes he could not develop, for example, completely healthy eyes... It will happen then that such an individual lives for just a few days in a later incarnation to make up what was missing in the previous life because of his weak eyes. In this case, you have to add this incarnation to the previous one.” See 95/8(8/29/1906, Stuttgart).

**7(6/10/1913, Stockholm) 66ff. 2799**

**150-04**

In the context with a representation of the physicist and parapsychologist William **Crookes** (1832-1919), on the perceptibility of **electricity** and **magnetism** if the human being had the corresponding **senses**:

“If people had an organ for the direct perception of electricity and magnetism, they would have this organ, which would be an organ of perception, but also the power to kill any other person or to make them sick. Such an organ would directly confer that power.”

**7(6/10/1913, Stockholm) 72ff. 2799**

**150-05**

The power for the physical activity is also active while forming **moral** ideas (leads the spiritual scientist to Imagination). The originator of moral **freedom** is **Lucifer**. The speech-forming force is gradually released in humankind (leads the spiritual scientist to Inspiration) and is used for the perception of the cosmic word, **Christ**. He will be the bearer of freedom of the whole human race. Cf. also 152/1(5/1/1913, London).

**8(12/21/1913, Bochum) p. 83 2855**

**150-06**

The Akasha Chronicle reveals, "that ... the Nathanic **Jesus** child produced speech sounds immediately after his birth which only his mother could understand. Those sounds were not like any of the languages spoken at this time, nor at any time, but something came to the mother from them that was like a message from worlds that are not earthly, from higher worlds. That is the wondrous thing that this Jesus child was able to speak soon after his birth."

*References to lectures of CW 150 in [133-04](#), [140-10](#), [141-10](#), [292-01](#).*

## 151 Human and Cosmic Thought

*Rudolf Steiner Press (1991, 2015). RStA (2 x4 lectures)*

**2(1/21/1914, Berlin) 23ff. 2882**

**151-01**

### philosophy / thinking / world view

The twelve standpoints from which one can look at the world. Each of them has its justification within certain limits: The contrary pairs of **materialism** and **spiritualism**, **realism** and **idealism**.

The stages between materialism and idealism: mathematism and rationalism; between idealism and spiritualism: psychism and pneumatism; between spiritualism and realism: monadism and dynamism; between realism and materialism: phenomenalism and sensationalism.

See 125/4(6/4/1910, Copenhagen).

**3(1/22/1914, Berlin) 41ff. 2883**

**151-02**

### philosophy / thinking

The **worldviews**, listed in the previous abstract, represent a spiritual zodiac for the soul (idealism - Aries, rationalism - Taurus etc.). Seven soul moods are added, corresponding to the planets:

Gnosticism (Saturn), logicism (Jupiter), voluntarism (Mars), empiricism (sun), **mysticism** (Venus), transcendentalism (Mercury), **occultism** (moon) which can stand in the various "signs of the zodiac" from which the great variety of outlooks results.

Over and above that, three psychic tones of theism (sun), intuitism (moon) and naturalism (earth) have to be added, as well as anthropomorphism (human being), so that 23 outlooks result (12+7+3+1).

The upper twelve psychic nuances work on the upper part of the physical **brain**, the lower ones on the **etheric brain**.

**4(1/23/1914, Berlin) 57ff. 2884**

**151-03**

At the example of **Nietzsche** (1844-1900) is shown how the psychic constellation and with it the worldview can change during life. The lawfulness of a spiritualistic **astrology** [see previous abstract], prevailing in it, and the difference to external astrology ("nativity").

The **brain** is an organ of the soul that reflects **thinking**. This mirroring is preceded by a soul-activity, which sets a certain small part of the brain in motion in such a way that this becomes the mirror for thinking. In analogy, the human being as thought of the hierarchies.

## 152 Approaching the Mystery of Golgotha

*SteinerBooks (2006). RStA (7 lectures)*

**1(5/1/1913, London) 8ff. 2773**

**152-01**

### health-illness / remembrance-memory / nervousness

In future, a physical organ develops in the **brain** near Broca's organ of speech, which is the organ for the **remembrance of reincarnation**. Only people who have engaged themselves with spiritual-scientific ideas in their previous incarnations will be able to make proper use of it. Only such people will inscribe these ideas permanently into the **Akashic** substance or **Chronicle**, which forms their environment after death. To the other people will apply: "Possessing an organ and being incapable to use it causes nervous diseases of a very particular kind and these will be much worse ... than those known up to now." Cf.



117-08, 146-01.

2(5/2/1913, London) 25ff. 2774

152-02

### Christ in the etheric

**Christ** reveals Himself since the Mystery of Golgotha as an angelic being: "As such a being clairvoyants could always find him." However: "That is only his external form." Christ Himself progressed through the event of Golgotha, so that He is able to reveal Himself directly and no longer indirectly, as Yahveh did.

The human beings who brought "the seeds of earthly materialism" more and more into the spiritual world since the sixteenth century created a black sphere. Christ took up this sphere in His being "in the sense of the **Manichaeon** principle". This caused a spiritual death by suffocation in this angelic being. This **sacrifice of Christ** is comparable to a second crucifixion. It thus becomes possible that Christ's consciousness resurrects in the earthly people and leads to the etheric **clairvoyance** from the twentieth century on. See lecture 4(5/20/1913).

2(5/2/1913, London) 21ff. 2774

152-03

About 500 years before Christ till shortly after the Mystery of Golgotha, **Michael** ("God's countenance") was Yahveh's emissary who was the reflection of **Christ**. Since the end of the 19<sup>th</sup> century Michael is Christ's emissary, he prepares the understanding for the appearance of the etheric Christ.

The **Gospels** did not come into being under the direct inspiration of Michael, but under the inspiration of other archangels, that also applies to the different Christian teachings.

Lecture 3(5/18/1913, Stuttgart): Michael ascends as the leading archangel of our epoch to the rank of a spirit of the age (*Zeitgeist*), an arché.

4(5/20/1913, Stuttgart) p. 52 2785

152-04

When a **bodhisattva** becomes **buddha**, his angel is freed and ascends to the rank of an archangel. This was the case with Gautama Buddha, too. His angel overtook **Michael's** place when this became an arché [see 157-08].

4(5/20/1913, Stuttgart) p. 54 2785

152-05

"In our time **natural laws** become bad, evil, if they are further used for constructing a world view in a time when now spiritual life flows into the sense-perceptible world." This is the new meaning of the image of Michael's fight against the **dragon**.

5(10/14/1913, Copenhagen) p. 59 2828

152-06

### course of earth

"Out of their old knowledge the ancient Persians drew a spiral, which truly corresponds to the **course of the sun** through space. This course was found through inner perception. The human soul felt itself in connection with the soul of the earth and indicated the path of the earth with the caduceus, the **staff** of Hermes (**Mercury**)."

See the tip to a spiral movement which was assumed by Copernicus [95/11 (9/1/1906)].

5(10/14/1913, Copenhagen) p. 61 2828

152-07

### handwriting

"In a not very distant future one will remember only that people in earlier centuries once wrote. There will be a kind of mechanical stenography, which will be machine-written... One will excavate handwritten documents like we excavate the monuments of the Egyptians!"

7(3/7/1914, Pforzheim) 79ff. 2900

152-08

**sacrifice of Christ**

The **Mystery of Golgotha** and its three **preliminary stages** [see [148-09](#)] in connection with the development of **upright carriage**, speech, and **thinking** in the evolution of humanity and in the development of the child.

7(3/7/1914, Pforzheim) p. 84 2900

152-09

The recapitulation of the Lemurian age in the Egyptian culture-epoch expresses itself in the veneration of the raising forces [see previous abstract], which became effective by the first sacrifice of Christ in proper way in establishing **pyramids** and **obelisks**. The **sphinx** is a foreboding of the Logos who came only in the fourth epoch to full consciousness (the second and third sacrifices of Christ).

8(3/30/1914, Munich) 99ff. 2906

152-10

The working of the Christ impulse in the appearance of various **Ahasuerus** personages everywhere in Europe during the 16<sup>th</sup>, 17<sup>th</sup> centuries who confirmed from own knowledge that Christ walked on earth and passed by them. Since they dismissed Him, they must wander through the world and tell this experience to their fellowmen. Thus an even deeper sinking into materialism was prevented for the future: "From spiritual worlds the seed of being able to look back to the event of Golgotha was lowered into psychically inclined natures. Through the peculiarity of their consciousness, the storytellers saw themselves as present in the pictures." They became witnesses and strengthened the faith in **Christ** of their fellowmen.

See lecture 6(3/5/1914, Stuttgart).

*Note: Not to mistake for Ahasver {Ahasuerus}, the "eternal Jew", see [102-10](#) and [211-01](#).*

*References to lectures of CW 152 in [114-11](#), [124-13](#), [146-01](#), [146-02](#), [148-09](#), [149-04](#), [150-05](#).*

## **153 Inner Nature of Man and Life Between Death and Rebirth**

*Anthroposophical Publishing Co., London / Anthroposophic Press, New York (1928), Kessinger Publishing's Rare Reprints. RStA (6 lectures)*

**1(4/9/1914, Vienna) 10ff. 2911**

**153-01**

### **thinking-feeling-willing**

The **muscles** "are formed in the human being, so crystallised, that, even to the finest chemical formation he bears his crystallised **karma** in his muscular system. So strongly is this the case that the spiritual observer sees quite clearly that when for example a person has exercised his muscles so that they have taken him to a place where an accident happens to him, it happened because in his muscles lay the spiritual force which drove him of himself to the place where the accident occurred."

The muscular system is connected with the feelings, as the **bone-system** is connected with the will. The latter has arisen from the cooperation of all the beings that are concentrated in the sun life. The whole cosmos is living in it, the planetary system in the muscular system.

**2(4/10/1914, Vienna) 14ff. 2913**

**153-02**

### **reincarnation**

The human being has the human ideal as a religion before him **after death**, for which the gods inspire him, especially after the cosmic midnight, so that he becomes able to tread the path toward the ideal. Then, however, **Lucifer** tempts us to stay within the spiritual world with all our imperfections, which would change, however, into perfection; but other faculties we have in us would not develop. Against this temptation, the progressive gods are fighting, and the result is "that the archetypal image which the human being has formed from his earthly existence is thrown out of time into space; it is attracted magnetically by spatial existence. This is also the moment when the magnetic attraction through the parents is felt, when the human being is transported into the sphere of space; when he becomes connected with space. Through this, all that might instil into him the temptation to remain in the spiritual world is veiled."

The gods can give us so much power (unconsciously) "that, when we pass through the portal of death, we are able again to press forward a little further towards the ideal of humanity."

**3(4/11/1914, Vienna) 25ff. 2914**

**153-03**

### **thinking-feeling-willing**

In any **sense perception** creative **Imagination**, **Inspiration**, and **Intuition** are also contained which would cause a temptation (**Lucifer**) for the human being to spiritualise himself already during his physical life. That is why the gods (guardian of the threshold) deaden them to phantoms. The physical body becomes opaque by this phantom corpse that forms a reflecting layer, "and we thereby see ourselves in the physical world." Still in the first post-Atlantean epochs, these Imaginative forces were not completely killed, so that the human being had the Imagination together with the perception at least at times.

The thoughts that are living elemental beings are stultified to shadowy thoughts, while their life goes into the etheric body. There a fight between the progressing gods and **Ahriman** takes place, by which the etheric body becomes opaque and thus the mirror originates which allows the forming of **memory**. The forces of Imagination, Inspiration, and Intuition not coming to consciousness are germ forces that inspire the human being in the postmortal life to incarnate again.

Feeling (astral body, planetary sphere) and will (ego, sun) are not really born in us. What is unborn and remains hidden to consciousness is the evolving **karma** that can be properly

judged only after death. There were **religious** ideas in ancient times; today one has to acquire conceptions of the supersensible worlds through the understanding of spiritual science. They give us something like a soul-kernel that holds us alive after we have left our physical bodies.

4(4/12/1914, Vienna) 38ff. 2916

153-04

#### life after death

In the same way as man is surrounded by nature in his physical life, he is surrounded by wisdom after death. This wisdom, which streams toward him, is there in greatest abundance. It must be continually diminished by the dead by means of his willing-feeling and converted into life-force "that we have sufficient organising spiritual life-forces to permeate the substance we receive through **heredity** from father and mother." The **materialist** will not be able to do this; he will be overflowed by wisdom and drowned in spirit. That is why he will become dependent on heredity in his next earth-life.

In the physical world, the human being puts questions to objects and processes, in the spiritual world the things ask him. If he does not find the answer with his feeling-willing at the right moment, he must receive the impulses for it from the good gods in the next incarnation without being conscious of it. Tip to the interrogative motive in **fairy tales** and legends.

4(4/12/1914, Vienna) 48ff. 2916

153-05

By thinking, by **philosophy** the human being can get at most to the Idea of the **Father God**, but not to the Son God. Indeed, **Christ** arises causally from the Father God, not necessarily, but as a free action, through love or grace of the Father God. Therefore, Christ can only be found by **faith** or supersensible knowledge.

5(4/13/1914, Vienna) 52ff. 2917

153-06

#### thinking-feeling-willing / life after death / ego-consciousness after death

The physical world, the physical body become – seen from without (memory-tableau of the last earth-life) – the will-star that radiates wisdom [see previous abstract] outwardly (etheric body). After the memory-tableau, the fruit of the last life disappears into the future, kindling the first **consciousness** after death. The soul forces then change. **Memory** changes into **elemental beings** of thought at first. They form the environments by which we also recognise those elemental beings gradually we have not created. They clearly show the time of their creation, so that the loss of memory is compensated.

Feeling and will have a connection with our last life (kamaloka), and this connection still remains for decades and must be overcome gradually. Feeling and will change into a feeling-desire or desiring feeling, through which we perceive the outer spiritual world. This is illuminated by the creative soul-force, the soul-light, which comes forth from the power organising life and consciousness of the previous incarnation.

The life of the dead alternates between "companionship" and loneliness\*). The latter increases towards the middle of the postmortal life (**cosmic midnight**), while the consciousness for the spiritual world grows dim. From it, a longing for an outside world comes into being, which changes into a kind of new soul-light and leads to a vision of the past incarnations. The dead needs the memory of the ego up to the cosmic midnight. That is only possible today if the human being has combined with **Christ** in the previous incarnation. A reawakening then takes place by the Holy Spirit around the cosmic midnight (in Christo morimur, per spiritum sanctum reviviscimus).

\*) Cf. 179/7(12/17/1917, Dornach): This change of consciousness is due to living together with beings of the hierarchies of the archangeloi and archai.

6(4/14/1914, Vienna) 66ff. 2918

153-07

**life after death / thinking-feeling-willing**

After the cosmic midnight, the soul experiences the past lives, which the soul-light illuminates. Pleasures and joys can be transformed to **abilities** with the help of the spiritual world. Unless the human being does that, he forms a power inside him through which he degenerates spiritually, suffocates, as it were. Spiritual pleasures can be converted the easiest, those, which are engaged in the physical body in a most difficult way. These almost animal pleasures give intense pains for certain spiritual beings. "The sight of those pains ... is tremendously bewildering so ... that we are not at all able to manage the harmonious developing of the connections for the next incarnation."

While the human being is developing the **abilities**, certain **elemental beings** can feel attacked. If the human being acquires these capacities in spite of it, it may happen that he meets people in the next incarnation who are possessed by these elemental beings and are hostile to him.

Furthermore, sufferings and pains on the physical plane become willpower and moral strength. The dead then meets the souls who are karmically linked with him in such a way that he recognises what he owes to them or they owe to him. The urge of karmic compensation originates from it.

**Premature death:** the unused forces are added to the feeling and will forces of the next incarnation. **Death by an accident:** these forces strengthen the intellectual capacities. This kind of death is caused by karma and must not be provoked artificially (suicide).

6(4/14/1914, Vienna) 75ff. 2918

153-08

The human being, having absorbed the **Christ impulse**, receives an abundant Christ power that leads him beyond **cosmic midnight** and strengthens the impulse of the **Holy Spirit**, so that it can give an abundance of spirit, which is not used up in organising the physical corporeality, for the next life. This Spirit will make people behold **Christ in his etheric figure**.

## 154 *The Presence of the Dead on the Spiritual Path*

*Anthroposophic Press (1990). RStA (7 Lectures)*

**1(4/18/1914, Berlin) 1ff. 2922**

**154-01**

We perceive parts or processes of our etheric bodies when we are **dreaming**. When **hallucinations** arise, the human being sees a piece of the etheric body that is cut out or pushed out of the physical body, e.g., because of an illness. When we have dreams, in which we stand facing ourselves, we perceive a part of the **astral body**. In contrast to the etheric body, which encloses the experiences, everything is included in the astral body that the human being has not yet experienced or developed.

**3(5/5/1914, Basel) 35ff. 2925**

**154-02**

**health-illness / bacteria / infectious diseases**

Our ego and astral body are beyond the blood and the nervous system during **sleep**. However, they are closer connected with the other organs and have a stronger influence on them. From this follows that it is not a matter of indifference whether we take materialistic or spiritual thoughts with us when we fall asleep. Spiritual ideas as nourishment for the dead, **materialistic** ones do not exist for them. The latter promote parasites, also the **fear** of them. Parasitic beings, especially bacilli, as creatures of **Ahriman**.

**6(4/17/1914, Prague) p. 96 2921**

**154-03**

**sense perception**

“If **materialistic** views continue to persist for several generations more, the red of the rose will really disappear. People will actually see little grey **atoms** vibrating as an atomic whirl, not because they have to see them or because they exist, but because they will have trained themselves to see them.” See 213/10(7/15/1922).

In 166/5(2/8/1916) Steiner shows how, on the one side, the perception of **colours** declines in future (sixth post-Atlantean epoch) and, on the other side, **will** or ego are paralyzed.

## 155 *The Spiritual Foundation of Morality – Christ and the Human Soul*

*Volume 155 of the Gesamtausgabe (2<sup>nd</sup> edition) contains 10 lectures, held in Copenhagen (lectures 1 and 2) and Norrköping (lectures 3 – 10). English translations exist of the Copenhagen lectures in the collection titled “The Meaning of Life” (Rudolf Steiner Press, reprint 2005), of the Norrköping lectures in “The Spiritual Foundation of Morality” (Anthroposophic Press, 1995) (lectures 3 – 5), and in “Christ and the Human Soul” (Rudolf Steiner Press, reprint 2008) (lectures 6 – 9). RStA*

**4(5/29/1912, Norrköping) 23ff. 2601**

**155-01**

**Europe, aboriginal inhabitants / infectious diseases**

The division of the ancient Indian population into four **castes** (brahmans, warriors, merchants, and workers) went back to the organisation of the **Atlantean** population in seven castes or races. With the train of this population to Asia, the upper four castes moved to Central Asia, while the lower castes settled in Europe, Western Asia and Africa. In this population were, above all, these souls incarnated who had become immoral during the Atlantean age because of mystery betrayal. However, there also were such people of the higher castes among them who outwardly unknown as initiates (of the Nordic mysteries) kept the sacred secrets absolutely secluded and sent members of the second caste (warriors) as leaders to the remaining population. A moral uplifting of the souls thereby took place that did no longer need to incarnate in the lower classes of the

European population, which became gradually extinct.

From these extinct racial forms arose, nevertheless, demonic beings as products of decay, which later penetrated, e.g., with the invasion of the **Huns** or Mongols, the Europeans when they were seized by fear. A result of that was the outbreak of epidemics like leprosy in the Middle Ages.

**196/12(2/8/1920, Dornach)**: On the special talent of the retarded European population to absorb **Christianity** with the forces of its bodily nature. However, these forces are exhausted since the 15<sup>th</sup> century.

**4(5/29/1912, Norrköping) 33ff. 2601** **155-02**

On the **Colchian mysteries** (region of the Black Sea) which blossomed during the first post-Christian centuries and in which **Buddha** was working in his spirit body as a teacher. They brought forth two groups of esoteric pupils from whom one had to provide for the dissemination of Buddha's teaching without mentioning his name, while the other connected the Buddha current with the Christ impulse. **Francis of Assisi** (~1181/1182-1226) belonged to this group in his previous incarnation, and this fact expounds the immediate appearance of the moral power of love in him, as for example his healings of lepers. Cf. [130-24](#) and 140/4(11/3/1912, Vienna).

**4(5/29/1912, Norrköping) p. 37 2601** **155-03**

The **Apostles** are called the most choice of the European-West-Asian population described in -01.

"They were the essence of the lower castes who were diverted and did not go on to India. The substance for the disciples of Christ Jesus had to be taken out of these castes. I am not saying anything here about the previous or subsequent incarnations of the apostle individualities, only about the physical ancestry of the bodies into which the apostle personalities were incarnated. One must always distinguish between the incarnation lineage and the lineage of heredity."

**6(7/12/1914, Norrköping) p. 14 2939** **155-04**

The Lord reproves Moses (**Numbers 20:11-12**) that he has not believed in Him. That means that Moses and the Hebrews did not recognise that the God expressing Himself in the elements is **Christ** who also appears in the human soul. This lack of understanding then culminated before the Mystery of Golgotha in the outcry of the enraged masses 'crucify him!'."

**7(7/14/1914, Norrköping) 26ff. 2941** **155-05**

On the **ideals** which alienate man from earth evolution after death through **Lucifer's** influence. Only Christ-imbued ideals are true seeds for the future of the individual and for whole humankind.

On the life-tableau of Christian Morgenstern (1871-1914).

**8(7/15/1914, Norrköping) 42ff. 2942** **155-06**

**forgiveness of sins / John 8:1-11**

On **Christ** and the two criminals on the cross (**Luke 23:39**).

Man can and will compensate an unjust deed by his **karma**. Nevertheless, this deed continues to exist as an objective cosmic fact. This guilt is taken over by Christ, therefore, it appears in the **Akasha Chronicle** only to somebody who has penetrated himself with the Christ impulse, another does not find it. This also applies to the time before the **Mystery of Golgotha** (Christ's descent to the dead).

Unless Christ had taken over the sins on Himself, the karma of the individual people would be compensated roughly at the end of the earth evolution, "but the **earth** would not

be prepared to pass over to the **Jupiter** stage and the whole earth humanity would be there without a dwelling-place... The fact that the whole earth co-develops with humankind is the result of the deed of Christ." The saying 'your sins are forgiven' (**Matthew 9:2**) signifies a cosmic and not a karmic fact. Tip to Michelangelo's painting *The Last Judgement* in the Sistine Chapel [see 157/12(6/10/1915, Berlin)].

Steiner shows another aspect of these facts in the following lecture (7/16/1914).

**9(7/16/1914, Norrköping) p. 62 2944**

**155-07**

Up to the **light-ether** the human being kills everything in his **perception**, so that he can have an earthly consciousness. He cannot kill the chemical ether (**sound ether**, music of the spheres) and **life ether** (= tree of life), these also do not have any special participation in him. From these regions, closed to man since the **Fall of Man**, Christ did come (baptism in the Jordan).

**9(7/16/1914, Norrköping) p. 65 2944**

**155-08**

**ether / life ether**

The light ether enters the **plants** and rises again out of them as living spiritual element (**elemental air-beings**). The chemical ether, imperceptible to man, enters the **animals**. It is transformed to elemental water-beings. "Finally, the cosmic ether, or life ether, which man is prevented from killing and without which he cannot live at all – he transforms the life ether into earth-spirits."

**9(7/16/1914, Norrköping) p. 66 2944**

**155-09**

The human being permanently projects **auric** rays of his moral and other qualities around him whereby he enriches the earthly-spiritual element of the **earth**: As a comet draws its tail through the cosmos, so does man draw his spiritual aura behind him during his whole life. In this human **phantom**, death was interwoven more and more toward the Mystery of Golgotha, because man could not penetrate it with sound ether and life ether. This would have led to the earth's death without the intervention of **Christ** and to a "stillborn" **Jupiter**, too. On the **resurrection** in the body and the separation of the good and evil races on Jupiter.

*References to lectures of CW 155 in 114-19, 124-13, 126-13, 130-24, 223-02.*



## 156 Inner Reading and Inner Hearing

SteinerBooks (2008). *RSIA* (5 lectures)

**4(10/6/1914, Dornach) 47ff. 2958** **156-01**  
**time**

To get in touch with **archangeloi** the researcher of the supersensible world has to leave simultaneity and transport himself back to a certain point of time in the past from which the effects of the archangel concerned radiate into our time. The archangels stand at the beginning (archangeloi = messengers of the beginning) of times, of nations. The **archai** are found “– only when we have transported ourselves back into the Lemurian age, when the earth was at the beginning of physical development.”

**4(10/6/1914, Dornach) 51ff. 2958** **156-02**  
**living with the dead**

The sevenfold **etheric body** in which seven cosmic vowels are reflected and the twelve fold **physical body** in which the cosmic consonants appear. The clairvoyant uses both reflecting bodies as sense organs for the communication with the **dead**. After death, one inscribes communications to other dead into the Akasha Chronicle, “erasing them when it is no longer necessary.”

**4(10/6/1914, Dornach) 58ff. 2958** **156-03**  
**etheric brain**

In the same way as certain **brain** lobes lie firmly enclosed within the cranium, however, are etherically movable with **thinking**, the **hands** become etheric organs of thinking on **Jupiter**. The **shoulder blades** of today will then develop to a "cranium". On **Venus**, the **kneecaps** will form a kind of "cranium" for a spiritual organ that will follow from the lower legs and **feet**.

See 157/9(3/9/1915, Berlin), 159/1(1/31/1915, Zurich), 287/4 and /5(10/24/ and 10/25/1914, Dornach). Cf. [265-06](#).

**6(12/12/1914, Dornach) 87ff. 2986** **156-04**

The **astral body** tends to develop certain motions under the influence of the signs of the **zodiac** ("habits", consonants), also more inner ones under the influence of the planets ("habits", vowels). By combination of these 19 forms, the astral body carries out certain movements, inscribes them into the **etheric body** and reads them again; these are the **memories**.

Cf. 157/10(3/16/1915, Berlin), 159/6(3/14/1915, Nuremberg).

**162/3(5/29/1915, Dornach)**: Memories: thinking and perceiving make a sign-like impression in the etheric body that resembles to a kind of **homunculus**: “And this sign is – as strange as it may seem - similar to the (upper) human figure.” These homunculi also imprint themselves in the physical body (but not with **dream** experiences, because they are poorly reminded).

The **consonants** of the oldest **picture scripts** imitated the signs of the zodiac, and the **vowels** the planets, from there the high reverence for the written signs, for literature. The nature of writing was ahrimanised after **letterpress printing** had been invented.

**6(12/12/1914, Dornach) pp. 96 2986** **156-05**  
**nationalism**

During the wake state (and during initiation), the human being is together with his **folk spirit**, who is working in the physical and etheric bodies, during **sleep**, however, he is

connected with the totality of folk spirits with the exception of the own. If he hates a certain folk spirit, he condemns himself to join it solely during sleep.

See 157/3(11/28/1914), 159/7(5/7/1915), 174a/2(12/3/1914).

**7(12/13/1914, Dornach) 101ff. 2987**

**156-06**

#### **remedies**

Each **organ** has a particular, specific experience of **taste**, which the **astral body** receives but remains unaware. If the astral body becomes dull in relation to the habit of taste, **aging** or organ **illnesses** will arise. From that also results the necessity to develop a conscious relationship to different foods, especially of plants (vegetarianism), and a healthy way of eating.

The general astrality specifies itself in the flower region of plants, so that an individual plant can have a relationship to the specific astrality of a human organ and stimulate it. That may form the basis of a rational system of herbal therapy.

**7(12/13/1914, Dornach) 112ff. 2987**

**156-07**

#### **spinal column / head**

On the different age of parts of the human form and their transformation during the planetary stages. The vertebrae were first established during the Saturn evolution, the **ribs** during the Moon stage. The skull was added in an upward direction during the Sun evolution. During the earthly development, the influence of the sun turned it forwards. **Lucifer** strives to direct head and arms upward, the Moon direction. Such luciferic spirits seduce people "carrying their noses in the air". The well balanced gesture of the bowed head (Christ) and the raised, praying hands (redeeming Lucifer's power).

**8(12/19/1914, Dornach) 117ff. 2988**

**156-08**

Man lives in the physical world in a world of mirror images. He is a reflection within reflections. He can create reality through **moral** impulses and actions (**creation out of nothingness** or into the nothingness of his ideas), through which the substance of the **seraphim** is brought down to earth. At the same time, the moral actions again are substance of warmth for the entire world order.

"And while we **think**, perceive and form concepts, we are the lights of the **cherubim** in the cosmic order... While we are thinking, light appears in us; the light of thoughts radiates from us, and that illumines the world in which the cherubim live."

*References to lectures of CW 156 in [172-07](#).*

## *157 The Destinies of Individuals and Nations*

Rudolf Steiner Press (1986). **RStA** (16 lectures)

**2(10/31/1914, Berlin) p. 15 2969**

**157-01**

**Nationalistic** feelings of hatred signify “a premonition – My next incarnation will be into this nationality (*against which I am raging!*)! The higher ego has already established links with the other nationality subconsciously. Against this **higher self** resists that part of us which is interwoven into the nationalities on the physical plane...”

**2(10/31/1914, Berlin) 11ff. 2969**

**157-02**

The **European** folk-souls are characterised in their relation to war, especially in view of the **First World War** of which Steiner says that it has been a necessity.

**2(10/31/1914, Berlin) p. 29 2969**

**157-03**

**First World War**



“Some of our friends will also remember how often I have spoken of the fact that the war was hanging in the spiritual air and was really being held off, only by something, ... by fear.”  
 “The individuality (**Francis Ferdinand of Austria, successor to the throne**) who was assassinated on that day (at **Sarajevo, 6/28/1914**) and went then through the gate of death showed afterwards an appearance I had never seen before, nor heard described by others... It (his soul) was like a centre of crystallisation around which every element of fear was crystallised up to the outbreak of the war. Afterwards a quite different phenomenon appeared. Being a big cosmic force before that attracted all fear it had then become something that was opposite. The fear that has prevailed here on the physical plane had held everybody back. But once this soul had ascended to the spiritual plane, it acted in an opposite way, bringing the war.”

See lecture 5(1/19/1915) and 287/3(10/19/1914).

**172/7(11/19/1916, Dornach)** and **173/7(12/18/1916, Dornach)**: On the prophecy, leaked by occult brotherhoods in 1912 and 1913, that Francis Ferdinand would be murdered.

**3(11/28/1914, Berlin) p. 40 2981**

**157-04**

The spiritual element that must enter into humankind during the 20<sup>th</sup> century is first the fruit of a struggle won by the spirits. “And they are fighting it by making use of certain young souls coming from the area of the Eastern civilisation and certain souls of the Western civilisations. It is a struggle that will go on for a long time yet, a struggle between **Russian** souls that have gone through the gate of death and **French** souls that have gone through the gate of death; a war waged by spiritual Russia against spiritual France. It is a terrible war...”

The spiritual **Germany** is mediating between both sides. The **First World War** was the reverse reflection of these spiritual facts.

**4(1/17/1915, Berlin) p. 53 3008**

**157-05**

**reincarnation / Russia / Germany**

Many souls who had absorbed Christianity more superficially (up to the etheric body) in Western Europe and in Italy during the first post-Christian centuries reincarnated in

Eastern Europe where they combined more instinctively (i.e. up to the astral body) with Christianity (during the 19<sup>th</sup> and 20<sup>th</sup> centuries).

Generally, a soul does not reincarnate several times in the same nation, an exception is the Central European people in whom many souls are living who incarnated before in Germanic peoples.

**4(1/17/1915, Berlin) p. 58 3008**

**157-06**

The Central European fighters of the **First World War** kept on fighting after death.

**4(1/17/1915, Berlin) p. 61 3008**

**157-07**

**post-Atlantean age / Russia / Germany**

“The worst thing which can happen to the East is that it may expand temporarily and damage German culture.” “What is preparing in the East can only come to something if Central Europe strongly and consciously ... unites the forces of the human ego and human powers of insight with the Christ impulse...” About 2,100 years will be necessary (calculated from 1400 A.D.) during which the German folk-spirit has this task.

Similar explanations in **174a/3(3/23/1915, Munich)** and **174b/2(2/13/1915, Stuttgart)**: In the fifth post-Atlantean epoch, the seeds are laid for the age following the next great catastrophe. The sixth post-Atlantean epoch will be a culture of decline that has to receive passively what the fifth has brought forth. On the persistent struggles-to-come between Germanics and Slavs.

**159/13(6/15/1915, Düsseldorf)**: “The summit of the post-Atlantean culture is already to be reached in the fifth post-Atlantean culture-epoch. A downward development follows in the sixth and seventh culture-epochs. However, it will take place in such a way that this downward cultural development in the sixth culture-epoch is inspired, is penetrated by the spirit-self.”

**5(1/19/1915, Berlin) 75ff. 3009**

**157-08**

**Germany / remedies / intelligence**

The age of **Michael** begins in **1879**. Michael “was that spirit who, before the Mystery of Golgotha had approached, descended to earth ahead Christ, as it were, and governed the world affairs for about four to five centuries. He is now the leading spirit on earth again. We can make a comparison by saying that Michael is among the spirits belonging to the hierarchy of the archangeli as **gold** is among the **metals**. – Whilst all other metals act preferably on the etheric body, gold also acts as a medicine on the physical body. In the same way all the other leading spirits act on the soul whilst it is Michael who at the same time is able to act on the physical intellect, on physical reason.”

“What we want to achieve spiritually, we have to achieve in accord with the forces that Michael, the leading spirit of the age, commands. And Michael’s ally is ... the **German folk-spirit**. Two powers – Michael and the German folk-spirit who are entirely in harmony and to whom the task is transferred to express the Christ impulse just in our time as it meets the character of our age.” See [152-04](#).

**5(1/19/1915, Berlin) p. 82 3009**

**157-09**

As example how one can banish the **ahrimanic, technical** influences (demons), the architectural shapes of the heating house of the **Goetheanum** are stated. They make us realise where the ahrimanic forces prevail and thus lose their detrimental effect.

**7(2/22/1915, Berlin) p. 122 3028**

**157-10**

**life after death**

The human being suffers after death not from a lack, but from a superabundance of **consciousness**, which he can absorb only gradually so that it becomes bearable for him.

“In this situation something is necessary: to find one’s way in this flood of light that is our awareness after death. We need knowledge of our own essential nature as a starting point... Lack of self-knowledge is what hinders the postmortal awareness.”

7(2/22/1915, Berlin) p. 126 3028

157-11

### early death

The unused energies of the etheric bodies of young soldiers killed in action pass on to the **folk-spirit** of the people concerned. “Their work will only be wholly fruitful if there are receptive souls here that are prepared to unite their thoughts with what comes to them from the spiritual world.”

Cf. [140-06](#), [153-07](#).

8(2/3/1915, Berlin) 129ff. 3031

157-12

### initiation / clairvoyance

The three doors to the spiritual world, to the Imaginative knowledge: the doors of death, of elements and sun.

- (1) Door of death: meditation of thoughts leads to the threshold and to the meeting with a winged thought being in the form of a human head. Ahriman stands at the threshold of the spiritual world who wants to prevent that this thought-being becomes visible. One has to leave behind all physical concepts at the threshold.
- (2) Door of the elements: One lives in the thoughts controlling them actively. This condition is achieved either directly (not recommended) or after having passed the first door. The will, necessary for it, is described in the mysteries as meeting a monster, the "**lion**". If this willpower, which is also effective in the human interior, in the blood and respiratory system, is used without regular training, it will be grey **magic**. “This would induce a person to intervene in the spiritual world of his own accord with forces we should not use to intervene in the spiritual world.” Lucifer prevents one from perceiving the lion what is the case especially with certain kinds of **mysticism**.  
On this stage, the elemental world with its beings is experienced.
- (3) At the door of sun, a wild **dragon** is perceived. It consists of our lowest nature (forces in the digestive system etc.) and egoism. Ahriman and Lucifer make any effort to make this dragon invisible.

The ‘head clairvoyance’ that is achieved, having passed the door of death, is shadowy and subtle at first. Against it, the visions of the ‘belly clairvoyance’, which are obtained by combining with the dragon, are beautifully colourful. “However, if you lift the **organs** of the stomach, the liver, the gallbladder et cetera out of the astral and etheric bodies using the belly consciousness, the colours have not been used in the same way to form perfect organs (like the brain). These organs are only on the way to perfection. What comes from the astral body and etheric body of the belly is beautifully coloured, it glitters and glistens in all kinds of sun colours. Lifting your etheric and astral bodies out of that region you will bestow the most marvellous colours and hues upon the forms you are seeing.”

8(3/2/1915, Berlin) p. 145 3031

157-13

### life after death

“Looking back to his entry into the spiritual world through **death** is the most marvellous, the most glorious, greatest, magnificent and beautiful event on which the dead individual can ever look back during the time between death and rebirth... And death is the most marvellous teacher, a teacher truly able to prove to a receptive soul that there is a spiritual world, because by its very own nature death destroys the physical and only lets the spiritual come forth.”

9(3/9/1915, Berlin) p. 150 3036

157-14

**consciousness**

During the awake state, the human head is **sleeping** because its ego and astral parts unite only loosely with the physical and etheric parts, as usually with the remaining body during sleep. Thus, **thinking** becomes possible, i.e. through the reflection of the astral body and the ego in the physical and etheric bodies of the head.

“And if you have a powerful **headache**, the astral, physical and etheric parts of the head are very much united. We are least able to think when we have a headache.”

Further explanations as in [156-02](#) see [141-08](#).

10(3/16/1915, Berlin) 174ff. 3041

157-15

From about 1530, the **Italian** folk-spirit worked not only on the constitution of soul (sentient soul) but also on the physical one, he descended, so to speak. The national characteristics thereby became more pronounced \*). Similar processes happened with the **French folk spirit** about 1600 and with the **English** folk-spirit about 1650.

The **German** folk-spirit descended in the time between 1750 and 1850 and ascended again, acting then only on the soul element. This swinging back and forth is the peculiarity of the German folk-spirit. “When the folk-spirit recedes again, leaving the national character in a state of fluidity, people will have to go through the repeated ups and downs of the folk-spirit in their own bodies, and they will learn how all ‘beingness’ is a state of flux between the sense-perceptible and the supersensible world.” \*\*)

Steiner says of the **Russian** folk-spirit that it does not descend to the physical element at all. “And, hence, that people will only enter into spiritual development when they make the effort to combine the fruits of the work done in the West of Europe with their own essential nature in order to found their culture in connection with the West because they will never develop a culture out of their own resources.”

Similar explanations in [159/6\(3/14/1915, Nuremberg\)](#).

\*) Divergent explanation in [174a/3\(3/23/1915, Munich\)](#): The **Italian** folk-soul combined with the physical of the people in the time between 1830 and 1850.

\*\*) [159/8\(5/9/1915, Vienna\)](#): A previous descent of the German folk-spirit took place in the time when the legend of **Parzival** originated.

12(6/10/1915, Berlin) 196ff. 3075

157-16

**Ahriman-Lucifer**

On the construction of the first **Goetheanum**, particularly on the shaping of the carved group [also in [181/16\(7/3/1918\)](#)].

On **sculpture**: Steiner could not yet clear it esoterically, “however, it seems to be absolutely correct that all antique motives can be better brought to representation in stone or in metal, and all Christian motives ... better in wood.”

12(6/10/1915, Berlin) p. 199 3075

157-17

**Ear** and **larynx** were one organ on the old Moon.

12(6/10/1915, Berlin) p. 203 3075

157-18

The creation of **Homunculus** in the second part of Goethe’s **Faust** is a “super-creation” in contrast to usual creation (German: *Zeugung*) (like the pair of concepts man – superman). The German word *Über-zeugung*, used by Goethe, means usually *conviction* and thus this passage is misunderstood by German readers in most cases (verse 6856) and consequently also by translators. Other corrected interpretations are given, e.g., to the outline with the note *Epilogue in the Chaos on the Way to Hell* which does not refer to Faust but to Mephisto [see, however, [129/11\(8/28/1911, Munich\)](#)]. This plan is discussed in detail in [162/4\(5/30/1915, Dornach\)](#).

13(6/22/1915, Berlin) p. 216 3083

157-19

How Ralph W. **Emerson** (1803-1882) characterises Shakespeare and Goethe. See 158/3(11/15/1914, Dornach).

13(6/22/1915, Berlin) 212ff. 3083

157-20

**Dream** results from an interaction between the etheric and astral bodies. The etheric body receives the experiences of the astral body and ego before waking up, before the physical body becomes conscious. The dream thereby becomes the prophet of events, which one only experiences in the next incarnation. Nevertheless, these are shown by the etheric body that contains the images of the present life in the garment of such images.

13(6/22/1915, Berlin) 225ff. 3083

157-21

The human beings prepare the mineral kingdom of the Jupiter stage since the 15<sup>th</sup>, 16<sup>th</sup> centuries (great personalities even sooner) through external **science** (this will be the "atoms" of Jupiter). **Anthroposophy** prepares the plant kingdom. What follows anthroposophy prepares the animal realm of Jupiter, and **morality** in thinking, feeling, and willing will found the human realm.

"And everything there is in the **cosmos** today really belongs to the earth, so that the end of the earth will not only mean the plant and the animal kingdom perishing with it but everything out there in the cosmos perishing as well. And the future Jupiter world will emerge."

On the cooperation of the hierarchies of the angeloi to archai with the human beings, creating the realms of nature of Jupiter, see 162/5(6/3/1915).

Cf. [93-15](#), [93-17](#), [207-14](#).

## *157a Spiritual Life Now and after Death*

*SteinerBooks (2013. RStA (6 lectures)*

- 1(11/16/1915, Berlin) 1ff. 3146** **157-22**  
**life after death**  
 After the disappearance of the life tableau, which becomes for the dead the starting point of his self-consciousness in the postmortal life, the dead gets a memory for the nights of the preceding life, which he lives again backward. The statement that **kamaloka** lasts about a third of our physical life also explains itself by this fact. See 174 a/4(11/29/1915, Munich), 174b/5(11/23/1915, Stuttgart).
- 1(11/16/1915, Berlin) 15ff. 3146** **157-23**  
**death, untimely / reincarnation**  
 The life tableau appears like on the background of the spiritual world to people who die before the 35-th year (with gradual differences between young and adult age). They can thereby return to this world sooner and may become important bearers of spiritual truths in their next incarnation.  
 The souls of children who died in the age of 10 to 14 help the souls who prepare their new incarnation.
- 2(11/18/1915, Berlin) 23ff. 3147** **157-24**  
**life after death**  
 The two ways the human being perceives other souls after death: one has to imagine the souls of dead people actively by a kind of spiritual searching, while the imaginations of souls of living persons appear more automatically. See 174 a/4(11/29/1915).
- 2(11/18/1915, Berlin) p. 25 3147** **157-25**  
 The human being experiences the effect of his actions in **kamaloka**. These experiences become intentions to compensate the results again. Thus, the **karmic** plan of the next incarnation comes into being up to the end of kamaloka. The following period serves to appropriate the forces from the spiritual world, “through which we can create a body suitable for our individuality.”
- 2(11/18/1915, Berlin) 28ff.) 3147** **157-26**  
**death of old age / death, untimely / reincarnation**  
 If a person dies before the 35-th year, the trend will generally exist to work strongly outward in the next incarnation, whereas the incarnations of such people who became older is directed more inwards.
- 3(11/20/1915, Berlin) 43ff. 3148** **157-27**  
**life after death / reincarnation**  
 When a premature **death** took place by an external reason, the soul concerned becomes a messenger of the spiritual in the world for the dead. Such souls are for the dead what the idealists are on earth. During the life after death, these souls “are close to that what happens on earth for the purposes of general humanity.” This again has a corresponding effect in the next incarnation.
- 4(12/7/1915, Berlin) 63ff. 3162** **157-28**  
**life after death / living with the dead / memory**



The loving **memories**, which we have of the dead here in life, form an additional sphere in the spiritual world as the arts form in the physical world.

168/1(2/16/1916, Hamburg): "The thoughts, which remained in the souls who loved the dead, is something that is added to the world which the dead needs directly, indeed, and increases and brightens up the existence of the dead. One can compare this to the art in the physical world, but it is a poor comparison because it is an increase, a brightening up for the dead in a far higher sense than the brightening up of the physical world by art for us."

**4(12/7/1915, Berlin) p. 81 3162**

**157-29**

The **etheric body** is "old" at birth. It is well developed with many internal structures or movements. In the course of life it becomes younger and loses these structures, it becomes undifferentiated. So also in 166/4(2/1/1916), 180/11(1/11/1918)

*References to lectures of CW 157 in [124-12](#), [126-03](#), [155-06](#), [156-03](#), [156-04](#), [156-05](#), [158-06](#).*

## 158 Our Connection with the Elemental World...

Rudolf Steiner Press (2016). *RStA* (5 lectures)

1(11/9/1914, Dornach) 30ff. 2973

158-01

The **Russian** nation emerged from the Slavs, who took up Christianity in its Byzantine-Greek form and were also influenced by **Scythianus**\* and the **Finnish** national element which still felt the threefolding of the soul, as it finds expression in the *Kalevala* [see 133-03]. The ego-like nature of the Germanic Varangians (called "ruotsi" by the Finns, hence, "Russians") combined with it.

Differences of the **life after death** between the souls that have gone through a Russian or a Western (especially **French**) incarnation: the etheric body of the "Russian" incarnation disintegrates fast, the soul lives together with its angelos almost naturally (in the first decades after death). The etheric body of the Western incarnation dissolves slowly, and the soul does not easily find a living together with the angelos. **Michael** recruits the fighters for the appearance of **Christ in the etheric** largely from people who have completed a Russian incarnation. They help to dissolve the etheric bodies of the Western souls that would entice people to form wrong Imaginations of the etheric Christ. This is the fight of the spiritual Russia against the spiritual France [see 157-04], which appears on earth as an alliance of both nations\*\*).

\*) Scythianus is the head of the initiation centre, "which exerts a particular influence upon the inner regions in order that it may be properly prepared to receive the illuminating influences from the Mystery of Golgotha..." Scythianus "lived for a while surrounded by the ancient Scythian people. It is not at all necessary that a high-developed people should be living around a centre of initiation..." [See 113-16, 117-09, and 121-09].

\*\* See 174a/2(12/3/1914, Munich), 174b/3(2/14/1915, Stuttgart).

2(11/14/1914, Dornach) 48ff. 2974

158-02

The physical bodies of **Europeans** and Americans are formed more by external etheric forces, those of African and Asian people more by the internal forces of their etheric bodies. With the Europeans, the **elemental beings** work in the forming forces of the physical body including the faculty of speech. The spirits of the earth cause the ego-nature in man, while the elemental beings of the watery and airy elements influence more the soul.

"The **earth** has a cosmic intelligence which determines its form so that it raises up land wherever and to the extent that is necessary in order to connect that the right elemental beings enter into connection with the beings on the earth, and, on the other hand, allows the water to have its place to the extent that is necessary for the inspiring genii to be able to be active."

Examples: the old **Finnish** people that receives its special soul configuration because three bays extend into this region. **Russia** with her land mass only has little access to the sea. This fact prevents that the spirit-self develops too early. **England** as the country, which must assert herself against the surrounding psychic sea, is a place of the consciousness-soul. **Greece** and **Italy** were suitable sceneries for the fourth post-Atlantean culture. **France** is the place for the recapitulation of the Greek culture.

3(11/15/1914, Dornach) 63ff. 2975

158-03

**Europe**

**Finland's** future mission: "A time must come - if human hearts are to be filled with an understanding of the tasks of evolution - when from amongst the Finnish people the ideas of the Kalevala will blossom ..."

The **French** nation came into being while the old Celtic current merged with the Latin

element with which the Franks then combined. The **elemental beings** of the fluid influence the etheric bodies of the West Europeans (the physical bodies from without in former times, see previous abstract).

The same impulses are effective in the physical bodies of the **Central Europeans** as in the etheric bodies of the **English**. That is why a spiritual alliance has gradually developed between both peoples, however, comes to the fore as struggle in the physical world because of lacking understanding (First World War).

4(11/20/1914, Dornach) 85ff. 2076

158-04

### **Faust (Goethe)**

The basic experience of the fourth and the fifth post-Atlantean epochs: the meeting with the **sphinx (Lucifer)** and with Mephisto-**Ahriman**. In the fourth post-Atlantean epoch, the **etheric body** tended to be larger than the physical body. A more vigorous **breathing** process thereby appears, it becomes more conscious, and Lucifer receives the possibility to penetrate into the human organism via breathing. This expresses itself more coarsely as **nightmares**, and as a subtler process as doubts and questions. This is the basis of the legend of the sphinx and **Oedipus**.

In the fifth post-Atlantean epoch, the etheric body is shrinking. Ahriman can settle down into this etheric body namely from the side of the nervous system (in contrast to Lucifer it is hard for him to approach the blood and with it the human being, see Faust legend). Materialism strengthens Ahriman, so that the human being can feel him in future, as if he unites with the human being – this phenomenon will appear with children at first – and as if he is standing beside him (schizophrenia).

Oedipus as a representative of the fourth post-Atlantean epoch compensated the luciferic element, the sphinx, absorbing the ahrimanic element (clubfoot of Oedipus, Mephisto's cloven hoof) and developed his ego-nature. The human being of the fifth epoch must extend this ego by absorbing spiritual science to compensate the ahrimanic influence.

5(11/21/1914, Dornach) 100ff. 2977

158-05

### **thinking-feeling-willing / Genesis**

On the symmetry of the **physical body**, which forms the basis of **ego-consciousness** [by joining both visual acts to one **sense perception**, the crossing or folding of the **hands (praying)** etc. [see in 273/8(9/28/1918, Dornach) and 348/5 (12/13/1922, Dornach)]. The left-right symmetry is due to the confrontation of the **luciferic** forces working from the left (cosmic thoughts) and the **ahrimanic** ones working from the right. The intersection is in the middle of the human being, it is not spatial.

Both forces are reconciled in the head; therefore, the human being can develop the quiet activity of thinking in the middle. He becomes more asymmetric downwards (e.g., **heart** on the left side, Lucifer wants to draw it on his side\*). The **stomach** is a "bastion" of Lucifer and the **liver** a fortress of Ahriman.

The **etheric body** also shows two halves: the left one glitters brightly, the right one is dark.

The luciferic forces work on the human being also from the front, however, come only to the surface, which goes through the breastbone. The ahrimanic forces working from the back come only up to the spinal cord. The surface lying in between remains to the human being in which he is himself with his feelings. A third direction of the luciferic forces goes from above up to the level of the cervical vertebrae, the ahrimanic forces from below up to the level of the diaphragm. The human being has the remaining space for himself.

**Yahveh** breathed his breath into man, into this space limited by the surfaces, and filled him in such a way, "that then the effect of this magic breath spread in the remaining human being into the regions of Lucifer and Ahriman."

\* 350/3(6/6/1923, Dornach): The astral body has a stronger effect on the hearts of right-hearted people.

6(11/22/1914, Dornach) 117ff. 2978

158-06

**elemental beings**

**Thinking-feeling-willing**\*) : feeling is an older willing, thinking an even older willing. Thinking is the **ahrimanic** pole, willing the **luciferic** pole of our soul-life, in feeling they are in (unstable) equilibrium. \*\*)

Thoughts are – clairvoyantly seen - solid inclusions, like "frost flowers," in the **etheric body**. Will impulses are bright "vacuoles.". "However, it is always in such a way that there is not only our power of thinking in this etheric body, but also the influence of **elemental beings** penetrates it." One can perceive that pictorially in abnormal conditions (relaxed etheric body). This is an origin of **fairy tales**.

Both poles also exist in the **astral body**, in consciousness: the awake consciousness is ahrimanic; the consciousness of **sleep** is luciferic. In **dream**, both influences balance each other more or less.

In the **moral** realm right (to something) is luciferic (egoism), duty is ahrimanic, the loving performance of one's duty and understanding equanimity is the compensation, by which Lucifer and Ahriman also find their redemption in man. Accordingly, the revolutionary-warlike is luciferic; the conservative-peaceful in the historical development is rather ahrimanic.

\*) This distinction of soul faculties was carried out by Johannes Nicolaus **Tetens** (1736-1807) for the first time; he is the father of modern psychology. See CW 18 *The Riddles of Philosophy*, p. 89.

\*\*) **157/11(4/20/1915, Berlin)**: "The activity of **remembering** is one of our oldest soul activities." On the relationship of the four soul activities with evolution since the Saturn stage.

- (1/1/1912, address, Hanover) 135ff. 2513

158-07

Explanations on the Norwegian dream song about **Olaf Åsteson** in four addresses (1/1/1912, 1/7/1913, 12/31/1914 and undated). In the address of 1/7/1913 (Berlin): "Amongst the **Norwegian** people whose language still has much that lies close to the threshold of occult mysteries, the possibility has long for souls to maintain a connection with what lives and weaves behind outward material phenomena."

-(12/31/1914, address, Dornach) 158ff.) 2513

158-08

On the meaning of **Exodus 33:18**: beholding the spiritual world (the countenance of Jehovah, which must remain concealed to Moses).

-(6/5/1913, address, Helsinki) p. 194

158-09

The same individuality incarnated in Baruch **Spinoza** (1632-1677) and J. G. **Fichte** (1762-1814).

*References to lectures of CW 158 in 133-01, 133-03, 157-19.*

## 159/160 *The Mystery of Death*

*Gesamtausgabe, second edition. RStA (22 lectures)*

**3(2/21/1915, Bremen) (57ff.) 3027**

**159-01**

The **First World War** was the result of a process which had begun thousand years ago with the campaigns of the **Vikings**, on the one side, from north to southwest, to **France** – Italy – England and, on the other side, to Russia, “so that in **Central Europe** something of spiritual substance was crowded together”.

In this context: “in the French population is much more Teutonic blood, in Central Europe is more Celtic blood, this is true. ... Only the inhabitants of the west are completely overpowered by the Romance element” like by a circle.

**3(2/21/1915, Bremen) (p. 64) 3027**

**159-02**

“While somebody is **chatting**, his **etheric body** is perpetually knocking against the air set in motion, and, in doing so, it is stroked.”

**161/5(2/5/1915, Dornach):** “The astral body is perpetually knocking against the etheric wave (produced through speaking) and perceives it, and the ego is perpetually knocking against the physical wave of the air... In this touching, ... we become aware of our ego and astral body, and man feels very well enjoying himself.”

**5(3/13/1915, Nuremberg) (p. 123) 3039**

**159-03**

The **Russian** nation is characterised as nation with a (in future even reinforced) talent for everything, but without any productiveness. “And in future, the call goes out from the East over here to the West: we have a nice country, but no order – for disorder increases more and more -, come and make order!” Central Europe has a vocation to bring in the productiveness of spirit to the East... The biggest misfortune would be if the East of Europe, if Russia were victorious in this process” (**First World War**). This would be the biggest misfortune not at all for **Central Europe** but for Russia, “because this victory would have to be cancelled again.”

**6(3/14/1915, Nuremberg) (128ff.) 3040**

**159-04**

The **moral** impulses are handed over to the hierarchies during sleep. They cannot take up the immoral ones; they remain on **earth**. The human being sees them after death, and the impulse originates within him to cast them out of the earth process. The hierarchies convert the moral impulses into germs of the inventive human **thinking** of later epochs. The hierarchies, especially the archangeli, use the absorbed supersensible mental pictures for the earth progress.

**6(3/14/1915, Nuremberg) (p. 141) 3040**

**159-05**

**translation of anthroposophic literature**

“And while one cannot really translate a book by Hegel or a book of our spiritual science into **English**, one can translate Haeckel, of course, very easily into English. You may be surprised about me saying this, because you know that spiritual-scientific books are translated into English. But what you read in the books, you read this only approximately in the English translations.”

Steiner points to the fact that **German** has always preserved certain fluidity according to its relationship to the folk spirit.

**8(5/9/1915, Vienna)** (p. 191) **3063** **159-06**

On the roots of **pan-Slavism**. Steiner mentions the philosopher Joseph **de Maistre** (1753-1821) as teacher of the Slavophiles [see [204-21](#)].

**8(5/9/1915, Vienna)** (p. 195) **3063** **159-07**

**Defoe Daniel**

**Ahriman** gets access to man in the simplest way if one teaches **materialistic** forms of thinking already in childhood. "Ahriman did this in such a way that he inspired an author of the materialistic age with the idea of **Robinson Crusoe**... The portion that the Robinson reading had in the education of materialism is enormous." See 171/8 (10/1/1916, Dornach) and 301/14(5/11/1920, Basel).

**9(5/13/1915, Prague)** (204ff.) **3064** **159-08**

In the same way as man cannot immediately perceive the hierarchies standing above him, the **animal** also does not directly perceive man, however, in a kind of dim clairvoyance as spectre. Especially, the lower animals have a feeling for the **elemental realm**, which exists below the mineral realm.

**9(5/13/1915, Prague)** (206ff.) **3064** **159-09**

**nationalism**

Luciferic archangeli cause that man identifies with his nationality. Luciferic archai make him believe that modern views have eternal continuance.

About the sequence of the (normal) archangeli subordinated to the **spirit of the age: Michael** (efficient since 1879), **Orphiel** (at the moment of the Mystery of Golgotha), **Anael, Zachariel, Raphael, Samael, Gabriel** [see [237-09](#)], who guide a period of about 300 (354) years in each case.

**15(6/19/1915, Cologne)** (356ff.) **3082** **159-10**

**life after death/ reincarnation / living with the dead**

"Long before his physical birth, the human being sees - in time, not in space - before himself: you become this. He already sees how his physical constitution is formed out of the nature of the spirits of form. This appears to him as a light figure more or less, but in it, two dark balls are floating. When the human being lives toward the physical life - he does this partially already in the body of his mother - there he absorbs certain forces from these surroundings which the mother forms then. He feels being gradually linked with this light figure, and then he senses, as if he were in these two balls in particular. They have appeared to him as impenetrable before, now he himself is in it and feels the forces, which come to him from all sides, they flow into him. Then he pierces these two balls, the space of the balls; the space loses its impenetrability. These are the places where later the **eyes** are." [Cf. [214-08](#)].

Man experiences something similar after death, however, consciously: the life tableau of the etheric body is taken away like a veil by the volition arising from self-knowledge (also that acquired in former lives, which spiritual science must strengthen in future). Behind this veil, the spiritual world comes to the fore.

Besides, it is helpful for the dead when the bereaved form a lively picture of them as they were in life. "Thus we take a certain strain away from them developing that willpower which has to tear up the characterised veil."

**15(6/19/1915, Cologne)** (350ff.) **3082** **159-11**

**Memory:** every perception or idea imprints itself into the physical body, forms a human **phantom** (head and upper parts of the chest). Remembering means that the human being transports himself into this phantom: "If you remember the impression again tomorrow, you

## 159/160

transport your soul into this human picture which is in you. The reason why you see not this human picture, but remember the impression, is that you read in your astral body. It is really a reading activity, a subconscious reading activity”.

*References to lectures of CW 159 in [126-02](#), [140-12](#), [156-03](#), [156-04](#), [156-05](#), [157-07](#), [157-15](#), [223-02](#).*

## 161 Paths of Spiritual Knowledge and the Renewal of the Artistic Worldview

Gesamtausgabe, first edition. **RStA** (6 lectures)

**1(1/9/1915, Dornach) (11ff.) 3003 161-01**

Steiner shows a pattern of the **human members** as a function of the planetary evolution and, besides, emphasises the fertility of such patterns, which are derived from the material of spiritual science.

**2(1/10/1915, Dornach) (27ff.) 3005 161-02**

The forces that were active during the **Saturn existence** (thrones, archai) are today effective in the forces of personal destiny, of **karma**. "When we look upon the arrangement and emanation of the twelve signs of the **zodiac** as a cosmic script... then we think in the sense of those forces which were Saturn forces. And when we try to connect the personal karma with the **constellations** which correspond to these signs of the zodiac, then we live in the sphere of that world view which we should apply to the laws of the old Saturn existence."

The forces of **Moon evolution** today keep on working on the **embryonic development** namely on the motherly sheaths. "And that is connected with it which creates a relationship between the individual person and his ancestors what is included in the concept of **heredity**." These sheaths disintegrate more and more toward birth, become more spiritual, "then what attaches itself there to the embryo as **astral and etheric bodies**, originates from the spiritualisation of these parts of the embryonic sheaths, which have fallen off."

As an example of the continued work of the forces of the **Sun evolution** Steiner shows the development of **thinking, philosophy**.

**3(1/30/1915, Dornach) (48ff.) 3011 161-03**

As an example of the fact that any great art can finally be traced back to mystery knowledge, **Dante's** (1265-1321) **Divine Comedy** is mentioned, which came into being under the influence of **Brunetto Latini** (~1220-1294). Steiner depicts Latini's initiatory experiences in detail. See 238/4(9/12/1924, Dornach): the relationship of his initiation with the spiritual influence of the School of Chartres.

**4(2/2/1915, Dornach) (65ff.) 3014 161-04**

Earthly life reflects the prebirth life. **Conception** is the only process of life that one can explain from the life on earth completely. This process mirrors the interaction of sun and earth in the spiritual world.

On the **process of incarnation**: the incarnating soul receives a picture of that what exists on the earth physically chiefly from the mother. "He/she receives a picture of the father by the fact that the mother bears a picture of the father in her soul." Steiner remarks modifying: "if the psycho-spiritual inheritance from the father's side plays a special role, a direct picture of the father may also come about. The more directly the picture of the father is perceived, the weaker becomes the picture of the mother."

**Embryonic life** as a reflection of the prebirth interaction of sun and moon, infancy up to ego-experience as a reflection of solar and planetary forces (without moon), and childhood as a reflection of the interaction of planetary system and fixed stars. Consequences from it for education. The adult's life is a reflection of the invisible world. In the embryonic life, the old Moon stage is repeated, in infancy the Sun existence and in childhood the Saturn existence.



**6(2/6/1915, Dornach)** (103ff.) **3017**

**161-05**

**life after death**

“When a human being dies and has not fulfilled his **karma**, the necessity continues to exist, of course, to realise this not realised karma in the following incarnation. This happens once in future. However, with the **spectre of death** (*etheric body*) something happens what is like a prophetic picture of that what must happen once... One experiences unrealised destiny, karma, when one looks clairvoyantly at the spectre of death.”

**7(2/7/1915, Dornach)** (p. 131) **3018**

**161-06**

**life after death / consciousness after death**

After death, the soul is flooded by the sea of thought of the hierarchies (light, wisdom) which appears uniform at first. He awakes from this sleep of death (overly intensive consciousness) gradually: “Through that what we have acquired in the physical body our own inner being - rising out of the sensory veil - lasts at the portal of death at which we look [see [157-13](#)]. This gives us ... feeling-like impulses of will... We internally perceive them looking at the being that rises from the body and that we are after death. We are able to attract, as it were, our rays of will. In addition, if we now let radiate such a ray of will into the environment, we will extinguish something in the world of thought at a certain place.” The corresponding individual spiritual beings then appear from these “cavities of thought.”

**8(3/27/1915, Dornach)** (153ff.) **3045**

**161-07**

On the different forms of **clairvoyance**: head clairvoyance, breast clairvoyance, and belly clairvoyance according to the used etheric parts. The head clairvoyance, appropriate to our age, leads to (impersonal) spiritual-scientific knowledge, but with shadowy clairvoyant experiences at first whose colouration has to be brought about with difficulty from the universe. With the belly clairvoyance, physiological processes of the body come to the fore, rich in colours, reflected in the external ether. These experiences are coloured personally and susceptible to **egoism**.

See [122-07](#), [157-12](#), 174 b/3 (2/14/1915, Stuttgart)].

**9(3/28/1915, Dornach)** (173ff.) **3046**

**161-08**

On the **Song of the Nibelungs** (German: *Nibelungenlied*) and **alliteration**. The latter is not commensurate with our epoch because **speech** has become sign-like in the meantime. The new attempt of speech formation, as Steiner attempted it in his **mystery dramas** for the first time.

**11(4/3/1915, Dornach)** (216ff.) **3048**

**161-09**

The **Jupiter consciousness** of the human being will be imaginative. In the middle of his Jupiter life, he will have a retrospect lasting for few days on his previous development. His consciousness resembles our present-day consciousness in this time. In the Jupiter dream, **Lucifer** will appear as a real figure, and man recognises that he has worked for him.

“We then recognise the whole significance and power of **Christ**, because we recognise that we are not able on our own to make another decision as to follow Lucifer in his kingdom.”

The human being would no longer be capable of surviving physically after this retrospect, his soul would follow Lucifer and the body would be taken by **Ahriman**, “unless Christ could show us that He has accumulated treasures in us during the first half of the Jupiter existence that preserve us during the second half of it.”

Besides, it is important that a memory of the Mystery of Golgotha exists during this retrospect. “If there were souls in whom any memory of Christ had been eradicated during

the Jupiter existence because they never have deigned to penetrate themselves with the understanding of the Christ event during the earth existence, the dreadful Last Judgement would take place for them, and Christ would not take them with Him in the Jupiter existence... But He points them with one hand to the place where Ahriman takes the physical leftovers of Jupiter, and with the other hand to the place where Lucifer leads the soul on his paths." Reference to **Michelangelo's Last Judgment** in the Sistine Chapel as a prophecy of this fact, as it was adequate for his time.

**12(5/1/1915, Dornach) (233ff.) 3058**

**161-10**

With **thinking**, the physical brain serves the **etheric body** as a reflecting device. On the level of **Imagination**, man thinks by means of the **astral body**, and the etheric body reflects. Against it **willing** penetrates into the physical body.

"When the human being starts developing imaginative knowledge, the etheric body grows in this way (i.e. in the region of the head) and the peculiar of it is that in parallel the phenomena appear we have described as the development of the lotus-flowers." Moreover, "something similar develops like a kind of **etheric heart**" in that increase of the etheric body.

On **Jupiter**, "the brain and the spinal cord will recede, and the abdominal nervous system will be differently formed as it is today. It will be situated on the human surface. For everything which is in the human being first is later deposited on his surface."

In abnormal conditions (somnambulism), the will (often-dissatisfied desires) does not penetrate into the ganglion system (**solar plexus**). Against it, it is thrown back as thinking is usually thrown back by the brain. The belly clairvoyance [see -08] comes into being in such a way. Steiner again points to the fact that this kind of **clairvoyance** has a lower significance for the life after death than the awake daytime consciousness.

**13(5/2/1915, Dornach) (252ff.) 3059**

**161-11**

#### **life after death**

Whereas the activity of **thinking** is reflected, the **will** goes into the organism, causes the processes of **movement**. With initiation or after death, the physical mirror is missing for the power of thinking. The former thoughts that are inscribed in the **Akasha Chronicle** – particularly if they have been invigorated through meditation and concentration - now serve as a mirror. The postmortal life as a life in time. The will pours down on the surroundings after death; the soul participates in the entire spiritual surroundings. Instructions are given for the corresponding meditative experiences using the example of the experience of **colours** (yellow - blue\*) and the experience of our own stupidity that may lead to the perception of the **gnomes**.

\*) see 168/1(2/16/1916).

**Schopenhauer** (1788-1860) as a philosopher (in his main work *The World as Will and Idea*) did not succeed in processing the mental picture to meditation, and did not take the necessary action to plunge into the things with his will. On his philosophy, see CW 18 *The Riddles of Philosophy*, 192ff.

*References to lectures of CW 161 in 119-08, 140-12, 159-02.*

## 162 Questions of Art and Life in the Light of Spiritual Science

*Gesamtausgabe, first edition. RStA (one lecture)*

**6(7/17/1915, Dornach) (112ff.) 3085**

**162-01**

The human being as the object of perception of the **angeloi**; its aspect of speech is considered especially. The angeloi remember the transformations of **language**, or of the words in the languages, which one can read in the principles of **sound shift** externally. These form the basis that a sound is first founded, e.g., in the physical, later in the astral, even later in the etheric.

Example of the sound shift *th/s - d - t*: *thêr* (Greek). - *dius* (Gothic) - *tier* (German: animal) or *thánatos - dauthus* (English death) - *tod*. **English** has stopped on the level of Gothic. After the passage through these three levels, the word "dies", thus, for example, the word "tod" will die at the end of the fifth post-Atlantean epoch and change to a higher soul-force. Similar levels for the sounds *b*, *p* and *f* and for *g*, *k*, and *ch*. Structures that are more intricate result for vowels.

Similar in 173/6(12/17/1916, Dornach), 174/23(1/22/1917, Dornach).

**299/3(12/29/1919, Stuttgart)**: Other examples of sound shift. The High German language was transformed by a double sound shift and influences of foreign languages to a language through which purely ideal can be expressed. Hence, translations of the German idealistic philosophy are only makeshift [see 159-05].

**7(7/18/1915, Dornach) (133ff.) 3086**

**162-02**

Through the effect of the luciferic angeloi and ahrimanic archangeloi the unity of **thinking** and **speech** inaugurated by the exusiai was divided into a thinking (luciferic), striving for (dogmatic) unity, and into nationally limited languages (ahrimanic,) which do no longer contain ideas immediately. From the latter arose the **principle of nationality** first by **Napoleon** (later also by his nephew Napoleon III) [see in 272/15(9/11/1916, Dornach)].

In the context with the luciferic angeloi who were thrown onto the earth by the regular hierarchies: they made people of previous earth epochs obsessed. "They became thereby frightfully clever, prudent as the human being should only become in the fifth or even sixth culture-epochs of earth development, about which one still did not have any idea in ancient India. We speak of the seven **Rishis** or sages, actually. These were such obsessed people enlightened by the luciferic angelic beings."

**8(7/24/1915, Dornach) (154ff.) 3087**

**162-03**

**Europe / migration of the peoples**

The difference between the **Germanic** and the biblical story of creation. The first does not know any luciferic temptation, indicates thus that in the Germanic current of peoples something is living (man/woman created by the threefold godhead **Wotan**, **Wili**, and **Ve** from an ash and an elm) what is shown by the **tree of life** in the Bible. As life (without knowledge) this current of peoples constitutes the substance of West-European and South-European nations, which are partially covered by the dying down Latin culture representing the last rest of oriental (luciferic) wisdom.

Wotan, Wili, and Ve are the soul qualities, which are then living in the folk-souls of Italy (Wotan), France (Wili), and England (Ve) [see 121-14].

Reference to **Charlemagne** (748-814).

**9(7/25/1915, Dornach) (172ff.) 3088**

**162-04**

**Fall of Man**

The unconsciousness of **sleep** results from the **luciferic** temptation. We are in Lucifer's

company during sleep; he divests us of the life of knowledge acquired during the waking state. Due to a pact of Lucifer and **Ahriman**, the experiences of the human being in the etheric world (during sleep) are only allowed into the etheric body and not into the physical body where Ahriman receives them. On the other hand, Lucifer lets the knowledge, gained under Ahriman's influence in the waking state, only into the astral body but not into the ego. This is the deeper reason for the **belief** without knowledge and the dead **knowledge** today.

**10(7/31/1915, Dornach) (204ff.) 3089**

**162-05**

The emperors **Augustus** (63 B.C.-14 A.D.) and **Justinian** (482-565) as personalities who mark the end of the age of ancient mystery knowledge.

Augustus was initiated to a high degree (under the influence "of an Athenian initiate") and had recognised that, e.g., the actions of the political leaders (consuls) were no longer understood as actions of the divine order. Therefore, he tried to make the rank of consul hereditary in order to take it away from the influence of the people. However, the influence of Lucifer was reinforced by the connection to the blood.

Justinian as executor: he abolishes the rank of consul, cancels the Greek philosophers' schools and makes Origenes (185-254) be condemned who had still tried to connect the ancient mystery knowledge with Christianity.

*References to lectures of CW 162 in [156-04](#), [157-18](#), [157-21](#), [178-05](#), [254-02](#).*

## 163 *Chance, Providence and Necessity*

*Anthroposophic Press and Rudolf Steiner Press (1988). RStA (8 lectures)*

2(8/27/1915, Dornach) p. 26 3101

163-01

**Clothing** originally imitated the **aura**, which one did no longer perceive in later times. Even today, this fact finds its expression most clearly in the different cult garments. Accordingly, **nudism** is a materialistic aberration. See 352/6 and 17(2/13/ and 2/16/1924).

3(8/28/1915, Dornach) p. 48 3102

163-02

While forming concepts the **etheric body** has to carry out a **movement**. If this becomes a habit, one will remember the concept \*). **Remembering** is a conscious introspection in contrast to **sleep**, which is a subconscious introspection, and the daytime **consciousness** that is a conscious looking into the world.

\*) The gestures of the etheric body, which are carried out with thinking but are not able to permeate the physical body, are saved as forces and appear in the next incarnation as physical gestures, as concealed facial expression.

5(8/30/1915, Dornach) 68ff. 3104

163-03

**nothingness, creation out of**

The mirror images of experiences and thoughts emerging in the human being are nothing in relation to the **necessity** of the outside world, however, something new, accidentally added.

The interrelation between life, presence, and **chance**. Chance is included in the Idea of **freedom**, and the human being is the lord of chance. For the spiritual world, in which time turns into space, the ideas of necessity, past, present are senseless, because there is duration and with it **providence**. The virtue of loyalty for the past (necessity), that of love for the present time (chance), and that of grace for providence.

6(9/4/1915, Dornach) p. 92 3105

163-04

**elemental beings**

The **gnomes** which are at home in the solid element of the earth bear the same internal being in themselves or belong to the same class as the **thought**-forms referring only to the physical plane. In the same way as normal thoughts have little influence on the physical world, the gnomes have little influence on it; they do not intervene. This is why they also do not understand that the human beings are devoted to the physical world. The relationship of the mobile **Imaginative** world with the **undines**.

7(9/5/1915, Dornach) 109ff. 3106

163-05

**early death / death in old age**

The **etheric body** grows younger in the course of life. If all people died in old age, many wise men/women would be on earth but little differentiated people with **nervous** constitution in the next incarnation. Differentiation is caused by mutual interaction with the unused etheric bodies of young dead ("the **midnight born**" as Goethe calls them in *Faust II*) who are full of will-force and love-force. Particularly **genii** need these unused forces for forming their talents. The leaders of this interchange are the angels.

**Lecture 8(9/6/1915)**: Early-deceased souls experience the marvellous structure of the physical body especially; they are received with grace by the exusiai and thrones. The old dead are mainly interested in the universe, the dynamis and kyriotetes particularly take care of them.

8(9/6/1915, Dornach) 119ff. 3107

163-06

**life after death / early death**

The **ego-consciousness**, which comes about during life through the **physical body**, revives **after death** as the thought of the physical body by looking back at death [see [157-13](#)]. The **etheric body** does not really dissolve in the etheric world, but grows and carries into the etheric world what it has acquired during physical life and is “in-bound”, incorporated or embedded in the etheric world (the term in-binding as the opposite of dissolving). The spiritual world receives it with gratitude.

Similar explanations in 168/1/2/3(2/16/, 2/18/, 2/22/1916, Hamburg, Kassel or Leipzig), 174a/4(11/29/1915, Munich).

**168/5(10/24/1916, Zurich): Violent death** intensifies the ego-consciousness after death. That is why somebody searches for such a death to strengthen his ego-consciousness, which was weak before. See 174 b/5(11/23/1915, Stuttgart).

*References to lectures of CW 163 in [166-01](#), [167-07](#), [175-09](#).*

## 164 *The Value of Thinking for a Knowledge that Satisfies the Human Being*

*Gesamtausgabe, first edition. RStA (no lecture)*

**10(10/9/1915, Dornach) (230ff.) 3132** **164-01**

Steiner points to the fact found by the criminal anthropologist and physician Moritz Benedikt (1835-1920) that dangerous criminals often have overly short back lobes of the **brain** that do not cover the cerebellum (karmic cause). The corresponding etheric part of the brain could be strengthened by an **education** based on spiritual science in such a way that the criminal tendency does not come to the fore.

See 168/2(2/18/1916, Kassel), 174b/6(11/24/1915, Stuttgart), 302a/4 (9/22/1920, Stuttgart), 348/6(12/16/1922, Dornach). On Benedikt's investigations of **dowsers** see 176/4(6/26/1917, Berlin).

**11(8/20/1915, Dornach) (251ff.) 3096** **164-02**

**Velocity** or movement is a quality of an object and not a relation of **time** and **space**. Time is an abstraction gained from velocity. The blurred concepts of time and space in classical mechanics and the appearance of the **theory of relativity**. See 194/7 (12/6/1919, Dornach). On the revolution of physics by Einstein's theory of relativity and the non-Euclidean geometry necessary for it or the multidimensional space see in detail in 73a/2(3/27/1920, Dornach).

The maximum speed of an **etheric body** is the **speed of light**, because it is **light ether**. The unreal of the ideas of very shortened or extended life spans of the human being, because every "thing" has its speed.

On the changed concept of **matter** of the newer physics which approaches the spiritual-scientific views.

On the speed of light, see 324a, interrogative answer, 3/7/1920.

*Reference to lecture of CW GA 164 in [124-13](#).*

## 165 Unifying Humanity Spiritually Through the Christ Impulse

Rudolf Steiner Press (2014). **RStA** (10 lectures)

**1(12/19/1915, Berlin) 7ff. 3167** **165-01**  
**ego, higher / ego-consciousness**

“And this is the secret which is so difficult to understand that the ego remains stationary at the point to which we can remember back. It does not change with the body (*which is subjected to the results of the Fall of Man*); it remains stationary. That, precisely, is the reason why we always have it before us, why it reflects our experiences back to us, when we look into it. The ego does not join us on our earthly journey. Only when we have passed through the gate of death, do we have to take the return path we call **kamaloka** to our birth to meet our ego again and take it with us on our further passage. The body pushes itself forward during these years, and the ego is left behind. The ego remains stationary because this ego, actually, does not unite with what approaches human beings during the earthly existence, but remains united with those forces which we call ours in the spiritual world.”

Cf. 179/5(12/15/1917, Dornach), [226-01](#).

**3(12/27/1915, Dornach) 34ff. 3171** **165-02**

On the buried knowledge of **Gnosticism**. Its understanding of Christ, as it is expressed, e.g., in the fragments of the book of the *Secret of Jeu* as one of the few original writings of Gnosticism.

**4(12/28/1915, Dornach) 49ff. 3172** **165-03**

The Christ understanding of **Clement of Alexandria** (150-211/215) and his pupil **Origines** (~ 185-254).

**8(1/2/1916, Dornach) 101ff. 3176** **165-04**

The process of **remembering**: the **light ether** (as part of the etheric body) carries out movements while perceiving. These movements are repeated when, e.g., a similar process appears externally. The ego and the astral body are in the outer light ether because of the ahrimanic darkening and, therefore, they do not perceive the movements of the etheric body, but only after these movements have bumped up against the physical body. “And by doing so the light movements of the etheric body are transformed into memories.”

Steiner interprets a passage of the gnostic writing **Pistis-Sophia** considering this fact.

**11(1/9/1916, Bern) 141ff. 3180** **165-05**

The seven basic types of the **etheric body**. They also underlie the **races**; seven originally formed. According to the plan of the exusiai, humankind should develop one external form in seven levels of race successively (from the fifth Atlantean period up to the fourth post-Atlantean epoch).

Lucifer-Ahriman thwarted this plan, so that the older racial forms were preserved, and thus the races existed side by side in time. That is why the ideal human form was not accomplished, but the Greek had it in mind in their art. From then on humankind would have developed in seven different groups, which could no longer unite as one humankind. The Mystery of Golgotha gave the impulse to develop this unity in the spiritual even if external differentiation still increases in future.



13(1/16/1916, Dornach) 173ff. 3185

165-06

The view of **Tertullian** (~150-~222) as a representative of the non-gnostic **Christianity**, his concept of **Trinity**, as it was then fixed in the **Credo**.

The disintegration of the uniform view of Trinity in three currents of Greek-Orthodox Church (emphasising the Holy Spirit}, Catholic Church (Christ), and Protestantism (Father Principle).

*“Of the existing forms of Christianity - Protestantism, Roman Catholicism, and Greek Catholicism - ... only the Greek Catholicism has future.... In Greek Catholicism everything is theosophy.” (Steiner in 1908, lit. 20, p. 195).*

## 166 Necessity and Freedom

*Anthroposophic Press and Rudolf Steiner Press (1988). RStA (6 lectures)*

**2(1/27/1916, Berlin) 40ff. 3187**

**166-01**

The interweaving of **freedom** and **necessity** in man. Actions originating out of freedom in the present become necessities for the future. Thus, the free deed of the gods became the outer nature, in which necessity prevails. Man's soul activities and free thoughts become nature and with it necessity on Jupiter and the following planetary stages.

Similar explanations in **163/4(8/29/1915)**: the objective, necessity, arises from the subjective.

**4(2/1/1916, Berlin) 76ff. 3189**

**166-02**

**Freedom** of acting presupposes **consciousness**, unfreedom interlinks with necessity. Difference of unsuccessful and morally bad actions. The latter always decrease consciousness a little bit: "The whole point of **punishment** is to awaken forces in the soul that will enable consciousness to extend to the kind of situations that previously produced an elimination of consciousness."

On world-historical necessities and personal freedom. About the correlation: necessity – freedom in the physical body, and freedom – necessity in the **etheric body**.

*References to lectures of CW 166 in 154-03, 157-29.*

## 167 The Present and the Past in the Human Spirit

*Gesamtausgabe, second edition. RStA (12 lectures)*

**4(4/4/1916, Berlin) (81ff.) 3219**

**167-01**

**symbols / tension between East and West / occultism, eugenic**

In the lower three degrees of the **Freemasons**, the **signs**, **grips**, and **words** have an effect on the **etheric body** and with it on the unconscious unless the **symbols** are developed using spiritual science. Otherwise, people are available who can serve as tools.

The effects of the writings by **Eliphas Levi** (Alphonse-Louis Constant, 1810-1885) \*) and the activities of Encausse Gérard **Papus** (Gérard Anacleto-Vincent Encausse, 1865-1916) went in this direction [see **203-09**]. The influence of Western brotherhoods in **Russia** since Catherine II, the Great (1729-1796, reigning from 1762).

\*) On Eliphas Levi see 233a/4(1/11/1924, Dornach).

On the **Freemasonry of high degrees**: There are not 33 (or more) grades but - esoterically read - only 33 = 3 times 3 degrees. The higher degrees cannot fully be carried out today "because humankind has not yet gone far in the fifth post-Atlantean period... For a plenty of - I do not say - knowledge but of knowledge, which is put into practice, has not come out from the spiritual worlds up to now."

The new kind of **thinking**, which comes from Russia after 2000: "One will try to say when a child is born, "What may come to the fore in this child?" One deals with a concealed spiritual being who develops gradually in this child." This attitude will also penetrate to Central Europe. "However, it will be the smaller part of humankind." "In 2200 and some years the biggest suppression of thinking will start from **America** all over the world." "And in order not to disturb the solid structure of future social life, laws will be issued that do not explicitly prohibit thinking but will have the effect that any individual thinking is eliminated."

Lecture 5: on the meaning of the term "Great Architect of the Universe". **Architecture** (example Vitruvius, first century B.C.) or **mathematics** (arithmetic and geometry) as the

last outflow of a **primeval revelation** [= “the lost word“, see lecture 7(4/25/1916)].

On the primeval revelation see 165/5(12/28/1915, Dornach).

**4(4/4/1916, Berlin)** (102ff.) **3219**

**167-02**

The **Jesuits** are divided into three degrees with certain symbolism similarly as the Freemasons. Whereas the lower degrees of the Jesuits and Freemasons fight against each other, the upper degrees of the Jesuits and certain occult brotherhoods agree in their purposes.

Lecture 9(5/9/1916): The effect of the Jesuits especially on the astral bodies of people who are accessible to it, while, otherwise, one works on the **etheric body** by means of symbols. The example of the Jesuitical state **Paraguay** (1610-1768).

**5(4/11/1916, Berlin)** (124ff.) **3220**

**167-03**

**Savonarola** (1452-1498, left picture) and Pico della **Mirandola** (1463-1494, middle picture) were prominent personalities of the transition from the fourth to the fifth post-Atlantean culture-epochs.

**Amos Comenius** (1592-1670, right picture) tried to translate the picture world of the fourth culture-epoch into the language of the fifth epoch in his *Orbis pictus* (founding modern school education) and his *Pansophia*. His connection with secret brotherhoods.



**5(4/11/1916, Berlin)** (124) **3220**

**167-04**

Friedrich **Eckstein** (1861-1939) who published a book on Amos Comenius: He “is one of those who were associated with me in a small theosophical group at the end of the eighties in Vienna. He has then gone his own ways.”

CW 28 *Autobiography*, chapter 60 p. 200: **Steiner** calls him a “distinguished scholar of ancient (esoteric) knowledge” who was of the opinion - in contrast to Steiner - that it should not be made available publicly.

**8(5/2/1916, Berlin)** (185ff.) **3225**

**167-05**

**Freemasons**

On **Thomas More** (1477-1535) and his *Utopia* that is based on experiences in the astral world that are not completely brought into daytime consciousness. The accordance with the teachings of occult brotherhoods members of which were among the judges who sentenced Thomas More to death. The originally imposed kind of death (“drawn, hanged and quartered”) was very similar to that which was usually executed in certain

Freemasonic degrees for the betrayal of secrets.

See 173/5(12/16/1916, Dornach) with detailed social-critical passages from *Utopia*. Further explanations in lecture 6(12/17/1916).

**10(5/16/1916, Berlin) (243ff.) 3227**

**167-06**

**Islam**

On the portrayal of the Nathanic **Jesus** boy in the nineteenth surah of the Koran that is in accordance with the facts found by spiritual science.

Lecture 11(5/23/1916): This view of the Nathanic Jesus is the starting point, from which the Muslims will solve the contradiction of predestination (kismet) and human **freedom** (inshallah).

**10(5/16/1916, Berlin) (p. 250) 3227**

**167-07**

The **brain** swimming in the **cerebrospinal fluid** shows its relationship with the old Moon. The connection with **breathing**, while inhaling the fluid rises somewhat up to the brain in the canal of the spinal column, and sinks while exhaling. The human being still has **Imaginations** like in the lunar time. "Only because the more solid brain, interspersed with minerals, opposes the Imaginations ..., so that they are sublimated, and our conscious mental pictures, our **thoughts** are then extracted from them." Cf. also 163/6(9/4/1915, Dornach).

*References to lectures of CW 167 in [174-09](#), [174-10](#), [254-02](#).*

## 168 *The Connection Between the Living and the Dead*

*Gesamtausgabe, third edition. An English translation of lecture 6 was published in "The Meaning of Life" (Rudolf Steiner Press, 1999) as lecture 6.. RStA (6 lectures)*

**2(2/18/1916, Kassel) (38ff.) 3198**

**168-01**

### **human members after death / spirit-man / life after death**

After the human being has put away his etheric body after death, he is wrapped up "in a kind of **spirit-self** which is formed somewhat differently as everything in which we live here on earth. One may say, the spirit-self is something that presses from all sides to us, and in whose centre we feel to be." "This spirit-self is a kind of driving force. It leads us back, so that we live backwards; go back through our last life on earth from death up to birth."

After kamaloka, the soul is also wrapped up by **life-spirit**. It leads the soul in the spiritual world: "In the spiritual world, we must always be led around. We must always be carried from one place to the other. The life-spirit does this... However, this takes place rhythmically, so that we come back repeatedly to the one and same place..." "We settle down ... into the whole circumference of the earth-life. And while we are led around from one spiritual place to the other ... it is planted in us at the same time what we require of forces to prepare our new life on earth..."

See lecture 3(2/22/1916, Leipzig).

**7(11/9/1916, Bern) (180ff.) 3293**

**168-02**

### **life after death / living with the dead**

The human being is connected through his **etheric body** with the **elemental world**, with the etheric bodies of physical beings (plants, animals, especially, however, with humans) and with the elemental beings. A special etheric being gives this relation that shows the counter image of the etheric body. After death, the etheric body "is absorbed" by this etheric being. "Now due to the fact that our etheric body is taken away from us by our cosmic image quite special relations appear out of that what is taken away from us with the other elemental beings, with which we had connections during life." Those forces are thereby produced which can insert into the elemental world what the etheric body brings into it. The etheric body as the sun and the elemental beings linked with it as planets (on the medical aspect see the next lecture).

When the dead has taken off the etheric body after death, an interaction still exists between the dead and his etheric body. He can use it, e.g., as a "switch" if he wants to get contact with living persons. "While he inscribes, as it were, into his etheric body, we are able to perceive the dead in that what one calls Imaginations, as long as we are here in our physical bodies." These **Imaginations** which come from dead people are not noticed in everyday life as a rule, they express themselves, e.g., in moods, in changes of the conditions of life.

Via his **astral body**, the human being is directly connected consciously or unconsciously with the dead through **Inspirations**. The influence of the dead on internal habits, way of thinking and the like. However, the dead cannot or hardly approach persons who are full of antipathy or misanthropy.

When the soul has put away the astral body, the dead can also have an effect on the **ego** of a living person by **Intuition** and with it on the human views.

**8(12/3/1916, Zurich) (199ff.) 3306**

**168-03**

On the duration of the **postmortal life**: "thirty years of the physical world correspond approximately to one year of the spiritual world." "The dead advances slower, while he goes through the development between death and new birth, to make everything more thoroughly. Namely, he advances as slowly in the spiritual world as Saturn revolves the

sun slower than the earth does.”

On **reincarnation**: “While the human being lives here between birth and death, he lives through a certain part of time. Then he comes through the gate of death into the spiritual world, makes a circulation, however, comes back to the same part of time. And every time when we live through a life, we are really at the same cosmic place... In the kingdom of spirit not time, but **duration** actually exists... We really repeat life in the same relations with that what we have experienced meanwhile, at the same place of the cosmos.” In the second lecture, Steiner says that the dead sees this place as an empty place, but as his cosmic place.

*References to lectures of CW 168 in [115-17](#), [157-28](#), [161-11](#), [163-06](#), [164-01](#), [175-09](#).*

## 169 Toward Imagination

*Anthroposophic Press (1990). RStA (8 lectures)*

**1(6/6/1916, Berlin) 1ff. 3230** **169-01**

### **festivals of the year**

On the interrelation between the human etheric body and **Christmas**, between the **astral body** and **Easter** and between **Pentecost** and the **ego**.

**1(6/6/1916, Berlin) 10ff. 3230** **169-02**

On the life of Hermann **Bahr** (1863-1934), his position to impressionism and expressionism, to Goethe. On his novel *Himmelfahrt (Ascension)*. See lecture 3(6/20/1916). See 173/3(12/10/1916, Dornach), 176/12(8/21/1917, Berlin), and 176/14(9/4/1917, Berlin).

**2(6/13/1916, Berlin) 28ff. 3231** **169-03**

**Blood** and **nerves** (systems) are polarities of the human physical body. The nervous system originally contains cosmic life (image of the starry heaven) and dies off becoming earthly. Because it is dead, **Ahriman** can exist in the human being. Against it, the blood is of earthly origin and living, indeed, only by the fact that it is connected in man with the extra-terrestrial realm. The human being has the **luciferic** influences in his blood. In soul-life, the polarity of abstract **thinking** and **enthusiasm** corresponds to this polarity.

The cosmic life (nervous system) the human being had left behind with his descent came later in **Christ** who grasped the blood: **Mystery of Golgotha** by which a new connection of both polarities and by the fact that his blood united with the earth also a transformation of the earth happened.

**2(6/13/1916, Berlin) p. 34 3231** **169-04**

“The world of atoms outside is nothing but the projected nervous system. We project ourselves into the world and thus think of it as consisting of atoms, and of our nervous system as composed of many individual ganglion-globules. **Science** will always tend to atomism for it originates in nerve substance. By contrast, **mysticism**, **religion**, and so forth come from the blood and do not look for atoms but always for unity.”

**3(6/20/1916, Berlin) 49ff. 3232** **169-05**

### **life after death / third force**

The twelve **senses** [see [115-01](#) to [115-03](#), [170-08](#), [206-01](#), and [206-02](#)]: the senses of touch, life, movement, balance, smell, taste, sight, warmth, hearing, speech, thinking and the ego-sense (perception of the other ego).

The first four senses are unaware, the senses from the sense of sight on are conscious. Comparison with the passageway of the sun through the six upper and lower signs of the zodiac.

The human being passes the **pillar of Jakim** at his birth (day side), the **pillar of Boaz** at his death (night side). The senses that were unaware up to then during the earthly life are transformed to conscious organs of perception: “Our outer world during the life between death and rebirth consists of the perceptions of the sense of touch spread out over the whole universe, where we do not touch but are touched. We feel that we are touched by spiritual beings everywhere ...” The human being has to find a balance between both pillars.

Leo **Tolstoy** (1828-1910) and the American John Ernst Worrell **Keely** (1837-1898), inventor of an engine that was said to be set in motion only by vibrations of the inventor

[see [93-29](#)], as representatives of the one-sided turning to the Jakim or Boaz pillars: searching for the spiritual only inside or in the external world.

On both pillars see [104-13](#), [112-20](#).

**4(6/27/1916, Berlin) p. 78 3233**

**169-06**

**building up – breaking down**

The ego destroys the physical body almost imperceptibly during the awake day life; the astral body wears out the etheric body and with it the physical body in a slower rhythm. Example of a very active astral body and **love**: the appropriate representation of the **Venus** by **Botticelli** (1445-1510).

Pulmonary **tuberculosis** is an illness, through which the astral body breaks down the other bodies stronger than it normally does because of the karma of a previous incarnation.

**4(6/27/1916, Berlin) p. 90 3233**

**169-07**

The **Japanese painting** is based on a capability of seeing (the drawings are compared to snapshots) the Greeks had in the fourth cultural epoch, only the aesthetic sense was more distinctive among them.

**7(7/18/1916, Berlin) p. 146 3236**

**169-08**

**Musical** people have experienced vivid impressions in their previous incarnation.

**7(7/18/1916, Berlin) 157ff. 3236**

**169-09**

**Jesuits**

“Particularly in **occult communities** you find two main streams, and from these flows something that is not occult. These two main currents produce two typical, contrasting figures: **James I of Great Britain** (1566-1625), in whom an extraordinary initiate-soul lived, and Francisco **Suárez**.” The currents going back to Suárez (1548-1617), the successor of Ignatius of Loyola (1491-1556), and to James I are characterised as luciferic or ahrimanic ones. “We find that a great deal of what these days is called historical materialism or Marxism, the Social Democratic world view, can be traced directly to Suárez.” See [181/20\(7/30/1918\)](#).

*References to lectures of CW 169 in [108-03](#), [202-02](#).*



## 170 *The Riddle of Humanity*

Rudolf Steiner Press (1990). **RStA** (20 lectures)

**1(7/29/1916, Dornach) 3ff. 3237** **170-01**

On the decadent genius Otto **Weininger** (1880-1903). In detail also in 181/5(6/25/1918) where he is shown as a precursor of an extrasensory knowledge which humankind must gain from the middle of the third millennium on.

**2(7/30/1916, Dornach) 15ff. 3238** **170-02**

**chaos**

The correlation of waking consciousness and physical order as for example the regular course of the stars and that of **dream** consciousness and the elemental, the **meteorological** of the earth.

Example of the former closeness of people with cosmic events: the **jubilee year** of the ancient **Hebrews**, which equalised the difference between 49 solar years and (about) 50 lunar years (354 days), was linked with cosmic rhythms (revolutions of Mercury, Jupiter and Uranus [Uranus = **crystal heaven**]) and with the **Mystery of Golgotha** (jubilee approximately  $50 \times 354 = 4,182$  days; time from Genesis up to the appearance of the Messiah, or arrival of Christ, 4,182 years according to Hebrew view).

**3(7/31/1916, Dornach) p. 28 3239** **170-03**

The **materialists** of the 19<sup>th</sup> century like Ernst **Haeckel** (1834-1919), Carl Vogt (1817-1895), and Ludwig **Büchner** (1824-1899) were convinced in their prebirth lives of the fact that any material earthly world would not exist as they were convinced later that no spiritual world existed. The reason was that they have not understood matter as expression of spirit.

On Haeckel and his propagation of Darwin's theory of evolution or materialistic monism, see some essays in CW 30.

**3(7/31/1916, Dornach) 29ff. 3239** **170-04**

**human development / puberty / sexuality / seven-year period / centre-circumference**

The human being consists of the **head**, which heavenly (**Uranus**) forces formed during the postmortal life, and the rest of the body, which comes from the earth (**Gaia**). During the first seven years up to the **change of teeth**, the forces of Gaia work on the head and adapt it to the body organisation. In this time, the human being is not yet sexual: "with one kind of human being the heavenly aspect is the preponderant influence on the body, including the parts other than the head; with the result that one says he is male. However, this still has nothing to do with sexuality, but only with the fact that this particular organisation is more Uranian, whereas in the case of other individuals, their organisation is more terrestrial, Gaian. During the first seven years, the human being is not a sexual being; that is Maya" [see 217-01]. During the second seven years, the Uranian forces work down into the body, the human being thereby becomes a sexual being.

**4(8/5/1916, Dornach) 44ff. 3240** **170-05**

**Truth, beauty, goodness:** with truth a relation or an interaction between head and outside world exists, with the aesthetic an interaction between head and the remaining body in a dreaming way, with the will, with moral, an interaction between the whole body and the outside world or the spiritual of the outside world. Of these three supersensible entities **moral** works on the ego, which, above all, lives in the blood. The **aesthetic** works on the astral body, on the interplay of free (head) and bound astrality (body). Truth has an effect

on the etheric body / physical body.

The development of truth has begun on Sun. It will be completed as wisdom on **Jupiter**. Beauty took its outset on Moon and reaches completion on **Venus**, while morality began only with the earth and attains perfection on **Vulcan**.

In the following lecture, Steiner complements that the development of justice (in the meaning of Plato's **dikaosyne**) has begun on Saturn and comes to its end with the earth.

**5(8/6/1916, Dornach) 56ff. 3241**

**170-06**

### **aesthetics**

The connection of the physical human being with the realms of **truth**, **beauty**, and **goodness (moral)** and the four **Platonic virtues**. Poetic representation of the three realms and reference to **Faust II** [first act, first scene and third act (Helena)] where the realm of beauty is shown properly.

**6(8/7/1916, Dornach) 71ff. 3242**

**170-07**

### **life after death**

The cognitive work carried out during life (**truth**, wisdom) serves only in a "tributary" to grasp the outside world, but first and foremost to develop the power to transform the forces of the **body** (without head) after death into those of the **head** of the next incarnation [see 169/4(6/27/1916) and 202-02]. In this context, Steiner indicates that the human being learns a great deal especially in his first years, so that people are not so much different as regards their wisdom. The knowledge that refers to the external world takes something away from the current of forces. That is why it is necessary that this **knowledge** is christened and offered to the gods as their nourishment, because Ahriman, otherwise, adds it to his kingdom, and opposes more obstacles with it to world evolution than it is necessary.

**7(8/12/1916, Dornach) 81ff. 3243**

**170-08**

On the 12 **senses** [see 206-01] and seven **life processes** (breathing, warming, nourishing, secretion, maintaining, growth, reproduction). The sense processes were life processes or connected with life processes on the old **Moon**; five were only added on earth: the senses of touch, life, ego, thought, and word. Because the number of senses increased from **seven** to **twelve**, the human organisation was able to receive an **ego**.

**8(8/13/1916, Dornach) 95ff. 3244**

**170-09**

### **life after death**

Five of the twelve **senses** are no longer necessary after death and do not play any role: senses of word, thought, ego, touch, and life [see previous abstract]. The sense of hearing becomes the sense for the music of the spheres. It is as a spiritual sense still most similar to the physical one. The **life processes**, listed in the previous abstract, are reflections of lofty spiritual worlds beyond the zodiac, which are accessible to Imagination and Inspiration.

The **planets** are reflections of spiritual counter images from outside of the zodiac in a similar way.

On the relations of the **ego** to the sphere of senses and of the **astral body** to the life processes, the latter remain subconscious.

**8(8/13/1916, Dornach) p. 105 3244**

**170-10**

### **music / senses / tone**

In the Greco-Roman time one felt the octave, in the Middle Ages the fifth pleasantly like the third today. That as an example of the more intimate changes of the **sense of hearing**. Cf. 222-04

**9(8/15/1916, Dornach) 113ff. 3245 170-11**

Steiner describes how one can enliven the **senses** and transform the **life processes** into soul processes without lapsing into the old Moon conditions of consciousness.

**Art** goes the way from the material to the spiritual. Not only earthly reality is included in a piece of art (in this respect it is even a lie) but something that points beyond the earth to the **Jupiter** stage. One can only arrive at the right point of view toward a piece of art from the region of the elemental world where that is real which is contained in a piece of art.

**9(8/15/1916, Dornach) 119ff. 3245 170-12**

**art / senses**

**Painting** or the **aesthetic** enjoyment of paintings does not only appeal to the sense of sight, but the colours are also absorbed through the sense of taste in a subtle way, and the sense of smell takes up the nuances of the colours. In **poetry** not only the word sense, but also the ensouled senses of balance and movement are active. Life processes that are elevated to mental processes (secretion/excretion, growth, maintaining, and reproduction) accompany hearing music.

On **tragedy** and **catharsis** in the sense of **Aristotle**.

**11(8/26/1916, Dornach) 153ff. 3249 170-13**

With the appearance of the mineral realm, it became necessary to develop **memory** and **habits**. While one supports retentiveness by memorising, one appeals to Lucifer, while one writes down to Ahriman.

**12(8/27/1916, Dornach) 165ff. 3250 170-14**

What the human being thinks during life (also thinks in a feeling or willing way), is engraved in his etheric body and is handed over with it to the universal ether after death. He has to correct the evil of these notes in his following incarnations. **Thoughts** of **spiritual science** engrave themselves on the cosmic ether directly, however, just as thoughts that form under the influence of **Lucifer** and **Ahriman** (lies). Therefore, one has to take great care with the wording of thoughts; **thinking** should remain a kind of seeking: "Until it (*the thought*) has reached the stage where it is, at any rate, suitable for being communicated there is not much that Ahriman can do with our thinking."

**12(8/27/1916, Dornach) p. 172 3250 170-14**

The **childish instinct** of **imitation** is a remnant of the dependence of the human being on the hierarchies and even on elemental beings, which sent their impulses into the human being during the Moon existence and still during the first periods of earth evolution when man did not yet have any **habits**. An unaware rest of the solidarity with the hierarchies remained, after man had entered into the earthly-physical life. This rest forms a basis of **conscience** beside many other things: "The whole of conscience is still inherited from the spiritual world."

**13(8/28/1916, Dornach) 177ff. 3251 170-16**

**physical body**

Assigning the human **figure** to the signs of the **zodiac**: Aries - head, Taurus - neck, larynx, Gemini - arms, hands, Cancer - rib cage, Leo - heart, Virgo - abdomen, Libra - lumbar region, Scorpio - sexual organs, Sagittarius - thighs, Capricorn - knees, Aquarius - lower legs, Pisces - feet. See [137-02](#).

The **head**, or the **senses** (12 principle nerves of the head\*), as transformation of the system of forces of the body of the previous incarnation is an image of the zodiac. Thus, e.g., the arms turn into the sense of speech, the knees into the sense of touch.

On the connection of **technical** inventions and human physical organisation.

\* see 101-01, -02, and 114-13.

**13(8/28/1916, Dornach) 182ff. 3251**

**170-17**

**realistic thinking / black magic**

Neither **Ahriman** nor **Lucifer** is interested in impartial relation to truth in the sense of accordance of ideas with (physical) reality: Ahriman only wants to achieve effects in the world. Lucifer is interested in a widespread human consciousness that is accompanied by a certain human sense of gratification. "And this kind of gratification also belongs to Lucifer's domain." Example: sexuality that became conscious at the wrong period (Atlantean age). Lucifer "understands what can be kindled by all matter of inward things. He has a great understanding for how a person can develop a passion in which he indulges and which gives him pleasure, so that as much unconscious material as possible is drawn up into consciousness. But in spite of his wisdom ... he cannot understand the innocent jokes that people make about external events. Such things lie entirely outside Lucifer's domain. And one can protect oneself from luciferic bombardment ... by learning to live in the innocent delights, which ... come from without and entertain us. When we take pleasure in a good caricature, Lucifer gets incredibly angry."

On corresponding techniques in some occult brotherhoods.

**14(9/2/1916, Dornach) 190ff. 3252**

**170-18**

**ego-consciousness / senses**

The organ of perception for the ego-sense is the entire physical form of a human being, that for the sense of thought is the life we bear within our physical organism, that for the **sense of speech** is the ability to move from within outwards. Relation of the sense of speech-to-speech: With speech, the soul only takes hold of a small part of the organism of movement, while the whole movement organism is the organ of the sense of speech. Indeed, the sense of warmth, which is often confused with the sense of touch, appears to be spread over the whole human being, but is concentrated especially in the breast portion of the human body.

The sense of speech was initially intended as an understanding of gestures, of a silent speech, or of the language of the elemental world, however, Ahriman's encroachment in the Atlantean age changed it, and the physically audible speech came into being.

Ahriman also influenced the sense of thought, so that the more spiritual perception of thoughts was more and more concentrated in external speech. Ahriman is also just changing the ego-sense, so that the perception of the other ego (by the own ego) is changed for the perception of one's own ego concluded from the other egos, the environment.

**Lucifer** changed:

The sense of touch - it should initially be the sense for the inner perception of the ego;

The life sense, it was originally a sense for the perception of the astral body, it was intermixed with the experience of the inner condition of the body (feelings of well-being or of being ill);

The sense of movement, it was originally intended as sense for the perception of the interaction between the organism of movement and the etheric body. Lucifer added the capacity to perceive and experience our inner mobility to this.

**15(9/3/1916, Dornach) 203ff. 3253**

**170-19**

**health-illness**

**Ahriman** and **Lucifer** also worked on the **life processes** [see -07, -08].

Ahriman: breathing (and also warming) was intensified so that consumption (or combustion) of the body takes place, whereby the human being experiences a kind of

feeling of well-being, though the **ageing** process is also accelerated. Ahriman worked on nutrition, so that the substances were not only processed, but also stored as foreign matter (e.g., corpulence). Secretion was not influenced.

Lucifer: maintenance was increased to hardening (this is also connected with a kind of feeling of organic well-being) which can extend to deposition (**sclerosis**, cataract or glaucoma). Growth should be continuous, but became discontinuous and culminates in sexual maturation. Internal reproduction became external procreation.

On the connection of the life processes as an inner planetary system composed of seven interacting forces, the **planetary** forces. The effect of **Saturn** on the human being is that he consists of flesh and blood that is warmed by the soul and spirit as it manifests itself in the colour of the skin (**incarnadine**) in which all colours are contained.

On the preparation of **materialism** by the views of Francis **Bacon** (1561-1626) that words are idols (he distinguishes four categories of them) without any spiritual reality [see [238-05](#)].

*References to lectures of CW 170 in [108-03](#), [115-08](#), [202-02](#), [206-01](#), [262-02](#).*

## 171 *The Inner Impulses of Human Evolution*

*Anthroposophic Press (1984). The corresponding volume of the Gesamtausgabe (second edition) contains further nine lectures. RStA (10 lectures)*

2(9/17/1916, Dornach) 19ff. 3259

171-01

**Lucifer** failed in his efforts to influence the **Greek** civilisation in such a way that it would completely have been wrapped up in imaginations refined to fantasy. The result would have been that ego-less beings would have appeared on earth, while Lucifer was leading the souls into his kingdom. The Greeks were saved by their philosophy and wisdom from being completely merged in a dream world.

**Ahriman** also failed in his attempt to harden **Romanism** in a centralised state machine blotting out any individuality. Here the emotions and the egoism of the Romans counteracted, however, the onslaught of the Germanic tribes on Rome during the **migration of the peoples** was decisive actually.

2(9/17/1916, Dornach) 29ff. 3259

171-02

**post-Atlantean age**

The work of old Atlantean **luciferic** and **ahrimanic** forces spreading out from of a centre in Asia. The invasions of the **Mongols** under **Genghis (Chingis) Khan** (1155 or 1162 or 1167-1227), who was instructed by an initiated priest, was a luciferic attack against the Europe of the upcoming fifth post-Atlantean epoch with the same purpose and even stronger than in the Greek epoch [see previous abstract].

This tendency was counterbalanced through the **discovery of America**, through which people received the necessary heaviness that protected them against the old imaginative influence. However, powerful ahrimanic forces "crept into" it that were effective from this centre of Asia towards America and become much stronger in future.

3(9/18/1916, Dornach) 48ff. 3260

171-03

On the **black-magic** mysteries of **Taotl (Mexico)**. Taotl was an "ahrimanic, caricatured counterpart appeared in the West as opponent of the Atlantean "Great Spirit" (**Tao**) but he was still connected with him. He worked in such a way that he could only be made visible through atavistic, visionary perception but whenever they desired his presence, he always showed himself to those persons connected with the widespread mysteries of his cult so that they could receive his instructions and commands." In his mysteries, ritual murders were carried out in a particular manner in order to attain supersensible knowledge. The victim was laid on a kind of catafalque and strongly bent back, so that his stomach\* was forced outward and could be cut out with one cut. In the dying victim, the tendency was thus inoculated to turn away from the earth and to strive into Lucifer's kingdom [see preceding abstract]. The possibility was then given by the connection with the victim "that the initiate was taken with the other soul; that is, he could himself forsake the earth at the right moment."

\* Generally, it is said that the heart was cut out. Steiner does not mention whether it was (also) excised.

The mysteries and teachings of **Tezcatlipoca**, a Yahveh-like god, but of lower rank, counteracted the excesses of these mysteries. His opponent was the Mephisto-like god **Quetzalcóatl**.

"Around 1 of our calendar" a sun being incarnated as a human being who was born by a virgin: **Huitzilopochtli (Vitzliputzli)**. He also lived to be 33 years old like Christ Jesus. This being set a specific task for himself. At the age of 30 years, he began to fight against the greatest black magician, an initiate of Taotl, who also incarnated at the same time.

This initiate “was faced directly with a momentous decision as the year 30 A.D. approached, namely, whether or not, as a single human individual, to become so powerful through continuous initiation that he would come to know a certain basic secret. Through knowledge of this secret, he would then have been able to give such a shock and impetus to the coming evolution of man on earth that humankind in the fourth and fifth post-Atlantean epochs would have been thrown into terrible darkness. The result would be that the ahrimanic powers achieve their intentions in these epochs.”

After a three-year fight, Huitzilopochtli overcame this black magician and crucified him (head downwards). His soul was also banished and his knowledge was annihilated. “In this way, Huitzilopochtli was able to win back for earthly life all those souls who, as indicated, had already received the urge to follow Lucifer and leave the earth.”

However, Steiner points to the fact that these repulsed ahrimanic forces go on working in the etheric world and exist subsensually in human drives.

Lecture 5(9/24/1916): This description is repeated somewhat differently. Concerning the discovery of America: **Marco Polo** (1254-1323) lived in China at the court of **Kublai Khan** (1215-1294 or 1295, reigned from 1260) who was a grandson and successor of Genghis Khan and similarly influenced as he was. The report of Marco Polo’s travels turned the attention of Europe to a magic land in the West and stimulated Christopher **Columbus** (1446-1506) to his voyage: example of the cooperation of Lucifer and Ahriman.

**5(9/24/1916, Dornach) 100ff. 3264**

**171-04**

#### **post-Atlantean age / moral / sin / tension between East and West**

The four problems, which the fifth post-Atlantean epoch has to work: the problems of natural urges, **birth**, **death**, and **evil**. The ahrimanic transformation of the problem of natural urges into that of happiness or prosperity, i.e. confusing them with the good\*, and the transformation of the problem of birth into the problem of the origin of the human race from animals. In the East, the luciferic one-sided view of the problems of death and evil in the sense of escapism.

\*“*Happiness of All*” as goal in the preamble of the Declaration of Human Rights by the French National Assembly in 1789.

**6(9/25/1916, Dornach) 109ff. 3265**

**171-05**

On the foundation of the **Order of the Knights Templar** in 1119 and its destruction (1312) by the French King **Philip IV the Fair** who was greedy for gold (ruling from 1285 to 1314). On the Christian, but also somewhat luciferically tinged initiation of the Templars, for which the time was not yet ripe. The continued effect of the Templar knowledge in **Goethe** (his *Fairy Tale, Faust*).

See lectures 8 and 9(10/1/ and 10/2/1916). On the initiation of the Knights Templar, the positive continuation of their impulses and also the negative effect of their ahrimanic visions forced out of them by torture [see [300-05](#)], one of the roots of later **materialism**.

**6(9/25/1916, Dornach) p. 122 3265**

**171-06**

**Ceylon** (Sri Lanka) and the neighbouring islands is “the region to be sought that we describe ... as the approximate locale of **Lemurian evolution**. This region of the earth is distinguished in a special way. You know that the magnetic north pole is located at a different point from that of the geographic North Pole. Magnetic needles everywhere point toward the magnetic north pole and one can draw as magnetic meridians that meet at this point. Up in North America where the magnetic north pole lies, these meridians go round the earth in straight lines. Remarkably, however, in the Lemurian region the magnetic meridians become sinuous serpentine lines. The magnetic forces are twisted into a serpentine form in this region.”

See 103/6(5/25/1908, Hamburg).

Remark: The magazine “*Physics of the Earth and Planetary Interiors*” (45, 68 (1987)) reported

*that satellite measurements proved that the centre of a gravitational anomaly of about 2,000 km of diameter is to the south of Ceylon (Sri Lanka) which is connected probably with a “dent” of the earth core and thus with an irregularity of geomagnetism.*

**7(9/30/1916, Dornach)\*** (p. 141ff.) **3266** **171-07**  
 Explanations on **Faust I**, scene in the study room.  
 \* *Not contained in the English translation*

**7(9/30/1916, Dornach)\*** (162ff.) **3266** **171-08**  
 The **silver** distributed in the sea is an essential component of it. There is a certain enlivening force in it or identical with it: “Otherwise, **ebb and flood** would not originate at all; this peculiar movement of the sea is brought about originally through the silver content. This does not concern the **moon**, but the moon is connected with the same force. Hence, ebb and flood appear in certain relation with the moon movements because both are dependent ... on the same force system.” Cf. 273/1 (9/30/1916).  
**149/4(12/31/1913, Leipzig)**: “The earth does have forces of inbreathing and outbreathing which bring about ebb and flow, the swelling and sinking of the waters; they are inner earth forces, but the same as those which guide the moon round the earth.”

**7 or 8(10/1/1916, Dornach)** **145ff.** **3267** **171-09**  
**mysteries, Egyptian**

On a (spiritual) movement of **sun** and **earth** (in another plane), the top view of which shows a **lemniscate**, while the earth is shifted in time. So the earth comes twice into the path of the sun, meets the sun aura in the ether. This knowledge existed in the Egyptian **Isis-Osiris** worship. Questioning of the Isis priestess by the Osiris servant at the point in time of this passage and arrangement of practical life according to this knowledge.

In the time of decline, these mysteries were betrayed: “The only way they could protect themselves – this external event has again a connection with the Osiris-Isis saga [see [106-07](#), [202-21](#), [144-02](#)] – was henceforth to impart at fourteen different temples what earlier, in ancient Egypt, had been the secret of only one temple.”

**9(10/2/1916, Dornach)** (205ff.) **3268** **171-10**  
**birth / astrology / occultism, eugenetic**

The **etheric body** inhales light, processes it into darkness (hence its clairvoyantly discernible colours) “and in this darkness it can take in the cosmic tone as its food which lives in the music of the spheres, and can receive the life impulses.”

The human etheric body that combines with the physical body at reincarnation descends on the roads of the light, which are directed by the constellation in certain way. This is a mystery even today, because, otherwise, the parents would get an immense power over their progeny. If this power were abused, the descendants would be divested of the possibility to develop free personality. The etheric bodies of early deceased people work on cosmically, so that the total **age** of one’s physical body and etheric body is almost equal with all human beings.

**9(10/2/1916, Dornach)** (210ff.) **3268** **171-11**  
 The ahrimanic impulses in the **French Revolution** and its misunderstood ideals of **liberty, equality, and fraternity**.

**9(10/2/1916, Dornach)** (p. 215) **3268** **171-12**  
 The forces of **electricity** and **magnetism** were implanted by the cosmos into the inside of the human being at a certain time of the **Lemurian age**. On the non-linear but **lemniscate**-like progress of **time** (also in space, see -09). Humankind ran through the same point in



time again in the turn from the 18<sup>th</sup> to the 19<sup>th</sup> century. Electricity then came to surface of consciousness and flowed in as an (ahrimanic) impulse onto external civilisation [Luigi Galvani (1737-1798), Alessandro Volta (1745-1827)].

10(10/7/1916, Dornach) (221ff.) **3271** **171-13**

In this and the following lectures (10/14/ and 10/15/1916), Steiner characterises the **tension between East and West**.

11(10/14/1916, Dornach) (p. 244) **3275** **171-14**

**clairvoyance, new**

Whereas the solid element (mineral) and the **life ether** of the human being were still closely connected in the fourth post-Atlantean epoch, a relaxation of the life ether now takes place, in which one experiences Imaginations in future.

*References to lectures of CW 171 in [54-01](#), [62-01](#), [128-01](#), [130-26](#), [140-10](#), [159-07](#), [175-07](#), [210-10](#), [236-04](#), [240-05](#), [243-02](#), [254-01](#), [254-02](#), [300-05](#).*

## 172 *The Karma of Vocation*

*Anthroposophic Press (1984, reprint 2009). RStA (10 lectures)*

**1(11/4/1916, Dornach) 1ff. 3289** **172-01**

Short outline of **Goethe's** development and work in this and the following lectures (11/5/1916).

**3(11/6/1916, Dornach) 47ff. 3291** **172-02**

“The **nervous system** of the **brain** is really connected with the entire organisation of the etheric body... The **spinal cord system** has its most intimate and a primary relationship with our present astral body. The ganglionic system is related with the actual **ego**.”

The relationships of the ego with the ganglionic system and that of the astral body with the cerebral system are closer during **sleep** than in the waking state. Man is "waking" in this regard during sleep and is "sleeping" while awake. “Someday, through a thorough study of the puzzling world of **dreams**, people will come to know what I am here pointing out on the basis of spiritual scientific investigation.” When the etheric body is loosened (example Goethe) and the head consciousness is diminished that way, man becomes more awake regarding his cerebral and ganglionic systems.

**3(11/6/1916, Dornach) 62ff. 3291** **172-03**

The relationship between **occupational** work and the artistic or philosophical creative activities of preeminent persons is like that of deep sleep and dream. The occupational work is the starting point for an evolution that will arrive at its culmination on the **Vulcan** stage as the works of great persons do today on earth (stream of evolution from past, Saturn).

Jacob **Böhme** (1575-1625) as example of a person in whom both evolutionary lines are to be found (he was philosopher and shoemaker). On **Goethe** as minister in Weimar.

**4(11/12/1916, Dornach) 70ff. 3295** **172-04**

**occultism / third force / health-illness / remedy**

**Professional** life is differentiated and specialised more and more in future and frees itself from man. It represents the starting point for the embodiment of spiritual beings. “At present, during this earth stage, these spiritual beings are, to be sure, still of an elemental kind; we might say an elemental kind of the fourth degree. But they will have become **elemental beings** of the third degree during the Jupiter evolution, and so on.”

“People must learn to know that when a workman stands at his vice and the sparks fly about elemental spirits are being created which pass over into the world process and there have their significance.” Humankind must develop such concrete mental pictures about the spiritual world as a counter pole. The sphere of occupational life, which has become objective, will be intimately connected more and more with the human element. “This connection will become ever more intimate. It will appear first in those areas that furnish the foundation for closer relations between one person and another – for example, in the processing of chemical substances that are used in medicines... The subtle pulsations lying in the human being’s life of will and disposition will weave and incorporate themselves gradually into what he produces. Thus, it will not be a matter of indifference from whom a certain preparation is received.” This will also apply to **technology** while engines and entire factories are put into operation by certain vibrations man will excite, e.g., through certain movements of his hands. This will depend on the moral attitude of the person concerned. See [173-08](#).

9(11/26/1916, Dornach) 168ff. 3302

172-05

The followers of **religions** who turn to a personal God really worship their own **angel**. In addition, because this is not recognised as such, the luciferic angel can replace him. "And this luciferic angel will soon lead the human being directly into **materialism**." That means that the (Christian) denominations have finally led to materialism. Similarly in 178/4(11/13/1917, Zurich), 182/4(4/30/1918, Ulm).

**Nationalism** as social-egoistic inclination to one **archangel** instead of respecting the cooperation of the archangels as folk spirits. "The errors human being perpetrates in relation to the **spirit of the age** (arché) clash with the cosmic events and these cosmic events strike back. The result of their being brought into human life – at first, their beginnings – is decadence that extends even to the physical body, bringing diseases and mortality and all that is connected with them."

9(11/26/1916, Dornach) 183ff. 3302

172-06

#### astronautics

The possibility to create **vacuum** was a precondition of the **steam engine**. "But what really happens when we create a space containing little or no air with the purpose of placing what is thus brought about in the service of human evolution? ... To work in opposition to the manner in which **Yahveh** had put it (the air) in... When the steam engine is created in this way, **Ahriman** gains the possibility of establishing himself as a **demon** even in the very physical entity."

Modern **technology** as demon magic and the steam engine is even "more harmless" than electricity. However, this should not indicate to abolish technology in reactionary way: "Indeed, the demon magic signifies progress, and the earth will continue to make more and more progress. Developments in the world soon will make it possible to produce immense effects ranging outward into the universe." Human beings must develop the Christ-principle as counterforce.

Compare [93-15](#), [97-19](#), [230-03](#).

10(11/27/1916, Dornach) 189ff. 3303

172-07

The stored etheric body of a great ancestor was revered **religiously** in **ancestor worship**. This etheric body was connected with the spirit of the age (arché), so that the spirit of the age was revered actually. In later times, **polytheism** appeared, in which archangels were worshipped. **Monotheism** as worship of the own angel [see previous abstract]. At the moment of Christ's birth, the cult had sunk to the worship of the human being as god (Caesar cult).

These various forms of **rites** were inspirations of Lucifer who wanted to spiritualise people and lead them away from the earth. The **eighth sphere** was introduced by the good gods against it: "As one of its aspects, the eighth sphere consists of man's acquiring such a preference for and attachment to his lower nature that Lucifer is not able to remove the higher nature from it." The cosmic fact that the earth received the moon as satellite is connected with it: "Should the **earth** not possess this power to hold the **moon**, then the spiritual relative of this force would not be able to chain man to his lower nature because this force, from the spiritual point of view, is the same as that which the earth attracts the moon. It may be said, then, that the moon is placed in the universe as an opponent of Lucifer in order to hinder him." The lower nature should be spiritualised and not be torn out from the human being. Yahveh was the guardian of these lunar forces in the pre-Christian time, since then Christ is he who bears this nature (sins) on Himself as lamb.

The difference between **Mithraic cult** (Mithras kills the bull = lower nature) and Christian cult. On the Mithras cult see 156/10(12/26/1914, Dornach) and 350/15(9/10/1923, Dornach).

Once again, Steiner mentions the distorted representation of the eighth sphere by A. P.

Sinnett (1840-1921) and H. P. Blavatsky (1831-1891) [see [254-04](#)].

**10(11/27/1916, Dornach) 205ff. 3303**  
**technology / demons / Christ's offering**

**172-08**

The necessity to take up the **Christ** consciousness means, "that we must change to a **sacramentalism**, in which man's deeds are imbued by the consciousness the Christ stands behind him everywhere. Thus, he ought to do nothing in the world except that in which the Christ can help him." The continuing crucifixion of Christ by our actions, which are not accompanied by Christian attitude. "What was symbolically practiced in the ancient cults of **Christianity** and was once performed only on the altar must take hold of the entire world. Humankind must learn not to construct machines in an indifferent way but to fulfill a divine service and bring sacramentalism into everything that is produced." A beginning of sacramentalism can be made in **educating** children (= **baptism**) and in the knowledge of spiritual worlds (= **communion**). See [172-06](#), [98-12](#).

*References to lectures of CW 172 in [115-08](#), [115-17](#), [157-03](#), [175-01](#), [235-05](#).*

## 173 *The Karma of Untruthfulness. Volume 1*

*Rudolf Steiner Press (2005). RStA (14 lectures)*

**2(12/9/1916, Dornach) 29ff. 3309** **173-01**

On the prehistory of the **First World War**. The work of occult **western brotherhoods** that are convinced that the leadership in the fifth culture-epoch comes up to the Anglo Americans and the Latin-Roman element must perish as soon as possible.

The suggestive effect on whole groups of people (mass hypnosis) at the example of the alleged **Testament of Peter the Great** that does not come from him. A Polish Count Sokolniki leaked it in France about 1800.

**174/17(1/8/1917, Dornach)**: About the alliances before the First World War. The British imperialism and the influence of **high grade masonry** (Grand Lodges). The trialism of Austria-Hungary planned by Francis Ferdinand of Austria, the successor to the throne, and the idea of a (anti-Austrian and pro-Russian) Danube confederation, fostered by England.

**4(12/11/1916, Dornach) 69ff. 3311** **173-02**

### **occult brotherhoods**

Steiner describes details of the dynastic involvements in **Serbia** before the **First World War**. The war-propelling role of the groups operating behind the **English** politics.

**4(12/11/1916, Dornach) 74ff. 3311** **173-03**

### **black magic / smell**

The use of **perfumes** to achieve suggestive effects on people. Example of the Serbian court about 1900 (Draga Mašin, Queen of Serbia, 1866-1903); nevertheless, Steiner also points to the history of the 17<sup>th</sup> century (probably France).

Cf. [98-14](#) and [-18](#).

**5(12/16/1916, Dornach) 104ff. 3313** **173-04**

### **First World War**

The relation of **Italy** to Central Europe in the Middle Ages and in the 19<sup>th</sup> century, especially after Italy's unification (Triple Alliance).

**6(12/17/1916, Dornach) 123ff. 3314** **173-05**

### **Freemasonry / First World War**

The views of western occult brotherhoods about the structure of **Europe** in the past (the fourth epoch), today, and in future (the Slavic, sixth epoch), in which the west has to play a kind of nurse for the adolescent **Slavic** nations like once the Romans did towards the Teutons.

*Remark: This attitude is found, e.g., in the book "The Transcendental Universe" (lecture 2, London, 1894) by the English initiate C. G. Harrison: "We need not pursue the subject further than to say that the national character (of the Slavic peoples) will enable them to carry out experiments in socialism, political and economic, which would present innumerable difficulties in Western Europe."*

See [186/7\(12/12/1918\)](#) and [337a/5\(6/23/1920\)](#).

**7(12/18/1916, Dornach) 134ff. 3315** **173-06**

### **Germany / Europe**

On the foundation of the German Reich in 1871 and the attitudes of Western Europe (especially of France and England) toward this German state up to the outbreak of the

**First World War** in 1914.

**7(12/18/1916, Dornach) 158ff. 3315**

**173-07**

The different relation of **thought** to word with the European **languages**. **French**: thought goes till word; **English**: thought goes below word; **German**: thought does not go completely down to the word; that is why true translations of the German idealistic philosophers may always remain substitutes only [see 159-05]. **Slavic** languages: the thought is taken back in the inside; the word is quite far from the thought. "It floats, separately."

**7(12/18/1916, Dornach) 163ff. 3315**

**173-08**

**vibrations, harmony of / third force**

The tasks of humanity during the fifth post-Atlantean epoch: development of materialistic, eugenic, and medical **occultisms**. "In the not too distant future, this much-admired modern **technology** will reach a final stage where it will abolish itself in a certain way. In contrast, something will happen that will enable people to make use of the delicate vibrations in their **etheric bodies** as a driving force with which to run machines. Machines will exist which are dependent on people and people will transfer their own vibrations to the machines." See 178-14.

"The second is that people will understand what one calls the formative and destructive forces, the forces of birth and death. First of all they will have to make themselves morally ready for this."

As the third: "**Medicine** will be permeated with what can be understood spiritually because one will learn to recognise illness just as the result of spiritual causes."

Lecture 9(12/16/1916): "Certain more physical methods of healing will be found for mental illnesses, more spiritual ones for bodily illnesses." "Knowledge of the healing forces is inseparable from knowledge of the forces of sickness. One cannot be taught without the other."

**8(12/21/1916, Basel) p. 172 3316**

**173-09**

"What **gnosis** was as wisdom, the **temple of Solomon** was as symbol. In the temple of Solomon were symbolised all the mysteries of the universe." It was the "centre star" for those spiritual beings that led the human souls to earth in the pre-Christian time.

**8(12/21/1916, Basel) 174ff. 3316**

**173-10**

**mysteries, Nordic**

The feeling comprehension for Jesus and the only subconscious understanding for Christ in Christ Jesus among the Teutons was a rest of old mystery experiences, especially of the **Nerthus** or Ertha (Frigg-Ing) cult in the northern regions (Jutland, Scandinavia), which were inhabited by the tribes belonging to the Ingaevones [see 106-14 and 175-06]. Regulation of conception (Eastertide) or birth (Yuletide, wintertime) by the mysteries (till the third pre-Christian millennium, later only preserved as cult, which Tacitus reported).

There was then "as a rule" a first birth in the Holy Night: "Then one such human being was the first to be born in the Holy Night. Among the tribes of the Ingaevones – in the oldest times this occurred every third (or fourth) year – this human being was chosen to become, at the age of thirty, the leader for only three years. What then happened to him, I might be able to tell you later on."\* Tip to an Anglo-Saxon rune-song in which is told that Ing was first seen by the East Danes, later he moved eastwards. Further explanations in the next lecture (12/24/1916).

A last remainder of the Nerthus cult that had become ahrimanic was in later times the celebration of the **Walpurgis Night** (eve of 1 May).

\* On his education in the mysteries and his tasks, see next lecture, p. 188.

9(12/24/1916, Dornach) 195ff. 3317

173-11

**Freemasonry / occultism / black magic**

The influence boosted up to **hypnosis** on human masses by nationalistic orators at the example of the Italian poet Gabriele d'Annunzio (1863-1938, picture) who turned in similar way to the Romans at Pentecost in 1915 (20 May) as **Cola di Rienzi** (1313-1354) did at Pentecost 1347 (20 May) with his attempt to let revive the old Roman republic. The effect of catchwords and especially stamped pictures. Then Steiner says, "if somebody wants at present to work on the delirious **consciousness** and arrive at something special, he can do the following: He can remember when something similar happened in an earlier age under similar starry constellations. And now since everything goes in waves in the world, so that a particular wave returns to the surface after a certain time, in order to achieve special

effects he can make use of an event which under similar cosmic conditions is like a copy of an earlier event." This as "arts" of grey brotherhoods.

10(12/25/1916, Dornach) p. 208 3318

173-12

**cultivation of cereals**

"When modern **technology** has made it possible to warm large areas with artificial **heat**... then plant growth - above all that of grain - will be snatched from the **elemental beings**. There will be heating installations, for not only winter gardens and smaller spaces for plants to grow, but for whole grain-fields. Deprived of cosmic laws, grain will grow in every season, instead of only when it grows of its own accord - that is, when it grows through the working of the nature and elemental beings. For the seeds this will be similar to what happened when the ancient consciousness of sacramental laws about conception and birth faded so that these events came to be spread over the whole year."

11(12/26/1916, Dornach) p. 230 3319

173-13

**Freemasonry**

**James I**, King of England (1566-1625), was a sponsor of the Anglo-Saxon occult brotherhoods who were convinced that the Anglo-Saxon race will have dominance over the world in the fifth post-Atlantean epoch and the Latin-Roman influence (fourth epoch) should be eliminated. Examples:

King Frederick of Bohemia (ruled from 1619 to 1622), the winter king, fought for the Czech Protestantism against the Roman-Catholic Habsburg monarchy. He was a son-in-law of James I.

During the Seven-years' War, the victories of Frederick II of Prussia secured the supremacy of England over France in North America.

King Ernest Augustus of Hanover (ruled from 1837 to 1851) who cancelled the constitution of his country and expelled the liberal Göttingen Seven (professors) was member and Grand Master of the occult Orange Order.

On James I see 185/1 and /2(10/18/ and 10/19/1918, Dornach).

12(12/30/1916, Dornach) 250ff. 3320

173-14

**black magic / population growth**

The attitude of the **English** government at the outbreak of the **First World War** and the problem of the **Belgian** neutrality.

England and the **Opium Wars** (1839-1842 and 1856-1860)) [continued in the next lecture]: the bodies of the Chinese became so decadent by smoking opium (cultivated in British India and exported to China although this was forbidden) that only "very immature,

very subordinated souls whose qualities I shall not discuss” could be taken into these, while the "Chinese" souls were directed to Europe where they often did not tally with the physical corporealities there and were easily exposed to errors. “Grey magic is nothing but directing poisonous effects in such a way that they cause damage and bring about sickness in the social sense.” In this context, Steiner also says that the figures of Chinese population were lower in the nineteenth and at the beginning of the twentieth century than in previous times and this was why also the souls did not find enough bodies for incarnation. By account of this diversion of souls other souls were not able to incarnate in Europe, “who, otherwise, would have descended from the spiritual world to strengthen the European cultural forces.”

**13(12/31/1916, Dornach) pp. 272 3321**

**173-15**

**consciousness / building up – breaking down**

**Poisons** are relics of the Moon stage. Destructive forces are transformed poisons that constitute the basis of spiritual development. The masculine works as a poison on the feminine in **reproduction** that has the trend to produce an etheric being only. “For this etheric being to find a physical form, the rank growth of etheric life has to be poisoned... The act of fertilisation provides this poisoning, just as in plant life the effect of the etheric material on the pistil ... provides a poisoning by light.”

*References to lectures of CW 173 in [26-09](#), [121-12](#), [138-01](#), [139-03](#), [157-03](#), [162-01](#), [167-05](#), [169-02](#), [254-02](#).*



## 174 The Karma of Untruthfulness. Volume 2

Rudolf Steiner Press (2005). **RStA** (13 lectures)

**14(1/1/1917, Dornach) 1ff. 3322**

**174-01**

If an individual resists absorbing anything of what ought to be absorbed during the fifth epoch, he will cause that something in the physical counterparts or projections of the etheric body, astral body, and ego (glands, nerves, blood circulation) “coagulates” or dies. There originates a formative **phantom** that is **poisonous** and can be the cause of all kind of sicknesses of civilisation like hypochondria, **nervousness**, dissatisfactions, materialism etc. Tip to the two-petalled **lotus-flower** (forehead), in which the clairvoyant is able to observe such an attitude.

**19(1/14/1917, Dornach) 91ff. 3330**

**174-02**

**human members / health-illness**

On the three possible causes of **mental illnesses**:

In the physical body, the ego chiefly intervenes in the **solar plexus** or system of ganglia (the blood, against it, is the *expression* of the ego). Good forces (exusiai) chained the ego, infected by the luciferic forces and thus bearer of the **evil** forces, to the system of ganglia. If this connection is loosened, **somnambulism** will appear. Hence, the ego “is free to make use of channels to the outside which enable it to perceive from a distance all kinds of processes in space and time...” Insidiousness, falseness, egoism and, in the end, insanity will emerge if this connection is loosened by abdominal illnesses.

The astral body has its point of contact in the **spinal nerves** and **spinal cord** (luciferic-ahrimanic qualities of the Moon stage); the etheric body intervenes in the **cerebral system** (brain and cranial nerves). If these connections are loosened, somnambulism will also appear. Morbid relaxation of the astral body can lead to volatility of ideas, illogic, manic conditions, depression, hypochondria etc.

If the etheric body that is anchored in the brain system is set free through illness, it will be inclined to “reproduce itself, thus becoming a stranger to itself and spilling over into the world, carrying its life into other things.” The released etheric body then shows ahrimanic characteristics (envy, resentment, stinginess etc.). Indeed, the ego has the system of ganglia as a centre of attraction; the astral body also has the system of ganglia beside the cerebral system, and the etheric body the system of ganglia and the spinal system beside the cerebral system.

See [161-11](#) (somnambulism).

**19(1/14/1917) p. 95 3330**

**174-03**

The ego of a **vegetarian** is firmer bound to the system of ganglia than the ego of an individual usually eating meat. “Nobody, however, should persuade himself that he does not possess this evil demon ...” (*the luciferically-infected ego that is tied up to the system of ganglia*). Tip to the opposite effect of hunger on vegetarians and carnivores.

**19(1/14/1917) 104ff. 3330**

**174-04**

**nationalism**

The solid element of the human organisation is the bearer of our ordinary thoughts in physical life. The human being knows of his superpersonal part by means of his fluid element and its pulsation, which interlinks with the **spinal system**. The **angels** “can intervene in us via the fluid element.”

By the normal cooperation of the higher members with the system of ganglia (**solar plexus**), the airy element works on man (respiratory process). The **archangels** work via

this respiratory process on the human being: “Also this is the route by which the **folk spirits** work, for they belong to the hierarchy of the archangeli. The work done by the folk spirits in the human being takes its effect through the organs that are connected with the system of ganglia. This is why nationality is something so far removed from consciousness, something that works in such a demonic way.” That is why it depends also strongly on locality and climate because of the reasons mentioned above.

Other aspect: “More than one might think, the problem of nationality has to be seen in relation to the problem of **sexuality**. Belonging to a nation has the same organic foundation – the system of ganglia – as the sexual element.” See [180-06](#).

**22(1/21/1917) 153ff. 3334**

**174-05**

### **life after death**

Organisation of the **physical body**: the head (1) is an image of the cosmic sphere; the chest (2) an image of the hemisphere (**East**). The abdominal organs and the limbs (3) are formed by forces coming from the centre of the earth, differentiated according to the geographic region inhabited by the parents or ancestors. The total circumference of the earth forms the totality of the human form (4).

This arrangement is compared to the different phases of development after death;

- (1) The dead leaves the physical world in close connection with the **constellation** of the moment of his death (the first days after death, still being linked with the etheric body);
- (2) He takes the (physical) direction to the East after he has taken off his etheric body. Hence, **Freemasons** speak of one who has died as having “**entered into the eternal East**”;
- (3) Transition into the spiritual world;
- (4) Working from the spiritual world.

**23(1/22/1917) 167ff. 3335**

**174-06**

### **consciousness after death / Catholicism**

After the human being has taken off his etheric body, he combines with the hierarchy of **angels** [see [207-10](#)] and “we receive an organism of spirit which is brought into being by this network of angeli” during kamaloka. The relation with the angels would only make possible a dreamlike consciousness after death. The human being has to penetrate himself by the hierarchy of **archangels** in order to attain a clear consciousness in the spiritual world. Besides, he must grow out of his **language**, because it hampers him coming to the world of archangels.

The souls who stand in alliance or under influence of the Western **occult brotherhoods** of the left side cannot combine or are prevented to combine with the archangeli and are penetrated in return by ahrimanic archai who remained behind and are now on the stage of archangeli.

On the aspiration of these (Anglo-American) brotherhoods to make the **English** language the predominating world language.

On the anti-Christian occult impulse of the **dogma of infallibility**.

**25(1/30/1917) p. 205 3339**

**174-07**

### **elemental language (proto-language)**

On the justified view of Saint Martin (1743-1803) that a universal language forms the basis of all separate languages: “It was easier to do in his day than it is now, because in his time there was still a more living relationship to the **Hebrew language** which, among all modern languages, is the one closest to the archetypal universal language.”

*References to lectures of CW 174 in [109-04](#), [145-16](#), [162-01](#), [173-01](#), [175-03](#), [175-12](#), [178-11](#), [182-03](#), [338-03](#).*

## **174a Middle Europe Between East and West**

*Gesamtausgabe, first edition. RStA (3 lectures)*

**4(11/29/1915, Munich) (98ff.) 3157** **174-08**

People who have experienced a **violent premature death** are for the spiritual world the same as the idealists are on earth. See 174b/6(11/24/1915).

**6(3/20/1916, Munich) (p. 129) 3215** **174-09**

### **life after death / members after death**

The human **etheric body** is held together by the form of the **physical body** and by the work of the third **hierarchy**, otherwise, it would disintegrate into the forms of the whole **animal kingdom\***). The beings of the third hierarchy see after death that this does not happen. They use the human thoughts as material and process them in such a way that the etheric body can be inserted into the cosmos.

The forms of the whole **plant kingdom\***) exist in the **astral body**. After kamaloka, it would follow its elasticity and take on a spherical form. This is prevented by the work of the beings of the second hierarchy and partially also by the thrones. The forces of the next incarnation come from them, especially for the creation of the **head**, while the remaining physical body is dependent on the hereditary forces.

See 199/12 and /13(9/3/ and 9/4/1920, Dornach).

\*) See 167/7(4/25/1916, Berlin).

**6(3/20/1916, Munich) (p. 147) 3215** **174-10**

On the novel *The Brothers Karamazov* by **Dostoyevsky** (1821-1881). See 167/1 (2/13/1916, Berlin).

**9(2/14/1918, Munich) (208ff.) 3479** **174-11**

### **living with the dead**

The states of waking up and falling **asleep** are of great significance for the intercourse with the dead: The moment of falling asleep is suitable to put questions to the dead; the answers are received while waking up or can appear as ideas during day.

Early deceased remain linked with the bereaved; while those of old age draw the souls of the surviving relatives to themselves. That's why mourning a young dead is, actually, due to him (a kind of normal obsession), while mourning an aged deceased is more egoistic. The Catholic **cult of the dead** as a generally human cult is rather suited for the young dead, while the Protestant cult, with which one deals more with the individuality, is more suitable for people who die in an older age.

174b/12 (2/23/1918, Stuttgart): As a rule, dreams of dead are a sign of the fact that one has turned to the dead during the preceding day consciously or unconsciously. A change of consciousness is necessary to get in touch with the dead: Communications, questions to a dead must go out from him, while the answers well up in the soul of the living person.

Similarly in 181/3(2/5/1918, Berlin): dead who died in their youth work on us waking up as messengers of the spiritual world. **Piety** is due to them. We while falling asleep attract the older dead. On the **requiem** for young and old dead that has to be arranged differently.

See 182/2(2/10/1918, Nuremberg) and /5(6/30/1918, Hamburg).

**10(2/17/1918, Munich)** (231ff.) **3482**

**174-12**

A **violent early death** (before the 35<sup>th</sup> year) is like an aura lighting up in the spiritual world. "This flaming up is very like that what comes about only when people dedicate themselves to spiritual concepts. These almost are values which are interchangeable." This as a deeper meaning of bloody events.

**11(5/2/1918, Munich)** (p. 258) **3516**

**174-13**

### **Europe**

The connection of the **Italian** nation with her **folk spirit** via the airy-like, the breathing process, that of the **French** nation via the fluid, the **British** nation via the solid element and the **German** nation via warmth. The effect of the American folk spirit via the electric and magnetic forces of the earth [see [176-04](#)], and that of the Russian one via the sunlight that is reflected by the vegetation of the earth [see [178-05](#)].

More in detail in 181/8(3/30/1918, Berlin): The Italian national character is modified through the head and its nervous system, the French through the rhythm of the head, the British through the digestion of the head, and the American through the will (that is why one can speak of a kind of obsession). With the **Asian** nations the folk spirit does not only work via the light but also via the music of the spheres (ether) namely on the head. This effect is modified through the respiratory rhythm (in the West the other way round) from below. Hence, the inclination of these nations to breathing techniques (**yoga**). With the Central Europeans the own warmth counteracts the external warmth, or intermingles with it, by which the national character remains plastic.

The individual human being can overcome these differentiations if he absorbs the impulse of the Mystery of Golgotha, which did not originate from the Jewish or Roman national characters, or could not be understood by these because of its generally human character.

*References to lectures of CW 174a in [156-05](#), [157-07](#), [157-15](#), [157-22](#), [157-24](#), [158-01](#), [163-06](#), [176-01](#), [177-08](#), [254-02](#).*

## 174b *The Spiritual Background of the First World War*

*Gesamtausgabe, first edition. RStA (no lecture)*

**13(2/24/1918, Stuttgart) (293ff.) 3488**

**174-14**

### **physical body**

The human **head** develops three to four times faster than the remaining organism and completes its development with the 28<sup>th</sup> year. The fact that the human being does not die then is because the remaining organism sends "rays of development" into the head (hereditary forces, while the head is a cosmic creation). That is why one can only have an **educative** effect on the head at first. However, education should work in such a way that the head can later deliver that (heart education) to the remaining organism what was brought up in it.

**180/6** or 13(1/12/1918, Dornach): The overly fast development of the human head is connected with the overly fast movement of the **earth** through the universe.

**14(4/23/1918, Stuttgart) (310ff.) 3509**

**174-15**

### **education**

In the first third of **postmortal life**, the experiences unfold as **Imaginations** that were got during the life between birth and death more unconsciously, whereas the conscious impressions are more like reminiscent pictures. In the second third, the soul lives in **Inspirations** by which it understands which meaning these pictures have in the cosmic connection. In the last third, the soul submerges in its psycho-spiritual surroundings, in **Intuitions**. These Intuitions "is the prologue of that Intuition... that consists in the fact that the soul submerges in the body which is delivered to him in the hereditary current by parents, grandparents et cetera." The habit of submerging in the surroundings will maintain in the first seven years as **imitative instinct**.

Similarly 181/10(4/2/1918, Berlin). On childish imitation see 302/8(6/19/1921, Stuttgart).

**16(3/21/1921, Stuttgart) (354ff.) 4423**

**174-16**

### **First World War**

On the problem of the war guilt. Steiner doubts that a better judgment can be delivered in future than from the possibilities of judgment of his time. The question as dictation of the victors: "And that this has happened in an incomprehensible way, what never had been allowed to happen that this dictation of the victors has been signed, thus a fact came into



being one cannot regret enough." The Austrian and the German politics had reached zero in the period before the outbreak of the war, because they were not guided by higher ideas as the British politics were (world domination lying in the development of the Anglo-Saxon nations, socialist experiments in the East etc.). The tragic role of the German chief of staff Helmuth von **Moltke** Jr. (1848-1916, picture). Cf. also 185a/1 and 1/2(11/9/ and 11/10/1918, Dornach).

On H. v. Moltke Jr. see Th. Meyer (editor) *Light for the New Millennium. Rudolf Steiner's Association with Helmuth and Eliza von Moltke. Letters, Documents and After-Death Communications* RSP 1997.

*References to lectures of CW 174b in 157-07, 157-22, 158-01, 161-08, 163-06, 164-01, 174-08, 174-11, 203-09.*

## 175 Cosmic and Human Metamorphosis

SteinerBooks (2012). **RStA** (17 lectures), now all 17 lectures in: *Building Stones for an Understanding of the Mystery of Golgotha* (RSP, 2015)

1(2/6/1917, Berlin) 4ff. 3340

175-01

life after death



On the **spiritualistic** connection that **Oliver Lodge** (1857-1940, picture) believed to have produced with his son killed in action: It concerned a communication with the stored **etheric body** which can absolutely be in touch with the individuality (however, in this case not, see 168-03). "Now, it is quite possible for the etheric body, which has been separated from the actual human individuality, to manifest a certain life of its own which, to the uninitiated, may easily be mistaken for the life of the individual himself. We must not think that the etheric body when given over to the etheric world only manifests reminiscences and recollections, mere echoes of what the human being passes through here; it manifests a real continuous individuality. It can relate incidents and say quite new things." In the present case, the manifestations were still mixed with inspirations of the second face of the medium. Cf. 172/10(11/27/1916, Dornach).

See 227/13(8/31/1923) and the farewell address, 8/31/1923, Penmaenmawr.

1(2/6/1917, Berlin) 12ff. 3340

175-02

The appearance of **Christ in the etheric** prepares since **1909**.

2(2/13/1917, Berlin) 21ff. 3341

175-03

The interrelation between microcosm and macrocosm: the **Platonic cosmic year**, the vernal equinox moving forward through the zodiac, lasts 25,920 years. The human being does about 25,920 breaths (18 per minute) per day, his age amounts about 70 years (patriarch's age) or 25,920 days. A day as a breath of the earth, the age of a human being as a day of the cosmic year. Cf. 201-06, 174/24(1/28/1917, Dornach).

3(2/20/1917, Berlin) p. 37 3344

175-04

When two people meet, the etheric parts of their heads incline toward each other, if there is antipathy between them. The parts incline to the back if sympathy, unselfish love predominates. For this reason, the part of the astral body becomes better visible for the clairvoyant. It is clearly pronounced with people especially capable of love and was shown as a **halo (aureole)** in former times. Cf. 129-13.

**212/4(5/6/1922, Dornach)**: The halo is an extension of the human soul into the spiritual ("higher sun") in such a way that the extension becomes visible in the etheric.

3(2/20/1917, Berlin) 39ff. 3344

175-05

Trinity

On the mostly unaware meeting of the human being with his future members **spirit-self**, **life-spirit**, and **spirit-man**. Meeting (of the ego) with the spirit-self in the middle of the night sleep as a meeting with his angel (in antiquity called genius or **daimon**): "The feeling of our connection with the spiritual world, which we may have in our waking state, is an effect of this meeting with our genius." Meeting (of the astral body) with the life-spirit, i.e. with **Christ**: "Christ Jesus reveals Himself through the life-spirit. He reveals Himself

through a being of the realm of the archangels.” This meeting happens in the time between Christmas and New Year.

The third meeting is the meeting - conveyed by an arché - with the **Father Principle** which takes place possibly in the period between the ages of 28 and 42 years, in the case of **untimely death** at the hour of death. “This, however, makes it possible for a person throughout his postmortal life to hold firmly the thought of the place on earth where, descending from heavenly heights, the Father Principle came to the meeting that then took place. Recollection of this makes the soul want to be as active as possible to work down into the physical earth from the spiritual world.” If a person commits **suicide**, he may deprive himself of this meeting with the Father Principle.

On the meeting with the Christ Principle and the Father Principle see lecture 6(3/13/1917).

**4(2/27/1917, Berlin) 57ff. 3346**

**175-06**

Following the previous lecture, Steiner explains that the germinal forces of the next incarnation (and of the **Jupiter** stage) are formed during **sleep** (meeting with the spirit-self). In the **Father-principle**, the lunar forces (**heredity, reproduction**) are effective. As to his rhythm of sleeping and reproduction, the human being has been emancipated from the natural order, from any fixed rhythm. Among the Teutons, e.g. (Hertha-**Nerthus** cult) conception or birth was still adapted to the natural order [see 106-14]. The meeting with **Christ** is bound, however, to **Christmas season** (Yuletide), to the physical order, into which He has come since the Mystery of Golgotha.

**4(2/27/1917, Berlin) p. 62 3346**

**175-07**

**tone**

On the still real ideas of the **alchemists**: “What the ancient alchemists had in view was that their concepts should not remain mere ideas but should lead to something. ... When



they burnt incense while holding their concept in mind or giving it voice, they tried to give it enough force to make the incense smoke assume form.... Why did they do this? They still had the idea that whatever occurred at the Mystery of Golgotha intervened in the physical course of the earth ...”

Cf. **171/14(10/28/1916, Dornach)**: Speaking spells into fumigations the column of smoke took on certain shapes spiritual beings were able to enter. Tip to experiments by John **Tyndall** (1820-1893, picture) on influencing columns of **smoke** (also gas flames) by sound waves.

**4(2/27/1917, Berlin) p. 70 3346**

**175-08**

**cinema / television**

“One very prominent means of driving human beings into **materialism** is the cinematograph.”...”What people see ...

does not make its way into the ordinary faculty of perception; it enters a deeper, more material stratum than we usually employ for our perception. Ethereally, people stare wide-eyed at the cinema; they develop eyes like those of a seal, though much larger – that is, ethereally larger. This works in a materialising way, not only on what people have in their consciousness, but on their deepest subconsciousness.”

**5(3/6/1917, Berlin) 74ff. 3348**

**175-09**

**Sleep** as self-enjoyment and self-understanding to a certain degree owing to the meeting with the spiritual world [see previous abstract]. On **fatigue**: “sleep is not a result of the

fatigue, but it consists of the enjoyment we feel in ourselves. In this self-enjoyment, we acquire the forces through which we can drive away fatigue." However, if anybody sleeps without being tired, these forces may cause pathological conditions ("neurasthenia") in the organism. See 163/2(8/27/1915, Dornach).

**168/3(2/22/1916, Leipzig):** On tiredness increasing with age that leads to a subtle feeling for the cosmic construction of the physical organs.

**5(3/6/1917, Berlin) 78ff. 3348**

**175-10**

#### members

The threefolding of the human being in head, chest, and abdomen. The **ego** is connected physically with the abdomen (the astral body with the chest, the etheric body with the head, the physical body with the environment) namely during the waking state from within (with the lowest activities "which finally culminate in the formation of our **blood**") and during **sleep** from without. The abdomen is the part of the human being that mostly remains in the spiritual region. The ego lives in this spiritual region during sleep. To attain an inkling of the spiritual world, however, the subconsciousness must at least preserve the memory of the spiritual experiences we have during sleep.

**6(3/13/1917, Berlin) 96ff. 3349**

**175-11**

#### festivals of the year

Up to the Greek epoch, there were mysteries that cared for the interrelation with the macrocosm. Suitable people (the Greek **Pythias** for example) were trained in such a way that they could serve as receiving organs for the cosmic forces. These flowed in especially intensely at wintertime (Christmas time), while they dried up in midsummer. "These cosmic secrets were later interpreted by those who were no longer able to receive them. Nonetheless, the secrets of the universe were disseminated."

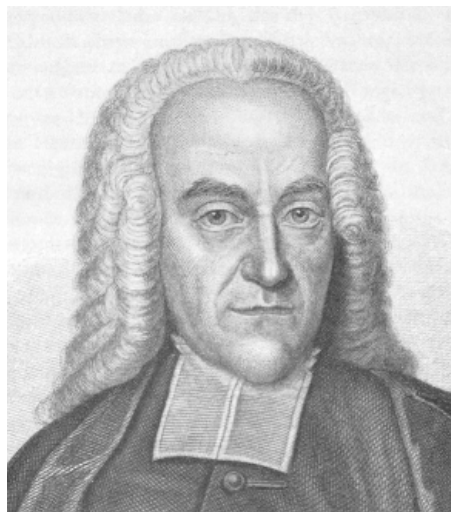
A decadent rest has been kept in the custom of **Bleigessen\*** at New Year's Eve (putting questions to the future). Cf. 223-01.

*\*) custom of fortune telling by pouring (= giessen) molten lead (= Blei, today alloys of tin) into cold water and interpreting the shapes created.*

**7(3/20/1917, Berlin) 111ff. 3352**

**175-12**

#### living with the dead



Explanations concerning L. C. de **Saint Martin** (1743-1803, left picture) and his book *Des erreurs et de la verité* and on the more religious **theosophy** which was primarily in **Swabia** at home: the most important representatives were J. A. **Bengel** (1687-1752, middle picture) and his pupil F. Chr. **Oetinger** (1702-1782, right picture). The former dealt with the



Apocalypse and calculated the year 1836 as a year of a particular historical crisis of humanity. It is **1842** (he assumed a wrong date for the founding of Rome) which was, however, a date for the spiritual world (crisis of materialism). Oetinger tried to decipher the Old and New Testament through theosophical understanding. His sentence: "Matter is the end of the ways of God."

The concepts used by these theosophists are no longer applicable today. However, they contain something that is not thought to an end and can be taken up by the dead as a language familiar to them: "The peculiar and remarkable secret is therefore revealed – that a certain form of thought lives on this earth up to only a certain point. It does not then develop further on earth, but attains a further stage of perfection among those who pass into the intermediate life between life and rebirth."

See 131/9(10/13/1911, Karlsruhe)

**174/25(1/30/1917, Stuttgart)**: On the views of **Saint Martin** as one of the last representatives of ancient traditional wisdom. See 177/10(10/20/1917, 180/8 (1/4/1918), 191/7(10/17/1919) and /11(11/1/1919).

### ***175 Building Stones for an Understanding of the Mystery of Golgotha***

*Rudolf Steiner Press (1985). RStA (18 lectures)*

**1(3/27/1917, Berlin) 1ff. 3354**

**175-13**

The (indirect) abolition of the spirit as part of the human being (**trichotomy**, tripartite division of man) on the Eighth Ecumenical Council (Constantinople) in **869** was the result of the contrast between Romanism, which did not have any knowledge of the pneumatic human being in its mysteries, and **Judaism**. This contrast also forms the basis of the extermination of the Jews by the Romans, the suppression of Gnosticism based on Jewish mystery tradition, of the **filioque discussion** between the Eastern and Catholic Churches. The tendency of materialism arising in the 19-th century (Darwin, Marx) also to abolish the soul.

On trichotomy see 191/3(10/5/1919, Dornach).

**3(4/10/1917, Berlin) 62ff. 3357**

**175-14**

On the different purposes of the four **Gospels**. The **Matthew** Gospel is written against traditional Judaism, the **Mark** Gospel is directed against the Roman Empire, the **Luke** Gospel against humanity as it has become due to the Fall of Man, and the **John** Gospel turns even against the spirits living behind the physical world, as far as they have fallen away (demons).

**3(4/10/1917, Berlin) 68ff. 3357**

**175-15**

**reincarnation**

"We can discover through occult investigation that in the sixth millennium women as they are constituted today will become sterile and that an entirely different reproductive process will exist by that time." "And quite another order will take place in the sixth millennium!"

Lecture 11 or 4(4/12/1917): In the sixth, seventh millennium **reproduction** will change. "It must be transposed to a higher plane." "... for just as in women fertility ceases at a certain age, so too the present method of reproduction in the human species will cease at a certain stage of earth evolution – in order to forestall this, the Christ impulse was bestowed upon humankind." Up to this time, the "word" must have become creative again. See [99-22](#), [177-04](#).

**3(4/10/1917, Berlin) p. 74 3357**

**175-16**

**Atheism** (denial of the Father-principle) is an illness of the soul, denying Jesus or Christ is

misfortune of the soul and denying the spirit is self-deception. Similarly also in 296/5 (8/16/1919, Dornach).

**176/2(6/5/1917, Dornach):** People are organised for atheism and materialism by their nature today. This is connected with the developmental age of humanity that now corresponds to the age of 27 [see [176-01](#)].

**3(4/10/1917, Berlin) p. 76 3357**

**175-17**

“**Faith** must not be only a substitute for **knowledge**: it must be an active agent that effects something. It must make our **moral** ideas a reality, lift them to a new place, and create a new world out of them (*Jupiter evolution*).”

**3(4/10/1917, Berlin) p. 78 3357**

**175-18**

### Resurrection

“When earth evolution comes to an end the power which has been lost through the **Fall of Man** and which brought death to the body will be restored through the power of Christ, and the body of man will be seen in its true physical form.”

**4(4/12/1917, Berlin) 87ff. 3358**

**175-19**

The **Fall of Man** had effects on the kingdoms of nature, too: “Man involved in his fall the plants. Consequently, they were unable to complete their development and required a stimulus from without (*pollination*). It was his responsibility that, alongside the cool-blooded animals (*and herbaceous plants*), there are also warm-blooded animals, that is, animals capable of suffering pain, as he does.” The last consequence of the Fall of Man is that the **moral** order tore itself away from the physical order.

Lecture 12 or 5(4/14/1917): The forces which could no longer be active after the Fall of Man in the plant kingdom have become spiritual and active in the human **sense-organs** (Lucifer's promise: “Your eyes shall be opened”).

**4(4/12/1917, Berlin) 95ff. 3358**

**175-20**

### moral

“In the sixth epoch (*about the same epoch as in -15*) they (who represent spiritual-scientific truths) will be treated medically! By that time medicaments will have been discovered which will be administered compulsorily to those who believe in a recognised canon of good and evil independent of social sanctions.” The Christ impulse counteracts that: “When the **etheric Christ** appears in the present century the impulse that streams from Him will be able to awake such a response in the souls of men that governments based on ambition, vanity, prejudice or error will gradually become an impossibility.”



**4(4/12/1917, Berlin) p. 92 3358**

**175-21**

The different **sorts of ether** in the **etheric body** of the human being - except the warmth ether - lost their original vitality after the Fall of Man.

**5(4/14/1917, Berlin) 113ff. 3359**

**175-22**

The protection of ancient **mysteries** by secrecy could no longer be maintained

around the turn of the era, when the Roman Caesars, as the first **Augustus** (who did not abuse them), forced their initiations. **Caligula** (37-41, left pic. previous page) and **Nero** (54-68, right pic.) are stated as prominent examples. See the next lecture (4/17/1917).

**6(4/17/1917, Berlin) 135ff. 3360**

**175-23**

In contrast to his predecessors, the Roman Emperor **Constantine** (274-337) was not initiated into the mysteries, however, possessed a corresponding knowledge. He tried to ward off the decline prophesied by the Sibyls of Rome through the foundation of Constantinople, the transportation of the **palladium** etc. His connection with **Christianity** arose from the same motive as before the Caesars had tried to integrate Christianity.

Concerning the palladium Steiner says that it is a symbol for a certain ancient wisdom or ancient site of wisdom. He refers to the legend that it comes three times to the sun. The first time when it was transported from Troy to Rome, the second time when it was transferred from Rome to Constantinople and the third time when it will be brought from Constantinople to a Slavic city.

Lecture 15 or 8(4/24/1917): the suppression and extermination of the ancient mysteries by Constantine and his successors and that of Gnosticism by the Roman Church in the first four centuries A.D. is called the **second Mystery of Golgotha**, because an esoteric understanding of the Christ was prevented that way.

**8(4/24/1917, Berlin) 160ff. 3362**

**175-24**

**rites**

The animal sacrifices that were carried out in the **Mithras** and **Egyptian mysteries** served to stimulate the ancient clairvoyant powers of the priests. The Mithras mysteries, which date back to the third post-Atlantean epoch and were thus decadent in later times, and their continuation, the **Eleusinian mysteries**, whose climax was in the fourth pre-Christian century should reveal the reality of the ego to the neophytes.

One may regard the Catholic sacrifice of the mass as a further development of the Mithras and Eleusinian mysteries. On this occasion, Steiner adds, "before receiving the host the priest as well as the communicant must fast for a certain period. This detail is more important for the understanding of the Mystery in question than many of the issues that were so fiercely debated in the Middle Ages. And if the priest ... neglects the order to fast before celebrating the Eucharist, then the **Communion** loses its meaning and the effect it should have. Indeed its efficacy is largely lost because the communicants have not been properly instructed." The Catholic Church tried to refer to the ancient mystery tradition and established the **ordination** of the priests but without giving the necessary instructions for certain experiences.

**8(4/24/1917, Berlin) p. 176 3362**

**175-25**

After death "the **etheric body** is separated from the soul as a kind of second corpse, but, through the **Christ** impulse that informs us since the Mystery of Golgotha, the etheric body is now preserved to some extent; it is not completely dissolved." Steiner describes this as a kind of resurrection at the example of Goethe.

**10(5/8/1917, Berlin) 219ff. 3364**

**175-26**

Emanuel **Swedenborg** (1688-1772) developed a high degree of Imaginative cognition. A philosophical treatise of his is referred to that deals with the question concerning the interrelation of body and soul and is correctly answered by him Imaginatively because of his insights and experiences in the spiritual world ("visions"). "Our response to symbols is different from our response to abstract ideas. The symbol prepares our soul to receive the truth from the spiritual world." *References to lectures of CW 175 in 94-20, 112-04, 114-23, 123-06, 126-09, 137-01, 139-18, 143-04, 232-09.*

## 176 Aspects of Human Evolution

*Anthroposophic Press (1987). RStA (17 lectures)*

**1(5/29/1917, Berlin) 1ff. 3375**

**176-01**

On the fact that the developmental age of the **post-Atlantean humankind** decreases. Humankind grows gradually younger. In the ancient Indian epoch, soul and spirit were dependent on the physical development up to the age of 56 (at the end of the epoch up to the age of 49), took part in the decline of the bodily organisation predominating after the 35-th year: that caused “that there were at that time echoes of inner spiritual vision.” In every epoch, this interlinking goes gradually back by seven years. That’s why in the Greek epoch (from the 35-th to the 28-th years) the human being intensely experienced the growing and becoming, for he reached his mental independence already from the age of 35 on (or sooner), he could not look up to any kind of spiritual world.

“That’s why it is of such immense significance that at the end of the first third of the epoch which began in 747 B.C. the Mystery of Golgotha took place, and that just at this point of time Christ Jesus reached the age of 33 which at that time was also the age of humankind. At that point, the death on Golgotha took place. Christ Jesus had evolved so that His age and that of humankind coincided at the moment when, through the Mystery of Golgotha, the possibility arose for knowledge of immortality to be obtained without physical intermediary.” This developmental age is 27 today; from then on, the human being must take care of his spiritual development on his own.

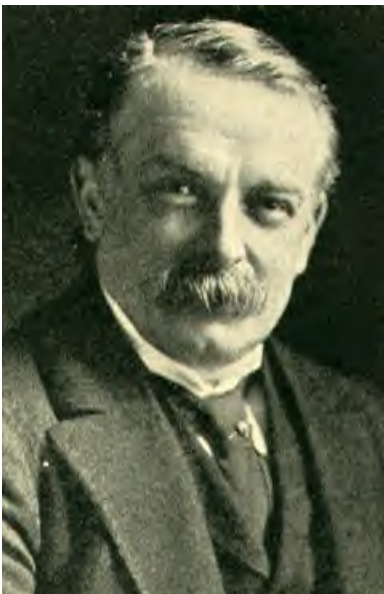
See 174 a/7(5/19/1917, Munich) and 196/4(1/16/1920, Dornach).

**335/4(3/12/1920):** The **biogenetic law** or recapitulation theory (according to E. Haeckel) valid for the embryonic evolution of the physical human being, and his necessary reversal for the spiritual development from the end of the twentieths.

**1(5/29/1917, Berlin) 11ff. 3375**

**176-02**

Woodrow **Wilson** (1856-1924), president of the USA from 1913 to 1921, as an example of a person whose mental development did not advance beyond the age of 27 [see previous abstract], hence the abstract and impractical of his ideas.



**Lloyd George** (1863-1945, picture), English politician and prime minister (1916-1922), as a typical representative of the 27 years old humankind. Steiner outlines his biography up to 1916. See lecture 7(7/17/1917), also 196/12(2/8/1920, Dornach).

**2(6/5/1917, Berlin) 13ff. 3379**

**176-03**

### **post-Atlantean age / Mystery of Golgotha**

The divine **Trinity** was an immediate experience of life in the ancient Indian epoch: The **Father-principle** was experienced with the ascending bodily development [see -01]. Around the age of 35, man felt the activity of the still cosmic spirit of Christ and from his forties on he also became aware of the spirit itself that is not linked to nature, the **Holy Spirit**. In the Egypt-Chaldean epoch, the experience of the pure spirit was only possible in the mysteries, and at the end of the first third of the Greek epoch an Imaginative cognition of the Christ-principle did also no longer exist: “This explains the significance of what is understood by “the promise of the Holy Spirit.” A time had begun in which the Holy Spirit must be attained from within, independent of man’s bodily development, through the impulse initiated by

Christ.”

**3(6/19/1917, Berlin) p. 37 3386**

**176-04**

The effect of the elements of the **earth** on the human being. Example: difference of the appearance of people who immigrated into the eastern part (not into the western part) of **America** in comparison to the Europeans. See 177/12(10/26/1917, Dornach).

## **176 The Karma of Materialism**

*Anthroposophic Press and Rudolf Steiner Press (1985)*

**2(8/7/1917, Berlin) 32ff. 3375**

**176-05**

### **thinking-feeling-willing / life after death**

What one calls **energy** (force) and **matter** (atoms), is the opposite effectiveness of **Lucifer** and **Ahriman**. Thinking (Ahriman) and willing (Lucifer) are similarly polar and the respiratory process brings about the equilibrium. Our will becomes the inside world after death and our thoughts the outside world.

**3(8/14/1917, Berlin) 40ff. 3394**

**176-06**

### **thinking**

If human cognition had been based on the rhythm of **breathing** (as Yahveh before the Fall of Man intended it) instead of processes of the brain, man's whole relation to the world would be different, would be a cosmic one. Before the **Mystery of Golgotha**, the **angeloï** or the angelos of the individual dwelt in the human intellect, hence, man had the ancient imaginative clairvoyance. When man died, the angelos dwelt in the recollections of the sense impressions: "The result was that in his life between death and new birth – before the Mystery of Golgotha – man had a vivid knowledge of what took place on earth."

After the Mystery of Golgotha, the angeloï dwell in our **sense perceptions** between birth and death, however, not in our mental pictures. Only after death does man become aware of the angeloï, "then the angeloï dwell in his intellect."

A consequence of these relations was that the sensory life before the Mystery of Golgotha was exposed to the **luciferic** influence and the intellect to **ahrimanic** attacks after it. In the same way as the respiratory process is subconscious, the interrelation with the angelos is superconscious for man. In the former **Yahveh** is working, in the latter the **Christ-principle**. Attempts to bring **consciousness** into breathing through exercises (yoga) are out of time and would lead to mischief.

One cannot understand the Mystery of Golgotha as a historical event immediately. Comparison with the eye that cannot perceive itself. Whereas Christ could be seen before the Mystery of Golgotha approaching the earth, He must be experienced since then. The best preparation for this experience is the spiritual-scientific knowledge about the Christ-principle.

**6(9/4/1917, Berlin) 95ff. 3397**

**176-07**

### **First World War**

"**Spiritual indiscretions**" can take place through inferior spiritual beings (also **spiritualistic** media) that eavesdrop e. g. on negotiations between initiates and the dead. They transmit the attained knowledge to people who are in a condition of dimmed consciousness. The communications or actions of these people then have a strong effect especially on the subconscious of other people because of the nature of these suggestions. Tip to the spiritual atmosphere at the outbreak of war in 1914.

7(9/11/1917, Berlin) 108ff. 3398

176-08

Up to the 14<sup>th</sup> and even into the 17<sup>th</sup> century, numerous people appear who still know something about an immediate contact with the spiritual world. They were pupils of the mysteries that prepared Christ's appearance in a previous incarnation.



Examples: Henry More (1614-1687) and Martin **Luther** (1483-1546, picture), who published the *Theologia Germanica*, appreciated by Steiner. His belief in demons and the devil was based on the actual experience of Ahriman (and Lucifer). Contradictions in his utterances can also be explained through his acquaintance with the spiritual world. "To recognise Ahriman is to free oneself from him." Luther stands as a memorial at the outset of the materialistic epoch, in which Ahriman works unrecognized. "It is an interesting and highly significant phenomenon that Luther should appear, embodying the fruits of what was taught in the pre-Christian mysteries. Luther was one of the greatest participants in those mysteries that prepared the way for the founding of Christianity. What he absorbed in these mysteries remained quite unimpaired by the later intermediate incarnation and was the source and strength of his power in his incarnation as Luther."

Lecture 8(9/18/1917): On Luther's dual nature. He was a member of the fifth culture-epoch who still understood the spirit of the fourth epoch and wanted to save the essential of it into the new era of materialism. Hence, his special insights of the sacraments, sin, faith and Gospel: Luther "formulated and voiced the very concepts and ideas that stirred in the souls of the fifth post-Atlantean epoch. But he also spoke in such a way that everything he said was permeated with his impulse to preserve what had existed in the fourth post-Atlantean epoch. That was the higher unity, the sixth post-Atlantean epoch could not be prepared within the fifth had the latter not been influenced by other cultural streams." The most important of them came into expression in the German classical period.

On Luther see 343/11(10/1/1921, Dornach).

8(9/18/1917, Berlin) 128pp 3399

176-09

#### **transmutation / transformation of metals / transubstantiation**

On the medieval alchemists: "it was obvious that, however firmly welded together the structure of a metal appeared to be, that structure could still be transformed into another. However, they saw the transition as the result of a spiritual process, an effect of the spirit in nature. This is something that will be known again in future epochs, but in our time, it is a deeply hidden knowledge. The alchemists were able to bring about alchemical processes which, if they could be demonstrated today, would greatly astonish modern scientists."

9(9/25/1917, Berlin) 147ff. 3400

176-10

#### **morality**

If you develop a virtue one-sidedly, your soul-life will also develop the opposite vice. This also applies to the development of humankind from age to age \*). This was, e.g., for **Luther** an experience: tip to his Imagination in Rome (1510), his utterance concerning selflessness towards Melanchthon (1497-1560).

\*) See 177/4(10/6/1917, Dornach).

References to lectures of CW 176 after 4-15, in 115-19, 164-01, 169-02, 175-16, 273-06.

## 177 *The Fall of the Spirits of Darkness*

Rudolf Steiner Press (2008). **RStA** (14 lectures)

- 1(9/29/1917, Dornach) 19ff. 3401** **177-01**  
**life after death**  
 The dead who have not absorbed spiritual ideas during life do not find the way into the spiritual world. They are "thirsting" for **destructive powers** in the physical world, this is the "part payment" for them, "seeing they did not receive what was due to them and had been deprived of spiritual impulses while on earth." Steiner describes this as one of the deeper causes of the **First World War**.
- 2(9/30/1917, Dornach) 28ff. 3402** **177-02**  
 On the diverging development of human **intelligence** and **morality**. Wisdom (intelligence) has developed with the physical body since the Saturn stage and it is kindled repeatedly by the divine gifts the ego and the astral body receive during sleep in the spiritual world. However, no moral impulses exist in this world (only in the second half of the **Venus** evolution the human being will come in connection with a moral world during sleep). Morality can only be acquired on the physical plane if one finds the right relation to the Christ impulse.
- 4(10/6/1917, Dornach) 58ff. 3405** **177-03**  
**ecocide**  
 For the regulation of **birth** and **death**, **ahrimanic the gods use elemental beings that are hostile to man's physical well-being**.  
 Since the 18<sup>th</sup> century, these beings go over into **technology**, industry, and commerce and stimulate them: "Human beings must use these powers themselves. Ahriman's messengers are therefore an iron necessity; they have to bring about the **destruction** that will lead to the next step forward in civilisation. This is a dreadful truth, but it is so." In a similar way, certain divine powers passed on humankind in the fourth Atlantean epoch when the forces of growth were given to human responsibility, the abuse of which then led to the decline of **Atlantis**.
- 5(10/7/1917, Dornach) p. 77 3406** **177-04**  
**reincarnation / human development / reproduction**  
 The human physical body dries up in future more and more and this goes so far that in the seventh millennium women become infertile, "even before the **earth** has gone through all its epochs. Human beings have to find a different way of relating to earthly existence. The final epochs of the (*physical*) earth evolution will make it necessary for them to do without physical bodies and yet be present on earth." See [175-15](#).
- 5(10/7/1917, Dornach) p. 78 3406** **177-05**  
**human development / elemental beings**  
 The relative justification of the **doctrine of predestination** by **Augustine** or Calvin provided that it does not refer to individualities but to physical bodies. For the soul combines less and less with corporeality in future. "But they (the souls) dwell in bodies destined for good or evil... Why, then, should it not be possible that an individuality incarnates in a body, the whole constitution of which destines it for evil? The individual can still be good inside such a body, for the connection with the physical has become less close."

Because the soul does no longer fill the corporeality completely, the danger arises that the body is possessed by **ahrimanic demons**: “Human beings will not be what they appear to be. ... There will be situations in future when it will be difficult to know who one is dealing with.” It will happen at the same time that one will try to abolish the soul as the spirit was once abolished by decree this time by **vaccinations** that will already be applied to children immediately after birth. Cf. [178-07](#), [205-14](#).

On Augustine’s doctrine of predestination as a consequence of the intentional suppression of the idea of reincarnation in Christianity see [93a/9\(10/3/1905, Berlin\)](#).

**6(10/8/1917, Dornach) p. 89 3407**

**177-06**

### **physical body**

“In very general terms we might say people would look like spectres, with only the form of the **head** emerging somewhat more clearly, which was the original intent. The rest of the body was not meant to be visible as it is now ... for the human being is really a head with only insignificant attachment. The rest of the human being is a manifestation of the spirits of the higher hierarchies, from the spirits of form downwards.” This rest became flesh and the lower nature at the **Fall of Man**, although it was originally destined to be the higher nature. The use of **symbols** in the mysteries is also explained through this fact that they are today interpreted one-sidedly as sexual symbols.

**7(10/12/1917, Dornach) p. 110 3408**

**177-07**

The reports of **trials by fire** (in the fourth post-Atlantean epoch) are based on truth: “In those days, human nature had this quality: Innocents who were utterly convinced of their innocence and knew themselves to be in the protection of the divine spirits at such a solemn moment, people who were so firmly connected with the spiritual world in their consciousness that the astral body would be taken out of the physical body, could walk across the embers with their physical bodies.” These forces have become internal; they will form the basis of the **future clairvoyance**.

**9(10/14/1917, Dornach) 136ff. 3410**

**177-08**

A struggle of **Michael** and his hosts against ahrimanic forces did not take place only once as from **1841 to 1879** but several times. In the same way as the **spirits of darkness** were thrown onto **earth** in 1879 where they can be found in human realms, the ahrimanic hosts were cast in a previous struggle as **bacterial** beings down onto earth.

The **extrusion of the moon** in the **Lemurian age** was also connected with such a struggle: The moon “was cast out from the earth. As a result, certain moon influences took effect on earth, and this, too, followed a victory won by Michael over the **dragon**.” By overcoming these spirits of darkness, the human being can manage to gain another piece of freedom. If he persists in **materialistic** thoughts instilled by these spirits, he will experience the following destiny:

“A time will come when we must have transformed our materialistic ideas to such an extent that we can progress to a more spiritual form of existence, but by then the earth will have been a corpse for a long time. It will no longer support us, and incarnations in the flesh [see -04] such as we seek today will no longer be sought. But the individuals who have become so tied up with the materialistic way of thinking that they cannot let go out of it will still sneak down to that earth and find ways of involving themselves in the activities of the bacilli” [see [204-23](#)].

Because **1917**, referred to 1879, is a reflection of 1841, Steiner regards this year as very decisive [see [174a/10\(2/17/1918, Munich\)](#)].

*Remark: C. G. Harrison was probably the first to point publicly to the fall of the spirits of darkness in his book “The Transcendental Universe” (1894): “1879 signified the conclusion of an epoch of the intellectual life of Europe and America. This year, the hosts of light under the archangel Saint Michael won a decisive battle over the hosts of darkness, led by Beelzebub and Mammon, in a*



*series of battles that extended for a period of 30 to 40 years” (lecture 4).*

**11(10/21/1917, Dornach) p. 167 3416**

**177-09**

Etheric-spiritual currents are constantly flowing around **earth: solar current**, in parallel to the surface of earth, it permeates the **animals (spine)** and the human head, whereas the human spine is lifted out of this current by the **lunar current** (hence, 28 to 31 dorsal vertebrae according to the number of days of month). Other currents exist which deal with the planets. Cf. [98-07](#).

**12(10/26/1917, Dornach) 181ff. 3418**

**177-10**

**reproduction**

The **spirits of darkness (Lucifer)**, from the Atlantean age on in league with Ahriman) who were thrown onto earth at the expulsion from Paradise were striving to inoculate independence to humanity and spiritualise it quick. The “spirits of light” counteracted them, while binding human beings by **heredity**, by blood bonds to each other and to the earth (**Yahveh** current). Hence, the accentuation of the blood bonds in the third and fourth post-Atlantean epochs by the mysteries (recapitulation of the Lemurian and Atlantean ages). The effectiveness of the old spirits of darkness came to conclusion at the end of the fourth post-Atlantean epoch.

The spirits of darkness, thrown onto earth in 1879, now have a reverse, a retarding effect on humanity. They want to preserve the connections being based on blood bonds, whereas the spirits of light under Michael’s leadership, as representative of Christ (of Yahveh in former times), stimulate humanity for spiritual freedom.

**13(10/27/1917, Dornach) p. 195 3419**

**177-11**

**intellect**

The reason of the fight of the **spirits of darkness** was that they were striving to snatch the influence on the sequence of incarnations or generations, on **reproduction** from the spirits of light: “If the spirits of darkness had succeeded in 1879, the relationship between human bodies and souls would have been utterly different from what it actually has become in people born after 1879. Different souls would have been in different bodies, and the plan according to which human affairs on earth were ordered would have been according to the ideal of the spirits of darkness.” The appearance of materialistic astuteness and **spiritualism** as reflections of this fight.

**14(10/28/1917) 209ff. 3420**

**177-12**

**America, discovery**

In the fourth post-Atlantean epoch, the **archangeloi**, supported by the **angeloi**, guided humankind. The angeloi become more independent during the fifth epoch and guide humanity now. Physiologically expressed: the archangeloi move their activity from the **blood**, in which now the angeloi are working, to the **nervous system**.

In the fifteenth century, earth had the greatest attraction for the archangeloi when this transition took place. With it, e.g., the various voyages of discovery, the new consciousness of humanity toward the earth are connected. The fight of the **spirits of darkness** was the attempt to snatch from the archangels their place in the nervous system; they were then thrown down into the blood. This event also has far-reaching importance for the future.

”If matters went entirely according to the normal angelic spirits in the blood, human **reproduction** would not even continue for as long as this (*seventh millennium*); it would only continue until the sixth millennium, or the sixth post-Atlantean epoch, according to the wisdom of light, the impulse for reproduction would not continue beyond this time in the seventh culture-epoch of this post-Atlantean age. However, it will go on beyond this, into

the seventh millennium and possibly a little beyond." "Why is that? Because the regents of reproduction will be... these fallen angels."

"The European East will develop powerful tendencies which do not allow physical human reproduction to continue beyond the sixth epoch but, instead, let the earth enter into a form of existence in soul and spirit. The other impulses for the seventh post-Atlantean epoch, in which procreation will be guided by impulses from the cast-down angels, will come from America."

*References to lectures of CW 177 in [176-04](#), [176-10](#), [273-06](#).*

## *178 Secret Brotherhoods and the Mystery of the Human Soul*

*Rudolf Steiner Press (2006). **RStA** (12 lectures)*

**2(11/16/1917, St. Gallen) 46ff. 3434** **178-01**

### **life after death**

Spiritual ideas, acquired on earth, become spiritual light after death that gives the possibility of distinguishing or recognising the spiritual beings. “But when one has no light one moves away from the sphere into which one ought to be casting light; one drifts back to earth and wanders about there as a centre of destruction. At most one might be used now and then by a **black magician** in order to provide inspiration for certain quite specific functions, but also for destructive activities on earth.” One needs love as the second capacity after death or the power, which one has developed from the affectionate understanding for the physical world. However, this power of love may become an evil power of destruction if one did not have any spiritual ideas in the previous life. See lecture 7.

**2(11/16/191, St. Gallen) 56ff. 3434** **178-02**

### **health-illness**

Shortly before birth, an **ahrimanic** being takes – apart from the human soul – possession of the subconscious part of the body: the **double**. This being has an exceptionally high degree of intelligence and a significantly developed will, but lacks any soul qualities. The electric forces of the nervous system are attributed to him, “they do not belong to our being at all.” This double being must leave the body shortly before **death**, because he does not endure death. “This is again and again a bitter disappointment for them, for what they so much want to succeed in is to remain in the human body beyond death.” They would have already succeeded in doing so if the **Mystery of Golgotha** had not happened.

The double is the originator of all physical diseases that arise spontaneously from within (not caused by external hurts). “While his brother, whose nature is luciferic, is the originator of all neuro-psychical and neurotic diseases.”

“The purpose of using medical **remedies** is to give this being something belonging to the external world, something which it otherwise seeks to find through the human being. By giving the human body a medical remedy when the ahrimanic-Mephistophelian being is at work then I am giving it something else; I am as though caressing that being, reconciling it so that it leaves the human being in peace and gains satisfaction instead from the medical remedy I am throwing down its throat.”

**2(11/16/1917, St. Gallen) p. 61 3434** **178-03**

The **earth** is a differentiated organism, emanating different forces on its inhabitants: magnetic, electric ones, “but also a great deal more in the living realm.” The **double** is pre-eminently connected with these forces that stream up out of the earth.

**2(11/16/1917, St. Gallen) p. 64 3434** **178-04**

### **America, discovery**

Up to the seventh century, connections existed between **America** and Europe (Norway) by shipping. America is the area where the magnetic effects of the earth are especially strong and work on the **double**: “and in those early centuries people sailed in Norwegian boats to America where they then studied diseases. Coming from Europe, people went to America to study diseases caused by the earth’s magnetism. That is where we can find the mysterious origin of ancient European medicine. That is where it was possible to observe the course of diseases, which would not have been possible in Europe where people were

more susceptible to the influences of the double.”

See lecture 5(11/18/1917). From the eighth century on, Europe had to be protected not only against the knowledge of the double, but also against the touch with the matters connected with him. This is why the connection with America was cut, on one hand, by the **Iro-Scottish monks** who spread **Christianity** in Europe, on the other hand, by corresponding papal edicts. This was necessary to prepare the fifth culture-epoch in an undisturbed way.

See 181/1(1/22/1918, Berlin).

**2(11/16/1917, St. Gallen) p. 68 3434**

**178-05**

The inhabitants of **Russia** absorb the light from the earth as reflection of the cosmic **light**. “To take into the soul not what streams in the earth from below upwards but what first came from above downwards and then streams upwards again from below is different from taking in something, in that it streams up directly out of the earth.” For this reason, the Russian has a certain ability beside some weaknesses to overcome the **double**.

**181/8(3/30/1918)**: the effects of the earth surface are those of the **folk-spirit**. With the **East-Asian** nations the folk-spirit does not only work by means of the light reflected by the earth’s surface but even by the **music of the spheres**, reflected by the earth, which has an effect on the head. Cf. 162/7(7/18/1915).

**2(11/16/1917, St. Gallen) p. 70 3434**

**178-06**

The effect of the earth on the **double** is a geographic and not an ethnographic one. Steiner states as different examples Ralph W. **Emerson** as a European American and Woodrow **Wilson** (U. S. American president [1913-1921]) as the person who only represents a sheath of the double.

**3(11/6/1917, Zurich) 81ff. 3426**

**178-07**

**black magic / occult brotherhoods**

“It is characteristic of this development that during this fifth post-Atlantean age certain conditions of power, certain string capacities to be influential must become concentrated in small groups of people who will have much power over other, larger masses.” Just people who will take less care of spiritual life will form these groups.

The order of the **thugs**, resident in Asia, especially applied the means of **assassination** in the 19<sup>th</sup> century in order to get certain secrets (prematurely):

- (1) The secret of controlling masses, especially of people who have talents that are more spiritual and should come out in the sixth epoch. This is why they have little inclination to turn their attention to matters of the physical plane.
- (2) The secrets connected with diseases, reproduction, and death in order to be able to paralyze the spiritual development (e.g. by means of vaccinations with certain substances, see 205-14). Method: “Certain suitable individual are schooled to be mediums. They are then put into a trance and the streams coming from the spiritual world are guided to the medium by certain methods in such a way that the medium makes known certain secrets that cannot be made known in any other way. The only way they can be made known is when a person who has been violently killed uses over in the other world certain forces which have remained usable as the result of the violent death; as a soul that person comes to understand the secrets and allows them to seep into the medium.” [cf. 171-03].

The souls who have passed the gate of death in the normal way have a certain natural shyness towards those who were killed violently and may achieve certain secrets this way, because the “normal” souls do not want to get into contact with these secrets too early.

The assassinations that happened in the approach of the First World War (Empress **Elizabeth of Austria** in 1898 (left picture), French president Sadi **Carnot** (born 1837, right picture) in 1894 and others) were dilettantish compared to these systematic murders and

happened because of fear and to the defence of the results of these murders.



Behind these attempts to bring these cited secrets prematurely among people are the **spirits of darkness**, the opposing angels thrown down to earth by Archangel Michael and his hosts (1879).

4(11/13/1917, Zurich) 106ff. 3431

178-08

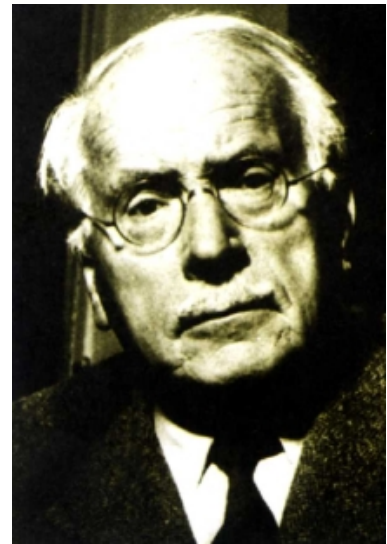
#### living with the dead / materialism / Darwinism

The fall of the **spirits of darkness** (autumn of 1879) caused that souls become similar to their **thoughts** and knowledge from then onwards. This fact also has consequences for the **life after death**: "Those who believe while in the physical body that only animal forces have played a part in their development are building for themselves a consciousness after death with which they will have to perceive themselves as animals." Hence, it is necessary to spread creative thoughts within humanity, against which the spirits of darkness are fighting.

People who do not believe that the dead continue to live are connected with the dead in a wrong way causing psychic illnesses this way. **Psychoanalysis** often leads back these disturbances mistakenly to sexual motives.

-(11/10/1917, Dornach) (GA, p. 123) 3428

178-09



In this and the following lecture (11/11/1917)\* comments to **psychoanalysis** are given as it is represented by Sigmund **Freud** (1856-1939, left picture), **Alfred Adler** (1870-1937, middle picture), and especially Carl Gustav **Jung** (1875-1961, right picture).

\*Both lectures of GA 178 are not contained in this volume but published in "Psychoanalysis and Spiritual Psychology" by Anthroposophic Press (1990).

**-(11/10/1917, Dornach) (GA, p. 123) 3428 178-10**

The postmortal influence of **Schopenhauer** (1788-1860) and Richard **Wagner** (1813-1883) on **Nietzsche** (1844-1900) under the aspect of the fight of the **spirits of darkness** (1841-1879). Lecture (11/11/1917): After his death, Wagner protects Nietzsche up to a high degree against the spirits of darkness that had been thrown down to earth.

**94/9(6/2/1906, Paris):** "A kind of spiritual death can also happen during life that is caused by the premature separation of spirit and body if astral plane and physical world get mixed up. In his writing *Beyond Good and Evil* Nietzsche – without knowing it – drew down the astral plane on the physical plane. Thus a confusion and reversal of all concepts and subsequently error, insanity and death arose."

**5(11/18/1917, Dornach) 131ff. 3435 178-11**

On the aspiration of the western **occult brotherhoods** of the left-hand path to divert humankind from the appearance of **Christ in the etheric** realm and to replace him by an etheric ahrimanic being "who has never been on earth in the flesh".

Method: promotion of **materialism** (this "is on the increase, and it will continue being on the increase for another four to five hundred years."). The initiates of these brotherhoods force materialistically minded souls to remain within the earth's sphere and become members of their lodges: "These dead souls possess forces that can be guided in various ways which make it possible to gain quite specific powers over those who are not initiated in such things." See 174/21(1/20/1917, Dornach): on the (misunderstood) ceremonial **magic** and with it connection with **angelo**i of the third culture-epoch in these brotherhoods.

**Spiritualism** was the attempt to suggest that the spiritual is only a kind of higher forces of nature. This failed because people regarded the phenomena as spirits of dead people, a belief that should just be eliminated.

**Lecture 6(11/19/1917, Dornach):** As in 254-01 spiritualism is shown as a compromise between the exoteric and esoteric occultists which should convince people of the existence of a spiritual world around them. This failed because the manifestations in the séances were interpreted falsely in most cases as those of the dead. The brothers of the left-hand path then got hold of this phenomenon and experienced their disillusion, too, for those souls manifested whom these brothers had misused.

**5(11/18/1917, Dornach) p. 142 3435 178-12**

Eastern, especially Indian **brotherhoods** of the left-hand path want to divert the interest from Christ by the fact that they allow demons to dress up in abandoned human etheric bodies. These demons become members of eastern lodges. They induce clans of people then to worship these ancestors, i.e. these demons (**ancestor cult**).

**6(11/19/1917, Dornach) 166ff. 3436 178-13**

**Iro-Scottish monks / Christianity**

**Ireland** is the area where forces ascending from the earth and working on the double are "of the very best kind". This does not mean, however, that also people there are the very best.

Initiates sent settlers from Asia Minor to Ireland in the third post-Atlantean epoch who became the ancestors of the later population. They were not very intellectual but able to

develop certain qualities of heart and soul under the special conditions of Ireland. The monastic culture arose from them.

7(11/25/1917, Dornach) 178ff. 3439

178-14

**occultism / third force / technology / matter / remedy / morality**

The destructive forces of man, becoming stronger and stronger in future, are related to the electric and magnetic and the external mechanical forces. Between them, a connection will come into being from now on: "People will be able to steer their intentions and their thoughts into the mechanical forces. As yet undiscovered forces in the human being will be discovered, forces that work on external electric and magnetic forces." Certain occult secrets of the realms of **medicine**, **reproduction**, and **education** will also become obvious.

Left **occult brotherhoods** try to clamp these forces for their group-egoistic purposes. Certain substances (foodstuffs and luxuries), e.g., can have an effect on moral qualities at certain constellations of stars. A member of such a brotherhood may also be able – by taking advantage of cosmic constellations – to remain after death within his brotherhood and make his forces available to it ('**immortality**').

The western brotherhoods will use the forces of positive and negative **magnetism** (**midday forces**, Gemini) that are connected strongly with the double to have controlling forces all over the world \*). The eastern left brotherhoods will use the opposite forces that come from man's animal nature (**centaur**) (**midnight forces**, Sagittarius). Against it, the morning and evening forces (Pisces and Virgo) will be the forces which are applied for humankind beneficially: "It will be no longer a matter of making substances only according to the chemical processes of attraction and repulsion, for people will know that the substance will be different depending on whether it is produced by means of morning and evening processes or by midday and midnight processes."

\*) Besides, dead will also be led into human existence by artificial means.

*Reference to lecture of CW 178 in 172-05.*

## **179 The Influence of the Dead on Destiny**

*SteinerBooks (2007). **RSIA** (7 lectures)*

4(12/11/1917, Dornach) 51ff. 3447

179-01

**life after death / evil**

The etheric **lung** is based on a kind of head, an organ of perception. However, man cannot use it during life for perceiving the forces working behind the **etheric body**, because it has not achieved the capacity of perception.

The dead enters into these rhythmical cosmic forces after he has laid aside his etheric body. An animal body belongs to this head, in which cosmic wisdom also works: a real **centaur**. "Yet at the same time, in spite of its wisdom this centaur has all the wild instincts of the animals." The dead settles in the animal realm as the lowest realm first (lecture 2, 12/9/1917). The purpose of this is to transform this animal to the human level. The centaur of the present incarnation thus becomes the human being endowed with sense perception in the next incarnation.

4(12/11/1917, Dornach) 57ff. 3447

179-02

**life after death**

The dead "reads" the earthly conditions from the periphery whereby the **zodiac** pictures are the (12) consonants and the **planets** the vowels, namely in such a way that he has to

move and the "sounds" are fixed. The movement of the planets was not intended originally (by the exusiai), but was transferred by **luciferic** beings from the Moon evolution, in which the dynamis had a similar power as the exusiai have in the earth evolution. The dead gets to know this luciferic element just by the fact that he has to subtract it to be able to read correctly.

**5(12/15/1917, Dornach) 67ff. 3448**

**179-03**

### **human development**

The different speeds of development of the four human members: an age of seven years of the **physical body** is commensurate with that of five years and three months of the etheric body, with an age of three years and six months of the astral body (ratio 1:2) and of one year and 9 months of the ego (relation 1:4). From this fact results that the human being only owns one quarter of his conscious thinking, the rest comes from the general impulses, the instinctual life. Only in relation to this quarter can the human being attain **freedom** if he lets his activities be influenced by **pure thinking** (tip to *The Philosophy of Freedom*), in which the impulses of acting are grasped, indeed, as concepts that go back, however, to Imaginations, Inspirations, and Intuitions. These concepts will appear as **imagination**, if one does not see the impulses behind them (moral Imagination).

Another reference to *The Philosophy of Freedom* in lecture 8(12/22/1917): the conscious will must be added to the present-day intellectuality, penetrated with love.

**6(12/16/1917, Dornach) 77ff. 3449**

**179-04**

### **living with the dead**

In the same way as there are many causes in physical life which do not come up to their effects (example of the seeds that are used for food, of perished eggs which do not become living beings), there are effects in the spiritual world which, actually, do not have any cause. These spiritual will-impulses surround the human being who has generally an aversion to take them in (as Imaginations) which must be taken in, however, in **freedom** (as a "**miracle**") if, e.g., **social life** is to go on. Example: the First World War and imaginations not taken in the seventies-eighties of the 19<sup>th</sup> century. Tip to the necessity of the contact with the dead who develop the suitable wisdom for organising **social life**.

**7(12/17/1917, Dornach) p. 101 3450**

**179-05**

On **Homunculus** (*Faust II*, verses 7056-61).

**8(12/22/1917, Dornach) p. 112 3451**

**179-06**

### **alchemy**

On the atavistic knowledge of **Basilius Valentinus** (15<sup>th</sup> century) as a rest of ancient revelation: "For Basilius Valentinus talks of all kinds of chemical processes, talks apparently of what one does with metals and other substances in retorts and melting pots. In reality, he talks of that knowledge the dead must acquire if they want to nurture their processes in that lowest realm, which for them is the animal. He speaks of the knowledge of the impulses coming from the spiritual world to grasp the microcosm from out of the macrocosm. This is the activity of knowledge of the soul between death and new birth, but it can only be done properly today if it is prepared in life between birth and death."

*References to lectures of CW 179 in 115-08, 153-06, 165-01.*



## 180 *Mystery Truths and Christmas Impulses*

*Gesamtausgabe, first edition. RStA (11 lectures)*

**1(12/23/1917, Basel) (p. 9) 3453**

**180-01**

### **virgin birth / Christ Jesus**

The three magi of the Orient as experts of astrology expected the birth of Jesus at the night from 24 to 25 December for the year in which the sun should then stand in the sign of Virgo. In this sense, this birth is (also) virgin. The offerings of **gold**, **incense**, and **myrrh** symbolise the human knowledge of the divine guidance of the world (astrology), the readiness to make sacrifices as the highest human virtue and the eternal part of the human being. See lecture 2.

On the **rhythm** of 33 years in the historical and social development, guided by the **spirits of cyclic periods**, according to the revival of an original **Christmas** impulse in changed form as an Easter impulse (= age of Jesus).

In addition in lecture 4(12/26/1917): "A germ of thought, a germ of action matures for one human generation of 33 years. When it is mature then, it works on for other 66 years in the **historical** development. One recognises the intensity of an impulse that a person puts into the historical development also in its effectiveness through three generations, through a whole century."

**3(12/25/1917, Dornach) (p. 48) 3455**

**180-02**

### **technology**

In the **mysteries** of the third and fourth post-Atlantean epochs not the religious, but the physical knowledge (mechanics, astrology etc.) was hidden esoterically. This was justified through the fact that people developed forces from the 14<sup>th</sup>, 15<sup>th</sup> years, - partly up to 15<sup>th</sup> century - which were connected with physical handling and could become magic and with it potentially black magic. At the same time, luciferic **elemental beings** could come into being.

In the fifth epoch, the risk exists that ahrimanic elemental beings are produced in man through the cooperation of **nationalism** and (international) science. This danger can be banished by announcing spiritual-scientific knowledge that should remain esoteric according to the intentions of the left occult brotherhoods.

**5(12/29/1917, Dornach) (p. 80) 3457**

**180-03**

The **pyramids** expressed the ancient astronomical-astrological knowledge: from certain relations of them the number  $\pi$  can be calculated; certain divisions are commensurate with the divisions of the macrocosm in twelve signs of the zodiac, from others the distance earth - sun can be calculated; the roughly determined weight of the pyramids as a certain part of the weight of earth etc.

"These pyramids were constructed, actually, by the **Egyptians**, but always when conquerors came from Iranian regions (where the astrological mysteries were nurtured), these erected pyramids. The Egyptians learnt only to build the pyramids from such nations who had the mysteries of stars."

**6(12/30/1917, Dornach) (pp. 90) 3458**

**180-04**

### **meteorology**

The outside world projects into the area of the (12) **senses** and is grasped by the etheric body and is brought to consciousness that way. Because the etheric body is, in the end, of cosmic origin, the cosmic seizes itself in the human being this way. The sense-perceptible world and the area of the **planets** are the outside of the exusiai and the beings of the

second **hierarchy** serving them. The proper apparatus of **thinking** is a work of the dynamis (the front brain is regarded only as a transformed sense of smell) whose external side is the fixed stars. The **glandular** organs, which are connected with human **feeling**, are deeds of the kyriotetes whose external side cannot be perceived anymore, because it lies beyond the fixed stars.

The organs of **will** are deeds of the thrones. The area of the cherubim and seraphim is already "not discernible in such a high degree that the imperceptibility is perceived again. It evades so intensely to human consciousness that the human being notices this evading consciousness." The cherubim appear (objectively) in thunderstorm and **volcanic** forces, the seraphim in volcanic fire and lightning: "It is just the reverse, the absolutely negative, but the spiritual is so strong that just already its imperceptibility, its non-existence, is perceived by the senses."

### **180 Ancient Myths and the New Isis Mystery**

*Anthroposophic Press (1994)*

**1 or 8(1/4/1918, Dornach) 19ff. 3461**

**180-05**

The three generations of gods of **Greek mythology** (Uranos-Gaia, Chronos-Rhea [=Titans], Zeus-Hera) were felt by the Greeks as beings who showed old atavistic conditions (Intuition, Inspiration, and Imagination), from which the human being had developed to the object consciousness in contrast to these (luciferic) gods. The **salt**, **mercury**, and **sulphur** processes in man are rests of the activities of these generations of gods.

**2 or 9(1/5/1918, Dornach) 36ff. 3462**

**180-06**

**mythology, Egyptian / Freemasonry**

The human being of the Egyptian epoch still experienced the air in his childhood imbued with light imaginations, at which the Greek looked as the gods of the Zeus' circle. With sexual maturity, the person felt that these imaginations entered into him. Since the death of Osiris, i.e. since the end of the old imaginative clairvoyance, this process is more physical, the human being and the **air** have become coarser.

This living experience is then preserved among the Hebrews as a doctrine (the God who blows in the living breath).

**Nationalism** as a sexual problem. The exclusion of women from occult brotherhoods is connected with the secret of **sexuality**.

**4 or 11(1/8/1918, Dornach) 79ff. 3464**

**180-07**

**post-Atlantean age / zodiac / planets**

During the ancient Indian epoch, the sun stood at the vernal equinox in the sign of Cancer. Cancer corresponds microcosmically to the thorax with which the person perceived his surroundings sensitively at that time. That found expression, e.g., in different respiratory rhythms. The moon as a "planet" has its "house" in the Cancer. That is why this sensitivity is connected with the sexual sphere, too.

To the ancient Persian epoch applies accordingly: Gemini - arms and hands (symmetry) - Mercury (digestive system). However, "the human digestive system is not just for digestion of food, it also is an instrument of knowledge ... for combination which creates connection with objects."

To the Egypt-Chaldean epoch applies: Taurus - larynx - Venus (forces between stomach and heart); to the Greek: Aries - upper head - Mars (larynx); to the fifth epoch: Pisces - feet - Jupiter (forehead). With the transition from the fourth to the fifth epoch a complete reversal of the human being takes place, he tends to materialism (feet - earth), but at the

same time he gets the opportunity of the highest spiritualisation from the Jupiter forces, or from the Saturn and Mars forces combined with Jupiter as "decanates". Decanates of the ancient Indian epoch: Venus, Mercury, moon; of the ancient Persian epoch: Jupiter, Mars and sun; Egyptian epoch: Mercury, moon, Saturn; Greek epoch: Mars, sun, Venus.

6 or 13(1/12/1918, Dornach) p. 135 3466

180-08

#### Russia

"There was **Czardom** ..., so that Europe had something to hate. These forces of hatred were necessary... Europe needed this hate as preparation of something other. That which happens now (in 1918 after the fall of the last czar) will convert itself into powerful feelings of hatred, which one can no longer understand, like sympathy and antipathy of former times... For not only human beings will hate. Central Europe and Eastern Europe will be hated ... by certain demons who will dwell in human bodies. The time will come when Eastern Europe will be hated even more than **Central Europe**."

7 or 14(1/13/1918, Dornach) 141ff. 3467

180-09

#### reincarnation / death

Mediators between the spiritual and the physical worlds are **etheric** substances that are streaming onto **earth** from the universe and penetrate it to some degree. After some years, they stream back somewhat slower to the universe. The human being getting ready for embodiment uses the substances, flowing in, for his incarnation. The etheric forces, flowing out from the earth, rejuvenate the human **etheric body** (except of the head) in his later life. The incarnating soul uses them on its return to the spiritual world.

With the fact of the etheric substances, streaming in and out, the appearance of a huge number of cockchafer grubs is connected, three to five years after a year of **cockchafers**.

See **354/10(9/9/1924, Dornach)**: on the influence of Mars and the development of cockchafers, or in general on the development of insects in periods of several years.

7 or 14(1/13/1918, Dornach) 155ff. 3467

180-10

The seventh **Lemurian** epoch had similar cosmic circumstances (vernal equinox in Pisces) as the present fifth post-Atlantean epoch (difference is a **Platonic year** ~ 25,900 years).

**205/9(7/9/1921)**: On the differentiation of the physical corporeality from the last Lemurian epoch and during the **Atlantean age** (up to the vernal equinox in the sign of Virgo), afterwards in the **post-Atlantean age** differentiation of human soul-life. A full passageway through the Platonic year involves a complete transformation of man, returning to the starting point at a higher level.

*Contained only in the Gesamtausgabe:*

**15(1/14/1918, Dornach)** (pp. 283) 3468

180-11

Outline of the **European** development from the climax of the Roman Empire up to the firm establishment of Christianity in the ninth century. The formation of the **Germanic**-German tribes (Franks, Saxons) based on the original **Celtic** population.

On the Christianisation of the Teutons and the work of **Boniface** (felling the Donar's oak at Fritzlar 721 A.D.) see 295/15(9/6/1919, Stuttgart).

**16(1/17/1918, Dornach)** (304ff.) 3470

180-12

Aphoristic representation of the lines of development in **Europe** from the ninth up to the 15<sup>th</sup> centuries. The transition from the universal papacy to the political one, the formation of nations (example: France). The heretic movements as reactions against the anti-Christian papacy. The first **crusades** were intended rather by heretics (Godfrey of Bouillon, ~1060-1100) than by Rome. Their secret password was "Jerusalem against

Rome.” Indeed, this movement did not succeed, however, was followed up in order foundations: root of the **Rosicrucians**, Freemasonry etc. The idea of Rosicrucianism should overcome the differentiation developed in Europe during the 15<sup>th</sup> century.

**185/2(10/19/1918, Dornach)**: the origin of **Freemasonry** in the **Templar** knowledge, which was robbed, however, of his living spirituality after the eradication of the Templars and cultivated the mummified wisdom of the third post-Atlantean epoch. Its disastrous influence on the development of the consciousness-soul.

**16(1/17/1918, Dornach)** (p. 327) **3470**

**180-13**

### **alchemy**

On the social backgrounds that have led to the search for the **philosophers' stone**, the alchemist's art and the idea of **homunculi** towards the end of the Middle Ages (lack of gold, ownership by birth).

*References to lectures of CW 180 in [157-29](#), [174-14](#), [181-16](#), [202-22](#).*

## 181 Dying Earth and Living Cosmos

RSP (2015). **RStA** (23 lectures)

**4(3/5/1918, Berlin) 46ff. 3493**

**181-01**

### living with the dead

Any dead human being – regardless of the age when he died – takes not fully realised **thoughts, feelings, and will** impulses along with him into the spiritual world. If the living were able to build a bridge to the dead consciously, these unfulfilled impulses could work in their souls.

Possibilities of “bridge building”: controlling thoughts and developing sensitivity to **karma**, i.e. a feeling not only for the actual events but also for the events that may almost have taken place, for the possibilities in life.

**5(3/12/1918, Berlin) 66ff. 3495**

**181-02**

### living with the dead / morality

**Hands and fingers** are subconscious organs of thinking for **karma**. Man arrests within himself the stream of actions that permeate his destiny. With any (also imagined) action, a subconscious judgement is connected that rays out through the **lotus-flowers** as a light going from us – “and this light extends very far.” The dead gradually meets this radiation, the objective judgement of his actions.

This radiation originally comes up from the earth, penetrates man through his feet, and then it is diverted vertically in the lotus-flowers. The fact that both streams (through the hands and through the lotus-flowers) do not flow together, at least partially not, forms the basis of **ego-consciousness**. If man succeeds in uniting them outside him, the possibility will arise to meet with the dead.

**6(3/19/1918, Berlin) 74ff. 3497**

**181-03**

### living with the dead

**Life between death and new birth** anticipates certain life conditions of the **Jupiter existence**, whereas the old Saturn, Sun, and Moon stages are still working into the physical life. The creation of an encompassing feeling of unity in common with all existent things (the welfare of the individual is not possible without the welfare of the fellowman → morality of the sixth epoch → basic feeling of the Jupiter existence) and feeling of gratitude (which is still active subconsciously in **memory**) as conditions for any intercourse with the dead.

In the following lecture (3/26/1918), Steiner explains that the feeling of an all-embracing confidence in life has to be added to thankfulness and the capacity to stimulate life forces - repeatedly also in old age - to the feeling of unity [see [174-13](#)].

**7(3/26/1918, Berlin) 99ff. 3499**

**181-04**

### astrology

Only because the human being has his etheric and physical bodies, his ego and astral body do not merge into those of the other people forming a sort of psycho-spiritual “primordial jelly” as it existed in previous conditions of evolution. The fact that this does not take place in sleep is due to the strong longing for the physical body man has during sleep.

During the **postmortal life**, people are separated individually through the fact that everybody has his own “**star**” or starry pattern (**archangeloi** and **angeloi**). The regions of

the archangeloi and angeloi overlap with individual people, however, are never completely identical.

9(4/1/1918, Berlin) 121ff. 3502

181-05

The Copernican worldview is correct for the age of the **consciousness-soul**, because it establishes a wall against the spiritual world as this also happens by the application of mathematics to the physical processes.

In contrast to that view, the Imagination of the **earth** is described the soul has after death: In the eastern part bluish-violet gleaming, in the west red-yellow burning, in between in the middle a green belt. Jerusalem as a golden crystal thing in the blue area (**heavenly Jerusalem**).

On the **Copernican world system** (disregarding the third Copernican principle, the Bessel reductions) see 191/1(10/3/1919, Dornach).

See **192/17(9/28/1919, Stuttgart)**: a future world system is mentioned which will be based on a world consciousness formed by internal experience.

9(4/1/1918, Berlin) p. 129 3502

181-06

#### occult brotherhoods

The human head can be attributed to (etheric) **animal forms** of the old Moon. In the present age, this fact plays a role in the **subconsciousness**; however, man cannot conceive it mentally. Therefore, this led, e.g., to **Darwin's theory of evolution**. On the other side, the yearning not to have "limits of knowledge" like the animals leads just to the opposite, to **Kant's** doctrine of the "thing-in-itself" and of the limits of cognition.

This is one of the secrets of the fifth epoch certain occultists do not want to be revealed.

10(4/2/1918, Berlin) p. 133 3503

181-07

**Alesia** in the Provence, destroyed by Caesar, was a **Celtic**-druidic cult site: "It was a place of great learning; ten thousands Europeans studied there, in the way people studied in these times. All this was eradicated and replaced by Roman culture." See 198/14 (7/11/1920, Dornach) and /15 (7/16/1920, Dornach).

10(4/2/1918, Berlin) 133ff. 3503

181-08

A destructive process takes place in the nerve during **sense perception**, which the effect of blood compensates. A kind of channel is bored, e.g., from the eye into the cerebral cortex by the destructive process, "and through this hole the astral body slips in, in order to be able to see whatever the object is. **Plato** still beheld this. It could be perceived by ancient atavistic clairvoyance ..."

10(4/2/1918, Berlin) 136ff. 3503

181-09

#### life after death / members after death

In the same way as the human being has physical, etheric, and astral bodies as covers during his physical life, he has **soul-man**, **soul-life** or **life-soul**, and **soul-self** in his postmortal life as "sheaths." "I have chosen these terms so that they are not confused with what humankind will acquire in a different way in the Jupiter, Venus, and Vulcan stages of evolution, which will be similar, but since a different phase of existence is involved, has to be distinguished carefully."

At **old age**, man becomes only apparently more **feeble-minded**, because his soul and mind, which have become stronger, cannot fully seize the used up corporeality. "In old age **Kant**, though apparently feeble-minded, had actually become glorious for the spiritual world."

11(4/9/1918, Berlin) 151ff. 3504

181-10

Three centrifugal forces dissolve the **etheric body** (and the physical body):

- (1) The force that is directed from the centre of the earth to the universe, which gives man the **upright carriage** in his physical life;
- (2) The force of **speech** (spiral around the direction of the first force) and
- (3) The force of **thinking** (spiral, but shifted as to the second force or opposite to it, so that one has to imagine all three forces to be arranged as in the **staff of Mercury**).

The soul receives a **postmortal ego-consciousness** by the fact that the memory pictures of his past life appear on the background of the colour of human skin seen from within. The colour of this tapestry of memories is greenish-bluish for white, is violet-reddish for yellow, and flesh-coloured for black people.

The **colour of human flesh** is a result of "ratios of pressure": the astral body presses the etheric body from without which tends to expand.

11(4/9/1918, Berlin) p. 156 3504

181-11

### occult brotherhoods

Certain initiates of the Anglo-American population are striving for world dominion on a global scale, and the **English language** seems to be the suitable means for it, while it is less and less able to express truth and conceals the real purposes that way.

12(4/16/1918, Berlin) p. 161 3506

181-12

"Something like a hint of **ego-consciousness** appears fleetingly in the **animal** at death."

12(4/16/1918, Berlin) 168ff. 3506

181-13

### reincarnation / life after death

On the principle of the **conservation of energy** that was originally established by Julius Robert **Mayer** (1814-1878) in 1842 and was roughly represented by J. P. **Joule** (1818-1889, middle picture) and Heinrich **Helmholtz** (1821-1894, left picture)\*.



Robert Julius Mayer 1814-1878

"This idea of the absolute, not relative conservation of **matter** and energy prevents that the place is recognised where matter really disappears into **nothingness** and new matter comes into being. "The only place in the cosmos ... is the human organism. Matter does not only go through the human organism, but during the process that is emotionally experienced in the synthesis of growing and dying (*will and thought*) it happens physically

that a certain substance which is taken in by us really disappears that forces wear off and new ones are produced.”

Tip to the blood circulation inside of the **eye** where one may pinpoint this fact with external means.

The spiritual **sun** enlivens the earth dust of the human being spreading in cosmic space. This is one of the basic cognitions of the dead. “He gets to know the interweaving of solar power ... with human dust. While he gets to know this fabric, he gets to know the secret of reincarnation... On the other side, he gets to know certain facts the secret of reincarnation is based on...”

\*Helmholtz: on his worldview, see CW 18 *The Riddles of Philosophy*, 315ff.

**13(5/14/1918, Berlin) 177ff. 3523**

**181-14**

In the waking state, the human head is less nourished than the remaining organism by the inner processes. The **ego** of the previous incarnation fills the organism. That would be perceived in the pure waking state; however, it is mostly concealed by external **sense-perceptions**. Hence, today’s sensationalism arising from ego-weakness.

The previous postmortal life is working in quiet **thoughts**. That will remain unaware if thoughts develop due to external perception.

In the **system of limbs and metabolism** that is connected with will-life, man goes far beyond what he needs in his physical life (reproductive organs): “The human being bears his postmortal future quite clearly, also anatomically, psycho-spiritually in the organisation of his limbs.”

See 15(6/25/1918).

**14(5/21/1918, Berlin) p. 194 3524**

**181-15**

#### **England**

Steiner points to the fact that the insignificance of the British Empire prepares (1918) and that it goes over into Pan-Anglo-Americanism.

**14(5/21/1918, Berlin) 196ff. 3524**

**181-16**

The lacking productiveness of **old age** is connected with the general attitude that one does not expect anything new with ageing that one could not yet understand in an earlier age. See 180/13(1/12/1918, Dornach).

On the difficulty for Goethe to transform the luciferic Mephisto of the folk legend into a more ahrimanic figure in his *Faust*. On the figure of Wagner.

**15(6/25/1918, Berlin) 216ff. 3534**

**181-17**

The varying **states of consciousness** of the **etheric body**: “For the etheric body - understood as reality - is looking at the karma, namely at that of the previous earth-lives from waking up to falling asleep and at the developing karma from falling asleep until waking up.”

**17(7/9/1918, Berlin) 242ff.) 3539**

**181-18**

#### **occult brotherhoods**

The knowing feeling of repeated earth-lives was alive in the third post-Atlantean epoch and decreased in the fourth epoch. In the third millennium, it will revive, however, in different way. In the **West**, the initiates will make every effort to abolish repeated earth-lives, while the souls are bound to the earth as strongly as they are to the body now. For this reason, they will remain like spectres after death in the area of the earth. The **simian** animals have this feeling of relationship to the earth. Accordingly one will arrive at this goal by a kind of practical Darwinism (**sport** is mentioned), namely primarily with the male part of the Anglo-American population, while the cultural life “will be passed on by the women to future



generations.”“ [See [178-11 to -14](#)]

In the **East (Russia and Asia)**, the knowledge of **reincarnation** will appear as a vague feeling at first which dazes thinking (like an internal murderer, tip to **Dostoyevsky's** writings). The spirit-self then enters into this “grave of thoughts.”



**18(7/16/1918, Berlin) 257ff. 3540**

**181-19**

On the development of the strong power of **faith** in Europe between the fourth and fourteenth centuries that was connected with the loss of the (gnostic) understanding of Christ for which no prerequisites existed in the Germanic peoples. **Bernard de Clairvaux** (1091-1153) as a representative of this religious power.

The **Venetian** doge **Dandolo** (1108-1205), an incarnation of the **ahrimanic** spirit, got trade again going between Europe and the East that had come to a standstill by lack of gold of the ancient Rome, selling people to the East. Their descendants constituted the core of the troops of the Asian peoples breaking into Europe.

“Our current epoch will also be replaced by such a period in which the power of faith will play a significant role temporarily, sporadically.”

**18(7/16/1918, Berlin) p. 238 3540**

**181-20**

The effect of the "more enlightened" (in contrast to the "mystic") **Freemasonry** is that people do not reach self-knowledge, although it possesses profound **symbols** which could lead to self-knowledge.

**21(8/6/1918, Berlin) p. 315 3543**

**181-21**

**Energy** and matter will not exist beyond the **Venus stage**. The seeds of the further future are not to be sought in the externally transient but in the human being. **Christ** had to descend from macrocosm to combine with these seeds and develop them. See 183/4 (8/24/1918, Dornach).

*References to lectures of CW 181 in [106-13](#), [157-16](#), [169-09](#), [170-01](#), [174-11](#), [174-13](#), [178- 04](#), [178-05](#).*

## **182 Death as Metamorphosis of Life**

*Steiner Books (2008). **RStA** (5 lectures)*

**1(11/29/1917, Bern) 1ff. 3441**

**182-01**

### **ego-consciousness after death / life after death**

The human soul lives after death in the realm of the sensitive forces, of sympathy and antipathy ("animal realm") that is reflected in the animal realm of the earth. The second realm of the dead is that of the waxing and waning forces of will, in which the soul is living. These forces of feeling and willing work into the feeling and willing of living people. Hence, the dead has also contact with the living and other deceased who must be connected, however, with him karmically. Only later does he also get in direct contact with other souls.

The third realm is that of the hierarchies, it “is the one which gives our ego-experience

between death and rebirth its vivid intensity. In the first two realms we experience “the other”; but in the third realm we experience ourselves through the hierarchies.” People who did not take in any spiritual ideas in life remain after death under the influence of earth and become centres of destruction [see 177-01]. These people recoil from the entry into the realm of the sensitive forces, they get stuck in the mineral and plant realms.

“The realm of destiny, in the feelings and will impulses interwoven with our destiny, is where the impulses of the dead (and the hierarchies) are at work.”

1(11/29/1917, Bern) p. 18 3441

182-02

#### life after death

Certain beings controlled the forces of feeling and willing, connected with **karma**, up to the Mystery of Golgotha, working from the world of the dead into human life. **Socrates** calls such a being his “**daimon**.” Since then, **Christ** directs these forces of will and karma.

4(4/30/1918, Ulm) p. 70 3514

182-03

The connection of the old spiritual Eastern way of thinking with Western culture: “This can only lead to dire results because spiritual thinking – especially that developed by the **Japanese** – immerses itself in reality; and if it unites with Euro-American **materialism**, it will outstrip this European materialism if the latter does not become spiritualised.” See 174/20(1/15/1917, Dornach).

6(10/9/1918, Zurich) 111ff. 3572

182-04

#### health-illness / social life / third force

Under the direction of the **spirits of form**, the **angels** are forming images in the human **astral bodies** according to principles in which forces for the future human development are contained – the impulses of absolute brotherliness, **religious** freedom, and spiritual science.

This will lead to following results if these impulses are absorbed in a fully awake condition:

- (1) A deeper interest in our fellowmen will appear (universal fellowship);
- (2) One will realise that the Christ impulse causes religious freedom (the reappearance of **Christ in the etheric** is connected with it) and
- (3) That the world is of spiritual nature.

If these impulses are slept through, the angels will move their activities into the sleeping etheric body / physical body. “If humanity continues with its refusal to turn to the spirit, then at some point before the third millennium the consequences of our stubborn resistance could descend upon us. It’s really not long anymore to the third millennium, which begins in the year 2000.” Besides, the angels themselves “will undergo a certain change that I cannot talk about because it is one of the higher secrets of initiation science that must not yet be revealed.” However, certain destructive **sexual instincts** would emerge that way instead of brotherliness and instinctive insights into the healing qualities of certain substances and activities that would be harmful, however, judged as beneficial. As the third consequence of this turn in human development “**technology** as a whole will be on a dangerous ground,” while vast machine powers will be provoked by **harmonising** certain **vibrations** [see 98-12, 169-05, 172-04, 173-08, 178-14, 184-18].

*References to lectures of CW 182 in 172-05, 174-11, 184-14, 184-17.*

## 183 Human Evolution. A Spiritual-Scientific Quest

RSP (2014), **RStA** (6 lectures)

**2(8/18/1918, Dornach) 18ff. 3545**

**183-01**

### ego-consciousness

The human **aura** is depicted which is limited on one side against the psycho-spiritual universe by a zone in which the currents of the universe are dammed up. The knowledge of the outside world extends to this zone which it occupies with the (actually empty) concepts like matter, atom, energy etc. beyond which, however, it is not able to go (**limit of knowledge**). The human being owes the ability of **love** to this limit.

The human being has a second zone of damming up against his subconscious in himself. This serves as a mirror for the percepts and mental pictures, i.e. for the **memories**. "And the life of our ego is the mirroring of these memories for the most part." Between these zones, the conscious (head) life takes place. Were the limit to disappear against the universe, the head would be sclerotised **ahrimanically**. If the border against the subconscious were to fall, **Lucifer** would become obvious. Tip to the sculptural group in the Goetheanum \*).

The currents of the universe are shown as **lemniscates** open to the universe, whereas the zone of memories that comes into being by colliding of the conscious with the subconscious is characterised by inversed lemniscates.

\*) On the limits of knowledge outwardly due to the ability of love and inwards due to the ability of remembering see CW 35, p. 391ff. (second German edition.).

**3(8/19/1918, Dornach) 31ff. 3546**

**183-02**

### reproduction

The border zone outwardly [see preceding abstract] was permeable in former times = atavistic clairvoyance. In future, the internal border zone becomes permeable what already announces itself today with single persons (examples W. **Wilson** and O. **Weininger**).

The initiates of the **West** will try to tie up the human being stronger to his physical corporeality and to the spirituality ascending in it by the means of the ahrimanic demonology of **technology**. **Jesuitism** that wants to make the knowledge of Christ impossible supports this **Americanism**.

The initiates of the **East** intend to make the physical reproduction stop already in the middle of the sixth post-Atlantean epoch. See [175-15](#).

**5(8/25/1918, Dornach) (75ff.) 3549**

**183-03**

### physical body / system of nerves and senses / system of limbs and metabolism / rhythmical system

The threefolding of the human organism in head, trunk, and limbs (including reproductive organs). The old Sun stage extends into the head cosmically, that is why it is ahrimanic. The human trunk is a result of the earth evolution. Man carries the Venus evolution in his limbs (luciferic). Relationships of the head and previous incarnation, of the limbs and future incarnation, of the exhaling trunk and the life between previous incarnation and birth, and of the inhaling trunk and the life after death and the next incarnation.

**5(8/25/1918, Dornach) 66ff. 3549**

**183-04**

The area of **memories** [see preceding abstract] as a small part of the "back" of that what is accessible to **sense perception**. Seven "day" **senses** that are turned more to the wake consciousness: senses of ego, thought, speech, hearing, sight, taste, and smell. They correspond cosmically to the passageway of the sun through the signs Aries (Ram) to

Libra (Scales). The five "night" senses are more subconscious (senses of touch, movement, balance, life and warmth) and correspond macrocosmically to the signs Scorpio(n) to Pisces (Fishes).

**6(8/26/1918, Dornach) 77ff. 3550**

**183-05**

On the secret of the threefold **sun** (physical, psychic = Helios, spiritual), which **Plato** still knew. The spiritual sun was identical with the good for him [see 211-10]. The space of the physical sun is emptier than nothingness [see 201-03, 205-02].

In the human **brain** are "holes" that are also emptier than empty. The psycho-spiritual human being lowers his feelers into these. Man holds together by means of his brain what lies in the holes, namely his soul-life, which is reflected when it bumps to the cerebral mass.

The structure of the **aura** of the psycho-spiritual human being and its change after death (the soul-life is hollowed out and the spiritual life emerges).

**7(8/31/1918, Dornach) 100ff. 3551**

**183-06**

#### **life after death**

The former living activity of **speech** can still be observed when new compound words are created from simple ones. E.g., *Latin*: ego otior (I am not idle) changes to negotior (I trade), oratio (sermon) from os (mouth) and ratio (reason). Jacob **Boehme** uses the technique to decompose words as means to reveal the forces that are effective behind them (in his work *De signatura rerum*).

The human being does this after death; he splits the words to their components in which he feels more than in the whole words. If this process is continued and the components are split to sounds and the sounds are transformed to movements, **eurythmy** comes into being.

**8(9/1/1918, Dornach) 119ff. 3552**

**183-07**

#### **life after death / members after death**

The human being has his ego as his lowest member after death (after he has taken off his etheric and astral bodies). However, the ego cannot be transformed and has the same significance for the dead as the sensory world for the living human being. Looking at his ego, he is directed by the hierarchies: **spirit-self**. Forces of the hierarchies also flow in him: **life-spirit**. These forces are fatal for life, however, by this killing something psycho-spiritual arises. The fourth member is the **spirit-man** that dissolves forms and soul elements that reappear transformed in the spiritual world.

Example of the postmortal **forces of destruction**: the relationship of luxuriant vegetation of Southern **Italy** at the time of **Pythagoras** and its later shriving and dying due to the postmortal work of him and his pupils. The appearance of ahrimanic lie demons at the end of the third post-Atlantean epoch, which led it to decline.

**9(9/2/1918, Dornach) 133ff. 3553**

**183-08**

#### **idealism / realism**

On the necessity to look at **time** in perspective as the dead does it, too. **Ahriman** has an effect on **nature** not in the present, but from the past. On the other hand, he can act as a present power in the human being who is connected with time and does not recognise its perspective even subconsciously. Therefore, the human being is also subjected to the Maya that nature is void of spirit.

Ahriman is also a servant of the creative forces, whom "they left on a former level" to let him work from the past into the present.

**Lucifer** causes ideals in the human being that are, however, powerless compared with the physical order. If the human being followed these forces, the physical earth would not

attain its destination, and the human being would be led into another spiritual world “he does not belong to.”

9(9/2/1918, Dornach) 142ff. 3553

183-09

**early death / death in old age / euthanasia / homicide by request**

When the human being dies in childhood or youth, he takes something of the earth-life with him into the spiritual world, through which he receives a certain gravity. This prevents that the **luciferic** powers are able to separate the spiritual world completely from the physical world. When the human being grows old, he spiritualises the earth in a certain way. “That’s why **Ahriman** cannot in the long run have so intense an influence on human beings already today that the opinion vanishes that ideals have a certain significance. Nevertheless, we are at present very close to a situation where people fall prey to the most dreadful errors just concerning these very things. Even well-meaning people will easily succumb to such errors. These errors will grow bigger and bigger and they may become just gigantic with the progressing earth evolution.”

9(9/2/1918, Dornach) 146ff. 3553

183-10

**reincarnation**

The role of **Ahriman** with the formation of the human **head**, which would appear animal-like without his co-operation (the man with a bull’s head, the woman with a lion’s head, as they are depicted by the Rosicrucians). The human being owes the transformation of the system of limbs and metabolism after death to **Lucifer**. It is transformed to the figure of the head of the next incarnation. A demoniacal being would come into being without the assistance of Lucifer. The ahrimanic power holding sway over the human head system is separated from the luciferic power by means of the barrier of **memory** (in the body), so that the human being cannot look down into his luciferic nature and that’s why he does also not see his ahrimanic being.

*References to lectures of CW 183 in [131-03](#), [181-21](#).*

**184 Eternal and Transient Elements...**

*RSP (2015). **RStA** (19 lectures)*

3(9/8/1918, Dornach) 37ff. 3556

184-01

**life after death**

The human being is connected with the beings of the third **hierarchy** in **sleep**. In the wake consciousness, this has a lasting effect as personality consciousness (angeloi), as a consciousness to belong to humankind (archangeloi), and as a consciousness to belong to the whole earth development (archai). The latter hierarchy is effective in the **historical** life of humankind. The second and the first hierarchies work on the formation of the human etheric body or physical body. During the waking state, the human being dives into the creation of these hierarchies, after death he lives in them.

3(9/8/1918, Dornach) 45ff. 3556

184-02

**evolution of humankind / Marxism**

The earthly human being is on the level of the mineral kingdom, he has gone through the three **elemental realms** during the past planetary stages. During the Jupiter existence, he will be in the plant kingdom (the fifth sphere) where people will feel united (no happiness of

the individual without the happiness of the fellowman). Accordingly, he will be in the animal realm on Venus, and in the human realm on Vulcan. However, evolution will go beyond it, this is the **eighth** stage or **sphere**.

Man today extends already to the other stages, as far as he unites with the hierarchies. He also extends to the eighth sphere - however, unconsciously (since **333** A.D.). On the discrepancies which arise if only the fourth level is acknowledged by the human being and the effectiveness of the third hierarchy – taking place on the eighth level - remains unrecognised in historical life [example Karl Marx (1818-1883)].

**4(9/13/1918, Dornach) 62ff. 3557**

**184-03**

#### **thinking-feeling-willing**

What appears in the human being as **hatred** is cosmically the power of individuation, **Lucifer**. Reason prevailing in **speech** has come as a cosmic force, **Ahriman**, to the human being. Thinking is a future seed. In his will, the human carries the consciousness of the distant past in himself. Thinking becomes stronger by Ahriman than it corresponds to the normal development, however, also illusory. Lucifer has a soporific effect on the human will, and, hence, man loses the consciousness of his past. Imaginative Goetheanism, Inspiration, and Imagination overcome the illusory physical view. The hallucinatory cultural life is overcome living spiritually on the levels of **premonition**, **prophetic** vision (in the terms of the Hebrew prophets), and the **Apocalypse**.

**5(9/14/1918, Dornach) 82ff. 3558**

**184-04**

#### **human development**

What one imagines during the first half of life can only be understood in the second half of life whereby one has to take into consideration the relationships of the first and seventh seven-year periods, of the second and sixth, of the third and fifth seven-year periods. Only in the fourth seven-year period, forming mental pictures, and understanding are simultaneous. Indeed, the concepts have changed in the course of human history in such a way that one can have a "feeling conviction" of the experiences of another age also in younger age. Tip to the importance of this self-knowledge for **social life**.

**6(9/15/1918, Dornach) 99ff. 3559**

**184-05**

The concept of **development** does not apply to the psycho-spiritual nature of man (not to the psycho-corporeal). What appears as **thinking**, **feeling**, and **willing** in the different ages is the work of different aspects of the **hierarchies** in each case under other perspectives from the realm of **duration**, of **eternity**.

One cannot speak of a concept of **time** before the second half of the Sun evolution or only pictorially. The temporal and the aspects of duration intermingle and cannot be distinguished by means of normal insight; this is possible only by initiation or by spiritual-scientific concepts. On the necessity of such concepts for the **postmortal life**, whereas up to the year **333** A.D. the spiritual world gave a kind of supersensible lessons to people mostly subconsciously making them suitable for life and death. Without these concepts, the human being would come into a wrong **ahrimanic** realm. Furthermore, these concepts are necessary for the social living together of people.

**7(9/20/1918, Dornach) 118ff. 3561**

**184-06**

On the experience of **space**, which was still distinct up to the end of the third post-Atlantean epoch. One experienced "above" and "below" as the contrast of the divine intelligence and the earthly element (growth), "right" and "left" as sense/wisdom and figure/form (were experienced in the vertical position), "before" and "behind" as the spiritual entering into matter (walking). The human being felt the threefold space as an image of the threefold God, the **Trinity** (tip to the fact, that one of God's names meant

“space” with the Hebrews).

Up to the end of the second post-Atlantean epoch, there was still a living feeling of **time**, in so far as the current of time was felt flowing from the past to the future as running in stages (**aeons**). This current became more and more divine to the past (up to God, the “**Old of the Days**” of the kabbala) and lesser and lesser to the present. One can trace back **monotheism** to this world experience.

8(9/21/1918, Dornach) 130ff. 3562

184-07

### evolution of humanity

**Ahriman** is keen to connect the **development of the human being** completely with the temporal of his life story, to support his earthly intelligence and own will in order to tie up him to the earth and make him forget his cosmic development from Saturn to Moon.

The **luciferic** beings counteract Ahriman. They want to spiritualise the human being - without experiencing the Jupiter to Vulcan evolutions -, to endow him with automatic, not own, but cosmic intelligence and enslave him. The human being would have a certain quantity of reason in his youth, however, would be affected with sclerosis at the age of 28 (would not develop earthly reason of experience).

Were the human being ahrimanised, he would develop this reason in old age, however, nothing would be revealed to him. In general, it holds good: “Everything through which somebody is prudent during youth has come into being only from revelation, own experience takes place only at **old age**.”

8(9/21/1918, Dornach) 141ff. 3562

184-08

The **symbol** of the **luciferic** beings is the circle, that of **Ahriman** the straight line. The architecture of the (first) **Goetheanum** as an attempt to form an equilibrium, while that, which is stiffening, is set in motion and that, which is flowing, is calmed down.

On the sculpture group, see 133/6(5/14/1912, Berlin). See 194/9 and /10 (12/12/ and 12/13/1919, Dornach).

9(9/22/1918, Dornach) 159ff. 3564

184-09

### Jesuits / occult brotherhoods

The **materialistic** worldview causes that the lower nature of man becomes more and more spiritual (it becomes the head system of the next incarnation), but is also exposed to Lucifer's effects. From that results that a materialistic epoch prepares a spiritual, luciferic culture. Idealistic worldview (**religion** like **Catholicism**) makes the lower nature more material and from that results the reverse.

The support of materialism from the centre Rome and the other centre of the occult Western (**Freemasonic**) orders in accordingly different way.

9(9/22/1918, Dornach) 161ff. 3564

184-10

### corpse

The appearance of the **mineral kingdom** on the fourth level, the **earth**, was connected with the formation of the human figure and the fourth member of the human being, the **ego**. This tendency of giving form (**crystallisation**) that is inherent in the mineral kingdom is counteracted by a force that is impressed into the human (not animal) form and is incorporated into the earth at **death**. “And when the earth has arrived at its goal, the tendency of crystallisation will no longer exist.” Only then, it is able to develop toward the Jupiter existence.

10(10/4/1918, Dornach) 169ff. 3568

184-11

**Lucifer** wants to develop hyperconsciousness in the human being and bestirs him to

develop hypotheses and fantasies on reality, especially in art (with the exception of naturalism). However, he causes a certain indifference towards people. If the human being developed in normal direction, he would be connected with his fellowmen so intensely that he would "drown" in knowledge.

**Ahrimanic** points of attack are the subconscious, refined drives. Theories of satisfying the world's desires are predominantly luciferic, striving for world domination like any **striving for power** which rests on taking advantage of the weaknesses of people is ahrimanic.

**10(10/4/1918, Dornach) 172ff. 3568**

**184-12**

The spirits of form (**exusiai**) are those forces that fashion the spatial from the **spaceless**. Certain exusiai "disguise themselves" as (ahrimanic) archai and work from space, so that the spatial does not originate from spaceless, but portrays it in the spatial again, makes it similar. Without this influence the human being would not be similar to his parents but to his archetype.

What appears as **heredity** is, actually, a force that opposes this ahrimanic similarity. Therefore, external resemblance often does not tally with the inherited moral qualities.

The **hierarchies** above the exusiai belong to the sphere of duration, while the exusiai engage in the temporal development.

Certain kyriotetes "disguise themselves" as exusiai: they are **luciferic**, they carry the temporal into the human soul-life, therefore, e.g., certain things are forgotten or remembered etc. The forces of **death** are those, which compensate this luciferic influence: "The luciferic carries duration into time; death carries time into duration."

**11(10/5/1918, Dornach) (219ff.) 3569**

**184-13**

In the historical development of humanity the luciferic influences prevailed in the **Lemurian age**, the **ahrimanic** influence prevailed in **Atlantis** and the luciferic one in the post-Atlantean age. This means at the same time that the opposite influence is effective in the subconscious. This equilibrium was jeopardised at the moment of the **Mystery of Golgotha**. The **Greeks** were especially exposed to the ahrimanic influence that appeared, however, as a luciferic impulse in art. This would have led to the fact that the human being could have gained wisdom of nature, however, not of himself. The old consciousness of personality dwindled which was engaged in the physical sun (tip to **Julian the Apostate**). The Mystery of Golgotha made it possible to grasp the personality by internal forces. That is why one cannot prove this event with outer documents.

**11(10/5/1918, Dornach) 191ff. 3569**

**184-14**

### **Apostles**

The human being would have developed only on Venus so far that he would understand the **Mystery of Golgotha**. Therefore, the Disciples of Christ could not understand Him completely, only some time after their death (from the third century on), and then they inspired the Fathers of the Church (**Augustine** and others). This inspiration became more and more difficult during the following centuries and was then prevented, so to speak, by the de facto abolition of trichotomy on the Council of Constantinople in **869**.

In the following lecture (10/6/1918), **Tertullian** (~ 160 - ~ 220) is mentioned who was inspired in that way. On the saying, erroneously ascribed to him: credo, quia absurdum est [see 182/7(10/16/1918, Zurich)].

**12(10/6/1918, Dornach) 204ff. 3570**

**184-15**

**Heredity** (birth) and **death** take place in the physical world, but they are of supersensible nature and, therefore, the sensory intellect cannot understand them. That is why one must not contain them in a physical view (tip to Goethe's worldview). The wrong assignment of



heredity to the physical was the reason why the **original sin** was put in the domain of moral as it happened with the Jews.

The interpretation of death as a sensory fact led the antique philosophy to a belief in a next world that represents, however, the luciferic world.

The two cornerstones of the Mystery of Golgotha, accessible only to supersensible knowledge: "**Resurrection** which cannot be thought of without its link to the **conceptio immaculata**. He is born not in the kind as birth is pretended as a fact to humanity but in supersensible way, and He went through death in a supersensible way."

**13(10/11/1918, Dornach) 225ff. 3574**  
**number 666 / Apocalypse 13:18**

**184-16**

The year **666** A.D. was a centre of development: indeed, **Sorat**, the beast of the Apocalypse, would not appear on the physical plane, but would be perceptible to people. These **ahrimanic** beings would have endowed people with a genius-like **consciousness-soul**. However, the further development beyond the consciousness-soul (spirit-self, life-spirit, spirit-man or Jupiter, Venus, Vulcan stages) would have been made impossible with it. The Mystery of Golgotha that happened as many years (333) before the middle of the fourth epoch (333 A.D.) as this attack of the beast would have taken place afterwards prevented this trend.

**14(10/12/1918, Dornach) 237ff. 3575**

**184-17**

The Academy of **Gondishapur** (Jundi-Shapor), founded by philosophers, whom Justinian (527-565) and Zeno Isauricus (474-491) had expelled from Athens and Edessa, became a centre of anti-Christian science "that should have compensated for the efforts of the consciousness-soul which, however, would have made the human being the mere earthly man, would have separated him from his real future to develop toward the spiritual world." This impulse was blunted by the **Islam** ("a fantastic religious doctrine"), founded by Muhammad (~570-632). He "was held back by retarding spiritual forces which were connected with that which was influenced by the Christ impulse, even if, on the other hand, they formed a kind of opposition."

The worldview of Gondishapur was based on Aristotle whose works were translated into the Syrian (Edessa) first and then into the Arabic whereby the meaning of his concepts changed. Modern natural sciences can be traced back to **Arabism** inspired by Gondishapur (Roger Bacon, Averroes). See CW 26, p. 245.

182/7(10/16/1918, Zurich): The tendency of **atheism**, a kind of disease, is in every human being due to the impulse of 666. The soul should have been stronger engaged in the body, that is why the soul was linked to the spirit through the Mystery of Golgotha more intimately. Christ will be found today when one feels the intense powerlessness of getting self-knowledge, because the soul is strongly engaged in the body. This expresses itself in the fact that truth and language no longer correspond to each other. The human being can overcome this inner death of soul and turn to the spirit (resurrection).

**14(10/12/1918, Dornach) 246ff. 3575**  
**health-illness / third force**

**184-18**

Humanity has to get the following profundities in the age of the **consciousness-soul** in the sense of the **Christ** impulse:

- (1) Wisdom of birth and death as supersensible facts;
- (2) Secret of the human life story, knowledge of the healing powers;
- (3) Correct physical view, secret of the rhythms. **Technical** application of the **law of vibrations**. Condition: unselfish social order and morality of the individual, because these forces can also be used negatively [see 178-14].

Absolute conscientiousness is a condition for the use of the healing powers.

15(10/13/1918, Dornach) 256ff. 3576

184-19

The impulse of the initiated **Augustus** to reverse the development to the age of the sentient soul by cultivation of the **cult** forms which later the **Catholic Church** took over. The part of the human soul that should develop the consciousness-soul should be calmed by the cultivation of **rhetoric**. The formal right and the like arose from it.

### 185 From Symptom to Reality in Modern History

Rudolf Steiner Press (1976). **RSIA** (10 lectures)

2(10/19/1918, Dornach) 48ff. 3581

185-01

On the chaotic course of the **French Revolution** and its slogan of liberty, equality, and fraternity that are in each case valid only for certain domains of life according to the threefolding of the human being. It is characterised as a soul without body, predominantly of luciferic character. Its counter pole is **Napoleon I** (1769-1821). The strict seven-year rhythm of his career. He is "a body without soul": "I have been at great pains (and I have alluded to this on various occasions) to trace the soul of Napoleon. ... I have been unable to find it and do not think I shall ever be able to find it, for it is probably not to be found."

*According to a communication of Steiner (in 1906), Napoleon "came to earth from another star" (lit. 20, p. 94).*

*On Napoleon's role concerning the alliance of **Freemasons** and **Jesuits** at the outset of the 19<sup>th</sup> century see lit. 22, p. 272.*

*Lit. 25, p. 328-331: Napoleon belonged to those individualities that lived in the Mars sphere after 1604 (after Buddha had been sent to Mars). Besides, he received the order to contribute to the peaceful unification of Europe. Nevertheless, he had completely forgotten this order at the moment of his incarnation what takes place very seldom. This is why he lapsed back into the old Martian methods instead of preparing the ground for the rudiments of social threefolding. In another context Steiner said in 1917 that Napoleon came too early, he could not wait; actually, he should appear some centuries later.*

2(10/19/1918, Dornach) 58ff. 3581

185-02

The development of (British) **parliamentarianism** and **liberalism** and the appearance of materialistic **socialism** during the 19<sup>th</sup> century under the aspect of the developing consciousness-soul.

3(10/20/1918, Dornach) p. 73 3582

185-03

**Colonialism** has its roots in natural science and technology. This is why one can talk seriously about colonialism only from the 18<sup>th</sup> century on. It is the first outset of a trend of the age of the consciousness-soul to finish the external differentiation of humankind (tip to the **American Civil War**, 1861-1865).

3(10/20/1918, Dornach) p. 88 3582

185-04

"Just as we must look for a rhythm behind a series of historical symptoms, so we must look for a (cosmic) rhythm behind the emergence of certain **epidemics**." Tip to the appearance of the benign form of **influenza** in the 1880's and the virulent influenza at the end of the First World War. On the appearance of pathological impulses in the **temperaments**, in the emotional life, in connection with phenomena like the periodically appearing **sunspots**.

4(10/25/1918, Dornach) p. 93 3583

185-05

The effectiveness of the **Russian October Revolution** by the Bolsheviks was based on the fact that their adversaries, the bourgeoisie and the moderate wing of the socialists (Mensheviks), did not dispose of any social idea.

4(10/25/1918, Dornach) p. 100 3583

185-06

1840 to 1848

On the abstract liberal ideas of **1848**. The bourgeoisie had time up to **1879** to combine them with the realities of time, however, it was sleeping. Since 1879, since the **fall of the spirits of darkness**, only spiritual-scientific knowledge can help in social life.

4(10/25/1918, Dornach) p. 109 3583

185-07

In the same way as the human being of the fourth **post-Atlantean** epoch was conscious of death and birth when he looked in himself, he must today perceive the forces of death and birth externally at first, in the events of history, in order to discover them within himself. The **evil** is today developed within the human interior by the experience of which man is led to a renewal of the Mystery of Golgotha, and **Christ** can appear again (**in the etheric**).

5(10/26/1918, Dornach) 115ff. 3584

185-08

post-Atlantean age

The cosmic task of the forces of **death** and **evil** is to enable the human being for the **consciousness-soul**. Man will unite with the evil only partially, on **Jupiter** completely. At the outset of the age of the consciousness-soul the inclination to the evil lies in the subconscious of all human beings. This is the precondition for breaking through to the life of spirit at the level of the consciousness-soul from now on. On the changes of the interrelationship of person-to-person taking place during the fifth to the seventh epochs that fully develop on Jupiter:

- (1) Learning to perceive the spiritual archetype of one's fellowman through his picture-nature (tip to the arts);
- (2) Understanding of the soul of the other through language (as external expression of the third hierarchy);
- (3) Regulation of breathing according to the emotional life of the other person who confronts us;
- (4) Complementing and permeating each other perfectly in the will.

These capacities will fully develop on Jupiter, Venus, and Vulcan. On earth, they are necessary psychic and spiritual indications of this development.

6(10/27/1918, Dornach) 132ff. 3585

185-09

Episodic consideration on the occasion of the second edition of *The Philosophy of Freedom* (CW 4), the lacking reception by the contemporaries and the disaster of the world war. **Steiner** describes his stays at Weimar and Berlin, in the following lecture (11/1/1918) also the period of his youth. On the new edition of *Goethe's World View* (CW 6).

8(11/2/1918, Dornach) 184ff. 3590

185-10

The differentiation of the **Christ** impulse in Europe due to the separation of the Roman-Catholic and Greek-Catholic Churches arranged for by **Pope Nicolaus I** in 863. That part of the Christ impulse was diverted to the east (**Russia**) which is working down as permanent inspiration: the Russian people as people of the Christ, even if the external events (bolshevism) speak another language. Tip to the Christian philosopher Vladimir **Solovyov** (1853-1900). Against it, the Catholic Church as a mundane administrator of the revelation of Christ that took place only once and for all at the beginning of our era

according to its doctrine. The various opposing streams of Reformation at the outset of the age of the consciousness-soul. The counter-thrust of **Jesuitism** and its extreme position looking at Christ as sovereign of the world (with detailed citations of their instructions) and serving Him as spiritual soldiers.

On Jesuitism see 197/7(7/30/1920, Stuttgart) and /8(9/21/1920, Stuttgart). In the latter lecture on the split of **science and belief**, fostered by the Jesuits.

**9(11/3/1918, Dornach) 206ff. 3592 185-11**

The third Christ view goes back to the **Celtic Arthur** current. The aristocratic social order of the Celts found its continuation in the western lodges. The Christ impulse is there diminished and becomes **deism** (rational justification of Christ, Christ as teacher) and **Enlightenment**. This differentiation according to nationality is further complicated through the appearance of the consciousness-soul (Protestantism, German mysticism and others) as well as by the fact that humankind today has a developmental age of 27 years (sentient soul) and that is why it is tending even more instinctively and chaotically to **socialism**. That will lead to the right social structure for humankind up to the fourth millennium.

**9(11/3/1918, Dornach) p. 210 3592 185-12**

On the eradication of **Arianism**, widespread among the Teutons (Visigoths, Wulfila), by Athanasianism that constituted a basis of the Catholic Church.

295/15(9/6/1919, Stuttgart): "Arian Christianity, expressed in practical life, is very similar to later Protestantism, except that it was less abstract and more concrete."

*Reference to lecture of CW 185 in 173-13.*

### **185a Historical-Developmental Foundations for Forming a Social Judgement**

*Gesamtausgabe, second edition*

**3(11/15/1918, Dornach) (67ff.) 3597 185-13**

#### **social life**

On the three classes (nobility, bourgeoisie, and proletariat): **nobility** (current of the past) is connected with authoritarian militarism, **bourgeoisie** (present) develops capitalism and science. It takes over the militarism and democratizes it: compulsory military service. The **proletariat** (future) takes over science from bourgeoisie and popularizes it. The opposite trends of these classes in England and Germany.

**3(11/15/1918, Dornach) (83ff.) 3597 185-14**

**Steiner** describes his meeting with Fercher von Steinwand (1828-1902). On his prophetic lecture (1859) that the **Germans** will have the destiny of the Gypsies. See lecture 5(11/17/1918) and interrogative answer, 10/4/1920 (Dornach), in CW 73a.

On Fercher von Steinwand (Johann Kleinfercher) see CW 20 *The Riddles of Man* and CW 28 *Autobiography*, chapter 20, p. 67.

**4(11/16/1918, Dornach) (97ff.) 3598 185-15**

#### **Marxism**

Karl **Marx** (1818-1883) and his philosophy\* is characterised, following from Jewish astuteness, German dialectic (Hegel), French socialism connected with suitable impact (Saint-Simon, Louis Blanc) and the study of the proletarian circumstances in **England**. The English people will once oppose against the one-sided **materialism**: "One will have the need to get to what has remained from **Goetheanism** that is rooted in the German people

...”

\*See CW 18 *The Riddles of Philosophy*, 411ff.

**5(11/17/1918, Dornach) (117ff.) 3599**

**185-16**

### **Marxism**

The basic social views of Karl **Marx**: human labour as commodity, formation and use of the surplus value gained by the proletariat, the nationalisation of the means of production. The latter is not applicable to the ground which cannot be increased like the means of production, and also not to the spiritual and, hence, immaterial production.

Lecture 6(11/22/1918): On his view that the economic being determines consciousness. The historical materialism following from it and the expected automatic realisation of communism.

**5(11/17/1918, Dornach) (135ff.) 3599**

**185-17**

**Italy** will take over the leadership of the Latin peoples from **France**, “as far as they have a task for the future.” The tragedy of the French nation is that she herself has supported everything “which the French nature will make disappear from the developmental process of modern humankind.”

**6(11/22/1918, Dornach) (p. 169) 3600**

**185-18**

### **tension between East and West / America**

The First World War was an economic war with the purpose of the Anglo Americans to make Central Europe and the East their dependent markets. The “wave of blood” of the western Slavs will counteract them at first, then that of the **Russians**, with these in spiritualised form.

**8(11/24/1918, Dornach) (p. 200) 3603**

**185-19**

The recovery of social life can only be brought about by means of concepts that are got from beyond the **threshold**. However, these cannot be communicated directly, because they will cause quarrel among humankind. Therefore, they must be represented as reasonable ideas whose fertility can be realised. This basic social law (already formulated several years ago): the yield of work of the individual belongs to the public, his means of existence have to be assigned to him differently.

Outline of a **social threefolding**:

- (1) Realm of public order (military, police) in which the principle of the equality of all people is justified;
- (2) Realm of economic life, jointed in corporations or associations, with the principle of fraternity;
- (3) Realm of cultural life (including religion and dispensation of justice) with the principle of freedom/liberty (e.g., also to select the court responsible for the respective people).

*References to lectures of CW 185a after 4-15, in 174-16.*

## **186 The Challenge of the Times**

*Anthroposophic Press (1941/2009). RStA (12 lectures)*

**1(11/29/1918, Dornach) 10ff. 3604**

**186-01**

### **tension between East and West / 1840**

The human being bears an image of himself in his subconsciousness that appears before the **guardian of the threshold** – or is brought to consciousness – with western people as a spectre, with eastern people as a nightmare. In the spectre, the spirit of the ancient Roman Empire (Romanism) and of the thinking of the Old Testament is effective that **Yahveh** had claimed, forcing back the other elohim.

During the forties of the 19<sup>th</sup> century, Yahveh was dethroned by lower ahrimanic **elemental beings** he had first evoked and used. Result: **materialism**, atheistic science, nationalism. From then on, the other **elohim** try to reestablish their position by the assistance of **Christ**. The forces that should make the East finally overcome the nightmare squashing it into itself at first are those, which form the basis of the Anglo-American striving for world domination.

In **lecture 5(12/7/1918)** further explanations of the Yahveh current, which is based on the **breathing** process. It is connected with abstract **thinking** that shows, however, one seventh of the wisdom that can be attained by man (for Yahveh is only one of seven elohim). The other partial profundities will come true in the next epochs: On the healing aspect of the Christ impulse becoming effective during the fifth epoch, the development of clairvoyance in the sixth epoch and that of prophetic nature in the seventh epoch. “The other three members of the wisdom of the sixfold Christ Being will do their work in the following periods.”

International **socialism** (Marxism) as the last, enormous effort of the Yahveh impulse.

**2(11/30/1918, Dornach) 47ff. 3605**

**186-02**

### **Marxism**

On the characteristics of Russian **bolshevism**, its doctrine of the dictatorship of the proletariat, the withdrawal of the civil rights in order to exterminate the bourgeoisie, the prohibition of private ownership of land and means of production, universal obligation to work, centralised administration of the workers.

On the other function of **money** based on the **fundamental principle of social life**: no longer equivalent for human labour, merely a means of exchange for commodities and services; no **interest**, it has to circulate and loses its value permanently if not put in circulation. Capital may not be bequeathed. The modern monetary system is a mirror of **Yahveh's** work that led to the ahrimanic realm.

**3(12/1/1918, Dornach) 70ff. 3606**

**186-03**

### **occult brotherhoods / social life / tension between East and West / social threefolding**

There will not be any perfect solution of the social problem (paradise on earth), because the physical plane is the plane of imperfection. It can only be a matter of creating the suitable social institutions for the respective epoch. However, this will cause conditions in the next epoch necessarily that will destroy these institutions again.

The development of social structures in the third post-Atlantean epoch that had an external image of the human head system in theocratic social institutions. In the fourth epoch, the breast system was reflected in the institutions of the Roman *res publica*, jurisdiction, in the external social life. The system of human metabolism today wants to

express itself in the external institutions. The necessity of cooperation over the whole earth also results from the differentiation of human capacities.

The knowledge of the Western occult centres about the occult capacities of humankind that develop in the fifth epoch and their social significance [see 173-08]:

- (1) Materialistic occultism will be attained in the West by birth. Technical use of the principle of harmonising vibrations. These centres strive to obtain the control over the world and enslave the Eastern half (from the Rhine to Asia) of humanity economically;
- (2) Eugenic occultism, innate knowledge of the cosmological regulation of births, the incarnation of good and evil souls. This will be a talent of Eastern Europe and Asia;
- (3) Hygienic occultism. The innate ability of psychic healing of illnesses not caused by karma. This capacity will evolve in the middle.

The abilities of eugenic and materialistic occultisms can be acquired by the people of the Middle, that of the hygienic occultism by the people of West and East during life.

**3(12/1/1918, Dornach) 103ff. 3606**

**186-04**

**First World War / occultism / social life**

Antipathy of the people of Central and Eastern Europe against the West would hinder the development of their occult abilities, whereas the feelings of **hatred** of the western people against the Middle and the East support the arrangement of occult abilities in certain way. This development is endangered through a religion without science in the East (Russia) and a science without religion in the Middle.

Lecture **12(12/21/1918)**: The hatred of the English and French against the Germans is characterised as hatred against the mirror image that the Germans presented to these nations imitating their civilisations (since the 18<sup>th</sup> century).

**4(12/6/1918, Dornach) 119ff. 3607**

**186-05**

**morality**

The anti-social impulses in **thinking**, **feeling**, and **willing**, to which one has to pay attention organising **social life**:

- (1) In thinking: the other human being has a subconscious effect on our consciousness lulling us to sleep. In order to keep up consciousness, the human being protects himself against it. Thus, he is only social by nature in sleep \*);
- (2) In feeling: the other person is judged involuntarily according to sympathy or antipathy at first;
- (3) In willing: the love of one person to the other is often disguised self-love, which forms the basis of our actions more or less. In the age of the consciousness-soul, thinking (anti-social) is emphasized, that is why people are yearning for **socialism** on the other side. Socialism, freedom of thinking and spiritual science are indispensable cornerstones of the future social organisation.

The social **instincts** of animals do not continue in man as morality, but as the cited anti-social impulses. On the relative justification of the opinion that the (economic) being determines consciousness, as far as the development is considered since the 16<sup>th</sup> century.

\*) See 191/9(10/19/1919, Dornach).

**6(12/8/1918, Dornach) 181ff. 3609**

**186-06**

On the illusory ideas of the **Russian Revolution**, as they were represented, for instance, by Trotsky (1879-1940): the overcoming of the bourgeoisie by the dictatorship of the proletariat will end in a takeover of old structures and their continuation, and the hope for world revolution will be prevented by the Anglo-American power.

**6(12/8/1918, Dornach) 179ff. 3609**

**186-07**

The innate capacity of the **Anglo Americans** for the **consciousness-soul** that expresses

itself in the primate of politics, to which the economic and cultural impulses have to subordinate. The **German** develops the consciousness-soul only by education, he is apolitical, the **Russian** even anti-political.

If the meeting with the **guardian of the threshold** happens out of one's national character, it will take place differently than that out of the general-human occultism:

The Anglo American (or the occult brotherhoods concerned) experiences the ahrimanic forces of death and destruction he takes, actually, with him from the physical world. Tip to **spiritualism**: "There are absolutely no other spirits within the whole broad realm of spiritualistic gatherings than ahrimanic spirits, even where the spiritualistic gatherings are genuine. They are the spirits that a person takes with him out of the sense-world when he crosses the threshold."

The German who develops the consciousness-soul more in the ideal experiences the continuing, undecided struggle of the ahrimanic and luciferic spirits at the threshold. That is why he tends to doubt, to the **dialectic** that feels the truth of different points of view.

The Russian only experiences the spirits attacking from the spiritual at the threshold. That is why he tends to give himself to revelation, to wisdom. These differences are characterised by the kings of Goethe's fairy tale: power - beauty (appearance) - wisdom (**wisdom, beauty, strength** of the Freemasons).

In lecture **10(12/15/1918)** other differences of the national characters of the West, the East and the Centre are discussed concerning the development of intelligence and the threefolding of the human being.

*Gesamtausgabe, second edition:*

**10(12/15/1918, Dornach)** (p. 266) **3615**

**186-08**

**thinking-feeling-willing**

The not yet transformed **oxygen** circulating in the blood is a physical correlative of the will and the carbon dioxide (**carbonic acid**) contained in the blood is a correlative of thinking.

**11(12/20/1918, Dornach)** (p. 271) **3616**

**186-09**

**technology**

With the emergence of the fifth epoch the **archai** ascend to creative forces following the exusiai who continue their activity "on other planes", at first in the human development, later also in the other realms. They stand behind the new revelation that **spiritual science** announces. The spirits of darkness who manifest themselves in the machine world counteract them. The mechanistic, sharp thinking that has developed under their influence shall combine with the new revelation.

*Reference to lecture of CW 186 in [173-05](#).*



## 187 How Can Mankind Find the Christ Again?

*Anthroposophic Press (1984). RStA (9 lectures)*

**2(12/24/1918, Dornach) 19ff. 3619**

**187-01**

**Christianity** was born in the soul of ancient Judaism whose esoteric content was symbolised in the spatial image of the universe, in **Solomon's Temple** and which exoterically showed two currents at the time of Christ: the ahrimanic grouping of the **Pharisees** and the luciferic grouping of the **Sadducees**. The nature of Christianity does not express itself in space but in time. Hellenism gave Christianity the spirit (Gospels, Church Fathers); Romanism furnished the body. The shadows of this three: **Freemasonry** is the shadow of the esotericism of the Old Testament, Roman **Catholicism** is the shadow of the Roman Empire, and materialistic science is that of Aristotelianism, Hellenism.

**3(12/25/1918, Dornach) 33ff. 3621**

**187-02**

### Trinity

The impulse of **equality** has its greatest intensity at birth and is then decreasing, the impulse of **freedom** increases to the end of life, whereas the impulse of **fraternity** has its culmination in the middle life. However, the reception of the Christ impulse is necessary for it. In order to develop the impulse of freedom completely for the rest of the earth development, the sacrifice of Christ and the pouring out of the Holy Spirit were necessary, whereas the Father God brings the impulse of equality from the spiritual world.

**3(12/25/1918, Dornach) 43ff. 3621**

**187-03**

### John 1:1-5

**Gnosticism** was a rest of the ancient imaginative knowledge, composed in concepts, which was brought from the prebirth life up to the third culture-epoch. Reminders of this knowledge existed in the fourth epoch with **Plato** and **Socrates** ("Socrates indeed paid for this knowledge with his life."). Indeed, among the Greeks the imaginative clairvoyance did no longer exist, however, the prebirth **force of thinking** was preserved. This force decreased. That is why one could no longer understand Gnosticism, too. Accordingly, the Christian profundities were also simply formulated (tip to the beginning of the John Gospel) and preserved as dogmas. The increase of the thinking power with the appearance of modern science, "by the third millennium it will once more have reached a considerable height."

**4(12/27/1918, Dornach) 65ff. 3622**

**187-04**

### ego-consciousness / condition of life

Basic difference between old and new initiation: the old one went from self-knowledge to world knowledge, the new one in the opposite direction.

#### **Egypt-Chaldean initiation** (Egyptian royal initiation):

First degree or stage: "gate of man"; the neophyte learnt self-knowledge, ascending in eight stages, he experienced the descent through the regions of heaven to birth: the human being as a microcosm;

Second degree: the neophyte felt to be woven into the whole movement of the macrocosm;

Third degree: "gate of death", going out of time and space the neophyte learnt about death and all that is connected with it; experience of duration and immortality.

Fourth degree: union with the divine (later called **Christophorus**).

This method is no longer applicable today, because the centre of self-knowledge is now not within the human being, he is "hollow" \*). Today, the ego is only a reflection of the real

ego remaining in the prebirth state [see 165-01], and man experiences it only indirectly in his karma. The ego-experience of the sixth post-Atlantean epoch will be given completely from without: "The strange situation will occur that every person we meet who has some connection with us will have more to do with our ego than anything enclosed in our own skin will have to do with it." This makes the new kind of initiation necessary that goes back to the archai who have ascended to creative powers [see 186-09].

First level: "gate of nature-forms" (imaginative insight into forms);

Second level: "gate of life";

Third level: "gate of death", knowledge of the seven states of consciousness (planetary stages, each consisting of seven conditions of life, each consisting of seven conditions of form, see CW 13).

\*) the Christ impulse is descending into this hollow since the Mystery of Golgotha.

**5(12/28/1918, Dornach) 81ff. 3623**

**187-05**

**thinking-feeling-willing**

The separation of the conceptual life (conceptions are mirror images) and the (sleeping) will-life that begins to show since the 15<sup>th</sup> century is a prerequisite of developing the impulse of **freedom** (reflections do not contain any urgent necessity). The contrast is expressed externally in that of modern science (and of [English] secret societies, Freemasonry) and Roman Catholic Church (**knowledge and faith**). Both go back to old Imaginations given by the exusiai. Imaginations, however, do not come from the **archai** now replacing the exusiai. Rather, it is the human being who must offer these to the archai, who then provide them with Inspiration and Intuition

**6(12/29/1918, Dornach) 101ff. 3624**

**187-06**

The **initiation** of Brunetto **Latini** († 1294), Dante's teacher, represents the transition from the old to the new initiation. That is why it does not take place like in the ancient mysteries under the guidance of a human initiator (hierophant) but by a spiritual being. Natura guides him (she was the former Greek goddess Persephone, whom the Romans called Proserpina) through the regions of the senses, the four temperaments, the four elements, planets and after having passed the **Pillars of Hercules** to the ocean of a universal spirituality.

On the Pillars of Hercules: "They play a prominent role in symbolism as the **Pillars of Jakim** (Jachin, Joachim) **and Boaz**. In this connection, it should be noted that in the occult societies of the present time these pillars can no longer be erected in the right way. They should no longer be erected, because the correct way is only revealed in a truly inwardly experienced initiation. Moreover, they cannot be set up in space, as they are revealed in reality when the human being leaves his body" [see 169-05].

For the modern human being the following changes arise compared to this initiation (they are also the processes every person experiences subconsciously): before the passageway through the region of the senses the study of the metamorphoses of forms or life has to take place ("gate of life"), and while passing the Pillars of Hercules one experiences an inner shock which forms a certain centre of gravity that gives him an orientation or compass ("becoming equipped with the instrument of orientation") for the subsequent life in the spiritual world.

**7(12/31/1918, Dornach) 131ff. 3625**

**187-07**

**human development / health-illness / consciousness**

The human being moves as sensory being seven times slower through the stream of **time** than the etherically animated nature (comparison with annual plants). If the **speeds** of development were identical, the human being could fall ill from within, but would be also unable to differentiate between a material world outside and a psycho-spiritual inner life.

The second illusion comes about through the fact that **thinking**, stimulated by our will and wishes, is seven times faster than the external world. This is one of the origins of **egoism**. If thinking and the external world had the same speed, opinions of other people would be regarded as equivalent like the own.

8(1/1/1919, Dornach) 155ff. 3626

187-08

**social life**

Since the end of the Kali Yuga in 1899, a wave of spiritual effectiveness is pouring into the common life of humankind and working in the human subconsciousness, in which a fight takes place between the **spirits of personality** and reluctant spirits. If this fight is not lifted up into consciousness (by means of spiritual science), it will go through it into the external world and appear there as war. This was one of the deeper causes of the **First World War**. Steiner formulates as a law: "In the measure to which human beings in a certain epoch permeate their souls with recognition of the spiritual world, ... so that the spiritual world can flow into their consciousness, in the same measure can the common life of mankind also unfold and human beings be given the possibility to reach beyond their anti-social impulses ..."

**188 Goetheanism, a Transformation-Impulse and Resurrection-Thought...**

*Gesamtausgabe, second edition. RStA (11 lectures)*

1(1/3/1919, Dornach) (15ff.) 3627

188-01

On the wrong view that the difference between human being and **animal** consists of the fact that the animal lives in the single **sense-percepts** and does not have the possibility to connect them to concepts by means of the abstracting intellect. It is correct that the human being is freer in the use of his senses and is able to send them into the will, while the animal completely lives in abstract images, hence, its certainty of its instincts, on the other hand, it cannot distinguish individual beings of the same genus. The fear of the animals is founded in their capacity of abstraction.

In the age of the **consciousness-soul**, every human being meets the **guardian of the threshold** consciously or unconsciously. Because it is the age of abstract thinking, the risk exists to sink on the animal level or below it. One experiences that with the guardian of the threshold from which feelings of fear originate. Antidote: filling the abstractions with spiritual-scientific ideas.

1(1/3/1919, Dornach) (p. 31) 3627

188-02

The higher **animals** as "nature which falls ill and sinks back into the old Moon stage." However, this is also something that meets the human being unconsciously at the crucial moment when he passes the **guardian of the threshold**, if he does not want it consciously."

5(1/11/1919, Dornach) (p. 113) 3631

188-03

The Catholic **cult** describes the initiatory way of the old mysteries.

6(1/12/1919, Dornach) (p. 138) 3632

188-04

**Goethe**: "And as it corresponded to his time, he passed the guardian of the threshold in a very unaware way ..." This took place at the beginning of the nineties of the 18<sup>th</sup> century. This is expressed by the transition of the pagan physical view as in his poem *Nature* to the Christian attitude in his *Fairy Tale of the Green Snake and the Beautiful Lily*.

Because this passage of the guardian was still unaware, he could also not complete some of his deepest works

See 75/3(6/4/1921, evening discussion, Zurich)

**7(1/24/1919, Dornach)** (p. 157) **3639** **188-05**

Any **judgment** follows from inspiration and experience. The human being may have inspiration in every age; experience needs time. That is why the right power of judging assumes a certain age.

**7(1/24/1919, Dornach)** (p. 159) **3639** **188-06**

The first **hierarchy** lives in the **foodstuffs** namely in that what leads to metamorphoses (second dentition, puberty etc.), the third hierarchy lives in the **sense perception** and the second in the **respiratory system**. The threefolding of the human being, which follows from it: the system of metabolism and limbs, the rhythmical system, and the system of nerves and senses.

A **threefolding of the social organism** must correspond to it in a cultural life which feeds it (area of personality, freedom), in the area of legal life (impersonal, equality) and in the area of economic life (half personal, fraternity). The cultural life corresponds to the metabolic system and the economic life to the system of nerves and senses!

See lecture 8(1/25/1919), 190/2(3/22/1919, Dornach) and 192/2(4/23/1919, Stuttgart)\*.

\* *This lecture is contained in "Education as a Force for Social Change" (CW 297).*

**8(1/25/1919, Dornach)** (168ff.) **3641** **188-07**

After the corresponding scene in **Faust** (*Rocky Inlets of the Aegean Sea*, verses 8186-8199) short explanations on the **Cabeiri**: they represent the three members physical body (space), etheric body (time), and astral body (non-spatial and non-temporal). The fourth who does not want to come is the ego, which was not fully developed at the time of the Samothracian mysteries. The three Cabeiri who still shall come are spirit-self, life-spirit, and spirit man ("ask on Olympus").

**8(1/25/1919, Dornach)** (174ff.) **3641** **188-08**

**Nutrition** is stimulation: "we eat, so that the different substances which come into us carry out particular effects, and our organism defends itself against these effects, that's why we need the impulse of nutrition."

**9(1/26/1919, Dornach)** (196ff.) **3643** **188-09**

**social threefolding**

The economic value of a commodity is not determined by the fact that it is crystallised labour or saves it, but only by the tension between supply and demand. The demand must not be provoked by the economic life (e.g., by advertising), but shall finally come from the area of the cultural life.

**9(1/26/1919, Dornach)** (p. 199) **3643** **188-10**

Regarding **population policy** economic considerations must not play any role, only ethical ones: If one strives for an increase of population, one has to take into account "that one forces the souls to come already down who maybe want to incarnate only after four or five decades so that they come down in a worse condition."

*References to lectures of CW 188 after 4-15, in 210-11.*

## 189 *The Social Question as a Question of Consciousness*

*Gesamtausgabe, second edition. RStA (8 lectures)*

- 2(2/16/1919, Dornach)** (p. 31) **3661** **189-01**  
**social life**  
 Steiner defines the **land annuity** as an economic value of the land with reference to its productiveness and it is a matter of indifference if the community or individuals possess the land. If one divides the annuity by the number of inhabitants, the **subsistence level** results from it.
- 2(2/16/1919, Dornach)** (p. 43) **3661** **189-02**  
**social life**  
 “It depends on the fact that the proletarian can save so much human labour to be able to take part in the cultural life, and that one has the intention to give so much rest to the worker to let save him so much of his human labour that he approaches of own accord to take part in the cultural life.” The **surplus value** compiled by the workers cannot completely flow back to them, because, otherwise, everything would only consist of economic, but should be used for cultural creating so that also the workers can agree to it. (Lecture 4, 3/1/1919)
- 3(2/21/1919, Dornach)** (46ff.) **3662** **189-03**  
**Bolshevism**  
 On the **socialist** ideas of Karl **Marx** (1818-1883) and **Lenin** (1870-1924).
- 5(3/2/1919, Dornach)** (83ff.) **3669** **189-04**  
**social threefolding**  
 On the **socialist** ideas of J. G. **Fichte** (1762-1814) which he puts up in the writing *Der geschlossene Handelsstaat* (*The Enclosed Commercial State*). On this occasion, Steiner calls Fichte a “Bolshevik”. This is an example of the inability of the thinking that starts from the ego to find sound social ideas, because this thinking is anti-social from the start. “Abstract thoughts are realised if the human being is really lonesome. Abstract thoughts are not realised if people live together. Mysterious imaginations are there concealed. And these mysterious imaginations give the commensurate structure to the social organism if they are realised.”
- 5(3/2/1919, Dornach)** (91ff.) **3669** **189-05**  
**property / land law**  
 The concept of **surplus value**. It is not compatible with human dignity that human labour should be treated as a **commodity**. Commodity is a product, which was changed by human activity or passed on to anybody by commerce. Ground is no product: “products come only into being on it. What intervenes there is the right the owner has of the land. If you acquire for sale, that is by exchange, a property, you acquire in reality a right, that is you exchange a thing for a right as it is case, in the end, also of the purchase of patents.”
- 5(3/2/1919, Dornach)** (p. 95) **3669** **189-06**  
**problem of payment**  
 The relationship of employer and employee must be regulated in such a way that the worker is not paid for his human labour, but that both come to terms how the result is shared between them.

**5(3/2/1919, Dornach)** (p. 96) **3669**

**189-07**

**social threefolding**

Only when people spend money, they become social beings in the economic realm. "And it concerns the fact that paying taxes must set in just with spending money - I do not think of indirect **taxes**, but of taxes of expenses what is something completely different." Steiner points to the possibility of different rates of taxation to compensate unequal conditions of production (e.g., different soil in agriculture). Limitations of the economic life, on one side, by the physical circumstances and, on the other side, by the state under rule of law. Taxes should be compulsory contributions; contributions to the cultural life should be voluntary.

**6(3/7/1919, Dornach)** (p. 103) **3670**

**189-08**

**life after death / social threefolding**

Certain antipathies are left over of the prebirth life in the spiritual world which are experienced on earth as spiritual culture, e.g., in the understanding of language, in a common confession, in common art. Then: "we learn to depend on each other here in the economic life, to work for each other, to exchange economic advantages with each other because we lay the basis for certain sympathies that way, which should develop in the postmortal life among the souls, who are not attracted to each other through the usual **karma**" (!). Only the state legal life is not connected with the life between death and new birth.

Similarly in 193/2(2/8/1919, Bern) and /4(3/9/1919, Zurich) and 196/8(1/31/1920, Dornach).

**6(3/7/1919, Dornach)** (p. 113) **3670**

**189-09**

On the role of **money** in the social threefolding: it must have the character of a commodity and is to be administered by the economic life without state intervention.

The cultural life extends into the economic life as organising factor. On the necessity to develop a cultural life covering the respective firm: "One has to look upon as a necessity that ... the business relations are regularly discussed during discussion hours between the enterpriser and the workers... that the enterpriser is forced any time to reveal the economic situation of the firm and to discuss it with the employees..." "A healthy relation between labour and **capital** cannot be caused in a socialist-bureaucratic way, but only by the fact that he who has the individual abilities is enabled to use them for the healthy social organism und to produce capitalistically. That has to take place with the help of a cultural life, which is common to all people. A free understanding will meet him from those who work physically."

**7(3/15/1919)** (p. 123) **3676**

**189-10**

**copyright / social threefolding**

In a healthy social organism, capital is formed inevitably because of the individual abilities. In order to prevent that this becomes injurious, however, it is not allowed to remain in the economic organism, but has to be transferred as possession (legal entitlement) by the state, which itself is not allowed to economise, to the cultural life. Something similar is already done in the area of the author's right that expires after several decades. Indirect tip to the Hebrew **year of jubilee**. "The fruits of the individual activity must return to the social organism. The individual has to administer them only for a while because it is better for the social organism when he administers them. One knows what one has produced, best of all, hence, one can administer it also best of all at first." Thus, the concept of time is connected with the concept of capital.

## 190 Impulses of the Past and the Future in Social Occurrences

*Gesamtausgabe, second edition. RStA (3 lectures)*

- 1(3/21/1919, Dornach) (18ff.) 3680 190-01**  
**heredity / threefolding**  
 “We inherit nothing for our head from our father and our mother, because what functions in our head, we bring with us from the previous incarnation. We inherit nothing for our metabolic system, because only the earth gives it us after **conception**. We inherit only within the lungs-heart system; we inherit only in all the forces that are living in breathing and in blood circulation...”
- 1(3/21/1919, Dornach) (p. 26) 3680 190-02**  
**social threefolding**  
**Monetary** backing should not take place as **gold** backing, but through the means of production, which are in a state of flux. **Capital**: As long as it is used to investments of the firm, it is in order. If not, “the leader is obliged to transfer the profit to another person who can produce again. There you have a circulation of capital... Who does not consider himself as able to transfer the capital to another individuality, transfers it on a corporation of the cultural organisation which must not use it itself and will transfer it again to an individual or to a group, to an association.”
- 3(3/23/1919, Dornach) (52ff.) 3683 190-03**  
**hierarchies / life after death / post-Atlantean age**  
 In the fifth post-Atlantean epoch, humankind approaches a more intimate living together with the angeloï, therefore, the free cultural life must be realised until the end of this epoch. In the sixth epoch, a more intimate living together with the archangeloï will take place, and then the state life must have developed in the sense of **social threefolding**. In the seventh epoch, the archai will work in the economic life, so that fraternity has then to be realised.\*)  
 On the meeting of recently deceased with the souls who get ready for incarnation. The materialistic attitude of people who died before 1914 led to a strong aversion in the souls born from 1912/1913 on to settle down into these materialistic conditions or rather to destroy them [see 193/5(6/12/1919)]. This is one of the backgrounds of the **First World War**.
- \*) Lecture 5(3/29/1915): This development may also be called the development of Imagination, **Inspiration**, and **Intuition**. “But this is the peculiar fact that from now on one cannot separate the things in such a way... One can speak quite well of the ancient Indian time, ancient Persian time, Egypt-Chaldean time, Greco-Latin time, as periods existing separately which are delimited backward and forward; in each epoch a certain kind of human life developed. One is no longer able to do this in future; the cultural impulses intermingle there. So that what appears as an Intuitive life in the seventh epoch works already in the fifth epoch, also Inspiration, while Imagination, not fully developed in the fifth, may be completed in the later periods.”
- 6(3/30/1919, Dornach) (99ff.) 3688 190-04**  
**life after death**  
 Steiner describes how the dead perceive the external physical realms and the human figure.
- 7(4/5/1919, Dornach) (p. 114) 3692 190-05**  
 Hint at the anti-Semitic **Protocols of the Learned Elders of Zion** as a crass "Jesuitical"

forgery and example of the phenomenon how one can take advantage of the obfuscation of people [see the next abstract].

7(4/5/1919, Dornach) 2/115ff. 3692

190-06

**living with the dead**

In the same way as in the fourth post-Atlantean epoch the connection loosened between the physical head and the **etheric head**, the connection is loosening between the physical heart and the **etheric heart** since **1721**. The process will be completed about 2100. The result of it is the origin of the unspiritual **natural sciences**. The scientific conceptions are not existent for the dead, however, cause pains for them. Ahrimanic spirits are interested that people stick to these conceptions because they can use them to confuse people.

8(4/6/1919, Dornach) (140ff.) 3693

190-07



“There was a respected person regarded as a leading man - although he did not lead a lot, who was put before an important decision at a point in time. But at the same time with this decision, something else came to the fore in this personality. This ... was that he once incarnated in the ninth century ... and was a kind of black magician at a more southern place of Europe. This worked in the current incarnation of this personality in such a way that this personality died, actually, when this decision was made, i.e. the body was left by the soul ... However, the personality lingered on externally, was there. Think of the opportunities of lingering on for all kinds of ahrimanic spirits and individualities in such a dead person (**William II**, German Emperor, 1859-1941, ruled from 1888 to 1918)!” Tip to the events before the onset of the **First World War**. See lecture

9, p. 156.

9(4/11/1919, Dornach) (145ff.) 3696

190-08

Humankind as a whole goes beyond the threshold in the age of the **consciousness-soul** consciously or unconsciously. **Thinking, feeling, and willing** will become more independent this way. The external social threefolding has to meet this matter of fact of the internal development. See in 193/6(9/12/1919, Berlin).

11(4/13/1919, Dornach) (192ff.) 3698

190-09

Up to 15<sup>th</sup> century the incarnating souls were attracted by the currents of **heredity** (dependent on **racess**), since then they are drawn stronger and stronger (as in olden times) by the geographic relations. Hence, the tendency of internationalism today.

In his **life of nerves and senses**, the human radiates light, in his **rhythmical system**, he radiates rhythms, and in his metabolism, he radiates life into the cosmos.

The **earth** radiates spraying light in the East; in the dark West, it radiates pulsating life into the cosmos.



## 191 Social Understanding from Spiritual-Scientific Cognition

*Gesamtausgabe, second edition. Translations of lectures 11, 12, 13, and 15 were published by Anthroposophic Press (1993) under the title "The Influences of Lucifer and Ahriman" together with lecture 10 of volume GA 193. **RStA** (15 lectures)*

**2(10/4/1919, Dornach)** (31ff.) **3872**

**191-01**

### human development

Supersensible forces of cognition from the circumference and subsensory (willing) forces of the earth and the planetary system meet in the human being. The work of the forces from the interior of earth in the first seven-year period, of the forces of the earth's atmosphere in the second seven-year period and that of the planetary system in the third period. These absorbed forces were again taken up by the **blood** in former times (until 15<sup>th</sup> century) and consumed in the course of life. The blood is too weak today, and one has to give impulses of transformation for the later life by means of a corresponding **education**.

The forces which are released by initiation are the same that are active in the first three seven-year periods (**Intuition** - first seven-year period, **Inspiration** - second seven-year period, **Imagination** - third seven-year period) and are then "sleeping".\* The forces which control the digestion of **nutrients** are also those which are used with **memory**.

\*See 297/4(9/24/1919, Stuttgart) and 297/5(11/25/1919, Basel).

**3(10/5/1919, Dornach)** (p. 49) **3873**

**191-02**

### human development / sex

The subsensory forces of **will** are part of the planetary forces, which the human being takes up in the third seven-year period and are especially concentrated in the **lunar** forces, the supersensible forces in the **sun**. The lunar-like is related to the feminine, the solar-like to the masculine.

**3(10/5/1919, Dornach)** (p. 60) **3873**

**191-03**

### life after death / kamaloka

The human form of the **corpse** "goes on working in the **earth** no matter whether it has been cremated or buried, it co-operates in the earth. The earth is perpetually informed of that which it would not have unless it received human bodies after **death**." That is why human beings can keep on living on earth, which dries up since the middle of the Atlantean age.

S. also [184-10](#), [293-02](#), 203/5 (1/21/1921, Dornach).

**193/8(9/14/1919, Berlin)**: The human being leaves something to the spiritual world at the age of 28 to 35 years, "this is the most important thing one finds again, when one is living back one's last life after death in the spiritual world." A somewhat different aspect: In the earth, the corpse "continues the same process which our human will does partially in our nervous system ... during the life between birth and death... We hand over our corpse to the earth and with the help of the dispersing corpse, which only continues the same process, which we carry out partially in life, "the whole earth is thinking and imagining." –

On the relationship of human will-power with the forces of death in nature [**195/3(12/28/1919, Stuttgart)**].

**3(10/5/1919, Dornach)** (p. 52) **3873**

**191-04**

**Social threefolding**: in order to grasp the concept of **commodity** one has to use **Imagination, Inspiration** for the concept of **labour** and **Intuition** for that of **capital**. "For the concept of capital is a very spiritual concept, only a spiritually reversed concept. Hence, the Bible calls that what is connected with capitalism quite correctly as Mammon

("Money" in Matthew 6:24, *Revised English Bible*.)"

Similar explanations in 296/1(8/9/1919, Dornach) and /3(8/11/1919, Dornach): assigning commodity to Imagination and fraternity in economics; labour – Inspiration – equality in justice; capital – freedom – cultural life.

**6(10/12/1919, Dornach) (101ff.) 3878**

**191-05**

### reincarnation

The appearance of the "homo oeconomicus" with the **Reformation** what also must be seen under the aspect that a radical social restacking took place (expropriation of the patrimonies by the sovereigns).

Steiner points to the fact that the leading personalities reincarnate relatively soon: "That's why they are only impregnated a little by the spiritual. They have absorbed few spiritual impulses in themselves in their preceding lives between death and new birth. However, they are impregnated all the more with that which can only be given by the earth here." It "is a pity" that such people would then be regarded as authorities.

**9(10/19/1919, Dornach) (p. 165) 3883**

**191-06**

### ego-consciousness

The **ego** is perceived not by means of the experiences of the waking state, but through the fact that these experiences are constantly interrupted through sleep \*). The ego does not extend to the conceptual life, but remains in the willing and thus sleeping. The perception of the other ego is only possible in this way: "And just, because our ego does not exist in our consciousness, but lies beyond our consciousness, as well as the will, we are able to transport ourselves into the ego of the fellowman." Tip to corresponding passages in the new edition of Steiner's *Philosophy of Freedom*.

See 195/4(12/31/1919, Stuttgart).

\*) Also in 301/2(4/21/1920, Basel): the ego-feeling is ruined if sleep is irregular.

**9(10/19/1919, Dornach) (p. 178) 3883**

**191-07**

### social life

"...in the world-historical course of human evolution, we have now reached the epoch in which humankind must acquire social understanding; for this social understanding supplies the **karmic** understanding for the next incarnation."

**11 or 1(11/17/1919, Dornach) 13ff. 3894**

**191-08**

### science / brain / occult brotherhoods

**Lucifer** incarnated in China about 3000 B.C. and inspired the Asian culture with the wisdom, which, nevertheless, lacked the moral impulse. This was prepared by Judaism and brought into the evolution through the incarnation of Christ.

**Ahriman** will also incarnate, "before only a part of the third millennium of the post-Christian era has elapsed"\*, namely in the West. "Humanity on earth cannot escape this incarnation of Ahriman. It will come inevitably. But what matters is that people find the right vantage point from which to confront it." He tries to prepare his incarnation by following trends:

- (1) Spreading of the confidence in the mechanistic-mathematical world conception;
- (2) Spreading of economic utilitarianism;
- (3) **Nationalism**, and
- (4) One-sided traditional or confessional conceptions of the **Gospels**.

\*) **193/9(10/27/1919, Zurich)**: Steiner says here that the temporal distance between the incarnations of Lucifer and Ahriman amounts about 6,000 years.

**Lecture 15 or 4(11/15/1919)**: The incarnation of Lucifer is called an incarnation of the

emissary of the luciferic beings. The real teachers of the **Rishis** were such beings. The ancient initiates had to obtain wisdom and also thinking and speaking from them without giving way to their intention to make humankind turn away from the earth evolution.

If new wisdom is not established within humankind in the time up to the incarnation / incorporation of Ahriman, civilisation will completely be Ahriman's slave. "When Ahriman incarnates in the West at the appointed time, he would establish a great occult school for the practice of magic arts of the greatest grandeur, and what otherwise can be acquired only by strenuous effort would be poured over humankind." I.e. people would become clairvoyant; nevertheless, everybody would see something different.

**193/10(11/4/1919, Bern)\*:** "But humankind has to live on toward Ahriman's incarnation with full consciousness amid the shattering events which will occur on the physical plane. Amid the perpetual stresses of war and other tribulations of the immediate future, the human mind will become very inventive in the domain of physical life. And through this very growth of inventiveness in physical life – which cannot be averted in any way or by any means – the bodily existence of a human individuality in whom Ahriman can incarnate will become possible and inevitable."

"Many things discovered in the forces and substances of the universe will be used to provide human **nourishment**. However, these very discoveries will at the same time make it apparent that matter is connected with the organs of intellect, not with the organs of the spirit but of the intellect. People will learn what to eat and drink in order to become really clever."

The preparation of Ahriman's incarnation by certain secret societies existing today. See 195/2(12/25/1919), /3(12/28/1919, Stuttgart).

\*= lecture 3 in "*The Influences of Lucifer and Ahriman*".

#### **11 or 1(11/1/1919, Dornach) 19ff. 3894 191-09**

With the ingestion of **food**, something spiritual is absorbed. However, people "do not believe that the spirit can be eaten, and yet the very ones who say this, do eat the spirit! Although they may refuse to accept anything spiritual, nevertheless with every morsel that passes through the mouth into the stomach they are devouring the spiritual, but dispatching it along a path other than the path which leads to the real well-being of humankind." These human beings, the "devourers of soul and spirit", "drive straight into the **luciferic** stream everything they introduce into their stomachs. What people eat and drink without spirituality goes straight to Lucifer!"

**193/10(11/4/1919, Bern)\*:** This luciferic power will help **Ahriman** incarnating or incorporating in future.

\*= lecture 3 in "*The Influences of Lucifer and Ahriman*".

#### **12 or 2(11/2/1919, Dornach) p. 28 3896 191-10**

##### **social threefolding**

On the necessity of a free cultural life: "Civilised humankind must either establish the independence of the spiritual life or face collapse – with the inevitable result of an Asiatic influence taking effect in the future." "To the **ahrimanic** power a free spiritual life would denote a kind of darkness, and people's interest in it, a burning, raging fire."

#### **13 or 5(11/9/1919, Dornach) 73ff. 3901 191-11**

##### **building up-destruction**

The human forces of **will** "that are actually concentrated in the human centre of gravity" are related to the forces of **nature**. They have a **destroying** effect, "and the relation between the human being and the remaining mineral, plant, and animal kingdoms of nature today is such that our will is connected with the forces of dissolution and destruction inherent in our planet." **Black magic** practices "are based essentially on the fact that certain human beings learn to employ their will wrongfully, in such a way that they do not

confine the destructive forces to their normal operations within the organism but extend them over other human beings.”

The up building forces of the earth also interlink with the human being during sleep. “But then we are entirely beings of soul and spirit, unfolding the forces that are in operation between falling asleep and waking. During this time we are connected, through these forces, with everything that builds up the earth planet...” On the **moral** responsibility of man for the development of the earth following from that fact.

*References to lectures of CW 191 after 4-15, in 101-03, 175-13, 181-05, 186-05.*

## 192 *Spiritual-Scientific Treatment of Social and Pedagogical Questions*

*Gesamtausgabe, second edition. RStA (10 lectures)*

- 2(4/23/1919, Stuttgart)** (p. 53) **3705** **192-01**  
 Musical feeling “is based on the fact that the rhythm of breathing in our brain meets with sense perception and in the collision of the rhythm of breathing and the external sense-perception the musical-aesthetic sensation comes into being. The **rhythmical system** is the elementary. And what makes this elementary conscious lies in the **nervous system**.” The so-called **motor nerves** make movements conscious, they are caused by metabolism.
- 4(5/11/1919, Stuttgart)\*** (81ff.) **3725** **192-02**  
**education**  
 Main features of a renewed public education (**Waldorf School**). In the following lecture (5/18/1919)\* on the requirements for teachers. Lecture 6(6/1/1919)\*: On timetable (class periods), abolition of national school supervision, necessity of extracurricular studies as a basis of a university study.  
 \* *These lectures are contained in “Education as a Force for Social Change” (CW 297).*
- 9(6/15/1919, Stuttgart)** (184ff.) **3753** **192-03**  
 On **education** in the first three seven-year periods: In the first seven-year period, it should be based on **childish imitation**, in the second on the **authority** of the adult, which he/she has acquired to him/herself. Thus, the adolescent gains confidence in world and men in the third period, from which social love can arise a special case of which is sexual love.
- 11(6/29/1919, Stuttgart)** (p. 249) **3763** **192-04**  
**technology / social life**  
**Inventions** of people less than forty years old “have a retarding effect in the whole connection of humankind, as if anything is dammed up in humankind, above all against the moral progress of humankind... When the human being has reached the forties and kept his inventive mind for that what has to happen for the physical world, then he gives **moral** contents together with the invention...”
- 13(7/13/1919, Stuttgart)** (288ff.) **3773** **192-05**  
 “This **English language** does not have the possibility to express itself in such a way that the spoken completely coincides with the spirit... However, this typical feature of the future world language is something exceptionally salutary.” People are educated by this language to hear through on the thought, to get a kind of reading of thoughts. “The English civilisation will not be able to do that... This can only be managed if the **Central European** civilisation reflects on its better element and takes part in the world civilisation to develop a spiritual feeling within humankind.” This will deliver the basis of social understanding that is caricatured as idea of the League of Nations. See 193/7(9/13/1919).
- 14(7/20/1919, Stuttgart)** (307ff.) **3777** **192-06**  
 Up to the 15<sup>th</sup> century, the human being took in mental forces together with **food**. **Metabolism** has become purely physical since then. With some animals, like cattle or snake, the **digestive** process is still a process in the astral body [cf. 204-15].

14(7/20/1919, Stuttgart) (p. 309) 3777

192-07

**occult brotherhoods**

The method of the Anglo-American occultists to attain supersensible knowledge by **media** has its origin with the **Native Americans** who had largely kept supersensible knowledge. This knowledge came originally from Asia. The price of it was their physical decadence.

*References to lectures of CW 192 in [115-08](#), [181-05](#), [193-03](#), [262-01](#).*

### 193 *The Esoteric Aspect of the Social Question*

*The English translation, published by Rudolf Steiner Press in 2001, only comprises the first four of ten lectures of the corresponding volume of the Gesamtausgabe (1st edition). The translation of lecture 5 was published as lecture 7 in "The Meaning of Life" (Rudolf Steiner Press, 1999), lecture 4 is identical with lecture 3 in "The Influences of Lucifer and Ahriman." RStA (8 lectures)*

**2(2/8/1919, Bern) 29ff. 3654**

**193-01**

#### **social life**

On the social importance of the **totem** civilisations which were mystery cultures: any totem group of a tribe had an economic-social task reserved to it.

**5(6/12/1919, Heidenheim) p. 156 3749**

**193-02**

The human **astral body** has become "empty" during the last three, four centuries. The spiritual world wants more and more to enter it since the last third of the 19<sup>th</sup> century. On the inability of the human being to come to right decisions by means of his intellect, which is bound to the physical body. Example of the decisive hours before the outbreak of the **First World War**, 1 August 1914. Man has to bring the right decisions he got by meeting with the spiritual world during **sleep** into the physical world when he wakes up.

Lecture **7(9/13/1919, Berlin)**: Man looks at the events of the next day at night, "but in such a way that he needs not to have these events always in mind during the day. The being who has it is the **angel**."

**6(9/12/1919, Berlin) (p. 110) 3853**

**193-03**

#### **physical body**

The hierarchies of the **angeloi**, **archangeloi**, and **archai** have completed the physical human picture in our age and lost interest in humankind. The human being has now to establish connections with them working on his soul contents. See 192/17(9/28/1919).

*References to lectures of CW 193 in [189-08](#), [191-03](#), [191-08](#), [191-09](#), [192-05](#).*

## 194 Michael's Mission

RSP (2015). **RStA** (11 lectures)

1(11/21/1919, Dornach) 3ff. 3908

194-01

### system of nerves and senses / rhythmic system / system of metabolism and limbs

The human being has reached the fourth planetary stage of his evolution; the hierarchies have reached higher stages accordingly. The **exusiai** (spirits of form) have attained the eighth stage, the **eighth sphere** (compared to the development of humanity, it is the stage following the Vulcan stage). However, this sphere of the creative forces also permeates the other spheres. It does not penetrate the human head but the rest of the body.

1(11/21/1919, Dornach) 11ff. 3908

194-02



Because of the (indirect) abolition of **trichotomy** (threefolding of the human being, body-soul-spirit) at the Eighth Ecumenical **Council of Constantinople** in 869, one could also not get to a correct view of the triad Lucifer-Christ-Ahriman. The confusion of **luciferic** and **ahrimanic** elements in Goethe's Mephisto\*, the identification of the divine with the luciferic and that of the devil with Ahriman in John **Milton's** (1608-1674, picture) *Paradise Lost*. See lecture 9 or 1.

\* See CW 22 *Goethe's Standard of the Soul*.

2(11/22/1919, Dornach) 31ff. 3910

194-03

### physical body

The formation of the human **head** goes back to the Saturn stage. The formation of the chest goes back to the Moon stage, the rest is of earthly origin. The head as an earlier animal form at a time when animals did not yet exist. The rest of the human organism was attached during the period when the animals entered evolution. The retrogressive development of the head; thinking and sense perception as processes of dying.

The **luciferic** beings are effective in the head, in the human intellect. Michael cast them down into it at the beginning of the Earth evolution. The body is the working sphere of the progressive gods who could reveal themselves, therefore, only in unaware clairvoyance and in dreams (prophets of the Old Testament) as a revelation of the night: Michael, God's countenance. Michael changes from a night spirit to a day spirit through the Mystery of Golgotha during a transitional period up to the end of the 19<sup>th</sup> century. In this last time, "the **ahrimanic** element gradually stole its way into human evolution." This led, in the end, to the theory of the animal origin of man (**Darwinism** as a "cognitive punishment"), because the influence of Lucifer on the head was not recognised.

3(11/23/1919, Dornach) 34ff. 3912

194-04

### thinking-feeling-willing

The **luciferic intelligence**\*) is coercive (logic) and impersonal. The relationship of the human being to the **Christ** impulse is releasing and individual. "Yet because Christ passed through the Mystery of Golgotha and united with the earth's evolution, the relationship of



all human beings to the Christ impulse will be, quite of its own nature, the same no matter how many people form this relationship personally and independently of one another.”

Lucifer's trend of sending vitalising forces to the dying head or giving substantive content and earthly reality to our mental pictures, to our **imagination**. This tendency is also the deeper cause of all inner **illnesses**. **Ahriman** working from the **eighth sphere** intends to bring egoism into human desires and intentions. He inoculates the forces of death into the organism.

\*) which has been given to the human being, when Michael cast down the luciferic spirits into the sphere of humanity.

**3(11/23/1919, Dornach) p. 41ff. 3912**

**194-05**

In the **Michael** age, **art** cannot only show the beautiful as in the Greek era. At that time, this was justified, because the decline of earthly evolution had not yet taken hold of human beings, at least of the Greeks. Such an art would be luciferic today. It has rather to show the battle of the beautiful against the ugly.

**3(11/23/1919, Dornach) p. 46 3912**

**194-06**

To get an understanding of the **Christ** impulse

- (1) One has to recognise that human thinking and imagination only delivers unreal mirror images whose substance “derives from the deeper levels of our being” and
- (2) One has to imbue one's will “with a content that can be obtained only from the kind of reality we must recognise as supersensible.”

**4(11/28/1919, Dornach) 58ff. 3916**

**194-07**

**thinking-feeling-willing / memory of reincarnation**

A memory of preceding incarnations can only be attained if the previous life was used to grasp the own self in thought or if the person concerned was an initiate. In future, the **brain** is constructed in such a way that recollection of past incarnations becomes possible. “But those who have not prepared for this by reflecting on the self will possess this ability only mechanically – in the form of what we would call today a kind of “inner **nervousness**,” a sense of something missing.” On the psychic discrepancy that the human being strongly feels in future between his ideas, brought from the prebirth life, i.e. from his last life, and the developing outside world.

The Imagination consciousness underlying the feeling and the Inspiration consciousness underlying the will in which Ahriman is active. From the latter the **mathematical** truths come which “spring out of the third, lowest level of consciousness and shoot, without our having the least understanding how, into our uppermost consciousness, where we perceive them inwardly.” The human being has to bring wisdom into the middle layer of the - at first chaotic - Imagination consciousness by the **Christ** impulse to find a balance between the layers controlled more and more by **Lucifer** and **Ahriman** in future.

**4(11/28/1919, Dornach) 63ff. 3916**

**194-08**

**Trinity / life-span**

**Atheism**, i.e. not recognising the Father principle, is an organic illness, not recognising the Son principle is a disaster and that of the Spirit mental deficiency. See 209/4 (12/7/1921, Berlin).

*Steiner in 1906 (lit. 20, p. 113): Atheism shortens the lifetime of the next life like a life in buddhi lengthens this or the next. “If the astral body is receptive up to the 50<sup>th</sup> year and we halve the time between the 50<sup>th</sup> and 16<sup>th</sup> year and add this half to 50, an average lifetime of 67 years results. ... If now the astral energy ceases, the person will live on his **etheric body**. This consists of compressed astral matter. Hence, the qualities of the etheric body will begin to decrease, that is why memory becomes weaker. Now again, the etheric body is living on the physical body, i.e. the tendons will get*

*immovable and the bones salty.”*

**5(11/29/1919, Dornach) 76ff. 3918**

**194-09**

With the declining evolution of the earth, the **ahrimanic elemental beings** that advance to their human form on **Jupiter** bring their influence to bear. “Until now they have chiefly developed the stimulus for a force very similar to that of the human will.” Their effectiveness only applies to human beings at first, they will gain, however, also influence on the animals.

Tip to a parallel during the **Moon** stage: “Indeed, that preparatory stage was already sufficiently advanced for us to have had some actual, even troublesome, significance for the **angeloï** (*then on their human level*) when the Moon had entered its declining phase.”

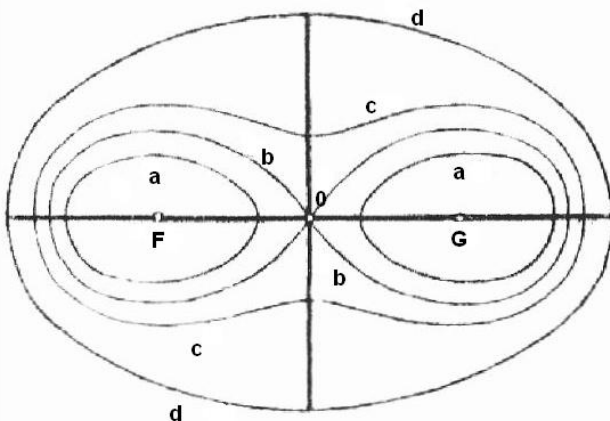
These elemental beings are controlled by higher ahrimanic spirits “and are thus powerful far beyond their own nature.” They attract to themselves from the layer of will all that has remained luciferic and is not permeated by Christ. A barrier can only be erected against these ahrimanic beings surging up from below by developing the Christ impulse.

Tip to the corresponding ahrimanic darkening of consciousness with prominent personalities at the outbreak of the **First World War** [example Erich **Ludendorff**. (1865-1937, German general and nationalistic politician, supporter of Hitler). See [190-07](#)].

**6(11/30/1919, Dornach) 82ff. 3920**

**194-10**

**Cassinian curves**



On the development of the human soul in the **post-Atlantean age**. In the ancient Persian culture-epoch, the spiritual-physical unity of the world was experienced, symbol ellipse (dd). In the Egyptian-Chaldean epoch, the outside and inside God was felt as the same divinity. The crossing point of without-within was the **breathing process** (see Genesis), its symbol is the **lemniscate** (bb). At that time, the divine element was taken in with breathing what is no longer true today. The

air is rather penetrated by the ahrimanic elemental beings mentioned before. That is why **yoga** techniques of breathing also are illusory today. In the fourth epoch, the separation of inside and outside took place. Symbol: the Cassinian curve arising from the lemniscate (bb) with the two separate branches (aa).\*

The reunification of inside and outside has to take place in the Michael age. **Light** is ensouled today. Any **sense perception** is a subtle kind of breathing light. “The reality is rather that a soul process enters us from without and is taken hold of by a profoundly unconscious inner soul process, so that the two overlap. Cosmic thoughts enter us from without, the human will works outward from within, and that will and the cosmic thoughts meet and overlap at a crossing point, just as once upon a time an objective element met and crossed a subjective element in the breathing process.” Any sense perception generates an **after-image**. It is not only subjective, but: “you imprint an image upon the cosmic ether ..., this is an objective process.” This also occurs by judging moral and intellectual actions.

\* A Cassinian curve is the geometrical place of all points  $P$  for which the product of their distances to two points (foci)  $F$  and  $G$  has a constant value  $k^2$  ( $PF$  multiplied by  $PG = k^2$ ). If one puts the distance  $FG$  of the foci equal 2 and  $k < 1$ , the Cassinian curve will consist of two ovoid curves around the foci (figure a a). Is  $k = 1$ , both branches will combine to the lemniscate b b. Is  $k > 1$ , however,  $< 2$ , the figure c c forms; is  $k > 2$ , the curve turns into an ellipsoid form d d (Cassinian

*ellipse, whereas the "normal" ellipse represents the constant sum of the distances). Is  $k \gg 2$ , the curve strives to the form of a circle. The curves were named after the astronomer Giovanni Domenico Cassini (1625-1712).*

**6(11/30/1919, Dornach) p. 90 3920**

**194-11**

Up to the end of the third post-Atlantean culture-epoch, a consciousness of **pre-existence** of the soul existed. This got lost in the Greek culture in the same degree as the breathing process ceased to be ensouled. Hence, **Aristotle** (384-322 B.C.) could no longer comprehend pre-existence by means of thinking. On the necessity to complement the (selfish) doctrine of post-existence with that of pre-existence. See 198/8(6/6/1920, Dornach).

On Aristotle's doctrine of the soul see 115/9(12/12/1911, Berlin) and 350/13(7/25/1923, Dornach). His doctrine was adopted by the church.

**7(12/6/1919, Dornach) 99ff.) 3922**

**194-12**

On the objectivity of human impulses of feeling and willing: They excite a kind of vibration in the world which extends up to a certain boundary, swings back and reacts in changed form in life: **karma** comes already true during life. The **elemental beings** (also the aforementioned ahrimanic ones) which are attracted by the human aura carry out this transformation of the impulses. Nevertheless, the human being is lifted in his head system out of this interplay with the elemental beings.

Interactions of more complex kind also originate with the surroundings that are swinging farther outwards, and reappear in changed form only in the following incarnations: karma.

Example of the changed form of reappearing impulses: the transformation of **ego-consciousness**, which appears in the ninth year when it is more of spiritual nature, while it is more psychic in the second and third years. That is important for education, because only then can nature be shown more objectively [see 302/8(6/19/1921, Stuttgart)]. The return of the childish **praying** as **blessing** at old age.

Example of the general validity of the law of **elasticity** (reversal of effectiveness): the sunlight is spreading out to a certain boundary, from that it swings back and returns "as something different". See in 324a, interrogative answer (3/7/1920).

**8(12/7/1919, Dornach) 117ff. 3924**

**194-13**

**thinking-feeling-willing**

**Memory as after-image:** what becomes memory, nevertheless, permeates a big part of the whole organisation (in contrast to the after-image of the sense perception), "pushes from there into the etheric body, through the etheric body into the surrounding cosmic ether." The cosmic ether causes this after-image in the human being again like an impression of a seal when he is remembering.

"Remembering is not a mere personal affair, remembering is a struggle with the cosmos." The spatial places in the human being where he belongs to the cosmos and memories originate are the transitions from the sensitive to the **motor nerves** \*) (pole of nerves and senses and pole of willing) or the interruptions of nerves (**synapses, ganglions**). This border zone is the sphere of feeling at the same time.

\*) see [115-08](#).

**9(12/12/1919, Dornach) p. 131 3925**

**194-14**

Forms in nature do not develop – as Darwin assumed – from simple to more and more complex ones, but ascend from simple to complicated and change into simpler ones. Example of the eyes of different animals and man. The **development** of the artistic forms of the (first) **Goetheanum** that resulted in the same lawfulness.

References to lectures of CW 194 in [105-07](#), [164-02](#).

## 195 Cosmic New Year

SteinerBooks (Anthroposophic Press) (2007). **RStA** (6 lectures)

References to lectures of CW 195 in [191-03](#), [191-06](#), [191-08](#).

## 196 What Is Necessary in These Urgent Times

SteinerBooks (2010). **RStA** (4 lectures)

**2(1/10/1920, Dornach) 14ff. 3966**

**196-01**

The human **head** is a product of the **lunar** forces (lunar sphere), which absorbs the currents of the earth-sun sphere. The remaining organisation arises from the solar sphere and absorbs the lunar currents. Through the lunar forces, **luciferic** elements have an effect on the head and enable the human being to **illusion** and lie this way. The ability of illusion can develop due to the solar effect on **intelligence**. The earth is, actually, an inclusion in the solar sphere; it has the trend towards independence (**gravity**) and gives the possibility of independence to the human being. However, without the balancing solar effect man would become a beast of prey (origin of the **evil**).

Lecture 3(1/11/1920): The old pagan knowledge was a remainder of the old dream-like lunar consciousness (head). The **Hebrew Yahveh** view, however, appeals to the remaining (solar-like) human being who absorbs and understands the lunar currents (Yahveh). The application of the last leftovers of ancient wisdom is found in the conceptions of **natural science**, which does not understand the human being, and the rest of the old Yahveh view in the **theology** of the churches, which cannot explain the physical processes for the modern consciousness.

**6(1/18/1920, Dornach) p. 81 3973**

**196-02**

**development of humanity / reincarnation**

Women will become infertile around the year 5700 "or so\*", "when human beings (if they have followed the proper course of their evolution) will no longer walk about on the earth." This is connected with the fact that humanity becomes younger, for it will be capable of development only up to the 14<sup>th</sup> year, i.e. puberty will no longer take place. However, something could also happen: "The ahrimanic forces ... could lead earth evolution astray... Human beings could continue the same kind of physical existence and they would, by that time, have become much more like animals than human beings." The human beings developing properly would get a relation to the earth for the next two and a half millennia that they would resonate through and in the phenomena of the natural world as spiritual soul-beings; "and in a still later period, their relationship to the earthly would become even more spiritual than that."

\*) See [93-02](#), [175-15](#), [177-04](#), [204-23](#).

**9(2/1/1920, Dornach) 128ff. 3983**

**196-03**

Representation of Francis **Bacon's** (1561-1626) way of thinking. He was one of the founders of the Western scientific approach. Although in their external effectiveness totally different, the source of inspiration\*) for Francis Bacon and William **Shakespeare** (1564-

1616) was the same as that for Jacob **Böhme** (1575-1624) and the poet Jacob **Balde** (Jacobus Baldus, 1604-1668) \*\*).

\*) "starting from the same initiated personality". See 236/2(4/12/1924, Dornach).

\*\* ) see reference to this poet in 141/3(12/3/1912, Berlin).

**10(2/6/1920, Dornach) p. 151 3984**

**196-04**

There was knowledge of **reincarnation** up to the year **1860 B.C.**: "After 1860 B.C., it was known only as an instinctive feeling throughout all of Egypt, the Near East and Greco-Roman areas."

**13(2/13/1920, Dornach) 185ff. 3990**

**196-05**

**thinking-feeling-willing / social life / planetary stages / realms of nature**

Human soul-life: **memory** is dependent on the bodily constitution, **intelligence** is less and **sense-activity** least dependent on it. Steiner emphasizes, "Higher **sense-organs** are not there to transmit sense processes; they are there so that the ego can know of sense processes." I.e. the eyes are there not for seeing but that the ego knows something about the processes in the eye.

Memory has developed from the dreamlike **Imagination** consciousness of the old Moon. The **angeloï** are active in it. Intelligence goes back to the dormant **Inspiration** the human being possessed on the Sun, and sense-activity goes back to the dull **Intuition** of the Saturn stage. In intelligence (in the active thought) the **archangeloï** and in sense-activity the **archai** are active. On the justification of the old view that the human body is a temple of the gods.

The different ages of Sense organs: hearing – Saturn, eyes – Sun, sense of touch ("dull Intuition in the body") and sense of smell – Earth [see [96-04](#), [96-05](#), [170-08](#)].

**Lecture 14(2/14/1920)**: The "lower" soul capacities of feeling, desiring, and wanting are germs of capacities to come: feeling becomes fully conscious Imagination on **Jupiter**, desiring fully conscious Inspiration on Venus, and wanting fully conscious Intuition on Vulcan.

The forces of feeling will consume the mineral realm of the earth, so that on Jupiter the kingdom of plants will be the lowest physical realm. The forces of desire will also consume the kingdom of plants on Jupiter and the forces of wanting the animal kingdom on Vulcan, so that on the Vulcan the human realm will be the lowest one. The lower abilities are the actually social ones warming up the upper capacities. The more the physical body is drying up (since the 15<sup>th</sup> century) the more the danger exists that social life will be organised with the help of the "higher" capacities dried up then.

**15(2/15/1920, Dornach) 223ff. 3994**

**196-06**

**Europe / social threefolding**

The different talents of the **French**, **German**, and **Anglo-American** nations already indicate the direction of a kind of threefolding that should be developed: the judicial-political talent of the French, the inclination to cultural life of the Germans and the talent for the economic life of the Anglo Americans.

**17(2/21/1920, Dornach) 253ff. 3997**

**196-07**

On the phrase-like symbolism of the **Freemasons**. The fact that in true lodges social and religious differences do not play any role allots a particularly powerful spirituality to such societies. That is why the **Catholic Church** lost influence, the more it set great store by a uniform creed, and had to support its power by political means.

*References to lectures of CW 196 in [155-01](#), [176-01](#), [176-02](#), [189-08](#), [204-23](#).*

## **197 Polarities in the Evolution of Mankind**

*Rudolf Steiner Press / Anthroposophic Press (1987). RStA (no lecture)*

**2(3/7/1920, Stuttgart) p. 24 4014**

**197-01**

The commandment of the western, actually pre-Christian **occultism** to be silent about supersensible experiences is connected with the fact that such an initiate only has something of his initiation if he has one pupil at least who reiterates his ideas. The initiate would become dependent of another person for the rest of his life if he betrays to him the fact that he is an initiate. "There is only one way out of this dependence on one's followers and that is to be in communion with Christ."

*References to lectures of CW 197 in 185-10, 202-02.*

## **198 Healing Factors for the Social Organism**

*Gesamtausgabe, first edition. RStA (12 lectures)*

**2(3/21/1920, Dornach) (23ff.) 4038**

**198-01**

In a similar way as the fall of the spirits of darkness happened in 1879 other revolutions took place in the spiritual world in 300 B.C. and 2 500 B.C. The transition from the art, which imitates the spiritual, to active (artistic) **imagination** occurred with the Greeks in 300 B.C.

The transition must similarly be found today from watching **thinking**, which is connected with processes of dying off, to active thinking. **Memories**, connected with these processes of dying off, will change, from which **demon**-like soul experiences rise increasingly: "When people do not learn to be attentive to such a thing, they will go out of their mind for that reason."

**3(3/28/1920, Dornach) 1/40ff. 4052**

**198-02**

**Moral** and **physical laws** flow together gradually; they will be at one at the earth's end (transition to the **Jupiter stage**).

**10(7/3/1920, Dornach) 1/161 4158**

**198-03**

At the end of the 18<sup>th</sup> century and in the 19<sup>th</sup> century, certain **Freemasonic** orders (Odd Fellows and others) were infiltrated by **Jesuits** who took part especially in the extension of the **system of higher degrees**. That explains the strange phenomenon that the attainment of higher degrees ruins the progress completely which one gains in the lower degrees.

**13(7/10/1920, Dornach) (217ff.) 4162**

**198-04**

What streams through the **senses** is originally etheric and is killed through the world of **ideas** rising from within so that it appears as physical world. This abstract world of ideas for its part is a shadow of the prebirth existence.

*References to lectures of CW 198 in 181-07, 190-09, 194-11, 202-23, 211-08.*

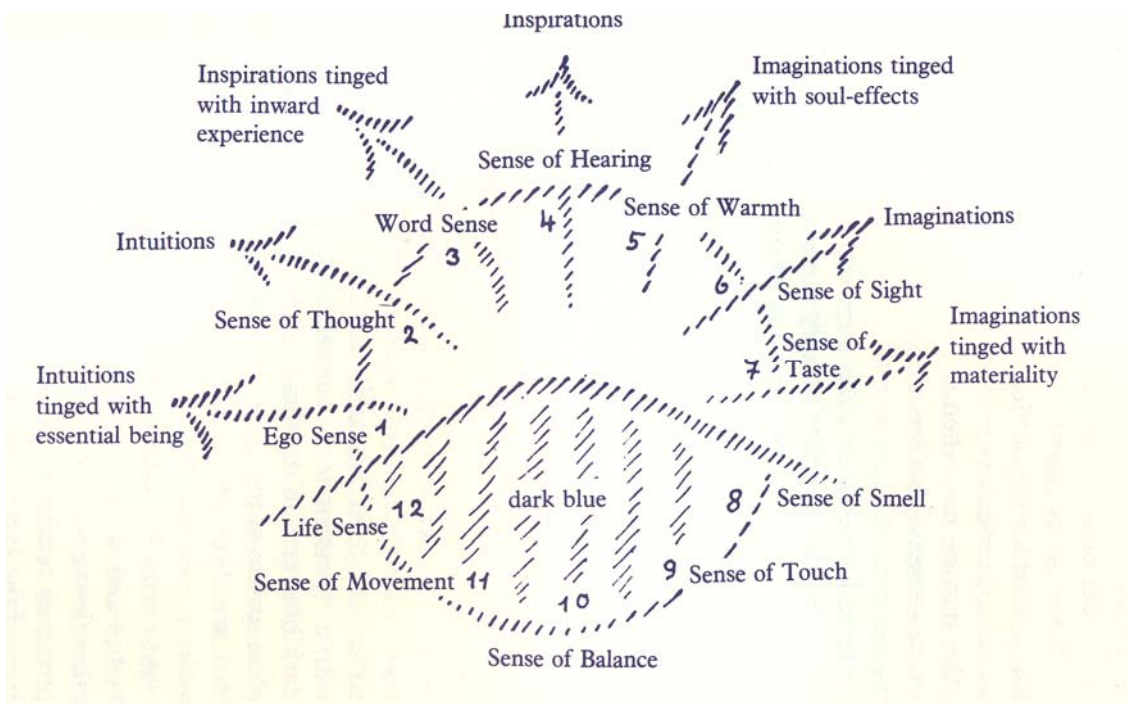
## 199 *Spiritual Science as a Foundation for Social Forms*

*Anthroposophic Press / Rudolf Steiner Press (1986). RStA (18 lectures)*

3(8/8/1920, Dornach) 37ff. 4186

199-01

While passing through the seven **senses** that are directed more outwardly (senses of taste, sight, warmth, hearing, speech or word, thought, and ego sense), the human being reaches to the realm of objective spirituality: **Imagination** (sense of sight; sense of taste: Imaginations tinged with materiality; sense of warmth: Imaginations tinged with soul-effects), **Inspiration** (sense of hearing; word [speech] sense: Inspirations tinged with inward experience, feeling of oneness with the foreign being) and **Intuition** (sense of thought; ego-sense: Intuitions tinged with the essential being). “If this is the external spiritual world of Imagination, Inspiration, Intuition, it shines its rays, as it were, upon our senses. Through these senses, the sensory world is produced and placed in front of us.



The external world of spirit is thus moved inward by one degree.”

“Just as the objective outer world of spirit is not directly perceived but is perceived only in its condition of being pushed into our senses, so we do not directly perceive all that stirs in our body, but only what is pushed up into the soul region.”

This concerns the more inwards directed senses: sense of life, experienced as feeling of comfort; sense of movement - feeling of the own free soul-life; sense of balance or static sense - internal rest, experiencing oneself as spirit; sense of touch – being permeated with the feeling of God; sense of smell – feeling mystical union with God. Hint at the **mysticism** of **Mechthild of Magdeburg**, Saint **Teresa**, John of the Cross, **Tauler** or **Master Eckhart** as experiences of smelling continued into the inside.

4(8/14/1920, Dornach) 66ff. 4187

199-02

### sense perception

The glance into his inside is reflected to the human being as **memory**. The glance to the outside comes only to the limits of **natural science**. He owes the chance of developing love during life to this fact.

*References to lectures of CW 199 in 108-09, 113-06.*

## 200 *The New Spirituality and the Christ Experience of the Twentieth Century*

Rudolf Steiner Press / Anthroposophic Press (1988). *RStA* (1 lecture)

1(10/17/1920, Dornach) 7ff. 4269

200-01

The method of symptomatology in **historiography**: looking for significant points in the development where the driving spiritual forces, effective behind history, come to the fore and judging from there the remaining development.

Example: a theological discussion concerning the redemption through Christ Jesus between the Frankish court philosopher Alcuin (~ 735-804), and a Greek scholar around 800 A.D. and their different soul constitutions (Aristotelianism – Platonism).

2(10/22/1920, Dornach) 33ff. 4270

200-02

**reincarnation**

**Ahrimanic elemental beings** which appear in human form and are spread particularly over the Anglo-American **West**: “There are in fact a large number of people, for example in the West, who are not simply reincarnated human beings but are the bearers of beings who have taken an extremely premature path of development and who should only appear in human form at a later state of their evolution.” They do not make use of the entire human organism but chiefly of the metabolic system. Cf. [194-09](#), [194-10](#), [300-13](#), and [346-15](#).

They are incorporated, e.g., in many members of Western **occult brotherhoods**, sects etc.

There are three types of these beings:

- (1) Those which are connected especially with the elemental forces of the earth and thus provide an instinctive knowledge for colonisation, trade etc. (they are effective via the metabolic system);
- (2) Those which set themselves the task of suppressing the human ego-consciousness and preventing the consciousness-soul (rhythmic system);
- (3) Those which want to make man forget that he brings spiritual individual capacities with him from his prebirth existence (they have an effect via the system of nerves and senses).

This is why these beings are of such kind that they counteract the impulse of **social threefolding** directly.

In the **East** retarded (**luciferic**) beings work from the spiritual world (they do not incarnate) on man in sleep or in mediumistic states. There are also three types of them:

- (1) Those, which hinder man to take full possession of his physical body (economy);
- (2) Those, which generate a subtle egoism, which appears as selflessness;
- (3) Those, which try to hold back spiritual life from the earth, while they produce a vague mystic atmosphere.

Thus, one counteracts the impulse of social threefolding from spiritual side in the East. See the following lecture.

5(10/29/1920, Dornach) 81ff. 4277

200-03

**technology**

The **elemental beings** which were perceived in nature in earlier times will be rediscovered by people “in the mechanistic element which they have incorporated into the economic life” after the interim of intellect. Economic objects become the bearers of demons out of which an economic mechanism arises with its own way of life which man’s intellect will no longer be able to cope with.



## 201 *Mystery of the Universe. The Human Being, Image of Creation*

Rudolf Steiner Press (2001). **RStA** (16 lectures)

**1(4/9/1920, Dornach) 1ff. 4077**

**201-01**

On the internal, qualitative experience of the three **dimensions of space**. The first dimension or plane of symmetry (right – left) = plane of **thinking**; the second plane vertical to it (going through the heart), from front to back = plane of **willing**; the third plane vertical to it (on the level of the stretched out arms), separating top from bottom = plane of **feeling**.

This experience of space is transferred to the external space, to **astronomy** (position of the planets). "Man can find absolutely nothing in the universe unless he finds it first in himself."

The fact that a human organ is formed in such a way and not differently depends on its relationship to the three different planes. The creation of the universe is not a question of spatial distances, too.

**213/1(6/24/1922, Dornach)**: On the dimensions of space and thinking-feeling-willing: willing is three-dimensional, feeling two-dimensional and thinking linear, the ego like a point.

**2(4/10/1920, Dornach) 14ff. 4079**

**201-02**

The **animal** has a sensation of space (example: migration of birds), it feels belonging to a certain direction of space and thus perceives any deviation from it.

The reason for the abstract concept of **space** is to be searched in the fact that (the formative forces of) the head that has arisen from (the formative forces of) the limbs of the previous life has become independent of the earth. Only if man transforms his abstract thinking to Imagination (etheric body), he will notice that he moves further on together with the **earth**. On the spiral or screw-shaped movement of the earth following in the wake of the sun.

**3(4/11/1920, Dornach) 25ff. 4081**

**201-03**

The three cosmic planes in the **zodiac**: a plane through the zodiac (corresponds to the plane of **willing** which separates front from back), a second plane, vertical to it, from Taurus to Scorpio (dimension of **thinking**, right – left), and the third plane, vertical to them, from Leo to Aquarius as the plane of **feeling** (above – below).

**3(4/11/1920, Dornach) 31ff. 4081**

**201-04**

**second dentition**

The **milkteeth** are formed by cosmic forces exclusively, while forming the second teeth something of the own human nature has a delaying effect on this cosmic rhythm. Steiner explains this phenomenon in connection with the problem of **necessity and freedom**.

**3(4/11/1920, Dornach) p. 37 4081**

**201-05**

**planets**

The **sun** is the product of the living cooperation of the whole solar system. It is a reflecting hollow (sucking hollow) in the centre, "less than nothing", negative matter (next lecture). See [208-17](#).

**4(4/16/1920, Dornach) 43ff. 4082**

**201-06**

**rhythmic system**

Man: 18 breaths per minute, about 25,920 breaths per day, middle **life span** of 72 years =

25,920 days. Passage of the **sun** through the same spring point after one **Platonic year** = 25,920 years (precession of the equinoxes). One year = one breath of the universe, 18 years = one minute of the universe and one macrocosmic breath, one Platonic year = one macrocosmic day. The **nutiation** of the earth's axis, time of one revolution: 18 years (and 7 months), can be read by the pendulum-like movement of the moon referred to the ecliptic, indicates a second world, namely the **astral** one, projecting into the physical world.

The most important times of the individual life are the nights after 18 years and 7 months, after 37 years and 2 months and after 55 years and 9 months. "Our world opens at these moments to another world."

A third world, the **etheric** world, is projecting in the physical world by the phenomenon of the **precession** of the sun: the sun remains behind after 72 years (world day = middle life span) about one day (or 1 degree) referred to the zodiac. After 25,920 years, it is one year or a whole revolution behind and again at the same vernal equinox. The astronomical phenomena are to be explained through these three principles and not only through one system, gravity.

**5(4/17/1920, Dornach) 58ff. 4084**

**201-07**

Beside the pressing power of matter and the sucking power of the ether, the **astral** makes known itself as an ordering and directing power in **space** without being spatial. "Such a thing as mathematics calls "space" does not exist, but everywhere are lines and directions of forces, and these are not equal, they are differentiated. We can distinguish just these twelve regions of our visible universe, and looking in the direction of sign Aries, the effective force is another than while we are looking in the direction of sign Libra or Cancer." Thus, the zodiac is the representative of the external astral world. One recognises these facts ascending to Imaginative clairvoyance.

View of the human being according to four viewpoints:

- (1) The complete **figure**, formed from within, is related to the **zodiac**;
- (2) The internal movements (blood and the like) are related to the **planets**;
- (3) The activity of the **organs** to the **elemental world**;
- (4) And only **metabolism** is related to the earth. See the following abstract.

**6(4/18/1920, Dornach) 72ff. 4087**

**201-08**

### **Cassian curves / physical body / meteorology**

The **zodiac** represents our outer human **figure**. The relationship of the earth to the zodiac corresponds to that of the metabolic or assimilative forces to the formative or structuring forces. There are interactions between the elements (air, water, heat) and the movements of the **planets** (sun included) and a corresponding relationship between the forces of the organs and the inner forces of (seven) movements in man.

The movement of metabolism in the awake and sleeping states (opposite directions) can only be represented by a lemniscate. The movement of any point of the earth's surface is not circular, but a lemniscate. The **earth** does not revolve around the **sun** in an elliptical movement in the course of the year, but "it is in a spiral, screw-like path that the earth follows the sun, boring its way, as it were, into cosmic space." A **Platonic year** is the period during which the human figure is radically transformed.

**6(4/18/1920, Dornach) p. 84 4087**

**201-09**

"With our **astral body** – the animal possesses it, too – we depend on the macrocosm" (zodiac = old term "animal circle"). "But with our **ego** we are beyond this **zodiac**." There is no natural necessity, "there is only what is intimately connected with our **moral** nature, with our moral actions" (freedom).

**7(4/23/1920, Dornach) 86ff. 4092**  
**inside out inversion**

**201-10**

Internal relationship of the **after-image** (eye) and the **memory** image. The **organs** of the head are directed outwards, those of the lower man inwards. Metamorphosis of the inner organs (like turning them inside out) to the head-organisation of the next life. The sense organs have their counter-images in the inner organs, which are the organs of memory at the same time. Example ear – liver (**sensitiveness for music**).

On after-image and memory, see 194-13. Furthermore 301/3(4/22/1920, Basel): Steiner also here points to the significance of the circulating liquid stream in the organs, especially the **heart**, and its connection with the realms of feeling and thinking. “The whole human being is an organ that vibrates, and the organs people normally say are placed next to each other are there in reality so that human beings can process and retain spiritual-soul experience in a certain way.”

7(4/23/1920, Dornach) 96ff. 4092

201-11

### Development

**Week** is the expression of the movement of the **planetary** system and the development of the remaining human being in contrast to the development of the head (day). Difference between the formation of the milkteeth (head) and the second **teeth** (rest of the human organisation).

What we absorb intellectually reappears in changed form only after seven years.

8(4/24/1920, Dornach) 105ff. 4094

201-12

### space / physical body

On the sucking force of the **ether**, shown in the formation of the **head**: The **nose** is propelled outwards through the pressure of heavy matter, the **eye** sockets are sucked or drawn inward through the force of ether. **Astrality** as mediator between pressing matter and sucking or absorbing ether.

Example **digestion**: “Astrality is active inside. And its activity is based just on the contrast of the front and back nature of man [see *previous abstract*] as well as the mediation between our higher (head) and lower realm (limb) – permeating through astrality – depends on the **ego**.”

8(4/24/1920, Dornach) 108ff. 4094

201-13

### inside out inversion

Examples of the transformation of inner **organs** into organs of the system of nerves and senses in the course of the **life after death**: The **heart** or the forces of it change to the **pineal gland**; the **blood system** becomes the **nervous system** (always only the forces). However, the choroid coat of the **eye** becomes the retina and the retina the choroid coat of the next life. One must not understand the system of nerves and senses schematically, for all three human systems change into each other.

9(4/25/1920, Dornach) p. 124 4096

201-14

### senses / organs / life after death / inside out inversion

“Today we have a certain relationship between **spleen** and **liver** in our lower realm. They slide into one another as it were. What is now the spleen, slips right through the liver, and comes out, in a certain respect, on the other side (after passage of the postmortal life) and reappears in the **hearing** organisation.”

11(5/2/1920, Dornach) 145ff. 4107

201-15

### Cassian curves

**Venus** and **Mercury** emancipate themselves from the planetary system due to their faster movement. They are assigned to the supersensible world like the human head, which, however, emancipates itself from the remaining organism in the opposite way through its

rest.

**Saturn** draws our **planetary system** through space. It "is the body of the outermost force which leads us around in the **lemniscate** in cosmic space." This curve is raised through the forces of Venus and Mercury to a screw line (sight from above: lemniscate). On the impossibility to describe the movements of the planets in the three-**dimensional space** because especially Venus and Mercury can lead out of it and that is why their orbits can be depicted at most as shadow-pictures or projections.

See CW 324a, interrogative answer (8/26/1921).

**12(5/8/1920, Dornach) 161ff. 4117 201-16**

The period, until any soul-experience is imprinted as **memory** on the **etheric body** by the astral body, amounts to two and half to three days, or to three to four days \*), but never without having slept on them. In this difference the difference of an **astral** and an **etheric** current expresses itself as one can distinguish a **lunar** and a **solar** current with own kinds of movement in the cosmos. In the same way as these both currents meet in the human being, the pagan (natural science) and the Christian currents have to meet.

\*) 228/8(9/16/1923). See 227/8(8/26/1923, Penmaenmawr).

**13(5/9/1920, Dornach) p. 169 4119 201-17**

The **ego** influences the solid parts of the human organism directly (**solar** astronomy, see previous abstract), the **astral body** influences the fluid parts (**lunar** astronomy).

**14(5/14/1920, Dornach) p. 178 4124 201-18**  
**heat**

Julius Robert **Mayer's** (1814-1878) way of thinking is represented (principle of **energy** conservation). On the disintegration of physical and moral worldviews.

**14(5/14/1920, Dornach) 183ff. 4124 201-19**

The human **figure** arises from the cooperation of two currents (two different "astronomies"): the forcing star-moon effect (**Lucifer**) and the retarding solar effect (Hebrew: Yahveh). The delay of the **solar** course (**precession**, 72 years per degree in the ecliptic = approximate human age) in relation to the fixed stars is the cause of the fact that matter is annihilated in man for the development of his soul-life.

On the **saros interval** or Chaldean period (same position of the **moon** to the sun and the earth of about 18 years; after a saros, the cycle of lunar and solar eclipses begins to repeat itself). The ratio of both periods 4:1 (72:18) is the same as that of the pulse to the respiratory frequency.

The external form of the **heart** results from these both opposite currents as a (condensed) whirl.

**15(5/15/1920, Dornach) 199ff. 4126 201-20**

Representation of the threefold human being in connection with the fixed stars, the solar-planetary system, and the earth:

**Eyes** (light, fixed stars) – head (**system of nerves and senses**),

**Nose** (air, sun and planets) – chest (**rhythmical system**),

**Mouth** (taste, earth) – **system of limbs and metabolism**.

On the corresponding threefolding of **blood** circulation.

**16(5/16/1920, Dornach) 204ff. 4128 201-21**

Man had pictures of corporeal and embodied form in his **thinking** in the period before the **Mystery of Golgotha**; afterwards he had pictures, which were free of matter (annihilation of **matter**). "In man is a place in the universe where matter ceases to exist."

However, these pictures must be connected with the **Christ** impulse by one's own free will, so that they can receive internal substantiality and can be transferred into the future of the earth. Tip to the legends of King Arthur and the **Grail** and **Parzival**.

**Warmth** or heat constitutes a transitory state from space to time, from the physical to the spiritual realm.

See 110/2(4/2/1909, Dusseldorf) or [110-01](#).

*Reference to lecture of CW 201 in [98-22](#).*

## 202 Universal Spirituality and Human Physicality

*Rudolf Steiner Press (2014). **RStA** (13 lectures)*

**1(11/26/1920, Dornach) 1ff. 4298 202-01**  
**beauty-wisdom-strength**

The **head** is a result of the Saturn, Sun, and Moon evolutions. The **system of limbs and metabolism** constitutes the starting point for the Jupiter, Venus, Vulcan evolutions. Only the **rhythmical system** is of earthly origin. The **moon** configures the head during the **embryonic development**; the sun modifies it. Thus, the countenance is formed at full moon, the back of the head (physical talents) at new moon. Further modification depends on the position of the moon to the zodiac. During the embryonic development, 10 twelfths (10 lunar months) of the cosmic forces are working, the rest after birth. These forces tend to form spheres. Old term: beauty.

**1(11/26/1920, Dornach) 9ff. 4298 202-02**  
**beauty-wisdom-strength / embryonic development / system of nerves and senses**

The **system of limbs and metabolism** develops under the influence of the earth, this lasts up to the 28<sup>th</sup> year. However, the earth is not able to form the **head**. The human being brings these forces from prebirth life with him. The head is a higher metamorphosis of the system of limbs and metabolism of the previous incarnation\*). On forming the head during the Venus evolution. The trend of the earthly forces is radial. The **cycle of the year** modifies these forces. Old term: strength.

\*) See 169/4(6/27/1916, Berlin), 170/3(7/31/1916, Dornach).

**197/5(6/24/1920, Stuttgart):** The metamorphosis of the legs of the previous incarnation to the **eyes** of the present one and accordingly that of the arms of the previous life to the **ears**.

**1(11/26/1920, Dornach) 12ff. 4298 202-03**  
**beauty-wisdom-strength**

The **rhythmical system** mediates between earthly and cosmic forces. **Blood** circulation results from the confrontation of the cosmic forces of the nervous sense system tending to the cyclic and the earthly forces of the system of limbs and metabolism tending to the straight (remark: small and great blood circulations as lemniscate; the union of the earthly and the cosmic elements takes place in the human being). Old term: wisdom.

**2(11/27/1920, Dornach) (30ff.) 4299 202-04**

Threefolding of the **soul** in **thinking** brought in from prebirth life (mathematics, **logic**, **Imagination**: there appear first pictures of the prebirth life), in **feeling** developing only in the earthly realm, and in **willing** (directed to future: on the level of Intuition, actions are experienced as karmic seed).

In the old sense, **beauty** penetrates thinking, **wisdom** penetrates feeling, and **strength**

penetrates willing. Thinking points back to the Sun and Moon stages, willing points to the Jupiter and Venus stages.

3(11/27/1920, Dornach) 14ff. 4299

202-05

The **threefolding** of the **spirit**: the awake state brought in from prebirth life (past), **dreaming** (present; the awake state of dreaming by projecting of the past), and **sleeping** (future). The awake state points back to the old Moon, the **will** points forward to the Jupiter existence.

	<b>past</b>	<b>present</b>	<b>future</b>
<b>body</b>	system of nerves and senses	rhythmical system	system of limbs and metabolism
<b>soul</b>	thinking	feeling	willing
<b>spirit</b>	awake state	dreaming	sleeping
<b>social</b>	cultural life	legal life	economic life
	<b>beauty</b>	<b>wisdom</b>	<b>strength</b>

3(11/28/1920, Dornach) 27ff. 4300

202-06

### technology

In former times, the revelations of the **beauty** of the universe, the **strength** of the planet earth, and the balance of above and below in **wisdom** were given to the human being by grace (these are only misunderstood passwords of the Freemasons today). Towards the end of the second pre-Christian millennium, man could arrive at these revelations only by inspiring his driving forces (threat of **luciferic** infection). Since about 1850, the **ahrimanic** threat is the counter image, while a machine world develops as a "supergeologic" layer of the **earth**. A counterbalance is generated only by the fact that the today free human being develops the former revelations further to **Imagination** (beauty), **Intuition** (strength), and **Inspiration** (wisdom) from his inside.

4(12/4/1920, Dornach) 37ff. 4303

202-07

Basic representation of the philosophies of G. F. W. **Hegel** (1770-1831) and Arthur **Schopenhauer** (1788-1860). Hegel's philosophy of the (cosmic) thought idealises what is materialised in the West [Herbert **Spencer** (1820-1903)\*, Charles **Darwin** (1809-1882)]. His philosophy is commensurate with the esoteric contents of the western occult societies. World law: what brings knowledge if it is popularised, gets power if it remains secret (tactics of these societies).

Schopenhauer's philosophy of the (cosmic) will, which is almost materialised by him, corresponds to the oriental worldview that, however, spiritualises the will. The meeting of both polarities in Central Europe (harmonious balance with Goethe – Schiller). Both philosophers do not come to a full understanding of the human being. The human being is cosmically creative absorbing the dying cosmic thoughts (past). Human thoughts sprout out of them, which penetrate the cosmic element of the will in future. The human being is the keeper of the cosmic thought that reproduces itself by him toward future. Thus, he also works in the universe.

\*On Herbert Spencer and other English philosophers of the 19<sup>th</sup> century (James Mill [1773-1836) and John Stuart **Mill** [1806-1873], Th. H. Huxley [1825-1895], J. Balfour [1848-1930]) see CW 18 *The Riddles of Philosophy* (347ff).

5(12/5/1920, Dornach) 50ff. 4305

202-08

**Thoughts** are experienced imaginatively as **light**, thinking is acting in light. The human being is a light being who does not realise the light because he lives in it. The universe is penetrated by light (internally), looked from without it appears as thoughts. The human

head has thoughts inside, looked from without they appear as light. The world dies down in light, the beauty of the world (Greek) gleams in it. Any self-revelation, also tone and warmth, are understood as light.

The **will** is experienced clairvoyantly as **matter**, as darkness, as strength. By means of **mystic** contemplation, one does not reach the spirit, but discovers the true nature of matter.

5(12/5/1920, Dornach) 57ff. 4305

202-09

**Warmth**, red **colour** in nature: past; green of plants: transition from the past to the future (blue colour, **chemical ether**). The human being experiences the magenta colour in his **etheric body**; therefore, he does not perceive it outside as for example in the **rainbow** that appears Maya-like as an open ribbon instead of a circle or cylinder (completed in the human being).

6(12/10/1920, Dornach) 66ff. 4310

202-10

The soul experiences **gravity** in the awake state, **light** in sleep and in the **life after death**. The human being follows the light after death more and more up to the farthest periphery of the universe. Then he has consumed what gravity has given him during life, and he returns whereby the various gravities of the planets influence him.

The **etheric body** of **plants** is weightless; the human etheric body has gravity and provides the experience of gravity for the soul.

**Cassinian curves** can serve as mathematical similes of the unity of apparently incompatible polarities (mental picture – will, spirit – substance, matter – morality): Transition of the **ellipse** (or Cassinian curve similar to the ellipse) to the **lemniscate** and then to two separate branches (closing them by going out of and again going into **space**).

GA 35, p. 118 (German edition): The Cassinian curves merging into each other as **meditation**.

295/15(9/6/1919, Stuttgart): On the two branches of the Cassinian curve, “This has an inner organic correlate. The two parts have the same relation to each other as the **pineal gland** to the **heart**. The one branch is situated in the head – the pineal gland, the other branch lies in the breast – the heart. Only the pineal gland is weaker developed, the heart is stronger.”

6(12/10/1920, Dornach) p. 72 4310

202-11

The **ellipse** as orbit does not apply for many **comets**. These appear, go into the outer space, scatter, form anew from the other side (go out of space) and describe lines that do not return. This is mentioned in connection with the **Cassinian curves**.

7(12/11/1920, Dornach) 82ff. 4312

202-12

Human development: **birth** as a manifestation of cosmic love, which goes into the physical, and **death** as revelation of **freedom** and end of transforming the physical into the spiritual [see [187-02](#)].

8(12/12/1920, Dornach) 92ff. 4314

202-13

A realistic view on **history** will only be possible if the **transmigration of souls** in their different **incarnations** over the earth is taken into account. Souls who lived at the time of the conquest of America reincarnated later, above all, in Western Europe (to East Europe) after a relatively short time between death and new birth (simple ideas). In the **Central European** population, individual souls live who passed an incarnation during the first Christian centuries in the Mediterranean region. The Teutons of the time of the migration of the peoples reincarnated in **Asia** (especially in **Japan**) (example Rabindranath **Tagore**, 1861-1941, picture). Non-Christian oriental souls (about Christ's birth) reincarnated in



**America** (long interval of incarnation because of complex ideas). That is why they are faced with their physical nature as something strange and they just incline to materialism and sect-like religiousness.

See 203/2(1/6/1921, Stuttgart).

9(12/14/1920, Bern) 106ff. 4316 202-14  
**thinking**

**Yoga** made the **respiratory process** conscious. The **cerebral fluid** swings under the pressure of the inhaled air through the cerebral canal toward the brain. The ideas arise, actually, while the cerebral fluid collides with the solid parts of the **brain**. The yoga pupil experienced that way what had formed his brain, he was referred to previous earth-lives. Today, the yoga way is no longer possible, because the

connection with the body has become stronger. Resting in ideation should be nurtured instead and one has to get to know how the rhythmical system and the system of limbs and metabolism (future life on earth) change into each other.

Mathematical ideas are developed, actually, from the human inside. Reason: "the astral body has passed through the **mathematics** of the whole cosmos (during the life after death) and then contracts it again. We simply allow something to surface from our soul that we experienced in a former incarnation, which has passed through the whole cosmos. And then surfaces in the subtlety of the mathematical and **geometrical** lines and forms."

On yoga see 305/2(8/17/1922, Oxford).

10(12/17/1920, Dornach) 123ff. 4317 202-15  
**human members / thinking-feeling-willing**

The physical organism consists of a solid (the proper physical body), fluid (permeated by the etheric body), aeriform (penetrated by the astral body), and **warmth** organism (penetrated by the forces of the ego). Moreover, the chemical **ether** (= sound ether) continually streams in and out of the fluid organism, in which the etheric body gives rise to thoughts. The light ether penetrates the astral body, which expresses itself in feeling. The ego is active on the warmth organism by means of the will; it is connected with the external heat, the external heat ether.

10(12/17/1920, Dornach) 125ff. 4317 202-16  
**consciousness / human members**

During **sleep**, the warmth organism is penetrated by cosmic spirituality, which now takes the place of the ego, and the airy organism is penetrated by cosmic astrality replacing the astral body.

**Dreaming** is a particular form of physical self-knowledge (becoming conscious of organic conditions, illnesses etc.). The dreamless sleep and with it the interruption of the wake consciousness [see 191-06] is the precondition for the acquisition of a clear **ego-conception**. The warmth organisation corresponds to the wake consciousness (ego), the aeriform organism to the dream consciousness (astral body), the fluid organisation to the sleep consciousness (etheric body), and the solid body (proper physical body) to the **crystal consciousness** [see *Occult Science – an Outline*].

11(12/18/1920, Dornach) 139ff. 4318 202-17  
**physical body / ego-consciousness / thinking**

**Moral-religious** Ideas or **ideals** stimulate the warmth organism. That stimulation of warmth



produces sources of light in the aeriform organism (astral body), sources of tone in the fluid organism and an etheric seed of life in the solid organism. Theoretical ideas and speculations produce the very opposite, they cool down the warmth organism, paralyse the origin of light, deaden the tone and extinguish life. The human being is world-creative with his moral impulses, and the universe dies in him because of his theoretical thinking at the same time, however, that gives him self-consciousness. Hence, it is also impossible to speak of the **conservation of matter or energy**.

11(12/18/1920, Dornach 147ff. 4318

202-18

The **moral** luminosity of the human being shines into the universe, shines up to a certain distance. At this distance, it reflects itself. The initiates of all times regarded this reflection as the **sun**. Tip to **Julian the Apostate** (~331-363) who wanted to impart this knowledge to the world. He was murdered by certain occult societies.

12(12/19/1920, Dornach) 150ff. 4320

202-19

**Pure thinking**: activity of the will in thinking excluding external contents of thought [see *Philosophy of Freedom*] leads to **freedom**, to moral Imagination, and then to moral Intuition. If thinking illuminates the action (will) more and more, it will lead to the devotion of the outer world, **love**. The pictorial character of the thoughts: mirroring the prebirth reality, old term **semblance** (*appearance, German: Schein*). The human being illumines it by means of his will, and it becomes reality. One called the counter pole (reality of the will) **power** (*Gewalt*); it is not accessible to consciousness. Balance in the emotional life: **wisdom**. Tip to Goethe's Fairy Tale *The Green Snake and the Beautiful Lily* and the three kings there.

In pure thinking (**head, system of nerves and senses**) is the pole of the origin of **matter** in the human being, in the **system of limbs and metabolism** that of the annihilation of matter.

13(12/23/1920, Basel) 162ff. 4323

202-20

#### annual festivals

Relationship of Christ Jesus to the Father principle: **Christmas**, to the Son principle: **Easter**, to the Holy Spirit: **Pentecost**. The Christmas tree symbolises the paradise tree (tree of knowledge) and points to the natural parentage of the human being (24 December = Adam and Eve Day). The Christ tree is, actually, the cross, its festival is 25 December.

In modern times, the **Yahveh** principle has grasped humanity again in the form of the **nationality principle**.

13(12/23/1920, Basel) 166ff. 4323

202-21

#### Christmas

The clairvoyance of the shepherds at Jesus' birth came from their hearts, that of the three **sages from the Orient** from ancient wisdom. These kinds of clairvoyance transformed themselves to wholly external physical science and astronomy. During the **Persian** epoch, the **zodiacal sign** of Gemini (Twins) (in the quadrant) was beheld spiritually as an ear or child (Jesus child) into the sign Virgo (Virgin). In the **Egyptian** epoch, one beheld into the sign Leo (Lion) still that of the Bull (Taurus): origin of the worship of the bull, the religion of **Mithras**. In the **Greek** epoch, the sign Cancer (Crab) with the Aries (Ram) in the quadrant (Christ Jesus as God's **lamb**): time of reversal. What flowed in former times through the external observation as secrets of space and stars and what came from an inner devoutness has now to be changed into a view from the inside (inner astronomy: world development through the different planetary stages) and to the devoutness of nature.

14(12/24/1920, Dornach) 176ff. 4324

202-22

**mythology, Egyptian**

Parallels between the **Egyptian** and our epochs (example **Kepler**). The **Sistine Madonna**\*\* is the christened picture of the Isis with the Horus child. **Isis** myth: **Osiris** as solar representative is killed by **Typhon** (= Ahriman), is found by his wife Isis in Asia and brought back to Egypt. Typhon dismembers the corpse in 14 parts that are buried at different places. Osiris is the representative of the solar forces and - at the same time - the representative of the force that fructifies the earth. These facts are also preserved in the measures of one of the (presumably Cheops) **pyramids**: The shade disappears from the spring solstice up to the autumn solstice, because it falls in the base.

See 106-07. On the Osiris myth see 180/1 or 8(1/4/1918, Dornach).

\*\*See 143/10(5/8/1912).

14(12/24/1920, Dornach) 179ff. 4324

202-23

Luciferic spirits penetrated the people of the **Egyptian** epoch and that is why they saw **Typhon** = Ahriman in the outer world. Today people are permeated by ahrimanic influences, therefore, the worldview is luciferic after its contents: Moral and with it the germ-like world-creative effect is extracted and only the naturally necessary appears in the outer worldview (Copernicus – Galilei – Kepler). The Egyptians had lost **Osiris** = Christ, the modern man has lost **Isis** = the knowledge of Christ (**Sophia**). This Sophia (Isis) killed by Lucifer is transplanted into the cosmic space (sunk in the universal ocean). "We can find this new Isis in her true figure spread out in the beauty of the whole cosmos. This Isis shines to us from the cosmos in an aura of many luminous colours." Nevertheless, Lucifer composes these varied colours to the apparently uniform white **light**. Tip to Goethe's *Theory of Colours*.

15(12/25/1920, Dornach) p. 188 4326

202-24

The **Greeks** of the earliest culture had a low ability for perceiving the **blue** or darker **colours**; they felt them more to the active yellow-red side, the green colours, too. Only after spirituality had withdrawn from the outer world, people perceived the blue colours as such.

**198/1(3/20/1920)**: "It can be stated clairvoyantly with all clearness that the Greek had shifted his whole colour spectrum to the red side and did not feel to the blue and violet side."

See 209/11(12/31/1921, Dornach), 335/4(3/12/1920, Stuttgart), and 291a interrogative answer, now also in 73a/1(3/24/1920, Dornach).

15(12/25/1920, Dornach) 188ff. 4326

202-25

Two kinds of knowledge of the pre-Christian time, shown at the examples of the shepherds and the three magi of the **Christmas story**. Shepherds: perception of the spiritual of the earth, the human soul, and the animal life (germ-like, postmortal abilities). The **sages from the Orient**: perception of the spiritual of the starry heaven (**astrology**), the mineral and plant realms (prebirth abilities). The **Jewish prophets** developed the postmortal abilities especially; however, they were also filled with the prebirth ones in contrast to the shepherds.

16(12/26/1920, Dornach) p. 203 4329

202-26

The highland of **Turan** is the starting point of the Egypt-Chaldean and Greek cultures.

16(12/26/1920, Dornach) p. 209 4329

202-27

Drinking the **draught of soma (soma drink)**, made of different plants, one tried to attain

the old waning spiritual visions in the East, in the West one wanted something similar by taking in the **philosophers' stone**. From the following explanations one can conclude that the draught of soma consisted of water substantially, the philosophers' stone of carbon.

On the draught of soma see 204/9(4/24/1921) and CW 265, instruction lesson of 9/24/1912, p. 372.

## 203 *The Responsibility of Human Beings for the Development of the World...*

*Gesamtausgabe, first edition. RStA (21 lectures)*

**3(1/9/1921, Stuttgart) (50ff.) 4351**

**203-01**

### **reincarnation**

On the antipathy of the souls in **West** and **East** to incarnate in the 20<sup>th</sup> century. In the East, the tendency exists not to unite with the physical completely (Lucifer). The souls of Western people sink into their physical bodies, however, do not penetrate them and that is why they cannot recognise the spirituality underlying the physical (Ahriman).

These facts find their expression also in the relationship to **language**. It does not grasp physical reality; it is penetrated with feeling in the East. In the West, language grasps reality, however, does not become sufficiently plastic.

The risk exists that both currents unite over **Central Europe** to a uniform world civilisation in spite of hostility existing at first.

**4(1/16/1921, Stuttgart) (71ff.) 4366**

**203-02**

### **reincarnation / immortality**

The souls reincarnating today do no longer descend to their physical bodies with a strength fed by ancient knowledge as it was in the Greek epoch. The souls are rather empty and consume the bodies. If the soul is only filled with sensory percepts and external natural sciences, the destiny threatens in future incarnations that people become human automatons and their eternal core dies off.

**6(1/22/1921, Dornach) (104ff.) 4370**

**203-03**

### **reincarnation / social threefolding / life after death**

People of antiquity received their instructions in the mysteries. Souls receive their instructions by spiritual beings today before their incarnation between the cosmic midnight and new birth. The task of an appropriate **education** is to help children to carry out their tasks.

It was of vital importance in former times to be born into a certain group or **caste**. Today the individuals must join in economic associations over all innate group borders.

**8(1/29/1921, Dornach) (131ff.) 4376**

**203-04**

### **reincarnation / age / light**

**Luciferic** beings have stopped on a former cosmic level. They reveal themselves in the luminous universe. **Ahrimanic** beings are premature beings; they are squeezed together in the ground. The human being inclines to vague **mysticism** unless he was keen to develop full consciousness in the period between death and new birth. This may lead in the following incarnations to be unable to grow old. The aim of the luciferic temptation: an earth with a common soul in which the single souls lose their individualities (misunderstood **nirvana**).

The ahrimanic temptation due to overly strong closeness to earth consists in the fact that people are deterred from going through future incarnations. "He (Ahriman) likes to bring him (the human being) to the point already in this incarnation where he experiences everything he can experience on earth. One can do this only intellectually, one cannot do it fully humanly. However, there is the possibility that the human being may become so clever that he may form ideas of everything that may still come to the fore on earth." This tendency appears especially in those people who are more controlled by Lucifer. This ahrimanic temptation would lead to an over-individualisation, and people, having become earth-like, would remain stuck to the earth.

8(1/29/1921, Dornach) (131ff.) 4376

203-04

**hierarchies / light**

The **earth** appears as Maya by **ahrimanic** beings, in reality it is an outflow of the cherubim, seraphim, and thrones. The luminous **universe** is **luciferic** Maya, in reality it is a manifestation of the kyriotetes, exusiai, and dynameis.

On the necessity of a **geosophy**.

9(1/30/1921, Dornach) (152ff.) 4378

203-06

**thinking / brain**

“As the conceptual life is running, it destroys the organic matter, creates a road of waste in the expansion of the **nerve**. A deposition that the conceptual life creates, something that is an excretion of the organism. And the nerve is an excretory organ for the conceptual life.”

On the difference of human and **animal organs**.

10(2/5/1921, Dornach) (167ff.) 4382

203-07

Representation of the origin of the three literary genres with the **Greeks: Homer's epic** as speech of spiritual beings (Apollo, past) through the human being, **drama of Aeschylus** as an expression of a not yet quite human future (Dionysus, animal features), and **lyric** as an expression of the actually human.

**291/9(6/2/1923, Dornach)**: A somewhat different representation. Homer's epic: the poet let the upper gods speak through him. People felt these gods as female (muses). Drama (Aeschylus): the god Dionysus and his chorus, the subterranean gods of will, working from the depths, who use the human beings, so that the will of the gods could be enacted on the stage. Lyricism arises wherever, on human level, man senses spirit in material things.

11(2/6/1921, Dornach) (179ff.) 4384

203-08

**Scientific** knowledge was the contents of the mysteries in former times; it lay beyond the **threshold** for people. They feared to lose the level of self-consciousness they had already reached up to then if they crossed this limit of knowledge. The modern human being does not lose his self-consciousness but world consciousness due to scientific knowledge.

**Catholicism** was a worldview that did not want to cross this threshold (indirect abolition of trichotomy, repudiation of the heliocentric system etc.) and caused that the human being reached at the area behind the threshold without consciousness of the spiritual of the world.

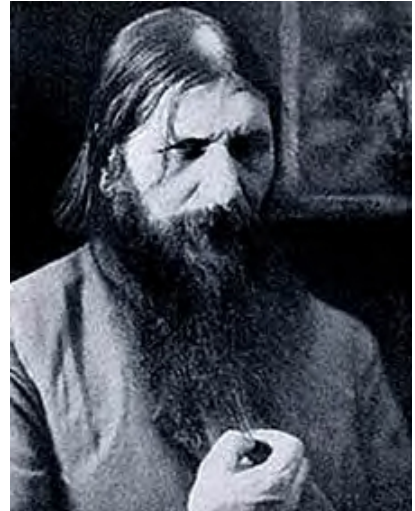
11(2/6/1921, Dornach) (189ff.) 4384

203-09

Discussion of the memoirs of Maurice Georges **Paléologue** (1859-1944, left picture next page), the French ambassador in Russia from 1914 to 1917. He reports on prophetic words of two daughters of the King of **Montenegro** in 7/22/1914 (onset of the **First World War** before the end of the month, the division of Austria, annexation of Alsace-Lorraine by France). See 174b/16(3/21/1921, Stuttgart).

***Remark:** Paléologue pushed Russia to fast mobilisation without coordination with his foreign secretary and his president Poincaré at the end of July 1914, because he felt quite sure of the unavoidability of the war. He knew the Schlieffen plan in the main. This plan of the German army under Helmuth von Moltke jr. was counteracted (defeating France at first, attacking Russia after that).*

*Paléologue also reports on the work of the French occultist **Papus** (1865-1916, middle picture) who had important influence - as **Rasputin** (right picture) had it later - at the Russian court. He is said to have organised a séance for Czar Nicholas II on the occasion of the revolution of 1905 and have quoted Czar Alexander III. This figure gave the advice to suppress the revolution; however, a*



have quoted Czar Alexander III. This figure gave the advice to suppress the revolution; however, a much bigger revolution would come soon. Papus claimed as Rasputin did that he could hold back this revolution as long as he lived [lit. 5].



Papus and other French (as Steiner for Germany) acquired a licence for the system varied by John Yarker (1833-1913, picture below) of the Memphis and Misraim rite from the infamous Theodor Reuss (1855-1923).

**Remark:** Steiner said of Rasputin that it was true what one told of him. However, he was a “seer of God” what would correspond to a certain initiatory level and the only man through whom the **Russian** folk-soul could work (Assya Turgenyeff “Memories of Rudolf Steiner”, Stuttgart, 1973).

**14(3/11/1921) (253ff.) 4415**

**203-10**

#### **hierarchies / technology**

The human being is embedded with his **will-life** and life of **limbs and metabolism** in the cosmic life of the **elohim (exusiai)**. He was a member in the development of the **elohim** up to the beginning of the earth stage when the **elohim** reached their eighth sphere (level of the human being after the Vulcan existence). **Elohim** who remained behind on the level of the **archai** and **archangeloi** caused the formation of the **system of nerves and senses** in the earthly development and with it freedom of conceptual life (volition in thinking). These **luciferic** spirits are eager not to let the human being descend to the mineral world. Normal **archai**, **archangeloi**, and **angeloi** are also active in this realm.

**Ahrimanic** spirits who belonged to the host of the **cherubim**, **seraphim**, and **thrones** originally, remained behind and had then the rank of spirits of wisdom: “These other spirits creep, so to speak, into evolution.” They like to extinguish the past, e.g. what has come over from the Moon stage as physical kingdoms. The principles of the mineral realm should remain only. They want “in particular that people would be taken away from the earth; and would like to form a new Saturn out of machines, a new world from nothing but machines.”

**15(3/13/1921, Dornach) (265ff.) 4417**

**203-11**

#### **Genesis / elements**

**Yahveh**'s kingdom comprises the realms of the heat ether, the airy-shaped, and the fluid. He had to take the **mineral**, which is strange to him and is under the control of **Ahriman**, for the creation of man and breathe the animal soul, **nephesh**, into him. **Yahveh** does not take part in the **intellect**. **Ahrimanic** beings also try to take part in the human blood, in

human breathing, and metabolism beyond the purely mineral. Becoming conscious of **pre-existence** ("unbornness") of the human being means fighting against them.

In this context, Steiner pointed to the fact that **thoughts** stamp themselves in the cosmic ether (Akasha Chronicle) only when they are translated into words.

**16(3/27/1921, Dornach) (287ff.) 4431**

**203-12**

### **Easter**

In the old **mysteries**, the picture of the human being suffering in his physical body with a scarlet cloak and a crown of thorns, the **Chrestos**, was shown to the pupil as a picture of the freest human being (Good Friday). This picture was replaced by that of the triumphing Christ who looks at the suffering Chrestos as that what is overcome.

**17(3/28/1921, Dornach) (291ff.) 4433**

**203-13**

**Apollonius of Tyana** (3 B.C. - 96 or 98 A.D.), a contemporary of **Jesus**, is characterised. He accomplished **miracles** and miracle healings. He attained his great wisdom like **Pythagoras** by long journeys, above all, to India. That is why wisdom was once dependent on the earthly regions and the cosmic influence holding sway there. **India** was especially favoured (angle of incidence of sunlight). Apollonius is a counter pole of Christ Jesus who completely speaks out of the supernatural, whereas Apollonius collects everything that was to be found of wisdom on earth at that time.

**18(4/1/1921, Dornach) (307ff.) 4434**

**203-14**

The modern human being is only able to develop a very impersonal **science** in his intellectual consciousness. If one does not succeed in making it an affair of enthusiasm, of the heart, the threat exists that **Lucifer** seizes this science, and the **earth** will be held back in its evolution: a dead planet would come into being with automaton-like people.

If the human **will** is not developed individually, but, e.g., controlled by abstract laws in social life, the desires that are not developed to love will fulfill the earth as individually formed **ahrimanic** demons.

The sickle of the moon is the clairvoyantly beheld cosmic picture of both threats.

*References to lectures of CW 203 in [191-03](#), [202-12](#).*

## **204 Materialism and the Task of Anthroposophy**

*Anthroposophic Press / Rudolf Steiner Press (1987). **RStA** (19 lectures)*

**1(4/2/1921, Dornach) 1ff. 4435**

**204-01**

### **brain / thinking**

Regarding its inner forming the human **physical organism** was perfect in the middle of the 19<sup>th</sup> century. The emergence of theoretical **materialism** is connected with it, which was justified at that time. If, however, humankind clings to it, materialism will generate catastrophes. The strong connection of **memory** to the physical body. The invention of **stenography** is also connected with it.

**2(4/3/1921, Dornach) 21ff. 4438**

**204-02**

The threefold human being is built up in his **system of limbs and metabolism** by forces which can only be recognised by **Intuition** (world Intuition), in his **rhythmical system** by forces which are accessible to **Inspiration** (world Inspiration), and in his **system of nerves and senses** by forces which are disclosed to **Imagination**. The latter also contains veiled Inspiration and Intuition, the rhythmical system also Intuition. The brain is a realised Imagination. **Imagining** and **remembering** are impulses of death and **material** destruction, which come from the system of nerves and senses.

**3(4/9/1921, Dornach) 37ff. 4452**

**204-03**

The **Greeks** before Aristotle still felt in their **language** that something is expressed in the words that is living in the things outside, but has become silent. Therefore, it was still possible to understand **pre-existence** in former time and reincarnation, too. With **Plato** it is weakened to an Idea and - in the time from the fourth pre-Christian to the fourth post-Christian centuries - to the concept of the **Logos** with which one could describe the entry of the world-creative principle in the person Jesus. One could no longer feel the contents of the Logos later (e.g., **Scotus Erigena**). Rational forming of concepts (abstraction) and the logic by Aristotle became effective only later via the Arabism in Europe.

**3(4/9/1921, Dornach) p. 40 4452**

**204-04**

### **pre-existence**

**Anaxagoras** (~ 500-428 B.C.) is mentioned and his teaching of the nous as an echo of the ancient views that the world is penetrated by spirituality, and how the human soul and spirit descend from the spiritual realm to unite with the physical nature.

**4(4/15/1921, Dornach) 53ff. 4465**

**204-05**

Until the fourth post-Christian century, there was a medicine as rest of the old teachings of wisdom that was based on the view of the liquid human organism [mixture of humours\*, **Hippocrates** (~460-~377 B.C.), later only tradition], and an "etheric" astronomy (the pre-existence, passageway of the prebirth etheric human being through the planetary spheres) which appeared exoterically as Mithras cult (Mithras = sun forces on the bull or Taurus = planetary forces). The attempt to combine the Mithras cult or the etheric astronomy with Christianity (**Dionysius the Areopagite**, Origenes, **Arianism**, **Wulfila's Bible**), was later oppressed by Constantine (287-337) and especially by **Justinian I** (483-565) (closure of the philosophers' school in Athens in 529, expulsion of the philosophers to Persia, there foundation of the Academy of **Gondishapur**).



\* *The four cardinal humours were blood, phlegm, cholera (yellow bile), and melancholy (black bile). Temperaments: the ideal person had the ideally proportioned mixture of the four; a predominance of one produced a person who was sanguine (blood), phlegmatic, choleric, or melancholic.*

**4(4/15/1921, Dornach) 67ff. 4465**

**204-06**

Tip to **Basilius Valentinus**, **Paracelsus** (1493-1541), and Jacob **Böhme** (1575-1624) who could still scoop the last remnants of the ancient humoral medicine from old folk wisdom and reshaped them to a kind of school.

**5(4/16/1921, Dornach) 73ff. 4468**

**204-07**

The decline of **Greek** culture in **Stoicism**, **Epicureanism**, and mysticism, because it could no longer continue on a straight line: certain foreignness from the own ego would have resulted. Hellenism was an outpost of the oriental wisdom. The ego had to be anchored firmly in the earthly human being by the northern nations. These did not have the capacity to absorb the ancient wisdom and cult (**Mithras**). They went far only to a personal-materialistic interpretation of Christianity with fixed dogmatism and to a rational civilisation under the influence of **Arabism**, invading via Spain (**scholasticism**).

**5(4/16/1921, Dornach) 80ff. 4468**

**204-08**

### **Communion**

The **current of the Holy Grail** originated in individual human beings in Europe starting from the mystery of the bread which was experienced imaginatively like a concentration of the external cosmic forces, which "conjure forth" the vegetation and constitute the human body, and from the mystery of the holy chalice of **Joseph of Arimathea**, the mystery of the blood (essence of the human nature and being).

Story of the Grail. The Grail was established on earth by **Titirel**, the grandfather of Herzeleide (= heartbreak) and **Parzival's** great-grandfather. The Holy Grail is the invisible church on earth one can only find if one can ask of one's own accord about the secrets of existence. **Wolfram von Eschenbach** (poet of *Parsifal*, a novel in verses, ~ 1170-1220) is mentioned who could not read nor write. The renewed materialistic distortion of the search for the Grail is the search for the physical Jerusalem: **Crusades**.

266 / I, esoteric lesson (8/27/1909, Munich), record A (Mathilde Scholl): Titirel was the incarnation of a lofty initiate. Tip to the legend of **Flor(e) and Blan(s)cheflor** (rose and lily) [see 57-11] who were inspired by Titirel. They guided the Grail mysteries and were the spiritual parents of **Charlemagne**. Concerning him: "One can have historical and moral views of a historical personality that often differ greatly from the views the clairvoyant obtains through his experience." The pupils of Titirel who "in a certain sense all were called Parzival." In record B of the same esoteric lesson (Camilla Wandrey), it is stated that Charlemagne was the reincarnation of a lofty Indian adept.

*Parzival's training by Titirel, described by Eschenbach, took place in the area of the Eremitage near Arlesheim / Switzerland. The Grail castle where Amfortas and Titirel protected the Grail was in Northern Spain and later on Mount Montségur in Southwest France: lit. 15, p. 73/74.*

**6(4/17/1921, Dornach) 89ff. 4471**

**204-09**

An unsolved problem of **Gnosticism** was: how is the supersensible **Christ** connected with the corporeality of **Jesus**? This is because the connection of soul and spirit with the physical of the human being was not understood in general, because people wanted to comprehend the sensory world based on the spiritual worlds given to them. Today it is just the other way round.

**6(4/17/1921, Dornach) 94ff. 4471**

**204-10**

The **Heliand** epic\*) is an example how the Germanic peoples grasped **Christianity** in a

physical-sensory way without penetrating it by means of ancient wisdom. At last, this leads to the view of Jesus as the simple man of Nazareth in the 19<sup>th</sup> century.

\*) *Heliand* = Saviour, epic on the life of Christ Jesus in Old Saxon alliterative verse dating from about 830.

**7(4/22/1921, Dornach) 109ff. 4474**

**204-11**

The whole lecture deals with Friedrich **Nietzsche** (1844-1900) as a tragic seeker for truth in the last third of the 19<sup>th</sup> century. See CW 5 *Friedrich Nietzsche, a Fighter for Freedom* (not summarized).

Similar explanations: 108/17(6/10/1908), 221/7(2/16/1923). On his anti-Christianism: 258/5(6/14/1923).

**8(4/23/1921, Dornach) 127ff. 4476**

**204-12**

**system of numbers / human members / mathematics**

The universe formed the human being according to **measure, number, and weight**. Therefore, there was a qualitative experience of numbers up to the second post-Atlantean epoch. The last echoes of it are found with the school of **Pythagoras** (~ 570-~ 500 B.C.). The astral body forms the etheric body counting, counts in differentiating way: five different fingers; development of a **decimal** or a duodecimal **system** depending on the different etheric or astral constitutions of the peoples concerned.

The (right) measure was experienced qualitatively until the third post-Atlantean epoch. It remained partially preserved in art, for instance, in the **golden section**. The etheric body forms the physical body after cosmic relations.

There was a qualitative experience of weight between the ego and the astral body until the first post-Atlantean epoch, sensation of the equilibrium in the upright carriage; remnants can be found in art (figures floating in the air).

**9(4/24/1921, Dornach) 151ff. 4478**

**204-13**

The ancient wisdom came to its end in the fourth Christian century, passed over into the Roman-Catholic dogmatism and cult and became rigid. Besides, another system of even older cult forms continued that did not interlink organically with Christianity and flowed, in the end, into the cult and dogmatism of **Freemasonry**.

**9(4/24/1921, Dornach) 157ff. 4478**

**204-14**

**thinking**

The human being of ancient clairvoyance was more intimately connected with his physical, etheric and astral **bodies** than the modern man is. In his three bodies, he experienced the **spirit** that revealed itself powerfully to him during sleep in true **dreams**. Today man lives in his ego, in his spirit, in his intellect, he brings nothing into sleep, so that at most unreal dreams originate. **Materialism** is a result of the life in a rarefied spirit.

**9(4/24/1921, Dornach) p. 159 4478**

**204-15**

The **digestion** of the **cows**, even of the **snakes**, is a cosmic experience for these: "Something arises out of their inner being that is much more beautiful than anything we are able to see with our eyes from outside." See [230-01](#).

**9(4/24/1921, Dornach) 167ff. 4478**

**204-15**

**Catholicism** and **spiritual science** are the only significant polar worldviews of the future. See 198/7 and /8(6/3/ and 6/6/1920, Dornach).

10(4/29/1921, Dornach) p. 183 4479

204-17

The **Jesuit** exercises have as their goal to bring life into thinking (which has become shadowy) while working, however, not by means of Imagination but of will.

10(4/29/1921, Dornach) 173ff. 4479

204-18

**thinking**

Up to the 15<sup>th</sup> century, people thought by means of their **etheric bodies**, since then by means of the forces the etheric body sends to the **physical body**: the etheric activity is impressed into the physical body (shadowy image of cosmic thinking). The emergence of instincts in **social life (will)** is connected with this fact.

11(4/30/1921, Dornach) 191ff. 4480

204-19

The real age of the **consciousness-soul** begins in the middle of the 19<sup>th</sup> century (~1840). It replaced other states of consciousness prevailing in the different European nations.

In **England**, one which was still comparable with that of the archaic Homeric Greece (patriarchal, influence of **Scottish** initiatory wisdom, **Whigs and Tories**), it was quickly replaced by the industrial age in the period from 1770 to about 1820.

In **France**, the rests of the culture of the intellectual soul were replaced which culminated in the **French Revolution**: decomposition of the Roman juristic tradition by the abstract catchwords of liberty, equality, and fraternity. The French history shows during the further course of the nineteenth century how the abstract intellect is experimenting without a goal and not able to cope with the external conditions.

11(4/30/1921, Dornach) 202ff. 4480

204-20

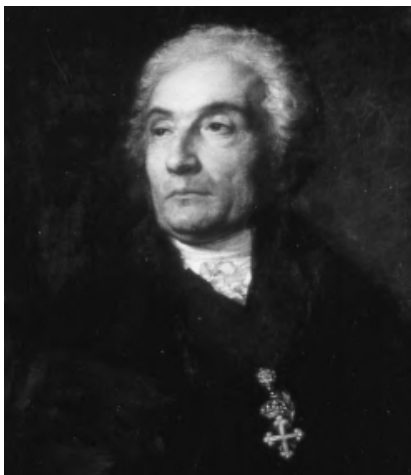
Various states of consciousness existed in **Europe** when the age of the **consciousness-soul** really began in **1840** after a preparatory period since 1413.

In **Italy**, rests of the age of the sentient soul still existed. Austria-Habsburg and the powers of the so-called **Holy Alliance** (Congress of Verona in 1822) suppressed the impulse of the individual human consciousness.

In **Central Europe**, a rest of the tribal consciousness (4<sup>th</sup> century A.D.) had survived. Only some individuals developed the consciousness-soul (Fichte, **Goethe**) whose influence remained, however, small in the following period (e.g. due to lacking circulation of their works because of **copyright**). Since about 1875 transition to the age of the consciousness-soul.

12(5/1/1921, Dornach) 211ff. 4482

204-21



The origin of **Catholicism** of the Romance nations has to be found in the **Ormuzd** cult. Its struggle with the abstract modern consciousness (French Revolution, French history of the 19<sup>th</sup> century as quarrel between clericalism and liberalism). Origin of the economic-pragmatic thinking of the Anglo Saxons in **ahrimanic** initiations.

Joseph de **Maistre** (1753-1821, left picture) as a brilliant representative of Roman Catholicity, John **Locke** (1632-1704) as his spiritual antipode.

The Anglo-Saxon brotherhoods tried by means of **spiritualism** to prove the spiritual in material way (super-materialism).

The dispute between Georges Dagobert de **Cuvier** (1769-1832, middle picture) and Étienne **Geoffroy Saint-Hilaire** (1772-1844, right picture) concerning the constancy or evolution of the species: overcoming the shadowy intellect.

13(5/5/1921, Dornach) 235ff. 4484

204-22

**human members / organs / heredity**

**Sun** and **moon** have opposite effects on man: we owe our **figure** to the sun; it makes us the bearer of the ego. The moon works internally in the metabolic processes; it stimulates **reproduction**.

The forces of the entire cosmic sphere, which transform physical substances (foodstuffs) in the organism into viable substances, are active in the etheric body. The **planetary** forces modify the solar and lunar effects in the astral body: **Saturn** influences the correct relationship of the upper parts of the astral body to the physical and etheric bodies (indirectly via the head). This determines human health and is important above all in the first thirty years (= Saturn period). Since the beginning of the 15<sup>th</sup> century, the progress of humankind also consists in the fact that it can free itself from the effect of the planetary forces. However, the intellect prevents this; the result is **nervousness**.

The effect of **Jupiter** consists of thoroughly (spiritual) organising the brain (development of **thinking** in the first twelve years = Jupiter period). **Mars** is connected with **speech**: the child learns the first sounds of speech in a period, which is commensurate with half a Mars period. **Mercury** conveys the effectiveness of the astral body in all **breathing** and circulation (rhythmic) processes. **Venus** is especially active in the etheric body, organ forming in the **liver**.

Planetary forces: the human being arranges for his birth under the **constellation**, which corresponds to the conditions of his previous earth-lives.

14(5/13/1921, Dornach) 255ff. 4489

204-23

**anthroposophy / reproduction / sexes / reincarnation**

The **moon** will enter again into the earth in the seventh (eighth) millennium. People will then be capable of development only up to the age of 14 (today up to 27, at the time of Christ Jesus up to 33). Therefore, women will also cease to be fertile\*). Till then the intellect must be transformed by spiritual science to an artistic grasping of the world, because, otherwise, a **mineral-plant kingdom** of evil, high-reasonable **spider** beings will form from it that will cover the earth in a weblike fashion after the **entry of the moon** as a reality into which the human being is forced (old term: **sixteen ways of human perdition**). See 205/2(6/28/1921, Bern).

Since the eighties of the 19<sup>th</sup> century, planetary beings that are not human beings are streaming down to the earth but they need to get relationships with human beings for their further development. "And it is thanks to the fact that beings from beyond the earth are bringing messages down into this earthly existence that it is possible at all to have a comprehensive spiritual science today." At first these are, above all, beings from the sphere between moon (sun?) and Mercury (**Vulcan beings** \*\*). See 177-08.

\*) also in 196/4(1/16/1920, Dornach).

\*\*) *Therefore, there is a not yet discovered or not sense-perceptible planet **Vulcan** between Mercury and the sun. In Blavatsky's "Secret Doctrine" (volume III) is stated that there is a planet*

or was one which was closer to the sun than Mercury. That is why astrology took the sun instead of this planet. Since the end of the Lemurian age, it is invisible. See [109-20](#).

**15(6/2/1921, Dornach) 273ff. 4502**

**204-24**

Detailed representation of the contents of *De divisione naturae* by **Scotus Erigena** (810-877), an exemplary figure of the ninth century, who looked for any connection to the ancient wisdom that had faded away in the fourth century and, therefore, referred to the works of **Origines** (Greek Church Father, ~185-254) and **Dionysius the Areopagite**.

**16(6/3/1921, Dornach) 1/277ff. 4503**

**204-25**

### **Christianity**

In antiquity, **God Father** was experienced in the physical body (blood) in the lunar and earth forces, therefore also **sacrifices** of animals and men. On the other hand, the Gospel of St. John emphasizes that the **Logos, Christ**, or the Son God is the creator of the earthly realm: transformation of the blood sacrifice to the offering of bread and wine, **Communion**. Bread and wine are earthly substances that form under the solar influence and have not yet been influenced by the moon (blood, flesh).

The end of the world, expected by the early Christians (“the kingdoms of heaven are close”), took really place as the decline of the ancient wisdom in the fourth Christian century. Since then the kingdom of spirit exists without the Logos being grasped. This leads to further apocalyptic moods like around the turn of the first **millennium**, which – among other things – gave an impulse to the first **crusades**.

**17(6/5/1921, Dornach) 321ff. 4505**

**204-26**

### **seven liberal arts**

The **Egyptian** considered his physical body as an expression of his soul and spirit as he had it between death and new birth, built up by the four elements. The psycho-spiritual entity between birth and death was felt only as transitory. Hence, **mummy cult**. The human being was a result of geometry, astrology, arithmetic, and music.

The **Greeks**, however, already set great store by the psycho-spiritual entity between birth and death, which they experienced in the living, sculpting system of fluids (Hippocrates’ teaching of humours). Geometry, arithmetic, and astrology became mere sciences.

**Romanism**: the psycho-spiritual entity is an inner experience. Grammar, rhetoric, and dialectics as flourishing disciplines whereas arithmetic, geometry, astrology, and music continued to exist only as abstract sciences. Tip to the expulsion of the Athenian philosophers by Justinian and the foundation of the Academy of **Gondishapur**.

*Reference to lecture of CW 204 in [202-27](#).*

## 205 Human Development, World-Soul, and World-Spirit. Part One

*Gesamtausgabe, first edition. RStA (8 lectures).*

1(6/16/1921, Stuttgart) (9ff.) 4520

205-01

The physical body is an image of the prebirth life in the spiritual; the **soul** serves as a mediator. It makes the image similar to the model and leads the image back toward the model at death. Spiritual processes, **thinking**, always correspond to bodily processes because of this reflection. Hence the possibility of error of materialism.

**Hallucinations** are not echoes of prebirth life as ideas are but imitations of them caused by the rhythmical system and the system of limbs and metabolism; therefore, they are unreal. **Imagination** (anthroposophic term) transports the spiritual investigator from the echo back to the spiritual (prebirth) world. **Imagination** (imagination, soul) swings back and forth between reality and unreality.

2(6/28/1921, Bern) (48ff.) 4533

205-02

### immortality

Purpose of the ancient **initiations**: to get people over the threat to become mortal in their souls. Because of the still prevailing group soul, the initiation of single persons sufficed who had an effect on their surroundings.

**Samothracian mysteries**: there are four **Cabeiri**; three of them always kill the fourth. That means that the human being has a transient physical body, an etheric body, which is dispersed in the universe after death, an astral body, which passes in a certain way, and if the ego does not save its self-consciousness taking part in the spiritual, it is killed and drawn into mortality by the three.

The names of four Cabeiri [254/1(10/10/1915, Dornach)]: Axieros, Axiokersos, Axiokersa, and Kadmillos.

3(6/24/1921, Dornach) (p. 54) 4528

205-03

The wrong ideas of the physicists concerning the physical **sun**: the space of the sun is sucking, filled with negative **matter** [see [201-05](#)].

3(6/24/1921, Dornach) (52ff.) 4528

205-04

### kingdoms of nature

The earthly lawfulness contains the mineral realm and the externally moved or moving human being. The **Greeks** of the pre-Platonic time understood this lawfulness as **element** "earth." They called the principles within the cosmic existence in the plant kingdom and in the internally moved human being (etheric body) "water." They called the lawfulness within the world soul in the animal kingdom and in the **rhythmical system** of the human being (**astral body**) "air." The principles within the world spirit: The human being and the **system of nerves and senses** (ego) were called by the Greeks "fire", "warmth" [see the preceding and following lectures, too].

3(6/24/1921, Dornach) (p. 60) 4528

205-05

### rhythmical system

**Metrics** and **metre** depend on the ratio of blood rhythm to the respiratory rhythm that is approximately 4:1. In the preceding and following lectures, Steiner refers to the **hexameter** above all.

5(7/1/1921, Dornach) (88ff.) 4535

205-06

**chaos / reproduction**

"The more organic a combination of substances, the less one substance combines with the other chemically." **Protein** molecules consist of internally torn inorganic matter that got rid of the crystallising forces, mostly in the protein of the germ. That's why it is possible that this protein becomes a copy of forces of the whole universe, first of all for the formative forces of the etheric body and astral body, but also for the creative powers of the physical body and ego after conception\*.

The creation of **bird eggs**, especially of **chicken egg**, is a real image of the universe.

\* see 207/7(10/8/1921, Dornach) and 302/8(6/19/1921, Stuttgart).

5(7/1/1921, Dornach) (82ff.) 4535

205-07

**Hallucinations** (also, **visions** of **mystics** like **Saint Teresa** (1525-1582)): The extrusion of the spiritual, which worked from the prebirth out of the physical body, is an ideation of the body as body. The prebirth spiritual merged with the physical body; it is reflected only as an image: Intellect. Hence, materialism is a picture culture. Imagination (imagination) is an ideation of the **soul** as soul. **Imagination** (anthroposophic term) can result from pure thinking without sense perception, which one can trace back to the prebirth (mirror).

6(7/2/1921, Dornach) (97ff.) 4536

205-08

**reincarnation**

The **organs** reflect the **soul-life** in their surface. These reflections are the **memories** and the memory during life. E.g., very abstract thoughts are reflected in the **lung** surface, the more emotionally coloured thoughts in the **liver** surface. A feeling for it still existed with the Greeks: **hypochondria** (= *hypo* = parts under *chondros* = the cartilage (of the breastbone) = upper abdomen).

However, a part of the experiences also goes into the organs and is metamorphosed by the glandular organs to secretions, becomes internal strength with other organs. Thus, the thoughts, which are connected with external perception, are stored inside of the lung. These forces go along after death and form the **head** externally in the next incarnation. If they are already effective in this incarnation, they lead to **obsessions**, illusions.

Inside of the liver, the forces are stored that cause the internal arrangement of the **brain** of the next incarnation. If they already appear in this incarnation, they cause **hallucinations** or strong visions.

The forces of the future **temperament** develop in the **nephritic system**. If they become active now, hypochondria, depressions and the like result from them.

**Heart**: pangs of **conscience** are reflected, and the forces of the system of limbs and metabolism also gather inside, which become **karmic** dispositions. If these forces become active already now, raving: **madness originates**. All these premature things are luciferic.

6(7/2/1921, Dornach) (106ff.) 4536

205-09

**reincarnation / reproduction**

The ego becomes more cosmic in the first half of the **life after death** and prepares in the universe what passes over onto the next incarnation via the mother (astral and etheric bodies). The creation of the physical body and of the ego is prepared via the father from **cosmic midnight** up to birth (called **Netherworld** by the ancient **mysteries**). The Egyptians called these worlds the worlds of the **upper and lower gods**. The balance between both worlds takes place with conception.

6(7/2/1921, Dornach) (p. 110) 4536

205-10

On the different connection of the **organs** with the outside world, the **elements**: the **lungs** are connected more with the earthly element, the **liver** with the watery, the **nephritic**

**system** with the airy element and the **heart system** with the warmth element: “This element which is the most spiritual one is also that which takes up the **karmic** disposition in these extremely subtle structures of warmth, which we have in the organism of warmth.”

7(7/3/1921, Dornach) (118ff.) 4538

205-11

**guardian of the threshold / knowledge / initiation**

The reflection of **memory** in the organ surfaces prevents introspection. This barrier is broken through during the esoteric training; that is why a healthy mind and memory have to be developed before. Looking outwards through the sensory veil would entail the flowing together with the objects and the feelings of love could not be developed. Hence, a special training of the ability of **love** is necessary with the esoteric training.

7(7/3/1921, Dornach) (120ff.) 4538

205-12

**life after death**

**Thoughts** become pictures, Imaginations, and then Inspiration (perceiving the **music of the spheres**) and, in the end, Intuition: becoming one with the cosmos. From the **cosmic midnight** on, Intuition, Inspiration, and Imagination are penetrated with **will**, so that the human being again arrives at the development of thought after birth.

7(7/3/1921, Dornach) (123ff.) 4538

205-13

**logic / thinking**

The human being **judges** with the legs of his **etheric body** and draws **conclusions** with the arms and hands of the **astral body**, whereas the animal is judgment and cannot draw conclusions. Therefore, the **system of limbs and metabolism** and the **will** are involved with judging and concluding.

See the following 2 lectures and 302/2(6/13/1921, Stuttgart): the members are here assigned to thinking-concluding-judging somewhat differently: “We imagine with the etheric body, and this has its support in the head organisation, but we judge - in original elemental way - with the astral body that is supported by the arms and hands. We conclude with the legs and feet, because we conclude with the ego that is supported by the legs and feet.”

7(7/3/1921, Dornach) (p. 131) 4538

205-14

**intellect / education**

Steiner mentions the possibility to make people clever by means of **vaccination** with the help of certain substances as an abbreviation, as it were, instead of the normal school education, which also leads to coercion of thought (**Ahriman**). See [178-07](#).

9(7/9/1921, Dornach) (152ff.) 4540

205-15

On the work of the **will** on **memory**, on **imagination** and on **thinking** (here as **logic**): this is the cosmic side of the will. Another sphere of will is active in the organs (physical and etheric bodies). Both currents of will meet from below upwards or from above downwards and intermingle. The rhythms of breathing and pulse whose ratio is 1:4 meet in a similar way.

10(7/10/1921, Dornach) (p. 177) 4542

205-16

The human being feels filled with existence in the **postmortal life**. An intense longing for non-existence arises gradually; therefore, he wants to descend to the world of Maya. In this world of Maya, the human being learns the feeling of existence from **gravity** he needs again after death.

Humankind as a whole has gone through the same process since the end of the



Lemurian age up to now (i.e. in the course of a Platonic year, see 180-10) and stands now at the end of this cycle in the point where the earth no longer gives enough gravity and thus feeling of existence. The souls are "floating away" after death because of their feeling of non-existence [cf. 202-10] which could be paralyzed developing spiritual-scientific concepts.

**11(7/15/1921, Dornach) (200ff.) 4543 205-17**

The **will** arises from desire, the coarsest desire is **hunger**. The other pole lies in **thinking**: saturation. Sense perception clears our matter away from without, as it were, a hole is bored: "Hunger" comes there into being. While we are thinking, it is filled again. The (more ideal) will hollows us out; the will that is directed to the earth fills it again. Destruction of **matter** by **Lucifer**, the opposite materialising effect of **Ahriman**.

**11(5/15/1921, Dornach) (205ff.) 4543 205-18**  
**mythology, Germanic**

The Old-German poem *Muspilli* is mentioned, dedicated to Ludwig the German. It describes the fight of Elijah against the Anti-Christ. It is the fight - translated into the Christian - of the Aesir against the giants of **Jötunheim**, between whom the human being develops in **Midgard**. The same polarity is that between **Ormuzd** and **Ahriman** of the Persian mythology. Ormuzd is, actually, Lucifer. The upper and lower gods are equaled with the good and evil only in later times.

**12(7/16/1921, Dornach) (209ff.) 4544 205-19**  
**Apocalyptic animals (beings)**

Effectiveness of the **luciferic** in the **bird's egg**, which is protected by means of the lime shell from forces of the circumference of the earth. Eggs that do not develop further are food for luciferic beings. Effectiveness of the **ahrimanic** in the **feathers** (tangential direction, luciferic spiral). The astral of the bird is localised in its flesh and muscles, the physical in the plumage, the etheric in the (remained) forces of growth. Difference between the legs of birds and humans: "Ahriman is sprouting in the human legs and from there into the whole organism upwards." The plumage of the birds and the hair of the human being as first ahrimanic signs.

On the old view of the head as an **eagle**, the breast man as **lion** and the system of limbs and metabolism as **bull**.

**12(7/16/1921, Dornach) (221ff.) 4544 205-20**

The etheric and astral bodies are free in the **system of nerves and senses** (head), the etheric body is tied up in the **rhythmical system**, the astral body is free, both **members** are engaged in the **system of limbs and metabolism**. The ego is free in all three systems (it is connected with perception and movement). Cf. 206-04!

The causes of illnesses can be found when one examines if the etheric or astral bodies are tied up or free. E.g., with cancer: the rhythmical system or the system of limbs and metabolism wants to develop a head, a sense organ. The head ties the etheric body in the case of migraine.

The lines of the **feathers** and those of the **insects'** flight are Imaginations of the forces in which the ego lives.

**13(7/17/1921, Dornach) (226ff.) 4546 205-21**

The physical **figure** of the human being is a "loan" of the **archai**. They cover him with the figure and produce the **spirit of the age** at the same time who is connected intimately with the arrangement. The forms of the earthly, the **physical laws** etc. have arisen from the exusiai (elohim) and return to the exusiai after the forms have been disintegrated. The

**etheric body** is a protuberance of the kingdom of the **archangeloi**, in which it returns after death. A similar relation exists between the **astral body** and the kingdom of the **angeloi**, a part of the astral body returns to it after death.

In contrast to the remaining **hierarchies**, the human being is not necessarily connected with his angelos also in **sleep** when the astral body (and ego) is beyond the body. The angelos goes out always with children, with adults only if they have an internal relationship with the angel, i.e. do not only have material ideas because they bring in the Inspirations of Ahriman into the day life.

Since **333 A.D.**, the human being has to strive consciously into the kingdom of the hierarchies. The time from **333 B.C.** to 333 A.D. is the period, in which the threat existed to sink into the kingdom of the beast (number 666).

*References to lectures of CW 205 in [180-10](#), [204-23](#).*

## 206 Human Development, World-Soul, and World-Spirit. Part Two

*Gesamtausgabe, first edition. RStA (7 lectures)*

**14(7/22/1921, Dornach) (9ff.) 4547**

**206-01**

The twelve **senses**:

First group (outward): ego-sense (perception of the other ego), sense of thought (perception of the thought of the fellowman), word sense, sense of hearing,

Second group (external and internal experience): senses of warmth, of seeing, of taste, of smell,

Third group (internal senses): of balance, movement, life, and touch.

The first group is related to imagining, the second to feeling, the third to willing. The senses from the ego-sense up to the sense of warmth are the senses that are important for the **soul-life**. Objective and subjective process are one with the “lower” senses, separate with the upper ones. The human being **smells** and **tastes** with the whole body.

306/2 and /3(4/16/ and 4/17/1923, Dornach) and 307/6(8/10/1923, Ilkley): taste, but also seeing and hearing is expanded over the whole body of the child in the first years, is not yet localised on a single organ.

**Mathematics** is an outflow of the senses of movement and balance.

On the twelve senses see 170/7(8/12/1916, Dornach). Cf. [115-01](#), [-02](#), and [-03](#).

**15(7/23/1921, Dornach) (26ff.) 4548**

**206-02**

**tension between East and West**

The upper six **senses** (ego, thought, word, sound, warmth, and sight) were authoritative for the spiritual soul-life of the ancient oriental cultures. The lower six senses (taste, smell, balance, movement, life, touch) are important for the Western civilisation: **thinking** as a kind of sense of smell.

**16(7/24/1921, Dornach) (p. 56) 4550**

**206-03**

The capacity of **remembering** is added with the system of limbs and metabolism, therefore, refers to the present life and does not refer to the previous life as the capacity of forming ideas does. The childish force of **growth** changes to the power of remembering.

**16(7/24/1921, Dornach) (51ff.) 4550**

**206-04**

The physical, etheric, and astral bodies have their images in the human **head** (system of nerves and senses); the ego is free. The etheric and physical bodies have their images in the **rhythmical system**; the other two **members** are free. In the **system of limbs and metabolism**, only the physical body has its image, all the other members are free and active. See the somewhat different representation in [205-20](#).

**18(8/6/1921, Dornach) (p. 92) 4560**

**206-05**

“If the things run in the 20<sup>th</sup> century as they have developed under the influence of the world view which came up in the 19<sup>th</sup> century, we stand before the **War of All against All** at the **end of the 20<sup>th</sup> century!**”

**19(8/7/1921, Dornach) (96ff.) 4562**

**206-06**

Only in the age of eight to ten, the ego and astral body are released from the physical and etheric bodies in **sleep**. That is why children, who die before this age, still have something of the soul-and-spirit world, which is experienced between death and new birth. Bodily-psychic and psycho-spiritual are interlinked even more than after this time and particularly

with the adult.

On the connection of **breathing** and **puberty**. The confrontation of the etheric body (from the metabolic system) and astral body (breathing) which culminates in the age of eight to ten: important point in time for **education** (change of temperament, turning to the external world).

**20(8/12/1921, Dornach) (117ff.) 4564 206-07**

The **ego-consciousness** is engaged in **sense perception**, the conceptual life in the astral body, the capacity of **remembering** lies in the etheric body. Memories are changed to pictures in the physical body, are dammed up. An **etheric** force (force of **growth**) is not stiff as a force is in the inorganic, but can extend and contract (suck). These forces become free as **instincts** in the astral body; instinct becomes **will** in the ego.

**21(8/13/1921, Dornach) (134ff.) 4565 206-08**

The **ego** lives, actually, in the outside world and penetrates into the human being via the **sense perceptions**. However, it also lives in the **physical body** and stimulates the **memories** from the physical body, which then become mental pictures. This meshing of sense perception and memory was **symbolised** by the **serpent** in former times that bites in its tail. The human being does not perceive his real ego in sense perception, but the reflection of it. The ego works in the memories as a reality, even if less consciously (will). Because these processes always intermingle, the soul is in constant internally whirling movement. The ego-experience in the sense perceptions and in the memories is objective or rather one cannot differentiate **objective and subjective**. Such a differentiation is justified with forming mental pictures (subjective images of objective processes).

The possibility of **freedom** in the subjective mental pictures. One cannot experience freedom in the spiritual worlds. This experience is only possible in the **postmortal life**, if we feel back to the earthly life.

**21(8/13/1921, Dornach) (143ff.) 4565 206-09**

One reaches behind the world of the **sensory sensations** (in which the ego experiences itself) to the world of the third **hierarchy** by means of **Imagination**. One reaches the world the force of **memory** stems from by **Intuition**: the first hierarchy.

**22(8/14/1921, Dornach) (151ff.) 4567 206-10**  
**building up / destruction**

Destructive processes in the bodily accompany **ideation**. **Growth** ("rampant" growth) corresponds in the bodily to willing in the psychic. **Hallucinations** (visions) overgrow the conceptual life with processes of growth: "bloated masses of thoughts".

**22(8/14/1921, Dornach) (161ff.) 4567 206-11**

The border of our sense perception causes that we are separated from the other beings, however, this is the basic condition for the development of **love** (expansion of the own being where the consciousness is empty).

**22(8/14/1921, Dornach) (164ff.) 4567 206-12**

Diving into the etheric and physical bodies one recognises that the origin of **evil** is the same force (entity) in the human being to which we owe **memory**. That is why it must not ascend in the conceptual life: criminal instincts (centre of destruction). See 207/1 (9/23/1921).

*Reference to lecture of CW 206 in 207-01.*

207 *Cosmosophy. Volume 1*

Anthroposophic Press (1985). **RStA** (15 lectures)

1(9/23/1921, Dornach) 5ff. 4601

207-01



Short characterisation of Edward George Earl **Bulwer-Lytton** (1803-1873, picture) who “was able – by virtue of his particular individual constitution - to penetrate into certain mysteries.” See reference to Bulwer in 206/22(8/14/1921).

*Remark: Bulwer coined the term “guardian of the threshold” in his esoteric novel “Zanoni” for the first time. On this novel (Steiner in 1909, lit. 20, p. 194): “Reading this novel will be of great benefit to somebody who understands what is said in it.” It is not a book for beginners.*

1(9/23/1921, Dornach) 1ff. 4601

207-02

### tension between East and West

The ancient oriental civilisations were based on complete devotion to the world, on love. When Asiatic **mysteries** spread out to the west, it became necessary to turn the gaze also inwards (Egypt, North Africa, especially Ireland): know thyself!

A source of destruction is behind the mirror of memory in the human being in which **matter** is destroyed in its nature, is thrown into **chaos**: seat of the evil in the human being. This is important for **thinking**, for the development of **egoism**. The **fear** “felt by the mystery pupils of the West was overcome only by disclosing to them the whole significance of the facts.” This fear is the unaware basis of Western civilisation today (**materialism**, rejection of spiritual science).

2(9/24/1921, Dornach) 22ff. 4602

207-03

### life ether

The world of the **Father God** is accessible to our ordinary consciousness. This world is dying off. The laws of moral and nature coincide in the centre of chaos situated beyond the mirror of memory. If the human being is able to penetrate it (esoteric training), he will hear the “**inner word**”: “Heaven and earth will pass away, but my words (Logos) will never pass away” (Matthew 24:35). The world of the **Son God** announces itself in this chaos, which will come into being out of our moral impulses on Jupiter.

The **rainbow** is a sign of the Father God. On the other side, the **incarnadine** (flesh) colour “arises from the inside of the human being in which all the **colours** interpenetrate and receive life”. It closes the rainbow to a unity in man.

2(9/24/1921, Dornach) 33ff. 4602

207-04

### life ether / chaos

The **moon** is a cosmic counter image of the **matter**-destroying centre in the human being [see previous abstracts]. It presses together matter perpetually, which cannot tolerate the centre and splinters as world dust (for the Imaginative vision). The sun radiates matter, gets life, and develops **astrality** together with life. “In the centre of the sun lives the cosmic fructifying activity.”

3(9/30/1921, Dornach) 36ff. 4611

207-05

**thinking-feeling-willing / members**

The objective thought-life develops between the physical body and the etheric body (is experienced while waking up, past **karma**). In the same region, the subjective thoughts or mental pictures connected with sense perceptions drown this objective thought-life during the day. The objective thought-life is interrelated with the forces of growth. Feeling takes place between etheric body and astral body. "Feelings are **dreams** that have been submerged into our organisation." The will weaves between astral body and ego (experienced while falling asleep, future karma = feelings and will impulses that have not become actions).

4(10/1/1921, Dornach) 54ff. 4613

207-06

**kingdoms of nature**

The **consciousness** of the animals is commensurate with the human dream consciousness, only their group souls have a daytime consciousness. The consciousness of the plants corresponds to the sleep consciousness. The earth's soul has a dreaming consciousness, especially in summer, awake in winter, while it takes part in the cosmic life. The consciousness of the minerals is a deep sleep consciousness comparable to the consciousness in our actions.

**Imagination**: the realm of the general weaving of thoughts is experienced out of which the etheric body is woven (**angeloi**). **Inspiration**: the **archangeloi** exhale the human soul element. **Intuition**: the **archai** intuit the contents of our earth-lives into our present life.

4(10/1/1921, Dornach) 62ff. 4613

207-07

**life after death / inside out inversion**

Human soul-life, especially the **will**, yearns after death to become a human being. The **thought-world**, however, wants to become world. A reversal takes place at the **cosmic midnight**: the will turns into the longing to become world and combines with the hereditary line, the thoughts turn into the longing to become a human being.

The soul lives in the sphere of the **angeloi** before the cosmic midnight, afterwards in that of the **archangeloi**. We are active in the sphere of the **archai** during the whole time while transferring the contents of the previous earth-lives to the next.

4(10/1/1921, Dornach) p. 67 4613

207-08

**ego-consciousness**

The human being stands between the world of physical **necessities** and the world of spiritual necessities. "Below us and above us there is no **freedom**. We bear freedom through the portal of death by taking with us the most essential content of the consciousness that we possess between birth and death. Indeed, the human being owes to the earthly existence that he can develop a freedom life in himself. Then, at all events, it can no longer be taken from him ..."

See lectures 10 and 11(10/15/ and 10/16/1921).

5(10/2/1921, Dornach) 71ff. 4615

207-09

**thinking-feeling-willing**

Past and future of the human being meet each other in feeling. Past and future **karma** thus influence the mood of feeling (*German*: Gefühlsstimmung). On the origin of **conscience**.

"Were we to remain with the thought life as it was when we were born, we would become thought automatons, as it were, full of inner **coldness**. At the moment of birth, however, the individual inner being begins to stir out of our will and feeling and to permeate with life and **warmth** that which had first become cold on the way from death to birth. Hence as human beings we have the possibility of permeating with our individual warmth that which

must constitute cold in us from the wide universe.”

**6(10/7/1921, Dornach) 88ff. 4621**

**207-10**

**life after death / hierarchies**

After death, the human being can only develop a correct relationship to his **angel** with his "mineral" consciousness if this is coloured moral-religiously. Toward the **cosmic midnight**, he has to enter into relationship to the **archangel** with the help of his angel. The archangel connects him with the nationality of his next incarnation. If the moral-religious impulses were absent, he would only be connected externally with his nationality. That leads to **nationalism** and chauvinism. The archangel can then work only on the plant-like in the human being: breathing, the mechanical aspect of **language**.

From the cosmic midnight on, the human being reaches the realm of the **archai** who lead him “back again into the earthly limits of his being.” The forces of the plant-like (archangeloi) are condensed to the animal forces, to forces of organs. The **constellations** of the sun in the **zodiac** show the principles of the will of the archai. The animal-like is integrated and “directed” into the human being within the **planetary** spheres (direction of **spine, hands**, as far as they are expressions of the soul element). “All that helps us to be truly human, right to the lowest stages of our animal organisation, we have by virtue of the constellations of the **moon** with the rest of the planets.”

**7(10/8/1921, Dornach) 107ff. 4623**

**207-11**

**life after death / ego-consciousness after death / kingdoms of nature**

After kamaloka, the human being co-operates with his "mineral" consciousness on the mineral kingdom of the earth and on that of the universe. Before and after the **cosmic midnight**, he has a plant consciousness and co-operates in the plant kingdom of earth and cosmos. During the passageway through the **planetary** spheres, he takes part of the creation of the animal realm and builds up his organs (inner animal realm) “out of the sum total of the animal group souls”.

The human **etheric body** is prepared through the **constellations** of the planets: The human being brings the etheric cosmic fruit from the cosmos, in which the impact for the **karmic** trends is contained.

**7(10/8/1921, Dornach) 111ff. 4623**

**207-12**

**Goethe** is characterised (especially regarding his dramatic poems) as a man who took part in the plant-like consciousness most intensely during his postmortal life around the cosmic midnight and that’s why he never entered fully into the physical world in many a respect.

**8(10/9/1921, Dornach) 122ff. 4626**

**207-13**

**kingdoms of nature / members**

In the human physical body lies the seed of a future plant-mineral realm, in the etheric body that of an animal-plant realm, in the astral body that of a human-animal realm (beings with thoughts, with reasonable, however, more automatic actions). In the ego will be the seed of a supernatural soul-human being kingdom in which the human being manifests his inside outwardly: Ahrimanic and luciferic forms of human beings beside "Christian" ones (**Jupiter existence**). Caricature of the **superman** by **Nietzsche**. On the latter, see CW 5, chapter II, *The Superman*.

**9(10/1/1921, Dornach) p. 141 4633**

**207-14**

The **ego** is only the seed of a soul-human being kingdom on **Jupiter** under a certain condition: “If the ego takes up only what can be taken up through earthly culture, this **ego-consciousness** ceases along with the earth.” That is why it is necessary to absorb

**anthroposophy.** If humankind rejected it, “the human sheath would continue to develop further, but it would be taken hold by other beings than by the human beings entitled to it, and the human beings would sink into a lower existence than the one intended.”

10(10/15/1921, Dornach) 149ff. 4635

207-15

**life after death / figure / living with the dead**

The connection with the dead cannot take place by means of abstract mental pictures but by clear (memory) pictures, because the dead lives in the changed sensory pictures which have become his environment: **warmth** turns into **smell**, **light** into **air** (smoke, **ruach**), **chemical** effects turn into water, the dead **earth** into a living organism. “In order to be able to experience the earth as being dead, the human being must be of a particular size upon the earth. The size of the human being is not a coincidence but is completely appropriate to man’s entire life upon earth.” \* He is bigger than the earth for a while after death and that is why he feels it as being alive.

\*) see 324a, interrogative answer, 3/7/1920.

*References to lectures of CW 207 in [205-06](#), [206-12](#).*

## 208 *Cosmosophy. Volume 2*

*Completion Press (1997). **RStA** (2 lectures)*

1(10/21/1921, Dornach) 15ff. 4640

208-01

**life after death / inside out inversion**

After death, the human being experiences an eversion. His inner being becomes environment; we look back at the **earth**, which is surrounded by the images of our previous inner world. What we have experienced in relation to our fellowmen internally, appears as “cloud formations”, the emotions they caused in us appear as “stars”, while we ourselves are living in a sphere of our own actions growing bigger and bigger.

“The **sun** disappears immediately after death, for we ourselves are then the sun, and we do not see something that we ourselves are.”...“When we ourselves are in the sun and look back, we have the whole spiritual world behind us. Here on earth we look down and see solid matter. Between death and rebirth we have the world of the **hierarchies** behind us.” We prepare the earth (= sky) from what we experience internally, this also becomes future, **Jupiter** existence.

1(10/21/1921, Dornach) 26ff. 4640

208-02

**life after death / human members after death**

After death, the human being is always in connection with the **lunar sphere**. Even when he is later outside the moon sphere, it will remain as a recollection: the moon preserves the events of one earth-life as something that comes into effect in a later earth-life.

Structure of the human being after death:

Ego (in the sun),

The earth reflects the **spirit-self**,

The cosmos adds the **life-spirit** and **spirit-man**.

The human being works on the spirit-self from life to life; it becomes the basis for the **Jupiter** existence.

2(10/22/1921, Dornach) 33ff. 4642

208-03

In a similar way as a change of **consciousness** takes place between being awake and sleeping during earth-life, a change occurs in the **life after death** between “normal”



consciousness and super-consciousness in which we live in the **archangels** and even **archai** and thus attain the supernatural knowledge that gives us the possibility to prepare the next earth-life properly. Even higher beings work through the archai when the **organs** are created according to karma.

The **spirits of form** (elohim) live in the sense-perceptible world, the archai in the thought-world of the human being, the archangels in the world of speech and language, an angel works in the human individual (in the artistic **imagination** which may turn into **luciferic fantasies**, and in **dreams** which can be permeated by **ahrimanic** influences). Man develops his **ego** only independently in his acts of **will**.

**3(10/23/1921, Dornach) 49ff. 4644**

**208-04**

The wisdom of the pre-Christian time was the wisdom of **angels**; nevertheless, the angels were of **luciferic** nature: the wisdom expired in theologised **Christianity** and abstract **Romanism** (Latin language, **Renaissance**).

The luciferic beings are characterised as beings of ire who do not want that man is physically embodied, and the **ahrimanic** beings as beings of pain and suffering that strive for human form and are torn internally, so to speak. They find relief of their pain clinging on the human reason.

The nature of luciferic **art**: does not allow any new style to arise. The trend of Ahriman: only usefulness, bureaucracy, **technology**, no hand-made arts and crafts, mass production after models. Ahriman wants "to produce models which machines can reproduce in endless numbers. In the same way Ahriman can manifest in an infinite number of examples in many human beings through the **secret of numbers**."

**4(10/28/1921, Dornach) 65ff. 4645**

**208-05**

**figure / zodiac**

Forming the human being from without (cosmos) inwards through the following gestures (head system):

- (1) Taking in the universe and looking back at the past (sign Aries which looks back),
- (2) Looking at the universe, taking in the mobility of the universe (Taurus which looks sideways and makes a leap),
- (3) Perceiving and touching oneself (Gemini),
- (4) Enclosing oneself (Cancer with his claws).

Forms of the human being from within (breast):

- (5) Something is filling us (Leon as a heart animal),
- (6) Ripening (Virgo with ear of corn),
- (7) Becoming part of the inorganic world, finding our balance (Libra),
- (8) Taking in things from outside (breathe, food): poison sting (Scorpio).

Forms of the human activity on earth (limbs):

- (9) Hunter (Sagittarius, centaur with arrow and bow),
- (10) Animal breeder (Capricorn, ram with fishtail = the animal that does not exist in nature),
- (11) Tiller of the soil (Aquarius, man with two jugs),
- (12) Trader (Pisces, in old time ships in fish form).

"Basing yourself on the laws of zodiac, you really have to draw the human **embryo**..."

Indication that in the Aries age (Greek) this formation began at the Aries with the four basic occupations. Today we live in the age of the Pisces: industrial age, beginning of the dissolution \*) of the physical human being.

\*) see [180-10](#).

**4(10/28/1921, Dornach) 79ff. 4645**

**208-06**

**organs**

The human being consists of three human beings or systems that are pushed together: Head = transformation of the previous incarnation, breast = present incarnation, limbs =

next incarnation.

The lower jaw as backward facing legs (head system), **arms** as (etheric) eyes of the breast system, **kidneys** as eyes of the limbs system.

**5(10/29/1921, Dornach) 83ff. 4645**

**208-07**

**rhythmic system / system of nerves and senses**

In contrast to **animals**, the human being lifts his head and **system of limbs** out of the **zodiacal** forces after the embryonic period. Therefore, he has the possibility to get the forces of the previous earth-life into the form of the head and lay the seed for the future earth-life into the system of limbs by his actions.

Seven different **levels of human life** in which the **etheric body** is effective: Source of life is the **sun**. The planets modify its forces.

Saturn reduces:

(1) Life of senses (dying life). When Saturn is covered, the life of senses is stimulated.

Jupiter reduces:

(2) Life of nerves (quiescent, preserving life, echoes, after-effects).

Mars reduces:

(3) Life of breathing (forming life, interrelation with the shape formed by the zodiac; internal **organs** are formed via the respiratory life as pictures at first. See 216/3 (9/22/1922)).

Sun:

(4) Life of circulation (spreading organ pictures).

Mercury covers the sun:

(5) Metabolic life (matter is inserted into the organ pictures).

Venus covers the sun:

(6) Life of movement (generating power in the organs).

Moon:

(7) Reproductive life (renewing itself).

**5(10/29/1921, Dornach) 98ff. 4647**

**208-08**

**Language** is an echo of the organ pictures that were taken in by the human being from the universe: **consonants** come more from the signs of the **zodiac**, **vowels** from the **planets**. **Blood** circulation shows, actually, the planetary life. Therefore, one can also say that the vowels come from the circulatory life, the consonants from the respiratory life.

**Eurythmy** reproduces the peripheral cosmic relationships of the human being: Sensory life (Saturn) and its counter pole, the life of movement, in which man portrays himself outwardly.

**6(10/30/1921, Dornach) 101ff. 4649**

**208-09**

In the human **head** is a centre of a process annihilating **matter** through which the etheric is released and people become aware of their ideas. A separated etheric principle is effective in the **sense organs** during perception. That means that the life of nerves is a weakened sensory life. Astral body and ego then permeate this free etheric life of the head, "they are able to take part in the thought and idea activity of the etheric body."

**6(10/30/1921, Dornach) 107ff. 4649**

**208-10**

In contrast to the head system: "Development of the **limb** end is such that **matter** is not allowed to reach full cosmic maturity. It is held back. ... By holding our limbs back, we are able to develop the **will** in them, and this provides the basis for future lives on earth. If we allowed the limb person to reach full maturity, life would consist of one life on earth only."

6(10/30/1921, Dornach) 110ff. 4649

208-11

Matter is not taken up in the **thought**-life: the human being experiences himself in the etheric body, astral body, and ego, the life of the physical body is cast off. In the realm of feeling, the **etheric body** seizes the glandular life that "resists" by secretion of matter. Man does not have his etheric body that works in the **glands** during this process; he lives only in his **astral body** and **ego**. In the **will**-life the etheric body dives into matter completely and takes the astral body along with it, man experiences himself only in the ego.

7(11/4/1921, Dornach) 121ff. 4651

208-12

Spiritual life is included in pictures in **thinking**, however, also **Imaginations** are contained in the ideas that remain unaware and slip down and live in the general vitality of the body at the same time. In **feeling** psychic, dream-like experience is contained that interlinks with **Inspirations** that slide down into the rhythmic activities of the body. Sleeping bodily-physical experience is connected with **Intuition** in the **will** that goes into the activity of metabolism and movement.

7(11/4/1921, Dornach) 133ff. 4651

208-13

**mathematics / space / zodiac / centre - circumference**

Point of view of the Cartesian **coordinate system**: everywhere from infinity (fixed stars). Point of view of the **polar coordinates** is the human being. The circle (**planetary spheres**) is the balance between point (man) and infinity.

8(11/5/1921, Dornach) 141ff. 4653

208-14

**realms of nature**

The (ideal) form of the mineral is the polyhedral crystal. Plants tend to the spherical form (earth); the animal form tends to the pocket form by turning outside inside (planetary effectiveness). With the higher animal and the human being is added what fills this pocket form: effectiveness of the **zodiac**; it is especially remarkable in the **senses** (therefore, 12 senses).

Besides, the sphere beyond the zodiac is still involved in the human being in contrast to the animal; it influences the filling of the pockets. The zodiac works also on his pocket form, the planets on the spherical form (upright carriage), earth and moon work on the polyhedral (lunar effect), whereas our understanding of the polyhedral (mineral) element in images comes from the moon.

9(11/6/1921, Dornach) 163ff. 4655

208-15

**guardian of the threshold**

Two sides of **willing**: internal (especially during sleep) and external (in the awake state). **Feeling** also has two sides: **antipathy** (which comes up from the internal willing) and **sympathy** directed more outwardly. If antipathy gains the upper hand, **egoism**, **persecution mania** and hatred for the entire world will result. For the internal willing is the seat of the **evil** that regenerates our used up powers of vitality. It lies for our consciousness beyond the threshold. Antipathy continues in **ideation** as negative **judgment**, sympathy as positive one. This corresponds in **sense perception** to perceiving nothing or experiencing **darkness** (antipathy) or **light** (sympathy, divine activity).

9(11/6/1921, Dornach) 170ff. 4655

208-16

The **sun** is shown as a source of divine light with the Persians, as a source of divine life with the Chaldeans and Egyptians, as a divine source of love with the Greeks. The **palladium** is the historical symbol of the threefold secret of the sun. Its legend: transplantation from Troy to Rome (reason for the train of the early Christians to Rome, **Augustus** as an initiate), veiling of the solar mystery by **Constantine** and the

transportation of the palladium to Constantinople. **Julian the Apostate** rebelled against it in vain.

**9(11/6/1921, Dornach) p. 175 4655**

**208-17**

### **planets**

Modern physicists, moved to the sun, “would be really surprised, for instead of a sphere of gases they would find an empty place, indeed less than space. They would discover that the sun out there is not a sphere of luminous gases – which is a nonsense – but in the first place just a reflector, unable to radiate **light** and at most merely reflecting it. In the spirit, Saturn, Jupiter, Mars, Mercury, Venus, and the moon radiate light. Physically the sun appears to be shining on them, but in reality they radiate light towards the sun, which acts as a reflector.”

**10(11/12/1921, Dornach) 181ff. 4658**

**208-18**

The **ego** is formed (“furrowed”) by the spiritual world during sleep, the **astral body** is coloured by the astral world (going out from the **system of limbs and metabolism**, from below upwards): This spiritual-astral element relates to the structure of the human **brain** like, for instance, a photo negative to its positive.

The human being, falling asleep, is putting a question to the spiritual world for the moral constitution of his own soul and – waking up –receives an unaware answer that is brought in as voice of **conscience**. The astral body as judge.

Next lecture (11/13/1921).The astral body becomes the judge of the soul in sleep, the ego becomes the sacrifice of its selfhood. The image of the **Lamb of God**.

**11(11/13/1921, Dornach) 197ff. 4660**

**208-19**

The **brain** as an image of the universe. The **organs** of the human head work on the physical organism during **sleep**, as far as it belongs to the system of limbs and metabolism, e.g., the **eyes** on the **kidneys**, and imbue it with the cosmic image. This formative process of spiritual-astral stimulation (from above downwards) stands on the level of consciousness of the **spirit man** (Vulcan existence).

The **etheric body** forms an image of the universe during sleep and grows radiant (phosphorescence of the earth at night). This is important for the development of the **plant** life of earth. The consciousness of the **life-spirit** (Venus existence) works in it.

The **spirit-self** works as consciousness (Jupiter existence) on the penetration of the purely earthly experience with the ideas and concepts of **mathematics**, geometry, which lead back to effects of previous earth-lives and the life between death and new birth.

## 209 Nordic and Central European Spiritual Impulses ...

*Gesamtausgabe, first edition. The first three lectures are contained in "Self-Consciousness" SteinerBooks (2010) or Garber Communications (1985). RStA (7 lectures)*

**3(12/4/1921, Oslo) (44ff.) 4677**

**209-01**

### life after death

The trains of the **Vikings** from **Norway** to the south and southwest (England, France, Sicily etc.) brought an active element as a remainder of the world of Nordic gods to the Roman-Latin culture. For their fellow-souls after death, the Norwegians of modern time can be teachers of certain secrets of the earthly nature, which are accessible to them unconsciously during sleep.

The train of the **Varangians** from **Sweden** to the east is "dammed up" and takes on a passive, contemplative character under the influence of the east. The modern Swedes can take with them into death what lives more unconsciously during the waking state in the observation of nature. They have the mission "to integrate an element of will into their fellow-souls."

**6(12/18/1921, Dornach) (103ff.) 4684**

**209-02**

The meaning of the letters (**alphabet**) got lost with the transition from the Greek to the Latin language. Examples: alpha = aleph = the human being feeling his breath, beta = cover, house. The alphabet expressed the human secret and his relation to the universe. It was an echo of the **music of the spheres** in the etheric body (**planetary** movements, **vowels**) and in the physical body (**consonants, zodiac**).

**7(12/23/1921, Dornach) (124ff.) 4688**

**209-03**

The human **ego** draws figures into us with the help of the material deposited along the nerve strands. The **process of thinking** represents a processing of what the ego mineralises in the human organism (otherwise, this process is also called process of dying off). "The ego is pulled into the mineral." However, "Parts of the ego are always beyond those places of the physical body which they are assigned to, when the **will** is active." They are expelled through life processes. "I come beyond my body with my will and I **move** due to forces, which are beyond myself." The ego then works from the spiritual world.

**9(12/25/1921, Dornach) (144ff.) 4695**

**209-04**

### festivals of the year

Tip to the fact that **Christmas** is celebrated on 25 December since **354**. The **Baptism in the Jordan**, the entry of the Christ in Jesus (**Epiphany**), was celebrated on 6 January in the period before. In the fourth century, the ancient knowledge (gnosis) ceases, with which Christ was still understood. The birthday of Jesus was put more out of feeling beside the Adam and Eve Day, the 24 December (Christ as the second Adam).

Similarly in 127/15 and /16(12/21/ and 12/26/1911, Berlin or Hanover).

*References to lectures of CW 209 in [194-09](#), [202-23](#).*

## 210 Old and New Methods of Initiation

Rudolf Steiner Press (1991). *RStA* (14 lectures)

1(1/1/1922, Dornach) 2ff. 4717

210-01

### thinking-feeling-willing / sleep

The human being between **Lucifer** and **Ahriman**. Luciferic rejuvenating forces work in his body that express themselves in warmth. If they predominate, man inclines to fever, a pleuritic condition, or a state of inflammation. Certain ahrimanic forces make him sclerotic or calcify him. Ahrimanic forces become effective at the **change of teeth**, luciferic ones at **puberty**.

Human soul: the realm of intellect is the ahrimanic pole (negative: pedantry, being philistine, positive: striving to extract the fruits of material existence). Scorning the material existence is luciferic in the negative sense (**mysticism, asceticism**); a positive luciferic aspect is to show the illusion of matter by means of the **arts**, thus "expressing the spirit in the semblance of sense-perceptible existence".

Human spirit: ahrimanic effectiveness in waking up (is this effect too strong, man will be pushed down into the realm of animal instincts), luciferic effectiveness in falling asleep. Thinking has a more ahrimanic nature, willing a more luciferic one.

2(1/7/1922, Dornach) 13ff. 4735

210-02

The task of the **West** is to work its way through to the core of the realm of **natural sciences = Father God**. Task of the **East** is to develop feelings and impulses of will for the **Son God** after the reception of western forces.

4(1/19/1922, Mannheim) 32ff. 4744

210-03

### evil / life after death / kamaloka / cremation

When man is falling asleep, the **guardian of the threshold** leaves the spiritual world in his unconsciousness. This spiritual world, the creator of the physical world, is the world of destructive forces at the same time. Man would like it, so that he would wake up with terrible hate for the physical world and with an urge to destroy it (this appears in outlines, e.g., in the fact that **dreams** destroy logic). These forces will also lead the physical **earth** to death by fire.

If the human being dies unpreparedly, he will come into this world of destructive forces like in an inferno. "His physical body is pulverised in the cosmos, for if we do not cremate the body then it is cremated by the cosmos." The flames will become the birthplace of the spirit after death if man brings ideas of a spiritual world with him.

5(2/1/1922, Breslau) 47ff. 4756

210-04

### life after death

After the cosmic midnight hour, the human being returning to the physical world realises **Imagination**. The second stage of reincarnation is realised **Inspiration**: he "breathes" a psycho-spiritual element unconsciously, namely the world of the spiritual and moral impulses. "He takes this in as his **conscience**." The third stage is realised **Intuition**: he combines with the line of heredity.

6(2/11/1922, Dornach) 55ff. 4758

210-05

**Ahriman** was the "**prince of this world**", the lord of the earth, of the human physical body, and of the intellect before the event of Golgotha. **Christ** influenced the etheric and astral bodies from without via the **mysteries**. Since Golgotha, Christ also wants to work in the physical body and intellect.

Former mysteries had two features in common:

- (1) The ceremony of the **draught of forgetfulness**. The memory of the present life was extinguished that way. Thinking became more mobile and intense (thinking more with the cerebral fluid than with the solid parts), the spirit and soul element of the pupil could penetrate into the brain, in front of which it makes hold, otherwise, at birth.
- (2) Experiencing a powerful fear or shock caused through special procedures. This state was connected with the rigidity of muscles. The spirit and soul element became free which is absorbed, otherwise, by the organism and is not perceived. The pupils became thus "Christians".

6(2/11/1922, Dornach) 63ff. 4758

210-06

The effect of **Ahriman** in **nature**: the space is congealed (**coldness**) into the **blueness of the sky**. The human being, turning pale, feels the ahrimanic effect, reddening he feels the **luciferic** effect. The warming effect of **Christ**.

8(2/17/1922, Dornach) 82ff. 4761

210-07

**astrology**

Towards the end of the **life between death and new birth**, the human being is tired of the universe what expresses itself in a kind of **fear**, timidity.

The human **brain** is a copy of the starry heavens. The soul, descending to the earth, goes to the brain that resembles to the starry **constellation**, in which the soul was living \*). The spiritual of man dies at birth and becomes the dead thought-world; on the other side, it continues working in the feelings toward the outside world. The timidity changes at birth on the one hand into **self-feeling**, on the other side into **will**.

Sympathy changes after death into the **thought body** in connection with the spiritual of the universe. Self-feeling becomes the ability of submerging into and existing within the spiritual beings.

\*) See 140/5 and 7(11/26/1912, Munich, and 12/15/1912, Bern).

9(2/18/1922, Dornach) 98ff. 4763

210-08

**ego-consciousness / life after death**

The **system of nerves and senses** is a picture of the previous earth-life; the **rhythmical system** is an echo of the soul experiences between death and new birth. The present earthly ego lives in the **system of limbs and metabolism** "and in particular in the tips of your **fingers** and **toes**" ... "and only because you experience the tips of your finger and toes in your brain, do your thoughts give you an awareness of this ego in your earth-life."

9(2/18/1922, Dornach) p. 99 4763

210-09

"Things that take place later than they should in the course of evolution are **luciferic**. Things that come too soon are **ahrimanic**."

9(2/18/1922, Dornach) 103ff. 4763

210-10

The drama **Cyprianus** by **Calderón** (1600-1681) is an expression of the medieval struggle to connect the pagan physical knowledge (later natural sciences) with the Christ impulse. However, Christ is still understood as Yahveh. Resemblances to the legend of **Faust**. Tips to both dramas also in the subsequent lectures.

On the difference between *Cyprianus* and Goethe's *Faust* (fourth and fifth post-Atlantean epochs) see 171/11(10/14/1916).

11(2/24/1922, Dornach) 125ff. 4766

210-11

**tension between East and West**

**Faust** and **Hamlet** are figures of the transition from the fourth to the fifth post-Atlantean

epoch. Explanations of **Shakespeare's** historical dramas about the kings, **Goethe's** *Götz of Berlichingen*, **Schiller's** *Robbers*. Differences in the transition of the epochs in Western Europe, **Central Europe** and in the East. On Goethe's *Faust* and his *Fairy Tale*, Schiller's *Letters on the Aesthetic Education of Man*, *Wallenstein*, *The Bride of Messina*, *The Malteses (unfinished)*, *Demetrius (unfinished)* in the next lecture.

On Schiller's *Aesthetic Letters* see 188/7(1/24/1919, Dornach) and 214/3(7/29/1922, Dornach) (in it also on Goethe's *Fairy Tale*).

**13(2/26/1922, Dornach) 151ff. 4769**

**210-12**

The transition from the fourth to the fifth post-Atlantean epoch in the relation to **language** is characterised: language becomes internal in the fifth epoch and that is why it describes the external appearance in a lesser degree. A popular expression for it is found in the (Low German) anecdotes of the peasant jester *Till Eulenspiegel (the historical model of this figure died in 1350)* who took words literally in their original meaning instead of figuratively as already in his times. Other example: the **Parzival** legend is transformed into a comical mood (consciousness-soul) in the novel *Simplicissimus* by Hans Jacob Grimmelshausen (1621 or 1622-1676).

**Lohengrin**, the son of Parzival, must not be asked for his name by his wife Elsa, because he was connected with the **Grail**, the spiritual world, and his contact with the outside world was confined to sense-perception without having any recollections of his external descent. He could accomplish his deeds only that way.

**13(2/26/1922, Dornach) pp. 162 4769**

**210-13**

Examples how one could work even stronger on the souls in the Middle Ages: **slogans**, effective like meditations, for example "God wills it" ("Dieu le veult") of the first **crusade** or heraldic mottoes of old aristocratic families. Moral effect on illnesses: literary example *The Poor Henry* by Hartmann von Aue\*). On this topic see 92/14(5/19/1905).

\*) *Middle High German poet, one of the masters of the courtly epic (~ 1200).*

**14(3/19/1922, Dornach) p. 173 4791**

**210-14**

#### **health-illness**

"Today it is exceptionally difficult to make **medicines** effective for the treatment of illnesses. But someone who has made the effort to understand something given through Imagination will have reactivated his vital forces to such an extent that medicines will be once more effective for him – provided they are the right ones – because his organism will no longer reject them."



## 211 *The Sun Mystery and the Mystery of Death and Resurrection*

SteinerBooks / Anthroposophic Press (2006). **RStA** (9 lectures)

1(3/21/1922, Berne) p. 7 4793

211-01

**Ahasuerus**, the wandering Jew, is the counter image of Christ: the human being who wanted to become a god but failed in "amateurish" way. He is a real spiritual being who fosters **Judaism** since the Mystery of Golgotha, a "god" who cannot die and remains on the physical plane. Similar explanations in the next lecture.

2(3/24/1922, Dornach) 17ff. 4795

211-02

In a similar way as the awake state is threefold (thinking-feeling-willing) also sleep is threefold.

- (1) Light sleep with **dreams**. Man lives in the world of formative forces (cosmic thoughts, prebirth life), shown in *Occult Science - an Outline*, accessible to Imagination.
- (2) Dreamless sleep: man lives in the manifestations of the hierarchies. This state is accessible to Inspiration.
- (3) Deep sleep (**crystal consciousness**): man lives in the beings of the hierarchies ("in the crystals"); he recognises his **karma**. This state is accessible to Intuition.

Man can awake by himself only from the first two states of sleep. Before the **Mystery of Golgotha** his angel, since that time the Christ force got him (irrespective of his faith) from the third state.

Tip to the folk legends about **Charlemagne** (742-814) and **Frederick Barbarossa** (1123-1190) who wait sleeping in the mountain (crystal) until Christ wakes them.

4(3/26/1922, Dornach) 40ff. 4800

211-03

The human being of former times took up the soul-spiritual element of the outer nature with **inhaling** (inhaling = observing). He returned his sensation of the soul-spiritual in exhaling (exhaling = doing). Today the respiratory process is dampened and **sense perception** prevails. Among the Greeks, a transitional state existed: perception of the internal life of the head = **sophia**. The process of exhaling was overlaid through the feeling of bodily strength = **pistis**. Sophia and pistis belong together (**Pistis-Sophia**, title of a **gnostic** writing). Sophia was rarefied to scientia and to the ghost of modern **science**; pistis was condensed to egotistic-subjective **faith**.

4(3/26/1922, Dornach) 48ff. 4800

211-04

**realms of nature / life after death**

Due to the **faith** in **Christ** (especially in the Resurrection) the human being brings not only knowledge of the mineral, plant, and animal realms of the earth (like the non-Christians) but also of the human social relationships to the supersensible worlds after death.

5(3/31/1922, Dornach) 51ff. 4801

211-05

On the **Niobe** legend of the **Greeks**, who still had a feeling for the interplay of the four human members: Niobe turns into a statue because the separation of the ego and astral body from the etheric and physical bodies happens abruptly, so that the latter did not have any tendency to dissolve (as it usually happens already in **sleep**). The counter image is the **Laocoön** group: physical and etheric bodies are destroyed, while the ego and astral body still try to preserve them. \*)

The Greek **tragedies** (especially those of Aeschylus, less those of the later Sophocles and Euripides) were remedies, strengthening the ego by overcoming fear and the astral body by compassion. For this reason, these members became able to grasp the physical

and etheric bodies in the awake state properly. See lecture 3(3/25/1922).

\*) The figure of Laocoön as an Imagination for a boundary in the correct view of **sculptural art**: 271/1(10/28/1909, Berlin).

6(4/4/1922 62ff. 4803

211-06

On the original **yoga** training: the brain that is an image of the entire universe (revelation of the cosmic word) was touched with **inhaling**. The air was made suitable for touching by means of the sound A-U or A-O. In exhaling was devotion, confession to the cosmic word, accordingly in the sound M (**AUM**). This process is today internalised: contemplative thoughts that are filled with will (exhaling) in devoted submission to the cosmos correspond to inhalation. In former times, sound (internal) touched light (of the cosmic thoughts); now human will (internal) touches cosmic thought.

On the original yoga training see 212/7(5/27/1922, Dornach).

7(4/2/1922, Dornach) 70ff. 4804

211-07

### Mystery of Golgotha

People of earlier times felt a continuous life of spirit and soul, remembering their prebirth existence, and did not have any concept of death. Birth and death were merely points of transformation. Only towards the turn of time, one felt death as significant. This was connected with the appearance of the intellect, which was important for the human advancement, but which the gods could not give but **Ahriman**. He "who is very different from us (gods) and whose evolutionary path is very different from ours." Only since this time, Ahriman influences the human consciousness. He worked on the unconscious before. Nevertheless, his complete claim to power was ruined because one of the gods, **Christ**, went through **death**: The gods enriched their wisdom with the knowledge of death.

7(4/2/1922, Dornach) 79ff. 4804

211-08

### Mystery of Golgotha

The event of **Damascus**: **Paul** experiences that the old divine wisdom of the scribes has led to the error (by the work of **Ahriman**) of the condemnation of Jesus.

198/4(4/2/1920, Dornach): Paul had his experience of Damascus possibly at the age of 33 years (age of Jesus) and worked for the purposes of the Risen One for further 33 years: "It is a strange parallelism between the life of Christ Jesus and the life of Paul. Only that the life of Christ Jesus was just filled by the internal existence of Christ, that such a strong initiated post-experience of this event was with Paul that enabled him to produce the fitting ideas for Christianity as the first of humankind – in a period which is commensurate with the earth-life of Christ Jesus."

8(4/13/1922, The Hague) 92ff. 4814

211-09

### Communion

Explanations of the sacrifice of the **mass** as a representation of the **Mystery of Golgotha**.



11(4/24/1922, London) 125ff. 4821

211-10

**Christ** was the threefold aspect of the sun before the Mystery of Golgotha: For Zarathustra He was a divine being, for the Egyptians divine forces = **Osiris**. The Greeks regarded Him as the effects of the sun in the etheric surrounding of the earth = **Zeus**. **Julian the Apostate** (331-363) was initiated into this threefold mystery of the sun in a certain degree. The papal **triple crown** (Latin: **tiara**, not the mitre (*mitra*!))\* was the external symbol of it. See 208-16.

\* *Pope Paul VI was the last to wear the tiara at his coronation in 1963.*

11(4/24/1922, London) p. 130 4821

211-11

**Christ** taught his disciples after His **Resurrection** not only of the secret of death but also of the secrets of the **earth's** interior, the realm of the lower gods called **Titans** by the Greeks. This domain was unknown to the upper gods up to the Mystery of Golgotha.

236/16(6/29/1924): the upper gods are luciferic and the lower ones ahrimanic; the good gods (hierarchies) are in between.

11(4/24/1922, London) p. 134 4821

211-12

**Ahriman** will shorten the second half of the **postmortal life**, so that the human being is born one to two centuries too early if one does not counteract him. Ahriman grasps the **brain** and the force of **thinking** with strong energy.

12(6/11/1922, Vienna) 141ff. 4863

211-13

**Ahriman** lives in nature, and while the human being takes in nature, he takes in ahrimanic forces. The elemental beings of the solid element (**gnomes**) are not countable due to their multitude; they are super intelligent beings (correspond to the human life of thought). The elemental beings of the fluid element (**undines**) have an intensive sentient life. The elemental beings of the airy (**sylphs**) are related to the will-life.

An alliance of these elemental beings with Ahriman is threatening if people do not become familiar with them. See 223/7(9/28/1923).

The elemental beings of **light** and of the ether kinds strive for unity. They seduce the human being to perceive the spirit in the cosmos as unitary. **Monotheism** as a revelation of the etheric world.

On the threatening alliance between the elemental beings of the etheric (light) and **Lucifer** if man misses the right sort of inner absorption.

Elemental beings of fire (**salamanders**), which live in the change of summer and winter, however, also in blood circulation, are the mediators between the luciferic and ahrimanic elements.

See 212/8(5/28/1922, Dornach): the **Yahveh** religion as a spiritual view of the etheric regions, the elemental beings of which are striving for unity. Against it, the elemental beings of the earthly elements like gnomes, sylphs, and undines tend to become multitudes.

*Reference to lecture of CW 211 after 4-15.*

## 212 *The Human Soul in Relation to World Evolution*

*Anthroposophic Press (1985). (New edition under the title "Life and the Human Soul and Its Relation to World Evolution," Rudolf Steiner Press, 2016). RStA (13 lectures)*

6(5/26/1922, Dornach) 90ff. 4847

212-01

### human development

The **etheric body** is an image of the universe at birth, its configuration fades a little towards the **change of teeth** and begins to send rays inwards. These rays form an etheric structure in the middle at **puberty**: the **etheric heart** that substitutes the inherited etheric heart.

The **astral body** is differentiated very much at birth and brings an image of the prebirth experiences with it. This "slips" into the physical organs ("situated above the diaphragm") until puberty, and the astral body becomes vague, a nebulous cloud. The movements that are carried out in the outer world are now inscribed in this undifferentiated structure. During puberty, the **astral heart** is established as a central organ for our activities (**karma**).

*References to lectures of CW 212 after 4-15, in 175-04, 211-06, 211-13, 216-07.*

## 213 Human Questions and World Answers

*Gesamtausgabe, first edition. RStA (6 lectures)*

**2(6/25/1922, Dornach) (28ff.) 4878** **213-01**

The decadent **oracles** of historical time arose from the fact that the ancient initiates put questions to the rising sun at new moon time and got the answers by night at full moon time. As it follows from lecture 3, the questions concerned the physical, astronomical side of the cosmos (music of the spheres). See -03.

**2(6/25/1922, Dornach) (34ff.) 4878** **213-02**

### life after death

The human being sends rays of will toward the **sunbeams**. The earth sends the souls of the dead with these rays into the vastness of the universe. The souls return to incarnation with the **moonlight** (current of thought).

**Solar eclipse:** the rays of will do not unite with the physical sunbeams and get unhindered into space and with it all (luciferic) drives and instincts of people. **Lunar eclipse:** Thoughts flow out from the moon, so that a more intimate relation with the unconscious of the human being exists, favourable for the reception of bad thoughts. Therefore, solar and lunar eclipses serve as "opposite valves".

**3(6/30/1922, Dornach) (52ff.) 4879** **213-03**

### health-illness / mysteries

The ancient initiates put questions not only to the **sun** [see -01] but also to the **planets** (to the divine beings). When Mars was asked, one received answers (resolutions of will of the angels) from the Venus when it stood in opposition to Mars. Questions to Jupiter (archangels) were answered by Mercury, questions to Saturn (archai) by the zodiac. Type of question: mantras or formulae to Mars, sacrificial actions to Jupiter, actions of mystery pupils to Saturn (often for many years).

The effect of the planetary forces in the human being: Mercury lets him seize the solid parts of his body, Venus the fluid, moon the airy-shaped ones; Mars saves from merging in the heat **ether**, Jupiter in the light ether, Saturn in the chemical ether (**melancholic**), besides, the sun works as a separating element. On the effect of **metals** and the origin of metal therapy.

**4(7/1/1922, Dornach) (62ff.) 4881** **213-04**

The effectiveness of the **planetary** forces looked at from "outside", from the psycho-spiritual in which the dead exists (compared to the physical point of view, see previous abstract): Saturn puts the instincts, Jupiter the propensities, Mars the (not completely conscious) moral impulses, Mercury cleverness, Venus love, moon imagination and memory (forming of mental pictures) into the human being. These are important experiences for him while he is working on his organisation during the second half of the **life between death and new birth**.

**4(7/1/1922, Dornach) (75ff.) 4881** **213-05**

### life after death / centre-circumference

The soul experiences the following after death: "that we see as many worlds as people are connected with the earth, and just only one human nature, one human being. We all are one single human being when we have a look on ourselves from without."... "Therefore, one speaks of the **secret of number** in the science of initiation because, actually, also the number only has significance from this or that point of view. What is a unity here on earth,

the universe, is a multitude seen from without. What is a multitude here on earth, people, is a unity seen from without.”

**5(7/2/1922, Dornach) (77ff.) 4883**

**213-06**

On the relation of the formation of **slate** of the earth with the **plant** being, it has a normalising effect (also on the plant-like in the human being): “it aspires to make the whole earth one organism.” “The radiations of the slate stream out, they are carried around the earth through all possible, in particular **magnetic**, currents, and then the plant-like lives on these emanations of the slate formation carried around the earth.” It stems from the **Sun existence** when the earth was plant-like from which, on the one hand, the plant world formed and, on the other hand, the formative force were hardened as slate formation.

**5(7/2/1922, Dornach) (83ff.) 4883**

**213-07**

### **thinking-feeling-willing**

The independent creation of the **animal forms** is connected with the emanations from the **lime** formation of the **earth**. They make the figures coming down from the moon earthly [see previous abstracts]. The difference of the figures is depending on the course of the moon through the **zodiac**.

Relation with the human being: “People who contain more lime are - as a rule - the cleverer, those who can hold together subtle concepts.”... “However, we are more dependent on the depositions of the clayey, that what lives in slate, clay, for example, if we want to develop the will more intensely.”

**5(7/2/1922, Dornach) (88ff.) 4883**

**213-08**

### **health-illness**

The polarity of the **siliceous (quartz)**, which wants to bring back “the human being to his still unincarnate being,” and the **carbon** that counteracts it. “It is, actually, our house.” Therefore, siliceous as remedy in cases of deposited metabolic products in the head or in the periphery.

**Nitrogen** opens the human being to the cosmos, while the **calcareous** prepares him, “so that he puts his own organisation to the place of the cosmic nitrogen which intends to work into him.” Constant oscillating of these two effects in the human being.

“What is then, actually, the main significance of nitrogen ...? We cannot live in nitrogen. We need **oxygen** to live; however, our ego and astral body are not able to exist when they are outside the physical body in **sleep**.” “Nitrogen is generally that which brings us in intimate relation with the spiritual world. It is the bridge to the spiritual world in the condition in which our soul is during sleep.”

**302a/4(9/22/1920, Stuttgart)**: The fact that nitrogen and oxygen are only mixed in the air but not combined chemically is a cosmic image for the fact that the astral and the etheric bodies “have a loose connection in the human being.” If they were connected firmly, he could not fall asleep.

**302a/6(10/16/1923, afternoon, Stuttgart)**: The human being corrects an improper ratio of nitrogen to oxygen unconsciously in the air to breathe.

**6(7/7/1922, Dornach) (97ff.) 4885**

**213-09**

Explanations on the philosopher Franz **Brentano** (1838-1917) and the circle of his followers. See also in the next four talks.

**9(7/14/1922, Dornach) (166ff.) 4890**

**213-10**

Ideas of **doubt** go through the head that is permeable for them, are taken up by the blood, and are carried down to metabolism, “they live in everything that is atomistic in the human nature, is granular, and is salty.” However, **convincing** ideas find related formations in the

head and can settle down in the whole nervous system. They combine with the whole person in the warmth, a spiritual human being arises from the convincing ideas: conviction - creation.

The physical arrangement of nature as a divine doubt. At the same time, it contains the first level of spraying the earthly into the cosmos, the convincing in the cosmos as creative factor.

**11(7/16/1922, Dornach)** (197ff.) **4893** **213-11**  
Short representation of the cosmological doctrine of **Jamblichos** (fourth century A.D.).

**13(7/22/1922, Dornach)** (224ff.) **4902** **213-12**  
**physical body / figure**

The form of the **plant** is from the starry heaven, its **growth** from the **planets**, and its metabolism from the earth. **Animal**: form from the **zodiac**, growth from planetary movement, metabolism from the earth. **Human being**: form from the whole sphere of the universe, growth from the whole planetary movement, metabolism from the earth.

*References to lectures of CW 213 in [154-03](#), [201-01](#).*

## 214 *The Mystery of the Trinity and the Mission of the Spirit*

The translation, published by Anthroposophic Press (1991), contains lectures 1 - 4 and 8 – 11 of the volume of the *Gesamtausgabe* (second edition). **RStA** (13 lectures)

1(7/23/1922, Dornach) 9ff. 4903

214-01

### Christianity / migration of the peoples

In the fourth century, there was a **Roman college** as successor of the old **pontifical** college that annihilated or modified the Christian traditions of the first four centuries. The principle of initiation would have completely been extirpated unless the influence of the northern peoples entered who still owned an atavistic, but more outwardly directed clairvoyance. They felt important dead people as living on (einheriers, Valhalla), thus they also sought Christ (poem *Heliand*).

According to the views of the early Middle Ages, selected dead became guardians of the Holy **Grail**. Knights of the **Order of the Swan** were people in whom these guardians of the Grail could come to physical effectiveness (example **Lohengrin**). "And such princes as **Henry I** (~876-936, *German king*) were happiest of all, as in his campaign against the Hungarians; he was able to have this Knight of the Swan, this Lohengrin, in his army." Similar views about **Charlemagne** (742-814) as leader in the crusades after his death.

2(7/28/1922, Dornach) 28ff. 4914

214-02

### thinking-feeling-willing / members

- (1) The **plant** is an etheric form that is filled out with physical matter (physical Imagination).
- (2) The **animal** nullifies the physical and the etheric, and manifests the being of the astral (physical Inspiration). Therefore, the spiritual beings that were accessible to Inspiration were shown in animal form in ancient times like the **sphinx**, the Holy Spirit as dove, Christ as the Lamb of God.
- (3) The human being nullifies the physical, the etheric, and the astral, and manifests the being of the ego (Intuition).

The **colour of the human flesh** (incarnadine) is the colour of the ego. The human astral body reveals itself externally in typical **movements**, inwardly in **imagination**. The etheric body becomes visible externally when a person sweats; also inner **organs** sweat as it was seen, e.g., by **Paracelsus**, this is experienced inwardly as life of feeling. The physical body becomes external in gravity, experienced internally as will.

4(7/30/1922, Dornach) 57ff. 4921

214-03

### Trinity / festivals of the year / Epiphany

The initiates of the ancient mysteries attained their ego-consciousness when the divine **Father principle** entered into them ("I am the I-am"). On the other hand, the divine Son principle and with it the divine ego entered into Jesus. The harmful effect of the decaying physical body on the earth caused by the human ego that became conscious in the centuries around the birth of Jesus is healed through the union with **Christ**. However, the ego-consciousness of people who were united with Him would then have been extinguished, because He was active in them, and inner unfreedom would have resulted. Therefore, Christ had to become invisible, is now active in the unconsciousness of human beings: **Ascension**. He sends the **Holy Spirit** in return who does not efface the ego-consciousness: **Pentecost**. Christ becomes with it also recognizable by means of the dying intellect.

Father God: the unbegotten begetter, Son God: begotten by the Father, Holy Spirit: given to humankind by the Father (baptism in the Jordan) and the Son.



5(8/5/1922, Dornach)\* (73ff.) 4943

214-04

Again about **memory** as **after-image** of thoughts. This after-image can be reminded; it does not get lost like the after-image of **sense perception** because a spiritual process takes place simultaneously with the sense perception that remains unaware.

\* *Lecture only in the Gesamtausgabe (second edition).*

5(8/5/1922, Dornach)\* (73ff.) 4943

214-05

In the time before Golgotha, the human **ego** entered into the whole **etheric body** in the awake state. This was the condition of the ancient **clairvoyance** to behold the divine world in nature. Today the ego enters only into the head part of the etheric body; this causes the head thinking with picture consciousness. In future, the ego is outside the etheric body, the human being receives knowledge of the human destiny (in former times of the destiny of gods). We must unite with **Christ** not to lose the connection with the etheric body. Once it was important to be raised by Christ from the Fall of Man. Today and in future, it is important to get the proper spiritual gravity for the light abstract thoughts from Him.

\* *Lecture only in the Gesamtausgabe.*

7(8/9/1922, Dornach)\* (106ff.) 4948

214-06

The lack of understanding of ancient dogmas and cultic rites was used by **elemental beings** in modern times that worked in nature and accompanied **alchemical** experiments in the Middle Ages to ponder over them with the unused human intellect. That also had a



parasitic effect on the social realm. **Goethe** in his *Wilhelm Meister*, **Karl Gutzkow** (German writer, 1811-1878), and **George Sand** (1803-1876, picture) try to follow such traces in their novels.

Since the end of the 19<sup>th</sup> century, many souls strive into existence with high expectations what is disagreeable for these elemental beings and finished their work. People now form thoughts, however, without any substance [example Oswald **Spengler** (1880-1936,



picture), see lecture 6].

\* *Lecture only in the Gesamtausgabe.*

9 or 6(8/22/1922, Oxford) 93ff. 4958

214-07

### life after death / speech / living with the dead

The interchange with the dead is more difficult than attaining spiritual knowledge in general. The dead soon lose understanding for nouns, they rather understand verbs\* still for a long time. Questions must be put accordingly; one does not immediately receive answers and they are then in the form of sounds and interjections understandable only with the heart. See 190/4 and /5(3/28/ and 3/29/1918, Dornach).

\* See 311/6(8/18/1924, Torquay).

**190/9(4/11/1919, Dornach):** "It is also often the case today that people cut off themselves from the spiritual world through thinking in nouns. The peoples who have already come to decadence and feel the verbs nearly as nouns, like some **Africans**, cut off themselves

completely from the spiritual world.”

9 or 6(8/22/1922, Oxford) 103ff. 4958

214-08

### life after death / organs

“When the human being is approaching a new earthly life, he still has the sun and **moon** within him. But gradually the sun and moon begin to contract together.” Then two images separate themselves as “glistening and luminous, at first, gigantic spheres, one of which is the spiritualised sun, the other the spiritualised moon.” “These two spheres that separate themselves from the cosmically transformed human being – that is, from this **Adam Kadmon** existing still to this day – these two spheres draw closer and closer to one another. On our way down to earth we say: sun and moon are becoming one.” This leads the human being to the line of heredity. The sun-moon eye that sits behind the nasal root (lotus flower) becomes the pupils of both **eyes** by **inside out inversion**. The **heart** forms when the sun passes the zodiacal sign of Leo.

11 or 8(8/30/1922, London) 124ff. 4966

214-09

In **sleep**, the human being is united in the first (and second\*) sphere (after falling asleep and before waking) with the forces of the **planetary** movements (or to an after-image of the planetary system in the astral body in contrast to the **life after death**\*), which are reflected to him by the etheric body, and goes with them out into the cosmos (these are the spiral lines of the plants\* at the same time). Besides, the part of the astral body that interlinks in the waking state with the **heart** becomes the perceiving heart-eye. A feeling of anxiety\*\*\* is mixed in this perception, because the human being feels himself as a cloud of mist within the cosmic fog. This leads, in the end, to a feeling of devotion to the divine. This heart-perception is carried over into the awake life and prevents that the physical substances taken up by man (nourishment) do not assume their earthly character solely and bring about disorder in the entire human organism. The human being feels refreshed then.

**218/1(10/9/1922, Stuttgart)**: The human being also owes the inclination to **philosophy** and a feeling for the divine to this phase. 227/9(8/27/1923): it was called the sphere of “ex deo nascimur” in Rosicrucian teachings.

In the second or third\* phase of sleep, the human being is perceiving by means of that part of his astral body which permeates the **solar plexus** and the entire limb system (sun-eye). The **zodiacal** forces (after-image of the zodiac) which come from above and below the earth\*\* are reflected to him by the physical and etheric bodies. In the confusing and complex events of the zodiac, **Christ** will be the ordering guide if the person concerned has acquired an understanding for Him or the Mystery of Golgotha on earth. The person can then perceive **karma**.

During life, the **moon** forces prevent that the human being extends his experience beyond the zodiac and does no longer wake up. The moon “wants to put us again into the world of people, basically tearing us out of the cosmos. The moon has forces that are actually opposed to the forces of the sun as well as the forces of the stars. It constitutes our kinship to the earth.” After death, the etheric body is lost as mirror and penetrates the cloud of mists for a few days (recollection). Then the human soul is still held back in the soul-world (**kamaloka**) by the rest of the lunar forces.

\* See 215/5(9/10/1922, Dornach), 218/1(10/9/1922, Stuttgart) and 218/6(11/5/1922, The Hague).

\*\* The forces from below were excluded in Oriental initiations (e.g. **Buddha**’s posture, sitting on his legs).

\*\*\* **226/3(5/18/1923, Oslo)**: This feeling of anxiety (in the astral body) is experienced, because the soul is dispersed in the planetary world. Indeed, these are only the after-images of the planets (in contrast to the postmortal life, cf. 222-02). Only real interlinking with Christ can heal this timidity: the Rosicrucian experience “in Christo morimur.” In pre-

Christian time, an after-image of Christ was among the planetary after-images that intervened as helpers.

See 227/9(8/27/1923, Penmaenmawr): here the first sphere is called the sphere of the three iron necessities of the **Egyptian mysteries**: the fear of standing in front of an abyss and the alternating states of keeping oneself upright and fainting.

*Reference to lecture of CW 214 in 210-11.*

## 215 *Philosophy, Cosmology and Religion*

See abstracts of CW 25. **RStA** (20 lectures)

*References to lectures of CW 215 after 4-15, in 214-09.*

## 216 *Supersensible Impulses in the History of Mankind*

*Gesamtausgabe, third edition. The English translation, published by Rudolf Steiner Press (1956), was not available. RStA (6 lectures)*

**1(9/16/1922, Dornach)** (9ff.) **4996**

**216-01**

### **life after death**

After death, the human being lives with his thoughts on spirals of the astral world into the **planetary** spheres. These astral spirals cause the **plant** life on earth. The soul is moved and supported by the force of the **mineral world** (especially that of the **metals**), which leads it to the single planets.

The planetary spheres are still penetrated by **lunar** forces - which are related with that divine being that forms as an image of our spiritual-moral value - and by the **animal group souls** who change their condition of consciousness ascending and descending in connection with the respective animal forms. However, besides "dreadful, wild fights" take place between the group souls, too.

**2(9/17/1922, Dornach)** (24ff.) **5000**

**216-02**

### **reincarnation / life after death**

In the same way as the third **hierarchy** works on the **system of nerves and senses** the second hierarchy works on the rhythmical system, which is not a faithful image as the **head** is but a distorted one of the universe, in which the cosmic can remain cosmic. The first hierarchy has a relationship with the **system of limbs and metabolism**, because it "masters the strongest material by means of its spirituality."

After death, the first hierarchy takes over the image of the spiritual-moral human being [see -01] that formed in the middle system during. It is later handed over to the second hierarchy and, in the end, to the third hierarchy, from which the human being, descending to incarnation, receives it as his **karma**.

Etheric thoughts, in which the third hierarchy "pours its activity into the spiritual atmosphere of the earth" weave behind the mirror of **thoughts** and **sense perceptions**. The beings of the third hierarchy are connected with the earth existence that way. They would dampen down their consciousness by this diving into the human being: they would lose their being. That is why they need "food" from the world substance. This food is the human thoughts, which are released in the cosmos when the human being dies.

**3(9/22/1922, Dornach)** (41ff.) **5011**

**216-03**

On the **organ-forming** and organ-healing forces of the ether of the air which become

effective while **inhaling**. The initiates of ancient mysteries (of the ancient Indian and Persian periods) received their Inspirations from **lunar beings**, "whom the human beings inhaled by night and during the periods in which they were clairvoyant in their day waking state." They could inspire them to bring in something particular to humankind.

In the **Egyptian** epoch, the lunar beings could be taken up only by night what would have led to black magic. Therefore, the priests introduced the **mummy cult**. The lunar gods who had already become quite luciferic found an earthly home in the mummies (mummy = house of the gods) during the day.

In the **Greek** culture-epoch, the relation of inhaling and exhaling was well balanced. The lunar beings were not active any more in it and the Greek mysteries, but elementary-demoniacal airy beings were the helpers to give impulses of historical and cultural life. On **Homer** and the **hexameter**.

**4(9/23/1922, Dornach) (55ff.) 5013**

**216-04**

Since the fourth, fifth centuries A.D., a new group of **elemental beings** ("from other worlds") is active on earth that want to help the human being with his individual moral impulses (preparation of the **Jupiter existence** in the forms of **exhaling**, in this context see preceding abstract). Conceptions like that of **heredity**, in general intellectualism and mechanism (**technology**) hamper them.

**5(9/24/1922, Dornach) (71ff.) 5015**

**216-05**

By means of the **mummy cult**, the **Egyptian** initiates received not only the knowledge for the guidance and education of their people, but also knowledge of the external nature from the **lunar beings** [see -03] for which the physical nature (intellectuality) of the Egyptians was not yet developed. This did not happen directly but by the human souls who were still tied up in the mummies for a while (therefore, Egyptian culture = decadent culture).

Since the fourth post-Christian century, intellectuality develops; however, the human being has no longer access to spirituality. One attempted to arrive that by preserving ancient (pre-Christian) cults (**Freemasons**) with the assistance of the earth **elemental beings** [see preceding abstract] which live(d) in these ceremonies, especially at night.

**5(9/24/1922, Dornach) (p. 76) 5015**

**216-06**

On the connection of human souls who are gradually descending to incarnation with the ceremonies of **Freemasonic** orders (however, also with the **cult** of the churches), "because certain needs of cognition exist in the spiritual world among the hierarchy of the **angeloi** today which were very important for us in our pre-earthly existence." This generates a certain mood from which people have scooped who were sensitive for that [tips to **Goethe's** Freemasonic membership, his "rejuvenations" and his ideas of metamorphosis (lecture 7), to I. P. V. Troxler (1780-1866), Henrik Steffens (1773-1845), G. H. von Schubert (1780-1860), Johannes von Müller (1752-1809)]. This was the first preparatory phase of that spirituality which should enter into our intellectuality.

**6(9/29/1922, Dornach) (86ff.) 5017**

**216-07**

Continuation of lecture 5 with special emphasis on the future significance of the **cult**, in which **elemental beings** can live which perfect themselves in future and constitute the seed of the **Jupiter evolution**. Explanation of the **Communion**. Difference between ("technical") everyday action and cult action. See 212/5(5/7/1922).

6(9/29/1922, Dornach) (p. 95) 5017

216-08

Short characterisation of **Paracelsus** (1493-1541) who still understood the medical activity as a kind of cult action. Tip to the fact that he was murdered\*. See next lecture on his concept of **mummy**.

\* Remark: Blavatsky also states that Paracelsus was murdered (lit. 9, vol. I).

8(10/1/1922, Dornach) (125ff.) 5021

216-09

Account of the historical situation of Pope **Nicholas I** (~820-867, Nicholas the Great, pope from 858 to 867). His decision between three cultural currents:

- (1) A southwestern esoteric current going out from the Mystery of Golgotha (current of the Holy **Grail**);
- (2) An eastern esoteric current which had lost the spiritual to a great extent and realised itself especially in the cult with pilgrimages to Jerusalem;
- (3) A Central European current in which the esoteric was looked at in the cult (less experienced than in the east) and the esoteric knowledge was fixed in dogmatics which were only accessible to faith. Nicholas supported it, because he regarded the Western humanity as not yet capable to absorb the spiritual of the Grail current as **Boniface** (~675-754) already did before him.

Enthusiasm of the **crusades** flamed up some centuries later when the first two currents flowed together which, however, had become quite materialistic then.

Reference to lecture of CW 216 in [208-03](#).

## 217 *Becoming the Archangel Michael's Companions*

SteinerBooks (2007). **RStA** (13 lectures)

(p. 75)

217-01

Interrogative answer concerning the **sexuality** of children\*. "If one asks for the age of the child, one will hear that it is only five years old. Believe me that sexuality occurs only with the process of maturing and that it really makes no difference whether a child tickles the nose or scratches somewhere else."

\* Not contained in the English translation.

## 218 *Spirit as Sculptor of the Human Organism*

SteinerBooks (2015). **RStA** (14 lectures)

3(10/20/1922, Dornach) 33 ff.) 5057

218-01

In **sense perception** (seeing), the sense impression from without, in which **ego** and **astral body** live at first, meets the living watery element (**etheric body**), coming from within (**kidneys**), and its mineral components (physical body). The former current has formative force, wants to make the human being a "statue", the latter has a dissolving force (contrast **Ahriman-Lucifer**).

Any sense perception becomes remaining **memory** only after three or four days after it was strengthened three or four times by the ego and astral body during sleep, because it has to be dissolved by the lower current at first and can settle only then as a "malleable structure". The pulse-breath quotient is an expression of the speed of both currents. The

kidney is a starting point of the living water and is penetrated with Imaginations that may lead to subjective phenomena with patients suffering from the kidneys.

The interplay of the rhythms of the system of nerves and senses and the system of limbs and metabolism in the eye. "So that seeing consists in it, actually, that these two rhythms crash into each other in the eye. Imagine these two rhythms were identical: we would not see." An ego-experience would not be possible, too. Every organism has its individual ratio (1:4) between the tempo of the nervous system and that of the metabolic system.

**Cramps** (especially with **children**): something astral works in the etheric body / physical body too fast. Explanation of **polio** by the incorrect interplay of these currents, "which however does not find its cure immediately because the non-coherence is caused by older relationships."

4(10/22/1922, Dornach) 47 ff. 5058

218-02

### digestion

Absorbed **food** is deadened in the human being, it is revived (taken in by the etheric body) on the way from the bowel to the heart. These broken down and revitalised nutrients are connected with **oxygen** by breathing. The human being can exist as an earthly person that way. Via the **nephritic system**, the astral body absorbs the substances. Organ-forming ("material-supplying") forces come from the nephritic system ("nephritic radiation"). They meet the organ-forming forces of the head system. This is connected with an intensive transformation of **nitrogen**.

The ego-organism takes part by means of the **liver-gall system**. **Hydrogen** is the physical representative of the liver.

**Pilot kidney** (German *Stauniere*): the etheric body works too strongly, so that the astral body does not absorb all that flows out of the heart to the kidney.

**Cirrhotic kidneys** (renal shrinkage, German *Schrumpfniere*) originate if the astral body works too strongly without the kidneys co-operating in the right regulation. It stops functioning, at the same time the heart activity diminishes through feedback (see the following lecture).

**Inflammations** occur with overly strong effectiveness of the nephritic system. One can counteract them with internally cooling means (from flowers). Too strong an effectiveness of the system of nerves and senses can lead to **tumour** formation. It may be dissolved by wrapping with warmth from without (also by injection of substances).

*Kurt Magerstädt in lit. 18, p. 145: Steiner (June 1924, Lauenstein) says that "a miraculous remedy for nephritic illnesses" can be prepared by decoction from the red peel of the rose hip (Rosa canina).*

"The **spleen** is connected with all those activities of the human being which transcend the ego, which already approach the **spirit-self**, and the spleen is even almost the organ of the spirit-self."

6(11/5/1922, The Hague) 87 ff, 5073

218-03

### reincarnation / sex / lunar phases / constellation

"And the time of new **moon** is the time which beings choose who wish to become men. Thus, the human being enters his earthly existence through the portal of the moon. But the force, which the male requires in order to enter the earth-life, is then flowing out into the cosmos... The force which the female requires is radiated from the moon when it is the full moon... and this force, which the moon can send out into the cosmos from its not illuminated side, the human being requires if he wishes to become a woman." Because the descent does not take place so fast, the human being is frequently exposed to the full moon or the new moon. This influences the organisation of the head as for example the **colour of eyes and hair** (new moon with woman: blue eyes, blond hair, and full moon with man: brown eyes, black hair).

7(11/12/1922, London) 96 ff. 5075

218-04

The **religious** consciousness of the human being is depending on the physical body, his moral life depending on the etheric body. The cosmic **ether** consists of two parts: of warmth, light, chemical ether, life ether and of moral which forms the basis of it, but exists only near the stars and planets. Between the stars, the sunlight expels moral from the ether. Therefore, the human being experiences nature without moral. In sleep, the human being leaves the etheric body and that is why he is an amoral being. Due to the expulsion of moral, **Ahriman** also has access to the ether in which we are during **sleep**. That is why Ahriman can show the things to the human being in sleep in such a way, as if the good were **evil** and the evil good.

Other explanations on the morality of the ether in 219/1(11/26/1922, Dornach).

7(11/12/1922, London) 102 ff. 5075

218-05

#### reincarnation

On the connection of the **lunar** forces with the incarnation as man or woman, the **Venus** forces to which the human being exposes himself with the descent, connecting him with a certain family, and the **Mercury** forces connecting him with a certain nation. The lunar forces are opposed to the **Saturn** forces: This ancient knowledge was applied in a spiritual **diet** in former times which must now again step aside the physical one.

8(11/16/1922, London) 105 ff. 5076

218-06

#### elemental beings / planets / disasters / meteorology

**Luciferic** beings of the elements of air and warmth in the periphery of the earth incline to make the human being an angel-like moral automaton. **Ahrimanic** beings of the watery and solid elements (identical with those in -05) counteract them. They are under the earth surface and involved in **ebb and flood, volcanism, earthquakes**. Certain ahrimanic beings grasp the **instinct** nature of the human being. They can snatch him after death if he had a corresponding way of life and use him for the creation of such watery-earthly beings. They hope that the human beings will once embody in them. "And they want to make the earth immortal, so that it is not dispersed in space." They also fight against **Yahveh** (moon) who is the lawful regulator of drives and instincts together with Mercury and Venus.

**Mars, Jupiter, and Saturn** have an effect on the **sense organs** (Saturn), nerves (Jupiter), and language (Mars) and want to make the human being a real earthly human being; the luciferic beings combat them.

In connection with the Saturn, Jupiter, and Mars beings fighting against the luciferic air-fire beings: "And thus you see looking around in nature: all that expresses itself by **forces** stems from the Mars beings. What expresses itself by **physical laws** stems from the Jupiter beings, and what is **colour** and **tone** from the Saturn beings."

8(11/16/1922, London) 113 ff. 5076

218-07

#### elemental beings / mental illnesses

**Illnesses** are the only means of the good powers in many cases to protect the human being from **Ahriman**: If the ahrimanic beings win against the **luciferic** ones, this will lead to illnesses like **cancer, diabetes** etc. The physical nature of man is so ruined that the instinct nature becomes unsuitable for Ahriman to form the above-mentioned ahrimanic beings. If Lucifer wins, catarrhal illnesses or **madness** will come into being.

If Lucifer gets the upper hand in the etheric body, the human being becomes a habitual liar (the opposite of the moral automaton aimed at by him). If Ahriman wins, the human being is **possessed**, however, the instincts stick to the etheric body and cannot be drawn down by Ahriman.

If Ahriman attains the rulership in the astral body, the human being becomes an extreme **egoist**, however, holds together his instincts, so that Ahriman cannot approach. If Lucifer predominates in the astral body, man gets ego-less states.

Similar explanations in **219/3(12/3/1922, Dornach)**: The ahrimanic beings are described as moon beings, Mercury beings, and Venus beings that lagged behind and want to give the human being an etheric body composed of the earth's ether during sleep, so that he becomes an etheric ghost (phantom) at the end of the Earth's evolution, which would not continue. The luciferic beings are Saturn, Jupiter, and Mars beings.

**9(11/19/1922, London) 130 ff. 5079**

**218-08**

#### **reincarnation**

Since the dawning of **Michael's** age, the human being descending to a new incarnation learns to make a decision, "when he has already taken over his **karma** into his etheric body, but starts the way to his physical body now." He will then have the possibility to hand over his physical spirit-body prepared by him to another human being and to take over that body which the other soul has prepared who has been especially harmed by him (ideal white **magic**, exchange of physical bodies). In time to come, this will be also possible on earth. "This will happen when the earth itself has gone over into other states."

**14(12/4/1922, Stuttgart) 203 ff. 5089**

**218-09**

#### **life after death**

The capacity of **memory** and the experience of **freedom** are echoes of the self-experience after death that alternates with the feeling of oneness with the hierarchies, which is reflected in the development of morality and **love** on earth.

On the reverse experience of the day experiences in **sleep**: "The entire sleep works just strangely in a compensatory way... When you sleep for a quarter of an hour, the outset of sleep knows, so to speak, when the end will be. You also experience everything back in one quarter of an hour what you have accomplished since the last waking." Sleep is a model for the reverse experience after death.

The cooperation of memory (change of teeth) and love (puberty) in **speech** and singing.

See also [236-18](#).

**14(12/4/1922, Stuttgart) p. 214 5089**

**218-10**

#### **language / Logos / smoke**

Representation of the **Samothracian Cabeiri** as jars: "these jars stood on an altar, there was brought something like incense into them, the sacrificial word was sung and from the power of the sacrificial word, which had a more vibration-exciting power in older human times than today, the sacrificial smoke formed the picture of the godhead that was searched for."

**15(12/7/1922, Berlin) 229 ff. 5092**

**218-11**

#### **life after death / reincarnation**

The human being sends the spiritual germ of his **physical body** ahead during his descent to new birth and contracts the forces for his **etheric body** from the etheric universe. This causes that the human being distinguishes his physical body and etheric body to such a degree that **memory** can be stopped in the physical body. Thus, it releases him "that our whole, in particular moral life does not always stand before us and we can grasp the thoughts of neutral common sense in the etheric body."

**16(12/9/1922, Stuttgart) 237 ff. 5094**

**218-12**

#### **senses**

The **ear** is an echo of the **music of the spheres**. It is protected in the womb against the



effect of gravity. The stirrup of the internal ear as a metamorphosed thigh, the anvil as kneecap, the hammer as a lower leg with a foot that sits on the eardrum. The ear snail as intestine. The head of this ear person is lowered into the brain. "We generally carry with us a whole number of more or less metamorphosed people" ([see 348-03].

Something earthly lives in **language** in the **consonants**, something spiritual in the **vowels** (echo of the postmortal life in the hierarchies). Tip to the **Hebrews** who wrote the consonants and only indicated the vowels: the divine should not be profaned.

The understanding of a heard word comes about by the fact that the listener with his etheric body joins it in saying and this joined in saying word sounds towards the word that comes through the Eustachian tube from without.

*References to lectures of CW 218 in 96-02, 214-09.*

## 219 Man and the World of Stars. The Spiritual Communion of Humankind

*Anthroposophic Press (1982). RStA (16 lectures)*

1(11/26/1922, Dornach) 1ff. 5083

219-01

### planets

**Thinking, speaking, and walking** are earthly faculties that the human being attains only with his descent under the influence of the **moon** (+Venus+Mercury) forces. In the **postmortal life** (influence of the **Saturn** forces in association with Jupiter and Mars) correspond to them: the (moral) orientation and movement within the hierarchies (walking), absorbing the cosmic word, the logos, which resounds within him (speech), and the cosmic thoughts, which light up within him (thinking). The spiritual sun brings about the transformation of heavenly abilities into earthly ones.

On the connection with the beings of the third hierarchy during the descent to a new incarnation or also during sleep and the faculties of walking, speaking, and thinking see 226/3(5/18/1923, Oslo) and 224/11(5/23/1923, Berlin).

*Steiner to Friedrich Rittelmeyer: The way a person walks reveals a lot of his nature in former incarnations [Friedrich Rittelmeyer "Meine Lebensbegegnung mit Rudolf Steiner", Stuttgart, 10-th ed., p. 35 (1983)].*

1(11/26/1922, Dornach) 15ff. 5083

219-02

**Meteorological** phenomena as a dividing wall between the cosmic and the earthly rhythms, or as a possibility of cosmic effects on earthly events (via the **chaos**). **Weather** stands between the cosmic rhythm of inhaling of the cosmos (becoming conscious) and exhaling (merging in the hierarchies), in which we are in the postmortal life, and the earthly rhythm of breathing.

The (irregular) phenomena of **volcanism**, earthquakes etc. constitute a diaphragm between the earthly force of gravity (efficient in walking) and the heavenly force of orientation among the spiritual beings in the cosmos.

2(12/1/1922, Dornach) 19ff. 5085

219-03

### sleep / life after death

Subordinate **elemental beings** spy out the human **thoughts** every night. The human moral **feelings** remain more with the person in summertime and are carried out "before the countenance of the divine-spiritual worlds" in winter, at Christmas. We have to carry the good or evil of our acts of **will** into the spiritual world only at death. The person's thoughts correspond to the daily revolution of the sun in his postmortal environment, depending on how wise or folly they were. The human being experiences his feelings as a kind of "yearly revolution", the good ones as warming, life giving, and the immoral ones as icy cold.

5(12/16/1922, Dornach) 63ff. 5098

219-04

**beings of warmth / truth-beauty-goodness / spiritual fool**

The **elemental beings** that help the human being to hold fast his thoughts belong to the same realm (however, they are not ahrimanic) as the gnomes, with which they are in fight. They are clumsy and terribly foolish beings which like to attach themselves to clever people and their thoughts. They escape as tiny beings into the human heads if the gnomes persecute them too severely. If they do not find enough clever heads, one can perceive them in libraries and the like, if the books contain something clever. "These beings have actually no life of their own. They can only make use of a life that is past. Thus they are spirit-fools who use the life that remains over from men; they sate themselves with the life that lingers in the **cemeteries** and such places."

Another kind of elemental beings that belongs to the same realm as the undines and sylphs who despise them are abysmal **arachnids** that help humans to have an interest in **beauty**. They attach themselves on artists and genuine works of art. They are not of luciferic nature.

The third type of abnormal elemental beings lives in the same realm as the salamanders. They come into being permanently in the warmth that the human being develops with enthusiasm for the **good**. They show a deep sense of shame and flee before the other elemental beings into the inmost recesses of the person. "These beings have certain other characteristics of which I do not care to speak, for the human soul is so obviously upset at any mention of such hideous spidery creatures."

The normal **elemental realms** become sense-perceptible for people in future. The just described realms were perceptible and visible in the Moon evolution, "however, they have sprung over into the spiritual – admittedly through their ahrimanic and luciferic nature." They are descending elemental beings.

6(12/17/1922, Dornach) 83ff. 5099

219-05

Since the 14<sup>th</sup>, 15<sup>th</sup> centuries, the conception of **space** and **thinking** in dimensions predominates and the remnants of the old conception of **time** are past. The conception of space is purely human; the gods have no access to it. The transition of the archangelic rulership from **Gabriel** to **Michael** in the last third of the 19<sup>th</sup> century is characterised as follows: "Gabriel stands in utterly perplexity before the ideas and notions of a modern educated man. Michael, who is closely connected with the forces of the sun, can at least put his activity into that which man works out in thoughts that exist as impulses for his free acting. Michael can work, for instance, into what I have called in *Occult Science* free, pure thinking, which must be the true impulse for the individual human will acting in freedom in the new age. Michael has its own particular relationship with the human deeds that spring from the impulse of love. He is the messenger whom the gods have sent down to receive what is now being led over from knowledge emancipated from spirit into spiritualised knowledge... The science which as **anthroposophical** spiritual science again spiritualises spatial thinking, lifting it again into the supersensible, works from below upwards, stretching out its hands as it were from below upwards to grasp the hands of Michael stretching down from above. It is then that the bridge can be created between human beings and the gods." See [257-04](#).

7(12/22/1922, Dornach) 95ff. 5101

219-06

"What goes on in the **senses** depends upon the astral body coming into contact with the rhythmical breathing process and with what is actually sent by the breathing process through the bodily organism" (hierarchy of the angeloi, perceived by Imagination). With the **sense perception** our astral body is already almost entirely submerged in the outer world, completely then in sleep. In sleep, one experiences the past day in backward order in a third of time: condensation in time. "And through this process our soul-being, our astral body, becomes so condensed within time that it carries the impressions of the outer world

not only for a short period, but as an enduring **memory**" (**archangeloi**).

**11(12/30/1922, Dornach)** (162ff.) **5117**

**219-07**

On the relationship of the **Christian Community** (Movement for Religious Renewal) to the **Anthroposophical** Society: "Side by side with this – so I thought at that time (1921) – there might be such a movement for religious renewal, which of course has no significance for those who find the way into anthroposophy, but is intended for those who, to begin with, cannot find this way. And as there are numbers of such people, a movement such as this is not only justified, but also necessary."

"For the Anthroposophical Society is not understood by one who belongs to it unless his attitude is that he can be a counsellor and helper of this religious movement, but cannot directly immerse himself in it. If he were to do so, he would be working for two ends: firstly, for the ruin and destruction of the Anthroposophical Society; secondly, to make fruitless the Movement for Religious Renewal."

*References to lectures of CW 219 in [218-05](#), [218-08](#).*

## 220 Living Knowledge of Nature. Intellectual Fall and ...

*Gesamtausgabe, second edition. RStA (9 lectures)*

3(1/7/1923, Dornach) (40ff.) 5131

220-01

### necessity-freedom

The direction of **sense perceptions** is horizontal (in the earth surroundings), it meets with ideation, **thinking**, which comes from the human inside. The unconscious perception of **metals** (Imaginations welling up from the earth's inside) from below upwards is weakened by the human being to **feelings**. Movement and form of heavenly bodies have an effect from above downward. The opposite human force is the **will**. In pathological conditions (when the connection of the astral body with the organs is loosened), man perceives the **metal radiation**, he becomes a **diviner**. "And thus it is necessary that one makes different signs, when one writes or speaks, when one perceives especially metallic in the earth by pathological conditions. I note that, e.g., **water** also is a metal."

The human being may perceive the "cosmic" effect morbidly as well: "So he sees deeper into the world, not only toward the past, but also toward certain events which are, however, not those which flow from the free human will but from the necessity of the cosmic order. Then he sees, as it were, **prophetically** into the future ..."

5(1/13/1923, Dornach) (74ff.) 5137

220-02

Characterisation of Jacob **Böhme** (1575-1624), Giordano **Bruno** (1548-1600), and Francis **Bacon** (1561-1626) as typical figures of the transition to the modern times in the preceding lecture.

**Salt-mercury-sulphur** processes were experienced by the human being internally, the last echo with Böhme, today in the abstract thinking-feeling-willing.

Tip to the fact that in the Old German epic **Heliant** the three Magi regard Balaam as their ancestor. Short tips to the legend of **Merlin** in both talks.

7(1/19/1923, Dornach) (105ff.) 5142

220-03

**Truth** is the connection with the pre-birth life experienced in the earthly existence (**physical body**), **beauty** the shine of the spiritual in the present earth-life experienced in the etheric body, and **goodness (astral body)** is the experience of the fellowman as condition of any morality and connection with the postmortal life.

12(1/28/1923, Dornach) (188ff.) 5154

220-04

In contrast to the "normal" natural phenomena (colour, tone, physical kingdoms), **electricity** is not only a "physical current" but also something **moral**. "You can look for the own electricity that lies in the human being in no other field than where the moral impulses come out at the same time" ... "However, the moral impulses are swimming in electricity, the physical impulses - but these are the immoral ones, these are the instincts of the **evil** which must be overcome by the upper world. And the biggest contrast to electricity is **light**. In addition, we are mixing the good and the evil if we look at the light as electricity. We have just lost the real view of the evil in nature unless we are aware that we make the **atoms**, while we electrify them, the bearers of the evil, not only the bearers of the dead. We make them the bearers of the dead, while we allow them to be atoms generally, while we imagine matter atomistically."

Electricity as past moral reality that turned into evil. The own electricity absorbs the immoral of the human being as, on the other hand, the light - taken up from the outside world - absorbs the moral.

Reference to lecture of CW 220 in [74-03](#).

## 221 *Earthly Knowledge and Heavenly Wisdom*

*Anthroposophic Press (1991). RStA (3 lectures)*

**6(2/11/1923, Dornach) 69ff. 5167**

**221-01**

### **health-illness**

A somewhat modified representation of the **formative** and **destructive** human forces. Steiner describes the formative forces as after-effects of the pre-earthly human being who is working in us as an invisible person after birth. Its visible physical correlative is rejected in form of the **embryonic covers** at birth. A current flows into this invisible human being from the ego through the astral and etheric bodies to the physical body (along the bloodstreams to the senses, centrifugally): current of nutrition and growth. In addition, a current runs from the ego directly to the physical body along the nerve tracts, it has a degrading, destructive effect (centripetal).

The ego flows with **breathing** through the astral body, but then directly with the air into the lungs: weakened process of destruction. An accordingly weaker regenerative current counters it that goes from the ego through the astral body and then through the etheric body, perceptible in the **pulse**.

**6(2/11/1923, Dornach) 75ff. 5157**

**221-02**

### **health-illness / remedy**

The contrast of **tumour** and **inflammation** as predominance of **destructive** or **formative** processes. Therapy has to support the one or the other side. The formative forces prevail in **fever**.

On the effect of foreign bodies in the periphery or more inside: removal by festering or encapsulating (cyst).

**Poison** is astrality, absorbed by plants. It is related to the activities in the human ego or astral body going directly into the nerves: destructive process (examples **deadly nightshade** = *Atropa belladonna*, henbane = *Hyoscyamus niger*, thorn apple = *Datura stramonium*).

On the different effects of plant **roots** and **flowers**.

**8(2/17/1923, Dornach) 105ff. 5173**

**221-03**

An (horizontal) astral current from within (from the back to the front) and the (horizontal) astral current of sense perception merge in the **animal** and work together. In humans, however, the **head** is lifted out of this astral current and thus it (the head) is more devoted to the etheric. Its outer shape is an image of the cosmos and that is why it tends to maintain this configuration and not to be confused by astrality like passions and **instincts**.

In a similar way as a play of features is an expression of the astral body, there is also a supersensible "play of features" of the **astral body** in the lower organism, but turned inwards. This is a faithful image of the human **moral** constitution. Morality humanises the **etheric body**, immorality forms it ahrimanicly.

References to lectures of CW 221 [after 4-15](#), in [204-11](#).

## 222 *The Driving Force of Spiritual Powers in World History*

Steiner Book Centre, Vancouver (1983). **RStA** (7 lectures)

**1(3/11/1923, Dornach) 3ff. 5196**

**222-01**

The etheric and astral bodies are chiefly involved in **speaking**. The element of soul (feeling and will) we instill to our words keeps on vibrating in **sleep**. What keeps on vibrating depends on the environment of the child up to the seventh year – weaker still up to puberty. Afterwards it becomes necessary for the soul-life “to let what is spoken on earth echo in such a way that the archangeloi in their world may take pleasure in these echoes of speech.” This intercourse with the angels and archangels will become impossible if the human being only calls material objects through language and any spiritual element is not contained in it. Steiner describes this as one of the reasons for the rebellion of the youth (**youth movement**).

**2(3/12/1923, Dornach) 15ff. 5197**

**222-02**

The **sleeping** human being is in the supersensible world that consists of three so-called **elemental kingdoms** (described in Steiner’s *Theosophy*). This world is not identical with the supersensible world in which he lives after death (angeloi, archangeloi). In these elemental kingdoms, beings are found, “who are at a level of existence lower than that of earthly man; they have no actual physical body but yet are not of a purely supersensible nature. These beings of the elemental kingdoms live as it were in the other three outwardly manifest kingdoms of nature.”

Man (after puberty) lives in the three elemental kingdoms looking at the angeloi, archangeloi, and **archai** during sleep. The latter imbue him with the capacity to unite in the right way with his etheric and physical bodies. However, this is possible only if we develop the strong forces necessary for grasping spiritual knowledge during our waking life.

Tip to the deeper reason of **Goethe’s Italian Journey**. The wrong relationship between sleep and waking state as possible cause of **diseases**.

Any natural **medicine** does not work by its substance primarily but rather by its relationship to the elemental world that is transferred to the individual concerned.

**3(3/16/1923, Dornach) 29ff. 5199**

**222-03**

Round about in the fourth post-Christian century (as central period, the entire process lasted from pre-Christian centuries up to the 14<sup>th</sup> century), an important cosmic event took place. The **exusiai** handed over their **thought** forces to the archai. They merely retained the task of controlling external **sense perception**. Since then, people do no longer perceive thoughts objectively together with the sense perceptions, but are of the opinion that they originate in their heads. See [222-05](#).

**3(3/16/1923, Dornach)\* 33ff. 5199**

**222-04**

**Music** was experienced in the course of human development in different way, example for the fact that previously objective experience became subjective. In the **Atlantean age**, the **seventh** was experienced as the smallest interval. This was a direct religious experience at the same time, a revelation of the gods in the tones. Before, in the **Lemurian age**, even only, an octave or higher interval was perceived and with it the mood of the gods, an objective experience of **major and minor**. In the post-Atlantean age, this connection with the divine was still experienced in the fifth. When the third emerged (connected with the aforementioned cosmic event), music became subjective, the major and minor moods formed in man. In future, melody is experienced in the single tone at the same time. See [224/11\(5/23/1923, Berlin\)](#).

On experiencing melody in the single tone, see CW 283, answer to question, 9/29/1920

(not contained in the English translation).

\* *This lecture is also contained in CW 283 as lecture 7.*

**4(3/17/1923, Dornach) 40ff. 5201**

**222-05**

Not all the exusiai handed over the thought forces to the **archai** (-03). They go on managing thoughts, but in such a way that they work more generally on human groups. On the other hand, the archai cause individual thinking. This current flows from Arabia via North Africa, Southern Europe to Western Europe, while the **retarded exusiai** work more from Asia. Both currents meet in east-west direction (**migration of the peoples**, invasions of the Huns, Mongols, and Turks); one can observe them in the **crusades**, too.

Tip to **Augustine** (354-430), whom retarded exusiai influenced in the first half of his life.

The western current (archai) was permeated by **archangeloi** (who could have been archai = **retarded** archai) from the south at the close of the Middle Ages. These caused an especially emotional relationship to language and with it to nationalism. The eastern current (abnormal exusiai) is penetrated by normal archangeloi from the north, who have more an effect on the individual. The southern and northern currents met and were penetrated by the west-eastern currents, e.g. in the **Reformation** and **Counter-Reformation**. The confusion of the **Thirty Years' War** (1618-1648) expressed these different opposing currents of the spiritual world.

**6(3/22/1923, Dornach) 71ff. 5204**

**222-06**

#### **health-illness**

The etheric life forces of foodstuffs are forced out in the metabolic system and the structure of forces that underlies the plant is absorbed into the etheric body. The "negative" or hollow form of this structure is produced in the head (system of nerves and senses). "And into this negative we now receive the impressions of the external world. This is possible because we have the hollow space within us ... and all nutritive plants have this effect."

**Remedies** from **poisonous plants** like **deadly nightshade** (*Atropa belladonna*), **henbane** (*Hyoscyamus niger*), which have also absorbed astrality, cause a much stronger structure of forces and with that a stronger negative. Application of henbane (*Hyoscyamus*) in cases of "somnolent states" (if the astral body is not bound firmly enough to the physical brain).

**7(3/23/1923, Dornach) 79ff. 5205**

**222-07**

#### **ecocide**

The human being of the **ancient Indian epoch** was understood as a divine Imagination, expressed in his **physiognomy**. People were divided physiognomically what led later to the more schematic division into **castes**. In the **ancient Persian epoch**, the human being was looked at as the divine thought, which was perceived in the phenomena of **weather**, time of day, season. In the **third post-Atlantean epoch**, one calculated the cosmic being of man (**astrology**). The local gods were important for the group togetherness. This was based on blood relationship in the fourth epoch after man had entirely become a citizen of the earth.

The human being of the fifth post-Atlantean epoch has become dependent on subterranean forces (thoughts as corpses of the pre-earthly existence). He will break the **earth** unless he imbues his thoughts with life (earth as a mirror of the vitalised thoughts that are sent to the cosmos). Moreover, the **warmth**-atmosphere of the earth is destroyed through the materialistic thoughts first. In the sixth epoch, the **air**-atmosphere will be poisoned through the intellect that does not develop Imagination and in the seventh epoch, the **water** will be contaminated: "if his exudations were to be the outcome of purely intellectualistic thoughts, they would pass over into the universal fluidity of the earth. Through this universal fluidity of the earth, the mineral element of the earth would, in the

first place, lose cohesion. And if man did not vitalise his thoughts, giving back to the cosmos that way what he has received from it, he would have every opportunity of shattering the earth.”

*Reference to lecture of CW 222 in 121-02.*

## 223 *The Cycle of the Year as Breathing Process of the Earth*

*Anthroposophic Press (1984), Gesamtausgabe, sixth edition. **RSIA** (9 lectures)*

**4(4/7/1923, Dornach) 63ff. 5225**

**223-01**

After the **festivals of the year**, **Christmas**, **Easter**, **St John's-tide** and **Michaelmas**, as prominent points of the astral breathing rhythm of the earth and the particular necessity of a Michael festival as supplement of Easter and preparation of Christmas have been shown in the first three lectures, lecture 4 emphasizes the importance of the midsummer and winter festivals in ancient times. The human being of that time was not yet interested in the mineral realm and in the human **figure** and did not have any **ego-consciousness**. Through the summer festival initiated by the mysteries, a question was posed to the cosmos with songs and dances and the answer was the approach of the dreamlike ego-consciousness from above.

The singing of **birds** vibrates in the etheric universe up to a certain boundary, then it vibrates back connected with the divine-spiritual of the cosmos that takes part in the creation of the **animal** and is received by the animal realm.

The early human being had a need for sculptural activity from autumn on. He formed, e.g., freezing water with his hands or his whole body, decadent rest: **Bleigiessen\*** at New Year's Eve. He was also led to an understanding of the animal forms, dependent on the earth, by other activities under guidance of mystery disciples like unravelling symbolic images, **throwing of runic wands**. Finally, he became conscious of the earthly human figure at yuletide.

*\*) Custom of fortune telling by pouring (= giessen) molten lead (= Blei, today alloys of tin) into cold water and interpreting the shapes created.*

**5(4/8/1923, Dornach) 79ff. 5226**

**223-02**

### **mystery mottoes**

On the experience of the cycle of the year by the human being of early days that culminated in the **annual festivals** inaugurated by the mysteries. Man experienced the approaching divine moral impulses in midsummer (enlightenment, mystery motto: “receive the light”). In autumn man lived in nature, he attained the first physical knowledge (motto: “look around thee”). In deep winter, he experienced the temptation through evil in the emerging darkness of the earth, which should be counteracted in calmness (motto: “beware of evil”). Spring was the turn to the higher nature, turning back in penance (motto: “return to human nature”).

Enlightenment, knowledge, temperance, and penance later changed into the more abstract **Platonic virtues** wisdom, courage, calmness (moderation), and justice (Greek: **dikaíosyne**). See 155/4 and 15(5/29/ and 5/30/1912).

**159/1(1/31/1915, Zurich)**: On the interrelation of the Platonic virtues with the **organs**: wisdom – brain or **small brain** (= **bodhi tree**), courage – heart, calmness (moderation) – respiratory and digestive organs. Man can further develop the cosmic forces of childhood, of upright carriage, and speech to justice.



8(9/30/1923, Vienna)\* (135ff.) 5442

223-03

The pupil of the **Mithras mysteries** got to know the organ functions very well by his heart organisation during the cycle of the year. This is the animal nature of the human being that is imagined as bull (system of limbs and metabolism). "And the powers which work in the human being of limbs and metabolism and are only tamed by the upper person these powers are indicated as scorpion, as snake and the like around the bull. And the real human being in his deformation sits on top with the primitive power, while he shoves in the neck of the bull with **Michael's** sword. But what has to be defeated, that just someone only knew who was trained in this regard." "And man then really studied the spirit of the annual sun course through the zodiac seeing himself by his heart," as it is to be seen in some representations. That is why the priest of the Mithras cult and the druid could tell their communities what had to be done in which season.

\* *Not contained in the English translation*

*References to lectures of CW 223 in [211-13](#), [228-01](#), [228-04](#), [229-01](#).*

## 224 *The Human Soul and its Connection with Divine-Spiritual Individualities*

*Gesamtausgabe, first edition. **RStA** (9 lectures).*

2(5/2/1923, Stuttgart) (p. 40) 5269

224-01

Currents in the **etheric body** constitute a kind of **counter-spine**, "which is situated in the front of the human being when we look at the physical body. And in the same way as the nerve strands ... go out from the physical **spine**, radiations and currents run in the etheric body in such a way that they flow together in it (counter spine)." This organ reveals itself especially during **sleep**. It is penetrated by the **lotus-flowers**, which it creates together with the currents of the **astral body**. On the work of the second **hierarchy** in the astral body and its manifestation in the etheric body.

5(7/11/1923, Stuttgart) (108ff.) 5346

224-02

On the effect of **electric** inductive currents on the human being: "In the time when there were no electric currents it was easier to be a human being. For there were not these **ahrimanic** forces perpetually that take away the **body** from us even if we are awake. It was also not necessary then that people endeavored in such a way to come to the spirit."

6(4/28/1923, Prague) (114ff.) 5265

224-03

Aftermath of the pre-earthly life and the previous earth-life in the learning of **speaking**, **thinking**, and **walking** in childhood: The angeloi give the ability of thinking, however, under the influence of the first **hierarchy**, because this is an ability that is allotted to whole humankind. We receive the ability of speaking from the archangeloi, but "which language we speak, we have this from much higher beings: the exusiai, dynameis, and kyriotetes." We owe the learning of walking to the archai. On the right connection with the hierarchies in **sleep** and in the **life between death and new birth**.

8(5/7/1923, Dornach) (144ff.) 5276

224-04

### **festivals of the year**

Since the middle of the Atlantean age, the physical body is in downward development. Around the moment of the **Mystery of Golgotha**, people could not have incarnated any more. The physical-etheric of the human being got new forces due to this event. The **Ascension** (also) is a warning Imagination that the etheric of the human being strives to the sun and can only be held by the action of **Christ** on earth. This action happened for all

human beings. "However, it is necessary for soul and mind that the Christ impulse can also sink into the soul during sleep. It is necessary that the human being consciously professes the contents of the Mystery of Golgotha."

**Pentecost:** completion of the Mystery of Golgotha. Christ gives the possibility to any single human being to penetrate the psycho-spiritual with the Christ impulse (Holy Spirit).

The Imagination of Ascension is experienced after death and is a reminder at the same time to unite from now on with the Christ impulse.

**9(6/24/1923, Dornach)** (p. 166) **5327**

**224-05**

**Electricity** is sun power that remained united with the earth from the Saturn and Sun stages.

**10(4/13/1923, Dornach)** (174ff.) **5232**

**224-06**

The speech-promoting effect of the archangeloi was based on Intuition in the Atlantean age; they gave themselves to the second **hierarchy**. **Language** was a speech of will. Afterwards up to the **Mystery of Golgotha**, language was a speech of feeling: The archangeloi gave themselves to the first hierarchy; their effect was based on Inspiration. It is based on Imagination since then. Because there was no higher hierarchy at first, the archangeloi had to get these Imaginations from the past and thus brought an **ahrimanic** element into language, it became a speech of thinking.

However, speech can be kept alive by Golgotha again, because it is an event, "through which the first hierarchy reached a higher plane. That is why I always had to say to you, **Trinity** lies, actually, above the hierarchies. But it attained it only in the course of evolution."

*References to lectures of CW 224 in 219-01, 222-04.*

## **225 Three Perspectives of Anthroposophy. Cultural Phenomena ...**

*Gesamtausgabe, second edition. RStA (1 lecture)*

**4(7/6/1923, Dornach)** (69ff.) **5340**

**225-01**

Account of the two unions of craftsmen, the louns **devorants** (louns garous) and the **gavots** in **France** of the 18<sup>th</sup>, 19<sup>th</sup> centuries which were organised in a similar way as Freemasonic unions. Their social significance: connection of the not yet fully individualised single human being to his profession but also to the spiritual world (in the form of ceremonies and symbols), in more astral way with the louns devorants (= werewolves) in Northern France, in more ego-like form with the gavots prevailing in Southern France (gavot = elemental being of the Pyrenees which were seen in connection with the Grail). Tip to the novel *Le compagnon du tour de France* by **George Sand** (1804-1876).

**5(7/7/1923, Dornach)** (84ff.) **5342**

**225-02**

Comparison of George **Sand's** *Le compagnon du tour de France* (see previous abstract) and **Goethe's** novel *Wilhelm Meister*.

**7(7/15/1923, Dornach)** (116ff.) **5354**

**225-03**

Representation of the Greek and **gnostic** view of the world origin: **demiurgos** as world creator. From him spiritual beings arise, the **aeons**. One of them is a lower **Jehovah**. Demiurgos and the aeons are the **pleroma** (= plenitude). Jehovah combines with matter and creates the human being. **Achamoth** is the human being who strives back to the spiritual. Demiurgos fits in with this striving and sends a very lofty aeon down into the

human being Jesus.

(Cf. 149-01; remark: Gnosticism is a collective term of numerous related views of the pre-Christian and post-Christian time, so that both representations may be true.)

7(7/15/1923, Dornach) (124ff.) 5352

225-04

### Russia

From the fourth post-Christian century on, a spiritual diaphragm formed between East and West along the Urals and the Black Sea: In the East the rests of the spiritual view (the pleroma, see preceding abstract) became decadent and turned into physical-sensory magic beings: **shamanism**, **ahrimanised** black magic. This is connected with the fact that the astral beings that the Greeks called satyrs and fauns went to Asia at that time and seduced people.



In the West, the clear thinking developed without view of the spiritual that bound itself more and more to the sensory under the influence of **luciferic** beings. This led to such views like **Bolshevism**. **Lenin** (1870-1924, picture) as possessed by these luciferic beings. The Western and Eastern astral beings strive for a "horny marriage" in this area. Metamorphosed fauns come into being: Imagination of a humanlike glittering gigantic head (from the Western beings) and a goat-like abdomen (from the Eastern beings). Their perishable influence on people.

8(7/20/1923, Dornach) (139ff.) 5344

225-05

### nutrition / physical body

**Matter** that the human being takes in with food unites in the main not with that what is the human being but stimulates the etheric activity that is a counter-process. "My old heart is stirred up by the physical, transformed matter which comes into me. But I create the new heart from the cosmic ether." "And there are deep insights into the nature of **illness** if one knows how matter is kept instead of being expelled; for all matter ... is originally condemned to be expelled again. If it is kept in the organism, it becomes a cause of illness."

11(9/22/1923, Dornach) (p. 190) 5435

225-06

### nutrition

**Potatoes** claim forces of the brain for their **digestion**, **rye**, wheat etc. those of the abdomen only (tubers - fruit).

12(9/23/1923, Dornach) (175ff.) 5436

225-07

In the case of **somnambulism**, the lunar force working in the etheric body overcomes earth's gravity. One has to look for the reason of somnambulism in the fact that the human being behaved in an extremely hostile way towards the spiritual world in the pre-earthly existence. The astral body cannot be consolidated properly due to this antipathy with the descent, and that is why a relationship with the lunar forces remains. **Lunar addiction** as an educative aid against hostility to the spirit.

On the special type of vision of Jacob **Böhme** (1575-1624) who was not addicted to moon in his will but was exposed to the solar influence in his knowledge. This was an atavistic kind of the retrospect of the condition how one beholds in the pre-earthly spiritual world (with **Paracelsus**, too). Such people saw the elemental beings (which one sees in the spiritual world) and less the material of the sensory world. Saturn-initiates like Emanuel

**Swedenborg** (1688-1772) as assistants of other souls in the postmortal life because of their knowledge of the spiritual already in the earthly life [see [227-07](#), [228-05](#)].

*References to lectures of CW 225 in [227-02](#), [235-05](#).*

## 226 *Human Being, Human Destiny and World Development*

*Gesamtausgabe, fifth edition. RStA (6 lectures)*

**1(5/16/1923, Oslo) (14ff.) 5280** **226-01**

### members / age

The true **ego** and the astral body remain, actually, in the prebirth spiritual world. "We experience our earth-life in space and in the usual time only with our physical body properly ... and the etheric body connects the outset (while waking up) with that point in which we stand just in any life period." The physical body using the etheric body reflects the true ego that remains at the starting point. This reflection is experienced as the own ego and grows older as the physical body does.

On the extrapolation of the **earth's** age, as it is done in **geology**: "You can calculate how this or that has resulted from a certain layer of the earth. Then you can calculate how this was twenty million years ago or will be after twenty million years. The proof works frightfully well; however, the earth did not exist before twenty million years.... And the earth will no longer exist after twenty million years." See 228/8(9/16/1923, Stuttgart), 240 (vol. VIII of Karmic Relations)/1(1/25/1924, Bern).

**5(5/20/1923, Oslo) (p. 80) 5288** **226-02**

The continents of the **earth** shifted due to the **Atlantean** catastrophe.

**6(5/21/1923, Oslo) (110ff.) 5289** **226-03**

### education

If the memory of the child is overloaded at the age of eight to nine, a disposition of **rheumatism** or **diabetes** may manifest itself later (deposition of metabolic products). If memory is not enough trained in the same age, a disposition of **inflammatory illnesses** may arise later. See [303-05](#)

*References to lectures of CW 226 in [214-09](#), [219-01](#), [293-08](#).*

## 227 *The Evolution of Consciousness*

*Rudolf Steiner Press (2006). RStA (13 lectures)*

**1(8/19/1923, Penmaenmawr) 35ff. 5396** **227-01**

Man experiences his past life in a **life tableau** on the level of **Imagination** with a tremendously strong subjective feeling of happiness, also in the case of painful events. "It is this subjective feeling of happiness which has inspired all those religious ideals and accounts – in **Islam**, for instance – where life beyond the earth is pictured in such glowing terms. They are the result of this imaginative experience of happiness."

**4(8/22/1923, Penmaenmawr) 96ff. 5402** **227-02**

**Dreams** form a transitional condition from the sense-perceptible to the supersensible world that the Greeks named **chaos**\*). In the Middle Ages, one still had an inkling of it in the ideas of the **quintessence** that was supposed to form the basis of the four elements.

Dreams originate from a sort of damming up of the astral body (and ego) in the physical and etheric bodies. They can reflect in - even if illusionary - pictures the "preparatory work" of the ego in the spiritual world for the **postmortal life**. The pictures are not important but their inner dramatic course. They can also contain concealed memories of previous earth-lives.

\*) See 228/3(7/29/1923, Dornach). 225/11(9/22/1923, Dornach): chaos = lawfulness beyond the zodiac.

**5(8/23/1923, Penmaenmawr) 113ff. 5403** **227-03**

The **chaos of dreams** originates from the fact that the modern person while passing the **guardian of the threshold** (the veil of chaos) ignores him and then applies the logic of the sense-perceptible world to the experiences beyond the threshold. The two reminders of the guardian of the threshold, namely at the entry into the spiritual world, 'forget the physical-sensory world!' and at the return, 'never forget that you were in the spiritual world!'

**5(8/23/1923, Penmaenmawr) 115ff. 5403** **227-04**

The **system of nerves and senses** is physical according to its substance and spiritual according to its activity. In the **system of limbs and metabolism**, it is just the other way round. The **head** causes that our limbs possess physical; it fills the spiritual arms and legs or the whole remaining body with physical **matter**. Physical and spiritual activity and substance, and astral substance and activity interact in the **rhythmic system**.

**6(8/24/1923, Penmaenmawr) 133ff. 5404** **227-05**

Dreams, interpreted morally, as means of self-knowledge.

**Elemental beings** are deeply slumbering in the inanimate **minerals**, which wait for getting a dream consciousness to conjure up plants again from the lifeless condition. They will also come to fully awake life in the course of their evolution and become purely spiritual beings one day.

**6(8/24/1923, Penmaenmawr) 144ff. 5404** **227-06**

**Visions** (also **hallucinations**): unaware sleep experiences are carried over into waking life, ignoring the **guardian of the threshold**.

**Second sight**: standing at the threshold without perceiving the guardian.

**Premonitions** (German: *Ahnungen*): taking over the experiences of day life into the light, often unnoticed sleep, ignoring the guardian.

**7(8/25/1923, Penmaenmawr) 148ff. 5406**

**227-07**

Further atavistic possibilities of being connected with the spiritual world without recognising the **guardian of the threshold** (caused by instinctive destiny or karma):

- (1) The **lunar addiction** or **sleepwalking** (somnambulism): the person is taken away from gravity for a while, lives in the lunar forces, in the astral. However, he behaves in such a way, as if he does not live on earth at all. The lunar movements the sleepwalker carries out unconsciously will be transformed into **Intuitions** if they are held back consciously.
- (2) The “Jacob **Böhme** type”: the experience that any sense perception ceases (darkness) in the spiritual world leads to unaware **inspiration**, the **second sight**. These concealed solar effects are also effective in karma and phenomena like **telepathy**. The second sight is especially frequent in isolated regions.

**Paracelsus** also had the second sight like Böhme had. He interpreted the pictures intellectually, while Böhme looked at them in affectionate contemplation. For this reason, Paracelsus distorted them; however, he attained the healing solar forces. Consciously grasping the solar reflections leads to **Imagination**.

- (3) The “**Swedenborg** type”, experience of the emptiness of the spiritual world: he was especially sensitive for concealed warm and cold effects of the surrounding space (“Saturn man”): He perceived etheric pictures of the activities of spiritual beings (angeloi, archangeloi) in the ether of the earth. If these unaware imaginations are penetrated with consciousness, they will become **Inspirations**.

**8(8/26/1923, Penmaenmawr) 172ff. 5407**

**227-08**

Just as at other places, Steiner points to the fact that one comes while going into the supersensible world from the three-**dimensional** world of space to the two-dimensional etheric world and then to the one-dimensional spiritual world.

“Hence – and I add this for **mathematicians** – all the equations for the **ether** must be transformed so as to correspond with the two-dimensional world.”

**9(8/27/1923, Penmaenmawr) 187ff. 5410**

**227-09**

### **life after death**

Explanation of the concept “**wheel of births.**” It is a kind of circular movement results from experiencing earth-life forward between birth and death and backwards after death, wheel of the first birth. The further “births” or revolutions consist in the merging of the human being in the universe and withdrawing on himself (cosmic sleep), processes which repeat themselves by turns, “until we reach, in the course of our cosmic life as a whole, which indicates the last death we experienced, the one at the end of our previous earth incarnation.” One could show this one-dimensional movement of time also as a whirl or better spiral.

In the following lectures, a moon-Venus-Mercury circle (kamaloka, soul-world), in the following solar existence (devachan, spiritland) a Mars, a Jupiter and a Saturn circle (see-12) is described. Man strides through these circles about twelve times slower than through the lunar circle (lecture 11). From this fact follows that the life between death and new birth should last about 2160 years “according to the original cosmic decree”. That means that man ought to reincarnate when the sun stood in the vernal equinox in a new zodiacal sign.

**Lecture 12(8/30/1923):** The interval is today shortened with all people, because man does not extract everything out of an earth-life that is possible. The postmortal time is strongly reduced with criminal people and those who abandon themselves to earthly life completely. They recoil, e.g., from the region of planetoids (see 227-12). The normal interval of incarnations amounts 700 to 800 years. But one can also pass through the

cycles consciously more quickly due to one's love of the spiritual in the preceding life: "So particularly those kinds of people who gain a lot from life on earth can return comparatively quickly, so that they can make their best contribution to the transformation of earthly civilisation and culture."

10(8/28/1923, Penmaenmawr) 208ff. 5411

227-10

#### moon dwellers (primeval moon teachers)

The human being of today gets in touch after death with lunar beings in the **lunar sphere** during **kamaloka** who live inside the moon like in a fortress and were once the teachers of humankind on earth [see 228-02 and 238/7(9/18/1924, Dornach)], did not incarnate, but worked by means of their etheric bodies.

10(8/28/1923, Penmaenmawr) p. 212 5411

227-11

The twelve **bodhisattvas** are descendants and successors of the **moon dwellers**, the primeval teachers of humanity, who had withdrawn from the earth. They are the teachers of humanity since the post-Hyperborean time. They appeared in human physical bodies in contrast to the moon dwellers (in etheric bodies on the earth, now in astral bodies on the moon).

The twelve **Apostles** were real indications of the 12-fold bodhisattva effect in the surroundings of Christ.

10(8/28/1923, Penmaenmawr) p. 214 5411

227-12

#### life after death

The modern human being can only live through the lunar circle and **Mars** circle completely after death; he can only touch the **Jupiter** sphere. He will go through the Jupiter and Saturn circles in future times. The Jupiter and Saturn beings have established colonies on the **planetoids**, so that the human being can receive something of the Saturn and Jupiter forces after death.

11(8/29/1923, Penmaenmawr) p. 225 5413

227-13

#### reincarnation / life after death / abortion

Steiner states more precisely when the descending spirit-germ (ego + astral body + etheric body) unites with the embryonic physical body. In the third, fourth week after conception [cf. 99/5 (5/29/1907, Munich)]. In 88/2(11/4/1903, Berlin), the astral being "meets the physical germ at about the seventeenth day".

11(8/29/1923, Penmaenmawr) p. 231 5413

227-14

#### music

Humankind will be able to cope with the mechanical **technology** (example motorcar) from now on if it tends to spirituality. However, where art, the reflection of the spiritual, is forced to the mechanical level (example gramophones, music **record**), the good gods will have to help it.

13(8/31/1923, Penmaenmawr) p. 253 5413

227-15

The year **333 A.D.** was a critical point of human evolution: Up to this time, the upper part of the **astral body** diminished steadily and was then in balance with the lower part. This was necessary, so that the ego got more power over the astral body and thus the development of **freedom** became possible. However, this process was interlinked with the fact that humankind fell ill. The healing forces arose from the Christ sacrifice of Golgotha 333 years before this critical point.

Reference to a gnostic drama about the descent of Christ, which was also shown by



painting.

13(8/31/1923, Penmaenmawr) p. 268 5413

227-16

**materialism / Freemasonry**

On the method of **occult captivity** that was or is applied by secret societies. Teachings are given in pictures; however, the student is not led on to the realities of these pictures. People can also be led by **ahrimanic** beings out of nature into occult captivity if they form **atomistic** ideas on nature.

*References to lectures of CW 227 in 99-08, 201-16, 214-09.*

## 228 *Initiation Science and the Development of the Human Mind*

*Rudolf Steiner Press (2016). RStA (6 lectures)*

1(7/27/1923, Dornach) 3ff. 5367

228-01

The single planets are characterised:

The **moon** is a fortress-like dwelling place of the beings who were the teachers of the ancient wisdom of the mysteries on the one side, on the other side it is a mirror of the universe and is connected with the physical-sensory sexuality of the animals and the human being (**heredity**)\*.

**Saturn** is the memory of the planetary system. **Jupiter** radiates wisdom-filled thoughts to us (hence, the adoration of Jupiter with the Greeks). In the Renaissance, ancient impulses revived by the cooperation of Saturn and Jupiter.

The "talkative" **Mars** gives people impulses of speech (also in the bad sense: one speaks of the genius and the **demon** of a planet [see **Agrippa von Nettesheim's Occult Philosophy**]).

**Venus** behaves to the universe unfriendly, reflects earthly (soul) processes lovingly.

Venus together with Mars forms the forces that underlie the organs of speech formation. **Mercury** as seat of the "masters of the inferring (Jupiter: wisdom-filled) reason." Venus and Mercury manifest the psycho-spiritual of the **karmic** in the arrangement of the human temperaments. They are the destiny determining planets together with the moon. Saturn lets us free in our memory, Jupiter gives us free thinking, Mars lets us (partly) free in our language: human-freeing planets. The **sun** provides the balance between the **necessity** of destiny and **freedom**.

See 223/8(9/30/1923, Vienna).

\*Lecture 2(7/28/1923): These teachers also formed the **spines** of the human being and animals when they were still united with the earth. Because of his upright carriage, the human being got the possibility in contrast to the animals to be free for the influence of the cosmos.

4(9/2/1923, London) 58ff. 5418

228-02

Explanations on the **planetary** beings similar to those of lecture 1. Detailed information on the lunar beings, the **moon dwellers**: "Those guiding spirits and the rest of the moon's population were once here on earth. They withdrew from the earth to the moon at a time which was more than 15,000 years ago." They were not physical here, but lived more in an etheric body. Steiner stated more precisely later that "the great teachers of humankind withdrew to the moon (during the **Atlantean age**), after the moon had previously withdrawn from the earth." The rests of the lunar forces are working in the physical forces of **reproduction** and propagation on earth.

The **Saturn** beings are very high; they are connected internally with the beings of the first hierarchy that are right next to them. These beings preserve cosmic remembrance of

everything the planetary system has experienced. Saturn forces are effective in **karma** on earth.

Human **speech** and the interplay of **Mars** and **Venus** forces.

**4(9/2/1923, London) 53ff. 5418**

**228-03**

The physical human being is an image of the true supersensible human being. The Trinity that is living in him takes care of the processes in the **physical body**. The dwelling place of the first **hierarchy** is in the **etheric body**. It provides the **organs** that belong to the etheric body. The second hierarchy provides the physical organs and etheric organs (especially the **respiratory** organs) which the astral body leaves behind during sleep. The third hierarchy provides the organs that the ego has left behind (particularly the blood) during sleep.

**5(9/10/1923, Dornach) 89ff. 5422**

**228-04**

The **druid** culture in Northern Europe and Central Europe 3,000 to 3,500 years ago was based on **sun-moon mysteries**. The solar forces were observed in the **shadows** that were produced by means of the **dolmens** (sacrificial stones), depending on the time of day and season (especially intensely at **St Johns-tide**). The druid became thus able to study the lunar forces remained in the earth: knowledge of the normal **elemental beings** in plants and minerals and the **elemental giants** which had grown out of these physical borders and worked now in frost (as gigantic gnomes), in storm and fog, in fire (Loki). The druids also received knowledge of the healing powers of the plants that was transformed into **remedies** imitating the effects of the giants in pharmaceutical processes.

The **Wotan mysteries** entered the druidic culture from a centre at the Black Sea. Wotan culture = **Mercury** mystery. With it a first, even if primitive, intellectualistic impact occurred (**runic** letters). This still becomes clear in the myth of Baldur: there is no remedy of the ancient druidic culture for Baldur (= intelligence), he must die. However, the particular expectations of Christ are also expressed in it.

See the next lecture (9/14), 223/8(9/30/1923, Vienna) and 350/15(9/11/1923, Dornach).

**7(9/15/1923, Stuttgart) (124ff.) 5428**

**228-05**

Jacob **Böhme** (and **Paracelsus** to a lower degree) as atavistic Sun initiate by nature. He saw mirror images of nature. **Swedenborg** (1688-1772) beheld the effects of spirits as pictures in the earth ether (his angels are not angels but figures caused by angels). He was an atavistic Saturn initiate [see 225-07].

*References to lectures of CW 228 in 201-16, 226-01, 227-02.*

## **229 The Four Seasons and the Archangels**

*Rudolf Steiner Press (2008). **RStA** (6 lectures)*

**1(10/5/1923, Dornach) 7ff. 5446**

**229-01**

Steiner describes a **sulphur** process of combustion in the human physical-etheric organism, which is especially strong in summer (**St John's-tide**). Man becomes internally glowing, especially from the nervous organisation (sulphur phantom). However, at the same time ahrimanic forces approach with it that "are very closely related to the sulphurising process in the human organism."

The counterforce in the **iron** of the human blood wages war on anxiety, fear, and hate (iron phantom) like the gods use the macrocosmic iron of the **meteors**, particularly in

August, to wage war on Ahriman. The Imagination of **Michael** fusing the meteors to the iron sword by means of the power streaming from his heart, with which he overcomes the ahrimanic dragon. See 223/6(9/27/1923) and /7(9/28/1923).

**2(10/6/1923, Dornach) 18ff. 5447**

**229-02**

### **festivals of the year**

While the processes of **salt**, **mercury**, and **sulphur** of the earth are mixed in summer, they are separated in deep winter. In the earth is the salt that is permeable for spirituality. In it, the remnants of the **lunar** forces (enlivening) are effective. The hydrosphere with spherical trend is above it (**earth** as a "quicksilver drop" in the universe) and the atmosphere with the activities of the **sun** and stars.

The production of seeds is a process of combustion, combined with forming **ashes**, in plants. These ashes draw the plants back to the earth in winter and transform what is of moon nature into earth nature. The solar effect overcomes the spherical tendency of the earth with the plant growth.

The mother-to-be as moon like the earth in midwinter, while the new child is influenced by the solar effect (the solar effect later comes from the heart). The picture of the **Madonna**, the Virgin Mary.

**2(10/6/1923, Dornach) p. 25 5447**

**229-03**

Arguments for the **Teutonic** custom of laying a newborn child to its father's feet who was free to take up and accept or let die it. The child was considered as a cosmic sun being as long as it had not taken in any earthly food. After it had received mother's milk, it became an earthly being and must not be rejected any more.

**3(10/7/1923, Dornach) pp. 30 5448**

**229-04**

### **salt-mercury-sulphur**

The **limestone** of the earth becomes full of eager desire and develops a kind of inner vitality towards spring. It attracts **ahrimanic** (etheric) beings that way, which want to ensoul the limestone and thus the whole earth. Their hope is dashed every spring. They turn to the human beings, whom they want to "calcify", so that all human beings unite, in the end, with the earth to become a great single entity.

At the same **season**, **luciferic** (astral) beings attempt to seize the upwards flowing **carbonic acid**, in which something sulphuric is contained, and to create etheric sheaths for themselves. If they succeeded in doing so and became etheric beings, breathing would be impossible on earth. However, their hope is dashed every spring. These beings aim at connecting the human etheric bodies with themselves to angel-like beings.

**3(10/7/1923, Dornach) p. 41 5448**

**229-05**

### **health-illness**

"Thus we learn to know these healing influences by studying the workings of the **ahrimanic** beings in the **salt** deposits of the **earth**. For whatever is permeated by ahrimanic influences during *one season* ... is transformed into healing powers at another season."

**Raphael** (= Mercury), carrying the staff of Mercury, is the great teacher of healing forces in connection with Christ, with **Easter**.

**3(10/7/1923, Dornach) p. 38 5448**

**229-06**

Until the end of the Atlantean time, **conception** (spring) and **birth** (winter) were bound to fixed times. The influence of luciferic beings emancipated man from that.

5(10/13/1923, Dornach) 56ff. 5453

229-07

**system of nerves and senses / rhythmic system / system of limbs and metabolism / seasons**

**Uriel's** cosmic effectiveness, described in the preceding (fourth) lecture as representative of the weaving cosmic forces in summertime, the cosmic intelligence, changes into the effectiveness in the human being in winter (penetrating the earth from the other hemisphere): he makes him wise.

**Raphael's** cosmic effectiveness in spring changes into the effectiveness in autumn in the respiratory system that is the origin of the healing forces in man. "Why does a **remedy** heal? Because it is on the way to the spirit (*from Raphael to Uriel*). And if one knows how far on the way to the spirit a remedy is, one knows its healing power. The spirit cannot of itself lay hold directly on the earthly element in humankind, but the lower stage of the spirit is a therapeutic force."

**Gabriel's** cosmic activity in winter is replaced in summer by his effect in the human forces of nourishment.

**Michael** has an effect on the human will and movements in spring. The archangels cooperate in pairs (Uriel – Gabriel, Michael – Raphael) in man and cosmos and affect each other during the year.

On the four archangels who form a cosmic cross and guide the present and previous **planetary stages** of the earth (Uriel [in the north] – Saturn, Raphael [in the west] – Sun, Gabriel [in the south] – Moon, Michael [in the east] – earth) see CW 265, p. 236 (first German edition).

5(10/13/1923, Dornach) 56ff. 5453

229-08

**conception / reproduction / birth / reincarnation**

In connection with the description of the effectiveness of the four archangels Michael, Uriel, Raphael, and **Gabriel** during the year, Steiner states the following: "It is there that the door opens for the entry of souls who are returning from pre-earthly life. It opens only during the period from the end of December to the onset of spring when Gabriel hovers above as cosmic archangel, while below at mankind's side is Uriel, carrying cosmic forces into the human head. In the course of these three months, the souls who are to be embodied during the whole of the coming year descend from the cosmos towards the earth. They remain waiting in the earth's planetary sphere until an opportunity (of incarnation) presents itself to them."

*Steiner in lit. 13, p. 37: In the night that follows his **birthday**, the human being is next to his "guardian spirit" and can talk with him (in sleep) as though from person to person.*

## 230 Harmony of the Creative World

Rudolf Steiner Press (2007). **RStA** (12 lectures)

1(10/19/1923, Dornach) 3ff. 5459

230-01

### apocalyptic animals

**Eagle** (bird), **bull** (cattle) and **lion** have developed one of the **three systems of the human organism** one-sidedly, which are harmonised in man. The bird is (etheric) essentially head, its physical head only represents, actually, palate and the area around the mouth. The bird only has its plumage and horny beak from the lunar and earthly evolution, while its remaining nature date from much earlier epochs. The (spiritual) sun force causes specific forms and colours of plumage.

The same force makes the human brain the vehicle for thoughts: "Thus we become aware of a relationship to our **thinking**, aware of the human equivalent to the eagle's feathers in us."

The rhythmical system is well developed in the lion. There is a balance between breathing and blood circulation, from which it obtains inner satisfaction.

The cow has a well-developed digestive system. What is working astrally in the feathers of the birds has gone over physically in flesh and muscles. The astrally marvellous digestion of cattle. That is why the cow is worshiped in **Hinduism** (reference to Mahatma Gandhi). This activity takes place almost completely in the physical-etheric of the bird. See 311/6 (8/18/1924, Torquay).

1(10/19/1923, Dornach) 15ff. 5459

230-02

Development of the **butterfly**: the caterpillar weaves its cocoon\*) out of its own substance, following the direction of the sunbeams in which they go at any moment (chrysalis). The external sun is thereby shielded (see the **dolmens** of the **druids**), and the internal sun develops the butterfly.

This whole process is compressed in a **bird's egg**; the chalky eggshell corresponds to the cocoon. As the bird's plumage corresponds to the (momentary) human thoughts, the butterfly's development corresponds to the formation of **memory**: something like forming a spiritual egg takes place in the physical body, which corresponds to something in the etheric body like the external development of the caterpillar and in the astral body something like the formation of the chrysalis. The memories hatch out of this astral "cocoon".

\*) See 351/1(10/8/1923, Dornach).

2(10/20/1923, Dornach) 21ff. 5461

230-03

### harmony of vibrations / tension between East and West / third force

Since the 14<sup>th</sup>, 15<sup>th</sup> centuries, the danger exists that the effects that find expression in the **eagle**, in the **cow**, in the **lion** [see previous abstract] are developed one-sidedly in humankind. In the West (America), the trend exists of getting in contact directly with the spiritual world, of getting a primitive clairvoyance blotting out freedom and independence (the alluring call of the eagle).

In **Central Europe**, the danger of the one-sided devotion to the meteorological phenomena, to the circle of the seasons exists, by which an exceedingly strong egoism would arise (the alluring call of the lion).

In the East, a terrible mechanistic civilisation will develop if the initiates find the secret of the cow out that will make vibrate the earth and the universe mechanistically together (the alluring call of the cow). See [173-08](#), [184-18](#).

3(10/21/1923, Dornach) 39ff. 5462

230-04

**life after death**

On the distribution of physical and spiritual substances, of physical and spiritual forces in the human being. After death, man withdraws spiritual substance (system of metabolism) from the **earth**, which needs it for its renewal. For he needs it then, too, "for he would disappear, so to speak, after death". On the other hand, he leaves behind the physical substance spiritualised in the head system that would otherwise annihilate his spiritual development after death. The spiritualised substance causes pain and suffering for the earth: cosmic **karma** comes into being which has to be corrected in future planetary stages. The **birds** compensate this after their death, carrying the spiritualised substance to the spiritland, and the ruminants (**cow**) which hand over the spiritual substance, taken in from the universe, to the earth after death.

4(10/26/1923, Dornach) 55ff. 5464

230-05

**Insects** (especially **butterflies**) are creatures of light and air going back until the Saturn stage. The egg of the butterfly is exposed to the solar influence, the caterpillar is influenced by the solar forces modified by Mars, the cocoon is spun sunlight (influence of Jupiter), and the butterfly develops under the influence of the Saturn forces (colour). Early "insect germs" were creatures of the Saturn and Sun stages, from which the insects formed. Others were later influenced by moon and earth and became **plant** germs. Following relations exist: egg – root (sun and earth), leaf – caterpillar (moon and Mars), chalice – chrysalis (Venus and Jupiter), and flower – butterfly (Mercury and Saturn). The plant is the butterfly fettered by the earth, the butterfly is the plant freed by the cosmos. The kingdom of butterflies fulfils the yearning of plants.

4(10/26/1923, Dornach) p. 59 5464

230-06

**Magnetism** and **gravity** of the earth are relics of the old **Moon**.

5(10/27/1923, Dornach) 71ff. 5466

230-07

**Butterflies** spiritualise the earthly matter even more than the **birds** and deliver it to the cosmos continually already during life. They live in the light ether that permeates the air; they take in the light with breathing by tubes and with that with the whole body.

The birds live in the heat ether, which permeates the air, or in the differentiations of warmth (the lungs of the birds have aerial bags, air-filled bones). The **bats** also are aerial animals, but subjected to gravity (marrow-filled bones). They shy at the light, are beings of the twilight. They hear intensely while flying, their ears express cosmic fear. In the same way as butterflies are cosmic memories and birds cosmic thinking, bats are cosmic dreams.

5(10/27/1923, Dornach) 84ff. 5466

230-08

**Bats** exude spiritualised substance especially between their fingers and thrust it back into the physical air. These spirit formations, **ghosts**, unite to a single mass, to a kind of **spiritual magma** that people absorb with the air and goes into the astral body, the instincts. People of ancient times protected themselves against this using certain formulas of the mysteries. Today man is protected seizing the Michael impulse. Otherwise, these leftovers become the food of the "dragon".

5(10/27/1923, Dornach) p. 76 5466

230-09

Short description of the **etheric belt** of the **earth** (from top to bottom): life ether, chemical ether, light ether, heat ether consisting of an earthly and a cosmic layer that penetrate each other, air, water, and earth.

6(10/28/1923, Dornach) 88ff. 5467

230-10

The interrelation between human and animal evolution.

Saturn stage: the first rudiments of the human head (development from within outwards), at the same time the first rudiments of the **butterfly** (development from without inwards).

In the Sun stage, chest, lungs, and heart are added to the head. Origin of the **birds** in the last periods of Saturn and the first periods of Sun and that of the lion in the second half of the Sun stage.

In the Moon stage, the limbs and the digestive system are added to the human body. At the same time, the ruminants (**cow**) come into being, after the extrusion of the moon the reptiles originate. Only when man develops reproductive organs, **fishes** appear.

6(10/28/1923, Dornach) 93ff. 5467

230-11

**Amphibians** and **reptiles** represent the cosmic intestines of the **earth**. Thus, e.g., the **snakes** correspond to the renal tubule, toads to the colon. The earth only attached the head of the amphibians. The **fishes** are etheric animals that feel the life of the earth being theirs and take part intensely in the circle of the year. However, reptiles and amphibians, especially **frogs**, live in the astral of the earth, in the **meteorological** phenomena (frog as weather prophet).

6(10/28/1923, Dornach) 97ff. 5467

230-12

**reincarnation / life after death**

The spiritualised substance that is carried by the dying **birds** and the **butterflies** to the spiritland attracts the reincarnating souls ("corona of birds and butterflies" of the earth). The human being looks, so to speak, for his **head**, scattered after death, and this is the first organ of the human embryo to develop.

7(11/2/1923, Dornach) 109ff. 5469

230-13

**elemental beings\***

The **gnomes** are sense organs with immediate intelligence. They have the notions, ideas, together with perception at the same time. They live in the humid-earthly, are the root spirits. They absorb the ideas of the macrocosm through the **plants** and carry them through the earth particularly in autumn and winter. They hate the earthly and are permanently jeopardised taking on the form of **amphibians**. They gain the power pushing the plants out of the ground from that antipathy.

7(11/2/1923, Dornach) 114ff. 5469

230-14

**elemental beings\***

The **undines** live in the humid-watery, are water spirits, work in the region of the **plant** leaves. They are not so conscious as the gnomes, more dreaming and in permanent metamorphosis, solve and bind the substances, are the "world chemists". They react sensitively against the earthly, especially against the fishes whose figure they sometimes take on, but leave immediately.

7(11/2/1923, Dornach) 116ff. 5469

230-15

**elemental beings\***

The **sylphs** live in the airy warm realm that is penetrated by the light. They are receptive to the finer movements in the air that are sounding for them. They are attracted through the bird flight, which enkindles a feeling of ego in them. They bear cosmic love through the atmosphere and the light to the **plants** and sculpture the "**archetypal plant**", the ideal plant form, together with the undines. After wilting this plant form "drips" down into the earth where the gnomes perceive it.

7(11/2/1923, Dornach) 119ff. 5469 230-16  
**elemental beings\***

The **salamanders** (fire spirits) live in the realm of warmth and light, carrying the warmth (heat ether) to the **flowers**. "And the pollen provides what may be called little airships that enable the fire spirits to carry warmth into the seed. Everywhere warmth is collected with the help of the stamens, and is transferred from the anthers on the seeds in the carpel. And what is formed here in the carpel in its entirety is the male element that comes from the cosmos. ... In no way does **fertilisation** occur in the flower ...." This male principle, the seed, comes together with the "**archetypal plant**" formed by the undines and sylphs as the female principle that trickled down into the soil after wilting. "For plants the earth is the mother, the heavens the father."

7(11/2/1923, Dornach) 122ff. 5469 230-17  
**elemental beings\***

The **salamanders** feel their ego in connection with the **insects**. That is why they have great sympathy for them, combine with them, and become a part of their aura. The insects receive the power that way to carry the spiritualised physical matter into the cosmos.

8(11/3/1923, Dornach) 127ff. 5471 230-18  
**elemental beings\* / evil**

The **gnomes** are characterised further: they complement the lower animals spiritually, which only have a vague consciousness. The gnomes form their bodies out of the fugitive **gravity** and are permanently jeopardised to disintegrate, therefore, they are extremely attentive to their surroundings. On the meeting of the human being with the gnomes in the **dreams** of falling asleep. These are disguised, however, for the everyday consciousness. Otherwise, man would perceive them, actually, as "images of all the qualities in the individual concerned that work as forces of destruction."

8(11/3/1923, Dornach) 130ff. 5471 230-19  
**elemental beings\***

The **undines** complement the **fishes**, but also the insects forming the scales or the outside shell for them. The human being can meet them in the dreamless **sleep** on the level of Inspiration (as the moving sea of the undines, the astral sea).

8(11/3/1923, Dornach) p. 132 5471 230-20  
**elemental beings\***

The **sylphs** add the system of limbs and metabolism to the **birds** spiritually which are, actually, completely head (what is physical with the cow). The human being meets them in his dreams of waking up. If they are undisguised, he will feel them unpleasantly, spinning and weaving around him in the light.

8(11/3/1923, Dornach) p. 133 5471 230-21  
**elemental beings\***

The **salamanders** complement the physical body of the **insects** (butterflies) further downwards, together they form (enlarged) something resembling a winged human being. Man experiences the salamanders in the conscious perception of thoughts where the **thoughts** become cosmic thoughts at the same time.

8(11/3/1923, Dornach) 135ff. 5471 230-22  
**health-illness / elemental beings\***



Malevolent **gnomes** and **undines** produce **parasites** in animal and man. However, at the same time they are also those beings to which man owes his **brain** that is, actually, a further evolved product of elimination. The gnomes and undines cause this metamorphosis. Tip to the fact, that still in the 16<sup>th</sup>, 17<sup>th</sup> centuries a corresponding medical knowledge existed ("filth chemist's shop", **mummies**). On the connection of intestinal and cerebral diseases.

8(11/3/1923, Dornach) p. 138 5471

230-23

**health-illness / elemental beings\***

Malevolent **sylphs** cause the forming of **poisons** within **plants** working down onto the watery element: Example **deadly nightshade** (*Atropa belladonna*) which is no poison, nevertheless, for some birds, because the effect of the sylphs belongs to their realm.

8(11/3/1923, Dornach) p. 139 5471

230-24

**elemental beings\***

Malevolent **salamanders** cause poison, e.g., not only burning the flesh of the fruit but also into the kernel (bitter **almonds**).

9(11/4/1923, Dornach) 142ff. 5472

230-25

**elemental beings\***

The **gnomes** are very attentive to the changes of the **moon**, sensitive to the moonlight and armour themselves, therefore, towards full moon, become wonderfully transparent with a glittering play of colour towards new moon. This effect reveals that the moon is approaching more and more. The gnomes have the chief mission of using the moon substance at the reunion of **earth** and moon and gradually dispersing the earthly substance into the universe. Besides, they retain the solid structure of the earth to incorporate it in **Jupiter**. Thus the lunar gnomes preserved the solid structure of the Moon for the earth what is expressed in the cross of the Eurasian (east-west) and American (north-south) mountain ranges.

Also in **231/3(11/17/1923)** is pointed to the fact that the moon gets continually closer.

9(11/4/1923, Dornach) 147ff. 5472

230-26

The **undines** are beings longing for death, absorbing the phosphorescent play of colours of the decaying plankton in the sea (sea blossom in the Baltic Sea and Sargasso Sea). Then they rise upwards and offer themselves to the angeloi, archangeloi as earthly sustenance: "and in this sacrifice they find their bliss. They then live on within the higher **hierarchies**."

The **sylphs** absorb the spiritualised substance of dying **birds**, carry it upwards, and offer themselves to the hierarchies to be breathed by them.

The **salamanders** absorb the glittering and shimmering spiritualised matter of the **insects** (butterflies), stream forth with it into the heat ether that surrounds the earth and provide the particular view of the earth that the hierarchies perceive.

10(11/9/1923, Dornach) 163ff. 5475

230-27

**sense perception / nutrition / breath-respiration**

The mineral in the human being must be absorbed by man's individual temperature (heat ether). Plant substances have to become airy-like, animal substances become fluid. They must not go over directly in the solid parts of man unless they are to cause **illness**. The **carbon**, transformed to **carbon dioxide** by breathing, disperses ether that penetrates the etheric body and enables the human organism to open itself to cosmic influences (makes system of nerves and senses the bearer of thoughts, penetrates the senses, as for example the eyes, so that they can see). The human **system of metabolism** causes

internal diseases as a matter of principle. Man will only be healthy “when the metabolic processes are checked at a certain stage.”

10(11/09/1923, Dornach) 171ff. 5475

230-28

#### health-illness

Circulatory processes (**breathing**) as curative processes compared with the metabolic processes. This recovery excites a feeling of pleasure in the higher hierarchies. This pleasure flows through the system of nerves and senses as a force and forms the basis of spiritual development.

**Saturn**: sphere = forces causing illness, ring = circulating forces of health in their purest concentration.

10(11/9/1923, Dornach) 176ff. 5475

230-29

#### health-illness

The contrast of **inflammation** and **tumour**: inflammations are processes on the wrong place that are normal in the fluent blood. A tumour will come into being if metamorphosed nerve processes penetrate into other organs or into the blood.

Inner diseases originate in the metabolic system. Any metabolic process that has come to an end sickens man. **Metal** processes (copper, iron) as healing processes in nature, their continuation into the human organism will create remedies.

11(11/10/1923, Dornach) 183ff. 5476

230-30

#### nutrition

The human being must take over the **mineral** he absorbs into his heat ether, so that he becomes receptive for the formative forces of the cosmos. If this does not happen, as for example in the case of sugar, **illness (diabetes)** will originate. The external **heat** must be absorbed into the own individual warmth, too. If this does not occur sufficiently, one will catch a **cold**.

The **plant root** was especially developed, when earth and moon were still together. The **flower** formed only after the extrusion of the moon. The plant, eaten by man, experiences a total reversal of its being; the root strives upwards to the system of nerves and senses, the flower downwards.

The plant world as outspread mirror of human conscience.

11(11/10/1923, Dornach) 193ff. 5476

230-31

#### vegetarianism / nutrition

The **animal** cannot absorb the **plant** as food in the way man does. Its whole digestive process is dammed up in itself, and the plant being is cast back to earth. In return, **elemental beings**, spirits of fear, permeate the animal in opposition to the digestive stream. The (herbivorous) animals leave this fear behind at death. However, the carnivorous **predators** experience this fear as part of their enjoyment of the food. Their astral body is penetrated by fear that streams out of them during life but is not felt by them. Such an animal has a postmortal life in its group soul “which must be said to be a much more dreadful kamaloka than anything which man can experience, and this simply on account of their intrinsic nature.” One is not allowed to refer these explanations to human consciousness in an “animalistic” way.

11(11/10/1923, Dornach) 195ff. 5476

230-32

**Milk** is the **foodstuff** for the child that is not yet able to transform the mineral into the heat ether. It stimulates the formative forces in the head. The **beehive** as head “open” in all directions, **honey** is a formative food from without for older persons.

See [348-22](#), [351-09](#), and [351-10](#).

12(11/11/1923, Dornach) 199ff. 5477

230-33

**life after death**

The human **figure** forms by means of moral **coldness (skeleton)** and **hatred (blood)**, while the human soul owns the disposition to charity and moral warmth. Nevertheless, these impulses of hatred and cold residing in the unconscious realm can penetrate into the soul. The human being takes them with him after death. They would hinder his further progress and, therefore, are taken over by the third (hatred) and the second **hierarchies** (coldness). These transform them to forces with which the human being can attach the rhythmical system and the system of limbs and metabolism to himself at his descent to reincarnation.

There was an abundance of feelings of hate and cold in modern times which could not be transformed by the hierarchies. This fact caused today's social carcinomas (1914).

## 231 At Home in the Universe

*Anthroposophic Press (2000). RStA (7 lectures)*

**2(11/14/1923, The Hague) 38ff. 5481**

**231-01**

Portrayal of the **life between death and new birth**. On the spiritual figure or moral-spiritual physiognomy of the dead, his interrelation with the spirits of the third **hierarchy** (these are always physiognomy) and his fellowmen he is connected with by destiny (after kamaloka). He gets an understanding for the future common karma after that. At the same time, the head of the spiritual figure is dissolved gradually into a kind of spiritual mist. The interlinked human beings ascend to the solar existence and feel at one with the destiny of the others. Their spiritual figures take on spherical forms in which the universe is reflected (sphere of the second hierarchy).

After that, the dead moves gradually into the realm of the first hierarchy where he/she also shows interest in other human beings now with whom one is not interlinked in destiny but will be in future incarnations. The common destiny is formed in mutual work at this **midnight hour** of postmortal existence, and the spiritual figure of the future head is formed out of the (forces of the) rhythmical system and the system of limbs and metabolism of the previous life. Besides, spiritual relationships arise that allow him to find the other people in the next life.

In order to grasp the supersensible human being it is necessary to realise that following worlds exist (this is the course of the dead in the first half of his postmortal life at the same time):

- (1) The physical world, sense-perceptible, physical;
- (2) The etheric world, imperceptible, supraphysical, realm of the third hierarchy and the dead (at times);
- (3) A perceptible, supraphysical world (sunlight), realm of the second hierarchy and the dead (at times);
- (4) An imperceptible, physical world, realm of the first hierarchy and the dead (origin of **gravity**, "phosphoric and mercurial" processes of formation) during the midnight hour (that means: in the physical earthly existence).

**3(11/17/1923, The Hague) 55ff. 5486**

**231-02**

### **life after death**

The human being can only recognise people of the same moral configuration (physiognomy) in the **lunar** sphere after death. If he were not quite morally perfect, he would be akin to the **ahrimanic** spirits staying there. These want to show him the **moon dwellers**, the primeval teachers of humankind, who have their colony in the moon sphere. However, the dead is not able to recognise them just as little as the angeloi, because he cannot familiarise himself with their forms.

The dead takes off his evil physiognomy in the sphere of **Mercury** and becomes similar to the forms of the third hierarchy gradually. Precondition for the understanding of this sphere is that the dead had an understanding of the supersensible already on earth.

Beings of the third hierarchy, but somewhat advanced, are also in the **Venus** sphere. It is the realm of cosmic love. Capacity of love on earth becomes forces of love here. Unaware feelings of hate become forces of fury and anger, the dead sees that they must be reduced, harmonised with the universe.

In the sphere of the **sun** (second hierarchy), the human being is transformed: the lower nature becomes the system of nerves and senses [see previous abstract]. Moreover, an important internal experience takes place. The earthly world becomes very interesting for him. From this fact results later, e.g., that one believes to have lived during a certain period, while it is only this time of special interest.

3(11/17/1923, The Hague) 66ff. 5486

231-03

**post-Atlantean age**

While in the ancient Indian epoch the moon, in the ancient Persian epoch the Mercury, in the Egyptian epoch the Venus and in the Greek epoch the solar influences were especially important, it is the influences of **Mars** in our time.

Solar substance is cast out in the **solar spots** that appears then as **meteors** and **comets** in the solar system. **Michael's** impulses are in this ejected iron. It enables him to mediate between the supersensible and the sensory realms of the earth. On the interrelation with the development of human **freedom**.

**351/5(10/24/1923)**: On **cyan** in comets [see [116-09](#)] and formation of cyan in man which is connected with will and movement and with it with freedom.

*Reference to lecture of CW 231 in [230-25](#).*

## 232 *Mystery Knowledge and Mystery Centres*

Rudolf Steiner Press (1973). *RStA* (14 lectures)

1(11/23/1923, Dornach) 9ff. 5491

232-01

The human being can grasp himself internally by means of the kind of **thinking** described in *The Philosophy of Freedom* so strongly that he attains an experience of the etheric world. Increased **memory** leads, in the end, to the result “that man will have the feeling of being liberated from himself, of getting away from himself.” Moreover, remembering old experiences and reviving the feelings at that time may help in this situation. One gets closer to the astral body that way during sleep. This expresses itself in the fact that external natural phenomena as, for example, dawn and sunrise become transparent for mind and soul.

One feels connected with the **circumference** in the experience of thinking and receives an impression of the work of the third **hierarchy**. If one progresses to the experience of remembering, the glance turns from the circumference to the inside, the spiritual of the things, i.e. to the beings of the second hierarchy.

Memory can work further, externally up to **physiognomy** and gestures, internally up to the **temperament**. If someone tries to transpose himself into the temperament or the gestures of his childhood, “he will find that something is brought into his life whereby he is led to the conviction that the outer world is the inner world and the inner world is the outer world.” “In this way we acquire an idea of how the spiritual is directly at work within the physical.” That means that one gets an experience of the first hierarchy. The increased experience of **colours** is shown as an example.

2(11/24/1923, Dornach) 22ff. 5492

232-02

### life after death

**Heredity** offers a target for **ahrimanic** beings; **adaptation** of the human being to the physical surroundings (by education, social restraints) is a target for **luciferic** beings. Man may thereby be confused regarding his ego or his karma.

The **primeval teachers** of humankind (“moon dwellers”) regulated the ahrimanic and luciferic influences on the **moon**, while they came to terms with the ahrimanic spirits that these have an effect on the spiritual figure of the human being after death not in such a way that man is bound to the earth. The ahrimanic beings were granted to assert their influence on man when he is descending to earth. Heredity became possible due to this compromise. A similar agreement was made with the luciferic beings who are only allowed to influence the human being after death but not when he is descending.

3(11/25/1923, Dornach) 37ff. 5493

232-03

On the **memories** merging into the spirit of the surrounding nature (physical beings, third hierarchy) during sleep. “The reason why people love **roses** – only they do not know it – is that roses receive and harbour the very first memories of childhood.” The child only receives the element (up to the change of teeth) during sleep. The gestures and physiognomy of the human being (ego, see -01) pass over into nature only afterwards namely immediately into its innermost being. “For this reason the beings I have called **elemental beings**, **gnomes** and **undines**, listen so eagerly when a man narrates something about childhood as it is before the age of seven. It is only at the time of the change of teeth that a man is really born as far as these elemental beings are concerned.” “It is for them something of an enigma that man should appear at this age almost as a completed being.” On the dialog with the elemental beings, through which the best imagination for **fairy tales** can take shape.

On the coalescence of the human being with the course of the day (second hierarchy) and the cycle of the year (first hierarchy).

4(11/30/1923, Dornach) 52ff. 5496

232-04

The **crystalline** formations within the **earth**, especially the **quartz**, but also the crystals of ice and **snow** appear to the Imaginative vision as cosmic sense organs, as eyes of the earth.

4(11/30/1923, Dornach) 55ff. 5496

232-05

**life after death / human development**

The spiritual "language" of the **metals** in the earth's interior is that of the dead. The destiny of the earth is expressed, on the one hand, in the different planetary stages (tip to **Paracelsus**, **Pythagoras**, and **Ovid's** *Metamorphoses*) and, on the other hand, in the relations of the metals to the human being, while this language becomes cosmic poetry. On the effect of highly potentised **lead** on man: process of dying enabling him to be a conscious being.

On the release of a **metal radiation** while heating up a metal or in general in the earth surroundings ("metal vaporisation"). It is reflected at a certain boundary by the universe. This metal reflection is active in the child learning to **walk**, **speak**, and **think**. The interrelation of the knowledge of the cosmic effect of metals and the knowledge of the successive earth-lives, **karma**.

5(12/1/1923, Dornach) 65ff. 5498

232-06

The extremely fluid **protein atmosphere** of the Lemurian age is described, in which cosmic ether had an enlivening effect, penetrated by light and warmth. In this atmosphere, the transparent **quartz** of waxy consistency (primeval rocks) was formed from the universe. Cosmic **plant** pictures were in this "quartz". These were filled with the protein, the silica fell away, in the end, and there originated gigantic floating algae-like, palms-like plants without roots coming into being and then passing away. They were excretions of the human being who was still one with the whole earth.

Other parts of the protein coagulated under cosmic influence to masses of gelatinous cartilage showing amphibian-like **animal** forms. They were interspersed with **lime** (bone) in the later Lemurian age that had also come from the universe to the atmosphere before. They became earthly objects that way in contrast to the plants.

After that the atmospheric **sulphur** separated in the ores being still waxy. The protein atmosphere was changed through this process. All these processes of separation were necessary to make the human being a being with own **will**. A second separation of plants with a kind of root happened now by the human being in the soft earth. At the same time, animals came into being with lizard-like bodies, elongated snouts, big organs similar to eyes (one) and fins formed like wings. Moreover, there were the ancestors of the lower mammals (transition from **Lemuria** to **Atlantis**, the **Second Creation** of the Genesis). This separation was necessary to develop autonomous **feeling** in the human being.

In the end, animals and plants that were similar to those of today appeared in the middle Atlantean age.

This threefold separation was connected with the development of **thinking-feeling-willing**. In parallel, the human being descended from the spiritual world, went again to the other planets then, and returned to the earth during the Atlantean age. "For whenever it was a matter of anything being cast off, humanity could not remain with the earth but was obliged to depart from it in order that certain inner forces, now more of the nature of soul, might be strengthened."

6(12/2/1923, Dornach) 81ff. 5499

232-07

The **mysteries of Ephesus** were mysteries of the **Logos**, the Word of the World, which was described as working in the calcareous, creating the animal figures mentioned in the preceding lectures. The human being as micrologos. The writer of **John's Gospel** refers to these mysteries writing the first verses in Ephesus. The fires of the Goetheanum and the Diana temple at Ephesus.

7(12/7/1923, Dornach) 94ff. 5501

232-08

The first two levels of the **Hibernian initiation** are described in whose course the pupil was led in front of two gigantic pillar-**statues**, a male figure and a female one. The male figure consisted of an elastic material and was hollow, the female one was of a plastic (not elastic), extremely soft material. The pupil experienced these figures as human knowledge, which does not have any being, and as art, as nice appearance that does not have any truth in it. At the end of the initiatory cult, the pupil's gaze was directed to the figure of **Christ** who fulfils the promises of both figures. The further course of this initiation is described in the following two lectures. See 233/4(12/27/1923).

9(12/9/1923, Dornach) 132ff. 5504

232-09

**Rosenkreutz, Christian**

The works of the young Valentine **Andreae** (1596-1654), especially ***The Chymical Wedding of Christian Rosenkreutz anno 1459*** (1617), is an example of the work of a spiritual current that was no longer understood by people in its consequences since the early post-Christian centuries. On the authorship of Andreae: "The one who wrote *The Chymical Wedding* was not a physical personality and he simply made use of his "secretary" who subsequently became the unctuous pastor Valentine Andreae."

175/4(2/27/1917, Berlin): The difference of the mystic weddings of the nuns and the chymical wedding.

10(12/14/1923, Dornach) 137ff. 5508

232-10

Portrayal of the Chthonic and **Eleusinian initiations**, which acquainted the pupil with the secrets of natural forces and physical substances, especially those of the planetary metal forces (examples Saturn – lead, moon – silver). The pupil was also led in front of two pillar-**statues**, a male (Father Godhead, planetary spheres) and a female one (Mother, Earth). After additional tests he was led in front of a picture of a mother with a little child representing the god **Jacchos** (= Christ) who would come one day. That was not understood completely later in the Christian pictures or icons of the **Madonna** (as the **Sistine Madonna**). "It still awaits understanding."

10(12/14/1923, Dornach) 148ff. 5508

232-11

At the end of his life, **Plato** handed over the task to **Aristotle** to transform the contents of the **Eleusinian mysteries** into thought-form, while he himself withdrew and with him also the current represented by him. Aristotle's logical writings took the way to the West via his pupil Theophrastus, while the scientific writings came to Asia by the campaigns of **Alexander the Great** (356-323 B.C.). This wisdom was reproduced in very rarefied form in Jewish and Arabian schools via Africa to Spain and Central Europe (Basil Valentine is mentioned as an example). See 233/6(12/29/1923, Dornach).

Next lecture (12/15/1923): on the education of Alexander by Aristotle stimulating his campaigns.

12(12/21/1923, Dornach) 167ff. 5513

232-12

**language**

Portrayal of the **initiation of Samothrace**, the **Cabeiri** (Mercury, Mars, Apollo) which were



felt by the priest speaking mantric words into the **smoke** which was ascending from the jars. "And it was a living interchange between the word within man and the word without in cosmic space." However, Steiner emphasises that the mysteries of Samothrace only were an echo of greater, older mysteries.

**13(12/22/1923, Dornach) 180ff. 5515**

**232-13**

The **Rosicrucian alchemists** only achieved knowledge of the **elemental beings** of nature in their **mysteries**, but not of the divine intelligences of the planets (astrology) about which the elemental beings still spoke. This fact moved these researchers in a certain tragic mood (tip to Faust as an already "smoothed" late figure). The alchemical experiment was a sacrificial action that was accompanied with piety and a question to the elemental beings. The corresponding processes in man and nature were then revealed.

Example: production of **formic acid** by heating up of oxalic acid in presence of glycerine (*probably another substance, because glycerin was not known to the alchemists*) splitting off carbon dioxide. **Oxalic acid** also exists in the human body in particular in the digestive tract, is transformed in the lungs into formic acid under the influence of a "glycerin effect" and carbon dioxide is exhaled. The oxalic acid process forms a basis for the **etheric body**, the formic acid process for the **astral body**. The oxalic acid process in the plant kingdom is transformed by insects (ants) to formic acid, which is then also in the air inhaled by people in high dilution. See [351-14](#).

**14(12/23/1923, Dornach) 193ff. 5517**

**232-14**

The **alchemists** had the knowledge of the connections, e.g., of **sun** and **gold** only as tradition. Gold as substance without affinity to oxygen does not have any influence on the human etheric and astral bodies first of all, but on **thinking** (ego) making it powerful, so that it is able to work down into the etheric and astral bodies.

The opposite pole is **carbon**, called the **philosophers' stone**, which appears in varieties of forms on earth, but is silver on the moon. "If we could at this moment dispatch a piece of ordinary black coal to the moon, it would there be silver" (!).

The blood circulation reflects the metamorphosis of carbon into silver (Mephisto in *Faust*: "blood is a very special fluid.").

**14(12/23/1923, Dornach) p. 201 5517**

**232-15**

The ancient mysteries knew that there is a permanent conflict between the intelligences of the **Venus** and the **sun**. "And no one can understand the inner impulses of history on earth if he does not know of this conflict between Venus and sun. For all that takes place here on earth in the way of conflict, all that happens in the evolution of civilisations, is an earthly picture, an earthly copy, of this conflict of Venus versus sun."

See [137-08](#).

*References to lectures of CW 232 after 4-15 and in 351-04.*

## 233 *World History in the Light of Anthroposophy*

Rudolf Steiner Press (1977). **RStA** (9 lectures)

1(12/24/1923, Dornach) 15ff. 5522

233-01

In the **Atlantean age**, there was no **memory** of thought as today, but a "localised memory", while the human being marked by a sign on the earth where and which experiences he had had. These came back to him when he came to this place. A rest of that custom survived in erecting **monuments**.

Lecture 3: "In this connection we have not only to think of memorials that were on the earth; in those ancient times the **constellations** in the heavens served man as memorials, especially in their recurrences and in the variations of these recurrences. From the constellations man perceived how things were in earlier times."

Transition to rhythmic memory after the Atlantean catastrophe in Asia. One could only keep in mind what was repeated rhythmically, origin of the art of **verse** (Vedas, Bhagavad Gita, **alliteration**).

Transition to temporal memory, when **Greece** was founded as colony from Asia and Egypt.

2(12/25/1923, Dornach) 27ff. 5527

233-02

The human being and the nature that elemental beings animated were felt in the first post-Atlantean epochs as the lowest heaven and were called **Asia**. Only the initiates had a perception of nature at that time which was comparable to ours about which they knew, however, that she was of divine origin.

The wars of aggression of those times were necessary for development in order to diminish the over-strong life forces of young peoples to calmness by the contact with an older people. Only the humans who lived in **Greece** that was founded from Asia felt fear of death, needed the secret of death, therefore, the campaign to Asia: the **Trojan War** was a war of fear.

3(12/26/1923, Dornach) 40ff. 5530

233-03

The epic of **Gilgamesh** (middle of the Chaldean-Egyptian epoch): Gilgamesh, the conqueror of the city of **Erech** (Uruk), is described as a person who experienced the ego in the physical body as one of the first human beings. His friend **Eabani** (Engidu) had preserved certain clairvoyance because he had gone through few incarnations only in contrast to Gilgamesh. Both contrasted strongly with the Ishtar-(**Astarte**) mysteries, and that was why Eabani had to die.

Immortality becomes the great problem for Gilgamesh. After his death, Eabani works on in Gilgamesh. This experiences the "surrogate" of an initiation in a mystery site in the **Burgenland** (Austria) that was derived from the Atlantean or the later Hibernian mysteries and led by the priest **Xisuthros** (Utnapishtim = Manu). However, he lost the insight into the spiritual world by a fit of anger. Cf. [126-01](#).

3(12/26/1923, Dornach) 49ff. 5530

233-04

**Gilgamesh** and **Eabani** reincarnated about the time, when Heraclitus (535-475 B.C.) lived in **Ephesus**, and were initiated into the Ephesian mysteries\*). Their next incarnations as **Alexander** and **Aristotle**.

\*) See 243/4 (8/14/1924, Torquay).

**4(12/27/1923, Dornach) 68ff. 5534****233-05**

On **Aristotle's** teachings of the earthly elements, their predominance in certain regions. Interrelation of this view with Hibernian and Samothracian mysteries and their influence on the campaigns of Alexander. See [232-11](#).

**5(12/28/1923, Dornach) 75ff. 5539****233-06**

Difference between the ancient oriental and the Greek **mysteries**: in the ancient mysteries the gods themselves appeared, in Greek only their pictures (phantoms). In return, the interchange with the gods or their pictures depended no longer on time and place but only on the ripeness of the person, which was attained through spiritual exercises and sacrifices. **Ephesus** was the mystery that was the very last of the Eastern mysteries of the Greeks.

The destruction of the temple of Artemis by **Herostratus** at **Alexander's** birthday (356 B.C.). His campaigns to the east had the goal to restore the pictures of the gods and bring them to the east as a spiritual Ephesus: Foundation of the academies (Alexandria, Edessa, **Gondishapur** etc.). On the effects of these campaigns until the philosophers' school in Athens was closed.

**7(12/30/1923, Dornach) 113ff. 5549****233-07**

On **reproduction** and the chaotic **protein** of the mother-animal that is exposed to the influences of the whole cosmos [see [205-06](#)]. The same forces are active in the etheric body. Tip to the **gall wasp** that cannot develop any reproductive protein. Therefore, it places its eggs in the (oak) leaf, which already contains an etheric body adapted to the whole cosmic ether.

**7(12/30/1923, Dornach) 118ff. 5549****233-08**

The **bee** as example of an animal which cannot produce protein capable of reproduction like the gall wasp but is even not able to transform any substances within it into inner means of nourishment. The form of the **honeycomb** is that of the **quartz** crystal which has formed at a certain geological period out of the forces of the circumference (ether). "The bee takes from the flower that which once upon a time brought the hexagonal quartz crystal into being." Cf. [351-10](#).

**8(12/31/1923, Dornach) 131ff. 5555****233-09**

On an instruction of **Rosicrucian** pupils, as it was given till the end of the Middle Ages: The connection between the **members** and the **hierarchies** was taught. Man owes his form and figure of the physical body to the first hierarchy (bones, solid), the etheric body to the second hierarchy (humours, blood, fluid), the astral body to the third hierarchy (breathing, airy-shaped). The human being can only feel relationship of the **warmth** of mind and soul with the physical heat. Thus the connection of the earthly and mind and soul in the human being was recognised.

*References to lectures of CW 233 in [232-08](#), [232-11](#).*

### 233a *Mystery Sites of the Middle Ages...*

*Gesamtausgabe, fourth edition (lectures 1 to 6). Translations of lectures 7 to 10 were published under the title "The Easter Festival in the Evolution of the Mysteries" by Anthroposophic Press / Rudolf Steiner Press (1988). RStA (22 lectures)*

**1(1/4/1924, Dornach) (19ff.) 5564**

**233-10**

View of the **Rosicrucians** of the Middle Ages regarding the creation of the world by the **hierarchies**: the first hierarchy created differentiated warmth (Saturn), the second hierarchy light and darkness (air) (Sun). Light and darkness were permeated by the beings of the third hierarchy "conjuring up" the **colours** and as their "shadow" the liquid element (Moon). With the fourth hierarchy, humankind before the Fall of Man, life and with it the crystalline solid developed (earth).

Imaginative portrayal of the **rainbow**: "Here (at red and yellow) you see certain **elemental beings** permanently coming out of the rainbow ("with great fear"). Then they move over there. At the moment when they arrive at the bottom of the green, they are drawn in. You see them disappearing here ("they enter with a completely invincible courage"). On the other side they come out again." The rainbow as a "spiritual cylinder".

**2(1/5/1924, Dornach) (27ff.) 5567**

**233-11**

On the writing *Ars magna* by Raimundus **Lullus** (Raymond Llull, 1234-1315) as the attempt of solving the riddle of the Logos, which is concealed in human language, actually, in the human being and also in the cosmos [see 353/11(5/10/1924, Dornach) 236/9 (5/11/1924, Dornach)].

Representation of an original **Rosicrucian** initiation which became then as a visionary reflection the model in Rosicrucian schools and consisted in influencing the astral body by means of appropriate exercises and meditations (of simple figures and **symbols**).

**3(1/6/1924, Dornach) (41ff.) 5570**

**233-12**

On the typical of the **Rosicrucian schools** as brotherhoods of knowledge. Nevertheless, the source of their inspiration was no longer directly accessible to them and thus a timidity of knowledge originated gradually. Example Raimund of **Sabunda** and particularly Pico de **Mirandola** (1463-1494) who concedes the effectiveness of the stars, but demands that man orientates himself only to the next earthly causes.

A spiritual process corresponds to that: a Rosicrucian cult took place in the second half of the 15<sup>th</sup> century, through which the higher **knowledge** should be sacrificed for a certain time, so that the human being overcomes the **Fall of Man** and finds in free will what the gods had once done for him. This offering was accepted by spiritual beings that attained "certain purposes" that way in the spiritual world.

**5(1/12/1924, Dornach) (68ff.) 5577**

**233-13**

#### **figure**

The instructions of a little **Rosicrucian** school at the beginning of the 19<sup>th</sup> century are described. The experience of **symbols** (e.g., **Star of David**) led to the feeling of the interior of the bones (thinking). By means of pinpoint anatomical observations [see following abstract], it was pointed to an astral organ that had to be developed by meditation, the two-petalled **lotus flower**. The student got the true knowledge of matter (interior of the bones) and form (lotus-flower) that way. This goes back directly to ancient mysteriosophies as **Aristotle** still taught them abstractly:

Mineral – its form is learnt by the experience of the lower leg,

Plant – its form is learnt by the experience of the thigh,

Animal – its form in the forearm,

Human being – his form in the upper arm and brain.

**Matter** is experienced by means of the lotus-flower in each realm.

**5(1/12/1924, Dornach) (68ff.) 5577**

**233-14**

On anatomical studies in a **Rosicrucian school** of the incipient 19<sup>th</sup> century in Central Europe: Interrelation between the 28 to 30 lunar phases and the 28 to 30 vertebrae of the **spine**. Its nerves were considered as pictures of the lunar streams flowing to the earth. The visual nerve disintegrates in 28 to 30 fibers at the transition to the eye, thus it is an image of the cerebral nerve system. Twelve nerves go out of the brain (12 months, relation moon – sun). The **olfactory nerve** is divided in 12 ropes and is an image of the brain.

The human being bears a small man in himself between the eyebrows who is astral the two-petalled **lotus-flower**. By meditative training of this lotus-flower, one succeeds in perceiving the entries of thoughts in the **astral light** caused by human beings.

**6(1/13/1924, Dornach) (83ff.) 5578**

**233-15**

Reading in the **astral light (Akasha substance)** was possible for the initiate of the ancient Persian epoch by the fact that the earth gave solid resistance. It shines up to the lunar sphere and is thrown back to the earth, in which the secrets of the astral light are reflected. In the Egyptian epoch, water served as mirror. What was reflected went up to the Saturn sphere. In the Greek epoch, air served as mirror, the reflections went up to the end of the cosmic sphere. In modern times only the **heat ether** serves as withstanding means with which things to be reflected go out of space into the spiritual world: "Then **Christian Rosenkreutz** got the inspiration of a higher spirit and found a way to perceive the reflection... This happened by the fact that ... conditions similar to sleep were used ..." Thus, the **Rosicrucians** grasped physical knowledge and tried "to sleep over in the most possible purity after intimate meditations. And then it happened that the spiritual-divine worlds ... brought back to them in spiritually concrete language what was grasped in abstract ideas."... "The fact that this can happen has remained up to now."

However, one has to strive for it consciously since the outset of the **Michael** age. On the meeting with Michael, while bringing physical knowledge into the spiritual world.

**6(1/13/1924, Dornach) (96ff.) 5578**

**233-16**

**education**

On the mechanical of **handwriting** which should be replaced by an artistic view of the written. This would be more likely than the feeling for language that consists in thinking in words today. In previous **Rosicrucian schools**, learning writing was prohibited up to the 14<sup>th</sup>, 15<sup>th</sup> years. Tip to Waldorf education.

**7 or 1(4/19/1924, Dornach) 1ff. 5687**

**233-17**

The **Easter** festival has its pagan precursors not in spring festivals but in autumn festivals in which a likeness of the god of beauty and youthful strength (**Adonis** cult) was immersed in the sea or a lake near the mystery site, accompanied with funeral songs, for three days and was lifted out of the water again with cheering. This was an image of the initiation that was carried out inside of the mystery site. In the **Mystery of Golgotha** happened on the physical plane what had taken place, otherwise, only within the human soul at initiation. The inability of understanding the Resurrection was the reason to lean the Easter festival on springtime. See 353/8(4/12/1924, Dornach).

**8 or 2(4/20/1924, Dornach) 15ff. 5690**

**233-18**

The physical birth was considered as first or **lunar** birth in the ancient Indian and Persian epochs, because the human soul was guided into life by the lunar (Father) forces. "And what we today call **forces of nature**, which seem to be the sole topic in modern

philosophy, are really nothing but a completely abstract version of the moon forces.”

Man experienced a kind of replacement of his personality around his 30<sup>th</sup> year, the release of the **solar** (Son) forces \*). This was the **second birth**, hence, also the oriental term "twice-born" for the initiates \*\*) who still experienced this change in the mysteries in later times. The solar and lunar forces interweave in the child already today.

Finally, **death** was seen as third or **Saturn** birth.

\*) Cf. [176-03](#).

\*\*) see 94/7(5/31/1906, Paris).

Lecture 7 or 1: the spiritual sun itself entered in Jesus in his 30<sup>th</sup> year and not only – like with people of former times – the light of the sun

### 8 or 2(4/20/1924, Dornach) 23ff. 5690

233-19

The **initiatory** stages of the ancient **mysteries**.

- (1) The “door to the human being”: looking inside into oneself through the senses, real knowledge of nature,
- (2) Knowledge of the human inside (the three chambers of the temple grotto: thinking-feeling-willing) and thus of the earthly sciences music, architecture, geometry, surveying etc.
- (3) The “portal of death”: freeing oneself from the physical body by inner soul strength leads to the experience of the spiritual world,
- (4) Bearer of the solar forces, **Christophor**. The initiate got to know the spiritual forces in the earthly substances (true **chemistry**) on this level;
- (5) Adept of astronomy, astronomus: knowledge of the forces and beings of the stars.

### 9 or 3(4/21/1924, Dornach) 35ff. 5694

233-20

**reincarnation**

The human being, descending to the earth, receives the forces of forming his **etheric body** from the cosmic ether by the **moon dwellers**, the primeval teachers of humanity. The forces of the full moon light formed the "outside" of the etheric body; the spiritual forces of the new moon formed the "inside." These forces are depending on the observation of the planets by the moon dwellers. The lunar spring mysteries set the names of the **weekdays** to remind people of this fact.

The astronomical fixing of the **Easter** festival is connected with it, too. Easter mysteries as the mysteries of the descent of the spirit into matter and the autumn mysteries of the ascent of the spiritual. Both aspects were mingled in the Easter festival.

### 10 or 4(4/22/1924, Dornach) 51ff. 5699

233-21

**Ephesus** was a moon-mystery site. **Aristotle** was reminded of his preceding incarnation as Ephesian initiate (Kratylos) by the influence of the Cabeirian mysteries in Samothrace. Thus, he received the strength to create the **categories** of his **logic** as something new that have the meaning of an esoteric **alphabet** of the universe.

Categories: quantity, quality, relation, space, time, position, action, passion, being, and having. See 236/9(5/11/1924).

*References to lectures of CW 233a in [124-13](#), [126-10](#), [167-01](#).*

## 234 Anthroposophy and the Inner Life

RSP (2015). **RStA** (9 lectures)

**5(2/2/1924, Dornach) 69ff. 5594**

**234-01**

In the same way as the etheric tends generally to form everything spherically, the **etheric body** also has the tendency of the spherical form, which the **astral body** and ego must permanently combat in the subconscious. The human being pushes the **astral forces** streaming onto earth (they also draw the **plants** out of the earth) into his astral body. The **etheric** as the principle of levity is included in the watery of the earth (tip to the **Archimedes principle** effective in the brain or meningeal fluid).

The etheric body appears as the time body to the clairvoyant that shows all the events from forming the etheric body shortly before the descent up to the concerning point in time. Against it, the astral body makes the impression as if it had remained in the spiritual world at birth and only casts its light into life.

**5(2/2/1924, Dornach) 80ff. 5594**

**234-02**

**reincarnation**

We can experience the preceding earth-life in the normal differentiation of the **warmth** organism. We bear the **ego** of our past life in ourselves which works in the warmth. The clairvoyant beholds that the head of the previous incarnation towers above the present head a little, and the head of the next preceding incarnation towers above that a little. "Not until one can extend one's life in time to include previous incarnations can one really speak of the ego as the fourth member of the human nature." Tip to corresponding **Egyptian** pictures. "Our **moral** impulses act indirectly, through the ego of our last incarnation - here the connection between the moral and the physical is first found."

**7(2/8/1924, Dornach) 96ff. 5600**

**234-03**

On the two different types of **dreams**: Those with reminiscences of external experiences and those, which reflect internal **organ** experiences. The ego causes the former, the astral body the latter. The organs are pre-earthly Imaginations, organ dreams as caricatures, however, as future germs of Imaginations.

## 235 Karmic Relationships Volume I

Rudolf Steiner Press (2004). *RStA* (18 lectures)

**3(2/23/1924, Dornach) 45ff. 5619** **235-01**  
**Karmic necessity** as the basis of **freedom**.

**4(2/24/1924, Dornach) 61ff. 5620** **235-02**  
**Karmic** transformations in consecutive earth-lives: **love** becomes joy and after that an open heart for the world. If somebody acts out of the sense of **duty**, other people will be indifferent to him in his next life, and he will not know what to do with himself in the following life. **Antipathy (hatred)** becomes harm in the next life and mental dullness in the following life.

**5(3/1/1924, Dornach) 77ff. 5627** **235-03**  
An **illness of childhood** is an expression of the fight between the inherited "model" of the physical body and the impulses the child brings from its pre-earthly existence. On the interrelation between **heredity** and **original sin**, the **Fall of Man**.

On overcoming the inherited model in the first seven-year period of life see 308/2 (4/9/1924, Stuttgart).

**5(3/1/1924, Dornach) 85ff. 5627** **235-04**  
Interest in the external world, in **art** etc. forms the basis for the **state of health** in the next life. E.g., indifference toward **music** can lead to disposition to asthma or **lung illnesses**

**8(3/9/1924, Dornach) 127ff. 5633** **235-05**



Tip to an important incarnation of F. Th. **Vischer** (1807-1887, professor of aesthetics in Tübingen) as one of the Arabian-Moorish conquerors in Sicily during the eighth century. Some of Vischer's external and internal qualities are explained on the background of this preceding incarnation.

Nevertheless, it is of general importance that these **Arabs** established a community after death, which had the task to preserve a line of progress neglecting the Christ impulse. They reincarnated as scientists during the 19<sup>th</sup> century. Vischer, however, was still influenced through other pre-earthly experiences, so that he incarnated earlier and tended towards Hegel at first.

On F. Th. Vischer see the biographic note in **172/6(11/18/1916, Dornach)**, on his aesthetics see **225/1(5/3/1923, Dornach)**.



**8(3/9/1924, Dornach) 135ff. 5633** **235-06**

The karmic connection of Franz **Schubert** (1797-1828) and his friend and patron Joseph von **Spaun** (1788-1869, picture) points back to a Moorish-Arabian incarnation of Schubert and a Castilian one of Spaun in the ninth century. At that time, the later Schubert cared for the later Spaun with devotion.



9(3/15/1924, Dornach) 144ff. 5637

235-07

Reincarnations of the philosopher Eduard von **Hartmann** (1842-1906), whose philosophy Steiner tackled and who he dedicated his writing *Truth and Science* (CW 2)\* to. Steiner annotates to **karma** generally in this context: "In one incarnation or another I was a really bad guy!"

\*On Hartmann's philosophical system see CW 18 *The Riddles of Philosophy*, 384ff.

9(3/15/1924, Dornach) p. 157 5637

235-08

Friedrich **Nietzsche** (1844-1900) was a Franciscan monk in his preceding incarnation.

10(3/16/1924, Dornach) 159ff. 5639

235-09



On the importance of **Islam** or **Arabism** for the European development. Reincarnation of **Harun ar-Rashid** (766-809) as Lord **Bacon** of Verulam (1561-1616). Charles **Darwin** (1809-1882, left picture) was a reincarnation of Tariq ibn Ziyad (Gebel al Tarik), the conqueror of Gibraltar (711) and Spain (712-713). Pierre Simon de **Laplace** (1749-1827, middle picture) was a reincarnation of an astrologer at the court of the caliph Mamun (813-833) in Baghdad.

10(3/16/1924, Dornach) p. 169 5639

235-10



Woodrow **Wilson** (1856-1924, right picture), US-president from 1913 to 1921, was a reincarnation of **Mu'awiyah**, caliph in Damascus (~602-680). The driving power of **Arabism** and Wilson's Fourteen Points.

12(3/23/1924, Dornach) 189ff. 5645

235-11

After an outline of **Garibaldi's** (1807-1882, picture) life was given in lecture 11, Steiner explains that Garibaldi was an initiate of the **Irish mysteries** in his previous incarnation and guided an Irish colony in Alsace (ninth century). General remark that today the initiates of olden times do not come to the fore due to the influence of civilisation (school education etc.). Also important: the Irish initiates were obliged to support their pupils in their further earth-lives. Giuseppe Mazzini (1805-1872), Count C. B. di Cavour (1810-1861), and Victor Emmanuel II (1820-1878) were such pupils. This fact explains the often "illogical" behaviour of the republican Garibaldi at the unification of Italy under a king. Similar in 240/5(4/9/1924, Stuttgart) (Karmic Relationships volume VI).

On Garibaldi and his connection with Freemasonry see CW 265, p. 51 (German edition).

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On Garibaldi and his connection with Freemasonry see CW 265, p. 51 (German edition).

12(3/23/1924, Dornach) p. 194 5645

235-12

Short hint at the fact that the naturalist Ernst **Haeckel** (1834-1919, middle picture) was a reincarnation of Pope **Gregor VII** (1020-1085, before monk **Hildebrand**).

12(3/23/1924, Dornach) p. 197 5645

235-13

The idea of **reincarnation** in G. E. **Lessing**'s work (1729-1781, left picture) (*The Education of the Human Race*, 1780).<sup>\*</sup> He was a Dominican monk of the 13<sup>th</sup> century (scholasticism) in his previous incarnation, before that he was a Greek initiate.

<sup>\*</sup>See CW 18 *The Riddles of Philosophy*, 81ff.



12(3/23/1924, Dornach) 200ff. 5645

235-14

**karma**

On the karmic connection between Lord **Byron** (1788-1824, right picture) and Steiner's geometry teacher (Georg Kosak, 1836-1914). Both had **clubfeet**. In their previous incarnation (in Russia during the tenth or eleventh centuries<sup>\*</sup>), they wanted to bring the **Palladium** from Constantinople to Russia where it shall once come after an old legend. Their attempt was not successful. "Such a project could never have succeeded, for the Palladium was well guarded. There was no possibility of getting hold of it, and those who knew how it was guarded were not to be won over. But an overwhelming pain took possession of these two men. And the pain ... paralysing them both in the head, manifested in Lord Byron in his being somewhat like Achilles, who was vulnerable in the heel, for Byron had a defect in his foot. On the other hand he was a genius in his head."

<sup>\*</sup>) 240/5(4/9/1924, Stuttgart) (in *Karmic Relationships*, volume VI). In this context: "I note expressly that I do not go into the female incarnations because the male incarnations were preferably historically important during the past epochs. The female incarnations start to work. They have to be considered particularly in future."

*References to lectures of CW 235 after 4-15, in 130-20.*

## 236 Karmic Relationships. Volume II

Rudolf Steiner Press (2004). **RStA** (17 lectures)

1(4/6/1924, Dornach) 11ff. 5662

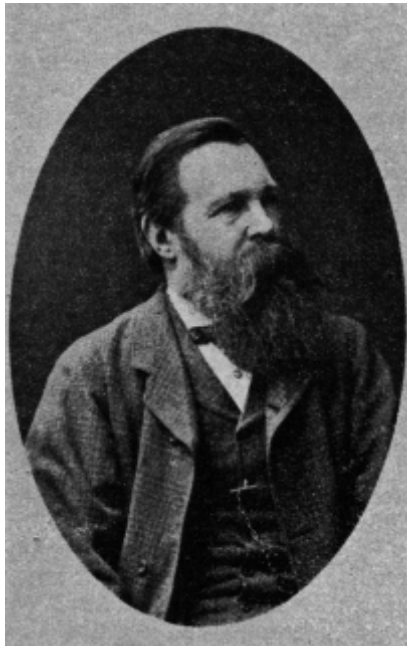
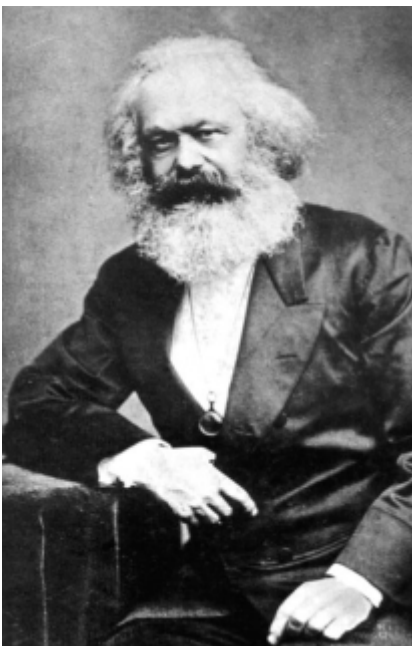
236-01

Amos **Comenius** (1592-1670) was the reincarnation of **Harun ar-Rashid's** (766-809) counsellor. He was an initiate in the previous incarnation. His connection with the Moravian Brethren and the Rosicrucian current.

1(4/6/1924, Dornach) pp. 16 5662

236-02

Karl **Marx** (1818-1883, left picture) was the reincarnation of a landowner in north-eastern France during the ninth century whose property was seized by another. This reincarnated as his friend and sponsor Friedrich **Engels** (1820-1895, middle picture).



2(4/12/1924, Dornach) 26ff. 5674

236-03

**Shakespeare, Bacon, Jacob Böhme**, and "still another", namely the German poet Jacob **Balde** (1604-1668) were inspired by the same initiate. The post-mortal influence of Bacon and Comenius on their respective followers in the spiritual world. One of Bacon's pre-earthy disciples was the historian Leopold von **Ranke** (1795-1886, right picture), a pre-earthy disciple of Comenius was the historian Friedrich Christoph **Schlosser** (1776-1861). On the typical difference between both.

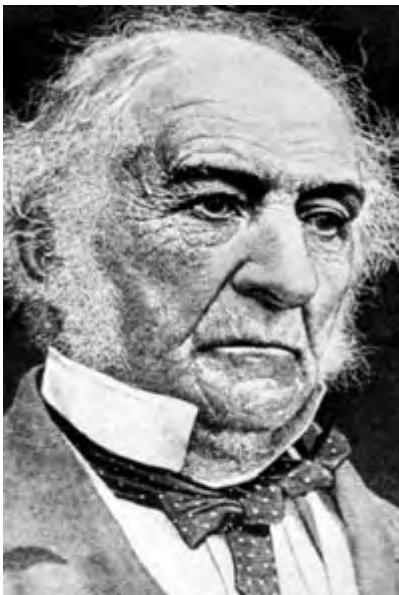
On the connection of Conrad Ferdinand **Meyer's** (1825-1898, Swiss poet and novelist) work with his preceding incarnations. He was embodied in Italy during the sixth century, lived at the Court of Ravenna and at Rome, was sent as missionary to England and was murdered in Canterbury. Recollection of that experience in the destiny of Thomas Becket (1118-1170), Archbishop of Canterbury, in his little novel *The Saint*. In the following incarnation, he was the wife of a war man who withdrew to Graubünden (Grisons, Switzerland) during the Thirty Years' War. The historic novel *Jürg Jenatsch* is a karmic recollection of this life. See lecture 3.



On the previous incarnations of J. H. **Pestalozzi**\* (1746-1827, Swiss educational reformer, left picture). See 239/16(6/15/1924, Breslau, in volume VII) and 240/2(4/16/1924, Berne, in volume VI).

The consecutive incarnations of **Tacitus** (~ 50-115 A.D.) and **Pliny the Younger** (61-~113) who admired him. Pliny reincarnated as Beatrix of Tuscany, Tacitus as her daughter Margravine Mathilda of Tuscany, the owner of the Castle of Canossa at the time of the German Emperor Henry IV (Road or Walk to Canossa in 1077). The next incarnation of Pliny the Younger as Herman **Grimm** (1828-1901, German writer, middle picture) and of Tacitus as Ralph Waldo **Emerson** (1803-1882, right picture). Herman Grimm was an inspired follower of Emerson and translated his works. See 171/6(9/25/1916, Dornach).

*Remark: Steiner towards Hermann Joachim, the son of the famous violinist Joseph **Joachim** (1831-1907), about his postmortal work (Paris, May 1914): the following individualities*



*established a closed group with a lofty mission: William E. **Gladstone** (1809-1898, English Prime minister, left picture), Alfred **Tennyson** (1809-1892, English poet, right picture), Ralph Waldo Emerson, Joseph Joachim (left picture, next page), Herman Grimm, the German writer Bettina von **Arnim** (1788-1859, right picture, next page), Arthur H. **Hallam** (1811-1833, friend of Tennyson). The particular task of Herman Grimm consists in showing those skeptics the right way who strive sincerely for higher knowledge (R. M. Querido in the magazine "Die Kommenden", no. 7, Freiburg*

*i. Br., 1988).*



4(4/26/1924, Dornach) 61ff. 5706

236-05

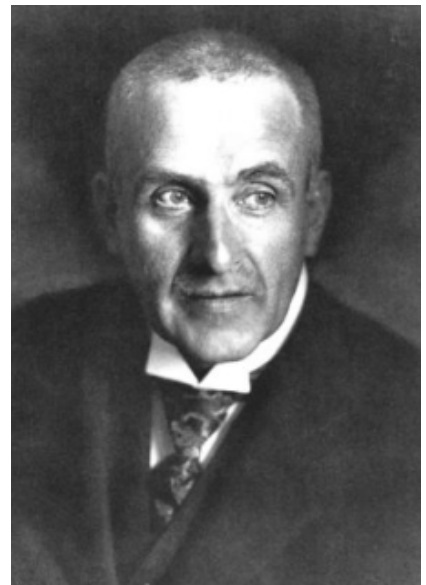
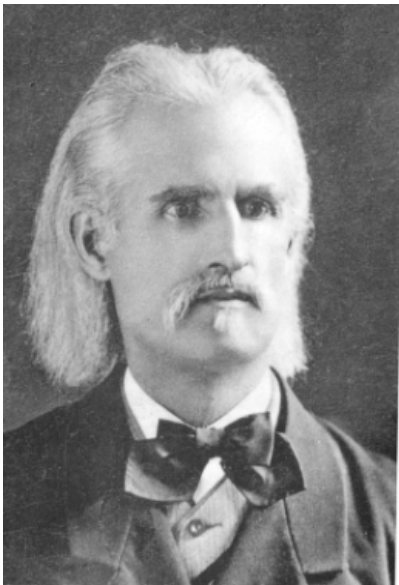
Henrik **Ibsen** (1828-1906, Norwegian author) was a woman in the time of the Thirty Years' War in his previous incarnation. Before that, he was an initiate of a mystery in Asia Minor in the time of Julian the Apostate (331-363).

Frank **Wedekind** (1864-1918, German dramatist, right picture below) was an alchemical pupil of the Benedictine monk **Basilus Valentinus** (Basil Valentine) in his previous incarnation. See lecture 6(5/4/1924), and CW 28 *Autobiography*, chapter 55, p. 178.

4(4/26/1924, Dornach) 67ff. 5706

236-06

Robert **Hamerling** (1830-1889, Austrian poet, left picture) and Friedrich **Hölderlin** (1770-1843, German poet, middle picture) were reincarnations of pupils of **Plato** who were



friends at first, developed, however, apart. This was the karmic reason that Hölderlin was unable to seize his physical body correctly (insanity) and that Hamerling grasped it too strongly (illnesses). Both were embodied as women in Italy (Renaissance time) between these incarnations.

5(4/27/1924, Dornach) 74ff. 5710

236-07



Crown Prince **Rudolf of Austria-Hungary** (1858-1889, suicide) was a reincarnation of **Nero** (reigned 54-68 A.D.).

5(4/27/1924, Dornach) 81ff. 5710

236-08

**karma**

The "consumption" of soul due to **sense perception** was healed by **architecture** (temples, churches) in former times. Internal self-knowledge was or is achieved through the imagery of **cult** and ritual, and today by meditating pictures. People became sensitive for destiny in former times that way.

7(5/9/1924, Dornach) 103ff. 5723

236-09

How one can perceive **karma**. Instruction for a practical **exercise**.

8(5/10/1924, Dornach) 119ff. 5725

236-10

**figure**

**Karmic** interrelation between traits of character and signs of the **physical body**: Interest in life in one incarnation can cause strong skeleton and muscles, quick, shaggy **hair growth** in the next life, moreover, a courageous being. Disinterest can often result in anxiety, knock-knees, or bowlegs, slow hair growth.

Thinness or corpulence as a result of pondering a lot or little in the previous incarnation. Well-developed **skin** with such people who were thinkers. The lower trunk is longer than the upper half if people have quickly passed the first half of postmortal life, and the other way round, due to "stolidity" in the previous life. A greater **need for sleep** can result from it in this life.

When somebody lived in trivialities, he will not ascend very high in the midnight summit of existence in his **life after death**, and the result in the next life is that he is gluttonous.

"When a man has gone through a series of earth-lives or least through one earth-life in which he has lived as if half asleep, then, in his next earth-life, he becomes a person who is never serious, who is unable to approach the things of life with the necessary **seriousness**."

9(5/11/1924, Dornach) 137ff. 5728

236-11

**life after death**

The human being experiences the negative pictures of his thoughts and actions of his previous earthly life very intensely in **kamaloka**. These are the experiences he has unconsciously during sleep. That is why the duration of kamaloka almost corresponds to the time of sleep in life. The **moon dwellers**, the primeval teachers of humankind, take care that these pictures are not experienced after death only as dreams. They give them their own substance and fix them in the world ether. The human being meets these negative pictures again when he gets ready for a new embodiment. From lecture 10(5/16/1924) can be derived that the primeval teachers stand below the hierarchy of angeloi working also on the moon.

9(5/11/1924, Dornach) p. 150 5728

236-12

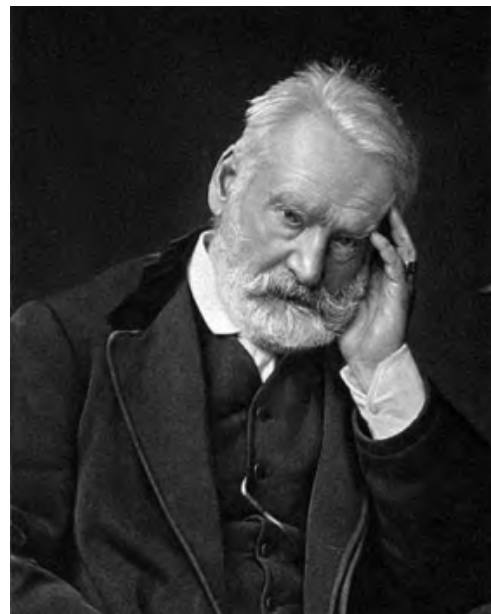
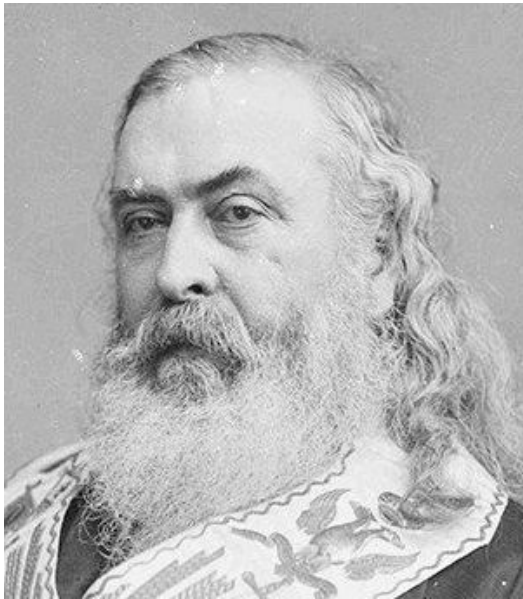
**life after death**

The **lunar** effects penetrate the earth only downwards to the plant roots. People who are devoted to the earthly too intensely are unable after death to go correctly into the lunar region and remain instead in the shallow stratum of the earth that is penetrated by the moon-influences. They “then ascend as smokes from the earth as it were and can, actually, be seen by sensuous-supersensible perception wandering about there as **spectres**, like aftermaths of the persons concerned.”

12(5/29/1924, Dornach) 185ff. 5743

236-13

**Voltaire** (François Marie Arouet, 1694-1778) is an example of a human being who formed his karma in the pre-earthly life especially under the influence of the Mars sphere. His previous significant incarnation was within the Arabian-Islamic culture (North Africa, Spain), influenced by an older form of Jewish Cabbalism. A female incarnation followed, in



which these matters were inwardly deepened.

**Eliphas Levi** (Alphonse Louis Constant, 1810-1885, left picture) is an example of the Jupiter influence forming his karma. In his previous incarnation, he lived in pre-Columbian **Mexico** where he strongly dealt with the **mysteries** being already in decline.

**Victor Hugo** (1802-1885, French poet and novelist, right picture): special elaboration of his karma under Saturn influence. He was initiated in the Hibernian mysteries during his last decisive \*) incarnation.

\*) See 239/7(5/25/1924, Paris), contained in volume V.

13(5/30/1924, Dornach) 197ff. 5744

236-14

### hierarchies

The stars (**planets** and sun) are outer signs of colonies of gods. These gods are with their consciousness in the concerning planet on the whole. They have their focus there. “Paradoxical as it would seem, I am nevertheless obliged to say that the divine beings who belong to the earth and who people Mars, Venus, Jupiter or another of the planets – also the sun – would be blind if they inhabited only one of these spheres. They would live, they would be active ... but they would not perceive ... they would lack a certain faculty for perceiving what is happening in the cosmos... Where then is the eye of the gods, where is their organ of perception? This organ of perception is provided by the **moon**. All the divine beings belonging to the sun, Venus, Mercury, Mars, Jupiter, and Saturn have their eye in the moon and are at the same time in the moon.” Hence, all ancient wisdom is lunar wisdom, because the moon was connected originally with the earth (primeval moon teachers). “When the gods desire cosmic vision, they gaze the cosmos from the earth.

When the gods want to behold the cosmos from the earth ..., then they must look from out of man. The human race is the other eye of the gods!"

**14(6/4/1924, Dornach)\*** (pp. 237) **5750**

**236-15**

The **ether** is imperceptible for physical senses at first. One sees through it. Nevertheless, we perceive the end of the ether in the **blueness of the sky**. "The perception of the dying blue, actually, is the perception of the ether" [see 291-24]. The **stars** are the entrances of cosmic astrality.

"While looking up from the earth to the **sun**, we are looking into the course of **time** simultaneously. From this follows that man looks to the sun only correctly if he forgets **space** and shows consideration only for time. The sun emits not only light, but also space itself. And when we look to the sun, we look out of space. However, from this "beyond space" **Christ** came to humankind." He brought people who had become purely spatial beings (ex deo nascimur) again the temporal with him (in Christo morimur).

The movement of the sun is real only the projection of this movement into space. "The sun emits not only light, the sun also makes space. In addition, the movement of the sun is only within space a spatial one; beyond space, it is temporal. That what appears of the sun that it hurries towards the sign Hercules – this is only an image of a temporal development of the sun being."

\* *Gesamtausgabe not contained in volume I.*

**14(6/22/1924, Dornach) 211ff. 5783**

**236-16**

The experiences of **sleep** are represented (somewhat modified compared to 218-10): Immediately after falling asleep, the experiences of the day, at first as images, are transformed to **karma**. "As sleep continues, however, a man begins to dive down into the experiences undergone in his preceding earthly life, then in those of the life before that, and so on, backwards. And when the time of awakening comes he has reached and passed his first, most distant earthly life as an individual. Then he reaches the state of being when he was not yet separate from the cosmos, a state of existence in reference to which one cannot speak of an earthly life as an individual. Only when he has reached so far can he return again into his physical and etheric organisation." Steiner emphasises that this experience is independent of the duration of sleep.

Steiner describes the movements of the **astral body** and **ego** during the waking state and sleep. They come out of the head, enter again through the toes and fingertips, and permeate the body slowly in the course of the day. When they have reached the head, man falls asleep again. See 239/15 or volume 7, lecture (6/14/1924, Breslau).

**15(6/27/1924, Dornach) 225ff. 5792**

**236-17**

**human members**

Portrayal of an initiatory stage of the ancient mysteries: beholding the **sun at cosmic midnight**. The sun is experienced as the chief dwelling place of the beings of the second **hierarchy** whose revelation is the sensory world. The beings of the third hierarchy live during **sleep** in the thoughts and ideas people had the day before. The beings of the second hierarchy and those of the first hierarchy occupy themselves with the astral body and ego that are detached from the other bodies during sleep. Their (first hierarchy) activity "strikes like lightning into the weaving and working of the second hierarchy, but striking right to the opposite side of the earth...."

This experience is a germ of a **cult** (altar surrounded by initiates [priests] of higher and lower degrees). Cult as a reflection of spiritual realities.

**16(6/29/1924, Dornach) 240ff. 5796**

**236-18**

**Ahriman** causes **death** due to **disasters of nature (earthquakes, volcanic eruptions)** or



**civilisation.** In the first case, it mostly concerns **karmic** linked people. Both kinds of death lead to the fact that karmic causes cannot be realised. The hierarchies transform these unused causes into a reinforced inwardness for the next life in the first case. The qualities of **will** of the person concerned are "condensed" in the second case.

Ideological fanaticism and other passions (**Lucifer**) darken the spiritual world after death. Ahriman transforms these forces to use the effect of the old Moon in the earth for physical disasters.

See 120/7 and /8(5/22/ and 5/25/1910).

*References to lectures of CW 236 in [116-03](#), [196-03](#), [211-11](#), [233-11](#), [233-21](#), [235-14](#), [238-02](#), [238-06](#), [239-01](#), [243-05](#).*

### 237 *Karmic Relationships Volume III*

*Rudolf Steiner Press (2002). **RSIA** (13 lectures)*

**3(7/6/1924, Dornach) 43ff. 5814** **237-01**

On the relation of **life span** with the **precession** of the sun: the shift of **sunrise** amounts to one day after 72 years, then the **star of the human being** is no longer "calmed down" by the sun and reclaims him. See [201-06](#).

**4(7/8/1924, Dornach) p. 57 5819** **237-02**

On karmic connections between the **heretic movements** of the Middle Ages and a part of those human beings who joined the **anthroposophical** movement in their following incarnation. On the karmic past of the two main currents within the anthroposophical movement ("old" and "young" souls). The celestial cult at the end of the eighteenth and at the beginning of the nineteenth century.

**5(7/11/1924, Dornach) p. 76 5824** **237-03**

People living in the middle and southern regions of Europe (above all, in later Bulgaria) were originally called **Bulgars** who felt strongly touched by the battle between good and evil forces in themselves partially due to eastern influences (from the fifth, sixth centuries on).

**5(7/11/1924, Dornach) 81ff. 5824** **237-04**  
**cult**

On the origin of the **catechism**. The holy mass became exoteric at the same time. The symbol of the **monstrance**.

**6(7/13/1924, Dornach) 85ff. 5828** **237-05**

The cooperation of the **School of Chartres** (Platonists) and the later appearing **scholastics** (Aristotelians, especially in the Dominican Order) and the significance of both currents for the **anthroposophical** movement.

**7(7/28/1924, Dornach) 101ff. 5851** **237-06**

The cosmic **intelligence** that **Michael** had administered got out of his control in the eighth, ninth centuries and became human intelligence, which, however, Ahriman grasped increasingly.

Foundation of a **School of Michael** in the spiritual world in the 15<sup>th</sup> century in order to prepare the Michael Age, which began in **1879**. With this fact was connected that the first **hierarchy** carried the cosmic intelligence over to the human head-system and started a

complete reorganisation of the human being that way. A similar process last took place during the **Atlantean age** when the cosmic intelligence entered into the human hearts but remained cosmic.

**8(8/1/1924, Dornach) 120ff. 5853**

**237-07**

**Michael** is the only of the (for three to four centuries) leading **archangels** (Gabriel, Raphael, Zachariel, Anael, Oriphiel, Samael, Michael) who does not put up with the fact that the human being gets entangled in Maya (**Fall of Man**). He fights particularly for the goal that **intelligence**, administered by him in former times, is not controlled by illusion.

**9(8/3/1924, Dornach) pp. 133 5856**

**237-08**

Fighting against **Ahriman**, **Michael** is dependent on the co-operation of **luciferic** beings, which were clearly perceptible in cases of dimmed consciousness (powerlessness etc.) at the end of the 19<sup>th</sup> century and made possible a direct effect of Michael in the karmic course of individual people. Ahrimanic beings approach people usually in such conditions.

On the incipient division of the realm of **angels** in two parts, depending on how an angel is connected with his human being whether he does incline to spiritual science or not. See the following abstract.

**11(8/8/1924, Dornach) p. 168 5860**

**237-09**

"Now there is a certain contrast. Since the very beginning of earthly evolution, this contrast has existed. It is the contrast between the **intelligences** of all the **planets** and the intelligence of the **sun**... And it was always so, that the sun intelligence stood paramountly under **Michael's** dominion, while the other planetary intelligences were subject to the other archangels: Mercury – **Raphael**, Venus – **Anael\***, Mars – **Samael**, Jupiter – **Zachariel**, Saturn – **Oriphiel**, moon – **Gabriel**. But it was always so... that one could not say that Michael manages the sun intelligence alone... Cosmic intelligence is co-administered by the individual beings of the archangelo hierarchy, but above all together Michael reigns again and again, so that the entire cosmic intelligence is administered by Michael."

*\* Blavatsky calls this planetary spirit Ariel (lit. 9, vol. 3).*

**11(8/8/1924, Dornach) 161ff. 5860**

**237-10**

**Solar spots** are the external token that **Michael** has lost the cosmic **intelligence**. They will increase in future more and more. When the sun intelligence faded away, the other leading **archangelo** who administer the planetary intelligence opposed under **Oriphiel's** (Saturn) leadership. This led again to a splitting among the **angelo** who interlinked with Michael. A part of them combined with the intelligence, which had become earthly, and approached **Ahriman**.

"In the time between the founding of Christianity and the age of consciousness-soul, which is signalled above all by the ninth century and the year **869** A.D., the **karma** of human beings came into a mess... Disorder came into the karma of present-day humankind. In the following lives on earth, the experiences of men were no longer all of them rightly co-coordinated with their karma. This is the chaotic element in the history of recent times. This has brought into it more and more social chaos, chaos of civilisation; and the disorder that has come into human karma can find no end. For a split has taken place in the hierarchy of angelo belonging to Michael."

Trying to get anthroposophy is striving for restoration of karmic order.

On incorporations of ahrimanic beings in people which were too strongly bound with their intelligence to the physical body. Up to now (1924), Ahriman became effective twice in an author; one of them was Friedrich **Nietzsche** (1844-1900). See 346/11(9/15/1924).

## 238 Karmic Relationships Volume IV

Rudolf Steiner Press (2008). **RStA** (16 lectures)

2(9/7/1924, Dornach) 29ff. 5903

238-01



On the karmic connection between the Swedish playwright August **Strindberg** (1848-1912, left picture) and the German physician and author Carl Ludwig **Schleich** (1859-1922, middle picture) who were incarnated together as embalmers in ancient Egypt. The first was an initiate who became somewhat frivolous later. The other served him and almost approached initiation doing his service. Among the embalmed were the later seven kings of Rome. The following incarnations of Schleich: the Roman historian Titus **Livius** or Livy (59 B.C. - 17 A.D.) and the German poet **Walther von der Vogelweide** (~ 1170 - ~ 1230). The next incarnations of the later Strindberg: **Julia** (39 B.C. - 14 A.D.), the daughter of the Roman Emperor Augustus (63 B.C.-14 A.D.) and wife of Emperor Tiberius (42 B.C.-37 A.D.) who was later exiled because of her immorality. After that an incarnation in Tyrol, at the same time as Walther von der Vogelweide whose patron he became. He was extraordinarily interested in alchemy and nature demons, he discovered Laurin's (a king of dwarves) castle Rosengarten (*Rosegarden*), a mountain group in South Tyrol.

3(9/10/1924, Dornach) 47ff. 5914

238-02

The Order of King **Arthur**, founded by **Merlin\***, as bearer of a cosmic Christianity that goes back to pre-Christian times. The castle Tintagel (Cornwall, England) was its centre.

The Swiss painter Arnold **Böcklin** (1827-1901, right picture) was the reincarnation of a knight of King Arthur's Round Table. On Böcklin see 236/6(5/4/1924, Dornach).

**240/12** or lecture 3 of *Karmic Relationships* volume VIII (**8/21/1924, Torquay**): King Arthur and his twelve companions who had the signs of the zodiac as their symbols undertook to civilise **Europe** from Tintagel while absorbing the forces "they got from the sun" and setting themselves the goal "to battle with the wild demonic powers of old still dominating large masses of the European population, and drive them out of men." They felt as Michael's host and stuck for longest to the fact that Michael is the ruler of the cosmic intelligence.

A counter-current of the northern Arthur current is the southern **Grail-Parzival** current of the more esoteric Christianity, which counts on the fact that the once cosmic intelligence that got out of Michael's control is on earth and must be christened now.

Both impulses met in the **School of Chartres** and scholasticism. However, a full balance was only achieved during the following centuries in the supersensible school, led by

Michael in the spiritual world [see following abstract].

\**Dornach (1921): the same individuality worked in Merlin and Richard Wagner (lit. 15, p. 32).*

**3(9/10/1924, Dornach) 39ff. 5914**

**238-03**

While the Eighth Ecumenical Council was held at Constantinople in **869**, a meeting of **Aristotle** and **Alexander the Great** took place in the supersensible world with **Harun ar-Rashid** and his counsellor who was Amos **Comenius** in his next incarnation. They did not succeed in overcoming Arabism represented by the latter two. Impulses of Alexander and Aristotle for a Christian Platonism (**School of Chartres**) and Aristotelianism (**scholasticism**) under the influence of Michael (see CW 237).

**240/15(8/27/1924, London)** (contained in *Karmic Relationships*, volume VIII, lecture 6): "Something of great significance now took place. Those who had grouped themselves around Michael, and who had for the most part been incarnated at the time of Alexander, were now living in the spiritual world. Looking down from thence, they saw how Christianity was evolving under the teachers of Chartres. But they waited until these teachers of Chartres – they were the last to teach the cosmic aspect of Christianity – had come up into the spiritual world. And at a certain point of time, at the end of the 12<sup>th</sup> and beginning of the 13<sup>th</sup> centuries, there gathered together in the spiritual sphere bordering to our earth, the more definitely Platonic teachers of Chartres and those who had in some way taken part in the heavenly council in the year 869. There took place ... a kind of conference between the teachers of Chartres who had just ascended into the spiritual world and were now to continue their existence there, and those who were on the point of descending to earth, among them the individualities of Alexander and Aristotle, who immediately afterwards incarnated in the Dominican Order. And then, in a body of teaching that is so misunderstood today but whose deep significance ought to be realised, in scholasticism, preparation was made on earth for all that was to come later on in the next age of Michael."

**6(9/16/1924, Dornach) 85ff. 5939**

**238-04**



The series of incarnations of **Julian the Apostate** (331-363) is described (starting in lecture 5): **Herzeleide**, Parzival's mother, unknown to historiography, **Tycho de Brahe** (1546-1601). The individuality of Tycho de Brahe was the inspirer of the aged F.W.J. **Schelling** (1775-1854, pic.; German philosopher, works: *The Godheads of Samothrace*, *The Philosophy of Revelation*).

On Schelling see 258/2(6/11/1923), 80a/9(5/22/1922)

**6(9/16/1924, Dornach) 88ff. 5939**

**238-05**

"A whole world of demoniacal beings" came into being from the impulse of Francis **Bacon** (1561-1626), the reincarnation of Harun ar-Rashid. The individuality of **Alexander** the Great has the task to wage war against

these demonic **idols**.

Similar in **240/9(8/27/1924, London)**, in volume VIII of *Karmic Relationships*: The work of Amos Comenius provided the basis for these idols after his death. The **Michael School** then combats them. The demons that escaped up to the French Revolution inspired **materialism** on earth during the 19<sup>th</sup> century.

**7(9/18/1924, Dornach) 104ff. 5949**

**238-06**

Description of the Battle of the Minstrels on the **Wartburg** (Thuringia, 1206), the fight of Wolfram von **Eschenbach** (~ 1170 - ~ 1220) against Heinrich von **Ofterdingen** to whom the black-magic **Klingsor** comes to his assistance from Hungaria. Ofterdingen is the



previous incarnation of the model of **Strader**, a figure of Steiner's **mystery dramas**. On him in 236/9(5/11/1924, Dornach): "Strader ... is the image of a quite concrete personality who was really a monk in his youth, but then ... worked in a kind of modern-progressive philosophy, also as a university professor..." Explanations on his life after death (= *Gideon Spicker* (1840-1912, picture), Capuchin monk at first, later professor of philosophy at Münster, see 343/1[9/26/1921], mentioned in CW 18 "The Riddles of Philosophy", p. 390).

On Eschenbach see 92/2(7/1/1904), here Steiner calls him an initiated poet.

**8(9/19/1924, Dornach) 116ff. 5952 238-07**

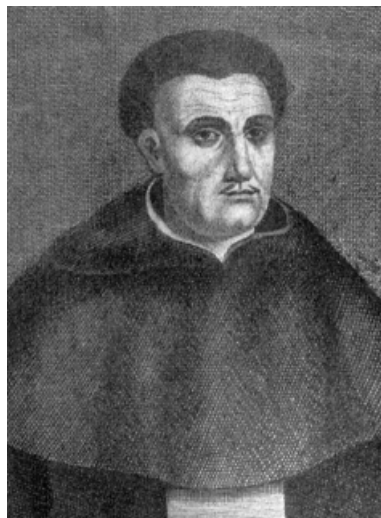
Information about the incarnations of the individuality of Cardinal **Mazarin** (1602-1661, picture). In the incarnation before he was a skeptical-cynical philosopher in the first century A.D. and after it Georg Count **Hertling** (1843-1919), professor of theology, Bavarian Prime Minister and German Chancellor for a short time (1917-1918).



On the incarnations of the Russian philosopher Vladimir **Solovyov** (1853-1900). He was a participant of the Council of Nicaea (325) and proposed a synthesis of Arianism and Athanasianism there, after failure he withdrew as hermit. Reincarnation in the Middle Ages as nun and visionary of a future Christianity.

**9(9/21/1924, Dornach) 128ff. 5959 238-08**

The complicated karmic relations of the Austrian philosopher Otto **Weininger** (1880-1903, suicide, left picture), the reincarnation of the Italian philosopher Tommaso **Campanella** (1568-1639, right picture). This individuality had the chance in his life as Weininger to



experience what he had missed when he – as Campanella – was imprisoned for 27 years.\* On his earlier incarnations which took place always (except the last) together with another individuality as a kind of sister soul who stood with him/her in close spiritual exchange. According to lit. 24, p. 130, he was a Jewish rabbi and astrologer/kabbalist called Abraham at the time of Campanella.

\* See remark in [126-10](#).

**10(9/23/1924, Dornach) 146ff. 5963**

**238-09**

The sequential incarnations of **Plato** (427-347 B.C.) – **Hrosvitha** of Gandersheim (~935-1000, nun and poet) – **Carl Julius Schröer** (1825-1900). Tip of the editor to a gap in the text in shorthand of this lecture where Steiner called Schröer's father, **Tobias Gottfried Schröer** (1791-1850), a reincarnation of **Socrates**. T. G. Schröer used the name Christian **Oeser** \*) as pseudonym.

\*) *Herman von Skerst [in the magazine "Goetheanum" no. 41, p. 194 (1988)], participant of this lecture, confirms that and draws attention to the fact that the pseudonym "Christian Oeser" can be read as anagram: "Hierin Socrates" (Socrates in that).*

On T. G. Schröer or Chr. Oeser and C. J. Schröer see 65/3(12/9/1915) and 65/8 (2/10/1916), and *The Riddle of Man* (CW 20).

**11(9/28/1924, Dornach) 165ff. 5965**

**238-10**

Steiner's last address: the same being appeared in **Lazarus-John** who worked in **Elijah**. Reincarnation as **Raphael** (Raffaello Sanzio) and afterwards as the German poet **Novalis** (picture) (pseudonym of Friedrich von Hardenberg, 1772-1801).



*In an editor's remark this is modified by a verbal communication of Steiner to Ludwig Noll (1872-1930, physician): At the raising of Lazarus, the spiritual being of John the Baptist, who since his death had been the overshadowing spirit of the disciples, penetrated from above into Lazarus as far as the consciousness-soul. The being of Lazarus himself, from below, intermingled with the spiritual being of John the Baptist from above. After the raising of Lazarus, this being is Lazarus-John, the disciple whom the Lord loved.*

See CW 265, pp. 440, hint to the consecutive incarnations John the Baptist – Raphael – Novalis in 120/8(5/25/1910) and in lectures of CW 143 (5/8/1912, 5/16/1912, 9/17/1912).

References to lectures of CW 238 in [161-03](#), [227-10](#), [264-02](#).

## 239 *Karmic Relationships Volume VII*

Rudolf Steiner Press (1973), *RStA* (16 lectures)

10\* or 3\*\*(6/9/1924, Breslau) 36ff. 5755

239-01



On the distribution of the **hierarchies** on the **planetary spheres**. "Not any hierarchy does tally with a planet, a planetary sphere." Thus, the assignments are approximate: moon – angeloi, Mercury – archangeloi, Venus – archai, sun – second hierarchy, Mars + Jupiter + Saturn – first hierarchy.

Heinrich **Heine** (1797-1856, German poet) was an Indian initiate in one of his previous incarnations around the turn of time. The experiences of this incarnation changed in his life after death in the Mercury, Venus, and Mars spheres. Normal case: "In the majority of human beings the influences of one of the cosmic spheres are dominant in the shaping of karma." The special work of the Mars sphere expressed itself in Heine's aggressiveness, his Mercury existence in his tendency "to flit from one experience to another," his Venus existence in an "element of eroticism" of his conceptual faculties. See 240/5(6/1/1924, Stuttgart, in volume VI of *Karmic Relationships*).

ships).

\* Gesamtausgabe \*\* volume VII

14\* or 7\*\*(6/13/1924, Breslau) 96ff. 5768

239-02

On the **karmic memory** that enrolls around the human being in the world ether and surrounds him like an aura.

15\* or 8\*\*(6/14/1924, Breslau) 121ff. 5772

239-03

**health-illness / system of nerves and senses / metabolic system / karma**

On the connection of organic illnesses with the last incarnations and on the evolutionary connection of **mushrooms**, algae, and lichens (lower plants) or roots of higher **plants** with the human organism. "Simultaneous" origin of **silica** and **sense organs**.

**348/18(2/10/1923, Dornach)**: on the relationship of the head forces to silica (quartz).

References to lectures of CW 239 in [236-04](#), [236-14](#), [236-17](#), [243-05](#).

## **240 Karmic Relationships Volumes VI and VIII**

*Rudolf Steiner Press, volume VI (1971), volume VIII (1975). RStA (21 lectures)*

**6(6/1/1924, Stuttgart) (119ff.) 5747**

**240-01**

(This lecture is now included in CW 240 as lecture 6, contained in volume VI.) As in lecture 14 (now lecture 12) examples of the particular preparation of karma in the Saturn and Jupiter spheres are given.

Saturn: **Schiller** (1759-1805) incarnated as a Christian in the second half of the second century in Rome and experienced the good and evil aspects of this time crassly. He reincarnated in the eleventh century as a woman. Before the next incarnation, he had a magnificent retrospect in the Saturn sphere, which stimulated him for the ideals of the future.

Jupiter: **Goethe** (1749-1832), incarnation in Greece as sculptor under the influence of Plato's philosophy. Afterwards some less significant incarnations.

**2\*or 8\*\*(7/19/1924, Arnhem) 157ff. 5837**

**240-02**

"In the first half of the nineteenth century, and even for a short period at the end of the eighteenth, those who had been **Platonists** under the **teachers of Chartres**, who were now living between death and rebirth, and those who established **Aristotelianism** on earth and who had long ago passed through the gate of death – all of them were united in the heavenly realms in a great super-earthly cult or ritual. Through this act all that in the twentieth century was to be spiritually established as the new Christianity after the beginning of the new Michael age in the last third of the nineteenth century – all this was cast into mighty Imaginations." Something of that event trickled through in this time, for example the "little miniature pictures" in **Goethe's Fairy Tale**.

Such souls united who had already Christian incarnations, and souls of a second group who had their last determining incarnation still in pre-Christian time. These two groups should bring **anthroposophy** on earth at the beginning of the 20<sup>th</sup> century, i.e. penetrate the earthly intelligence with spirituality together with **Michael**: "Then those who are working today for the anthroposophical movement will reappear on earth at the end of the 20<sup>th</sup> century and will be united with the great teachers of Chartres. For according to the agreement reached in that heavenly conference at the beginning of the thirteenth century the Aristotelians and the Platonists were to appear together..."

*\* Number according to the Gesamtausgabe, \*\* in volume VI.*

**3 or 9(7/20/1924, Arnhem) 164ff. 5841**

**240-03**

During the leadership of Archangel **Gabriel** (from the 15<sup>th</sup> to the 19<sup>th</sup> centuries), **Michael** could not participate in the affairs of the earth. "And so it was that Michael said to those who belonged to him: For the time during which we cannot send impulses to the earth (it is the period which ended about the year 1879) we must set about a special task, a task within the realm of the sun. It was to be possible for those souls who have been led by their karma into the **anthroposophical** movement, to behold in the realm of the sun the deeds performed by Michael and his hosts while Gabriel was holding sway upon the earth."

"This was detached from the otherwise regular sequence of deeds taking place between gods and men. ... In earlier times during the period between death and a new birth, the **karma** for the future earthly existence had been elaborated by human souls in connection with leading spiritual beings. However, no karma had ever previously been elaborated in the same way as was the karma of those predestined to become anthroposophists."

"**Michael** gathered his hosts, he gathered from the realms of the angeloi and the archangeloi the supersensible beings who belonged to him, but he gathered, too, human



souls who in one way or another had been connected with him. And thus there arose a kind of an immensely expanding **school**.”

**3 or 9(7/20/1924, Arnhem) 171ff. 5841**

**240-04**

On the establishment of a subterranean **ahrimanic** school opposing Michael's School. It unfolded its effectiveness from the 15<sup>th</sup> century on earth, while initiating, e.g., the **art of printing**. Ahriman will incorporate (not completely incarnate) during the 20<sup>th</sup> century in varied way as an author (first example is Nietzsche).

**11 or 2\*(8/14/1924, Torquay) 23ff. 5869**

**240-05**

**Alexander the Great** and **Aristotle** reincarnated before the meeting with Harun ar-Rashid and his counsellor in the supersensible world (869 A.D.). They “lived, unknown and unheeded, in a corner of Europe not without importance for anthroposophy (today Burgenland, Austria), dying at an early age, but gazing for a brief moment as it were through a window into the western civilisation, receiving impressions and impulses but giving none of any significance themselves. That was to come later.” (= **Schionatulander** and **Sigune** of the Parzival legend, see 148-08.)

They reincarnated in the later Middle Ages and before the next incarnation of Harun ar-Rashid (Francis Bacon) and his counsellor (Amos Comenius), “when they, for their part, had accomplished what it was then possible to accomplish for Aristotelianism.”

In the following lecture (however, also in other lectures on karma), Steiner points without naming any name to a Dominican (= **Thomas Aquinas**, 1224/25-1274) and a later born Dominican (who became first Cistercian).\*\* The younger one helped the older to get a deeper knowledge of the Grail principle. See 264-02.

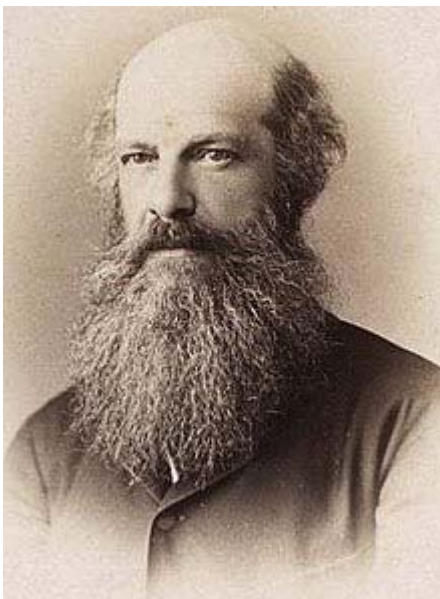
\* *Volume VIII*

\*\* *He is supposed to be **Reginald of Piperno** (~1230-~1290) [lit. 27]. He was the confessor and intimate companion of Thomas Aquinas.*

**14 or 5(8/24/1924, London) 62ff. 5885**

**240-06**

As in 236-14, Steiner describes the influence of Mars on forming **Voltaire's** (1694-1778) karma; however, Steiner definitely speaks of a particular Mars genius. This was also effective with Ignatius **Loyola** (1491-1556) who had an abnormally long retrospect after death; he remained in the earthly sphere and united with his order. He soon reincarnated as Emanuel **Swedenborg** (1688-1772). He gets under the influence of this Mars genius at the beginning of his forties “and from this time on the Mars genius speaks through Emanuel Swedenborg, in all the spiritual knowledge he has of the universe.”



**14 or 5(8/24/1924, London) 69ff. 5885** **240-07**

**Ovid** (43 B.C.-18 A.D.) reincarnated as Laurence **Oliphant** (1829-1888, theological author\*, pic.) after an unimportant female incarnation in between. Ovid as an initiator of the spiritual world (see Brunetto Latini or Dante's *Divine Comedy*).

\* On Oliphant see 171/12(10/15/1916, Dornach), 258/2(6/11/1923, Dornach) and CW 265, instruction lesson, 6/26/1906, p. 258, and CW 266 / I, esoteric lesson, 12/1/1906, p. 151.

15 or 6(8/27/1924, London) 78ff. 5888

240-08

Steiner depicts the descent of the cosmic **Christ** to the Mystery of Golgotha as a kind of death: the spirit-man of Christ remains back on the sun; the life-spirit combines with the atmosphere of the earth. The ego of Christ (together with the spirit-self at first) enters the hearts of the human beings and takes his way over Greece, North Africa, Italy, and Spain. This southern Christian current meets the northern **Arthur** current of cosmic Christianity in **869**. The bearers of this current had perceived the cosmic Christ before the Mystery of Golgotha, after it, they beheld the life-spirit of Christ in the **earthly** atmosphere. Thus, Christ also met Himself.

3 or 3\*(1/28/1924, Zurich) (57ff.) 5588

240-09

The human being is connected by his astral body with the **moon** and by his ego with the **sun** directly, with the other heavenly bodies only indirectly. The **primeval moon teachers** who worked on the earth in former times (past, **necessity**), “keep accounts” of the actions of any human being (**Akasha Chronicle**) and mark down this in the system of limbs and metabolism as disposition of quick or bad healing or illness in the last phases of his descent. He is linked up with the dwellers of the sun (angeloi and higher) who are the models of our future evolutionary levels (future, **freedom**). The human being should bring his present actions to the angeloi thinking and feeling, so that they can carry them into the future.

\* *Volume VI*

On the meeting of two people in which sympathy or antipathy are involved (joint **karma**, noted by the primeval moon teachers) or only an aesthetic or intellectual impression takes place (new meeting, no joint karma). On the different relationship of an initiate to people whom he does know since former times and such he meets for the first time. He beholds the past earth-lives in the astral bodies of the former like different persons, in the latter he clearly experiences the angelos of the person concerned for whom he can then be like an interpreter of the angelos.

See next lecture (2/6/1924, Stuttgart).

In lecture 2(1/25/1924, Berne) Steiner says that the primeval moon teachers impress the inclination to the good and evil, talents or genius into the human astral body and ego at the descent.

*References to lectures of CW 240 in [226-01](#), [235-11](#), [235-14](#), [236-04](#), [238-02](#), [238-03](#), [238-05](#), [239-01](#).*

## *243 True and False Paths in Spiritual Investigation*

*Rudolf Steiner Press, Kessinger Publishing's Rare Reprints. **RStA** (2 x 11 lectures)*

**3(8/13/1924, Torquay) 57ff. 5865**

**243-01**

### **living with the dead**

**Plants** reflect cosmic life by the earth. Opposite cosmic currents meet in the **crystals**. There are as many worlds in cosmic **space**, in which divine beings are working, as there are crystal forms.

**Metallity** (nonce word *Metallität* ≈ spiritual nature or substantiality of **metals**) and **consciousness**:

**Gold**, finely distributed over the earth, has a harmonising effect on the heart and maintains the normal consciousness (earth) that way.

**Iron** – consciousness in the larynx part, ascending to the astral world (up to Mars sphere),

**Tin** – consciousness in the region of the eyes, ascending into the universe (up to Jupiter sphere),

**Lead** – consciousness in the region of the top of the skull (up to Saturn sphere).

While these three states of consciousness lead the person out of himself, the metallity of **copper** fills the human being with a "second man" (centre: stomach). "He resembles a sense organ with delicate powers of perception; he perceives things we do not normally perceive. Our world becomes suddenly enriched." One can separate a second man who helps to encounter the world of the dead on the astral plane.

**4(8/14/1924, Torquay) 77ff. 5867**

**243-02**

### **remedies / metals**

One can explain certain diseases of the digestive tract spiritually through the fact that the person concerned has the "desire to go along with the souls he has known immediately after their death. But he is unable to enter into the **consciousness** that lies below the heart" [see previous abstract]. This overly strong consciousness can be counter-balanced by impairment of the "laryngeal consciousness" what can be brought about by means of therapeutic (potentised, homoeopathic) doses of **copper**.

In general, the modern human being may only use the "moral" substance for his/her spiritual development. The physical side of **metallity** or generally of substantiality may only be used therapeutically and no longer for the attainment of other states of consciousness like in the ancient mysteries, because the human constitution has changed since that time. Cf. 171/7(9/30/1916, Dornach).

**5(8/15/1924, Torquay) 95ff. 5870**

**243-03**

### **metals**

The **metallity** of **mercury (quicksilver)** isolates the human being from all impressions of the physical and elemental worlds, and switches off the **organs** formed by these worlds (especially glandular organs and sense organs). A "third human being" inwardly permeates him/her if she/he concentrates consciousness on the metallity of Mercury. He/she then lives in the circulation of humours that interlinks with the humoural circulation of the entire universe ("world of stars") out of which the disposition of **temperaments** forms between death and new birth. Therapeutically, mercury brings the circulation of humours again back into contact with the spiritual world when it had broken away.

The **sunstroke** Brunetto **Latini** (~1220-1294), Dante's teacher, got on his trip to Florence was an effect of mercury that is finely distributed in the universe through which an initiation took place, which was no longer possible, otherwise, in this age.

5(8/15/1924, Torquay) 109ff. 5870

243-04

**metals / karma**

The **metallity** of **silver** is connected with the **warmth** of the **blood** in which that works, "which survives from earlier incarnations." It is also connected with reproduction that way. Therapeutic application of silver with **fever** (particularly fever of unknown origin) where the human organisation wants to tear itself away "from the normal integration into the earlier incarnations that continue to have an effect."

6(8/16/1924, Torquay) 127ff. 5872

243-05

On the effectiveness of the **planetary spheres** during **human development**. first seven-year period moon, second seven-year period Mercury, third Venus, fourth to sixth sun, seventh Mars, eighth Jupiter, ninth Saturn.

See 236/11(5/18/1924, Dornach), 239/6(5/24/1924, Paris).

7(8/18/1924, Torquay) 140ff. 5874

243-06

**media / moon dwellers**

Among the lunar beings who were the primeval teachers of humankind before the extrusion of the moon there are "less perfect ones" who are interested in certain emanations of the human being and work in them:

- (1) The human movements (e.g., movements with the fingers, movements of writing),
- (2) Skin **emanations** of the fluid element,
- (3) Skin emanations of the air element,
- (4) Emanation of warmth,
- (5) Emanation of light of the physical and etheric bodies,
- (6) Emanation of chemical forces (realm of **black magic**), and
- (7) Life emanation or vital radiation.

The control of the vital radiation begins in the Michael age.

7(8/18/1924, Torquay) 145ff. 5874

243-07

The activity and the interest of the lunar beings mentioned in the previous abstract wake the interest of **elemental beings**, which look for possibilities to realise their interest. They manage this with people who suppress their ego: **media**. "Then such media can take up in themselves these quick to learn elemental beings from the spiritual world which, so to speak, have learnt the movements of writing from the lunar beings." Other mediums take up such elemental beings in their skin emanations where they take on sculptural forms. When absorbed into the skin emanations, the **phantom** of the human being is led out.

In the cases of light and warmth emanations, additional operations are necessary like incense burning, aromas, and preparing special concoctions and magical ceremonies (→ **black magic**). Black magicians work with the lunar forces in the earth, which penetrate the realms of nature. By manipulation of these forces, one can be connected with the elemental beings that have learnt much from the lunar beings. "And because many activities of this kind have been practised in recent centuries, a dangerous atmosphere has been created in the earth... This region that is actively opposed to all is destined to proceed from the **sun** region in the **Michael** age. And this must be taken into special consideration in relation to the life emanation in the sphere of the soul and spirit."

8(8/19/1924, Torquay) 154ff. 5876

243-08

**Ahrimanic elemental beings** have the task to preserve for the future what the human being cannot carry over from one earth-life to another: e.g., abstract science and **technical** constructions. "The spiritual beings with who we are in direct contact cannot do it and therefore we as human beings cannot do it either. These beings must enlist into their service others who had long been alien to them, who had experienced a very different

evolution from the spiritual beings associated with man. These beings with their different evolution I have called in my books Ahrimanic beings. Despite their different evolution there are occasions when they come in contact with our own, when, for example, we build a motor car."

8(8/19/1924, Torquay) 159ff. 5876

243-09

**Poisonous plants** as "media" of demoniac beings that can be perceived on the astral plane. They are dying out; they do not have any possibility of future development. Examples: **autumn crocus** (*Colchicum autumnale*) and **deadly nightshade** (*Atropa belladonna*), **purple foxglove** (*Digitalis purpurea*), **thorn apple** (*Datura stramonium*). "In future times they will be replaced by other poisonous plants." By contrast, **violets** are "normal" plants: "Violets will undergo a metamorphosis and in future will assume totally different forms. They have significance for the future of the cosmos; they will wear quite different figures in future. They have an importance for the future of the universe." On the relationship of the violet to the Mercury forces see 354/9(8/9/1924).

8(8/19/1924, Torquay) 156ff. 5876

243-10

**possession**

The **ahrimanic elemental beings**, described in abstract -07, settle in those parts of the brain of a **medium**, which are, otherwise, the basis of ego-activity. For this reason, they "neglect" their duty in the universe and sacrifice their future mission. At the same time, they also deprive the human being of his future mission largely.

8(8/19/1924, Torquay) 170ff. 5876

243-11

The **ego** in man is only in that part of the weight (brain, blood cells, etc.) that remains after weight loss by the **Archimedean Principle**. "For in it, there may your ego be. Otherwise it must not be anywhere; otherwise there must be an astral body, etheric body and so on everywhere." The mediums do not have their ego in this part of weight.

In addition, most of the original sensations is extinguished by the nerves leading to the brain, only into these shaded perceptions the ego may enter.

9(8/20/1924, Torquay) 173ff. 5879

243-12

The investigations and literature of the Theosophical Society, especially the writings of H. P. **Blavatsky** (1831-1891), refer to the lunar sphere only. The deeper cause lies in the fact that only by the internal activity which is gained by forming scientific concepts the Imaginations can be so impregnated that they can penetrate to the Sun and Saturn stages.

Steiner mentions Blavatsky and her guidance by a Mercury being repeatedly in lecture 10.

**137/10(6/12/1912, Oslo)**: "It is in this (astral) consciousness that by far the greater part of what H. P. Blavatsky gave in the *Secret Doctrine* has its source. ... Consequently if you read through the whole of the *Secret Doctrine*, then in all the great and comprehensive communications given there in reference to primeval times you will find but scanty reference to a past farther back than old Moon."

11(8/22/1924, Torquay) 219ff. 5883

243-13

Steiner indicates how music may evoke the mystery of the incarnation of Christ. Richard **Wagner** failed to portray the essence of the Christ impulse in his *Parsifal*.

Reference to lecture of CW 243 in [233-04](#).

## 253 Community Life. Inner Development...

*Anthroposophic Press (1991). RStA (9 lectures)*

**3(9/12/1915, Dornach) 39ff. 3112**

**253-01**

After man has correctly entered the spiritual world, he experiences that he is the object of perception of the spiritual hierarchies. **Swedenborg** (1688-1772) did not manage the transition from the consciousness of the physical plane, he “sees only as much of the spiritual world as can be clothed in Imaginations contaminated with habits retained from experience on the physical plane. ... And when he enters a region where the spirits make every effort to conceal what is within them ... he can no longer understand them; they remain a mystery to him.” Steiner quotes a passage of Swedenborg's work in which he describes Martians, which he does not understand but angels do.

Lecture 5(9/14/1915): Swedenborg saw these beings not by means of higher forces, but he used the forces of sexual activity, which he had transformed by his purity. One tried to avoid this connection of **clairvoyance** and **sexuality** in olden times and still with the **Freemasons** by excluding the other sex.

**3(9/12/1915, Dornach) 48ff. 3112**

**253-02**

### **Genesis / Fall of Man**

The physical body and the etheric body are called “tree of knowledge” and “**tree of life**” in the language of the **elohim**. The elohim are the gods who acquired their language on the old Sun, the evolutionary stage of plants, hence, these terms were used.

*References to lectures of CW 253 [after 4-15](#), in [115-17](#), [137-01](#).*

## 254 The Occult Movement in the Nineteenth Century

*Rudolf Steiner Press (1973). The translation contains the first 10 of 13 lectures of the Gesamtausgabe (third edition). RStA (3 lectures)*

**1(10/10/1915, Dornach) 13ff. 3133**

**254-01**

### **Freemasons**

The (Anglo-American) brotherhoods tried to prove the existence of the spiritual world at the peak of materialism in the middle of the 19<sup>th</sup> century by **mediumship** or rather **spiritualism**. This was a compromise between the esotericists, who did not want any dissemination of esoteric knowledge, and the exotericists, who wanted to publicise this knowledge partially. This attempt failed, because the media failed. These reported mostly on the world of the dead with which they cannot have intercourse at all because their egos and astral bodies were inoperative when they were in a trance and that is why they can or could not enter the realm of the dead. See -04. Cf. 171/4(9/23/1916, Dornach).

**97/28(4/25/1906, Leipzig)**: Techniques of spiritualism: “There is a way in which such abandoned astral corpses can be **galvanised**. The medium makes its etheric body available for this and “**materialisations**”, as they are called, are brought about with its help.” Similar passages in 96/1(1/29/1906, Berlin).

**2(10/11/1915, Dornach) 24ff. 3134**

**254-02**

### **Freemasons**

On the connection of H. P. **Blavatsky** (1831-1891) with different occultists. At first co-operation with a French, then with an American lodge, “where the majority had always

wavered between the right and the left.” By effect of brothers of the left wing who had special interests, above all political interests, a rift developed, and she threatened to betray esoteric matters, because she could remember her occult experiences in contrast to normal **media**. That is why she was put into **occult captivity** (imprisonment):

“Through acts of a kind that can be performed only by certain brothers – and are performed, moreover, only by brotherhoods who allow themselves to engage in illicit arts – through certain acts and machinations they succeeded in compelling H. P. Blavatsky to live for a time in a world in which all her occult knowledge was driven inwards.”

Left Indian occultists released her from imprisonment within her aura to whom she was then obliged. They made known themselves to her as Mahatma **Koot Hoomi** (Kut-Hoomi, Kut-Humi), or **John King**. Her *Occult Doctrine* came into being under this influence.

See 162/11(8/1/1915), 167/3(3/28/1916): here Steiner says that Blavatsky was put in this occult captivity in 1879. In addition, Steiner explains the political purposes of the Anglo-Saxon brotherhoods.

Also in detail in 171/10(10/7/1916, Dornach) and 173/11(12/26/1916, Dornach).

On Blavatsky and the **Theosophical Society** see CW 258, lectures 2 to 5 (from the 6/11 - 6/14/1923).

*Remark: These explanations (abstracts -01 and-02) made by Steiner are to be traced back to the representation which C. G. Harrison gave in 1893 in talks which were published in 1894 as book under the title “The Transcendental Universe“. There on occult captivity (lecture 1, p. 36, second edition): “There is a certain operation of ceremonial magic by means of which a wall of psychic influences may be built up around an individual who has become dangerous, which has the effect of paralyzing the higher activities, and producing what is called “repercussion of effort”, and the result is a kind of spiritual sleep characterised by fantastic visions. It is an operation seldom resorted to even by brothers of the left, and in the case of Madame Blavatsky was disapproved by almost all European occultists.” By this influence, Mrs. Blavatsky also thought to be in Tibet, while she stayed in Kathmandu (Nepal).*

*Left brothers, also called brothers of the shadow, are esotericists who put certain particular interests over those of universal humanity. They are not identical with black magicians.*

**174a/5(3/18/1916, Munich):** On the question of her guru during her Indian time. “And thus this could result that another guide replaced the previous one whom she continued to call Koot Hoomi; but this guide was basically - as those know who are initiated into these matters - nothing but a goblin standing in Russian services, a personality that pursued quite different purposes with all things he handed down to Blavatsky.”

*Remark: From the “Mahatma Letters” that were directed to A. P. Sinnett (1840-1921) about 1880 and were published in 1923 for the first time follows that the guru of Blavatsky was called Morya and Sinnett’s one Koot Hoomi in this time. Both names are those of the masters of the east. In these letters, “John King” is declared as a swindle.*

**3(10/16/1915, Dornach) 54ff. 3135**

**254-03**

The cause of **atomism** lies in the human nature. Atomism is a projection (into space) of the process that the astral body is touching the **nerve-ends** which does not come to consciousness.

**5(10/18/1915, Dornach) 79ff. 3137**

**254-04**

On the wrong representation of the **eighth sphere** by A. P. **Sinnett** (1840-1921) in his book *Esoteric Buddhism*: he identifies it with the physical **moon**. This was “corrected” by H. P. Blavatsky (1831-1891) in tendentious way.

Correction: with the transition from the old Moon (the third sphere) to the earth (the fourth sphere) a part of the lunar substantiality is snatched from the **exusiai** (spirits of form) by **Ahriman** and **Lucifer** which forms a cosmic body and in which they infuse the physical matter of the fourth sphere. There a world of densified Imaginations (spectres) comes into

being that way. A continual battle for the physical substantiality of the earth and of the human being takes place between the exusiai and Ahriman / Lucifer. Yahveh establishes a counter-balance by extruding the moon with its very coarse matter, which the counter-powers cannot dissolve. Then he implanted sexual love and the principle of **heredity** into the physical humankind through which a counter-pole was created to the head whose substantiality Ahriman / Lucifer can snatch the easiest. When this danger does no longer exist due to the corresponding development, the moon will go into the earth again. The earthly-material world as the basis of freedom.

**Visionary** clairvoyance: "and whereas these people imagine that in their visions they have had an experience of immortality, the truth is that in their visions they see a part, or a product, of their souls being wrested away and prepared for the eighth sphere."

Repeated tip to the experiment of the occultists with **spiritualism**: Ahrimanic-luciferic inspiration let the media believe that the eighth sphere were the realm of the dead.

*Remark: A corresponding correction of A. P. Sinnett's and Blavatsky's representations of the eighth sphere was already made by C. G. Harrison in his book "The Transcendental Universe" (1894, lectures 5 and 6) where he points to Yahveh's role and to the connection with the problem of the evil as one of the seven great secrets of life [see 264-05].*

**7(10/22/1915, Dornach) 131ff. 3139**

**254-05**

#### **life after death / premature death**

People who die before the **change of teeth** or shortly after it have at their disposal the forces, which should otherwise penetrate into the teeth, to work into the physical world after death. If a person dies between the second dentition and **puberty**, he can help the souls, who get ready for incarnation, with his transformed reproductive forces.

**8(10/23/1915, Dornach) 137ff. 3140**

**254-06**

#### **Freemasons**

The significance of **symbols** which are used with the instruction of the lower three degrees of old secret societies: That force is paralyzed with the deciphering of the symbols which otherwise makes the person cunning, while penetrating the natural phenomena, and releases destructive forces. On the other side, the symbols excite moral feelings and prevent an unhealthy mysticism. Nevertheless, people have now lost the possibility to give themselves rightly to symbols, because modern forms of the symbols were not created.

Example of the transformation of forces in the human being: the hypothesis (in an address by Carlyle) is put up if **Dante** (1265-1321) had not been expelled from Florence, he would not have written his *Divine Comedy*, but he would have certainly become a very important political or ecclesiastical person in Florence. Steiner adds: and he would have had seven important successors whose after-effect one would still feel after seven centuries.

**12(11/1/1915, Dornach) (220ff.) 3144**

**254-07**

Retarded lunar beings (six instead of seven members) (**angeloi, luciferic**) incarnated in the **Lemurian age** as "magicians", while they understood the art of fashioning the still malleable human body. In the **Atlantis**, they influenced **heredity**: "Thus there were communities in those days whose leaders were such beings in human figure. They helped a certain individuality from whom they wanted that he came to earth anew to a human embodiment while they caused certain qualities by heredity and searched then offsprings repeatedly." Decadent rests of it are preserved in the **Tibetan** Lamaism.

**12(11/1/1915, Dornach) (220ff.) 3144**

**254-08**

#### **angeloi**

The origin of the **god figures** can be traced back to the human incarnations of the



retarded lunar beings in the still malleable bodies of **Atlantis**: “Distorted figures resulted from that, even peculiar contortions... In addition, there you have the origin of the god figures that have non-human countenances and immense limbs ...”

**13(11/7/1915, Dornach) (260ff.) 3145**

**254-09**

**nutrition / domestic animals**

In the same way as the **physical body** was solidified since the **Atlantean age**, the **etheric body** will be solidified up to the sixth, seventh post-Atlantean epochs and “have great influence through its inflexibility on the physical body, it will make the physical body its faithful likeness“, namely of its moral qualities. “Also the external appearance of the surroundings will change manifold in this sixth period.” Certain **animal forms** become extinct, especially those which have taken on the most rigid forms. **Vegetarianism** will be standard. Tip to the future tendency that the theories of **materialism** become realities.

*Reference to lecture of CW 254 in [205-02](#).*

## 257 *Awakening to Community*

*Anthroposophic Press (1974). RStA (10 lectures)*

**2(1/30/1923, Stuttgart) 21ff. 5155**

**257-01**

A **judgment**, acquired by spiritual science, is melted twice. Then it becomes objective, because it has combined with the spiritual fact or being.

**2(1/30/1923, Stuttgart) p. 30 5155**

**257-02**

On the quarrel concerning **atomism** (Are there atoms or not?) which was settled in the magazine *Die Drei* and during the meeting of delegates. Anthroposophical scientists "should not only make it their goal to develop a different picture of the world than that striven for by external science, but should also be aware that their chief responsibility consists in bringing an anthroposophical frame of mind and an inner aliveness to bear on the various scientific fields they enter. This would keep them from resorting to polemics against other types of **science**, and instead help them to proceed in the direction of developing aspects of those sciences that would remain undeveloped without anthroposophy."

**2(1/30/1923, Stuttgart) 31ff. 5155**

**257-03**

### **life after death / intellect**

The human being has the abstract thinking and the experience of **freedom** resulting from it only since the outset of the consciousness-soul age. In former times he had a picture consciousness on earth, however, experienced a rational, logical view of the world immediately after death during the time in which the **life tableau** is unfolding (picture consciousness) today. That means that something supersensible has pushed its way into the life between birth and death.

**6(2/27/1923, Stuttgart) 93ff. 5181**

**257-04**

### **life after death**

On the community building element of the **cult**, especially of the cult in the **Christian Community**: "What expresses itself in the various cult forms, either as ceremonial acts or words, is an image of real experiences ... in that world the human being experiences in his pre-earthly existence ... from the **midnight hour** up to the descent to earth-life... In this realm... are the beings, the events, the realities are found that are reflected faithfully in all true forms of worship. What does a person feel, who witnesses the cult, together with others he is connected by karma ...? He is experiencing common memories of the pre-earthly existence together with them... That is a tremendous tie. It does more than just convey pictures; it carries supersensible forces into the sensible world."

On the sense of community to be fostered within the **Anthroposophical Society** as a counterpart by waking up in the psycho-spiritual of the other person. Thus, understanding for anthroposophy can only arise. This spiritual idealism raises the sensible to the supersensible (**reverse cult**). See lecture 9(3/3/1923, Dornach).

*Reference to lecture of CW 257 after 4-15.*

## 258 *The Anthroposophic Movement*

Rudolf Steiner Press (1993. **RStA** (8 lectures))

References to lectures of CW 258 in [204-11](#), [238-04](#), [240-06](#), [254-02](#).

## 259 *The Year of Destiny 1923 in the History of the Anthroposophical Society*

*Gesamtausgabe, first edition*

--(1/31/1923) (p .236) ----

259-01

### health-illness

"I have said from the beginning when **medical** activities here should appear, it depends not on offering single remedies, but a medical method is necessary. I only want to state that once the method of homoeopathy spread, another method another time. It depends on standing up for a medical methodology... What I have expressed as my conviction in front of the doctors from the beginning ... led once again to the fact that I said, to sum up: this methodical can be made clear to the world best of all by a **pocket reference**."

--(1/31/1923) (242ff.) ----

259-02

To anthroposophic **scientists**: "One did not speak of **phenomenology** up to 1919 at all. I was forced to speak of it when I had to notice these relations (in the Stuttgart research institute). You have brought in that what you call phenomenology into the Anthroposophical Society. You have wrested the leadership from me here, while you have brought scholarship. That is why you have the responsibility for the things that happened. The community of the scholars has brought in phenomenology "

"Well, that's just great! ... If you want phenomenology, you must not philosophise. However, this would mean to bring the apparatus already in a direction that one can call fertile." Steiner refers to the example of a practical phenomenological approach in the production of the plant colours for the **Goetheanum**. "If you keep to this method that has grown out of **anthroposophy** itself, then you will not need to lose courage. However, it is not justified to bring in the academic methods."

--(2/14/1923) (342ff.) ----

259-03

"When he (*human being*) descends from a pre-earthly existence to earth, a piece of him still remains in the astral, so that it is not the whole human being that goes into him when he wakes in the morning. That which disappears stems just from the supersensible human being. The human being is not completely on earth, he leaves a part of his existence in the supersensible. In addition, that is why there cannot be any completely satisfying social order. Such a **social** order can only come from earthly relations. Within such a social order, the human beings cannot become quite happy. I have said it repeatedly: the **threefolding** is not the paradise on earth, but it shows an organism possible in itself... For, otherwise, this would be a deception, because the human being is not only an earthly being. It is this fact to which one must keep to feel his whole human being really; and it is this why the human being can never be contented with an only **materialistic** worldview if he feels his full human nature in himself. Only if we feel this so surely, we are ripe, actually, for **anthroposophy** in truth, if we feel... we need something for our supersensible human being."

--(11/18/1923) (p. 666) ----

259-04

Cost-effective prices of **remedies** are justified.

## *260 The Christmas Conference for the Foundation of the General Anthroposophical Society*

*Anthroposophic Press (1990). RStA (20 lectures)*

--(12/28/1923) p. 168 5537

260-01

On **Waldorf education**: "The educational method represented here can be applied anywhere, wherever there is the good will to introduce it." The Waldorf schools shall only be model schools. "... and much damage has been made to us by the constant repetition of the view that Waldorf education can only be carried out in schools apart from the main stream, whereas I have constantly repeated that the methods can be applied in any school."

--(12/31/1923) 210ff. 5552

260-02

On the forms of the new **Goetheanum**. Steiner continued these explanations 1/1/1924 (p. 249).

## *260a The Constitution of the General Anthroposophical Society*

*Gesamtausgabe, first edition*

--(1/18/1924) (p. 92) ----

260-03

### **anthroposophy**

"If this Christmas conference were only understood in such a way as one liked to understand previous conferences, then it will disappear gradually ... and it would have been better not to have assembled. For the spiritual has the quality that it disappears if one does not hold on it. It does not disappear in the universe, of course, but disappears for the place where it is not nurtured on. Then it searches other places in the universe for itself. For such a thing, like our Christmas conference, one is not dependent on that what happens within the earth area. You must not imagine that that which disappears from the Christmas conference due to the non-execution of its impulses have to appear anywhere else on earth. This is not necessary. It can search its place of refuge in quite different worlds."

--(10/5/1924) (p. 395) ----

260-04

From the news sheet for members of the Anthroposophical Society on the occasion of the course for priests of the **Christian Community** about the **Apocalypse** (CW 346): "What I said at that time (CW 104 *The Apocalypse of John*, Nuremberg in 1908) could not correspond to that which I stated this time. At that time, our dear friends ... expected, above all, to become acquainted with the knowledge that the human being can have of the development of humankind on earth and the earth within the starry system by means of the observation of the supersensible world... I could put the insight, so to speak, before the audience at that time that one can hear eternal, the human soul deeply touching truths from two sides: from the side of vision acquired in the esoteric Christianity and from that of the spiritual-scientific knowledge; and you hear the same if you properly hear."

"And that's why I thought that I could give a representation in this course which this

"priestly book" conveys to the "priest" as a spiritual guide in the true sense. The Act of Consecration of Man stands in the middle of the priest's work; from it emits what penetrates via the cult from the spiritual world into the human world. The Apocalypse can stand in the middle of the priest's soul; from it can irradiate in any priest's thinking and feeling what the sacrificing human soul should receive from the spiritual world full of grace."

Before: "What flows out as spiritual substance by the priesthood of the Christian Community has been passed to it from the spiritual world by my mediation two years ago. This occurred in such a way that the Christian Community stands there completely independently beside the **Anthroposophical Society**... For this movement of Christian renewal has not grown out of anthroposophy. It has its origin in persons who searched for a new religious way from the experience of Christianity, not from the experience of anthroposophy."

--(2/5/1924) (p. 429) ----

260-05

(Conference with teachers of the Waldorf School in Stuttgart)

"Two leading persons, **Wilson** and **Lenin**, have died under the identical pathological symptoms, both of paralysis. That means that both offered a gate for the ahrimanic powers. Nevertheless, these things show that world **history** stops being an earthly history, but starts becoming cosmic history."

## 261 Our Dead

*SteinerBooks (2011)*

2(5/10/1914, Kassel) 25ff. 2929

261-01

On the dead influencing and watching human beings on earth. **Steiner** describes "a kind of **vision**" of the postmortal working of the great representatives of the classical period of German literature. At the head Lessing "marching forth like a marshal of the spiritual world." He and the others (Goethe, Schiller, Herder and so on) "leading and guiding" the following generations. Steiner had this inspiring vision when he was 23 to 24 years old (he speaks of himself in the third person). "By means of such a vision, the human soul is intensely penetrated by the spiritual world."

## 262 Rudolf Steiner - Marie Steiner Correspondence and Documents

*Rudolf Steiner Press / Anthroposophic Press (1988)*

-(September 1907, Barr) 9ff. ----

262-01

The so-called **documents of Barr** Rudolf **Steiner** wrote down for Edouard **Schuré** in Barr/Alsace. The first document is an autobiographic outline. Steiner hints to the first contacts with his master in his Viennese time: "I did not meet M [the Master], but first an emissary [Felix Koguzki] who was completely initiated into the secrets of the plants, their effects and connections with the universe and human nature. The contact with the spirits of nature was a matter of course for him..." See 192/10(6/22/1919).

Recognising true teachers of **occultism**: "Now I had reached the fortieth year. No one must present himself publicly as a teacher of occultism before that age. If anybody teaches sooner, he is mistaken."

*Other statements by Steiner about his own individuality:*

*He runs through the whole earthly evolution like a red thread and was already there before its beginning [lit. 13, p. 36].*

Johanna Countess Keyserlingk (1879-1966) in lit. 17, p. 42: Steiner confirms her assumption that he is the bearer of that force Christ Jesus promised to send as the "comforter" (**Paraclete**, Holy Spirit).

Lit. 14, p. 217: Steiner said to Caroline von Heydebrand in Stratford-on-Avon (1922) that he will reincarnate in America in 80 years.

Further:

Statement of the distinguished Greek initiate Stylianos Atteshlis (1912-1995), called Daskalos, about Steiner, "He is a very high being, one of the highest beings at all" [Günther Zwahlen in the magazine "Goetheanum", no. 34 (1995)].

If one wants to classify Steiner as belonging to specific beings who might have incorporated in him, his own statement is to be taken into account first of all and put in front [see 110-06]: "For some age does not have enough many great people who can be inspired by the spirits who have to work. Sometimes a personality has to be inspired and ensouled by the most different individualities of the higher hierarchies."

Christian Rosenkreutz was the friend and teacher of Gautama Buddha who gave him the order for his mission on Mars [see 130-23], and both Masters, Christian Rosenkreutz and Zarathustra-Master Jesus-Steiner, are of the same spiritual rank, [see, e.g., also lit. 27]. One may conclude from these facts that both are beings who are at least one level above the buddha or nirmanakaya level. This would be the rank of pitris after Blavatsky's "Secret Doctrine" [see 93-50] who were as *elohim* at the outset of the earth's evolution (see Steiner's own statement on top).

Steiner said of the Bodhisattva Maitreya, the successor of Gautama Buddha: He "is also already incorporated now (1911) and will be the real preacher of Christ in the etheric garment" [130-13]. These and other statements about the Bodhisattva one can interpret in such a way that this being (also) embodied in Steiner, or Steiner at least took over his tasks in this life.

In the end, there are the sequential "human" incarnations, published based on private communications for the first time in lit. 27: Eabani – Kratylos – Aristotle – Schionatulander (? Sigune?) – Thomas Aquinas [see 262-05].

-(September 1907, Barr) 16ff. ----

262-02

Second document of Barr: "**Christian Rosenkreutz** went to the East in the first half of the fifteenth century to find the balance between the initiations of the East and West. His efforts resulted in the definitive establishment of the Rosicrucian movement in the West after his return. In this form Rosicrucianism should be the strictly secret school preparing the public task of esotericism at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries, when the external natural sciences have solved certain problems provisionally. Christian Rosenkreutz called these problems:

- (1) The discovery of **spectral analysis**, which revealed the material constitution of the universe.
- (2) The introduction of material **evolution** into organic science.
- (3) The recognition of a differing state of consciousness from our normal one through the acceptance of **hypnotism** and suggestion.

Only after this material knowledge had reached fruition within science, were certain occult Rosicrucian principles to be made public property. Until that time, the Christian-mystical initiation was given to the West in that form of its initiator, the "Unknown One from the Oberland", which passed to Saint Victor, Master Eckhart, Tauler etc.

The initiation of **Manes** who initiated also Christian Rosenkreutz in 1459 is looked upon to be a higher degree within this whole stream. It consists of the true understanding of the nature of **evil**. This initiation with its backgrounds must remain completely hidden from the majority for a long time to come. For where even a tiny ray of its light has flowed into literature, it has caused harm, as happened with the noble **Guyau** (Jean Marie G., 1854-1888) whose pupil Friedrich **Nietzsche** became.

See the reference to Jean Marie Guyau at the end of lecture 170/10(8/21/1916).

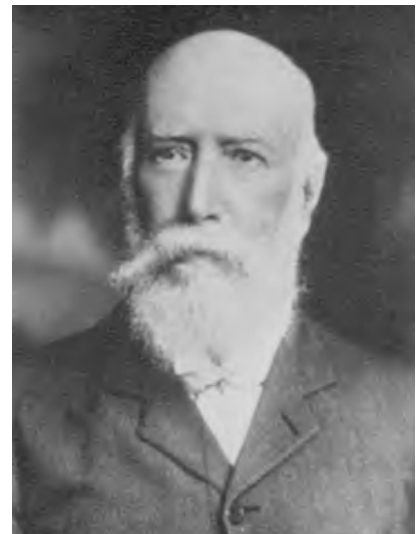
- (September 1907, Barr) 17ff. ----

262-03

Third document of Barr: on the foundation of the **Theosophical Society** by H. P. **Blavatsky** (1831-1891, left picture) and H. S. **Olcott** (middle picture) in New York in 1875. Blavatsky's book *Isis Unveiled* shows "western" character, it contains a lot of occult truth, however, often in a distorted manner: "This is due to the fact that the truths themselves are inspired by the great initiates of the West, who also inspired the Rosicrucian wisdom. It is distorted by the inappropriate way in which Blavatsky's soul received these truths\*). Therefore, the inspirers looked at the attempt to have failed ("in this form").

"However, the door had been opened: Blavatsky's soul had been prepared in such a way that spiritual wisdom was able to flow into it. Eastern initiators could get hold of her. These Eastern initiators had the very best intentions at first to force back western materialism. Under this influence the *Secret Doctrine* and A. P. **Sinnett's** (1840-1921, right picture) *Esoteric Buddhism* came into being: "However, both distorted truth again... The result was that the initiators, also the eastern ones, withdrew their influence more and more from the official Theosophical Society. The latter became the playground for all kinds of occult forces disfiguring the lofty matter. A short episode took place when Annie **Besant** (1847-1933) entered the stream of the initiators through her pure and elevated mentality." Nevertheless, this ended under the influence of certain Indian intellectuals who were influenced especially by German philosophical teachings.

Steiner explains the Eastern Masters: "For the eastern initiations must of necessity leave untouched the **Christ**-principle as the central cosmic factor of evolution... The revelations of the oriental initiation would have to stand aside from the living civilisation in the West in



a sectarian manner. They could only hope for success within evolution if the Christ-principle were to be eradicated from the western culture. But this would be the same as erasing the essential meaning of the earth, which lies in the recognition and realisation of the intentions of the living Christ."

\*) 97/28(4/25/1906, answer to question): "Mrs. Blavatsky, actually, did not only present Indian views, as many people assume, has not brought us only Indian views. At first, a European was her guide, then an Egyptian. That was when she wrote *Isis Unveiled*." Blavatsky says something similar about Henry Steel Olcott. One of his teachers was a Hungarian, the second an Egyptian and the third a Hindu (literature 9, vol. I).

- (11/25/1905, Nuremberg) p. 68 ----

262-04

In connection with the foundation of a **Freemasonic** department within the esoteric school: "That should be our ideal: to create forms which express the inner life. For an era that cannot see forms, and seeing create them, the spirit must necessarily vanish into an abstraction without substance, and reality is forced to mirror this abstract spirit as spiritless

accumulated matter. If people are able to understand real forms, such as the birth of the soul from the etheric clouds of the **Sistine Madonna**, then there will soon be no more spiritless matter for them.“

- (8/18 and 25/1907, Rome) (p. 188) ----

262-05

(Letter from Marie von Sivers to Edouard Schuré)\* “Now, however, the greatest teacher of the science of Christianity is among us; Mr. **Steiner**, and he is Saint **Thomas Aquinas** whose universal knowledge was increased by the science of reincarnation ... What I have experienced so intimately, that has been confirmed to me by Mr. Steiner who was completely frightened ... by thousand details as well.”

\* *This letter is not contained in the English edition.*

-(2/27/1925, Dornach) p. 254 ----

262-06

(Letter from Steiner)\*: “You have to understand **Steffen** [*Albert Steffen (1884-1963)*], looking back at him as **Giotto** (1266 or 1276-1337). Nevertheless, the turn from **Cimabue** (~1240 - ~1302) to G. is that of lucid spiritualism, of spirituality in colour, conception, and form to naturalism. ... All that expresses itself in Steffen’s soul. He is working with the forces that are surging up in him from that turn, sets off for reality the only way possible in the twentieth century. G. had beauty before him from which he emerged. That idealises his naturalism. Steffen is surrounded everywhere by non-art. That materialises the spiritualism slumbering in him from the beginning.”

\* *The names of Giotto and Cimabue were complemented according to the Gesamtausgabe, second edition.*

*References to CW 262 in [89-01](#), [157-15](#), [295-10](#).*



**264 From the History and Contents of the First Section of the Esoteric School,  
1904 to 1914**

*Anthroposophic Press (1998)*

**-(9/20/1907) p. 45**

**264-01**

(Letter to M. Langen). **Sexual asceticism** makes the esoteric development easier. The pupil must get the right to asceticism, which he must deserve at first. "One must acquire the possibility of rendering a valid recompense to humankind for the avoidance of a duty, which would otherwise provide souls with an opportunity to incarnate."

**-(5/14/1904) p. 59**

**264-02**

(Letter to D. and F. Paulus) **Steiner** indicates a former incarnation of his as Catholic priest in northern Italy. See [109-26](#), 238/4(9/12/1924) and [240-05](#).

**-(1/2/1905) p. 88**

**264-03**

(Letter to G. Wagner) "The following should be known to our ES members: «The German theosophical movement is of primary importance. The **Germans** are the vanguards of the sixth subrace (= post-Atlantean epoch) and will become ever more conscious of their mission. They should do so in all humility. They should immerse themselves deeply in their own idealists.» This is the voice of the Master. Furthermore, «Study your own great idealists: J. G. Fichte, Jacob Böhme, particularly Angelus Silesius, too.»

**-(12/31/1905) 102ff.**

**264-04**

(Letter to P. Stryczek). Steiner gives a saying for **living with the dead**. The lack of the physical organs signifies a kind of burning thirst for the dead in **kamaloka** and the privation to use his physical organs causes feelings of coldness. These feelings are not only results of the individual life, "they are connected with the mysteries of incarnation. It is therefore possible to aid someone who has died."

**-(11/15/1908) p. 124**

**264-05**

(Letter to W. Hübbe-Schleiden). How the seven roses are arranged in the **rose cross**.

**-(11/29/1907, Berlin) 181ff.**

**264-06**

Notes of memory, esoteric lessons, 11/29/1907 and 1/7/1908 (G. Wagner, A. Kinkel): meditative exercises on the **pentagram** and **hexagram**. The currents of the **etheric body** form a pentagram in lines [see [100-08](#)], the **astral body** forms a hexagram that is not linear but bodily, planar (actually, a double triangle which forms an oval rotating around its vertical axis). The lines of the pentagram go from the point of the ego (forehead) to both feet, from there to the anti-podal hands and from the one hand to the other hand via the heart. The **planetary** principles are connected with the different currents. The guiding **archangeli** of these planets: Oraphiel – Saturn, Michael – sun, Gabriel – moon, Samael – Mars, Raphael – Mercury, Zachariel – Jupiter, Anael – Venus and the corresponding **colours** Saturn – green, sun – orange (gold), moon – violet, Mars – red, Mercury – yellow, Jupiter – blue, Venus – indigo. See. also 266 / I, esoteric lesson (11/29/1907, Berlin).

The **physical body** forms the centre of all zodiacal forces. The etheric body is connected with the centre of the earth, the astral body with that of the moon. The **ego** has not only the point behind the nasal root, "there is another second in front of it. The line of connection to this is variable; it points to the centre of the sun. The more a person develops, the closer these two points come together. People who undergo development have to transfer themselves into this second point ..."

On the effect of these meditations on the astral body or the formation of the pituitary gland (**hypophysis**) and **epiphysis** (pineal gland) or of manas and buddhi.

-(--/--/----) 191ff.

264-07

Seven of the twelve **Masters** are active in the physical realm [two in the west: **Master Jesus** (= Zarathustra) and **Christian Rosenkreutz** (= Count of Saint-Germain), two in the east: **Kut Hoomi** and **Morya**, two in the centre = Mediterranean region (the so-called Venetian Master or **Paul the Venetian** and Hilarion) and “one moves about” (**Serapis Bey**)], while the other five remain in the spiritual world. They are parts of one being, according to the twelve members. The seventh master (corresponds to the ego) is the servant of the six embodied masters, however, holds sway of the other five and brings them into incarnation. “There are always seven incarnated. If the eighth incarnates, the first becomes discarnate” (interrogative answer 5/29/1915).

Kut Hoomi was the inspirer of the transition from the Egyptian to the Greek culture-epoch, Hilarion guided the Greek culture (→ *Apostle Paul*\*), Master Jesus managed the transition from the fourth to the fifth post-Atlantean epoch, and Christian Rosenkreutz is the inspirer of the fifth epoch\*\*). Morya will be that of the sixth (Slavic) epoch. Master Jesus is identical with the **Friend of God of the Highland (Oberland)**, Tauler’s inspirer. Rosenkreutz and Master Jesus incorporate every century. According to another report (p. 226) “Master Jesus is in continual incarnation, with intervals that never exceed twelve years.”

\* *K. C. Markides "Der Magus von Strovolos" (The Magus of Strovolos) (= Stylianos Atteshlis (1912-1995), called daskalos) Munich (1988), p. 220.*

\*\* Differently in a note of the esoteric lesson, 2/12/1906 (M. Scholl), p. 204: “The individuality of the Master Jesus leads humankind from the fifth to the sixth subrace – again to John the Baptist.” Moreover, in a note of the esoteric lesson, 6/1/1907 (p. 315): “The Master of the sixth dawning is Christian Rosenkreutz.”

(Note of an esoteric lesson, 12/13/1905): On the last incarnation of Master Kut Hoomi and his visit of European universities to be able to interpret the lofty wisdom in other languages and in modern spirit. However, this incorporation was not in a certain personality, but his power worked here and there.

See 266 / I, esoteric lesson (12/13/1905, Berlin).

*Remark: From A. P. Sinnett’s (1840-1921) "Mahatma Letters" results that Kut Humi stayed in Europe as Indian under different names (persons) to acquire European concepts for a longer time in the 19<sup>th</sup> century.*

-(4/19/1909, Düsseldorf) p. 214

264-08

(Note of M. Scholl): At the time of the Mystery of Golgotha, **Oriphiel** became the spirit of the age after Michael, “he is one of those served by the hosts of Mammon, the power whose task it is to create hindrances and difficulties for the human evolution.”

-(--/--/----) 215ff.

264-09

(Note E. Vreede). The **raising** of the **young man of Nain** (who is also the **young man of Sais**), the “**son of a widow**“\*), as metaphor of the reawakening of the wisdom of the Egyptian epoch by Christ. This young man was one of Jesus’ pupils; his initiation affected in his next incarnation. He became the “great prophet“, namely **Mani** (216-277), the founder of Manichaeism, in the following incarnation **Parzival**. Note of E. Pfeiffer (p. 227): Mani will incarnate in the 21<sup>st</sup> century and appear as great teacher “if he can find a suitable body”.

**Lazarus** is raised as a vicarious representative of the second epoch (instead of Zarathustra). He is the reincarnated **Hiram Abiff**, Cain’s son, the master builder of Solomon’s temple (see the Temple Legend). He also was a “son of a widow” (1 Kings 7:13). He will prepare in the fifth post-Atlantean epoch (as Christian Rosenkreutz) and work then, above all, in the sixth epoch for the deepest understanding of Christ. On the

meaning of the saying of Thomas, the Twin (**John 11:16**). The second post-Atlantean epoch was the time of the twins (Gemini).

See [93-11](#), [114-24](#) and [144-02](#).

*Lit. 17, p. 82/83: Steiner to Johanna Countess Keyserlingk (Koberwitz, 1924): on the duality of Parzival, the son of light (Abel current), and Feirefis, son of fire (Cain current). Parzival is the unique incarnation of a most important individuality.*

\*) **Remark:** *After the visions of the stigmatised nun Anna Katharina Emmerich (Emmerick) (1774-1824), written down by the German poet Clemens Brentano, the young man was called Martialis and was the son of a widow Maroni. This nun also reported the place of Mary's house in Ephesus, which was found as a result. She says of Lazarus that a great secret is about him.*

**-(--/--/----) 219ff.**

**264-10**

(Note of E. Vreede) **Zarathustra** "took up incarnation (from then on as **Master Jesus**) very soon after leaving the three sheaths of the Nathan Jesus (with the baptism in the Jordan). His ego united with the etheric body of the Solomon Jesus, which, at the latter's death, had been taken up into the spiritual world by the mother of the Nathanic Jesus."

**John**, the son of **Zebedee**, is not an apostle in the real sense. He is with his brother James ("sons of thunder") as it were a single person as the intellectual soul and mind-soul are two aspects of soul development. He is the "substitute" of **Lazarus** who takes his place as John after his raising and is also present at the Last Supper and in Gethsemane. Steiner points to the fact that "the Apostles were able to exchange their bodies under the prevailing, very different soul conditions of that time". Lazarus-John is the author of the **John Gospel**.

**-(--/--/----) 221ff.**

**264-11**

**raising / healings in the NT**

(Note by E. Vreede). The healing of the woman who suffered from hemorrhages for twelve years, and the raising of the 12-year-old daughter of Jairus represent the first and seventh post-Atlantean epochs.

Healing of the son of the Roman captain by his faith: reception of Christianity in faith was only possible in the Greek epoch.

**Healing of the sick person in Bethesda** (pool with five colonnades): becoming aware of the Christ impulse in the fifth epoch.

Parable of the poor Lazarus points to the sixth epoch with the separation of good and evil (the rich man has five (!) brothers). Interrelation with Lazarus-John.

**-(--/--/----) 237ff.**

**264-12**

On the seven great **secrets of life** and the **masters**. These secrets are the secrets of seven rounds (cycles, conditions of life): secret of the abyss, **number**, **alchemy** (affinity), birth and death, the **evil**, Logos (word), godliness. Because we are in the fourth (mineral) round, only four of them are revealed:

In the fifth post-Atlantean epoch, something of the fifth secret is revealed, however, only as a partial truth of the higher fourth secret, which applies to the earthly development. Anthroposophy as preparation, the addition of the fifth Gospel and the **reverse Lord's Prayer**.

See 94/17(6/13/1906) and /39(11/2/1906).

Reference to CW 264 in [101-03](#).

## 265 "Freemasonry" and Ritual Work

*SteinerBooks (2007)*

-(6/1/1904, Berlin) p. 24 856

265-01

Condition for the ability to read in the **Akasha Chronicle** is "to put one's own **thoughts** at the disposal of this principle, this power, and these beings whom, in theosophical parlance, we call the **Masters**. For ultimately it is the Masters who have to give us to read in the Akasha Chronicle."

"Thus it is renunciation – not of thinking itself, but of connecting the single thoughts yourself – which is necessary for you to be able to read in the Akasha Chronicle." I.e. the own ego does not judge, but one allows the universal spirit to piece the thoughts together under the guidance of the Master.

In medieval theology (**scholasticism**) the "**sacrifice of the intellect**" was exercised expounding and defending the given revelations, eliminating any personal judgment. "Through incarnation the effect of this former sacrifice resulted in him becoming a genius of observation. If higher vision was then added to this then he was able to direct his thoughts upon facts observable in the Akasha Chronicle."

-(12/15/1911, Berlin) p. 98 ----

265-02

Instruction lesson. **Freemasonry** came into being through a **betrayal of mysteries**. "These **symbols** have found their way from the mystery schools into what, for the outer world, are secret societies, through pupils who were not sufficiently aware of their value and significance, but the esoteric societies, which are known under the general name Freemasonry, have never been able to grasp or explain the real profundity of the symbols, because their very sanctity entails that they cannot properly be understood except in the occult temple."

That is why Steiner's cognitive-ritual section of the esoteric school should not refer to the tradition of the Freemasons but from now to the **Misraim service**: This "was already known in ancient Egypt and belonged to most practised occult service in the **mystery schools**. This same service will now be performed with the addition of further details and amendments that Mark practised. The Mark here referred to is that pupil of Peter, one of the twelve Apostles, who wrote the St. **Mark's Gospel** when, as bishop of Alexandria, he was staying in Egypt. Together with an Egyptian initiate (**Ormus**) he introduced new rules into the occult service (ritual) that we now know as Misraim service."

In another note: "Through Mark and Ormus, both pupils (disciples) of Christ since his Resurrection, the mysteries and rituals were altered."

Preparation lesson (5/7/1912, Cologne), p. 154: This service was further performed by the Culdees (*Cultores Dei*), Irish-Scottish monks, who "secretly introduced the spiritual truths into the **Gothic** cathedrals, and ever and again there have been occult brotherhoods who, under various pseudonyms on earth, guided humankind into the spiritual world." Such, for instance, was King **Arthur's round table** to which Parzival belonged. The knights of King Arthur's round table represented the young nature-forces, which then underwent a change in the knighthood of the **Grail** to gain conscious spiritual power."

-(10/28/1911, Berlin) p. 133 ----

265-03

**nothingness, creation out of - / charitable institutions**

Instruction lesson. The importance of the reception of spiritual contents by the human being for the spiritual development of humanity. This "could not progress at all by the "spirits of yore" ... if there were no souls into which they could pour their teachings." The reception of the works of art or other spiritual products by people is similarly important.

These creations are temporal indeed, but the souls will transfer that which they have absorbed to the Jupiter stage. Therefore, it is better to read a good book than to write a bad one.

Furthermore, "people may have accumulated treasure and feel the need to use it again in the service of humanity, but without esoteric insight it will be impossible to know if the one or the other philanthropic institution will presently lead either to the welfare or the downfall of humankind. People can engage in ever so many Samaritan works and make ever so many men and women happy, but it can be – and without the aforementioned devotion towards the spiritual world, it most probably will be – that, for example, great misfortune will befall the children of those men and women: that is, the next generation."

**-(--/--/1906, Munich) p. 152 ----**

**265-04**

Preparation lesson. "you find theosophy" in the works of the initiated **Tritheim of Sponheim** (1462-1516), the teacher of **Agrippa of Nettesheim** (1486-1536), "if you leave off certain preceding and succeeding words in the sentences. That was necessary because only certain people were allowed to be initiated after they had received a completely adequate preparation."

**-(6/26/1906, Berlin) 257ff. ----**

**265-05**

Instruction lesson. The first occult training of a **Freemason** (in Steiner's sense) consists of the fulfillment of the four sentences:

- (1) learn silence in order to gain power;
- (2) learn to exert your will by renouncing power;
- (3) learn to cultivate feeling by renouncing will-force;
- (4) learn to think by renouncing feeling.

Concerning (1): "There is nothing better for an esotericist than to get used to hold his peace on many occasions. Gossip and tittle-tattle, and indulgence in loose talk produce **demons** and impure behaviour on the astral plane. He who is clairvoyant can observe that, and from a lofty point of view it is much worse than to behave immodestly here on the physical plane."

"These sentences are necessary to understand the **pentagram** to what the human being will one day become, either by observing the foregoing rules or by the process of development. This pentagram will resemble a key to the esoteric world when it is put to use." "When one has begun to exercise silence, a second hieroglyph that one begins to understand is the hexagram."

Additional interpretation of the pentagram: see p. 426.

**-(--/--/----) 266ff. ----**

**265-06**

Outline of the planetary evolution of the **earth**. With the real earth development, the third power was added to the spiritualising force of the sun and the oppositely working densifying force of the moon. This new power was working vertically upon the other two. "Through that something new came about in **movement** as a whole, which can be called self-movement. In earth evolution, the physical expression of that can be seen in the **rotation of the earth** about its axis. On the old Moon, a kind of consciousness was engendered through the blockage where the two forces met. Now, through their encounter with the third force, a double blockage is brought about that causes the general **consciousness** to be restricted and shut off, so that it is thrown back upon itself. Through that it becomes deepened to become **self-consciousness**, in which it comprehends itself and the seed of the ego-consciousness is laid down. The same forces influenced the bodies of the entities..." These "acquired their own movement for themselves, just as the earth had acquired it, and just because of this movement further densification took place."

-(12/16/1911, Berlin) 299ff. ----

265-07

Instruction lesson. On the significance of **sign, grip** (handshake) and **word** in the **Masonic** training. The sign regulates the relation of the human being to the outside world, the grip the relation from person to person; the word has a curative effect on the fellowmen.

**Hands** and **feet** are much better organs of cognition than the brain. The **brain** is only a reflecting apparatus for the processes in the etheric brain. "A much higher, more intuitive spiritual action is done just by those etheric organs which form the basis of the hands and find only an inadequate expression in the hands of the physical life. These etheric organs already lead into the supersensible world and can do observations in this." Cf. 138/2 (8/26/1912).

"If we put the hands to the larynx, so that the thumb of the right hand lies nearby the ear and the level hand under the chin, then we exclude the etheric currents of the head and fashion the remaining organism as organ of cognition. Cognition is spiritualised in such a way, and if one stands upright in this position, it is an aid to be able to absorb cognition in spiritual way." Another grip: palm and thumb form a right angle. "Something is thereby switched off in the relation from person to person that happens in our materialistic time in the crudest kind. We make the currents finer and transform our relations to the outside world. If we touch a certain place of the upperhand with the so crooked thumb, both currents unite with each other, and thereby we can cause a beneficent, far-reaching influence to the good."

"The word [JACHIN] is not pronounced, but is spelt.... If anybody is overcome by grief, or if we meet anybody who has to fight with a violent indisposition or illness, one puts the question internally: 'Do you know the holy word? – directs it in thoughts to the other, while one imagines that the other gives the answer - of course everything in thoughts -, and thus one exchanges the letters and both syllables with him. The stream of one larynx goes over to the other, and one can influence people in the most favorable way, without impairing his freedom."

Instruction lesson (9/5/1912, Munich): "The sign for the first degree will be in future the expression for self-knowledge or for what one understands by "know thyself". The word for the first degree was **Jakim**, for the second **Boaz**, for the third mach ben ach.

**353/15(6/4/1924)**: Sign (perception), grip (nature), and word (human being) arose from the ancient mysteries. They served as means of understanding for the initiates. The feeling of the single sounds from which words were formed, like *R* (= something rolling along, radiating), *A* (= amazement), *RA* = sun power, *E* (= being a little afraid), *L* (= something is fading away), *EL* = God of the Babylonians, *O* = sudden surprise, *H*, *CH* = breath, *I* = quiet pleasure, *M* = going beyond something with the breath: *ELOHIM* = spirits in the wind. If vowels become umlauts (in German), it is expressed that a thing becomes indistinct when the plural is formed (*in English brother – brethren, foot – feet*). "There (in language) you have the whole human being."

The letter **aleph** x means the being who can only be amazed. When the meaning of sign, grip, and word was already lost, they were imitated in Freemasonry later on. Jachin the code word of the first, Boaz that of the second degree (= the house (B) built by the Great Architect of the Universe that offers dwelling beside effacing and pleasant amazement (O, A) also to the serpent (S), to the evil. The grip of the third degree (**pulse feeling**) interlinked with delicate sensitiveness. To give contents to Freemasonry beside the ceremonies, occupation with (mostly secret) political (see French Revolution, unification of Italy) or religious purposes like the enlightened **deism** in contrast to Rome. The use of old symbols in politics at the example of the **swastika** used by the German National Socialist Party (NSDAP, Nazis) that have partly hypnotising effect. The spiritual aristocracy of Freemasons is no longer modern: "And the **democratic principle** (in spiritual matters) which must increasingly come to the fore, really goes against both, the Freemasons and the clerical bodies."

Special garments of the Freemasons, e.g., the sheepskin apron, priest-like robes of the

higher degrees (alba – etheric body, coloured toga – astral body, cloak connected with the helmet – ego).

The **Ku Klux Klan** in the USA as secret society that wanted to incite **nationalism** everywhere as principle.

-(12/31/1911, Hanover) p. 313 ----

265-08

Instruction lesson. Esoteric meetings with ritual should not be held during the 13 days between December 24 and January 6 because the **Masters** of the East retire into their sanctuary in this time in order to gather new strength for humanity for the following year.

-(12/12/1912, Munich) p. 333 ----

265-09

Instruction lesson. The carpet used with the ritual with chequered pattern "is the plan of the universe. The squares are the fields of the black and white chequered rays. The chess board and the game of **chess** are the remnants of ancient esoteric knowledge in secular life."

-(12/17/1911, Berlin) p. 336 ----

265-10

Instruction lesson. On the symbols for **wisdom, beauty, strength** which can be derived from the human figure. They are the three "world mothers" of occultism as **Goethe** also calls them in his **Faust**.

-(12/31/1911, Hanover) 337ff. ----

265-11

Instruction hour. **Wisdom, beauty, strength** in the Masonic sense: This wisdom is to be found on the **astral plane** not on the physical plane. The human being corresponds with it when he/she is thinking in truth. Beauty dwells in the lower **devachan**: "From there it rays out upon us from the heavenly beings in lovely pictures and figures. But on the same plane one also finds ugliness and, indeed, it is just in those things which on earth are often called "beautiful". Every untruth is seen there as ugliness. We can even find beautiful things in that world, which, however, only rest upon illusion and hallucination. For instance, we find wonderful figures and forms there – even angelic forms - which **black magicians** have created who have shrouded themselves with a veil in order to conceal their own selfish aims... On this plane there is no absolute true beauty, but only genuine, intimate piety can reveal to us the real devachanic beauty." The "strength" is on the higher devachan. It should unfold the active virtue in the human being. I.e. his/her own personality should retreat into the background.

-(12/12/1906, Munich) p. 340 ----

265-12

Instruction lesson. The mallet used with the ritual represents the primeval sound of nature: **Tao**.

-(10/2/1910, Berlin) p. 345 ----

265-13

Instruction lesson. The etheric **brains** of individual human beings are most differentiated. Looked at clairvoyantly they show many luminous points in the etheric brain and form a picture of the starry heavens. Each of these **constellations** of the luminous points can be found reflected in the starry heavens. The signs of the **zodiac** are connected with the twelve nerve strands of the sense-organs.

Manas, buddhi, and atman have worked upon the eye. Symbol is the **triangle with the eye**, surrounded by rays (ego, working from without) and clouds (astral body). The illuminated part of the clouds = astral body, unlit part = etheric body, surrounding darkness = physical body.

-(2/8/1913, Berlin) 348ff. ----

265-14

**clairvoyance, new / Christ sacrifice**

Instruction hour. That **Christ** becomes visible in **etheric form** for the people in future as first to Paul before Damascus, “derives from the fact that a new Mystery of Golgotha has, as it were, taken place in the etheric world. That which took place here in the physical world at the crucifixion as a result of the hatred of the uncomprehending humanity, has now repeated on the etheric level owing to the hatred of human beings who have entered the etheric world as **materialists** after death... And through this dying, this second death of Christ, we have gained the possibility of seeing the etheric body of Christ. The densification, the dead part of Christ’s etheric body will be seen by human beings.”

“The **rose cross** is a symbol for the second death of Christ in the 19<sup>th</sup> century, for the death of the etheric body owing to the army of materialists.”

-(9/24/1912, Basel) p. 373 ----

265-15

Instruction hour. The **eyes** inhale **warmth** perceiving cold colours and exhale it perceiving warm colours. “Basically every **sense-organ** is an organ for **breathing**.”

In the development toward the Jupiter existence, **speech** and breathing will join again, the process of seeing and the experiencing of warmth will unite.

-(4/15/1908, Berlin) 417ff. ----

265-16

**Temple Legend**

Instruction hour. **Hiram Abiff**, the master builder of Solomon’s temple, “came to the borderline of initiation, but his actual initiation came later... He was (in his next incarnation) **Lazarus** who was called **John** after his raising. Christ initiated him.” Page 420: Lazarus-John was initiated in the 13<sup>th</sup> and 14<sup>th</sup> centuries once more. Since then, he bears the name Christian **Rosenkreutz**.

p. 423: On the fixing of the **Easter** festival on the first Sunday after the spring full moon.

-(10/23/1923, Dornach) 474ff. ----

265-17

Esoteric lesson. Butterfly **meditation**. It has an etheric effect (applies only to persons older than 28 years), helps to find the previous will impulses whose non-execution has produced dissatisfaction. One will find that such impulses date back 3 ½ years or periods\*. A possibility of realisation results 3 ½ years after becoming conscious of it. “And at that point it will become a question of carrying out a selfless deed with no connection to the original starting point of seven years previously. That could be a quite insignificant deed looked at from without.”

\*In another note (p. 499): 3 ½ years, months, weeks, or days.

*References to CW 265 in 54-05, 59-06, 93-04, 93-10, 93-18, 98-06, 104-13, 202-27, 229-07, 238-10, 240-06.*



## 266 Esoteric Lessons 1904 - 1909

SteinerBooks (2007)

1(2/8/1904, Berlin) 1ff. 765

266-01

**Thought control** is a condition of esoteric development. Exegesis of the first two chapters of *Light on the Path* (Mabel Collins, 1851-1927, picture). The destructive effects of **ambition, garrulity, curiosity, and vanity**. **Dream** life, becoming regular, is an indicator for success in thought control (lecture 2(2/15/1904)). Putting **memory** in order is important for astral vision whereby the **astral body** becomes the organ of will. In lecture 3(2/21/1904), the **retrospect** in the evening is shown as an exercise for the development of the astral organs.



4(3/14/1904, Berlin) 21ff. 796

266-02

Johannes **Kepler's** (1571-1630) work as an example how one can nurture **devotion** and **reverence** in science. Kepler felt his discoveries as **grace**. Christ Jesus calls **buddhi** grace that draws the lower ego up to the higher

one (buddhi plane).

Seven rules of the **Talmud** for those who want to become wise and explanations of further comments on *Light on the Path*.

4(3/14/1904, Berlin) p. 26 796

266-03

"The writer of *Light on the Path* wrote under the influence of a highly developed master. A western master (Hilarion) who very carefully dictated every sentence into the pen inspires *Light on the Path*."

Steiner states that Master Hilarion assisted with the German translation, too. This was a Greek; hence, the beautiful style in which the German translation is mantrically more effective than the English original is (CW 264, p. 195, footnote). See 97/9(1/19/1906, answer to question).

Exercises using *Light on the Path* and exegesis of it in CW 267 or CW 264 (Appendix B, p. 435).

-(11/10 or 11/1905, Munich) 89ff. ----

266-04

**ecliptic**

(Manuscript from Eugenie von Bredow) "The centre point of the earth is **humankind**. On many other worlds other beings are at work, and the human beings of those worlds are like our higher animals."

Future **technologies**: "People will draw the forces out of flowing water and make use of them. They will catch the powerful forces in the sunrays by means of gigantic mirrors... They will learn to control the forces of the interior of the earth that are now released through **volcanic** outbreaks and originate from a mighty spiritual being. The most miraculous machines will be invented ... They will even gain power over the magnetic forces of the entire earth (*translation: "sun"!*)... When in primal times changes of the earth were necessary, the forces of the gods put the **axis of the earth** at an awkward angle; humankind will be able to turn the axis in coming times."

“Christian **Rosenkreutz** and his seven disciples laid the foundation stone for recognising the law of morality, not in order to echo it in human beings in the law given by the religions, but rather so that the law, recognised as such, awakens in every individual human being to individual life.”

-(12/13/1905, Berlin) 91ff. ----

266-05

(Record by Eugenie von Bredow) The **Masters** of the White Lodge have a conference during **Christmas** Eve every year in which they send out the solar power of the coming year to those people who want entirely to devote themselves to them.

Esoteric lesson (12/28/1905, Berlin): the Christmas saying: "*Gloriam in excelsis deo et pax hominibus bonae voluntatis*" (Honour to God in the heights and peace to human beings of good will) (**Luke 2:14**) has a mantric effect in **Latin**. The Masters set the **annual festivals** as nodal points.

-(2/12/1906, Cologne) 97ff. ----

266-06

(Record by Mathilde Scholl) “The individuality of **Master Jesus** is leading humankind from the fifth to the sixth subrace – again to **John the Baptist**, the Waterman.” Compare [264-04](#).

The sixth root race\* (age) will develop out of the people of the sixth subrace (the sixth post-Atlantean epoch) who have overcome egoism. The seventh subrace becomes the kingdom of evil.

\*) A root race is also called **day of creation** (esoteric lesson, 11/14/1906).

-(3/3/1906, Hamburg) 99ff. ----

266-07

A basic rule of any esotericism: “In a social context the initiative to **work** must never lie in the individual human being but rather simply and solely in devotion to the whole. From this, we see that true social progress is only possible when the work that I accomplish I do in the service of the whole. In other words, my work must not serve me myself. Social progress depends on the recognition of this sentence, that people should not want the results of their work in the form of personal **pay**” (**social basic rule**). **Patents on remedies** contradict this rule, too.

-(4/18/1906, Berlin) 109ff. ----

266-08

(Records M. Scholl, L. Harris, A. Weissmann, E. v. Bredow) On the right **nutrition (diet)** during esoteric development. **Milk** (is connected with the life process of the animal), sun-matured fruits and above ground parts of plants are convenient. Except meat (animal astrality) and fish (world kama), the subterranean plant parts are not beneficial, also **lentils** and **beans**, i.e. **legumes** (high nitrogen content pollutes the etheric body) and salts.

Lecture (presumably Berlin 1904) [p. 471]: No alcohol, no mushrooms, containing hindering moon forces. Effect of certain food on **soul-life**: **sugar** promotes independence and **egoism**. One has to avoid **spices**, especially pepper and salt, if one tends to **rage**. Tendency to comfort and **laziness**: avoiding food rich in nitrogen; fruit and vegetables instead. Food rich in proteins intensifies **sexual** passion. If one inclines to **envy**, resentment, and deceit: no **cucumbers** and **squash**. Excess of emotional life: no **melons**. Excessive enjoyment of **apples** “intensifies a domineering nature in some people and often leads to coarseness and brutality. **Cherries** and **strawberries** are not easily digestible for everybody because of their high content of iron. Bananas, dates, and figs are more beneficial.”

**Hazelnuts** are good as a tonic for thinking activity. “All the other kinds of nuts are less valuable, **peanuts** are to be eschewed altogether.”

Steiner recommends **butter**, perhaps, also hazelnut butter as fat. In general, moderation applies to eating; fasting is advantageous.

Effect on the **temperaments**: melancholic should take in solar food (fruits) if possible. Phlegmatic: no food that grows under the earth. Sanguine: root vegetables are

recommended. Choleric: no intensely spiced foods.

Nutrition does no longer play any role with the **Masters**, because they do not need any solid nourishment. A master uses the temperaments only even for his activity in the physical world. "He takes his choleric temperament to carry out his magic actions, he lets the events and situations of the physical world pass over then like a sanguine; he relates to the pleasures of life as a phlegmatic; and he will brood over his spiritual knowledge and experiences as a melancholic."

-(5/6/1906, Berlin) 114ff. ----

266-09

**Mushrooms** also are relics of the animal-plant kingdom of the old Moon; they are unfavorable as food during esoteric development. The **mistletoe** is a relic of the old Moon with its nitrogen atmosphere, too. Only after the plant mineral kingdom had been divided on **earth** into a plant kingdom and a lower mineral kingdom, did the earth become visible for physical eyes. "There are many more heavenly bodies in the universe than the ones we can perceive as mineralised." The separation of the animal-plant kingdom of the moon into the plant kingdom and animal kingdom, separation of the human-animal kingdom into the two **sexes** whose physical love is food for the gods (**nectar and ambrosia**). Man develops higher sacrificing the forces of physical love, by rhythmisation of breathing and internal purification (renunciation of the oxygen of plants) and radiation of the **kundalini light** thus giving back the light reflected from the mineral realm.

-(10/22/1906, Berlin) p. 132 ----

266-10

(Record by Amalie Wagner) "**Jesus** was a chela of the third degree\*). When he was thirty years old, the following happened to him. He left his body and Christ took possession of this pure, noble body: the physical, etheric and astral bodies. He himself withdrew back to the astral plane, where he joined the brethren of the White Lodge and achieved the rank of **master** himself."

\*) CW 88, note by M. v. Sivers, p.154, and 92/15(12/3/1905), this initiatory level is also called swan (see Lohengrin).

-(11/1/1906, Munich) 135ff. ----

266-11

(Record by Therese Walther) "The **asuras** remained behind on the old Saturn, the spirits of fire on the old Sun. Christ is the regent of the spirits of fire. The **satanic** hosts are the fallen spirits of fire."... "The satanic beings started their "work" during the Atlantean age (black magic). They are the gods of the obstacles. The asuras are only now intervening in the fifth main age ("race"). They are by far the most perishable and have an effect mainly on the **sexual** life, therefore in the physical body."

"Christ was born during the era of **Oriphiel**. When Oriphiel comes again to power (in a few centuries), then the spiritual light that was brought by Christian **Rosenkreutz** and is now disseminated must have generated a host of clairvoyant people."

-(11/14/1906, Berlin) 139ff. ----

266-12

(Mathilde Scholl, Anna Weissmann) In connection with the portrayal of the current going out from the head in the etheric body (**pentagram**): "It would be bad for men if the current did not enter into them through the head but rather through the **feet**. All bad influences enter into the human body through the feet. The black magicians make use of this fact."

On the five **kinds of ether** or currents (**tattvas**) in the human etheric body, their form, taste and colour.

<b>form</b>	<b>taste</b>	<b>colour</b>	<b>organ</b>
<b>prithivi tattva</b> (earthly, earth ether)			
	sweet	yellow	bones and muscles

<b>apas tattva</b> (watery, water ether)			
☾	tart	white	digestion
<b>tejas tattva</b> (fiery, fire ether)			
△	spicy	red	blood
<b>vayu tattva</b> (subtle, air ether)			
○	sour	green	nerves
<b>akasha tattva</b> (most subtle, thought ether)			
☉ **)	bitter	dark blue-black	lymphatic system

**Remark:** Blavatsky distinguishes seven tattvas as esoteric principles (two beyond akasha: anupadaka and adi), to which seven human senses correspond, however, two are still undeveloped. The colours are often assigned incorrectly according to her view, because they are seen the other way round in the astral light and then called like the five tantra-tattvas of hatha yoga (yellow – white – red – blue – black or colourless). Therefore, the following colours belong to the tattvas: caroty (prithivi) – violet – red – green – indigo – (yellow – blue or synthesis of all colours) [lit. 9, volume III].

\*) See next esoteric lesson (12/1/1906, Cologne).

\*\*) this form consists of a strong and a weaker whirl.

**-(12/18/1906, Berlin) 151ff. ----**

**266-13**

(Record A, Mathilde Scholl and Anna Weissmann) On the three **Logoi (Trinity)**, their connection with the **senses** of smell, sight, and hearing. Esotericism only mentions these three senses. Taste and sense of warmth lie between them.

The three Logoi (Trinity) relate to these senses through the world development: the first Logos – smell (aroma of the universe, radiating matter), the second Logos – radiating pictures and forms, the third Logos – radiating tones. The latter began its activity only with our planet-series (Saturn – Vulcan), while the two other Logoi come from earlier world evolutions. The original emanation of the second Logos ends during our planet-series (earth) and a new one begins. Great religious founders like Buddha, Zarathustra and especially Christ Jesus prepare it. That means that the second Logos emits His being. The original emission of the first Logos also ended (Sun) and a new one began that belongs then, actually, to the planet-series. The third Logos began with the Saturn and ends with the Vulcan stage. The sound **AUM** (A third, U second, M first Logos) expresses these facts.

(Record B, Mathilde Hoyer) The first Logos casts off the evil spirits (the **eighth sphere**) from its being during its development, the second Logos casts off the spirits of darkness. The human being will create images and forms by means of his developed pineal gland (**epiphysis**) in future and later on beings out of his own substance by his transformed pituitary gland (**hypophysis**).

On AUM see the next esoteric lesson, 1/20/1907, p. 157.

On the transformation of the epiphysis and hypophysis due to esoteric development see esoteric lesson, 1/7/1908, pp. 290.

**-(1/20/1907, Stuttgart) 157ff. ----**

**266-14**

(Record Alice Kinkel) About the evening **retrospection** looking back to the day's events, the pupil has to carry out within the scope of esoteric development. Completeness is not important rather the details of the pictures to form the imaginative strength (important for the future reading in the **Akasha Chronicle**). On the **accessory exercises** to be carried out and the early morning meditation. See the next esoteric lesson, 1/29/1907, p. 160.

Accessory exercises: see esoteric lesson, 8/13/1908, p. 350.

-(1/29/1907, Berlin) 160ff. ----

266-15

(Record A, Mathilde Scholl, Anna Weissmann) The effect of **mantras** depends on the sound of the words and thus it is best of all in the language it was given. The effect, e.g., of the **Lord's Prayer** is better in **Latin** than in German and best in the original Aramaic language (see below). The meditation formulae like "**In pure rays of light**" should be imagined very sensuous-vividly, however, not spatially (the astral plane is not spatial). See the esoteric lesson, 12/5/1907, p. 231. There also about the effect of the **vowels** or **diphthongs** contained in the German translation (i = striving toward the divine centre, a = worshipful devotion, ä = weakened a = shy reverence, o = embracing the godhead, ö = weakened o = shy wish of embracing the godhead, u = resting in God). In the esoteric lesson, 6/5/1908, p. 330: e = streaming forth from the expansive widths, ei = revelation of the divine in man, before which shy devotion falls back. See 266 / II, esoteric lesson, 12/17 or 18/1910, p. 118.

Pater Noster, qui es in caelis:  
sanctificétur nomen tuum;  
advéniat regnum tuum;  
fiat volúntas tua, sicut in caelo, et in terra.

Panem nostrum cotidiánum da nobis  
hódie;  
et dimítte nobis débita nostra, sicut et nos  
dimíttimus debitóribus nostris;  
et ne nos indúcas in temptatiónem,  
sed líbera nos a malo.

(**Matthew 6:9-13**)

Quia tuum est regnum, et potéstas, et  
glória in sáecula. Amen

**Abwûn d'bwashmâja**  
**Nethkâdash shmach**  
**Têtê malkuthach**  
**Nehwê tzevjânach aikâna d'bwash-**  
**mâja af b'arha**  
**Hawvlân lachma d'sûnkanân jaomâna**

**Washboklân chaubên (wachtahên)**  
**aikâna daf chnân shvoken l'chajjabên**  
**Wela tachlân l'nesjuna ela patzân min**  
**bisha**

**Metol dilachie malkutha wahaila**  
**wateshbuchta l'ahlâm almîn. Amên**

-(1/29/1907, Berlin) p. 162 ----

266-16

"A spiritual being of a higher or lower nature lives in every **smell**. Very good, lofty beings live in **incense**; they draw us up directly to God. Beings of the lowest order are incarnated in **musk** fragrance." See [98-18](#), [173-03](#).

-(1/29/1907, Berlin) p. 167 ----

266-16

(Record B, Camilla Wandrey and anonymous) **Asuras** (retarded on the old Saturn) "are the beings who head for the **eighth sphere**. They want to densify matter, increasingly press it together, so that it cannot be spiritualised again, i.e. led back to its original state. They are the dregs of the entire planetary development..." "They already inhabit the moon, and influence human beings, whom they want to pull down into the eighth sphere and thus snatch them away from progressive development and its goal – Christ. All who are striving toward the eighth sphere will finally find their existence on a moon (**Jupiter**)."

**AUM**: invocation for defending against evil influences, properly spoken, it connects with the three Logoi.

-(6/1/1907, Munich) p. 183 ----

266-18

(Record B, Lilla Harris and anonymous) The meaning of the sound **tao** for the Atlanteans, it corresponds to the Egyptian tau sign and is the original form of the cross. Tao corresponds to the German word *Tau* (= dew). Dew is called "ros" in Latin and cross "cruX", so ros-cruX = the real esoteric significance of the **rose cross**.

-(6/6/1907, Munich) 190ff. ----

266-19

On the basic elements of an esoteric training. Six **accessory exercises** as a preparation for the actual esoteric exercises:

Control of thought,  
Initiative in action,  
Superiority to pleasure and pain,  
Positivity,  
Openness,  
Balance (harmonising the five preceding exercises).

The pupil has to carry out these exercises starting from the control of thought successively in each case for a longer period.

**Main exercise.** Exegesis of the morning exercise: **meditation** of the saying “**In pure rays of light ...**” \*). Then contemplating an individually given word of power or sentence and in conclusion meditating on his or her divine ideal. In the evening **retrospection** of the day’s events (tableau) as pictorial as possible in reverse timing (from evening to morning).

\*) see the esoteric lesson, 10/9/1907, p. 205, 266 / II, esoteric lesson, 1/7/1912, p. 290.

-(10/18/1907, Berlin) 209ff. ----

266-20

(Record B: Fred Poeppig, record C: Camilla Wandrey) “**Michael**, who rules like the other (archangels) for approximately 400 years (from November, 1879) will be replaced again by **Oriphiel** (forces of the present Saturn). Then a dreadful battle will break out. In order to help the good forces to victory, present-day theosophists will develop into assistants of Michael. **Mammon**, who has started his rule\*) at the same time as Michael, has millions spirits as assistants. They are embodied in microbes and **bacteria**; fear of them is well founded. It is not an accident that bacteria are now researched and investigated so intensely. When Oriphiel is overcome, then there will be peace. How soon that will happen, is up to us, the assistants.”

(Record C: Camilla Wandrey) **Gabriel** built up an organ in the **brain** during his last regency. This should now be filled with spiritual contents thanks to Michael. If this does not happen, this organ will wither and become a source of illness and even pestilence. “Aside from the spiritual effects of Michael’s sun-forces, the earth is also subject to influences from (old) **Saturn** forces. They work on the **sense organs**. Hence, the preference now for everything sense-perceptible. Oriphiel is at work here, too. When these two same forces (earthly and cosmic Saturn forces) come together in the near future, then the age will become much worse than it is today... This will be an evil, painful age (beginning about 2400 A.D.\*), in which all the terrible forces of egoism, hardness, and lovelessness will be unleashed.”

\* See esoteric lessons of 12/5/1907, p. 231 and 4/19/1909, CW 264.

-(10/18/1907, Berlin) p. 211 ----

266-21

“**Seaweed** contains **iodine** in quantity, which has a specific task in the development of humankind. Man lived once in a watery atmosphere and his **etheric body** was not yet firmly connected with the physical body, especially in the head. This iodine caused that the physical and etheric parts of the human head combined. This iodine was concentrated in the **thyroid gland**. As soon as this does not work properly, **cretinism** occurs. The clairvoyant can see that the etheric head of a cretin is not completely moved into the physical head.”

-(1/16/1908, Munich) 243ff. ----

266-22

(Record by Anna Weissmann) Feeling of **shame** (impairment of the ego-feeling) as the last remnant of **Moon** consciousness and feeling of **fear** (strengthening the ego) as the premature harbinger of **Jupiter** consciousness. This can strengthen the self-awareness

without feeling fear. The change of modern technical devices into horrible **demons** on Jupiter. Therefore, it is important to design technical apparatus and machines artistically produced in a purely utilitarian way. The esoteric student must control these forces gradually by consciously observing the breathing process (**breathing exercises**).

Esoteric lesson (1/26/1908, Berlin): **comets** are rests of the old lunar stage, the planet of wisdom. They are premature births that have exposed themselves to the physical plane too early. "We still find in them the laws of wisdom in action. Hence, the miraculous paths, along which they span celestial space. And that is why only a materialistic astronomy can assume collisions with our earth."\*

\* *literal translation, resulting in another meaning of this sentence.*

**-(2/12/1908, Berlin) 254ff. ---- 266-23**

Records of a verse and the matching **secret symbols of the Rosicrucians**. The **symbols** of the four **elements**, of **sulphur – mercury – salt**, the **hexagram** (female-male, polarity) and the symbol of the human being (earth) are interpreted.

Element earth (solid), purest in diamonds, is carbon. The **oxygen** (element water) of the Lemurian age was fluid, corresponded to the element water, "it will be left reserved to technology to produce once again the original element... ". The element air is nitrogen as the bearer of astrality (**azoth**), heat / warmth as basis of self-consciousness (symbol sulphur).

The symbol Mercury is composed of the symbols of sun, moon (recumbent sickle) and earth (cross). The symbol of salt shows the separation of the etheric body and physical body at the beginning of the earthly development. The hexagram as the symbol of the Son of Man. S. also esoteric lessons, 2/16/1908, p. 268 and 3/14/1908, p. 282.

**-(3/14/1908, Berlin) 285ff. ---- 266-24**

It is beneficial for those with **rickets** to be taught **geometry**, exercising pure thinking

While sympathy and antipathy are brought in balance (etheric body), the glands of the physical body dry up and "become bark, thereby protecting themselves." Term **druid** (= oak) for such an initiate among the Celts and Teutons.

**-(4/12/1908, Berlin) pp. 304 ---- 266-25**

(Record A by Mathilde Scholl and Lilla Harris) The interest in the outside world was termed "**aestimatio**" in the secret schools of the Rosicrucians. "**Imaginatio**" is the ability of beholding the astral; penetrating the music of the spheres was called "**transmutatio**" or "**incantatio**" or "**inspiratio**". See the following esoteric lessons, 5/15/1908, p. 311 and 5/24/1908, p. 316.

**-(5/31/1908, Hamburg) 326ff. ---- 266-26**

(Record A by Camilla Wandrey, record B by Amalie Wagner) The **temperaments** are worked into the human beings by the angels\* concerned. Relationships with the four elements: choleric – fire, sanguine – air, phlegmatic – water, and melancholic – earth. They are mixed in human beings, pure in angels.

\* In the esoteric lesson (8/5/1908), p. 408, Steiner speaks of four archai instead.

**-(6/5/1908, Berlin) p. 332 ---- 266-27**

(Record B by Camilla Wandrey) The symbol of the **triangle** (manas - buddhi - atman) **with the eye** has an effect upon us at night. "There it keeps away the chaotic impressions of the day." See 266 / II, esoteric lesson (12/3 or 4/1910), p. 112.

**-(8/13/1908, Stuttgart) 350ff. ---- 266-28**

(Record from the collection of Elizabeth Vreede) About the influence of **nutrition** on

esoteric development, negative ones of alcohol\*) and meat. The astrality of meat must be "digested" by the **astral body**, which is thereby weakened and is not able to leave the etheric body properly at night. **Vegetarianism**, however, strengthens the spiritual forces due to the stronger effort while digesting plant food. "The vegetarian nutrition is excellent for doctors and lawyers, who thereby more readily understand their patients or their clients' business. But it is not right for bankers, industrialists, engineers, and business people, in short for everything connected to the work of calculation. One loses, namely, the physical ability of deduction.... Also it is possible that through heredity someone has got such a body that he cannot endure vegetarianism at all. Then one should simply not want to strive toward higher exercises."

**Milk** is without detrimental influence, because astral substance does not penetrate it.

Frequent gymnastics, bathing etc. also affect the esoteric student negatively.

See esoteric lesson (3/21/1909).

\*) CW 264, in a letter to Amalie Wagner (8/2/1904): "The only exception, in which a sip of wine is allowed to be taken in, is the **Holy Communion**; there the detrimental effect does not exist, because it concerns a ceremony."

-(11/8/1908, Munich) 364ff. ----

266-29

Effects of **ambition** and **vanity** on the **astral body**: it has "approximately the appearance, as if it were interlarded with rays of light in the form of needles whose brightness diminished toward the outside." The fact that these needles do not go inwards and tear the astral body to pieces, the human being still owes to the divine world order. However, the esotericist uses these divine forces during his development and has them no longer for his defence. **Envy** darkens the astral body, affects the etheric body up to inhibition of blood circulation (next esoteric lesson). **Anger** forms condensations with sharp spikes in the astral body. The esotericist should not fight against these qualities, because they become thereby even stronger, but should convert them by meditating on the human members (vanity, ambition), enthusiasm for **beauty** (envy), peace of mind by meditation of mantras (anger, annoyance) or symbols (e.g., **staff of Mercury**).

In the following esoteric lesson (11/11/1908, Berlin), p. 432: due to **curiosity** wrinkles originate in the astral body which make it floppy, due to **garrulity** tensions, conditions of pressure come into being in it. **Worry-thoughts** dig furrows in the physical brain, so that they appear repeatedly. "There is a certain astral substance in which worry lives in, and there are lofty individualities who take up this substance of humankind upon themselves. These are the **sotéres** (Greek "saviours"). The greatest sotér ... was **Christ**."

-(1/7/1909, Munich) 372ff. ----

266-30

Record A: Amalie Fugger-Glött and anonymous, record B: Alice Kinkel. At or before **meditation**, disturbances of external origin (noise etc.), thoughts, and mental pictures of every-day life (ahrimanic beings), which appear as animal figures\* to the advanced esotericist, can be made disappear by concentrating on the mental picture of a black snake and a white one (symbol of the **astral body**) embracing the luminous **staff of Mercury** (caduceus). On the protecting effect of the imagined **rose cross** during or after meditation (e.g., in case of threatening unconsciousness, trance).

\* The more dissimilar these figures become [e.g. **sphinx** (seraphim) or cherubim] to those of the physical plane, the more one can be sure that they are good beings (esoteric lesson, 3/8/1909, Munich).

-(3/14/1909, Hamburg) p. 392 ----

266-31

Meaning of the mystic **number 1065** (called **Dzyan** by Blavatsky): 0 = human astral body experienced by the spiritual beings, 10 = astral body that has shut itself off from general astrality + future evolutionary stages of Jupiter (5) and Venus (6). See [89-09](#) and [93-59](#).



-(3/21/1909, Berlin) 397ff. ---- 266-32

With meat **nutrition** astral forces are taken in that held sway when the concerning animal fell out of development. "After death when the astral body becomes free it takes on these forms. One can observe that on the astral plane. This fact underlies the idea of "**transmigration**." The inner stability, achieved through meat, gets lost in the case of **vegetarianism**, and one has to regain it through impartial **pure thinking**.

-(10/26/1909, Berlin) p. 455 ---- 266-33

The esotericist faces the **higher self** in three ways: in **dreams**, as (correct) **premonition** and during **meditation**.

-(12/5/1909, Munich) 461ff. ---- 266-34

Records by Therese Walther: When the human being together with his ego and astral body has left his physical and etheric bodies in **sleep**, (the ego of) a **spirit of personality** (arché) moves into the physical body, (the ego of) an **archangel** into the etheric body.

Esoteric lesson (12/7/1909, Munich): "Why is this archangel (the cherub with the whirling and flashing sword, **Genesis 3:24**), that enters our etheric body\*, called our **higher self**?" The leading creators of the human being detached a part of his etheric body after Adam's Fall and kept it back in the spiritual world. This part of the etheric body (**Adam Cadmon**) is the higher self, "with which we are again to be united: For only when we are united with this higher self are we an entire human being." This higher etheric body combined for the first time with a physical man at the birth of the Jesus boy of the Luke Gospel. "Thereby ... it became subject to the law that every spiritual thing that descends into matter is subject to the law (**secret**) of number, of duplication ... and these reproduced etheric bodies are waiting for us."

\* *literal translation*. The English edition translates "that covers the astral body".

References to CW 266/I in [56-01](#), [96-23](#), [97-10](#), [102-04](#), [106-23](#), [109-08](#), [109-09](#), [123-01](#), [146-01](#), [204-08](#), [240-06](#), [264-06](#), [264-07](#)

## 266 Esoteric Lessons 1910 - 1912

*SteinerBooks (2012)*

-(5/19/1910, Hamburg) p. 28 ---- 266-35

On the **meditation** of the **rose cross**.

-(5/25/1910, Hamburg) 30ff. ---- 266-36

**hierarchies**

(Record E. Vreede) "The spirit (or spirits) of **heaviness** belongs to the primal powers (**archai**) and is the one who in the morning brings us back to our physical bodies when we awaken... Now among these spirits are those who go beyond their field of work and want to work in the realm of the spirits of form. These are the ones that overcome the etheric body of an **esotericist** who surrenders to irritation and bad mood. They then change the etheric body so the esotericist falls victim to **hypochondria**. In the physical realm, this is then expressed in illnesses of the digestive tract."

If he is **vain** or arrogant, the spirits of light (kyriotetes) that have an illegal effect in the realm of the spirits of motion (dynameis) work on him. They influence his etheric body, so that the physical head tract is impaired. This may lead to confusion, fanaticism and, in the end, to **madness**. The good geniuses of light have the task to guide the human being in an unconscious condition into the spiritual world in the evening while he is falling **asleep**.

-(11/4/1910, Berlin) 57ff. ----

266-37

The internal experiences meditating the mantras of “**In pure rays of light**” (feeling of cold and loneliness, stream of warmth from the spiritual **East**, radiant light, sounding tone (unspeakable name of God), luciferic delusions and ahrimanic sounds, **knocks**). The saying of Jesus: “I am the way, the truth, and the life” (**John 14:6**).

-(11/5/1910, Berlin) 73ff.. ----

266-38

The experience of **colours**, tones, and figures (images) is nothing spiritual during the **esoteric development** at first. The pupil has to give up these contents of experience. One recognises later that the colours show the qualities one has still to gain (e.g., red = love, violet = devoted piety), the tones (“**raven’s croaking**”) extant passions, and the images have a particular significance. This is the symbolic meaning of the raven flying from **Noah's ark** and the dove twice sent out (**Genesis 8:7-11**). On the change of colours of the **rose cross** and the **Rosicrucian formula** (ex deo nascimur ...) exoterically and esoterically [see the following esoteric lesson, 12/11/1910].

-(1/1/1911, Stuttgart) 103ff. ----

266-39

The sequence of the sounds *I A ch im* (**Jachim, Jakim**) = the existence (IA) forming itself (ch), becoming conscious (im). It is the creator's word, which the spiritual beings call into the world. It has an educational effect recovering in the morning and in the evening as a prayer of children and sick people. **Ambition, vanity, arrogance** are combated by the teachings of theosophy, **jealousy** and envy by looking at beautiful pieces of art, **garrulity, curiosity, anger** by quarter-hourly rest.

The Greek formula of salutation *ei* (= you are) in the temple of **Delphi** (means God) [see abstract 8-02]. The Delphic *e* also means the number 5 and with it the five ascending signs of the zodiac. It is (turned) as **anchor** the dynastic sign of the Seleucids (Seleucid kingdom in Syria, Mesopotamia from 312 to 64 B.C.) and as anchor cross **symbol** of the early Christians for hope, for the Saviour (e.g., **Hebrews 6:18-19**).

-(1/2/1911, Stuttgart) 106ff. ----

266-40

**Samael** leads not-humanlike **luciferic** beings that may approach the esoteric pupil with unrecognised **egoism** destructively (effect from the warmth ether of the **etheric body**). He lets the imperfections appear as **double** [esoteric lesson, 12/31/1911]. Other luciferic beings (human-like, head with raven wings) under the leadership of **Azazel\*** are active in cases of untruthfulness and bluntness (effect from the light ether) toward the spiritual worlds [see the next section]. That may lead to health disturbances (nervous system of the physical body). Azazel and his hosts do not work on the non-esotericist negatively in this way.

Esoteric lesson, 10/27/1911: Samael appears in different figures, also humanlike, and belongs to the group of **salamanders**. He brings self-knowledge to the human beings. A third being, called **Azael**, compensates the results of indifference and obtuseness toward the spiritual world (effects on the chemical ether, body fluids, glandular system). He appears in lion-like figure to the seer (esoteric lesson, 1/16/1912).

Esoteric lesson, 10/30/1911: **Mehazael** and his hosts hold the esotericist on earth, so that he can pay off his karma. He appears in a bull-like figure (esoteric lesson, 1/16/1912). Tip to the exorcism of the **demons** in **Mark 5:9**, because these four classes of beings always exist in the human being. On the step of flagellation of the **Christian initiation**, one counteracts the hosts of Azael or Mehazael.

See esoteric lesson, 1/1/1912.

\* *One also equates him with Prometheus (lit. 9, vol. II).*

-(2/12/1911, Munich) p. 119 ----

266-41

(Record M. Scholl and others.) "For we have only 400 years left, approximately, to make this teaching available to all people in the form of **theosophy**. In order for everyone to have an opportunity, those people who have resisted the ideas of theosophy in their present incarnation will be incarnated again in the next 400 years. But then, too, a corresponding number of people must be present who can properly represent theosophy."

-(2/12/1911, Munich) p. 120 ----

266-42

To find the union with the divine in the macrocosm, "it is necessary for us to choose a solid point from which we concentrate ourselves." John, the writer of the **Apocalypse**, transported himself with his visions on Patmos into the point in time 9/30/395, i.e. in the constellation when the sun stood in Virgo and the moon below it (one of the **seal** pictures). "This point in time can also be calculated exoterically. Scholars have done this and concluded that **John Chrysostom** who lived in this time wrote the Apocalypse." See esoteric lesson, 3/5/1911. There: "The seven signs of the zodiac on the seals are beneficial, the other five are more or less dangerous."

-(2/19/1911, Strassburg) p. 122 ----

266-43

Example of the results of **love without wisdom**: one girl idolised by her mother became a poisoner at the beginning of the 19<sup>th</sup> century, she is already reincarnated (1911) as a black magician, "because such beings are spit out, so to speak, of the spiritual world."

-(3/5/1911, Hanover) p. 126 ----

266-44

(Note of Paula Stryczek) "There are really people in our time who enter life with great gifts and quickly attain a certain stage (*of esoteric development*), but they are then completely enveloped up by the counteracting powers in just such a fog, and are unable to escape. This is called **occult captivity** (*or imprisonment*)."

-(3/15/1911, Berlin) 134ff. ----

266-45

(Record from the collection of E. Vreede) The sub sensory world or its uppermost sphere is called the **elemental world**. Instructions for the contemplation of this Imaginative world of the elements by meditation of **geometrical** figures by which, however, egoism is strengthened. This is counteracted developing sympathy especially. The esotericist is grasped by beings of the hierarchies on the path to the Inspirative supersensible world. That is why he has to develop courage and fearlessness to combat self-loneliness appearing with it. The elemental world as a reflection of the world of hierarchies. The portrayal of these two polar worlds in **Occult Science. An Outline** (CW 13).

-(10/10/1911, Karlsruhe) 182ff. ----

266-46

An exercise to develop **Imagination** is to imagine or feel the opposite of everything. The only real in Maya is the living word (logos) spoken from the soul. The creative Word and the different languages caused by Lucifer. In the following esoteric lesson (10/14/1911): this exercise applied to the human countenance (complementary colours, salient parts as invaginations). Fear of heights and **agoraphobia** as results of lacking **loneliness**. Loneliness is necessary while meditating and praying.

-(10/30/1911, Berlin) 219ff. ----

266-47

**Materialistic** thinking in one incarnation causes a **reincarnation** as a mentally handicapped person. "This **mental deficiency** is a relief that prevents these people from sinking down hopelessly. Due to the fact that mental deficiency happens in an incarnation the brain is protected against material thinking, the eternal ego can work twice consecutively on the core of a person's being in devachan, and influence it so that it

strives again upward.”

-(1/26/1912, Berlin) 270ff. ----

266-48

The levels of **Egyptian mysteries**: arrival at the gate of death; descent into the Nether world (passage through the elements; beholding the sun at cosmic midnight: knowledge of the spiritual beings and forces). The esoteric experiences corresponding to the three first levels today. See following esoteric lesson, 2/20/1912: the corresponding verses of **The Golden Ass** by Lucius Apuleius (second century A.D.), and esoteric lesson, 2/26/1912.

-(2/22/1912, Stuttgart) 287ff. ----

266-49

(Record M. Scholl and B. Wolf) “The **luciferic** beings that lagged behind since the Mystery of Golgotha (they did not take up it), have created, so to speak, a vanguard for themselves in certain souls. These are souls that luciferic beings overpowered after their last incarnation. These souls lived at the time of Tauler and Master Eckhart in the 13<sup>th</sup> century and belonged to the communities of the **Beghards** and **Beguines**. They try now to confuse the minds in the next times and use as their means the old religions of **Hinduism** and **Buddhism**... Above all, a high spiritual culture will penetrate Europe from **China** like a flood, and will impress the Europeans very much because of its high age, reaching back to Atlantis, it is far superior to present-day Christianity.” The Chinese have the task to maintain the memory of humankind. Cf. [133-01](#).

-(3/22/1912, Berlin) 309ff. ----

266-50

Esoteric exercise: Imagination of the master (teacher) as **Moses** and of the “sheath” nature of the ego as **golden calf**, which must be burnt and thrown into the water of the divine substance (**Exod. 32:19**). “When we do this, then at first, we will feel that a certain place in us becomes empty; it is the place where the ego usually sits. We feel it becoming empty. The one can either become a Buddhist and enter a region for which a human being could feel him or herself worthy: into **nirvana**, in an extraterrestrial sphere. Or one can arrive at a new consciousness of the Christ impulse, and feel this streaming into the empty place of the ego. Christ could never have come to earth within the Hebrew people unless Moses had destroyed the golden calf and thrown it into water and given it to the people of Israel to drink.” This exercise is not to be carried out daily, but each three, four or six weeks once.

-(4/24/1912, Berlin) 321ff. ----

266-51

The above Imagination is complemented with two Inspirative thoughts: the motherless human being **Adam** (pure Yahveh-father forces) and the pure cosmic mother forces in **Christ Jesus**. The former are constructive and are effective in the human being predominantly up to the 33<sup>rd</sup> year, then the destructive Christ forces descending from the universe predominate. The human being before Golgotha could not find the latter, he could experience them only in the physical realms: the veiled **Isis** (= on the astral plane) of the Egyptians and the worship of **gods** in animal figures (**animal group souls** do not descend to the physical plane). The cosmic mother forces come by Mary into the human being for the first time. Because the Christ forces worked in Jesus in full strength, he had to die at the age of 33.

-(9/1/1912, Munich) 352ff. ----

266-52

“**Sadducee**” is the occult term of the **consciousness-soul**, “**Pharisee**” that of the **intellectual soul**, and “**Essene**” that of the **sentient soul**, especially if these members predominate one-sidedly.

Beside Zarathustra and Buddha, **Pythagoras** is called one of the great initiates (the Masters, bodhisattvas) who form a group round Christ. See 104a/2(5/1/1907).

-(9/22/1912, Basel) 383ff. ----

266-53

On fear founded in the **sentient soul**. The esotericist should transform the fear into **reverence**. If fear overwhelms the ego, **madness** and **rabies** can develop, often combined with aversion to water (hydrophobia). **Fairy tales** as means of arousing not fear but amazement in children, which may later be transformed to reverence. The leading powers led **compassion** together with thinking flow into the **intellectual soul**. That inspires the esotericist to merge into the other being. On the other side: threat of higher egoism. **Conscience** is inserted into the **consciousness-soul**. The esotericist receives the power to direct his conscience; this may lead to unscrupulousness.

References to CW 266/II in 99-08, 110-20, 129-04, 130-19, 266-56.

### 266 Esoteric Lessons 1913 - 1923

SteinerBooks (2011)

-(1/2/1913, Cologne) 25ff. ----

266-54

(Record A, Alice Kinkel): Lofty teachers of the **Essene** order taught the **Jesus** boy of the Luke Gospel the essence of wisdom that this being just needed.

Two rules of the order:

- (1) Not to talk of worldly affairs before and after sunset (for the advanced Essenes: even not to think of worldly things);
- (2) To pray before sunrise that the sun will rise and the power of the sun will shine over humankind everywhere (and thanking for its appearance in the evening; esoteric lesson, 1/6/1913, Berlin).

Instead of such rules, **meditation** of the **Rosicrucian formula** is suitable for the modern esotericist:

E.D.N.: in the morning, the pupil has to penetrate himself with the grateful-holy feeling that the gods prepared his physical and etheric bodies through the Saturn, Sun, and Moon stages in such a way that we can develop **consciousness** in these bodies.

I.C.M. a new substance that can give consciousness to humankind in the **life after death** was created through the Mystery of Golgotha. Because this mystery is so holy, even speech should not be used to indicate it. Therefore, the esotericist is silent with the name of the inexpressible: I---M.

P.S.S.R.: finding again one's own being and with it **self-consciousness** in the postmortal life is made possible by the Holy Spirit. See 266/II, esoteric lesson, 12/17/1912.

-(1/4/1913, Cologne) 34ff. ----

266-55

#### thinking-feeling-willing

(Record A, M. Scholl): **Meditation** of three mantras together with the Rosicrucian saying:

"It thinks me", connected with feelings of **devotion** toward the spiritual beings, means exoterically: "within your thinking cosmic thoughts live", i.e. the effects of the Saturn, Sun, and Moon stages.

"It weaves me", connected with feelings of **gratitude**, means exoterically: "within your feeling cosmic forces weave".

"It works in me", connected with the feeling of **reverence**, means exoterically: "within your will beings work".

Taking up the **Christ** impulse makes it possible that Christ can have an effect in the **karmic** relationships in a compensatory way like the beings were able before that work in the blood, however, are no more effective since the turn of the era. The souls would die without the Christ impulse, and their physical bodies would atrophy to animal automata in human form.

266/II, esoteric lesson, 11/8/1912: The meditation of these mantras can replace all the meditations “generally and can lead the pupil already into the spiritual world”. However, one should never meditate the three at the same time, but only one after the other.

(Esoteric lesson, February, 1913, Stuttgart, record A): On the three mantras: “Out of a mystical mission, a quite specific language is given for **central Europe**. In this language every individual sound, as well as the sequence of sounds, expresses something esoteric.”

(Esoteric lesson, 3/16/1913, Berlin, records A and B): On the significance of the sequence of vowels (and of the consonants, too) in the three mantras.

-(2/8/1913, Berlin) 49ff. ----

266-56

(Record A, G. Wagner) Levels of esoteric development: living into the thoughts that are perceived like outside things, which we do not get rid of. They ascend, as it were, from the subsoil of the soul. When the pupil penetrates deeper into the **world of bliss (world of forms)**, bliss is only experienced if the pupil has made himself ready by self-education. This world appears as a world of perversion and horror for the unprepared pupil, the positive qualities / feelings of the pupil become negative. In the exoteric life, the gods protect us through the pleasure in the things of the physical world. Therefore, exoteric life and esoteric life should be separated strictly. God works in the Maya of the physical world the strongest in destruction, in **physical disasters** and **death**. It is important for the spiritual life to develop **equanimity**, as one can attain it through the exercise of the above-mentioned three mantras.

-(3/12/1913, Munich) 63ff. ----

266-57

**thinking-feeling-willing**

(Record A, M. Scholl and B. Wolf) Of the statements “I am“, “I think“, “I feel“, and “I will” only “I am” is really true. **Lucifer** grasped our thoughts and dulled the Imaginative world, so that Lucifer thinks in us. The good gods veiled Lucifer by means of the unconsciousness in sleep. “In reality, most - about two thirds - of our thoughts come from Lucifer.” About two thirds, at best one-half, of our feelings come from Lucifer and **Ahriman**. “I will” is an ahrimanic illusion.

On the meaning of the vowels in the first two mantras and of the consonants in the third mantra of the **Rosicrucian saying** (also in the esoteric lesson, 3/16/1913, Berlin).

-(3/21/1913, The Hague) 77ff. ----

266-58

On two (of many) possible experiences after **meditation**:

- (1) The pupil feels being lifted into infinity. Red-yellow figures (**archangeloi**) come to meet. This experience is connected with delight and blissfulness.
- (2) Diving ourselves into the depths with a feeling of being tied up. Blue-violet tinged beings appear (**angeloi**) that trigger in us a feeling of reverent shuddering and induce a kind of self-examination in the pupil. They appear pain-fully because of our shortcomings what makes us feel boundlessly ashamed. When we show remorse, the angeloi rejoice.

Both spheres unite. The archangeloi pronounce a punitive judgment that is to be endured even harder when they pronounce it with thunderous voice. However, joy can also come to the feeling of fear if they show the possibilities of development to the pupil.

**Lucifer** tries then to put into the pupil’s head not to listen to these beings but to follow his own inspirations. “That is the greatest temptation that human beings can have, because Lucifer outshines all other beings in beauty, cunning, and seduction. Lucifer climbs also, like the blue-violet beings, out of the depths.”

-(4/11/1913, Berlin) 86ff. ----

266-59

(Record A, E. Vreede). On Imaginative experiences of the beginning esotericist and their different causes as for example the seeing of the **double**. The **guardian angel** can cause

it who wants to influence the human being, because he cannot have any effect on the physical thoughts as well as all the other supersensible beings. However, the apparition can be even caused through an indigestion or other events that loosen the etheric body or a part of it, "even if only for a moment". The guardian angel can also make an impression in a different way instead of the appearance of the double, e.g., a painting falls from the wall without any recognisable cause, when the person concerned enters the room.

Another example: seeing some kinds of figures in the air portends the fact that the etheric body starts becoming more movable. These phenomena disappear with further training.

-(5/14/1913, Strassburg) 95ff. ----

266-60

The esotericist must try to restore the connection between the natural and **moral** worlds, which Lucifer has destroyed. Feeling the **sun** as the source of the ego-forces, **moon** as that of the reproductive forces. **Mercury** connects both forces. **Venus** as force of love relationships between people. The gods combat egoism (**sin**), which Lucifer necessarily inoculated into the human astral body to give humankind freedom and individual independence. The gods combat it through the pain (illness) that the human ego experiences for the sake of our sins. **Matter** as concentrated sin. The **Rosicrucian saying** is a means against materialism (E.D.N. – moon forces, I---M. - sun, P.S.S.R. - the remaining planets).

When Lucifer says, "You will be like God himself", it is a lie (**Genesis 3:5**), however, it is true when Christ expressed it, "You are Gods" (**John 10:34**). See 163ff. and the end of lecture 130/23(12/19/1912, St. Gallen) or 141/2(11/20/1912, Berlin)

-(5/18/1913, Stuttgart) 100ff. ----

266-61

The esotericist should learn to understand the external phenomena, the outer events as an occult writing. For example, the planets and their forces:

**Moon**, reproductive forces (is the relation earth - moon disturbed, reproduction will cease as it will be in future when the attraction of the earth will be too strong at the time the **moon enters** the earthly sphere).

**Mercury** (occult) = forces of reason,

**Venus** (occult) = forces of progress (new concepts).

The threefold **sun**: the physical sun, the spiritual sun and ego-forces (forces of **memory**) as well as Christ as the third sun, uniting the forces of the outer and inner sun. While the lower planets work directly, Venus gives the effects of the upper planets indirectly. The forces of wisdom of Jupiter and the forces of warmth of Saturn moderate and differentiate the warlike forces of Mars.

In the **Rosicrucian mantra**, E.D.N. turns to the lower, P.S.S.R. to the upper planetary forces, and I---M. to the (third) sun.

The seven roses of light of the **rose cross** symbolise the seven planetary forces (earth and moon as one).

Temporary loss of memory (**amnesia**) may have its cause in being less interested in one's environment.

The tragedy of the initiated Roman emperor Julian the Apostate (331-363) consisted in the fact that he did not recognise the third sun as Christ.

(Record C, I. Knoch) relations between the planetary forces, **virtues**, **metals** or metal forces and **tree** species:

Moon	wisdom	silver	cherry
Mercury	susceptibility for the divine	mercury, quicksilver	elm
Venus	religiosity, morality	copper	birch
Sun	love	gold	ash
Mars	fight happiness, robustness	iron	oak
Jupiter	(indication missing)	tin	maple
Saturn	willingness to sacrifice	lead	beech

-(6/8/1913, Stockholm) 125ff. ----

266-62

**Love** relationships between two human beings may have been mutual **hatred** in the prebirth life, also the relationship mother - child. This kind of love is founded on **egoism** as a rule. "The good gods had to use egotism in order to train human beings in love. Without using the means of egotism - after the luciferic influence had come anyway\* -, no one could be brought to work out **karmic** connections through love relationships..."

\* *Literal translation. Original text: "nachdem der luziferische Einfluss nun einmal gekommen war". The CW translation reads "which is often where luciferic influence occurs".*

-(9/3/1913, Munich) 129ff. ----

266-63

On **unity** (Spinoza, Hegel) and **multiplicity** (Leibniz, Haeckel) in **philosophy**. The former views are inspired **luciferically**, the latter **ahrimanically**. If one takes earthly concepts with crossing the threshold, one becomes addicted to Ahriman and/or Lucifer. The human being perceives himself as an infinite multitude (elemental beings, hierarchies) beyond the threshold and must regard himself, nevertheless, as a unity. Unless he did succeed in that, "pieces of us would fly off; we would be torn apart into the multiplicity. Ahrimanic beings would take pieces of our being, and these beings would veil themselves in the pieces and reflect error and lie to us."

There are also wrong concepts in the physical realm: e.g., the **light** is not only based on waves. It is quite wrong to speak of waves (**vibrations**) concerning spiritual things.

(Record B) Also mathematics has no validity in the spiritual realm (3 x 3 may not be 9). "The whole of **atomism** has validity only on the physical plane, and to a limited extent in the **elemental world**, but none in the spiritual world."

-(9/4/1913, Munich) 140ff. ----

266-64

In the heart **mysticism** of the Middle Ages (Eckhart, Suso, Tauler etc.), **Lucifer** works in a good way "and we can say that he was "pious" in the souls of these mystics." He also interferes in the more visionary seeing that shows the **drives** and desires in the human beings in frightening animal figures. On the other side, Ahriman is effective in the will-nature, in the **tones**, in the **writing** as well as in the **media** (automatic writing, true dreams, telepathy, physical prophecies etc., example **Swedenborg** (1688-1772)), while visionary phenomena, which are sometimes connected with them, are luciferic as, for example, heads of light. The figures appearing in **spiritualism** are disguised luciferic manifestations of a person at a certain point in time, while the human being himself has already taken another development in the spiritual world since then. The study of the first chapter of **John's Gospel** as a good protection against the beings of both types.

-(10/5/1913, Oslo) p. 150 ----

266-65

The human being is rather dependent on his physical surroundings. The **etheric body** extends, e.g. when the human being travels from Central Europe to Northern Europe (especially **Finland**). On the other side, the etheric body of a Northern European is pressed together when he stays in Southern Europe. This may cause strong healing powers, which can be used.

-(11/17/1913, Berlin) 175ff. ----

266-66

The materialistically minded humankind will develop more and more courage in technical achievements, but be cowardly in spiritual things. From now on, people will feel **death** permanently beside themselves what will lead to **depressions**, mental devastation, epidemics of **suicides** etc. unless the Christ impulse is taken up through which the picture of death can change into that of Christ (I---M.).

Due to an inspiration of good **angeli**, **Kant** (1724-1804) postulated limits of knowledge



or the impossibility of spiritual knowledge, so that the human souls will once strive - in a kind of counter-reaction - even stronger for spiritual knowledge.

-(12/30/1913, Leipzig) 197ff. ---- 266-67

**Astral body** and **ego** leave the system of blood and nerves during **sleep**, but penetrate the **sense organs** and **glands** intensely (they are awake) what the esotericist can experience, e.g., as a fight of an archangel with the dragon. On perceiving the own **warmth** that is **luciferic** (darkness) and the warmth of the spiritual world, which one experiences as coldness, and the external "good" luciferic light (**John 1:5**).

-(1/2/1914, Leipzig) 209ff. ---- 266-68

Becoming conscious of the **members** by esoteric exercises (**accessory exercises**).  
Physical body: through concentration of thought.

Etheric body: through initiative of acting (will). "... we realise more and more that every space is filled with countless elemental beings; when we act from within, we bump against these elemental beings and that is why we become conscious of our etheric body."

Astral body: equanimity and balance of soul; the external astral world will bump into us.

Ego: positive judgments.

Manas (spirit-self): impartiality, unbiasedness (childishness). The concealed wisdom (manas) can then stream from the spiritual world like a gift of grace.

In the sixth exercise, these capacities have to be brought together in harmony.

The esotericist has to exercise patience and truthfulness and develop a habitual good memory.

On patience: a significant impulse, a significant **Idea** requires 19 years to be well grasped internally and understood.

-(3/5/1914, Stuttgart) 226ff. ---- 266-69

**Thoughts** are reflections of the **etheric body** on the physical body.

Three formulae (stanzas) are delivered ("I turn to things...", "Spirit light, warm me ...", "Luminous ego and beacon-soul...") that express what is said in the **Rosicrucian saying**. In the morning, the first stanza should be meditated, the second in the evening and the third on Sundays or from time to time.

See the esoteric lessons, 3/27/1914 (Berlin), 3/31/1914 (Munich), and 5/9/1914 (Kassel).

-(4/25/1914, Berlin) 260ff. ---- 266-70

The (luciferic) longing of the soul for return into the physical body causes unconsciousness in sleep. Various **elemental beings** work as messengers of higher hierarchies in sleep, those on the human form (spirits of form, **exusiai**), on the ego (head, thinking) (spirits of form and spirits of movement (**dynameis**)), on the heart and circulation (spirits of wisdom (**kyriotetes**)), as well as on the 12 senses. The latter elemental beings will develop, while the human being progresses to the **Jupiter stage**, to become beings of the **zodiac** of the Jupiter stage. Behind the sun or the sun revolution of Jupiter, the beings will stand which are now active in the blood circulation.

Waking up from sleep means driving away these elemental beings from their field of work. The **guardian of the threshold** hides the spiritual world to us. Afterwards **Ahriman** hides this world to the daytime consciousness by means of the sensory carpet, while **Lucifer** influences the soul life and senses.

-(6/3/1914, Basel) 281ff. ---- 266-71

The Imaginations, Inspirations, and Intuitions of the good spiritual beings which are included in the sense-perceptions are burnt by **Lucifer** in the **heart** where he has his residence. The heart is a great cosmic formation, while the physical one is small. It was

intended to be the dwelling-place of the elohim. However, Lucifer works there since the beginning of the Lemurian age, after he had replaced the **elohim**. The elohim had only preserved a small area in the heart for themselves; **conscience** comes from it. Lovelessness as a quite special fuel for Lucifer. To establish a balance the elohim allowed **Ahriman** to nest in the human brain where he moderates the luciferic fire with the coolness of **thought**.

In the burning bush, i.e. in the luciferic fire, **Moses** heard the voice of God (elohim) (**Exodus 3:1-6**) who gave him the **Ten Commandments** on Mount Sinai as a basis of all later human laws.

-(7/14/1914, Norrköping) 285ff. ----

266-72

The **cerebellum** came into being from the **cerebrum** or the thoughts that the good gods (Yahveh) thought in the human being during the **Moon** stage. Epiphysis (**pineal gland**) and hypophysis (**pituitary gland**) corresponded to lung and heart on Moon. Our actions and our being turn to the cerebrum on **Jupiter**. Our thoughts become the future cerebellum. The human being (who had reached freedom thanks to Lucifer) then is his own judge to a much higher degree than it is shown in Michelangelo's *Last Judgement*. The comfort is Christ, who will carry our feelings and thoughts over to Jupiter, if we entrust ourselves to Him. A final decision for humankind to walk with Christ or not will take place on the **Venus** stage.

-(2/9/1920, Dornach) 298ff. ----

266-73

"Today **humankind** as such is experiencing the meeting with the **guardian of the threshold**, and the crossing of the threshold has already begun in recent years. This is also the beginning of the split of humankind..." Unless the Christ impulse is now taken up, "souls will indeed descend into bodies, but they will abandon them again in the 33<sup>rd</sup> year of life (soulless bodies with automatic mind will remain on earth), if they did not in their earlier years take in through their bodies the stream of the spiritual."

-(7/13/1923, Stuttgart) 406ff. ----

266-74

The **sun** counteracts the earth gravity by means of the force of **levity (lightness)**. It makes the water ascend and evaporate up to the clouds and even farther. That is why too much foreign ether accumulates in the earth's surroundings, which appears again suddenly as **lightning** in the material earthly sphere.

The **lotus-flower** with three circles of petals as a picture of the ego that is surrounded by its three sheaths (Aoum mani padme aoum (hum)).

-(12/30/1923, Dornach) 414ff. ----

266-75

The **earth** is a star whose **light** gleams and shines out of the spiritual thinking, feeling, and willing of **humankind**. Spiritual thinking did no longer exist since the 19<sup>th</sup> century. "Yet, a star must radiate. Because of that, in the last third of the 19<sup>th</sup> century, the higher **animal group souls** had to step in and send their light out. At that time the cosmic disgrace of humankind began to radiate into the cosmos." Since the beginning of the 20<sup>th</sup> century, "a great wealth streams down out of the spiritual world", which must be taken up by the human beings.

## 267 Soul-Exercises Volume 1

References to CW 267 in [94-18](#), [266-02](#), [342-06](#).

## Lectures on Art

### 271 Art and Knowledge of Art

*Gesamtausgabe, third edition. RStA (3 lectures)*

**1(10/28/1909, Berlin) (63ff.) 2083** **271-01**

Imaginative portrayal of the relationships of certain **senses, arts, and hierarchies**:

Sense of balance - **art of dancing** - dynamis

Sense of self-movement - **facial expression** - archangeloi

Sense of life - **sculpture** - archai,

and between exusiai and **architecture**.

Relationships of hierarchies, arts, and **Imagination-Inspiration-Intuition**:

Intuition - **painting** - seraphim

Inspiration - **music** - cherubim

Imagination - **poetry** - thrones.

**2(2/15/1918, Munich) (86ff.) 3480** **271-02**

The mere imitation of the sensory and the representation of the supersensible are the two original sins of art. Real art issues from the fact that visions want to well up in every soul. Man can hold those visions properly in his subconsciousness when he transforms them artistically as **Expressionism** has intended it in different ways, or when he is enjoying such pieces of art. The second source of art is the striving for freeing nature's life, on which a spell is put and that is destroyed continuously by a higher life: "and we free the supersensible from the spell to be concealed in the sensory and deadened by a higher life." A disintegration of the sensory-extrasensory components takes place, which one has to piece together again, so that they receive a new extrasensory life. First signs existed in **Impressionism**.

An example is human **shape** and the sculpture group at the **Goetheanum**. On **sculpture**: "We have to look for the characteristic life of its surface, if we first have mentally achieved to get hold of its life or soul, which is in human shape. We have to look for the soul of form on our own, and we realise how we can find this when we do not even let the surface be bent but if the once achieved curve is bent once again... By then, we realise how we might be able to let the form speak."

Similar in lecture 3(2/17/1918, Munich).

**4(5/5/1918, Munich) (125ff.) 3519** **271-03**

On the relations between artistic **imagination**, ascending from the unconscious, and supersensible knowledge. In architecture and sculptural art, forms exist unconsciously which are represented by supersensible, concrete thinking as its contents, "in which the world's flowing finds expression."... "The architect and the sculptor are transitory elements for the seer's experience of thinking and perceiving in the spiritual world." The seer's changed feeling closely relates to the experience of **music**, his changed will to real **poetry**. The seer's **Imaginations** and **painting** encounter each other on two sides: "Only the colours that the seer experiences are other colours than those of the painter and, nevertheless, the same. They do not disturb each other." ... "You would not think that the seer speaks of the colourful aura in the same way as the painter speaks of colours. He experiences the feeling which you experience, otherwise, with yellow or red, but it is experienced spiritually and is not to be confused with physical visions."

The **colour of human flesh** (incarnadine) – seen clairvoyantly - vibrates around a middle position between "blushing" and "turning pale". In case of incarnadine, everyone is a clairvoyant and perceives the other ego with it.

As in painting, the sources of artistic imagination and supersensible knowledge meet also in speech, in poetry.

Internally unaware music lives in the process of **breathing**, in the pulsation of the **cerebral fluid** in brain and spine: "And the creative of music is: to lift into the external conscious creation what the musician got used to as music of his soul-life." When this pulsating "wave of nerves" bumps into the external senses in the awake state (not yet sense perception), "then there lives poetry unconsciously and is drowned out by perception." Similar processes, remaining unaware, form the basis of sculptural art and architecture.

See similar lectures 5 and 6(5/6/1918, Munich, 6/1/1918, Vienna).

7(9/12/1920, Dusseldorf) (p. 193) 4210

271-04

### life after death

"... the way we live between death and new birth in connection with the whole cosmos, while we move as mental spirit or spiritual soul into directions, where we come across beings, we are in balance with other beings... this is first remembered unconsciously, and this is actually represented in **architectural art and sculpture.**"

**Poetry** is also connected to the forces of the postmortal life, "which are already in us for the life after death." "And it is the **astral body**, which is already living here in the world of tones, which forms the world of tones by melody and harmony, which we do not find in the physical world, because that is already in our astral body which it experiences after death." When the astral body is taken off after death, all musical of our earth-life is taken off, too. "But in this world moment, the **musical** element changes into the **music of the spheres.**" See 302a/2(9/16/1920, Stuttgart).

**Painting** relates to the spiritual (astral) world, in which the human being stays in sleep. Painting means painting out of the colour not of the line because "the line has always something to do with the memory of prebirth life."

In **eurythmy**, the human being refers to the spiritual world directly, performing the movements.

*References to lectures of CW 271 in 116-09, 211-05.*

## 272 *Anthroposophy in the Light of Goethe's Faust*

SteinerBooks (2014). **RStA** (one lecture)

**1(1/23/1910, Strassburg) 36 ff. 2149**

**272-01**

**Faust**, Part II: The figure of **Helen** is the immortal spirit that goes from incarnation to incarnation. **Homunculus** is the archetype of the soul. It is the mediator between spirit and body: "It must gather the elements of the body from all the realms of nature in order to combine with them. Only then can it be united with the immortal spirit. Hence, we see this Homunculus leading Faust to the Classic Walpurgis Night up to the philosophers of Nature Anaxagoras and Thales who have contemplated about how nature and life come into being." Therefore, Homunculus must go through the realms of nature. The moment Eros approaches him; he connects with the spirit (Helen). Therefore, in the second scene of the third act, Helen appears in the flesh, after her spirit had repelled Faust once when sensuous passion stirred in him. Goethe referred to the idea of repeated earth lives in this artistic form in the way that was possible for him at that time.

**Euphorion** emerges from the union of Faust with the spiritual world. The true mystic experience that underlies Euphorion's disappearance: "This is the experience of the spiritual researcher... when our soul feels its relationship to the spiritual world, and where knowledge appears like a child of a marriage with the spiritual world. Then it experiences it deeply when it sinks down into everyday life, and it is, as if it takes the best with it that we have."

About burning down the hut of **Philemon and Baucis** from not yet overcome egoism. The **worry** appears that approaches everyone who still has selfish aspirations in himself, and that does not let him ascend to the spiritual world." One has to learn to endure it in wise self-knowledge. The attainment of this degree of development is indicated by Faust's blindness in old age, while the spiritual eye is opened. See also talk 15(9/11/1916).

**2(12/17/1911, Berlin) 67 ff. 2503**

**272-02**

About the close connection between **Goethe's** inner development and the elaboration of the **Faust** (Urfaust, Faust fragment, Faust I and II).

For Goethe, in the fourth post-Atlantean period the supersensible had come to light in art. This can no longer happen in the fifth period. Faust is the figure that represents the longing to take out the spiritual from the mental depths. This striving is connected with the danger of bringing the lower passions past the guardian of the threshold into the spiritual world that appears then as variform, Maya-like "**witches' kitchen**". In this world, everything seems to be turned upside down, so you can also not rely on the numbering system what Goethe shows with the useless **magic formula**.

In this witches' kitchen **Helen** appears as higher truth. "The higher self is female for the man." It is the **etheric body**, "which you can look only from a certain distance."

At the transition from the fourth to the fifth post-Atlantean age, the human being could grasp his ego only on the "base" of the **astral body**. If the intellect is applied to it, then that results which one calls **Homunculus**. He originates as a **super conception** in the sense of a superman. Only when mental material is available in this Homunculus, the spiritual world (Helen) can surround itself with it and finally also with the outer sheaths. "In the Homunculus we have the forces of the astral body of a human being coming into existence."

**3(4/4/1915, Dornach) 89ff. 3049**

**272-03**

Goethe was only able to create the Easter scene in **Faust** in the nineties of the 18-th century, after he had experienced a mental deepening working on the *Fairy Tale of the Green Snake and the Beautiful Lily*.

Faust shrinks from the second downward part of life. The power that must be given to the people in the second half of life flowed into the earth aura as the power of Christ through the Mystery of Golgotha, "so that all people can find it in themselves through the development of the earth."

Into the *Faust* of the chapbook, the ahrimanic features of the Manichaeen bishop **Faustus**, as described by his opponent Augustine, have also flowed. He shows luciferic features of **Faustus Andrelinus** (Publio Fausto Andrelini) (see 145-14), too, which Erasmus of Rotterdam handed down. Goethe still mixed ahrimanic and luciferic features in his **Mephistopheles** and could not yet describe him appropriately. See also GA 22 Goethe's Standard of the Soul (as Illustrated in Faust and ...), chapter II, 51 ff.

**4(4/11/1915, Dornach) 105 ff. 3052**

**272-04**

**Faust I**, first scene: *Appearance of the Earth Spirit*. Faust tries to get in the spiritual world by studying occult-mystic literature (Nostradamus). About the experience of the elementary and the higher spiritual worlds. Faust is not able to rise to the spiritual world, but he cannot grasp the elementary world either, the Earth Spirit rejects him. First, he has to practice self-knowledge, and that is why the earth spirit sends Wagner and then the luciferically inspired Mephisto to him who are parts of his being. See also GA 22 Goethe's Standard of the Soul (as Illustrated in Faust and ...), chapter II, 43 ff.

**4(4/11/1915, Dornach) 123 ff. 3052**

**272-05**

#### **Islam**

The **paradise** after death promised by **Mohammed** to his believers is in reality the luciferic world. Steiner appreciates the exemplary eager study of the Koran whereby Mohammed's words come to life in the Muslim souls.

**5(5/22/1915, Dornach) 3069 135 ff.**

**272-06**

**Faust II**, first act, first scene: The Faust in this scene represents the higher ego of Faust, while that which Faust has loaded as guilt upon himself in the first part has to wait - to put it in terms of spiritual-science - until the next incarnation.

This higher ego now comes into relationship with the earth aura, with the elementary world (Ariel, leader of the air spirits), because it cannot be grasped by Ahriman-Lucifer. The events in the time between falling asleep and awakening ("four breaks") "are real processes like an initiation."

**6(5/30/1915, Dornach) 150 ff. 3073**

**272-07**

#### **death / reincarnation / destructive forces / construction - destruction**

The human being embodies himself again when the earthly conditions of his previous incarnation are completely changed or destroyed, which is why (as a rule) relatively large distances are between the incarnations. Exception: **criminal** people embody themselves relatively quickly again. Another exception: those people embody themselves soon again who bring in something new into the cultural development under the resistance of the external conditions such as **anthroposophy**. They are reborn when these impulses have become the dominant view "Thus this idea of being destroyed is connected with the successive return of our incarnations on earth. And that which our **consciousness** creates in the moment of death when we see the body falling away from our spiritual-mental strengthens itself in this moment of death, in this contemplation of being destroyed for contemplating the destruction process which must take place in the earthly relations between our death and a new birth."

In order to get free from the dependence on the current of generations, from time relations, from value judgments and so on, one can put oneself back into a time that is roughly connected with the former incarnation in which other conditions prevailed, which

are now destroyed. Therefore, Goethe lets **Faust** make his way back into the Classical-Greek world, into the Classical **Walpurgis Night** (*Faust II*, third act) which is not real, but a "classical phantasmagoria" but through which he comes to an independence of **judgement**.

Explanations of Goethe's exposé (4/11/1800) for *Faust*. Its last point "Epilogue in Chaos on the Way to Hell" refers to Mephisto's walk after Faust escaped him (see [abstract 157-18](#)).

**7(8/14/1915, Dornach) 172 ff. 3093**

**272-08**

### **sensory perception**

*Faust II, Faust's Ascension*: About the difficulties Goethe had in depicting purely spiritual processes, especially with Faust's Ascension on stage. He allows showing the spiritual here with persons in whose consciousness the spiritual is alive (anchorites, with the gradations of Father Ecstaticus, Father Profundus, and Father Seraphicus). The spiritually correct representation of the Blessed Boys, the **midnight-born**, who died immediately after birth. They can see the physical world by Father Seraphicus who takes them in, and then receive the power from him to ascend into the spiritual world. "Through our eyes and ears, spiritual beings can only see the physical of the physical plane, otherwise they see the spiritual."

Evil ones escaped our strewing,  
Devils fled when roses struck them.  
In the place of hellish tortures  
Spirits felt the pangs of love. [*Verses 11,946 - 11,949*]

"It is an occult sentence: **love** is a consuming fire to **Mephisto-Ahriman** and a terrible gift of darkness." See also 15(9/11/1916).

Explanations on the "remainder of earth" in the verses of the more-perfect angels:

This remainder of earth  
It's distasteful to bear it,  
And were it of asbestos,  
It would not be clean. [*Verses 11,954 - 11,957*]

Doctor Marianus is also Faust at the same time.

**8(8/15/1915, Dornach) 193 ff. 3094**

**272-09**

*Faust II*, third act, last scene: After the death of Euphorion Helen disappears and with her the choir which consists, actually, of 4 times 3 elementary beings. They go over into nature and emerge again in the last scene of the fifth act, "where the Christ impulse has combined with the earth alive." This is also an example of Goethe's deeply artistic-true representation of spiritual facts.

**8(8/15/1915, Dornach) 200 ff. 3094**

**272-10**

### **genders**

In the last scene of *Faust II*, Goethe illustrates how the love impulse emanating from Christ expands in the figures of the three penitents: Mary Magdalene, the Samaritan woman, and the Egyptian Mary.

Following that Steiner explains: "What the physical body has experienced through the three stages (**Saturn, Sun, Moon evolutions**) - and thereby we touch the hemline of a significant mystery-, in so far as the physical body has undergone it, this has been expressed on earth as the distinct effect in the constitution of the inner female organs. The inside of the female organisation, both the physical-bodily and everything that is expressed as soul in connection with the physical body, bears the effects of Saturn, Sun, and Moon in the most eminent sense of the word." The Elohim added the male to this macrocosmic. The man bears the macrocosmic of the just preceding earth development. "In a particular

way the female and the male bear the whole universe in themselves. And when I have often stated here that the human being generally bears the whole macrocosm within himself, the female and the male organisations bear it in a different way within themselves."

**9(8/16/1915, Dornach) 205 ff. 3095**

**272-11**

One of the three **mothers** who represent the spiritual, the still astral thinking, feeling, and willing becomes Mater Gloriosa after the entry of the Christ impulse into humanity and its penetration with the ego. This is again an example of a proper presentation of spiritual facts in Goethe's *Faust*.

**9(8/16/1915, Dornach) 211 ff. 3095**

**272-12**

**genders**

**Ahriman** and **Lucifer** intervened in the development of the human being when he solidified from the **etheric** into the physical-substantial (Lemurian, Atlantean epochs, see also 15[9/11/1916]). "For Lucifer and Ahriman intervene already before in the whole development of humanity - even if their influence recurs during the earth development - during the **lunar development** and already during the development towards the Moon."

Lucifer's point of attack was the **light ether** and especially the **warmth ether**, that of Ahriman the **sound ether** and especially the **life ether**. By this effect, the originally uniformly arranged **human figure** was differentiated into female-male.

In dreamlike, trance-like states, female **media** are surrounded by an aura that has luciferic forces within itself. They behold their own luciferic as **visions**, while an outside observer sees them only as an **aura**. Male media perceive the ahrimanic that works especially in their life ether, hearing in their aura. Goethe points to this fact that the man bears this sounding life ether within himself in his *Faust (II)* with the verses of the **midnight-born**:

Too early we taken  
From choirs of life;  
But this man has learned  
He'll be our teacher [*Verses 12,080 - 12,082*]

That is, by their early death they were not exposed to the effects of the ahrimanicly interspersed life ether; they can learn from Faust.

The luciferic aura of the woman pushes the life ether back forming a kind of ahrimanic aura around the female organism. If the will is strongly applied to the first appearing luciferic imaginations to penetrate them, one can achieve that the ahrimanic aura reflects back what is in the own aura. This neutralises the luciferic and becomes general-humanely with it. The same applies to the male intuitions.

Not only in clairvoyance this neutralisation must be achieved, but also after death the soul strives for it. So the female soul strives to a balance by the Christ-male, like the three penitents in *Faust*, respectively the male soul by the Christ-female, the Mater Gloriosa in *Faust*.

**10(8/19/1916, Dornach) 237 ff. 3246**

**272-13**

While, otherwise, the concepts **wisdom-beauty-goodness (strength)** are assigned to the soul activities thinking (imagining)-feeling-willing, the psychologist and philosopher **Franz Brentano** (1838-1917) took the view that the concept of beauty has to be assigned to thinking, wisdom to judgement (feeling) and goodness (strength) not to the will but to the will impulses of **sympathy** and **antipathy**. This traces back to old scholastic views to which he was still attached.

The **scholasticism** based on Aristotle still had something in its concepts, even if insufficiently, that was like the language of the higher beings. The abstract physical concept wisdom corresponds to the revelation of their nature. The beings show in their



revelation whether a mental picture is valid or not (Brentano calls that "judgement"). The mental pictures of the higher beings are formed according to the ideal of beauty. The forces of sympathy and antipathy are the forces of the soul world, as Steiner describes them in his *Theosophy*.

The beings **Michael** ("God-beholder"), **Gabriel** ("God-proclaimer") and **Raphael** ("God-willer") correspond in the spiritual world to the triad beauty-wisdom-strength. This fact underlies the *Prologue in Heaven* (1797) in *Faust*.

10(8/19/1916, Dornach) p. 250 3246

272-14

**weather / ebb and flow**

Regular atmospheric phenomena go parallel to moon phases, since "the laws of the **Old Moon** ... still govern the moon today, and the atmospheric phenomena are still left behind by the old lunar laws .... What is going on in the atmosphere has therefore not only a meaning for what affects people in the surrounding world of the senses, but it also has a meaning for what happens outside in the universe."

11(8/20/1916, Dornach) 258 ff. 3247

272-15

**astrology**

In future, the life phenomena and crystal forms of the earth will not be explained from the forces of the earth as it happens today because of the ahrimanic temptation, but by the observation of the celestial movements. "One will investigate the laws of the positions and movements of the heavenly bodies. But then one will be stimulated meditatively by what one investigates there in order to come into a kind of relationship with the beings living in the stars."

"But what is actually going on out there in the sky, you get to know by observation of **embryology** and so on."

While in the Middle Ages when Copernicanism, Darwinism etc. were on the way, the **luciferic** influence prevailed, since then the influence of **Ahriman** prevails. Both seductions that had already begun in the Lemurian or Atlantean epochs become conscious only with the coming up ego-impulse. Thus, the seduction of Eve and then of Adam by Lucifer is, above all, a symbol for the fourth post-Atlantean age and the seduction of **Faust** and then that of Gretchen by Ahriman-Mephisto is a symbol of the fifth age.

12(9/4/1916, Dornach) 275 ff. 3254

272-16

**corpse / death**

*Faust II, Burial*: The three beings **Lemures**, Fat Devils, and Skinny Devils should help **Ahriman-Mephisto** to catch the soul of Faust. Since Ahriman is an entity that stopped developing on the **Moon** evolution, he is only aware of the tripartism of the human being. Lemures: They are that of the physical body or its spirituality, which was added by the earth. They "are secret spiritual forces in the whole physical body that remain on earth.... Bury the body and let it rot or cremate it ..., what works as forces in **bones, tendons, and ligaments** will remain in the body of the earth itself for all time to come!" The **muscles**, on the other hand, originate from the Moon development.

If these forces of the earth were lost, people would come into the world with **rickets**.

The Fat Devils should catch the **etheric body**. This "soul" likes to live in the **navel**: "This is the region where the etheric body has to start leaving the human body."

In the end, the Skinny Devils should retain the astral body.

Mephisto's plan fails because he does not know that by the ego-development, even if the single bodies separate from the ego after death, they are meant for each other because of the former cohesion with the ego.

13(9/9/1915, Dornach) 296 ff. 3255

272-17

**Faust II**, scenes *Midnight* and *Burial*. The Midnight scene is to be understood in such a way that Faust is in an intermediate state like a dying person. At the end, he succumbs to a luciferic temptation about which he said once that Mephisto could have him:

To such a moment, I might utter:

Stay but a while, you are so fair!

The traces of my earthly days can never

In future aeons pass away. [*Verses 11,581- 11,584*].

Therefore, the angels who save him from Mephisto-Ahriman are depicted as "arrogant", they are luciferic ones. Hence, the final redemption must take place after this "salvation" in the last scene (Ascension).

14(9/10/1916, Dornach) 316 ff. 3256

272-18

**Ahriman-Mephisto** is a lunar being that already underwent the earth development on the Old Moon, but then he did not join the development on earth, but remained spiritual (see [abstract 272-15](#)). He is an advanced being, but stopped in the general development. Therefore, he is superior to the human being, however, has no moral impulses, because these are developed only on earth. The ahrimanic beings superior to Mephisto are higher in their hierarchical position than, e.g., the Archangel Michael (see [abstract 203-10](#)).

His aim is to prevent **reproduction by sexual love** that is in the sense of a progressive development, and to replace it with a reproduction by forces of nature (Helen, Homunculus, Euphorion) (see [abstract 272-08](#)). **Lucifer** wants to achieve something similar by asceticism, sexual abstinence, hence, Mephisto's statement to the (luciferic) angels that they are disguised devils.

The rescue of **Faust** by the luciferic angels would be an absorption in the universe, a transition into the eighth sphere. The Younger (not luciferic) Angels can bring over the entelechy of Faust, but only by human love (the Penitents).

About the development diverging since the beginning of the fifth post-Atlantean age, which is expressed exemplarily in the two antipodes Francis **Bacon** (1561-1626) (see abstracts 170-19, 238-05) and George **Berkeley** (1684-1753) and their basic views that everything is comprehensible with the senses or is purely spiritual, in the end.

## 273 Goethe's Faust in the Light of Anthroposophy

SteinerBooks (2016. All lectures were held in *Dornach*).

1(9/30/1916) 16 ff. 3266

273-01

### Metal therapy

In connection with explanations of *Faust I*, the *Easter walk* and the *study*, about **alchemy** and the ancient knowledge of the connections between **planetary forces** and **metals**, their application for healing purposes. Furthermore: "The possibility existed that, simply by producing certain substances and then ingesting them in the proper dosage, someone could acquire faculties we assume quite correctly that a person can only be born with." This knowledge had to be taken away from human beings in order to develop **freedom**. See [abstract 243-02](#).

The emergence of the technical application of **electricity** without knowing its nature and at the same time calling for spiritual deepening. "As secretly hidden (as electricity found by Volta and Galvani) rests that which sits in the human souls and which spiritual science explores. Both are inherently attracted to each other like the North and South Poles." The significance of **anthroposophy** for the moral world and the future shaping of social order.

2(12/10/1916) 29 ff. 3310

273-02

*Faust I, Romantic Walpurgis Night* (night of 30 April to 1 May): These are experiences in the lower spiritual world. "In the times when such things were practised intensely, those who wanted to do this journey to the Brocken, anointed themselves with a certain salve by which the more complete separation of astral body and ego from the body could be achieved than it normally is the case in sleep.... But nobody should believe that he can easily attain information about the composition of the **witches' ointment** anywhere... just as little as you will attain information easily how you can leave your body consciously by rubbing with certain chemicals on a particular place of your body as van **Helmont** (Johann Baptist van Helmont, Dutch physician and naturalist, 1577-1644) could do." There remains a certain connection with the physical body by which the physical, provided that it is not solid, is further perceived as Goethe describes it clearly in this scene. Ahriman-Mephisto



who has no understanding for the present earth adheres to the old Moon-like (fiery) that the **will-o'-the-wisp** (elemental being) represents. In this context, Steiner assigns the verses for Faust, Mephisto and the will-o'-the-wisp in this scene differently than it is done in most editions.

Faust wants to advance from the sphere of the lower world of the witches to the real **evil** from which Mephisto wants to distract him. Because then he would discover "the origin of many things that are on earth in evil. Hence, some people found it better to burn the **witches**. ... It could come to light through the fact that witches appear and their mediumistic qualities could be used by certain people who want to get behind some secrets, so, if mediality went far enough, the origin of many a thing in the world could come to light."

Because a part of Faust's etheric body has gone out with him, he sees it as a female figure (the etheric body of a man is female), **Lilith**, who is Adam's first wife and Lucifer's mother after the legend.

With the "proktophantasmist" (coccyx visionary) Goethe mocks his opponent, the enlightener **Friedrich Nicolai** (1733-1811, fig.) who railed against such visions, although he himself had some and got rid of them by attaching leeches to this region.

2(12/10/1916) p. 41 3310

273-03

**Faust I, Walpurgis Night.** Mephisto's reference to the **snail**:

With its groping sight

It has already sniffed me out. (*Verses 4067-68*)

"In this world, into which Mephistopheles has led Faust, is far less seeing going on than smelling ... because it is a way of seeing as though we could stretch something out of our eyes so as to touch things with these delicate rays of vision. The fact that something like that lives in the lower **animals** is true, for the snail does not have just feelers: these feelers stretch themselves out into extraordinarily long etheric rods, and with them such an animal can really touch what is soft, though it can only touch it etherically."

3(1/27/1917) 65 ff. 3337

273-04

About the well-being of the **animals**, especially of the **cow**, in the **digestive activity** that is experienced as a cosmos. The astral body is completely connected with the etheric body (see [abstracts 204-15](#) and [230-01](#)). In humans, on the other hand, the ego limits the impulses of the etheric body, so that they can only be grasped by the astral body in the realm of the **sense organs**: "By this means, however, the sensory process becomes as large for the humans beings as the animal process becomes for the animal for certain moments."

4(11/2/1917) 71 ff. 3422

273-05

**Post-Atlantean age**

**Faust II, Descent to the Mothers.** On **Plutarch's** view of the triangular shape of the world and the 183 worlds. This counting complies with spiritual-scientific knowledge (calculated from the Saturn development on).

The mothers of the **Greek mysteries (Rhea, Demeter, Proserpina)** are the cosmic forces which prepare the human germ. They are **forces** that have an after-effect on the earth from the **Moon, Sun, and Saturn** evolutions. The Moon impulse, left behind, is the **electricity** prevailing in the earth (cf. [224-04](#)). Goethe must have known or anticipated that, because he lets Faust say (shuddering):

The Mothers! How it strikes me like a shock!

This force is in turn related with the forces of **reproduction**.

"In it will lie the decadence of the earthly future ... that these forces are no longer kept sacred, no longer mysterious, but come out. One of them came out during the fifth post-Atlantean epoch: electricity. The others will come out during the decadence in the sixth and seventh epochs."

5(11/3/1917) 84 ff. 3423

273-06

**Post-Atlantean age**

The fifth post-Atlantean epoch has to deal with the problem of the **evil** with similar intensity as the Atlantean age had to deal with the problem of birth and death what was repeated then in the fourth post-Atlantean epoch only less intensely (see [171-04](#)).



**Faust** as a representative of the fifth epoch to which evil, Mephisto, is added. Goethe tries to show that also a certain consciousness of the preceding epoch is necessary for this confrontation: the threefold encounter of Faust with **Helen**. Firstly, in the witches' kitchen as a reflection, this is the imagination being at the basis of thinking, secondly, in the invocation scene at the Emperor's Court, feeling becomes imaginative, and, in the end, the will becomes imaginative in the classical-romantic phantasmagoria.

The connection of the knowledge of evil with the women's knowledge. Tip to **Ricarda Huch's** (1864-1947, fig.) book *Luther's Faith* [see 176/16 (9/18/1917, Berlin) and 177/4 (10/6/1917, Dornach)]. About the exoteric Helen saga, as **Homer** handed it down, and the esoteric one, which was later made known partly by the Greek dramatists. According to this, Paris robbed Helen against her will, ended up in Egypt where she was taken away from him by King Proteus. Paris only returns with the idol of Helen to Troy for which the Trojans struggled then with the Greeks. Goethe knew that saga; therefore, he lets Phorkyas-Mephisto say about Helen:

And yet they say you seemed to be not one, but two

Seen in Ilios and in Egypt too. (*Verses 8872-73*)

"The Christians of the past centuries also knew Helen, but in the form of hell. The word **hell** is not completely without etymological kinship with Helen - things have something to do with each other - even if it is a distant kinship. The Helen problem is complex ..." The fifth post-Atlantean epoch must create in many respects out of illusion, as already the usual thoughts are Maya-like reflections. Goethe exemplifies that in the creation of paper money by Faust.

**6(11/4/1917) 97 ff. 3424**

**273-07**

Following the previous talk on the problem of **evil**: evil is already brought by the application of **electricity** over the earth during the fifth post-Atlantean epoch, but it also arises directly from the power of electricity.

Closely connected with the problem of evil is the fall of the spirits of darkness (see [abstracts 177-08 to -12](#)), the ahrimanic angels, who are connected with the human being more intimately than the archangels who were the opposing beings in the fourth post-Atlantean epoch. They opposed the blood ties, while today the ahrimanic angels use the blood ties, nationalism etc. against the progressive development. Such "rebels" against the blood ties in the fourth epoch were the Greek **heroes** like **Oedipus**, **Theseus** (who robbed the ten-year-old **Helen**), and **Paris** what is also suggested by the fact that these heroes were exposed in childhood (separated from their blood ties) and later again come into connection with the blood ties what leads, however, to catastrophes. **Judas Iscariot** is also said to have been abandoned during his childhood. Nevertheless, finally, these rebels fulfilled a task of the wise world control.

The problem of **freedom**: Does it exist if the decisions of the gods are available? The divine decision is brought to earth for realisation. Whoever realises it, however, is not necessarily determined, but this lies in the freedom of the individual. Connection with the **secret of number**: "Imagine, that there are a hundred down there. Ninety-nine of them do not do the thing, but the hundredth one does it!" Alternatively, if none does it, then someone does it in a later time.

**8(9/27/1918) 127 ff. 3565**

**273-08**

By the **luciferic** influence, the human being attains **self-knowledge** earlier than the "normal" hierarchy had intended for the second half of life (see [abstract 121-05](#)). In the first half of life, **consciousness** would have been dusker, in the second brighter and his self-knowledge more brilliant. The **ahrimanic** influence on his **development** prevented this.

**8(9/27/1918) 136 ff. 3565**

**273-09**

*Faust II, Classical Walpurgis Night. Homunculus* represents the modern human knowledge. Goethe wants to transform it to the fully human knowledge by connecting him with the world in which the human being is asleep. He makes use of the Greek mythology and ideas, since these are still more connected with this world than today's ones. In this world, the earthly elements do not exist, but there is a "**water-air**" (**Ruach**) and a "**fire-earth**". To the water-air belong the **Sirens** as elemental beings, to the fire-earth the

elemental being **Seismos**. The **Sphinx** is the symbol for the solid that later seized the human being in his development.

The **ants** are backward (even if very high standing) animals which do not have much in common with the other today's animal forms. To them belong as spiritual comrades the pygmies, dwarfs, and Dactyls (elemental beings).

Homunculus does not want to combine with this world. The conflict between the philosopher (day consciousness) **Anaxagoras**, the representative of the fire-earth, and **Thales** (water-air) corresponds to the struggle in the unconscious between the Pygmies and the Cranes of Ibycus. Such a fight also takes place during the transition from deep sleep to light sleep. About the encounter of Mephisto with the **lamias** (world of the unconscious), with **Oreas** (of the conscious) and the **Phorkyads** (superconscious).

9(9/28/1918) 151 ff. 3566

273-10

The **dream** life as a relic of the former development of the human being. Dreams are chaotic, because the day consciousness casts its forces over them like shadows. During sleep, the human being is intimately connected with other human beings but does not become aware of this due to the **guardian of the threshold**. When dealing with anthroposophy the dreams can change, less in their pictorial character than in the sequence of the images that becomes more meaningful.

Further explanations on the **Classical Walpurgis Night (Faust II)** following the previous talk. The triple **lunar forces Diana, Luna, Hecate**, that Anaxagoras conjures up: Luna are the forces acting on the earth from the outside, Diana the forces acting on the earth in the human unconscious and in the earth, and Hecate the forces acting in the unconscious and in the earth's interior. It corresponds to the division of the human being into head, chest, and limbs.

9(9/28/1918) 166 pp. 3566

273-11

During the cosmic development from the Saturn stage up to the Earth, the higher hierarchies inoculated the good into the human nature, as long as the human being had not yet reached full consciousness. "For the following stages Jupiter, Venus, Vulcan as well as still for the second half of the Earth - for it is already beginning-, the human being must preserve the good if he wants to find his way to the good. He has to develop the impulses of this good out of his nature, for the forces of **evil** are revealing themselves from the periphery, from that which emerges anew."

From this also arises the necessity to receive light about the past with the help of **anthroposophy**, "so that the human being can stand the necessary encounter with the evil.... Which mischief would originate if spiritual-scientific truth were withheld from the world, you will recognise that because the human being is already exposed to the evil. He is protected against the evil only by the fact that he delves into the spiritual life of the good." The oppose aspirations of leading circles of the **Catholic Church (Jesuits)** and the **occult brotherhoods (Freemasons)**. Goethe only hints at this evil in the *Classical Walpurgis Night* as something ugly: the three **Phorkyads** next to Mephisto.

10(9/29/1918) 174 ff. 3567

273-12

Explanations to **Goethe's** view of nature: In the inorganic, he tried to reach the **"archetypal phenomena"** starting out from the phenomena but remaining in the perceptible to the senses and using no hypotheses or theories. He tried to arrange the phenomena in such a way that Nature explained herself. The example of his **theory of colours**. In his botany, he used the idea of **metamorphosis**. Goethe used thinking only in order to arrange the phenomena correctly, so that they would express themselves.

Due to his special mental constitution, Goethe was not able to apply the usual scientific approach: "All these theories and hypotheses only turn the human **etheric body** and even the astral body into caricatures, thereby disturbing the human life in the supersensible

realm." Goethe felt this more or less consciously. The Goethean view of the pure observation of Nature also causes, "that he (the human being) can look at the spirit also in a real way." I.e., it leads to a view of the spirit, "where the thinking is only used to cause the spiritual view, which leads us then really into the realm in which we have to search the human being when he is on the other side of his life between death and a new birth."

Due to the **ahrimanic** influence since the 16-th century and the formation of **natural sciences**, **fear** of the spiritual prevails in the human subconsciousness what camouflages itself in the consciousness as logical reasons (against spiritual science), and in the indifference towards the spiritual which consciously appears as belief in **limits of knowledge**.

11(1/17/1919) 197 ff. 3636

273-13

### Elemental kingdoms

**Faust II, Classical Walpurgis Night** (second act, last scene). **Cabeiri**: They are the forces of coming-into-being and emergence (of the human being) which were called **Demeter** (Ceres) exoterically. According to the old view, actually, there were three: **Axieros**, **Axiokersa**, and **Axiokersos**, a fourth one is called **Kadmilos** (see [abstracts 188-07, 205-02](#)). Today, the Representative of Humanity (Axieros), orbited by Axiokersa (Lucifer), and Axiokersos (Ahriman) would correspond to them. Axiokersos is connected with the earthly.

About the grotesque representation of the **images of deities**: One must imagine the beings "that belong to the third elemental world, from which our world emerges in its mineral products on one side, and on the other side in its organic products."

**Nereus**: he is an inhabitant of the spiritual world that is closest to the physical world.

**Galatea**, the daughter of Nereus, and the **Dorides**: Imagination and personification of the spiritual force of incarnation. The smashing of Homunculus in the conch shell chariot of Galatea. See further explanations in the next talks (1/18/1919, 1/19/1919).

**Proteus**: Goethe wants to show that even with his doctrine of metamorphosis conceived in the supersensible Homunculus cannot become homo.

**Telchines of Rhodes**: Even genuine artistic creating which creates from the same forces as nature cannot turn Homunculus into homo, since inner knowledge is lacking.

See also both extracts of 8/20/1918 and 8/23/1918 in CW 277 (pp. 508 and 531).

*References to lectures of CW 273 in 158-05, 171-08.*

## 275 *Art as Seen in the Light of Mystery Wisdom*

*Rudolf Steiner Press (1996, reprint 2010) Lectures held in Dornach. RStA (11 lectures)*

1(12/28/1914) 9ff. 2994

275-01

On the levels of **environmental destruction** connected with the appearance of modern science and **technology**: extraction of the raw materials from nature and putting together these materials as machines according to the detected physical laws. "When we plunder nature we squeeze the nature spirits out into the sphere of spirit ... We smash and plunder material nature, thus extricating the nature spirits, driving them out of the sphere allotted to them by the **Yahveh** gods into a realm where they can fly about freely and are no longer bound to their allotted dwelling place." On the other hand, while putting together machines etc. **ahrimanic elemental beings** are put into the things we construct [see 186-01, 200-02, and 243-07].

**Language** has also been ahrimanised; therefore, it lost its original elemental spirituality.

Those ahrimanic beings work on man particularly during **sleep**. He is "stuffed" with the ahrimanic beings of technology. It would mean a kind of spiritual cowardice and opposition to the world karma if one wanted to make way for them. A counter-balance can be found in **art** which must be of different nature, however, than in former, more luciferic times. The example of the first **Goetheanum**: not the external forms are the work of art, but what they engender in the soul and help it to greater activity. "When the sculptural, the pictorial element is taken a stage further, it is led over into a kind of **musical** experience. There is also the opposite step, from the musical element back into the sculptural-pictorial."

2(12/29/1914) 33ff. 2995

275-02

On the interrelation between the different **arts** and the human **members**.

**Architecture**: the outwardly projected internal laws of the physical body, which the etheric body impresses into it.

**Sculpture**: the internal laws of the etheric body, which are pushed one step down into the human figure.

**Painting**: contains the principles of the astral body (pushed one step down into the etheric body, therefore, two-dimensional).

**Music**: the ego dives into the astral body; it contains the principles of the ego, pushed down into the subconscious.

**Poetry**: principles of the spirit-self, which are pushed down into the ego.

**Eurythmy**: the life-spirit begins to be lowered into the spirit-self.

On the other side, any member itself is seven-membered or nine-membered. Example **astral body**: it penetrates all the other members and forms accordingly. The musical experience is commensurate with the internal experience of the corresponding member of the astral body:

**Tonic**: experience of the part of the astral body that corresponds to the physical body.

**Second**: experience of the part of the astral body corresponding to the etheric body.

**Third**: experience of the part of the astral body that corresponds to the astral body and the sentient soul (minor and major third).

**Fourth**: experience of the part of the astral body corresponding to the intellectual soul.

**Fifth**: experience of the part of the astral body corresponding to the consciousness-soul etc.

3(12/30/1914) 51ff. 2996

275-03

In creating or enjoying artistic **architecture**, the human being lives in the **Saturn** laws of his physical body, in the **sculptural** art he lives in the lawfulness of the old **Sun** existence,



which works in his etheric body. “Thus **Greek** statues were made, those works of sculpture that really stand before our physical eyes as the humankind of the Sun evolution must stand before our spiritual eyes, when we understand that the human being of that evolution consisted only of the physical human body which contained within it the living etheric forces but not as yet the astral.” Hence, the chaste of such works of art like the **Venus of Milo**.

**Painting** as the external projection of our inner astral nature, which stems from the old **Moon** evolution.

In the same way as the ego submerges into the astral body consciously during initiation, it happens unconsciously even today in **music**. “When we surrender ourselves to musical creativity, either as the composer or the listener, we abandon our ego, we push it back; but at the same time we surrender it to those divine spiritual powers that are to work upon our astral body when we have ascended to **existence of Jupiter**.” The probations of soul of modern initiation will constitute the basis for the musical and poetic creating and for the experience of the future.

**3(12/30/1914) 67ff. 2996**

**275-04**

**Ahriman and Lucifer** are most harmful when they remain invisible. “The best remedy against an astral being which torments us is to place it in front of oneself in a physical form. ... But we must not let the matter get on our nerves. We must develop a condition in which, if we happen to pass by the picture of Ahriman and look at it unconsciously, we then carry the image within ourselves, for this **after-image** will then be invisible inside us, making us nervous or agitated.”

Example of the separation of the boiler house (made of concrete) of the first **Goetheanum** (made of wood) and its architectural shaping [see [157-09](#)].

**4(12/31/1914) 70ff. 2998**

**275-05**

Explanations and comments on the Norwegian Dream Song of **Olaf Åsteson**.

**Liberty-equality-fraternity** as at first misunderstood slogans, which are given to humankind by its higher guidance and have an effect in future. One must not apply them to the same level of human experience: brotherliness applies to the physical world, freedom to the soul-life and equality to the spiritual life of man.

**5(1/1/1915) 96ff. 2999**

**275-06**

From now on people connect their moral-spiritual nature with the results of **sense perception**, especially with **colours** and **tones** (forms, too).

Experience of the **red** colour turns to the moral experience of divine wrath and of learning to **pray**. The formative power of the red colour and the experience of the divine mercy in the magenta colour (world of the elohim, the spirits of form). **Orange**: longing for understanding the inner nature of things. **Yellow**: living together with the forces that stood in the beginning with the first incarnation. **Green**: internal recovering, but also becoming egoistic. **Blue**: merging into the macrocosm and coming to meet with divine mercy as it comes towards one [cf. [291-06](#)].

One will also experience the tones as windows to the spiritual world.

**Tonic**: Feeling of being completely absorbed by the spiritual world.

**Second**: “If we enter the spiritual world through the second we come to a world where, if we listen, notes of varying pitch resonate gently to comfort us in our weakness.”

**Third**: Feeling of an even greater weakness toward the spiritual world, but a great variety of the world of tones, from which the composers can scoop.

**Fourth**: No new tones, for that the capacity to remember tones which can take on the most different colourings.

**Fifth**: “will produce experiences that are more subjective, that work to stimulate and enrich the life of the soul. It is like a magic wand which conjures up the secrets of the music world

over there, out of unfathomable depths.“

However, the spiritual world can also open "windows" to the physical world of the human being through which it is able to work into it. Such windows are, e.g., **faints** and other conditions of unconsciousness. "Sometimes these unconscious moments need not be long; they can be short spells similar to fainting. Yet a tremendous amount of spiritual vitality can stream into the human being at such moments, forces that may be good or bad, and capable of either." See, e. g., 237-08.

**6(1/2/1915) 114ff. 3000**

**275-07**

**architecture / sculpture / painting**

Interpenetration of the fine arts and their forms by musical moods and reconciling them as a future ideal, as Richard Wagner felt this dimly. Example of the first **Goetheanum**: The columns and architraves are the body of the building, the painted domes as the soul and the windows with the glass etchings as the spiritual of this building.

**6(1/2/1915) 123ff. 3000**

**275-08**

**Education** can only work on that which develops invisibly in the child from its previous incarnations. The teacher works by means of his qualities, which the child can imitate in the first seven-year period, more by his authority in the second period. However, these are germinal qualities, which form his next incarnation. That means: "When we are teachers our own next incarnation converses with the previous incarnation of the pupil ... What enables us to educate is something intrinsically musical in us. What we should work upon in the child is something that is doing sculpture in that child." If the teacher wants to transfer his own mental pictures onto the child, he works selfish-luciferically. "This is the remarkable thing that the teacher can only rid himself of his egoism in teaching if he overcomes the desire to turn the child into a copy of his own views on what is good and right, and especially of his own favourite thoughts. The best thing we can achieve, as teachers, is to be able to face perfectly calmly the thought of the child becoming as different from us as possible."

**7(1/3/1915) 132ff. 3001**

**275-09**

The clairvoyant can recognise the moral or immoral conduct of the person concerned in the patterns of his vaporous breath. In this breath, the physical, etheric, and astral bodies of spiritual beings prepare which arrive at their **human level** on **Jupiter**, however only if moral actions interlink with breath [see [194-09](#), [216-04](#)]. With immoral actions **demons** of the **luciferic** type come into being which do not reach the human level and live as parasites even now, while they can make the person **possessed** during his embryonic evolution and/or the first years before the appearance of his ego-consciousness (old Moon forces). Among other things, this worsens the succession of generations and makes them decadent.

**8(1/4/1915) 151ff. 3002**

**275-10**

The principle of the **metamorphosis** of **bones** (dorsal vertebrae, skull, and long bones) is connected with **inside out inversion** (and varying elasticity of the material) [see [293-09](#)]: "There is nothing in the realm of life that could have arisen except as a metamorphosis of a primary form. In the course of this metamorphosis, something else happens as well. Certain parts of the primary form become larger at the expense of others, and other parts become smaller; various limbs expand, but not all to the same extent. This produces dissimilarities, although they are all metamorphoses of the same primary form."

The boiler house of the first **Goetheanum** as a metamorphosis, as an ahrimanic one-sidedness of the double dome (building) and the architraves (chimney) of the main building.

8(1/4/1915) 161ff. 3002

275-11

Were the will of the human being not sleeping during day, he could enjoy the inner activities of **blood** and **nerves**: self-enjoyment = eating from the **tree of life**. This self-enjoyment can express itself in Imaginations (blood) and Inspirations (nerves) as an atavistic, "**Pythian**" **clairvoyance**. It is a relapse into the old Moon evolution. This clairvoyance refers only to the own physical nature. Another type of atavistic clairvoyance is that of the ancient (**Hebrew**, however, also other) **prophets**. They craved for the physical body so intensively when they fell asleep that they partly took hold of their inner physical and etheric bodies and came into touch with the extreme ends of their blood circulation and nerve tracts, which activated the prophetic gifts. Modern clairvoyance must be based neither on self-enjoyment (Pythias) nor on self-love (prophets). The human being has to remain connected with his body via the skeletal system, but not via the blood and nerves. In doing so, he unites with the divine forces of the universe so that he becomes an organ of the higher hierarchies by whom he is taken up.

## 276 *The Arts and Their Mission*

*Anthroposophic Press (1986). RStA (8 lectures)*

**1(5/27/1923, Dornach) 1ff. 5294**

**276-01**

On the constitution of the soul in different epochs of the **post-Atlantean** age.

Ancient Indian epoch: the human ego was felt not as an earthly but as divine ego, based on the heaven of the fixed stars, evident in its movements in the planetary movements, aroused or calmed down in its thoughts by the sun or the moon. Distinct **memory of generations**.

Ancient Persian epoch: vivid feeling of the earth's **course of the year** (astral body), fixing of **annual festivals**. Emergence of the feeling of folk relationship instead of the memory of generations.

Egypto-Chaldean epoch: consciousness for the world reigned by thoughts. Human thoughts are only scooped out of the thought ocean of the world (etheric body). Only weak connection with the cosmos: astrology. On the other hand, the concept of folk relationship is fully developed.

Greco-Latin epoch: getting hold of the physical body (gravity), in the Greek people with youthful verve, in the Roman people in a more settled way (body as "robe of state").

**2(6/1/1923, Dornach) 15ff. 5296**

**276-02**

**Architectural** forms came into being in former times out of the **cult of the dead**. They should make it possible for the soul to get out of space into the spiritual world. Alternatively, such forms were chosen like those of the Greek temple that enabled the deities to settle down in them [see [98-27](#)]. Churches surrounded by graves.

In former times, **clothing** was an expression of the fact that the soul incarnating from the spaceless, however, sounding and coloured spiritual world needed some echo in colourful garments. See lecture 7(5/18/1923, Oslo).

On the threefold figure of the **head**, emerging from the interplay of forces of the remaining body of the previous incarnation [see [170-07](#), [170-16](#)].

**8(5/20/1923, Oslo) 107ff. 5287**

**276-03**

The plastic and musical formative forces that are active in the child in the first seven-year period will be partly set free in the second seven-year period and become forces of **imagination**. Only later on, intellect appears which is the power of imagination - finely "sifted out".

*References to lectures of CW 276 in [291-01](#), [291-02](#), [291-08](#), [291-09](#).*

## 277 *Eurythmy. The Revelation of the Speaking Soul*

*Gesamtausgabe, second edition. RStA (one lecture)*

(6/28/1918) (p. 28) 3534a

277-01

“The **etheric body** of the human being has its certain structure, and a partial structure corresponds to the **larynx**... The etheric body of the larynx, tongue, palate etc. begins to move in a certain lawful way with **speaking**.... The whole human being can also express all that is expressed in a part. The rest can be held back, and the whole power, which the human being summons in speech, can be especially expressed. In movements of the whole human being, one can express those movements, which underlie this part of the etheric body. This was done with **eurythmy**.

“What the eurythmist does when he is in rest with his body and hands expresses what takes part in speech beside the immediate organs of speech, larynx and the attached organs. The whole human being in the single movements shows what is expressed partially in the larynx... However, effects in the lungs and other organs are added to them. This works in a subtle way, gives timbre, tonic, contents of feeling of speech. These are withheld movements. This happens by whole moving of the eurythmist, of a single one or also of a group” [see 279/2 and /3(8/26/1923, 6/24/1924)].

(11/19/1920, Freiburg) (p. 207) 4291

277-02

**Eurythmy** as an **educational** means beside gymnastics, as mental gymnastics. It teaches truthfulness at the same time: “If the child is led back to the original, elemental expression of mental experience, to the movements of its own limbs, it will not be able to lie and fall into phrase.”

Similarly in the addresses of 12/28/1921: Steiner points to the fact that eurythmy may support the development of will and the initiative of the soul [see 279/2(8/26/1923)]. Address of 8/19/1922: eurythmy as help for language teaching.

(5/15/1921, Dornach) (p. 224) 4490

277-03

Explanations on Steiner’s **mystery dramas** on occasion of a performance of the second scene of *The Soul’s Awakening* with eurythmy. See addresses of 10/30/1921 (fourth scene) and 1/1/1922 (second scene).

(7/8/1923, Dornach) (p. 368) 5343

277-04

“While **speech**, the speech of sounds, turns into an abstract means of expression because man has put himself into **gravity**, what is attempted in this way - when gravity is overcome by living gesture of **arms** and **hands** - is turned into a speech, through which the human being arrives at the opposite as he does through the speech of sounds.”

“In order to support his earthly speech **angel**-like beings assist the human being in the usual **gesture** in which he expresses what he wants to say discreetly beside the speech of sounds. If an everyday gesture is transformed into the articulated gesture of **eurythmy**, you will actually see what **archangels** are talking to each other, translated into the speech that flows from being to being.”

(7/22/1923, Dornach) (p. 392) 5363

277-05

The human **organs of speech** are not only formed from within, but they are also formed in such a way that the things of the outside world live in these creations. That is why there is something in **languages** “which lives in the secrets of the earthly things around us, and which we become aware of by the fact that just our ego and astral body are separated from the physical and etheric bodies.” It is connected with the inner nature of the outside

things in sleep that echoes like a memory.

## 278 Eurythmy as Visible Song

*Gesamtausgabe, second edition. Lectures delivered in Dornach. RStA (8 lectures)*

1(2/19/1924) (16ff.) 5611

278-01

On the sound experience of **vowels**: *a* (being surprised confronting the world), *e* (feeling compared to the world), *o* (embracing something and merging into it), and *u* (being connected with something and going beyond it). "**Language** is always related to man and world. **Music** is a relation of man as psycho-spiritual being to himself."

The **astral body** partially leaves the physical and etheric bodies with *o* and *u* (waking falling asleep). In music, this going out of the soul means going into one's own spiritual and corresponds to the experience of **major key**. Experiencing *a* and *e*, the astral body gets hold of the physical body, and this experience corresponds to the experience of **minor key** in music. Eurythmic representation of the major and minor triads. The *i* as a (neutral) transition between these two experiences of vowels or minor and major keys.

2(2/20/1924) (31ff.) 5613

278-02

**music**

On the partial leaving of **astral body** and **ego** while talking and singing: the astral body lives in the airy then, the ego in the accompanying **warmth**. The transformation of the experiences remaining unconscious in ear and larynx into the **eurythmic** gesture of the whole human being, while talking or singing.

The relationship of **tone** and feeling either of **desire** (getting out of oneself) or **pain** (going into oneself too intensely). With desire, the tone prevents that the person loses himself, with pain that he gets too intensely into himself. This tonic calms the soul experience.

Chord experiences:

**Octave**: calming the **tonic** by the octave, which comes from without.

**Fifth**: man experiences himself as a ready human being isolated in his skin.

**Seventh**: man gets out of himself (therefore, it was liked in the Atlantean age, see [222-04](#)).

**Third**: man remains in himself.

Octave: "The internally satisfying of the octave is based on the fact that ... one escapes the threat which is in the seventh... and finds oneself again outside."

**Fourth**: man experiences himself internally but not as intensely as in the third; it remains under the surface in contrast to the fifth. He makes himself smaller, so that the outside world is not involved in him, he creates in himself.

On the eurythmic gestures of these chord experiences which have to be more conscious to the eurythmist than to the singer whom the body gives assistance.

On the representation of **consonant** and **dissonant** triads, on tetrads which are always dissonant.

See 309/3(4/15/1924, Bern): on the relationship of music or rather the chords to the bone structure of the **arm**.

3(2/21/1924) (45ff.) 5614

278-03

Movement **tonic - seventh**: image of stimulating, has **curative-eurythmic** significance: "if you have to state that, for example, something like hardenings are in the **lungs**, or in any other, in particular breast organ ..."

Movement tonic - **sixth**: image of arousing feeling.

The ready **tone** and the chords in particular as dead **music**. **Eurythmy** wants to transform these chords permanently into movement, into temporal sequence, that means into melody. Something past (memory) and future (expectation) lives in any tone and its accompanying tones, while hearing a tone is present. Tones are the physical, the dead of music: "We need the tones, of course, but music lies between the tones.... But such a lying in between is just possible in melody. It's no use with harmonies. It's no use with the chord." Music as the non-audible, the spiritual that eurythmy makes visible in the movements that permanently come into being and are never concluded.

On the relation of man's movements in three-dimensional **space** with the musical: above-below: pitch (**melody**), right - left: **bar**, in front - behind: **rhythm**.

Relationship of music with **vowels** (approximately)

<i>c</i>	<i>u</i>
<i>d</i>	<i>o</i>
<i>e</i>	<i>a</i>
<i>f</i>	<i>ö</i>
<i>g</i>	<i>e</i>
<i>a</i>	<i>ü</i>
<i>h</i>	<i>i</i>

This relationship is also expressed in the similar movements for the triad and for *u* (tonic), *a* (**third**), and *e* (**fifth**).

4(2/22/1924) (59ff.) 5615

278-04

#### health-illness / speech formation / eurythmy therapy / music therapy

On the eurythmic representation of the **beat** and the transition from one motive to the other. The physical manifests itself through emphasising the corporeal in the first case, in the second case in movement. **Rhythm** manifests itself in the etheric, and **melody** in the astral of the human being. If music turns into speech (singing), the ego comes to the fore. The music originating in the human interior is suppressed through speech what is caused by the fact that **language** copies the outside world, nature, above all, in the **consonants** [see 279/2(8/26/1923) and 81/7(3/11/1922)]. Therefore, recitation and declamation have to try to get out the musical of language. On the other hand, it seems to be absurd to copy or illustrate phenomena of nature in **music**. Such an unmusical music is also unsuited for tone **eurythmy** from the start.

A poem of Goethe is represented as example of the musical aspect of language. It turns more to the astral-unaware of the human being due to its musicality.

**Diphthongs** like *ei* or *au* are comparable to intervals, not to single tones [see previous abstract).

Music as something self-creating in the human being, hence, also the healing effect of music and tone eurythmy: "A lot of man's illnesses can be traced back to the fact that he internally becomes nature anyhow, instead of remaining human. We always become part of nature when we fall ill. The actually human consists of the fact that we do not tolerate physical processes as they are, but just alter any physical process internally, make it internally human."

5(2/23/1924) (73ff.) 5618

278-05

#### language

The **consonants** save the human being from only being given away in the **vowels** with his inside to the world. The more unmusical a poem is, the more the articulation of the consonants must be considered.

Transition from solo eurythmy to choir **eurythmy**: representation of a sequence of motives by several eurythmists so that the preceding remains visible in space: "And just think of how often I am forced to say: the past exists in the spiritual world. Here in the unfolding of motives by the choir, the past remains there, is recorded only, while it is

hardened... and the concerning bearer of the motive completes it standing up." Additional variation by the fact that the chords are shown by several persons in the sequence of motives: In this handing over of motives from group to group, "something invisible walks through the choir, and then you have come very close even to the point where the invisible becomes musical, you have come very close just to **atonal music**... You are doing something that becomes unmusical in music, so that you take it back again into the musical by eurythmy, while you can appeal to the invisible just by movement."

**Eurythmic meditation:** downward sequence of tones *h, a, e, and d*. The sung word **tao** fits to it. If this is expressed through eurythmy correctly, tao will be a "wonderful" means to make the inner physical nature pliable, internally flexible, and artistically formable for eurythmy. "You will realise while performing that it gives you inner strength that you may transfer on all eurythmising. It is an esoteric means."..."And you have already to go back very far into the past, to the ancient **Chinese**, if you want to get acquainted with eurythmising meditating."

**6(2/25/1924)** (88ff.) **5621**

**278-06**

Gestures of tone **eurythmy** may be transferred into the gestures of the vowels a, o, and u if they are to be made especially intimate, in order to show the mood, but not into the gestures of e and i which will lead to the unmusical.

What does **music** express? "This question will not easily be answered by anybody who is not able to dream. For ... basically, the poet, the artist has to dream, this means that he can meditate; either to have the dream images as memories, or to have them as realities of the spiritual world." Besides, it depends less on the contents than on the moods contained in them [see 227-02]. "From this fact follows that music has contents, not the thematic contents, which are taken from the sensory world, but those contents which come to the fore, actually, whenever something expresses itself in the sensory, but in such a way, that you can leave out the sensory and then you will have the real nature of a matter."

On the tone-eurythmic performance of the persisting note (bourdon, drone) and **rest** in which the most essential element of music is expressed. On the transition from **dissonances** to **consonances** and vice versa, shown by a movement running back in itself: "Note that I extinguish a small piece. This is when you are walking back. You will have this feeling: You have extinguished a small piece. This means going into the spiritual ... there you eliminate all tone in movement, and you indicate: now there is something that you can't express any more in the sensory world, but now I just indicate the border of what you have to imagine." This then takes place unconsciously in the onlooker.

The gist of a rest is also in tone eurythmy or in declamation and recitation (**speech formation**).

The **second** as the gate, the beginning of the musical element, and its eurythmic gesture.

**7(2/26/1924)** (102ff.) **5622**

**278-07**

The eurythmist has to feel the beginning of musical eurythmy in the **collarbone (tonic)**, also the **second** in the socket of the joint of his upper arm. The feeling then flows into the ulna: big **third**. In the contrary way, from the radius to the hand: small third (**major and minor**). **Fourth:** beginning in the hand, **fifth:** in the hand, **sixth:** in the upper parts of the fingers, **seventh:** in the lower parts of the fingers.

The same can also be felt and performed by the legs and **feet**.

**Singing** means performing the same movements etherically which the eurythmist does in tone eurythmy. Therefore, both cannot be made simultaneously.

Eurythmic movement with major key cadenza: to the right, with minor key cadenza: to the left.

**8(2/27/1924)** (118ff.) **5624**

**278-08**

Astral body and ego leave the physical body in **pitch**, in higher **tones**. This leaving



means ethos: "Ethos of the human being means: uniting the soul with the spiritual weaving and being." They enter the physical body again when the tones or pitches are decreasing. "Decreasing the pitch means uniting more with the physical than it is the normal case. That is pathos."

In the length of tone, the actual feeling is expressed which underlies the **musical**, while in pitch feeling tends to the intellectual and in the intensity of tone to the will.

On the accompanying **eurythmic** gestures with length and loudness of tone and the representation of sequential motives.

## 279 Eurythmy as Visible Speech

Rudolf Steiner Press (1984). **RSIA** (1 lecture)

1(6/24/1924, Dornach) 21ff. 5784

279-01

### John 1:1-5

If all sounds of the **alphabet\***, spoken one after the other, persisted as air-forms; all single forms would result together in the form of the human **etheric body**. Words are always partial forms of the etheric body. Because man names all things, parts of the universe are pronounced with it. Tip to the introductory verses of St. John's Gospel. The physical-etheric **larynx** is a metamorphosis of the **uterus**: speaking as creating an etheric human being.

"Every time that a man speaks he produces out of himself some part of that which existed in primeval times, when the human being was created out of the cosmic depths, out of the etheric forces, and received form as a being of air before he acquired fluidic form, and, later still, his solid physical form."

The human **figure** as a result of the movements of gods: the gods eurythmize the human figure.

\*"The alphabetical order of sounds in general use today is no longer quite correct."

2(6/25/1924, Dornach) 39ff. 5787

279-02

### alphabet

The original formation of letters like those of the **Hebrew language** (only consonants, see abstract 104-19) imitate the air-forms of language.

If people felt the single sounds rightly, they would also speak one language. The saying that there was once a **primeval language** is no myth. "In primeval language all words were really interjections, ejaculations."

On the content of feeling of the single sounds (partly from the following lecture, 6/26/1924):

*a*: amazement, astonishment.

*b*: something that protects and shelters us (house, see 209-02).

*c* (= *ts*): imitation of lightness, feeling relief. Similar feeling of relief with sneezing. "The old occultists said that the sound *c* in primeval language was the regent of health."

*d*: pointing towards something, the raying out towards something.

*e*: we will not allow what has been done to trouble us.

*ei*: affectionate caress.

*f*: in former times *f* was felt as the whole range of divine wisdom (**Isis**) in the outgoing breath-stream, e.g., in the Near-Eastern and Egyptian mysteries but also in the ancient yoga philosophy. Feeling approximately: 'you must know that I myself have knowledge'. Tip to the German phrase to know something out of the *ff* (to know a thing upside down and inside out).

*h*: blowing, wafting past of something. It lies midway between consonants and vowels and has a special connection to breathing, which was felt by man partly in an inner experience and partly in an outgoing experience.

*i*: self-assertion.

*k*: mastering matter by spirit (lecture, 6/27/1924).

*l*: creative, formative element. "The force which overcomes matter in the creation of form."

*m*: conforms itself to everything and understands everything. Expression of agreement.

*n*: passing something quickly and ironically that seems to be a matter of course.

*o*: embracing something affectionately.

*r*: something is rolling, revolving.

s: feeling; it was connected with the **symbol** of the **snake** or with the symbol of the **staff of Mercury**. Calming down movement.

sh: something is blown away.

t: like in **Tao** (the creative), the streaming of forces from above downwards.

u: something feeling coldness; the soul feels a certain rigidity and numbness.

z: similar to *c* but connected with cheerful mood.

Lecture 15(7/12/1924):

g: being consolidated, holding our being together.

w: moving, walking. This sound tends to **alliteration**.

**3(6/26/1924, Dornach) 55ff. 5789**

**279-03**

The **eurythmic** gestures for *a, e, o, i, u, b, d, f, l, m, n, r*.

In the following lecture (6/27/1924) for *s, sh* and *z*.

**4(6/27/1924, Dornach) 73ff. 5791**

**279-04**

Characterisation of the **German language** as being plastic, therefore, eurythmy could come into being as a moved sculptural art first within the German language. Latin languages are more "lawyer-like" (shown by means of the example "Kopf" [German, head] – testa [Italian]). The genius of the **Hungarian** language is a "hunter" and very musical. One can notice that the **English** language (in eurythmy) reveals its connection with the waves of the sea, its mastery of the waves. The **Russian** language is "merely suggestive, it has not yet its true being, but is following the tracks leading it towards this being" [cf. 173-07]. Its counter pole is the **French** language; it is always in front of the word.

On eurythmic movement for something abstract and something concrete, for affirmation and negation as transition from the single word to the inner logic of language.

**5(6/30/1924, Dornach) 87ff. 5799**

**279-05**

On the **eurythmic** gesture for particular emphasis within a text (exclamation marks or question marks). On the gestures of liveliness or mirth, confounded cleverness, **knowledge**, self-assertion, wild delusion, insatiable desire (dissatisfaction), inwardness, charm (lovableness), the bringing of tidings, sadness, despair. In the following lecture (7/1/1924), the gestures of **devotion**, solemnity (gesture symmetrical to that of knowledge) are shown.

**6(7/1/1924, Dornach) 103ff. 5801**

**279-06**

**poetry**

The **eurythmic** movements that can make visible the character of a poem, depending on if it tends more to **thinking, feeling, or willing** (straight, bent, or combined lines or figures). This tendency may also be demonstrated in the way a poet uses certain sounds (many *e-* and *i-* sounds: more intellectual, *a-*, *o-* and *u-*sounds tendency toward feeling; many consonants and few vowels when will is predominant).

On **colours** (of dress or veil) or combinations of colours accompanying vowels (*a* blue-violet, *e* pale-yellow with green) that may also fit whole poems as a colour-vocalic atmosphere, which may be expressed in the garments.

**7/2/1924, Dornach) 115ff. 5804**

**279-07**

Classification of the **consonants** into sibilants (breath sounds: *h ch j sh s f w* and *v*), plosives (sounds of force: *d t b p g k m n*), the vibrant *r* and the alveolar or wave-sound *l*. On the sculptural **eurythmic** presentation of different consonantal groups: sibilants indicate moving along with the outside world (eurythmic: moving the body with the sound gesture), plosives indicate an assertion toward the outside world (eurythmic: impeding, fixing the sound with the body).

**Diphthongs** as *au*, *eu*, and *ei* are represented eurythmically by both vowels merging into each other but not fully carried out. Diphthongs and the umlauts (*modified vowels: ä ö ü*) indicate something in (the German) language that is or becomes indefinite, when the plural is used or a collective whole has to be called. \*

\* *There are some rests of this phenomenon in English, too: mouse (Maus) – mice (Mäuse), foot (Fuß) – feet (Füße), goose (Gans) – geese (Gänse), also brother (Bruder) – brethren (Brüder).*

**10(7/3/1924, Dornach) 127ff. 5807**

**279-08**

In the same way as **diphthongs** and umlauts become indefinite they are spiritualised (comparison with being spiritualised and increasing pitch; see 278-07). The actually spiritual of **language** (and with it also of speech-**eurythmy**) is when the sounds merge into each other, as one has to look for the spiritual of music between the tones.

A word is not just a sequence of sounds, with which something is imitated, but it expresses a cosmic connection. There are the personal pronouns for instance, which still require certain movements, besides the sound gestures. Use of these different movements onto poems in order to elaborate their basic mood.

**9(7/4/1924, Dornach) 143ff. 5809**

**279-09**

Lifting, carrying, and placing of the foot while **eurythmic** striding: When lifting the foot it is a will-impulse as such; when carrying with the thought that comes to expression in this will-impulse; and when placing the foot with the deed, with the fulfillment of the will-impulse

The true nature of **speech** lies midway between thinking and feeling: if it tends more to the former, it is prose, if it tends to the latter it is artistic (poetry). In order to find the character of language, one has to develop a feeling for the different rhythms, **metres**, which may be expressed in eurythmic striding. **Iambus** (less stressed-stressed): character of striving for something. **Trochee** (stressed - unstressed): certain ideation that expresses itself in activities (thinking). **Anapest** (unstressed, unstressed, stressed): longing remains behind willing, at the same time a spiritual element is brought in. **Dactyl** (stressed, unstressed, unstressed): character of talking, asserting.

“Thus it may be said that the use of language is based upon the fact that every sound is a picture, an image of what it wishes to describe. If then, we accustom ourselves to see pictures in sounds we shall learn by degrees to have a feeling for the use of these pictures, – we shall learn to know that poetic language, artistic, plastic language must be pictorial in character.”

Such pictures may be metaphors: one or several characteristics are used in common to express a relationship. Or a part is used pictorially for signifying the whole (example “musical head” instead of musical person) or the other way round that something more comprehensive describes a part (synecdoche). Eurythmic movement with metaphors by walking sideways, with synecdoche by walking backwards and vice versa by walking forward. Correspondingly, all that has to do with praying: walking backwards, with thinking: walking forward, with conversation: walking sideways.

**10(7/7/1924, Dornach) 157ff. 5817**

**279-10**

One does not take the starting point from the sounds for **eurythmy** forms but from forms that result from human nature: 12 gestures of resting and 7 gestures of moving.

The static gestures are as follows:

- (1) Enthusiasm (Leo),
- (2) Soberness (Virgo),
- (3) The weighing process in its relation to thought (Libra),
- (4) Of understanding, reason (eagle, later term Scorpio),
- (5) Of decision (Sagittarius),
- (6) The bringing of thought into connection with the external world (Capricorn);
- (7) Balance between thinking, feeling, and willing (Aquarius = etheric human

being);

- (8) The event has become destiny (Pisces);
- (9) The event (brought about by action) (Aries);
- (10) The action (Taurus);
- (11) The capacity for action (Gemini);
- (12) The impulse towards action (Cancer).

The gestures of moving are as follows:

- (1) The whole human being (Sun);
- (2) Man's loving and devoting being (Venus);
- (3) His egoistic being (Mercury);
- (4) Capacity for creation (Moon);
- (5) His aggressive element (Mars);
- (6) Activity arising from wisdom (Jupiter);
- (7) Deep contemplation (Saturn).

This is the human being, divided into different capacities, members and forces which, on the one hand, were once spread out in the animal kingdom individually and are named with the old **zodiac** terms (the resting gestures: all animals as man), on the other hand, they are connected with the **planetary** forces (moving gestures, "union of the animal-like in the human being by the sevenfoldness").

The consonantal element is in the zodiac, the vocalic element in the planetary system (*a e i o u au*) [cf. 156-04, 208-08]: "The constellations arising through the motions of the planets are indeed a heavenly utterance, which sounds forth with infinite variety. And that which is here uttered is the being of man. Small wonder, then, that in the possibilities of gesture and movement the cosmos itself is brought to expression.

Such thoughts as these enable us to realise that in eurythmy we are really reviving the **temple dancing** of the ancient mysteries, the reflection of the dance of the stars, the reflection of the utterances of the gods in heaven to human beings below upon the earth."

11(7/8/1924, Dornach) 177ff. 5818

279-11

### eurythmy

Assigning the single consonants and vowels to the gestures of the zodiac and planets:

Aries	<i>w</i> (semi-vowel, similar to <i>u</i> )
Taurus	<i>r</i> (semi-vowel, similar to <i>a</i> )
Gemini	<i>h</i>
Cancer	<i>f</i> and <i>v</i>
Leo	<i>t</i> (Tao)
Virgo	<i>b</i>
Libra	<i>c</i>
Scorpio	<i>z</i>
Sagittarius	<i>g</i>
Capricorn	<i>l</i>
Aquarius	<i>m</i>
Pisces	<i>n</i>
Sun	<i>au</i>
Venus	<i>a</i>
Mercury	<i>i</i>
Moon	<i>ei</i>
Mars	<i>e</i>
Jupiter	<i>o</i>
Saturn	<i>u</i>

When you make a gesture of sound together with the gesture of the zodiac or planet, preceding and following the sound-gesture, then you will get the transitional gesture from one sound to the other (in which the really spiritual is living, see abstract -08).

12(7/9/1924, Dornach) 188ff. 5821

279-12

**temperaments / eurythmy therapy**

On the **curative** effect of **eurythmic** forms and movements. The exercise "I and you, you and I, I and you, you and I – are we", which can be applied for **jealous** and overly ambitious children. But one has to take care that nothing is used in **education** that has a magic and with it suggestive effect. This exercise may only be done with children that have a dulled (but not abnormal or over active) consciousness, and then it is of great use. Furthermore, a "peace dance" for choleric children, an "energy dance" for phlegmatic or sleepy children is demonstrated. A spiral form winding from within outwards for **egoistic** children, the reverse movement for anemic children that have a weak ego. More information in this respect in the next lecture (7/10/1924).

13(7/10/1924, Dornach) 201ff. 5822

279-13

**Eurythmic** forms may be elaborated from soul moods in a similar way as gestures are brought about out of the sounds, e.g., creating a ceremonious mood in hallelujah by moving a group in pentagram; the evoe (cheer of the bacchantes) as an additional example etc. The eurythmic expression for **irony**.

14(7/11/1924, Dornach) 211ff. 5823

279-14

The **eurythmic** treatment of words, in so far as they are nouns, adjectives, verbs (grammar) etc. Adjective: gesture in rest, verb: in movement, differences between verbs which express activity, passivity, and duration. There are also different movements with nouns, depending on if they describe something sense-perceptible (concrete), experiences of soul and mind (abstract), conditions (beauty, height, and whiteness) or feelings (compassion, grief).

Interjections are special opportunities to bring beauty and grace into eurythmy as grace should always be emphasised in all forms of eurythmy.

Pronouns are treated like the adjectives. Gestures for prepositions and conjunctions (and, but, or) are given.

Example how poems may be eurythmised according to their form.

A **meditation** is given that enables the eurythmist getting into the eurythmic realm if he arouses the appropriate mood.

15(7/12/1924, Dornach) 226ff. 5826

279-15

On the significance of standing (imitating something) and walking (one desires to be something) in **eurythmy**. Man's feet correspond to the earth: "Where we have to do with gravity, – and this feeling of the weight of the earth is present in nearly all forms of human suffering, – we must endeavour to express this in eurythmy by a graceful use of the feet and legs." **Hands** and **arms** express the soul-life and with it the most essential part "of what may be brought to expression in eurythmy". On different positions of the head (mind) for wanting, not wanting, feeling, not feeling, understanding, not understanding.

## 281 *The Art of Recitation and Declamation*

*Gesamtausgabe, second edition. RStA (9 lectures)*

**1(9/29/1920, Dornach) (9ff.) 4230**

**281-01**

### **speech formation**

The necessity of a sculptural-musical way of speech for poems which show supersensible facts, like Steiner's mystery dramas (here *The Portal of Initiation*, seventh scene, see also lectures 5 and 6 (7/30/1921 and 6/7/1922), and 282/2(9/6/1924)). One must not start from thoughts in the artistic treatment of language, but: "You have to do nothing with such a representation, but to copy merely what appears in your introspect."

**2(10/6/1920, Dornach) (24ff.) 4244**

**281-02**

### **speech formation**

In **poems** of olden times, one still felt that something spoke from the spiritual world through the human being. Examples: the beginning of **Homer's Iliad** and the *Song of the Nibelungs*, it is more musical in the former, more pictorial-imaginative in the latter. The ancient **metres**, especially the **hexameter**, arose from the harmony of **heart** rhythm and **breath** rhythm [cf. 205-05 and lecture 7(3/29/1923)]. While this was expressed more musically with the Greeks in the rhythm stressed - unstressed - stressed (or vice versa), the Nordic people used more alternation of high and low tone feeling the pictorial element.

On Homer and the figures of Agamemnon and Odysseus see 287/1(10/10/1914).

**3(10/13/1920, Dornach) (40ff.) 4259**

**281-03**

### **breath / speech formation**

Declamation and recitation are in between speech and singing. Recitation lives more in the process of inhaling which does not really reach ideation (prose). That's why recitation is, above all, the art of presenting the epic. Declamation is engaged in the will and the process of exhaling: art of presenting the dramatic. The **epic** may also turn into the **dramatic**, recitation into declamation due to its national character. Example *Kalewala*. Assonance and **end rhyme** are based on holding one's breath on the way to prose, whereas something volitional lives in **alliteration**.

On the artistic treatment of the respiratory process as precondition for declamation and recitation.

**4(4/6/1921, Dornach) (67ff.) 4444**

**281-04**

### **dramatic art / naturalism / speech formation**

One can develop an understanding of the **lyrical** from the internal experience of the **vocalic**. The lyrical experience goes back to musical experience. While reciting of lyric, one has to start from the experience of vowels. The **epic** is understood through the **consonantal** experience.

The content of the **dramatic** is the soul element that comes into being from the interaction of the individual persons. "You have to perform pictorially on stage, and here the spoken is also a pictorial representation of what lives in the poet's soul. And what is performed on stage does not have its effect from reality, but from its nice appearance. It is also something imaginative in spite of its reality. And it is something imaginative, though in a very special way, if we place any dramatic action before our soul in **imagination**. However, this imaginative is not experienced in its being, but in its projection into our soul as a creation of our imagination." That's why the dramatic should not be performed naturalistically, because it is based on this imaginative element.

Possibilities of the artistic treatment of speech for declamation and recitation especially of

the dramatic: variation of tempo (faster: the ego is going out, slower: coming to one's senses), increasing and decreasing the tone (spiritualisation, the ego ascending like in enthusiasm or descending below itself like in grief), also time and rhythm. The traditional performance of **French** classics as a good object of study.

"The really artistic recitative presentation of **prose poetry** has to be more emotional to a still greater extent. This being ensouled has to be the occasion of going beyond the intellectual understanding of ideas lying in the words to the more pictorial." However, something musical has yet to sound faintly through that.

7(3/29/1923, Stuttgart) (p. 138) 5213

281-05

**poetry**

"The poet has to use words, because words are just the tools of human speech, but in using words, he has inevitably to get out of his own artistic element. He is only able to do this through the fact that he leads the word back again to the formation of the syllabic. The poet acts in measure, number, and weight of the syllabic, and therefore in a region, where the word has not yet become word, where the word is still bound to the musical-imaginative-sculptural of the beyond-word, of the spiritual." Therefore, he feels that he has to lead back the words to this area. A way of doing that is the creation of **rhyme** and stanzas.

The **end rhyme** as a kind of "penance" of the poet for the prosaic of the word that he has to use, and which is traced back to the Fall of Man. **Alliteration**, however, is traced back to the longing for remaining in the syllable of language, for returning to the state of celestial innocence.



## 282 Speech and Drama

Steiner Books / Anthroposophic Press (2007)

Approximate pronunciation of German sounds

Vowels/Umlauts	Diphthongs	Consonants
<u>a</u> as ah!	<u>au</u> as ou in "loud"	<u>ch</u> as Scottish ch in "loch"
<u>e</u> as e in "best"	<u>ei</u> and <u>ai</u> as i in "fine"	<u>j</u> as y in "yes"
<u>i</u> as i in "bit"	<u>eu</u> and <u>äu</u> as oy in "boy"	<u>v</u> as f
<u>o</u> as oh!		<u>w</u> as v
<u>u</u> as oo in "mood"		<u>z</u> as ts
<u>ä</u> as a in "cat"		<u>sch</u> as sh
<u>ö</u> as i in "bird"		
<u>ü</u> as French u in "tu"*		

\* Steiner mentioned ee as in "sweet" for eurythmy

1(9/5/1924, Dornach) 23ff. 5895

282-01

The impulse of **speaking** goes out from that part of the **astral body** which is modified by the **ego**. Sounds remain unaware in normal speech; they must be raised "in certain way to consciousness" in artistic **speech formation**. This has not to be achieved through speech techniques which come from the anatomical, the organs of speech, but from the speech organism.

**Vowels** result from the impulse of speaking that goes over from the astral body to the etheric body, the astral body impinges on it, whereas **consonants** originate while the astral body impinges on the ego, so that a fragment of consciousness enters into the consonantal element.

The **primeval speech** was united once with feeling and thinking. The thought "has now slipped up more into the ego; speech has remained in the astral body; feeling has slid down into the etheric body."

Ancient poetry was a unity, expressed feeling and thinking. "The kind of poetry that has remained most of all like the primeval ... is inherent in speech itself is the **epic** which comes directly from the astral body remained most similar to it". **Lyric** comes from feeling (etheric body), and **drama** drives speech outwards. Lyric is an expression of the human inside, tends to be more vocal or to vocalise consonants, speech formation is then predominantly **declamation**. The epic poet is concerned with the human inside and (imagined) outside, speech formation is predominantly **recitation**. The dramatist faces the real outside, speech formation is predominantly **conversation**.

1(9/5/1924, Dornach) p. 39 5895

282-02

A is a sound of astonishment, of opening oneself: the astral body comes out (becomes more unconscious = falling asleep). Its counter pole is u: closing oneself, but also waking up. A tends more to the consonantal (r), u is more vocalic, o lies in between. The syllable om is an instruction for the pupil in oriental mysteries to go to the boundary between waking and sleeping and get to know what can be experienced neither in the sleeping nor in the waking state. The syllable **aoum** is the higher level where the pupil himself can manage the transition from waking to sleeping.

1(9/5/1924, Dornach) 40ff. 5895

282-03

The **Greek gymnastics** as a "complete language", as adaptation to cosmic conditions:  
**Running**: relative strength of limbs (will) to the earth: man and earth.

**Leaping:** inner dynamic is added to the mechanics, which maintains proper balance between man and the earth's gravitation while running: modified man and earth.

**Wrestling:** something mechanical is added which requires a balance in the horizontal in addition to the vertical of the earth: man and the other object.

**Discus-throwing:** The other object is brought still closer to man; dynamism goes its determined way.

**Spear-throwing:** the dynamics of direction is added to the dynamics of the heavy body.

2(9/6/1924, Dornach) 43ff. 5898

282-04

The fundamental mime movements of the stage are faint "shadows" of the five Greek **gymnastic** exercises. Gesture and speech as poles of the artistic **speech formation** in which gesture comes first, and word is taken out of gesture. Six revelations of speech: effective, thoughtful, cautiously feeling forward in face of hindrances (asking, wishing), giving vent to antipathy, expressing sympathy, drawing back onto one's own ground.

"If, however, having recognised that the genius of language works in these six ways, we then go on to study this genius of language in gesture, we shall find that the way lies clear before us to go back afterwards to the word."

	<b>speech</b>	<b>gesture</b>	<b>intonation</b>
(1)	effective	pointing	incisive
(2)	thoughtful	holding on to oneself	full-toned
	modification:		
	inability to come to a decision	limbs held quite still	slow and deliberate
(3)	cautiously feeling forward in face of hindrances	rolling movement forward with hands and arms	vibrating, trembling
(4)	antipathy, repudiation	flinging out an arm or leg	hard
(5)	sympathy, recognition	reaching out to touch the person or object	gentle
(6)	drawing back on to one's own ground	slanting an arm or leg away from the body	abrupt

If gesture is pursued into the momentary intonation of words in this way, it becomes also easier to pursue gesture into intonation of sounds what should become habit. Complete disappearance of gesture into the sounds of wind instrument nature (sibilants) h, ch, j, sh, s, f, w. Gesture is perceptible in hearing sounds. Imaginative "seeing" of gesture with the impact or thrust sounds (plosives) d, t, b, p, g, k, m, n, and feeling in arms and hands with the vibrating sound (vibrant) r and feeling in legs and feet with the wave sound (alveolar) l. Gesture disappears more or less into speech.

"In gesture lives the human being; there, in the gesture, is man himself. The gesture disappears into speaking. When the word is intoned, then in the word man appears again, gesture making man." "Let us then receive, as a heritage (and matter of meditation) from those times when speech was still part of the content of the mysteries, this truth: Man, who has disappeared in the gesture, rises again in the spoken word."

The **dramatic art**, "that employs gesture does not let man altogether disappear from the gesture. Neither does it let him wholly rise again in the word. And this is what makes a dramatic performance so fascinating. For since man does not altogether disappear in the gesture (for the actor stands there before you as man in the gesture), nor yet fully rise again in the word, a possibility is created for the onlooker to take a share in the experience. He has to add in his **imagination**, in his own enjoyment of the **drama** on the stage, what is not yet fully present in the word that is spoken on the stage."

3(9/7/1924, Dornach) 64ff. 5901

282-05

**speech formation / metre**

Modern **prose** as report of (head) thoughts is at most pointed and without artistic style that requires continuity of thought. So that the communication becomes artistic, "it should also be continually making the effort to reach out with what has been perceived by the head and let it take hold of the arms, and more especially of the legs." This happens with the **hexameter** (metre **dactyl**). Today, no longer up-to-date:

In the reversion of the dactyl, in the **anapaest**, the vague of feeling and leading up feeling to deliberation is expressed. Accordingly, Greek art mainly used it in **lyrics**

Speaking in hexameters as training for speaking **consonants** (right usage of tongue, palate, lips, teeth), speaking in anapests as training for vocalising (throat, lungs, diaphragm). **Trochee** or **iambus** have a similar effect, they represent an intermediate stage. The stylistic **drama** that tends to have an inward character makes use of the iambus, and the prose (conversation) drama of the trochee as stylistic device.

It is recommended to read trochees as preparation for reading **fairy tales**, because in the fairy tale, the consonantal element should be developed: "The vowel intonation being allowed to subside, the vowels slip away into the consonants, and as a result the whole thing is lifted a little out of reality. We are no longer in immediate reality; we receive the impression of something a little uncanny. The fairy tale, you see, treats what belongs to the sense world as if it were supersensible, and only when it is told or read in the way I have described can our human feeling reconcile to it."

In **Greek dramatic art**, there still was a feeling that countenance was not that important or not that much, and the gestures of the remaining man were the most essential, therefore the Greek actors wore **masks**.

4(9/8/1924, Dornach) 81ff. 5905

282-06

**metre**

The **Alexandrine** (6 iambs) as compromise between prose and poetic form. In the same way as speaking hexameters is leading to good prose speaking, the Alexandrine is preparing proper poetic speech. The Alexandrine finds a better premise in **French language** than in German (tip to its more external poetic use in Goethe's *Faust*.)

For the **dramatic**, the way has to lead from the narrative, epic where the object is first thought of to the narrative, which contains the dramatic; by this the actor has to put himself into the object. In ancient mysteries, one could not speak of contact to the gods without **speech formation**, also the **Lord's Prayer** in Latin offered a feeling for speech formation.

5(9/9/1924, Dornach) 104ff. 5909

282-07

Both versions of **Goethe's** drama *Iphigenia* as example of the "annihilation of matter through form" in terms of Schiller's *Aesthetic Letters*. Original prose, spoken out of the immediate feeling, is put in such a form (verses) that "we shall no longer have merely the original matter and the original feeling, prosaically expressed; now the effect will be produced, not by these, but by form, by picture, by rhythm."

Preparation: If such a work like the second version of Goethe's *Iphigenia* is formed in verse, one should change it back into its prose version.

Exercises for **speech formation** are given, starting from **vowels** or **consonants**, which have a formative effect on the organs of speech (**larynx** etc.), **lungs**, and **diaphragm**.

6(9/10/1924, Dornach) 120ff. 5912

282-08

**dramatic art**

On the artistic creation of dialogue in **drama**. As an example, a scene of the *Misanthrope* by **Molière** (1622-1673) is represented, because there would not be anything as easily comparable in German literature. Listening should lead from meaning and idea to a

listening understanding, to a sensitive perception of sounds and words. This has to be developed into the listening actor in dialogue so that his answer then achieves a certain, unaware colour for the spectator.

**8(9/12/1924, Dornach) 186ff. 5920**

**282-09**

**dramatic art**

A pre-school of **gymnastics** should be established for a drama school in a modern way, in which the student understands **speech formation** and **gesture** as something to become instinctive. By means of gymnastic disciplines, he should learn the following:

by running: walking in such a way that the word is correctly articulated;

by leaping: adaptation of walking to the character of the words;

by wrestling: right movements of hands and arms while speaking;

by discus-throwing: play of countenance;

by spear-throwing: learning to speak in a way that speech is not expression of thought, but that it acts as speech. In the next lecture (9/13/1924), further explanations are given on this, and on the connection of these exercises to the recitative aspect of speech.

Tips for stage performance: when an actor is speaking, the others should not just stand there, but participate. When something intimate is spoken, one should go from back stage to the front. When something is communicated within a group, the one who is speaking should slightly go backward, if the group understands it. If they do not understand it, he should pass through the group to the front, into the direction of the spectators.

Important: the right **eye** is more adapted to understanding, the left more to having interest. Correspondingly, the actor will move from right to left if he wants to arouse interest, from left to right (from the spectator's view) if he wants mere understanding.

**9(9/13/1924, Dornach) 214ff. 5925**

**282-10**

**dramatic art**

Tips for **stage setting** and with it forming style: principally, the actor should not act turning his back to the spectator. On the relevant gestures of listening that should correspond to the gestures of the speaker [abstract -04]. Presentation of convincing, persuading, and consoling speech. If the actor shows his profile to the spectator by slightly bending back his head, this indicates superiority to the other members of the company. Partial profile, with partially bent head: intellectual participation in what the other is saying. Front-face view: if the scene should have a special effect on the mind of the listening actor.

On the necessity for the actor to develop **temperament** and **humour**.

**10(9/14/1924, Dornach) 227ff. 5929**

**282-11**

On the sensations of **taste**: bitter is more felt at the back part of the tongue and palate, sour more at the edge of the tongue, and sweet at the tip of the tongue. Transferring those expressions onto moral feelings: for example, to see a sour face means to activate the same organs, or parts of them, but in a more spiritual way. The moral activates language in the same way, in which the physical activates feeling. Feeling of bitterness by speaking or hearing some reproach, of sweetness by flatteries.

On the historical development of **dramatic art** from **mystery plays**, the reverberations of which could be especially found in the not preserved works of **Aeschylus**. In these plays, the feeling should be imparted that the gods themselves descended onto the stage. This was achieved by **speech formation**, by way of a **chorus** (recitative between singing and speaking) with accompanying instruments. In the spectator, this should arouse greatest respect for the divine, and secondly he should have the feeling of being connected to the world of the gods. Later on, there was first added one, then several other actors that represented gods themselves (with animal **masks**, see presentation of Egyptian gods with animal heads). In the Middle Ages, these stage plays were still connected to the cult (e.g. **Christmas plays**), although already modified. Finally, the presentation of gods became

the presentation of man on stage: “and man has now to learn to stylize his prose; for he has to carry into the external world the revelation of his own inner experiences.” Naturalistic imitation is not sufficient for it.

On the artistic presentation of a simpleton, a wise man, a kaffeeklatsch lady.

**11(9/15/1924, Dornach) 242ff. 5933**

**282-12**

**dramatic art / human members**

Further tips to the development of mime and **gesture** on the feeling for sound: anger (feeling *i e* inwardly), sorrow (*e*), and trouble (*ö*, speaking with pressed lips). Gestures of different **temperaments**.

**Weeping** (*ä*): the etheric body takes hold too strongly of the physical body. “When man finds this condition painful, he tries to call back the force that is working from the etheric body into the physical body, and raise it in the direction of the astral body. He thus pours a counter-force into the astral body. The etheric body is of course connected with the fluid element in man. So now, you can see what happens. The etheric body exerts its force in the direction not of the physical but of the astral body; and the result of this, the projection of it in the physical, is that tears are released, the man weeps.”

**Laughing** (*o e*): “something gets lost into the astral body that should have been grasped by the ego. It was strayed into the astral body, because man was not quite master of the impression... It is the contrary way (of crying). Something is present in the astral body, and the etheric body wants to bring it down into the physical body. That is what laughter consists in.”

Further: how one should mimic attention (sound-feeling *a*), surprise (*i*), fright (*u*), scorn (*n*), depression (*w*), rapture (*ho...h*), careful reflection (*a o*).

On the connection of the mimic with **eurhythmy**: eurhythmic gestures for sounds have to be continued inwardly, “fill yourself with the ghost of the eurythmic form, with its mirrored reflection, and while still feeling the form there within you, intone. In this way you will come to speak your vowels and consonants in their purity.”

This training should lead to a religious understanding of speaking and also of mime and gesture. The position of human **language**, in comparison to the “consonantal” language of lower **animals** (cicadas, crickets), “vocal” language of higher animals, and “musical” language of **birds**.

**12(9/16/1924, Dornach) 256ff. 5937**

**282-13**

**dramatic art / colours**

On dramas by **Goethe** (1749-1832) and **Schiller** (1759-1805).

Following the recitation of act 3, scenes 1 to 4 of *Mary Stuart* (by Schiller), it is discussed how the actor or student has to approach to subject and stylistic dramas: gesture and speaking, which have first to be practised separately (see previous abstract), are connected in subject dramas to one another as soon as possible, in stylistic dramas only later. On **stage setting** and the varying **stage lighting**, by which atmosphere should be created in the mentioned drama. One has also to take care of the colour combination of the **costumes** (Mary Stuart violet, Elizabeth yellow-reddish). Black has to be avoided, if need be, only suitable for devils.

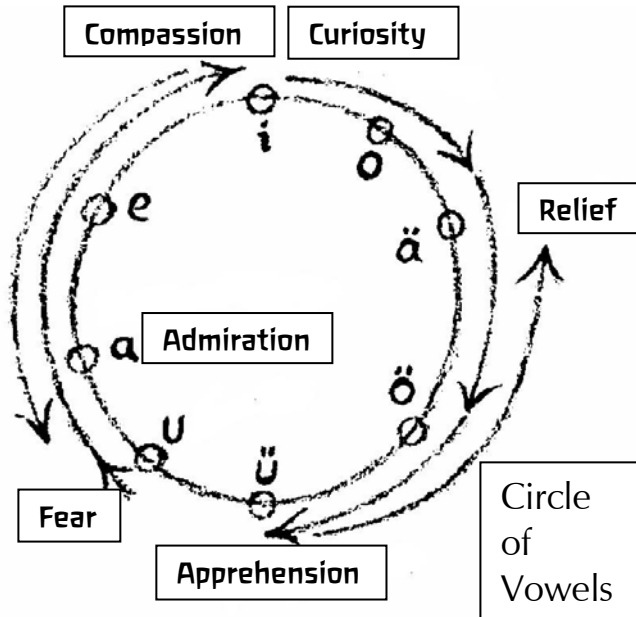
**13(9/17/1924, Dornach) 291ff. 5941**

**282-14**

**dramatic art**

The work, finished by the dramatist, is for the actor/producer like a score for the musician. How characteristics of single persons have to be elaborated using the elements dealt with in the previous abstracts (mime and gesture, sound-feeling) is explained by means of Hamerling’s *Danton and Robespierre*. Besides this characterization, the colouring of the play is important “so that the fundamental tone of the play as a whole is maintained throughout.” (vocal feeling). In general, the course of **tragedy** is fear (*u*) → compassion (*i*)

→ admiration (a), that of **comedy** curiosity (i) → apprehension (ü) → relief (ä), (reference to **Aristotle**, his teaching on catharsis through tragedy, and the only insufficiently handed down manuscripts on poetics, see next lecture (9/18/1924)).



14(9/18/1924, Dornach) 312ff. 5946  
282-15

#### aura

**Dramatic art** has to improve style also in the stage décor, especially by **colours** and lighting. "In colour lives the whole human soul. When we have the power to behold with the eye of the spirit, we discover that the soul of man within lives in colours." A soul living in joy e.g. in "shouting" red, a soul with a feeling of contentment in a more

tranquil red, a soul absorbed in **prayer** lives in violet, "brimming over within love" in a pure and quiet red; a soul with **egoism** is speckled yellow-green. These astral colours of persons should find expression in the colours of the **costumes**. For stage setting should not be stylized what has been taken from the external world, but should be represented more naturalistically and the transition from the "inner" colours of persons to those of the stage setting has to be established by **stage lighting**.

In open-air performances, lighting cannot be used as stylistic device, then the actors would have to use **masks** as in former times: "The mask, and the mask alone, will unite happily with nature's background. For the mask does not show man as he is, but makes him look rather like an elemental being; and elemental beings are at home in nature."

Reference to the sparse stage setting in **Shakespeare's** performances, in which the imagination of the spectator has to be appealed to, this is also not possible nowadays, especially not in **English** language that has changed very rapidly since Shakespeare's time. See next lecture, p. 334.

14(9/18/1924, Dornach) p. 317 5946

282-16

**Dog's** wagging of its tail [see 348-06] as sign of joy. "That dog is shooting out behind it all the time the most wonderful sheaves of colour, – bright red sheaves, blazing red. ... A dog's laugh cannot come to expression in its physiognomy; if it ever does so, the effect is not exactly beautiful."

14(9/18/1924, Dornach) p. 323 5946

282-17

Besides practising gymnastic disciplines, drama students have also to learn to devote themselves to the **colours of the rainbow**: "that will develop in you a remarkably true eye for stage-setting." Mood of prayer in violet, blue = calm mood of the soul, green = soul has been poured out onto all that is growing, coming up, opens the doors to admiration, to sympathy and antipathy. "If you have really drunk in the green of the rainbow, you are already on the way of understanding all the beings and things of the world." Yellow: feeling of inner steadfastness, orange: feeling of own warmth, advantages and disadvantages of the own character. Red: feeling of joy, and ardent devotion, of love to the whole humankind.

15(9/19/1924, Dornach) 329ff. 5950

282-18

**dramatic art**

It is important for the actor to be an instrument, to consider himself as objectively as possible, "and then standing as it were by the side of his own acting, we have also continually to be taking the most ardent and intense interest in every single word and action that we engage in on the stage."

However, he is running the risk of taking the world of stage for real life. He can counteract that first by practising **speech formation** for his own part so that it works on its own accord. "Having set himself free from the forming of the speech, he will be able to devote himself to listening, undisturbed by any conscious forming of it, to the speaking he has created and which is now in full flow, he will be able to surrender himself to its influence." "For only then can the actor regain his freedom and ... participate in the experience of what he has himself created." The actor gets in touch with his esotericism that way.

The experience of the rainbow also belongs to it, as described in the previous abstract, but also that he develops a delicate feeling for his dreams (improvement of his carriage and bearing on the stage) and experiences the difference between mental wearing down in external life and the strong intimacy of dreams. To a certain extent, taking this way by esoteric exercises, means preparation for a view full of life, suitable for presentation on stage. If both of these exist, then he will be able to grasp the whole as a tableau, and create the scene correctly. "If you who are acting have let the picture of the stage to be born out of dreams, out of dreams that have been cast in the mould of imagination, then the audience, having this picture before them, will receive the impression of something that is alive and real."

In open-air theatre, where there are other conditions, one should try to make the producer putting the scene of the play taken from dream like a mist in front of the natural background. Just by this, nature will have a very inspiring effect on the shaping of the made up or real **masks**. Speech formation and characters have to be more refined than in the evening theatre. Once again, reference to **Shakespeare** and his stage, his involving the audience, the loud and shouting way of speaking of his actors.

On the great significance of unaware perception while acting, which rises in a good actor again in a dream-like (nightmare-like) way after the play.

16(9/20/1924, Dornach) 346ff. 5954

282-19

**dramatic art**

Drama developed from mystery plays and was first of all destiny drama, **tragedy**, in which the individual withdrew entirely. Presentation of individual love, and of humour (in antiquity, predecessor of the satire play, satire first was there with the Romans, with some kind of anticipation) and came into being with the age of consciousness-soul. There were some folk-plays, in which certain types of characters appear instead of masks. Italian characters are especially mentioned, like Pantalone (Venetian), the advocate (Bolognian), Brighella the clever Dick, and Harlequin the fool, the lady's maids (Roman) etc. Reminiscences of this can still be found in **Shakespeare**. Steiner recommends practicing such plays also in schools of dramatic art. Finally, modern play developed from it, in which the plot is achieved by destiny and individual character.

Instructions of producing tragedy: at the beginning (exposition), slowing down tempo by making pauses while speaking and in between scenes, in the middle, in culmination, speaking slowly (without pauses), at the end, accelerating tempo. In **comedy**, the character of individual persons are emphasised at the beginning, in the middle, the plot, and at the end destiny is emphasised (relief or satisfaction if all ends up well, see diagram in abstract -14).

Steiner gives **meditative** exercises for tragedy and comedy to stimulate producing.

17(9/21/1924, Dornach) 364ff. 5957

282-20

**metre / sculpture**

Sound exercises on **speech formation** for actors in order to learn “the four properties of speech: the feeling tone, the beautiful, smooth flow of speech, the revelation of oneself that is given out to speech, the penetrating and convincing power of speech.”

Reference to **Pythagoras** and his school, where one worked upon man’s instinctive development by verse rhythms in an educative way, e.g. by **hexameters, trochees**, the passionate was calmed down, by **iamb**s more agitated. “The men of earlier times... knew that the art of **music** takes us back to the gods of the past, the plastic and pictorial arts lead us to the gods of the future, while the **art of drama**, standing between the two, conjures up with the spirits of the time in which we live.”

18(9/22/1924, Dornach) 379ff. 5960

282-21

**dramatic art**

Classification of sounds (**consonants**), according to their formation:

- (1) Both lips are engaged: *m b p*
- (2) Lower lip and upper row of teeth: *f v w*
- (3) Both rows of teeth working together: *s c z*
- (4) Tongue works behind the upper teeth: *l n d t*
- (5) Root of the tongue: *g k r j g*

**Lisping**: it originates, if the tongue oversteps the boundary set by the two rows of teeth (third group). “Therefore you have to cure people who are lisping, get them to practise saying *n l d*, repeating each sound three times, and each time resolutely pressing the tongue on the back of the upper teeth: *n n n, l l l, d d d*.”

“**Stuttering** arises when the instinctive feeling of the proper way to say *g k r* is lacking.” For right speaking the sound *r* gargling with sweetened water may be helpful.

The great significance of the right technique of **breathing** for actors. “This exercise, which has for its ultimate aim the full use of the intaken breath before any more air is inbreathed, provides us also with a remedy, in fact the only right and healthy remedy, for stuttering. The reason why rhythmic exercises can prove so remarkably helpful for stuttering is that a good rhythm necessarily demands right breathing”. The reason for stuttering is breathing into speaking, before the available air has been spent which finally is based on fear. In an acute case, it may also help to sing instead of talking.

The necessity that the actor brings about a religious atmosphere onto stage so that the contrast between the reality of the trivial on and behind the stage and the atmosphere in the auditorium do not have a “morally corrupted” effect. With such an attitude, the spectators have to get supported subconsciously.

19(9/23/1924, Dornach) 393ff. 5962

282-22

**dramatic art**

Correlation between formation of **consonants** and human **figure**: palatals go right through man to his heels and toes, and, therefore, are good exercise for stage **walking**. Lingual sounds from the head up to the upper lip and the backbone (back), labial and dental sounds are connected to the breast and man’s front parts, “... so that really the whole human being is contained in his speech. We can quite well call **speech** the creator of the human form in these three directions.”

**Walking** on stage has to be arranged differently in order to resemble usual walking. “It can be attained best of all by means of speech. It is, however, not possible simply to lay down rules for it, you have to work it out for yourself in practice.”

For the actor it is important not to use the organs of speech like a normal person, but to “acquire what I might call an intimate kind of hearing that does not hear, an ear that hears silent speech. He must be able to hold the word in his soul, in his mind, holding it there in its sequence of sounds, hearing in silence whole passages, whole monologues, dialogues,



and so forth. In effect, speech has to become for him so objective that when he speaks, his speaking proceeds from what he hears with his soul.”

As an example of how one may understand the character of a part differently, Steiner mentions Hamlet’s (**Shakespeare**) famous monologue, which one has not to understand in a philosophical-melancholic way but less profoundly, representing the disorder of his thoughts.

**19(9/23/1924, Dornach) p. 398 5962**

**282-23**

**Handwriting** has not to be simply taught by mechanical movements of the arms or the hands. “Whereas the truth is we should learn to write with our eyes. In order to write well, we want to develop a sensitive perception for the forms of the letters, – veritably beholding them in the spirit and then copying them; not constructing them with the mechanism of the hand, but seeing them there before us in spirit and then drawing them in imitation.”

If somebody learns to write with his **feet**, “he begins to feel his whole body, and that is a tremendous gain for the soul.”

## 283 *The Inner Nature of Music and the Experience of Tone*

*Anthroposophic Press (1983). The German edition contains an additional lecture, three answers to questions, and two farewell addresses. RStA (9 lectures)*

1(12/3/1906, Cologne) 5ff. 1443

283-01

“The creative musician transposes the rhythm, the harmonies, and the melodies that impress themselves on his etheric body during the night into physical tone. Unconsciously, the musician has received the musical prototype from the spiritual world, which he then transposes into physical sounds. This is the mysterious relationship between **music** that resounds here in the physical world and hearing spiritual during the night.”

“When a person hears music, the impression is experienced first in the **astral body**. Then, he sends the tones consciously to the **etheric body**, and he overcomes the tones already there. This is the basis both of the pleasure of listening to music and of musical creativity.” Music in **major keys** results if these tones are strong enough to overcome the etheric body’s own tones. It is the other way round with music in **minor keys**.

2(11/12/1906, Berlin) p. 16 1423

283-02

In the same way as **music** is the echo of the devachanic world, **painting** is a reflection of the colourfulness of the astral world.

-(9/30/1920, Dornach) (p. 61) 4232

283-03

**music / temperaments**

One has to distinguish between people who have a desire for oxygen subconsciously, and others who subconsciously experience some relief in exhaling. “And in the end, you can say: we breathe in with the **astral body**, and we breathe out with the **etheric body**, so that rhythmic interaction actually takes place between the astral body and the etheric body...” Melancholic people belong to the former, sanguine ones to the latter type.

This contrast is also connected with the origin of **major** and **minor scales**. In major keys, something pleasant is felt when the astral body touches the etheric body, like absorbing oxygen, in minor keys relief is felt when the etheric body sways back onto the astral body (answer to question).

-(12/20/1920, Dornach) (90ff.) 4321

283-04

**music**

On the suitability of various sorts of timber for **musical instruments**. The incompatibility of air as medium for **sound**, which actually has to be perceived in its medium, the sound **ether**. “If possible, one has to get used to perceive the sound in water or fluid, moist air in order to understand its real essence; for it actually is therein” (answer to question).

5(12/2/1922, Dornach) 30ff. 5087

283-05

**Speech** emerged from an original singing. Primeval speech = primeval song. The twelve primeval **consonants** show the whole sculptural formation of the human organism (= music instrument). Tip to the **Finnish** language in which they are still purely preserved. The vowels represent the soul that plays on this instrument. The loss of the consonants with the ascent into the astral world, and their spiritual counter images in the devachanic world. The vocalic element of the planetary spheres and the consonantal element of the starry heaven. The planetary divinities play on the instrument of the starry heaven. **Sculpture** and the consonantal element, **music** and the vocalic element

5(3/7/1923, Stuttgart) p. 48 5193

283-06

**music / sound ether**

The real experience of **tone** has nothing to do with air, the tone-carrier: the **ear** is the organ "that first separates the air element from tone before our experience of tone. In experiencing tone as such, we thus actually feel a resonance, a reflection. The ear really hurls the airborne tone back into the inner being of man in such a way that it separates out the air element; then in that we hear it, the tone lives in the ether element. ... The ear is a reflecting apparatus for the sensation of tone."

5(3/7/1923, Stuttgart) 50ff. 5193

283-07

**music**

Development of the **tone** experience: in the Atlantean age, experience of the seventh: man was feeling to be transported into the spiritual world (breathing out). In the post-Atlantean age, experience of the fifth, man still felt some connection with the spiritual world (breathing in and out). Only in the fourth post-Atlantean epoch, transition occurs to the experience of the third: man feels to be an earthly being when he plays music. Only now were **major and minor keys** developed (subjective soul experiences).

Experience of music penetrates the whole human being: in the tones c up to D-sharp, the physical body is experienced (system of limbs), from e up to g, the etheric body is vibrating, in higher tones up to the seventh, the astral body. In transition from the octave, a step further is taking place from the inner ego to "find our own self on a higher level". This is the future experience of the octave of the spiritual external self.

Cf. [170-10](#), [222-04](#) (lecture 3 of CW 222 is identical with lecture 7 of this volume).

5(3/7/1923, Stuttgart) p. 57 5193

283-08

**music / education**

A child of school age is still living in moods of the fifth. Only towards the age of nine, understanding for the third is aroused, and therefore for major and minor. At about the age of twelve, there should be an understanding for the experience of the octave, as far as this is already possible nowadays.

6(3/8/1923, Stuttgart) 60ff. 5195

283-09

**music / tone**

Experience of the fourth as being in the middle between feeling transported with the former experience of the fifth and living in oneself with the third. "While man has forgotten his own self in the experience of the fifth in order to be among the gods, in the experience of the fourth he need not forget his own being in order to be among the gods." "The experience of the fourth, much later on, was such that during this experience man believed that he lived and wove in something etheric."

"**Musical instruments** appeared to man at first as imaginations. They were not invented through experimentation; with the exception of the **piano** they have been derived from the spiritual world."

6(3/8/1923, Stuttgart) 60ff. 5195

283-10

The centre of **music** today is **harmony**, which is directly experienced by **feeling** (chest). If the musical element is more inclined to **thinking** (head) without becoming idea, it will be **melody**. If it is more inclined to **willing**, without completely becoming will, it will be **rhythm** (limbs). This means that the whole etheric man is reflected in musical experience. "The human being really experiences himself as etheric body in the experience of the fourth, but a kind of summation forms within him. The experience of the fourth contains a touch of melody, a touch of harmony, a touch of rhythm, but all interwoven in such a way that they are no longer distinguishable."

The experience of the fifth as experience of **Imagination**, the sixth as experience of **Inspiration**, “finally, one who fully experiences sevenths – if he survives this experience – knows what **Intuition** is.” When the experience of Imagination of the fifth got lost, physical **musical instruments** were developed as aids based on those Imaginations. Wind instruments as instruments of melody (head), string instruments as instruments of harmony (chest), and percussion instruments as instruments of rhythm (limbs). “An orchestra is an image of man; it must not include a **piano**, however.” This has only been created in the physical world by man, “in which the tones are abstractly lined up next to each other... The piano is like the Philistine instrument.”

*References to lectures of CW 283 in [97-15](#), [100-03](#), [222-04](#).*

## 284 Rosicrucianism Renewed

SteinerBooks (2007). **RSIA** (3 lectures)

**(10/19/1907, Berlin) 95ff. 1594**

**284-01**

**Chaos** is the original spiritual world, from which the impulses for the future come. J. B. van Helmont (1577-1644) created the term and concept "gas" in support of the idea of the chaos. Van Helmont was like his contemporary Amos **Comenius** (1592-1670) a Rosicrucian.

Chaos = **ginnungagap** (Germanic) = **tohu wa'bohu** (Genesis).

**Fertilizer** as a simple example of the penetration of the world with chaos: "The unusable matter was excreted through the laws that work in the body. The fertilizer mixed with the soil; the being returned to the chaos. The chaos works on in the fertilizer, in all that is thrown out. And unless you mix the chaos into the cosmos at some time, further development will never be possible."

**(3/7/1914, Stuttgart) 224ff. 2899**

**284-02**

### **Apocalypse / Goetheanum**

(Note of an esoteric lesson by K. Stockmeyer) The significance of the **turns of millennia**. At this time, the ahrimanic and luciferic spirits have particular power. This is connected with the numerical system: "The ahrimanic impulses work very strongly in the decimal system. It is evident that with every millennium – thus in the years 1000, 2000, and so on – an especially strong attack by Lucifer and Ahriman, working together, takes place." "Evolution proceeds like a swing of a pendulum: in the year **1000 A.D.**, one expected the end of the world; in **2000** one will expect exactly the opposite; and in the year **3000**, one will again expect the end of the world, but the world will have become such that people will long for this end. One can say without sentimentality: European humankind is heading toward awful times."

In pre-Christian time, the effect of the counter-powers was paralysed by the beneficent powers: 3000 B.C.: constructions of the pyramids, 2000 B.C.: Abraham's age, 1000 B.C.: David's age, year 1: Christ.

There will be a persecution of Christians about 2000: "There will be confusion and havoc when the year 2000 approaches. And at that time, there will not be one piece of wood of our Dornach building resting on the other. Everything will be destroyed and laid waste. We will look down upon this from the spiritual world. However, when the year **2086** arrives, one will see all over **Europe** buildings arise that are dedicated to spiritual goals and which will be reflections of our Dornach building with its two cupolas. That will be the golden age for such buildings in which the spiritual life will flourish."

*Similar "apocalyptic" statements by Steiner about the future of Central Europe:*

*After the First World War: Not a lot of time would pass, no stone would lie on the other in Berlin\*. **1984** would become a very grievous year (without indicating in which way) [lit. 13, p. 37].*

*\* Steiner is said to have uttered something similar to Eliza von Moltke before the First World War [lit. 17, p. 36]).*

*Lit. 17, p. 70: A conversation within a small circle (Koberwitz in 1924) is reported discussing the future of **Germany**: The enemies of Germany would not rest, until the last (industry) chimney would have fallen. Germany would sink to an agrarian country in which centres of anthroposophic work far away from each other would form especially educational "provinces" to which the western countries would send their children for bringing up. Role of Central Europe like that of the Greeks during the time of Rome's dominion.*

*Steiner said to some older English anthroposophists (in Stratford-on-Avon in 1922), they would reincarnate relatively soon “in German countries at a time when one will walk barefoot in Central Europe” [G. Adams in lit. 18, p. 25].*

*References to lectures of CW 284 in [93-10](#), [99-02](#), [101-18](#), [104-13](#), [291-24](#).*

## 286 *Architecture as a Synthesis of the Arts*

*Gesamtausgabe, third edition. The English translation was not available. RStA (6 lectures)*

1(12/12/1911, Berlin) (19ff.) 2494

286-01

### Goetheanum / architecture

The façades were important in the **temples** of the ancient Persian epoch similarities of which one can still find in Near Eastern temples of later times. Against it, the essential of the **Egyptian pyramids** (sphinxes, obelisks) was the fact that the divine and the holiest secret, initiation, were isolated from people, and made these temples appear as riddles.

The **Greek temple** as a further developed perfect dwelling place of the god, which does not need people. In contrast to it, the Christian "temples", the Romanesque and Gothic cathedrals, which are not complete without their communities [see 98-27].

The model of the Near Eastern temple is the lying, rising human being who unites with the divine forces flowing from above. "The same relation exists (esoterically) between the human countenance and the inside (human being) as between the façade of the Near Eastern temple and his inside." Comparison of the Egyptian temple with the human soul, which is surrounded like a secret or riddle by the external body. "The human being, standing on the ground, comprises a world in him full of riddle, but can allow this world to stream into his being in complete calmness and turns his look horizontally forwards, closed upwards and downward: that is the Greek temple. And again, there speak the annals of world history: the temple - that is the human being!"

On **Solomon's temple** which should express the whole human development: "however, one puts the most futile question to the human beings of the physical earth: who has that temple of Solomon of which we speak as a magnificent truth... who has seen it with physical eyes?" Steiner points to the fact that **Herodotus** (~ 484-430 B.C.) who just passed by a few miles of it reported nothing on it. "The mysterious is now that I have to talk of something that was there, but people have not seen." Comparison with the plant seeds in which one also does not see the future plants. "What did Solomon's temple intend? It intended the same as the temple of the future shall intend and can only intend."

This future temple, "that is the human being, the human being who welcomes the spirit in his soul!" This conception of spirit has to become sense-perceptible by art. An inner space has to be created, "which is secluded - on the one hand - in its effects of colours and forms and in what it contains of artistic presentations in itself, and which is made - on the other hand - in every detail in such a way that the seclusion is no seclusion, that it asks us to penetrate the walls with our eyes, with our whole feeling, so that we are connected with the weaving divine universe."

The external design is not so important: "It may be wrapped up from all sides by straw - that is a matter of indifference."

1(12/12/1911, Berlin) (28ff.) 2494

286-02

### Exodus 2:16-21

"I have once drawn your attention to the fact that the seven daughters of the priest of Midian, Reuel (**Jethro**), who **Moses** met at the well of his father-in-law [see 139-12], but also the **seven liberal arts** of the Middle Ages are the same on the whole." This statement in context with the legend of the seven wise masters that is shown a little more in detail.

2(2/5/1913, Berlin) (30ff.) 2701

286-03

The **architectural** forms in parallel to the soul development in the **post-Atlantean age** [see 103-12]. The first appearance of such forms in the **cave architecture** with the transition of the special development of the **astral body** to that of the **sentient soul**. The

**pyramids** as perfect expression of the perception of cosmic relations according to the sentient soul that sets itself in interrelation to the surrounding world. The **intellectual and mind soul** as such works mostly internally in itself, develops a soul-life, which supports itself. The Greco-Latin architectural style, especially of the **Greek temple**, corresponds to it with its statics resting in itself between rising columns and resting, weighing architraves. The **Gothic architectural style** as an expression of the **consciousness-soul**: the human soul-force crowds together in the consciousness-soul as the architectural forms (pointed arches and towers). The opening of the church space toward the light in the coloured church windows is important, too. People of today have to develop from the mental to the spiritual (spirit-self). Something complementary of the ancient cave architecture is to be found. The material walls must no longer appear closed [see preceding abstract], also the single column is not just a repetition but constitutes a “word” altogether by modifying, e.g., the form of the capital. A cupola must not convey the feeling of being secluded but of being opened to the infinite by means of the appropriate painting.

On Greek temple, Romanesque and Gothic cathedrals see lecture 5(6/17/1914, Dornach).

4(6/7/1914, Dornach) (47ff.) 2935

286-04

#### architecture / death

The development of the **acanthus** ornament of the Corinthian **columns** must not be traced back to a naturalistic imitation of this leaf as the materialistic view suggests it. A starting point is the ritual dance forms through which the earthly and solar forces were represented. Later on, corresponding plant forms have been taken along: buds for the earth, open palm fronds for the solar forces. The ornament of the **palmettos** developed from them as they were painted on some Near Eastern and Doric columns below the rounded molding (echinus). The capital of the Ionic columns was further developed to the volute: “We see the human being, strengthening his ego, represented in the volute.”

The Corinthian capital as a confluence of this volute, which is also repeated in smaller scale, and the plasticised palmetto. Later on, the similarity of this form to the acanthus leaf led to this assignment. Reference to the anecdote told by **Vitruvius** (Marcus Vitruvius Pollio (first century B.C.), Roman architect and author of the only handed down architecture-theoretical work of the ancient world *De Architectura*) that it was a clairvoyant act how the Corinthian master builder **Kallimachos** (fifth century B.C.) got the idea of this form at the funeral of a **virgin**: “If you see clairvoyantly what really exists in the etheric above the grave of a virgin, you will understand that the acanthus developed from the palmetto, growing all way round the etheric body of the virgin like round the sun.”

4(6/7/1914, Dornach) (p. 50) 2935

286-05

“Although **Egyptian** culture belongs to the third post-Atlantean epoch, however, that which tends to **art** in the Egyptian culture belongs to the fourth post-Atlantean epoch. In the fourth post-Atlantean epoch, this consciousness made itself noticeable in such a way that man’s inner feeling, inner sensitivity has taken effect... that one felt how the human movement, his countenance and gesture developed from the etheric into the physical.”

4(6/7/1914, Dornach) (57ff.) 2935

286-06

The form of the **Goetheanum** (planned or under construction at that time) should be like a hollow form in which the living word of spiritual science should be in that form which is possible for it. “What is surrounded here in the forms of space, what is spoken in it and is done should adapt itself in the same way as the dough of a ring cake adapts itself to the negative form of the baking tin. You have to feel in that which is on the walls the living negative of that which is to be spoken and done.” The spiritual-scientific word should have a hollowing out effect on the walls, and thus the form comes into being corresponding to the word. If forms come into being that are similar to forms of nature, they have not come



into being by imitation, but this phenomenon is based on the fact “that the higher spirits who form in nature are creating according to these forces, so that nature expresses the same we express here in this building.”

**5(6/17/1914, Dornach) (68ff.) 2936**

**286-07**

The walls of the **Goetheanum** have to be fashioned like a relief so that they may become alive and be speech organs of the gods, as in former times the earth with its relief of plants has spoken to the human beings of the paradise myth hovering above it in a divine language. If these walls are broken through, the human being searches for the connection with the divine on own accord. Therefore, the glass windows shall show pictures of the way to the gods (initiation).

**6(6/28/1914, Dornach) (75ff.) 2937**

**286-08**

On the development of form feeling. The **circle** or rather the sphere lets the **ego-feeling** arise in the soul. If the circle becomes more wave-like, the confrontation with the outside world is expressed, so that the inside prevails. If the line of the circle is like saw teeth, the opposite takes place. If these indentations are bent in a direction, the feeling of movement is experienced. As the circle is fixed to one centre, the **ellipse** is fixed to two centres. It is the line of points whose sum of distances is constant to these two foci (addition). If the difference is constant, the hyperbola comes into being, which consists of two separate branches. With constant product of the distances, the **Cassinian curves** originate, one that is similar to the ellipse, the **lemniscate**, and one consisting of two separate branches, where the connection which is still there in the lemniscate disappears into the fourth dimension [see 323-09].

The **astral body** carries out these geometrical operations compassionately when such forms are perceived. **Geometry** is just becoming aware of the operations which otherwise remain unconscious.

That is why the circle can also result from a division of the distances from two centres. The circle as something trivial: the lower ego, as a result of an occult division: the **higher ego**. Reference to the double cupola of the first **Goetheanum**.

On the formation of the etheric legs (standing in the direction of the earth's willpower) which carry the etheric roof of the skull which is densified by the forces of periphery. The formation of new ether leg pairs in the **seven-year rhythm** up to seventh period. The seven pairs of **columns** of the big rotunda of the first Goetheanum: “They have poured the living human being into forms, but in such a way as he is, as he lives in his **etheric body**.”

**7(7/5/1914, Dornach) (87ff.) 2938**

**286-09**

On the cosmic principles underlying the **aesthetic** laws of form. On the currents of beings, perceptible for the clairvoyant, which flow from the **sun**, divided into four "ventricles", to **moon** and **earth**, and are copied in the four ventricles of the microcosmic human being (**heart** = sun), in the **lungs** (= earth), in the **brain** (= moon), and in the **blood** circulations connecting these **organs**. However, some irregularities originated by **Ahriman-Lucifer**.

“If anybody made a form of that which I have drawn, which means that he copied it from the universe, and recognised it in any motive, he would just feel a deep world secret in this interplay of forms.” “The reason why he feels his soul penetrated with warmth ... is that he would get a deep knowledge as regards the cosmos, if he were as aware in his astral body as in his ego at that moment.”

## **287 The Building at Dornach as a Symbol ...**

*Gesamtausgabe, second edition. **RSIA** (5 lectures)*

**2(10/18/1914, Dornach) (20ff.) 2963**

**287-01**

### **Europe / Germany**

On the **columns** and motives of the architraves of the first **Goetheanum**, and the development of the single European national cultures (**Spain-Italy, France, England** and their influences on Central Europe) in the fifth post-Atlantean epoch.

Continuing in the next lecture (10/19/1914, Dornach): Central Europe comprises various national elements in contrast to the South-European and West-European civilisations, her national character is not finished, but in permanent development. The **staff of Mercury** as her symbol. The striving for individuality is more characteristic for the Central European culture than that for nationality. This is especially true for the Slavs of Central Europe: **Czechs, Slovaks, Hungarians, and Poles**, "the other pole of Germanness." The Russian culture as a future culture of the spirit-self, reference to the philosopher Solovyov.

In lecture 4(10/24/1914, Dornach), Steiner says that these European cultures are, esoterically seen, the „simple ones". The **Danish, Swedish, or Norwegian** cultures, for instance, are more intricate.

**4(10/24/1914, Dornach) (50ff.) 2966**

**287-02**

On the double cupola of the first **Goetheanum** which only has one axis of symmetry in contrast to ordinary cupola. "Thus our building expresses, if I am allowed to use the word "express": **willing, feeling, and thinking**, but in their evolution of what they should become in the human being who himself strives for a certain development."

"Going from West to East in this building, I move in such a way as the sphere of will of the human being moves. Directing my look from below upwards and watching the forms of the columns and architraves, I become engrossed in the secrets of the sphere of human feeling. Studying that what arches in the painting of the cupola over that what we experience within the building, and then we study the secrets of the sphere of human thinking.

You realise that everything of such a work corresponds to a certain inner necessity, that everything comes into being in such a way as it must come into being."

*References to lectures of CW 287 in [156-03](#), [157-03](#), [281-02](#).*

## 288 Architecture, Sculpture, and Painting of the First Goetheanum

*Gesamtausgabe, first edition (2016). RStA (1 lecture)*

**1(04/10/1915, Basel) (p. 16) 305**

**288-01**

### **karma**

Encounters with persons can change in **dream** into something that one has not experienced with these persons: "... in that non-experienced, which appears in dreams, something lives of that what keeps us still away from the persons whom we have met, what yet contains the seed of something that one will experience with them in a later life."

**1(04/10/1915, Basel) (22 ff.) 3051**

**288-02**

The artistic forms of the first **Goetheanum** should correspond to the spiritual-scientific feeling, not to the spiritual-scientific thinking. On the double domed building, exterior and interior design.

**2(09/20/1916, Dornach) (p. 41) 3261**

**288-03**

The **baroque** was the first architectural style without original artistic ideas. This architectural style of the Counterreformation, developed by the Jesuits in the church construction, "was snatched away from the Jesuits and was worldly transformed by **Louis XIV.**"

**4(01/24/1920, Dornach) (63ff.) 3975**

**288-04**

The **metamorphosis idea** with the creation of the capitals and bases, as well as the architraves of the **Goetheanum**. The organic forms evolve from simple into more complicated and then again to simple ones and not to even more complicated (which exist ethereal). Comparison of more complicated animal eyes, which have **xiphoid processes** (pecten oculi) of birds and reptiles, with the human eye (see [194-14](#), [319-07](#), talk of 12/31/1919 in Stuttgart (CW 320) and of 3/28/1920 in Dornach (CW 312)).

One should not interpret the forms symbolically or mystically. Hence, Steiner opposes such a term like "Saturn column."

Walls and columns should not close or confine, because "the building is created out of the universe."

**5(01/25/1920, Dornach) (p. 72) 3978**

**288-05**

The first **Goetheanum**: with the **painting** of the small dome one tried to get out the painterly, the forms completely out of the colour. Overcoming of naturalism, of drawing: a line originates if colour fields hit each other.

**5(01/25/1920, Dornach) (p. 73) 3978**

**288-06**

The spiritual aspect of the first **Goetheanum** is expressed in the forms of the columns, capitals, and architraves, the soul aspect in the interplay of the glass windows with the light and the physical aspect in the painting of the domes.

**5(01/25/1920, Dornach) (p. 82) 3978**

**288-07**

"If **humanity** climbs up to a certain spiritualisation in the sixth and in particular in the seventh post-Atlantean ages where the physical human being will not at all live on earth, he will have his true face, that is that he expresses his inner value in his face."

**7(04/05/1920, Dornach)** (p. 102) **4069**

**288-08**

On the monochrome windows of the **Goetheanum**, their interaction with the sun. "There one has physically achieved just with the windows that the wall disappears as it were, what was otherwise intended with the whole building, with the design of the columns, with the other wall carvings, and with the painting."

**7(04/05/1920, Dornach)** (p. 109) **4069**

**288-09**

Discussing the painting of the small dome: there is "a kind of Russian figure which has its own shade beside itself, as the **Russian** very often leads his own shade invisibly with himself ..."

**8(06/12/1920, Stuttgart)** (p. 129) **4148**

**288-10**

**Goetheanum**: The figure of the representative of humanity arises from the Akasha Chronicle as a spiritual, "real picture of that who walked about in Palestine at the beginning of our calendar as a **Christ Jesus** figure."

**8(06/12/1920, Stuttgart)** (p. 134) **4148**

**288-11**

**Sculpture**: It proved to be true (see [157-16](#)) that Christian motives should be carried out better in wood (elm for the Christ group), classical motives better in marble.

## 289 *The Building Idea of the Goetheanum*

*Gesamtausgabe, first edition (2017). RStA (3 lectures)*

**1(10/2/1920, Dornach) (p.18) 4236**

**289-01**

About the walls of the first **Goetheanum**: "Just as glass dissolves itself physically and becomes transparent, so here the artistic forms of the walls are meant to dissolve in order to become transparent in order not to close off the soul in space, in order to lead the soul out into the world. And it is from this tendency that the - also still modest - impulse emerged which I refer to as the social impulse and which should be placed before the world in my book **Towards Social Renewal** (GA23), not as a theory, but as an invitation to do something." S. also [286-06](#) and [286-07](#).

**2(02.10.1920, Dornach) (p.20) 4250**

**289-02**

"To a movement like the anthroposophical all sorts of mystifying elements come in very easily which ... push for the abstract, and which, actually - because the **artistic** has to live in the shaping and forming of the outside - pass by this artistic and strive for the **symbolic**, for the **allegorical**." This paralyzes and kills the artistic.

"According to this direction, one had to experience all sorts of things by the penetration of wrong mysticism from the theosophical into the anthroposophical movement." Steiner mentions *Hamlet* as an example. Also: "When I tried to discuss Dürer's well-known engraving **Melancholy** in such a way that I reduced everything in the picture to **chiaroscuro** and showed Dürer's emphasis on penetrating into the secrets of chiaroscuro, a listener asked for the "deeper" allegorical view of the picture. Dürer had already "forbidden" this by wanting to express the diversity of the chiaroscuro on the polyhedron illuminated by light. "That it is infinitely deeper to look into this working and weaving of light and darkness and to spread one's own mind over this weaving of light and darkness that this can be indefinitely deeper for those who feel artistically than the abstract-mental allegorical interpretation of such pictures, such a listener had no understanding for that."

**6(8/25/1921) (p.88) 4577**

**289-03**

"The physical **human face** has something that is Maya that is quite a lie that is something else in truth. The thing that comes to light on this wall window (**Goetheanum**: middle pane of the red window, **picture**) is not something symbolic; it is a being that only does not look to the spiritual observer as it does externally to the visual perception. The **larynx** is the formative organ of the **etheric**; the larynx is already Maya as a physical larynx, and that which is a mere physical-sensory view is not reality."

## 291 Colour

Rudolf Steiner Press (reprint 2008). **RSIA** (10 lectures)

**1(5/6/1921, Dornach) 15ff. 4485**

**291-01**

On the objective nature of colours. Four **image colours: black** (darkness) – **green** – **peach-blossom colour** – **white** (light). Black represents the spiritual image of the lifeless (death), green represents the lifeless image of the living, peach-blossom (human skin) represents the living image of the soul, and white (light) represents the soul's image of the spirit. See 276/7(5/18/1923).

**2(5/7/1921, Dornach) 28ff. 4486**

**291-02**

Repeated characterisation of the **image** qualities of **colours** as real shadow colours between something shadow-throwing and something illuminant:

<b>image colour</b>	<b>shadow thrower</b>	<b>illuminant</b>
black	the spirit	the lifeless
green	the lifeless	the living
peach-blossom	the living	the soul
white	the soul	the spirit

Green can be conceived as arising from **blue** and **yellow** on placid white. It stands limitation. The colour of the human skin (incarnadine) comes into being from black and white weaving into each other, which is irradiated by red. This process is present in the human organism and continually in movement. The colour tends to disappear.

The **lustrous** quality of the colours yellow, blue, and **red**: Yellow tends to shine outwards, becoming weaker all the time. On the other side, the blue colour shines inwards; it dams itself up at the edges, forming a kind of crust, around a lighter blue in the centre. Red stands in between as movement that is steadily settled down, steady surface. It affects man through its stillness. Yellow is the lustre of the spirit, blue the lustre of the soul, and red the lustre of life. See 276/8(5/20/1923, Oslo).

The arrangement of the colours between the polarities white and black: Lustrous colours red – orange – yellow – image colour green, behind it image colour white – lustrous colours blue – violet – image colour peach-blossom (where one has to leave the physical), behind it image colour black. Black and white interplay in the peach-blossom colour, irradiated by the red colour. If the band of colours (of the normal spectrum) is bent together to a circle, the peach-blossom colour (magenta) comes into being.

**2(5/7/1921, Dornach) p. 40 4486**

**291-03**

**painting**

One has to give the lustrous colour **yellow** weight to take the lustre away: colour of gold. The lustre of the spirit can then be used as an even colour, as a **golden background** like with **Cimabue** and other painters of earlier times [see [101-03](#) and 291a, p. 217 (German edition)].

**3(5/8/1921, Dornach) 43ff. 4488**

**291-04**

On the problem of the colours attached to solid matter as they are applied in **painting**. The green of the **plants (image colour)** which shows the original character of the fixed colour at the same time. The remaining plant colours, the **lustrous colours**, are caused by the sun, the plant green, however, by the lunar forces (contrast sunlight – moonlight = image of the sunlight).

With the representation of the plant by painting, the image character must be raised to

the lustrous picture, so that the plant appears intrinsic. That is accomplished painting plants darker as they are and veiling the whole picture then with a yellowish-white lustre.

The colours of the **minerals** are connected with the planets; they are to be painted as inwardly shining in lustrous colours. The **animal** must be shown in somewhat lighter colours (not completely image) and dimmed again through a bluish glimmer. Portrayals of human beings should completely be images; also the lustrous colours should take on image character.

Therefore, there are the following levels of painting:

mineral (lifeless)	lustre
plant (living)	lustre image
animal (ensouled)	image lustre
man (spiritual)	image.

Steiner recommends not painting with undiluted colours from palette (“inartistic element in art”) or tubes, but with ones diluted in water, thus painting out of colour.

**4(7/26/1914, Dornach) 68ff. 2945**

**291-05**

#### **mimicry**

The human being does not appear to the higher **animals** (example horse) as a physical but as a spiritual being, as a ghost-like being. The **colour** of the animals is to be led back to the fact that they absorb the sea of colours creatively, in which the animal realm is fully immersed (example white colour of the polar bear): “Just as we look at objects with our ego, an animal looks at them with its astral body, and into this astral body flow the forces of the animal’s group soul.”

**5(1/1/1915, Dornach) 80ff. 2999**

**291-06**

Experiencing **colours** morally. Red as the divine wrath that teaches people to pray. Orange: strengthens the internal forces, wakes up the longing for knowledge. Yellow: living in the forces out of which the human being entered into his first earthly incarnation. Green: becoming inwardly healthy but also more egotistic at the same time. Blue: developing devotion.

**5(1/1/1915, Dornach) 87ff. 2999**

**291-07**

#### **music**

The future moral experience of single **tones**: “In future, people are able to experience what is behind the tone. They will regard as a kind of window, through which they enter the spiritual world.” Account of the individual experiences of the tonic, second, third, fourth, and fifth.

**9(6/2/1923, Dornach) 143ff. 5298**

**291-08**

#### **colour perspective / sense perception**

The perception of the **colours** of **minerals, precious stones**: The precious stone is not dependent on our imagination, “it appeals to the imagination concentrated in your eye, for this eye ... with its veins and nerve strands is... the outcome of live imagination... So when you look at a green jewel, just because your eye is an organ that is full of imagination you cannot see it in any other way as it was constructed out of the green colour of the world of spirit an infinite number of years ago. The moment you see the green jewel you transport your eye back into far distant ages and the green appears to you because divine spiritual beings created this substance out of the spiritual world.” The plant green transports us back into the Sun existence.

*Lecture also as lecture 3 in CW 276.*

9(6/2/1923, Dornach) 143ff. 5298

291-09

Steiner recommends using the **colour perspective** in **painting** instead of the spatial perspective. On the tendency to introduce a fourth **dimension**: "But a fourth dimension does not exist like that. Its existence cancels out the third dimension, as debts cancel wealth. ... Whenever we raise ourselves above the three dimensions of the physical world in the **etheric** world everything is two-dimensional." The third dimension is for the etheric without significance as well as for painting. The human feeling is also related to the two dimensions. Music, however, is linear; here soul and spirit are experienced.

See 227-08 and 276/ (6/8/1923, Dornach) with the example of **Raphael's** (Raffaello Sanzio) *Sistine Madonna*.

Reference to lecture of CW 291 in 203-07.

## 291a Knowledge of Colours

*Gesamtausgabe, first edition*

(12/18/1920)

(p. 70)

291-10

### life ether

12/18/1920: R. Steiner to W. Zeylmans van Emmichoven, "The spectrum of the seven **colours** is a part of the whole, only that what becomes visible in the sun spectrum. To understand the whole spectrum one has to draw a circle, and then there are the seven colours of the solar spectrum and on the other side (in the lower part) the five magenta colours... One sees these seven colours, because the **astral body** swims, so to speak, in the colours. However, **magenta** is so subtle that it hardly appears outdoors in nature; but the **ego** lives there in the etheric. Magenta is the colour of the etheric."

See -02 and 202-09, as well as CW 320 and 321.

4/20/1920: Steiner to R. E. Maier. A solution of esculin quenches the **chemical ether** which is active in the ultraviolet of the spectrum, a solution of iodine in carbon disulfide quenches the **light ether** which is active in the visible region of the spectrum, and a solution of **alum** quenches the **heat ether** (in the infrared). Bending together the spectrum by means of magnetic power, the blue and red ends of the spectrum come together, so that the various magenta colours come into being.

4/12/1923: Conversation with F. Kauffungen: "There will originate a quite peculiar colour which has a very vitalising effect. This would have to be tried out in bacteria."

74-99ff.: Detailed reports on the experiments carried out by R. E. Maier and H. Buchheim in Stuttgart and Einsingen (near Ulm). See 314-09.

*Remark: See also W. Landensperger "Elemente der Naturwissenschaft (Elements of Natural Sciences)" no. 52, p. 51 (1990) and no. 55, p. 55 (1991)*

(11/6/1913)

(p. 105)

291-11

Answer to question concerning the Goethean view of the interaction of **light** and **darkness** and the origin of colours. "As regards light and darkness: light needs a centre, but if one wants to speak of a spreading out darkness at all - what is contestable - as if one speaks of a "centre of nothingness", then one has to say: a centre does not really exist, there is an expansion without centre; that's why darkness is found by light everywhere.""

(7/17/and 7/18/1917)

(p. 133)

291-12

### colours / after-image

Out of conversations of W. J. Stein with Steiner: "**Perception** comes about in such a way



that the living process (the physical-etheric process) bumps, e.g., into the eye. In the eye, the etheric is removed; a purely physical process remains there that is divested of the etheric. The human **etheric and astral bodies** pour forth into this. What we perceive, is this own. Red, e.g., streams in as a physical-etheric process. However, the eye pours out green into the cavity, i.e. into the physical process divested of the etheric. When the eye looks towards a white wall, the subjective green is added to the consciousness that always exists. Perceiving red means pouring out green.

In the process of hearing, it is in such a way that the whole subjectivity is involved... We hear with the whole soul. When the **tone** *g* sounds, *g* is eliminated, and we do now produce all the tones of the scale, but in that what we just produce the tone *g* is absent, and *g* is perceived that way.

In the process of seeing with two eyes, the left one feels the right and vice versa. **Ego-perception** results from it... The animals have another kind of seeing... The true function of man's double images is that the ego-perception originates from the fact that they are projected one on top of the other. This psychological supplement of his theory of colours Goethe did not yet take into consideration... The ego is not in thinking, but in the awakening to thinking; it is guaranteed in the transition from non-thinking to thinking. The ego is extinguished in the ego-perception like the blind spot in the eye...

Everything is even more primitive in touching. When I touch the table with my finger, my fingertip is pushed backward through the pressure; it is flattened there, I am lacking, as it were, a piece of my finger. That negative ... is what is touched, not the table. You perceive the negative. You always perceive the negative with any perception. The objectively etheric is extinguished."

(p. 135)

291-13

Out of these conversations: "**light** does not have any speed; it is simultaneous everywhere as a spiritual process. We never observe light itself in the sensory world, we observe light in any medium, and light in a medium has a speed."

"The **theory of relativity** commits the mistake that it looks at phenomena which hold good only under certain conditions, however, believes then that the phenomena also continue to exist if the conditions do not continue any more. He who moves with **speed of light** becomes light, becomes the cause of light."

(p. 135)

291-14

Out of these conversations: **perception** and **imitation**. "Why does the **ape** imitate? Well, there is any figure beside the ape. A hollow space now originates in the ape when he perceives this figure – that is it comes into being in the etheric. Into this hollow space, the ape pours out his astrality, and it is that which stimulates his will. That is why he is induced to imitate. Any imitating is, actually, a process of sucking. Astrality is sucked into the etheric hollow space, and the action of will originates from it."

(p. 141)

291-15

### colours / after-image

Steiner further specifies the process of perception in a letter to W. J. Stein (9/20/1917):

"What happens when I see "yellow"?"

(1) Animated yellow exists in the eye objectively.

(2) The **etheric body** enters this stimulated yellow from within ...; that is why the stimulated yellow becomes dead yellow. There is dead yellow in the eye because its life is driven out of the internal life (etheric body). The subject of knowledge gets ... the image of the yellow stimulated from within, but with the impact of the dead yellow. In this respect, this process is **objective-subjective**. However, a yellow would be generated which is only internally stimulated and about which the subject of knowledge could not know. He could only experience his own subjective-objective but not

consciously.

- (3) The **astral body** of the subject enters the subjective-objective anew stimulated yellow. It generates the stimulated blue in the stimulated yellow. This blue is really created within the organism, however, does not go out the organism spatially.

So there exist:

- (1) The astrally produced picture of "blue";
- (2) The effect of this astral picture on the etheric body - as subjective life process;
- (3) Physiologically the physical process in the eye – which works as blue inwards, not outwardly.

However, nothing of this process is object of the **ego-consciousness**. The ego only knows when the "yellow", stimulated in the eye, is moderated. Then exist:

- (1) Dampening the life in yellow by the ego;
- (2) Conscious appearance of the no longer living yellow in the astral body,
- (3) The astrally produced picture of "blue", which the dead yellow outshines and remains unconscious,
- (4) Its effect in the own etheric body,
- (5) The physiological process in the eye.

If the object is now taken away from which this yellow comes, the picture of the "blue" produced by the astral is no longer extinguished, until the internal spiritual-physical organism has restored itself ..."

(1/19/1904)

(185ff.)

291-16

The clairvoyant is able to observe everything in the human **aura** except the **ego**. The ego was a dark point in the aura with the **Lemurians**, a circle or ovoid with the **Atlanteans**. Its form coincides with the boundary of the aura with the modern human beings. The **adept's** mental aura goes beyond the astral one and turns into brilliantly blue to violet. "The rose red is the actually creative, where the ego starts to co-operate in the creative forces of the world in spiritual way, and the adept starts to become a real planetary spirit."

"When a spirit is so great that he creates a solar system, then his ego is not to be searched for in the sun, but in the extreme border of the system. For this reason, the **solar system** is apparently a deserted one because it has already put out its ego. If we were able to get to the border of the solar system, we would discover the ego there. This is the esoteric reason of the **blueness of the sky**. Space appears blue because it shows nothing but the black cover outside, through which ... the spirit is shining."

"The blueness of the sky is really to be called the "vault" as the **Genesis** does (Genesis 1:6-8). One has to understand this very literally, just as the universal spirit exists outside the ego. Nothing in the world is without spirit. The universal spirit is that which has not yet become ego, and the spirit within is the spirit with which the ego has already filled.

The ego is the border between the spirit from without and the spirit that lives in the human being. The "vault" of the Genesis is the ego of the solar system concerned."

(8/6/1905)

(188ff.)

291-17

Notes of a private lesson for Marie von Sivers: The **colours** of the **astral world** are expressions of a being, in which they are, they are inside colours. In the higher worlds, the colours become creative, radiating (**devachan**, arupa). "One calls such a world where all beings live in brilliant colours the first **elemental kingdom**. If the substance of these beings becomes somewhat denser, descends into the rupa devachan, they will begin to show by means of tones: This is the second elemental kingdom. The beings that live in it are very mobile. In the third elemental kingdom, figure is added to the other qualities. The inside colour is fashioned. Passion appears in flash form, lofty thoughts in plant form.... The physical world contains all three elemental kingdoms as being clotted in themselves." On the origin of the surface colours in the mineral realm.

- (10/9/1905) (p. 190) **291-18**  
**auras of cities**  
 Answer to question: some sensitive human beings may perceive **tones** as **colours** and not only colours as tones. In this context: “The outset of **Beethoven**’s ninth symphony is already composed in colours.” Cities also have their colour [Berlin is grey, Vienna red. See 279/8 (7/1/1924)]. “The Gothic church is a music piece, mentally a structure of tones.”  
 On Beethoven: In a conversation (February, 1912, Klagenfurt), Steiner states that higher beings recalled Beethoven before he could accomplish the composition of his tenth symphony for which a draft existed, because humankind was not yet mature for this symphony. Steiner hints at the delayed remedial actions at Beethoven’s death (*lit.* 16, p. 40). Characterisation of other symphonies of Beethoven, e.g., the second as Lucifer symphony.
- (6/28/1906) (p. 190) **291-19**  
 Certain **colours** attract certain beings (answer to question)
- (11/1/1907) (p. 191) **291-20**  
 On the supersensible colours of the **sun** (blue to red-violet) and **moon** (orange, red to brown) (esoteric lesson).
- (1/15/1912) (p. 191) **291-21**  
 Answer to question: the **clairvoyant** does not see the complementary **colours** but similar ones. The etheric colours do not exist in the physical world.
- (8/26/1921) (p. 350) **291-22**  
 Answer to question: it is not artistic to express something human-moral in **painting**, leads to symbolising and allegorising.
- (10/13/ and 10/15/1922) (353ff.) **291-23**  
 Notes of two talks on **painting**. On the **colour of human flesh (incarnadine)**: There is nothing in nature that is similar to the colour of human flesh, it is the most human. The colour of human flesh as an external manifestation of the inside, is completely a creation of the human being himself, but, actually, only in the face. – The countenance is the ego.
- (10/8/1920) (443ff.) **291-24**  
 Influencing the childish **temperament** by means of **colours** (answer to question). A choleric person is moderated, e.g., by the red colour, because he must make an effort to form the blue-green complementary colour internally. Blue-green surroundings activate a melancholic person, because he must produce the red colour.  
 CW **284(5/21/1907)**: “Our inside must become as ether, pure as the blue world ether above us. The training for this expresses itself in the red colour of our surroundings (congress hall Munich in 1907). If red surrounds us outwardly, the contrary colour lives in our inside. If we are surrounded outwardly by red, the counter colour lives in our inner being. This explains why red is present in all ritualistic places of the esotericists, while in exoteric places, in which the esoteric teachings are spoken of outwardly and in symbols, there is blue.” See the following explanations given before the lecture of 6/12/1907.

*References to CW 291a in 291-02, 349-02.*

## 292 Art History as a Reflection of Inner Spiritual Impulses

SteinerBooks (2016). **RStA** (17 lectures)

1(10/8/1916, Dornach) 1ff. 3272

292-01

On the development of the **Italian painting** from **Cimabue** (~ 1240 ~ 1302) up to the Renaissance. Cimabue fashioned his pictures still out of a visionary view of the supersensible world. A new worldview, a feeling with the natural of earth starts with Giotto di **Bondone** (1266 or 1276-1337) in close mental affinity to **Francis of Assisi** (hence, his pictures in the upper church of Assisi).

On Francis of Assisi (1182-1226): “if we ask ourselves, who was actually the first true materialist who was the person who gave the first impetus of **materialism**, then, considering history from a somewhat higher point of view, we get an answer that will certainly sound paradoxical to people today, though it is fully justified ... We get the answer that St. Francis of Assisi was the first to induce material feeling.”

Two currents go out from Giotto. The one tries to show the spiritual: **Masaccio**, (actually, Tommaso Cassai, 1401 - ~1427), the first important painter of the Italian Renaissance, who introduced perspective in painting, **Ghirlandaio** (actually, Domenico di Tommaso Bigordi, 1449-1494), **Mantegna** (1432-1506). The other current tries to show the mental in a realistic-naturalistic way (**Fra Angelico** (1387-1455), **Botticelli** (1444-1510). Rests of the former spiritual in allegory (**Camposanto** in Pisa\*, **Traini**). The tendency of putting together details in order to get a spiritual effect by composition: **Perugino** (actually, Vannucci, ~1450-1523), teacher of Raphael (Raffaello Sanzio). These trends and attempts flowed together in the great painters of the Renaissance, as **Leonardo da Vinci** (*Last Supper*) and **Raphael** (*St. Cecily*): overcoming the allegorical. This whole development is connected with the transition from the painting of Christian contents to one in which these contents only give the occasion to show the individually human.

\* See 150/9(12/23/1913, Berlin).

2(11/1/1916, Dornach) 35ff. 3288

292-02

On the three great painters of the **Italian Renaissance**: **Leonardo da Vinci** (1452-1519), **Michelangelo** (1475-1564), and **Raphael** (Raffaello Sanzio) (1483-1520) as a summary of the preceding development and starting point of a new **painting**.

Leonardo strove for understanding of nature (in contrast to the feeling for nature of Francis of Assisi), his varied ambitions in different artistic and technical fields.

In contrast to Leonardo, Michelangelo participates fully in the political life of his time, his creating is affected by it: **Pietà** after his move from Florence to Rome, *David* after his return to Florence, painting of the **Sistine Chapel** under Pope Julius II (1443-1513, pope since 1503) and his successor Leo X (1475-1521); back in Florence: the **Medici tombs**, after expulsion again in Rome: *The Last Judgment* in the Sistine Chapel. Free artistry of this time “could only develop, while the ideas of Christianity were taken out of the moral element...” “These ideas had got ... a free Imaginative character with which one worked as with something worldly... One had made it objective, detached from the moral. That is why the ... Christian ideation shifts just into the purely artistic.” The protest of **Savonarola** (1452-1498) and later of the Lutheran Reformation against this rejection of moral.

Pope Julius II is characterised: He strove for papacy “to elevate papacy through spiritual life, even though he was a warrior by nature. In his innermost being, though, he thought of himself as a warrior only in service of a spiritual Rome.” He was a man of culture, whom one has to take seriously, who supported the arts unselfishly. “It may sound strange to say this about a person who helped himself of poisoning people and the like to get his way; but in the circles that he ran in, that was the customary way of getting things done back then.”

Explanations of Leonardo’s **Last Supper** among others, of Michelangelo’s *Moses* as part

of the tomb for Julius II, the *Pietà* in the dome of Florence, of Raphael's pictures of the Madonna, the *Disputà*, the *Trinity*. *The School of Athens*: the two central figures are not Plato and Aristotle. Raphael rather tried to express the different ways of how man may behave with his reason looking for knowledge. The different figures represent these different ways; they are not special philosophers. On other paintings in the Camera della Segnatura (Vatican, Stanze), *The Liberation of St. Peter*. On the different views of the Sibyls by Michelangelo and Raphael, *The Conversion of St. Paul*, *Sistine Madonna*.

On Raphael's painting see also lecture 8(1/17/1917, Dornach) and 189/8(3/16/1919).

In 352/6(2/13/1924): Raphael painted his *Sistine Madonna* originally for a banner of procession, he himself only painted the Madonna and the child.

**3(11/8/1916, Dornach) 75ff. 3292**

**292-03**

### sculpture / architecture

The development of medieval art in Western **Central Europe**, arising from an overlapping of different impulses of imagination. The Southern impulse (Italy) which tries to lead the individual to the universal, and which is connected with resting in composition (Raphael as its culmination). The Central European-Northern impulse is one of will, which expresses itself emotionally in movement, in gesture (not only of the face but most of all of the hands, too).

The medieval **book art** (Gospel Books) and miniature painting arose from this feeling of the internal relation of signs, which are expressions of human will and soul-life, and pictorial representation, even if these look a little bit clumsy.

The **Romanesque** style as an expression of the Southern impulse of form that unites with the Northern up to the twelfth century. It is then permeated by the **Gothic** coming from the West which is again a confluence of the **Norman** (realism) and a Southern **French** element (mysticism) (example: figures of the **Naumburg** and **Strassburg** cathedrals).

The revolting of the Northern impulse that expresses itself, e.g., in the treatment of light and shadow and, therefore of colour, which is connected with the element of will. "However, the human being also comes in contact with the elemental beings." Tip to **Faust** who gives himself to the magic. Examples from art history: Stephan **Lochner** (died 1451), Martin **Schongauer** (1450-1491), Matthias **Grünwald** (*Isenheim Altarpiece*).

In detail on Albrecht **Dürer** (1471-1528) and his works: self-portraits, *The Adoration of the Trinity*, *The Four Apostles* (Paumgartner Altarpiece), *Adoration of the Magi*, the copperplate engravings *Knight, Death, and Devil*, *St. Jerome in His Study* (parallels to Faust's study), *Melencolia I* (treatment of light in space, symbolic interpretation is rejected).

Hans **Holbein** the Younger (1497-1543) expresses "what he wants to get out of the soul, we might almost say that he pushes that expression to the outer limits..." (*portraits, Family of Burgomaster Meyer, woodcuts Dance of Death*).

On Dürer and Holbein (especially on the motive of death in the late-medieval painting) see lecture 8(1/17/1917), too.

**4(11/15/1916, Dornach) 102ff. 3297**

**292-04**

### sculpture

The emotional reception of the Christian impulse in the post-Carolingian time also appears in the art of **Central Europe** with a culmination in the twelfth and thirteenth centuries. This deep sympathy is reflected in many presentations of the Passion, the figure of Christ Jesus (different view compared with the Southern current, see preceding abstract). Examples: choir with crucifixion group in the dome of Halberstadt (Germany), crucifixion group in the church of the castle at Wechselburg (Germany), **Dürer** *The Sorrowing Christ*, figures of the cathedral of Freiberg (Saxony), and of the Bamberg cathedral. The sculptures in the Chartreuse de Champmol in Dijon (built in 1383-1388) by Claus **Sluter** strongly express the mental element. Other plastic works are commented made by Hans

**Multscher** (~1400-1467), Tilman **Riemenschneider** (~1460-1531), and Veit **Stoss** (born about 1430-1440, died in 1533), in the field of painting those of Hans **Baldung Grien** (1476-1545, pupil of Dürer).

5(11/28/1916, Dornach) 125ff. 3304

292-05

**painting**

**Rembrandt** (1606-1669) was not influenced by the Southern current, and was the first representative of the consciousness-soul age in his field. "And Rembrandt is as an artist somebody who asserts that out of all originality of this (Dutch) nation... what contains the assertion of human individuality and freedom in the most eminent sense.

It is strange to see how something continues in Rembrandt that I have already explained to you with Dürer: weaving in the elemental light - dark... on whose waves the origin of colours is to be searched for."

"By this, we see how... Rembrandt ... paints plastically but paints with light and darkness. For this reason, he does not lift, even though he directs his look only upon reality, on the increased truth, like the South-European painters do,... he still raises his figures to a spiritual height; for it lives and weaves in them what flows as light through space."

6(12/13/1916, Dornach) 147ff. 3312

292-06

The use of perspective in painting appears at the beginning of the age of the consciousness-soul [**Brunelleschi** (Brunellesco, 1377-1446)] especially in the South-European art that emphasises composition. Against it: "If you understand the individual, you want to fashion the individual from within; you do not see the spirit as stretching out tentacles and holding a group together, but you see the spirit in every single part; you put together single things... that is: you want to bring to the surface of the physical what is in your inside, in your soul: This does not occur by means of perspective, but by colouring penetrated by light."

The appearance of **oil painting** (the brothers van Eyck) is connected with that. The Dutch painting of the 15<sup>th</sup> and 16<sup>th</sup> centuries is especially typical for it. The realistic representation of biblical contents also requires another treatment of space: "I would say that space as such ceased to live in the painting's composition (**golden ground painting**); it had to be put into the painting's content instead, it had to appear in it... in other words, the artist would take an interior, a room or the like, and place the figures in it; or the artist would arrange exterior space the way it arranges itself naturalistically round the persons as landscape." The first appearance of real **landscape painting** in Dutch art.

Examples are given: Hubert and Jan **van Eyck** (died in 1426 or 1441) (**Ghent Altarpiece**), explanations on the content of ideas of *The Adoration of the Lamb* (as opposed to the Mithras sacrifice), other pictures of Jan van Eyck, Rogier **van der Weyden** (1399-1464, partly influenced by the French), Petrus Christus, Dierick **Bouts** the Younger, Hugo **van der Goes** (~1440-1483), Hans **Memling** (~1433-1494, indeed a German, but he was a pupil of van der Weyden), Gerard **David** (died in 1523), Jerome **Bosch** (~1450-1516), Quentin **Massys** (1465-1530), Joachim **de Patinir** (~ 1485-1524), Pieter **Brueghel (Bruegel, Breughel)** the Older (~1520-1569).

8(1/17/1917, Dornach) 202ff. 3332

292-07

The development of South German **painting** in the 15th century at the example of the painters Lukas **Moser** (first half of 15<sup>th</sup> century) and Hans **Multscher** (~ 1400 - ~ 1467). What their painting is lacking of perspective, they achieve by inner composition of space, by effects of light. Culmination with Dürer and Holbein. Later on, the Southern impulse is predominant. It only becomes possible again due to spiritual science to paint "the spiritual mysteries out of the inwardness of colour and out of the inwardness of light and dark. This can, of course, also extended to other art forms." Reference to the first **Goetheanum**.

On the inner relationship of the Swabian-South German late medieval art with the art of

the Swabian poet **Hölderlin** (1770-1843) and with the Swabian philosophers **Hegel** (1770-1831) and **Schelling** (1775-1854).

**9(1/24/1917, Dornach) (223ff.) 3336**

**292-08**

A feeling forms the basis of the **Greek sculpture**, “as the etheric body manifests itself in the forms of the physical body, as the strength of the etheric body expresses itself in the movements of the physical body.” Later on, these forms were taken over in Italy, but they were no longer felt internally, but were looked at from without. Examples of the development of the Greek sculpture are given from the archaic style to the first pre-Christian century. Detailed explanations on the **Laocoön** group: “You can just see in this late product of Greek art how the Greek was aware of his etheric body... how he expresses as it were this effect of the etheric body withdrawing from the physical body... this disintegration of the physical and the etheric bodies“ [cf. [211-05](#)].

Examples of the development of the **Italian** sculpture: Niccolò, Giovanni, and Andrea **Pisano** (~ 1300), **Ghiberti** (1378-1455, bronze doors of the Baptistery at Florence), Luca (1399-1482) and Andrea **della Robbia** (1435-1525), **Donatello** (~ 1386-1466, with very naturalistic impact), **Verrocchio** (1436-1489, rider statue of Bartolomeo Colleoni in Venice).

**10(10/5/1917, Dornach) 236ff. 3404**

**292-09**

On the imaginative world of ideas which had developed in Western and Southern Europe since the ninth century and out of which **Raphael** painted his works like the **Disputà** and the **School of Athens** under the influence of Pope **Julius II** and **Bramante** (1444-1514).

“Our age ... is not allowed to scorn the great spirits like Julius II or the **Borgias** in such a way as the historical legend does ...”

Up to the ninth century, more spiritual ideas and impulses existed which were pushed away then toward the East (**Russia**) where “they are preserved as it were to develop in later times” [cf. [216-09](#)]. Tip to the Russian Revolution.

Martin **Luther** (1483-1546) was the antipode of Raphael. In the same way as in the ninth century the spiritual world was pushed back toward the East, Luther pushes back for his northern world what had remained as a testament of the fourth post-Atlantean epoch in the South of Europe. “And so the future was to be a world divided in three – to the East, spirituality lay waiting, having been held back there; to the South, something came like a witness, the testament of the fourth post-Atlantean age, now similarly held back and rejected. The musical element of the North took the place of the testament of the South, which was rich in form and colour.” Luther as the latecomer of the fourth epoch who is moved into the fifth; his emphasis of faith.

“At that time (ninth century), the spiritual world was pushed back to the East; it must again be made part of the physical plane, Moods of the ninth century are now coming back in Western, Central and Northern Europe. In Eastern Europe, something will evolve from the terrible and confusion-like moods mysteriously reminiscent of the sixteenth century. It will take the moods of both the ninth and the sixteenth centuries together to allow the Mystery to arise that will (to some degree, at least) illuminate the things that humanity needs illuminated if it hopes to understand its evolution.”

The figure of St. **Paul** represented as a searching man by Raphael and the not successful Reformation of Christianity to a Pauline one from the South. Instead of such a reformation, **Jesuitism** came to the fore.

On the deeper reasons of damming up the East (preparation of the fifth post-Atlantean epoch, alliance of papacy and German emperors, urban civilisation and development of art) see in the next lecture (10/15/1917).

**12(10/22/1917, Dornach) 274ff. 3417**  
**Christianity**

**292-10**

Greek art was wrapped up in the representation of the blossoming, growing, and living. However, this was no longer sufficient for the early Christian art, which intended to represent not only the naturalistic but also the supersensible (and with it death, too). That is why the representation was often somewhat clumsy and naive as regards the figures. One resorted to the sign-like element to express something spiritual (as in the third post-Atlantean epoch: Egyptian script of signs, **runes** = magic of the supersensible), as, for instance, in the Christ monogram of the early Christian **sarcophagi**. "The sign has to reappear as something that has an effect on the sensory world from the supersensible, as Christ impulse."

Beside the magic of the sign of the supersensible, there were also mysteries of the "subnaturalistic," the **gold** and the **precious stones**. Whereas the Christian priesthood took up the first, "the profane humanity" dedicated itself to the magic of the latter two. The **urban civilisation** also has its roots in these secrets among other things, hence, the **goldsmith's art** flourished in the free cities of the Middle Ages (examples: Hildesheim: cross and candelabra of Bernward; Florence).

The mystery of gold also forms the basis of the **Song of the Nibelungs** and the tragedy of **Siegfried**. "What does the Song of the Nibelungs tell us? What is its great teaching? - Offer the gold to the dead! Leave it in the supersensible realm; for it causes misfortune in the sensory realm." On the prophetic element of the Song of the Nibelungs: "He who understands the Nibelung Saga in its depths feels everything prepared in it that flashes through the present in dreadful events... The fact that Hagen sinks the Nibelung treasure... in the Rhine is a prophetic imagination and at the time the legend was developed, it was always seen as a deeply tragic event for the times to come and for everything that the Rhine would be for the future – a great source of antagonistic impulses." On the legend of **St. Odily**.

From the ninth century on, Rome systematically aimed at penetrating the old, pagan magic of gold and precious stones with the sign (cross) and connecting, consecrating it to the supersensible.

**12(10/22/1917, Dornach) p. 284 3417**

**292-11**

"... for there was always a connection between Scandinavia and **America**, which only was broken off a few centuries, before America was **discovered**...; one frequently went from Scandinavia to America in former times; the connection was merely broken for a short time, around the thirteenth century onward, until Columbus re-discovered it." [Cf. [178-04](#)].

**13(10/29/1917, Dornach) 293ff. 3421**

**292-12**

On the changes of the representation of **Christ** from antiquity up to the sculptural wooden group with the *Representative of Humanity* at the **Goetheanum**. The traditional Greek view that emphasised the cosmic and had not yet reached the representation of the individual-human or considered it as not nice enough to show it, at most as **faun** or **satyr**.

"It will always be one of the most interesting facts that the man in Greece who intervened so deeply in Greek life that he prepared, so to speak, the destiny of the Redeemer – that **Socrates** does not represent the traditional ideal of a Greek, but rather something of a satyr or faun."

For the first time, one tries to raise the human-individual to the cosmic in the representation of Christ. Both trends are in conflict, until from **Giotto, Fra Angelico** etc. on the individual gets the upper hand [see abstract -01].



**Painting / Italy**



**Cimabue** Mary and Child (1280)



**Giotto di Bondone** Raising of Lazarus (~ 1319)

**Painting / Italy**

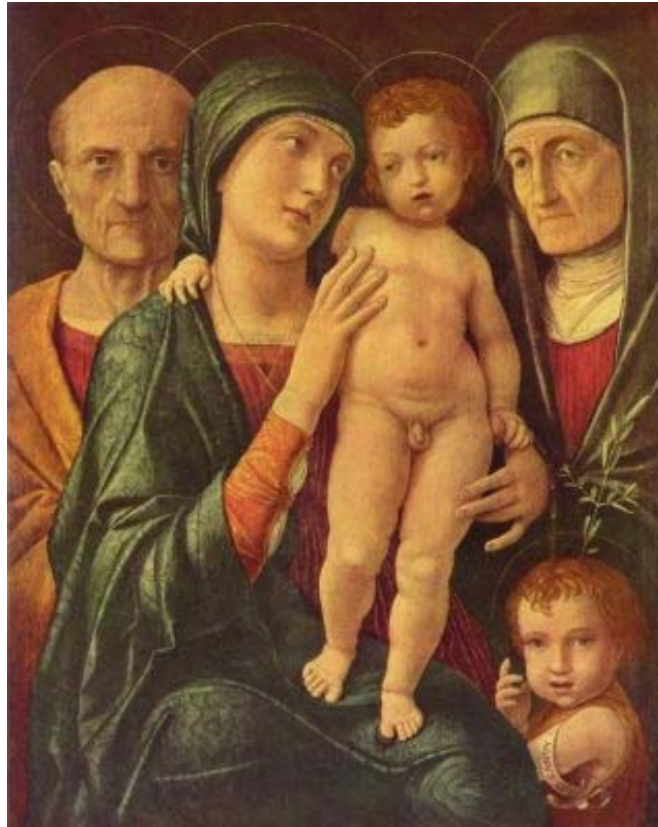


**Masaccio** Visit after the Birth of Jesus



**Domenico Ghirlandaio** The Adoring Shepherds

**Painting / Italy**



**Andrea Mantegna** The Holy Family with Elizabeth and John



**Fra Angelico** The Angel's Announcement to Mary(1430 - 1445)

**Painting / Italy**



**Sandro Botticelli** Spring (~ 1478)



**Pietro Perugino** Mary's Ascension (~ 1500)

**Painting / Italy**



**Francesco Traini** Pisa Camposanto The Triumph of Death (~ 1355)

**Painting / Italy**



**Leonardo da Vinci** Ginevra Benci (~ 1478-1480)



**Leonardo da Vinci** Lady with Ermine (~ 1485)

**Painting / Italy**

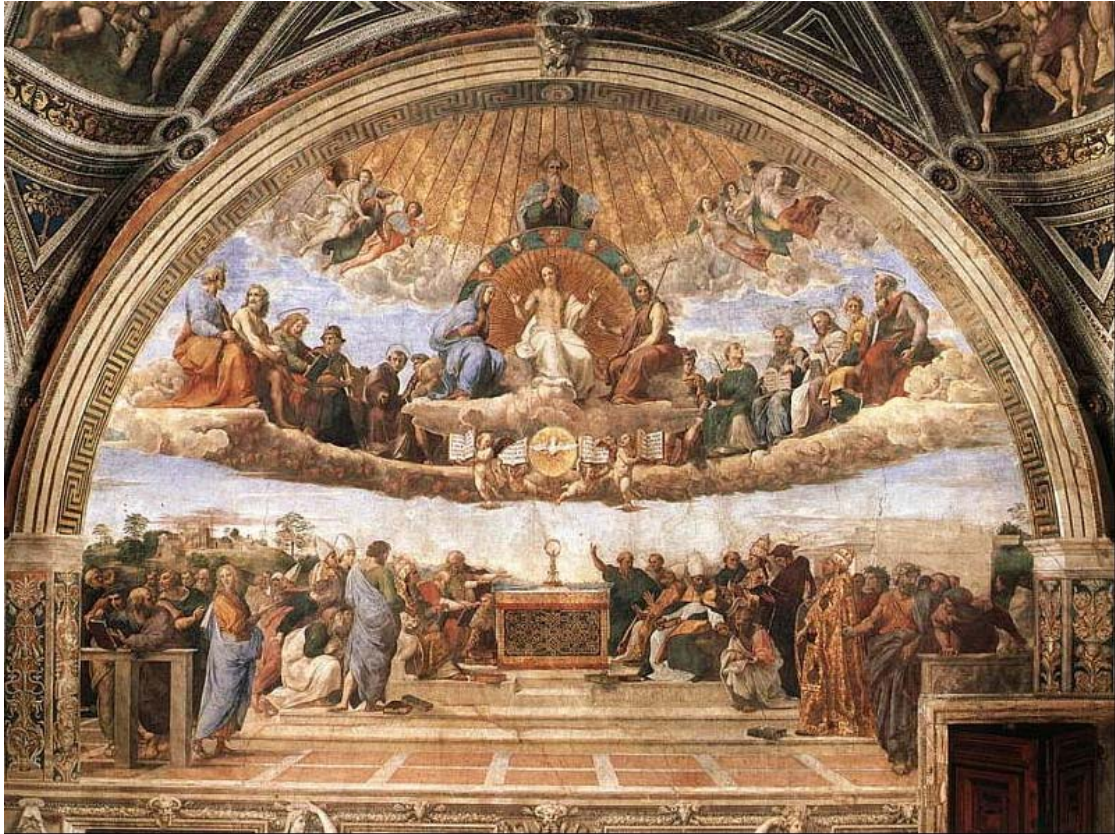


**Michelangelo Buonarroti** Holy Family (1504)



**Raphael** Sistine Madonna (~ 1513)

Painting /Italy



**Raphael** Disputa (above) and School of Athens (below)



## Painting / Germany

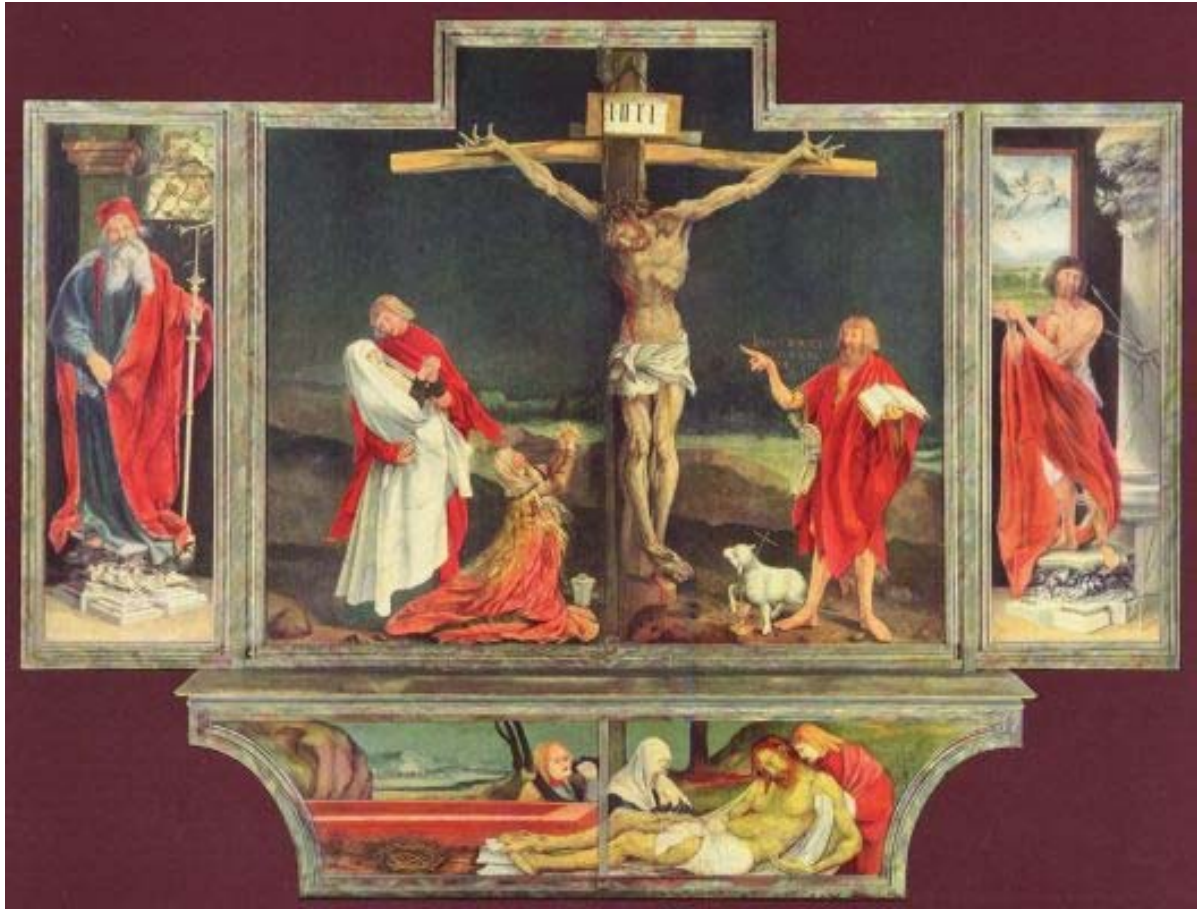


**Stephan Lochner** Presentation of Jesus in the Temple (~ 1445)



**Martin Schongauer** Mary in the Rosegarden (1473)

Painting / Germany



Mathis Grünewald Isenheim Altar (~1513-1515)

**Painting / Germany**



**Albrecht Dürer** Melencolia (1515)



**Albrecht Dürer** Paumgartner Altar (~ 1498)

**Painting / Germany**



**Albrecht Dürer** Elisabeth Tucher (1499)



**Albrecht Dürer** Self-Portrait (1498)

**Painting / Germany**



**Albrecht Dürer** John and Peter



**Paul and Mark (1526)**



**Albrecht Dürer** Knight, Death and Devil (1513)

## Painting / Germany



**Albrecht Dürer** Jerome in his Hermitage (1514)



**Albrecht Dürer** The Three Magi Adoring the Child (1504)

## Painting / Germany



**Albrecht Dürer** Old Man with Sceptre and Kneeling Young Man (1493)

*(One supposes that the old man is **Christian Rosenkreutz**, whom Dürer probably met in his young days.)*

**Painting / Germany**



**Hans Holbein jr. Sir Thomas More (1527)**



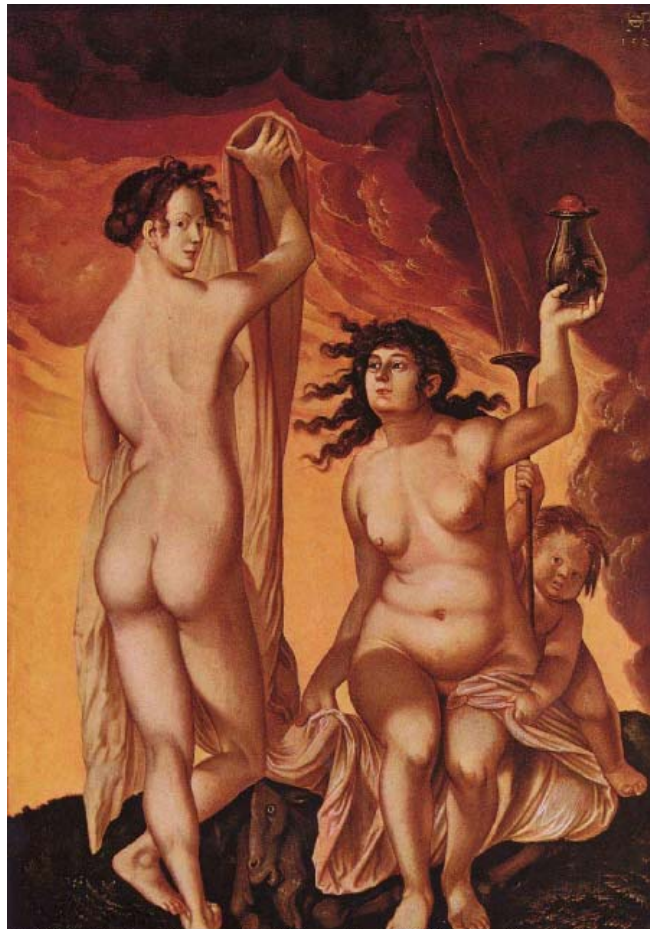
**Hans Holbein jr. Henry VIII of England (1537)**



**Painting / Germany**



**Hans Baldung Grien** Adam and Eve (1525)



**Hans Baldung Grien** Two Witches (1523)

**Painting / Netherlands**



**Rembrandt** Mayor Jan Six (1657)



**Rembrandt** Staalmeesters (1662)

## Painting / Netherlands



Jan van Eyck Mary's Altar (1437)



Jan van Eyck Ghent Altar (~ 1432)

## Painting / Netherlands



**Rogier van der Weyden** Altar of the Three Magi (middle)



**Dieric Bouts** Last Supper Altar (middle) (1464-1467)

## Painting / Netherlands



**Hans Memling** Passion Altar (middle) (1491-1494)



**Jerome Bosch** The Garden of Desires

**Painting / Netherlands**



**Jerome Bosch** Christ Bearing the Cross (Detail)



**Quentin Massys** Ecce homo (~ 1515)

**Painting / Netherlands**



**Joachim Patinir** Baptism in the Jordan

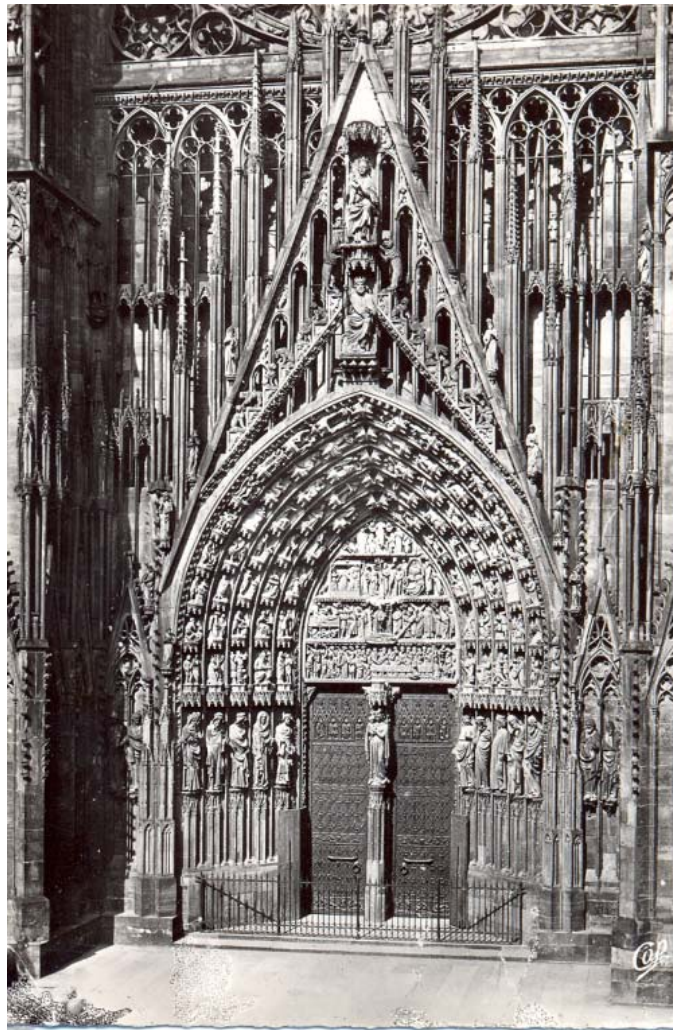


**Pieter Bruegel** Dancing Farmers

## Sculptures



Hildesheim Cross of Bernward



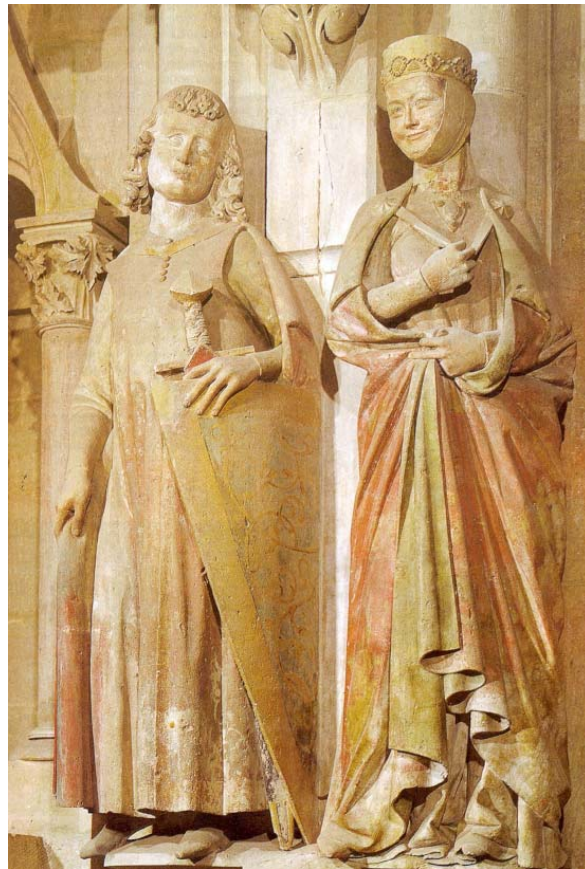
Strasbourg Cathedral



## Sculptures

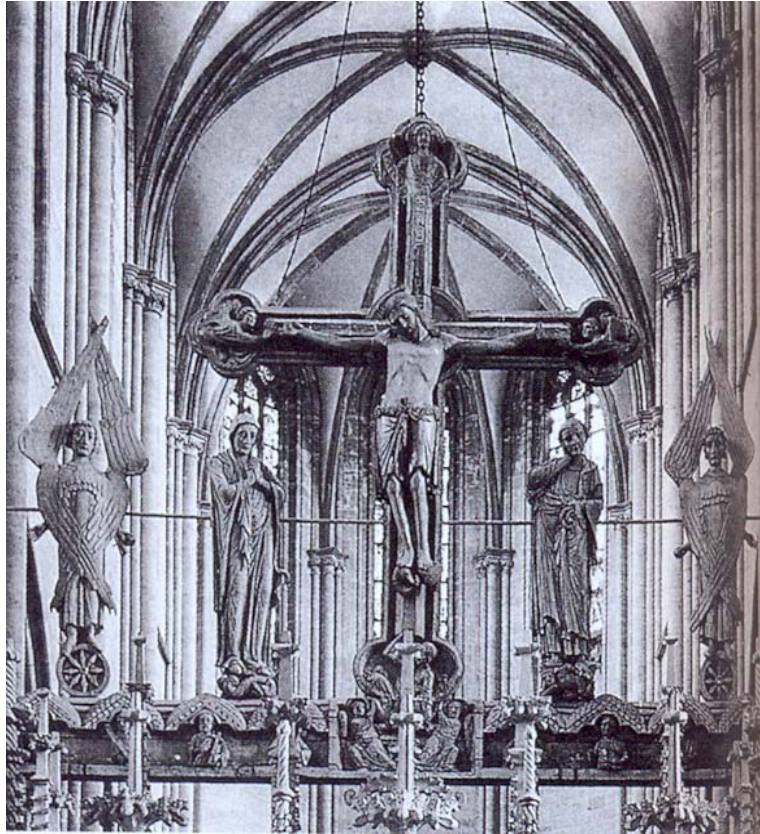


Bamberg Cathedral, Mary

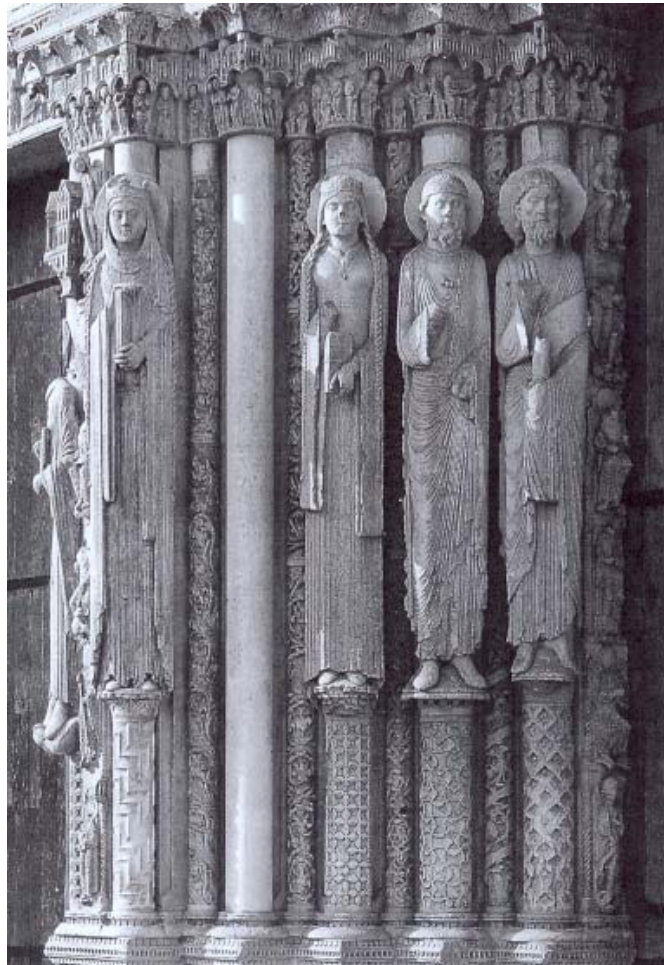


Naumburg Cathedral Hermann and Reglindis

## Sculptures

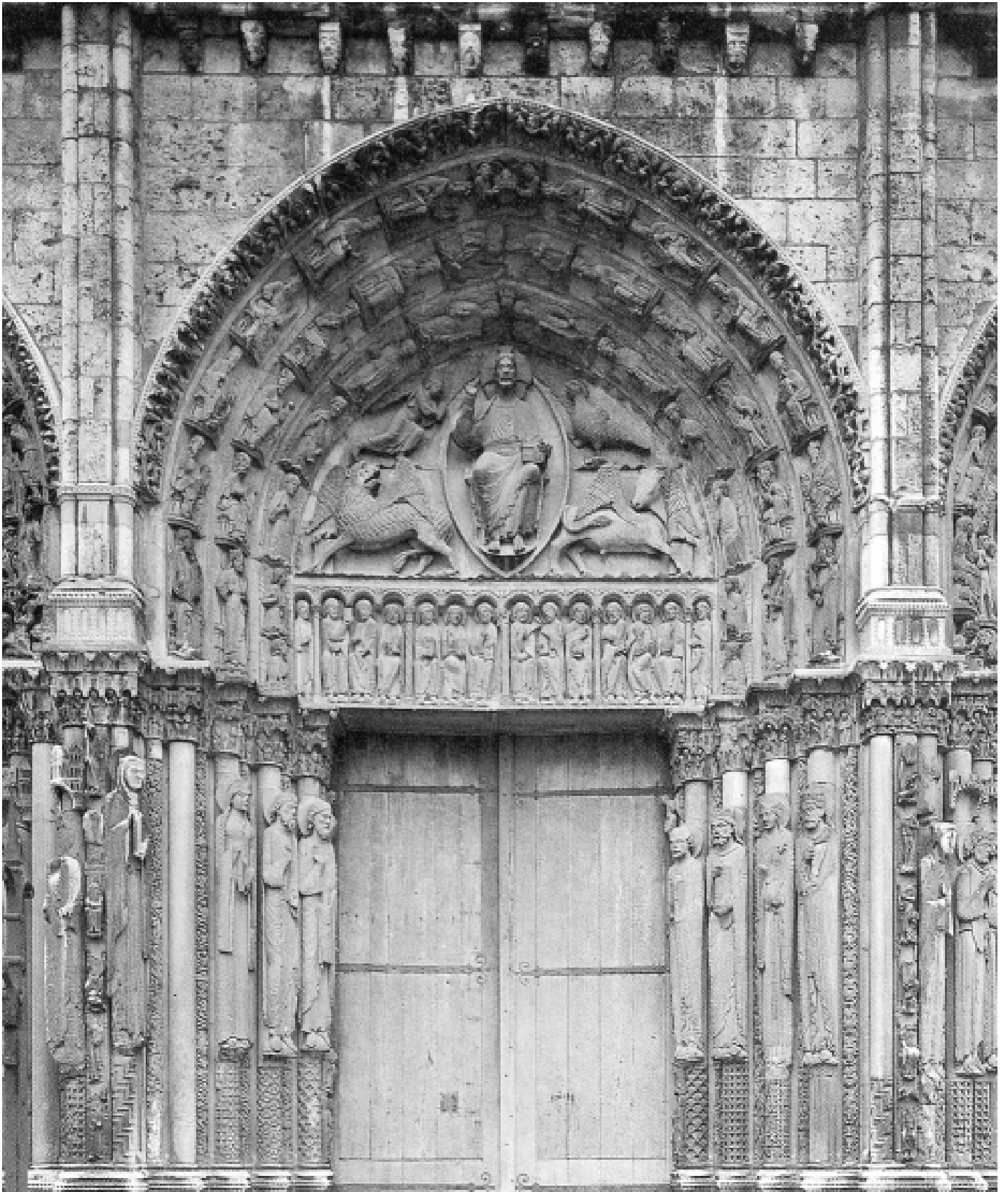


Halberstadt Cathedral Crucifixion Group



Chartres Cathedral

## Sculptures



Chartres Cathedral Western Portal

## Sculptures



**Veit Stoß** Altar St. Mary's Church Krakow



**Claus Sluter** John the Baptist and Philip the Bold, Dijon

## Sculptures



**Tilman Riemenschneider** Heiligblut (Holy Blood) Altar Rothenburg o.T.

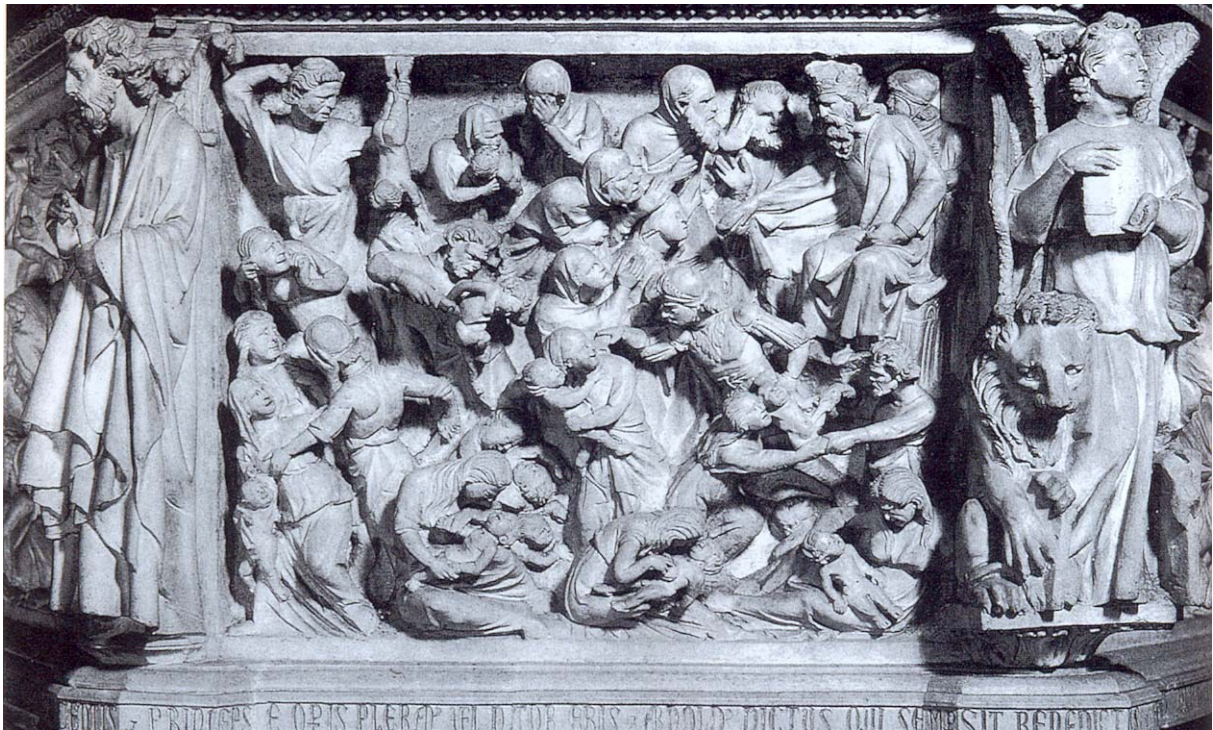


**Niccolò Pisano** Presentation of Jesus in the Temple (Baptistry Pisa 1260)

## Sculptures



**Andrea Pisano** Baptism in the Jordan (Baptistery, Florence)



**Giovanni Pisano** Slaughter of the Innocents in Bethlehem

## Sculptures

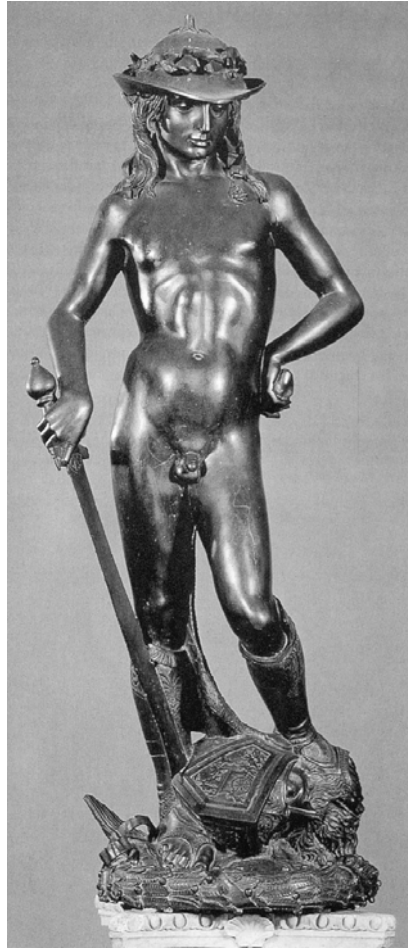


**Lorenzo Ghiberti** Baptism in the Jordan (Baptistery, Florence)



**Andrea Della Robbia** Orpheus (Campanile, Florence Cathedral)

## Sculptures



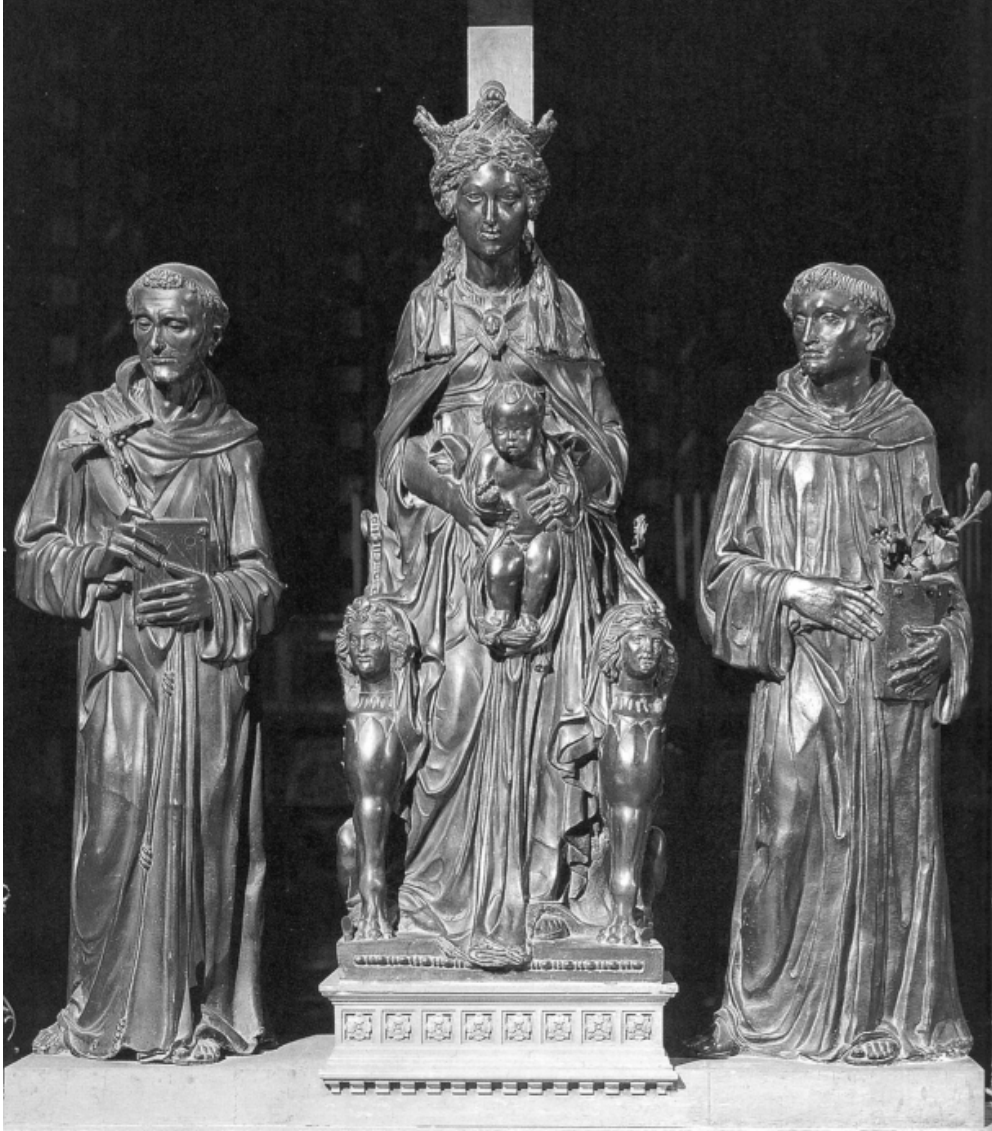
**Donatello** David



**Verrocchio** Bartolomeo Colleoni

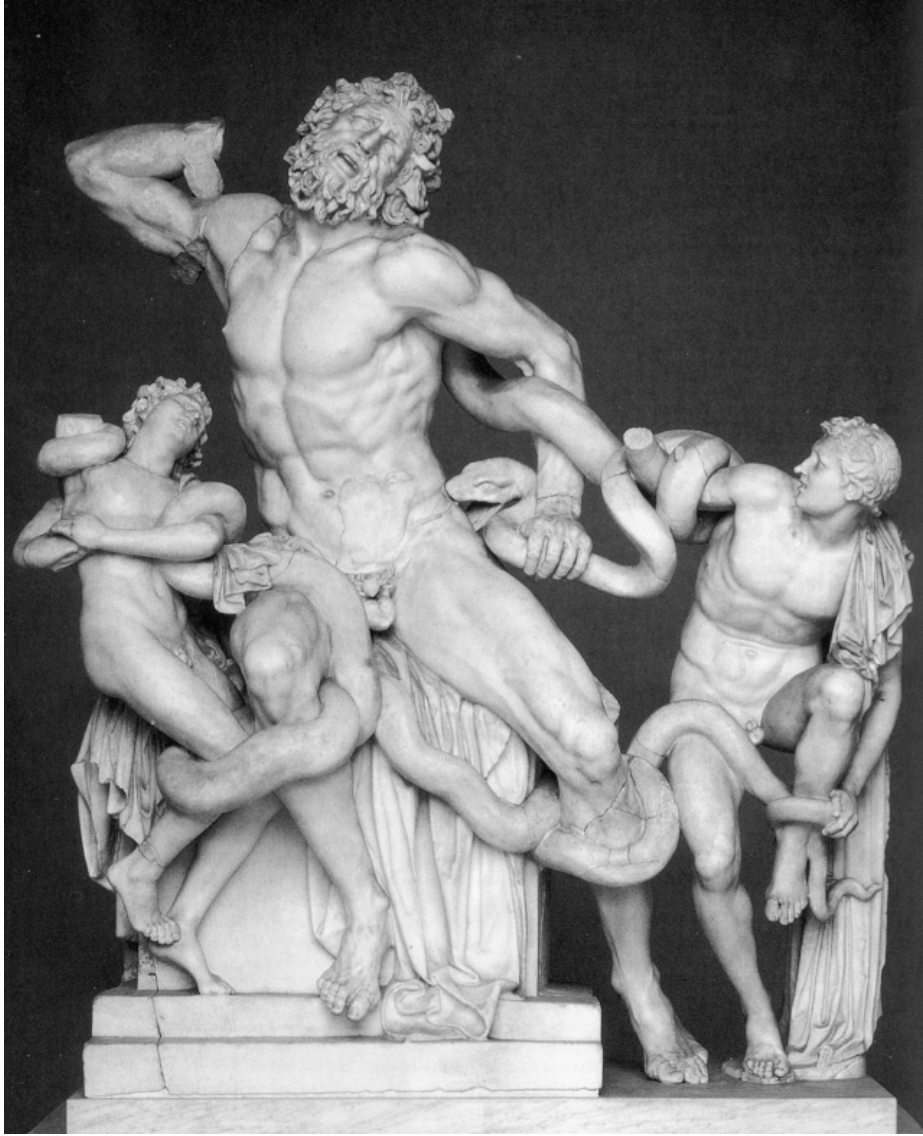


## Sculptures



**Donatello** Basilico del Santo (Padova)

## Sculptures



Laocoön Group

## Sculptures



Niobe

## Sculptures



Venus of Milo

## Michelangelo



**Michelangelo** Evening (above), Morning (below) (Medici Chapel in Florence)

**Michelangelo / Sistine Chapel**



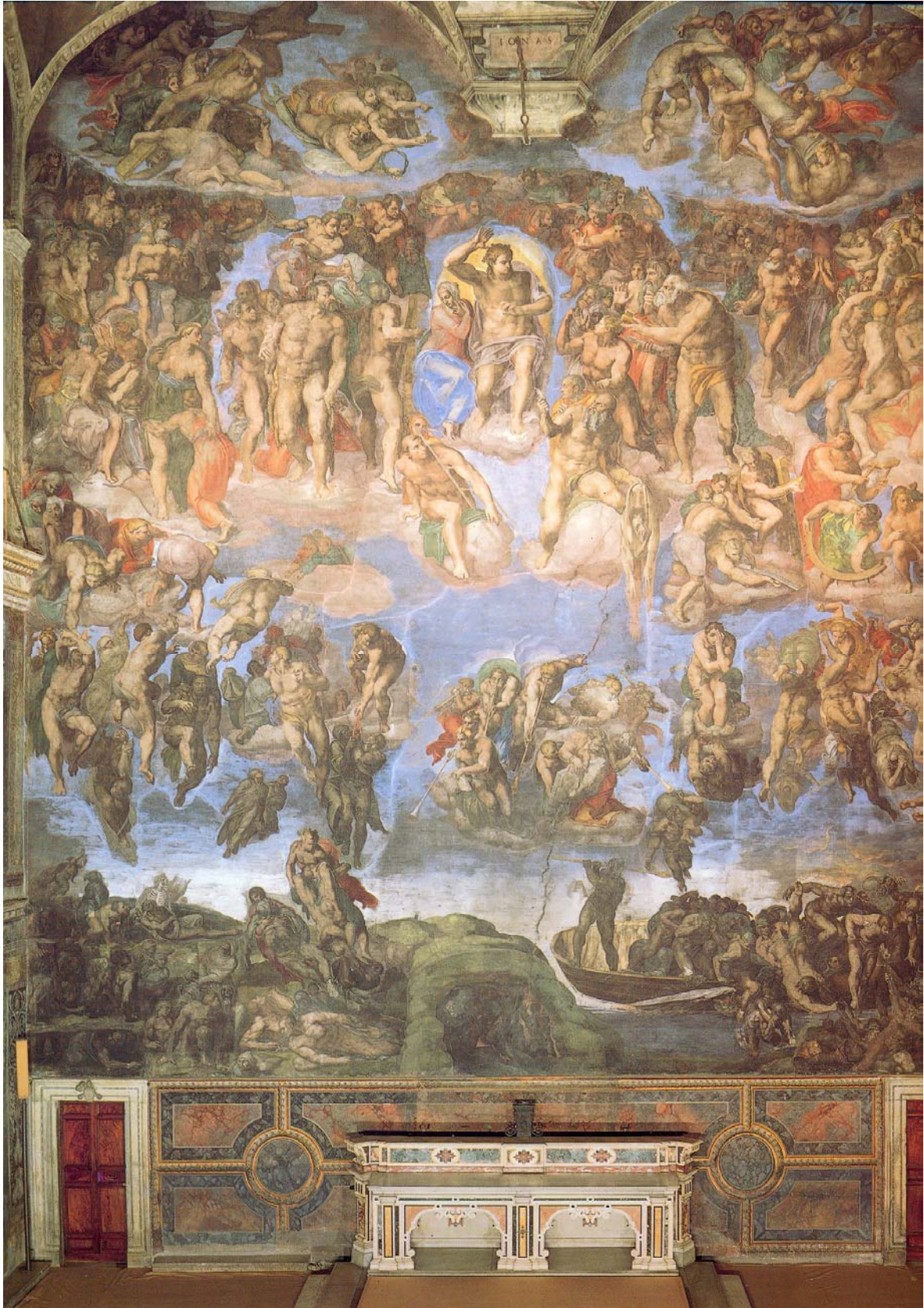
Sibyl of Delphi (Pythia) and Prophet Isaiah

# Michelangelo /Sistine Chapel



Ceiling, Fresco (Part)

## Michelangelo / Sistine Chapel



Last Judgement



# Michelangelo



Moses



Pietà

## **Lectures on Education**

### **293 The Study of Man**

*Rudolf Steiner Press (2007). **RStA** (14 lectures)*

**2(8/22/1919, Stuttgart) 26ff. 3804**

**293-01**

#### **thinking-feeling-willing**

Prebirth life is reflected in mental picturing (thinking), in images. The will is the seed of soul and spirit after death. The mirror-images of prebirth life are accomplished by unaware **antipathy**, while the human being combines with **sympathy** with that which radiates out towards his later existence as the reality of will after death. Thus antipathy and sympathy are constantly interplaying and alternating in the emotional life.

If antipathy is opposed to the prebirth stream increasingly, the **memory** image, remembrance and, in the end, **concepts** will come into being.

If sympathy is reinforced on the other side, **imagination** will originate. "And when your imagination is sufficiently strong (which only happens unconsciously in ordinary life), when it is so strong that it permeates again your whole being down into the senses, then you get the ordinary picture forms through which you make mental pictures of outer things."

An expression of this polarity in the physical body is **nerves** and **blood**; the former are in decay, are rejected material, while the blood has the tendency to spiritualise itself. Wherever the activity of the nerves is interrupted by a gap, like in the brain, in the spinal marrow, in the **ganglions**, "we intervene with our sympathy and antipathy in the bodily; and then we intervene again where the ganglions develop in the sympathetic nervous system."

Man owes the formation of his **head** to the antipathy of the cosmos; it is an image of the cosmos. However, the cosmos combines in sympathy with the system of limbs and metabolism.

On the effects of a rationalistic and a pictorial **education**.

**3(8/23/1919, Stuttgart) 41ff. 3807**

**293-02**

#### **movement of the earth**

The further advancement of the earth, the conservation and living on of the physical realms (minerals, plants, and lower animals) are brought about by the forces (and by substances transformed by these forces) which pass with the human corpses on to the earth. Man brings these forces with him from the spiritual world, transforms them during life, so that it concerns a continual fructification of the earth with these supersensible forces [see 184-10, 191-03]. "Through the forces present in human corpses which are received by the earth, the evolution of the earth itself is maintained."

The death-bringing forces of nature work in the human **skeleton** and also in the nervous system (to a lesser degree), the life-giving forces in the system of muscles and blood. **Rickets**: the blood system is hindering a proper deadening of the bones.

**Geometrical** ideas go back to **movements** of the super-sensible man which remain unconscious. "The earth has not only the movement which belongs to the Copernican system: It has also quite different, artistic movements, which are constantly being performed." These movements are recognised by the bone system, "but your consciousness does not reach down to the bone system."

**4(8/25/1919, Stuttgart) p. 59 3811**

**293-03**

People had an inkling of the spirit-self (= manas) in the view that after the death of a person the **manes** are left over.

4(8/25/1919, Stuttgart) 60ff. 3811

293-04

**human members / life after death**

The **will** works in the physical body as **instinct** as it becomes visible vividly in the different animal forms. In the etheric body it becomes an inner **impulse**, in the sentient soul desire. In the human ego (sentient soul, intellectual soul, and consciousness-soul) desire becomes motive. However, beside this motive a wish resonates mostly unconsciously to do the same thing better next time. This quiet wishing belongs to the spirit-self. It is the first element of what is left of it after death. This unaware wishing can further increase to intention (life-spirit) and becomes, in the end, decision after death (spirit-man). During life wish, intention, and decision are only experienced as pictures, as mental pictures.

**Education** of children: no exhortations, the will nature has to be cultivated by means of recapitulation and conscious repetition, with the help of the artistic element.

6(8/27/1919, Stuttgart) 84ff. 3817

293-05

**Imagination-Inspiration-Intuition**

Man wakes only in **thinking**, dreams in **feeling** and sleeps in **willing**. In feeling or willing a part of the soul-life feels or wills, while in dreaming and in deep **sleep** the whole soul dreams or sleeps. The fully awake **ego** dwells in images of the world produced by the physical body, does not live in the real forces of the world, because it will be able to stand firm to these forces only in future. In feeling the ego enters into the real body (not the images), however, is dimmed to the dreaming consciousness, because the conscious ego would burn up or suffocate (nightmare) in the soul. If the will became conscious, the human being would be grasped by the most gruesome pains. Unconscious inspiration forms the basis of feeling, unaware intuition that of willing. Both can enter into consciousness, e.g., as ideas, artistic inspiration or (ordinary) intuition.

7(8/28/1919, Stuttgart) 98ff. 3820

293-06

**Feeling** and willing are united in early childhood. In the old age feeling takes on a more recognising, thinking character. In the sense-sphere, in the periphery, man is dreaming-sleeping or sleeping-dreaming, also in the blood, in his inner organs. Only in the intervening zone, in the **nerves**, is he awake. This nervous system is in constant decay and does not have any direct connection with soul and spirit; it does not offer any obstacle to thinking and sensation: "Actually there are hollow spaces for the soul and the spirit where nerves are. Hence, soul and spirit are able to enter in them ..."

Sensation or **sense-perception** causes physical-chemical processes in the sense-organ, e.g., in the eye that continue inside man. "In between there a vacant zone remains. In this vacant zone, which has been left empty by the nerve organ, no independent processes are developed such as that in the eye or in the inner nature of man; but there enters what is outside: the nature of light, the nature of **colour**."

8(8/29/1919, Stuttgart) 115ff. 3823

293-07

**sense perception**

On the twelve **senses**. Ego-sense: perceiving the ego of another person and defending oneself against it (sympathy – antipathy), alternating permanently, is mediated by the ego-sense. It means a constant alternation between sleeping consciousness and wake consciousness at the same time. "The organ of the ego-sense is organised in such a way that it apprehends the ego of another in a sleeping, not in a waking will and then quickly transfers this apprehension in sleep, to the region of knowledge, to the nervous system." "So that you can really call the perception of another process of knowledge, but you must know that this process is only a metamorphose of a sleeping process of the will."

The thought sense (perception of the thoughts of other persons) is different from the

sense of speech. Thoughts can also be mediated through gestures in space, example eurythmy.

The senses of touch, life (well-being), (own) movement, and balance “are mainly penetrated by will activity.” The senses of smell, taste, sight, and warmth are chiefly feeling senses. The ego-sense, the thought-sense, the senses of hearing and speech are predominantly knowledge senses.

On the perception of coloured figures, e.g., of a circle: The colour is perceived through the eye, as second element is added that the form of a circle is perceived subconsciously with the sense of movement, while the etheric and astral bodies carry out a circular movement. “It is because the circle you have taken in by means of your sense of movement emerges into knowledge, that what you have recognised as a circle combines with the colour you perceive. Thus you call forth the form from your whole body by appealing to the sense of movement which extends throughout your body.” Two different sense activities are joined together inwardly: “There you form a judgment. And now you understand a **judgment** as a living process in your own body, which comes about through the fact that the senses bring the world to you analysed into elements ... and in your judgment you join the things together again because the separate parts do not want to continue as separate parts... But since we have twelve senses we have a fair number of possibilities of uniting what is separate.”

See [115-01](#), [115-02](#), [169-05](#), [170-09](#), [170-18](#), [206-01](#).

9(8/30/1919, Stuttgart) 125ff. 3826

293-08

### logic / truth-beauty-goodness

Three elements in thinking: **conclusions**, **judgments**, and **concepts**.

Conclusions are only healthy if they occur in fully awake life. One ruins the soul-life of the child, if one confronts it with ready-made conclusions it should preserve in memory.

Judgments appear in the full waking life, however, sink into the dreaming soul. “Judgments can only live as habits of judgment in the semi-conscious, in the dreaming-life.”

“The concept goes down into the profoundest depths of man’s being. ... The concept makes its way right down into the sleeping soul, and this is that part of the soul that is constantly at work upon the body.” The concepts, absorbed in childhood, have a forming effect on **physiognomy** later on.

It is a heritage of the spiritual world that the child brings the unconscious assumption with it that the whole world is of moral nature. Hence, the willingness of imitating everything and everybody. **Education**: after the second dentition, the child longs for authority to look up to. The parents or teachers should take into account the unaware attitude of the child that the world is beautiful. After puberty the lessons may take on a scientific character, because the human being wants to apply his own judgment, to get a right concept of truth. See 302/8(6/19/1921, Stuttgart).

226/4(5/19/1923, Oslo): The child selects experiences of the day, taken up through **imitation**, in sleep according to its **karma**.

10(9/1/1919, Stuttgart) 137ff. 3830

293-09

### point – circumference / sense-perception / music / sculpture

On the different shapes of the human **figure**. The head has a spherical form, the breast as a partly visible sphere (back part), like a moon whose invisible part is in the astral world, and the limbs, which are inserted into the body from without. The upper and the lower jaws as limbs of the head. The head has its centre in itself, the breast very far outside and the limb system everywhere in the circumference (spherical surface). The metamorphosis of the **bones** (of the skull, vertebrae and tubular bones) is connected with this fact. Thus a tubular bone originates only from a skull bone by **inside out inversion**.

The human being imitates the **movements** of the world in the movements of his limbs

(dancing). The head and with it the soul does not take part in these movements, they bring them to rest inwardly, “ray these outer movements back into the breast, and make them into sounds and into the other sense impressions... There lies the origin of **sensation**. Here, moreover, also lies the connection between the arts. The poetic, the musical arts, arise out of the plastic, the architectural arts: for what the plastic and architectural arts are without, the musical arts are within.”

Only with respect to his head is man a descendant of the **animal** realm: “If we look for the ancestry of our head we go back to the lower animals.” Chest and limbs were only attached later.

**303/10(1/1/1922, Dornach):** Arrangement of the animal kingdom concerning the human organisation: low animals (e.g., crustaceans) – head organisation (**system of nerves and senses**), intermediate animals (fish) – **rhythmical system**, higher animals (mammals) – **system of limbs and metabolism**.

**11(9/2/1919, Stuttgart) 149ff. 3834**

**293-10**

Man has a head of well developed physical corporeality after birth that is fully developed at the change of teeth, with a dreaming soul and a sleeping mind. The chest man is filled with sleeping spirit in body and soul. The child is first fully awake in its undeveloped limb man. Task of education is to develop a part of the chest man and the limb man (will and part of feeling life) and then let them awaken the head man. In the first months of life, **education** is taken over by nature: “Out of the limb system nature produces a substance that partakes of the limb nature, as it is bound up with its development, and has something of that nature in it. This substance is **milk**. In woman the production of milk is connected with the upper limbs, with the arms. The milk producing organs can be said to be a continuation of the limbs. Both in the animal and human kingdom milk is the only substance which has an inner connection with the limbs ... and hence retains the power of the limbs within it. And as we give the child milk it works upon the sleeping spirit and awakens it – the only substance, essentially, which can do this.”

In the second seven-year period, **memory** formation has an accelerating effect upon growth. The child tends to become tall and thin through over-stimulation of memory. If **imagination** is over-stimulated, growth will be retarded.

**303/5(12/27/1921, Dornach):** Overfeeding with memory contents at this age may lead to states of anxiety and to retardation of growth in a further phase.

**12(9/3/1919, Stuttgart) 160ff. 3837**

**293-11**

**physical body / realms of nature / illnesses, inner**

The head tends to form (supersensible) animal shapes. The systems of trunk and limbs transform these animal forms into human forms immediately. Thoughts are the supersensible correlatives of this process which is not expressed in the sense-perceptible world. When the inclination to the animal is too strong in the head, “then the head has to resort to **migraine** or to some similar head complaint in order to exterminate it again.”

The trunk system has a relationship to the plant kingdom. It has the inclination to continue **breathing**, to separate carbon from carbon dioxide and form an inner plant world. The head and limb systems prevent that. If they are not able to do so, man will fall ill. “In a certain sense the plant kingdom presents pictures of all our illnesses.” “Medicine will become a science when it is able to show how each individual illness corresponds with some form in the plant world.”

In **nutrition** the absorbed and transformed substances are connected with the oxygen of breathing. This is not a true process of combustion, but only the middle part of it. “Here, you see, soul and body are combined. There is the mysterious connection between **soul** and body. That which takes place through the breathing unites with the remaining nature processes, which, however, as they take place in man, represent only the middle portion of nature’s processes. And this means that the soul-life, which is the anti-plant process,

unites with the humanised bodily life, namely the middle portion of the processes of nature.”

The **ego** lives in the forces man uses in his physical body carrying out movements (system of limbs). This force body has the task of taking away the tendency of crystallisation from the absorbed mineral substances. This tendency of crystallisation comes to the fore in destructive illnesses like **gout** (arthrolithiasis) and **diabetes**. To overcome such diseases Steiner recommends “using in some form the apparent substances ... which is in the sense organs, in the brain and nerves.”

## 294 *Practical Advice to Teachers*

*Anthroposophic Press (2000). RStA (15 lectures)*

**1(8/21/1919, Stuttgart) 1ff. 3802**

**294-01**

The **education** of the child has not to transmit knowledge but how it is utilised to develop human capacities. In rationally conducted lessons, the impulses of the physical (**reading and writing**), the half-supraphysical (**arithmetic**), and the supraphysical (artistic) are to be connected in such a way that they harmonise the human being.

Letters should be developed for the child from picture forms (also from eurythmy forms, 307/9(8/13/1923)), i.e. from the artistic working on the will nature which are copied by him by drawing. The artistic element has to be cultivated at first in the simplest, plainest way by drawing and painting and musical activities (simple songs, wind instruments, however, no piano\*).

The next level of writing is copying (with the eyes) or forming (with the hands) whole words or sentences, even if all letters are not yet developed.

The next step: fragmenting sentences to words, words to single letters. This going out from the whole to its parts applies in principle. Thus adding is taught by dividing a whole (total) in separate parts (addenda).\*\* Subtraction: one goes out from the rest which remains after abstraction of the subtrahend (number subtracted), and goes from there to the minuend (number from which it is subtracted). The **sense of authority** is fostered through this way of teaching.

In the second seven-year period, the child is most receptive for the artistic element. The interest for **drawing** and the feeling for inner lawfulness are to be awakened through the simplest different (archetypal) forms; the imitation of the external nature is not to be aimed at. Only at this age forces can be awakened that way which can no longer be developed later on.

The child is born as a musician. At the age of three, four years dancing can be brought close to him in form of an elementary eurythmy. A right **ego-feeling** is developed that way. Telling **fairy tales** and legends excites feelings which grasp the whole person and thus develop the astral body properly. From the head the right growth of the physical body can be fostered through the corresponding educational methods. The symbol of the butterfly (as a human soul) hatching out of the chrysalis will only have an effect if the teacher himself believes in it.

\* as in 311/6(8/18/1924, Torquay).

\*\* 305/5(8/21/1922, Oxford): the support of **moral** moderation (Plato) by this kind of adding in contrast to the usual methods which cause unconscious dispositions to be desirous and craving.

**2(8/22/1919, Stuttgart) 17ff. 3805**

**294-02**

The meeting of an activity of sympathy (affinity) in the human chest with a cosmic activity of antipathy (aversion) is expressed in **speech**. The language is anchored in feeling at first and then accompanied by the contents of mental pictures. The effect of sympathy and the musical element in the **vowels** and that of antipathy and the plastic element in the **consonants**, imitating external things. The vowel "O" as an expression of amazement, "U" of fear, "A" of wonder and admiration, "E" of resistance, "I" of approaching something, "AOU" of deep awe and veneration (frequently found in Asian languages).

**3(8/23/1919, Stuttgart) 31ff. 3808**

**294-03**

The two polarities in the **artistic** realm: the stream of **sculpture** and images and that of **music** and poetry. They can only be brought to synthesis by a fully developed **eurythmy**.

An elementary feeling for colour is to be developed by painting coloured surfaces.

Drawing should arise more out of the colour or the boundaries of colour surfaces. In the lessons the sculptural element has also to be added. The dynamic of architecture is to be given, even if understanding is not yet ripe. Transcending the understanding of the child: "This is very important for the education of children from the 7th to the 15th years; then one can instill a lot into their souls that can only be understood later."

The inherent Dionysian element in music, welling up out of human nature, must be harmonised with the Apollonian element, must be controlled constantly. On the other hand, unmusical children are also to be brought up to music, because rests of musical talents exist in them anyway. Elementary facts of music like melodies, harmonies etc. should be taught. The sculptural element fosters the individuation of the human being, music and poetry the social life. On the musical element underlying poetry. The necessary cooperation of teachers of music and recitation and the other teachers.

On the musical imitations of nature. "But all true music and poetry are new creations, and it is out of this act of creating anew (**creating out of nothingness**) that the Jupiter, Venus, and Vulcan evolutions of the world will arise."

Lessons of **natural history**, descriptions of natural objects (beetle) should take place only in the classroom; in free nature, the delight at the sight of nature should be nurtured.

On the sculptural and musical forces which are especially effective in the human **figure** during the first two seven-year periods, see 302a/2(9/16/1920, Stuttgart).

**4(8/25/1919, Stuttgart) 47ff. 3812**

**294-04**

Arranging the first **lesson** at the beginning of term. The child has to be inspired from the start to develop respect to older persons. It will also once have their capacities like reading, writing, arithmetic etc. and controlling the everyday life. The child has to realise of his hands in order to form his will, while he copies, e.g., straight and curved lines on the board. This should be repeated during the next lessons, and the child takes stock of which is the straight or curved line. Further: painting blue patches, besides then yellow or in a second case green patches, and the juxtaposition of blue and yellow is called more beautiful than that of blue and green. This should also be repeated through which a sensation of the beautiful or the less beautiful is engendered in the child gradually. The similar applies to music.

In the lessons of **grammar** and syntax the difference should be brought close between nouns, adjectives and verbs. In the verbs I combine with the human being I am speaking of, my ego also does what the other does with his physical body. While listening, the ego is always active, this process, however, is suppressed. The ego eurythmises. "You always do eurythmy when you listen, and when you actually perform eurythmy you are just making visible what remains invisible when you listen."

The hygienic effect of **gymnastics** on the body and its functions should be complemented by lessons of eurythmy as healing factor for the soul.

On the wisdom of language and the respect for language to be nurtured. Tip to the unutterable name of God of the Jews. People of the past would have been stunned while speaking this word. "We have speech to thank for much that lives in our **self-feeling** in our feeling of being a personality."

**5(8/26/1919, Stuttgart) 62ff. 3815**

**294-05**

The creation of the **letter** forms (consonants) out of forms of nature, as they also originated historically. The teacher has to be freely creative with the forms and not to resort to the historical development. Examples: fish and F, bear and B, the form of the upper lips and M, dome and D which is put upright. He/she has to draw attention to the fact that a letter appears not only at the beginning but also within a word.

The forms of the **vowels** should be copied by drawing from the forms of the breath while pronouncing the sound (examples A [ah] and I [ee]). See 305/5(8/21/1922, Oxford).

**Spelling:** it is to be shown as a convention for general communication and as an



achievement of the preceding generations for which the children should develop a feeling of respect. A certain variability of spelling has to be accepted.

**6(8/27/1919, Stuttgart) 75ff. 3818**

**294-06**

“Human life calls for more than education in the realm of meaning; it calls for education in what the will experiences in its sleeping condition – **rhythm**, beat, melody, harmony of colours, repetition, any kind of activity that does not call for a grasp of meaning.” Learning poems and sentences by heart even if they are not understood at first. Children’s feeling life is also developed through such measures. Understanding matures later with repetition. That this can happen, the teacher should guide a class from the first up to the eighth grade. “Only in this way one can work with the rhythms of life.”

On the mood of a person who will die soon, as opposed to somebody who will still live for long.

**7(8/28/1919, Stuttgart) 90ff. 3821**

**294-07**

When the child is about nine years old, its self-consciousness increases, he/she can now understand a lot more reasonably than before. This is the time when **natural history** can be conveyed to him. You can speak of the animal world and plant world only in a narrative way before. Besides, the teacher has to start from the human being who is a synthesis of the three physical realms. The external description of the human being: spherical head, its task is the mediation of the outside world, the (average) moon-shaped trunk with the organs of breathing and digestion and the limbs inserted in the trunk. The difference between the (selfish) legs and feet and the freely movable (unselfish) arms and hands.

The transition to the animal kingdom by observing (really or by drawings) e.g. a cuttlefish, a mouse, a lamb, or a horse. The behaviour and sensitivity of the cuttlefish as a whole compared with its surroundings. The specified forms of the mouse whose limbs serve the trunk life, as also that of the lamb or horse. The animal kingdom as a spread out human being: The human head behaves to its surroundings like the cuttlefish or the lower animals to their surroundings. The human trunk [307/9(8/13/1923) or limb system] is most similar to the higher animals, but is more imperfect. [In 307/9(8/13/1923): the breast animals (rhythmical system) are fish, reptiles]. No animal has more perfect limbs than man has. The animal does not have any arms and hands, at most transformed legs. Arms and hands symbolise human freedom.

Firm, unshakable concepts of **morality** can be brought into the child’s soul later by this kind of teaching, by relation to the human being, without the child anticipating that it is inculcated with morality.

See 305/9(8/25/1922, Oxford): on the negative effect of definite concepts and moral commandments.

**8(8/29/1919, Stuttgart) 106ff. 3824**

**294-08**

Further level of child development: between the 12<sup>th</sup> and 13<sup>th</sup> years the astral body permeates and invigorates the etheric body. From then on **historical** connections can be represented in the lessons, while before only individual life-histories are to be given [history without causal connections, see 307/10(8/14/1923)]. At the same time, the physical processes are to be presented which reach into man from the outside world as for example in the eye, after in the preceding age between nine and twelve years the single phenomena of **physics** and their application have been shown, e.g., the binoculars, the pendulum clock and the (mechanical) pocket watch. Besides, concepts of physics are to be developed from life itself. Steiner emphasises once again how important it is that the teacher should be able to return to childhood and experience as much delight and joy as the children do when they get to know something new.

On the level of development between the seventh and fourteenth years see 297/2 (8/31/1919 P.M., Stuttgart).

9(8/30/1919, Stuttgart) 118ff. 3827

294-09

On **teaching foreign languages**. "You first have the children read loud, paying attention to proper pronunciation – rather than giving too many pronunciation rules, you read a section and then let children read after you. Then they retell the passage they have read, forming their own thoughts about it and expressing them in different languages. Quite separately you teach the lessons on grammar and syntax with rules to be remembered and examples to be forgotten. There you have the framework of our language teaching."

305/7(8/23/1922, Oxford): lessons of foreign languages are given beginning in the youngest classes of school. The children learn the foreign language only by speaking it without translation and grammar at first. See 311/6(8/18/1924, Torquay).

10(9/1/1919, Stuttgart) 130ff. 3831

294-10

Outline of the three stages of **curriculum**:

(1) Up to the ninth year:

Music – painting-drawing

Writing – reading

Foreign languages

Arithmetic (somewhat later).

(2) Up to the twelfth year:

Grammar and word inflections

Natural history of animal kingdom and

Plant kingdom

Foreign languages; geometry

Concepts of physics

(3) Up to the end of school

Syntax

Minerals

Physics und chemistry

Foreign languages

History

} geography

11(9/2/1919, Stuttgart) 143ff. 3835

294-11

On the **geography** lessons. Between the ninth and twelfth years a simple representation of the surroundings also in map form. Transition to larger areas as for example the Alps. Going into geology (arrangement from north to south in the limestone Alps – the middle Alps of granite – limestone Alps according to the rock formations) and from there to **mineralogy** in a simple form. On the condition of soil and mineral resources as bases of economic life.

From the twelfth year on, an image of the whole earth is to be conveyed. The lessons should be also brought in connection with that which was learnt in the history lessons. Characteristics of the different American, European, Asiatic, African peoples, also differences between the northern and southern European peoples. A simple imitation of the art of these peoples by the child. It is important also that the child develops a feel for the agricultural activities, while carrying out those (school garden). "It is indeed a good idea if you can use the geography lessons to bring unity to all the other subjects. Perhaps the worst thing that can happen to geography is for it to be regimented into a strictly demarcated timetable. We arrange the lessons so that each subject can be treated for a longer span of time." That also imposes a lot of responsibility on the teacher.

Dealing with mineralogy one should start from the whole mineral (granite) to the constituent minerals (mica, gneiss, feldspar), on the other hand, from the individual animals to the whole animal kingdom, however, from the kingdom of plants as a totality and to the individual plants.

**12(9/3/1919, Stuttgart) 154ff. 3838**

**294-12**

In the period from the 12<sup>th</sup> to 15<sup>th</sup>, 16<sup>th</sup> years, the child has to receive some elementary concepts of the more important processes taking place in **life**, while the teacher uses its curiosity and thirst of knowledge. It should get clear concepts or experience of industrial productions as for example a soap factory, a spinning mill or sugar manufacture. Even if these experiences are forgotten, they form the basis for later assurance unconsciously, with which the human being acts, and puts him with interest in his later life. Thus the child should get to know, e.g., the simplest forms of bookkeeping in arithmetic lessons and the ability of writing business letters in grammar lessons. By this introduction into practical life, the children also keep their idealistic and religious needs, which get lost otherwise.

**13(9/4/1919, Stuttgart) 165ff. 3841**

**294-13**

On the creation of the **curriculum** which has to make compromises with demands, put from without, especially at the beginning and end of the schoolyears.

**14(9/5/1919, Stuttgart) 177ff. 3844**

**294-14**

“The morality of education must be practised in our class lessons.” Therefore, not too many (mostly trivial) **object lessons** and more lessons which develop the children’s imaginative capacity.

Between the 12<sup>th</sup> and 15<sup>th</sup> years or before puberty, children must receive instructions on the conditions of **nutrition** and **health**, because something instinct-like still exists in them. If such instructions are given later, this will lead to egoism. In this time it is also necessary that an objective feeling is added to imagination.

In the age of twelve, relations are to be established between the element of calculation and commercial life like the circulation of commodities, the ownership of property and wealth (percentage and interest calculation, discount calculations), because there is the proper time of still existing instincts and already arising power of judging and a later **business** activity leads again to egoism.

## 295 Discussions with Teachers

*Anthroposophic Press (1997)*

1(8/21/1919, Stuttgart) 14ff. 3803

295-01

**Education and temperaments** or members (somewhat different than with adults): One temperament prevails as a rule, temperaments are to be harmonised by education.

<b>temperament</b>	<b>member (child)</b>	<b>member (adult)</b>
melancholic	ego	physical body
choleric	astral body	ego
sanguine	etheric body	astral body
phlegmatic	physical body	etheric body

Arrangement of the seating\*\* (boys and girls may be separated if that is expected by the public opinion) in four groups according to their temperament (phlegmatic and choleric as counter poles, in between sanguine and melancholic likewise as counter poles) to which the teacher addresses differently during the lessons. That should become habit for him, and corresponding instructions are given. Talking and chattering together as an inner tendency of wearing off each other's corners.

In the morning certain subjects like reading, writing, and arithmetic should be given for a longer period of time (6 to 8 weeks) without interruption (**epoch lessons**). Afterwards in narrative form (in the first class as fairy tales, in the second as fables) the other subjects, always followed by the artistic work. The child should exert the head forces no longer than 1 ½ hours, time of all lessons up to the age of 12 years about 3 ½ hours daily.

Answer to question: "Prior to puberty, the **dread of examinations** can become the driving impulse of the whole physiological and psychological constitution of the child."

\* In discussion 5.

\*\* The separation after temperaments can also be carried out later (at most up to the 25<sup>th</sup> year) (discussion 5).

2(8/22/1919, Stuttgart) 27ff. 3806

295-02

A phlegmatic child should get up or be woken up about one hour earlier than it is used. Recommendations of **diet** for the different **temperaments**, sanguine: not too much meat, phlegmatic not too many eggs, melancholic: individual mixed diet with not too many roots or too much cabbage. The diet of melancholics should be very individual. They often lag behind easily and are egocentric. Antidote: studying life-histories of great personalities. Physique and temperaments.

**Michelangelo** and **Beethoven** as examples of a combination of choleric and melancholic temperaments.

**Age** and temperaments: children are sanguine (as matter of principle), adolescents are choleric, adults are melancholic, and old aged are phlegmatic. Only the adolescent can become completely choleric. Some people preserve this youthful-choleric quality in their later age, examples **Napoleon** and Nero. Size and temperament of Napoleon: 145/4(3/23/1913, The Hague).

4(8/25/1919, Stuttgart) 47ff. 3813

295-03

The individual **temperaments** are to be taken into consideration learning the **basic arithmetical calculations** and plane **geometry**, not yet solid geometry, because the child mainly sees surfaces and not three-dimensionally. Different versions of **fairy tales**, depending on the temperament to be addressed.

Temperaments becoming abnormal: melancholic → **insanity**, sanguine → **foolishness** or **stupidity**, phlegmatic → **mental deficiency**, choleric → **rage**.

5(8/26/1919, Stuttgart) 58ff. 3816

295-04

"Doing gymnastics" with the speech organs to attain a clear **articulation**. Even the methods of **Demosthenes** (384-322 B.C.) are recommended. Other exercises in the following discussions.

5(8/26/1919, Stuttgart) p. 63 3816

295-05

All the figures of Steiner's **mystery dramas** are taken from real life. "Recently, on another occasion, I said here that Felix **Balde** was a real person living in Trumau (Austria), and that old shoemaker who had known the archetype of Felix Balde was called Scharinger, from Münchdorf."

5(8/26/1919, Stuttgart) 63ff. 3816

295-06

There are **folk temperaments** which do not determine the temperaments of the individuals necessarily, they are expressed in **language**. English – phlegmatic, Greek – sanguine, German – strongly melancholic and strongly sanguine. Relations of the **folk spirits** to the **elements**: Italian → air, French → fluid, English → earth (solid), American → earth and subterranean (electricity, magnetism), Russian → light reflected from the earth, German → warmth (inner and outer). See [174-13](#).

How incitements to **naughtiness** have to be countered.

7(8/28/1919, Stuttgart) 81ff. 3822

295-07

Every **representation of history** is coloured more or less subjectively; nevertheless, it should be given from comprehensive points of view. As examples the impulses and consequences or back effects of the religious and political unsuccessful crusades on Europe and the Near East and their cultures are stated for the time from the eleventh to the seventeenth centuries. About the lively representation of the Germanic tribes by **Tacitus** (~60 -~120 A.D.) in his *Germania*.

How one should treat a class where some boys or girls have developed a foolish kind of adoration for the male or female teacher.

8(8/29/1919, Stuttgart) 99ff. 3825

295-08

The **support** of ungifted or lagging behind children. Besides, **nutrition** or diet and digestion plays an important role (no egg dishes, puddings, pastry if possible, however milk, vegetables, and salads, no meat, in general no wine, tea or coffee, cocoa only to regulate digestion).

Weakness in arithmetic: eurythmical rod exercises (effect on the sense of movement) are recommended. Waking up interest in the **geography** lessons by reading travelogs, in **eurythmy** by the simple patterns of eurythmy positions ("visual images")\*. Counteracting weak memory of animal forms: slightly caricaturing animals emphasising the characteristic of the animal or plant concerned. Weak memory of inorganic (mineral) forms: one should have the child acquaint itself with them. Weak memory of musical forms: overstretching melodies.

\* On the threefold colouring of the eurythmy figures see 305/8(8/24/1922, Oxford) and 307/13(8/17/1923, Ilkley). The forms go back on a suggestion of Edith Maryon (1872-1924), see CW 263/1, 307/12(8/17/1923, Ilkley).

10(9/1/1919, Stuttgart) 126ff. 3832

295-09

**Botany** (beginning with the eleventh year): comparison of the plants with the human soul qualities. Single examples: the carnation is a flirt, the sunflower an old peasant. In the plants becomes visible what can be observed clairvoyantly in the sleeping human being. They form the visible soul-world of the earth and, hence, can be compared to the human soul. Differences between mushrooms, trees, and herbaceous plants like the buttercup,

the dandelion or daisy (compound flowers).

**11(9/2/1919, Stuttgart) 135ff. 3836 295-10**

The overly external approach of **phrenology** and also of the ancient **doctrine of signatures** taken up anew by the homoeopathic physician Emil Schlegel (1852-1935)\*.

Childish **soul experiences** and the **plant kingdom**:

Mushrooms and fungi – pleasures of infancy (baby)

Algae / mosses – awakening life of feeling, sorrows and joys

Ferns – awakening self-consciousness

Gymnosperms / conifers - experiences in the fifth and sixth years, up to school age

Parallel-veined plants, monocotyledons / plants with simple perianth – the first school experiences up to the eleventh year

Simple dicotyledons – experiences of the eleven-year-old pupil

Net-veined plants, dicotyledons; plants with green calyx and coloured petals – school experiences from the 12<sup>th</sup> to 15<sup>th</sup> years.

The comparison does not go further, because the child develops the astral body which plants do not possess. Indeed, the plant can be compared to the soul qualities of the 16<sup>th</sup>, 17<sup>th</sup> years when it forces into fertilisation beyond its nature.

\* **Remark:** Schlegel was known with Steiner since his visit at Tübingen in 1905 and was consulted by Marie Steiner (see, e.g., CW 262, p. 118 and CW 39, p. 444 (German edition)). Steiner mentions him without name naming in 236/2(4/12/1924), p. 29.

**12(9/3/1919, Stuttgart) 147ff. 3839 295-11**

On the **sex education** of children.

**13(9/4/1919, Stuttgart) 151ff. 3842 295-12**

**Mathematics** lessons: calculation and concept of a surface area only after some algebra has been taught (age of 10 to 11 years) starting first with **interest** calculation and its formulas. Following the interest calculation (age 11 to 12) also discount and cost of packing and conveyancing as well as concept and calculation of bills of exchange. From algebra (addition, multiplication) the transition is made to surface area calculation.

**14(9/5/1919, Stuttgart) 158ff. 3845 295-13**

**Music lessons:** well before the age of eight the child should learn a solo instrument.

Further explanations concerning **algebra**. Developing multiplication from addition, raising to a higher power from multiplication, division from subtraction, finding roots from division. See CW 311, answers to questions (8/20/1924, Torquay).

**15(9/6/1919, Stuttgart) 178ff. 3849 295-14**

**Reports** should be provided, actually, only when children leave school, at most still as information of the parents. On the topic **year repeating**: "It may also prove necessary, for example, for a pupil to stay in the same grade and repeat the year's work; this may be necessary occasionally, but in our way of teaching it should be avoided whenever possible." On the writing of reports and year repeating or the establishment of special classes see 305/8(8/24/1922, Oxford) and 307/12(8/16/1923, Ilkley).

**1(9/6/1919, Stuttgart) 183ff. 3846 295-15**

Outline of a **curriculum** for German as mother tongue (classes 1 to 8), Latin (classes 4 to 8), English and French (as foreign languages) from class 1, Greek (classes 6 to 8), local history lessons (class 3), history and geography (classes 5 or 4 to 8). See 305/7(8/23/1922, Oxford). On the Latin and Greek lessons see CW 311, answers to

questions (8/20/1924, Torquay).

**2(9/6/1919, Stuttgart) 194ff. 3847**

**295-16**

Outline of a **curriculum** for natural history (grades 3 to 8), physics, chemistry (grades 6 to 8), from it (together with geography) a comprehensive picture of industrial and commercial relationships is given; arithmetic and geometry (grades 1 to 8), drawing and painting.

**3(9/6/1919, Stuttgart) 202ff. 3847a**

**295-17**

Outline of a **curriculum** for music, eurythmy, and gymnastics.

On the pronunciation of the letter C in Latin (like K, in the Middle Ages before E and I like S, both is righteous, because language is conventional).

*References to lectures of CW 295 in [180-11](#), [185-12](#), [202-10](#), [323-17](#).*

## 296 *Education as a Force for Social Change*

*Anthroposophic Press (1997). RStA (13 lectures)*

**5(8/16/1919, Dornach) 72ff. 3797**

**296-01**

On the metamorphosis of **intelligence**: in the Egypto-Chaldean epoch perception of the relationship of the human being with the cosmos. In the Greco-Roman epoch intelligence as a recognition of the principles of death. Today intelligence tends increasingly to the ahrimanic evil, illusion, and error. The necessity of penetrating intelligence with the Christ-principle which has entered with the Mystery of Golgotha into the earth. On the fear of the incarnating soul to enter into a materialistically oriented world.

**6(8/17/1919, Dornach) 84ff. 3799**

**296-02**

The transformations of the **physical body** from the Egyptian plant-like body up to the modern death-filled body. **Tumour** as an atavistic relapse into the plant-like stage. The interrelation between the stage of the physical body and knowledge in the course of the post-Atlantean evolution: From the human via the animal and plant-like to the mineral stages. The re-ascension to knowledge of the living is the task of the fifth post-Atlantean culture-epoch.

*References to lectures of CW 296 in [175-16](#), [191-04](#).*

## 297 *The Spirit of the Waldorf School*

*Anthroposophic Press (1995)*

*References to lectures of CW 297 in [191-01](#), [294-08](#).*

### 297a *Education for Life*

*Gesamtausgabe, first edition*

**3(1/17/1922, Stuttgart) (85ff.) 4742**

**297-01**

On human **soul-life**: the life in pictures with ideation and the subconscious **fear** of an abyss caused thereby, on the other side, the subconscious **rage** in the will-life caused by drives which are not brought to cognitive clearness.

The strengthening of the conceptual life with spiritual-formative forces by meditation and concentration and the spiritualisation of the will-life by tearing away from the everyday as for example by chronologically or spatially backward running ideas (increase of love power). Thinking as a spiritual-sculptural, the will as a dissolving element of soul-life, interrelation with birth and death. On the realisation of memory in the interplay of sculptural construction (imagining) and dissolving degradation (willing).

*References to lectures of CW 297a [after 4-1](#), in [21-01](#).*



## 299 *The Genius of Language*

*Anthroposophic Press (1995)*

**3(12/29/1919, Stuttgart) 37ff. 3948**

**299-01**

On the evolutionary stages of language. First: instinct-like adaptation to the outside world, second: reshaping it by the folk soul, third: ascending to the inner abstract spirituality. Characterisation of the **Latin** and ancient **Greek** languages as languages which remained on the first stage and into which the spirituality of the Asian and Egyptian mysteries was poured.

*Reference to lecture of CW 299 in [162-01](#).*

## 300 *Faculty Meetings with Rudolf Steiner*

### *Volume 1*

*Anthroposophic Press (1998)*

**(9/25/1919) p. 26 3867**

**300-01**

**coal**

On the interrelation of the **geologic** ages with the statements of spiritual science (corrected by the editor): “You can find the first and second mammals in the **Tertiary Period**, and you simply need to add to that what is valid concerning human beings... You can create a parallel between the Tertiary Period and **Atlantis**, and easily bring the Secondary Period (Jurassic and Cretaceous Periods) into parallel, but not pedantically, with what I have described as the **Lemurian Period**.... There, you have the older amphibians and reptiles. The **human** being was at that time only jelly-like. Humans had an amphibian-like form.”

Question concerning the fire respiration. “But these beasts, they breathe also fire, the **Archaeopteryx**, for example.”... “Yes, all the **dinosaurs** belong to the end of the Secondary Period. Those found in the **Jura** are actually their descendants. What I am referring to are the dinosaurs from the beginning of the Secondary Period. The Jurassic formations are later, and everything is all mixed together. We may not pedantically connect one with the other.”

**9/26/1919**: “When you go on to the primeval forms, to the original mountains, you have the **Polarean** age. The **Palaeozoic** corresponds to the **Hyperborean** age, but you may not take the individual animal forms pedantically. Then you have the **Mesozoic** which generally corresponds to the Lemurian age. Then the first and second levels of mammals, or the Cenozoic (Tertiary, Quarternary), that is the Atlantean age. The Atlantean age was no more than about 9,000 years ago. You can draw parallels from these five periods, the primitive, the Paleozoic, the Mesozoic, the Cenozoic, and the Anthropozoic.”

The branching off of **fish** happened in the Devonian period.

“In very primitive times, the human being consisted almost completely of etheric substance.... He has not yet any density. He became denser during the Hyperborean age. Only those **animal forms** that had precipitated out, lived. The human being also lived with no less strength. He had, in fact, a tremendous strength. But he had no substance that could remain... He got only external density in the Cenozoic period.... However, you will want to take into account that the human being existed through all five periods (*primeval, Palaeo-, Meso-, Ceno-, and Anthropozoic*): The human being was everywhere. Here in the first period (primeval), there is actually nothing else present except the human being. There are only minor remains. There the Eozoon canadense is actually more of a

formation, something created as a form that is not a real animal. Here in the Hyperborean / Paleozoic period animals begin to occur, but in forms which later no longer existed. Here in the Lemurian / Mesozoic period the **plant realm** arises, and here in Atlantis, the Cenozoic period, the **mineral realm** appears; actually, already in the last time here” (in the last two Lemurian subraces).

Question concerning the plant remains in **coal**: “Those are not plant remains. What appears to be the remains of plants actually arose because the wind encountered quite particular obstacles. Suppose, for instance, the wind was blowing and created something like plant forms that were preserved somewhat like the footsteps of animals (Hyperborean age). It is a kind of plant crystallisation, a crystallisation into plant-like forms.”

The trees of the Carboniferous period existed as forms. “The entire flora of the **Carboniferous** period was not physically present. Imagine a forest present only in its etheric form and that thus resists the wind in a particular way. Through that, stalactite-like forms emerge ... You cannot say it was like it was in Atlantis. There, things remained, and to an extent also at the end of the Lemurian age, but as to the Carboniferous period we cannot say that there are any plant remains. There were only the remains of animals, but primarily animals that we can compare with forms of our **head**.”

It is not possible to give a specific time when humans stood upright. It is different with the races.

Similar statement in the meeting (7/12/1923), vol. 2, p. 657.

(9/25/1919) p. 30 3867

300-02

#### Atlantean age

Explanations on the movements of **sun** and **planets** like in 201-08 and -15. On the change of the **ecliptic**: “If you begin about 7,000 years before 1413 A.D, you will see that the angle of the earth’s axis has shrunk, that is, it is the smallest angle. It then becomes larger, and then again smaller. In this way a lemniscate is formed, and thus the ecliptic was zero for a time. That was the Atlantean catastrophe. At that time, there were no differences of **seasons**. There was always equinox.” On the apparent lemniscate-like movement of the celestial poles which is continuously balanced by the movement of the earth’s axis in form of a double cone.

(12/23/1919) p. 59 3936

300-03

“The **Etruscans** were a southern Celtic element, a branch of the **Celts** transplanted in the south.”

(6/9/1920) p. 75 4142

300-04

Question about Allah: “It is difficult to characterise supersensible beings, classifying them.

**Islam** is the first manifestation of **Ahriman**, the first ahrimanic revelation following the Mystery of Golgotha. Muhammad’s God, Allah, Eloha, is an ahrimanic imitation or reflection of the elohim, but comprehended monotheistically. He refers to them always as a unity. The Islamic culture is ahrimanic, but the attitude is luciferic.”

(6/9/1920) p. 76 4142

300-05

“**Bafomet** is a being of the ahrimanic world who appeared to people when they were being tortured (*the Knights Templar*) This was made really cunningly, since they then brought a lot of visions back with them when they returned to consciousness.”

See 171/6(9/25/1916, Dornach), 346-09.

(4/28/1922) p. 336 4822

300-06

#### drama

The characters of **Shakespeare**’s dramas: “when you make them living in that sense, you

can raise them into the supersensible world where they remain living. Of course, they do not do in the higher worlds what they do on the physical plane, but they remain alive, nevertheless, and they act there. It is, however, a different drama\*. If you take one of Hauptmann's (1862-1946) dramas into the spiritual world, all the characters die. They become simply wooden puppets. The same is also true of Ibsen's characters. Even **Goethe's** Iphigenia does not completely live at the **astral plane**.

That was also something quite astonishing for me. I have until now only made some attempts. You could do it with **Euripides**, but Iphigenia is not completely alive in the astral plane. There is something else that matters and that we should develop in detail. Characters of **Sophocles**, **Aeschylus**, like Prometheus, live in the astral plane. That is also true of **Homer's** characters, like the figure of Odysseus. The Roman poets are not alive in that way. The French poets, Pierre **Corneille** (1606-1684) and J. B. **Racine** (1639-1699), they melt away like dew and simply exist no more.

Goethe's *Iphigenia* is a problem, not a living character, something also true of *Tasso*. Seen from the astral plane, **Schiller's** characters, Thekla and Wallenstein, are like sacks stuffed with straw, though Demetrius is more alive. Had Schiller completed the *Malteses*, this drama would have become a living one. Such characters as the *Maid of Orleans* and *Mary Stuart* are simply horrible on the astral plane. Thus nothing is said against the effect of these things on the physical plane. In contrast, even Shakespeare's most incidental figures are all alive because they arose out of a true desire of the theatre. Things that imitate reality no longer live upon the astral plane. Only what arises from emotions and not from intellect. Vulgarly comical things come to life immediately on the astral plane."

\*See 304/8(4/23/1923, Stratford-on-Avon).

## Volume 2

(12/5/1922) p. 469 5090

300-07

"You need to understand the small bones within the ear, the hammer, stirrup, the oval window, the anvil, as small limbs, as arms or legs that touch the eardrum. A sense of touch enters the understanding of tone. The spiral, which is filled with liquid, is a metamorphosed intestine of the **ear**. A feeling for tones lives in it. What you carry within you as an understanding of language is active within the Eustachian tubes that support the will to understand. The tone is held primarily in the three semicircular canals. They act as a memory for tone. Each **sense organ** is, actually, a complete human being." See [218-12, 348-03](#).

(2/6/1923) 532ff. 5162

300-08

### health-illness

Steiner gives numerous therapeutic-hygienic tips for children of school age (up to the age of 16, 17 years).

(2/14/1923) 552ff. 5169

300-09

A father whose children attended the Waldorf School proposed that French as foreign language should be replaced by Russian or another language. It was the time when the **French** occupied the Ruhr area because of unattained reparations.

Steiner: "What France is doing today is something like the last raving of a nation in decline, disappearing from the earthly development. Such views arise, of course, from a spiritual observation of European history. The French nature can be regarded as the first vanguard of declining Romanism, declining Romance nations of Europe. Of course, the Spanish and Italian elements are somewhat more capable of surviving than the French one." Detailed characterisation of the French language, which remains on the extreme surface of the human being and has become phrase-like. "It is also obvious that French will disappear from education in the future."

(4/24/1923) p. 606 5259

300-10

**ear / senses**

Homoeopathic preparation of **edelweiss** (*Gnaphalium leontopodium*) as remedy that helps to provide the connection between the hearing nerves and the hearing centre. "It has a strong effect, works even when the hearing organs are hardened. This hardening has a relationship to edelweiss; it absorbs the flowers. You will find that the relationships which exist within this mineral, but not mineralised, material are within the flower also, and that they have an extreme similarity to the processes that constitute the hearing organ. We have used this remedy for ten years. Be sure to soak the flowers well first."

(4/25/1923) p. 607 5262

300-11

The continents of the earth swim, do not have a ground on it, they are held fast from without by the **constellations** of the fixed stars. If these change, the continents also change. Similar explanations in 349/10 (4/21/1923).

(5/25/1923) p. 634 5292

300-12

One should make children give up **left-handedness** generally (before the age of nine). If both hands are evenly practiced, mental deficiency may arise later in life.

"The phenomenon of left-handedness is a clearly **karmic**, and, in connection with karma, it is one of karmic weakness." Example: "People, who overworked in their previous life, so that they did too much, not just physically or intellectually, but in general mentally or emotionally, will enter the next life with an intense weakness. He is not able to overcome this karmic weakness that is now in the lower person. For the part of the person which comes from the life between death and new birth is concentrated especially in the lower person. So, what would otherwise be strongly developed becomes weak, and in return the left leg and hand are relied upon as a crutch. The preference for the left hand results in the right side of the brain, instead of the left, being used in speech.

If you give in to that too much, then that weakness may perhaps remain for a later, a third earth-life."

"Without any intervention, the **etheric body** is stronger toward the left than the right, and the **astral body** is more developed toward the right than the left."

On left-handedness see p. 100, p. 345, p. 696 and [301-01](#), 304/3(4/15/1924, Bern, answer to question), 347/1(8/2/1922).

(7/3/1923) p. 649 5338

300-13

"Such cases are increasing in which children are born with a human form, but are not really human beings in relation to their highest ego; instead, they are filled with beings that do not belong to humankind. Quite a number of **people** have been born since the nineties **without an ego**, that is, they are not **reincarnated**, but are human form filled with a sort of natural **demon**."

On the question, how that is possible: "One cannot exclude that an arithmetic mistake happens in the cosmos. Nevertheless, the descending individualities have been determined for each other for long. There are also generations in which individuals have no desire to come into earthly existence and be connected with physical corporeality, or immediately leave at the very beginning. In such cases, other beings that are not quite suited step in... They are also quite different from human beings in regard to everything mental. They can, for example, never remember such things as sentences. They have a memory only for words, not for sentences... When such a being dies, it returns to nature from which it came." Cf. [200-02](#), [346-15](#).

*Lit. 17, p. 37: Steiner pointed to a person with small ego power, who would finish this incarnation at most, however, by no means the next. There were "expiring" egos today.*

Arrangement of the **animals**:

First group

- (1) Protists, completely undifferentiated infusoria, protozoa
- (2) Sponges, corals, anemones
- (3) Echinoderms from sea lilies up to sea urchins
- (4) The ascidians, in which a proper outer shell is no longer present, that is, the shell formation has receded.

Second group

- (5) Mollusks
- (6) Worms
- (7) Articulates
- (8) Fish

Third group

- (9) Amphibians
- (10) Reptiles
- (11) Birds
- (12) Mammals.

Assigning the **zodiac**: mammals – Leo; birds – Virgo, reptiles – Libra, amphibians – Scorpio, fish – Sagittarius, articulates – Capricorn, worms – Aquarius. On the other side: protists – Cancer, corals – Gemini, echinoderms – Taurus, ascidians – Aries, mollusks – Pisces. The animals of the first main group are the head animals, those of the second the rhythmical ones, and those of the third group are the limb animals according to the threefolding of man.

*References to CW 300 in [349-01](#), [352-08](#).*

### 301 *The Renewal of Education*

*Anthroposophic Press (2001)*

**12(5/7/1920, Basel) p. 213 4115**

**301-01**

On **left-handedness** and ambidextrousness: it is appropriate in the case of right-handedness to make the left hand more dexterous. However: "When human beings reach a certain level of independence of the spirit and the soul from the physical body, it is good to use the left hand. But the dependence of modern people upon the physical body causes a tremendous revolution in the physical body when the left hand is used in the same manner as the right, for example, in writing. One of the most important points in this regard is that this stresses the right side of the body, the right side of the brain, beyond what modern people can normally tolerate." See [300-12](#).

**13(5/10/1920, Basel) p. 220 4120**

**301-02**

**human development**

Beside the forces of the soul that are active up to the second dentition in the physical body of the child and come to the fore afterwards as capacity of forming concepts, there is still another spiritual-soul activity, "that still hovers in an etheric way over the child. It is active in **play** in the same way that dreams are active throughout the child's entire life. In children, however, this activity occurs not simply in dreams, it occurs also in play, which develops in external reality." This childish playing reappears in changed form in the individual **judging** after the 20<sup>th</sup> year. Whereas play in the first seven-year period has a more hermit-like character, it assumes a more sociable form in the second period. The independent judging of the third seven-year period is prepared in it. See 304/2 (2/27/1921, The Hague).

**14(5/11/1920, Basel) p. 235 4121**

**301-03**

The fact that the **wisdom teeth** appear much later than the other second **teeth** is connected with the fact that something of the force that becomes free for ideation after the second dentition remains in the organism and provides a bridge to the organism.

**(4/20/1920) p. 33**

**301-04**

Discussion: on one-sided mathematical-scientific talents. They are connected with the very subtle structure of the internal **ear** [see [100-03](#), [206-01](#)].

*References to lectures of CW 301 in [159-07](#), [191-06](#), [201-10](#).*

### 302 *Education for Adolescents*

*Anthroposophic Press (1996)*

**1(6/12/1921, Stuttgart) 18ff. 4507**

**302-01**

#### **memory**

On remembering mental pictures: "It is our life of feelings – with its joys, pains, pleasures, displeasures, tensions, and relaxations – that is the actual vehicle for the enduring qualities of the ideas and mental images that we can recall at a later stage. Our mental images change into stirrings of **feeling**, and it is these stirrings of feeling that we later perceive and that enable us then to remember."

On the soporific effect of lessons (e.g., history) of more passive character and the waking effect of active lessons (singing, eurythmy) and their compensatory or furthering effect on each other which should be used overlapping subjects and varying rhythm. On the ideal of connecting teaching materials with the human being and viewing together his physical and spiritual aspects.

**2(6/13/1921, Stuttgart) 31ff. 4510**

**302-02**

The relationships of the human **members** to imagining, judging, concluding (**logic**): "We form ideas and mental pictures with the etheric body, supported by the head organism; we make our judgements – in an elementary, original way – with our astral body, supported by our arms and hands; and we draw conclusions in our legs and feet – because we do this with our ego, and the ego is supported by legs and feet." [Cf. 205-13].

The form of the head or the system of nerves and senses is a product of the cosmos, not directly of heredity. The current of heredity goes through the system of limbs and metabolism. Children with prevailing metabolic limb system tend to melancholy. Treatment with music in minor and eurythmy. If sanguine **temperament** prevails, treatment also with painting. If the head organisation prevails, the more passive teaching subjects (history, geography, geology etc.) must be shown evoking feelings, tension, curiosity etc.

On the harmful effect of conventional **physical education** and a new form of **gymnastics** which are suitable for children and should be based on movements and corresponding feelings.

The intensive preparation of the teacher for the lessons [see 307/10(8/14/1923)]. Example: the teacher has to develop a pious mood for fruitful **religious lessons**. Concerning the free religious lessons see 305/8(8/24/1922, Oxford) and more in detail in 307/11(8/15/1923, Ilkley) or CW 311, answers to questions (8/20/1924, Torquay).

**3(6/14/1921, Stuttgart) 46ff. 4512**

**302-03**

Children take with them into sleep what they experienced during the day by the activity of their physical and etheric bodies (e.g., in eurythmy or singing). They are connected then through their astral bodies and egos with the spiritual world. Recovering spiritual substance is thereby brought into the physical and etheric bodies next day. Change of **eurythmy** and **gymnastics**, singing and instrumental music is recommended. People will be brought up to be automats if these transformations during night are disregarded.

The **threefoldness** of the **human being** should be taken into consideration, e.g., with the procedure of the **physics lessons**: One has to make an experiment first, which occupies, actually, the whole human being, then one has to draw the children's attention to the stages of the experiment by memory once again (rhythmical system). Pictures form from the experienced phenomena in the head system during night. The next day, the principles are considered through which the pupils come to meet the pictures. Other example **historical lessons**: story of the facts after time and space (whole human being), afterwards detailed characterisation of the persons or events (rhythmical system). The

next day, judging considerations. The necessity of **main lessons** (“**block**” teaching) results from this facts. On the latter see 305/7(8/23/1922, Oxford).

The ability of judging is increased through **skill** exercises like **knitting**; through logical exercises the ability of judging becomes merely rigid.

On the effect of abstract sermons, which lead to a slight, unaware ill-being of the physical body (feeling of the sinner).

**Geography lessons** (space) should lead to internal strengthening. Moral aspect of charity (spatial relationship to the fellow beings). Historical lessons: the representation of the periods (aspect of time) stimulates internal life and leads to cosmopolitanism.

4(6/15/1921, Stuttgart) 59ff. 44514

302-04

**Writing** should be taught in a painting way, accompanied by an aesthetic pleasure, so that the proper mechanical activity is pushed into the body, and the relation of the person with the written is taken out. The grey brain is stressed while **reading**. This supplies the nourishment of the brain and is less developed than the underlying white cerebral mass. One works strongly on metabolism through reading and hearing stories, and something like a physical (salt deposits) **phantom** is formed by it. This can be dissolved if interest in the reading matter is roused which brings about very subtle glandular secretions that absorb the salt deposits. If this does not happen, metabolic illnesses like **migraine** are evoked later.

The spiritual is released from the limbs by **eurythmy, singing, and gymnastics**. A little break should follow these lessons in each case.

Differentiation between children with vivid imagination and those with little imagination; the former can usually remember well, the latter insufficiently. Recommendations for the appropriate treatment of both types. On learning and speaking by heart.

5(6/16/1921, Stuttgart) 73ff. 4517

302-05

The **astral body**, which embraces the ego, is fully unfolded at puberty. It is of greater importance for girls or the feminine sex than for boys or the masculine **sex**. The feminine astral body is more richly structured and more cosmically oriented. The freer behaviour of girls in contrast to the more introverted attitude of boys. Education should care for the fact that both sexes relate their subjective (astral body + ego) to the physical and etheric bodies or to the outside world correctly. However, that has to be already prepared during the preceding years. The children’s sense for the beauties of the world\* should be cultivated, also moral and religious feelings; ideals or ideal figures should given them\*\* differentiated after sex. Irregularities of sexual life are also avoided that way. The various appearance of the (hidden) sense of shame outwardly with girls and boys that wants to cover the inside. The teacher has to take that into consideration with tact and humour.

Instructions for the curriculum. On the different development of both sexes before and during puberty see 305/9(8/25/1922, Oxford).

\* The cultivation of the aesthetic sense must already take place with school entry because the imitative instinct of the first seven-year period decreases gradually since then. Imitating activity with eurythmy and singing (lecture 8).

\*\* See lecture 8.

6(6/17/1921, Stuttgart) 87ff. 4521

302-06

On the reasons for the appearance of the **youth movement** (German: *Wandervogel*).

The Greeks’ qualitative mental pictures of the **elements** which grasped the work of the etheric in the physical. Further explanations in lecture 8.

*References to lectures of CW 302 in 115-13, 174-15, 194-12, 205-06, 205-13.*



**302a Balance in Teaching**

*SteinerBooks/Anthroposophic Press (2007). RStA (6 lectures)*

**3(9/21/1920, Stuttgart) 30ff. 4218**

**302-07**

On the differences in **sense-perception (system of nerves and senses)**, comprehension (**rhythmical system**), and **memory (metabolic system)** of seen and heard (especially **musical**) things: "In the same region where the perception of visible images arises, comes musical memory – in fact, the memory of anything audible – comes about as well. In the same regions where we perceive the visible, we remember the audible. In the same regions where we remember the visible, we perceive the audible. And the two cross over each other like a lemniscate in the rhythmic system, where they dovetail and interlock."

One could find out that the musical memory is based on a "particular, delicate organisation of the head metabolism; in its general character it is also related to the will, and therefore to the metabolism. Music memory and the memory of visual images are located in different regions of the body; both, however, are connected with the will."

On the obvious visual quality of perceived **colours** and their intimate element of tone and vice versa on the obvious tone quality in **speech** and its concealed colour (astral) quality.

On the colourful vibrations or rhythms of the astral body with speaking. They are transmitted to the etheric body, made visible in the movements of **eurythmy**. Their effect on the eurythmist and the audience.

**5(6/21/1922, Stuttgart)\* (73ff.) 4874**

**302-08**

On the principles of **education** from the 14<sup>th</sup>, 15<sup>th</sup> years.

\* This lecture is not contained in the English translation.

**5 or 7(10/15/1923, Stuttgart) p. 72 5454**

**302-09**

About the effect of the **nutrition** with **carbohydrates** of different origin. Cereals are digested in the area that extends to the lymph vessels and reaches the nerve-sense system in a condition that it can provide the basis for thinking. However, the digestion of **potatoes** requires the midbrain which is disturbed in its primary task to penetrate thoughts with feeling.

**-(10/17/1923, Stuttgart)\* (p. 148) ----**

**302-10**

**Meditation** for Waldorf teachers.

\* Not contained in the English translation.

*References to lectures of CW 302a in [164-01](#), [213-08](#), [271-04](#), [294-03](#), [351-01](#).*

### 303 Soul Education

*Anthroposophic Press (2003)*

**4(12/26/1921, Dornach) 48ff. 4697**

**303-01**

If people “slip” prematurely into old age, an instinctive experience of the environment appears that can express itself in forms of lower **clairvoyance** (telepathy, telekinesis etc.). This process means that something is absorbed into the physical organisation through which qualities appear that are more similar to the animal-like state. The process of becoming old aged is normal for **animals** from the reproductive age on. That is why such phenomena are sometimes to be observed that, e.g., physical disasters (earthquakes and the like) are perceived prophetically by them.

The reverse process of staying child at later age means that the soul still remains strongly connected with sense-perception and external experiences, and corresponding losses can lead to psychic disturbances which have, however, an organic basis. Such disturbances are rightly investigated by **psychoanalysis**.

**7(12/29/1921, Dornach) p. 107 4706**

**303-02**

#### **human development**

The release of the **etheric body** which is finished with the second dentition takes place gradually: after about two and a half years the etheric body becomes free in the head region, toward the fifth year in the chest region, up to the change of teeth in the system of limbs and metabolism.

“If these etheric forces radiate too strongly into the organism and disturb the infant’s delicate process of metabolism, breathing, and blood circulation – if they become too powerful within a baby’s organism – **scarlet fever** and similar **childhood illnesses** may occur even at this young age.”

**9(12/31/1921, Dornach) 137ff. 4711**

**303-03**

#### **human development**

In a similar way as the etheric body is gradually released in the first seven-year period, turning points also exist in the second period (release of the **astral body**): the first around the ninth year, the second toward the twelfth, and the third from the thirteenth year up to puberty. These turning points are connected with changes in the psychic organisation of the child.

**9(12/31/1921, Dornach) p. 145 4711**

**303-04**

#### **health-illness**

What the clairvoyant sees using a **typewriter**: “every stroke of a typewriter key becomes a flash of lightning. And during the state of Imagination, what one sees as the human **heart** is constantly struck and pierced by those lightning flashes. As you know, typewriter keys are not arranged according to any spiritual principle, but according to frequency of their use, so that we can type more quickly. Consequently, when the fingers hit various keys, the flashes of lightning become completely chaotic. In other words, when seen with spiritual vision, a terrible thunderstorm rages when one is typing.”... “If typing continues to spread, we will soon see an increase in all sorts of heart complaints.” Similarly in 353/9(4/26/1924): impairment of the etheric body and with it of the heart.

**10(1/1/1922, Dornach) p. 172 4715**

**303-05**

#### **health-illness / inflammation**

If **memory** is overloaded at school-age, it will be weakened, and the child will become possibly "rigid" and biased in later life. If, on the other hand, memory is not trained, "the consequences will be a tendency toward inflammatory conditions in adolescence."

11(1/2/1922, Dornach) 175ff. 4720

303-06

**human development**

The interrelation of soul forces with the organism in the second seven-year period [see - 03]: up to the ninth, tenth years the **muscular** system cooperates with the soul which has an intimate relationship to **breathing** and blood circulation. That changes toward the twelfth year in such a way that the muscles now incline more to the **skeleton**.

"You will have gained a deep understanding of how human nature develops once you can see and understand what happens within children before the twelfth year."

Thus the formative forces of the head pass to the muscular system, then into the skeleton, "and after sexual maturity is reached, adolescents are able to enter the world. Only then can they stand properly in the world."

Before the twelfth year, children perceive with the so-called **motor nerves** more what lives in their muscles and after the twelfth year more what is taking place between muscles and bones.

The human being develops thoughts on the external inorganic nature directly with his skeleton, not with the brain. This is only tool for the passive mental pictures arising with **thinking**. "To become conscious of our thinking, we need these mental pictures. But the images that our brain reflects for us lack the inner force inherent in pure thinking; they lack the element of **will**." See 305/6(8/22/1922, Oxford).

15(1/6/1922, Dornach) 257ff. 4731

303-07

**nutrition**

**Milk** and milk products have an even effect on the whole human organism. Other foodstuffs affect a particular organic system, e.g., **sugar** the activity of the **liver**.

With abnormally melancholic school children an effect on the **temperament** can be brought about by means of an intensely sweetened diet. The inner activity of the liver is somewhat diminished that way, while it receives the sugar to its external activity, and the melancholic temperament is reduced that is based on the liver activity under certain circumstances. And vice versa: with an overly sanguine temperament, a reduction of sugar intake stimulates the internal activity of the liver. "In this way, I stimulate the child's I-being, which helps the child overcome the physical symptoms of an excessively sanguine temperament." See 305/8 (8/24/1922, Oxford).

Children's temperaments and how they can be influenced see 305/6(8/22/1922, Oxford).

(1/5/1922, Dornach) p. 313

303-08

Answer to question concerning sensitive and **motor nerves**. There is no difference between them in principle. The interruption in the brain and in the spinal cord. "And this makes it possible for the **soul** to experience this process consciously. If it were a uniform nerve current passing through without a break in the circuit, it would simply pass through the body, and the soul would be unable to experience anything."

See [293-01](#).

*References to lectures of CW 303 in [130-25](#), [293-09](#), [293-10](#).*

**304 Waldorf Education and Anthroposophy. Volume 1**

*Anthroposophic Press (1995)*

**3(9/26/1921, Dornach) p. 78 4606**

**304-01**

Not **health** and **illness** are polar opposites but illness (malformations in an animal or human organism) and what consists in the single organ being “sucked up” by the general organism. That creates a feeling of well-being and sensual (“overabundant”) bliss in the human being. Health is the balance between both polarities.

*References to lectures of CW 304 in [300-06](#), [301-02](#), [323-13](#).*

**304a Waldorf Education and Anthroposophy. Volume 2**

*Anthroposophic Press (1996)*

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**305 The Spiritual Ground of Education**

*Anthroposophic Press (2004). **RStA** (10 lectures)*

*References to lectures of CW 305 in [107-05](#), [294-01](#), [294-05](#), [294-07](#), [294-09](#), [295-08](#), [295-14](#), [295-16](#), [302-02](#), [302-03](#), [302-05](#), [303-06](#), [303-07](#).*

**306 The Child`s Changing Consciousness As the Basis of Pedagogical Practice**

*Anthroposophic Press (1996). **RStA** (9 lectures)*

**2(4/16/1923, Dornach) 23ff. 5239**

**306-01**

The entire form of **animals** depends on the formation of the **larynx** and its neighbouring organs (breast). “From these organs the animal form radiates.” “The human being forms these organs to organs of speech on the basis of his upright carriage and acting with his arms.” See 307/12(8/16/1923, Ilkley).

**4(4/18/1923, Dornach) 66ff. 5244**

**306-02**

On the different methods to teach **reading**.

**8(4/22/1923, Dornach) 167f. 5258**

**306-03**

The various suggestions which the study of the **Gospels** can give to the **educator**.

*References to lectures of CW 306 in [206-01](#), [314-07](#), [348-01](#).*

### 307 *A Modern Art of Education*

*Anthroposophic Press (2004). RStA (12 lectures)*

**2(8/6/1923, Ilkley) 19ff. 5374**

**307-01**

The ancient **Greeks** set great store by physical **education**, out of which soul and spirit could develop harmoniously. Their ideal of the **gymnast** was a rest of the oriental evolution (refined physical education, yoga). In Romanism and the Middle Ages, one trained more the soul qualities: ideal of the **orator** (speaker). From the high Middle Ages on, the intellectualistic spiritual education becomes the ideal (university): ideal of the **doctor**. This ideal should be overcome in favour of the ideal to educate the whole human being, the universal human.

The two sides of Greek education: **orchestric** (rhythmical system: choral round dance, playing the kithara and singing) and **palestric** exercise (system of human movement: gymnastics, wrestling). Education in geometry / mathematics and philosophy followed later.

The explanations of Greek education are continued in the following lecture (8/7/1923). Its prerequisites:

- (1) it only applied to the privileged upper class whose wealth was based on slavery;
- (2) the seclusion of Greek women (important for the first seven years of the child);
- (3) it is based on remainders of primal wisdom which flowed to humankind through revelation and inspiration.

On the intuitive education, directed to the future, which is necessary today, in contrast to the Greek education preserving the childish element.

**6(8/10/1923, Ilkley) 88ff. 5382**

**307-02**

Unless the child is trained to **walk** or **stand** with love but is artificially forced into vertical position, this can manifest later on as **metabolic illnesses**, rheumatism, gout etc. Psycho-spiritual (coercion) becomes physical (illness) in the later development. The interrelation of learning to speak with spatial orientation, with the whole motor organism and with the sincerity of the educator or the surroundings of the child (e.g., no "baby talk" of the adults, it works negatively on the digestive organs). Thinking develops from speech. If confused **thinking** holds sway in the child's surroundings, nervousness may arise at the adult age.

On the negative effect of **toys** and dolls, which are reproduced in details; on the inner formative force of the child (coming from the head). The wrong animistic interpretation that is ascribed to children's behaviour who still regard themselves as being united with their environment [see 311/2(8/13/1924, Torquay)].

During the **kindergarten** age everything must be kept away as regards intellectualistic content. That leads otherwise to materialism later because the brain was taken over by intellectualism at an early age. See discussion (8/7/1924): kindergarten can only be a surrogate of parental education during the first six years (educational and social problem).

**9(8/14/1923, Ilkley) 139ff. 5388**

**307-03**

The effect of **lessons** on the child's **members**: painting drawing, writing, botany, arithmetic, and geometry work on the physical and etheric bodies which perfect during sleep what the child has taken in. Zoology and human biology as well as history work on the astral body and ego which make it forgotten during sleep. Arithmetic and geometry work on all four members. The **geometry lessons** should start with exercises of symmetry.

**11(8/16/1923, Ilkley) 170ff. 5391**

**307-04**

The basic rules for correct formation of children's **memory**: concepts burden memory; the graphic-artistic element forms memory, activity of the will strengthens it.

**12(8/17/1923, Ilkley) 198ff. 5393**

**307-05**

On the importance of **faculty meetings** (content of such meetings see CW 300) as a kind of permanent training academy and exchange of experience among the college of teachers. The parents are integrated by **parent-teacher meetings**. The necessary broadening of the teacher's horizon. See 310/5 and /6(7/21/ and 7/22/1924, Arnhem).

*References to lectures of CW 307 in [294-01](#), [294-07](#), [294-08](#), [295-08](#), [295-16](#), [302-02](#), [306-01](#).*

### 308 *The Essentials of Education*

*Anthroposophic Press (1997)*

**1(4/8/1924, Stuttgart) 7ff. 5663**

**308-01**

On the influence and consequences of the teacher's (uncontrolled) **temperament** on the child unless he/she has transformed it by self-control:

<b>teacher</b>	<b>child</b>	<b>adult</b>
choleric	fear	inclination to metabolic illnesses
phlegmatic	psychic breathlessness	nervousness, neurasthenia
melancholic	suppresses soul impulses, withdraws inwards	heart illnesses
sanguine		lack of zest for life and vitality

**2(4/9/1924, Stuttgart) 16ff. 5664**

**308-02**

On the necessity to arrange the **lessons** artistically in the second seven-year period. The effect of intellectualistic concepts on the child: compression of breathing, tendency for later asthma. If the teacher works too strongly by means of his will, weakness of the digestive organs can arise.

**3(4/10/1924, morning, Stuttgart) 35ff. 5668**

**308-03**

Human **members** and **arts**: The etheric body can be understood through sculpting, the astral body through experience of music intervals, and the ego-organisation through the inner perception what is active in speech.

**4(4/10/1924, evening, Stuttgart) 51ff. 5669**

**308-04**

Until the end of the eighth grade, when their astral bodies become free, the teacher has to lay the bases in his students by the manner of his/her **education** that they are able to experience freedom as their own.

*Reference to lecture of CW 308 in [235-03](#).*

### 309 *The Roots of Education*

*Anthroposophic Press (1997)*

**3(4/15/1924, Bern) 35ff. 5663**

**309-01**

The **etheric body** strives into the cosmic circumference after death, not steadily, but in such a way that it is attracted by certain star groups in varying degrees. "Consequently, the etheric body is not spherical, but, through this dispersion of the etheric, certain definite forms may arise in the human being through the cosmic forces that work down from the stars. These forms remain in us as long as we live on earth and have an etheric body in us."

*References to lectures of CW 309 in [115-07](#), [278-02](#).*

### 310 *Human Values in Education*

*Anthroposophic Press (2004). **RStA** (10 lectures)*

**2(7/18/1924, Arnhem) 18ff. 5833**

**310-01**

Physical constitution of **Goethe** and **Schiller**. The harmoniously realised karma in Goethe's life and the spirituality of the prebirth life that Schiller did not fully bring into the earth-life and was dammed up in his organisation (cramps). The inner and, however, also outer occult reasons for Schiller's failure to finish his dramas *The Malteses* and *Demetrius*. "One cannot avoid imagining because of the clinical symptoms – in spite of everything that has been written in this direction – that some (thing) contributed to Schiller's rapid death, even if in an essentially occult way!"

Without name naming: on **stuttering** and squinting (**strabismus**) of Steiner's friend Ludwig **Jakobowski** (1868-1900). The risk of surgical removal of strabismus and the actual reasons of the poet's early death.

**7(7/23/1924, Arnhem) 134ff. 5846**

**310-02**

Correlation between the emerging cultivation of **potatoes** in Europe and the quickly understanding **intelligence**, in return, however, weaker memory than in former times. "The potato places great demands on the digestion; moreover, very small, almost homoeopathic doses come from the digestive organs and go to the brain. This "homoeopathic" dose is nonetheless very potent; it stimulates the forces of abstract intelligence." On the movements of the astral body, which become like the forms of potato starch after consumption of potatoes.

*Reference to lecture of CW 310 in [307-05](#).*



### 311 *The Kingdom of Childhood*

*Anthroposophic Press (1995). RStA (8 lectures)*

**5(8/16/1924, Torquay) 72ff. 5873**

**311-01**

How counting and understanding of **numbers** should be developed as a preliminary stage of calculating, going out from the living.

The **box of building blocks** (of bricks), consisting of single parts, is an unsuitable toy because it is in the child's nature to proceed from the whole to parts.

**Atomism** as a result of the tendency that arose at the end of the Middle Ages to build up a whole from single parts instead of the opposite way as one has to teach the basic arithmetical operations.

*References to lectures of CW 311 in [214-07](#), [230-01](#), [294-01](#), [294-09](#), [295-13](#), [295-14](#), [302-02](#), [307-02](#), [349-01](#).*

## **Book and Lectures on Medicine**

**R. Steiner / Ita Wegman**

### **27 Extending Practical Medicine**

*Rudolf Steiner Press (1996)*

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#### **Chapter 2, 13ff.**

**27-01**

The causes of **illnesses** are to be found once in the fact that the spiritual or soul aspect advance too far towards the organism, so that self-**healing** will either not come about at all or only do so slowly. Healing has to consist in releasing the soul or spirit element from the physical organisation.

The other kind of illnesses are caused by the fact that ego-organisation and astral body do not succeed in getting the loose connections with the corporeality necessary for independent thinking, feeling, and willing in the healthy human being. The healthy processes are overpowered in the organs. That means that the etheric body, the origin of health and proper healing forces, has to be treated.

#### **Chapter 3, 18ff.**

**27-02**

When substances are taken in with the food, they do not continue in the organism their earthly activity or the effect that leads from the centre of the earth but are included in the etheric forces irradiating from the extraterrestrial (periphery) to earth. These (etheric) forces would dissolve the earthly substances up to formlessness unless planetary and solar forces interfered in them and modified the process of dissolution.

In contrast to the plant, man bears the etheric individualised already from the embryonic time on in him as etheric body that remains linked during sleep with the physical body and frees itself from it only in death.

#### Chapter 4, 23ff.

27-03

Something of the substantiality of the **animal** is pulled out of the domains of the etheric and physical forces by which another structure than that of the plant comes into being. **Organs** originate that remain once completely in the area of both forces, and those which lift themselves out of them. Interactions arise between both kinds of forming organs that cause the fact that the animal substance can be bearer of feeling and **sensation**. A third kind of forces are underlying it, the astral ones. They form in the animal beside physical body and etheric body the third separate member, the **astral body**.

If the etheric forces get the upper hand in the animal, it will fall asleep. If the astral forces predominate, it will wake. If this process goes beyond a certain level of activity, either the plant principle hypertrophy the mineral, or withdraw too strongly from the mineral leading to pathological states in each case.

The three members form organs:

- (1) The physical organisation those which have passed the etheric and astral bodies, but again are on the way back to it (if completely: death);
- (2) The etheric body those which have gone through the astral organisation but are continually trying to withdraw from it;
- (3) The astral body those which are estranged from the vegetative life and can only exist by the fact that they seize the vegetative life repeatedly. That happens during sleep.

#### Chapter 5, 29ff.

27-04

The **plant organs** are formed within the stream of lifeless and living substances changing into each other. The animal figures or organs are formed through the effect of the astral on this streaming life. Man's sentient substance is drawn into the ego-organisation, and the internal and external organisations originate out of this threefold stream. The human being becomes a vehicle of self-conscious life in mind and spirit.

Only in plants a complete change of the physical substance takes place in forming the **seeds** by the etheric forces, because these are shielded by the maternal organisation. The physical forces take part only in the formation of the organs afterwards. If these predominate strongly, e.g., they form the bark of trees (excretion, mineralisation). By contrast, the animal **excretions** of digestion are farther removed from the mineral sphere than the plant secretions are. The human being secretes that of the sentient substance which becomes the bearer of the self-aware mind and spirit. Besides a continuous separation also takes place whereby a substance of mere sentient activity comes into being. "The animal principle exists as continual excretion within the human organisation."

The human astral body and ego are not immediately active during sleep but the substances formed by them have certain inertia and continue their activities in terms of these organisations in the sleeping state. These substances are lifted out of the entire organism in the wake state and serve both members. Then the physical and etheric bodies have the forces at disposal, which correspond to them, and are grasped only from without by astral body and ego.

The substances that are absorbed in waking and sleeping conditions have another effect in each case, too. Thus oxygen, taken up from without, has a hypnotic, not stimulating effect. The astral body fights permanently against this oxygen effect in the wake state. If it ceases its activity on the physical body, the oxygen effect can fully develop and man falls asleep.

#### Chapter 6, 33ff.

27-05

The **etheric body** prevails particularly in the **sympathetic nervous system**. Astral body and ego do not have any internal but an external effect on forming organs. That is why

emotions work strongly on the sympathetic system. The **astral body** works especially in the nervous system of the **spinal cord**. It provides the reflex processes. The actual **cerebral nerves** are subject to the **ego-organisation**.

From the interplay of the single nervous systems with the blood substance (influenced by the ego-organisation) during the **embryonic** and post-embryonic development organs form in the lower area (sympathetic system) that deal with the internal stimulation of the organism. The nerves of the middle area influenced by the astral body form the organs important for the internal and external mobility (**muscles**) out of the blood substance (influenced by the astral and etheric bodies). In the upper area the nerves that depend on the ego-organisation are the starting point for the **skeleton** together with blood processes which strongly tend to the mineral.

There is an ossification in the **brain** itself that has been interrupted in its earliest incipient stage. Ossification is "a brain-building impulse that has completely come to an end and is penetrated from without by the impulses of the middle organism where astrally determined nervous organs are active together with etherically determined blood substance." The bone-ash has to be seen as the result of the uppermost region, in the cartilage that of the middle region.

The skeleton is the physical picture of the ego-organisation. "The organising power of the ego forms the basis of the brain only in secret; it goes down in the life processes and physical processes following their inherent laws." For this reason, the brain can become the bearer of the mental and spiritual ego-activity. By contrast the ego-organisation is completely exhausted in the bony system in its physical organising activities, so that the processes in the bones are the most unaware.

The **carbon dioxide** originating with breathing is a living substance within the organism, it is grasped by the astral activity anchored in the middle nervous system and is eliminated to the outside. A part of the carbon dioxide that goes with the metabolism to the head is made inclined there through the connection with calcium to enter into the activities of the ego-organisation and to serve ossification.

The substances myosin and actin originating from food have the tendency to be deposited in blood. They are at first astrally determined substances that are connected with the sympathetic system. However, partly they are grasped through the effects of the middle nervous system (astral body) and gather with break-down products of proteins, fats, sugars etc. through which muscles are developed.

## Chapter 7, 38ff.

27-06

**Proteins** of the **nerve** tissue disintegrate. For that reason the etheric effects that radiate from without through the senses or come into being using the organs of movement can utilise nerves as organs, along which they are directed further through the whole body.

Both processes of decay and flow of etheric substance are balanced by **fats** and **water**. They are basically perpetual pathological processes in the nerves the blood activity faces as healing process. This is based on the **iron** which constitutes a system of forces oriented in terms of outer physical nature, which, on the other hand, is permanently overcome by the ego-organisation.

**Milk** only contains small amounts of iron and is the substance causing pathological changes in the least.

In the case of illness one has to clear at first to which extent the **astral body** causes the breakdown of proteins at any place in the organism that should ordinarily take place only in the nerve organisation. This superfluous activity can make known itself, e.g., in abdominal stases as pain. This can be compensated, if substances are administered to the bloodstream that can be taken up by the part of the ego-organisation active in the intestinal organisation. Such substances are potassium and sodium, best of all in connection with sulphur that prevents the decomposition of proteins. An herbal preparation as for example out of **Anagallis arvensis** (scarlet pimpernel) can also be used.

**Chapter 8, 42ff.**

27-07

The **carbohydrates** of food like starch, dextrin, glycogen (animal starch, liver starch), cane sugar, lactose have to be broken down at first to simple sugars (glucose, fructose etc.) to be absorbed from the body. This breakdown of starch, for instance, begins already by means of enzymes (ptyalin) of the oral saliva (to maltose or malt sugar, hence, the sweet taste of thoroughly chewed bread) and then continues in the digestive tract (hydrochloric acid of the stomach, glucose). The sweet taste has its existence in the **ego-organisation**. Forming sugar the ego-organisation penetrates the digestive system, however, remains unaware, because the activity of the astral body is stronger in the transformation of sugar. The sugar (glucose) taken up in the blood bears the ego-organisation with it through the whole body by circulation. Also the physical and etheric bodies take up the ego-organisation and keep it in themselves. As long as this is the case, no sugar appears in the urine. That only occurs in the healthy man after a luxuriant meal or as a symptom of **diabetes mellitus**.

In this case the ego-organisation is so weakened that it is no longer able to be active on the sugar substance and has to leave it to the etheric and astral bodies. This illness is promoted by constant excitement (**stress**), intellectual overstraining and heredity. In the course of the illness it can come to degeneration of the nerve substance as a result of the poor intervention of the ego-organisation. Another concomitant is **furuncles** (boils) due to an excess of etheric activity. A healing process has to consist of strengthening the ego-organisation.

**Chapter 8, 47ff.**

27-08

The **proteins** of food have also to be broken down completely first and thus lose the etheric activity of the living being from which they were taken before they can be absorbed into the etheric activities of the human organism. Besides, they pass through an intermediate state in which they become almost inorganic (breakdown down into peptides and amino acids by the enzyme trypsin). For this reason, they come under the sole influence of the physical body whose form is, on the other hand, the product of the **ego-organisation**. This must have the power to transfer the decomposed or lifeless protein into the sphere of the etheric body, so that it becomes the material for the creation of the human organism.

If the **ego-organisation** is too weak, an excessive etheric activity develops which gets hold of the protein that has not yet lost its foreign character. There originate effects that must be eliminated in an irregular way: **proteinuria** (albuminuria). The excretion is ordinarily caused by the astral body, which is deflected in this case to a wrong area and cannot be fully effective at the right place. This entails, e.g. that the **renal epithelium** is damaged. The healing process has to start from strengthening the ego-organisation in the **pancreas**.

**Chapter 10, 51ff.**

27-09

The **fats** of food are only attacked by the enzymes of the pancreas and small intestine and broken down to glycerin and fatty acids. Man only takes in – in contrast to the protein substances – a small amount of foreign etheric with the fats. The role of fats consists in producing inner **warmth** in which the **ego-organisation** predominantly lives. “With every substance in the human body, relevance to the ego-organisation is limited to as much of it develops heat in its activity.”

In the fat of the mother's **milk** the ego-organisation of the mother is included by which she transfers her formative forces on the child. She adds something else to the powers of configuration transmitted by heredity.

The fat available in the body has to be consumed by the human etheric forces completely in generating heat. If this is not the case, parasitic seats of heat will arise tending to inflammatory states. Besides, inclinations are generated in the person to eat too much and overburden his organism. Also without an overly big uptake of food it can come to an

irregular supply of organs, so that, e.g., glandular organs are badly supplied and a disproportion of too small a production of pancreas juice and too big a production of bile results.

### Chapter 11, 54ff.

27-10

With the breakdown of **proteins uric acid** comes into being in whose excretion the astral body is active. This process takes place throughout the whole organism, especially via the urine. In the brain uric acid is also eliminated whereby the ego-organisation is significant. The astral body disposes the organs to take up the inorganic deposits of the ego-organisation. The lower parts of the organism must not be impregnated by the inorganic, hence, the abundant elimination of uric acid with the urine by the astral body. Small amounts of uric acid are secreted into the brain; all the more inorganic matter is deposited in accord with the nature of the ego-organisation.

That's why the properly distributed deposition of uric acid and with it the correct relationship of the ego-organisation and astral body is important for health in any organ.

If an organ is overloaded with uric acid which cannot be mastered by the ego-organisation, the astral body, nevertheless, will bring about elimination and, where this cannot take place, deposition: **gout**.

### Chapter 12, 58ff.

27-11

The **ego-organisation** is active in forming the complete shapes of **organs**; the **astral body** is active in forming the not yet differentiated substance of organs. It also takes over the final configuration of the animal organs. The ego-organisation completely lives in states of warmth. It is working in the general, astrally influenced substance in such a way that it increases or decreases the necessary state of warmth. If it reduces it, the inorganic substances will enter this general substance and form the basis of ossification. If it increases it, organs are formed the activity of which is to dissolve the organic, taking it into the fluid or gaseous state.

When the **bones** form, the ego-organisation internally grasps them at first; afterwards only from without, even if a small part of the internal activity of the ego-organisation is preserved for the remaining life.

Unless sufficient warmth is developed in the organism, the increase of the warmth state of certain organs cannot be accomplished any longer by the ego-organisation. The organs then pass to an ossifying process as it is the case, e.g., of "**calcification**" or **sclerosis** of arteries. In the opposite case of lacking ossification due to not reduced warmth **rickety** diseases may arise.

The astral body is also effective in all **glandular** secretions inwards, however, also in the actual **excretions**. The organism needs this excreting activity as well as that of composition and decomposition. In the produced substances also are inorganic ones in which the ego-organisation is living. The strength used for excretion generates a counter pressure inwards. Eliminated **uric acid** generates the right inclination for sleep as an inward counter pressure that way. "And this is essential for the healthy existence of the organism." Too little uric acid in the urine and too much in the blood lead to overly short periods of **sleep**.

### Chapter 13, 63ff.

27-13

An organ will fall ill unless it can unfold its etheric activity completely. This will happen if the activity of the etheric body is diminished and the astral body prevails. That's why a **remedy** must strengthen the etheric body, however, also the ego-organisation, which controls the astral body.

Example **sulphur**: it is connected with the foreign protein substance at first, passes through the inorganic state to the etheric activity of the organism. It is then found in the fibrous organs and muscles etc. and permeates to the outer periphery of skin and hair. However, the sulphur only deals with the physical and the etheric bodies, not with the

transition from the etheric to the astral activity or the ego-organisation. Hence, increased sulphur supply leads to sensations of dizziness, disturbances of consciousness and also more intensive **sleep**.

Example **phosphorus**: it pushes in the direction of the inorganic substances that are important in the sphere of the **ego-organisation**. Thus, it stimulates the conscious activity of man, works oppositely to sulphur. It is a useful remedy if the astral activity overgrows the ego-organisation.

Treating rickets [see previous abstract] the etheric activity is strengthened at first by means of sulphur compared with the astral activity and what was prepared in the etheric organisation by this sulphur pretreatment is then led over by a treatment with phosphorus to the ego-organisation.

#### Chapter 14, 67ff.

27-13

"**Silica** (silicic acid) takes its actions along the metabolic pathways to the parts of the human organism where living matter becomes lifeless." "It provides the physical basis for the **ego-organisation**." It has a double task, it sets a limit inwards to the processes of bare growth and nutrition. And on the outside it keeps purely natural processes away from the inner organism. In between it creates space for the organs of the conscious life, especially the **sense-organs**. The sensory life is expanded over the whole organism; however, it is so subtle within the organs like liver, spleen, kidneys etc. that it does not become conscious. This is based on the right distribution of the effects of silica, so that a special organism of silica is integrated to the whole organism (*a silica phantom*). Excess silica must be eliminated by the astral body. If this does not happen, it will be deposited as foreign matter and disturb the formation of organs led by the ego-organisation. Results are indigestions and intestinal annoyances, dizziness, drowsiness, disturbances of the locomotor system, inflammatory processes etc.

Silica can be used as remedy where organs with unaware sensory life become oversensitive for other organ parts. To direct silica to the concerning organ and remove this oversensitivity, it has to be combined with other substances, because it would be administered, otherwise, to the whole organism and would be useless with it.

If sensitivity is, however, reduced in an organ, too much silica will be around the organ. Then it would be useful to change the effect of silica on the whole organism in such a way that the overly strong local effect loses its strength what may be achieved by means of a **sulphur** treatment.

#### Chapter 15, 71ff

27-14

"We may say that **illness** develops when a process developing in the inner organism is similar to one in outside nature." If such a process seizes the physical and etheric bodies, the astral body and ego-organisation will be forced to take over tasks which they had taken over in the first lifetimes and left then.

Example: **abdominal stases** where the physical and etheric bodies do no longer fulfill their functions. If astral body and ego-organisation intervene, their own work, e.g., forming the nerves leading to musculature is hindered. That is expressed in symptoms of paralysis.

"The organism has the tendency of compensating its deficits. Therefore, it will restore itself again if an irregularity is artificially regulated for a time to such effect that the process that has been provoked inside and has to stop is fought with a similar process that is set in scene from without."

Thus the activity burdened to the astral body and ego can be taken over by essential **oils** especially of flowers, also by **phosphorous** substances.

Astral body and ego-organisation can be abnormally engaged in **inflammations** of the **skin**. Then they decrease the sensitivity of internal organs whereby, e.g., unusual states of the liver may appear and digestion be disturbed. Astral body and ego are relieved of their activity in the skin by silica; they can resume their inwards directed activities.

Illnesses with unusual palpitation can signalise an irregular activity of the astral body in

the blood circulation that impairs its effect on brain processes on the other hand what can entail **epileptic states**. A “gum-like” substance is proposed as remedy obtained from **lovage** (*Levisticum officinale*).\*

Nevertheless, the cause of the irregularities between etheric body and astral body may also be in the brain and irregular blood circulation is the result. In this case, sulphates work on the etheric organisation of the brain in such a way that they attract the astral body. The astral forces may be supported by a copper salt.

*\*On the special combination of the sugars of the mucilage with this gum-like substance is based the effect of lovage rhizome. “The structure is generally sometimes more important than we think ... Levisticum works refreshing ... on the whole (female) abdomen ...” [lit. 26].*

## Chapter 16. 75ff.

27-15

**Antimony** (stibium) or its sulphide, **antimony glance** or **stibnite**, has a tendency to fit in the etheric effects that are active in proteins. Its bundle-like shape (stibnite) just indicates that it meets the action of the etheric body half way.

It can be recognised supersensibly that antimony processes have an effect in the human organism like the ego-organisation has. If this is too weak like in the case of poor **blood coagulation**, it will prove medicinal.

The formation of the organism comes about by the transformation of proteins in cooperation with mineral substances like lime. The lime shell of **oysters** (*Conchae*, Calcium carbonicum Hahnemanni HAB (= German Homoeopathic Pharmacopoeia)) and also the eggshell is a seclusion to preserve the characteristic of the internal proteins or white of egg.

Lime must be incorporated, however, in the human protein synthesis. This process must happen in the blood. Antimony counteracts the force that deposits calcareous matter and transforms protein that wants to preserve its form in formless protein by its relationship to the etheric element, so that it is receptive to the calcareous matter.

The cause of **typhoid** fever lies in an insufficient transformation of protein to formative blood substance. Diarrhea indicates that this inability of transformation already begins in the intestine. The disturbances of consciousness point to the fact that the ego-organisation is expelled from the body and cannot work anymore. The reason is that protein does no longer reach the mineralising forces in which the ego-organisation is able to work. The protein is taken away from its inherent forces by means of antimony preparations and fit again in the creative powers of the ego-organisation.

## Chapter 17, 80ff.

27-16

**Formic acid** is in the body of the ants a secretion that must be eliminated. “The nature of the organism lies in what it does, not in its substances. The organisation is not a complex of physical matter but an activity.”

Formic acid also originates in the human organism in small quantities that serves the ego-organisation. This requires the process of transforming organic matter into the lifeless state which is caused by the astral body. The formic acid must then be dissolved or eliminated. If this does not happen, this will lead to **gout** or rheumatic conditions. The forming formic acid takes over this dissolution. Therefore, it can also be administered as remedy of these states from without.

The **oxalic acid** formed by plants (in the etheric) corresponds to the formic acid in the animal (in the astral). It is indicated as remedy if the causes of rheumatic conditions do not lie in the astral but in the etheric sphere. They express themselves as inhibitions of the activity of liver and spleen, in depositions of gallstones etc.

Herbal remedies may restore the disturbed relation between etheric body and astral body. If, however, the physical, etheric and astral organisations are disturbed in their interrelation to the ego-organisation, one has to take mineral substances. The mineral, administered from without, must be degraded in the organism and rebuilt by the own forces in new form. The curative effect consists of this destruction and reconstruction while



the administered substance takes over the inadequate activity at first.

Example: excessive **menstruation**. A weakened ego-organisation exhausts itself one-sidedly in the blood preparation and is no longer available to the absorptive power of blood. A calcium compound can help taking part in haemopoiesis and relieving the ego-organisation that way.

### Chapter 18, 95ff.

27-17

A modified form of sound eurythmy and tone **eurythmy**, the eurythmy therapy, can support therapy in collaboration with a physician.

### Chapter 19, 87ff.

27-18

The therapeutic approach of anthroposophic medicine is demonstrated in some clinical cases. Steiner emphasises that **remedies** should be made in such a way that they do not only reverse the course of illness but also restore the lost vitality. A **diet** is often not enough in cases of serious illnesses. The composition of the so-called "typical" medicines already considers this fact.

### Chapter 20, 112ff.

27-19

Some "typical" **remedies** are presented.

- (1) Scleron<sup>®</sup>: preparation of lead, honey, and cane sugar (Plumbum mellitum) in potentised homoeopathic form (D12). **Lead** promotes the destructive effect of the ego-organisation, which is too weak in the case of sclerosis. With it the destruction takes place only by the astral body, by which the end products of the salt processes remain in the body. This is prevented by lead whereby honey gives the ego-organisation the necessary rule over the astral body, whereas the sugar has a direct effect on the ego-organisation. The preparation works most favourably if it is administered in the early stage of declining retentiveness and mental strength.
- (2) Bidor<sup>®</sup>, medicine for **migraine**: preparation of iron sulphate and quartz (rock crystal). Migraine is explained in such a way that the activity of the nervous system in the central (grey) brain is decreased, because the ego-organisation is pushed away and its digestive activity increased and becomes more similar to the white cerebral mass that way.  
That is why a cure should stimulate the activity of the system of the nerves and senses and transform the rhythmical activity, which should be inclined more to breathing than to metabolism. Furthermore, the purely vital metabolic activity, which is not subject to the ego-organisation, has to be got under control.  
The stimulation of the activity of the system of nerves and senses is achieved through **silica** or quartz (rock crystal), the transformation of the rhythmical activity is achieved with **sulphur** (sulphate) and the reduction of the mere metabolic activity by **iron**.
- (3) Remedies against **tracheitis** and **bronchitis**: **pyrite** (ore, mainly consisting chemically of iron sulphide) in potentised homoeopathic form. A substance is really a process that has come to standstill, so that it concerns, actually, the application of the pyrite process which arises from the cooperation of the iron process and the sulphur process. Iron stimulates the blood circulation; sulphur provides the connection between blood circulation and respiration. Where blood circulation and respiration interrelate, the origin of tracheitis and bronchitis, as well as of some forms of **stammer** also lies. This process can be taken over by pyrite.
- (4) Antimony: see abstract -15.
- (5) **Cinnabar** (natural red mercury sulphide). Mercury in homoeopathic dilution can be used where secreting processes ought to be brought again under the control of the whole organism like in the case of catarrh of the trachea and similar. Mercury is supported by the contained sulphur in the border area of circulation and respiration (lungs).
- (6) Remedy for **hay fever**, Gencydo<sup>®</sup>: With hay fever the etheric body predominates, the

astral body withdraws and does not intervene properly in the physical and etheric bodies. The catarrhal phenomena are results of it. The astral body and ego-organisation become hypersensitive to sensory impressions like light, warmth, cold, dust and the like.

The healing process has to help the astral body to grasp the etheric body properly. This can be brought about by juices of fruits "with leathery skin" (here lemon and quince). Their content of potassium, calcium, and silica supports the ego-organisation at the same time.

### 312 *Introducing Anthroposophical Medicine (Spiritual Science and Medicine)*

*Anthroposophic Press (1999). RStA (20 lectures)*

1(3/21/1920, Dornach) 2ff. 4036

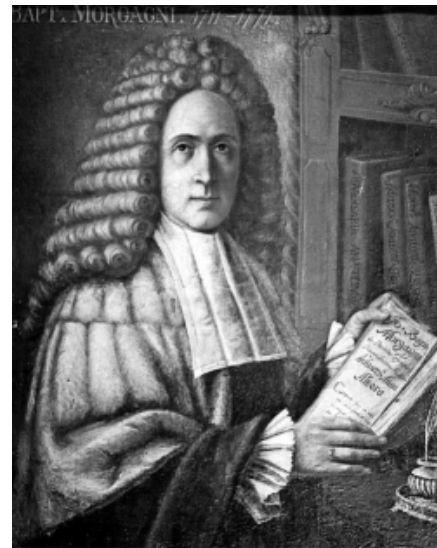
312-01

On the concept of **illness** and **health**: Illness is defined negatively as a deviation from



normal life processes. Consideration of older medicinal views: The teaching of **Hippocrates** (460-377 B.C.) of the right or wrong mixture (Greek: *krásis*, *dýskrasis*) of the humours in the human fluid organism in which the four elements of the external world were looked specified as black and yellow gall, as mucus and blood. This view was the final point of a **medicine** supported on ancient atavistic clairvoyance and must not really be considered as the origin of modern medicine. Apart from the black gall one imagined the remaining humours as permeated by extraterrestrial forces. This view was already almost traditional with **Galen** (131-~ 200 A.D.) and had a lasting effect as **humoural pathology** up to the first half of the 19<sup>th</sup> century.

Exceptions: **Paracelsus** (1493-1541, left picture) and J. B. van **Helmont** (1577-1644, right picture) who were still clairvoyant. The part of the extraterrestrial forces working in man was termed *archaeus* (= etheric body) by Paracelsus. On the doctrine of



(hypothetical) vital forces (vitalism) by G. E. **Stahl** (1660-1734, left picture).

The change to the atomistic materialistic thinking is marked by the work *De sedibus et*

*causis morborum per anatomen indagatis* (*On the Bases and Causes of Diseases through Anatomical Investigation*; 1761) by G. B. **Morgagni** (1682-1771, right picture, previous page). The post-mortem examinations become important now, it is the beginning of pathological anatomy. The last aftermath of the ancient doctrine of humours is to be found in Karl von **Rokitansky's** (1804-1878) *Handbook of Pathological Anatomy* (1842) and with Theodor **Schwann** (1810-1882, left picture) who considered the cell as something that



arises still from differentiating fluid. The atomistic approach finally found its way in 1858 when Rudolf **Virchow** (1821-1902, right picture) published his *Cellular Pathology*.

Because there is no thorough view of human nature, no useful knowledge of the illness processes is attained. These are natural processes, brought about by certain causes like the processes of health, too.

On the difference between the **skeleton of apes** (gorilla) with resting gravity and the human skeleton that arises from the cooperation of earthly resting and extraterrestrial raising forces. The latter are called **formative forces**, because they induce changes of forms (parallelogram of forces). On the resting and the active **muscle**: "The changes appearing in active muscle tissue stand in contrast to ordinary metabolic changes and can be ultimately compared only to the forces bringing about the formation of the human skeletal system." As the non-earthly is working into the mechanics and dynamism of the skeleton, a non-earthly **chemistry** also works on the earthly chemistry of metabolism.

On **animal experiments**: "To be sure, animal experimentation does have something to offer with regard to human healing ... but only if the radical difference between animals and humans, a difference that persists right into details of their organisation, is fundamentally clear to us."

On the necessity to develop an Intuitive observation of **forms** in medicine.

2(3/22/1920, Dornach) 19ff. 4039

312-02

The **heart** activity is not cause but result of an interaction that is dammed up between the upper (**breathing, system of nerves and senses**) and lower man (**metabolic system**). The model of the **hydraulic ram** is confronted with the view of the heart as a pump [for the first time by the Austrian physician Karl **Schmid** in 1892, see the hint in 60/4(11/17/1910, Berlin)] which, however, grasps the mechanical aspect of the process at most. The heart is a sense organ for the lower activities of the body.

The reflection of processes of the upper man in the lower man. The counter image of **cough** in **diarrhea**. The intimate cooperation of the upper and the lower forces in the healthy organism turns into the irregular and then pathological condition when, e.g., the upper man isolates itself too strongly from the lower, has an independent existence or the upper man is too weak to defeat the lower. The healthy relation between the upper and the lower man is different in every person. Disturbances of this relation can appear in the

functional dimension (**etheric body**) at first. If the metabolic processes cannot be etherised by the upper man, so that the external materiality is not fully overcome, irregularities of **hysteria** in a wider sense will arise. If the upper process becomes too strong and absorbs the upper man too strongly, symptoms of **neurasthenia** will come into being.

Hysteria that has become organic: abdominal diseases, irregular digestion; neurasthenia that has become organic: illnesses of throat and head. These irregularities also work again on the whole organism.

Unless hysteria finds expression in the functional realm, the irregularity may be pressed by the etheric body directly into the physical body and phenomena of neurasthenia appear: predisposition to **tuberculosis**. **Bacteria** occur only afterwards as a consequence of it. On the nature of **infection** which especially must be taken into consideration in the case of tuberculosis. Symptoms of incipient tuberculosis: coughing, rheumatic pains, fatigue, loss of weight, **night sweat**. At the same time they are signs of defence, and the organism tries to eliminate the processes he cannot control. Night sweat is an activity carried out during sleep that should proceed, otherwise, in the waking state as a spiritual-physical activity. "While relieved of its spiritual activity, the organism creates the activity that comes to expression in night sweats." Processes of excretion are always connected with psycho-spiritual activities. A first healing measure may consist in causing such processes of excretion and then in completing healing in a second step. Example tuberculosis: overcoming an artificially provoked cough by means of a kind of diarrhoea; or fatigue caused by diet by means of better digestion, or transforming night sweat into healthy **sweat** formation by intensive spiritual activity.

On **homoeopathic** dilutions (**potentising**, homoeopathising): The idea that potentising goes to the infinite is not appropriate. "No such activity ever vanishes into infinity. Instead, it goes only as far as the limits of a definite sphere and then snaps back on itself as if it were elastic. Admittedly, however, its qualitative aspect is then often different from the quality of the original outgoing force. Only rhythmical processes exist in nature." This holds good to quantitative and qualitative expansion. With the latter, the opposite qualities are reflected. "And this inner rhythm is also the basis of the contrast between our lower and upper organisation. Our upper organisation is a homoeopathiser," is a negative of the common digestive processes. With potentising the qualities of the substances which refer to the lower man at first are transferred to those which are related to the upper organisation.

*Remark: Lilly Kolisko reports in a letter to Hans Krüger (11/6/1961) that Steiner answered to her question concerning the effectiveness of high potentised dilutions that man has to have even higher bodies on which these high dilutions could exert any effect, so they are useless. Dilutions up to the first minimum work on the system of limbs and metabolism, those between the first and second minimum on the system of nerves and senses. However, the first minimum can be given only; the effects then turn into each other [magazine "Merkurstab", no. 2 (1994)].*

**3(3/23/1920, Dornach) 34ff. 4040**

**312-03**

### **thinking-feeling-willing**

The demand is put up that therapy and pathology should not stand side by side, but that from knowledge of illness, the diagnosis, already a view of the necessary **healing** process is formed. The question is asked whether normal processes in nature exist, through which a view of treatment can be gained.

Only the proper processes of forming mental pictures are connected with the **nervous system**, feeling is connected directly with the **rhythmical system**, willing with the **metabolic system**. The **motor nerves** are really also sensitive nerves that "perceive the movements of our limbs – that is going on in the metabolism of our limbs during an act of will." **Hysteria** is [see last abstract] dependent on metabolic processes which are perceived by means of the nerves, and not on a shock of the nervous system.

On the wrong interpretation of a premonition of death as autosuggestion by the physician Carl Ludwig **Schleich** (discoverer of local anaesthesia, 1859-1922). See answer to question (1/15/1921, Stuttgart) in CW 73a. See 348/1(10/19/1922) where another case is also discussed.

Question concerning the interrelation between the human organism and external nature, from which the **remedies** are derived. Forces of **growth**, or **regeneration** and **adaptation** in plants (robinia or **false acacia**, **Robinia pseudacacia**), **embryos** and lower animals (**earthworms**). These forces are no longer in the human organs but have been lifted out of them. Man thinks, feels, and wills with them: "What we experience on the inner psychological level completely parallels the natural formative forces and principles that are present in the outer world."

These **formative forces** are taken out of the different organs to different degrees, most out the nerve cells which are retarded, or brought to a standstill in an early stage of development, however, are incapable of self-replication. What was taken away from the organs can be supplied by a remedy from nature again. The question arises from it: "Which forces in outer nonhuman nature are similar to the forces that underlie our human organs but have been withdrawn to serve soul-spiritual functions?"

On the erroneous view of a higher **development** starting from the mineral realm via the plant and animal realms to the human being. The starting point of development must be taken in the organic, from there ascending to the human being, on the other side descending to the minerals, the **metals**. The formative forces of the organic nature correspond to the (different) forces of **crystallisation** in the mineral realm.

On the formation of human **blood** and **milk** as opposite processes: Blood still contains the formative forces, nevertheless, its main part, the red blood cells (**erythrocytes**), are not capable of reproduction (like the neurons). Milk (formation more outwardly in contrast to the inwards-directed formation of blood) still has the formative forces that make it the healthy food for babies. In contrast to milk, the blood "needs" iron because it is "the one substance in the human organism that is ill by nature and must constantly be cured by iron." That means that an ongoing healing process exists in the human being. "Indeed, we have here a normal process that must be emulated if we are to think about healing at all."

4(3/24/1920, Dornach) 50ff. 4041

312-04

On the successes of Marie Ritter's therapeutic method which would substantially be reduced if this therapy were accepted in general (see problem of **placebo**), because a single, in opposition to the majority standing physician is involved much stronger. On Ritter's remedies see lecture 11(3/31/1920) and 327-04.

The process of plant development with concentration of carbon in the lower man must be overcome by the upper organisation by counteracting the carbon with oxygen. One has to pay attention to such counter processes in man. Other example: gravity and the forces of buoyancy the brain experiences swimming in the cerebral fluid.

Difference between external flora and **intestinal flora** from which the formative forces are taken away. Their different formation with animals and man. Poorly developed colon and bladder in the **birds**. **Bacteria** that appear in the human being with certain illnesses are only to be considered as indicators and not as cause of the illnesses. Such an accumulation can take place if "the forces active in the lower human being may be unable to stop this vegetative process if they are too weakly counteracted from above". At the same time, those activities may be dammed up in the upper organisation that should occur in the lower man (e.g., excretions of the lung, the costal pleura).

The appearance of organ-engaged **thoughts** and **glandular** secretions (mucus, saliva, milk, urine, sperm). "If you have a thought and a particular glandular secretion runs parallel to it, you have drawn the activity that underlies your thinking out of that gland. ... This is a clearly visible example of how formative activity leaves our organs and enters our thoughts." The formative forces that are taken away from the intestinal flora become

developmental forces of thought. Important for the application of herbal **remedies**. Similar interrelation of intestinal fauna and external fauna and the therapeutic use of animal **serums**.

On the photosensitivity of **tubercle** bacilli. **Light** is metamorphosed at the boundary with the transition into the human being. This transformed light is the living energy of the bacillus. Reason for getting out of control is that the person concerned does not or cannot take up enough sunlight, so that he/she must touch his stock of metamorphosed light.

Comparison of the **digestive organs** of the birds and the human being concerning the transformation of the light ether. "We have a physical **colon** and a physical bladder, but we are birds with regard to our **etheric body**, we are birds as far as these organs are concerned. On the dynamic level, they are not present in the cosmos. We are dependent on immediately transforming the light we receive and eliminating the by-products. If any disturbance occurs in this process, it does not correspond to a specific organ and therefore cannot simply be tolerated without damaging our health."

The trend towards **sclerosis** in the upper man must be combated constantly (**salt process** according to Paracelsus in contrast to the previous **sulphur process**). Here is the transition to the mineral or **metal therapy**, but in **homoeopathically potentised** form: "What emerges here points to a homoeopathic principle of some sort, to the need to expose the mineral-derived forces that counteract the workings of the outer mineral kingdom." Thus, **mineral springs** are curative in a similar way.

Colon and **appendix** or the formation of the whole intestines is a parallel formation to the brain. On the tension between these organs, "which is expressed in the forces concentrated in two organs, the pineal gland (**epiphysis**) and the pituitary gland (**hypophysis**). All of the forces of the upper body are expressed in the pineal gland, and a state of tension exists between them and the forces of the pituitary, or hypophysis cerebri, which are lower forces."

5(3/25/1920, Dornach) 66ff. 4043

312-05

**salt-mercury-sulphur / potentising**

A very comprehensive knowledge of the patient in question is necessary for any successful therapy:

**Age,**

**Growth** (etheric body),

**Dream** life (relation astral body to etheric body + physical body),

Tendency to **activity** or **laziness**. Laziness: strong internal mobility which remains unaware, and is not transferred, therefore, to the physical body. "From the perspective of spiritual science, a sluggish person is a sleeping person."

**Short-sightedness**: a short-sighted person is somewhat reserved with regard to how the ego and astral body relate to the physical body.

Condition of the **teeth**: tendency to **caries**, preservation of teeth until a later age.

Physical **sympathies** and antipathies: Example craving for **salt** = overly strong affinity of ego / astral body to the physical and etheric bodies, expresses itself also as **dizzy** spells brought about by outer mechanical processes.

Disturbances of the **glandular** functions point to disturbances in the cohesion of ego / astral body and physical body + etheric body.

On the difference between **homoeopathy** and allopathic medicine. A **remedy** of the orthodox medicine also experiences a process of potentising in the organism. Nevertheless, this means an additional burden for the body. See 73a, answer to question (3/30/1920).

"First of all, we must realise that **chemical** investigations of substances – that is, delving into what individual substances reveal in the laboratory – will not get us very far.. I have already pointed out that **microscopy** – and such chemical investigations are also a form of microscopy – ought to be replaced with macroscopic observation, with what is revealed by

observing the cosmos itself.”

The organism has the need for cancelling out processes of the outside world (mineral and plant realms) in itself, fighting against it. Example of the craving for salt, cancelling out the process of salt formation and with it freeing the lower man from the overly active psycho-spiritual that is driven into the upper man.

The **oysters (conchae)** and their lime shells, driven outwardly from within. Indeed, it is a low animal, however, takes a lofty position in the whole universe, “because it secretes what human beings carry within them in the form of thinking.... You can positively see the work of the calcium carbonate in the development of the oyster shell. This work guides excessive activity of spirit and soul out of the organism.” Hence, it is a remedy for illnesses with abundant psycho-spiritual activity in the abdomen.

**Phosphorus** is opposed to the salt-like, the calcareous. While the salt-like is bared of the internal effect of imponderables and light, phosphorus (also sulphur and phosphorus-like) contains the imponderable, the light. That’s why it is suited to lead astral body and ego back to the human being again, e. g., with too violent a dream life, with tendency to **inflammations**.

The mercury-like that tends to drop formation is compensatory and balancing between the salt-like and the phosphorus-like.

In parallel with the mineral, the **plant** can also be threefolded in root, leaf region, and flower-seed region. The human being as a reverse plant. The plants constitute a unity with the earth and are differentiated only by the fact that the earth interacts differently with the universe. Difference between **mushrooms**, herbaceous plants, and **trees**. The trunks of the trees are protuberances of the earth. Their flower-leaf region is more emancipated from the earth than that of the herbaceous plants. This is even stronger with the **parasitic plants** like the **mistletoe (Viscum album)**. On the tendency of many plants to develop a main organ (example pineapple (Ananassa), **horsetail (Equisetum)**). The flower-seed region tends to the internalisation of the imponderables like the phosphorous substances of the mineral realm, with it also strong relationship to the abdominal organs. The leaf-like and herbaceous of plants corresponds to the mercurial, is of importance with disturbances of circulation, of the rhythmical system. The root corresponds to the salt-like of the mineral realm.

Whereas the human being has the tendency to cancel out the plant-like and the mineral of the outside world in him, there is another relation to the animal: “For the animal has already gone halfway through this process, so human beings are the opposite of animals in the same sense. Humans stand at a right angle to animals, as it were, but are removed 180 degrees from plants. This must certainly be considered when raising the issue of using animal remedies such as **serums** or the like.”

**5(3/25/1920, Dornach) p. 79 4043**

**312-06**

“Grey matter is essentially there to nourish the **brain**. It is actually an outpost of the digestive system that serves to nourish the brain, while the brain’s white matter is what is significant as the material basis of **thinking**.” See 319/9(7/24/1924).

**6(3/26/1920, Dornach) 83ff. 4045**

**312-07**

Two tendencies in the process of plant forming: one toward the earth (root), with the other striving away from the earth (leaf, flower). The spiral arrangement of leaves and flowers as resultant of the effect of the sun and (outer) planets: “because the plant is a faithful replica of what the stars are doing.” Uranus and Neptune do not belong to the outer planets; they are only guests of the planetary system. The restraining strength of the planets causes the formation of flower and seed. The inner planets and the **moon** are responsible for the trend of the plant towards the earth (root). The higher percentage of **ashes** in plants with strong roots: “In their ashes, you will find iron, manganese, and silica – in short, constituents that are direct **remedies** and function as such whenever anything derived



from these plants is administered.”

What was formed in the (annual) plants by the extratelluric forces gets back again into the earth at the end of vegetation. The extratelluric overcomes not only the mechanical of the figure, but also the earthly chemism. The earthly chemism appears in the ashes, in **gravity**, while the **light** as the other pole overcomes gravity perpetually. With the human being, who is a reverse plant in his functions, both polarities affect each other constantly. “Human illness or health is determined by this interplay” (from above down and from below upwards). From that also results that the human organism must be differently treated if it concerns a disturbance apparently of the same kind in the upper or lower person: example **rickets** and **craniotabes** (*progressive decrease in calcification of the skull*), in the first case **phosphorus** is a remedy, in the second rather **calcium carbonate**.

**Salt-mercury-sulphur** (phosphorus): the salt processes are those, which lead into gravity, sulphur-phosphorus processes are light processes. The activity of the **heart** is set into this contrast: “What is played out in the plant in the interaction of influences coming from the inner or outer planets is also played out within the human being, coming to expression in the movements of the heart.”

Earthly (mineral, metallic) substances are not to be explained by means of atomic or molecular forces but by the effect of cosmic forces (metals by certain constellations of the planets). (Undisturbed) effect of **Saturn: lead**, **Jupiter: tin**, **Mars: iron**, **Venus: copper**, **Mercury: quicksilver**, and **moon: silver** and silver-like metals. Beside these main metals the others came into being from mixed planetary effects. The formation of the plants is also connected with it: “If you take the active principles in lead, tin, or iron, these same principles must also be inherent in all aspects of the development of flowers and seeds, insofar as these processes take place outside the earthly element and above the surface of the earth. Similarly, all aspects of plant root formation must be connected to everything that is coppery, mercurial, or silvery in character.”

Beside the polarity of the earthly and cosmic there is still that between spirit and matter (whether ponderable or imponderable) and the sun holds the equilibrium. Its interrelation with **gold** (“through which, in a certain way, the spiritual element in its pure form looks into the outer world”).



The various principles of nature are not separated but mesh into each other. The **alchemists** tried to separate the three principles salt-mercury-sulphur from a substance and use them as remedy. That is most difficult with gold, in which the three principles are interlinked the firmest. Today, however, this way of alchemy “is obscured” even if it is also possible to separate, e.g., the phosphorus-like by combustion and to gain salt-like remedies after separation of the Mercury-like. Another way is that of **potentising** according to Samuel **Hahnemann** (1755-1843, picture). “It represents a new ascent away from the entire school of medical thinking ...” That also applies to the methods of physical **healing**, “which resort to direct application of mercury, light, or air because they no longer have access to insight into the right way of using phosphorus, the light bearer,

or the carriers of air. Of course, this constitutes a third route.”

With the **animal** realm one comes out of the planetary system to the **zodiac**. “The ancients drew the zodiac, as a boundary so that people would not look for therapeutic forces beyond what was present in plants or minerals, or would at least be aware that they were entering a questionable zone.”

7(3/27/1920, Dornach) 99ff. 4047

312-08

Beside the more spatial telluric and cosmic influences the temporal aspect, the different human **ages**, must also be considered studying illnesses. The elasticity of the physical body may not coincide with that of the **etheric body**, e.g., in the second seven-year period (special formation of the etheric body) over whose balance, otherwise, the astral body has to watch. If it is not capable of this, a symptom complex like (Sydenham's) **chorea** (minor) will come into being. Similar phenomena are possible also in **pregnancy** (chorea gravidarum), because there the interrelation of the physical and etheric elasticities can also be disturbed.

The cause of **polyarthritis** can only be found from the third seven-year period on when the astral body has to find its right relationship to the physical and etheric bodies.

On the simile principle ("like cures like", **homoeopathy**): One has also to consider that the principal symptom complex (simile) may be in another age.

The human being is more exposed to the outer **planets** in youth, at later age more to the inner planets. The ossifying process and **sclerosis** as counter-effects of certain processes before conception. If such a counter-process oversteps its boundary and gets in the organic realm, predisposition for **carcinoma** or carcinoma directly will come into being.

Similar swinging between infantile **hydrocephaly** and its opposite in childhood. If this tendency towards hydrocephaly is prevented too early (by education, diet etc.), a predisposition to **syphilis** can be induced.

"It can be said that a shift occurs in the entire organic process, both the process in the upper part of the human being that moves down toward the heart and the process in the lower human being that moves upward toward the heart from the lower part of the abdomen. The human being's entire formative process pushes toward the heart, the actual damming-up organ, from both sides. However, this push takes place during different ages of life."

If the hydrocephalus is shifted deeper into the lower human organisation, a predisposition to **pneumonia** or **pleurisy** is formed during youth. If this is suppressed too quickly, it can come later to **endocarditis**, other **heart** diseases and finally to polyarthritis. That is why only a kind of physical auxiliary therapy is recommended for pneumonia/pleurisy in youth.

The **fever curve** is an expression of the struggle of the **ego** with the three other bodies, typical course of pneumonia (critical and lytic course) and **typhoid fever**.

Extratelluric (outer and inner planets) and telluric forces are working on the process of human formation in the opposite direction (see previous abstract). The latter are those of **Venus**, **Mercury**, and **moon** which work indirectly from below via the earth (moon: ebb and flood, feminine cycle), while the direct effect of the inner planets, e.g., that of the moon is expressed in the psycho-spiritual, in **imaginative** creating.

Polarity between the whole human organisation, which is caused by these forces, and the **cells** with trend towards stubborn growth. The human body has always to combat this independent existence of the cell. Its drop shape as a result of this struggle, from which life is taken away (particularly by the Mercury effects). The drop shape as a type of the Mercury-like in the old alchemical sense. **Organs** are between the polarities of the process of human formation and cellular process. The organs between heart and sexual tract resemble the cell life the strongest.

On the interrelationship of **lead** and **arteriosclerosis**, of **tin** and hydrocephaly; **iron** and pneumonia. **Copper** (iron), **quicksilver** (tin), and **silver** (lead) as opposite metals.

8(3/28/1920, Dornach) 114ff. 4050

312-09

**salt-mercury-sulphur / sense-perception / point-circumference**

On the double relationship of the etheric with the physical and with the astral starting from the **plant**, which goes into the astral forming the flower's **scent** (process of combustion = sulphur, held back outwards) and forming the solid substance in the physical (salt process,

held back inwards). The human being partakes in the astral spread out by the plant with **smelling**, in its more internal substantial with **tasting**: "The seat of smelling and tasting in the human being is a revelation within the physical world of the etheric's connections to the astral and the physical."

Seeing as tasting metamorphosed toward the upper man. **Digestion** as tasting that is metamorphosed downwards. Good digestion is based on the ability to taste with the whole digestive tract. Digestion and **excretion** via the intestines and **kidneys** as processes in the lower man that correspond to tasting and smelling in the upper human being. **Thinking** and imagining as transformed seeing. "But subsuming the seen, associating the mental pictures is really very like smelling, looked internally organically." The processes of excretion are counter images of forming mental pictures [see abstract -04 on the interrelation of intestinal flora and thinking].

The processes in the upper human being are related to the salt process, those in lower human being to the fire or combustion (sulphur) process. From it the therapeutic application of plants results: those with distinctive **sulphuric-aromatising process** like **lime-tree** (linden, **Tilia**) and **rose** have relationship to the abdomen, such like **balm** (*Melissa officinalis*) and **ground ivy** (*Glechoma hederacea*), which allow to disclose their aroma only while tasting, to the breast system.

On the **breathing** process and the opposite formative process of **lymph** and **blood** and the corresponding organs. Both processes meet in the heart. The outside world that is dispersed like in an analytic way and the internal synthetic unity of the heart: "We look out into the world and see the periphery and wonder what is working into us from out there. How do we find a correspondence within ourselves – something related and similar in character to the contents of the outer world? By looking into our own heart!"

**9(3/29/1920, Dornach) 127ff. 4053**

**312-10**

Whereas the extratelluric influences, deeply hidden in his inner organs, remain unaware to the human being, there are organs that "open up" the organism to the outside and are associated with "meteorological" processes (the elementary) of the earth: **liver, bladder, lungs, and heart**.

Heart: impairment of the heart due to passive movement (railway, car, and plane): "Passive submission to being moved "deforms" all the processes that are held back in the heart." Therefore, it is necessary to evolve **warmth** by self-movement, because a relationship exists between heart activity and warmth impulse. **Eurythmy** is recommended.

Bladder: it is a "suction device" in the organism. Its activity is disturbed unless the human being carries out his internal movements in the right way (e.g., with the whole **digestive** process, beginning with gulping down our food instead of chewing). Antidote unless the habit can be influenced: stay in **air** rich in oxygen whereby more care has to be applied on the respiratory process unconsciously.

Liver: sensitivities depending on the qualities of the local **water** (negative if very hard). Liver degeneration if sympathy or antipathy for food is extended into the interior.

Lungs: depending on the geological configuration of the locality (lime or quartz), refers to the inner structure of the lungs, not to breathing at first. That depends also on physical work.

Therefore, physical or naturopathic methods are indicated for healing (e.g., change of domicile and life-style etc.).

The (extratelluric, "astronomical") **silicic acid** process in quartz, silicates, in roots, in the ashes of plants has its counterpart in the organs of the human inside (formative activity) between heart / lungs and head. Except e.g. with **meningitis** and pseudo meningitis, silicic acid in potentised form is also indicated with (inflammatory) illnesses (heart, digestive tract, brain) that have their starting point in the lungs. Plants with high content of silicic acid can be used (as such or transformed) with impairments that resulted by interaction in the heart and the parts of the lower body.

The **carbonic acid** process opposite to the silicic acid process is important for digestion. That is why mineral carbonates or such produced from plants are suitable as remedies with illnesses in the digestive system. The silicic acid process is copied in the **eliminating** process of the bowels; the carbonic acid process is copied in the process of producing **urine**.

The interplay of the silicic acid process and the formative forces of **lead** (bones), **tin** (head), and **iron** (lungs) [see abstract -08] in the upper man and that of the carbonic acid process with the forces of **copper**, **mercury**, and **silver**.

Recommendations for homoeopathic **potentising**: substances with strong smells and tastes are often remedies in their natural state. About the necessity to develop sensitivity for those substances which do not reveal their essential nature so outwardly (example silicates). The seven nuances of **smell** and **taste**.

10(3/30/1920, Dornach) 139ff. 4055

312-11

On **herbal remedies**:

**Anisum vulgare** (anise, **aniseed**): supports excretions (milk, urine, sweat) by means of its **iron** content. Otherwise, what is caused by the iron in the **blood** is pushed "temporarily into a region below that of the blood".

**Cichorium intybus** (**chicory**): efficient in cases of digestive weakness (**bitter substances**), prevents disturbances in the blood (by means of its alkaline salts) and is effective peripherally in the regions of throat, chest, and lungs by means of its **silicic acid**.

**Equisetum arvense** (**horse tail**): in cases of digestive weakness (extracted substances), again very peripheral effects due to its high content of silicic acid.

**Fragaria vesca** (**wild strawberry**): normalising the formation of blood (best of all efficient with people who have not made themselves immune by eating strawberries). It also contains silicic acid. If the peripheral silicic acid forces work, nutrients must be sent on to them in the periphery by the blood. *Fragaria* as a "magnificent specimen" that takes care of both processes.

**Lavandula officinalis** (**lavender**): is indicated in cases of "undesirable" soul weakness (fainting, neurasthenia, or paralysis). "It works in the direction of the periphery of the human organism in such a way that the astral body is driven out and loses its power over the physical body."

**Melissa officinalis** (**lemon balm**): efficient in the same direction as lavender, but also with weak **menstruation**.

Herbal remedies alone do not suffice, mineral ones are also necessary. Herbal remedies partially work by means of their mineral content that the plant has already processed. The pure mineral has a stronger effect, because the human organism has to make a greater effort to assimilate and integrate it.

**Vegetarianism** is connected with it. With the normal mixed diet, the animal takes a part of work away from man having already transformed the plant. The meat eater does not use his own transforming forces, and that is why they have a fatiguing and disruptive effect on him.

**Cooking** food as a supporting process. Consumption of **uncooked vegetarian food** (also fruit) fosters the effect of the peripheral forces. Therefore, favourable with simultaneous therapy using silicic acid.

Again on the dualism in the human being. The extratelluric is connected with the excretion after digestion and with the excretion in the brain. These peripheral forces are also **formative** ones up to the skin covered with **hair** (silicic acid). The excretion processes of the fluid and airy-like (urine, sweat) are manifestations of the earthly man who is opposite to them; they are related to the carbonic acid process and dissolve the human figure.

On the necessary connection of pathology and therapy at the example of **syphilis** where healing does not result from the fact of infection. The formation of the female **sexual**

**organs** from a "stasis" of the peripheral forces before the heart and the formation of the male sexual organs from a "side stasis" of the earthly forces working from below. The trend of the cosmic creative powers in the feminine germ to the spherical form and the organ-differentiating (dissolving) forces of the masculine semen.

11(3/31/1920, Dornach) 154ff. 4057

312-12

**Homoeopathic remedies:** the important aspect is not the substance (except lower potencies) but the way of preparation. With perpetual rarefying (using lactose, alcohol) the material qualities come to null point after which something "opposite" appears that radiates into the surrounding medium and gives it another configuration. If it is further rarefied (potentised), one will reach the second null point. "Then you can achieve even higher effects that work in the direction of the initial ones but are very different in quality." Representation of these effects in **curves of potencies**.

11(3/31/1920, Dornach) 157ff. 4057

312-13

The **coal** of the **earth** adjusts the **oxygen** content of the air. The tendency of becoming **animal** forms the basis of the interplay of the carbonising and respiratory processes of the earth: etheric beings are formed, "which – in contrast to the animal kingdom – constantly strive to escape from the earth. We understand the nature of the animal kingdom only when we see it as the earth's counter-response to this process that would de-animalise the earth. The counter response then comes to light in the animalising process."

On **Carbo vegetabilis** (Carbo Betulae) as **remedy**. In school medicine as means with flatulence, rotten diarrhea etc. as a request to the organism to turn against the process of becoming animal.

Because the human being has cast out the animal nature from himself, he can develop original **light** (in the upper man).

The dubious nature of the principle of **energy conservation**. Carbon, taken in by the human being, is completely annihilated by the lower man (cast out of space) and then produced originally again as a kind of counter effect. This revival of carbon is connected with the formation of internal light. External and internal light meet in the **eye**, in the **skin** region, however, must remain separated. The external light only stimulates the origin of the internal light.

Breakdown of the carbon substance by the **kidneys**. Carbo vegetabilis in homoeopathic dilutions supports the nephritic process and can indirectly cure the digestive process, too.

On the zones surrounding the earth:

- Earth (formation of earth, solidification)
- Water zone
- Air zone
- Warm zone
- Light (counter pole of the air zone)
- Chemical forces (counter pole of the water zone)
- Life forces (counter pole of the earth zone)

Earthly light does not come from the sun; it springs up from the light zone. The human being participates in this extraterrestrial source of light with his internal original light.

The zone of the chemical forces (**chemical ether**) is opposite to the water zone. The human being participates in it in his inside by his "chemicator", the liver. On the effect of alkali like **potassium carbonicum** on the liver processes. The tendency of alkali towards the processes of becoming plant and throwing it out in man.

The zone of life forces (**life ether**) is the counterpart of the zone of earth formation. Death forces of Mercury counteract them. The process of earth formation that is stopped at an earlier stage in the formation of the oyster shell (**Calcium carbonicum, Conchae**) in which also strong phosphorus forces are involved. The **earthworms** are bearers of the internal formative forces of the earth: "Taken as a whole, the world of the earthworms goes

beyond the formation of the oyster shell but has similar connections to the entire earth.”

The organs which are connected with the zone of life forces are the **lungs** beside their function as respiratory organs.

**Breathlessness** has to do with disturbances in the nephritic system, **thirst** with the liver, **hunger** with (the inside metabolism of) the lungs.

Need for light can be satisfied by **light baths** in order to stimulate the original light. One has to note, however, that beside the external light also chemical and life forces, contained in this, are involved.

**12(4/1/1920, Dornach) 167ff. 4059**

**312-14**

**Roncegno** and **Levico** mineral waters are balanced combinations of **iron**, **copper**, and **arsenic** effects, ideal for the human organisation.

The proportion of **oxygen** and **nitrogen** in the air to breathe may be important with disturbances of **sleep**. Their numerical ratio reflects the union of **astral body** (again linked with the ego) and **etheric body** (linked with physical body). Both substances are the only ones that do not combine with others in the body, remain unchanged in their effectiveness, whereas, otherwise, substances are bound up to other substances within the human being.

Whereas the plant and animal / human **proteins** seem to be similar as to the external chemical structure, the plant protein, actually, "neutralises" or blots out the effects of the animal and especially human proteins. The organ systems of **kidneys + bladder**, **liver**, **lungs**, and **heart** – subject to the meteorological [see abstract -10] – create the structure of the human protein. In the external nature, these are the corresponding formative forces of oxygen (kidneys), **carbon** (lung), nitrogen (liver), and **hydrogen** (heart) which influence the formation of the plant protein (mediated by **sulphur**). The role of hydrogen in the human being by transforming the animal in the real human nature (thinking, imagining) and with it touching the metal forces of the outer planets (**lead**, tin, iron). Tip to lead as a by-product of the radioactive decay of **uranium**.

Steiner recommends **meditation** in order to attain a feeling for the effects of the nonhuman in the human being. One could get such sensitivity also through consumption of certain substances without any effort (Steiner refers to J. B. van **Helmont**, see abstract -01), but: "The human being thereby kills himself ... in a certain way morally" [see 243-02]. Sensitivity for the **iron radiation** in man could be attained at first (iron **phantom**) which are blocked by the opposing protein forces (from the four organ systems). Other example of such a polarity: the interaction of radiating **magnesium** forces and sculpting, rounding **fluorine** forces (**dentition**) which are especially effective in the first seven-year period (forming the solid **figure**). Disturbances of the first dentition can be compensated by corresponding doses of magnesium or fluorine.

If the effectiveness of the iron radiation and protein forces is not balanced in the third seven-year period, **anaemia** etc. may arise.

Steiner emphasises that one has to pay attention which direction certain forces give to the organic processes. Example: **basic** substances support the processes that work from front to back (digestion), **acids** those that run from back to front, **salts** those which run toward the earth, vertically on these directions. Referred to the earth: tendency of the salt-like element to the earth, and that of acids and bases circling around the earth.

Therefore, one could or should intervene also therapeutically in such functional directions using (metal) **ointments**, **embrocations**, and **plasters** etc.

**13(4/2/1920, Dornach) 181ff. 4061**

**312-15**

Anthroposophical medicine could primarily find general recognition in three realms:

**Cancer** therapy,

Therapy of **mental illnesses**,

Therapy with **ointments**, **baths** and other external remedies.

On cancer therapy: **inflammations** and **tumours** as contrasts. With inflammation the **etheric body** still works as a whole, has only become sluggish with regard to a particular organ system. In the case of tumour, however, the **physical body** rebels against the etheric body, adapts itself also more to the outer nature and is accessible to external influences.

Counter image in the **mistletoe (*Viscum album*)**: being a parasitic plant it is forced to shift its vegetation rhythm, it blossoms before the leaves of the host tree are formed. Hence, it has forces that counteract the straight-line development. It is efficient where “a spot is in the human body that uses its own forces to revolt against all the etheric forces working into it. The etheric forces are dammed up as it were and brought to a standstill, and as a result something that looks like a new growth comes about. Mistletoe is a remedy that counteracts this etheric pocket.” Other signs of its effectiveness against the normal development: delay of the afterbirth, cramp attacks, tendency to epileptic conditions. Also the kind of its fertilisation and dissemination by means of the stomach of birds.

Remedies: from the fruit (specified for the individual organs as to the host tree) the glue-like substance should be brought in the “right connection” with a triturating agent to produce a very high potency. The addition of **metals** (also derived from other plants) is important. Example: mistletoe of the apple tree (*Viscum mali*) and silver salts as effective against abdominal cancer.

Plants which behave similarly “crazy” like mistletoe could work in a similar way, as for example the **Christmas rose (*Helleborus niger*)** likewise blossoming in winter that is, however, no parasite and grows on the earth and “is more closely related with the male system of forces” and could be used accordingly.

**Carbo vegetabilis**, which is saturated with **marsh gas (methane)** and triturated with talc, as remedy for certain “new illnesses” in form of an ointment.

Mental illnesses: soul and spirit are not ill, but they are not able to express themselves, because they are disturbed by the physical body. These are disturbances of the lower man in the four organ systems [see previous lecture]: religious **mania**, delusions, inner brooding, disinterest with outer events etc. They may have their primary causes in abnormalities of the **lung** metabolism (not of breathing). The causes of **stubbornness**, obstinacy, and **dogmatism** may be found in disturbances of the **liver** system. In general, psychiatric disorders are to be treated with remedies, organic illnesses can be cured by psychotherapy at most.

On **mental deficiency** (feeble-mindedness) and **ingenuity**. Tendency of repeating thoughts due to disturbances in the lung system, tendency of omitting thoughts due to disturbances in the liver system. The corresponding effects of **coffee** and **tea** [see 96-11, 145-05]. On high sugar consumption and strong **ego-awareness**.

14(4/3/1920, Dornach) 194ff. 4063

312-16

The **ego** works mainly on the physical body, it controls the etheric body more unconsciously in the first seven-year period, later it does not have any influence on it (exception: people with strong imagination). The human being bears a kind of scaffolding, imprinted upon him by the ego, a phantom, in his physical body “that is incorporated into the organisation of the physical body out of the forces of the etheric body”. This works partly like a foreign object in the body and has the tendency to disintegrate if it is not grasped properly by the ego: cause of **inflammations**.

Another scaffolding is generated through seeing that is etheric in contrast to the first scaffolding that is almost physical. Both phantoms move closer together in **shortsighted** people, the second phantom moves more outwards with **long-sightedness**. Thus the possibility exists beside the meditative way to study the etheric body intimately by observing the external **eye** organisation.

The first phantom can be consolidated by means of external application (baths) of very rarefied (natural) **formic acid**, and inflammations can be healed that way, especially with people with tendency to **obesity (adipositas)**.

The formation of the eyes is an inflammatory process remaining within the normal. The essential difference between human and animal **organs** is that the ego is integrated into the human organs and that is why they are not easily comparable with the animal organs [cf. 203-06].

Another less differentiated second phantom is incorporated into the human being by the ego more inwards to which still another scaffolding is added by the forces of **ear** formation and the hearing process. With **thinness** this scaffolding is too strong due to the ego, it tends to proliferate. If the ego withdraws that it does not proliferate and it is still strong enough to maintain itself within the organism, the psychic result can be **hypochondria**, the physical result **constipation**. Nevertheless, falls the ego apart, remainders of it will establish themselves in the organism (disturbances of sleep) what can cause predisposition to **tumour** formation.

This tendency with thin people can be expelled by internal application of rarefied formic acid.

The ear-forming forces are the same as the tumour-forming forces; nevertheless, they are "kept within normal limits".

One could study how the human organisation arises from the fact that processes which are scattered in the outside world are internalised centrally, looking at the **skin** with its dents and continuations inwards, especially, however, at **embryology** "where **involution**s are all-important."

By studying the ear organisation one can train oneself to use one's capacity of judgment to observe the astral body as a "substitute of sorts for clairvoyant perception of the astral body".

On the karma of **deaf-born** people who would be predisposed, otherwise, "to the worst sorts of tumour formation" in childhood.

Finely dispersed sap of **rosemary** leaves can serve to bring the ego closer to its scaffolding and repair the tendency of inflammations that way. Rosemary sap is also recommended in cases of hair loss. Compresses of **arnica** with sprains, bruises etc. cause that the astral body (the second phantom) will come to assistance of the ego if its interaction with the physical body has been interrupted.

15(4/4/1920, Dornach) 207ff. 4065

312-17

Example of the healing **instinct** of **birds**: a blackbird having eaten a **cross spider** (*Aranea diadema*), which has "a lot of planetary life in it"\*) , instinctively visits a **poisonous plant**, **henbane** (*Hyoscyamus niger*). Plant poison as something opposite to the planetary forces. The external reason works in these instincts of the birds from the lung system whereas it is localised in the human head system and is torn out from the rhythmical system. The loss of the old (healing) instincts and the appearance of refined intellectuality and refined sexuality.

\*) 93a/3(9/28/1905, Berlin): "**Spiders** also have an astral consciousness; the delicate spider webs are actually spun out of the astral plane. The spiders are merely the instruments of astral activity."

*On a question concerning the fear of spiders (arachnophobia): "These animals have a wonderful group soul in the objective astral world, however, the human being is a nasty worm in that world. While looking at it, he has an unconscious meeting with the group soul of this animal, and he feels its sight as a reproach, he gets a shock. The shock is reflected as aversion."* [Margarita Woloshina "The Green Snake", 1982].

**Diabetes** is founded in a weak **ego**. **Hereditary** predisposition plays a particular role for such an ego, too. Moreover, psychological causes are often present. The weak ego is not capable to transform the plant protein into animal-human protein, leaves this realm to the astral body, loses the control over certain areas of the formation of feelings (connected with processes of secretion), which react then on the organic, and evolves strong intellectualism still in the peripheral area.

Compare lecture 314/4(10/9/1920): "Let us assume that this ego-activity becomes too



great within the human organism. It extends itself beyond its proper measure. Then abnormal processes of elimination take place like those we find in the diabetic. In this case, we are dealing with an excessive ego-activity in the organic itself, with an excessively deep immersion of the ego into the organic, so that ... something is driven outward in a way that manifests particularly in the diabetic."

Formation of **essential oils** is similar to the process, through which the ego is induced by the extratelluric forces to work on the inside organisation. Finely dispersed essential oil in therapeutic **baths** as remedy for diabetes.

The **plant** grows in its formative process toward a cosmic-astrality, to an animal-forming process, without arriving at it. This process, which surrounds the whole earth like a sphere [cf. 98-07 177-09], is moved into the inside of the **animal**. It is in the region of digestion, formation of blood and breathing in the human being. However, it also takes part in the transforming process between mineral and super-astral element in the more peripheral man by a "desalinating process" on which humanness or human thinking is based. That is why the use of mineral remedies is also justified as for example that of **silica**, by which is appealed to the splitting force in man to take part with his ego in the extraterrestrial. This splitting force is also found with **mathematical** people.

**Birch** (*Betula pendula*) as remedy: it opposes against the normal plant forming process, while the protein process is moved into the (young) leaves to a greater extent than is normal, and also the salt process of the root into the bark (potassium salts). That's why the bark is a remedy with skin rashes (stimulating desalination), the leaves with **gout** and rheumatism.\*) "If you further enhance the process, you can take the mineral aspect of the birch's development by producing charcoal from birch wood" (**Carbo Betulae**, remedy for the intestines). 349/11(5/7/1923): birch coal as remedy for **pleurisy**.

\*) similar in 314/3(10/9/1920, Dornach)

**Shepherd's purse**, **Capsella bursa-pastoris**, as an example of a plant with pronounced root development (deposition of potassium and sodium salts) up to the tops. Remedy for internal bleeding, formation of urinary sediments.

**Spoonwort** (*Cochlearia officinalis*) produces sulphur-containing oil, has an overly sluggish protein process in itself, which is thereby speeded up again. The interplay of retarding and accelerating principles make it suitable for illnesses like **scurvy** where a similar process should take place.

**Spleen** [see 128-04]: is a subconscious sense-organ among the organs for the rhythm of food intake, mediates between this rhythm and the rhythm of respiration. This indication already results from the anatomical facts.

16(4/5/1920, Dornach) 219ff. 4068

312-18

**Spleen**: it regulates the subconscious soul-life. Its function can be easily taken over by the etheric spleen [see 128-04]. Gentle **massage** of the spleen area works in a compensatory way; overly strong massages undermine the **instinctual** activity. Awareness is turned to the organ by massage. However, conscious processes have toxic effects on the organism. Unaware will processes whose centre is located in the spleen compensate this poisoning. "Internal" spleen massage by eating less but more frequently.

Massage has a healing effect due to the regulation of the human rhythmical activity, interrelations, however, should be observed: massage of **arms**, which are connected with the **astral body** relatively loosely and enveloped from without, has an adjusting effect on the inner metabolism, particularly on blood formation. Massage of **legs** and **feet**, which are connected intimately with the astral body, has an adjusting effect on the processes of **excretion**. Massage of the abdomen can have beneficial effects on **breathing** activity. Relations of the lower parts of the abdomen to the organs in the throat or to the upper parts of the upper human being.

**314/4(10/9/1920):** A kind of consciousness is generated artificially by massage. The psychic-spiritual activity of the metabolic system is fostered through massage of **hands** and arms. It is indicated in cases of digestive weakness.

**Migraine** is a digestive activity shifted into the head. Best cure: sleeping it off in peace.

**Colour therapy** and **light therapy**: a direct effect on an organ is brought about by irradiating with coloured light. Effect of rooms decked out in a certain colour works more on the organs of consciousness. With this subjective colour therapy one works on the ego, with the objective one on the physical body. It is also useful for **blind** people: "Certain effects that emanate from perceptible things but lie below the level of perceptibility emerge very strongly." The effect of alternating blue and red colours concerning the head and the remaining organism.\*

**Baths, compresses**: the cold or warm application is important. With cold (impression) the dissolved substance, with warm, primarily, the warming effect – not the substance – has an effect, apart from the sulphur-phosphorus effects (**sulphur**, essential oils, e.g.).

The ancient medicine taught less theoretically than pointed to certain directions using **archetypal phenomena** (**honey** and **wine** internally to strengthen the cosmic or ego forces, oils externally weaken the harmful effect of the earthly forces). Example: **footbaths** to support the forces of blood formation, **hairwash** to stimulate laxative forces.

One has to pay attention to the temporal interaction of forces beside the spatial one. Some forces are not used in childhood/youth and preserved for the later age as supply. If this does not happen (e.g., due to wrong education), dementia praecox (**schizophrenia**) can come into being. The curative effect of correct **education** (Waldorf school pedagogics, principle of imitation in the first seven-year period, that of authority in the second).

**Psychoanalysis** as another example of temporal interaction: many impressions of childhood are not processed due to the modern life-style (cannot be transformed immediately in organic impressions) and, hence, use the organs in the later life that are there, actually, for the age. Psychoanalysis can be applied as diagnostic means, however, not as therapy [cf. 303-01].

The dual nature of **teeth**: they are chewing instruments but also organs sucking **fluorine**. This prevents that the human being becomes too intelligent. Caries prevents us from becoming too stupid.

\* On colour therapy see the statements collated by Hella Wiesberger in *Contributions to Rudolf Steiner's Collected Works*, no. 97.

**17(4/6/1920, Dornach) 239ff. 4071**

**312-19**

### **nutrition / skill**

Delay of **caries** by right **education** in the school age or pre-school age: making hands and legs dexterous by crocheting / knitting or artistic walking. "By driving soul into their fingers, we especially promote everything related to the process of tooth formation." Intake of **fluorine** via the food plants that contain the fluorine-forming process even if fluorine is not detectable.

The **etheric body** is free in the region of the **jaw** in contrast to the region of the lower man. If it is loosened there, e.g., by **pregnancy** or **haemorrhoids**, counter-reactions (connection of the etheric body) in the teeth area are brought about in form of increased decay.

Means of prophylactic tooth preservation: aqueous extracts of **horse chestnut** bark (**Aesculus hippocastanum**) or solution of **esculin** in high dilutions. Esculin quenches the chemical effects [see 321-12]; this process relates to the tooth forming process. "The only difference is that this process, which otherwise takes place on a merely external level when chemical activity is eliminated, is permeated by the organising forces present in the human organism."

Similar effect of externally applied **chlorophyll** in the area of the abdomen. Forces are contained in it like the esculin forces which are connected with "very subtle" growth processes tending to mineralisation. The phylogenetic regression of tooth-forming process compared to the animals in connection with the higher development toward the spirit.

On **diet**: it has beside medical also social importance, while the human being makes himself an antisocial being through any dietary restriction. The significance of the **Last Supper**. It is important to overcome certain dislikes against food: "Inherent in overcoming something we cannot tolerate is the literal, not figurative, production of an organ that has been destroyed, or even of a new **organ**, if we look at the etheric body. In general, the shaping of an organ is the result of overcoming **antipathies**; the growth of an existing organ is due to **sympathy** forces. An organ is formed through this interplay.

Similar relation of low and high (opposite effectiveness) homoeopathic **potencies**. Steiner emphasises that it was a great merit of **homoeopathy** to have maintained the view of the spiritual qualities of matter during the materialistic 19<sup>th</sup> century. **Materialism** as a result of the Catholic **asceticism** in the Middle Ages.

Whereas mental illnesses are to be treated with remedies best of all, the psycho-spiritual component must be considered with physical illnesses, especially the temperaments. E. g., with phlegmatic children dementia praecox or **schizophrenia** is likely to appear [see preceding abstract] (phlegm should be developed only in later age). Important is the stimulation of inner activity. Working on phlegmatic children by **suggestion** and **hypnosis** is negative, positive, however, **eurythmy**: it wakes them up. "The hypertrophied imagery of **dreams** is removed, and in its place a healthy development of the will is driven into the limbs."

18(4/7/1920, Dornach) 244ff. 4073

312-20

The so-called pathogens, **bacteria** etc., are not the primary causes of **infectious diseases**, but the results, e.g., of shifts of forces within the human being [see -02].

The **plant** grows, on the one hand, toward an animalising process under the influence of cosmic forces, on the other side; the earthly forces have a mineralising and thus suppressing effect on it. The human organism is a kind of little earth due to its **pulmonary** system. It works in its internal metabolism downwards like the earth works upwards in the plants, while **breathing** and **heart** activity come to meet the external cosmic from below. Both polarities are allowed "to affect each other only through an etheric or astral diaphragm inserted between them." This diaphragm is the external respiratory rhythm.

If the mineralising process becomes too strong, hardening in the lungs, for example, may occur. If the animalising process predominates, a separated etheric sphere will come into being in the upper organs that promotes the bacterial life etc.

Cosmic forces also work on the human being (abdominal organs) and the animal from without and those from the interior of the earth that are localised in organs of the upper human being. The **spleen** activity forms a dividing wall between these polar forces whose rhythm is expressed in the rhythm of waking and sleeping. If this partition wall is broken through from above downwards in the etheric, a special sphere forms in the lower man which has a toxic effect on the abdomen and constitutes a favourable habitat for micro-organisms. Example **abdominal typhoid** fever. It is often connected with pulmonary mucosal inflammations and disturbances of consciousness, because forces are withdrawn from the upper man.

Unaware manifestation of the condition of health of the abdomen in the preference of certain colours in (naive) **painting**: red and yellow (abdomen), blue-purple (lung). Tip to **expressionistic painting**.

Also certain planetary **constellations** have an influence on the above-mentioned rhythms and with it on epidemically appearing illnesses like **influenza** and epidemic cerebrospinal **meningitis** where at the same time the **age** of the person concerned (mostly childhood) and the somewhat different cooperation of the lower and upper forces (in comparison to adults) play a role.

There is a breakthrough of the lower forces upwards in the case of **diphtheria** (and vice versa with typhoid).

Question concerning **pyorrhoea** (purulent inflammation of the sockets of the teeth): is important as an indication that a process takes place in the upper man that can go over into the polar process in the lower man: **diabetes**.

The different **ages** are characterised as passageway through the spectrum regarding the effectiveness of the growth forces (etheric body): in the pre-birth life and in the first two seven-year periods the more chemical forces / activities are effective. The **glands** like thyroid gland, thymus gland, **adrenal glands** (incarnadine colour of human skin, brown skin in the case of **Addison's disease**) are important. From the fourteenth year on, the effects of light and later those of warmth become important. A **salt** process is to be seen or observed predominantly in childhood, a **mercury** process in midlife, and a **sulphur** process in later age.

*Discussion with doctors (7/5/1923): In parallel with the function of the adrenal glands (AG), subtle changes of the chemical composition of the **lachrymal glands** occur... "A functional weakness of the AG is founded in the previous life ... The kidney is the brain of the lower human being, and the AG is a kind of regulator toward the middle human, like the **spleen** regarding digestion" [lit. 26].*

**19(4/8/1920, Dornach) 257ff. 4075**

**312-21**

### **sexes**

On **heredity**. It is lawful, however, difficult to determine because of the influence of the male and female. Counteracting the destructive forces of heredity by supporting the health of women within human society. On **hemophilia** which is only transmitted by women. Blood liquefaction is connected with the willpower of ego-formation (tip to the strong-willed Graubünden (Switzerland) young women who did without descendants).

Cf. also 314/4(10/9/1920).

Characterisation of **antimony** (stibium):

Tends to combine with sulphur;

Bundle-like crystals (stibnite) show the extraterrestrial forces coming from without already in its appearance;

Formation of antimony flowers which precipitate at the combustion of antimony (antimony oxide);

Strong resistant force against the sub-earthly forces electricity and magnetism.

The forces effective in antimony exist in general as antimonising forces which the human being obtains from the extraterrestrial forces. This could be studied in its effects on the human being in the **constellations** of **moon**, **Venus**, and **Mercury** that neutralise each other.

Steiner points to the fact that a piece of metal like antimony is only a part of the whole antimony body of the **earth**.

The antimony forces cause the **coagulation** of **blood**. The **protein** forming forces are opposite to them. The former are organ forming, the latter substance forming. Antimony works on disturbed organ formations, administered internally in high **homoeopathic** dilutions or less rarefied as embrocation, **ointment** (example typhoid). Oral administration is recommended for strong-willed people, the external application for weak-willed people. A powerful antimony **phantom** is generated in the human being. Its damaging effect can be reduced by drinking **coffee**. Coffee balances the rhythmical processes. "It reestablishes the rhythm between the internal action of organs and what lies outside them. This interaction is also maintained by a particular rhythm. The real reason for drinking coffee is to bring about an ongoing rhythmisation between our internal organs and what happens to ingested foods in the vicinity of these organs."

The formation of the shell of **bird eggs**, however, particularly that of the **oyster** shell goes back to the fact that the oyster maintains its life activity due to this excretion. Eating

oysters, one takes in a proteinising process immediately. "By doing this, we promote everything in the human being that leads to the development of typhoid symptoms." One can combat it by antimony, administered externally and internally.

The **deadly nightshade** (*Atropa belladonna*) tends to transcend the plant realm (especially in the fruits): greed for perceiving. It moves – in homoeopathic dosage – the human being into an awakening process pervaded with dreams. With it he is relieved from, perhaps, overly active protein forming processes (diverting the physical aspect into the soul).

**Homunculus**: the ancient clairvoyant physicians beheld the phantom of antimony that was effective in them as projection of an external alchemical process.

**20(4/9/1920, Dornach) 271ff. 4076**

**312-22**

On the effect of orally administered **ammonium salts** as inwards continued effect of tasting that releases a reflective activity in the astral body: **sweat, urinary** excretion. These salts going over into the blood\* have an alkaline effect and work from the lower into the upper man where a reaction takes place in the secretion of the **lungs** (expectorating effect).

\*) *Remark: Ammonium salts are used for the formation of urea in liver and kidneys resulting in a shift of the pH factor into the acid range.*

The mineralising process (**dentition**) that is directed outwards and dominates in the first seven-year period of life is replaced through the **sexualising process** of the second seven-year period, which is directed inwards. Another process which is opposite to it is that of intestinal movement (**peristalsis**) which is connected with the utilisation of fluorine: overly strong peristalsis and bad condition of teeth. Regulation of peristalsis by independent movement (eurythmy, crocheting, knitting). However, these activities must not be exaggerated again. One should accustom a person with sluggish **digestion** (**constipation**) "to walk backwards a lot in gymnastics".

**Hangover** and the effect of **Nux vomica** and the opposite effect of **Thuja** (**occidentalis**, arbor vitae).

The human being as sevenfold metal. Iron is the only one that is in him as substance, the others are there as processes:

Strengthening the upper man by means of potentised **iron**;

Supporting the blood and lymph forming activity by means of lower potentised **copper**;

Supporting the correct transition of the blood-forming activity into the liver activity by means of **mercury**;

Adjusting effect of **silver**;

Supporting the digestive activity in the brain by means of potentised **tin**;

Using the forces of **lead** that continue the effect of the senses into the nerves, "and that in turn corresponds to the process of sweat and urine excretions."

The transition of an **acute illness** (pain sensation: astral body and ego withdraw from the physical/etheric organ what is consciously perceived by the ego) to a **chronic** one and, in the end, to a **mental illness**: In the case of chronic illness, the process withdraws from the ego and is restricted to the astral body. "If the patient's constitution permits him or her to tolerate the astral body's disordered effect (by way of the etheric body) on the organ in question, it will also permit the patient to take the astral body's abnormal connection to the liver, for instance, beyond a certain critical point, so that the **liver** no longer notices that the astral body fails to work into it in the right way. In this case, I would say that the liver recovers but becomes accustomed to the disordered effect of the astral body. If this goes on long enough, it will make its way into the soul in the reverse direction. Something the liver ought to pull into the physical body is pushed into the soul instead, resulting in **depression**."

### 313 *Illness and Therapy. Spiritual-Scientific Aspects of Healing*

Rudolf Steiner Press (2013). *RStA* (9 lectures)

1(4/11/1921, Dornach) 1ff. 4456

313-01

The significance of the fact is emphasised that a **substance** is a completed **process**, that the procedural in its relation to people and its environment is relevant for **health** and illness etc.

On the four **members** of the threefold human being. **System of nerves and senses (head)**: the physical body is primarily effective in it in which two processes interact, which are opposite to each other, the **silica process** (de-vegetabilising) and the **lime process** (de-animalising). The other members are only as "imprints" in this system (the print of the ego expresses itself in the **conditions of warmth** in the head). Physical and etheric bodies interact in the **rhythmical system**; ego and astral body exist as imprints (holds good to the respiratory rhythm, the rhythm of circulation is already more related to metabolism). **System of limbs and metabolism**: physical, etheric, and astral bodies interact, the ego as an imprint.

Silica has its strongest effect as substance in the head, its weakest (finest) effect as force, vice versa in metabolism. In the same way as the silica process is related to the corresponding process in the head, the process of reducing plants to **ashes** is related to the **respiratory** process. "But, we have to activate the plant ash processes on a roundabout route via the metabolism at the other pole, in the rhythmic circulatory organism. We have to incorporate these plant ashes – in other words their dynamic forces - into the circulatory rhythm of circulation, so that they can then call forth their polar counter image in the rhythmic breathing process."

The **ego** has a comprising, standardising effect on the metabolic system (origin of **egoism** in the **sexual system**) and an organ-differentiating effect on the system of nerves and senses.

One has to make a difference, when a substance is found in different parts of the body. Example: silica in the **hair**. This is active from there: "We do not have hair for no reason, but from our hair forces pass in turn to the organism – and in fact the very finest, subtlest forces pass from our hair back into the organism." Silicic acid is abundant in the urine and without significance there. **Magnesium**: it is important for forming the teeth; its occurrence in **milk** is without significance. **Fluorine** is important for forming the enamel of the teeth; it is a product of secretion in the urine only.

2(4/12/1921, Dornach) 17ff. 4457

313-02

#### chemistry

The human **etheric body** is "separated" out of the universal ether, consisting of **heat, light, chemical** and **life** ether. The light ether is still connected with other effects, which are also experienced by **blind** people. Forces of the chemical ether are opposite to those effective in physical substances. Thus, analysing forces are effective in synthesis, and synthesising ones in analysis: "the etheric body remains afterwards ... in exactly the same way as the soul and spirit remain after we die;" a "ghost of the chemical substance remains in a proportionally more condensed and compacted form."

The etheric creates its imprint in the watery part of the head organisation. Such impressions are permeable for the causing principle (as the eye is created in the light for the light). Indeed, it is fully permeable only for the heat ether (climatic zones) and light ether, for the other two only to a small extent. Their effect "shines through the **system of limbs and metabolism** upwardly toward the irradiating heat ether and light ether. The human being absorbs these forces from the earthly element by means of his metabolism." Both etheric currents meet in the human being and have to be kept apart by his

organisation regularly.

Example **malnutrition**: the organisation of metabolism binds the life ether and chemical ether, because light ether and heat ether press downwards and make the remaining organism similar to the head. In the case of **supernutrition**, too many forces are given from the stomach (digestion) upwards: **softening of the brain**. The toxic, solidifying effect of the ether working from without and the dissolving effect of life ether and chemical ether, if they work at the wrong place. Falling ill because both directions go to excess. However, one has to pay attention to the process of healing that it is not started too intensely: "one gets rid of the illness and when reaching its zero point, it rebounds instead in the other direction."

A wholly physical process in the head is basis of the **ego-consciousness**. Is it overlaid by the vital process coming from below, **mental deficiency** does arise. This wholly physical process spreads all over the organism at the moment of **death**. Theoretical **immortality** is only possible without ego-consciousness, and therefore the doubtfulness of **rejuvenating cures** [see 348-04].

As well as the ego is connected with death, the possibility of **illness** is connected with the **astral body**. "And what the astral body is doing presses itself into the etheric body." The opposite recovering forces issue from the etheric body itself. "You really have to work from the etheric body to paralyse the forces of the astral body, which are just processes of illness."

Death of old age takes place if any process of **nutrition** is impossible. Nutrition is assigned to the **physical body**. It may also work on the etheric body and have a recovering effect with it.

Ego = death, astral body = illness, etheric body = health, physical body = nutrition

In **sleep**, the ego and astral body only go – above all – from the head region; they unite with metabolism more intensely. If both are too much involved in the head organisation, one may counteract it using either **sulfur** (astral body) or **phosphorus** (ego). Remedies against lethargy, semiconscious states. If both members seize the lower organisation too weakly, one may use **arsenic**. **Antimony** is used in order to get a pivot to balance both opposite effects.

3(4/13/1921, Dornach) 33ff. 4459

313-03

On the illnesses of the **rhythmical system** (rib cage) where the effects of the astral body manifest themselves best of all. However, the medical knowledge of them is the most difficult. In this field, physical body and etheric body are closely connected (becoming plant). The illness-causing forces are beyond the rhythmical system in the system of nerves and senses or in the lower part of the human being, only effects exist there.

The **respiratory** process is interplay of the astral and etheric as in the interaction of carbon and oxygen. The astral does not work from the head during sleep, but from metabolism. On falling asleep and waking up. Aftermath of **troubles** and **sorrow**, but also of hasty thinking that later may lead to anomalies in the rhythmical organic functioning and influence metabolism again that way. On the other hand, habitual **hunger** and **thirst** (disorder of metabolism) can make the rhythmical system irregular.

Effects of the environment: the **earth** absorbs something extraterrestrial in **tropical** regions that goes into vegetation. It casts it back at the **poles**. **Light** and **altitude cures** use this abundant extraterrestrial, they increase the **resistance** to infectious diseases (tuberculosis).

The process of **cooking** or reducing plants to **ashes** is a continuation of the plant process beyond itself. "Through combustion we extend the process with something that comes from outside the earth."

**Magnetism** and **electricity** belong to the extraterrestrial that the earth acquires. The human being takes these forces by **technology** away from the earth that it wants to keep

in itself. "But we do not allow it to do so, holding the earth back instead from this activity. And, this is why we must regard electrical and magnetic fields as excellent opponents of arrhythmic processes in us." Tip to Moritz Benedikt and his experiments with **diviners** concerning the lower (physical) **auric** emanation. They were influenced by such fields. Application with incipient **tuberculosis**. Influencing metabolism and rhythmical system using electric currents.

4(4/14/1921, Dornach) 47ff. 4461

313-04

#### **electricity**

If falling **asleep** is difficult, the **astral body** sticks to the (particularly etheric) organs. It expresses itself in **nervousness (fidgeting)**, involuntary execution of usually voluntary movements. One has to cure it with remedies. If illnesses exist in the **breast** region, one has to apply decoctions of **roots**, plant **ashes**. If waking up is difficult, the astral body seizes the organs too weakly. Therapy of general diseases with **arsenic**, if the astral body penetrated by the ego is to be treated. If the astral body is the only cause, therapy with electric or magnetic fields is recommended [see preceding abstract]. On the issue of the different effect of alternating and direct current: it is not considerable. Alternating current, if there are disorders in the lower part of the **rhythmical system**, direct current, if disturbances arise from the upper human being.

Exclusive **raw vegetarian food** (especially from roots, less from fruits) counteracts the health of the **respiratory** system.

In the same way as the astral body is "born" in learning to **speak**, the **ego** is born inwards in the middle of the second seven-year period (exoterically only around the age of twenty). The ego causes the transformation of external substances in the human being. This intervention takes place with the child from the head up to the mentioned point in time, the ego then has to intervene from below. The correct meeting of the upper part with the lower part of the ego is important. Symptoms of disorders: childish **head ache**, metabolic disorders. Therapy consists of **diet** (several small meals), less **homework**. Dispositions of illness remain otherwise in later life (example **chlorosis**).

The ego grasps the external substances by **tasting** at first, continuous tasting in digestion up to the intake by the blood. This tasting is dampened down in the head. "It opposes tasting. This process must be well-arranged. The ego then grasps the substances, going into them, more intensely than it is the case only in subjective external tasting."

**Remedy** is what the healthy organism cannot digest, "what has to be digested in the abnormal human organism."

Remedy for **chlorosis** is **ferric** carbonate (in the form of the mineral **siderite**), supports the ego taking in external substances. If the ego intervenes insufficiently in the circulation organism, ferric chloride is effective, plant acids in the respiratory organism, pure **metals** in the head system, however, in higher **homoeopathic** dilutions (potentised). "The lower and further away from the head the deficiency or lack of engagement is centred in the human organism, the lower should be the **potencies** we use."

The head cares for the **warming** of the organism from birth on. This warmth decreases and is substituted or rather complemented by the warmth that is developed through the intervention of the ego from below. Symptoms of cold hands and toes in childhood: "If a person has chilled hands and feet this is profoundly indicative of a failure of this ego to engage properly in later." The original force of straightening up also decreases up to the second dentition, a corresponding internal force has then to be established in the balance of upper and lower forces.



5(4/15/1921, Dornach) 61ff. 4463

313-05

Getting hold of the organs by the **astral body** as "**arsenising**" (astralising) raises the process of mineralising (extremely as mummification of corpses poisoned by arsenic). This process is especially strong at the moment of **waking up**. This arsenising process can be counteracted by **magnesium**.

If the process of arsenising is too reduced, vitalising processes prevail in the internal organs and **diarrhoea, dysentery** may result. Remedy is arsenic in middle potencies.

It is an arsenic process that the **earth** becomes **rocky**. If the external astrality goes into the ground water, the earth gets "dysentery", tip to the effect of water on people suffering from dysentery.

Learning to **speak** as an astralising process from below upwards. If this process spreads out upwards too intensely: disposition of **diphtheria**.

Mushrooms come into being through an astralising effect of the earth similar to dysentery (see above), tendency of forming fungi in the case of diphtheria. On the risk of **infection** with this illness, which is based on a kind of childlike **imitation**, also when it occurs at later age. Remedy: **cinnabar** in middle potencies. It indicates the counter effect already in its **red** colour (tip to the ancient **doctrine of signatures**). Where something becomes red in nature, it defends itself against astralising (example **rose**).

The **ego** as bearer of **phosphorus** which carries the phosphorus to the external periphery of the organism, bound to other substances, which prevent the release of phosphorus. The ego balances the dynamic systems in the organism by this phosphorising. The confrontation of phosphorus process and formative **blood** process in the **blood cells**. "The effects of the ego, while it intervenes in mobility, also, for example, in the mobility of inner warmth, impinge on the blood cells." If phosphorus is released here, "the blood cells are destroyed by the process of phosphorising." The picture of phosphorus poisoning.

If the ego intervenes too weakly, **sleeplessness, headaches** arise. "What now is in the middle, what appears with phosphorising, when ... this attacking of the blood cells from the ego takes place, is repelled again when such a process is swinging to and fro, it expresses itself in **jaundice**-type symptoms appear. And in conditions of jaundice we must certainly see an interplay between psychological and physical forces."

6(4/16/1921, Dornach) 74ff.) 4466

313-06

The **lungs** as (remaining on a former stage) metamorphosis of the head formation (tendency of becoming head with **tuberculosis**), or the head as respiratory organ that went beyond the lungs. It absorbs etheric forces instead of air through the senses: "**Sense-perception** is nothing else than a refined, that is an etheric **respiratory** process" [see 128-06, 265-11]. The **liver** as not finished development of the lungs. Those **organs** are respiratory organs, but excrete carbon dioxide outwardly: activity of the **astral body**, "which unfolds its dynamic in **sympathy** (inhaling) and **antipathy** (exhaling)."

They evolve spirit-releasing and soul-releasing activity inwards, "and it is largely due to this property of human protein that it does so. What functions as inner activity in the head is introduced through the senses from without. That is why the head organs contain least spirit... And the most spiritual organs are those belonging to the liver system." This activity is bound to **nitrogen**. "Once the nitrogen is expended, it is expelled for the purpose of spiritualisation." In this process of spiritualisation are the sculptural, formative forces.

**Nutrition** as interaction between the watery (etheric body) and the real, relatively stable protein organism (unstable only in the period of growth, degradation in old age). "In the lymph, there is a continuous absorbing and destroying of protein contained in food. And this activity means attacking what wants to remain stable in protein formation: the human inner protein organs."

Nutrition stimulates [see 188-08] this "impact" onto the stable forces of protein.

The heart is an indicator of this activity in the lymph, not the cause of blood circulation (pump), but is moved by it. The heart activity is the counter pole of respiration / release of spirit (opposite metamorphosis). The female **uterus** is a transformation of the heart (the male uterus exists only as etheric organ in the main). **Fats** and **carbohydrates** are important for the functioning of these organs.

**Tuberculosis**: relaxed astral body, overly strong ego-activity (sense-perception, internal deposition of salts). Remedy: **salt** embrocations and salt **baths\***, supported by middle potencies of **quicksilver** from within. With degeneration of liver and **brain** (increased metamorphosis of tuberculosis): quicksilver in lower potencies, externally calcium salt baths.

\*) See 314/4(10/9/1920)

Causes of **mental illnesses** may be found in deformations of organs or in organs that do not properly function [see 348-08]. The examination of the excretions is important to detect those illnesses. "On the one hand, the organ is defective, and in consequence a compulsion to develop **Imagination** arises, and on the other the Imagination remains unsecured by the organ and therefore appears as **hallucination** and so forth."

7(4/17/1921, Dornach) 87ff.) 4469

313-07

### using heat

On the relations of the threefold **plant** with the human being as a basis of finding **remedies**:

#### (1) Root

Example: **gentian (Gentiana lutea)**, well developed flowers and leaves, the forces of its root are weaker. Therefore, less efficient directly on the head forces than on the respiration-supporting forces of the head (especially on the gastrointestinal tract). To become fully effective the plant substance is to be prepared accordingly: **decoction**. **Bitter** taste and intense smell as indicators of an effect on the astral. Occurrence of **sugar**: stimulation of the ego-activity. **Fat** oils, very active on the lower **breathing**, foster internal mobility. Applications result from it in cases of loss of appetite, dyspepsia, also abdominal disorders.

Example: **wood avens (Geum urbanum)**, decoction of the root. Contains essential oils, starch, tannic acids. Stimulates more the ego-activity than the astral body, stimulates the system of nerves and senses in the intestinal region. Remedy for diarrhea, effective against fever.

Example: **iris (Iris germanica)**, decoction of the root or rather rhizome. Contains tannic acid, starch, resins. Very driving ego-activity (increased urination, purgative). Indication: oedema.

#### (2) Herb

Example: **marjoram (Majorana hortensis** or *Origanum majorana*). The physical process has already unlocked the plant substances, therefore only an **infusion** is necessary. It contains essential oil, salts. Stimulates the respiratory activity of the inner organs (sudorific). Indications: catarrhal colds, uterine weakness.

#### (3) Flowers

Example: **elder (Sambucus nigra)** as infusion. It contains essential oil and sulfur. Stimulates the respiratory organisation, the etheric activity, with it also that of the astral body. Reaction: diaphoresis, laxative. Blood circulation is also stimulated due to the stimulation of the respiratory activity. Indication: catarrhs, restrained perspiration, cough, rheumatic symptoms.

#### (4) Seeds

Example: **caraway (Carum carvi)** as decoction concentrated as possible. Contains essential oil, resins, wax, and mucopolysaccharides. Strengthens the ego-activity, the

sensory-nervous activity working on the intestinal organs and the "lethargic" lymph [see previous abstract]: "... sense-perception is moved into the inner human being if you cause a process that strengthens the sensory-nervous activity." Application with flatulence, stomach cramps, colics.

**Lactation** as a metamorphosis of a sensory process within a woman. With insufficient lactation, a decoction of caraway is to be used that invokes "a sensory process concentrated into the lymph."

**Metal therapy** with plants that were fertilised by **metal fertilizer**. One may use these plants after composting once or several times as fertilisers. "We will obtain something that renders normal physical trituration (**potentising**) substantially more effective..." Metals stimulate the peripheral ego-activity and cause inner reactions, e.g., by external application as ointments. The aroused forces counteract, e.g., skin rashes. In this context from a discussion with doctors (2/8/1923): **copper** in plants with succulent leaves (cacti, Crassulaceae, also lemon **balm**). Relations between **iron** and **stinging nettle** (*Urtica*), **silica** and **horsetail** (*Equisetum*), **quicksilver** and **Goethe's plant** (*Bryophyllum* = *Kalanchoe*) [lit. 26].

**Lead** stimulates the activity of nerves and senses and with it the internal respiratory activity. It causes a reaction in the upper person via the system of digestion. It works on it directly as ointment. **Silver** has the opposite effect and works on the activity of nerves and senses of the system of limbs and metabolism directly and with it stimulates the breathing of the metamorphosed heart organs (**uterus** etc., see previous lecture). Lead works on the respiratory activity of the other metamorphosed organs (head, lungs, liver).

8(4/18/1921, Dornach) 101ff. 4472

313-08

#### radiation of metals

On the effect of **lead**: it works on the formative processes ensuing from the ego in the human being. Beside those known effects, lead still has opposite effects that radiate from the universe to the earth in contrast to the former ones. These forces of circumference are engaged in the formation of spirit and soul before **reincarnation**. The terrestrial effects of lead then finish their effect at birth.

The law of similars of **homoeopathy** is extended: "What causes a morbid effect in our lower organism exerts a medicinal action in small quantities where its effect proceeds from our upper organism, and vice versa."

Lead in high dilutions and **honey** as means against the forces destroying the human figure. The complementary effect of honey (*Plumbum mellitum*). In detail also in 319/6(11/16/1923): on the formative forces of honey at old age in contrast to those of **milk** in childhood.

The significance of **salts, acids, and bases** for the **earth**.

**Metals** tend to degenerate, splitting, have radiating effects. This **metallity** exists in three forms:

- (1) Radiation (example lead, **magnesium**). Such radiations are residues of the pre-birth existence in the **sense-organs**; exist in the activity of nerves and senses.
- (2) Metamorphosed radiation: only swinging around the direction. Such radiations are in the **rhythmical system**. **Tin** (high potencies) has a corresponding metallity.
- (3) Additional metamorphosis, direction and swinging only latent, forming spheres. Such a radiation predominates in our **metabolism**. Corresponding metallity in **iron**.

Effect of the first radiation works on the **ego**, the second on the **astral body**, the third on the **etheric body**. The latter meets something physically covering. Balance in the stasis of the **heart**. With disturbed balance: **gold** as a remedy. If the reason of disorder is at the border between the lower and upper organism: **copper** (disorders of circulation with **malnutrition**).

With **sexuality**, radiations of the second type are sent outward (similar to the **staff of Mercury**). Remedy **quicksilver** (Mercury).

Radiations of the first type go from the **skin** outwardly, but also with excretions (**urine**) inwards. Remedy **silver** as ointment with skin illnesses; you have to give it parenterally, if you want to work in the direction of the excretions. On silver and forces of **excretion**: 319/6(11/16/1923).

**8(4/18/1921, Dornach) 111ff. 4472**

**313-09**

Answers to questions: negative effect of women with **menstruation** on **plants** being in bloom? That is affirmed. What radiates cosmically in the human being from above downwards is oppositely directed to the blooming tendency from below upwards. This balance is shifted to the side of the cosmic forces during menstruation.

**Asthma**: a neuro-sensory process "has slipped down" into the respiratory process. Acid or carbonic acid **baths** counteract it.

Injection of **milk** as remedy with **blennorrhoea**: see abstract -07. The corresponding forces are still contained in milk as "directing forces." "If you inject it, you can naturally counteract a process associated with fairly similar aspects."

**Colds**: the sensory activity is also pushed down into respiratory activity. Excretions are only a reaction to this. Embrocations are recommended. "All packs, compresses and so on involve inserting a nerve and sense activity into the organism which is semi-conscious- but not otherwise would present."

Relation **muscles - bones**: Bones are ideally (not genetically) transformed muscles.

Steiner advises against establishing a spectrum of **tastes** or **smells** in analogy to the spectrum of colours. Whereas one deals while seeing with "what manifests itself completely out of the etheric", those sense-perceptions are linked with substances, or with metabolic effects.

Substances with remedial effects cannot be produced by the human being, but the corresponding processes can be caused, e.g., by means of potentising. Explanations on the effect of **magnesium** and **magnesium sulfate**.

**Graves' disease**: **thyroid gland** as a brain that was not finished. If this tendency of becoming brain is too intense, one can combat it by means of "purposeful movement accompanied by the speaking of consonants" (**eurythmy**).

**9(4/18/1921, Dornach) 117ff. 4473**

**313-10**

### **eurythmy therapy**

Pattern: the descending course of the development of **organs** by the cosmic generative forces (forces, which "push the organs into the physical world from the spiritual, etheric world") via processes of excretion (example carbon - carbon dioxide, breathing), via processes of consolidation (metabolism) up to the sense-organs or processes of sense-perception corresponds to the ascending evolution: **Imaginations** correspond to the forces of growth (solidification), **Inspirations** to the forces of breathing (elimination), **Intuitions** to the generative forces.

**Consonantal eurythmy** flows through the organism with unaware forces of Imagination and guides deficient internal generative, shaping forces into the right kind of plasticity. Examples: tendency for hydrocephaly, **deformities of joints**. Outlook for the future: "Human being will become free; gradually also in relation to the configuring of their own **figure**, but will then have to develop the capacity to make use of this freedom. In other words they will have learn to engender Imaginations, which invariably continually counteract deformity."

This kind of eurythmy stimulates the inner **breathing** of **lungs, liver, kidneys** etc. It will cause a "process of light" in these organs, which works on the unaware imaginations. This process is identical with that caused by copper.

On the **mysticism** of some medieval nuns as Imaginations of metabolic processes ["blocked renal elimination and restrained sexual longings," see also 79/3(11/28/1921)].

On an especially in young people recovering effect (contrary to mysticism) of poems

accompanied by eurythmy. "This acts on all that remains within us as residue of what materialism calls **heredity** – rather than what has unfolded between birth and death. A great part of this in fact is what we bring with us from the pre-existence in soul and spirit, and by this means we can work on congenital defects, flaws, and suchlike."

**Vocalising** eurythmy is efficient with "deformities" of the **rhythmical system**. The respiratory rhythm is also changed thereby what may be continued but not for the purposes of the ancient **yoga** but individually. "We are no longer constituted like the ancient orientals ... who could pursue the opposite path, breathing in a prescribed way to influence in turn. This will invariably lead to inner jolts..."

### 314 *Physiology and Healing*

Rudolf Steiner Press (2013). **RStA** (13 lectures)

1(10/7/1920, Dornach) p. 6 4245

314-01

On the topic of **science** without **hypotheses**: hypotheses are justified, if they continue experience merely through thinking, but not if mental pictures have to be used that never become sense-perceptible (**atoms**, molecules etc.).

1(10/7/1920, Dornach) 7ff. 4245

314-02

#### health-illness

**Cancer** as an extreme case of organ illnesses, and **mania** as the opposite extreme of **mental illnesses** with the different intermediate stages (**hysteria**, **illusions**).

In this context, Steiner points to a sentence of F. W. J. **Schelling** (1770-1854, German philosopher): "Recognizing nature means creating nature." Man is incapable to do this, as well as he is unable to do the opposite ("Recognizing the spirit means destroying the spirit"). See other explanations in lecture 2(10/8/1920).

On Schelling's idealistic philosophy, see CW 18 *The Riddles of Philosophy*, 151ff.

2(10/8/1920, Dornach) 14ff. 4247

314-03

**Genius** is based on forces of childhood taken into later life.

Unless the formative forces of childhood are transformed into forces of memory and thinking correctly but remain ("rumble") in the physical organisation largely, they may be the cause of **cancer** formation. With **childhood illnesses** like **scarlet fever**, **measles** etc. there is also a surplus of organising forces that originates from the soul-spiritual existence before conception.

The later forces of consciousness as destructive forces that finally lead to death.

On the origin of **mental illnesses**: the human being does not let his organism be permeated by the organising force that weakens consciousness to a certain extent but pushes it away. "We cannot go along with our ego, however, because this is bound to the organism. We have the other side as well; the side in which man clearly begins to develop the spiritual. This permeation with will activity remains unconscious, sleeping, as it were, dreaming; based in this permeation with will activity is a soul-spiritual element that we actually bring forth from our organisation without consciousness." That is why there is a psycho-spiritual element in physical illnesses that does not belong to the organism, whereas in mental illnesses a psychic element is driven out by the physical-etheric, which belongs to it. Once again, Steiner emphasises that the causes of mental illnesses have to be looked for in the bodily condition.

\*) **190/8(4/6/1919, Dornach)**: On the origin of ingenuity: "These former incarnations are usually extremely innocent of the real genius-being, because this is something that is caused by an interaction of the cosmos with the forces of **heredity** through generations."

*However, Albrecht Strohschein reports in the introduction of this volume (p. 4): “When in my investigations I look back, starting from geniuses of today, I always find that a genius has gone through one such feeble-minded incarnation.” See Siegfried Pickert in lit. 19, p. 448.*

### 3(10/9/1920, morning, Dornach) 25ff. 4249 314-04

The connection of the threefold soul-life with the threefold functional constitution of the human being: imagining-**thinking** has its basis in the system of **nerves and senses, feeling** in the **rhythmical system**, and **willing** in the **system of limbs and metabolism**. If feelings are raised to mental pictures, this happens indirectly “by the roundabout route of the rhythm in the **cerebral fluid**, pulsating against the system of nerves and senses...” One also receives mental pictures from impulses of the will, while the metabolic system (in the brain) presses against the system of nerves and senses.

**334/2(1/6/1920, Basel)**: “This rhythm of rising and falling of our cerebral fluid is the external vehicle of our emotional life. The interaction between the experiences conveyed by the cranial nerves and the rhythm of the cerebral fluid leads to an exchange between our thoughts and feelings.”

On the polarity of the system of nerves and senses and the system of limbs and metabolism: processes of **destruction** (catabolism) and excretion in the former, in the latter **up-building** processes (anabolism) which also work into the other system and have a toxic and with it a pathological effect. The rhythmical system takes care of the dynamic balance between poisoning and detoxifying.

On the plant forming process, for example of the **birch (Betula)**, similar explanations as in [312-17](#).

### 4(10/9/1920, evening, Dornach) 36ff. 4252 314-05

The physical bearer of the **ego-activity** is the **blood**. The psycho-spiritual of the ego-activity can be separated from the framework of the physical forces by high doses of **phosphorus** that keeps on working physically like an image. “One is creating a kind of inner **double** [cf. [107-11](#)] in certain way that works in the deep subconsciousness. But its actions are similar though only spatial, that is, only physical, to when it merely devotes itself to be the instrument for the ego-activity.”

Phosphorus in high doses supports the blood activity especially in the bones and counteracts the calcifying process. Corresponding “phosphorus” processes in the human being cause **rickets**, especially in childhood.

A kind of permanent process of forming rickets exists in the **brain**, after the formation of the skull has been completed. Phosphorus undergoes changes in the organism, while it is processed up to the head, integrates itself into the direction of growth, “thus, it reduces its activity to a minimum, dilutes the phosphorus. By means of this dilution the detained rickets of the head may become the bearer of just those psycho-spiritual processes that must be carried out by the intervention of the human head.” Phosphorus in smallest (homoeopathic) quantities stops the childish rachitic processes. See [319/11\(8/29/1924\)](#).

### 6(10/27/1922, Stuttgart) 72ff. 5062 314-06

**Food** that was taken in and digested to an almost inorganic state is absorbed into the living state, into the **etheric body** by the system of **heart and lungs**. This original etheric system is integrated into the physical by means of oxygen. “It projects the whole process – but it projects it really – into the physical world, with the whole taking place as a physical system. Something that otherwise could only be wholly supersensible by nature performs this functions as a system of heart and lungs.”

The astral organisation is connected with the gaseous organisation (organs): “The astral-organic forces now radiate from this gaseous organisation into the human organism. The physical organ itself only develops on the way back thanks its own radiation. First the gaseous organization radiates out, making the human being into an soulful organism,

inspiring all organs, and radiates back again by a roundabout route, so that a physical organ then also develops... This is the **nephritic** (renal) system.” This is a radiating organ for the **astral body** except that it is a physical organ of excretion in its gaseous basis. Tip to the changing urination during **thinking** in cold or warm rooms. Interrelation with **nitrogen** similar to that of oxygen and etheric body. Steiner suggests examining the metabolism of **uric acid** and **urea**.

The system of **liver** and gall is the corresponding physical system for the reception of the **ego-organisation**. This ego-organisation is connected with **hydrogen**. “You will be able to incorporate all temperatures differentiations ... in the particular function that hydrogen has in the organism – of course, always in conjunction with other substances.”

On the relations of heat and light conditions of the previous year, which work on in the (annual) **plant** from the root up to the carpel, whereas the dynamism of the present year works in the leaf and flower region. Tip to the cockchafer grubs. That is why **remedies** (teas) of different plant parts show different effects.

7(10/27/1922, Stuttgart) 88ff. 5063

314-07

### health-illness / system of limbs and metabolism

Two currents of forces cause the formation of organs: sculpting forces of the **system of nerves and senses** and radial forces of the **liver-nephritic** system. The sculpting forces dominate up to the **second dentition**, the metabolic forces in or after puberty. Because of this respective predominance, it is more probable to fall ill in these stages of life. Both forces have different rhythms that have a ratio of 1:4 (blood to respiratory rate). “It is only in their twenty-eighth year that human beings are as far advanced with regard to their head organisation as they were at the age of seven years with regard to their metabolic organism.”

What deals with the **ego** and **astral body** starts from the head organisation in the first seven-year period of life (apparent contradiction to the previous abstract). “We have to imagine the whole childhood organization like this. The astral rays out from the renal system, the ego-organisation from the liver system, but these emanations are of no significance. Instead the liver system is as it were reflected by the head system, the renal system is reflected by the head system, and it is only the reflection into the organism which shows itself to be the effective principle.” On the two categories of **childhood illnesses**: metabolic illnesses and convulsive illnesses.

The **rhythmical system** dominates in the second seven-year period. The astral and etheric organisations are primarily active in its radiations. Health is at its best at this age and can be influenced by external measures (hygiene): correct breathing, movement, artistic education.\* The physical and etheric organisations, or metabolism predominate in the third seven-year period.

Arrangement of the **plant** according to **sulphur** (flower without carpel, principle of annual growth), **mercury** (leaf, interplay of this and the previous year), and **salt** (roots and seeds). Corresponding remedies: with childhood illnesses extracts of roots to achieve an effect on the head organisation. Extracts of leaves with "acquired" illnesses, as they appear, above all, in the second seven-year period. Extracts of flowers with illnesses localised in metabolism (third seven-year period).

\* See 306/8(4/22/1923, Dornach).

7(10/27/1922, Stuttgart) 102ff. 5063

314-08

### cancer

On tumour formation: wrong relation of the physical-etheric organism (radiating metabolic organisation) and ego / astral body (organism of **warmth** and air). Antidote: enveloping the tumour with warmth as for example by means of injections of **Viscum (mistletoe)** that must cause a commensurate rise of temperature.

8(10/28/1922, Stuttgart) 105ff. 5065

314-09

**thinking-feeling-willing**

The **plant** runs through a devitalising process from the root up to the flower. A reverse process takes place in human **nutrition**. Human nutrition as latent poisoning, which is again neutralised by means of digestion and **nephritic** activity. "This is the slightest metamorphosis of something that is then enhanced when we introduce **remedies** into the organism. It is of course utterly senseless to fall into raptures about a "non-toxic medicine."

The **iron** content of **blood** regulates the balance between vitalising heart and lung activities (etheric body) and "astralising" renal activity.

On **flatulence** as a symptom of an overly strong activity of the astral organisation. Explanations concerning **cramps** as another complex of symptoms connected with it.

The **system of nerves and senses** is, primarily, the plastic organ-forming system and has nothing to do with the soul at first. "And already in early stages of the human individual development, a special part of the nervous activity cuts itself off from the organism that the organism does not use for itself. The soul element adapts to it – that is secondary – and adapts more and more."

On the healing effect of the root of **chamomile (Chamomilla)**, containing silicic acid, sugar, and alkaline salts which also could be substituted by a corresponding "synthetic" preparation. In addition: "... from the supersensible point of view the right mixture of silica, alkaline salts, and sugars creates a kind of human **phantom**. ... For those substances are above all formative...."

**Haemorrhoids**, overly strong **menstruations**, occult **fever** as symptoms of too weak nephritic radiation, so that it does not supply enough substrate to the formative force of the upper man for organ formation. Therapy using pure metals: iron with too weak formative process, eventually copper (cuprum), gold (aurum) etc. With organ deformation, which has already taken place (especially in the lower part of man), **quicksilver** (mercurius) is recommended.\*

The **stinging nettle (Urtica dioica)** with sulfur, iron, and alkaline salts as a remedy. Here the corresponding synthetic preparation is also recommended.

On **metabolic illnesses** which result from the incorrect co-operation of digestion and heart-lung activity. "Therefore, we have to be well aware that also the nephritic activity is not in order, but because it gets nothing for its radiation." Therapy using sulfur or sulfur-like (flowers, especially those containing essential oils).

The sick organism wants only to be stimulated for the healing process. "For a healing which works apparently well will have more setbacks than an illness that is stimulated for healing."

The **meadow saffron (autumn crocus, Colchicum autumnale)** as a remedy with enlargement of the **thyroid gland**.

*\*Therapy of eye diseases using metal ointments: Cuprum (Cuprum / Tabacum) for the application on the circumference of the left eye, quicksilver (Mercurius vivus nat. D6) on the right eye. The right eye is more the organ of understanding, the left one that of feeling that is more interested in its surroundings [lit. 26]). Ernst Lehrs writes similar in "Gelebte Erwartung", p. 197 (Stuttgart; 1979): the right eye is disposed to spatial, the left eye to qualitative perception (shift of a spectral line with the experiment to bend the spectrum together by means of a strong magnet. See abstract 291-10).*

10(12/31/1923, Dornach) 137ff. 5550

314-10

**Syphilis, lues**, is based on the fact that the ego-organisation is very preoccupied by the metabolic system and is "atomised." On the effectiveness of **quicksilver** (as ointment, obsolete today) and its therapeutic disadvantages. Quicksilver imitates the external shape of the cosmos in the human organism most of all. If it is injected into the blood, "the tendency develops to hand ... this small-scale atomistic organisation to quicksilver. The ego-organisation is then free again..." A **phantom** of the ego-organisation results from it.



A preparation of the seeds, the juice of flowers and leaves of **Astragalus exscapus** (stemless milk vetch) is recommended together with very heating baths as a remedy that does not show the disadvantages of quicksilver and can completely substitute it (lecture 11). **Perspiration** is important with syphilis, can be brought about in thick people also by a preparation of **gallnuts** and **wasp** venom. "The etheric roundness is already expressed in the plant gall; it shows you mercurial nature in the plant realm."

Mathematical-geometrical **meditation** supports the therapy.

**Glaucoma** "is really the opposite of all possible **ear inflammation**..." The etheric body is too weak compared to the physical organisation. **Exhalation** has to be intensified by **calcium carbonate** to which an extract of **aerial roots** (*Cissus-Ossa*) is added.

Whereas the **etheric body** has an ovoid shape, the **astral body** consists of an upper and a lower part whose mode of action is very different. The essential activities of metabolism, which the astral body influences, are **composition** and **decomposition** of substances. "Metabolism is not interested basically in **nutrition** as such, as substance, but in the overcoming of the external substantial form of the foodstuffs and their transformation, not in that which the organism needs. However, excretion already begins in metabolism immediately. Only something is excreted and that penetrates up to the **system of nerves and senses**. This organisation is exceptionally important with regard to its substances, because the nervous substance is the metabolic substance that is brought to its end." "The substances are absorbed from the cosmic surroundings by the activity of the system of nerves and senses, in connection with breathing, in exceptionally finely distributed condition which are integrated by the organisation of nerves and senses into the organism and replace the lacking substances. For the excretions are much slower than you think. Thus, the human body is never made up of the food substances. Nutrition merely maintains the activity which must be there to organise the nervous system." On the formation by means of breathing and the **senses**; especially the **ears** are important absorbing organs, also the sentient sense that is extended over the whole body.

11(1/1/1924, Dornach) 156ff. 5556

314-11

Treatment of **syphilis** with Salvarsan® (*at that time standard medicament, an organic arsenic compound*): it was a means to tear apart human bodies.

**Antimony** is not efficient with syphilis, because its effect is localised between respiratory tract and sexual tract, and radiates then only secondarily on the whole organisation.

Energising effect of **arsenic** (e.g., in the form of **Roncegno** or **Levico** mineral waters on the astral body. Therefore, it may be helpful with syphilis.

On the congenital syphilis of children: the common syphilis of adults has negative effects mainly on the etheric body. Therapies with arsenic in higher (homoeopathic) dilution with eventual addition of lactic acid to have it act "far enough ahead in the body." "For congenital syphilis is not really a syphilis. ... The inherited enters only into the physical body and is not present in the etheric body. That's why you can transfer that to the etheric body – if you stimulate the astral body strongly by arsenic – and then you combat it in an entirely rational way in the physical body."

11(1/1/1924, Dornach) p. 158 5556

314-12

The polarity between the **eyes**, arising from a "process of inflammation," and **glaucoma**, a tumour process, as well as that between the **ears**, arising from a tumour process, and **inflammation of the middle ear (otitis media)**. The etheric body predominates, with it the ego-organisation is strengthened in this region. One can counteract through reinforced exhaling (outwardly), by internal use of **lovage (Levisticum officinale)**, or by **eurythmy therapy** (consonants L, M, S) (with sclerosis **eurythmy** of vowels).

**Arthritis (arthrosis) deformans**: often cause of negative psychic processes, above all, if there is a constitutional weakness of the etheric body. Therapy depends on time: arthritis occurring at an early stage, **phosphorus** (oil) and stannum (**tin**) are to be applied. If the

cause is long ago, baths, containing hydrogen sulfide, and **arnica** or **Equisetum (horsetail)** internally in potentised form are used.

10(1/1/1924, Dornach) p. 162 5556

314-13

Psychosomatic illnesses of the **gastro-intestinal** tract: "The **etheric body** sets the tone in this tract. The **astral body** imitates in its movements, in its forms what the etheric body is doing. It is very different in the **sexual tract**. The astral body is strongly active for itself in the sexual tract; it suppresses the activity of the etheric body to a certain extent." This activity of the astral body presses into the region of the gastro-intestinal tract in the case of shock and the like. The etheric body is reinforced with poultices and embrocation using **oxalic acid** (from **Oxalis acetosella, sorrel**) in the intestinal tract, and the astral body is forced back through **silver**, in potentised form (D 5 or D 6). "Silver introduced into the circulatory and the digestive systems always tends to restore deformities of the higher members."

11(1/1/1924, Dornach) p. 163 5556

314-14

**Bed-wetting (enuresis)** of children: weakness of the astral body. Use of **arsenic** in form of **Roncegno** or **Levico** mineral waters, in addition, extract of **St John's wort (Hypericum perforatum)**. "Essentially it is the bitter extracted principle, found in this plant, which matters, a substance that also acts powerfully and permanently (in contrast to Levico water) on the internal mobility of the astral body making it strong. Recovery will be achieved that way." Moreover, one has also to work morally on the child. Reason: "If you cure such a thing in children ... you weaken the children's will..."

12(1/2/1924, Dornach) 165ff. 5560

314-15

#### reproduction

On the opposite poisonous effect of male and female gametes: "... the effect is an eminently toxic one, but it is isolated (coitus) and exposed in its isolation to the forces of the universe" (sun and moon). The male poison is metamorphosed poison of **chancre**; the female poison is metamorphosed poison of **gonorrhoea**. Both symptom complexes of this disease distinguish substantially from syphilis. Remedy: **alkali carbonates** produce a special etheric body out of the whole etheric body. This "etheric extract" is penetrated astrally using oily embrocations of **eucalyptus**. "You literally produce an atmosphere round the genital tract that absorbs the forces producing poison."

**Asthma** bronchiale: the stream of exhalation meets with resistance in the respiratory tract. "It is something which one can see very strongly in the astral organism." That is very psychosomatic and has to be traced back to the embryonic life (e.g., shock of the mother). The "inner" appetite is cut out with this disease, i.e. the right connection between etheric body and astral body is interrupted. Remedy: **tannic acid**, e.g., of **sage (Salvia officinalis)**, of the leaves of the **walnut-tree (Juglans regia)**, **oak** bark (*Quercus*) or **willow** bark (*Salix*). The astral body is thereby stimulated to extend its activity also onto the etheric body. The etheric body is now stimulated by means of an extract of **Veronica officinalis (speedwell, veronica)**. If breathing is accompanied meditatively, maybe asthma can be cured also in later stages.

12(1/2/1924, Dornach) p. 172 5560

314-16

Venom of **bees** (and **wasps**): a system of forces forms the basis of it, and "forms the basis of the whole form of the human organism at the same time." It induces the etheric body to absorb astral forces into the whole human organism.

**12(1/2/1924, Dornach) 175ff. 5560 314-17**

**Nerves** tend for "crumbling." Depending on whether the ego-organisation or the astral body is not strong enough to prevent crumbling, nervous diseases (example **tabes dorsalis**) or **neuralgias** come into being. One can produce a **phantom** of the astral body and the ego-organisation in the nervous system by means of **silicic acid** in form of high potentised **arnica** (injection). On the other ingredients of arnica that cause that arnica becomes a phantom of the human ego-organism. Another alternating remedy: concentrated **formic acid** (injection). Eventual addition of a preparation of an animal organ, which corresponds to the affected part of the nervous system (e.g., extract of **lamina quadrigemina** if the nervous disease comes from the visual district).

Nervous illnesses in the digestive tract may also be cured by means of **Chamomilla** (**chamomile**) as injection, which does not contain silicic acid. "However, sulfur is inside, which is considerably beneficial if it concerns the stimulation of the etheric body in the digestive system."

**Short or long sightedness** can only be influenced therapeutically, if therapy has started before the child is completely able to go and speak. Remedy: high potentised **Belladonna**.

**--(4/7/1920, Dornach) p. 202 4074 314-18**

**Sleeping need:** a very effective remedy to overcome too long sleeping is absorbing spiritual-scientific profundities without falling asleep.

**--(3/26/1920, Dornach) 217ff. 4046 314-19**

Steiner points to the fact that one has also to respect the social environment with **psychiatric** cases. It may be that a person has a stronger psychiatric "complex of forces" than the patient has, however, is able to compensate it, while he has an effect on the patient.

*These explanations are also included in CW 73a (answer to questions "On psychiatry").*

**--(4/21/1924, Dornach) 222ff. 5692 314-20**

#### **health-illness**

Address to doctors: ego and astral body are free in the **system of nerves and senses**, whereas they are active in the **system of limbs and metabolism**. If ego / astral body withdraw from any metabolic organ or are engaged in the system of nerves and senses (connected with disturbances of consciousness), pathological states will appear. Metabolism is influenced directly by cosmic forces, the head system by telluric forces or by those, which are preserved by the earth.

That also refers to the substances used as **remedies: lead** as cosmic substance works through the system of limbs and metabolism up to the head. If it is subjected to an (earthly) process of melting before, it works on the head directly. Other remedies: **antimony** (as stibnite with its crystal needles that already show the cosmic influence) works on metabolism. If it is subjected to an earthly process (antimony mirror), it has an effect on the head. "The way how substances are treated is essential. The way of thinking has to be stopped that remedies have to be found in substances as such."

Voluntary activities cause pathological states for a short time which are compensated, immediately again. The thinking human being radiates ego and astral body into the head, he draws them back with the movements of his limbs. The astral body, e.g., withdraws from the liver in the case of keen attention.

P. 280: **silicic acid** in **Equisetum (horsetail)** reduces the hypersensitivity of the **kidneys**. On the effect of the functional interrelation of silicic acid and sulfur (sulfates) in Equisetum or a corresponding synthetic preparation with nephritic illnesses. See 319/4 and /5(10/2/1923 or 11/15/1923).

**316(4/24/1924, p.m.):** silicic acid has the same activity as the kidneys. If silicic acid,

contained in Equisetum, is given to the patient, he will receive a phantom of the kidney, which substitutes the astral activity at that place. The old nephritic substance is pushed out that way and a new one is formed.

--(4/22/1924, Dornach) 250ff. 5697 314-21

Discussion with doctors on **mistletoe (Viscum)**: it is specific as injection against **cancer**. Differences of mistletoes of different host trees. "What also matters is that we have to increase its efficiency." An apparatus is required for this: "We let the mistletoe juices rotate vertically at first and allow them to be permeated by a horizontally rotating movement. You have to achieve that the mistletoe juice drips and is permeated in the drops, connects itself in horizontal circles again with mistletoe juice, so that a special structure is caused even into the smallest circles. That is the really curative of Viscum which comes into being there."

--(4/23/1924, Dornach) p. 252 5701 314-22

Discussion with doctors based on the book *Extending Practical Medicine* (CW 27): **cramps** originate due to an irregular interrelation between astral body, etheric body, and physical body. "You have to imagine it in such a way that the astral body has an effect on the physical body only with the assistance of the etheric body. If such atrophic places (in the etheric body as in the discussed case) exist, the astral body will take hold of the physical body excluding the etheric body. Spasms appear wherever this is the case."

"Articular **rheumatism** (case in question) is also connected with the fact that the astral body intervenes directly in the physical body via the joints. **Inflammatory** states also result from this intervention where they may originate. So either you have to deal with spasms or inflammations."

--(4/23/1924, Dornach) p. 255 5701 314-23

Discussion with doctors based on the book *Extending Practical Medicine* (CW 27): The **embryonic covers** are the physical correlatives of the higher **members**: amnion – etheric body, allantois – astral body, chorion – ego.

--(23.04.1924, Dornach) p. 260 5701 314-24

Discussion with doctors based on the book *Extending Practical Medicine* (CW 27): Insufficient utilisation of **food: fats** and overly weak **ego**-organisation, **carbohydrates** and overly weak **astral body, proteins** and overly weak **etheric body**.

--(4/23/1924, Dornach) 262ff. 5701 314-25

**Cancer** (carcinoma): a **sense-organ** is developed at the wrong place. Physical body / etheric body and astral body / ego fall apart. **Breast carcinoma** and blow from without or pressure (or burn) as its possible causes. "Thus, in this case occurs what makes the astral body appear strong at that place that is otherwise absorbed by the etheric body. If the astral body suddenly appears here, it appears ... in glimmering light; it appears, as if it is burning. If it becomes noticeable in such a way, you have the tendency of developing a sensory effect at that spot, and then a carcinoma will come into being."

By the time, a local carcinoma becomes a sort of valve for the carcinomatous stage of the whole organism. "If you cut out the carcinoma, the valve is suddenly away." For this reason, an illness of the **lungs** – the organ that absorbs most of the inorganic-extrahuman – results with elderly people. "That's why you have to dissolve the process in pneumonia, especially in the case of carcinomas at an older age." The other organ for the absorption of the extra-human, which is not damaged, is the **liver**.

*References to lectures of CW 314 in 312-17, 312-18, 312-21, 313-06.*

### 315 Eurythmy Therapy

Rudolf Steiner Press (2009). *RStA* (8 lectures)

1(4/12/1921, Dornach) 1ff. 4458

315-01

On the differentiation of normal artistic **eurythmy** and curative eurythmy or **eurythmy therapy**.

The **larynx** is a metamorphosed posterior head with attached thorax. The neighbouring **thyroid gland** as a kind of decadent forebrain. The larynx performs eurythmy with the modified breathing of speaking or singing. "Then our larynx eurythmises. The task is to return that which arises sensory-supersensory through the reflex action of the larynx, to make it visible. Our arms express that which has already been relayed forth and back again. We are dealing here with something taken directly from the human organism."

The **head** system quiets down what pulses up rhythmically into it and makes **thinking** possible. Chaotic thinking transforms the rhythmic into a-rhythmic, even into anti-rhythmic. The trend of soul-life to change prose to rhythmical prose and poetry to overcome logical thinking.

Exercise for children, in which the rhythmical system prevails and which are **fidget** and hyperactive (**iambic** movement, forming the sound *A*, first with one arm, then completing it with the second arm), and for more phlegmatic ones (**trochee** and *A*). *I-A-O* exercise for those who need that the three members "click" properly into one another.

2(4/13/1921, Dornach) 14ff. 4460

315-02

**Vowels** are internalised, are revelations of the inside of feelings, **consonants** illustrate more the outside. The **eurythmical** movements of vowels depend on whether the effect on the whole person is concerned, especially with **eurythmy therapy**. It is important that the movement is felt which is carried out.

Modified *I*-movements are indicated for those people who have not learnt to walk properly. \*) Corresponding *U*-exercise for those who cannot stand correctly or get easily tired with walking. *O*-exercise for those who become unnaturally fat. *E*-exercise: with weak people and weakness is organically conditioned. Another *E*-exercise with emotionally conditioned weakness (lecture 8(10/28/1922): which finds expression in diarrhoeas). *A*-exercise against animal-like trends.

"You will profit further by coming to terms with the following. The *I* (vowel, pronounced as *ee*) reveals the human being as person, the *U* (pronounced as *oo*) reveals the human being as human being, the *O* (as in "short") reveals the human being as soul, the *E* (as in "say") fixes the **ego** in the **etheric body**, it strongly penetrates the etheric body with the ego. And the *A* (as in "far") counteracts the animal nature in man."

All these vowel exercises are beneficial with irregular **breathing**, bad articulation of consonants, chronic **headaches** and **migraine**, **drowsiness**, slow **digestion**.

On the performance of the same exercises with feet or legs.

It is important to imagine oneself simultaneously in the form that one carries out while doing the consonants, as though one were to observe oneself. *S* as **ahrimanic**, *H* as **luciferic** sound, *M* is blunting both.

\*) Lecture 8(10/28/1922): *I*-exercise (with the forefinger, little or big toes) helps in asymmetries, like **squinting (strabismus)** of adolescents.

There also: *A*-exercise that supports the formative forces with **change of teeth** (upper row of **teeth**), or *O*-exercise (lower row).

3(4/14/1921, Dornach) 29ff. 4462

315-03

Division of the **consonants** according to three principles:

(1) Vocalising them (complete or only partial devotion to the outside world). Example *H*

and *F*, the vowel put before or after the consonant points to this relation: *H-a* and *e-F*, against it, e.g., with the old Greeks  $F = F-i, \varphi$ );

- (2) According to the movement (the eurhythmic movement is opposite to it in certain way). Differentiation of breath sounds (*H, V(W), F, Sh, Ch*), plosive sounds (*B, P, M, D, T, N, G* and *K*), the vibratory sound *R* and the undulating sound *L*;
- (3) According to the place of formation. Labial (*W, B, P, F, M*), dental (*D, T, P, Sh, L, N*), and palatal sounds (*G, K, Ch, ng*). *R* belongs to all three sorts, depending on where it is formed.

Other explanations on the **vowels** *A, U, O, E* continuing the explanations of the previous lecture. Among other things: "When we pronounce *O*, we try to express what is expressed in its spherical form in the entire etheric head. One makes the effort to form a second head for oneself." This "inflating" forms the tendency to become etherically fat (see preceding abstract). The encompassing movement like that of the *E* sound exists also where **motor** and sensitive **nerve** meet. "In this forming of the *E* lies the way in which man's inward perception of himself, which is factually differentiated, in the brain, comes into being".

On the different velocities of development of **intellect** and **will**. "And to practise eurythmy is, apart from everything else, an attempt to bring the will back into the whole **evolution of humankind** again." Because the words of modern **languages** have become signs only, the **rhythmical system** becomes latently arrhythmic, and with it a trend of falling ill exists as an organic concomitant. "The pictorial element in language has been completely lost. If one wishes to bring this pictorial element back into language, then one has to turn to **eurythmy**."

#### 4(4/15/1921, Dornach) 46ff. 4464

315-04

The **curative-eurhythmic** performance of **consonants** (arm movement and leg movement) and their therapeutic effects on **metabolism (digestion)** is explained:

*B* and *P*: regulates renal activity and elimination of urine (*B* weaker, *P* stronger).

*D* and *T*: strengthens intestinal activity, especially with inclination to **constipation**.

*G, K,* and *Q*: support movement of the intestine or the forward motion of the food in the intestine.

*S*: with insufficient digestion, especially with children, often connected with headaches, formation of gas in the intestine.

*F*: if urination is not in order.

*R*: works directly on the rhythm of evacuation.

*L*: adjusts intestinal movement (**peristalsis**).

*H*: supports the transition of the chyme from the stomach to the intestine.

*M*: has a regulating effect on the whole **system of limbs and metabolism**, especially in adolescents (regulates over-assertive sexuality).

*N*: inclination to **diarrhoea**.

*Sh*: weak digestion, stomach acidity.

"It is particularly interesting to see how the movement that as an intestinal movement progresses from the front to the back releases a movement in the **etheric body** which proceeds from back to front and breaks on the abdominal wall – it does not actually break, but disappears." This activity is stimulated especially through the *R*-exercise.

#### 5(4/16/1921, Dornach) 58ff. 4467

315-05

Other **curative-eurythmical** movements:

Movement of affirmation and negation (carried out repeatedly) work waking on the **breathing system**, indicated with **shortness of breath**.

Movement of will, sympathy and antipathy: stimulates the whole digestion and circulation, it counteracts the tendency to **belch**.

Movement of feeling love combined with *E*-movement: warming effect on circulation (effect of the etheric on the astral).

Movement of hope combined with *U*-movement: warming effect on the respiratory system (effect of the astral on the etheric in man).

All these exercises work via the **etheric body**, therefore, their effects are to be noted only after two to three days. However, they must be carried out during about seven weeks to get any therapeutic success.

Bending and stretching the legs and *B*-movement for people with **headaches** and **migraine** (however, should be practised only in the painless time).

Bending and stretching the torso forwards and backwards and *R*-movement affect the whole rhythmic system positively.

Shaking the head to the right and left together with *M*-movement in cases of painful irregularities in the abdomen (only in the painless time as well).

Bending one leg and pressing the knee against the foot of the other leg and *E*-movement of the arms: combats **clumsiness** of children.

Two persons carry out the *E*-movement and walk the *E*-form (crossing): strengthens the **heart**.

Two persons carry out the *O*-movement and walk the *O*-form (composed of two semicircles): strengthens the **diaphragm** and the whole breathing.

*H*-movement only with the shoulders and *A*-movement with the arms = eurhythmic laughter, works recovering. The *A*-movement combined with this *H*-movement, carried out slowly: feeling of **reverence** that increases **resistance**.

6(4/17/1921, Dornach) 71ff. 4470

315-06

### sense-perception

A poem is eurythmised using the movements for **vowels** or **consonants**. In general, a kind of falling asleep takes place while listening: **ego** and **astral body** go out "quietly", however, remain conscious. The **etheric body** carries out those movements stronger than it does during **sleep**. "One studies these movements, and has them carried out now by the physical body. That is to say, one allows the physical body to glide into all those etheric movements ... In **eurythmy** we do what the human being carries out with his etheric body constantly while actively listening."

Thus that is brought to consciousness via the physical body which remains usually unaware. Ego and astral body are strengthened and work in the child as forces of growth and as youthful forces in the second half of life. That is why it is indicated in **disturbances of growth**. The formative forces of the internal **organs** are stimulated with adults.

If one eurythmises using the movements of vowels only: above all, movements of the etheric body that concern the **rhythmical system** are caused through listening to vowels. The organs of this system are stimulated by appropriate **eurythmy therapy**.

If only the movements of consonants are used: those movements of the etheric body are caused in listening to consonants "which are usually carried out by the physical movements." "A dammed up willing originates from it. Tip to the **Czech language** and its wealth of consonants. While listening to consonants, the **aura** increases into the surroundings, listening to vowels contracts it. It works on the head system and strengthens the own will. Therefore, an appropriate eurythmy can stimulate the head organisation (e.g., in cases of mental deficiency), but can also have an effect if any person or his organs get stubborn.

"**Egoists** are always people whose stomach and liver and lung threaten to take on a proper wedge-form... whereas in the case of people who are pathologically selfless these organs effuse." Spiritual activity strengthens the selfish trends ("crystallising" forces). "Therefore, it strengthens the ego of people with weak egos, it makes them more selfish. In people who effuse organically because they are not sufficiently egoistic, we will find it necessary to activate the forces of egoism – not for the benefit of the soul, but for the organism." This could be achieved (except by eurythmising vowels) also through consumption of **sugar**-containing food as external means.

## 316 Understanding Healing

Rudolf Steiner Press (2013). *RStA* (13 lectures)

**1(1/2/1924, Dornach) 3ff. 5561**

**316-01**

Differentiation of the solid, fluid, airy, and warm human being in who directly physical body, etheric body, astral body, and ego-organisation intervene in each case. Effect of the higher members on the other organisations takes place indirectly (ego-organisation works on the warm human being, this on the airy one etc.). The possibility of falling ill lies in the incorrect cooperation of these members. Healing by remedies out of nature, which can take over processes in the human being and enable the members to work again at the right place or to the right degree. Example: overly strong effect of the ego-organisation in the kidneys and the remedy **horsetail** (*Equisetum*), which has a similar activity and thereby expels the ego.

On the vitalising effect of fine-distributed **formic acid** on the decomposed substances in nature. The necessity of formic acid for the existence of earth and human organism. Its application as a remedy (in some cases use of **oxalic acid** instead of formic acid). On the production of honey and the caprification (artificial pollination) of figs [cf. 351-11 to 351-14] as contracted process of honey production. The wisdom prevailing in the beehive: "it is not only this little heap of single bees, but the beehive really has a concrete own soul."

While using a **microscope**, one has to reduce the scales internally: "You normally do not do that. Usually you don't imagine that the scales of the physical objects are not relative at all."

**2(1/3/1924, Dornach) 14ff. 5562**

**316-02**

**members**

On the polarities of physical body (**nutrition**) and ego-organisation (**death**), etheric body (life, **health**) and astral body (paralysed life, consciousness, **illness**). Feeling is based on the swinging to and fro between the etheric and astral element, which is connected with the **glandular** activity. The predominating astral leads to **inflammations**, to deformation of organs. The predominating etheric leads to proliferation (e.g., **cancer**). Illness is an abnormal soul-life. Therefore, it is important for medical diagnosis to develop a feel for the human **soul-life**.

Deformation of an organ is connected with **pain** (increased feeling). Exception: **liver**. It is a part of the external world, a sense organ for the external substances taken up into the digestive process [see 347-01]. The **heart** is a sense organ for the human inside (see 312-02).

On the etheric of **milk** and the **vitamins**. Consumption of **potatoes** and nutritional processes in the **brain** [cf. 350-09].

**3(1/4/1924, Dornach) 27ff. 5563**

**316-03**

On the different balances of earthly material forces and peripheral forces in the single **organs**. On buoyancy which the brain experiences in the cerebral fluid, but also the resting of the human **head** compared with the movement of the human being and the earth. The head is a copy of the cosmos, **spine** and **ribs** are semi-cosmic, semi-earthly, long **bones** of legs and arms are earthly formations.

Modifications of the peripheral forces are brought about through the **planets**. **Calcium** phosphate is the point of attack of the cosmic forces for the construction of the skull, calcium carbonate accordingly for the earthly forces for the construction of the long bones. Calcium carbonate in the skull or calcium phosphate in the long bones are products of excretion.



**Metals**, which the human being does not have as substances in himself, were overcome by him in the course of evolution (since the Saturn stage), e.g., the forces of **lead**. "And if you study the human **etheric body**, it has a centre for lead-rejecting forces in itself. This centre is approximate where the hair forms a crown (cowlick)... The lead-rejecting forces are there emitted." The human being can thereby become an enclosed personality. These forces also have "psychic-moral" significance: If they are overly weak, pathological inclination to external impurities comes into being.

**Magnesium** (force of magnesium), which is found as substance in the body, has significance as a consolidating force up to the second dentition, then those forces are overcome. Magnesium is a product of secretion as for example in **milk**. "Then there is a reversal to the age of 20. Thereafter the magnesium force is used for the finer consolidation of the **muscles**."

Steiner points to the old **doctrine of signatures** for plants and minerals. The forms of antimony or antimony oxide and stibnite (similar to the forms of the etheric body of simple plants). Antimony is receptive for etheric forces. Other example **coal** (earth) - **graphite** (lunar state) - **diamond** (solar state).

*Another statement of Steiner (after R. E. Maier): Graphite is a coal that was changed by the fact that cosmic forces have continued the work of the earthly ones. The cosmic forces have completely won the upper hand in the diamonds [lit. 26].*

**3(1/4/1924, Dornach) p. 29 5563**

**316-04**

Remark on the occasion of a breach in a **dam** that the **Archimedes principle** was not observed technically.

**4(1/5/1924, Dornach) 40ff. 5565**

**316-05**

With the process of **reincarnation**, the psycho-spiritual core attaches itself to the etheric body formed by the universe. The etheric body has the forces (e.g., forces of lead, of tin etc., see -03) which the human being does not have as substances in his physical organisation, with which he combines with conception. "The substances the human being does not have in the physical body are the most important for the constitution of the etheric body, so that processes of lead, processes of tin, processes of mercury etc. take place in the etheric body, before it unites with the physical body." From conception, more from birth on, "all the forces, which the etheric body had of the materials that were not anchored in the physical body, are transferred to the **astral body**. The etheric body then takes on those forms of forces, which the physical body processes in itself."

That is why the etheric body leaves its relationship with the surroundings of the human being to the astral body. And: "The astral body is intimately related to that which the human being is able to know. And at the moment... when you start not only absorbing theoretical, but real, internally processed medical knowledge, at that moment you stimulate those contents in yourselves, which the astral body already has, which only remain unaware, and represent the relations to the surroundings."

Examples of such relations: **gneiss - mica** ground (Alps, Siberia) has an effect on the physical local constitution of people born there. The rhododendrons (e.g., **Rhododendron ferrugineum**, **Alpine rose**) which grow on such a ground are in their substance intimately related to the etheric body, before it enters the physical bodies in such areas. Hence, one can produce a remedy from it. A specific remedy is sometimes found in regions where specific diseases occur. Similar relation between layers of the **early Permian epoch\*** in the ground and **laburnum (Cytisus laburnum)**.

\* German *Rotliegendes* = red coloured layers in Central and Western Europe, their colouring is caused by the mineral hematite.

**5(1/6/1924, Dornach) 53ff. 5568**

**316-06**

Instructions for the **meditation** on the relation of the human **head** (organisation of warmth,

**Saturn stage**) to the **plant** root, of the **heart (Sun stage)** to stalk and flowers, of the system of limbs and metabolism to flower and seed (Moon stage). Experiencing the movement of the plant root = movement of the **planetary system**, the movement of the region of stalk and leaves = **movement of the earth**, the movement of the region of flowers = movement of the **moon**.

The inner experience of the **elements**: fire - active will, air - courage, water - sensation, earth - thoughts.

6(1/7/1924, Dornach) 68ff. 5572

316-07

The **bony** system is the only system that is fully accessible to sense-perception and thinking, for the knowledge of the **muscular** system (fluid person) **Imagination**, for that of internal **organs Inspiration** is necessary. Those organs are formed by the airy element directly as the lungs or indirectly as the other organs. The formative forces of the airy element are active in the embryonic development, later they are forces of growth (comparison with **Chladni's\* sound figures** on vibrating plates).

\* *Ernst Chladni, German physicist, astronomer, and musician, 1756-1827.*

Only the bony system is built up by **elemental beings**, muscular system and organs by higher **hierarchies**.

The physical organisations are connected in the human being with the corresponding sorts of ether or etheric body: Warmth - heat ether, air (organism of air) - **light ether**, fluid organism - **chemical ether** (sound ether), earthy organism - **life ether**. That means that the highest kind of ether is connected with the "lowest" physical organisation, and vice versa: reversal of qualities in the human being.

Medical knowledge was mystery knowledge in former times, which was kept secret. "It cannot be denied that knowledge about **remedies** removes the strength of those remedies in a certain sense, and it is necessary for a serious physician to forgo in his own case to a greater or lesser extent the efficacy of the medicines which he uses for his patients, and to observe different ways of healing for himself."

7(1/8/1924, Dornach) 81ff. 5573

316-08

### **embryonic development**

With the instinctive remedial **magnetism** (Mesmerism), the Mesmerist works on his etheric body via his astral body, which has an effect on the etheric body of the patient, e.g., by **laying on of hands**. It is suitable for disorders that are more functional. Appealing the own will of healing is preferable. Mesmerism is not to be carried out as profession (decreasing healing capacity and then charlatanism in most cases).

Relation between **heart** and **uterus** like between sun and moon: "When a human being is living, he needs power of heart, when he comes into being; he needs reflected power of heart which comes from the female uterus."

On the question of the effect of pearls and **precious stones**. There is an effect (e.g., that of the sapphire with choleric temperament), but an entirely individual one.

The decay and the **section** of the **corpse** are without essential significance for the dead.

On the ability to get knowledge of the human being from his **hair**, iris (**diagnosis of the iris**), handwriting (graphology) or lines of the hand (**chiromancy**). On the **colours of hair** (black - iron process, blond - sulphur process which is still increased with redheads). These matters are pursued mostly in a dilettantish way, however, stand only at the end of true knowledge. Inspiration is necessary for graphology. "The peculiar thing is that you get the condition of a today's person from his handwriting as he was approximately seven years ago." Inspiration is also necessary for chiromancy: karma can be seen from the left hand, the qualities from the right hand of the person (leads into future).

Imaginative or Inspirative knowledge of **illness** may have a stronger effect for the healer than, e.g., vaccination (**smallpox** illness). That is a compensation for the non-effectiveness of remedies with therapists [see previous abstract]. This prophylaxis has to

be connected with affectionate courage of the healer. On the spiritual of illness which is expressed at the wrong place, in the physical organism. The Imagination of the serpent of the **zodiac**.

**8(1/9/1924, Dornach) 99ff. 5574**

**316-09**

Polarity of spraying, destructive forces of movement of **Saturn** (skullcap), and constructive, sculptural **lunar** forces (long bones). On **gold** and its relationship to the sun and etheric body.

**9(4/21/1924, Dornach) 115ff. 5691**

**316-10**

For the effect of a **mantra** one may consider the star constellation, however, it is not necessary. The Western **initiatory** way has emancipated itself from the cosmic as menstruation or ebb and flood have emancipated themselves from the moon, have only maintained the rhythm. The Eastern initiatory way goes back the way to the cosmic. Example: Buddha's posture by which "the whole relationship to the earth is immobilised." Meditation: the pupil eliminates the intellectual understanding "and has to take the contents of the meditation as it is given in its original wording at first."

Further explanations of the given meditations in lecture 10(4/22/1924).

Childhood illnesses as **scarlet fever** and **measles** are confrontations of the pre-earthly forces of periphery, which the human being brings with him at incarnation, and of the hereditary forces (model of the physical body).

The particular of living on milk and **digestion** of the child (especially up to the second dentition) in contrast to adults. The **chaos** with the formation of seeds of the plants, so that the etheric forces of the universe can have an effect. "As soon as it concerns life, it must pass through the chaos repeatedly."

**11(4/23/1924, Dornach) 145ff. 5700**

**316-11**

Explanations of a **meditation**. Shaping of the human being by lunar forces, which are modified by its constellation concerning the **zodiac**. "Very well formed, wonderful beings would arise, if only that were the case, but they all would be jellyfishes, as well as the human being was in past periods of the earth. In the **Atlantean age**, he was a kind of jellyfish." The influence of the **planets** must be added, in particular that of Mercury and Venus constellations. "If those did not co-operate with the lunar constellations, we would be born with a hydrocephalus. The organic **metallity** is thereby annexed to us..." The influence of the upper planets prevents that the human figure becomes rachitic.

The ensoulment of the human being by the cosmic forces of the **sun**, modified by the zodiac.

**Saturn** works less by its constellation than by the fact that its forces "are very strongly sucking into the earth." These destructive forces make place for the spiritual. The modifying forces of Jupiter and Mars achieve that the human being does not already become senile at the age of 30 years (period of Saturn).

On the planets **Neptune** and **Uranus**, which flew into our planetary system and, therefore, do not belong to it: "The **astrologers** still have a awareness of this in that they, really only use Uranus and Neptune for those human qualities, which go beyond the personal, for when human beings become **ingenious** or strive to go beyond the individual..."

**12(4/24/1924, Dornach) 160ff. 5703**

**316-12**

**Meditation** for the feeling cognition of the forces of Saturn, sun, and moon in the **measure** of **fever** (Saturn), in the **number** of **pulse** (sun) and in the **weight** of substance (of the substance that is not integrated in the case of illness as for example with diabetes, migraine etc.).

The original four **faculties** of a university (theology, medicine, jurisprudence, philosophy)

can be traced back to the four **Gospels**: “the fact that four men were sent out by Christ at first to announce Christianity to the world: the theologian Matthew, the lawyer Mark, the physician Luke, and the philosopher John.”

**Harun ar-Rashid** (later reincarnated as **Baco of Verulam**) and his counsellor (later reincarnated as **Amos Comenius**) prevented the necessary christening in the sense of Luke’s Gospel up to now. Arabism nurtured the last rests of mystery knowledge (Hippocrates). The Trinity of Saturn, sun, and moon was concealed as the Trinity of Father, Son, and Holy Spirit. The refusal of Trinity by Arabism and **Islam**: “...I mean the front sentence, which **Muhammad** did not speak, but which the angel spoke who inspired him, who was not exactly a superior angel, despite being very wise: ‘Trinity? Nonsense!’ – There is only one God whom Muhammad should proclaim.”

On the use of the **staff of Mercury, Raphael** (archangel) as **Christian Mercury**.

**12(4/24/1924, Dornach) 172ff. 5703**

**316-13**

On the free choice of one’s physician: “But the purely **ahrimanic** set up of **health insurance panel doctors** leaves karma completely out of the picture...” “They (health insurance funds) also have their good sides, in the way that the things which emerge in the world and aim to tempt and mislead people appear to be nice and shiny... The devil always appears in the guise of an angel. Anyone who sees the devil in devil’s figure in his **vision** can be sure that that apparition is not the devil ...”

**13(4/25/1924, Dornach) 174ff. 5705**

**316-14**

On the two possibilities of falling ill:

Astral body and ego combine too strongly with etheric and physical bodies (overly strong spiritualisation of those members): physical **illnesses**;

Astral body and ego take on an overly physical structure: **mental illnesses**.

“An ill person ... is transparent for the clairvoyant...; however, he beholds the psycho-spiritual penetrating into that transparency. With a human being, with whom ... the psycho-spiritual organisation takes on the structure of the physical-etheric, one notices in the way of sleeping that he becomes a ghost with regard to his psycho-spiritual... He continues to resemble his physical body. He does really become a **spectre** of his physical body.”

The tendencies of the melancholic and phlegmatic **temperaments** to connect astral body and ego with the physical-etheric structure, of the choleric and sanguine temperaments to press the structure of the psycho-spiritual entity into the physical / etheric. **Education** as curative process.

**--(3/11/1924, Dornach) 192ff. ----**

**316-15**

First circular, answers to questions:

Cavities of the **head** where the etheric predominates: “They are the actual vehicles of the **thoughts**, whereas the places which are physically completely developed are the vehicles of life in the head and suppress the thinking life. If their activity is too strong, fainting or hallucinations or similar things occur.”

On **media**: astral body and ego are not fully integrated in the system of limbs and metabolism of the etheric and physical bodies. The medium thereby becomes the sense-organ of spiritual perception, with which moral impulses are eliminated as with normal sense-perception, too. On the possible healing of such dispositions, e.g., using highly potentised injections of tobacco (**Nicotiana tabacum**) into a part of a sense organ (Eustachian tube, ocular cornea), however, that is very dangerous. See also 334/2(1/6/1920).

**Abortion**: the karma of mother and child is steered into another karmic direction only for a short time. “By contrast, there is great in the karma of the person undertaking the operation. And he has to ask himself whether he is willing in full awareness to take on himself something that would not have been there without such an intervention. But

questions of this kind are not to be answered in general terms...”

Risk of **tetanus**: injections of **Belladonna** D 30 together with *Hyoscyamus* D 15.

On the treatment of **buzzing in the ears (tinnitus)**: tinnitus “is based on the weakening of the astral body relative to the etheric body in the region of the bladder.” Therapy with the sap of **poppy** (*Papaver somniferum*, immature fruit), D 6 is recommended. The patient shall also try to transform “the passive devotion to the buzzing into active imagining.”

### 317 Education for Special Needs

Rudolf Steiner Press (2005). *RStA* (12 lectures)

1(6/25/1924, Dornach) 17ff. 5786

317-01

#### human development / reincarnation

The “normal” soul-life (**thinking- feeling- willing**) is only a mirror image. “The really permanent soul-life is behind; it makes its descent and passes through repeated earth-lives. And if we ask where it is in man, the answer is: it has its seat in the organisation of the body.”

The **system of nerves and senses** is a synthetic one, while it brings together all the activities of the organism. This synthesising is a destructive process. It is the other way round in the remaining organism, especially in the **system of limbs and metabolism**, in which is an analysing process, the different activities are kept separate.

The body of the first seven-year period of life up to the **change of teeth** is a model that is taken over from the parents. In the second seven-year period, the child has a body that is only built up by the psycho-spiritual that has descended (second body). Therefore, strictly speaking, **heredity** applies only up to the second dentition; the individuality appropriates it then and forms the second body. The child develops the individual forces in the second seven-year period with the trend to be comparatively shut off from the external world. This is overcome at **puberty** (third body) which is better called earthly maturity because of the awaking general interest in the outer world. After the third seven-year period, organic abnormalities no longer have such a strong effect on soul-life as in childhood, can be treated, therefore, as disease of the corresponding organ.

**Educators** deal with defects in thinking that are mostly defects in **will** (apart from hallucinations, obsessions). “We have chosen a defective body, one that is defective as the result of generations, in the spiritual world, though we have done in ignorance. The existence of defective forces of heredity means that before conception there was a lack of knowledge of the human organisation.” This is caused **karmically** and points to a previous life with little interest in the external world.

The harmful effect of **civilisation**: “Those human beings who live shut off from the world today will all of them at some time or other come down to earth with a lack of knowledge of the human organism, and they will choose ancestors who would otherwise have remained barren. It will be precisely those parents who tend to beget sick or feeble bodies who will be chosen, while those who would be capable of producing good bodies will remain sterile.”

Incompletely formed **liver** as cause of will defects. “It is preeminently the organ that encourages the human being to transform a deed which has been thought of into an accomplished deed.”

2(6/26/1924, Dornach) 31ff. 5788

317-02

**Thoughts** are not produced by man; rather the general **cosmic ether** is the bearer of (living) thoughts. The etheric body is formed out of it at **reincarnation**: “the whole store of living thought that man holds within him, he receives at the moment when he comes down from the spiritual world – when, that is, he leaves his own living element, his own element of living thought, and descends and forms human being, receives all that the person contains in himself as stock of living thoughts at the moment when he descends from the spiritual world and leaves his element of living thought..”

This living **thinking** in the human being stops the physical processes and precipitates matter: the **nerves**. “And these nerves, arising in this way as a product of living thinking but with the life in them being perpetually deadened all the time, become in consequence endowed with a faculty that resembles the faculty possessed by a mirror. They acquire the

faculty of enabling thoughts of the surrounding ether to be reflected in them; and this is the origin of subjective thinking, the superficial thinking which consists of reflected pictures, the thinking we carry within us between birth and death."

Illogical, distorted thoughts originate from the fact that the reflecting apparatus is not working properly due to an etheric body that is not formed in the right way.

Principle: any **human member** is influenced by the next higher one and only under such an influence that member can develop satisfactorily. Hence, it is important for the **education** of children (not only those of special needs) that the astral body of the educator has to work on the etheric body of the child. "And the undeveloped **spirit-self** of the teacher that does not come to his consciousness works on the ego of the child: "Education is indeed veiled in many mysteries."

"The astral body of the teacher must be of such a character and quality that he is able to have an instinctive understanding for the atrophies of the child's etheric body." This can be brought about, while he abstains from sympathy and antipathy and unfolds interest and compassion. He has to develop consciousness for the fact that he intervenes in **karma**, because otherwise compensation would take place only after the passageway through death in the next life "naturally." That needs inner courage of life: "We must be constantly thinking: I am doing something which the gods, otherwise, do in the life between death and next birth. The fact that you know this is of untold significance. Receive it as meditation."

3(6/27/1924, Dornach) 51ff. 5790

317-03

### sleep / reincarnation

Whereas mental illnesses of adults are not or only very difficult to be healed, they can be improved (example **epilepsy**) or healed by curative therapy in childhood.

Process of waking up: astral body and ego do not only grasp the physical body / etheric body. The ego has direct connection (not via the physical body) with the telluric forces (**gravity**, electricity, magnetism), also with the forces of levity (buoyancy) not via the etheric body, but directly, also with the airy element and a part of **warmth**.

The astral body is also connected not only via the etheric body but directly with that part of warmth which works on the etheric body, as well as to the light (**light ether**) that forms the basis of any **sense-perception**, furthermore to the chemical forces (**chemical ether**) and **life ether**. A feeble-minded patient is not able to grasp the world, after he has dived into his organism, because of the fact that an organ is so formed that he cannot produce any connection with the outside world by means of this organ. The person wakes up, however, does not get any **consciousness**: state of epilepsy. The ego-organisation and astral body are dammed up at the surface of the organs: **cramps** occur (especially congestion in the brain that can be, however, projection of stases in other organs).

Measures of **curative education** are to be tried instinctively. Exercises to control the external balance in cases of dizziness as concomitant. Nausea as indicator of the fact that the child cannot adapt itself to the watery element: swimming as remedy. Breathing exercises (connection with air) and too warm clothes if consciousness is disturbed.

Sign of the fact that the astral body does not intervene correctly is insensitiveness for **moral** (violence etc.). Here one has to go over from curative education to therapy using remedies like **belladonna (deadly nightshade)** and **sulphur**.

While the human being descends from his pre-earthly existence with correct system of thoughts, his **will** system is wrong "under all circumstances". "And this causes that we never descend to the earth with morality becoming physical people." The morality of the previous incarnation was used up in the life after death: "...we have to acquire morality always anew in each individual earth-life." Moral impulses go over in the child while learning **speaking, imitating**. This absorption can be disturbed if the psycho-spiritual organisation is dammed up in the physical one: moral defects.

This is karmically conditioned. It also finds expression in the formation of organs, e.g., in too narrow a brain. The radiations that come from the brain in the second seven-year

period of life are dammed up that way. No internal sympathy for moral originates (moral blindness). "Although there will be a great deal to be said against the charlatan **phrenology** that is commonly practised, a genuine phrenology really should be studied by anyone who wants to form his conclusions correctly about moral defects."

The realm of forming mental pictures (system of nerves and senses) is disposed as a "thievish" one; it wants to appropriate everything (tip to the **animals** that live more in the imagining life than the human being). However, the two other systems, or the will organisation are more receptive. If the trend of the imagining life slides down into the will organisation, harmless passion for collecting something (e.g., postage stamps) arises increased as "karmic-moral defect" in **kleptomania**. On kleptomania see lectures 8 and 9(7/3/ and 7/4/1924).

**4(6/28/1924, Dornach) 72ff. 5793**

**317-04**

On the problem of **karma** and intervention by **education** or **healing**: "We must never console ourselves: that is the patient's karma, and, hence, things are bound to take their course in such and such a way. We can say this about the external events that a person encounters on the path of destiny, but it is never possible to speak so in regard to the free flow of thoughts, feelings, and actions in the human being. For here karma can take different roads; karma can even be turned aside, so that it is fulfilled in some quite other way."

On **pre-natal education**: "So long as the child does not yet breathe, it is the education and the whole manner of life of the mother that is of importance."

**4(6/28/1924, Dornach) 76ff. 5793**

**317-05**

**mental illnesses / education for special needs (of the soul)**

On the symptom complex of "hysterical" disorder (in the broader sense) up to puberty (then it can turn more sex-specifically to **hysteria**) that is opposite to epilepsy. It is attributed to the fact that **ego** and **astral body** flow out from the organs. It is marked by a psychic flowing out in the surroundings and an internal sore comes into being: leads to fear and **depressions** (alternately with manic conditions). Expresses itself physically in excretions (**sweat, bed-wetting**) "Now everything that is caused by expansion of astral body and ego-organisation is connected with what meets us in the normal expansion of astral body and ego-organisation at **death**." "And it belongs already to the esoteric side of our work to acquire a smell perception and to experience how the **aura** of such children smells differently from the aura of normal children. There is really something faintly corpse-like in their auric sweatings." Consolidation of astral body and ego can be achieved by the educator who must not tend to be "jumpy" or **fidget** (from which shock effects may ensue), but cause salutary shock effects by deliberate changes of the lessons. Words of comfort and observant help are important in depressive phases.

**5(6/30/1924, Dornach) 88ff. 5798**

**317-06**

On the different "arrangement" of the **members** in the **system of nerves and senses** and in the **system of limbs and metabolism**:

"And in fact this is how things really are in man. In the head organisation the ego hides itself right inside, the astral body is also comparatively hidden, while outside, showing form and shape, are the physical body and the etheric body, giving form also to man's countenance (centrifugal arrangement).

However, in the system of limbs and metabolism the ego is on the outside, vibrating all over the organism in its sensibility to warmth and to touch. Proceeding inwards from the ego, we have then the astral body vibrating in an inward direction; farther in, it all becomes etheric; and finally, in the long bones, it becomes physical" (centripetal arrangement).

Impressions of the ego and astral organisation in the head organisation continue to vibrate in the ego and astral body of the metabolic system. "If it were not so, we would



have no **memory**. We owe our memory to the fact that all the impressions we receive from the external world have their reflections, their mirror-images, in the metabolism-limbs system.“

If the lower system is constitutionally weak, the impressions cannot be stamped deeply enough into the lower system. This can be the reason for the appearance of **obsessions** in childhood (later **paranoia**). This weakness is to be explained materially through the fact that the right amount of **sulphur** is not contained in **protein**. If too much sulphur is contained, the impressions are absorbed too strongly and are then not available. **Colour of hair** as a sign of sulphur richness (blond, red). Psychic phenomena are internal excitement and external intellectual apathy. On measures of curative education for both categories. These can be supported by **diet**: roots, rich in salt, for children who are rich in sulphur, food consisting of (aromatic) fruits for those children who are poor in sulphur; in pathological cases sulphur as remedy.

Except the fact that the upper and lower organisations are not in right accordance, there can also be the condition that the members do not fit well together throughout the whole human being. An indication for this is that certain movements of the legs cannot be carried out (depressive-melancholic moods, tendency of **mental deficiency**) or the limbs and fingers are permanently in motion (tendency of **mania**). Beside curative education **eurythmy therapy** is recommended in these cases.

**6(7/1/1924, Dornach) p. 107 5800**

**317-07**

The front part of the **brain** or the **head** organisation is that which “has its substances supplied to it from the rest of the organism. What is deposited here in the way of substance – not forces, but substance – is derived entirely from external **nourishment**. Here, on the other hand, (at the back) substance begins to be supplied, not from food, but from that which is received through **breathing**, through the **senses**, etc., and is cosmic in origin.”

**6(7/1/1924, Dornach) p. 112 5800**

**317-08**

Lack of **dexterity** is to be led back to the fact that only the bony system, but not the **muscles** can be properly grasped because ego and astral body are not fitted correctly (today caused by intellectualism). “And the ability of the astral body and ego-organisation to insinuate themselves into the muscular system is in our time very small. How is this? The root of the trouble lies in the fact that this intellectual age of ours is not devout, is not genuinely **religious** in character... But now, the development of the muscles attached to the bones depends on the presence in the world of great men who are revered as examples, as heroes. As soon as a human being can look up, even if only in thought, to great souls and see in them his pattern and example, then a right contact begins to be established between his muscular and his skeletal systems.”

**6(7/1/1924, Dornach) p. 117 5800**

**317-09**

The general effect of remedies depends on the kind of administration: oral – effect on the **limbs-metabolism system**, parenteral (by injection) – effect on the **rhythmical system**, and external as embrocations, baths or washes (in the discussed case **Levico** mineral water was used) effect on the **system of nerves and senses**.

**6(7/1/1924, Dornach) p. 118 5800**

**317-10**

Extract of the **hypophysis** (pituitary gland) supports the forces that flow out of the head especially in childhood and has a harmonising effect on the limb system. As injection together with **honey**: see lecture 9(7/4/1924).

7(7/2/1924, Dornach) p. 120 5803

317-11

On the occasion of the representation of a handicapped nine-year-old boy who talked to his forefinger as a real being and imagined to be a lion now and again.

The **astral body** does not immerse completely in the physical body and there remain rests of it behind. "Then of course it can happen that this piece of astral body, which is left hanging out loose, becomes ensouled by an objective **elemental being** from the world outside." Further: "Supposing you were to draw your astral body out of your physical body, so that you no longer had it pulsating there in its entirety within your physical body, then that astral body of yours would begin to show itself in all possible metamorphoses, it would begin to assume **animal-like** shapes. For when the astral body loosens itself from the physical and etheric – it may be still quite near to them, it may perhaps be still half or even three-quarters united with them – but is in a way independent of them, it begins to manifest in animal form."

9(7/4/1924, Dornach) 154ff. 5808

317-12

**Hydrocephalus** occurs when the embryonic state continues in the post-natal life. Different therapeutic measures are explained in case of a one-year-old child. In this context, on the different effect of quartz and gneiss: "In **quartz**, the forces are strongly radiant in their working, sharp and spearlike; whereas when the same forces are dispersed as in **gneiss**, they are mild in their action and spread out in the organism, reaching the periphery more easily." Further: baths with meadow **poppy** (**clap poppy**, **Papaver rhoeas**) for calming down the system of nerves and senses in the will region. Nutrition with flower **nectar**. Injections of **lead** that support the destructive forces.

9(7/4/1924, Dornach) p. 165 5808

317-13

**curative education / angeloi**

"The moment we begin to speak of **education**, we have immediately to make our appeal to spirits who have developed the **spirit-self**. And whenever we try to elucidate what lies hidden in speech, we are actually describing the spirit-self. I would therefore recommend anyone who is setting out to educate abnormal children to meditate upon what he can read in our books on the spirit-self. ... It is a prayer to those spiritual beings who are of the same kind as the genius of **language**. Such spiritual beings are verily present among us."

10(7/5/1924, Dornach) 172ff. 5811

317-14

Suggestion for the therapy of a 15-year-old **epileptic** boy: belladonna and algae. **Algae** (and **fungi**) have special relationship with the watery and airy elements of the earth. These plants have a great attraction on the sulphur, which is included in these elements. "These plants are thereby suited especially well if one brings in them to the rhythmical organism (parenterally) to harmonise the astral body and the etheric body." If the ego-organisation grasps the astral body too strongly and does not leave it into the etheric body, fungi are recommended. If physical and etheric bodies do not let in the astral body, algae are indicated.

*Albrecht Strohschein in lit. 18, p. 220: Algae and even more fungi strongly attract the astrality of the surrounding air. One can attract healthy astrality and suppress bad astrality by means of algae injections (Lauenstein, 1924).*

10(7/5/1924, Dornach) p. 181 5811

317-15

The juice of **tobacco** (**Nicotiana tabacum**) counteracts deformation, given orally or as injection in homoeopathic dilutions (D 6 to D 15).

10(7/5/1924, Dornach) 182ff. 5811

317-16

**human members**

On the phenomenon of **albinism** (too much sulphur and not enough iron in the periphery), depending on territory and seldom on **constellations** of the outer planets (Saturn, Uranus, Neptune) at conception or birth (**horoscope**).

Further explanations in the next lecture 9(7/6/1924), therapeutical suggestion: wrapping the body with finely distributed pyrite on thin paper (iron radiation).

In lecture 11 on the relations between the strongest **planetary** forces (including **sun** and moon) and the ninefold human being discussing other cases of treatment:

physical body – sun  
 etheric body - moon  
 sentient body – Mercury  
 sentient soul – Venus  
 intellectual soul – Mars  
 consciousness-soul – Jupiter  
 spirit-self – Saturn  
 life-spirit – Uranus  
 spirit-man – Neptune

**12(07.07.1924, Dornach) p. 208 5816**

**317-17**

A **substance (remedy)** has a greater spiritual effect on the child than on the adult. “The virtue for the child of the mother's **milk** lies in the fact that there lives in it what was called in the archaic language of an earlier way of thought the good **mummy** in contrast to the bad mummy that lives in other products of excretion. The whole mother lives in the mother's milk.” The astrality contained in it is related to the cosmic astrality that wraps up the **plant** in the flower region.

**347/2(8/5/1922)**: Instead of mother's milk donkey's milk can also be given. The negative effect of artificial milk.

### 318 Broken Vessels

*Anthroposophic Press (2003). RStA (2 x 11 lectures)*

**2(9/9/1924, Dornach) 27ff. 5908**

**318-01**

#### mental illnesses / saints

Different stages or consequences are described if **human members** do not mesh properly:

- (1) Ego-organisation does not sit properly in the astral body: sense perceptions become dim, and thoughts become more intense and more coloured, have almost the character of weak impressions. After-effects also during sleep.
- (2) Ego and astral body are not completely in the physical and etheric bodies: sense impressions fade away and a kind of "dizzy dream state" arises. Moral impulses (e.g., charity, reinforced feeling of sin) can appear, often confused, but with special strength. There are abnormalities in the ductless glands and their hormone secretion (pineal gland; pituitary gland, **suprarenal glands** etc.).
- (3) The etheric body does not entirely penetrate the physical body permanently or occasionally, is closely united with the other members. Such a man is mentally retarded – looked from without – or becomes addicted to insanity under "normal" conditions, however, has often astonishing religious cognition. This phase is called, e.g., "**rest in God**".

Some people run through these different stadia during their life due to **karma**. The first stage is such of searching for self-knowledge, active meditative life: "**active prayer**" or the first **dwelling place of God** (presence of spiritual beings is experienced). The second stage = the second dwelling place of God. The third stage of magnificent inner vision (third dwelling place or house of God), the fourth stage of passive meditation, "**rest prayer**" (fourth dwelling place of God).

People who are inclined in such a way were guided by the **Catholic Church** or its priests and were often taken over as nuns or monks. Example: Saint **Teresa of Jesus (Avila)** (1515-1582). Many such spiritual experiences have flowed into Catholic theology. The same applies to the relation of the **Pythias** of the oracles of **Delphi** to their priests.

**3(9/10/1924, Dornach) 39ff. 5911**

**318-02**

Further explanations concerning **Teresa of Avila** as a karmically conditioned individual development between pathological states and natural **initiation**. Anthroposophic interpretation of her experiences and **visions**. On her feelings of **pain** and bliss at a certain stage: "Ordinary sense-perception and ordinary thinking grasp hold of the physical world. The spiritual world is grasped in the opposite way. The path to it is through pain. The moment the physical body exerts resistance, intense pain is there. But the moment the pain is taken hold of by the spiritual world, the moment the spiritual world enters, the pain is transformed into that feeling of bliss." Only people with strong etheric bodies are able to experience that.

**4(9/11/1924, Dornach) 53ff. 5915**

**318-03**

#### human development / destruction-building up

On the question of man's **responsibility** for his actions as important question for the physician and the priest. **Heredity** is only effective in the first seven-year period of life up to the **change of teeth**. The inherited body is only a model, it is exchanged materially. Later replacements in the same rhythm of time are no longer so complete.

On the **sense-perception** of the child: it absorbs the spiritual of the world (spiritual beings with ego-nature = hierarchies, but also the group souls of animals and elemental beings). “And out of these spiritual forces, out of these mighty spiritual dynamics the child forms a second body from the original model” up to the change of teeth. The **etheric body** is active there. It is relieved after the second dentition, and a part of it becomes free for the soul-life (memory). The forces with which the etheric body works in this time are **sun** forces. The **moon** forces work during the second seven-year period up to **puberty**, “they are identical with the forces of our **astral body**.”

These forces become free for the soul-life after puberty. The “much more delicate” forces of the **planets** are absorbed in the third seven-year period and then the forces of the **fixed stars** work in the fourth period: “Then the human being pushes against the **crystal heaven**; and that is severe.” The human being will no longer receive anything from the cosmos from this point of zero on, but must develop from the forces of his body. “If this point lies too far back toward youth – that is, if the world ceased too soon to give its forces to some person – one may perhaps find that the person suffers easily, even though to a small degree, from **obsessions**. The soul is becoming rigid and cannot be held fully accountable for its deeds. If this point comes late, the question will be whether that person is not hindered by his/her inner nature from developing complete freedom of soul, whether he/she is too rigid physically, and that is why you cannot ascribe full responsibility to him/her.”

5(9/12/1924, Dornach) 67ff. 5919

318-04

#### mental illnesses / reincarnation

On the pathological stages of the soul, which are opposed to those of the so-called saints [see abstracts -01, -02].

Stage 1: The astral body draws the weak ego-organisation to the rest of the organism: the consciousness of the waking state is darkened to a dream condition. Symptoms: automatic speech telling about everything with precise reproduction of details, however, without mental penetration. Inability to harmonise his limbs-will system with the external relations, the person wants to follow own will impulses only. Therapy: not possible at once. One has to pay attention in the age between second dentition and puberty whether the child is precocious (astral body draws the ego down too early), and take appropriate **education** measures.

Stage 2: The etheric body draws astral body and ego in too strongly. Too much astrality is in the organs (corresponds to the visionary state of saints): **cramps**, **epilepsy**, loss of memory, split consciousness (schizophrenia), and **mental deficiency** (idiocy).

Stage 3: The physical body also becomes weak like the other members (partly karmically caused). The human being becomes insensitive to his physical body, becomes a part of the outside world, (“rest in nature,” corresponds to the stage of the saints “rest in God”). Forms of **paranoia**.

Stage 2 can announce itself with children before the second dentition through too great a cleverness and thirst for knowledge. Stage 3: mental retardation that is usually called congenital but is really conditioned by karma: “... an incarnation spent in such mental dullness can, under certain conditions, even have a beneficial place in a human being’s karma, although it may mean misery in that one incarnation.” However, stage 3 can also develop from stage 2 if stage 3 shines already into the first seven-year period (ego-organisation develops too early and overwhelms the physical body). Here the proper education has to start too.

Criticism of Fröbel’s (1782-1852, educator, founder of the first kindergarten) **kindergarten** education that is based not upon imitation but anticipates matters which are right in the second seven-year period. Tip to the **youth movement** (wanderlust) of that time as result of such an education.

6(9/13/1924, Dornach) 81ff. 5924

318-05

**health-illness / life after death**

The old conception of illness: cause is a spiritual error or failure (**sin**). The human being becomes ill = is “possessed” by an alien elemental being. The opposite interpretation today (tip to psychoanalysis): Sin comes from an illness that is based on a material process.



On the necessity to include the last incarnations into consideration, too. The destiny of Ferdinand **Raimund** (1790-1836, Austrian playwright and actor), the interplay of visionary ingenuity and pathological conditions (both aspects are described in the previous abstracts), due to an incarnation in South-eastern Asia, marked by great spiritual interest and great **animal cruelty**. Raimund’s ingenuity as an effect that works from the previous life on the system of nerves and senses; his pathological fear was based on the aftermath of a repentant life between death and new birth in the rhythmical system, in irregularities of breathing which attract **elemental beings of fear**. His suicide was not a suicide in the usual sense, but a conclusion of karma.

On the necessity for certain people to complement the physical **healing** process with **Communion** “so that what had been brought into disarray in their karma can be put in order again.” However, the physician has to be convinced that karma can have an effect on an illness. “Then his healing mission will be the other half of divine

service, it will have a religious dimension. He will learn to regard himself as partner of the priest.”

7(9/14/1924, Dornach) 96ff. 5928

318-06

The inhalation process is creating the human being continuously; it contains “formative forces, appropriate to our own being. If sometimes we have **breathlessness**, some alien **elemental being** is lying across the path of our **breathing**.” The entire process is influenced by the activity of the **astral body**. The activity of the **etheric body** is included in the exhalation process.

The activity of inhalation is regulated by cosmic **astrality** during **sleep**. “The cosmos has the remarkable attribute. You find that it holds a healthy relation to earth conditions if you go far enough above the earth. Close to the earth there are all kinds of influences through climate and other circumstances that can make the cosmic astrality abnormal. The inner astrality of the human being can also become abnormal due to other processes....”

The human being absorbs or breathes in **warmth** together with **light, chemical** and **life ether** by means of the system of nerves and senses (**sense-perception**). Exhaling occurs inwards and is transferred to the (normal) inhalation process.

“Then it will be understood how **yoga** could come about in earth-life: that is, by disregarding the sense life that takes its course at the periphery. In the practice of yoga, activity goes entirely into a conscious inhaling process; what lies behind it, namely, sense-perception, is made the object of consciousness through the breathing activity.”

The process of exhaling combines with digestion, while the rest of exhalation activity forms the metabolic forces.

The light taken in with warmth goes up to the area where the inhalation process starts, and becomes activity of **thinking**. The chemical ether goes up to the border between inhalation and exhalation (basis of **feeling**). Where exhalation leaves behind digestion, is the border of life ether (basis of **willing**). Physical correlatives: nerves – arterial blood

circulation – venous circulation – **lymph** system. Completed **karma** shines in the incoming elements, nascent karma forms from below (lymph). “Between past karma and nascent karma, in between stands the human earth-life, which ... is a damming-up between the two.”

**8(9/15/1924, Dornach) 107ff. 5932**

**318-07**

### **planets**

On the forces of the **sun** (stem), Venus (flower), and Mercury (leaf) working on the **plant**, and the opposite forces of moon, Saturn, Jupiter, and Mars counteracting them.

Solar forces enter the human being with the refined breathing, with **sense-perceptions**: past karma is streaming into us. The lunar forces are effective in the lymph: future karma is streaming out. The solar and lunar forces are characterised: The sun gives in love; moon wants to draw the human picture out of man. “It can remain in humans if the solar forces are brought in deeply enough from another side. Then the form remains in the human being; then an embryonic life begins. **Fertilisation** consists in nothing but that the sun forces are drawn down to where the lunar forces intervene in the lymph. Thereby the image that would otherwise go out takes hold of physical matter in the human body“: physical birth (reproduction).

Mars, Jupiter, and Saturn support the sun forces. They stop the different etheric forces in the human being. The moon forces are changed by the Venus forces into soul forces of love. The Mercury forces lead the lunar forces into the upper solar forces: spiritual birth (**baptism**).

**Sacraments: Communion**: the person takes share in the psycho-spiritual effect of the sun. **Extreme unction** (anointing): the supporting planetary forces are added to the sun forces. **Confirmation**: the macrocosm is planted as picture into the human being. The curative effect of the sacraments against sinking into the physical, **remedies** as the other pole against the overly strong spirituality (illness).

**9(9/16/1924, Dornach) 119ff. 5936**

**318-08**

### **mental illnesses / destruction-building up / health-illness**

The processes in the physical body (without the influence of ego / astral body) go on during **sleep** like those in the mineral realm, accordingly those in the etheric body as in the plant kingdom. They are not adapted to the human being, are destructive processes that are the condition of man’s psycho-spiritual existence in the awake state. They cause illnesses if they prevail. Mentally retarded patients dive in illness processes, because their astral bodies and egos do not combine enough with the other members during the waking state. On mineral and herbal remedies.

On **somnambulism**, dreaming of one's own illness and its remedy. In former times (temple-sleep), this was practised systematically.

On **materialism** and **spiritualism** as illnesses. **Sin** causes illness not in this life (like in former times), but in repeated lives.

**10(9/17/1924, Dornach) 133ff. 5940**

**318-09**

The rhythm of the **Platonic year** (approx. 25,920 years) and the **breathing** rhythm (= small breath, approx. 25,920 breaths a day), the day-and-night rhythm (= larger breath, 25,920 days of the average life of 72 years). If a world day is equated to 72 years (life – death = largest breath), the world year (approx. 360 world days) of 25,920 years results again.

The creative work of macrocosmic **cold** in the **system of nerves and senses** and that of **warmth** in the **system of limbs and metabolism**. Conclusions from it for finding **remedies**.

World and man are ordered according to **measure, number, and weight**, but only up to a certain boundary where something irrational intervenes as for example in **meteorology**,

the **comets** in astronomy (**chaos**).

11(9/18/1924, Dornach) 147ff. 5948

318-10

### Trinity

On the renewal of the old mystery medicine. The path of the old initiation through the elements to the **upper and lower gods**. Lower gods = going into the physical body (corresponds to the physical illnesses pathologically), upper gods = going into the spiritual (corresponds to the visionary way of the saints, or pathologically to mental illnesses). Lower gods = subnature = **Father God**, upper gods = supernature = **Holy Spirit**. **Christ** is the mediator for both worlds since Golgotha. Healing process of physical illness: the sick person is led from subnature to nature (Christ) by his physician: Christ's way to Golgotha (healing of whole humankind). The priest has to lead the human being from death into the spiritual world: Christ's way since Golgotha (mediation between Christ and the Holy Spirit).

## 319 The Healing Process

SteinerBooks (2009). **RSIA** (10 lectures)

1(8/28/1923, Penmaenmawr) 6ff. 5412

319-01

On **antimony** and antimony mirror (antimony bloom?\*), its effectiveness with blood **coagulation**, abdominal typhoid (restoration of the rhythm between etheric body and astral body). On antimony forces in the organism and the opposite proteinising forces.

*\* Antimony mirror is produced by distilling antimony under exclusion of oxygen and condensing it at a cold surface. One uses this preparation medically. Against it, antimony bloom is antimony trioxide and is sublimated and deposited when antimony is burnt in the presence of oxygen.*

**Quartz** or **silicic acid** as **remedy** if the system of nerves and senses is too weak, so that, e.g., the digestive activity breaks through towards the head like in the case of **migraine**. Silicic acid produces the right relation between the ego and astral body in general.

**Phosphorus** hinders the intensity of the internal, organic combustion processes, as for example with **tuberculosis**. In the case of osseous tuberculosis one adds calcium compounds (salts), copper salts with small intestine tuberculosis, and iron with lung tuberculosis.

**Lime** (best of all as excretion of animals, like **oyster shells**) orders the relation between etheric body and physical body.

The importance of the different **plant** parts as remedies regarding the threefold human being.

The different applications of remedies according to system. Those for the system of limbs and metabolism are administered internally, those of the rhythmical system parenterally, those for the system of nerves and senses externally (ointment, bath).

2(9/2/1923, London) 21ff. 5419

319-02

**Remedies:** substance is essential for remedies of the **system of nerves and senses**, the physical process or lab process to which the substance was subjected is important for those of the **system of limbs and metabolism**.

On **hay fever**: the system of nerves and senses predominates in childhood which expresses itself in **exudative diathesis** and can turn later to hay fever. Grass pollens are not cause but a parallel phenomenon in nature: Hay fever then "originates from the fact that the human organism is exposed and especially sensitive to the same atmospheric conditions, to which the Gramineae are subjected while blooming." The inwards directed process of fructification among fruits with leathery skin (**lemon**, **quince**) is opposite to this



peripheral process of fructification of the Gramineae. If this process is continued in the lab, one receives the corresponding (parenteral) remedy. See lectures 5 and 9 (11/15/1923 and 7/24/1924).

Case of a process, which works in the same direction: the root of **chicory** (*Cichorium intybus*) contains silicic acid and alkaline salts. Their formation process is an imitation of bile formation in the human being. Indeed, the herbal remedy also works already, but healings “are seldom lasting because the process that takes place in *Cichorium intybus* is bound up with the lability of the plant itself. When it is introduced into the human organism, it undergoes such a change that it is no longer recognisable.” Therefore, Steiner recommends a lab preparation of silicic acid, alkaline salts and a resinous binding agent. “The activity that is introduced into the human organism when the resulting remedy is administered via the digestive tract does not involve the same substances as bile secretion, but as a process it is the same as bile secretion in relationship to the sensory-nervous system.” See lecture 5(11/15/1923).

On a remedy for **migraine**: Formation of silicic acid and sulphates as process in **horsetail** (*Equisetum arvense*), which is opposite to the process of migraine. However, this process is not used directly, but is animalised before: Silicic acid and sulphur is brought together with iron in the lab. “The result is a preparation whose efficacy is based on how it is produced.” See lecture 6(11/16/1923).

**3(9/3/1923, London) 49ff. 5420**

**319-03**

On **antimony** and antimony mirror as a remedy of abdominal **typhoid** (see lecture 6, 11/16/1923). **Cancer** formation: forming a sense in some inappropriate part of the human body (see lecture 6). Process of forming **sense organs** is the latest in evolution.

On the date of **geologic** ages: “Geological calculations, though they are incontrovertibly logical, do not correspond to reality, because earth did not exist millions of years ago. The earth did not exist then any more than I existed three hundred years ago in the physical human form suggested by my calculations.”

On the origin of **trees** as an atavism and the developmental process of the **mistletoe** (*Viscum album*). “If we incorporate the *Viscum* process into the human organism – especially if we inject it directly into the circulation – we send the human body back to an early stage of its evolution on earth, counteracting the most recent processes.”

**5(11/15/1923, The Hague) 78ff. 5482**

**319-04**

“If we are aware of the wonderful connection between iron and certain salts and components of plant mucilage in *Anisum vulgare* (*Pimpinella anisum*), we can also recognise that one of the functional elements in **anise**, and especially in its seed, is the same as certain hyperinflammatory disease processes in the blood. We can relieve the blood of these disease processes by using an appropriately produced preparation that imitates the relationship between plant mucilages and iron in anise.”

**6(11/16/1923, The Hague) 84ff. 5484**

**319-05**

On the cooperation of a process, “similar to that of **silica**“, and another process, “similar to that of **phosphorus**“, in the **eye** or in the sense organs through which ego and astral body can work into the physical structure of the sense organ.

The **silver** process in the processes of the abdominal excretions. Its significance in the **embryonic development** (differentiating in the forms, centrifugal) and the opposite one of phosphorus (from the uterus and chorion, erasing forms, centripetal).

Similar polarity in the rhythmical system and in the system of nerves and senses between **calcium carbonate** and phosphorus. Calcium works likewise centrifugally, eliminating fluids and gases (exhalation), driving out warmth. Phosphorus is the “propelling engine for inhalation,” works warming up on the system of nerves and senses. Therefore, calcium works in such a way that astral body and ego can enter the human organism. If both are

tied up to the physical body too strongly **sleeplessness** (insomnia) will result. This can be counteracted by phosphorus, to a lesser extent by **sulphur**.

**6(11/16/1923, The Hague) p. 101 5484 319-06**

Answer to question on **brain** and **digestive** process. On **lead** processes. On the behaviour of lead: "Then we get images that confirm what becomes evident to anyone who can observe the **aura** of lead, which is similar to the aura of the brain's nerve tissue."

**8(7/21/1924, Arnhem) p. 131 5843 319-07**

About the difference of **sense-perception** of man and **animal** at the example of the **eye**. "In an animal, the process of visual perception pervades the entire body, as is evident on closer examination of the structure of the animal eye. In humans, sensory perception remains concentrated on the surface or periphery to a much greater extent. Subtle structures in the eyes of animals, which are usually present only on the etheric level in higher animals, suggest that sensory perception penetrates animals more deeply than humans. In the eyes of certain lower animals (certain fish), we find structures such as the **falciform process**, also present in etheric form in the higher animals, or the pecten (birds, reptiles). The degree of blood perfusion in these organs shows that the animal eye participates in the animal's overall structure to a considerable extent, while the human sensory-nervous system relates to the total body in a very different way." See 73/3(11/12/1917, Zurich, interrogative answer).

**8(7/21/1924, Arnhem) p. 131 5843 319-08**

On the differentiated **silicic acid** process in man and the oxygen **breathing**. "This rhythmical process, however, is underlaid by a different and subtler process in which the oxygen that moves upward toward the head and the **sensory-nervous system** combines with silicon to form silica. Carbon dioxide production is essential to the metabolic system, while internal production of silicon dioxide is essential to the sensory-nervous system. The latter process, however, is too subtle to detect with our instruments, although methods are available that will eventually permit its detection."

**9(7/24/1924, Arnhem) 140ff. 5850 319-09**

The opposite effects of **lead** and **silver** in the human being: both drive the ego-organisation and astral body out, lead from the **system of nerves and senses** [see lecture 11( 8/29/1924)], silver from the **system of limbs and metabolism**.

**Iron** as a remedy in the human being. "This metal prevents the astral body and ego from uniting too strongly with the physical body and etheric body."

On **migraine**: the ego-organisation does not penetrate the white substance of the **brain** correctly. "The physical and etheric organisations fall out of the ego-organisation, and a sort of foreign organisation fits to the human organism." The grey matter of brain is not more important, but is connected even more with nutrition. If the ego withdraws from the white substance, also the grey substance succumbs to disorder: "The ego-organisation begins to withdraw from the central part of the brain and the astral organisation from the brain's periphery. The entire functioning of the human head shifts. The central part of the brain (white substance) begins to serve conceptual activity to a lesser extent, becoming more similar to grey matter and developing **digestive** activity of a sort that should not occur, while the grey matter itself becomes more of a digestive organ than it is meant to be and secretes too actively." The ego-organisation is brought by silica back into the central parts of the brain, the rhythmical integration of the digestive process is regulated by iron in the grey substance, sulphur regulates digestion out of the digestive system that is also disturbed in this case.

On the harvest time of **medicinal plants** at the example of **gentian root (Gentiana lutea)**, effective with dyspepsias only if harvested in spring and not in autumn.

On cancerous **tumours** and **inflammatory** states. **Mistletoe** as remedy for cancer.

10(8/28/1924, London) 168ff. 5890

319-10

**Cancer**: the etheric body predominates, which is not forced back by astral body and ego.

If the astral body predominates, the ego-organisation is too weak: Example **Graves' disease** with its symptoms: abnormal cardiac activity, goiter (thyroid gland), protrusion of eyeballs, sleeplessness, and nervousness. In the next lecture: Therapy with **chalcocite** for the refreshment of the ego-organisation.

11(8/29/1924, London) 172ff. 5892

319-11

Effect of the **remedies** from different **physical realms** on the human **members**: mineral and ego-organisation, herbal and astral body, animal (example pituitary gland) and etheric body. "It is interesting to note that anything transferred from one human being to another has a purely physical effect and is significant only for the physical organisation of the receiver. For example, the effect of receiving a **blood transfusion** from another person is purely physical. This phenomenon was very easy to study during the transition from human **smallpox vaccines** to cowpox vaccines. It was possible to trace directly how the effect shifted from the physical body up into the etheric body when animal vaccines began to be used."

On the therapy of **cancer**: One can invigorate either the astral body by means of a herbal remedy or suppress the rampant etheric body by means of an animal remedy. The former way was taken using **mistletoe (Viscum album)**. The etheric of the host tree which moves into the mistletoe. "The mistletoe as a foreign substance takes over for the cancer's rampant etheric substance of the carcinoma and strengthens the effect of the patient's astral body by suppressing the physical cancer, causing the tumour to disintegrate."

*References to lectures of CW 319 in 312-06, 313-08, 314-06, 314-18.*

## Lectures on Science

### 320 The Light Course

Anthroposophic Press (2001). **RStA** (10 lectures)

1(12/23/1919, Stuttgart) 15ff. 3935

320-01

Three starting points of modern **natural science**:

- (1) Classification of natural phenomena and beings in species, genus, categories etc.
- (2) Phenomena are traced back by **experiments** and conceptual processing to their causes which mostly have an unknown or hypothetical character, as for example the explanation of colour by means of certain wavelength while the former is considered as being **subjective**, the latter as **objective**.
- (3) Setting up natural laws, which subsume certain phenomena. Kepler's three principles as example.

**Goethe's** view of nature: He stops within the phenomena, does not lead them back to unknown causes. A difference between objective-subjective does not arise for him. He tries to collate the phenomena in such a way that they explain themselves and go back, in the end, to the simplest phenomenon, the **archetypal phenomenon**. He does not attempt to attain physical laws but a rational description of nature.

On the **mathematical** view of nature: "**arithmetic** is something that people grasp purely through themselves." It does not relate to the outside world at first. In addition, **geometry** is something that still arises from the human inside. It is then applied only on nature as well as arithmetic. That goes also for **kinematics**. The difference between a parallelogram of movements and a parallelogram of forces: the masses or forces of the latter must be measured (**mechanics**), thus empiricism is inevitable. However, the concepts of the movements can be directly applied (without empiricism) to natural phenomena.

Modern natural science counts on the forces going out from certain points or force potentials. However, the phenomena of life cannot be studied by means of these central forces, because even the inorganic is not completely controlled by these. This holds true only for the products of human **technology**. The forces of the living have no potential; they are **forces of circumference**, universal forces that cannot be calculated. One can compare the transition from lifeless to living nature with that from kinematics to mechanics.

2(12/24/1919, Stuttgart) 33ff. 3938

320-02

#### Archimedes' principle

Attempt to bridge the contrast between **kinematics** and **mechanics** via the human being. Derivation of the equation:

$$f \cdot d = \frac{m \cdot v^2}{2}$$

(f = force, d = distance, m = mass, v = velocity)

The right part of the formula is kinematic ( $v^2$ ), purely countable. What corresponds to  $m$ ? If mass, i.e. pressure, has an effect on man, he will lose consciousness at the concerning place partially. "When we write  $m$ , we write something in nature that cancels our **consciousness** out when united with it – that is, it puts us partially to sleep." Therefore, the human consciousness can probably embrace  $v$ , the kinematic element, but not  $m$ . "Here you have a real relationship to the human being." Even if he cannot live with his consciousness in it, thus, nevertheless, he lives in it with his whole person, namely with his **will**.

The example of **buoyancy** that the **brain** experiences by its flotation in the **cerebro-spinal fluid**, so that it presses only with 20 g instead of about 1,250 g on its base. The

human intelligence lives in this buoyancy, the unaware will that prevails, otherwise, in the gravity of the body is effective only in the remaining 20 g. The corresponding part of the **etheric body** is not overpowered by matter, but is relatively free thanks to the fact that matter is largely eliminated in the brain.

When the human being is exposed to **light**, his consciousness becomes more awake.

Experiment: a beam of light is sent through a prism, filled with water (pointing down). The image of the light is deflected upwards after passing the prism and is no longer a perfect circle but somewhat elliptic (vertically). Its upper verge appears in blue-violet **colours**, the lower verge in yellow-red colours. These hemlines come together if the beam of light is narrowed, and the green color emerges in the centre and with it the well-known (Newton) **spectrum** of colours. The prism as semi-opaque medium that darkens light. Colours come into being due to the interplay of brightness and darkness, while once darkness moves into brightness: blue-violet or brightness overpowers darkness: yellow-red.

The etheric body strongly engages in the **muscle**, but not in the physical apparatus of the **eye**. "Because of this the **astral body** is able to achieve an intimate connection with the part of the etheric body in the eye. Within the eye our astral body is independent in quite a different way than in the rest of our physical organisation." The interpenetration of brightness and darkness in the **grey** colour corresponds to that of astral body and physical body in the muscle. The relative independence of the astral body in the eye corresponds to the interpenetration of brightness and darkness in the colours.

**3(12/25/1919, Stuttgart) 51ff. 3940**

**320-03**

Experiment: a beam of light passes through a double **prism**, fitted together at their bases, its image is reduced behind the prism. It has a red edge and a violet middle, in between the other colours. Similar applies if the experiment is repeated using a collective lens. If one repeats the experiment with two prisms, which have been fitted together at the head, or with a litter lens, the picture of the beam of light shows a violet edge and a red middle with the corresponding colours in between. The beam of light is enlarged, because the matter of the lens hinders the light less in the middle and the force of light is diminished less. Steiner emphasises that it is not allowed to speak of **rays of light** (kinematic), but at most of cone of light.

Explanation of the **refraction of light** with the transition from thinner media (air) to thicker ones (water). It is more difficult for the **eye** to look through the denser medium; its power of vision finds opposition. The lesser force of vision of the eye lifts the object in the water. The phenomenon is not founded in the light, but in the eye, just as the colours are not included in the light, but come to appearance in it.

On the anatomical structure of the eye as an active organ. Cornea, choroid with blood vessels, retina and optic nerve as layers, the space between the transparent part of the cornea and the lens is filled with aqueous fluid. They all are almost external inorganic formations. The **vitreous body** already has vitality, has grown up from the inside. Other peculiarity: the eye is insensitive where the optic nerve enters (**blind spot**), whereas the part of the retina (= spread out optic nerve) that is most sensitive is close to it. The out of focus seeing the moment we awake, until vitreous body and lens have been adjusted to each other.

If a disk painted with the seven colours of the rainbow is rotated rapidly, the single colours are no longer perceived and white as compound colour is said to come into being ("proof" that all colours are included in white), however, really grey is perceived.

**4(12/26/1919, Stuttgart) 69ff. 3943**

**320-04**

The two **archetypal phenomena** of **Goethe's theory of colours**: brightness seen through darkness appears yellowish-reddish; darkness seen through brightness appears bluish, violet. Explanation of the prismatic spectrum using these archetypal phenomena. The explanation of the prismatic colours by Isaac **Newton** (1643-1727, left picture, next page):



there are corpuscles of different size contained in the light, which one can separate by means of a prism. The smaller ones are deflected upwards, appear violet, the greater ones are deflected downward and appear red. This **corpuscular theory** could not be maintained and was replaced by the **wave theory** of light, which was set up by Christian **Huygens** (1629-1695, middle picture) about the same time and was apparently confirmed later by experiments like the reflecting experiment by A. J. **Fresnel** (1788-1827, right picture) (**interference**). Light is propagated as vibration perpendicular to its direction (in contrast to the longitudinal waves of sound).

Goethean explanation of the origin of the latticework of light (alternate dark and bright lines on the screen with the overlapping of two mirror images of a source of light): Both beams of light disturb mutually with overlapping, thus light quenches light, a hole in the light, darkness, comes into being. "But because of it the next light body of light will pass through all the more easily, and next to the darkness you will have a spot that is lighter."

The spectrum of a white-hot body corresponds to that of the sun, that of evaporating **sodium** only shows yellow and orange, the spectrum consists, actually, only of a yellow line. If a sodium flame is brought between a white-hot body and the prism, the spectrum shows a dark line where before the yellow line of the sodium was. Because this is typical for individual metals, i.e. the metals in each case have lines at other places of the spectrum, one can prove them in such a way (**spectral analysis**, experiment by Kirchhoff and Bunsen in 1859).

Darkness not as absence of light but as something active: Goethe's **inverse spectrum**. Not a gap of light is used to create the spectrum but a "dark gap" in the light. The resulted spectrum is arranged the other way round and has magenta instead of green in the middle. If Newton's explanation of the origin of light is applied, it is also valid that darkness can be broken down to the corresponding colours.

5(12/27/1919, Stuttgart) 85ff. 3944

320-05

On the problem of the **body colours**. The phenomenon of **fluorescence**: a body appears differently coloured in the right angle to the incident light. Example: solution of green chlorophyll appears red, yellowish paraffin bluish. The phenomenon lasts only as long as the light shines. The phenomenon of **phosphorescence** as next level: a body continues to glow in a certain colour for a while after light irradiation. The third level is the body colour.

**Velocity** ( $v$ ) is the only real quantity (objective) in the formula of the velocity of a body, whereas **time** ( $t$ ) and **space** ( $d$ ) are abstractions (subjective, cf. 164-02 and 324a, interrogative answer, 3/7/1920). Time and space are connected with human percipience. The human being is also connected with **light**; he floats in light or **light ether** with his **etheric body** [cf. 164-02]. He is joined with his **astral body** to the colours that

come into being in light. This astral connection is not direct in the body colours, but is produced through the surface.

**6(12/29/1919, Stuttgart) 95ff. 3949**

**320-06**

Once again on the **refraction of light**: We look too much at the **light** and its shift, whereas shifts of pictures and borders are concerned. Not only the light but also the **darkness** is shifted. One has to distinguish not only different degrees of brightness of light but also degrees of darkness. The lost sensation for light and darkness: a light-imbued space has an imparting effect on us, a dark one a draining effect, similarly the brighter or darker colours. **Consciousness** is absorbed by **matter (mass)** as well as by darkness [see abstract -02].

Difference between the sensation of light and that of **warmth**: the human being is engaged with his physical body in the conditions of warmth, with his etheric body in the conditions of light.

On the theory of **gravity**: One assumes a force and thus does no longer describe the phenomenon purely. One has always to ask whether a phenomenon exists for itself or is rather a part of a whole: "If you look at the sun and at the moon or the sun and the earth on their own, naturally you might as well make up a force of gravity – a kind of gravitation – when my forehead attracts my right hand. But when you look at the sun and the earth and the moon, you are looking at things that are not whole. Rather they are members of the entire **planetary system**."

Steiner emphasises again that the so-called inorganic nature is an abstraction and the inorganic is realised only in **technology**: "The only really inorganic things are our machines and these in fact only to the extent that we put them together with combination of natural forces."

The unjustified analogy between vibrations of the air and matching tones, on the one hand, and vibrations of a hypothetic ether and colours, on the other hand. Later experimental findings (e.g., the split of a spectral line in two or three lines under the influence of a magnetic field (**Zeeman effect**)) forced to turn away from the conception of etheric vibrations and consider the light as "radiating **electricity**", as an electric-magnetic current (Maxwell's theory). (*Remark: The quantum (photon) theory which approaches Newton's corpuscular theory again is not mentioned, but became actual at that time, see Discussion Statement (8/21/1921) at the end of this volume.*)

**7(12/30/1919, Stuttgart) 111ff. 3950**

**320-07**

### **sense-perception**

Experiment: two shadows of a rod are generated by means of two sources of light. If a source of light is coloured by a coloured glass brought in between, the corresponding shadow appears in the complementary colour. This phenomenon of **coloured shadows** was looked by **Goethe** as subjective like the **after-image**. Steiner denies that, because the colour of the shadow remains, even if the coloured light – looking through a small tube – is not perceived.\* The difference between coloured shadow and after-images is that the former are spatial, the latter temporal. On the restricted significance of the difference of objective and subjective. The **eye** is also a physical apparatus like prism and lens.

Difference between perception of **light** and **heat**: the whole body is the sense organ of warmth/heat. The state of own warmth deals with the heat element of the surroundings. This state of own heat "is produced by your own organic process, is not anything unconscious, but your consciousness lives within it." "We have to differentiate different levels of our consciousness. With one level, we live with the light element, by taking part of it ourselves. With a different level, we live in the element of heat by taking part in it ourselves. And with yet another level of our consciousness, we live in the element of air by taking part in it ourselves." The oscillations of the **cerebrospinal fluid** during inhalation and exhalation are made collide in the ear with the oscillations, **tones** that come from

without. “The **ear** is only the bridge by which your inner **Apollonian** lyre uses to balance itself in its relationship with the differentiated air movements coming to you from the outside.”

Therefore, three stages of relationships of the human being to the outside world: stage of light (living with the etheric body), stage of warmth (living in the whole organism), and stage of air (tone) (transition to the external surroundings). Warmth constitutes the middle level. For the perception of light: localised organ eye (above the level), warmth: whole body, perception of sound: localised organ ear (below the level). That is why eye and ear “are organs with an inner formation of quite different kinds, and that is what we should take into consideration in a significant way.”

On the **mechanical equivalent of heat**, formulated by J. R. **Mayer**, which he understood in such a way that this number is only an expression of the heat that appears at mechanical work. One interpreted it later, however, as transformation of work into heat.

\* See Note 1 of this lecture or G. A. Ballastèr *Beiträge zur Rudolf-Steiner-Gesamtausgabe* (*Contributions to Rudolf Steiner's Collected Works*) no. 97, p. 28.

**8(12/31/1919, Stuttgart) 124ff. 3953**

**320-08**

### **sense perception**

Indication that **Jesuits** played a significant role in forming the scientific and thus **materialistic** acoustics. Marin **Mersenne** (1588-1648, French mathematician and music theoretician) is mentioned. “The Jesuits always regarded it as dangerous to apply a spiritual approach ... to natural phenomena. They wanted to look at nature purely materialistically” and reserve the spiritual for the religious realm [cf. [184-09](#)].

On the interrelation between the longitudinal vibrations of the air and the **tones**. The only real for the qualitative of the tone is **velocity** or “ability of velocity”, and not the **wavelength** abstracted from it or frequency per time unit. Steiner stresses again that it is not proper to make a distinction between “**objective**” vibrations and “**subjective**” tones.

It concerns a kind of resonating in a broader sense how a body is got by another swinging body to **resonate** or how it is the case of **thought transference** in the more spiritual area.

The **ear** is not a complete sense organ in contrast to the **eye**, it is complete only with the **larynx** as its will part. The external parts of the eye correspond to the larynx, are a larynx metamorphosed on another level, while the internal, more vital parts correspond to the ear. Seeing is to be compared to a simultaneous hearing and speaking: “On a higher level, an activity that I can only compare to speaking accompanies the actual receptive activity of the eye.” “The eye always acts the way that you act when you hear something and repeat it first, in order to understand it” [cf. [218-12](#) and [348-08](#)]. “The light phenomena enter our consciousness because of the curious fact that our eye has a vital part, but this becomes the full experience of sight only when we reproduce it in the part of the eye, located in the front, that corresponds to the larynx. When we see, we are speaking with ourselves etherically.”

The vibrations of the air are occasions to bring or suck the tone into space. “It goes without saying that the nature of the sound vibrations that is pulled in will be modified depending on the type of air vibration.”

**9(1/2/1920, Stuttgart) 138ff. 3958**

**320-09**

On the elementary bases of **electricity**: the frictional or static electricity, positive and negative electricity, the Leiden jar, the physiological electricity found by Luigi **Galvani** (1737-1798, Italian physician and scientist, left picture, next page), and the voltage row of metals investigated especially by Alessandro **Volta** (1745-1827, Italian physicist, middle picture, next page). The tendency of physics in the 19<sup>th</sup> century to reduce the forces and phenomena of acoustics, optics, electricity etc. to a relative or abstract uniformity. This striving reached its height when Heinrich **Hertz** (1857-1894, German physicist, right



picture) discovered the wave character of electricity.



This view and the old view about **matter** were relativised through the discoveries of **nuclear physics** since the end of the 19<sup>th</sup> century: cathode rays [J. W. Hittorf (1824-1914, German physicist), Paul Lenard (1862-1947, German physicist), and William **Crookes** (1832-1919, British physicist and chemist) are mentioned] and X-rays,  $\alpha$ -,  $\beta$  and  $\gamma$  rays of Uranium. On their different **velocities**: Differences of velocity are also essential element “in the greatest world events we can comprehend. How do phenomena of the greatest importance come into play in the present? By means of the fact that there is an interplay of the normal, the **luciferic**, and the **ahrimanic** influences, that there are differences in speed in the spiritual streams the universe is subject to.” \*)

Whereas the human being takes part in the phenomena of sound, light, and heat with his consciousness – at least partially, electricity does not become conscious, because it is related to the unaware **will-life\*\***): “And the appearance of physiological electricity in certain **lower animals** is only a symptom expressing itself in a particular place in nature of an otherwise imperceptible but general phenomenon: everywhere that the will acts through the **metabolism**, something similar to external electrical and magnetic phenomena is at work. By descending along complicated paths, we are actually descending into the realm of electrical phenomena, into that same realm we have to descend into even to arrive just at **mass**. What are we doing when we study electricity and **magnetism**? We are studying concrete matter.” [cf. 93-15].

\*) See 324a, second interrogative answer (3/7/1920).

\*\*\*) See CW 73a, interrogative answer (4/1/1920) (also in CW 324a).

10(1/3/1920, Stuttgart) 155ff. 3960

320-10

### sense perception

On the formation of **non-Euclidean geometry** in the 19<sup>th</sup> century. Because the Euclidean **space** is also imagined, the question arises whether the sensory phenomena are to be grasped through the present geometrical ideas, or one has to proceed according to another geometry. **Mathematical** (arithmetic, geometrical, and kinematic) ideas come from the “intelligent part of our **will**“. It is not justified to apply them to the perception of sound, **light** and partially also of **heat**, i.e. on ideas of the conscious soul-life. Against it, the phenomena of **electricity** and **magnetism** relate to the mathematical ideas, which would have to be developed only even further. Tip to **statistics** and probability calculus: “This allows us to say that a given regularity can be calculated that lasts for a certain series; then a point comes when it does not work that way anymore. Such things show how, especially in the course of the development of more recent physics, we may indeed lose a thought, but, in the very process of losing it, arrive at reality.” Electricity is not directly perceptible because of the reason cited on top: “for it is only when we ascend to **Intuition**, which has its basis in the will, that we come into the region where electricity lives and

works, even for the outer world.“

The material and – apart from it – the astral is perceived in the phenomena of light and sound: “You become aware of the undulation, the vibrations, with your (physical) body ... You retract your **etheric** and **astral bodies** together into yourself, which then occupy only part of your space, and experience in the inwardly concentrated etheric and astral bodies of your being what you are supposed to experience in the sound. When you confront electrical phenomena as a human being, at first you perceive nothing at all in the way of vibrations and the like. But you feel compelled to expand what you have previously concentrated. You push your etheric body and astral body out past your surface, and by enlarging them, perceive these electrical phenomena.” The polarity of sound and light phenomena (**luciferic**) and electric and magnetic phenomena (**ahrimanic**), heat as neutral middle position.

*Reference to lecture of CW 320 in 6-10.*

## 321 The Second Natural-Scientific Course

### Warmth at the Border of the Positive and Negative Materiality

*Gesamtausgabe, third edition. An English translation, published by Mercury Press (1988), was not available. RStA (14 lectures)*

1(3/1/1920, Stuttgart) (11ff.) 4000

321-01

#### sense perception

The human being feels **warmth** as differences of warmth. However, he does not have a zero to which he refers like a thermometer. On the different capacities of warmth of the human **organs** which could be important for the study of certain **illnesses**.

The entire human being is an organ of warmth; therefore, he cannot perceive any differentiations of it like differentiations as colours with the isolated eye. However, those differentiations are living in him. That also makes an approach of warmth necessary that is different from that of light.

On the defective formation of concepts in the mechanical **theory of thermodynamics** with the view of moved atoms and molecules. The disintegration of logical thinking and perceptible reality exemplarily in the logical model of Achilles and the tortoise (Zeno). That is why the following is important: "At the moment when you pass from kinematics on to mechanics where the concept of energy and **mass** is to be introduced... mere thinking is not sufficient, but we simply start reading the perceptible that takes place. We cannot use mere thinking in the simplest physical processes in which mass plays a role."

The **sun** is not a glowing gas ball, but a "hole" in the universe, consisting of negative, sucking **matter** [see 201-05, 205-03]. That is an example that also earthly views should not be transferred into the macrocosmic. Tip to **Einstein's theory of relativity** and the assumed shift of the lines in the solar spectrum toward red in comparison to earthly sources of light.

On the reversibility of work and heat and the irreversibility of organic, but also big inorganic processes as for example of the formation of plants and lunar eclipses. The latter can be traced back by calculation, of course: the gap between calculation and reality.

In general: "The physics of the 19<sup>th</sup> century is based on the fact that one has devoted oneself to wrong ideas of reality because of a wrong understanding of the relationship of integrals and differentials. You have to realise that you are allowed - in some cases - to differentiate. However, the result of the differential states must not be thought of, as if it could be re-integrated, because then you do not arrive at reality, but at something ideal. Concerning nature, it is of great importance that you understand that."

2(3/2/1920, Stuttgart) (30ff.) 4001

321-02

It is deduced experimentally that a rod of the length  $l_0$  becomes longer (shorter) while warming up (cooling down) around a temperature difference  $t$  according to the following formula:

$$l = l_0 \pm l_0 \alpha t = l_0 (1 \pm \alpha t)$$

$\alpha$  (alpha) is the (linear) coefficient of expansion that is different for every solid and liquid substance. For a three-dimensional body with the starting volume  $V_0$  results:

$$V = V_0 (1 \pm 3\alpha t \pm 3\alpha^2 t^2 \pm \alpha^3 t^3)$$

One simplifies that formula in most cases, because  $\alpha^2$  is small and  $\alpha^3$  even more:

$$V = V_0 (1 \pm 3\alpha t)$$

However, "you eliminate the most significant that matters, if you really want to do proper **thermodynamics**. This will become obvious to us when we advance further."

On the deviating behaviour of water, whose greatest contraction is not identical with the transition to the solid state but still lies in the liquid state at 4 °C.

**Gases** have the identical (cubic) coefficient of expansion (1/273): "With the transition into the gaseous state a standardisation of all substances on the earth takes place. Moreover, with the transition to the solid state downwards, an individualising, a differentiation into individuals takes place."

Since the 17<sup>th</sup> century, the contents of the physical concepts of the ancient Greeks got lost. Those concepts explained the earthly phenomena not only by means of terrestrial effects but also by cosmic ones. That process was especially supported by promotion of experimental physics by the **Accademia del Cimento** (period of bloom from about 1657 to 1667) in Florence which can be considered as a cradle of **materialism**. That's why one was forced to put the explanation of physical phenomenon into the things, e.g., in the form of atoms and molecules. Therefore, the phenomena were divested of "anything extraterrestrial."

The Greek concepts of **elements**. Earth: solid, matter is subjected to the earthly principles; water: liquid, the **planetary** forces also make themselves noticeable beside the earthly ones; air: gaseous, a body is influenced by the standardising **solar** being.

**3(3/3/1920, Stuttgart) (46ff.) 4003**

**321-03**

Steiner points to the phenomenon that a solid body shows an increase of temperature with constant supplying of **heat** up to the **melting point**. **Temperature** then remains constant, until everything has melted, then it increases again up to the **boiling point**, remains again constant, until everything has evaporated. One can compare that phenomenon with going out of a dimension into another that one does not perceive. The formula of the previous lecture is mentioned

$$V = V_0 (1 \pm 3\alpha t \pm 3\alpha^2 t^2 \pm \alpha^3 t^3)$$

and referred to the two last members of it, which already seem to be like an analogy of such a **going out of** the three-dimensional **space** into the fourth dimension and beyond it (because one may understand temperature as something squared). Tip to similar views of the physicist and chemist W. **Crookes** (1832-1919), whereas A. **Einstein** (1879-1955) takes time as fourth dimension in his **theory of relativity**. Similar explanations in the next lecture: Because physics investigated the mechanical phenomena only in connection with heat and wanted to stay within the three-dimensional space, it was not able to find the nature of heat, because it is not included in that. See CW 324a, answer to question (3/7/1920).

On the contrast of solid and gaseous states. In the solid state, the external forms are given, in the gaseous one not. If they are added to it, **pressure** appears. The appearance of pressure and its relationship to the state of heat [see the following lecture].

**4(3/4/1920, Stuttgart) (60ff.) 4005**

**321-04**

It is shown by experiment that **gases** are able to penetrate themselves in contrast to solid bodies. Further, it is shown that the volumes (V) of a gas behave reversely as the **pressures** (P), or the product of volume and pressure is constant at an identical temperature:

$$V_1 : V_2 = P_2 : P_1$$

and

$$V_1 \cdot P_1 = V_2 \cdot P_2$$

On the transformation of **heat** into labour and vice versa [see previous abstract on the dimensionality of heat]: "Perhaps the most important that leads to this transformation takes place beyond the three-dimensional **space**."

In the same way as the human being is an entire organ of warmth, he is it regarding the sensations of pressure. **Electricity** and **magnetism** are not perceived, because they "escape" in contrast to the other perception into the outside world, the human being does

not feel any relationship with his organs. On the other side, intention disappears into our inside into the not discernible, unaware. "Paradoxical" comparison: one is sitting as a rainbow with one's consciousness in the green of the rainbow, bordering on yellow-red, which disappears from us like the will, and on the other side bordering on blue-violet, which avoids us as electricity. On that in the following lecture: "... I inserted that ... psychological-physiological approach, because it is quite essential that in case of all future physical considerations the actually physical element is again attributed to the human being."

**5(3/5/1920, Stuttgart) (75ff.) 4007**

**321-05**

**going out of space**

Whereas the more passive ideas are, actually, "distilled" higher sense-perceptions, mathematical ideas are closely connected with the human being, because the **will** is brought into them: "Therefore, the results seem to us so certain." The abstract concepts, as they are used in physics and the remaining natural sciences, are bound to the body. If one rises to the Imaginative, the body is no longer used, one goes out of space. The earthly human being is the result of conditions of **time** and **space**, therefore, one is allowed to talk about space and time a priori as in **mathematics**, but not, e.g., about mass, because it is in us. "Just while you yourselves take part ... in **mass**, while you experience it in yourselves, mass does allow you at all that it becomes in you as conscious as space and time. Therefore, we reach regions unknown to us where we just have our own part of the world. This is connected with the fact that, for example, our will is dependent on mass processes in us to a high degree."

If one passes from **Imagination** to **Inspiration**, "one becomes able to really observe parallel processes in the brain. The materiality of the physical nature becomes perceptible." That constitutes a temptation of **materialism**.

**5(3/5/1920, Stuttgart) (86ff.) 4007**

**321-06**

**states**

Solid bodies have a kind of level surface everywhere, have the earthly in them, and are individual. Water procures a level surface by means of the whole earth. One may understand it as a physical unity. The gaseous evades the earth, the surroundings of the earth have to be used for it; there only remains an astronomical approach.

**6(3/6/1920, Stuttgart) (92ff.) 4009**

**321-07**

**states**

Experiments: the differently strong expansion of water, alcohol, and ether with evaporation; liquefaction of solid bodies under pressure at temperatures below the melting point. Intimate mixtures (alloys) of metals may have a lower melting point than the lowest melting temperature of the single components.

A line or surface, imagined vertically to the lines of fall (lines of gravity) of solid bodies, is existent as level surface of the fluid [see previous abstract]. Evaporation takes place at this level surface of the fluid, which is a picture of the gaseous. In the gaseous, the picture of **heat** is to be found:

In the solid state pictures of the liquid  
In the liquid state pictures of the gaseous  
In the gaseous state pictures of heat.

**7(3/7/1920, Stuttgart) (102ff.) 4012**

**321-08**

**states**

Experiment of thought: the human being experiences **gravitation** on a solid planet, not on a liquid one; on a gaseous one, he would escape from the centre, experience negative

gravitation. **Heat** intensifies this escaping, i.e. “the nature of heat does the same what this negative gravitation does.”

Small quantities of liquids pass on to the **spherical** form, emancipate themselves from gravitation, however, only attain a uniform shape in contrast to the solid, polyhedral **crystals**. The spherical form as synthesis of all polyhedral crystal forms and as **zero** or zero sphere of the transition from the solid via the fluid to the gaseous state, shown at the example of the transition of the **tetrahedron** to the negative tetrahedron via the spherical form. The gaseous state not as something shapeless but as something negatively formed.

Experiencing of these transitions in the oscillations of heat of the **earth**: Night of heat = tendency of crystallising, day of heat = tendency of dissolving, morning and dusk of heat: passageway through the drop form. These subtle changes have to be verified experimentally, e.g., with processes of crystallisation which should be carried out at different times of day or night.

Attempt of classification and assignment:

x (not yet defined state).

heat-like

gaseous and acoustic (belonging to it typically)

fluid

solid and mechanical (belonging to it typically)

**8(3/8/1920, Stuttgart) (117ff.) 4015**

**321-09**

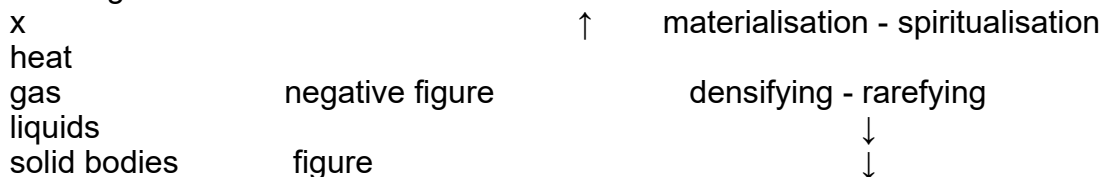
**states**

On the original views of J. R. **Mayer** (1814-1878) on the conversion of heat into other kinds of **energy** and vice versa, on **perpetual-motion machines** of the first and second kind and **death** of the universe **by heat**.

Objection: In experiments, there is no closed system. The experimental arrangement is influenced by the surroundings (in the end, by the universe) and by the energies coming from them.

Transition from the liquid to the solid state: formative forces have to be added to those, which exist in the liquid state. A solid body tends to become a closed system, a perpetual-motion device. That is only prevented constantly by the surroundings. The **figure** is a result of this fight.

Rarefying and densifying in the gaseous state correspond to the figure of solid bodies. Rarefying of matter from the solid to the gaseous state. Matter turns completely into heat in the realm of heat, is abolished, in the region of x [see previous abstract] one comes to the spiritual region.



Analogy: closing the straight **colour spectrum** via the five magenta colours to a colour circle. Experiment of thought: if this circle is increased toward the side of magenta infinitely, the magenta colours disappear and the lower part of the circle with the spectral colours turns into the straight band. Final consideration: “Could it not be, when I am walking [see pattern] into infinity, that something similar takes place as here in the spectrum? That I would find out something special if I asked myself, What comes into being, if that what apparently disappears there (pattern) into infinity, grows round to a circle and returns (*as a kind of another spectrum, completed in the human being*)?”

**9(3/9/1920, Stuttgart) (132ff.) 4017**

**321-10**

**states / passage through nothingness**

Reference to J. R. **Mayer** and his theory that followed from observations of the human

being.

Extension of the above pattern by the areas y and z (hypothetical at first) above x and by the area U below the solid bodies. As gravitation works in the liquid which is formative in the solid, the effect would have to be seen in the area U, "which the various creations carry out on each other." References to pictures of **polarisation**, which one may observe, e.g., while putting **tourmalines** on top of each other: there works figure on figure. Besides, light is not the origin, but polarisation becomes visible by light. "What happens there, nothing at all deals immediately with light. Light only also penetrates into this area U and makes that visible what happens by the fact that these shapes take on picture character. So that we may say, we deal with a penetration of the different areas, which we have taken apart here (pattern) ..."

In addition, the gaseous is not only the bearer of **tone**, not the tone itself. "So that we have to imagine something also for the gaseous state what simply penetrates into the gas, but belongs to another area, and what receives the possibility in the gaseous area to appear in such a way that a mediation becomes possible between it and our organ of hearing."

Tip to the second **rainbow**, which always accompanies the first, clearly visible, and its reverse sequence of colours. Both belong together and an explanation of the rainbow must not disregard the second.

On the idea of a world circulation, in which the areas of the above pattern are closed to a circle after passage through a **zero sphere**, by which the "preceding" area is pushed into the next area and appears there as a picture. The gaseous appears, for example, as picture in the liquid, the liquid as a picture in the solid, the solid as a picture in the area U: union of the world processes, **symbolised** in the picture of the **serpent** that bites in its tail.

**10(3/10/1920, Stuttgart) (148ff.) 4019**  
**states**

**321-11**

Experiments: It is shown that heat, effective in **light**, can be cut out by a solution of alum [see 291-10]. Experiments of **thermal** conduction in solid bodies, which is dependent on material, and of thermal radiation in space, where heat spreads out as visible light. On a correct view of the concept "thermal conduction": Not heat is conducted, but the body receives the "sensation" of warmth successively.

Continuing the previous lecture on closing the states to a circle: the circle is closed in the human being (according to the closing of the colour circle in magenta): The formative forces come from below which are experienced in ideation, thinking, or consciousness, from above (area of heat) appears in the human being what is related to warmth: the **will**. The external shaping becomes idea in the human being, which is not included in the external **figure**. The figure forming forces as well as the forces of warmth or will **go out of space** in the human being: "Imagining nature correctly means that we must leave it, if we imagine it in its relationship to the human being. Otherwise, we do not approach ... the human being at all."

That means mathematically "that we have to transfer the essential of the heat ... of the outside world ... into the negative, if we pursue it in the human being, as we have also to transfer the essential of shaping into the negative." As well as (positive) **matter** expresses itself in effects of pressure, negative matter must express itself in suction. "And if you imagine our human being purely, you must imagine it as that what annihilates matter perpetually, absorbs it."

**11(3/11/1920, Stuttgart) (162ff.) 4021**

**321-12**

It is shown by experiment how a solution of alum eliminates the forces of heat in the red part of the **spectrum**, a solution of **esculin** eliminates the chemical forces in the blue-violet part of the spectrum, and a solution of iodine absorbs the visible part of the spectrum [see previous abstract and 291-10]. Reference to the effect of magnets on the spectrum

[see 291-10].

The straight spectrum originates from the circle of colours, which does not exist as such on earth, that the formative forces separate seven colours of the circle, form a straight line out of the circle. In this spectrum still other forces are effective except **light**.

In **heat** [see pattern] is the area of the increase of rarefying and densifying (principle of the gaseous). The appearance of brightness (de-materialisation) and darkness (materialisation) corresponds to that as picture of the forces effective in the area x (light). The border area is in the area of heat where origin and destruction of **matter** (pressing and sucking forces) cause and eliminate each other as in a physical-spiritual "whirl".

Spatially effective heat permanently changes into something spatially not extended: "When I simply cross space, I shape space through my will. If I imagine it, something is completely out of space. The fact that I myself accomplish my existence within the medium of heat which permits that material effects, that are spatial effects, perpetually turn into immaterial effects... So I experience in myself what heat is in truth, intensive movement, movement, which sways perpetually from the area of pressure effects to the area of suctions."

12(3/12/1920, Stuttgart) (178ff.) 4025

321-13

The following formula is derived for **heat**  $w$  for the thermal conduction in a solid body [length  $l$ , cross-section  $q$ , and difference of temperatures  $U_1-U_2$  (time  $t$  and constant  $c$  of thermal conductivity)]:

$$w = \frac{U_1 - U_2}{l} \cdot t \cdot c \cdot q$$

or differentiated for minute ways  $dx$  instead of  $l$ :

$$w = \frac{du}{dx} \cdot dt \cdot c \cdot q$$

One goes from the pole of heat (red end of the spectrum) in the opposite direction out of space as one goes out at the chemical pole (blue-violet end of the spectrum).

Then the formula for the effects of heat is derived:

$$w = +c \cdot q \cdot \frac{du}{dx} \cdot dt \quad (1)$$

and for chemical effects:

$$w = -c \cdot q \cdot \frac{du}{dx} \cdot dt \quad (2)$$

and for the effects of light:

$$w = \sqrt{-1} \cdot c \cdot d \cdot \frac{du}{dx} \cdot dt \quad (3)$$

"That is you have to calculate here (3) with **imaginary numbers**, with mathematically imaginary numerical ratios to be able to find relations between light, heat, and chemical effects which are in a common test field." \*)

Therefore, the colour circle is closed by going out toward two infinities: "So you go a twice intricate way. You will then find the **colour of peach-blossom** only here, and not, while you simply bend it together, but while you still have to bend it in a right angle toward the one and toward the other side." Reference to the effect of an **electromagnet** on the spectrum which or whose magnetic field has to rotate [see 291-10].

This area of union has to be understood mathematically by means of "superimaginary"



numbers\*. The problem to look at this area properly resembles that to pass from the concepts that are gained in the inorganic area to the phenomena of organic life.

What appears positive in a formula as the above one (1) corresponds to heat, or rather to the **heat ether**, what is negative (2) to the **chemical ether**, what is imaginary (3) to the **light ether**, what is "superimaginary" to the **life ether**.

On the conversion of **energy**: "For we cannot simply state as those do who emphasize the priority of energy: a quantity of heat changes into a quantity of chemical energy and vice versa. We are not allowed to say that, but when such a thing happens, the necessity arises to introduce other numerical values. It is then necessary not to see the central issue in the fact that one kind of energy mechanically stimulates the other, but that you have to deal with a really qualitative conversion that can already be expressed in numbers ..."

\*) See 324a, answer to question (3/11/1920).

**13(3/13/1920, Stuttgart) (189ff.) 4027**

**321-14**

**states**

The experiment of abstract -12 is repeated.

Assignment of the areas x, y, and z of the pattern put up in the previous abstracts: area of light, chemical effects, and life. On the relationship of light and **gas** or chemical effects and liquids, whereas no direct relationship is given between life and solid bodies. That lets one suppose that not only the solid, but also the liquid and the gaseous are something dead. With this view, time has to be taken in as factor: in former stages of the earth, light (**light ether**) was united with the gaseous, the **chemical ether** with the liquid, and **life ether** with the solid. From that, one can conclude that the physical beings are limited in time and change in future. They are also limited to the earthly sphere (up to a **zero sphere**) concerning their validity.

However, **heat** still has both in itself; it is heat ether and material heat at the same time. To this double aspect refers "what we find everywhere in heat: the differences in level without which we can generally do nothing in the area of thermal phenomena..."

On the second principle of **mechanical thermodynamics** and the view of the **death by heat** of the **earth** (increase of **entropy**) following from it. This idea is not valid: because the single areas join to a circle, something will succeed here where one side tends to the death by heat from the other side [see -10] what cancels this: cosmic death and cosmic creation.

Pattern:

z life ether  
y chemical ether (sound ether)  
x light ether  
heat / heat ether  
x' gaseous  
y' liquid  
z' solid  
U

**14(3/14/1920, Stuttgart) (201ff.) 4030**

**321-15**

The **chemical ether** appears not only in the area of the liquid in chemical processes, but it also works in the area of the gaseous: **sound** effects, acoustics. Besides, the imponderable does not dive so deeply into the material as with the liquid, or is not seized so strongly by the earthly formative forces. That is why also the separation of physical acoustics and sound sensation. Tip to the arrangement of the **chemical periodic system** in "octaves". "However, it is thereby also justified that we understand the whole combining and loosening of the material existence as an external picture and that this inner cosmic music is only revealed to us in the special case of the earthly **music**."

If anybody goes beyond the **zero sphere** [see previous abstract], he arrives from the area of formative forces, of space fulfillment, at that of space emptying. **Planets** and **sun** are such cavities that influence the **distribution of the land masses** of the **earth** [cf. [115-07](#), [158-02](#)] and are responsible for effects, which present-day physics tries to explain by means of molecular forces.

Where the border of filling and emptying of **space** bursts open, space "tears", a flash comes to the fore, the spreading out **heat** appears (not heat radiation that is bound to bodies) accompanied by **light**. "How does that heat want to work? It wants to work from the intensity of space into extensiveness.... If it interacts with a material body, we see the phenomenon appearing which consists of the fact that the own tendency of heat is detained, its suction is converted into a pressing effect, and that the individualising tendency of the material opposes the cosmic tendency of heat..." "The body which conducts heat to us brings out heat, while it pushes away the imponderable heat hitting on its material intensely - not extensively, as with light that meets us, however, only in its pictures."

On **perception**: we only perceive what is outside of us, not what we are ourselves. Besides, it always concerns differences of level. The level difference of chemical ether-gaseous ( $y-x'$ ) is perceived as tone, however, the simultaneously extant difference chemical ether - liquid ( $y-y'$ ) is not perceived which we are at this moment. "What happens there - namely in chemical processes which are of very subtle nature - in our organism, while we are listening to a symphony, this is a completely internal, perpetually phosphorising wonderful construction. There we have what is the chemistry of a sound painting. And in doing so we perceive the world of sounds that we become chemical as it were that which is the world of sounds in the meaning as I have here shown it."

*Reference to lecture of CW 321 in [327-04](#).*

## 322 *The Boundaries of Natural Science*

*Anthroposophic Press (1983). RStA (8 lectures)*

1(9/27/1920, Dornach) 1ff. 4225

322-01

### social life



The medieval **scholasticism** set a **limit of knowledge** towards the supersensible realm that had to be the object of revelation. The **natural sciences** of the 19<sup>th</sup> century established a limit to knowledge of the sensory world of facts as it was done typically by **Du Bois-Reymond** (picture) in his address to the General Meeting of German Scientists and Physicians in 1872: What **matter** and **consciousness** is, is and remains unknown ("ignoramus et ignorabimus"). Nevertheless, explanation of nature must be, because the human being awakes in it to consciousness. The clearer the concepts become, the emptier they are. "We have achieved clarity, but along the way we have lost man." The human being cannot be found in this world-view. If we glance inwards, the same clearness of concepts cannot be won like for the outside world at first: "our consciousness is not yet strong enough to comprehend man fully. Again, one is

tempted to answer with an "ignorabimus". This cannot be, for we need something more than an "ignorabimus" in order to meet the social demands of the modern world." The limit Du Bois-Reymond postulated in his "ignorabimus" is not founded in human nature but only in the present stage of historical human evolution.

2(9/28/1920, Dornach) 15ff. 4226

322-02

**Hegel's** philosophy as summit of forming clear concepts. The social uselessness of this philosophy is shown by the use of his dialectic method by Karl **Marx** (1818-1883) in his historical socialism (pole of matter). The opposite pole in Max **Stirner's** (pseudonym for Johann Kaspar Schmidt, 1806-1856, main work *The Only One and His Property*) philosophy that is founded completely on the ego (pole of consciousness). The striving of **scientific** thinking (in contrast to Goethe's phenomenalism) to pierce through the veil of senses and construct something more behind it with the aid of its concepts like atoms, molecules etc. "I cannot bring my lucid thinking to a halt within the realm of senses. I take my lesson from inert matter, which continues to roll on even when the propulsive force has ceased. My knowledge reaches the world of sense, and I remain inert. I have certain inertia, and I roll with my concepts on beyond the realm of these senses to construct there a world the existence of which I notice that my thinking has only been borne along with inertia."

Question concerning the difference between the "subjective" qualities colour, tone, warmth (partly), sensations of taste etc., and the mechanical-mathematically conceivable, "objective" qualities of the outside world (time, space, weight etc.).

3(9/29/1920, Dornach) 29ff. 4228

322-03

### senses

**Mathematics** and analytical **mechanics** originate from processes within our soul. Difference between the parallelogram of motion and the parallelogram of forces, the latter is only determined by experience [see 320-01]. The ability to perform mathematics

emerges fully at the **change of teeth**. This mental ability goes out from an inner mathematics in the organism, in which the inner senses of life, movement and balance are especially involved. The extension of mathematics to **Inspiration**. It is an Inspiration that works on the organism of childhood. Leftovers of an Inspirative thinking in the **Vedanta** philosophy.

Leading back on axioms in mathematics corresponds to **Goethe's** method to trace external back to **archetypal phenomena**. "Thus what Goethe seeks is a modified, metamorphosed mathematics, one that suffuses phenomena. He demands this as a scientific activity. Therefore, Goethe was able to suffuse with light the one pole that otherwise remains so dark if we postulate only the concept of matter. We shall see how Goethe approached this pole; however, we moderns must approach the other, the pole of consciousness. We must investigate in the same way how soul faculties manifest their activity in the human being, how they proceed from man's inner nature to manifest their activity externally." That means grasping the world of human consciousness, as Steiner tried it in his **Philosophy of Freedom**.

**4(9/30/1920, Dornach) 43ff. 4231**

**322-04**

Other explanations of *The Philosophy of Freedom*: On pure **thinking** and **moral imagination**. Ideas and concepts are transformed into **Imaginations** in this sphere: "If through self-contemplation and sense-free thinking I approach this inner realm, I must not roll onward with my thinking lest I pass into a region where sense-free thinking finds nothing and can call forth only subjective pictures or reminiscences out of my past. I must renounce and turn back. But then Imagination will reveal itself at the point of reflection. The inner word reveals itself to me as a world of Imaginations." The working of **etheric body** within the physical body can be recognised by means of this Imagination. "Reality lives in pictures. And if we do not resolve to achieve pictures or Imaginations, man's real nature shall elude our grasp."

**5(10/1/1920, Dornach) 57ff. 4233**

**322-05**

**health-illness / initiation / mental illnesses**

"What otherwise works within us as the sense of balance, the sense of movement, and the sense of life" is absorbed into full consciousness on the path to **Inspiration**, and one comes to a condition like falling asleep, "entering not into unconsciousness or nebulous dreams but into a new form of consciousness" that is experienced as toneless weaving. "This weaving in a toneless world music provides the other, rigorously demonstrable awareness that one is now with one's soul and spirit outside the body." This condition is imbued with an inner unrest of musical quality (see the pathological states at the end of this abstract).

"This musical element becomes a kind of wordless revelation of speech from the spiritual cosmos." On the third level, one recognises the contours of individual spiritual beings within the spiritual world. "We begin to live within the contemplation and knowledge of a spiritual reality. This realm of the spirit replaces the vacuous, insubstantial, metaphysical world of atoms and molecules: it confronts us the reality that lies behind the phenomena of the sensory world."

The desire of modern humankind to step out of the body expresses itself pathologically in excessive **doubt** (better termed as skepticism). "The spiritual scientist knows that throughout the entire night, from falling asleep until waking, one lives in an element consisting entirely of such questions, that out of the sleeping state countless questions arise within one." This state is comparable to the first level. On similar border states with **Nietzsche**. They also form the basis of social radical changes.

As pathological skepticism appears on the side of matter, pathological states can appear on the side of consciousness, like **claustrophobia, agoraphobia, astraphobia** etc.

6(10/2/1920, morning, Dornach) 71ff. 4235

322-06

**health-illness / initiation / social threefolding / mental illnesses**

The power of **memory** changes with Inspiration to be able to produce this **Inspiration** repeatedly: "... the spiritual scientist himself does not have it so easy as one who relies on mere memory. He cannot simply communicate some information out of memory but must call forth anew each time what presents itself to him in Inspiration."

He must learn "to swim within the element of **time**". In the end, he gets a more encompassing ego and the knowledge of **reincarnation**.

**Symbolising** is used on the way to **Imagination** as inner exercise according to *How Does One Attain Knowledge of Higher Worlds?* [cf. 115-18]. This leads to a pictorial experience of "what weaves and lives within the human being" (life of Imaginations). Immersing oneself in the body must take place in such a way, "that one can clearly differentiate between oneself and one's body. Whatever inheres to the subject cannot be known." "Whoever fails to keep these pictures separate, however, and allows them to slip into the physical body, confronting the physical not as an object but as something subjective, brings the sensation of space down into the physical body with him." Such phenomena like **agoraphobia**, **claustrophobia**, **astraphobia** and their preliminary stages will result (like **dogmatism** and **superstition**, see next lecture).

The human being experiences the variety of all those **animal** forms in Imagination "that interpenetrate and merge to create the human **form**". He comes to know the plant and mineral realms, too. Developing selfless **love** and freedom from egoism prevent that man dives with his ego too deeply into his body.

**Intuition** originates from the confluence of Imagination and Inspiration. "One comes thus on the one side to know the realms of plants, animals, and minerals in their inmost essences, in their spiritual content, through Inspiration. By coming to know the human **organs** through Imagination one creates the basis for a true organology, and by uniting in Intuition what one has learned about plants, animals, and minerals with what Imagination reveals concerning the human organs, one attains a true therapy, a science of **medication** that knows in a real sense how to apply the external to the internal."

Higher knowledge is necessary to understand the significance of **capital** (Imagination), **labour** (Inspiration), and **commodity** (Intuition) in **social life** [cf. 191-04].

7(10/2/1920, evening, Dornach) 87ff. 4238

322-07

**initiation**

The ancient Eastern (Indian) initiates used the forces for the development of **Inspiration**, which form the basis of the three "**social**" **senses** of man: senses of language, thought, and ego (perception of another person's ego). They stopped at the word itself, lived in it (in its musical) and did not allow to come up to understanding of words, e.g., of the **mantras** used by them whose effect is not least based on repetition (tip to the sermons of Buddha). Something similar applies to the sense of thought: "In everyday life a man seeks to find his way to another via thought. With this power, however, he grasps the thought in an entirely different way. He grasps the weaving of thought in external reality, penetrates into the life of external reality, and lives into the higher that I have described to you as Inspiration. Following this path, then, we approach not the ego of the other person, but the egos of individual spiritual beings that surround us, just as we are surrounded by the entities of the sensory world."

The esoteric pupil needed a **guru** to escape the dangers on this way (pathological skepticism). Certain cold **ablutions** were used to find the right connection between the soul-spirit and the physical body when the pupil was out of his body. About this initiatory way that is no longer modern and ended in **skepticism**. The Western way to **Imagination** has to be confronted to it.

**senses / ego-consciousness**

The more academically oriented person should start the way to **Imagination** from the study of *The Philosophy of Freedom*. Reading it one should attain such an inner activity to exclude and suppress conceptual thinking from the process of **sense perception**, at most to unite the percepts with **symbols** or artistic pictures.

The senses of life, balance, and movement penetrate the inner senses of smell, taste, and touch during childhood. The ego-consciousness originates from it. "In striving for Imagination one wends one's way through the sensations of smell, taste, and touch, penetrating into the inner realm so that, by one's remaining undisturbed by sensations of smell, taste, and touch, the experiences stemming from balance, movement, and life come forth to meet one." The **mystics** like Saint **Teresa of Avila**, Mechthild of Magdeburg, **Master Eckhart**, Johannes **Tauler** went the path inwards, however, did not penetrate beyond the sphere of external perception, so that their experiences are coloured by it (are "voluptuous").

"While on the one hand we have penetrated into our inner being and have deepened our power of Imagination, on the other hand we have raised what resulted from our mental work on *The Philosophy of Freedom* up out of ordinary consciousness. Thoughts that formerly had floated more or less abstractly within pure thinking have been transformed into substantial forces that are alive in our consciousness: what once was pure thought is now **Inspiration**." These two kinds of experience can be united to **Intuition**.

The next level of the ancient oriental initiation following Inspiration was that of **yoga breathing** by which the student of yoga learnt to comprehend the eternal of man. The Westerner can experience the same in another sphere. The process of perception is a modified process of inhalation, pure thinking, in which **thinking** and **willing** coincide, relates to the process of exhalation. "In everyday life we experience thinking and perception. By bringing mobility into the life of the soul, one experiences the pendulum, the rhythm, the continual interpenetrating vibration of perception and thinking.": "development of a breathing of the soul-spirit within the cognitional process through perception and thinking" [cf. [128-06](#), [194-10](#), [265-11](#)].

## 323 *The Relation of the Diverse Branches of Natural Science to Astronomy*

### *Third Natural-Scientific Course*

*Gesamtausgabe, second edition. RStA (18 lectures)*

1(1/1/1921, Stuttgart) (15ff.) 4334

323-01

On the necessary new classification of the conventional scientific fields. The exclusively **mathematical-mechanical** approach upcoming in **astronomy** since Copernicus, Galilei, and Newton. The view of astronomy is depending on the mental state of humankind. "Humankind needs these mathematical-mechanical abilities for itself, and that's why today humankind looks at the phenomena in the sky in the picture of mathematical-mechanical abilities." Humankind today needs ideas that can easily be overlooked and, on the other hand, wants to get such ideas that put on internal compulsion. "The modern human being becomes uncertain and nervous right away, if he does not experience such a strong internal compulsion", as for example by mathematical conceptions (avoiding mental activity).

The cranial **bones** come into being from the long bones by **inside out inversion** (vertebra as an intermediate stage). By means of the inside out inversion, a negative form does not simply appear, but a differently shaped one, because now other tensions of forces appear: the long bone turns that outwardly what is turned with the cranial bone inwards [cf. 293-09], or vice versa [see lecture 10(1/10/1921)]. The **mathematicians** are summoned to apply the **theory of functions, non-Euclidean geometry** to reality: "If the mathematician prepared accordingly that he becomes... interested, for example, in the appearance of the **heart**, so that he could gain an idea on how he would have to turn the heart organism by mathematical operations and how thereby the whole human **figure** would originate ..."

The other pole of astronomy is **embryology**. "Somebody studies reality only who studies the starry heaven on one side and the development of the human embryo in particular on the other side."

On the structure of the **cell**. It copies the whole universe in its spherical form. Its inner scaffolding is a simulation of the relations within the **planetary system**. In the **ovum**, these cosmic forces are in a quiescent balance; it is torn out of its rest by the male spermatozoon and is impregnated with forces of movement of the latter.

In the **Egyptian mysteries**, the connection of astronomy and **social life** was taught. We have again to learn today to associate the phenomena of social life with the astronomical ones. The first step for that is the connection of embryology and astronomy.

2(1/2/1921, Stuttgart) (36ff.) 4337

323-02

**Goethe** argued in contrast to modern **natural sciences** that the phenomena of nature only attain their full significance if they are connected with the human being.

On the successive development in **astronomy** from the geocentric (**Ptolemaic**) worldview of the **Chaldeans** with sophisticated calendar science, whose last significant representative Tycho de **Brahe** was, up to the heliocentric view of **Copernicus**. Starting point for him was to simplify planetary motions (circles and loops) that were very intricate at his time by the fact that he assumed cycloid or ellipsoid orbits of the planets around the sun (transference of the centre of co-ordinates from the earth to the sun). The paradox that Brahe's calculation of the starry phenomena was maintained in principle. The three principles of Copernicus:

- (1) The earth rotates about its north-south axis in 24 hours.
- (2) The earth moves during the year once about the sun while the earth rotates once about the ecliptic axis (as the moon turns about the earth and always shows the same

surface).

- (3) There is still a third rotation (**inclination**), “which presents itself as a retrograde movement of the north-south axis about the ecliptic axis. The rotation about the ecliptic axis is thereby cancelled in a certain sense. That is why the earth axis always points to the North Pole (Pole Star).” This third principle is ignored generally [cf .-17 and 181-05].

Another attempt to bring the celestial phenomena home to the human being: the vegetation of the earth as a copy of the **solar** life (**seasons**), interaction with the terrestrial (e.g., distance from the earth’s centre: vegetations of high mountains and plains). The effect of the Polar Regions and the tropical zones on the human being: apathy, in the Polar Regions caused by strong solar life (poor vegetation), in the tropics by strong life of the earth (luxuriant vegetation). There is balance in the temperate zones. Similarly with the threefold human being: **system of nerves and senses** (head) polar, exposed to the cosmic, **system of limbs and metabolism** tropical, exposed to the earthly life, the **rhythmical system** as an area of balance.

The human being is more independent of the day course. One can rather grasp significant thoughts in the morning (example Goethe) or in the evening.

Influence of lunar life (**phases of the moon**): ebb tide and flood, female cycle (only rhythm), embryonic development, **imagination**. “The influences that the lunar life has on certain subordinated organs have to be studied in the phenomenon of **sleepwalking**.”

Influence of telluric life. One can observe it in **homesickness** as a whole feeling for a change of metabolism, which is caused by local change. Can express itself as emaciation and **asthmatic** conditions.

**Goethe** as a solar person, who stimulated his rhythmical system rather than his metabolic system by consumption of **wine**. **Schiller** (night owl) stimulated himself by means of warm punch (telluric).

Therefore, the sun has an effect more on the system of nerves and senses, moon on the rhythmical system, and the earth on the system of limbs and metabolism. The metamorphoses of the **insect’s figure** in the course of the year arising from these three effects. On the necessity to go over from the quantitative to the qualitative aspect with such phenomena.

On the possibility to approach the nature of the telluric via the metabolic organism, in which the actually telluric works. “We examine things from without. However, they also have an inside! Do they show it maybe only in their true figure, if they pass through the human being? ... If it were that way that the substances only reveal their being in human nature, we would have to do **chemistry** in such a way that we approach up to human nature.”

In the human being, forces meet that are directly cosmic with other forces that work on him indirectly via the earth. “So that we may say: the inside of the human being will also become explicable to us physical-anatomically as a cooperation of direct extraterrestrial influence with such extraterrestrial influence which has permeated the earthly effects and which again flow into each other in the human being.”

**3(1/3/1921, Stuttgart) (58ff.) 4338**

**323-03**

**plant / sexes / zodiac**

The solar effect on the vegetation in summer: shooting into figure. Effect of the telluric predominantly in winter: contracting in the seed.

Effect of the **solar** life on the human being is more psycho-spiritual during the day, more in the physical-bodily during the cycle of the year (especially with **growth** in childhood). Effect of the lunar life on the psycho-spiritual in the rhythm of 28 days. “There is really no physiological difference between that what takes place in the body with the appearance of **memory** concerning the experience to which that memory is traced back, and to that what takes place in a woman’s cycle in the body regarding that what once the female organism



experienced together with the lunar phases.” That process happens in man more in the etheric. The physical-bodily effect of lunar life shows a 28-year rhythm.

On **Kepler's** more mental view of **astronomy**: At that time, one did not look at the planet but the **planetary sphere**, and the fixed starry heaven was considered as the **eighth sphere**. On this background, his laws must be seen:

Kepler's principles:

- (1) The planets move about the sun in **elliptical** orbits having the sun as one of the foci.
- (2) A radius vector joining any planet to the sun sweeps out equal areas in equal lengths of time.
- (3) The squares of the sidereal periods of two planets are directly proportional to the cubes of their mean distances from the sun.

For Kepler the elliptical movement was something that showed a more intense liveliness than a circular movement. With the second law, the transition from the line to the surface occurs. The deduction of Newton's law of **gravitation** from Kepler's third (*second?*) law kills this. **Time** (squared) as internal life: “It is really important now that you look through this dead concept of Newton's force of attraction at that what suddenly shoots into the centre and brings in time and with it internal life.”

The human being takes part in the movements of the earth: the elliptical movement becomes internal process, the second law formulates the internal relationship of the human being to the sun and the third one the internal experience in relation to the planets.

**4(1/4/1921, Stuttgart) (75ff.) 4339**

**323-04**

Those principles found inductively by **Kepler** in such a brilliant way were extended later deductively to hypotheses like **Kant's** and **Laplace's** theory of the world system arising from a primeval mist and to concepts that left reality more and more. Therefore, the angle varies in reality with which the plane of the planetary orbits cuts that of the solar equator as well as the connecting line of the intersections (knots). The theory of Kant and Laplace does not offer any satisfying explanation of the **comets** and **meteors**. The planets also move on orbits, “which are perpetually fighting against becoming circles or remaining ellipses.” The result of these disturbances would be the solidification of the universe. The factors of proportionality of the orbits are not commensurable quantities. “That's why modern **astronomy** also understands that the planetary system owes its further mobility to this fact of the incommensurability of the relations between the periods also in Kepler's third law...”

One here reaches a boundary of mathematising. “So that we have there the phenomenon that grasping reality stops at a certain point and reality goes into **chaos**.” The reverse case takes place in **embryology**. There the starting point disappears in the uncertain, in the chaos, while more and more certain forms develop in the course of the embryonic life that cannot be grasped mathematical-analytically, but roughly geometrically.

The basic laws of **mathematics**:

- (1) commutative:  $a + b = b + a$
- (2) associative:  $(a + b) + c = a + (b + c)$
- (3) distributive:  $a \times (b + c) = ab + ac$
- (4) a product is zero, if one of the factors is zero.

They are derived inductively from the use of real numbers. However, one can ask whether these laws also hold good within reality: “We put up postulates that we apply to reality and take them for axioms of reality itself. We are only allowed to say, I look at a certain area of reality and see how far I get with the formula  $a + b = b + a$ . I am not allowed to say anything more. For while I am approaching reality using this formula everything will be found that corresponds to it. And I leave aside with my elbow what is not commensurate with it.” For “I am on the wrong way, if I take mathematics as constitutive for reality.” On the wrong definition of **inertia** as postulate.

5(1/5/1921, Stuttgart) (94ff.) 4341

323-05

Steiner emphasises again that the totality of **astronomical** phenomena cannot be covered by means of **mathematics**, so also no orbits of heavenly bodies being commensurate with reality can be drawn. Again on the two barriers of chaos in the fields of astronomy and **embryology** (E. Haeckel's (1834-1919) biogenetic law or recapitulation theory\* as a starting point and Oskar Hertwig's (1849-1922) mechanism of evolution).

Expansion of Goethe's Idea of metamorphosis to the functional in the threefolding of the human being first outlined in Steiner's book *The Riddles of the Soul* (CW 20): In the **system of nerves and senses**, sense perception continues inwards to ideation. In the **system of limbs and metabolism**, however, **fertilisation** or **reproduction** shows outwards. In the rhythmical system, **breathing** is a uniform process going inwards and outwards. On the connection of the system of nerves and senses with the rhythmical system as for example in the movement of the **cerebral fluid** with breathing, while something corresponding is not found between rhythmical system and metabolic system. The human being has an arranged cosmos in his system of nerves and senses, a disordered one in the metabolic system according to the contrast of astronomy and **meteorology**.

Repeated tip to the parallelism of female cycle and **memory** process. The ovum is subjected to the cosmic during the process of fertilisation: "The process of conception snatches the ovum away from the mere internal process and guides it into the realm of those processes which belong to the human inside and also to the cosmos." Therefore, the embryonic development has to be studied in connection with the external cosmic processes and not with the help of mechanics of development.

The pole of nerves and senses of the human being delivers pictures, however, no reality; reality exists in the metabolic pole, but does not become picture, it remains in the chaotic as the meteorological. "We have got two halves of the world from two sides, once we get a picture, the other time we get the underlying reality as it were " That's why Indian yoga philosophy strives to connect picture and reality by breathing.

On **Genesis**: "You have the only possibility to understand the biblical story of creation, if you think together that which can present itself as Genesis, with that which presents itself embryologically. The embryological is absolutely crowded together with that what the external sensory appearance offers, what is shown in the biblical Genesis."

6(1/6/1921, Stuttgart) (114ff.) 4343

323-06

Under the aspect that the spiritual development of the human being is a reagent for the genesis of astronomical phenomena reference to the revolution of mental structure of European humankind from the 13<sup>th</sup> to the 15<sup>th</sup> centuries, that one can read in **scholasticism**: the quarrel between nominalists (concepts are bare summaries) and realists (concepts are realities), the ontological **proof of God** (the previously natural existence of God is no longer felt as certain from the beginning).

About 10,000 years before this time, there was an **ice age** (the sun had its vernal equinox in Leo) and in about 10,000 years the **future ice age** [cf. 354-04] (vernal equinox in Scorpio) takes place. The distance is one **Platonic year** (whole passageway of the vernal equinox through the ecliptic, about 25,920 years). The number of the daily **breaths** of the human being corresponds as rhythm to it. Those rhythms were still understood in the ancient Indian epoch or in **yoga** philosophy: "That's why he (the human being) spoke of his inhaling and exhaling of Brahma which encloses one year. One day of that corresponded to 25,920 years, a day of the Great Spirit."

7(1/7/1921, Stuttgart) (128ff.) 4345

323-07

**figure / animal forms / thinking / astronomy / reproduction / sexes / movement of the earth**

If one refrains from the content, no qualitative difference exists between conceptual life

and **dream** life. The outside world expands "gulf-like" into the sensory life of man, is least connected with the internal organisation in contrast to conceptual life. Before the last **ice age (Atlantis)**, soul-life was dreamier, more related to the conceptual life. Tip to the influence of the **cycle of the year** on the organisation of the human being [see abstract - 03].

"In other words: before the last ice age, everything that is related to the cycle of the year had a stronger influence on the human being than it had or has after the ice age. We have the human being again as a reagent to assess the influence existing around the earth. Only if we have that, are we able to imagine the relations of the movements of the earth and the heavenly bodies."

If only the sensory life had an effect on the dreamy conceptual life, the human being would only get to concepts of **imagination**. The fact that **concepts** are outlined flows at the same time with the sensory life into him. Comparison with the process of **conception** where the female life, materially considered, is the life of imagination of the universe, and the male life forms the contours. Process of perception (seeing) is a metamorphosed process of conception and vice versa.

The question is discussed whether the rigid Euclidean **space** can be applied to reality. The position of the spinal line of animal and human being shows, e.g., that the horizontal and the vertical are not tantamount. The effect of the solar forces on the front part, and that of the solar forces going through the earth on the back of the animals. A resultant works with the human being. From that follows:

"If we are possibly forced to base the development of the animal form on a revolution of the sun about the earth, or on a movement of the earth around its axis, we are forced to add another movement of the earth or the sun, a movement which is connected with human formation... That is, we have to take the human and animal forms as basis of that what any mutual movements of the heavenly bodies are."

On the qualitative difference between the vertical growth of plants and human beings.

**8(1/8/1921, Stuttgart) (145ff.) 4347**

**323-08**

### **soul-life / thinking / fertilisation**

In the **Atlantean** age, the human being gave himself more to the external world, to the changing states of brightness and darkness. This change is internal with the modern human being, no longer directly linked with the course of the day, in a rhythmical alternation of brighter and darker forces of imagining.

Comparison of annual and perennial **plants (trees)**. The trunk of the tree as a modified part of the earth [see [327-08](#)]. It has thereby emancipated itself from the universe: "The annual plant tells us something about the relationship of the earth with the universe; the perennial plant can no longer tell us a lot about it."

On the capacity of development of **animal** and human being. The animal finishes its development with **puberty**, the human being remains capable of development afterwards, however, internalises it. In addition, here is a process of emancipation from the cosmic. "For we see this way that the cosmic influence moves - when it has stopped - into the inside of the individual being."

If the **planetary system** were fully calculable by theoretical forces of **gravitation**, it would concern a dead system. Steiner again points to the fact that the livingness of the system expresses itself in the incommensurability of numbers. With the **comets**, something opposite comes into the planetary system, which appears, for example, in the repulsive forces of the sun. **Kepler's** view of the comets. If gravitation is regarded as positive, the comet is negative. Matter can be regarded mathematically as something positive, ether as something negative, light negative, air positive and warmth/heat as negative and positive [cf. [321-01](#), [321-11](#), and [321-13](#)]. The relationship of planetary system to comets like that of the female germ to the fertilising spermatozoon.

9(1/9/1921, Stuttgart) (163ff.) 4349

323-09

It is checked to what extent a kind of something incomprehensible appears in **mathematics**. The **ellipse** as a line of points whose sum of distances to two foci is constant; with the **hyperbola** it is the difference of distances. The **Cassinian curve** as a line of points whose product of distances is constant [picture in 194-10]. The different arrangement of the Cassinian curve starting from a form similar to ellipses via the lemniscate to the two separate branches [see 286-08]. If ideation is not allowed to stop at this form, you have to go out of **space**. You get a **circle** if the quotient is constant. If this quotient tends from a small fraction toward 1, you receive circles of a bigger and bigger radius; is it 1, you get a straight line (Y axis). If the quotient becomes greater than 1, again, circles come into being whose curvature shows now outwardly, not inwards, and their centre lies in the infinite. That means that you come out of space not like with the Cassinian curve of two branches and return to it (closed curve), but the curve of the quotient completely goes out of space and does not close.

A Cassinian curve of the elliptical type really appears with the observation (focus 1) of the points of the same lustre, which are illumined by a source of light (focus 2).

On the "normal" **spectrum** by Newton (green in the middle, at the ends red and violet) and the complementary Goethean spectrum (colour of peach-blossom or magenta in the middle, blue and yellow at the ends). If the straight band of the normal spectrum were closed to a circle, the colour of peach-blossom would arise from that meeting.

"However, if we succeeded - I do not know whether you know that just in this direction one of the first series of tests should be done in our physical-scientific institute [see 291-10] - to bend the spectrum in certain way in itself, then also those who do not want to understand this matter at first would see that one really deals with the qualitative aspect. Such ideas are final ideas of mathematics where we are forced to assume one point as an infinitely distant point of a straight line; where we are forced to assume one single straight line as border of a plane ...; where we are forced to imagine the borders of the infinite space not as being spherical or the like, but as a plane."

The idea of the two-branched Cassinian curve is used to the relation of the **system of nerves and senses** and the **metabolic system**. "You have to pursue the human organism absolutely by means of ideas, which are not to be got if you want to have an adequate sensory-empiric idea of every single part of this idea." "You have to go out of the sensory-empiric to something different, if you want to find out which relationship exists in the human being."

One has also to do such a transition, which leads as it were out of space, observing an external **chemical** phenomenon and a corresponding process in the human being (**nutrition**). The familiar approach is compared to a change of view observing both forms of a circle with internal and external curvature. Then the circle with external curvature appears as normal circle. That means that the chemical processes in the human being are considered as if they are the same as they take place in a test tube.

10(1/10/1921, Stuttgart) (183ff.) 4352

323-10

### thinking-feeling-willing

Again on the metamorphosis of the cranial **bones** from long bones. The organisation of the long bones in the direction of the earth's radius, those of the cranial bones from a sphere. This polar contrast corresponds to that of manifold ideas (**consciousness**, image)) and more uniform willing (self-feeling, reality). The same contrast is effective during the **embryonic development**; it is only more real, is not dampened down to picture consciousness. Similar contrasts between **muscular** system and **nervous** system. The **system of limbs and metabolism** and that of **nerves and senses** find their balance in the **rhythmical system**.

The modern human being only has cognitive faculties for the **mineral kingdom** and not for the other realms of nature. Therefore, also the attempt to explain life at the chemical-

physical level. His cognitive faculties relate to the mineral kingdom like a picture to reality. The mineral kingdom as a reflection (“in reality this matter is just reverse, however, I want to say it that way”) of the cosmic sphere in the earth (in the centre of the earth). I. e. the external universe produces the external reality, “and our cognitive faculties for this reality are organised physically by the fact that the sphere still works only on our cognitive faculties. That’s why we have to distinguish a phase - of course also in the genesis of the earth - in which strong effects appear in such a way that the earth itself is constituted from the universe, and a later phase ..., where the forces work in such a way that the cognitive faculties are constituted for these real matters.”

On the different forms of the **Cassian curve** [see picture in 194-10]. The view is extended, so that the single forms continuously go over into each other, while the distance of the foci becomes a function of  $b$  (variability of the second order). With it, “I get the law for the contents of a surface which itself is different in all its points already in the **mathematical** view. In every point, another quality exists.”

A similar relation also exists between the variability of the first and second order with the principles of the **refraction of light** [see previous abstract].

Beside the system of central forces, which are regarded today as only decisive, another system has to be introduced into **astronomy** that considers the rotary, shearing, and “deforming” movements.

**11(1/11/1921, Stuttgart) (201ff.) 4353**

**323-11**

On the internal **movement** in the **zodiac** (fixed starry heaven) at the example of the Great Bear in long time intervals (before or in 50,000 years compared to the present position). The “apparent” movement of the **planets** with a loop (or a dissolved loop, forward-retrograde movement) in perigee.

The **lemniscate** open in the lower branch (loop) which is to be found in varied kind in the human **figure**: e.g., costal arch - vertebra – costal arch and its modification toward the head. “And you get a lemniscate that diverges downwards and closes upwards, if you ... study the whole human figure in the contrast between its organisation of senses and nerves and metabolic organisation.” One would also get strongly modified lemniscates “if you pursued the way which is taken by the centripetal nerves through the centre to the end of the centrifugal nerves” (sensitive and motor nerves). With the human being, the lemniscates form an oblique angle; with the **animal**, they are parallel.

Only by the use of **mathematics (geometry)**, to which even life is brought in as described in the last lecture with the **Cassian curve**, one will come into a mathematical view of the organic. Connection of the variability of the first order with that of the second order; **cycloids** and **cardioids** are also mentioned, “if one does not deal with it with a certain inflexibility.”

Assignment of the planetary movement to the whole human figure (loop of the planetary orbit - head). There is only one part of the loop movement in the movement of the fixed star, the fixed stars deal only with the formation of the head. The planetary movement as projection of the cosmic movements, which the human being executes with the earth in the **cycle of the year**. “And the reason, why we have to let the orbit open where the planet approaches the loop, is to be looked for in the fact that we may receive an open curve projecting a closed curve under certain conditions.”

**12(1/12/1921, Stuttgart) (218ff.) 4355**

**323-12**

**astronomy / movement of the earth**

The basic principles for the **creation** of the human organisation: sphere, lemniscates with “variable constants”, and radius. Orbital loops of the lower **planets** Mercury and Venus at conjunction, of the upper planets when in opposition. The upper planets have an effect on the formation of a sphere with the human being, the intensity of the loop is also important. The other planets intensify the solar effect.

The orbits of **sun** and **moon** which do not show any loop are assigned to the radial-vertical line of the human being (spinal line, sun), or the spinal line of the **animal** (moon). These orbits must stand possibly vertically on each other, or the solar orbit must stand radially to the earth's surface. The **earth** follows the sun. "It concerns that the orbits of earth and sun coincide in a certain kind, so that it is possible that the radii of the earth fall into the solar orbit with the rotation of the earth, or is at least related to it in a certain way." From this fact follows that the movement of the earth is not a simple elliptical movement about the sun. "For it could be absolutely true, that we do not have original quantities but resultants of original quantities when we calculate anything from speed and again from the length of the radius vector (*second of Kepler's laws*), so that the false picture we get points to something that is still farther away."

On the familiar idea that mineral, plant, animal, and human kingdoms follow each other linearly. On the polarity of plant and animal, especially clear in their relationship to oxygen and carbon. A continuation of the plant leads (via the perennial plants) to the mineral. There is no direct way from the animal to the human being. That is he lags behind the animal in his development (especially in the embryonic development). "So that - while we look at the three realms externally - we need to draw a strange mathematical line here, namely one, which disappears with its continuation, if we go over from the animal to the human being, and here (with the plant) a line which is extended." The imagined ideal centre between plant and animal in this pattern would have to be connected with the creation of the different **kingdoms of nature** as the movements in the universe.

**13(1/13/1921, Stuttgart) (235ff.) 4357**

**323-13**

**astronomy**

The **heliocentric** view of the **world system** as the **Copernican** was not new, but was already developed almost in the same way in antiquity, as for example by **Aristarchus of Samos** (~ 320 - 250 B.C.)\*. The geocentric view of **Ptolemy** (138 - 180 A.D.) was prevailing only in the fourth post-Atlantean epoch. The explanation of the **planetary** orbits, arising from cyclic and epicyclical movements. On the difference of the upper and lower planets which have a relationship with the human organisation below or above the heart.

Concept, mental picture, and **sense perception** were not sharply separated in former times. The ancient heliocentric system, which was already in decadence at the time of Aristarchus, was "felt", "when man still lived completely with his ideas in the external sensuousness." The human being had to develop from this connection. The Ptolemaic system as an educational means, so that the ideas could be emancipated from external perception.

It is referred to the contrast of upper and lower planets with the earth in the middle (heliocentric system) and the other contrast between plant and mineral kingdoms on the one hand and animal and human kingdoms on the other hand [see previous abstract].

\* See 304/1(2/23/1921, The Hague).

**14(1/14/1921, Stuttgart) (250ff.) 4359**

**323-14**

**astronomy**

The ancient **Ptolemaic world system** was still based on a feeling of being united with the heavenly bodies that finds expression in the picture of **planetary spheres**. Planetary sphere (**rotational ellipsoid**) as the sphere penetrating the earth whose external border is marked by the visible planet [cf. [110-04](#) and [110-05](#)]. This idea was replaced by **gravitation** in the **Copernican world system** (example **ebb tide and flood**). The sphere results possibly from the rotating gravitational line. The lunar and solar spheres penetrating the earth have to be expressed together with the earth sphere also in the creation of the kingdoms of nature. The direct solar effect on the animal and the indirect lunar one on the human being, which cares for the fact that his creation is stopped on an earlier level [see previous abstract]. With the plant the solar effect is continued by the earth

to the mineral (example **coal**; the idea is rejected that also the actually mineral like the **siliceous** could have originated from plants [see 232-05]).

15(1/15/1921, Stuttgart) (265ff.) 4361

323-15

**figure / astronomy / centre-circumference**

Similarly as one has to assume a coherent line that goes out of space in the case of the **Cassinian curve** of two separate branches, one can even get an understanding how the forms of the **system of nerves and senses** and those of the **metabolic system** are connected by metamorphosis, if one imagines that one has to go out of space. If one introduces the variability of the second order [see previous abstract], one gets two heterogeneous branches, a closed one and one open to infinity. One has to imagine the former line tending outwards, the latter inwards.

The idea of a **counter-space** in which the third **dimension** disappears by the fact that a second, but negative third dimension is added. Formation of a sphere corresponding to this space in a kind of flattened (lenticular) form, as it corresponds to the accumulation of stars in a **galaxy** [cf. 110-10] or appears "in the picture" of the passage of the sun through the zodiac.

The idea of the disappearance of the second and third dimensions is further developed. One finally gets a point that does not exist in the three-dimensional space.

Real correspondence in the human organism: connection of the **eye** formed from without inwards, which runs out in the visual nerve, with the **kidneys** and their urethra. "At the moment when you ... imagine such conceptions of the visual process and the corresponding of the nephritic process of excretion, you have to imagine the effect in such a way, as if you go out of the three-dimensional space."

In a "similar way", one has to get an understanding of the **planetary** orbits. The orbits of the lower planets are explicable using the **polar co-ordinates** of the three-dimensional space; the orbits of the upper planets may be understood by means of a system of polar co-ordinates the starting points of which lie beyond the three-dimensional space.

The differentiation of two sorts of points, a "normal" one, directed outwards, without area, and another type, directed inwards, with infinitely large surface of a sphere. On the idea that that comes to the fore in a small sphere again which is on the other side the great sphere. Small sphere, e.g., the moon, great sphere = starry heaven: "However, all that arises to me there in the vastness of the cosmos does not deal with that which lies within the spherical surface of the moon; that has to deal with that which begins where the stars stop existing." Comparison of this relation with the relation of kidneys (nephritic process) and eye.

16(1/16/1921, Stuttgart) (285ff.) 4364

323-16

**experiment**

On **movements** of the human being in the context with the explanation of the heavenly movements. One has to distinguish relative and other movements, like the rotary, shearing, deforming movements, which cannot be understood "in the relative sense." On the **arbitrary** movements (in parallel with the earth's surface) in the conscious, awake condition which is traced back to internal, metabolic processes and expresses itself in **tiredness**. On **sleep** (in horizontal position, spinal line as with the animal) where the human being is moved by the universe, and a metabolic turnover also takes place which does not run in the outside world, but "returns and shows itself noticeable in the human head as such." The horizontal position is necessary for that reversal. Connection of movement by will (sleeping consciousness) and sleeping. Difference between arbitrary movements of the human being and animals.

One has found a starting point for judging heavenly movements that way. "We have got the possibility to consider that which is done from the universe with our organism in sleep to look as that which has to be defined what we have to recognise, and regard the other

what we carry out externally what we know concerning its relations of position as the higher concept of defining." See lecture 17.

A real **phenomenalism (Goetheanism)** has to explain phenomena by phenomena that way. "New experimental designs" are necessary using specifically developed instruments. With this method, the concepts should not leave too much from the experimental results. As an example where such a new approach is necessary, the structure of the **sun** (core, photosphere, chromosphere, and corona) is stated. Interpretation of phenomena as **solar spots** or solar eruptions with the help of concepts gained in earthly phenomena as for example **volcanism**. Volcanoes start from a centre, however, outwardly spreading, with the solar eruptions, which go from without (corona) inwards, in the direction of the core.

On the great value of the synthetic, **projective geometry** as a transition to qualitative **mathematics**. Idea of a straight line as a line with one end only, "and the other end simply goes over because of real relations to a continuation that lies anywhere."

17(1/17/1921, Stuttgart) (302ff.) 4367

323-17

### movement of the earth

The **growth** of the **plant** is radial from **earth** in direction of the **sun**, that of the human being is radial as well, but its direction is opposite: "however, we have to imagine ourselves in such a way that something supraphysical-invisible grows toward our physically visible growth..." namely toward the centre of the earth. One has to look for the movement of earth-sun in this line of growth. Earth and sun move on the same orbit "and, on the other hand, oppositely to each other." Again on the phenomena of solar eruptions or **volcanism**. "We see the earth processes as it were when we look at the sun, however, as if we are standing in the centre of the earth, but as if the inner surface of the earth was bent from the concave into the convex ..." A kind of **inside out inversion** has taken place [see abstract -15]. The curve, which fulfils the above demand for the earth-sun movement, is the rotational lemniscate, which "however, progresses in space simultaneously."

A lemniscate-like spiral line results from it in which the earth follows the sun: "You get the apparent places with everything that is to be taken into consideration as projection of that which results, when earth and sun pass each other. You have only to include, if you want to find this calculation being right, all the various corrections, for example, **Bessel's corrections** (*German astronomer, 1784-1846*) and the like..." Steiner adds later (p. 314): "In those corrections something is concealed that leads to truth. You have only - instead of stopping at the formulae and getting imagined things - to make the formulae mobile in themselves and try then to draw curves, then you already get this system" (the lemniscate-like movements). See CW 295, discussions 13 and 14 (9/4/ and 9/5/1919).

**Gravitation** as the real principle of pulling. It is not necessary to assume tangential forces. The orbits of the **planets** (difference between lower and upper planets) as system of lemniscates that are arranged in a certain way. Steiner again emphasises the relation of the lower planets to the radial direction and cosmic reality in the human being, and that of the upper planets to the direction of the sphere and the fixed starry heaven.

On the disintegration of natural and moral world order and the necessity to find a transition again. Ancient astronomy disintegrated into the aberrations of astrology and modern astronomy. Repeated indication that the curves, which come to the fore in the movements of the heavenly bodies, are composed of the directions of movement the human being executes in his waking and sleeping states.

18(1/18/1921, Stuttgart) (318ff.) 4368

323-18

### astronomy / electricity

Contrast **earth - sun**: Earth consists of ponderable, pressing **matter**, the sun consists of matter that is more and more rarefied from without inwards, finally of sucking negative matter. Sun as accumulation of sucking forces. "You do not need any explanation of **gravitation** than only that, because that already explains gravitation."



The transition from positive to negative real **numbers** can also be thought analogously with the help of **imaginary** ones: “and you would also have a possibility, for example, to add that to the positive and negative matter what one has to call matter or spirituality of the **astral** in anthroposophy.”

Once again on the opposite growth of plant and human being: The sucking force of the sun works in the human being, penetrating the **etheric body** from above downwards. This force can also be thought of as reduced to two components. “We can form components of the forces everywhere which, actually, are in the direction of the earth’s orbit about the sun.”

The contrast earth - sun is included in every **sense perception**. Example of the **pressure** that is exerted with a finger. The counter-pressure corresponds to the solar force “that works through me that is through my etheric body” [cf. 115-02].

One can only describe the **planetary** movements correctly by the system of **lemniscates** for our time. “Already when the time enters which is so far apart from ours, like that which I have declared as the **future ice age**, then I have to modify this system ... in such a way that I take the constants of the curve as variables, and they themselves are again rather intricate functions.” Actually, the lemniscate orbit must be varied permanently to remain in reality: Principle of changeability in the planetary system, which faces the trend towards inflexibility on the other side.

**Comets** as bodies, which renew themselves permanently - forwards pushing – and wear off backwards. The spheres of ponderable and negative matters intermingle, but not evenly as in light, but inhomogenously. “And now imagine that certain relations of densities collide in that penetrating, then you have got the conditions that such phenomena like the comets simply come into being by a substantiality that is penetrated by another one.”

Indication that these talks should give stimulations to pursue the contrast of sun - earth also in other fields of physics. “One will be able to get out quite different effects in this way from **light**, from **heat** etc. than up to now have been got out because one has not approached the phenomena in such a way that they would have fully revealed themselves.” New **experimental** designs are necessary, however, the following is more important: “The emptier the rooms and the fuller our heads, the better experimentalists we become bit by bit...” On the wrong interpretation of the refraction of light, on **anode** and **cathode** under the aspect of radius and sphere.

The naturalist has to have the courage of Imagination to which already ideas of **projective geometry** lead him. Only by means of Imagination-Inspiration-Intuition, one can grasp full reality.

The contrast of sun - earth exists also in the **spectrum** of light (blue part chemical effects, sun; red part heat, earth).

## 324 Nature Observation, Mathematics, and Scientific Experimentation...

*Gesamtausgabe, second edition. RStA (8 lectures)*

**1(3/16/1921, Stuttgart) (9ff.) 4418**

**324-01**

### natural science

The human being gets pictures from without studying nature empirically. Those pictures are independent of nature, have nothing to do with it directly (form the basis of **freedom** of the human being). **Mathematics** as something abstract, constructed by the internal soul-life at first. The tendency of science to penetrate natural observations with mathematics is based on the desire to connect the unreal picture of the outside world with the human inside. However, the fullness of the outside world gets lost. Future method: strengthening one's mathematising power to lift out internal reality from the soul-life by it. "The third would be an experience of spirit ... inevitably intimate like mathematical experience, but with the character of spiritual reality."

**2(3/17/1921, Stuttgart) (28ff.) 4419**

**324-02**

The relations of the threefold human being with the **dimensions** of **space**. Experiencing three-dimensionality in the unconscious of the system of limbs and metabolism, and the dimensions in the other two systems becoming abstract.

**3(3/18/1921, Stuttgart) (43ff.) 4420**

**324-03**

The applicability of **mathematics** on the mineral realm. **Imagination** as further level of clear knowledge, it discloses the animated etheric world. The **sense organs** as gulfs of the outside world, which are flowed through by the etheric. Imagination is conscious **clairvoyance**, whereas usual clairvoyance comes into being, when consciousness is dampened down (hypnosis etc.), and should rather be called "dark voyance".

**4(3/19/1921, Stuttgart) (60ff.) 4421**

**324-04**

The plant realm is experienced **Imaginatively** as a unity. **Memories** turn into a spatial retrospect of the present life. The power of Imagination relates to the force of children's **growth**, especially in the sense organs or in the **system of nerves and senses**. On the difference of mental pictures of memory and Imaginations. In a further step, the capacity of forgetting (of Imaginations) has to be exercised, namely in such a way, "that you can help yourself concerning the capacity of forgetfulness if you further develop that ability which appears as **love** in everyday life." The Imaginative pictures thereby attain spiritual reality: **Inspiration**. This leads to the cognition of the human **rhythmical system**. One attempted to attain that knowledge in the **yoga** systems by physical-bodily methods; one has today to develop that by psycho-spiritual exercises. See the following lecture.

**5(3/21/1921, Stuttgart) (82ff.) 4424**

**324-05**

### natural science

**Brain** and **system of nerves and senses** as Imaginations that have become physical. On analytic and synthetic (projective) **geometry**, the latter as approach from purely mathematical to Imaginative ideation. On the **yoga** system and the development of **symbols** and **cult** as a representation of the connection between the recognising human being and the spiritual contents of the universe. On account of his mental development, the human being needs to apply "this intensive activity of mind again in the external world. Exactly in the same way as one internally applied cognition to producing the cult device and carrying out the cult action in ancient times... man today longs for satisfying his independent mind also in the outside world, getting in something from the outside world to

what mind can be applied, without being carried through one's internal life at first." That takes place in the **experiment**, in working with scientific devices.

**6(3/22/1921, Stuttgart) (96ff.) 4426**

**324-06**

On **memory** and **Imagination**. Goethe's **phenomenalism** as preliminary stage of an Imaginative cognition. The tendency to explain phenomena using sense-perceptible auxiliary constructions (atoms etc.) "destroys the Imaginative capability." Inspired Imagination and breaking the internal mirror of memory: cognition of the internal human organs. This process abnormally took place with mystics like **Saint Teresa** and Mechthild of Magdeburg.

**7(3/23/1921, Stuttgart) (115ff.) 4428**

**324-07**

On **Intuition** and everyday intuition: "What one experiences in the still uncertain intuition is the experience of faith." Prebirth and postmortal life is accessible to **inspired Imagination**, knowledge of repeated earth-lives is revealed to Intuition. The completion of the external science of history by spiritual science. Reference to the history of the fourth post-Christian century, to **Dante** [see discussion vote, 3/23/1921] and **Luther**.

### **324a The Fourth Dimension**

*Anthroposophic Press (2001)*

**1(3/24/1905, Berlin) 1ff. 1054**

**324-08**

A three-dimensional body can be made to coincide with its mirror-image after passageway through a fourth dimension (example left and right handed gloves, **inside out inversion**). Beings of a certain dimension perceive only beings of the next lower dimension. Because the human being perceives three-dimensionally, he is a four-dimensional being.

**2(3/31/1905, Berlin) 11ff. 1059**

**324-09**

The mental picture of a three-dimensional object (example cube), produced through the **sense organs**, and relates to this like a mirror image. If one wants to make it coincide, one has to go through the fourth **dimension**. That means that the sensory apparatus must be four-dimensional "to be able to bring about a (direct) connection between mental picture and an outer object. If you were to visualise in two-dimensions only, you would confront merely a **dream** image. You would have no idea that an actual object exists in the outer world. When we visualise an object, we spread our capacity for mental pictures directly over outer objects by means of four-dimensional space." The transition of the astral three-dimensional human being with dream consciousness to the physical-material four-dimensional human being.

"The **astral world** is not a world of four dimensions. Taken together with its reflection in the physical world, however, it is four-dimensional. When we are able to survey the astral and physical worlds simultaneously, we exist in four-dimensional space. The relationship of our physical world to the astral world is four-dimensional."

On the polarity (central) **point – circumference** (sphere).

**3(5/17/1905, Berlin) 19ff. 1094**

**324-10**

**Greek mythology**: the divine generations of **Uranus**, **Kronos**, and **Zeus** also represent devachan, astral world, and physical plane symbolically. Kronos is said to have devoured his children. This indicates that processes of time run backward on the astral plane, the child appears before the father. That is why everything that radiates from the human being

comes apparently towards him on this plane.

Meeting the **guardian of the threshold** of the astral world, the esoteric pupil meets his future life in form of a panorama that extends up to the middle of the sixth main age ("root race", end of incarnations). Desires and passions appear in animal shapes in the astral world. This fact forms the original basis of the doctrine of **transmigration** of souls, which worked for a psychic purification, so that the human being does not develop these animal forms in the higher life or after death.

Based on **geometrical** figures, Steiner tries to give an idea how the sight of the physical world and that of the **devachan** relate to each other. Example square – two lines crossing each other vertically. The square arises by a **stoppage** of two counteracting forces along these lines (centrifugal – centripetal). The cube and three lines intersecting each other (6 currents of force) analogous to the former. Therefore, any space direction has two currents of force. The astral world contains four (one physical and one spiritual less) of these six **dimensions** [three of the physical and the spiritual world (devachan)].

The animal as a blockage of the polar contrast human being – plant, occult sign: **cross**. Similarly, kamaloka or astral world stands between devachan and physical world.

**4(4/24/1905, Berlin) 33ff. 1098**

**324-11**

Steiner gives – as well as in the following lecture – an idea of the four-**dimensional space** with the help of **geometrical** operations (square [4 sides] – cube [6 squares] – tesseract [= the four-dimensional structure which is limited by 8 cubes]).

Real view of the four-dimensional space by meditation: immersing oneself in the nature of water and combining this element with the light produced through meditation (= **mercury** of the **alchemists**). Secondly, contemplating the nature of the air and connection with the fire generated in feeling (= **fire air, sulphur** of the alchemists).

Both constitute the **astral substance** that is called "water" in the **Genesis**. God's spirit brooded upon the faces of the waters is the connection of "earth" and the spiritual forces of sound ("thunder").

"The sequence of the four forces (water, air, light, fire) is revealed to astral vision as the four dimensions of the astral space." Two of them are subjective (passively given to the subject): water and air, two are objective (produced by the subject): light, fire. "In the astral realm, therefore, we find **subjective-objective** substance. In devachan, we would find only a completely subjective element; there is no longer any objectivity at all that is simply given to the subject."

**5(5/31/1905, Berlin) 43ff. 1101**

**324-12**

Mental picture of the square that follows from four touching circles which extend to straight lines in the infinite, which cross (transition from the second to the first dimension). The cube as an ideal manifestation of the three-**dimensional** space. Its 6 squares can be regarded as intersections of 6 in the infinite extending spheres (transition from the third to the second dimension). One can imagine also that the three axes of the three-dimensional space have lost one dimension each and become plain. The other way round, a four-dimensional object can be understood as a curved three-dimensional one:

"At this point, we can make the transition from the dead to the **living**. In this bending, you can find spatial figures that reveal this transition from death to life. At the transition to the three-dimensionality, we find a special instance of four-dimensional space; it has become flat. To human consciousness, **death** is nothing more than bending three dimensions into four dimensions. With regard to the physical body, taken by itself, the opposite is true: death is the flattening of four dimensions into three."

**6(6/7/1905, Berlin) 55ff. 1103**

**324-13**

It is shown that a cube throws a shadow in the form of a hexagon (in the direction of a diagonal) (transition three-**dimensional** → two-dimensional), and a three-dimensional

rhombic dodecahedron results from the corresponding projection of the four-dimensional tesseract. Tip to **Plato's** metaphor of the cave and the moved shadows; the human being only sees three-dimensional (changing) shadows of the four-dimensional reality. The fact of change, of development in **time** points to a higher reality, i.e. the fourth dimension expresses itself in time.

Difference between the lifeless and the **living** realm: the mineral is bounded by flat surfaces (extended spheres), while life is built up out of **cells** and bounded by spherical (bent) surfaces.

A five-dimensional being would be bounded by four-dimensional tesseracts. Each independent dimension is a polar stream of forces with a positive and negative component. The neutralisation of the polar component forces is the new dimension. Empathy, feeling comes into being from interaction of two living beings beyond time and space (the fourth dimension). This is to be understood as projection of the fifth dimension (realm of sensory activity) into the physical world. The projection of the sixth dimension is the ego-consciousness.

Therefore, the plant has four dimensions, is not complete with the three-dimensional figure, but only conceivable from the **astral plane**. The human being is a six-dimensional being, his fifth dimension is in the **lower devachan (rupa devachan)**, his sixth dimension in the **upper devachan (arupa devachan)**.

Beings that have only two spatial dimensions appear as luminous beings. "Through such a being, initiates then become familiar with other beings that they describe as divine messengers approaching them in flames of fire." Tip to **Moses** when he received the **Ten Commandments**.

7(11/7/1905, Berlin) p. 74 1169

324-14

"We have four **dimensions** in the etheric realm [**astral plane**], five dimensions in the astral realm [**lower devachan**] and six dimensions in the [upper] devachan. Thus, the various manifestations of the spirit emerge in you. When devachan casts its shadow into **astral space**, the result is our **astral body**. When the astral realm casts its shadow into **etheric realm**, the result is our **etheric body**, and so on."

-(3/7/1920) p. 105

324-15

**nuclear energy**

Answer to question: releasing **energy** through the fission of matter. "The only question is whether we have the technology to utilise this energy. Would we be able to put to use the gigantic forces that would be released? ... We first would have to develop mechanical systems capable of harnessing this energy. ... Releasing the energy is quite possible and much easier than utilising it."

*References to CW 324a in 76-04, 136-10, 164-02, 194-12, 201-15, 207-15, 320-05, 320-09, 321-03, 323-02, 323-17, 326-09.*

## 325 *Natural Science and the World-Historical Development of Humanity...*

*Gesamtausgabe, second edition. RStA (2 lectures)*

**1(5/15/1921, Dornach) (13ff.) 4491**

**325-01**

### **social life**

The break in the spiritual development of the middle of the 19<sup>th</sup> century, shown in personalities who tried to develop social ideas in the first half of the century: **Saint Simon** (Claude Henri de Rouvroy, 1760-1825), Auguste **Comte** (1798-1857)\*, Herbert **Spencer** (1820-1903) and others. Their confidence that the human mind is able to find (positivistic) solutions of social questions, which does no longer exist later in the second half of the century with Karl Marx (1818-1883), and others. The dissent of scientifically reasonable social order and the claim of the individual to freedom. Joseph de **Maistre** (1754-1821), however, refers to the fact that no long-lasting social order can be outlined by means of scientific intellect, and propagates a revival of the old Catholic-Christian social impulses.

The views of Maistre and former times on sin, or **original sin**, on the natural evolution of the human being and the necessity to put it within a moral order.

The connection between the break in the 19<sup>th</sup> century, the appearance of Renaissance and Reformation in the 15<sup>th</sup> century, and the end of the ancient Greco-Latin culture in the fourth century. The spiritual standstill between the fourth and 15<sup>th</sup> centuries. Fourth century: Constantine I (~280-337), Julian the Apostate (331-363), **Augustine** (354-430) and his relation to Manichaeism and neo-Platonism [see lecture 6(5/24/1923)], the Arian Christianity of the Goths, the Bible translation of **Wulfila** (Ulfilas) (detailed explanations on that).

\*On Saint-Simon see CW 18 *The Riddles of Philosophy*, 360ff.

**2(5/16/1921, Dornach) (45ff.) 4493**

**325-02**

### **Europe**

The Greco-Latin culture, which was carried by the thin layer of the upper class, was only possible on the base of **slavery**. On the Germanic tribes during the period of the migration of peoples. Their religion was bound to blood relations, **ancestor worship** that went over to the devotion of local gods, holy places, and phenomena of nature, after they had again settled down from the fourth century on, development of **runes**, of symbolism and cult in Christian time or in Southern Europe (transition from the view of time to that of space). The takeover of the Greco-Latin education by the Christian priesthood. At that time, thinking was connected with language, less with own activity (grammar and rhetoric). **Latin language** was living on and that is why Christianity was kept secret from people who only got the external cult symbolism. The continuing effect of the ancient even more dreamlike soul-life among people up to the twelfth century when **urban civilisation** came into being [see lecture 6(5/24/1921)], and even later. Influence of the East, reference to the Academy of **Gondishapur**. The birth of thinking worked out by own subjective activity out of the national life toward the 15<sup>th</sup> century. The development of territorial administration and jurisprudence from the Latin current. The conquest of external physical lawfulness by means of the newborn active, but empty thinking.

On the connection of Latin language and automaton-like thinking (with the physical brain, not with the etheric one that is used in independent **thinking**, see 350/8(6/28/1923, Dornach).

**3(5/21/1921, Stuttgart) (84ff.) 4495**

**325-03**

On the Inspiratory mood in **Spinoza's** works (*Ethics*), its roots in the instinctively Inspiratory mood of the ancient Egyptians, and the Imaginative mood of **Goethe** and its

roots in the Imaginative mood of the Chaldeans. Both as examples of feeling one has been transported back to former soul conditions

4(5/22/1921, Stuttgart) (95ff.) 4496

325-04

### agriculture

The relationship of the primitive West-European cave culture (**cave painting**) and the developed ancient Indian culture (vedas, vedanta philosophy, yoga). Reference to the Minoan culture on **Crete**.

The ancient **Chinese** culture based on a similar instinctively Inspiratory mood as with the Egyptians, recognisable at the example of the view of the heavenly **yang**, the earthly **yin** and the compensatory **tao** (threefolding not referred to the human being but to the universe with which the human being felt being at one). Later in modified form in the ancient Persian epoch as contrast of Ahura Mazda and Ahriman, whereas one did not yet distinguish "above" and "below" in the ancient Indian epoch. The liking for the physical realms in this epoch, in which agriculture ("women were the first to till the soil") and cattle breeding begin (sixth, seventh millennia).

In the third millennium, again a strong change took place in Egypt that expresses itself in the construction of **pyramids** (metal processing was necessary for that), in medicine (**temple-sleep**, finding remedies by interpretation of dreams, see the following lecture): internalisation of consciousness, which had been wrapped up in the external appearance up to that time. The use of **horses** as mounts (**Hammurabi** does not yet mention them as domestic animals) also points to a strengthening of the individual consciousness and signifies a strengthening of the warlike element that had arisen with the ancient Persian time.

5(5/23/1921, Stuttgart) (124ff.) 4497

325-05

The appearance of **intellectuality** in the eighth pre-Christian century. The disintegration of morality and physical view begins with it, which ancient peoples experienced as one. Exception: the Jewish-**Hebrew people**, its **Genesis** "distinguishes itself just by the fact that it basically has no nature-loving world view... One may say, the soul constitution of these Jewish people is that way, as if environment was just only a world stretched out for the senses, as if nothing psycho-spiritual manifested itself from this environment... However, an especially lively perception of the human inside was in existence, and ... the Jewish people came to its **monotheistic religion** by that perception..." The untimely and one-sided development of intellectuality among that people was connected with it. The Hebrew influence with **Philo of Alexandria** (~ 25 B.C. - 50 A.D.).\*

The drastic change in the intellectual development (from "it thinks in me" to "I think") in the fourth post-Christian century, characterised by the example of the foundation of Constantinople by **Constantine**. On the **Palladium** legend. On **realism** and **nominalism**. The inability in the consciousness-soul age to form new concepts; tip to Franz **Brentano**.

\* On Philo as a precursor of Plotinus and neo-Platonism see CW 18 *The Riddles of Philosophy*, 46ff.

6(5/24/1921, Stuttgart) (146ff.) 4498

325-06

The **organs** of the metabolic system as metamorphosed senses turned inwards. **Liver** as a transformed nasal organ.

**Hypochondria**: "And by the fact that disorders of the liver are connected with little or no pains it does not appear as physically discernible illness, but it just appears as soul experience if the liver is not in order and smells incorrectly inwards. The hypochondriac is ... somebody whose liver is not in order, and that's why he smells internally that which the liver senses as something not quite agreeable, smelling not in a normal way but in an overly sensitive way with his ill liver."

6(5/24/1921, Stuttgart) (158ff.) 4498

325-07

The contradiction of the **principle of energy conservation** and human **freedom**.

### 326 *The Origins of Natural Science*

Rudolf Steiner Press / Anthroposophic Press (1985). **RStA** (9 lectures)

1(12/24/1922, Dornach) 1ff. 5104

326-01

On the rudiments of the modern **scientific** consciousness which can be traced back to the 14<sup>th</sup>, 15<sup>th</sup> centuries. Example: Nicholas **Cusanus** (1401-1464), on his life stations and development. The inner certainty of spirit which was extant in the Middle Ages before (Scotus Erigena and Thomas Aquinas are mentioned) got lost to him. He could no longer arrive at it with (theological) thinking, anticipate it at most in affectionate devotion and indicate vaguely by means of mathematical symbols as he did in his book *De docta ignorantia* (*The Learned Ignorance*, 1440). Already before Cusanus, **Master Eckhart** had attempted to find the ego (German *ich*) from this "nothingness" (*nicht*) of the godhead. While the spiritual disappeared for the leading people of the ending Middle Ages that way, the sense-perceptible world moved to full consciousness from the other side. One now applied mathematics to it as the only internal certainty that had remained as (Cusanus in his next incarnation as) **Copernicus** (1473-1543) did in his book *De revolutionibus orbium coelestium* (*On the Revolutions of the Celestial Bodies*, 1543).

2(12/25/1922, Dornach) 14ff. 5108

326-02

On the three phases of **consciousness** development:

- (1) Phase of **pneumatology** (before the eighth century B.C. on): the human being felt one with the spirit working in him and all over the world, the soul recognised itself as messenger of this spirit. He beheld his body and the external world as images of this spirit.
- (2) Phase of "magic **mysticism**" (from the eighth pre-Christian century up to the time of Master Eckhart and Nicholas Cusanus, so during the Greco-Latin culture-epoch in the main): the soul becomes bearer of the no longer directly beheld or perceived spirit (music of the spheres), bearer of the **Logos**. Body and nature were experienced as force or interrelation of forces (however, not yet understood as physical laws): the psychic had become more tenuous, the physical more robust. Nature itself became foreign to the human being. On **Democritus'** (460-~370 B.C.) view of **atoms** \*) in contrast to that of the 19<sup>th</sup> century.
- (3) Phase of the mathematising **natural sciences** (since Copernicus): the soul becomes "a vessel of ideas and concepts" that do not offer any inner certainty apart from the mathematical concepts. The soul has become most tenuous, while the physical became even more robust and foreign to the human inside. The contrast arises between **subjective** inside and **objective** appearance of nature, which appears void of spirit. The human being tries now to regain the lost inner connection by means of natural sciences from without.

\*) On Democritus and the Greek atomists see CW 18 *The Riddles of Philosophy*, p. 32.

3(12/26/1922, Dornach) 28ff. 5109

326-03

**Mathematics** is regarded as the ideal science since the time of Copernicus that is applied not only to natural sciences, but also as model of philosophical thinking (example **Descartes**, **Spinoza** in his *Ethics*). The Cartesian **co-ordinate system** and **geometry** / mathematics as abstraction of the originally felt, today unaware experiences of the three



**spatial** orientations, which are connected again with different blood experiences (**time** experiences): “This was once **mysticism**. Not only was mathesis closely related to mysticism, it was in fact the external side of movement, of the limbs, while the inward side was the blood experience. For the mystic of bygone times all of mathematics transformed itself out of a sum of spatial formations into what is experienced in the blood, into an intensely mystical rhythmic inner experience.”

With the projection of the co-ordinate system outwardly and the separation of the person, the Copernican world system was only possible like, on the other hand, the discovery of the **blood circulation** (1628) by W. **Harvey** (1578-1658).

4(12/27/1922, Dornach) 46ff. 5111

326-04

On Giordano **Bruno** (1548-1600) who glorified the Copernican world system in a somewhat poetic way because he still tried to experience this world view in the old way. Isaac **Newton** (1642-1727) is the real founder of the modern scientific approach who applies abstract mathematics, separated from the human being, to the natural phenomena. However, he takes place, time, space, and motion for granted which cannot be grasped through thinking better than through the immediate human experience. After he had severed the idea of space from the human experience, Newton has tried later to connect the spiritual-divine again with it and called space God's sensorium. On George **Berkeley's** (1685-1753) (and later Goethe's) opposition against this kind of **mathematics** and natural sciences, particularly against **infinitesimal calculus** developed by Newton and Leibniz (1646-1716) which were separated from the human being. “Having taken mathematics out of the sphere of live experience, one can only apply it to what is dead. ... In the universe, death manifests itself in disintegration, in atomisation, in reduction to microscopic parts.” On the necessity that a science of the dead had to come but has now to advance to the point where the spiritual of nature can be found again.

On the infertile quarrel concerning atomism, which was settled at this time in the anthroposophical magazine *Die Drei* [see 257-02].

5(12/28/1922, Dornach) 59ff. 5113

326-05

As an example of the separation of ideas from the human experience John **Locke's** (1632-1704) view is stated who distinguishes between primary qualities of bodies like position, motion, shape, size, and secondary qualities (**colour**, **sound**, warmth) which do not belong to the external bodies, but are said to be effects that these objects have on the human being. In former times, one distinguished both, too, but the so-called secondary qualities corresponded to internal experiences in the blood organisation. Kant and his idea of the “thing-in-itself” further developed Locke's views. The view of the biologist August **Weismann** (1834-1914) is cited concerning the immortality of unicellular protozoa as example of the uncertainty also in the area of the living to have a concept of the organism which also contains degrees of dying and death in itself. On the objective necessity to think of the inanimate atomistically and of the animate continuistically.

6(1/1/1923, Dornach) 72ff. 5122

326-06

Again on **Locke's** primary and secondary qualities. The human being, perceiving **tone**, warmth, smell, taste, **colour**, has pictures of real beings, which he experiences in the state free of body in the outside world. “The human being experiences the primary qualities within himself when fully awake, and projects them as images into the outside world... These images are the **mathematical**, **geometrical**, and arithmetical of things.” The inability to judge the relationship of the human being to the **animal** correctly arises from this uncertainty regarding the relationship of the human being to the world. Instead of using the whole position and shape of the human body or that of the animal as criterion, differences were searched in anatomical divergences (problem of the **inter-maxillary** bone whose existence was also proved in man by Goethe) which do not exist. Later the

human being is looked by **Darwinism** merely as summit of animal evolution.

To leave man out of consideration was necessary for the results of natural sciences.

7(1/2/1923, Dornach) 84ff. 5123

326-07

Other explanations of the fact that modern **natural sciences** are based, at least partly, on the fact that the internal experience of man was no longer seen together with the phenomena. The experience of **gravity** is almost blotted out through the own weight, this was not the case in former times. However, one then also felt a counter effect due to the spiritual effectiveness of **light**. Up to the time, when Galileo **Galilei** (1564-1642) set up the principles of falling objects, man still sensed that he put himself in the falling body. Because of this feeling, there was also no necessity to assume a force of attraction, **gravitation**. On the principle of inertia whose German term (*Trägheit* = *laziness*) still indicates the origin of human experience. The application of this approach refraining from man to the planetary system by Copernicus and Kepler and – in crass way – by Newton who develops the doctrine of gravitation. “Through separation from the physical body, through separation of nature’s phenomena from man’s experience in the physical body, modern **physics** arises.” “By permeating all external phenomena with abstract mathematics, this kind of physics could no longer understand man. What had been separated from man could not be reconnected. In short, there emerges a total inability to bring science back to man.”

Self-experience in the **etheric body** had also got lost: the four **elements** of the outer world were experienced inside once as black gall (earth), phlegm (water), pneuma, breath (air), and blood (fire) as they are described, e.g., by **Galen** (129-199 A.D.) (see the next lecture). In contrast to the physical phenomena where measuring, weighing as means of the external view compensated the loss of inner experience in the physical body nothing commensurate was found for **chemistry**. “Chemistry could have become a science that would rank alongside physics, if it had been possible to take as much of the etheric body into the external world as was accomplished in the physical body. In chemistry, however, unlike physics, we speak to this day of something rather undefined and vague, when referring to its laws.” “Chemistry will attain the level of physics only when ... we can again relate chemistry with man...”

However, this will only be possible if one has brought together the physical with the human being.

Because the internal experience was eliminated from the spatial movement, it seems indifferent for the observant, whether an object moves in relation to a certain background or vice versa: the **theory of relativity** as the last consequence of the loss of the inner experience of space.

8(1/3/1923, Dornach) 98ff. 5124

326-08

About the views of the pre-Socratic **Thales** (approx. 650 - 560 B.C.), **Heraclitus** (approx. 550 - 480 B.C.) etc. who phrased their philosophies from inner experiences because of their different temperaments\*). The decrease of understanding or the loss of inner experience in the course of historical evolution is shown at the examples of **Scotus Eriugena** (810-877), Jacob **Böhme** (1575-1624), **Paracelsus** (1493-1541), the **iatrochemic** and iatromechanic school, the theory of life-force by G. E. **Stahl** (1660-1734) (dynamic school) up to the views of de **La Mettrie** (1709-1751) and Dietrich von **Holbach** (1723-1789), that the human being is a machine, or of **Darwinism** that he is a sophisticated animal. This development of **natural science** without the human being was again necessary for the development of **freedom**.

The loss of the inner powerful experience of the **astral body** in thinking-feeling-willing, which was originally connected with the feeling of the “air man” (**yoga**), led to the abstract **psychology**. In addition, the ego-experience (not ego-consciousness) was something real in former times and expressed itself in the science of **pneumatology**. One experienced

the ego in the warmth. The loss of this warmth led to the diminished point-like self-consciousness. "As we can say that man expelled the physical and chemical aspects from his organisation, we can also say that he sucked in the psychological aspect, but in doing so he rejected the external element, the air-breath experience. He withdrew his own being from the physical and chemical elements and merely observed the outer world with physics and chemistry; whereas he squeezed external nature (air) out of the psychological. Likewise, he squeezed the warmth element out of the pneumatological realm, thus reducing it to the rarity of the ego."

\*) See details in CW 18 *The Riddles of Philosophy*, 24ff.

9(1/6/1923, Dornach) 116ff. 5128

326-09

**sense perception / health-illness**

Instead of observing motions in space as it is usual in **physics** or natural **sciences** one should pass onto a feeling looking at the **velocities** of the different objects as typical in order to come from external observation again to reality. "It matters little whether or not modern physics speaks, for example, of **atoms** or not; what matters is that when it does speak of them it regards them as velocity charges. That is what counts."

Modern physics looks at the lifeless, at the corpse of nature. To find the beginning of a living condition the following is necessary: "You must turn back to man. Whereas formerly he experienced himself from within, you must now study him from without through his physical organism, and you must understand that in man – and especially in his physical and etheric organisations – the beginning of a living condition must be sought." This is possible only with the help of spiritual-scientific research: "There (in the lower person) we can discover all that once existed, right back to the **Saturn stage**."

Everything has become semblance (appearance) in modern psychology and pneumatology (**thinking-feeling-willing**) (see Locke's secondary qualities, abstract -06). Phenomena are observed in these realms but the living essence of them is no longer experienced. Tip to *The Philosophy of Freedom* in which is shown how an initial state of being can reveal itself from the internally experienced semblance as germ of future worlds (**Jupiter stage**). "Now this nascent state is in the outer world, not within. It is in what I see when I behold the green tapestry of plants, the world of colours and the sounds that are out there. What are these fleeting formations that modern-day physics, physiology and psychology regard only as subjective? They are the elements from which the worlds of the future create themselves. Red is not engendered by matter in the eye or the brain, red is the first, semblance-like, seed of future worlds."

On **physiology** as intermediate science between psychology and **chemistry** which will vanish again. The supplement of physics and chemistry by the study of the processes in the lower man: "If the chemical processes are externally observed, the chemical laws are not within them. They are contained in the origin of chemical processes. Hence, they are found only, if, with diligent effort, one tries to seek in the human being for the processes that occur in his circulation, in the activity of his fluids, through the actions of the **etheric body**. The explanation of the chemical processes in nature lies in the processes of the etheric body. These in turn are represented again in the play of fluids in the human organism and are accessible to precise study."

"Without this real chemistry and without this real psychology into which physiology has to be separated one can never assert anything about the illness processes and healing processes in human nature, because every course of illness is simply an abnormal psychological process, and each healing process is an abnormal chemical process. Only to the extent that we know how to influence the chemical process of healing and how to grasp the psychological course of illness will we attain to genuine pathology and therapy."

\*) See 324a, interrogative answer, 3/7/1920.

9(1/6/1923, Dornach) p. 130 5128

326-10

The essential of the **spleen** is “that it is really an excretory organ. The spleen itself is in turn an excretion of the functions in the **etheric body**.”

*Remark: The spleen is called the vehicle of the etheric body (linga sharira) by Blavatsky (lit. 9, vol. III). Other correspondences are: liver – kama, heart – prana, corpora quadrigemina – kama manas, hypophysis (pituitary gland) – manas-anthakarana, epiphysis (pineal gland) – manas or manas-buddhi. Manas-anthakarana is the link between the lower ego, kama-manas, and the higher ego, manas-buddhi.*

### 327 Agricultural Course

Rudolf Steiner Press (2008). *RStA* (2 x 8 lectures)

1(6/7/1924, Koberwitz) 17ff. 5751

327-01

#### agriculture

The human being (and the higher animals partly) has largely emancipated himself from physical processes. Where still correspondence exists, as for example with the feminine menstruation and **phases of the moon**, they are no longer parallel in time, but only similar in rhythm, in the temporal course.

“If these things were studied more intimately, we should, for example, have a better understanding of many things that happen in the **social life** by observing the periodicity of the **sun-spots**. People only fail to observe these things because that in human life which corresponds to the periodicity of the sun-spots does not begin when they begin, nor does it cease. It has emancipated itself.” By contrast, the **plant** life has not emancipated itself from cosmic influence.

The significant role of **silicon** and **limestone** for the plants: The distant (or upper) **planets** (beyond the sun) Saturn, Jupiter, Mars work via the siliceous substances on the plants. If their influence predominated, the plants would take on a pyramidal **growth**. The planets near to the sun (lower planets), Venus, Mercury, and moon do not only work on the plant life but also on the animal life.

The plant receives the force of **reproduction** from the lower planets, the forces of **nutrition** from the upper planets. Water (rain) provides for the distribution of the lunar forces in the earth. Hence, **dates of sowing** before or at full moon and after rainy days are favourable. The upper planets work more via the warmth of the atmosphere that has a relation with silica. These planets like **Saturn** work more on perennial plants (**trees**), on barks, bark formation because of their slower solar revolution. “If someone wishes to plant an **oak**, it is not of little importance whether or not he has a good knowledge of the periods of **Mars**.” Similar influence of Saturn periods on **conifers**.

2(6/10/1924, Koberwitz) 29ff. 5756

327-02

One should be striving for the ideal that a farm is to be conceived as a self-contained individuality. In addition, what is brought in, like **fertiliser** etc., should be regarded “rather as a remedy for a sick farm”.

The **soil** as an organ is comparable to the human diaphragm. What is beneath the soil is comparable to the head, what is above it to the abdomen. The **solar** effects for the **plant growth** taking place above ground are supported or modified by the **moon** and the lower **planets**. The upper planets have an indirect (reflecting) effect over the area beneath the earth (sand or **silica**) concerning plant growth. The latter is the life-**etheric** and chemical effective of the soil. Therefore, one has to pay attention for root plants especially to the silica of the ground. In the same way as silica takes in the cosmic effects, **clay** carries the cosmic in the soil upwards in the plant from below. What the terrestrial forces (water, air) in the aerial parts of the plant form is drawn down by the **limestone** content of the soil in interaction with the lower parts.

The **warmth** above the soil, which is influenced by the lower planets, is dead in contrast to the warmth in the root region. This is alive especially in winter. Tip to the different composition of the air at or in the soil. The soil is far opened to the cosmic, crystal-forming forces in the winter middle. The time before (November, December) is especially important for the plant growth.

The **seed** (plant and animal) contains **protein** built in a complicated way; nevertheless, it disintegrates then into a tiny **chaos**. Then the cosmos can have an effect on the seed “and stamps itself upon the seed, thus building up again out of the tiny chaos that which can

only be built in it by forces pouring in from the cosmos from all sides." "Through its affinity to a particular cosmic situation, the parent organism tends to bring the seed into that situation whereby the forces work from the right cosmic directions, so that a dandelion brings forth, not a barberry, but a dandelion in its turn." **Humus** fosters the plant life bringing the earthly to the cosmic (plant form) of the seed or the plant. Plant life has not yet come to chaos and spurns the cosmic to a certain degree.

The **green** colour as earthly and solar effectiveness, the **flower colours** as cosmic effects: **red** of the rose by Mars, **blue** of **chicory** (Cichorium) by Saturn, **yellow** (**sunflower**) and white colour by **Jupiter**.

If the cosmic works strongly on the roots, they become more conical. If the earthly works stronger (via the lime), they are divided strongly.

If the cosmic is strongly held back in the stalk and does not come up to the flower, it tends to the siliceous element: **horsetail** (Equisetum). If growth is to be held back in the root area, this is furthered by a sandy, siliceous soil as for example with the **potato** (shoot tuber) or asparagus.

Cosmic effects come to the fore in the different sorts of **fruit** (apple – Jupiter, plum – Saturn).

The silica of the soil takes up the **light** in the earth and makes it effective, humus, however, does not absorb it.

**Animal** husbandry (horses, cattle, and pigs) should be run to such extent that the **dung** suffices for the soil. About the effects of sun and upper planets on the front of the animal up to the heart (form, colour, materiality), of moon and lower planets on the back. "This will enable you to discover, from the form and figure of the animal, a definite relation between the manure, for example, which this animal provides, and the needs of the particular portion of the earth, the plants of which the animal is eating."

**3(6/11/1924, Koberwitz) 42ff. 5758**

**327-03**

### **point-circumference**

On the five "siblings" in protein: **sulphur, carbon, oxygen, nitrogen, hydrogen**.

Sulphur: is the mediator between the spiritual, spread out in the world, and the physical. Carbon (tip that it is the **philosophers' stone** of the alchemists [see 233-13]) is the plastician that "bears within it the creative and formative cosmic images – the sublime, the great cosmic Imaginations" ... It makes use of the sulphur in this process. In contrast to the **plant**, which develops a firm carbon framework, the carbon comes within the human being only so far that the originating form passes immediately away the very moment it comes into being, because the oxygen combines with it: **breathing**. Carbon was that within the earth development which gave form first. The calcareous, which the human being uses as basis, came only later: "Precisely in order to enable what is living in the carbon to remain in perpetual movement; man creates an underlying framework in his **limestone-bony** skeleton. ... For in the limestone form of the skeleton he has the solid earth within him." Lime gives him the earthly formative power, **silica** the cosmic one.

This carbon framework is penetrated by life ether the physical bearer of which is the oxygen whereby the sulphur helps. The oxygen of the air to breath is dead outside man (otherwise, he would lose consciousness) but becomes alive within him and also in the earth, even if to a lesser degree.

Man tends unconsciously to keep the ratio between the nitrogen of the outside air and in his inside constant [see 213-08]. Nitrogen is the mediator between the etheric oxygen and the spiritual carbon. "And the spirituality which – once again with the help of sulphur – is working thus in nitrogen, is that which we are wont to describe as the astral." The nitrogen of the air is also dead and becomes living and, above all, sensitive only within the earth. "And this is of greatest importance for agriculture..."

Hydrogen is that which makes the forms again disappear in the universe. "Truly, in hydrogen – although it is itself the finest of physical elements – the physical flows outward,

utterly broken and scattered, and carried once more by the sulphur out into the void, into the undistinguishable realms of the cosmos (**chaos**)." "Precisely, because, hydrogen is apparently the thinnest element ... it is really the least spiritual of all." It drives the hydrogen-like into the protein during the formation of **seed**, makes it independent, so that it becomes receptive to the cosmic effects. "In the small formation of seed is chaos, and there is also chaos in the circumference again."

A little more **carbon dioxide** is always retained in **meditation** than in the normal process of waking consciousness (not only with yoga breathing): "By and by you grow into a conscious living experience of the nitrogen all around you. Such is the real process in meditation. All becomes knowledge and perception – even that which is living in the nitrogen. And this nitrogen is a very clever fellow! He will inform you of what Mercury and Venus and the rest are doing. He knows it all, he really senses it."

The limestone-nature of the earth depends on nitrogen inhalation, like the lung on oxygen. The nitrogen-collecting (papilionaceous) plants can be compared to the epithelial cells of the lung. "The silica-nature is the universal sense within the earthly realm, the limestone-nature is the universal craving; and the **clay** mediates between the two." Carbon would be the only creator of the plant if only water were there as basis. It is disturbed by the lime, therefore, it combines with silica (and with the clay) for the creation of the plant.

4(6/12/1924, Koberwitz) 65ff. 5762

327-04

#### agriculture / physical body

**Nutrition** serves for the most part to give the body forces that are necessary for activity (will), less to give substance to increase weight [cf. 188-08]. Primarily the sense organs, the skin and the lung "in an even finer state" take in the substances, which are exchanged about every seven years.

The resemblance between a heap of earth and humus containing etheric liveliness and a **tree**. "... The heap of earth – transmuted into a higher form of evolution – is gathered up around the plant so as to enclose it" (as rind and bark). Mineral soil can be made more fertile if it is piled up and penetrated with humus. The earthy becomes plant-related that way. "Basically, all plant-**growth** has this slightly parasitic quality. It grows like a parasite out of the living earth. And it must be so."

On the inner forces active outwards and in an organism in reversed direction. The inwards working forces preserve life, but smell or stink inwardly. "Towards the outer world, the organism must live in this way: through the contours of its skin it must let out as little as possible of that which engenders the scent-kindling life within it. So we might say: an organic body is the healthier, the more it smells inwardly and the less outwardly." The plant is organised not to **smell**, but to absorb smell.

Task of **manuring** is to give the soil livingness, so that the **nitrogen** can spread out. Mineral **fertilizer** works only on the watery, not on the living of the soil. Something etheric and astral is contained in the **compost**, though not so intensely as in **dung** and **liquid manure**, however, "in a more stable form". Addition of **quicklime** into the heap of compost to force back the etheric in it in favour of the astral activity. This astrality penetrates with manuring directly into the soil without the roundabout way via the etheric; it is especially suitable for pasture meadows, there working back on the **animals** (internal activity, tip to the similar process in human nutrition as described before).

On the piling up of the heap in thin layers of compost and peat to prevent that the scent of it is scattered and the nitrogen cannot be held back.

The inwards directed forces are especially strong at the places where the **cattle** form **horn** and claws, vice versa, the outwards directed forces predominate in the **antlers** of the **stag**. "The cow has horns in order to send into the astral-etheric formative powers, which, pressing inward, are meant to penetrate right into the **digestive** organism. Precisely through the radiation that proceeds from horns and hoofs, much work arises in the digestive organism itself." Tip to a remedy for food-and-mouth disease.

Preparation 500: one gets the astral and etheric of the dung, while one gives this in a cow-horn: "we preserve in the horn the forces it was accustomed to exert within the cow itself, namely the property of raying back whatever is enlivening and astral." This horn is buried about 1 m deep and left throughout winter (earth is most alive then) in the earth to attract the vital forces of the earth. One gets "a highly concentrated, enlivening force of manuring" that way. Instructions for the intensive stirring with half a pailful of water, sufficient for spraying approximately 12 ares.

Steiner answers to a question the same day that the amount can be relatively smaller with larger surfaces, too high a concentration causes rampant growths (rank patches). Stirring by hand is better than by machine. That applies also to the production of **remedies**. One has to take into consideration that a doctor's enthusiasm for his remedies also has a great effect (*placebo effect*).

Preparation 501: a cow-horn is filled with finely ground **quartz** or **feldspar** (mixed with water as dough). One lets it spend the summer in the earth and digs it out in late autumn. In the next spring, the contents are stronger rarefied than the first preparation (a pea-size piece into a bucket of water), stirred also for an hour and used as external spray for plants (especially vegetables, sowing fruits). It complements the cow dung preparation (working from below) from above.

On the formation of horn see 321/13(3/13/1920).

Discussion (pp. 77):

On the difference of western (American) and eastern (Europe, Asia, Africa) cow-horns.

It is recommended to use horns of cows of the own region. The horns (dung) are stored in earth or peat up to their use; those filled with silica do not need any special storage.

The cow-horns are usable for preparations three to four times.

On the effect that **meditation** and concentration exert on agriculture, depending on the season.

5(6/13/1924, Koberwitz) 87ff. 5765

327-05

### agriculture

The correct production of the manure out of dung, liquid manure or compost, so that the earth and the plant can absorb vitality (preparations 502 to 507):

**Common yarrow** (*Achillea millefolium*, milfoil, inflorescences) brings the **sulphur** in the right relationship to the other plant substances, especially to **potassium**. Yarrow is effective on weaknesses of the animal and human astral bodies. Producing a preparation in the bladder of a stag (relation to cosmic forces), storage in the sun throughout summer, underground in winter. One then adds it to a compost-heap – "it may even be as big as a house!"

"Now that which is present in the yarrow is intensely preserved, both in the human and in the animal organism, by the process which takes place between the **kidneys** and the bladder."

A preparation of **chamomile** flowers with special relationship of sulphur with **lime** (calcium). It is processed like yarrow, however, in bovine intestines.

Flowering **stinging nettle** herb (*Urtica dioica*) has special relationship to **iron** radiations beside the relations to sulphur, potash, and lime. It is similar in nature to the internal organisation of the human heart. Preparation: it is wrapped up with garden peat and buried in the earth for a year. It makes manure almost "intelligent" and thus also the soil.

A preparation of **oak** bark (*Quercus robur*) has a preventive effect against **plant diseases\*** (calcium), kept in the skull of a domestic animal and buried in the earth throughout autumn and winter and exposed there to rainwater (for details see lecture). Oak-bark has an effect if the etheric body is too strong, so that the astral does not approach the organic.

A preparation of **dandelion** (*Taraxacum officinale*) is suitable to attract cosmic **silicic acid** and to establish a right relationship between silica and potash in the soil or in the



plant. It is stored in a bovine mesentery (peritoneum) in the earth throughout winter. "Silicic acid contains **silicon** ... and silicon, too, is transmuted in the living organism – transmuted into a substance of great importance, which, however, is not yet included among the chemical elements at all."

If diluted extract of **valerian** flowers (*Valeriana officinalis*) is still added to the manure, it is stimulated to behave in the right way in relation to the **phosphoric** substance.

Discussion:

The different preparations should be buried in some distance apart if possible. One gives the ready preparations in several, about 1/2 m deep holes into the manure, so that their radiation does not get lost.

\*) if possible, the outermost layer of bark of the living tree (*Quercus robur*) is to be used (interrogative answer).

5(6/13/1924, Koberwitz) 87ff. 5765

327-06

### transmutation

"I have spoken perpetually of it (of the improvement of the nitrogen contents of **manures**), in particular, while I have spoken of yarrow, chamomile, stinging nettle because a secret **alchemy** takes place in the organic process, for example, the **potash** is really transformed, if it works in the right way in it to nitrogen and even the **lime** if it works properly, is really transformed to nitrogen." On the relation between **hydrogen** and lime in the organic processes, it is similar to that between oxygen and nitrogen in the air. "Lime and potash are converted perpetually into nitrogen-like and into real nitrogen at last under the influence of hydrogen. And this nitrogen ... is just tremendously useful for the plant growth ..."

"**Silicic acid** contains silicon. The silicon is transformed in the organism to a substance that is of an extraordinary importance and is not enumerated presently under the chemical elements at all ..."

6(6/14/1924, Koberwitz) 107ff. 5769

327-07

### zodiac / astrology / moral

On the forces of the earth for the **plant growth** that is increased to the force of **reproduction** especially by the **moon** and to a lower degree also by the lower **planets**. **Water** serves thereby as mediator. However, the strongest effect is at the full moon, the force suffices also for the new moon time, so that sowings in unfavourable **lunar phases** can still come to maturity. One has to make the earth uninclined to the lunar effects to suppress the plant growth. The corresponding plants (**weeds**) get a "shyness" to grow on such a soil. Production of **ashes** of the seeds ("pepper") of undesirable plants and scattering very small amounts of it on the farmland. One has to repeat this procedure up to the fourth year.

The skins of animal pests like **field mouse** can also be reduced to ashes ("pepper"), best of all when (the astronomical) Venus (important for animal reproduction) is in the sign of Scorpio. One need not pay attention to the lunar effects on the **animal**, because it bears these in itself and has emancipated itself from them regarding time (applies to higher animals).

The lower animals, **insects**, stand under another cosmic influence. Example of the **nematodes** of the root crops. They emerge if the region where the cosmic forces of circumference are absorbed (leaves) is pressed downwards below the surface of the earth (turnip, root). "These influences take place in periods of four years." They are also effective in the appearance of the **cockchafer** grubs every four years. The ashes of the whole insect must be produced when the sun stands in the sign of Taurus to control it. "For the insect world is connected with the forces that evolve when the sun is passing Aquarius, Pisces, Aries, and Gemini and onto Cancer. In Cancer it appears quite weak, it is weak again when you come to Aquarius."

“But that which is in the plant – nay, that which is in every living being – also carries within it the seed of its own annihilation.”

There are no real **plant diseases**, because the plants have no astral body. They appear if the lunar effects are too strong. The formation of seed does not have enough power. “The seed gets something of dying life into itself, and through this dying life there arises, as it were, above the soil – above the primary level of the earth – a secondary level. Indeed, it is not earth, the same effects are there – above the proper level – and, as a consequence, the seed (the upper part of the plant) becomes a kind of soil for other organisms. Parasites and fungoid growths arise – all manner of fungoid growths.” A preparation of liquid manure made from **horsetail** (*Equisetum arvense*) can control them.

Question (discussion): Is one allowed to apply such **destructive forces**? Answer: The application is necessary to preserve agriculture generally. Today, secrecy is not possible, but a moral improvement of the whole human life is necessary to exclude abuse.

7(6/15/1924, Koberwitz) 125ff. 5773

327-08

**Tree** as protuberance of the earth; the green parts with flowers and fruits as parasitic plants, which have lost the root or have transformed to the **cambium**. Astrality is concentrated around the treetop (smell); the trees are gatherers of astrality. A tree is poorer in ether in the cambium and more mineral in the root than a herbaceous plant. The fully developed **insects** (particularly **butterflies**) need this astrality of the trees as basis of life like their larvae and the worms need the poverty of ether. **Earthworms** as regulators of the etheric livingness of the soil.

The **birds** play an even more significant role of distributing the astrality of the trees: “Remove these winged creatures, and the astrality would fail of its true service; and you would soon detect it in a kind of stunting of the vegetation.” Therefore, the importance of well-balanced change of forest surfaces and agricultural surfaces (not enough forest: withering, too much forest: rampant growth of herbaceous plants).

Worms and larvae have relationship to the mineral and especially to the **limestone** of the earth. The birds need **coniferous forests** for prospering, otherwise, they become harmful. Mammals require **shrubs** and **bushes**. When the animals eat of them, it “has a wonderfully regulating effect on the remaining fodder”. **Mushrooms** have an intimate relationship to **bacteria** and other plant pests (**plant diseases**). One can keep the latter away by means of meadows rich in mushrooms near the **farm**.

The animal is a being in general that assimilates air (muscle system) and warmth (bony system) directly through its system of nerves and senses and a part of its respiratory system. It has to take in earth and water from without into its digestion. The plant, however, has an immediate relationship to earth and water and eliminates warmth and air.

8(6/16/1924, Koberwitz) 136ff. 5775

327-09

#### nutrition

“The **plant** itself does not reach up to the astral, but the astral – so to speak – hovers around it. Wherever it enters into definite connection with the astral (as it happens in the **fruit-formation**), something available as foodstuff is produced – that is to say, and something that will support the astral in the animal and human body.”

The animal is not three-folded like the human being. One can only speak of a distinct division into a **system of nerves and senses** and a **system of limbs and metabolism**. Metabolism and system of nerves and senses become more rhythmical in the middle part than those of the human being and are not sharply separated. Earthly matter is in the head, cosmic one in the system of limbs and metabolism. The opposite is true of the forces; they are cosmic in the head and earthly in the digestive system. The **brain** is earthly matter; it serves as basis of the ego, the animal is on the way to it. It is a product of excretion. “The brain mass is simply completed intestinal mass [cf. 352-07]. The premature cerebral excretion passes out through the intestines.” The animal holds back in its

intestinal excrements that which has become human ego-organisation. "Hence, animal **dung** and human dung are two different things." \*)

As the astral adds itself in the **flower** region of the plant, the ego-forces of the plant are added in the **root** area by cooperation with the animal **manure**. "The same ego-forces will cause the plant in its turn to grow forth from the root in the direction of the force of **gravity**." Besides, the root is supported by the right amount of salt in the earth to absorb these ego-forces.

Root **feed** is indicated if the cosmic forces are to be supported, e.g., by feeding **carrots** to calves. **Linseed** and/or hay provide that these forces permeate the body. If the middle area of an animal is to be fostered as for example for **milk** production, feeding should consist of leaves or herbs, especially suitable are legumes (**clover**). Effect can appear possibly only in the next generation. Milk is a sexual gland secretion transformed by the head forces.

The flower-like and seed-like of a plant can be boosted using processes of **warmth** (drying, steaming, **cooking**), so that animals that got this feed develop especially strong forces in the system of limbs and metabolism like the fattened animals (pigs). Feed: turnips enlarged by cultivation, oil cakes, root-like in small quantity, so that also some earthly substance is delivered to the head.

**Salt** works on all the members of the animal and human organism in contrast to plant food. Answer to question (discussion): "Salt as a rule has an exceedingly strong influence in this direction, causing a foodstuff to reach the place in the organism where it ought to work." This counts to the **souring** of cattle fodder (**silage**), indeed, only with salt addition. Salt is transformed in the organism least of all.

\*) Answer to question (discussion): human **feces** are rather harmful as fertiliser (night soil).

8(6/16/1924, Koberwitz) p. 146 5775

327-10

#### health-illness

On negative and positive effects of raw vegetarian food (**vegetarianism**): it works on somebody who has a weak physical nature in such a way that he becomes lazier. On the other hand, a strong nature "may have strong physical forces in him. Then the processes he has within him – and, moreover, the forces which the raw food itself calls forth in him - will develop strongly, and it cannot do him much harm. For as he eats the raw food he will summon the forces which would otherwise remain latent and create **rheumatism** and **gout, diabetes** and the like. He will summon them to activity, he will develop them and work them and thus grow all the stronger."

8(6/16/1924, Koberwitz) p. 148 5775

327-11

#### health-illness

**Tomato** tends to delimitation and independence. As **food**, it has relationship to everything in the organism that becomes independent: **cancer**. It is thus forbidden as diet for carcinoma patients but suitable as diet in diseases of the **liver** "that are rather diseases of the animal liver". Therefore, it likes to grow on untreated, less rotted manure.

The **potato** relates to it. "It works also in a highly independent way, and in this sense: it passes easily right through the digestive process, penetrates into the brain, and makes the **brain** independent – independent even of the effect of the remaining human organs." Potato consumption influenced the spreading of **materialism** in Europe [cf. 350-09].

8(6/16/1924, Koberwitz) 152ff. 5776

327-12

#### agriculture

Discussion:

In the **dung** are more the ego-forces, in the **liquid manure** more astrality is included. Comparison brain – cerebral fluid.

On the delimitation of the **lunar phases**.

On the production and use of the **ashes** of insects and seeds.

**Green manuring** is useful for **fruit** cultures and as an addition to plants to induce a strong effect on the growth of the green leaves.

Supplement (161ff.):

On the use of **horn manure**.

Steiner proposes to plant **sainfoin** (and dead nettle) as border-plants for cereals, also **horseradish** (*Armoracia rusticana*, picture) for potato-fields.

*Ernst Lehrs in lit. 18, p. 133: It suffices to plant a row of sainfoin (*Onobrychis viciaefolia*) to get the necessary amount of nitrogen in a field by radiation.*

To prevent deterioration of the **potato**, Steiner recommends to cut seed potatoes into pieces, so that every piece only has a single eye. The procedure has to be repeated in the next year.

How one has to combat **slugs**.



## Medicinal Plants and Minerals

Mentioned in the lectures

### ***Medicinal Plants and Minerals*** (click on)

<b>Stemless Milk-Vetch</b>	Astragalus exscapus
<b>Alpine rose</b>	Rhododendron ferrugineum
<b>Anise</b>	Pimpinella anisum
<b>Arnica</b>	Arnica montana
<b>Asa fetida</b>	Ferula asa-foetida
<b>Autumn Crocus</b>	Colchicum autumnale
<b>Balm</b>	Melissa officinalis
<b>Belladonna, Deadly nightshade</b>	Atropa belladonna
<b>Caraway</b>	Carum carvi
<b>Chamomile</b>	Matricaria chamomilla
<b>Christmas rose</b>	Helleborus niger
<b>Cichory</b>	Cichorium intybus
<b>Common yarrow</b>	Achillea millefolium
<b>Corn poppy</b>	Papaver rhoeas
<b>Edelweiss</b>	Leontopodium gnaphalium
<b>Gentian, Yellow</b>	Gentiana lutea
<b>Ground ivy</b>	Glechoma hederacea
<b>Henbane</b>	Hyoscyamus niger
<b>Horsetail</b>	Equisetum arvense
<b>Iris</b>	Iris germanica
<b>Laburnum, Golden rain</b>	Cytisus laburnum
<b>Lavender</b>	Lavandula angustifolia
<b>Lovage</b>	Levisticum officinale
<b>Marjoram</b>	Origanum majorana
<b>Mistletoe</b>	Viscum album
<b>Nux vomica</b>	Strychnos nux-vomica
<b>Poppy</b>	Papaver somniferum
<b>Quince</b>	Cydonia oblonga
<b>Sage</b>	Salvia officinalis
<b>Sainfoin</b>	Onobrychis viciaefolia
<b>Scarlet pimpernell</b>	Anagallis arvensis
<b>Shepherd's purse</b>	Capsella bursa-pastoris
<b>Sorrel</b>	Oxalis acetosella
<b>Spoonwort</b>	Cochlearia officinalis
<b>St. John's wort</b>	Hypericum perforatum
<b>Stinging nettle</b>	Urtica dioica
<b>Tobacco</b>	Nicotiana tabacum
<b>Valerian</b>	Valeriana officinalis
<b>Veronica</b>	Veronica officinalis
<b>Walnut</b>	Juglans regia
<b>Wood avens, Bennet herb</b>	Geum urbanum

<b>Almandine (Carbuncle)</b>	<b>Carnelian</b>	<b>Sapphire</b>
<b>Beryl</b>	<b>Chalcocyste</b>	<b>Sulfur</b>
<b>Chrysolith</b>	<b>Onyx</b>	<b>Emerald</b>
<b>Diamond</b>	<b>Opal</b>	<b>Topaz</b>
<b>Stibnite</b>	<b>Pyrite</b>	<b>Cinnabar</b>
<b>Jasper</b>	<b>Ruby</b>	

Medicinal Plants



Anise (*Pimpinella anisum*)



Arnica (*Arnica montana*)



Henbane (*Hyoscyamus niger*)



Nux vomica (*Strychnos nux-vomica*)

Medicinal Plants



Stinging nettle (*Urtica dioica*)



Christmas rose (*Helleborus niger*)



Veronica (*Veronica officinalis*)



Yellow Gentian (*Gentiana lutea*)

**Medicinal Plants**



Stemless Milk-Vetch (*Astragalus excapus*)



Ground ivy (*Glechoma hederacea*)



Autumn crocus (*Colchicum autumnale*)



Shepherd's purse (*Capsella bursa-pastoris*)



**Medicinal Plants**



St. John's wort (*Hypericum perforatum*)



Chamomile (*Matricaria chamomilla*)



Corn poppy (*Papaver rhoeas*)



Caraway (*Carum carvi*)

Medicinal Plants



Lavender (*Lavandula angustifolia*)



Spoonwort (*Cochlearia officinalis*)



Marjoram (*Origanum majorana*)



Balm (*Melissa officinalis*)

Medicinal Plants



Mistletoe (*Viscum album*)



Wood avens, Bennet herb (*Geum urbanum*)



Walnut (*Juglans regia*)

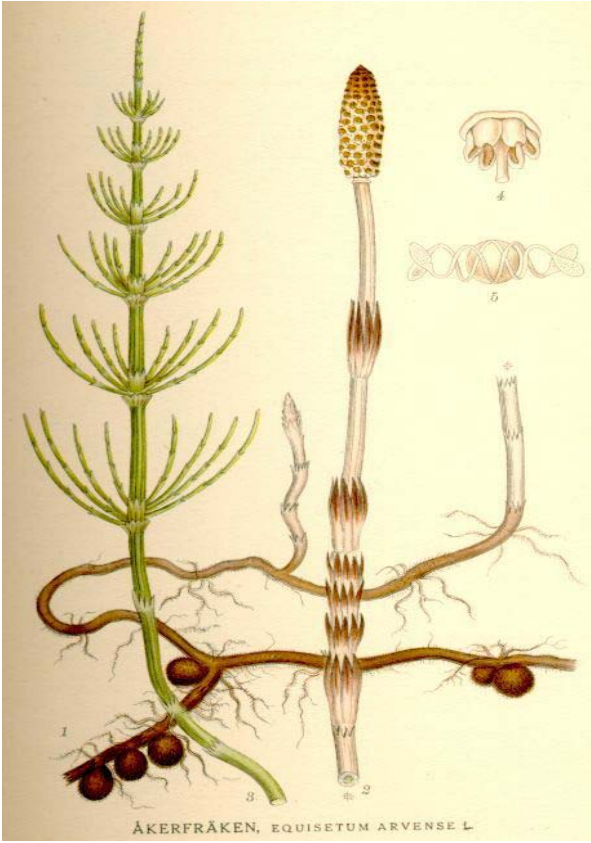


Quince (*Cydonia oblonga*)

Medicinal Plants



Sage (*Salvia officinalis*)



Horsetail (*Equisetum arvense*)



Poppy (*Papaver somniferum*)



Iris (*Iris germanica*)

Medicinal Plants



Asa fetida (*Ferula asa-foetida*)



Tobacco (*Nicotiana tabacum*)



Belladonna (*Atropa belladonna*)



Cichory (*Cichorium intybus*)

# Medicinal Plants



Sainfoin (*Onobrychis viciaefolia*)



Valerian (*Valeriana officinalis*)



Scarlet pimpernell (*Anagallis arvensis*)



Lovage (*Levisticum officinale*)

## Medicinal Plants



Alpine rose (*Rhododendron ferrugineum*)



Edelweiss (*Leontopodium gnaphalium*)

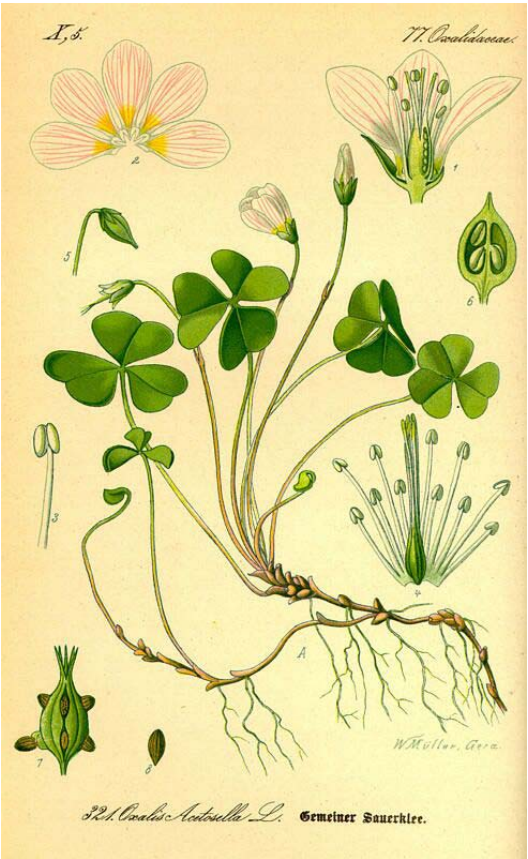


Laburnum, Golden Rain (*Cytisus laburnum*)



Common yarrow (*Achillea millefolium*)

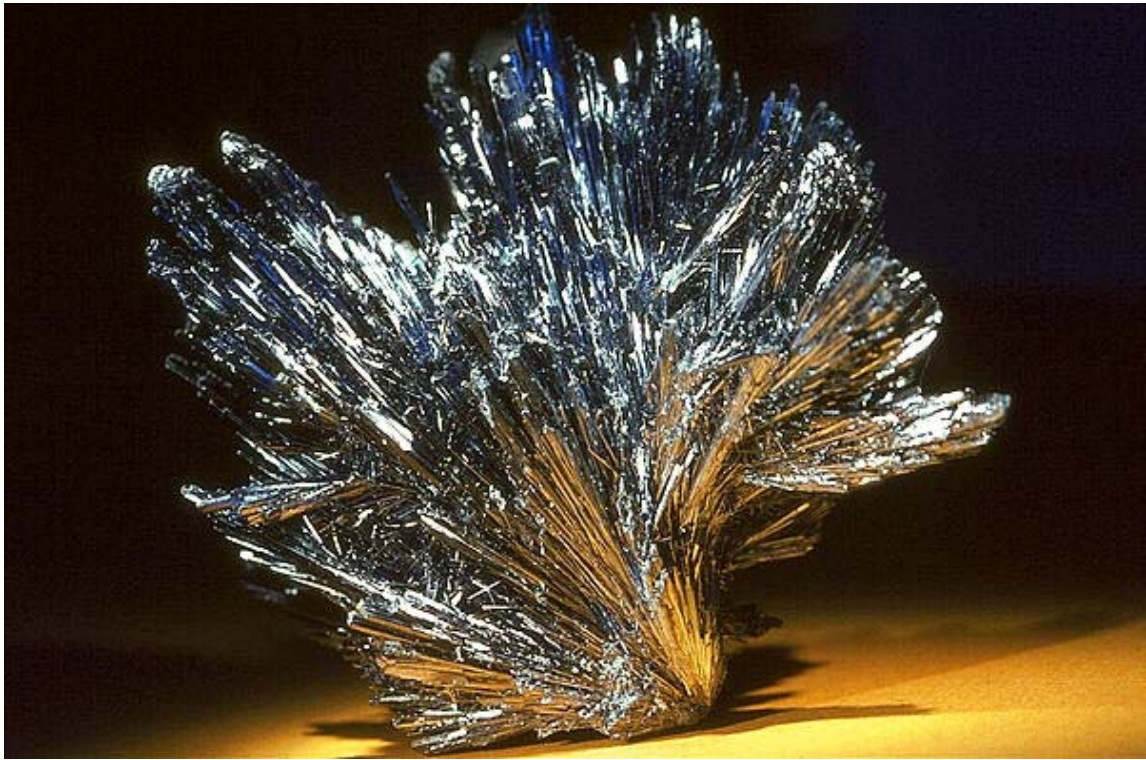
Medicinal Plants



Sorrel (*Oxalis acetosella*)



## Minerals



Stibnite



Pyrite

## Minerals



Chalcocite



Cinnabar

## Minerals



Almandine (Carbuncle)



Diamond

## Minerals



Jasper (cut, left picture)



Carnelian

## Minerals



Onyx (cut)



Topaz



Ruby

## Minerals



Emerald

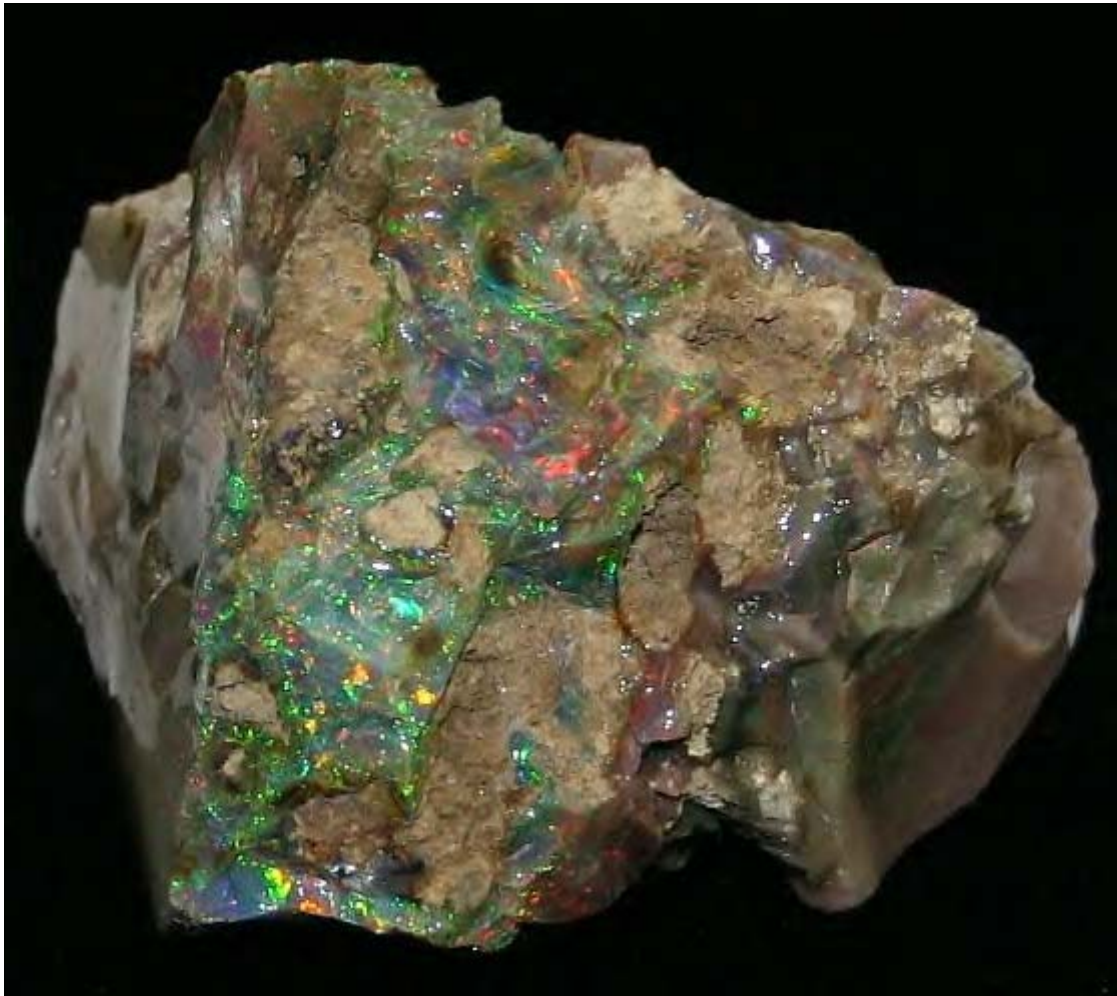


Beryl

## Minerals



Sapphire



Opal

## Minerals



Natural Sulfur



Peridot (Olivine, Chrysolite)



## **Book and Lectures on the Threefolding of the Social Organism**

### **23 Towards Social Renewal**

*Rudolf Steiner Press (2009)*

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#### **p. 14**

#### **23-01**

The social question “will have to be addressed again and again at every moment of our further history and evolution. In modern times human society has entered a phase in which social structures continually give rise to anti-social forces. ... But people can form communities together, in which real cooperation continually renews social forces. The self-governing “limb” of the social organism is one such community.”

#### **Chapter 1, 18ff.**

#### **23-02**

The outlook of the proletariat of the 19<sup>th</sup> and the beginning 20<sup>th</sup> centuries is shown that had internalised the scientific nature in form of the **Marxist materialism** as life basis and did not acknowledge any independent cultural life. It looked at that only as **ideology** arising from economic life. The class-consciousness was formed in opposition to the bourgeoisie – from which this scientific nature came – that had not made it to its life basis as the proletarians did.

Karl **Marx** had rightly recognised as fundamental problem of the social question in the capitalistic system that **work** is regarded as commodity and had taken all other theoretical consequences from it like the transfer of private property and means of production to common possession or state possession etc. This historical materialism, whose dictatorial realisation (**dictatorship of the proletariat**) since 1917 has turned out, however, life-hostile, impractical and thus wrong\*. Today, indeed, the social question seems to be not so burning and obvious as it was after the First World War, but it is still unsolved. Steiner suggests how labour can get rid of its commodity-nature.

\* see CW 24.

#### **Chapter 2, 38ff.**

#### **23-03**

Steiner – who described it in his writing *The Riddles of the Soul* (CW 21) for the first time - introduces the functional threefolding of the human organism as model how a feeling for a healthy arrangement of the social organism must be developed. Here arises a threefolding, too:

- (1) the **economic life**. Production, consumption and distribution of goods and commodities are included in this realm;
- (2) the **civil rights** and **political life**. In this sphere, all legal bases are created which refer to the relation of person to person;
- (3) the third element constitutes the **cultural life**, which encloses all that comes from the spiritual and physical talents of human individuals.

The economic life rests on one side on the bases given by nature like geography, climate, mineral resources etc. by which the amount of necessary labour for one and the same consumable natural product will fluctuate from region to region. On the other side, the economic life is depending on the legal and political relationships that the state fixes between the people or group of people engaged in economy. For the necessary system of labour must not be regulated by economy itself, just as little the human head system takes over the regulation of breathing. If economic interests are carried into the legal life, the rights will be expression of them. If the state is active, on the other hand, even in economy, it will lose the capacity of regulating the legal life. E. g., the demand for the **privatisation** of national enterprises like post, railway, information technology etc. arises from it.

Like the sphere of rights and legal regulation, the economic life will form its own legislative and administrative bodies, which communicate with those of the two other autonomous spheres.

## Chapter 2, 48ff.

23-04

Whereas the **economic life** of the threefold social organism should only consist of the **circulation of goods and commodities**, goods are exchanged in the present economic life for rights. E. g. if somebody buys a piece of land, this piece does not work as commodity but as right which must be regarded like other rights that regulate the relations between people, which belong thus to the **legal life** and not to the economic life.

**Labour** is exchanged for goods (money of the employer) in the capitalistic system. Besides, strictly speaking it does not concern labour but products, which are produced with the help of the labour of the employee and then reach the circulation of goods. A legal relationship is necessary between employer and employee for it. It will become obvious in a healthy social organism that labour cannot be paid really. "Work cannot receive an economic value in comparison to a product. Only the product itself, the result of the work, can be assigned an economic value in relation to other products. The nature and extent of work which a person carries out in service of the social organism must be determined by his capacities and the requirements of human dignity." This regulation is controlled by the state life that is independent of the economic life.

People who are working, trading and consuming in the different branches of economy will unite in cooperatives or **associations**, which form the overall economy in mutual exchange.

The **cultural life**, which comprises everything from the highest cultural achievements to a person's greater or lesser physical talent within the scope of the social organism, must be independent of the other two systems and administer itself. It can thus only receive the appropriate importance. Its productions, however, also the reception of them must be based on the free soul activity of people who have a right of leisure and education (no **compulsory school attendance**) guaranteed by the state.

The working person will receive rights in the state life, which warrant a portion of the yield of the goods to him. And he will give a portion of it "in free way" to the cultural life.

The influx from the cultural life in both other spheres as for example technical ideas is compensated by these or are regulated by the rights which are established by the legal life. The financial needs of the political state are to be satisfied by **taxation legislation**.

## Chapter 2, 60ff.

23-05

At the end of the 18<sup>th</sup> century, a new organisation of the social life was demanded (motto: **liberty, equality, fraternity**). It can only be realised by its necessary threefolding, because these ideas are contradictory in a unified social organism. Only then, brotherliness in the economic life, equality in the legal life, and freedom in the cultural life can be the principles.

## Chapter 3, 63ff.

23-06

A judgment basis of the question concerning the **human dignity** of the working person

can only result from the relationship which labour has to the development of the individual capacities on the one hand and, on the other hand, to the sense of right and wrong.

One of the social fundamental questions is that concerning the justification of private capitalism. Three aspects are to be distinguished in the combination of **capital** and **labour**:

- (1) the **entrepreneur's** activity based on individual capacities of a person or group of persons;
- (2) the relationship between the entrepreneur and the **worker** which must be a legal one, based on rights;
- (3) the production of goods that acquire commodity value through their circulation in the economic sphere.

The entrepreneur's activity can unfold only freely if the free initiative is given to a man/woman of economic capability to make use of his/her capacities. The **cultural life** can only make this possible. The selfish striving for economic advantage that is assigned to private capitalism is replaced or can be cancelled by a social understanding, which is formed through suitable education under the guidance of the cultural life.

CW 24, p. 68 (German edition): "The profit may mean whatever in ethical relation. It is the identification mark of the traditional economic system that one has to produce commodities. It is important for the further development of economic life to eliminate the profit because the production of goods and commodities depends then too much on the vicissitudes of the market."

The entrepreneur has to inform his employees thoroughly by discussions during the working hours about the significance of their portions of work within the entire economic connection, and to make his management and the economic situation of the company completely transparent.

The contractual **relationship between employer and employee** must not be referred to a mutual exchange of money for work. It has to be stipulated by contract in which the two parties agree the share which each receives.

### Chapter 3, 75ff.

23-07

Only **private ownership** can be the mediator for free access to capital, it constitutes a right, a right of access, by which others are excluded from disposal. Private capital gets only harmful if this right of disposal continues to exist while its conditions no longer exist. Steiner points to the temporally restricted validity of **copyrights**. The **legislative state** has to regulate the transfer of the right of access to another person or group of persons, however, not to transfer the capital to state property. Also capital which is gained in a company and not reinvested, is to be passed on accordingly. As **personal property** of the entrepreneur is only to be regarded that which was agreed with him for his individual efforts. If he increased the capital base, he would be entitled to get a kind of **interest** payment.

With the transition to a new manager, the capital base of the company will go over along with all attendant obligations of the original owner or fall back again to the latter if the new manager can or will no longer lead the company. It concerns transfers of rights throughout. The previous owner should be able to transfer the right of access in free choice to a person / group of persons or a corporation of the **cultural life**, because one can assume that he owns, primarily, the ability of social judgment necessary for that.

By contrast, the personal property and assets gained through savings, which result from own working should remain up to the death of the acquirer or later in the possession of his **heirs**. However, then it should be also made available to a person / group of persons after the last will and testament of the acquirer as productive capital. If personal property is given away as capital for production, the state has to stipulate an interest in return.

### Chapter 3, 89ff.

23-08

Instead of the socialist idea of common ownership of the **means of production**, a

circulation of these means will come into being in a threefold social organism, which brings them to those persons anew whose individual abilities can utilise them for the community in the best way.

The management of this organism will also take care that creditors receive their **interest** if the company concerned is not able to do so. Then they are paid from other companies after free agreement with all partners.

**Differences of income** will originate only from the fact that an individual contributes more to the society due to his talents. A "**surplus value**" will thus not come into being in the old sense. A less capable person will receive as much to his salary from the community as he needs as **support**.

The state **taxes** are regulated by mutual agreement between the leaders of the legal life and the economic life. The individual persons, who are involved in the social organism, based on free agreement, pay the maintenance of the cultural organisation.

The rights that arise from purely human relationships are the right of children to **education** and the right of higher income of their parents, and that of support that the **unfit for work** and **old people** have which the rights sphere determines. Those who are active in economic life have to bear the costs evenly so that they have less of their achievements.

### Chapter 3, 93ff.

23-09

The state does no longer have the responsibility for **money** as the statutory means of payment; this is now matter of the administrative bodies of the economic sphere. Money represents nothing but the potential to obtain goods produced by others. The performances of the cultural or state spheres also assume the character of commodities in the economic realm, e.g., the **educational** efforts of teachers. Only these can also be paid, not the individual talents of the active persons concerned, just as little as usually the capability of working.

The economic value of a product or performance that can be expressed in money will depend on the suitable management of the economic life whether economic fertility can be developed on the legal and cultural basis. It has to take care that the production of goods by the manifold combining **associations** adjusts to the needs and wealth is not heaped up by accumulation of commodities.

A healthy ratio of **prices** will only come into being in such a way. It must be so that the working person receives as much for a product to cover his needs and those of his family as he needs time altogether (not only time of work) to make another product. This price ratio must arise as result from the cooperation of the associations.

Money that is not used productively should be **devaluated** by issue of a new currency or currency reform, so that it is not held back or accumulated by the owners. In addition, the interest of lent capital should decrease with time, because money wears out as goods do. Thus, there will be no **compound interest**. **Savings** give reasons for later supplying of commodities. However, these claims can hold good only up to a certain point, because only present (restricted) performances can satisfy the old claims. Otherwise, they would become "means of economic violence."

### Chapter 3, 96ff.

23-10

Modern economic life is based on **division of labour**. However, the typical feature of such a system except saving of time, perfection of goods etc. is that a person who is active in such a system will never acquire, actually, his income by himself but through the work of all people who are partners in this system. The division of labour urges the individual to live according to the relations of the entire social organism; it excludes economic **egoism**. If this exists, however, pathological conditions will come into being.

### Chapter 3, 100ff.

23-11

Making **judicial** decisions must be detached from the state institutions and will be matter

of the cultural sphere. Indeed, it is responsibility of the state to stipulate the rights, which should exist between people. Nevertheless, judging is an affair of institutions of the cultural life. It depends on the capacity of the judging person to a high degree to have sense and understanding for the individual to be judged. A tie of trust must exist between them. The management of the cultural life can elect people of the different cultural occupations as judges who return after a certain period (from five to ten years) to their original profession. People can choose somebody of them as their judge. Lawyers are given the judging persons for support by the management of the cultural life. These lawyers have the corresponding knowledge of laws but they are not allowed to judge.

**Chapter 4, 103ff.**

**23-12**

The three limbs of social organism will also have autonomous international relationships with the corresponding realms of other social organisms. "Since this independence is there from the start, they will have a balancing, calming effect upon one another whenever disputes or conflicts arise." "The cultural spheres of separate countries will be able to develop relationships with one another that are based only on a shared life of the mind and spirit." Also, the national **language** represents a cultural area. "The people of one language region will not come into unnatural conflict with those of another as long as they do not try to assert their own culture through political or economic means." Therefore, the **borders** of a state must not be identical with those of a language region.

"This will create a wide diversity of relationships between cultures, states and economic entities, connecting every sector of humanity with other sectors, so that the interests of each group or sphere will have a sympathy and sense for the interests of every other. A **league of nations** arises naturally out of impulses rooted in real circumstances. When this happens, it does not have to be 'engineered' through one-sided political considerations."

See CW 24, pp. 21-31 and pp. 220-231 (German edition).

## ***24 The Renewal of the Social Organism***

*Gesamtausgabe, second edition*

*References to CW 24 in [23-02](#), [23-06](#), [23-12](#), [174-16](#).*

## 328 *The Social Question*

*Gesamtausgabe, first edition. RStA (12 lectures)*

**1(2/3/1919, Zurich) (19ff.) 3649**

**328-01**

The fact of capitalism that human **labour** is considered as commodity is unconsciously felt as incompatible with human dignity. That can historically be attributed to serfdom of the Middle Ages and on **slavery** of antiquity.

**2(2/5/1919, Zurich) (24ff.) 3651**

**328-02**

### **social threefolding**

According to the picture of the threefold human organism, the centrally structured unitary state has to be replaced by a threefold social organism that is composed of the economic life, legal life, and cultural life. These members should be relative and form the organism by their interaction. Economic life: basis is the usable ground, deals with production, distribution, and consumption of commodities. These are regulated in **associations** (slogan of French Revolution: **fraternity**). The legal life encompasses the actually political part, regulates the relation of person-to-person (**equality**). Cultural life is not regulated by the state, comprises the educational system, art, religion, technical inventions (lecture 3) etc., however, also the private law and criminal **law (freedom)**. The economic life is comparable to the **system of nerves and senses**, the legal life to the **rhythmical system**, and the cultural life to the **metabolic system**.

**3(2/10/1919, Zurich) (60ff.) 3655**

**328-03**

**Cultural life:** “the free unfolding of his physical and mental dispositions, arising from the centre of the human being, has to be the element of life within this area.” However, at the same time one has to provide that the possibility of free development does not intervene injuriously in the remaining cultural life and serves the general interest (example of an irrelevant thesis).

The mental impact of the ideas of Karl **Marx** (1818-1883) on the significance of **work** as commodity and the formation of **surplus value**. Against it, work has the character of a right in the **social threefolding**, which is anchored in the legal life and not in the economic life. “The state has always to see that human labour is divested of its product character.”

On the in each case own representative organs and administrative organisations of the three members which are in contact with each other as any single states.

**5(2/25/1919, Zurich) (p. 127) 3664**

**328-04**

Determination of **working** hours in the threefold social organism by the legal life. See 334/6(3/19/1920, Zurich, answer to question, *not contained in the English translation “Social Issues”*).

**5(2/25/1919, Zurich) (p. 134) 3664**

**328-05**

**Jurisdiction** as an activity within the cultural life. The necessity of a personal relationship of defendant and judge (see tip to the former Austria-Hungary and its language groups: the judge should belong to the same language group as the defendant). See 332a/3(10/26/1919, Zurich).

### 329 *The Liberation of the Human Being as the Foundation...*

*Gesamtausgabe, first edition*

1(3/11/1919, Bern) (20ff.) 3673

329-01

#### **social threefolding**

Necessity to separate private possession of **capital** and management of capital in the companies. That should be accomplished by the management of the free cultural life: "It is quite natural that a person acquires private capital, property in the economic process. However, as little as one will be allowed to separate the utilization of this private capital directly from the utilization of individual talents, as long as these individual talents of the person can be active, it is necessary to carry out the separation of private property from the individual concerned when his activity stops. For all private property is acquired by what interacts in the social forces, and it must flow back again into the social organism..." The capital will be transferred to another person by the free decision of the present owner, "who can use it in suitable way." Similar regulation for **inheritances** and for the possession of spiritual things (**patents, copyright**). The human productiveness remains always linked with the individual abilities of the person that way.

3(3/19/1919, Winterthur) (100ff.) 3679

329-02

#### **social threefolding**

"Only then when measure and sort of human **work** is determined by law - based on a legal life that is independent of the economic life, this work flows into the economic process, then human labour is price forming": human labour is divested of its character of commodity.

**Money** should not be based on gold reserve but it is commensurate with the sum of all means of production (and commodities), including land.

7(10/20/1919, Basel) (p. 249) 3884

329-03

"Spiritual changes, as those caused by **Christianity**, can take place in the course of human evolution; political ones, as **French Revolution**, only partly; economic **revolutions**, as they are attempted now, are preordained to fall, can achieve nothing else than destroying... if they do not change into spiritual impulses of progress."

### 330 *The Renewal of the Social Organism*

*Gesamtausgabe, first edition. RStA (2 lectures)*

**2(4/22/1919, Stuttgart) (72ff.) 3703**

**330-01**

On **strike** as proletarian means of fight: "That can be only in an injurious social organism in which the separation of state and economic life has not yet taken place. Somebody who sees into economic life knows that it can be healthy only if production is never prevented.... There is no other way to finally avoid strike in the right way, as to put national democracy on own ground and to make it impossible to obtain rights on economic ground."

**7(5/16/1919, Stuttgart) (200ff.) 3728**

**330-02**

The size of an **association (co-operative)** of consumers, producers, and traders) in the economic life of the threefold social organism is individual and varies after time and region. The following is true: "Overly small cooperatives promote starvation of the participants of these cooperatives, overly big cooperatives promote starvation of the other people who are linked with these cooperatives in economic life." See 332a/5(10/29/1919, answer to questions).

On the necessity of **works councils** (employee representative committees) as mediators between workers and managers, as well as other councils (economic councils, traffic councils).

**10(6/18/1919, Stuttgart) (280ff.) 3755**

**330-03**

A sort of **education**, which is based on imitation (first seven-year period), authority (second seven-year period) and love or interest in the whole environment (third seven-year period) (= Waldorf school education), brings up human beings who are able to work for the purposes of **social threefolding**. "Only by the fact that the young soul passes periods of imitation, authority, and love, will he become a complete human being, so that that which lives in his soul can experience life democratically and socially within human community."

"Brotherliness and true **socialism** will come into being only if there are such human beings who have got a real social human education and are able to replace the anti-social impulses by social ones, because external facilities cannot create any socialism."



### 332a *The Social Future*

*SteinerBooks (2013). **RStA** (6 lectures)*

**2(10/25/1919, Zurich) 51ff. 3887** **332-01**  
**Taxes** will be taxes of expenditure and not of income in the threefold social organism.

**2(10/25/1919, Zurich) (64ff.)\* 3887** **332-02**  
 Answers to questions: On **Lenin** (1870-1924) and his **socialism**.

On the question of **wages**. In reality, the profit is distributed to the working persons (there are no longer employees and employers in the social threefolding). The relation of the **prices** of single commodities and services are important with it. "One has to include everything that concerns the support of disabled or ill people et cetera, child education et cetera... What matters is that such a social structure is created by which one really gives priority to performance, however, work is only based upon a legal relationship, because it can't be regulated differently, as that one works for the other."

\* *German edition*

**5(10/29/1919, Zurich) 107ff. 3891** **332-03**  
 On the difference of **agricultural** means of production (land) and the industrial ones.

**6(10/30/1919, Zurich) 131ff. 3892** **332-04**  
 On the **interest** of capital (no compound interest) (answer to question).

*References to lectures of CW 332a in [328-05](#), [330-02](#).*

### 333 *Freedom of Thought and Societal Forces*

*SteinerBooks (2008)*

*Reference to lecture of CW 333 [after 4-15](#).*

### 334 *Social Issues*

*Anthroposophic Press (1991)*

*References to lectures of CW 334 in [314-04](#), [316-15](#), [328-04](#).*

### 335 *The Crisis of the Present and the Path to Healthy Thinking*

*Gesamtausgabe, first edition. Lectures given in Stuttgart. RStA (2 lectures)*

1(3/2/1920) (23ff.) 4002



Discussion of the book *The Economic Consequences of the (Versailles) Peace* (1919) by John Maynard **Keynes** (1883-1946, picture) in which the later famous economist characterises or criticises the main actors of Versailles, especially Woodrow **Wilson**, as incapable. He forecasts the economically catastrophic results for whole Europe and demands a mental change of people. See lecture 9(9/20/1920) and 336/16(11/18/1920).

335-01

3(3/10/1920) (78ff.) 4020

Economy tends to **world economy** what requires overcoming national egoisms. That could become possible by an understanding of the individual national constitutions. Steiner emphasises that the **threefolding**

335-02

**of the physical organism** (system of limbs and metabolism, rhythmical system, system of nerves and senses), outlined by him, would be weighted with the single nations differently. Three types can be distinguished in the whole:

- (1) The oriental (especially Indian) human being in whom the metabolic life is prevailing, but also the emotional life which is based on the next higher system, the rhythmical one.
- (2) The Central European human being with dominating rhythmical system and striving for (cosmopolitan) thinking (system of nerves and senses).
- (3) The Western human being with special development of abstract thinking and striving beyond the natural given to the human being. Threat of spiritualism and the like, or fall into the mentally trivial. The responsibility of the West not to lead humankind to decline what could be prevented only by reception of spiritual science.

6(6/10/1920) (170ff.) 4145

335-03

**Education:** about the different kind of **playing** with every child and its significance for later life.

*References to lectures of CW 335 after 4-15, in 176-01, 202-23.*

### ***336 The Great Questions of Time and the Anthroposophic Knowledge of Spirit***

*Gesamtausgabe, first edition (2019)*

**15(5/25/1920, Dornach) 1/347ff. 4135 336-01**  
 Steiner quotes from an article by the conservative economist Viktor Aimé **Huber** (1800-1869), in which he already referred to the disastrous influence of the economic-military complex that was initially formed at that time on further development, which would lead to catastrophes and cataclysms.

**17(1/7/1921, Stuttgart) 1/416ff. 4346 336-02**  
 About pricing. Steiner criticises insufficient ideas in a book by the economist Fritz **Terhalle** (1889-1962).

*Reference to a lecture of GA 336 in [335-01](#).*

### 337a *Social Ideas, Social Reality. Social Practice. Volume 1*

*Gesamtausgabe, first edition. Lectures given in Stuttgart*

**4(6/16/1920)** (201ff.) **4152** **337-01**

On **social threefolding**: “Any knowledge has to be administered on the free ground of the cultural member. All that can be included in laws belongs to the state. All that is subjected to an obliging contract must be inserted to the economic life.”

**5(6/23/1920)** (230ff.) **4155** **337-02**

On the political development of **Austria** in the second half of the 19<sup>th</sup> century. The abstract liberalism of the German Austrian politicians and the ambitious Pan-Slavism of Slavic especially Polish politicians, the **Testament of Peter the Great** and the politics of Great Britain guided by higher points of view [see the following lecture (7/28/1920) and 335/2 (3/4/1920)].

*References to CW 337a in [173-05](#), [340-04](#), [340-05](#).*

### 337b *Social Ideas, Social Reality. Social Practice. Volume 2*

*Gesamtausgabe, first edition. Lectures given in Dornach.*

**4(8/16/1920)** (58ff.) **4190a** **337-03**

**Social life**: the friendship of **Schiller** and **Goethe** as an archetypal phenomenon of a social cooperation in spiritual field. The spiritual exchange between them and their different mental stages of development (seven-year rhythms). With **education**, interrelations or forces that are even more intricate are at work.

**Nietzsche's** interest in different philosophers as human beings and less in their work is called as anticipation of a future general constitution of human soul-life when one will pay attention more to the person and less to his opinions.

**4(8/16/1920)** (63ff.) **4190a** **337-04**

**Social life**: if the human being stayed as single only in nature, “his head would become too light.” Studying nature sucks as it were at the human head and would make the person unconscious if that were not compensated through digestive activity in the head, which is stimulated by the relation to his fellow men sufficiently. Hence the wholesome effect of the exchange of thoughts and ideas which has not always to be lofty-spiritual but may also exist over a cup of tea, a coffee **gossip** or a rubber of bridge [cf. [159-02](#)].

**5(8/23/1920)** (81ff.) **4195** **337-05**

Again in detail on the phoney, but the political trends of the Russian politics really explaining **Testament of Peter the Great**, probably written and leaked by the Polish Count Michal Sokolnicki during the French Revolution (1797). The occupation of Bosnia and Hercegovina by **Austria** in 1878 and the parliamentary controversies in the Austrian House of Commons (Imperial Council) as well as on the leading politicians of Austria in the second half of the 19<sup>th</sup> century.

**7(9/6/1920)** (120ff.) **4205** **337-06**

It is no longer modern to speak of a mission of a nation. It would be especially easy for the small European nations (the "Turanian" **Hungarians** and the **Bulgarians**, related to them, however, slavified, are mentioned as well as the **Balts**) to unfold the abilities resting in

them as an international task. The **Swiss** did not take hold of the cosmopolitan task in 1914 to make Switzerland a fulcrum of spiritual world development.

-(10/10/1920, answers to questions) (p. 211) **4258** **337-07**

“**Associations** within a line of business do not exist, because those are not associations. Associations go from line to line, go above all also from producers to consumers. Associations are the precise opposite of that what leads to a **trust**, to a **syndicate** and the like... That which concerns the origin - I say not fixing but origin – of correct prices can develop only by an associative life which goes from line to line; if the associations cooperate with their experiences, only then the correct price can be fixed by experience.”

In addition on p. 227 (second evening of answers to questions, 10/12/1920): “However, those associations will have the most favourable effect if they form between **agriculture** and industry ...”

*Reference to CW 337b in 341-02.*

### **338 How Does One Work on Behalf of the Impulse...**

*Gesamtausgabe, fourth edition*

**2(2/13/1921, Stuttgart)** (36ff.) **4388** **338-01**

The significance of the Treaty of Nystad (finishing the Northern War) in 1721 (influence of **Russia on Europe**) and the Treaty of Paris in 1763 (transfer of the French colonies in North America to England). On the **tension between East and West**: tendency of barbarity in the East, of wildness in the West.

**3(2/13/1921, Stuttgart)** (54ff.) **4389** **338-02**

#### **tension between East and West**

Possibilities of an understanding of **Central Europe** with the East (**Russia**) by a free cultural life and with the West by an independent economic life: “In this intercourse between the Central European cultural life and the Russian national element, something magnificent can develop for the future. However, one must have a sense for such a civilisation-creative intercourse. It is only allowed to come into existence in the purely spiritual element ... that is based on the relations among human beings. We have to obtain this relation to the East. And if that is realised, a natural economic partnership will arise completely by itself within that which results from the cultural life. One must not start from an economic partnership, for it would be beaten off by all means.”

**11(1/1/1921, Stuttgart)** (203ff.) **4332** **338-03**

On the problem of **Upper Silesia**. The historical development of the Polish nation, the three divisions of **Poland** (1772, 1793, 1795) by Russia, Austria, and Prussia and their influence on the Polish national character in the regions affected in each case.

The special relationship of the Polish people to the Catholic Church (answer to question, 1/2/1921).

On Poland see also 174/20(1/15/1917).

**12(1/2/1921, Stuttgart)** (p. 239) **4336** **338-04**

“**Protestantism** as such becomes extinct. ... It is world-historically in its last breaths, it has dogmatized itself as denomination, has degenerated into bare preacher's duty. A church will never be able to exist if it rests on the bare sermon of the dogma. Churches can exist only in the **cult**, in that which refrains from the dogma as such.”

### 339 *Anthroposophy, Threefold Social Organism, and the Art of Public Speaking*

*Gesamtausgabe, second edition. RStA (2 x 6 lectures)*

**4(10/14/1921, Dornach) (63ff.) 4632 339-01**

On **Swiss** democracy and the difficulties for an understanding of the social threefolding. On the special possibility (1921) to found a constitutional state in Switzerland "freeing the cultural and economic lives."

**5(10/15/1921, Dornach) (84ff.) 4634 339-02**

**speech formation**

Exercises of "speech gymnastics" to make speech organs supple for speakers and actors.

### 340/341 *Economics. The World as One Economy*

*New Economy Publications (1993, reprint 1996). RStA (14 lectures)*

#### 340 Lectures

**1(7/24/1922, Dornach) 31ff. 4904 340-01**

The instinctive formation of modern **national economics** in **England** was completed in the first third of the 19<sup>th</sup> century. Tip to the accumulation of capital because of the colonies especially of India. At the same time, still almost medieval conditions in **Germany** that changed in the second third radically: industrialisation in the sign of liberalism that is replaced in the last third more and more by influences of the state. The inability to solve the contrast between both economies was one of the reasons of the First World War. Contrasts are necessary for any development. The contrasts of **social threefolding** (threefold social order): economic life, political life of rights, and cultural life.

Economic life passes onto nature (agriculture, mining), on the one side, where the intelligent formation of concepts is only sufficient, on the other side, onto the depersonalised accumulation of **capital** (tip to the change in the **banking** system). The necessity to develop mobile concepts, not fixed definitions like price, value etc. in economics. The individual national economies as cells of a social organism covering the whole world.

**2(7/25/1922, Dornach) 42ff. 4906 340-02**

**national economy**

On the senseless definition of **price**. Its dependence on place and time, and on irrational factors, therefore, it fluctuates according to its nature perpetually. **Values** are formed once by **labour** on nature-products (land) that are then passed into the economic process of circulation, on the other hand by application of intelligence ("spirit") on labour. The outer expression of spirit is the manifold formations of **capital**. In the process of buying and selling always values, not goods are exchanged. The price emerges by this meeting of values.

**3(7/26/1922, Dornach) 52ff. 4909 340-03**

**national economy**

Economics is a theoretical and practical science: "The point will be how to bring the

practical and the theoretical together.”

Originally, the still instinctive economic life was directed by religious impulses. The more religion confined itself to moral life, the more the integration of **labour** in the social life became a question. The idea of equal rights came up. Economic **egoism** then became the problem. One tried to cope with it striving for democracy and equality. The **division of labour** was connected with it that reduces the prices of products generally.

That also signifies the overcoming of economic egoism: “We must find our way into the process of modern economic life, wherein no-one has to provide for himself, but only for his fellow human beings. We must realise how by this means each individual will, in fact, be provided for in the best possible way” (**altruism**). The social conflicts of modern times as result of economic egoism that was not overcome. The concealed egoism of employment: “Even today, every wage-earner in the ordinary sense is someone who provides for himself. He gives only so much as he wants to earn, for which reason he simply cannot be giving as much to the social organism as he might. In effect, to provide for oneself is to work for one’s earning, to work “for a living.” On the other hand, to work for others is to work out of social needs.”

Therefore, labour for a living must be eliminated from the economic process. True prices and values will come about only in such a way: “We must seek to obtain **prices** and **values** that depend not on human beings but on the economic process itself - prices that arise out of the fluctuation of values. The cardinal question is that of price.” Concerning prices, on the contradictory interests of the producers working on the physical basis and of those who organise labour intellectually (capital). The formation of a mean price (zero) at the dealer’s level.

4(7/27/1922, Dornach) 61ff. 4911

340-04

Accumulation of **capital** is connected with the **division of labour** (application of intelligence on labour). At a second stage, capital emancipates itself completely from the physical bases (land) or from the labour on them. The values that are created in this “real process of abstraction” can be transferred by the original capital owner to others. This is possible since the appearance of **monetary** economy: “Money is nothing but the externally expressed value which is gained in the economic process through the division of labour and transmitted from one person to another.”

The relationship of creditor (**lending capital**) and debtor comes into being in the economic sense. “Truth to tell, and of special importance in relation to the social question, this is perhaps one of the healthiest relationships - that of one whose activity is freed being enabled to work for the community by the community giving him the necessary money (so far as he is concerned, it is the community).” It is decisive for the **national economy** whether the debtor is able to make intelligent use of the capital and start a fruitful economic process: “... the capital flows downward to the clever man. It is through the difference of level between the talents of individuals that capital is brought into flow.” This circulation of capital is compared to the blood circulation in the head.

Summary of the real economic processes in the following formula:

$$\frac{LwV}{LiV} = \frac{\text{commodity}}{\text{money}}$$

LwV is the value of the work applied on land (nature) (= **commodity**), LiV is the value of the work organised by intelligence (capital, money). In this quotient, the state of health of the economical process finds its expression.

On the wrong view of capital and goods as stored labour see 337a, lecture 7/30/1919 (Stuttgart).

5(7/28/1922, Dornach) 73ff. 4913

340-05

Again on the process working on land (nature) → organised labour → accumulation of capital. **Consumption**, devaluation exists always in the economic process as a second element, as a countermovement beside this value-creating movement: "Human need or consumption confronts it and there arises the tension between production and consumption. This tension is also most decidedly a value-creating factor – albeit one that is comparable to a force that is working itself out." Other factors like the rarity of a product may also be value-creating [see 341/6(8/5/1922)].

On personal **credit** and real credit (**mortgages**). The former has a price reducing effect on products, the latter a raising price effect on **land**. **Capital** is dammed up by the fact that it is connected directly with nature. Capital fixed in land is not a real value, it is a social error and promotes **inflation** (identical with the increase of notes). Capital must flow into labour in an unhindered way again, only so much is allowed to flow into the physical bases as it is necessary for their improvement (e.g., improved fertilisation in agriculture, better mining of mineral resources). Not used capital that is put into property causes social illness.

The regulation of this circulation process with adequate consumption of capital by free, non-state **associations** of consumers, traders, and producers. Control and definition of prices by increasing or lowering production or increased or decreased employment of labourers who must be more adaptable (retraining in new activities for what surplus capital is used up) but must also have participation.

CW 337a(6/16/1920, evening): land as means of production given by nature that must not have product character at any moment in contrast to the means of production created by labour that are products first of all until they fulfill their purpose and can, therefore, neither be sold nor bought.

5(7/28/1922, Dornach) p. 78 4913

340-06

#### health-illness

"People are unaware, for instance, how **digestive** and similar troubles in our peripheral **organs** arise as a result of (certain) **errors**."

6(7/29/1922, Dornach) 8-3ff. 4917

340-07

Formula for the "true" **price** (out of CW 328): "A "true" price is forthcoming when a person receives, as counter-value for the product he has made, sufficient to enable him to satisfy the whole of his needs, including of course the needs of his dependants, until he will again have completed a like product."

Question concerning the productiveness of intellectual **labour**. Intellectually working people are consumers at first as well as children and pensioners. Mere consumers are necessary for the progress of economic circulation. The value of intellectual labour for the future in the half-free cultural life in organising labour, in the free **cultural life** in teaching and **education**.

The trinity of concepts, essential to a healthy economy: payment, **loan**, and **gift** in the economic process. Payment (immediate with money) mostly for products which come from labour on land (nature). Loan (loaned capital) important for the organisation of labour. Gift (also **legacies** belong to it; the economic sense of the taxation of legacies is doubted) important for the right transition (and with it "devaluation") of capital to the cultural life (gifts to persons or to free cultural institutions). The associations should regulate that. "Imagine a society in which the individual's faculties were always able to evolve to the full; the consequence would be an extremely fertilising influence on that which enters into the processes of material production."



7(7/30/1922, Dornach) 93ff. 4919

340-08

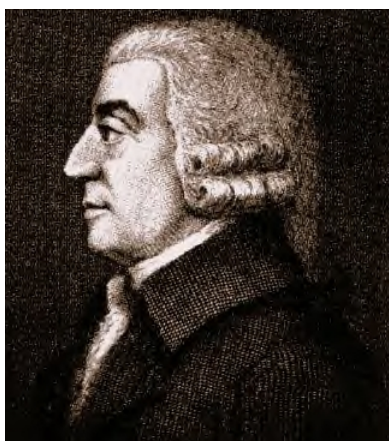
The relationship between employer and employee is a concealed purchase and sale of commodities. The enterpriser buys the products delivered by the worker and tries to sell them **profitably**. A **surplus value** does not originate immediately. On the distortion of price, on the one hand, by **ground-rent** or price of land (forestry and **agriculture**, land originally conquered by means of power, changed to legal rights later, thus a kind of compulsory gift) with the trend of increasing price, on the other hand, the trend of price-reduction of the industrial (loaned) **capital**. On the tension arising from both.

On a circulatory movement which is opposite to the circulation nature – labour – capital (intelligence): **means of production** (nature grasped by intelligence/capital) – industrial capital (connection of means of production with labour) – **commodity**. However, both directions can hardly be distinguished.

8(7/31/1922, Dornach) 103ff. 4923

340-09

Once again on the **price** problem. The view of Adam **Smith** (1723-1790, picture) and others that prices would regulate themselves of their own accord through the working of



**supply and demand** is one-sided and, actually, only valid from the standpoint of commerce. Supply of **commodities** is, actually, a demand for money, and the demand for commodities is a supply of **money**. The price is like supply and demand the third variable and not a dependent factor; all three interplay with each other and produce something new:  $X = f(S, D, P)$ . From the consumer's point of view, price and demand (= supply of money), from the producer's standpoint, supply and price (of products) are decisive. Hence, three equations arise:

for the trader	$P = f(S, D)$
for the consumer	$S = f(P, D)$
for the producer	$D = f(S, P)$

**Law** and order, legal relationships interplay arose with modern economic life (money) but also the possibility of creating quite new things by human faculties (threefolding within the economical process). **Rent** and **value of land** as **rights**. In the economic process, rights and products, faculties and commodities and also faculties and rights (e.g., **patents**) are permanently exchanged.

On the influencing of economic relationships through wrong theoretical views. The determining of correct prices by the producers, consumers, and traders of a certain area who are united to associations.

9(8/1/1922, Dornach) 113ff. 4926

340-10

The concept of **internal economy** is introduced: "... whenever an economic organism, a business, does business within itself – exchanges products within itself. That is to say, it does not sell such products outwardly or buy them from outside, but lets them circulate within the business itself." This can distort **prices**.

**Gifts** (**foundations**, **scholarships** etc.) are the most productive transformations of capital, loaned or borrowed (investment) capital is less productive, and the immediate process of purchase / sale is least productive in the economic process.

Arrangement of the circulating capital in trade capital, loaned capital, and industrial capital, shown by means of the national economies of **England** (trade capital), **France** (loaned capital) and **Germany** (industrial capital) for the time before the First World War. The industrial capital between securing raw materials (**colonialism**) and market development. The evolution of the impersonal **banking** system and money business without any natural or personal subject in connection with loaned capital during the second half of the 19<sup>th</sup> century ("subjectless" circulation of money). The economic significance of

colonies for Germany and other states (except England), which were only subsidy areas (imperialism "without an object").

**10(8/2/1922, Dornach) 124ff. 4930**

**340-11**

Striving for **profit** (of seller and buyer, see 341/6(8/5/1922)) is the impulse of the economic process: "It is really this attachment to profit which generates the economic process, corresponding to **mass** in the process of "work" in the sense of physics." Tip to **barter**. Any money was originally a commodity. Whereas striving for profit is the "pushing" force of the economic process, the loaned capital works as a kind of "suction" in the same direction. It is important to grasp such processes in pictures: "We can never found a real science of economics without developing pictorial ideas... And these pictures must contain a dynamic quality..."

Lending was based originally on mutuality. Mutuality was later replaced by **interest**. Mutuality is the necessary consequence of the division of labour. The mutuality of labour within **associations** where all "parties" bring in their experiences, their "sensitive judgments", and practise community spirit. Unselfishness does not come into being through preaching morality but is immanent in the circulation of economic processes. This is shown at the example of the transference of loaned **capital** to a capable man or woman who then produces by means of it. The capital is handed over to another individual by **gift** if the original applicant for the credit and enterpriser leaves this economic process.

**11(8/3/1922, Dornach) 134ff. 4933**

**340-12**

**social life**

**National economy** came into being out of private agricultural economies or from the union of private economies. This happened less because of striving for profit: "The fact is that the single private economies or businesses have the same characteristic as every living organism, namely, their life tends in the course of time to become weaker and weaker. This is a universal law applicable equally to economic life." The single private economies, later also the national economies, should be protected from imminent decline by merging into larger entities. Comparison with the First World War which took longer than economists had expected at the outbreak, because more and more nations were involved.

In the 19<sup>th</sup> century, the **English** national economy took over leadership, its **gold currency** set the standard. The gradual transition in the last third of the 19<sup>th</sup> century from world trade to **world economy**, which now represents a self-contained economic domain in contrast to the national economies and requires urgently that excess capital merges into the cultural life by gifts. Tip to the views of the **physiocrats**, the relationship of food producers and food consumers, and the role of **land**. On **money** that is not used up and the more or less quickly devaluated products. The social problems arising from that if money works as loaned **capital** for the capital owner.

**12(8/4/1922, Dornach) 145ff. 4936**

**340-13**

**Money** does apparently not change its value in contrast to products. However, its actual changes like devaluation are concealed. Differentiation of **purchase money**, **loaned money**, and **gift money**. Money growing old, or the different age of the three kinds of money, the renewal of money and the role of the associations. Necessity to differentiate the various kinds of money for the self-contained **world economy**, because here, e.g., no longer corrections are possible by export-import as for national economies.

**13(8/5/1922, Dornach) 156ff. 4941**

**340-14**

On the assessment of physical (**land** as means of production) and intellectual **labour**. **Speculation** as intellectual labour. The value of intellectual labour is commensurate with the physical labour that is saved through it. The necessary balance between physical and

intellectual labour in an economic organism.

**14(8/6/1922, Dornach) 166ff. 4944**

**340-15**

The function of **money** in **world economy**: world bookkeeping system. Parallelism between the token-value (= money that is wearing out in the economic process, see 341/6(8/5/1922)) and real value of wearing out products. Money is the medium of exchange. Thus within the self-contained world economy, correct prices (comparable values) would result roughly. They can be falsified, e.g., by financial transactions.

Value creating through physical **labour** on nature. The money supply is expression of the sum of useful means of production (primarily, **land**). **Currency** or money as equivalent of labour on the physical basis instead of, e.g., gold currency. Finally, **price** formation is led back to the ratio of population to the area of (agriculturally) usable land.

*340/341 Economics. The World as One Economy**341 Discourses*

1(7/31/1922) 179ff. 4924

341-01



The characterising method is recommended for the economic way of thinking. Neither the deductive (like in jurisprudence) nor inductive (principal method of natural science) methods are realistic. Social laws at most meet partial realities, because the conditions either change or are corrected (contrast to physical laws). Examples: the "**iron law of wages**" by Ferdinand **Lassalle** (1825-1864, picture) that a worker receives so much wage only that he can just exist. That is true under the conditions of liberalism; however, it was corrected by the later (German) social legislation etc. **Gresham's law** [Thomas Gresham (1519-1579)]: bad (metal) money drives out good money into other countries. It is only valid, as far as the significance of the good money is not protected, e.g., by spirit of enterprise. This law comes into force, e.g. when the metal value of coins is greater than their nominal value.

The application of the recurrent method in economics: going back from the effects to the causes.

On the use of **statistics** and a symptomatological method that needs Inspiration.

2(8/1/1922) 190ff. 4927

341-02

On the concept of **work** in the economical and physical sense. The analogy of the economical and biological entities. The "sense" of useless or "wasted" work within the whole economical interrelation: destruction of abundant and with it of disturbing work. This would lead in an economically healthy organism to **reduction of working hours**: "But people can't imagine that it would be necessary to teach those who became unemployed what it means to save time. Because it would hardly be necessary for a person who now works eight, nine hours to work for more than three or four hours. If things were thought through sensibly in economic terms, people would need to work much less than at present."

On reduction of working hours see 337b/2(7/19/1920).

4(8/3/1922) 204ff. 4934

341-03

**Armament industry** as devaluing **labour** (comparison with pensioners in a community). Definition of labour: activity to make a natural product ready for consumption. On labour that is bound to the object and labour having freed itself from the object. "In economics the task is not to find abstract, philosophical definitions, but to formulate "applicable concepts"."

The instinctive national economy of the **Romans**, compensation of abundant work or values by "bread and games".

*References to CW 341 in [340-05](#), [340-11](#), [340-15](#).*

## **Lectures and Courses on Christian-Religious Work**

### **342 First Steps in Christian Religious Renewal**

*SteinerBooks (2010)*

**1(6/12/1921) 12ff. 4509**

**342-01**

#### **moral**

On the causality of nature and ethical impulses that come from prebirth life. “By thinking in this way, we reach an admittedly transformed, but nevertheless thoroughly graspable, cognitive concept of **wonder**. Then the concept of wonder takes on meaning again. Wonder can only mean that not just natural laws have consequences, but that ethical impulses also have their consequences. True, if we are totally absorbed in natural causality, our ethical impulses do not flow into the natural order. However, if we are lifted out of natural causality, if we put time, so to speak, between cause and effect, the concept of wonder receives a completely cognitive content again; indeed in a still deeper sense, it then receives content.”

“It is precisely at such times when natural lawfulness is excluded – such as lies for us between death and a new birth and which lies for the earth itself before and after its present stage of metamorphosis – that the possibility of intervention by ethical impulses exists.”

On the old idea of **superstitious magic** of direct intervention of the spirit in the course of causality of nature.

“If we have led a fairly normal soul-life, **life** continues **after death** until all impulses active during earthly life have reached their conclusion in the working sphere of earth itself, and a new spiritual impetus enters in – that is, until the last causalities cease and a new element is present. Only when the spirit provides a new impetus, so that the previous stream of causality ceases, we do reincarnate.” Therefore, rhythms of causalities form which permeate a zero point (reincarnation): “If we look at our life between birth and death, certainly no superstitious-magic is present, but the connection with the next life nevertheless comes about in such a way that we can actually speak of magic. However, it is impossible to speak of a direct influence of the spiritual into the physical.”

**1(6/12/1921) 22ff. 4509**

**342-02**

#### **Christian Community / cult**

“We must have the possibility of forming community – a community that is not based on outer arrangements or organisations (as the **Catholic Church**), but is built on inner soul nature. This means, we must build a bridge between the kind of ritual that can endure in the face of modern consciousness, and what leads over into deepened doctrinal teaching contents as the Protestant creed does.

Doctrinal content individualises, it analyzes or separates out the parts of the community, until one finally reaches individual human beings.”

The ideas of **anthroposophy** tend to transform themselves into pictures, **symbols** and, therefore, meet widespread soul needs, although the belief in pictures has dwindled largely at the same time.

“This experiencing the divine within the soul is what gives us the power to have an effect upon the simplest, most unspoilt person. This experience of the divine within must actually be schooled... We really need a living preparation and training for **theological** knowledge. Here something esoteric enters in: a law must be pointed out. First of all, as I mentioned before, when you want to teach someone something, you must not, as a sensible person, merely contemplate how you should bring a picture or some content – naturally, you must

do this to the fullest extent – but you must also always know more than you say. I do not mean this in a bad sense at all.”

“Basically, the effectiveness of the Catholic priest is due to this practice of living in a content that is more or beyond what he speaks. The priest seeks, through **praying the breviary\***, to draw near to the divine in a manner that goes beyond that of the layperson. And the special content of the breviary - which goes beyond what one teaches – gives the priest at the same time the power to work effectively in the **sermon** and in other things.”

On the qualities of a priest: There are more suitable people than one guesses, it is also often a question of destiny. “When we succeed in having a living spiritual life and the questions of destiny become enlivened again, priests will take their place more out of the community of human beings than out of self-examination, which bears a strongly egotistical character.”

\*See *Beiträge zur Rudolf-Steiner-Gesamtausgabe (Contributions to the Collected Works of Rudolf Steiner)* no. 110 (Easter 1993), p. 10: a breviary-like meditation for an unknown Catholic priest.

2(3/13/1921) 32ff. 4511

342-03

### Christian Community / freedom

On community building as condition for religious work. Reference to the impulse of **social threefolding**. The priest as bearer of an independent spiritual life who can give advice, however, also for the economic interests of his community. **Marriage** as an image of the threefold social organism: connection with economic associations, state legal relationships and: “In contrast, within your religious community you as priest must claim the right to give the spiritual blessing upon a marriage in full freedom, out of your own decision, as your own special concern.”

**Sermon** out of free authority and not as in the Catholic Church where the priest has to abstain from his own opinion completely. “On the other hand you have ... divine harmony, which is the task of our times and in which we must trust. This divine harmony, as it is in my book *Philosophy of Freedom* has been totally misunderstood.“ In it, “the life of rights – legal life – is based on individual human beings working completely out of their own selves.”“ The danger of anarchism is seen only: “Because modern human beings lack real divinised social trust because they cannot grasp the most important feature of our time: namely, if we could really bring human beings to speak out of their inmost being, harmony would come about among them, not through their own will, but through divine order. Discord arises because people do not speak out of their inner being.”

“If we grasp that as a mystery of life, then we will say to ourselves, “I seek the source of my actions within myself and trust that the path that leads me into my innermost being, also places me into the divine world-order in the outer world, and because of this, I can work in harmony with others.”

Steiner advises against founding the new Christian communities from anthroposophic branches. “The building of religious communities must be taken up independently, and then the association with the **anthroposophical movement** be sought.”

2(3/13/1921) p. 64 4511

342-04

From the discussion that followed the lecture: “I can say that it is not just my opinion about the possibility of reforming the church, but rather that it is objective knowledge that these church communities are doomed to destruction. The **Catholic Church**, of course, is an exception, which must be thought of as absolutely not at all doomed to destruction, because it works with widespread means and must thus be viewed as something quite different.”

3(6/14/1921, morning) p. 76 4513

342-05

“No abstract concept, but only what we have experienced in **life** that is beyond the

abstract concepts passes through the portal of death with us. Many present-day people will have to lead a long sleep-life **after death**, because they were fixed only in intellectuality between birth and death. Intellectuality grows dark after death. It will be only after a long time that intellectual people will be able to acquire a super-intellectual content, which they can then, in turn, work on their next earthly life."

3(6/14/1921) p. 78 4513

342-06

The necessity of **cult** for a religious community. On the four components of the **sacrifice of the mass**: Gospel reading, offering, transubstantiation, and communion. It was an external picture of initiation and can be traced back to the Egyptian and Near Eastern mysteries.

Gospel reading, "It means the sounding forth - the revelation - of the word (in the sense of John's Gospel) in the congregation." Gift of the supersensible world. Offering: "expresses **symbolically** the solemn inward feeling of consecration that human beings can feel inwardly for the suprasensible. This feeling is expressed through the symbolic deed of the offering as the response to the Gospel reading."

"The third part, transubstantiation, consists of the symbolic presentation of the consciousness that develops within us when we feel the divine substance present within our own souls. For Christians, this transubstantiation is nothing other than the expression of the Pauline saying, "Not I, but Christ in me". .... "It is also significant that the sanctissimum consists, actually, of the bread and the paten, which has a lunar form. Indeed, the symbol of the sacrament enveloped in the sanctissimum has the sun and moon present pictorially within it. This points clearly to the fact that, in the time when the mass was designed or formed, there was a consciousness of the connection of Christ with the sun and of Yahveh with the moon." On the reality of cult in the next lecture: "When a real priest executes the transubstantiation, the **host** receives an aura."

Communion: "After growing together with the supersensible, the human being allows his or her whole earthly nature to pour into the union with the supersensible."

"We can say that we have presented before us in the mass ... the deepest meaningful spiritual path of the human being."

"And when what happens through the ritual enters the members of a community, they experience together, in common, a supersensible element. What teaching based on content atomises and splits apart is synthesised and put back together through the ritual."

On the use of symbolic pictures by the **Jesuits**.

GA 267 (first German ed., p. 266): On the possibility to carry out the following soul exercises by becoming absorbed in the mass (within the Christian-gnostic initiatory way):

- (1) The divine word comes to the human beings through the Gospel.
- (2) The human beings offer voluntarily to God through the offering what is already divine in themselves.
- (3) Transubstantiation: the sacrificed human changes into really divine,
- (4) And feeling united in God (communion).

"If you take part in the mass in real priesthood with these thoughts, the indicated events will take place **magically**."

4(6/14/1921, evening) 98ff. ----

342-07

On the **cult** and **symbols** of the **Freemasons** which are copied from currents of forces of the world (triangle, spirit level, right angle). On a future cult that is simply formed and expresses the internal transformation of the human being is presented in a mantric verse.

Concerning **music** one may fall back on old church music, e.g., Bach (in the transitional stage), however, it is no longer adapted to development because the human being can no longer gain a quite intimate relationship to it. Necessity to find corresponding musical forms of expression. Reference to Claude **Debussy** (1862-1918), "who projects himself

into the individual **tone**, who lives in the individual tone. Yet it may not become a tone painting.” One may refer to the music of Richard **Wagner** (1813-1883). Music was not further developed by Wagner, but led into a side stream.

4(6/14/1921) p. 110 ----

342-08

#### **tension between East and West**

Question about the Society of Friends (Quakers). The **religious** element is immersed by the Anglo Americans in the instinctive nature, is not adequate for Central Europe where it tends to the clearly mystic, in the East to the supernatural.

4(6/14/1921) 112ff. ----

342-09

Question about the **baptism** ritual. Originally, it is a baptism of adults (John's baptism) which was connected with an experience of the supersensible (life tableau). “But it cannot be done with children. For children we must have a ritual that expresses how the child is accepted and taken into the community, and the religious, supersensible substance that lives in the community must stream over onto the child.”\*

The seven **sacraments** of the **Catholic Church** correspond to seven stages of human development between birth and death. “We can say that Catholic doctrine presents seven stages of development, and it places over against them the seven involutory steps; these are the seven sacraments. Four of these involutory steps are earthly: baptism, confirmation, communion, and confession. These four are generally human, like the physical body, etheric body, astral body and ego. When you go up higher, you come to spirit-self, life-spirit and spirit-man. As the shining-in that takes place from out of the spiritual world, the last three sacraments are those that go into the social sphere: marriage, ordination, last anointing (extreme unction).” See also 343/13(10/2/1921): the first four steps are shown as evolutionary steps, the last three as steps of involution.

“It is pointless that **Protestantism** has taken two out of seven sacraments; that is without any reason.”

\* Similarly in the interrogative answer, 7/1/1907 (Nuremberg) concerning baptism (in *Beiträge zur Rudolf-Steiner-Gesamtausgabe [Contributions to the Collected Works of Rudolf Steiner]* no. 110 (Easter 1993), p. 23)

4(6/14/1921) p. 115 ----

342-10

The recovering effect of the **laying on of hands** presupposes that the person concerned has learnt in childhood to fold the hands to revere. Therefore, it was widespread in former times. “Modern human beings are no longer in the same position; they are not urged to develop such a capacity in their youth... Yet this does not preclude the possibility of developing this ability again in a more spiritualised form, it is not excluded at all that those things again are developed in a more spiritualised future.”

4(6/14/1921) 116ff. ----

342-11

#### **clothing**

The colours of the vestments of Catholic priests as precise image of the colours of the astral body. “Blessing produces an absorption of the individual personality in the supersensible world, and from it the blessing streams onto the congregation. This leads to a blue inner vestment and a red outer garment. One simply copies the colouring of the astral body... That could absolutely be duplicated. It is a question only of whether humankind is mature enough to validate such a thing.”

5(6/15/1921) 118ff. 4516

342-12

On **sermon**. It is important not to stay at what one has once absorbed intellectually but to transfer it by rhythmical repeating (reference to the sermons of Buddha) into feeling and



willing. "We must let pass over, in a certain way, into pictorial ideas or Imaginations and arrange the main points in a kind of monumental way and let them be repeated as a formula." Examples are given in the following (guilt of the human being and innocence of nature, the Father God and Son God, immortality and pre-existence). Meditation as preparation for the preacher to find the necessary tone for his sermon. Concentration achieved by meditation is also necessary for the Gospel reading.

**5(6/15/1921) 133ff. 4516**

**342-13**

The necessity to overcome the duality of good and evil, which is traced back to the ancient Persian duality of **Ahriman** and **Ahura Mazdao** which is to be equated rather with **Lucifer**. "What people do not know is that the ancient Persian knew that you can't follow either Ahriman or Ahura Mazdao alone, but rather must follow what comes out of their working together. This working together revealed itself in a figure like **Mithras**." The tendency of the present theology to move Christ close to Lucifer.

**6(6/16/1921) 166ff. 4519**

**342-14**

On the last verse (doxology) of the **Lord's Prayer**, "For yours is the kingdom and the power and the magnificence (glory) in eternity. Amen." The trinity of the sun or Christ is expressed in it.

**Appendix** (from *Beiträge zur Rudolf-Steiner-Gesamtausgabe [Contributions to Rudolf Steiner's Complete Works]* no. 110, Easter 1993)

**-(3/17/1905, Cologne) (3ff.) 1043**

**342-15**

Summary of the lecture *On the Significance of the Mass in the Sense of Mysticism* by M. Scholl.

The **Catholic mass** goes back to Persian and Egyptian mysteries. "Christ created the sacrifice of the mass as the sign for the fact that Christ has taken over the whole sacrifice which took place in the mysteries in former times. The mystery act recurred as an external sign."

Preparation of mass: act of penitence, and kyrie eleison.

Mass:

- (1) Reading of a Gospel part by a priest who stands at the northern side of the altar (northern side: the human being was in the first (Hyperborean) principal race in the north).
- (2) Offertory (offertorium). The chalice is a symbol of the human heart (future organ of thinking). The wine represents the personal, the host the brain.
- (3) Transubstantiation: change of the human being. This act is spoken by the priest with a low voice i.e. only to himself, because the divine in the human being can speak only to himself as ego.

The host was broken in nine parts (Ø) in the following way:

Ø mors (death)	Ø corporatio (incorporation)	Ø resurrectio (resurrection)
	Ø nativitas (birth)	
	Ø circumcisio (circumcision)	
	Ø apparitio (apparition)	Ø gloria (glory)
	Ø passio (passion)	Ø regnum (kingdom)

The parts represent the transformed human being; they are his nine members. The first seven are his personal, the eighth and ninth parts the suprapersonal. Therefore, both parts are put aside.

- (4) Communion: by the intake of the host, the human being unites with his seven-membered nature and strives for the other two (regnum and gloria). The first part of the

Lord's Prayer is a metaphor of the existent world. The union of sun and moon (Osiris and Isis) stands in the monstrance above the mass as a symbol.  
The vestment of the priest (**chasuble**): skirt, alba (surplice, shirt-like with belt), the stole crossed over the breast (sign of the priest's dignity)

### 343 *Spiritual Knowledge - Religious Feeling – Cultic Doing*

*Gesamtausgabe, first edition. Lectures held in Stuttgart*

**2(9/27/1921)** (33ff.) **4607**

**343-01**

#### **Sacrifice of the Mass**

According to Christian view, modern agnostic **science** remaining in the pictorial is the "last phase of manifestation of the sinful human being". However, the human being is in his word linked with breathing not only a spectator but also works on his body with his soul. An apotheosis of thinking by the word (**Gospel**) happens by the fact that something divine is able to flow into it: cult-like transition of the subjective to the objective. The body is not involved in action in a similar way as the ego is spectator with cognition. If the human being goes beyond earthly actions and searches for relations in his action outwardly, he must involve mind and sensation, action becomes **sacrificial** action (**offertory**), i.e. it becomes objective.

**Nutrition** as a stimulating process, as transformation of the material external process into spiritual in the human being, which remains, however, in his unconscious [see also [350-09](#)]. **Transubstantiation**, the transformation of wine and bread is that process put in front of the human being as a sign. The original idea of a sacrament is that it is a sign for unaware processes running in the human beings. **Communion** represents the union of the ego with the transformed substance.

**4(9/28/1921)** (84ff.) **4608**

**343-02**

Continuing the second lecture: The **word** manifests itself outwardly in the air, inwards in warmth. The **offertory** realises itself in the air (smoke) inwards, outwardly it manifests itself in the light. The **transubstantiation** refers to the not configured material, to water (in the old mysteries that was the internal aspect, the earth the external one), and **communion** refers to the union with the **element** of the earth. Here the mysteries lacked the external aspect: Question: How can one feel something of the really earthly at all? Premonition of the Mystery of Golgotha pictorially and corresponding sacrificial actions.

**6(9/29/1921)** (114ff.) **4609**

**343-03**

Forming community by the word, i.e. by the **sermon** joining the Gospel reading which should not be intellectualistic and with it not atomise. The present **languages** are entirely intellectualistic as those. The new speech-forming strength is supported by the real experience of **symbols** (as for example the human being as image of God, the development of the butterfly as a symbol of immortality). **Anthroposophy** may be helpful with the training of the pictorial, as philosophy while training thinking. Developing a right feeling for speech (in the following lecture 7), a more artistic way of writing and eurythmy can help, too.

**7(9/29/1921)** (142ff.) ----

**343-04**

On the first verses of **John's Gospel**, the meaning of the "word" (= Yahveh) in connection with the necessity of a new understanding of the Bible.

On the significance of the **Catholic ordination** and the apostolic **succession** (succession by a rightfully consecrated priest).

The **host** gets an aura if **transubstantiation** is carried out really [see [342-06](#)]. The sacrifice of the mass is a real action and not only an external sign. All delivered masses form a coherent whole and with it something magic.

8(9/30/1921) (151ff.) 4610

343-05

The **prayer** (example **Lord's Prayer**) as a dialog with the divine.

Explanations of **Matthew 13**, continued in lecture 10, there particularly about the **parables**.

The meaning of the **host** in the **monstrance** and of the communion.

9(9/30/1921) (173ff.) ----

343-06

The four stages of the sacrifice of the **mass** (Gospel reading, offertory, transubstantiation, communion) as a ceremony of the forces of death (excarnation), reverse to the stages of incarnation (descending, relationship with matter, adapting to the earth, capacity of speech). The ceremony existed already before the Mystery of Golgotha. The elements also changed with that, were no longer connected with beings that related to the human ego. Christ overtook their place what the demons perceived with fright - as the Gospels describe it.

14(10/3/1921) (268ff.) 4616

343-07

On the Christ's view of **Gnosticism** at the example of **Basilides** (second century): Christ not as logos but as nous (Greek) that became flesh which cannot pass through death and resurrection. That is why Simon of Kyrene who helped to bear the cross is supposed to have died instead of Christ Jesus. Christ is not of the same nature as God (Yahveh) but more perfect than this is. Its polar contrast is the views of **Montanus** (died in 178) who got atavistic visions by exercises and had the idea of Christ incarnating soon again in a physical body, so, actually, only of Jesus. **John's Gospel** in tension between those polarities.

15(10/3/1921) (286ff.) ----

343-08

On the sacrament of **ordination** which shows the union of the human being with the divine and an initiatory process transported into the outside. "So that being a priest means: seeing the human words taking hold of the **smoke**... and how by this fact that the smoke, penetrated by the word, wraps up the matter of the smoke, the word itself is transformed, how really a transformation takes place, how ... a spiritual-real is ... there in the world of phenomena... So that being consecrated also means carrying out actions, which still have a spiritual significance beside their physical significance."

The apostolic **succession** as a substitute of the old initiation and as a spiritual line of ancestors, starting from the fact that the life of Jesus was a cult for his disciples.

The separation of the generations of priests in Catholicism from the remaining humankind gives reason to **celibacy**.

On the necessity of religious renewal without referring the apostolic succession to the christened divine. Condition for it is a different soul constitution.

16(10/4/1921) (308ff.) 4617

343-09

On the Sunday act of consecration, confirmation, and baptism for the free religious pupils of the **Waldorf School** at that time.

17(10/4/1921) (333ff.) ----

343-10

The different view of **Redemption** in Catholicism and Protestantism: According to Catholicism a temporal connection with Christ is obtained by the communion [see previous abstract], according to Protestantism a direct super-temporal relation of the believer and Christ comes into being by His grace (invisible church). The latter contains the risk of "atomisation", i.e. not to be able to form community. The invisible church is the effectiveness of Christ in the earth's evolution since Golgotha according to anthroposophic knowledge. "It can concern only whether one gains as human being the possibility to find

Christ objectively working in the earth process." A church can be a mediator for that.  
On the **eternal light** in the Catholic Church.

**18(10/5/1921)** (368ff.) **4618** **343-11**

Explanations of a new **baptismal ritual**. The significance of the substances used for it: **water** (distilled water), **salt** (without additions) and (wood) **ash**.

On the **festivals of the year** and their relation to human being and earth.

Structure of the daily **breviary** as meditative praying integrated in the courses of week, month and year.

**19(10/5/1921)** (390ff.) ---- **343-12**

The three aspects of the divine (**Trinity**): Father (power), Son (love), and Holy Spirit (wisdom). The human being has free access to God by love only. He could still have a connection with God via wisdom before Golgotha, because he was not yet integrated so fully into the inherited qualities. The **redemption** from the **original sin** has taken place since Golgotha by Christ who connected with the Father up to that time. The human being takes part of this deed of redemption if he develops **faith** so strongly that "this power of soul is as big as that what the bonds of blood can cause in us. Then we find the uniform Christ of whole humankind." All the individual sins originated secondarily from the original sin and must be erased by the human being (**self-redemption**).

**20(10/6/1921)** (406ff.) **4619** **343-13**

**Vestments** of the **priest** with the sacrifice of the **mass**: white surplice (etheric body), stole crossed over the breast (connection etheric body - astral body), chasuble (astral body) in colours corresponding to the seasons (blue - Advent season, mauve - Christmas, black – pre-Easter, yellow-red - Easter, white - summer) and with ornaments, as well as headgear (ego).

Mass: Reading of the Gospel by the priest on the left side of the altar. There is the corresponding ritual as well as for the offertory (mixture of water and wine, raising the chalice, incense burning).

Contemporary translation giving the gist of the Catholic Eucharist ritual.

**22(10/7/1921)** (463ff.) **4620** **343-14**

The other rituals of the sacrifice of the **mass**, transubstantiation and communion, are given, and the Catholic ritual is compared to them.

**23(10/7/1921)** (479ff.) ---- **343-15**

### **female emancipation**

As in other fields, women absolutely have equal rights in a renewed religious movement. They have the advantage to understand concepts quicker that are not so sharply outlined, because they take part of the future spiritualisation of culture on a large scale. However, condition for that is more self-education than it is necessary for men generally: "but if both really co-operate, something exceptionally harmonious may come into being just in the life of community."

**23(10/7/1921)** (p. 493) ---- **343-16**

### **living with the dead**

The **requiem mass** should be held soon after death, as long as a connection exists between etheric body and astral body. However, a requiem can also be given after a long time (30 to 50 years), because the dead always has a relation to the earthly.

- 23(10/7/1921)** (p. 494) ---- **343-17**  
Interpretation of **1 Corinth. 15:29**.
- 24(10/8/1921)** (509ff.) **4622** **343-18**  
Steiner anew formulates the creed according to anthroposophical knowledge. He emphasises that a study of several years is necessary for a full understanding what cannot really be demanded from confirmands.  
An already proven **funeral ritual** is given.  
On **making the sign of the cross** and the concept of **Trinity**.
- 25(10/8/1921)** (530ff.) ---- **343-19**  
On the sacrifice of the **mass**: it can be performed without notes or be read as usually in the Catholic Church. Reciting the texts should be trained and speech has to be increased to song in general. That is why instrumental music and singing of the community should also be contained in the mass.  
The **sermon** should be held after meditative preparation in such a way "that one relies almost on that what can invigorate one's sermon." Lecture 29: the sermon should be held before offering.
- 25(10/8/1921)** (540ff.) ---- **343-20**  
On Mary's **immaculate conception**: the process of conception was unaware or was experienced at most imaginatively in the Atlantean age and also up to the fourth post-Christian century. The process is shown accordingly in the **Matthew's Gospel**. Reference to the **Herta** saga.
- 26(10/9/1921)** (553ff.) **4624** **343-21**  
Steiner gives instructions in this and the following two lectures for **praying the breviary** (consisting of monthly, weekly, and daily prayers) as a meditation of feeling in the cycle of the year. "This breviary should be that what gives the strength to work to the pastor ..."
- 27(10/9/1921)** (p. 588) ---- **343-22**  
On the signs used with **baptism**: quadrangle (astral body), triangle (ego), and cross (whole human being). See also 344/14(9/20/1922).
- 28(10/10/1921)** (611ff.) **4627** **343-23**  
On the new **ordination**: chapters 11 and 14 of John's Gospel, coating (white surplice, alba), unction, putting on the stole and the chasuble, handing over the host, performance of the transubstantiation by the new priest and communion. Consecration of the chalice as with the sacrifice of the mass also by the new priest, vow, handing over the headgear, sermon of the new priest.
- 29(10/10/1921)** (616ff.) ---- **343-24**  
Original meaning of **consecration**: leading back a thing or a substance to the spiritual-material effectiveness of its origin. Example of the **holy water**, consecration of ash and oil.
- 29(10/10/1921)** (619ff.) ---- **343-25**  
On **John 14:28**: "If you loved me you would be glad that I am going to the Father; for the Father is greater than I am." In the parlance of past mysteries "father" also meant "death", because the world of the Father was felt as in downward development. According to that: "If you loved me surely you would be glad that I am going to death, for death was once mightier (more magical) than I was."

29(10/10/1921) (626ff.) ----

343-25

On the shaping of the **altar**: steps to the altar, a simple coffin figure, covered with cloths in the respective colour of the priest's vestment, candlesticks with seven candles (the middle one raised), monstrance.

### 344 Lectures at the Founding of the Christian Community

*Gesamtausgabe, first edition. Lectures held in Stuttgart*

2(9/8/1922) (52ff.) 4969

344-01

The cult called hitherto Sacrifice of the **Mass** is now called **Act of Consecration of Man** by Steiner and is demonstrated: act of penitence [see lecture 4] - Gospel reading - creed - short sermon\* in more symbolic form as continuation of Gospel reading - offertory - transubstantiation - communion.

\*) the real sermon is held separately from the act of consecration

3(9/9/1922) (62ff.) 4974

344-02

A vow for the **priest** is given that he makes to himself. Steiner suggests that the priest should make a "special vow" to the administration of the priesthood "that one accepts morally at any rate in the case of resignation what the board of leaders or an extended circle has decreed as judgement." Furthermore the priesthood of the Christian Community to be founded should be made up hierarchically, and corresponding names for the single ranks be introduced [at first three "Oberlenker" (~ supervisors) and four "Lenker" (~ directors) were appointed; an Oberlenker should have this rank for lifetime, a Lenker, until he/she graduates to Oberlenker].

4(9/11/1922) (76ff.) 4979

344-03

The acts of consecration of the pre-Christian time were based on the working of the spiritual world into the earthly events (magically). Since Christ Jesus "the confessing and trusting relationship to Christ Jesus gets such a power as it has been only in the magic power of former times." Appropriate wording of the Act of Penitence of the **Act of Consecration of Man**.

On **Trinity**, as it is understood in the creed: the Father God is the being forming the basis of all; the Son God is the real creator God (reference to John 1:1-5).

On the Gospel reading: in the cycle of the year, the Gospel should be divided in such a way, that one progresses from birth (beginning at Christmas) to Ascension alternating between the Gospels.

The Lord's Prayer has to be inserted between transubstantiation and communion. The mantrically magic effect of the Latin Lord's Prayer has to be replaced by means of the power of speech.

The hierarchy of the **priests** refers only to the order of the communities on earth and not to a spiritual hierarchy, because priesthood has to be understood as Christian initiation without "degrees" (contrast to the Catholic Church).

5(9/12/1922) (90ff.) 4981

344-04

The **Act of Consecration of Man** is the basic cult, other acts of consecration can be inserted in it as for example **ordination** (without creed, because it is taken for granted).

6(9/13/1922) (93ff.) 4985

344-05

A somewhat changed rite of **ordination** [compared to 343-21] is performed when Dr. Rittelmeyer is ordained first priest of the Christian Community. Every priest is allowed to pass ordination.

The oil used with the **act of consecration** must be used further and not thrown away. Usual bread can be used as **host**.

**8(9/17/1922)** (106ff.) **4997**

**344-06**

With the **Act of Consecration of Man**, the priest feels from Gospel reading as focus of the will and the mood of the community: he takes off the chasuble. The creed as an answer of the community to the Gospel: the priest takes off the stole. After that, the stole and chasuble are put on again, because the priestly action of offertory takes place.

**9(9/18/1922)** (112ff.) **5001**

**344-07**

On the suggestive effect of the sacrifice of the **mass** on the first early-Christian communities which were partially based on the recitation in ancient languages (Syrian dialect, Greek or Latin).

New translation and interpretation of **Colossians 3:3-4**.

**11(9/19/1922)** (143ff.) **5003**

**344-08**

### **Communion**

**Hebrews 5**: about the offering which **Melchizedek** (Melchi-Sadek) celebrated before Abraham, the founder of the Levitical rite. Bread is the bearer of "salt" (not unleavened as the Jews use it due to lack of understanding) and wine the bearer of "**phosphorus**" ("**sulphur**"). The human being is rightly connected with earth and spiritual world by the corresponding balance of salt and phosphorus.

Melchizedek's offering enabled "the human beings of the time before the Mystery of Golgotha to take that with them into the bodies in which they incarnated next time what they have done well or badly in the preceding life as results. In other words: in doing so human beings were enabled to develop **karma**." Otherwise, the bad fruits of this life, the sins, would have gone to the "**prince of this world**" (a luciferic and especially ahrimanic being) who would have used them for himself in the universe. People would have had no possibility of compensating sins. Renewal and rise of this offering in the Mystery of Golgotha.

**2 Timothy 1:6** and **1 Timothy 4:14**: The words of mission for the first priests of the Christian Community.

**11(9/19/1922)** (155ff.) **5003**

**344-09**

### **Communion / members**

From interrogative answers:

The significance of breaking of a small part of the **host**, which is mixed with the wine, or grape juice: the host represents the solar force, which lives in the human being. By the intake, "we connect that which is in us to nine tenths with the earth's existence.... In this mixing of "phosphorus" (wine or juice) with salt (of the host) lies the part of the act taken away from people.... The fact that we take a small portion out of this internal alchemy and leave it to the force which lives on the altar..." Reference to the nine-membered human being, the tenth member as synthesis of the nine, as well as reference to the ten sephirot of kabbala.

Salt is the peculiar of the planetary evolution of the earth and with it of the tenth member, the physical body. "This body is connected in no other way with that, in which the other parts already exist, as to let that combine which can no longer take place on earth in the correct way (formation of salt in the physical body) in an extraterrestrial way – so let salt unite with phosphorus which is in the wine..."

The seven-armed **candlestick** of the cult and the seven-membered human being. The figures of the **chasuble** express the relation of the human being to the universe (ascending and descending forces).



The communion of the faithful can be carried out after the priest's communion, in any case together with the act of consecration.

The **Act of Consecration of Man** should be held with ascending sun. "A mass with descending sun cannot hold good as a real mass with regard to the universe." In the Christmas season, a mass should be read around midnight, with the transition from descending to ascending sun, between 24th and 25th December.

One **incense burning** suffices; three incense-burnings can take place with ceremonious acts of consecration.

**12(9/19/1922)** (171ff.) **5004** **344-10**

**Black masses:** one serves the devil by them, as one has to serve God in the right mass (interrogative answer).

In connection with the question of resignation from priesthood: "You can free yourselves from the **Protestant church** because there no spiritual bases are given."

**13(9/20/1922)** (179ff.) **5006** **344-11**

Explanations concerning **confession** or the priestly consultation. Steiner emphasises that this field should not be left to psychoanalysis and be seen in connection with the cult.

**14(9/20/1922)** (200ff.) **5007** **344-12**

Answer to question: again on the colours and their order of the **chasuble** in the cycle of the year. Chasuble of other opportunities: coat, stole and (short) surplice for the service (short passage of the Gospel, sermon, psalm) on Sunday afternoons or Sunday evenings, for baptism, confession, extreme unction (anointing) and funeral.

On wearing the headgear (biretta) which is not part of the vestment, but external sign of the priest's rank.

**14(9/20/1922)** (p. 204) **5007** **344-13**

Interrogative answer: if a substance is reduced to ashes, "the **ash** is on the way of the matter to become receptive to the spirit again. That is the ash becomes capable - if the process of cineration is completely done - to take up an image of the universe and form a kind of cell "

On the significance of water - salt - ash with **baptism**.

The **monstrance** as a spiritual symbol of sun and moon for the sermon and not as cultic device as in the Catholic Church.

**14(9/20/1922)** (p. 209) **5007** **344-14**

On the question of using the right and left side of the **altar** with the Act of Consecration of Man. Its orientation to the east.

Reading of the **Gospels** according to the cycle of the year. Where a gap is (July, August), the remaining parts of the New Testament can be read (Letters of the Apostles, the Acts of the Apostles, Apocalypse).

A **cultic** text must be heard. If one reads only for oneself, it is not efficient, at most "if one heard it from the supersensible world at the same time". One can also use it as a meditation text.

**15(9/21/1922)** (214ff.) **5008** **344-15**

The ritual of the **extreme unction** (possibly following confession and communion and anew translated verses of **John 17:1-9**).

On the ages of Peter, Paul, and John. In connection with the classification of church history according to the twelve Apostles, reference to a general lawfulness of cosmic development in twelve periods. At the time of Golgotha was a period of external darkening,

represented by Judas Iscariot among the Apostles: “The cosmic aspect is that the most disloyal spirit (= **Uriel**, Orphiel) is the ruler of the world in this time, that unfaithful spirit who always follows an age of Michael.”

**15(9/21/1922)** (227ff.) **5008** **344-16**  
 Interpretation of **Luke 24:41-43** (the Risen One wanted something to eat): that means the etheric process that corresponds to physical eating.

**15(9/21/1922)** (228ff.) **5008** **344-17**  
 On the **marriage** ritual. On the question of **emergency baptism**: it can be carried out by laymen, it should be carried out, however, by the priest afterwards with the next Act of Consecration of Man in thoughts or really.

**16(9/21/1922)** (248ff.) **5009** **344-18**  
 On the doctrine of **predestination**: “You can ascribe impossibly to **Augustine** that he has divided humankind into two groups, one group destined to the good, the other to the evil. What he thought of is that he has put types on the one side, the other types on the other side. The human beings themselves do not belong to a type from the beginning, they must only acquire their claim to a name.”

### **345 Concerning the Nature of the Working Word**

*Gesamtausgabe, first edition. Lectures held in Stuttgart. RStA (2 x 4 lectures)*

**1(7/11/1923)** **5345** **1/18ff.** **345-01**  
 It is important for the **priest** to occupy himself with the **Act of Consecration of Man** daily and to live in it. “Because the human being is pressed below the human level every day (during sleep), the priest has to ascend to a higher level.”

**2(7/12/1923)** (25ff.) **5348** **345-02**  
 On the relationship of **Christian Community** and **anthroposophy**.

**3(7/13/1923)** (45ff.) **5349** **345-03**  
 Steiner gives a **meditation** of the word “human being” for the **priests**.

### **346 The Book of Revelation**

*Rudolf Steiner Press (2008). RStA (3 x 18 lectures)*

**1(9/5/1924, Dornach)** **11ff.** **5896** **346-01**  
 On the four stages of **mysteries** and **transubstantiation** in the course of human development:  
 Ancient mysteries: the gods descended to the human beings on earth, mostly at astrologically determined holy times (leap days; leap weeks, lunar knots etc.).  
 Semi-ancient mysteries: the gods send their forces down.  
 Semi-new mysteries: “The human being learns the magical speech and in intoning the magical speech begins to ascend to the forces of the divine world.” Example: **mysteries of Samothrace** and the sacrifices and vessels of the Cabeiri. The Christian (Catholic, Armenian etc.) masses are derived from the semi-new mysteries. “Although they have now

become external, these masses still bear within them the full principle of initiation.”  
New mysteries: **Act of Consecration of Man** and understanding of apocalyptic truths.

**2(9/6/1924, Dornach) 22ff. 5899 346-02**

In the ancient **mysteries** (see abstract -01), the **priest** felt himself to be at one with the earthly element (forces of **nourishment**). Therefore, the cult was also carried out in subterranean caves and rock temples. In the second period, the priest felt himself at one with the watery element (etheric body, forces of growth) with transubstantiation and communion. Now the temples were also built above ground. In the third period, the divine (astral body) revealed itself in the airy element by the spoken word. Nevertheless, the astral consciousness is unaware: “The verbal contents of the **cult** became gradually something that for the chosen meant the presence of god, and for those not chosen merely an intonation of something that did not come into their consciousness.” “The act of consecration of man, the mass, turned gradually into something celebrated by the priest although he himself was no longer present in it. One cannot, however, celebrate with these intoned words without the incorporation of spiritual beings. Nowhere is there anything materially shaped in which spirit does not immediately take up its abode. ... Therefore, whatever happens, the believers are present at a spiritual event if the liturgy is right.”

**3(9/7/1924, Dornach) 37ff. 5902 346-03**

**Apocalypse 1:8**: “I am the Alpha and the Omega.” Alpha = human being in the outset of his development (Saturn stage), Omega = human being at the end of the Vulcan development. The deeper meaning of the **alphabet**.

**4(9/8/1924, Dornach) 52ff. 5906 346-04**

**Apocalypse 2 and 3**: John writes to the angels of the seven churches, i.e. to the bishops of the Christian churches who are the bearers of the leading angel of the church while he is speaking of future conditions.

The seven churches represent various pagan and Jewish nuances, which took up and developed Christianity differently.

Ephesus: after-effect of the ancient mysteries. The priests showed outwardly the divine (theophany). It was sun worship, symbolised in the seven lampstands.

Sardis: Continuation of an old astrological cult and knowledge of the interrelation between passage of the stars at night and the secrets of life, based on old dreamlike clairvoyance. Therefore, John summons this church that it should grow = find the transition to the sun of daytime.

**4(9/8/1924, Dornach) 62ff. 5906 346-05**

Tip to King **Arthur** and his 12 knights and the influence of the **elemental beings** in the surroundings of Arthur's castle Tintagel. There are twelve nuances of perceiving the elemental, accordingly the number of the knights was twelve, and each of them was responsible for a special nuance.

On the old understanding of numbers: single human beings form a community of twelve, and communities are nuanced sevenfold. Leaders for the single stages of spiritual development of humankind must be twenty-four like the twenty-four elders of the Apocalypse. The whole human being in himself is shown in the image of the four animals (“living creatures”) (**Apocalypse 4:1-11**).

**5(9/9/1924, Dornach) 67ff. 5910 346-06**

**Apocalypse 2 and 3**: The seven churches, seals, and epochs of the post-Atlantean age. On the development of the consciousness-soul in the fifth epoch (church of Sardis) and the conscious perception of death as companion of man, and the sixth epoch

(Philadelphia) and the perception of spiritual forces: sun and stars will have fallen down.

**5(9/9/1924, Dornach) 78ff. 5910**

**346-07**

The fragrance of **plants** is an echo of the cosmic fragrance of certain **planets** they perceive. Odoriferous plants like the **violet** take in such influences from the spheres of Venus, Mercury, and Mars. **Ferula fetida (Ferula asa-foetida)** perceives the smell of Saturn and returns it in the asafetida.

**6(9/10/1924, Dornach) 82ff. 5913**

**346-08**

**Secret of number:** "We have reached a stage in earth evolution when irregularities are beginning to come into the secrets of numbers, so that for us the secrets of numbers have attained a new significance." "We must, however, learn how to use them in forms that are appropriate for human evolution on earth nowadays, and how they should be taken into consideration by priests in the field of religion."

The fifth post-Atlantean epoch begins with the main activity of the fifth archangel (Samael, Mars) (sub-epoch). Realisation of the **crusades** in the Raphael era as a healing impulse against the materialistic Islam and Catholicism.

**8(9/12/1924, Dornach) 108ff. 5921**

**346-09**

The **number 666** and the work of the sun demon **Sorat** (Arabism – materialism), the two-horned beast of the Apocalypse. This raises again his head after further 666 years (1332) by the extermination of the **Templar Order** (1312). The self-defamations of the tortured Knights Templar went back to visions instigated by Sorat [see 300-05]. In **1998**: "And before this century is out, he (Sorat) will show himself by making his appearance in many humans as the being by whom they are possessed. Human beings will appear of whom it will be impossible to believe that they are real human beings. They will even develop externally in a peculiar manner, for outwardly they will have intense, strong dispositions with savage features and furious destructiveness in their emotions. Their faces will be like the faces of beasts." Tip to **Bolshevism**.

**9(9/13/1924, Dornach) 126ff. 5926**

**346-10**

"This means that those who have an inclination towards the Mystery of Golgotha can expose their **etheric body** to the content of the **Apocalypse** while they are in the state of sleep. This is a fact."

"This revelation is a kind of early stage of **initiation**, not for individuals, but for the whole of **Christendom**; and individuals can prepare themselves for participation in this."

**9(9/13/1924, Dornach) 131ff. 5926**

**346-11**

The earthly substances taken in through food only build up the organs of the **system of nerves and senses**, not those of the **system of metabolism and limbs**. "What the human being needs for his system of metabolism and limbs is absorbed through an immensely delicate breathing process." Up to the Mystery of Golgotha or up to destruction of the old Jerusalem, building-up from below predominated, since then building-up from above is more important: building-up of the spiritual **New Jerusalem (Apocalypse 21)**. This process can also be read in the transformation of the **brain** (front brain becomes more similar to a digestive organ).

**10(9/14/1924, Dornach) 136ff. 5930**

**346-12**

**Apocalypse 19:11-13:** He who is sitting on the white horse is the triune God. For **Trinity** appears in the higher worlds more and more as one God.

His name was known to none but himself = "I". The human being takes part of it if he combines with it: Christ in us.

The name of his garment dyed in blood is the **Logos** (Word) of God.

The third picture of Christ is that He accomplishes His deeds with the sword. His third name: King of the kings and Lord of lords. He takes the place of the earthly and spiritual leaders since He is living in the human being. This time has now arrived. However, with it a certain contradiction also exists concerning the leading work of the priest which is justified, however, through the fact that what people have in them needs first to be called forth from them.

Humankind owes to the fact that – as John says in **Apocalypse 20:1-3** – **Satan** is still chained up that **materialism** can appear only as attitude and way of life and not as most horrible **diseases**.

**11(9/15/1924, Dornach) 149ff. 5934**

**346-13**

The three preparatory stages before the spiritual worlds come down to humankind expressed in the terminology of the **Apocalypse**:

- (1) **Babylon's** fall (**Apocalypse 17 - 18**),
- (2) The fall of the beast and his false prophet (**Apocalypse 13**) and
- (3) **Satan's** fall (**Apocalypse 20**).

Babylon: human passions and emotions that are not controlled by the spirit (human weaknesses and errors). Tip to the Babylonian mysteries, which got their knowledge by media and dreamlike clairvoyance. However, they were especially susceptible for immorality in later times because of the kind how this knowledge had been attained. In this Babylonian corruption, the ahrimanic principle is contained. Lucifer is working against it = the rejoicing angels (**Apocalypse 19:1-3**).

Fall of the beast and his prophet: effect of something superhuman that brings about the impulse for **evil** in human beings (obsession). "After the fall of Babylon there will be people on the earth who will be like wandering **demons**; ahrimanic powers act directly in them."

Satan is a lofty being (arché), who wants to tempt not only humankind but also the whole earth to wrong paths. Interrelation with the comets: "And there is Satan lurking in order to intercept every **comet** that turns up. He wants to catch hold of it and use the direction of its momentum to disrupt the orbits of the planets and thus also of the earth. ... If the satanic forces were to succeed, the planetary system in whose orbits human beings are supposed to live would be taken away from those divine, spiritual powers and sent off in quite other cosmic, evolutionary directions." **Michael** and the other archangels as **planetary** intelligences (since **Atlantis**) counteract Satan. His influence will appear in irregularities of the planetary system: "and it will not be only a matter of miscalculating the position of a planet, so that it does not arrive at the position one has calculated." Satan's influence can be compensated by strong spirituality of humankind.

**12(9/16/1924, Dornach) 163ff. 5938**

**346-14**

**Apocalypse 12:1-6**: The woman robed with the sun, bearing a boy with the moon beneath her feet, and giving birth to a male child in front of a dragon that wants to devour the child. It is the apocalyptic picture of the **new** Imaginative **clairvoyance** originating in the fifth post-Atlantean epoch with full consciousness. It is the same picture of the fourth epoch: **Isis** with the Horus boy or **Mary** with the Jesus child.

Up to the middle of the Atlantean age, the seers beheld the sun as a female being: the woman robed with the sun. Then Christ is born in the sun as a male being. At the same time, it was the birth of the ego on the earth which entered, however, only much later in the human inside under the sun influence. The dragon is the original astrality that is not controlled by the ego, which is combated and thrown onto earth by Michael.

The **seven-headed beast** that rises up out of the ocean (**Apocalypse 13:1-10**) is also a picture of the Atlantean catastrophe (Deluge): "and this (the beast) will reappear in the future when what he is indicating will occur again in the Michael age. The apocalypticist is speaking of entirely real happenings which are very much our concern with regard to the

spiritual life of humankind.”

**13(9/17/1924, Dornach) 176ff. 5942 346-15**

The age of the trumpets' sounding with regard to the development of consciousness-soul: from the time of the **crusades** up to the end of the second millennium (**Apocalypse 8:3-9, 12** and **11:15-19**). The sixth trumpet: years about **1840**, fall of the spirits of the darkness, culminating materialism. **9:1-12** (the fifth trumpet, the plague of locusts): **growth in population**: “So the details are not always quite correct, but taken as a whole it is correct to say that in our time certain supernumerary people are appearing who have no ego and are therefore not human beings in the full sense of the word. This is a terrible truth. They go about but are not incarnated egos; they take their place in physical heredity, receive an etheric body and an astral body and in a sense become equipped inwardly with an ahrimanic consciousness. ... In their astral body such people appear like etheric locusts with human faces.” **9:15**: refers to these human locusts, they have no ego = they are killed.

“In some cases it might be a posthumous soul in such a person, posthumous in comparison with souls who came into being at a particular stage of evolution and have repeatedly been incarnated as human beings. Others might be retarded souls who have come back from another planet to which almost the whole of humankind once went at some specific time. This kind of soul, too, can enter such a human body. In full awareness of this we (the priests) must bring up such human beings like eternal children.” See [194-04](#), [200-02](#) and [300-13](#).

The period from the Mystery of Golgotha up to the crusades is a smaller epoch of the opening of the seven **seals** (**Apocalypse 6 and 7**). On the spread of **Christianity**.

**13(9/17/1924, Dornach) p. 187 5942 346-16**

**Apocalypse 7:4-8**: the 144,000 with the seal of God on their foreheads. That refers to the development of the races not to that of individual human beings.

**14(9/18/1924, Dornach) pp. 193 5947 346-17**

**Apocalypse 10:1-2**: mighty angel coming down from heaven, wrapped in a cloud (thinking), with a rainbow (feeling) over his head and feet (willing) like pillars of fire. Picture for the splitting in thinking, feeling, and willing not of the individual human being but of the whole civilised humankind, which passes the **guardian of the threshold**. People in the west with predominating will (fiery feet), in the middle with predominating feeling (rainbow) and in the east with predominating thinking (wrapped in a cloud). The duration of the development of the consciousness-soul (**12:6**) is wrongly handed down as 1,260 days. One must say 2,160 days or years, a twelfth of the Platonic year of 25,920 years.

**15(9/19/1924, Dornach) 205ff. 5951 346-18**

**Apocalypse 4:6** and **15:2**: the **sea of glass**. The **seasons** will become more and more like each other in future. Water will then be a transparent reflecting mass in summer as in winter. The human being will help in this change by the development of intellectuality in the consciousness-soul age as he co-operates already today in the change of nature during his postmortal life.

**15(9/19/1924, Dornach) 210ff. 5951 346-19**

**Apocalypse 16**: outpouring of the **bowls of God's wrath**. The nature of the divine forces carrying the human being is pure love; it appears outwardly as light. If this love is muddied by the evil (materialism) in the consciousness-soul age, it becomes God's wrath. Physical order and moral order go together in future.

**16(9/20/1924, Dornach) 224ff. 5955**

**346-20**

The **Apocalypse** is pointing to the divine spirit when it speaks of the sun or the fixed stars. When it speaks of the planets, it speaks of angelic or hierarchical beings (intelligences). "Beasts" are **comets** (in parallel with their spiritual reality) in physical reality. On the predictability of the orbits of comets at the example of Biela's comet which split in two in 1846 and came down as a meteor shower onto earth in 1872 (beginning of **Michael's** regency). If it had not dissolved, a collision with the earth would have happened that was calculated for 1933. "The earth digests the comet, and something spiritual (good or evil) rises up." This influences the human astral body favourably or unfavourably. "The fact that there is cyanide in comets is most important, for distributed over the earth in tiny amounts this substance is needed for the purification of astral bodies."

"In **1933**, there would be a possibility for the earth and everything living on it to perish if there did not exist also that other wise arrangement that cannot be calculated. ... One would have to say for the purposes of the apocalyptist: What needs to be said in the sense of the apocalyptist is: Before the etheric Christ can be comprehended by human beings in the right way, humankind must first cope with encountering the beast who will rise up in 1933."

**17(9/21/1924, Dornach) 234ff. 5958**

**346-21**

What is shown in the **Apocalypse** in the letters, refers to the physical world (the work of the first **hierarchy** perceived by the seer, Inspiration). The **seals** refer to the astral world (Imagination) and the trumpets (music of the spheres, second hierarchy) and the bowls of divine wrath to the lower and upper spiritual world (spirit-land, devachan, purely spiritual perception of the third hierarchy, Intuition). Perceiving the other hierarchies, some ingredients of the sense-perceptible world are still contained in it. Errors concerning the arrangement of the hierarchies arose from it in the **kabbala**, which was caused through the reception of contaminated symbols of the **Babylonians** during the Babylonian captivity. These errors then continued in the Middle Ages.

The third hierarchy as embodiment of the higher hierarchies, as embodiment of God who works in the divine love (**formative forces**) which is necessarily accompanied by the divine wrath (**destructive forces**) against human weaknesses. Relation with the **glandular** activity (**Apocalypse 16:2**).

*References to lectures of CW 346 in [238-01](#), [354-02](#), [354-03](#).*

## ***Discussions with Workers of the Goetheanum-Building***

### ***347 From Crystals to Crocodiles...***

*Rudolf Steiner Press (2002). **RSIA** (1 lecture)*

**1(8/2/1922) 1ff. 4928**

**347-01**

The discovery of the speech centre by Paul **Broca** (1824-1880) in 1861. On speech learning of the child by imitating the consonants particularly, thereby differentiation of the left (left-handers right) temple convolution takes place. The origin of **languages** rich in **consonants** or **vowels** depends on the relationship of the various regions of the earth to the **zodiac** forces (Aries – vowels, Virgo – consonants).

**4(9/9/1922) 49ff. 4973**

**347-02**

In this and the following lectures (9/13/, 9/16/) about the **liver** as internal organ of perception (eye) for digestion which is solidified more and more with age and can no longer fully discern harmful substances (liver abscesses, cancer of stomach, intestine, pylorus etc.). The **kidneys** constitute the inner organ of thinking that is complementary to the liver. The symbol of the **Janus** face stands for this fact of the soul-life directed outwardly and inwards.

**7(9/20/1922) 99ff. 5005**

**347-03**

The condition of the earth, its **plant** and **animal realms** (dragon birds emitting electricity, ichthyosaurs with light emitting eyes, plesiosaurs, megatheria, fern forests) during the **Lemurian** and **Atlantean** ages is described. On the slow **earth rotation** in these periods.

**8(9/23/1922) 2/132ff. 5012**

**347-04**

**Lemuria**

The condition of the earth before the extrusion of the **moon**. The place where the moon was expelled lies in the Pacific area.

**9(9/27/1922) 128ff. 5016**

**347-05**

The condition of the earth before and after the separation of the sun. About the **reproductive** forces of **moon** and **sun** in plant, human being, and animal.

**10(9/30/1922) 147ff. 5018**

**347-06**

About the embryonic development of the human being and the early evolutionary stages of the earth.

**Comets** are food for the sun. See 354/13(9/20/1924): On the gradual breaking up of returning comets, which serve the earth as spiritual food and remedy. See [116-10](#) and [353/13\(5/17/1924\)](#).

*References to lectures of CW 347 in [145-05](#), [300-12](#), [317-17](#).*



348 *From Comets to Cocaine...*

Rudolf Steiner Press (2000). **RStA** (19 lectures)

2(10/24/1922) 22ff. 5060

348-01

**health-illness**

During the first seven-year period of life, the human body is formed from the head, which has absorbed the necessary forces in the embryonic existence from the cosmos. **Childhood illnesses** are disturbances of the activity of cosmic forces\*: Infections of the blood up to **jaundice** may arise from stases in the blood circulation. The body is too weak to keep food: **diarrhoea**. The head forces do not receive any material for building up because the nutrients are not absorbed (“they are fidgeting around”): **convulsions**. Alternatively, there is too much food, which cannot be eliminated on the natural way. Then they are excreted through the skin: **measles, scarlet fever**.

The second seven-year period is generally the healthiest, because the human being has then formed a resistant respiratory organism with strong forces.

In the third seven-year period, the forces of the metabolic system well up (change of voice); man becomes more susceptible again that way.

\* See 306/3(4/17/1923, Dornach).

2(10/24/1922) p. 31 5060

348-02

**Hair** is formed by light and warmth. The fact that man is only thinly covered with hair in contrast to former times is connected with his domestication or civilisation (Steiner points to the difference of wild boar and house pig). The passing hair-coat of the embryo.

3(11/29/1922) 42ff. 5084

348-03

On the structure of the internal **ear**. The important role of the Eustachian tube for the understanding of language, while the air movements of the own speech meet or are compared with the air movements of the sounds coming from without. The crystals that are deposited in the three semi-circular, liquid-filled canals cause the memory for tones and sounds. In the fluidity of the cochlea the tones are felt. The ear as a small human being like other senses (eye), too.

See [218-12](#).

4(12/2/1922) 54ff. 5086

348-04

**health-illness**

On the function of the **hormones (thyroid gland, parathyroids = epithelium corpuscles, adrenal gland, sexual hormones)** and experimental investigations on their “anti-aging effect.” Hormone therapy and its risks. Spiritual activity instead of the life lengthening or rejuvenating effect of sexual hormones.

Influencing the thyroid gland is more difficult: “If a patient repeats certain sayings day after day in a songlike speech, carefully prescribed in a definite way, the size of the thyroid gland will also recede.”

5(12/13/1922) 69ff. 5095

348-05

On the structure of the **eye**. The eye has not only the task of seeing, but also of an unaware speaking which is generated by the eye muscles (example of the “**evil eye**”).

Folding the hands in **prayer**, touching one hand with the other was a means to develop will and self-consciousness in man.

Blue eyes and blond **hair** with people who cannot drive the nutrients far enough into the eyes or the hair. They are emotionally stronger in return. Their gradual extinction that is connected with the fact that the driving forces of substances can no longer be taken from

the dying earth to such a degree as in former times. The remaining dark human types will become stultified unless a spiritual science comes that is independent of the bodily and gets intelligence from the spiritual realm.

Cf. 218-04.

**6(12/16/1922) 83ff. 5097**

**348-06**

On the sense of **smell** of dogs and savage peoples. The structure of the **nose**. A force within the human being counteracts the olfactory nerve from the inside, so that it remains small and the front brain as the noblest part of the **brain** is formed (with the dog this force goes backward to the tail, he wags his tail). The capacity for discrimination lies in the part of the brain behind the nose. Differences between right and left nostril.

Tip of the tongue is an organ of touch rather than for **taste**. Taste is a regulator for the intake of food, for the taste nerves correspond to the intestines.

**7(12/20/1922) 100ff. 5100**

**348-07**

On the structure of the **skin** which makes man an entire sense organ. The transformation of the skin nerves to **taste** nerves and olfactory nerves. While tasting the water (saliva), secreted around the papillae of the tongue, perceives the material dissolved in the external fluid coming from without. The dissolved substances penetrate the fluid element of man. He (= his **etheric body**) would like to swim according to his taste, as well as the **fish** do which transform their perceptions of taste, nevertheless, immediately to fin movements (tip to the train of fishes like **eels** or **salmons** which "taste" the water). However, man transforms it into the inner experience of taste. Something similar happens while **smelling**. Here it is the airy element of man (= astral body) who would like to follow the smell as the **birds** do. Man's thoughts are transformed forces of flying.

The flight of the migrating birds is also influenced\*) by the smell that the earth radiates. The dog cannot fly, he can only wag his tail, and man has a psycho-spiritual experience [see previous abstract].

Human beings have a lot of warmth within them that perceives external warmth (ego).

\*) See 101-06.

**9(12/27/1922) 132ff. 5110**

**348-08**

On the origin of **internal illnesses**: The **astral body** constantly dissolves and transforms the nutrients and distributes them "rationally" to the various organs. If it has to distribute no substances, it is dissatisfied, and hunger comes into being. If the astral body becomes weak or "stupid", it deposits the substances in the wrong place. The organ to be supplied is weakened that way. Besides, the fluid man takes up the deposited substances again and brings them to the weak organ that falls ill.

**Infection**: it is the effect of an ill person, his astral body, on another, as a listener inaudibly repeats whatever the other is saying to him. The astral body of the healthy person thereby also gets into a mess and forms a culture medium for bacilli and the like.

In the condition of **hay fever**, the fluid organisation of man is larger than normal and disturbed because the astral body does not properly direct excretion outwards. The fluid organisation becomes more sensitive, depending on the season, less on the pollens. It is drawn together by means of an appropriate remedy, "so that it becomes a bit cloudy." At the same time, one has to provide for excretion outwards (with constipation etc.) \*).

**Mental illnesses** are rather caused by the air element of man that is affected by the injured fluid organisation. Example **dementia praecox** (schizophrenia) and wrong kind of feeding during the earliest years of childhood. According to that, mental illnesses have physical causes.

\*) On the contrast of hay fever and **arteriosclerosis** see 354/7(8/2/1924).

10(12/30/1922) 147ff. 5116

348-09

On the organic interrelation between **brain** and abdomen which matters, above all, in **pregnancy**. The forebrain (will) is connected with the abdomen in special way, the midbrain (feeling) with the heart activity, and the hindbrain (thinking) with the lungs or breathing.

On the **poisonous** and healing effect of **henbane** (Hyoscyamus): in high dosage, it causes **collapse** (shock) due to deposits in the abdomen by which the forebrain gets into a mess. In diluted (**homoeopathic**) form, its substances are digested; the brain is strong enough. **Fever** as contrast of collapse and as increased cerebral stimulation: the brain revolts against an irregularity of an organ.

During pregnancy, the brain is also activated by the increased activity of the abdomen from which, e.g., the different tastes and smells in early pregnancy arise. The effect of the psycho-spiritual condition of the mother on the child in the first months of pregnancy: example of **hydrocephaly** and acrocephaly and other abnormal formations.

11(1/5/1923) 164ff. 5125

348-10

The **brain** does not think, however, it is used by the psycho-spiritual core of the human being for collecting thoughts spread out in the world. Examples of intelligent behaviour of the insects that have no brains: burying beetle, laying eggs in the living host that is not fatally damaged. The appearance of something that is commensurate with human memory in **bees**. The paper production of **wasps** for their nest building.

On the function of the **spleen** which compensates effects of disordered ingestion of food. Cf. 128-04.

12(1/8/1923) 180ff. 5133

348-11

On the effects of **alcohol** especially on the **blood** which differ remarkably between man and woman (white, or red blood cells), and thus also on **reproduction**. If the woman drinks, more the child's inner organs are harmed. Drinks the man, the nervous system of the child will rather be harmed (example hydrocephaly). The effects on future generations. About the even more disastrous effect of **cocaine** addiction on reproduction.

13(1/10/1923) 198ff. 5134

348-12

**Beavers** are hermetically living in earth lodges in summer. Toward autumn, they meet for constructing their artistic dams and dwellings.

The succession of generations with the **wasps** in the year's course: The sexless working wasps, hatched in spring, which work all summer long constructing the cells. In autumn, the wasps capable of reproduction emerge the little males of which die soon after they fulfilled their duty.

Steiner states these examples to make clear the interrelation between the **sun** forces, which are the cosmic **intelligence** forces, and the earth (moon) forces that cause **reproduction**. If the sun intelligence predominates, the reproductive forces are suppressed totally or partly. The hermetic beaver soaks up the sun forces with its tail as sun organ, which appear as social intelligence in autumn (group soul).

On the statistical statement that in winter born people on whom especially the sun has had an effect since conception in spring, tend to acquire intelligence more easily than those born at other times do. Education should compensate these differences.

The sun effect (hostile to reproduction) of the **alcohol** supplied from without and the wholesome effect of the alcohol that forms in the human body. This and the structure of the femur as example of the fact that the human being absorbs the sun forces into himself, whereas they work on the animal more from without.

14(1/13/1923) 218ff. 5136

348-13

On the effect of **smoking**, or **nicotine**: it increases the pulse, so also the oxygen need by which a latent small shortness of breath and with it unconsciously remaining states of anxiety are engendered. Other organic impairments (heart, kidneys) come into being. The positive effect of too low a pulse that affects emotionally in such a way that the person walks around and does not really know what he wants. Because this is widespread in modern times, smoking is also widespread.

14(1/13/1923) p. 228 5136

348-14

**BSE** (Bovine Spongiform Encephalopathy, mad cow disease)

“If an ox were suddenly to turn into a meat eater, it would fill itself with all kinds of harmful substances such as uric acid and urates.” “The specific effects of urates are expressed in a particular affinity for the nervous system and the brain. The result is that if an ox were to consume meat directly, large amounts of urates would be secreted; they would enter the brain, and the ox would go crazy.”

The support of aggressiveness by meat **food** also with the human being. Vegetarians “transform plants into flesh by making use of the forces that otherwise remain unused, unconscious.” That is why vegetarianism fosters gentleness.

14(1/13/1923) p. 230 5136

348-15

The **Jewish** people tend to **diabetes**. The kosher **diet** (also kosher butchering, avoiding pork etc.) prevents this. The dietary laws of the Old Testament had therapeutic sense.

14(1/13/1923) p. 232 5136

348-16

Again on the **alcohol** problem: **absinthe** is even more harmful than wine or schnapps, because also sleep is ruined which can otherwise compensate the negative results of alcohol.

In the preceding lecture, Steiner noted that beer harms reproduction less than wine.

Lecture 17(2/3/1923): Absinthe makes the fluid organisation of man "rebel" against absorbing the air element properly. “It spreads pleasant feelings everywhere because it needn't do too much work. ... When absinthe blocks out the air, however, the air swirls about everywhere and the person gradually comes to feel as content as a pig. A peculiarity of pigs is that they constantly fill themselves with air that is not properly absorbed. The pig easily becomes short of breath.”

Craving for absinthe or other addiction means originates when the body is already declining. “Then people let the soul element (*the other side of the airy element*) titillate them inwardly.” The effect of absinthe on **reproduction**: if the man is a drunkard, the descendants will become weaklings. If the woman is the alcoholic, the descendants become susceptible for illnesses.

14(1/13/1923) p. 233 5136

348-17

To the question of uniovular **multiple births**: it concerns an influence coming from without (moon).

15(1/20/1923) 235ff. 5143

348-18

**Diphtheria**: the human being lives in the **skin** activity working from without inwards and life activity – especially that of the **kidneys** – that works from within outwards. The heart stands in between as an organ that perceives this balance. With diphtheria, the skin activity is too weak; the nephritic activity predominates. The heart is impaired and an inner skin forms; **strabismus** (crossed eyes) may come into being. Remedy: treatment with baths (e.g., **rosemary**) that stimulate the skin activity.

Strabismus can also appear because of **influenza** that is, actually, a kind of brain

ailment. On the other side, danger exists that a brain ailment develops which can appear as disguised intestinal disease if one corrects the eyes by means of operation. That was the case of the poet Ludwig Jakobowski (1868-1900), friendly with Steiner.

**16(1/27/1923) 252ff. 5151** **348-19**

On the polarity of the activities of **skin** and **lungs** and the function of the **liver**. Jaundice as too strong liver activity. If this is too weak, however, the undersupplied blood searches for compensation in the skin. This is the situation with **smallpox**. Smallpox lymph: the blood receives something that keeps it busy. Other example of **vaccination**: treatment of **rabies** with the dehydrated spinal marrow (medulla spinalis) of rabbits infected with rabies.

**16(1/27/1923) 252ff. 5151** **348-20**  
**reproduction**

About human **breathing**. Toxic **carbonic acid** as precondition of the development of the nervous system, thinking. The **nitrogen-hydrocyanic acid** breathing on the old (meteoric) Moon. Rests have been kept in the **embryonic development** in which nitrogen is important for the development of the head, while it plays no longer any role later in the air respiration. The human semen as the nitrogen initiator that causes the formation of the organs.

The human breath-pulse rhythm is compared with the breath rhythm of the earth during the seasons.

**17(2/3/1923) 270ff. 5156** **348-21**

**Lead** has a solidifying effect on the human being; the symptoms of **lead poisoning** resemble the signs of old age. Antidote silver, its dosage depends on the sex (the feminine nature is "more liquid" than the masculine, requires less silver).

**Haemophilia**: children of a healthy man and a daughter of a haemophiliac father who does not suffer from this illness herself are again haemophiliac. Prophylactic treatment with lead remedy in pregnancy.

**17(2/3/1923) p. 280 5156** **348-22**  
**ice age**

"We need only go back a few thousand years – four or five thousand – to find in Europe everything was still iced over." (?)

**17(2/3/1923) 284ff. 5156** **348-23**

The **bees** renounce sexual life even more than ants and wasps do [see -12]; it changes into the social life of the beehive. Influence of the planet **Venus**. They receive their food from that which is connected with the "love life" of the plants. **Honey** as **food** or addition to dishes: the right relation between the airy and the fluid element of man is supported (counter-example: absinthe, see -16), so that the soul can correctly work on the organs.

**18(2/10/1923) 288ff. 5165** **348-24**  
**health-illness / sexually transmitted diseases**

In olden times, one studied the connections of the **planetary** constellations and the courses of illnesses. Thus, one found the effect of the so-called planetary metals that block the effect of planets. The remedial effect of **copper** (Venus) was found on certain diseases that are similar to typhoid, cholera, diarrhoea, dysentery and suchlike, of **tin** (Jupiter) with certain eye ailments or of **silver** (moon) in labour pains of women.

One of the last discoveries of this kind was the mercury treatment of syphilis. "The syphilitic illnesses arose through individuals of different races interbreeding sexually with one another."

Further on **metal therapy**: "Metals extracted from plants today are especially effective in healing. A metal deposited in the earth has hardened and has lost some of its potency, although it is still effective against head ailments."

*References to lectures of CW 348 in 116-09, 134-04, 145-01, 158-05, 164-01, 239-03, 312-03.*

### 349 From Limestone to Lucifer...

*Rudolf Steiner Press (1999). RStA (3 lectures)*

1(2/17/1923) 1ff. 5172

349-01

#### health-illness

Rocks are dead rests of the plant existence and later animal existence of the **earth**. The plant-like earth (about 15,000 years ago, the sun was in the sign Libra) was penetrated by horizontally active "mica forces" and "**silica forces**" that radiated towards the universe. These forces were "cemented" by what became later **feldspar**. These components are solidified and dead in **granite** and **gneiss**. The rests of these forces are the (ether) forces which cause the plant growth [see 311/3(8/14/1924, Torquay)].

The **lime** formations of the earth came into being due to deposition of animal beings like corals and mussels. The old forces in silica have an effect especially on the head, and one can use them therapeutically. The residue of life in the once animal lime can be used as **remedy** in allopathic doses if formative forces are lacking (malnutrition). However, **homoeopathic** dosage of it releases the future vital forces of lime, which work on the head. On calcium carbonate and calcium phosphate as remedies (malnutrition), see CW 300(2/14/1923), p. 562.

The future plant existence of the earth and the liquefying of rocks when the sun is again in the sign Libra. On the wrongly assumed duration of geological periods.

2(2/21/1923) p. 19 5176

349-02

The two archetypal phenomena of Goethe's theory of colour and the "sensory-moral" and healing effect of **colours (colour therapy)**. About the production of **vegetable colours** (yellow pigments from flowers like sunflowers and dandelion, blue from roots like chicory and indigo plant).

On production of vegetable colours see CW 291a, pp. 403 (German edition).

3(3/3/1923)\* (52ff.) 5188

349-03

On the **skin colour** of three original **races** (Black, Mongols, Europeans (Caucasians)) depending on the different light absorption. Black: well developed hindbrain, metabolism and with it strong instinctual life are prevalent. Mongols: midbrain and rhythmical system are prevalent (feeling life). Europeans: forebrain and thinking predominate (materialism and technical inventions). The Malays arose from Mongols who migrated to the east. They cannot absorb sun to such a degree, as it would be necessary because of their original Mongol nature. They become decadent.

In addition, Black who emigrated to the west became decadent: Native Americans. About the difference between Europeans and white Americans: The **Americans** develop a materialistic caricature of **anthroposophy** at first and will later work through toward a more spiritual view of the external world instinctively. "But the right American civilisation will be that which will really unite once with the European civilisation which will find their goals more spiritually." The brilliant time of the American civilisation in the Age of Aquarius.

*\*The English translation omits this lecture. The author refers to the Gesamtausgabe, second edition.*

3(3/14/1923) 39ff. 5198

349-04

On **Dante's** (1265-1321) worldview that is based on the observation of the etheric world (planetary spheres, heavens and hell as experience of the etheric body). Leftovers of this approach have kept up to the 18<sup>th</sup> century, e.g., in the **phlogiston** theory (by G. E. Stahl and others).

8(4/14/1923) 133ff. 5233

349-05

**health-illness / childhood illnesses**

The disturbed intervention of the astral body with **whooping cough** of infants and the origin of allergic **asthma**. Therapy of whooping cough by means of warmth and putting on a cloth steeped in rarefied lemon juice.

9(4/18/1923) p. 154 5241

349-06

The different influence of **opium** consumption on human members.

*References to lectures of CW 349 in [99-11](#), [117-08](#), [300-11](#), [312-17](#).*

**350 From Mammoths to Mediums...**

*Rudolf Steiner Press (2000). **RStA** (1 lecture)*

1(5/30/1923) 10ff. 5295

350-01

The **dancing** human being follows the "circular" movements of the **etheric body**, which imitates the earth rotation. That one often goes around in a circle when one gets lost is to be attributed to the fact that one gives way to this movement of the etheric body if external orientation for the physical body is impossible. In **physical exercises**, we adapt more to the earth than we would otherwise do. The modern human being, however, "wants to get his physical body in a condition where it is strong enough not to let itself be pulled into circular motion by the etheric body all the time. The individual therefore takes up **sport** – not just physical exercises but sport. And the result is that the individual comes completely out of the etheric body and only follows the physical movements of the earth. He makes friends with the earth more and more and leaves the world of the spirit aside." After death, he will then have a very short postmortal existence. Sport is much more injurious than **materialism** in thought for the further development of humanity. **Eurythmy** is an antidote; it makes the movements of the etheric body visible.

2(6/2/1923) 25ff. 5297

350-02

**disasters / astrology**

The causes of **volcanism**: The astral element of the **earth** is rarefied above the concerning place, so that the earth forces can erupt. Certain planetary constellations cause this rarefying. See lecture 7(6/25/1923).

2(6/2/1923) 19ff. 5297

350-03

**Grey cataract**: the etheric body and with it the astral body can no longer penetrate the lens because of deposits i.e., man is no longer able to see. Homoeopathic injections of **deadly nightshade** (belladonna) may be used as a remedy for the beginning cataract, because something astral is contained in belladonna in contrast to the non-poisonous plants that destroys these deposits. Steiner also points to the possibility to disintegrate, perhaps, **gallstones** or **bladder stones** this way.

5(6/13/1923) 73ff. 5312

350-04

**guardian angel / karma**

On the phenomenon that sometimes a warning voice apparently coming from without is heard in life-threatening situations: "But just as the senses in the head and elsewhere may grow acute, so our internal organs, also being senses, may grow more sensitive to spiritual elements. And if the **liver**, for instance, has the impression that it might be shot that day, it will be particularly sensitive, with the result that the liver is able to hear the warning given by the spiritual entity which really does exist, but not, of course, in Italian, German or some other language."

7(6/25/1923) 112ff. 5328

350-05

The influence of the **moon** on the **blood** circulating in the head. If man is not able to resist to these forces, **hemorrhage** may happen. This lunar influence is stronger pronounced in **mediums** than in normal people. Animals are exposed to this influence and to that of the other stars even more than the human being is, because with them the whole nervous system is exposed. Therefore, they also sense volcano eruptions, earthquakes and the like in advance [see -02].

9(6/30/1923) 151ff. 5332

350-06

Creating **boredom** artificially is a way of getting into the world of spirit.

11(7/18/1923) 187ff. 5354

350-07

**education**

**Fear** as the force that holds the organism together: "It does not dare go above the diaphragm, however, except when we have nightmares... And we have more fear in our **bones**. The bones are so solid because there is terrible fear in them." "And it is also possible to cure children with **rickets** by influencing the soul, by finding a way of driving out their fear."

11(7/18/1923) 192ff. 5358

350-08

**living with the dead / apparition / knocks / mental illnesses / life after death**

Hearing tones while waking up is a rest of the condition when the astral body was immersed in the solid of the earth during **sleep**. "The extraordinarily important thing is that all solids are continually sounding, but we do not hear the sounds in it, and you will still hear these as you wake up, because you are then still half inside." "But these sounds may certainly mean something, and it is absolutely true that if someone living a long way off has died, for instance, and someone else wakes up and hears something like a knocking on the door, this has to do with the person who has died....The person who died, and who after all is still on earth during the first days after death, lives in the solid bodies. And this is something that need not seem at all strange and wonderful to you, that the very fact of uniting with the solid element creates sounds..."

If this condition becomes too strong, the person concerned will hear voices and is jeopardised to go **mad** (drowning in the spirit or spirits of the lower kind).

11(7/18/1923) 199ff. 5354

350-09

Eating root vegetables like **beetroot** fosters the brain, and **radish** stimulates brain and thinking because of the salts deposited in them. With the **potato**, which is a shoot tuber the effect goes not up to the brain, but only up to the tongue and gullet; that is why one becomes hungry soon again. Consumption of potatoes and the sloppy thinking of modern times. **Nutrition** as a stimulating process, building up the body out of (light) ether [see 343-01].

Lecture 16(9/22/1923): on nutrition in general and again on potatoes. They are digested



not like the carbohydrates of cereal grain in the bowels, but they also demand the forces of the midbrain. This can then no longer be used for thinking. That means that the human being thinks with the front brain where the pure rational thinking is localised that forms the basis of **materialism**.

See 352/3(1/23/1924): Excessive potato consumption in childhood ruins the capacity of tasting at later age and leads to the condition not to know when one should stop eating (loss of instinct).

Other lectures on the topic nutrition: 354/6(7/31/1924) and /7(8/2/1924).

**12(7/20/1923) p. 217 5355**

**350-10**

The **fertilisation** of the water by **lightning**; similar process takes place when plants are fertilised and thoughts flash up in the human being.

**14(7/28/1923) 243ff. 5368**

**350-11**

The dependence of the **blood pressure** on **astral body** and ego: If it intervenes too faintly, the pressure will be too low, and vice versa. Whereas spiritual knowledge was attained through **breathing** in ancient times, spirituality does no longer flow through the **lungs** to the head but into the **kidneys** where it will remain unaware (tip to the possible connection of high blood pressure and nephritic ailments) if people do not develop spirituality consciously. This change has taken place during the 19<sup>th</sup> century.

*References to lectures of CW 350 after 4-15, in 99-25, 158-05, 172-07, 194-11, 228-04, 325-02.*

## 351 *The Human Being and the World. The Influence of the Spirit in Nature*

*Gesamtausgabe, third edition. RStA (11 lectures)*

2(10/10/1923) (33ff.) 5450

351-01

The human being tends to combine **nitrogen** and carbon in the **system of limbs and metabolism**, in the extreme case to **hydrocyanic acid** or potassium cyanide: "This potassium cyanide wants to form in us perpetually and we prevent it perpetually. Our life as moved man consists in this.\* Even the blood **movement** is up to the fact that we prevent that potassium cyanide forms. Our movements are due to this opposition against the formation of potassium cyanide. And our **will** springs, actually, from the fact that it is forced continually to prevent the formation of potassium cyanide and hydrocyanic acid in us."

This power of forming cyanic acid flows out to the **sun**, connects the human being with the sun from which it streams down again in changed form.

\*See 302a/9(10/16/1923, Stuttgart).

The formation of **carbonic acid** and its significance for the **system of nerves and senses**. The meeting of carbonic acid and iron in the head. "The carbonic acid carries the iron into the whole blood when it has got into contact with it in the head." "And you see, from this carbonic iron, which is in your head, currents go constantly up to the moon." The nitrogen of the air is a relic of the hydrocyanic acid containing air of the Sun, as earth and moon were still united with it, potassium and calcium (lime) were separated as well. The carbonic acid of the old Moon separated to the oxygen of the air and coal (carbon) after the extrusion of the moon.

The consequences of a potassium cyanide **suicide** result from this: "then it destroys all movements and vitality in our body. And the awful fact is that always the threat exists when somebody poisons himself with potassium cyanide that this takes the soul with it, and the person, instead of that he can live on in his soul, is spread out all over the cosmos and is dispersed in particular in the sunlight... This is the real death of soul and spirit... For every person who poisons himself with potassium cyanide inserts himself in a wrong way into the current which flows from the earth to the sun... The person spoils the cosmos and also the power which flows out from the sun to the earth ... then he ruins, actually, the sun." That means that the person extinguishes himself in a "dreadful explosion" completely, he does not exist any more. *Compare Flensburger Hefte Flensburg (2004), special issue no. 22, p. 150 (published by W. Weirauch, there also on the harmful effect on Jewish victims killed by the Nazis by means of hydrocyanic acid).*

3(10/13/1923) (51ff.) 5452

351-02

The relationship of **liver** - gall and **sun** forces and that of **lung**-mucus secretion and **moon** forces. The tendency of mucus (especially in the head) to crystallise is necessary for forming thoughts. Silicic iron or **silicic acid** has a medicinal effect if this tendency is too weak.

**Chicory** (*Cichorium intybus*): remedy out of the root with liver ailments, leaves of cabbage species with lung ailments.

Formation of **snowy** crystals and **frost flowers** under the influence of the lunar forces and the electricity of the earth, which is not able to flow out of the earth in the warm areas because of the sunlight or is scattered. Therefore, the **northern lights** are to be observed only in the cold zones of the earth: "... what these northern lights are in reality, people always believe, this is something that is streaming towards the earth from the cosmos. However, this is nonsense, it does not flow in but it just streams out"\* On the northern lights: "That which works in the wireless **telegraphy** is the same that one sees shining in the northern lights" [see 93-15].

\* Remark: Blavatsky calls both magnetic poles "safety valves" of the earth (lit. 9, vol. I).

**4(10/20/1923)** (67ff.) **5460** **351-03**

"**Hydrogen**" as "cosmic phosphorus" and "**soda**" as light-bringing element, distributed in the earth, work together in **reproduction**.

**5(10/24/1923)** (85ff.) **5463** **351-04**

On the different **bringing up** of the **Spartans** and **Athenians**. See 232/2(11/24/1923).

**5(10/24/1923)** (93ff.) **5463** **351-05**

The effect of the juice of the fruits of **sloe** (*Prunus spinosa*)\* on states of exhaustion in spring.

\**Prunus spinosa* is for the etheric body what **Thuja occidentalis** (*arbor vitae*) is for the astral body [lit. 26].

**6(10/27/1923)** (99ff.) **5465** **351-06**

The different causes of chlorosis (**anaemia**): not enough **iron** (Mars), not enough hydrochloric acid in the stomach (Mercury influence) or not right interplay of both processes. Accordingly differentiated therapy: in the first case dose of an herbal iron preparation (from spinach or **aniseed**), in the second case dose of a **copper** preparation (Mercury = occult Venus) and in the third case dose of a **gold** preparation (the sun between Mars and Mercury / Venus).

**7(10/31/1923)** (p. 110) **5468** **351-07**

The experiment to verify the effect of **homeopathically** diluted (potentised) substances by means of the growth of **wheat germs** [see 312-02]. On the effect of metal **fertilizer** on plants (copper, lead).

**7(10/31/1923)** (109ff.) **5468** **351-08**

#### **nutrition**

On the **gum** that forms by warmth from the bark inwards "and works on the cambium (*between bark and wood*)... The **cambium** brings the plant in connection with the stars... And it happens that the form of the next plant comes into being already in this cambium ..., so that the stars produce the next plant via the cambium ... "

The sap of wood corresponds to the cell fluid of man, the sap of the bark to the blood, and the cambium to the milk (lymph). The brain as solidified milk.

On the effect of badly grown food plants (example of plants that grew in soil containing lead). They can have an effect, e.g., on the **cerebellum**: "At the moment when we do not have the cerebellum in full power, we get clumsy, feet and arms can no longer move properly; and if such a process becomes stronger, we are paralyzed in our limbs" (**polio**, **influenza** as preliminary stages). Outline of a polio therapy with **soda** baths, arsenic iron, and a "special substance" prepared from cerebellum.

## 351 Bees

*Anthroposophic Press (2009)*

**1 or 8(11/26/1923) 5ff. 5494 351-09**

On the development of **bees**. The significance of **bee venom** for the bee. Moderate consumption of **honey** is wholesome for old persons (milk is better for children), because honey assists in maintaining the bodily form. Steiner recommends a honey diet from the age of nine or ten months up to the age three or four in the case of **rickets**.

**2 or 9(11/28/1923) 24ff. 5495 351-10**

On the sense perception of the **bee**: seeing is less developed, it perceives the chemical effects more in a smelling-tasting way. This also holds true for the perception of colours and especially of the ultraviolet light.

The artificial feeding of bees. Addition of chamomile tea (and salt) to the sugar solution makes sense, because a part of the transformation work is taken from the bees (tip to a similar principle of metal therapy).

Explanation in context with the fluorescent substance barium platinous cyanide\* (barium tetracyanoplatinate(II)): **barium** and other metals in the pancreas are important for protein digestion.

\* *Steiner uses the obsolete German term Bariumplatincyanür. The "hexacyanoplatinate" of the translation does not exist.*

**3 or 10(12/1/1923) 40ff. 5497 351-11**

**Silicic acid** forces that incline to the hexagon form stream from the human head. One can intensify these formative forces through **honey** (hexagon form of the honeycombs). They are also included in the **milk**, which is suitable for infants. For children from the second dentition, honey cures (honey in warm milk) are remedies, in the old age only honey. The honey effect can be supported by diluted, homeopathically potentised quartz (silicic acid, hexagonal crystals) at later age if such a honey cure was missed during youth.

**5 or 12(12/10/1923) 83ff. 5505 351-12**

The preparation of **honey** as process in the **bee**, which otherwise takes place in the plant. One can observe a transition with the (gall) **wasps** (Cynipidae) which are used with the so-called caprification of wild **figs** since antiquity to achieve bigger and sweeter fruits. Here the wasp, however, remains within the plant, induces the "honey" preparation. The bees were bred from wasps in the Atlantean age when the animal forms were still changeable.

**6 or 13(12/12/1923) 103ff. 5506 351-13**

**Bee venom** strengthens the activity of the **ego**-organisation. It is a **remedy** (mixing the poison "with gelatinous or other binding agents derived from plants") when this works too weakly like with **gout** (arthrolithiasis) or **rheumatism**. However, one has to pay attention to the general state of health (e.g., no disease of the heart valves).

Lecture 7 or 14(12/15/1923): the venoms of the bees, wasps, and ants (**formic acid**) as rests of the animal reproductive forces on the old Moon. Today they are important as enlivening forces for plants and earth (formic acid).

Lecture 8 or 15(12/22/1923): bee venom as "formic acid transformed to a higher degree".

**6 or 13(12/12/1923) 115ff. 5506 351-14**

The relationship of nourishment and nest construction with **bees**, **wasps**, and **ants**.

8 or 15(12/22/1923) 140ff. 5514

351-15

**Formic acid** as remedy if it is missing in the human lung, but not if it is missing in the liver or in the intestines. In these cases **oxalic acid** (produced by plants like wood sorrel, *Oxalis acetosella*) may be effective that is transformed by the body into formic acid; comparison with the chemical production of formic acid from oxalic acid in presence of glycerin (glycerol). However, this synthetic formic acid is not effective.

The formation of formic acid and other insect venoms from the oxalic acid of the plants. The relationship of oxalic acid with the **etheric body** and that of formic acid with the **astral body**. The formic acid that is well spread out by the insects in air and **earth** is a basis of the earth's soul and spirit, at the same time driving force of the plant growth and the formation of oxalic acid every new year.

When birds are picking at **juniper berries**, a much weaker and less enlivening acid comes into being. That is why the tree served in some regions as a kind of Christmas tree in former times.

*References to lectures of CW 351 in [230-02](#), [231-03](#).*

## 352 From Elephants to Einstein...

Rudolf Steiner Press (1998). *RStA* (2 lectures)

**2(1/19/1924) 16ff. 5580**

**352-01**

### health-illness

On the **toxic** effects of minerals, plants, and animals. Mineral poisons: they make the physical body penetrate into the etheric body too strongly which is then killed. Example **arsenic**, toxic in high dosage, invigorates the astral body in very small amounts (remedies for **syphilis**), however, the astral body itself produces arsenic, and otherwise man “would not be able to sense things and respond to them inwardly.” Syphilis “is due to the fact that the physical body becomes too active and the astral body cannot intervene.” That is why remedies for syphilis contained arsenic (at that time, 1924) like, for instance, arsphenamin (Salvarsan®). On the antidotes (egg white, lukewarm milk) of mineral poisons. Body’s own **lead** (not detectable because it is sweated out) and **rickets**.

Plant poisons make the etheric body penetrate into the astral body too strongly. Antidote: barks rich in **tannins** that come from trees, which are influenced by cosmic astrality (oak, willow). Also drinking **coffee** or **tea** during meals, which always represents a slight poisoning, works in a similar way.

Animal venoms (snakes, insects, also rabies) have a direct effect on the blood, the ego-bearer. They make the astral body penetrate into the ego. However, they are usually not toxic if they are taken in orally because they are digested. Antidotes can only be won from blood (serum) again. The human body also produces its own venoms. In the case of **diphtheria**, the human body produces animal venom too strongly, therefore, therapy with serum.

**3(1/23/1924) 34ff. 5584**

**352-02**

**Nutrition:** absorbed protein is processed by the **etheric body** (metabolic system) in such a way that it does not rot. The **astral body** (chest, lung) prevents fats going rancid. The ego (working from the head) prevents carbohydrates from fermentation. **Copper** as a remedy for bad protein processing, intestinal diseases, **arsenic** in cases of disturbed fat metabolism [see lecture 7(2/16/1924)]. **Alcohol** weakens the head forces, so that the fermentation of carbohydrates is not prevented: hangover.

**4(2/2/1924) 52ff. 5592**

**352-03**

On the structure of the **eye** and the value of **iris diagnosis**. **Albinism:** irregularities in the way the ego processes iron or sulphur. Anemia: irregularities in the way the astral body processes iron.

**5(2/9/1924) 68ff. 5601**

**352-04**

Water as the blood circulation of the **earth:** Seawater is a sort of intestine of the earth, which is in touch with the cosmos through the fresh water and especially the springs that are like its sense organs. Because the reproductive forces come from the cosmos, it is also explicable, why **salmons** migrate from the ocean into the fresh water.

**5(2/9/1924) 77ff. 5601**

**352-05**

On the asymmetry of the physical human being. The **physical body** predominates on the left side, the **etheric body** on the right side.

Extreme example of such an asymmetry: flatfish like **plaice** and **halibut**, which turn their left sides completely to the earth and the right sides to the light, the universe, so that the left eye also looks upwards.

9(2/23/1924) 143ff. 5617

352-06

On the significance of physical **destruction** and the **excretions** for the development of soul and spirit. The **etheric body** is active in the excretion of **sweat**; the **astral body** is active in the **urinary** preparation, the **ego** in the excretions of the intestines. The diagnostic capacities of the doctors of old who judged diseases by means of these excretions, they perceived their spiritual element (it was called "**mummy**") as human astral spectres. The therapy, which followed from it, also used such excretions ("muck pharmacy").

9(2/23/1924) p. 146 5617

352-07

The **brain** is an excretion, is compared to the intestinal contents. "For **thinking** activity is not a function of the brain but consists in the brain being excreted, secreted out of thinking."

10(2/27/1924) 164ff. 5623

352-08

On the unhealthy of Einstein's **theory of relativity**. See CW 300, vol. 1, p. 32 (9/25/1919)  
See CW 18 *The Riddles of Philosophy*, 442ff. "Insofar as man considers himself within the world of natural things and events, he will find it impossible to escape the conclusions of this theory of relativity. But if he does not want to lose himself in mere relativities, in what may be called an impotence of his inner life, if he wants to experience his own entity, he must not seek what is "substantial in itself" in the realm of nature but in transcending nature, in the realm of the spirit. It will not be possible to evade the theory of relativity for the physical world; but precisely this fact will drive us to a knowledge of the spirit."

*References to lectures of CW 352 in [145-02](#), [163-01](#), [350-09](#).*

### 353 *From Beetroot to Buddhism...*

*Rudolf Steiner Press (1999). **RSIA** (3 lectures)*

1(3/1/1924) 1ff. 5626

353-01

**building up-destruction / cult**

**Cemetery atmosphere** has a destructive effect on physical body / etheric body; however, precise thinking can be furthered through it. **Chestnut**, **walnut**, and **lime trees** (invigorating the astral body) and grape vine (ego) balance out the harmful effects of a cemetery. Funeral rites also work in a compensatory way (on the ego).

**Walnut**: it has "almost the form the human astral body has around both lungs." The delicate skin of the still green walnut is used in combination with the **apple carpel** (the same for the alimentary tract). It is a remedy with corresponding deformations [lit. 26].

3(3/8/1924) p. 47 5631

353-02

**kabbala**

Use of numerical codes to **language** to detect spiritual aspects [see [104-19](#)].

3(3/8/1924) 40ff. 5631

353-03

The seven stages of **pre-Christian initiation** and the significance of the Mystery of Golgotha.

**5(3/15/1924) 70ff. 5636** **353-04**

Steiner shows how **Christianity** spread out in Europe. In the following lecture (3/19/), he describes how the three forms of Christianity (Orthodox, Roman-Catholic, and Protestant) came into being in the Middle Ages and how they express one aspect of Trinity in each case (father, son, spirit).

Lecture 7(3/26/1924): the historical change of understanding the Christ.

**7(3/26/1924) p. 103 5646** **353-05**

The meaning of the representation of sun and moon on the **monstrance** of the Catholic cult.

**9(4/26/1924) 134ff. 5707** **353-06**

The destructive forces contained in **Egyptian mummies**. The embalming of mummies was accompanied with magic sayings whose effect passed on to the substance and bridged time (question on the deaths after Tutankhamen's tomb had been discovered). The immense physical power of the Egyptian working slaves who were held in dream-like condition (comparison with the increased physical power of lunatics).

**10(5/5/1924) 145ff. 5720** **353-07**

#### **nutrition**

The effect of the **moon** on the growth of **plant** roots. The lunar influence goes into the earth only as deeply as the plants are rooted. The lunar effect of certain roots (**beetroot**, carrots) on **worm illnesses** that is the strongest at full moon. In contradiction to 350-07: "When we study the root of a plant, the situation is that the plants give us something that has a powerful effect on the system of metabolism and limbs. People who have certain illnesses may even be helped a great deal by giving them a root diet, arranging things in such a way that the diet is taken at the time of the full moon and not at the time of the new moon."

**11(5/8/1924)\* (196ff.) 5722** **353-08**

The (fulfilled) mission of the ancient **Jews** is characterised: the development of monotheism as preliminary stage of Christianity. The work of many folk spirits in the Jewish-Hebraic people, hence, its cosmopolitan trait, however, also its solidarity at the same time. The old-fashioned aspect of a Zionist-Jewish nation-state like any other nation-state. "The Jews could do nothing better than to merge and mingle in the remaining humankind, so that Judaism will simply stop existing as nation... Many Jewish customs – however, the hatred of the other people above all – oppose this today."

*Statement to Robert Lissau in 1911 (lit. 19, p. 505): "The Jews will once receive a new mission concerning the **Christ**."*

*\*The English translation omits this lecture. The second German edition is used.*

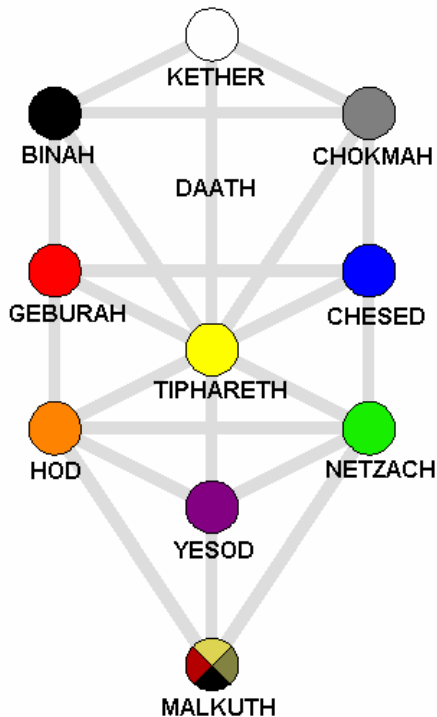
**11(5/10/1924) 163ff. 5724** **353-09**

The 10 sephirot (**sephirot tree**, life tree = **Adam Cadmon**) of the Jewish **cabbala** are a spiritual alphabet like Aristotle's categories. Their interrelation with the threefold human being: kether (crown), chokmah (wisdom) and binah (intelligence) as the spiritual forces working on the head system (world of the spirit), gedulah or chesed (freedom) (sentience\*), gevurah (life-force) (ideation\*) and tipharet (beauty) (personality\*) work on the rhythmical system (world of the soul) and netzach (overcoming) (solidity\*), hod (sympathy) (appearance) and yesod (fundament) on the system of limbs and metabolism (world of the body). The tenth force, malkuth (realm, field), works from the earth.

*\* attributes given in the lecture of 1904.*



**89/16(3/18/1904, Berlin):** “The Kabbala distinguishes twelve principles within the world, the first and last of which remain secret because they cannot be put in words at all.” They are divided in three groups: the “spirit world” of purely spiritual entities, the world of the soul and the world of bodily nature. Malkuth (the “realm”), the tenth, is the confluence of the other nine in many different ways. Every human being takes part of the threefold world: he has the vegetative soul nephesh (ether-body) from the bodily world, the sentient soul (ruach) from the soul world, the thinking spirit (neshamah) from the spiritland.



Note in CW 89, p. 283: Answer to question following a lecture not yet contained in the CW (1/12/1908, Leipzig): “The ten sephirot refer to periods of time, stages of evolution which the human being went through. The physical body went through four stages of evolution: Saturn, Sun, Moon and Earth. The etheric body three stages: Sun, Moon and Earth, the astral body two stages: Moon and Earth. The ego is in its first stage: together this makes ten.”

**13(5/17/1924) 207ff. 5731**

**353-10**

The influence of the **moon** on human **health** according to its position to the **zodiac**: Effect on the **blood** circulation in Leo, position in Aries and slower hair growth. **Jaundice**: the Capricorn forces developed due to particular disposition when the moon is in the sign of Capricorn. If somebody is insensitive to Aquarius forces, he tends to form **corns** when the moon covers Aquarius.

**16(6/25/1924) p. 267 5731**

**353-11**

Short cut **hair** absorbs **silica** men themselves cannot form in contrast to women.

*References to lectures of CW GA 353 after 4-15, in 98-25, 101-22, 148-02, 208-19, 233-11, 233-17, 254-07, 265-07, 303-04, 347-06.*

### 354 From Sunspots to Strawberries...

Rudolf Steiner Press (2002). *RStA* (18 lectures)

**2(7/3/1924) p. 28 5805** **354-01**  
**Silicic acid** is a remedy if sense organs, head, and skin are not properly nourished.

**9(8/9/1924) 138ff. 5859** **354-02**  
**Smell** perception and scents of **plants**. **Horse chestnut** and **lime-tree**: “they both have such perfume because their flowers are sensitive noses for everything that streams into the universe from Venus.” Corresponding relationship **violet** – Mercury and **ferula fetida** or asafetida (*Ferula asa-foetida*) – Saturn. Influence of the **planets** on different regions of the earth and with it also on the original races (Asia – Venus, Africa – Mars, America – Saturn). See 346/5 (9/9/1924).

**10(9/9/1924) 147ff. 5907** **354-03**  
The connection between **colours** of **plants** and the solar-lunar effects. On the colours of **minerals**. See 346/5(9/9/1924).

**11(9/13/1924) p. 164 5923** **354-04**  
“These **ice age** conditions will be repeated, in a somewhat different form, in about five, six or seven thousand years – not in exactly the same regions of the earth as formerly, but there will again be an ice age.”

**11(9/13/1924) 162ff. 5923** **354-05**  
The different factors (**sunspots**, **Venus’** transit of the sun every hundred years etc.) which influence **weather**. The origin of the **hundred-year calendar**: Particular weather conditions with Venus’ transit of the sun. **Lightning** as sudden expansion of overly hot air. The accompanying electric phenomena only are results (see next lecture).

**12(9/18/1924) 181ff. 5944** **354-06**  
The **earth** came into being not as a sphere (from the gaseous condition) but as a spherically blown out **tetrahedron** that was thrown together out of the universe. The edges of this tetrahedron are not completely "cemented", so that there the sun forces and planetary forces can get into the earth more than at other places, and volcanism comes into being. According to Steiner, the interior of the earth is not fluid; the heat appearing with **volcanism** comes from the sun. Volcanoes that are not near to the edges of the tetrahedron originated later because of special constellations at these places.

Tetrahedron: the base is formed by the edges that go through the corner points Mexico (Colima volcano), South Pole, and the Caucasus. Therefore, these edges run through the Andes, the East African trench, along the Carpathian Mountains and the German low mountain ranges and through southern England. The apex of the tetrahedron lies in Japan.

*References to lectures of CW 354 in [112-07](#), [126-11](#), [180-09](#), [243-09](#), [348-08](#).*

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## List of Lectures

The list contains the number of each lecture according to Hans Schmidt's *Das Vortragswerk Rudolf Steiners* (Dornach 1950), the city, the **date (DD.MM.)**, and the CW number. If the concerning lecture is not yet published within the CW but in *Beiträge zur Rudolf Steiner Gesamtausgabe* (*Contributions to Rudolf Steiner's Complete Works*), the issue is mentioned in brackets, for example (B67).

### *Abbreviations of the cities:*

A = Amsterdam, Aar = Aarau, Arl = Arlesheim, Arn = Arnhem, Asc = Aschersleben, Aug = Augsburg

B = Berlin, Bad = Baden-Baden, Bar = Barr / Alsace, Bas = Basel, Ber = Bern, Bgn = Bergen (Norway), Bie = Bielefeld, Bin = Bingley (GB), Boc = Bochum, Bol = Bologna, Bon = Bonn, Bre = Bremen, Brs = Breslau (today Wroclaw), Buc = Buchs (CH), Bud = Budapest

Col = Colmar / Alsace, Cop = Copenhagen

D = Dornach, Dar = Darmstadt, Dd = Dresden, Del = Delft (NL), Düs = Düsseldorf

Eis = Eisenach, Elb = Elberfeld (Wuppertal), Erf = Erfurt, Es = Essen, Esl = Esslingen

F = Frankfurt/Main, Fre = Freiburg/Breisgau

Gal = St. Gallen (CH), God = Godesberg, Göp = Göppingen, Gör = Görlitz, Göt = Göteborg, Gra = Graz

H = Hamburg, Hag = The Hague, Hal = Halle/Saale, Hdh = Heidenheim, Hei = Heidelberg, Hel = Helsinki (= Helsingfors), Hen = Hengelo (NL), Her = Hermannstadt, Hil = Hilversum, Hlb = Heilbronn

Ilk = Ilkley (GB)

Jen = Jena

K = Cologne, Kar = Karlsruhe, Kas = Kassel, Kla = Klagenfurt, Kristiania (Oslo) = Osl, Kwz = Koberwitz

L = London, Lan = Landin (D), Lei = Leipzig, Lie = Liestal (CH), Lin = Linz, Loc = Locarno, Lud = Ludwigsburg, Lug = Lugano, Lun = Lund (S), Luz = Luzern

M = Munich, Mai = Mainz, Mal = Malmö, Man = Mannheim, Mar = Marburg, Mch = Münchenstein (CH), Mil = Milan, Mls = Malsch (D), Müh = Mühlhausen (today Mulhouse) / Alsace

N = Nuremberg, Neu = Neuchâtel, Nor = Norrköping, Nym = Nymwegen,

Olt = Olten (CH), Osl = Oslo (Kristiania), Oxf = Oxford

P = Paris, Pal = Palermo, Pen = Penmaenmawr (GB), Pfo = Pforzheim, Pra = Prague

R = Rome, Reg = Regensburg, Rei = Reinach, Reu = Reutlingen, Rot = Rotterdam

S = Stuttgart, Shs = Schaffhausen, Sol = Solothurn (CH), Sto = Stockholm, Stf = Stratford, Str = Strassburg (today Strasbourg), Swe = Schweningen

Tor = Torquay (GB), Tri = Triest, Tüb = Tübingen

Ulm = Ulm, Ups = Upsala, Utr = Utrecht

W = Vienna, Wai = Waiblingen, Wei = Weimar, Wie = Wiesbaden, Win = Winterthur (CH)

Z = Zurich, Zwo = Zwolle (NL)

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B	00.09		<b>91</b>	948	B	11.11.	<b>93</b>	1016	B	30.01.	<b>90b</b>
891	Dd	27.09.	<b>264</b>	949	B	11.11.		1016a	B	30.01.	<b>92</b>
892	B	29.09.	<b>53</b>	950	B	12.11.	<b>51</b>	1017	B	02.02.	<b>68c</b>
892a	B	30.09.	<b>92</b>	952	B	14.11.	<b>90a</b>	1018	B	04.02.	<b>51</b>
894	B	03.10.	<b>90a</b>	952a	B	14.11.	<b>90a</b>	1018a	B	05.02.	
896	B	06.10.	<b>52</b>	953	B	15.11.	<b>51</b>	1019	B	06.02.	<b>92</b>
897	B	07.10.	<b>92</b>	954	B	17.11.	<b>53</b>	1020	B	09.02.	<b>53</b>
898	B	07.10.		964	K	27.11.	<b>68c</b>	1021	B	11.02.	<b>51</b>
899	B	09.10.		965	K	28.11.		1022	B	13.02.	<b>90b</b>
900	B	10.10.	<b>90a</b>	966	K	28.11.		1023	B	16.02.	<b>53</b>

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1024	B	18.02.	<b>51</b>	1105a	B	20.06.	<b>91</b>	1148	B	19.10.	<b>54</b>
1025	B	20.02.		1105b	B	21.06.	<b>91</b>	1149	B	21.10.	<b>93</b>
1026	B	23.02.	<b>53</b>	1105c	B	22.06.	<b>91</b>	1150	B	22.10.	
1027	B	25.02.	<b>51</b>	1105d	B	25.06.	<b>91</b>	1150a	B	22.10.	<b>93a/90</b>
1028	B	27.02.	<b>90b</b>	1106	B	26.06.	<b>93</b>	1151	B	22.10.	
1029	Wei	28.02.		1106a	B	27.06.	<b>91</b>	-----	B	23.10.	<b>93</b>
1030	Jen	01.03.		1106b	B	28.06.	<b>91</b>	1152	B	23.10.	<b>93</b>
1031	B	02.03.	<b>53</b>	1107	L	08.07.		1152a	B	23.10.	<b>93</b>
1032	B	04.03.	<b>51</b>	1108	L	08.07.		1153	B	24.10.	<b>93a</b>
1033	B	05.03.	<b>51</b>	1109	L	10.07.	<b>35</b>	1154	B	24.10.	<b>93a</b>
1034	B	06.03.	<b>90b</b>	1110	L	10.07.		1155	B	25.10.	<b>93a</b>
1035	B	09.03.	<b>53</b>	1110a	Hau	06.08.	<b>91</b>	1156	B	26.10.	<b>93a</b>
1042	B	16.03.	<b>53</b>	1110b	Hau	07.08.	<b>91</b>	1157	B	26.10.	<b>54</b>
1043	K	17.03.	<b>90b</b>	1110e	Hau	10.08.	<b>91</b>	1158	B	27.10.	<b>93a</b>
1044	Bon	17.03.		1110f	Hau	11.08.	<b>91</b>	1159	B	28.10.	<b>93a</b>
1045	K	18.03.	<b>90b</b>	1110g	Hau	12.08.	<b>91</b>	-----	B	30.10.	<b>89</b>
1046	K	18.03.		1110h	Hau	13.08.	<b>91</b>	1160	B	30.10.	<b>93a</b>
1047	K	19.03.	<b>90b</b>	1110i	Hau	14.08.	<b>91</b>	1161	B	31.10.	<b>93a</b>
1051	Düs	22.03.	<b>90b</b>	1110k	Hau	15.08.	<b>91</b>	1162	B	31.10.	
1052	Elb	22.03.		1110l	B	26.08.	<b>91</b>	1164	B	02.11.	<b>54</b>
1053	B	23.03.	<b>53</b>	1110m	B	27.08.	<b>91</b>	1165	B	03.11.	<b>93</b>
1054	B	24.03.	<b>324a</b>	1110n	B	28.08.	<b>91</b>	1166	B	04.11.	<b>93</b>
1055	B	25.03.	<b>51</b>	1110o	B	29.08.	<b>91</b>	1167	B	05.11.	<b>93a</b>
1056	B	27.03.	<b>89</b>	1110p	B	02.09.	<b>91</b>	1168	B	06.11.	<b>90b</b>
1057	B	28.03.	<b>92</b>	1110q	B	04.09.	<b>91</b>	1169	B	07.11.	<b>324a</b>
1058	B	30.03.	<b>53</b>	1113	Bas	13.09.		1170	B	09.11.	<b>54</b>
1059	B	31.03.	<b>324a</b>	1114	Fre	15.09.		1174	Z	13.11.	
1061	B	03.04.	<b>89</b>	1121	B	26.09.	<b>93a</b>	1177	B	16.11.	<b>54</b>
1066	H	09.04.	<b>90b</b>	1122	B	27.09.	<b>93a</b>	1178	H	18.11.	
1074	B	21.04	<b>90b</b>	1123	B	28.09.	<b>93a</b>	1183	B	23.11.	<b>54</b>
1075	K	25.04.		1124	B	29.09.	<b>93a</b>	1189	K	01.12.	
1076	K	25.04.		1125	B	30.09.	<b>93a</b>	1190	K	02.12.	<b>90b</b>
1077	K	26.04.	<b>90b</b>	1126	B	01.10.	<b>93a</b>	1191	K	02.12.	
1078	K	27.04.	<b>90b</b>	1127	B	02.10.	<b>93a</b>	1192	K	03.12.	<b>92</b>
1079	K	27.04.		1127a	B	02.10.		1193	Düs	03.12.	
1082	Düs	29.04.		1128	B	03.10.	<b>93a</b>	1194	Düs	04.12.	<b>90b</b>
1083	Düs	29.04.		1129	B	04.10.	<b>93a</b>	1195	Düs	04.12.	
1088	B	04.05.	<b>53</b>	1130	B	05.10.	<b>93a</b>	1196	B	05.12.	
1088a	B	04.05.		1131	B	05.10.	<b>54</b>	1198	B	07.12.	<b>54</b>
1089	B	05.05.	<b>92</b>	1132	B	06.10.	<b>93a</b>	1200	H	09.12.	
1091	B	11.05.	<b>53</b>	1133	B	07.10.	<b>93a</b>	1201	H	10.12.	<b>90b</b>
1092	B	12.05.	<b>92</b>	1134	B	08.10.	<b>93a</b>	1203	B	11.12.	<b>90b</b>
1093	B	15.05.	<b>93</b>	1135	B	09.10.	<b>93a</b>	1204	B	12.12.	
1094	B	17.05.	<b>324a</b>	1135a	B	09.10.	<b>90b</b>	1205	B	14.12.	<b>54</b>
1095	B	18.05.	<b>53</b>	1136	B	10.10.	<b>93a</b>	1207	M	16.12.	
1096	B	19.05.	<b>92</b>	1137	B	11.10.	<b>93a</b>	1208	Reg	17.12.	
1097	B	22.05.	<b>93</b>	1138	B	12.10.	<b>93a</b>	1209	B	18.12.	<b>90b</b>
1098	B	24.05.	<b>324a</b>	1139	B	12.10.	<b>54</b>	1212	B	28.12.	<b>90b</b>
1099	B	25.05.	<b>53</b>	1140	Han	13.10.					
1100	B	29.05.	<b>93</b>	1141	H	14.10.		<b>1906</b>			
1101	B	31.05.	<b>324a</b>	1142	H	15.10.	<b>90b</b>	-----	B	I 02.01.	<b>93</b>
1102	B	05.06.	<b>93</b>	1143	B	16.10.	<b>93a</b>	1218	Lug	10.01.	<b>90b</b>
1103	B	07.06.	<b>324a</b>	1144	B	16.10.	<b>90b</b>	1220	Col	12.01.	
1104	B	08.06.	<b>53</b>	1145	B	17.10.	<b>93a</b>	1221	Col	12.01.	
1105	B	19.06.	<b>93</b>	1146	B	18.10.	<b>93a</b>	1225	S	16.01.	
				1147	B	19.10.	<b>93a</b>				

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1226	M	17.01.		1333	P	04.06.	35	1403	B	20.10.	96
1239	B	29.01.	96/264	1335	P	06.06.	94	1404	B	21.10.	261
1240	Lei	31.01.		1336	P	07.06.	94	1404a	B	21.10.	96
1241	B	01.02.	54	1337	P	08.06.	94	1405	B	21.10.	96
1245	Bre	05.02.		1338	P	09.06.	94	1406	B	22.10.	96
1248	Düs	09.02.	97	1339	P	10.06.	94	1407	B	22.10.	96
1249	Düs	09.02.		1340	P	11.06.	94	1408	B	25.10.	55
1250	Elb	10.02.		1341	P	12.06.	94	1409	M	27.10.	94
1251	Düs	11.02.	97	1342	P	13.06.	94	1410	M	28.10.	94
1252	Düs	11.02.		1343	P	14.06.	94	1411	M	29.10.	
1253	K	12.02.	97	1346	B	25.06.	261	1412	M	30.10.	
1254	K	12.02.		1347	Lei	28.06.	94	1413	M	31.10.	94
1256	K	13.02.	97	1348	Lei	29.06.	94	1414	M	01.11.	
1258	B	15.02.	54	1349	Lei	30.06.	94	1415	M	02.11.	94
1259	B	19.02.	94	1350	Lei	01.07.	94	1416	M	03.11.	94
1261	Lei	21.02.		1351	Lei	02.07.	94	1417	M	04.11.	94
1262	B	22.02.	54	1352	Lei	03.07.	94	1418	M	05.11.	94
1263	B	26.02.	94	1353	Lei	04.07.	94	1419	M	06.11.	94
1264	B	01.03.	54	1354	Lei	05.07.	94	1420	B	08.11.	55
1265	H	03.03.		1355	Lei	06.07.	94	1421	Lei	09.11.	
1267	B	05.03.	94	1356	Lei	07.07.	94	1422	Lei	10.11.	283
1268	B	08.03.	54	1357	Lei	08.07.	94	1423	B	12.11.	283
1274	S	14.03.	97	1358	Lei	09.07.	94	-----	B	14.11.	
1275	B	15.03.	54	1359	Lei	10.07.	94	1426	H	17.11.	54
1276	B	19.03.		1360	Lei	11.07.	94	1427	H	18.11.	
1277	B	19.03.		1361	Lan	29.07.	97	1428	Bre	19.11.	
1278	Lei	21.03.		1362	S	22.08.	95	1430	B	22.11.	55
1279	B	22.03.	54	1363	S	23.08.	95	1432	B	26.11.	283
1280	Kas	23.03.		1364	S	24.08.	95	1433	Düs	27.11.	
1287	B	29.03.	54	1365	S	25.08.	95	1434	Düs	27.11.	
1288	Düs	30.03.	97	1366	S	26.08.	95	1435	Düs	28.11.	
1294	Düs	04.04.	97	1367	S	27.08.	95	1436	Düs	28.11.	68c
1296	B	05.04.	54	1368	S	28.08.	95	1439	K	30.11.	97
1303	B	12.04.	54	1369	S	29.08.	95	1440	K	30.11.	
1304	B	16.04.	96	1370	S	30.08.	95	1441	K	01.12.	55
1305	B	19.04.	54	1371	S	31.08.	95	1442	K	02.12.	97
1307	M	21.04.	97	1371a	Lan	21.08	91	1443	K	03.12.	283
1308	M	22.04.		bis t	Lan	04.10	91	1444	K	04.12.	97
1309	M	23.04.		1372	S	01.09	95	1445	F	05.12.	
1310	Lei	24.04.		1373	S	02.09.	95	1451	M	11.12.	97
1311	Lei	25.04.	97/264	1374	S	02.09.		1452	M	12.12.	
1312	B	26.04.	54	1375	S	03.09.	95	1453	B	13.12.	55
1314	S	29.04.	97	1376	S	04.09.	95	1454	Lei	14.12.	
-----	S	29.04.	97	1377	S	04.09.		1455	Lei	15.12.	97
1318	B	03.05.	54	1384	Bas	19.09.	97	1456	B	17.12.	96
1319	B	07.05.	96	1385	Bas	19.09.					
1320	B	14.05.	96	1395	B	01.10.	96	<b>1907</b>			
1321	P	25.05.	94	-----	B	02.10.		1458	Lei	11.01.	
1322	P	26.05.	94	1396	Asc	04.10.		1459	Lei	12.01.	97
1323	P	27.05.	94	1397	B	08.10.	96	1460	Kas	14.01.	
1324	P	28.05.	94	1398	B	11.10.	55	1461	Kas	14.01.	
1325	P	29.05.	94	1399	Lei	12.10.		1462	Kas	15.01.	
1326	P	30.05.	94	1400	Lei	13.10.		1463	Kas	16.01.	97
1327	P	31.05.	94	-----	Lei	13.10.		1464	Kas	16.01.	
1328	P	01.06.	94	1401	B	15.10.	96	1465	S	17.01.	
1329	P	02.06.	94	1402	B	19.10.	96				



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1466	S	18.01.		1535	M	25.05.	99	1587a	B	07.10.	
1467	S	19.01.	97	1536	M	26.05.	99	----	B	09.10.	
1468	S	19.01.	97	1537	M	28.05.	99	1588	B	10.10.	56
1470	N	21.01.		1538	M	29.05.	99	1589	Lei	11.10.	
1471	N	22.01.		1539	M	30.05.	99	1590	Lei	12.10.	
1473	B	24.01.	(B51)	1540	M	31.05.	99	1591	Dd	13.10.	
1474	B	24.01.	55	1541	M	01.06.	99	1592	B	14.10.	101
1475	M	25.01.		1542	M	02.06.	99	1593	B	17.10.	56
1476	M	26.01.		1543	M	03.06.	99	1594	B	19.10.	284
1477	B	28.01.	96	1544	M	04.06.	99	1595	B	20.10.	284
1478	B	31.01.	55	1545	M	04.06.	99	1595a	B	20.10.	261
1481	Hei	03.02.	97	1546	M	05.06.	99	1596	B	21.10.	101
1482	Kar	04.02.	97	1547	M	06.06.	99	1597	B	21.10.	101
1483	Kar	04.02.	97	----	M	06.06.		1598	B	21.10.	
1484	Bas	05.02.		1548	Lei	08.06.		1599	B	24.10.	56
1490	H	11.02.		1549	Lei	09.06.		1601	H	26.10.	
1493	B	14.02.	55	1550	B	12.06.	96	1604	B	28.10.	101
1494	Lei	15.02.		1551	Kas	16.06.	100	1610	W	05.11.	98
1495	Lei	16.02.	97	1552	Kas	17.06.	100	1612	W	07.11.	98
1496	Lei	17.02.	97	1553	Kas	18.06.	100	1615	B	13.11.	101
1497	B	18.02.	96	1554	Kas	19.06.	100	1616	B	14.11.	
1498	W	21.02.		1555	Kas	20.06.	100	1617	Bas	16.11.	100
1499	W	22.02.	97	1556	Kas	21.06.	100	1618	Bas	17.11.	100
1503	B	28.02.	55	1557	Kas	22.06.	100	1619	Bas	17.11.	
1504	B	04.03.	96	1558	Kas	23.06.	100	1620	Bas	18.11.	100
1505	K	06.03.	97	1559	Kas	24.06.	100	1621	Bas	19.11.	100
1506	Bon	06.03.		1560	Kas	25.06.	100	1622	Bas	20.11.	100
1507	Düs	07.03.	97/264	1561	Kas	26.06.	100	1623	Bas	21.11.	100
1508	Düs	07.03.		1562	Kas	27.06.	100	1624	Bas	22.11.	100
1509	K	08.03.	97	1563	Kas	28.06.	100	1625	Bas	23.11.	
1510	K	08.03.		1564	Kas	29.06.	100	1626	Bas	24.11.	
1512	B	14.03.	55	1565	Eis	02.07.	X	1627	Bas	25.11.	100
1513	Lei	15.03.		1568	S	13.09.	101	1628	B	28.11.	56
1514	Lei	16.03.	97	1569	S	14.09.	101	1629	N	01.12.	98
1515	M	17.03.	97	1570	S	15.09.	89	1630	N	01.12.	
1516	B	25.03.	96	----	S	15.09.	101	1631	N	02.12.	92
1517	B	28.03.	55	1571	S	16.09.	101/28	1632	M	03.12.	56
1518	B	01.04.	96				4	1633	M	04.12.	98
1519	B	11.04.		1572	Han	21.09.	111/III	1634	M	05.12.	56
1519a	B	12.04.	97	1574	Han	22.09.	111/III	1635	M	06.12.	
1520	M	22.04.	104a	1575	Han	23.09.	111/III	1636	S	07.12.	98
1521	B	25.04.		1576	Han	24.09.	111/III	1638	S	10.12.	
1522	B	26.04.	55	----	Han	24.09.		1639	B	12.12.	56
1522a	B	27.04.	96	1577	Han	25.09.	111/III	1640	B	13.12.	101
1523	M	01.05.	104a	----	Han	25.09.		1641	Düs	14.12.	M
1524	M	08.05.	104a	1578	Han	26.09.	111/III	1642	Düs	15.12.	98
1525	M	15.05.	104a	1579	Han	27.09.	111/III	1643	Elb	16.12.	
1526	M	18.05.		1580	Han	28.09.	111/III	1645	K	18.12.	
1527	M	19.05.	284	1581	Han	29.09.	111/III	1646	K	19.12.	
1528	M	20.05.	284	----	Han	29.09.		1647	K	25.12.	98
1529	M	21.05.	284	1582	Han	30.09.	111/III	1648	K	26.12.	101
1530	M	21.05.		1583	Han	01.10.	111/III	1649	K	27.12.	101
1531	M	21.05.		1584	Han	02.10.	111/III	1650	K	27.12.	
1532	M	22.05.	99	1585	Han	03.10.	111/III	1651	K	28.12.	101
1533	M	23.05.		1586	Han	04.10.	111/III	1652	K	29.12.	101
1534	M	24.05.		1587	B	07.10.	101	1653	B	31.12.	68c

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<b>1908</b>							
1654	B	06.01.	<b>102</b>	1725	B	24.03.	<b>102</b>
1655	B	09.01.	<b>56</b>	1726	B	26.03.	<b>56</b>
1656	Lei	10.01.		1744	Kop	07.04.	
1657	Lei	11.01.		1745	Kop	07.04.	
1658	Lei	12.01.		1746	Kop	08.04.	
1661	M	15.01.	<b>98</b>	1747	B	09.04.	<b>56</b>
1662	M	16.01.		1748	B	13.04.	<b>102</b>
1667	B	23.01.	<b>56</b>	1749	B	16.04.	<b>56</b>
-----	B	26.01.		1750	B	20.04.	<b>102</b>
1669	B	27.01.	<b>102</b>	1751	M	29.04.	<b>98</b>
1671	Wie	29.01.		1752	B	13.05.	<b>102</b>
1673	Mai	31.01.		1753	B	14.05.	<b>56</b>
1674	Wie	01.02.		1754	B	16.05.	<b>102</b>
1675	F	02.02.	<b>98</b>	1755	H	18.05.	<b>103</b>
1676	Hei	02.02.	<b>98</b>	1756	H	19.05.	<b>103</b>
1677	Man	03.02.		1757	H	20.05.	<b>103</b>
1682	S	08.02.	<b>98</b>	1758	H	21.05.	
1684	S	11.02.	<b>98</b>	1759	H	22.05.	<b>103</b>
1685	B	13.02.		1760	H	23.05.	<b>103</b>
1686	B	15.02.	<b>102</b>	1761	H	24.05.	
1687	Lei	16.02.		1762	H	25.05.	<b>103</b>
1688	Lei	17.02.		1763	H	26.05.	<b>103</b>
1689	Lei	17.02.		1764	H	27.05.	<b>103</b>
1692	Kas	20.02.		1765	H	28.05.	
1693	Kas	21.02.		1766	H	29.05.	<b>103</b>
1694	Kas	22.02.	<b>68c</b>	1767	H	30.05.	<b>103</b>
1696	Han	24.02.	<b>98</b>	1768	H	30.05.	<b>103</b>
1697	Han	25.02.		1769	H	31.05.	<b>103</b>
1698	B	27.02.		1770	B	01.06.	<b>102</b>
1699	B	29.02.	<b>102</b>	1771	B	04.06.	<b>102</b>
1700	Bre	01.03.		1772	K	07.06.	<b>98</b>
1701	H	02.03.		1773	K	09.06.	<b>98</b>
1703	Hil	04.03.	<b>111</b>	1774	Düs	10.06.	<b>108</b>
1704	Haa	05.03.	<b>111</b>	1775	B	11.06.	<b>102</b>
1705	Haa	05.03.	<b>111</b>	1776	Eis	13.06.	
1706	Haa	06.03.	<b>111</b>	1777	M	14.06.	<b>98</b>
1707	A	06.03.	<b>68c</b>	1778	M	15.06.	<b>68c</b>
1708	A	07.03.	<b>111</b>	1779	N	17.06.	<b>104</b>
1709	A	07.03.	<b>111</b>	1780	N	18.06.	<b>104</b>
1710	Rot	08.03.	<b>111</b>	1781	N	19.06.	<b>104</b>
1711	Rot	08.03.		1782	N	20.06.	<b>104</b>
1712	Nym	09.03.	<b>111</b>	1783	N	21.06.	<b>104</b>
1713	Nym	09.03.		1784	N	22.06.	<b>104</b>
1714	Nym	10.03.	<b>111</b>	1785	N	23.06.	<b>104</b>
1715	Arn	10.03.	<b>111</b>	1786	N	24.06.	<b>104</b>
1716	B	12.03.	<b>56</b>	1787	N	25.06.	<b>104</b>
1717	B	14.03.		1788	N	26.06.	<b>104</b>
1718	B	16.03.	<b>102</b>	1789	N	27.06.	<b>104</b>
1719	M	17.03.	<b>198</b>	1790	N	29.06.	<b>104</b>
1720	M	18.03.	<b>56</b>	1791	N	30.06.	<b>104</b>
1721	M	19.03.		1807	S	04.08.	<b>105</b>
1722	M	20.03.	<b>108</b>	1808	S	05.08.	<b>105</b>
				1809	S	06.08.	<b>105</b>
				1810	S	07.08.	<b>105</b>
				1811	S	08.08.	<b>105</b>
				1812	S	10.08.	<b>105</b>
				1813	S	11.08.	<b>105</b>
				1814	S	12.08.	<b>105</b>
				1815	S	13.08.	<b>105</b>
				1816	S	14.08.	<b>105</b>
				1817	S	16.08.	<b>105</b>
				1818	S	17.08.	<b>35</b>
				1823	Lei	02.09.	<b>106</b>
				1824	Lei	03.09.	<b>106</b>
				1825	Lei	04.09.	<b>106</b>
				1826	Lei	05.09.	<b>106</b>
				1827	Lei	07.09.	<b>106</b>
				1828	Lei	08.09.	<b>106</b>
				1829	Lei	09.09.	<b>106</b>
				1830	Lei	10.09.	<b>106</b>
				1831	Lei	11.09.	<b>106</b>
				1832	Lei	12.09.	<b>106</b>
				1833	Lei	13.09.	<b>106</b>
				1834	Lei	14.09.	<b>106</b>
				1835	Lei	14.09.	
				1836	Lei	14.09.	
				1841	B	15.10.	<b>57</b>
				1842	B	19.10.	<b>107</b>
				1843	B	20.10.	<b>108</b>
				1844	B	21.10.	<b>107</b>
				1845	B	22.10.	<b>324a</b>
				1846	B	22.10.	<b>57</b>
				1847	B	23.10.	<b>107</b>
				1848	B	24.10.	<b>57</b>
				1849	B	25.10.	
				1850	B	26.10.	
				1851	B	26.10.	<b>108</b>
				1852	B	26.10.	
				1853	B	26.10.	<b>107</b>
				1854	B	27.10.	<b>108</b>
				1855	B	27.10.	<b>107</b>
				1856	B	28.10.	<b>108</b>
				1857	B	29.10.	<b>107</b>
				1858	B	02.11.	<b>107</b>
				1859	Bie	03.11.	<b>264</b>
				1860	Bie	03.11.	
				1861	Han	04.11.	
				1862	Han	05.11.	
				1863	M	06.11.	
				1864	M	07.11.	
				1865	M	08.11.	<b>108</b>
				1866	B	10.11.	<b>107</b>
				1867	B	12.11.	<b>57</b>
				1868	B	13.11.	<b>108</b>
				1869	B	14.11.	<b>57</b>
				1870	B	16.11.	<b>107</b>
				1873	W	21.11.	<b>108</b>
				1875	W	23.11.	<b>108</b>
				1876	W	24.11.	
				1881	Brs	02.12.	<b>108</b>
				1883	H	05.12.	
				1884	H	06.12.	

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1885	Bre	07.12.		1952	M	07.03.	<b>109</b>	2013	Bud	02.06.	
1886	Bre	07.12.		1953	M	08.03.		2014	Bud	03.06.	<b>109</b>
1887	B	08.12.	<b>107</b>	1954	B	11.03.	<b>57</b>	2015	Bud	04.06.	<b>109</b>
1888	B	10.12.	<b>57</b>	1955	B	12.03.		2016	Bud	05.06.	<b>109</b>
1888a	B	10.12.		1956	H	14.03.		2017	Bud	06.06.	<b>109</b>
1890	S	13.12.	<b>108</b>	1957	H	15.03.		2018	Bud	07.06.	<b>109</b>
1891	S	14.12.	<b>108</b>	1961	B	20.03.	<b>57</b>	2019	Bud	08.06.	<b>109</b>
1891a	S	14.12.	<b>108</b>	1962	B	22.03.	<b>107</b>	2020	Bud	09.06.	<b>109</b>
1892	N	15.12.		1963	R	25.03.	<b>111</b>	2021	Bud	10.06.	<b>109</b>
1893	N	16.12.	<b>108</b>	1964	R	26.03.	<b>111</b>	2022	Bud	11.06.	<b>109</b>
1894	B	17.12.	<b>57</b>	1965	R	27.03.	<b>111</b>	2023	Bud	12.06.	<b>109</b>
1895	B	21.12.	<b>107</b>	1966	R	28.03.	<b>109</b>	2024	W	14.06.	<b>109</b>
1896	B	22.12.	<b>108</b>	1967	R	29.03.	<b>111</b>	2025	Brs	15.06.	<b>109</b>
1897	B	26.12.	<b>108</b>	1968	R	30.03.	<b>111</b>	2026	B	17.06.	<b>107/89</b>
1898	B	28.12.		1969	R	31.03.	<b>109</b>	2027	B	18.06.	
				1969a	Mls	05.04.	<b>284</b>	2029	Kas	24.06.	<b>112</b>
				1970	Mls	06.04.	<b>109</b>	2030	Kas	25.06.	<b>112</b>
<b>1909</b>				1971	K	10.04.	<b>109</b>	2031	Kas	26.06.	<b>112</b>
				1972	K	11.04.	<b>109</b>	2032	Kas	27.06.	<b>112</b>
1899	B	01.01.	<b>107</b>	1973	Düs	12.04.	<b>110</b>	2033	Kas	28.06.	<b>112</b>
1900	M	06.01.		1974	Düs	12.04.	<b>110</b>	2034	Kas	29.06.	<b>112</b>
1901	M	07.01.		1975	Düs	13.04.	<b>110</b>	2035	Kas	30.06.	<b>112</b>
1902	M	08.01.		1976	Düs	13.04.	<b>110</b>	2036	Kas	01.07.	<b>112</b>
1902a	M	08.01.		1977	Düs	14.04.	<b>110</b>	2037	Kas	02.07.	<b>112</b>
1905	B	12.01.	<b>107</b>	1978	Düs	15.04.	<b>110</b>	2038	Kas	03.07.	<b>112</b>
1906	B	14.01.	<b>57</b>	1979	Düs	16.04.	<b>110</b>	2039	Kas	04.07.	
1907	Pfo	17.01.	<b>108</b>	1980	Düs	17.04.	<b>110</b>	2040	Kas	04.07.	<b>112</b>
1908	Pfo	17.01.		1981	Düs	18.04.	<b>110</b>	2041	Kas	05.07.	<b>112</b>
1909	Kar	18.01.	<b>108</b>	1982	Düs	18.04.	<b>110</b>	2042	Kas	06.07.	<b>112</b>
1910	Kar	19.01.		1983	Düs	19.04.		2043	Kas	07.07.	<b>112</b>
1911	Hei	20.01.		1985	Düs	21.04.	<b>110</b>	2044	M	23.08.	<b>113</b>
1912	Hei	21.01.	<b>109</b>	1986	Düs	22.04.	<b>110</b>	2045	M	24.08.	<b>113</b>
1913	Hei	21.01.	<b>68c</b>	1987	Bon	23.04.		2046	M	25.08.	<b>113</b>
1919	B	26.01.	<b>107</b>	1988	Kob	24.04.		2047	M	26.08.	<b>113</b>
1920	B	28.01.	<b>57</b>	1991	B	27.04.	<b>107</b>	2048	M	27.08.	<b>113</b>
1926	Bas	03.02.	<b>109</b>	1992	B	29.04.	<b>57</b>	2049	M	28.08.	<b>113</b>
1927	Bas	03.02.		1993	B	01.05.	<b>57</b>	2050	M	28.08.	<b>113</b>
1928	Bas	04.02.		1994	B	03.05.	<b>107</b>	2051	M	29.08.	<b>113</b>
1931	S	07.02.	<b>107</b>	1995	B	05.05.	<b>284</b>	2052	M	30.08.	<b>113</b>
1932	S	08.02.		1996	B	06.05.	<b>57</b>	2053	M	31.08.	<b>113</b>
1933	S	09.02.		1997	Osl	09.05.	<b>104a</b>	2054	Bas	15.09.	<b>114</b>
1934	B	11.02.	<b>57</b>	1998	Osl	10.05.	<b>104a</b>	2055	Bas	16.09.	<b>114</b>
1935	N	13.02.	<b>(B57)</b>	1999	Osl	11.05.	<b>104a</b>	2056	Bas	17.09.	<b>114</b>
1936	N	14.02.		2000	Osl	12.05.	<b>104a</b>	2057	Bas	18.09.	<b>114</b>
1937	B	15.02.	<b>107</b>	2001	Osl	13.05.	<b>104a</b>	2058	Bas	19.09.	<b>114</b>
-----	B	15.02.	<b>109</b>	2002	Osl	14.05.	<b>104a</b>	2059	Bas	19.09.	
1938	B	18.02.	<b>57</b>	2003	Osl	15.05.	<b>104a</b>	2060	Bas	20.09.	<b>114</b>
1939	Lei	19.02.	<b>109</b>	2004	Osl	16.05.	<b>109</b>	2061	Bas	21.09.	<b>114</b>
1940	Lei	20.02.	<b>109</b>	2005	Osl	17.05.	<b>104a</b>	2062	Bas	22.09.	<b>68c</b>
1945	Kas	25.02.		2006	Osl	18.05.	<b>104a</b>	2063	Bas	23.09.	<b>68c</b>
1946	Kas	26.02.		2007	Osl	19.05.	<b>104a</b>	2064	Bas	24.09.	<b>114</b>
1947	K	27.02.		2008	Osl	20.05.	<b>104a</b>	2065	Bas	25.09.	<b>114</b>
1948	Elb	28.02.		2009	Osl	21.05.	<b>104a</b>	2066	Bas	26.09.	<b>114</b>
1949	Elb	28.02.		2010	B	25.05.	<b>109</b>	2069	B	11.10.	<b>117</b>
1950	B	04.03.	<b>57</b>	2011	Bud	30.05.		2070	B	14.10.	<b>58</b>
1951	M	06.03.		2012	Bud	31.05.	<b>109</b>	2071	B	18.10.	<b>117</b>

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2072	B	21.10.	<b>(B81)</b>	2139	Sto	11.01.	<b>117a</b>	2209	W	31.03.	<b>119</b>
2073	B	22.10.	<b>58</b>	2140	Sto	12.01.	<b>117a</b>	2214	R	11.04.	<b>118</b>
2074	B	23.10.	<b>115</b>	2141	Sto	12.01.	<b>117a</b>	2215	R	12.04.	<b>118</b>
2075	B	24.10.		2142	Sto	13.01.	<b>117a</b>	2216	R	13.04.	<b>118</b>
2076	B	25.10.	<b>68c</b>	2143	Sto	14.01.	<b>117a</b>	2217	R	14.04.	
2077	B	25.10.	<b>115</b>	2144	Sto	15.01.	<b>117a</b>	2217a	Pal	18.04.	<b>118</b>
2078	B	25.10.	<b>116</b>	2147	B	20.01.	<b>59</b>	2219	B	28.04.	<b>59</b>
2079	B	26.10.	<b>115</b>	2148	Str	23.01.	<b>125</b>	2220	B	02.05.	<b>116</b>
2080	B	26.10.		2149	Str	23.01.	<b>272</b>	2221	B	05.05.	<b>59</b>
2081	B	27.10.	<b>115</b>	2151	Kar	25.01.	<b>118</b>	2222	B	08.05.	<b>116</b>
2082	B	27.10.		2153	Hei	27.01.	<b>118</b>	2224	Han	10.05.	<b>118</b>
2083	B	28.10.	<b>271</b>	2155	Hei	29.01.		2226	B	12.05.	<b>59</b>
2084	B	28.10.	<b>58</b>	2156	Pfo	30.01.	<b>118</b>	2227	Bre	13.05.	
2085	B	29.10.	<b>(B81)</b>	2157	Pfo	30.01.		2228	H	15.05.	<b>118</b>
2086	B	02.11.	<b>117</b>	2158	B	02.02.	<b>116</b>	2229	H	16.05.	<b>120</b>
2091	Bre	06.11.		2159	B	03.02.	<b>59</b>	2230	H	17.05.	<b>120</b>
2095	B	09.11.	<b>117</b>	2160	Kas	05.02.		2231	H	18.05.	<b>120</b>
2096	B	11.11.	<b>58</b>	2161	Kas	06.02.	<b>118</b>	2232	H	19.05.	<b>120</b>
2097	S	13.11.	<b>117</b>	2162	B	08.02.	<b>116</b>	2233	H	20.05.	<b>120</b>
2098	S	14.11.	<b>117</b>	2163	B	10.02.	<b>59</b>	2234	H	21.05.	<b>120</b>
2099	S	15.11.		2167	F	13.02		2235	H	22.05.	<b>120</b>
2100	S	15.11.		2168	Wie	14.02.		2236	H	24.05.	<b>69b</b>
2102	Ber	17.11.		2169	Wie	14.02.		2237	H	25.05.	<b>120</b>
2103	Ber	18.11.		2171	B	17.02.	<b>59</b>	2238	H	26.05.	<b>120</b>
2104	Z	19.11.	<b>117</b>	2172	Düs	19.02.	<b>69b</b>	2239	H	26.05.	<b>125</b>
2106	Gal	21.11.	<b>108</b>	2173	Düs	20.02.	<b>118</b>	2240	H	27.05.	<b>120</b>
2108	B	23.11.	<b>117</b>	2174	Düs	20.02.		2241	H	28.05.	<b>120</b>
2109	B	25.11.	<b>58</b>	2177	K	23.02.		-----	Kop	01.06.	
2110	Lei	28.11.	<b>68c</b>	2178	K	24.02.		2242	Kop	02.06.	<b>125</b>
2111	Lei	29.11.	<b>68c</b>	2179	K	25.02.		2244	Kop	04.06.	<b>125</b>
2114	B	02.12.	<b>58</b>	2180	Elb	26.02.		2245	Kop	05.06.	<b>125</b>
2115	M	04.12.	<b>117</b>	2181	Elb	26.02.		2246	Osl	07.06.	<b>121</b>
2116	M	05.12.	<b>58</b>	2182	K	27.02.	<b>118</b>	2247	Osl	08.06.	<b>121</b>
2117	M	06.12.	<b>68c</b>	2183	Es	28.02.		2248	Osl	09.06.	<b>121</b>
2118	M	07.12.	<b>117</b>	2184	B	03.03.	<b>59</b>	2249	Osl	10.06.	<b>121</b>
2119	B	09.12.	<b>58</b>	2185	S	05.03.	<b>118</b>	2250	Osl	11.06.	<b>121</b>
2120	N	12.12.		2186	S	06.03.	<b>118</b>	2251	Osl	12.06.	<b>121</b>
2121	N	13.12.		2187	S	07.03.		2252	Osl	12.06.	<b>121</b>
2125	Brs	17.12.		2188	S	08.03.		2255	Osl	14.06.	<b>121</b>
2127	B	21.12.	<b>117</b>	2189	B	09.03.	<b>116</b>	2256	Osl	15.06.	<b>121</b>
2128	B	22.12.	<b>116</b>	2190	B	10.03.	<b>59</b>	2257	Osl	16.06.	<b>121</b>
2129	B	26.12.	<b>117</b>	2191	M	12.03.		2258	Osl	17.06.	<b>121</b>
				2192	M	13.03.	<b>118</b>	2259	M	16.08.	<b>122</b>
				2193	M	14.03.	<b>58</b>	2260	M	17.08.	<b>122</b>
				2194	M	15.03.	<b>118</b>	2261	M	18.08.	<b>122</b>
<b>1910</b>				2197	W	19.03.	<b>119</b>	2262	M	19.08.	<b>122</b>
2130	Sto	02.01.		2198	W	21.03.	<b>119</b>	2263	M	20.08.	<b>122</b>
2131	Sto	03.01.	<b>117a</b>	2199	W	22.03.	<b>119</b>	2264	M	21.08.	<b>122</b>
2132	Sto	04.01.	<b>117a</b>	2200	W	23.03.	<b>119</b>	2265	M	22.08.	<b>122</b>
2133	Sto	05.01.	<b>117a</b>	2201	W	24.03.	<b>119</b>	2266	M	23.08.	<b>122</b>
2134	Sto	06.01.	<b>117a</b>	2202	W	25.03.	<b>119</b>	2267	M	24.08.	<b>122</b>
2135	Sto	07.01.	<b>117a</b>	2203	W	26.03.	<b>119</b>	2268	M	25.08.	<b>122</b>
2136	Sto	08.01.	<b>117a</b>	2205	W	28.03.	<b>119</b>	2269	M	25.08.	<b>122</b>
2137	Sto	09.01.	<b>117a</b>	2206	W	28.03.	<b>119</b>	2270	M	26.08.	<b>122</b>
2138	Sto	10.01.	<b>117a</b>	2207	W	29.03.	<b>119</b>	2271	M	26.08.	<b>125</b>
				2208	W	30.03.	<b>119</b>	2272	Ber	01.09.	<b>123</b>

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2273	Ber	02.09.	<b>123</b>	2340	S	31.12.	<b>126</b>	2404	Pra	23.03.	<b>128</b>
2274	Ber	03.09.	<b>123</b>					2405	Pra	24.03.	<b>128</b>
2275	Ber	04.09.	<b>123</b>	<b>1911</b>				2406	Pra	25.03.	<b>69a</b>
2276	Ber	05.09.	<b>123</b>					2407	Pra	26.03.	<b>128</b>
2277	Ber	06.09.	<b>123</b>	2341	S	01.01.	<b>126</b>	2408	Pra	27.03.	<b>128</b>
2278	Ber	07.09.	<b>123</b>	2342	S	02.01.		2409	Pra	28.03.	<b>128</b>
2279	Ber	08.09.	<b>123</b>	2343	S	03.01.	<b>284</b>	2410	Pra	28.03.	<b>127</b>
2280	Ber	09.09.	<b>123</b>	2344	S	03.01.		2412	Bol	08.04.	<b>35</b>
2281	Ber	10.09.	<b>123</b>	2346	Man	05.01.	<b>127</b>	2412a	Bol	08.04.	<b>35</b>
2282	Ber	11.09.	<b>123</b>	2348	Wie	07.01.	<b>127</b>	2413	M	03.05.	<b>127</b>
2283	Ber	12.09.	<b>123</b>	2350	F	08.01.	<b>127</b>	2419	Lin	31.05.	<b>69b</b>
2286	Bas	17.09.	<b>125</b>	2351	F	08.01.		2420	Lin	31.05.	
2287	S	09.10.		2352	F	09.01.		2421	Kop	05.06.	<b>127</b>
2288	B	17.10.	<b>124</b>	2353	F	09.01.	<b>68c</b>	2425	B	10.06.	<b>124</b>
2289	B	20.10.	<b>60</b>	2354	B	12.01.	<b>60</b>	2426	W	14.06.	<b>127</b>
2290	B	24.10.	<b>124</b>	2355	B	16.01.	<b>124</b>	2427	M	18.08.	<b>129</b>
2291	B	27.10.	<b>60</b>	2356	B	19.01.	<b>60</b>	2428	M	19.08.	<b>129</b>
2292	B	30.10.		2361	B	26.01.	<b>60</b>	2429	M	20.08.	<b>129</b>
2293	B	31.10.	<b>125</b>	2363	K	29.01.	<b>130</b>	2430	M	21.08.	<b>129</b>
2294	B	31.10.	<b>125</b>	2364	K	30.01.	<b>69e</b>	2432	M	22.08.	<b>129</b>
2295	B	31.10.		2365	K	31.01.	<b>69e</b>	2433	M	23.08.	<b>129</b>
2296	B	01.11.	<b>115</b>	2366	Bon	01.02.		2434	M	24.08.	<b>129</b>
2297	B	02.11.	<b>115</b>	2367	Bon	01.02.		2435	M	25.08.	<b>129</b>
2299	B	03.11.	<b>115</b>	2368	Kob	02.02.	<b>124</b>	2436	M	26.08.	<b>129</b>
2300	B	04.11.	<b>115</b>	2369	Kob	03.02.		2437	M	27.08.	<b>129</b>
2301	B	07.11.	<b>124</b>	2370	Elb	04.02.		2439	M	28.08.	<b>129</b>
2302	B	10.11.	<b>60</b>	2371	Elb	05.02.	<b>69b</b>	2440	Lug	17.09.	<b>130</b>
2303	N	12.11.	<b>(B45)</b>	2372	Düs	06.02.	<b>69b</b>	2441	Loc	19.09.	<b>130</b>
2304	N	13.11.	<b>125</b>	2373	Düs	06.02.		2442	Mld	21.09.	<b>130</b>
2307	B	17.11.	<b>60</b>	2374	B	09.02.	<b>60</b>	2443	Neu	27.09.	<b>130</b>
2308	Dd	18.11.	<b>69c</b>	2375	M	11.02.	<b>127</b>	2444	Neu	28.09.	<b>130</b>
2310	Lei	21.11.	<b>125</b>	2376	M	12.02.	<b>69b</b>	2446	Bas	01.10.	<b>130</b>
2313	B	24.11.	<b>60</b>	2377	M	13.02.	<b>69b</b>	2447	Kar	04.10.	<b>131</b>
2314	Bre	26.11.	<b>125</b>	2378	M	14.02.		2448	Kar	05.10.	<b>131</b>
2315	Bre	27.11.	<b>69b</b>	2379	B	16.02.	<b>60</b>	2449	Kar	06.10.	<b>131</b>
2316	H	28.11.	<b>69d</b>	2380	Str	18.02.	<b>69c</b>	2450	Kar	07.10.	<b>131</b>
2317	H	29.11.		2381	Str	19.02.		2451	Kar	08.10.	<b>131</b>
2318	Kas	02.12.		2384	Bas	22.02.		2452	Kar	09.10.	<b>131</b>
2319	Kas	03.12.	<b>69d</b>	2385	Bas	23.02.	<b>127</b>	2453	Kar	10.10.	<b>131</b>
2323	B	06.12.	<b>124</b>	2386	Z	24.02.	<b>69a</b>	2454	Kar	11.10.	<b>131</b>
2324	B	08.12.	<b>60</b>	2387	Z	25.02.	<b>127</b>	2455	Kar	12.10.	<b>131</b>
2325	M	09.12.	<b>69e</b>	2388	Gal	26.02.	<b>127</b>	2456	Kar	13.10.	<b>131</b>
2326	M	10.12.		2389	B	28.02.	<b>124</b>	2457	Kar	14.10.	<b>131</b>
2327	M	11.12.	<b>125</b>	2390	B	02.03.	<b>60</b>	2458	S	15.10.	<b>284</b>
2328	M	12.12.	<b>124</b>	2391	B	03.03.	<b>127</b>	2459	S	15.10.	<b>284</b>
2329	B	15.12.	<b>60</b>	2392	Han	04.03.	<b>(B54)</b>	2460	S	16.10.	<b>284</b>
2330	Han	17.12.		2393	Han	05.03.	<b>69d</b>	2461	B	19.10.	<b>61</b>
2331	Han	18.12.	<b>124</b>	2394	Bie	06.03.	<b>127</b>	2462	B	23.10.	<b>133</b>
2331a	Han	18.12.	<b>124</b>	2396	B	07.03.	<b>124</b>	2463	B	26.10.	<b>61</b>
2332	B	19.12.	<b>124</b>	2397	B	09.03.	<b>60</b>	2464	B	31.10.	<b>132</b>
2333	B	22.12.	<b>125</b>	2398	B	13.03.	<b>124</b>	2465	Lei	04.11.	<b>130</b>
2334	S	27.12.	<b>125</b>	2399	B	16.03.	<b>60</b>	2466	Lei	05.11.	<b>130</b>
2335	S	27.12.	<b>126</b>	2400	Pra	19.03.	<b>69a</b>	2468	B	07.11.	<b>132</b>
2336	S	28.12.	<b>126</b>	2401	Pra	20.03.	<b>128</b>	2469	B	09.11.	<b>61</b>
2337	S	29.12.	<b>126</b>	2402	Pra	21.03.	<b>128</b>	2473	B	14.11.	<b>132</b>
2338	S	30.12.	<b>126</b>	2403	Pra	22.03.	<b>128</b>	2474	B	16.11.	<b>61</b>

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2475	M	17.11.	<b>69d</b>	2530	Kas	28.01.	<b>69d</b>	2596	M	17.05.	<b>69e</b>
2476	M	18.11.	<b>130</b>	2531	Kas	29.01.	<b>130</b>	2597	B	20.05.	<b>133</b>
2477	M	19.11.	<b>68c</b>	2532	B	30.01.	<b>135</b>	2598	Kop	23.05.	<b>155</b>
2478	M	20.11.	<b>130</b>	2533	B	01.02.	<b>61</b>	2599	Kop	24.05.	<b>155</b>
2479	B	21.11.	<b>132</b>	2534	Brs	03.02.	<b>143</b>	2600	Nor	28.05.	<b>155</b>
2480	B	23.11.	<b>61</b>	2536	W	06.02.	<b>69d</b>	2601	Nor	29.05.	<b>155</b>
2481	Tüb	25.11.		2537	W	07.02.	<b>69d</b>	2602	Nor	30.05.	<b>155</b>
2483	S	27.11.	<b>69e</b>	2538	W	08.02.	<b>130</b>	2603	Osl	02.06.	<b>137</b>
2484	S	28.11.	<b>130</b>	2539	W	09.02.	<b>130</b>	2604	Osl	03.06.	
2485	S	29.11.	<b>69e</b>	2544	B	15.02.	<b>61</b>	2605	Osl	04.06.	<b>137</b>
2486	Hdh	30.11.	<b>127</b>	2545	S	19.02.	<b>69d</b>	2606	Osl	05.06.	<b>137</b>
-----	N	01.12.	<b>69c</b>	2546	S	20.02.	<b>135</b>	2607	Osl	06.06.	<b>137</b>
2487	N	02.12.	<b>130</b>	2547	S	21.02.	<b>135</b>	2608	Osl	07.06.	<b>137</b>
2489	N	03.12.	<b>130</b>	2548	S	21.02.		2609	Osl	08.06.	<b>137</b>
2490	B	05.12.	<b>132</b>	2549	S	21.02.		2610	Osl	09.06.	<b>137</b>
2491	B	07.12.	<b>61</b>	2550	S	22.02.	<b>69c</b>	2611	Osl	10.06.	<b>137</b>
2492	B	10.12.		2551	M	24.02.	<b>69d</b>	2612	Osl	11.06.	<b>137</b>
2494	B	12.12.	<b>286</b>	2552	M	25.02.	<b>143</b>	2613	Osl	12.06.	<b>137</b>
2495	B	12.12.	<b>115</b>	2553	M	26.02.	<b>69d</b>	2614	Osl	12.06.	
2496	B	13.12.	<b>115</b>	2554	M	27.02.	<b>143</b>	2615	H	17.06.	<b>130</b>
2497	B	14.12.	<b>264</b>	2555	B	29.02.	<b>61</b>	2616	B	18.06.	<b>133</b>
2498	B	14.12.	<b>61</b>	2556	B	05.03.	<b>135</b>	2617	B	20.06.	<b>133</b>
2499	B	15.12.	<b>264</b>	2559	F	10.03.		2618	M	25.08.	<b>138</b>
2500	B	15.12.		2560	F	11.03.		2619	M	26.08.	<b>138</b>
2501	B	15.12.	<b>115</b>	2561	B	14.03.	<b>61</b>	2620	M	27.08.	<b>138</b>
2502	B	16.12.	<b>115</b>	2562	B	19.03.	<b>133</b>	2621	M	28.08.	<b>138</b>
2503	B	17.12.	<b>272</b>	2563	B	21.03.	<b>61</b>	2622	M	29.08.	<b>138</b>
2504	B	19.12.	<b>127</b>	2564	B	26.03.	<b>133</b>	2623	M	30.08.	<b>138</b>
2505	B	21.12.	<b>127</b>	2565	B	28.03.	<b>61</b>	2624	M	30.08.	<b>138</b>
2506	Han	26.12.	<b>127</b>	2566	Hel	03.04.	<b>136</b>	2625	M	31.08.	<b>138</b>
2507	Han	27.12.	<b>134</b>	2567	Hel	04.04.	<b>136</b>	2626	Bas	15.09.	<b>139</b>
2508	Han	28.12.	<b>134</b>	2568	Hel	05.04.	<b>136</b>	2627	Bas	16.09.	<b>139</b>
2509	Han	29.12.	<b>134</b>	2569	Hel	06.04.	<b>136</b>	2628	Bas	17.09.	<b>139</b>
2511	Han	30.12.	<b>134</b>	2570	Hel	07.04.	<b>136</b>	2629	Bas	18.09.	<b>139</b>
2512	Han	31.12.	<b>134</b>	2571	Hel	08.04.	<b>136</b>	2630	Bas	19.09.	<b>139</b>
				2572	Hel	09.04.	<b>158</b>	2631	Bas	20.09.	<b>139</b>
				2573	Hel	10.04.	<b>136</b>	2632	Bas	21.09.	
<b>1912</b>				2574	Hel	11.04.	<b>136</b>	2633	Bas	21.09.	<b>139</b>
				2575	Hel	11.04.	<b>133</b>	2634	Bas	22.09.	<b>139</b>
2513	Han	01.01.	<b>158</b>	2576	Hel	12.04.	<b>136</b>	2635	Bas	23.09.	<b>139</b>
2514	Han	01.01.	<b>134</b>	2577	Hel	13.04.	<b>136</b>	2636	Bas	24.09.	<b>139</b>
2515	Han	02.01.	<b>69d</b>	2578	Hel	14.04.	<b>136</b>	2637	Bas	25.09.	<b>69e</b>
2516	B	04.01.	<b>61</b>	2579	Sto	16.04.	<b>143</b>	2638	Bas	26.09.	<b>69e</b>
2517	M	08.01.	<b>69e</b>	2580	Sto	17.04.	<b>143</b>	2639	Mld	26.10.	<b>140</b>
2518	M	09.01.	<b>130</b>	2581	Sto	18.04.		2640	Mld	27.10.	<b>140</b>
2519	M	10.01.	<b>69e</b>	2582	Sto	19.04.		2641	B	31.10.	<b>62</b>
2520	M	11.01.	<b>143</b>	2583	B	23.04.	<b>133</b>	2642	W	03.11.	<b>140</b>
2521	Gal	12.01.		2587	B	02.05.	<b>133</b>	2643	B	05.11.	<b>141</b>
2522	Win	13.01.	<b>68c</b>	2588	Düs	05.05.	<b>130</b>	2644	B	07.11.	<b>62</b>
2523	Win	14.01.	<b>143</b>	2589	Düs	05.05.		2645	B	12.11.	
2524	Z	15.01.	<b>143</b>	2590	K	06.05.	<b>143</b>	2646	B	14.11.	<b>62</b>
2525	Z	16.01.		2591	K	06.05.	<b>69c</b>	2647	H	16.11.	<b>69c</b>
2526	B	18.01.	<b>61</b>	2592	K	07.05.	<b>143</b>	2649	Han	18.11.	<b>140</b>
2527	B	23.01.	<b>135</b>	2593	K	08.05.	<b>143</b>	2650	Han	19.11.	
2528	B	25.01.	<b>61</b>	2594	B	14.05.	<b>133</b>	2651	B	20.11.	<b>141</b>
2529	Kas	27.01.	<b>130</b>	2595	M	16.05.	<b>143</b>	2652	B	21.11.	<b>62</b>







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<b>1915</b>				3051 Bas 10.04.	<b>288</b>	-----	D	23.08.	<b>277a</b>		
				3052 D 11.04.	<b>272</b>	-----	D	24.08.	<b>277a</b>		
				3053 B 15.04.		-----	D	25.08.	<b>277a</b>		
2999	D	01.01.	<b>275/ 291</b>	3054 B 16.04.	<b>64</b>	-----	D	26.08.	<b>277a</b>		
3000	D	02.01.	<b>275</b>	3055 B 20.04.	<b>157</b>	3100	D	26.08.			
3001	D	03.01.	<b>275</b>	3056 B 22.04.	<b>64</b>	3101	D	27.08.	<b>163</b>		
3002	D	04.01.	<b>275</b>	3057 B 23.04.	<b>64</b>	-----	D	27.08.	<b>277a</b>		
3003	D	09.01.	<b>161</b>	3058 D 01.05.	<b>161</b>	3102	D	28.08.	<b>163</b>		
3004	Bas	10.01.	<b>261</b>	3059 D 02.05.	<b>161</b>	-----	D	28.08.	<b>277a</b>		
3005	D	10.01.	<b>161</b>	3060 W 06.05.		3103	D	29.08.	<b>163</b>		
3006	B	14.01.	<b>64</b>	3061 W 07.05.	<b>159</b>	3104	D	30.08.	<b>163</b>		
3007	B	15.01.	<b>64</b>	3062 W 08.05.		-----	D	30.08.	<b>277a</b>		
3008	B	17.01.	<b>157</b>	3063 W 09.05.	<b>159</b>	-----	D	31.08.	<b>277a</b>		
3009	B	19.01.	<b>157</b>	3064 Pra 13.05.	<b>159</b>	-----	D	01.09.	<b>277a</b>		
3010	B	26.01.	<b>157</b>	3065 Pra 14.05.		-----	D	02.09.	<b>277a</b>		
3011	D	30.01.	<b>161</b>	3066 Pra 15.05.	<b>159</b>	-----	D	03.09.	<b>277a</b>		
3012	Z	31.01.	<b>261</b>	3067 Lin 17.05.		3105	D	04.09.	<b>163</b>		
3013	Z	31.01.	<b>159</b>	3068 Lin 18.05.	<b>159</b>	-----	D	04.09.	<b>277a</b>		
3014	D	02.02.	<b>161</b>	3069 D 22.05.	<b>272</b>	3106	D	05.09.	<b>163</b>		
3015	Bas	05.02.	<b>261</b>	3070 D 23.05.	<b>162</b>	3107	D	06.09.	<b>163</b>		
3016	D	05.02.	<b>161</b>	3071 D 24.05.	<b>162</b>	-----	D	06.09.	<b>277a</b>		
3017	D	06.02.	<b>161</b>	3072 D 29.05.	<b>162</b>	-----	D	07.09.	<b>277a</b>		
3018	D	07.02.	<b>161</b>	3073 D 30.05.	<b>162/ 272</b>	-----	D	08.09.	<b>277a</b>		
3019	S	13.02.	<b>174b</b>	3074 D 03.06.	<b>162</b>	3108	D	10.09.	<b>253</b>		
3020	S	14.02.	<b>174b</b>	3075 B 10.06.	<b>157</b>	-----	D	10.09.	<b>277a</b>		
3021	S	15.02.		3076 Elb 13.06.	<b>159</b>	3109	D	11.09.	<b>253</b>		
3022	S	16.02.	<b>281</b>	3077 Elb 14.06.		-----	D	11.09.	<b>277a</b>		
3023	S	16.02.		3078 Düs 15.06.	<b>159</b>	3110	D	12.09.			
3024	Han	18.02.		3079 Düs 16.06.		3111	D	12.09.			
3025	Han	19.02.	<b>159</b>	3080 Düs 17.06.	<b>159</b>	3112	D	12.09.	<b>253</b>		
3026	Bre	20.02.		3081 K 18.06.		3113	D	13.09.			
3027	Bre	21.02.	<b>159</b>	3082 K 19.06.	<b>159</b>	3114	D	13.09.	<b>253</b>		
3028	B	22.02.	<b>157</b>	3083 B 22.06.	<b>157</b>	3115	D	14.09.			
3029	B	25.02.	<b>64</b>	3084 B 06.07.	<b>157</b>	3116	D	14.09.	<b>253</b>		
3030	B	26.02.	<b>64</b>	3085 D 17.07.	<b>162</b>	3117	D	15.09.			
3031	B	02.03.	<b>157</b>	3086 D 18.07.	<b>162</b>	3118	D	15.09.	<b>253</b>		
3032	B	04.03.	<b>64</b>	3087 D 24.07.	<b>162</b>	3119	D	16.09.			
3033	B	05.03.		3088 D 25.07.	<b>162</b>	3120	D	16.09.	<b>253</b>		
3034	Lei	06.03.		3089 D 31.07.	<b>162</b>	3121	D	17.09.			
3035	Lei	07.03.	<b>159</b>	3090 D 01.08.	<b>162</b>	3122	D	17.09.	<b>164</b>		
3036	B	09.03.	<b>157</b>	3091 D 07.08.	<b>162</b>	3123	D	18.09.	<b>164</b>		
3037	N	11.03.		3092 D 08.08.	<b>162</b>	3124	D	19.09.	<b>164</b>		
3038	N	12.03.	<b>64</b>	3093 D 14.08.	<b>272</b>	3125	D	20.09.	<b>164</b>		
3039	N	13.03.	<b>159</b>	3094 D 15.08.	<b>272</b>	3127	D	25.09.	<b>261</b>		
3040	N	14.03.	<b>159</b>	3094a D 15.08.	<b>261</b>	3128	D	26.09.	<b>164</b>		
3041	B	16.03.	<b>157</b>	3095 D 16.08.	<b>272</b>	3129	D	27.09.	<b>164</b>		
3042	M	21.03.		-----	D	18.08.	<b>277a</b>	3130	D	02.10.	<b>164</b>
3043	M	22.03.		-----	D	19.08.	<b>277a</b>	3130a	D	03.10.	<b>281</b>
3044	M	23.03.	<b>174a</b>	3096 D 20.08.	<b>163</b>	3131	D	03.10.			
3045	D	27.03.	<b>161</b>	-----	D	20.08.	<b>277a</b>	3131a	D	04.10.	<b>164</b>
3046	D	28.03.	<b>161</b>	3097 D 21.08.	<b>253</b>	3132	D	09.10.	<b>164</b>		
3047	D	02.04.	<b>161</b>	-----	D	21.08.	<b>277a</b>	3133	D	10.10.	<b>254</b>
3048	D	03.04.	<b>161</b>	3098 D 22.08.	<b>253</b>	3134	D	11.10.	<b>254</b>		
3049	D	04.04.	<b>272</b>	3099 D 23.08.	<b>163</b>	3135	D	16.10.	<b>254</b>		
3050	Bas	09.04.		-----	D	23.08.	<b>277a</b>	3136	D	17.10.	<b>254</b>

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3137	D	18.10.	<b>254</b>	3186	B	25.01.	<b>166</b>	3241	D	06.08.	<b>170</b>
3138	D	19.10.	<b>254</b>	3187	B	27.01.	<b>166</b>	3242	D	07.08.	<b>170</b>
3139	D	22.10.	<b>254</b>	3188	B	30.01.	<b>166</b>	3243	D	12.08.	<b>170</b>
3140	D	23.10.	<b>254</b>	3189	B	01.02.	<b>166</b>	3244	D	13.08.	<b>170</b>
3141	D	24.10.	<b>254</b>	3190	B	03.02.	<b>65</b>	3245	D	15.08.	<b>170</b>
3142	D	25.10.	<b>254</b>	3191	B	04.02.	<b>65</b>	3246	D	19.08.	<b>272</b>
3143	D	31.10.	<b>254</b>	3192	B	08.02.	<b>166</b>	3247	D	20.08.	<b>272</b>
3144	D	01.11.	<b>254</b>	3193	B	10.02.	<b>65</b>	3248	D	21.08.	<b>170</b>
3145	D	07.11.	<b>254</b>	3194	B	11.02.	<b>65</b>	3249	D	26.08.	<b>170</b>
3146	B	16.11.	<b>157a</b>	3195	B	13.02.	<b>167</b>	3250	D	27.08.	<b>170</b>
3147	B	18.11.	<b>157a</b>	3196	H	15.02.		3251	D	28.08.	<b>170</b>
3148	B	20.11.	<b>157a</b>	3197	H	16.02.	<b>168</b>	3252	D	02.09.	<b>170</b>
3149	Ulm	22.11.	<b>261</b>	3198	Kas	18.02.	<b>168</b>	3253	D	03.09.	<b>170</b>
3150	S	22.11.	<b>174b</b>	3199	Kas	19.02.		3254	D	04.09.	<b>272</b>
3151	S	23.11.	<b>174b</b>	3200	Lei	21.02.		3255	D	09.09.	<b>272</b>
3152	S	24.11.	<b>174b</b>	3201	Lei	22.02.	<b>168</b>	3256	D	10.09.	<b>272</b>
3153	S	25.11.		3202	B	25.02.	<b>65</b>	3257	D	11.09.	<b>272</b>
3154	S	26.11.	<b>281</b>	3203	B	26.02.	<b>65</b>	3258	D	16.09.	<b>171</b>
3155	S	26.11.		3204	Han	29.02.		3259	D	17.09.	<b>171</b>
3156	M	28.11.	<b>64</b>	3205	Han	01.03.	<b>168</b>	3260	D	18.09.	<b>171</b>
3157	M	29.11.	<b>174a</b>	3205a	Bre	02.03.		3261	D	20.09.	<b>288</b>
3158	M	29.11.	<b>261</b>	3206	Bre	03.03.	<b>168</b>	3261a	D	20.09.	
3159	M	29.11.		3207	B	07.03.	<b>167</b>	3262	D	23.09.	<b>171</b>
3160	B	02.12.	<b>65</b>	3208	S	12.03.	<b>174b</b>	3263	D	24.09.	
3161	B	03.12.	<b>65</b>	3209	S	13.03.		3264	D	24.09.	<b>171</b>
3162	B	07.12.	<b>157a</b>	3210	S	14.03.		3265	D	25.09.	<b>171</b>
3163	B	09.12.	<b>65</b>	3211	S	15.03.	<b>174b</b>	3266	D	30.09.	<b>273</b>
3164	B	10.12.	<b>65</b>	3212	M	17.03.		-----	D	30.09.	<b>171</b>
3165	B	14.12.	<b>157a</b>	3213	M	18.03.	<b>174a</b>	3267	D	01.10.	<b>171</b>
3165a	B	14.12.	<b>261</b>	3214	M	19.03.		3268	D	02.10.	<b>171</b>
3166	B	16.12.	<b>65</b>	3215	M	20.03.	<b>174a</b>	3269	Bas	04.10.	
3167	B	19.12.	<b>157a</b>	3216	B	23.03.	<b>65</b>	3270	Bas	06.10.	
-----	B	19.12.	<b>165</b>	3217	B	24.03.	<b>65</b>	3271	D	07.10.	<b>171</b>
3168	B	21.12.	<b>157a</b>	3218	B	28.03.	<b>167</b>	3272	D	08.10.	<b>292</b>
3169	D	26.12.	<b>165/ 274</b>	3219	B	04.04.	<b>167</b>	3273	Z	09.10.	
				3220	B	11.04.	<b>167</b>	3274	Z	10.10.	<b>168</b>
3170	D	27.12.		3221	B	13.04.	<b>65</b>	3275	D	14.10.	<b>171</b>
3171	D	27.12.	<b>165</b>	3222	B	15.04.	<b>65</b>	3276	D	15.10.	<b>171</b>
3172	D	28.12.	<b>165</b>	3223	B	18.04.	<b>167</b>	3277	Lie	16.10.	<b>35</b>
3173	D	28.12.	<b>165</b>	3224	B	25.04.	<b>167</b>	3278	D	21.10.	<b>171</b>
3174	D	31.12.	<b>165</b>	3225	B	02.05.	<b>167</b>	3279	Z	23.10.	
<b>1916</b>				3226	B	09.05.	<b>167</b>	3280	Z	24.10.	<b>168</b>
				3227	B	16.05.	<b>167</b>	3281	Gal	25.10.	
3175	D	01.01.	<b>165</b>	3228	B	23.05.	<b>167</b>	3282	Gal	26.10.	<b>168</b>
3176	D	02.01.	<b>165</b>	3229	B	30.05.	<b>167</b>	3283	D	28.10.	<b>171</b>
3177	D	06.01.	<b>165</b>	3230	B	06.06.	<b>169</b>	3284	D	29.10.	<b>261</b>
3178	D	07.01.	<b>165</b>	3231	B	13.06.	<b>169</b>	3285	D	29.10.	<b>171</b>
3179	Ber	08.01.		3232	B	20.06.	<b>169</b>	3286	D	30.10.	<b>171</b>
3180	Ber	09.01.	<b>165</b>	3233	B	27.06.	<b>169</b>	3287	Bas	31.10.	<b>261</b>
3180a	D	10.01.		3234	B	04.07.	<b>169</b>	3288	D	01.11.	<b>292</b>
3181	Lie	11.01.	<b>35</b>	3235	B	11.07.	<b>169</b>	3289	D	04.11.	<b>172</b>
3182	Bas	12.01.		3236	B	18.07.	<b>169</b>	3290	D	05.11.	<b>172</b>
3183	Bas	14.01.	<b>288</b>	3237	D	29.07.	<b>170</b>	3291	D	06.11.	<b>172</b>
3184	D	15.01.	<b>165</b>	3238	D	30.07.	<b>170</b>				
3185	D	16.01.	<b>165</b>	3239	D	31.07.	<b>170</b>				
				3240	D	05.08.	<b>170</b>				

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3292	D	08.11.	<b>292</b>	3343	B	17.02.	<b>66</b>	3395	B	21.08.	<b>176</b>
3293	Ber	09.11.	<b>168</b>	3344	B	20.02.	<b>175</b>	3396	B	28.08.	<b>176</b>
3294	Ber	10.11.		3345	S	25.02.		3397	B	04.09.	<b>176</b>
3295	D	12.11.	<b>172</b>	3346	B	27.02.	<b>175</b>	3398	B	11.09.	<b>176</b>
3296	D	13.11.	<b>172</b>	3347	B	01.03.	<b>66</b>	3399	B	18.09.	<b>176</b>
3297	D	15.11.	<b>292</b>	3348	B	06.03.	<b>175</b>	3400	B	25.09.	<b>176</b>
3298	D	17.11.	<b>261</b>	3349	B	13.03.	<b>175</b>	3401	D	29.09.	<b>177</b>
3299	D	18.11.	<b>172</b>	3350	B	15.03.	<b>66</b>	3402	D	30.09.	<b>177</b>
3300	D	19.11.	<b>172</b>	3351	B	17.03.	<b>66</b>	3403	D	01.10.	<b>177</b>
3301	D	25.11.	<b>172</b>	3352	B	20.03.	<b>175</b>	3404	D	05.10.	<b>292</b>
3302	D	26.11.	<b>172</b>	3353	B	22.03.	<b>66</b>	3405	D	06.10.	<b>177</b>
3303	D	27.11.	<b>172</b>	3354	B	27.03.	<b>175</b>	3406	D	07.10.	<b>177</b>
3304	D	28.11.	<b>292</b>	3355	B	31.03.	<b>66</b>	3407	D	08.10.	<b>177</b>
3305	Z	02.12.		3356	B	03.04.	<b>175</b>	3408	D	12.10.	<b>177</b>
3306	Z	03.12.	<b>168</b>	3357	B	10.04.	<b>175</b>	3409	D	13.10.	<b>177</b>
3307	D	04.12.	<b>173</b>	3358	B	12.04.	<b>175</b>	3410	D	14.10.	<b>177</b>
3308	Bas	08.12.		3359	B	14.04.	<b>175</b>	3411	D	15.10.	<b>292</b>
3309	D	09.12.	<b>173</b>	3360	B	17.04.	<b>175</b>	3412	Bas	18.10.	<b>72</b>
3310	D	10.12.	<b>173</b>	3361	B	19.04.	<b>175</b>	3413	Bas	19.10.	<b>72</b>
-----	D	10.12.	<b>273</b>	3362	B	24.04.	<b>175</b>	3414	D	20.10.	<b>177</b>
3311	D	11.12.	<b>173</b>	3363	B	01.05.	<b>175</b>	3415	D	21.10.	
3312	D	13.12.	<b>292</b>	3364	B	08.05.	<b>175</b>	3416	D	21.10.	<b>177</b>
3313	D	16.12.	<b>173</b>	3365	S	11.05.	<b>261</b>	3417	D	22.10.	<b>292</b>
3314	D	17.12.	<b>173</b>	3366	S	11.05.	<b>174b</b>	3418	D	26.10.	<b>177</b>
3315	D	18.12.	<b>173</b>	3367	S	12.05.		3419	D	27.10.	<b>177</b>
3316	Bas	21.12.	<b>173</b>	3368	S	13.05.	<b>174b</b>	3420	D	28.10.	<b>177</b>
3317	D	24.12.	<b>173</b>	3369	S	14.05.		3421	D	29.10.	<b>292</b>
3318	D	25.12.	<b>173</b>	3370	S	15.05.	<b>174b</b>	3422	D	02.11.	<b>273</b>
3319	D	26.12.	<b>173</b>	3371	M	18.05.		3423	D	03.11.	<b>273</b>
3320	D	30.12.	<b>173</b>	3372	M	19.05.	<b>174a</b>	3424	D	04.11.	<b>273</b>
3321	D	31.12.	<b>173</b>	3373	M	20.05.	<b>174a</b>	3425	Z	05.11.	<b>73</b>
				3374	M	21.05.		3426	Z	06.11.	<b>178</b>
				3375	B	29.05.	<b>176</b>	3427	Z	07.11.	<b>73</b>
<b>1917</b>				3375a	B	29.05.		3428	D	10.11.	<b>178</b>
				3376	H	02.06.		3429	D	11.11.	<b>178</b>
3322	D	01.01.	<b>174</b>	3376a	H	02.06.		3430	Z	12.11.	<b>73</b>
3323	D	02.01.	<b>292</b>	3377	H	03.06.		3431	Z	13.11.	<b>178</b>
3324	D	03.01.	<b>274</b>	3377a	H	03.06.		3432	Z	14.11.	<b>73</b>
3325	D	06.01.	<b>174</b>	3378	H	04.06.		3433	Gal	15.11.	<b>178</b>
3326	D	07.01.	<b>274</b>	3379	B	05.06.	<b>176</b>	3434	Gal	16.11.	<b>178</b>
3327	D	07.01.	<b>174</b>	3379a	B	05.06.		3435	D	18.11.	<b>178</b>
3328	D	08.01.	<b>174</b>	3380	Lei	10.06.		3436	D	19.11.	<b>178</b>
3329	D	13.01.	<b>174</b>	3381	Lei	11.06.		3437	Bas	23.11.	<b>72</b>
3330	D	14.01.	<b>174</b>	3382	Han	12.06.		3438	Bas	24.11.	<b>72</b>
3331	D	15.01.	<b>174</b>	3383	Han	13.06.		3439	D	25.11.	<b>178</b>
3332	D	17.01.	<b>292</b>	3384	Bre	16.06.		3440	Ber	28.11.	<b>72</b>
3333	D	20.01.	<b>174</b>	3385	Bre	17.06.		3441	Ber	29.11.	<b>182</b>
3334	D	21.01.	<b>174</b>	3386	B	19.06.	<b>176</b>	3442	Ber	30.11.	<b>72</b>
3335	D	22.01.	<b>174</b>	3387	B	26.06.	<b>176</b>	3443	D	02.12.	<b>179</b>
3336	D	24.01.	<b>292</b>	3388	B	03.07.	<b>176</b>	3444	D	03.12.	
3337	D	27.01.	<b>273</b>	3389	B	10.07.	<b>176</b>	3445	D	09.12.	<b>179</b>
3338	D	28.01.	<b>174</b>	3390	B	17.07.	<b>176</b>	3446	D	10.12.	<b>179</b>
3339	D	30.01.	<b>174</b>	3391	B	24.07.	<b>176</b>	3447	D	11.12.	<b>179</b>
3340	B	06.02.	<b>175</b>	3392	B	31.07.	<b>176</b>	3448	D	15.12.	<b>179</b>
3341	B	13.02.	<b>175</b>	3393	B	07.08.	<b>176</b>	3449	D	16.12.	<b>179</b>
3342	B	15.02.	<b>66</b>	3394	B	14.08.	<b>176</b>	3450	D	17.12.	<b>179</b>

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3451	D	22.12.	<b>179</b>	3502	B	01.04.	<b>181</b>	3555	D	07.09.	<b>184</b>
3452	D	23.12.		3503	B	02.04.	<b>181</b>	3556	D	08.09.	<b>184</b>
3453	Bas	23.12.	<b>180</b>	3504	B	09.04.	<b>181</b>	3557	D	13.09.	<b>184</b>
3454	D	24.12.	<b>180</b>	3505	B	15.04.	<b>67</b>	3558	D	14.09.	<b>184</b>
3455	D	25.12.	<b>180</b>	3506	B	16.04.	<b>181</b>	3559	D	15.09.	<b>184</b>
3456	D	26.12.	<b>180</b>	3507	B	18.04.	<b>67</b>	3560	D	20.09.	<b>261</b>
3457	D	29.12.	<b>180</b>	3508	B	20.04.	<b>67</b>	3561	D	20.09.	<b>184</b>
3458	D	30.12.	<b>274</b>	3509	S	23.04.	<b>174b</b>	3562	D	21.09.	<b>184</b>
3459	D	30.12.	<b>180</b>	3510	S	24.04.		3563	Rei	22.09.	<b>261</b>
3460	D	31.12.	<b>180</b>	3511	S	25.04.		3564	D	22.09.	<b>184</b>
				3512	S	26.04.	<b>174b</b>	3565	D	27.09.	<b>273</b>
<b>1918</b>				3513	Hdh	29.04.	<b>182</b>	3566	D	28.09.	<b>273</b>
				3514	Ulm	30.04.	<b>182</b>	3567	D	29.09.	<b>273</b>
				3515	M	01.05.		3568	D	04.10.	<b>184</b>
3461	D	04.01.	<b>180</b>	3516	M	02.05.	<b>174a</b>	3569	D	05.10.	<b>184</b>
3462	D	05.01.	<b>180</b>	3517	M	03.05.		3570	D	06.10.	<b>184</b>
3463	D	06.01.	<b>180</b>	3518	M	04.05.	<b>174a</b>	3571	Z	08.10.	<b>73</b>
-----	D	06.01.	<b>274</b>	3519	M	05.05.	<b>271</b>	3571a	Z	08.10.	
3464	D	08.01.	<b>180</b>	3520	M	06.05.	<b>271</b>	3572	Z	09.10.	<b>182</b>
3465	D	11.01.	<b>180</b>	3521	Lei	11.05.		3573	Z	10.10.	<b>73</b>
3466	D	12.01.	<b>180</b>	3522	Lei	12.05.		3573a	D	10.10.	
3467	D	13.01.	<b>180</b>	3523	B	14.05.	<b>181</b>	3574	D	11.10.	<b>184</b>
3468	D	14.01.	<b>180</b>	3524	B	21.05.	<b>181</b>	3575	D	12.10.	<b>184</b>
3469	D	15.01.		3525	W	26.05.		3576	D	13.10.	<b>184</b>
3470	D	17.01.	<b>180</b>	3526	W	27.05.		3577	Z	15.10.	<b>73</b>
3471	B	22.01.	<b>181</b>	3527	W	28.05.		3578	Z	16.10.	<b>182</b>
3472	B	24.01.	<b>67</b>	3528	W	29.05.		3579	Z	17.10.	<b>73</b>
3473	B	29.01.	<b>181</b>	3529	W	30.05.		3579a	Z	17.10.	<b>277</b>
3474	B	05.02.	<b>181</b>	3530	W	01.06.	<b>271</b>	3580	D	18.10.	<b>185</b>
3475	B	07.02.	<b>67</b>	3531	W	02.06.	<b>277</b>	3581	D	19.10.	<b>185</b>
3476	N	10.02.	<b>182</b>	3532	Pra	12.06.	<b>273</b>	3582	D	20.10.	<b>185</b>
3477	N	11.02.		3533	Pra	14.06.		3583	D	25.10.	<b>185</b>
3478	N	12.02.		3534	B	25.06.	<b>181</b>	3584	D	26.10.	<b>185</b>
3479	M	14.02.	<b>174a</b>	3534a	B	28.06.	<b>277</b>	3585	D	27.10.	<b>185</b>
3480	M	15.02.	<b>271</b>	3535	H	30.06.		3586	Bas	30.10.	<b>72</b>
3481	M	16.02.		3536	H	30.06.	<b>182</b>	3587	Bas	31.10.	<b>72</b>
3482	M	17.02.	<b>174a</b>	3537	H	01.07.		3588	D	01.11.	
3483	M	17.02.	<b>271</b>	3538	B	03.07.	<b>181</b>	3589	D	01.11.	<b>185</b>
3484	M	18.02.		3539	B	09.07.	<b>181</b>	3590	D	02.11.	<b>185</b>
3485	M	19.02.	<b>277a</b>	3540	B	16.07.	<b>181</b>	3591	D	03.11.	
3486	B	21.02.	<b>67</b>	3541	B	23.07.	<b>181</b>	3592	D	03.11.	<b>185</b>
3487	S	23.02.	<b>174b</b>	3542	B	30.07.	<b>181</b>	3593	Bas	06.11.	
3488	S	24.02.	<b>174b</b>	3543	B	06.08.	<b>181</b>	3594	Bas	08.11.	
3489	S	25.02.	<b>182</b>	3544	D	17.08.	<b>183</b>	3595	D	09.11.	<b>185a</b>
3490	S	26.02.		3545	D	18.08.	<b>183</b>	3596	D	10.11.	<b>185a</b>
3491	S	26.02.	<b>277a</b>	3546	D	19.08.	<b>183</b>	3597	D	15.11.	<b>185a</b>
3492	B	28.02.	<b>67</b>	3546a	D	20.08.	<b>277</b>	3598	D	16.11.	<b>185a</b>
3493	B	05.03.	<b>181</b>	3546b	D	23.08.	<b>277</b>	3599	D	17.11.	<b>185a</b>
3494	B	07.03.	<b>67</b>	3547	D	24.08.	<b>183</b>	3600	D	22.11.	<b>185a</b>
3495	B	12.03.	<b>181</b>	3548	D	25.08.	<b>277</b>	3601	D	23.11.	
3496	B	14.03.	<b>67</b>	3549	D	25.08.	<b>183</b>	3602	D	23.11.	<b>185a</b>
3497	B	19.03.	<b>181</b>	3550	D	26.08.	<b>183</b>	3603	D	24.11.	<b>185a</b>
3498	B	21.03.	<b>67</b>	3551	D	31.08.	<b>183</b>	3604	D	29.11.	<b>186</b>
3499	B	26.03.	<b>181</b>	3552	D	01.09.	<b>183</b>	3605	D	30.11.	<b>186</b>
3500	B	28.03.		3553	D	02.09.	<b>183</b>	3606	D	01.12.	<b>186</b>
3501	B	30.03.	<b>181</b>	3554	D	06.09.	<b>184</b>	3607	D	06.12.	<b>186</b>

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3608	D	07.12.	<b>186</b>	3660	D	15.02.	<b>189</b>	3718	S	05.05.	
3609	D	08.12.	<b>186</b>	3661	D	16.02.	<b>189</b>	3718a	S	06.05.	<b>277</b>
3610	Ber	09.12.	<b>72</b>	3662	D	21.02.	<b>189</b>	3719	S	06.05.	
3611	Ber	11.12.	<b>72</b>	3663	Z	24.02.	<b>277</b>	3722	S	08.05.	<b>332</b>
3612	Ber	12.12.	<b>186</b>	3664	Z	25.02.	<b>328</b>	3725	S	11.05.	<b>192</b>
3613	D	13.12.	<b>186</b>	3665	Win	26.02.	<b>336</b>	3726	S	13.05.	<b>330</b>
3614	D	14.12.	<b>186</b>	3666	Win	27.02.		3728	S	16.05.	<b>330</b>
3615	D	15.12.	<b>186</b>	3667	Bas	28.02.	<b>336</b>	3729	S	18.05.	<b>192</b>
3616	D	20.12.	<b>186</b>	3668	D	01.03.	<b>189</b>	3731	S	22.05.	
3617	D	21.12.	<b>186</b>	3669	D	02.03.	<b>189</b>	3732	S	25.05.	<b>337a</b>
3618	Bas	22.12.	<b>187</b>	3670	D	07.03.	<b>189</b>	3733	S	25.05.	
3619	D	24.12.	<b>187</b>	3671	Z	08.03.	<b>328</b>	3734	Ulm	26.05.	<b>333</b>
3620	D	25.12.		3672	Z	09.03.	<b>193</b>	3735	S	28.05.	
3621	D	25.12.	<b>187</b>	3673	Ber	11.03.	<b>329</b>	3737	S	30.05.	<b>337a</b>
3622	D	27.12.	<b>187</b>	3673a	Ber	11.03.		3738	S	30.05.	
3623	D	28.12.	<b>187</b>	3674	D	13.03.	<b>277</b>	3739	S	31.05.	<b>330</b>
3624	D	29.12.	<b>187</b>	3675	D	14.03.		3740	S	01.06.	<b>192</b>
3625	D	31.12.	<b>187</b>	3676	D	15.03.	<b>189</b>	3741	Tüb	02.06.	<b>336</b>
				3677	D	16.03.	<b>189</b>	3742	Reu	03.06.	
<b>1919</b>				3678	Ber	17.03.	<b>329</b>	3743	S	05.06.	
3626	D	01.01.	<b>187</b>	3679	Win	19.03.	<b>329</b>	3744	S	06.06.	
3627	D	03.01.	<b>188</b>	3680	D	21.03.	<b>190</b>	3745	S	07.06.	
3628	D	04.01.	<b>188</b>	3681	D	22.03.	<b>190</b>	3746	S	08.06.	<b>192</b>
3629	D	05.01.	<b>188</b>	3682	D	23.03.		3747	S	09.06.	<b>192</b>
3630	D	10.01.	<b>188</b>	3683	D	23.03.	<b>190</b>	3749	Hdh	12.06.	<b>193</b>
3631	D	11.01.	<b>188</b>	3684	D	24.03.		3750	Hdh	12.06.	
3632	D	12.01.	<b>188</b>	3685	D	28.03.	<b>190</b>	3752	S	14.06.	
3633	D	12.01.		3685a	D	28.03.		3753	S	15.06.	<b>192</b>
3634	Arl	14.01.	<b>261</b>	3686	D	29.03.	<b>190</b>	3754	S	16.06.	<b>330</b>
3635	D	16.01.		3687	D	30.03.	<b>277</b>	3755	S	18.06.	<b>330</b>
3636	D	17.01.	<b>273</b>	3688	D	30.03.	<b>190</b>	3756	S	19.06.	<b>330</b>
3637	D	18.01.	<b>273</b>	3689	Bas	02.04.		3757	S	21.06.	
3638	D	19.01.	<b>273</b>	3690	D	04.04.	<b>336</b>	3758	S	22.06.	<b>192</b>
3639	D	24.01.	<b>188</b>	3691	D	05.04.	<b>277</b>	3760	S	24.06.	
3640	D	25.01.		3692	D	05.04.	<b>190</b>	3762	S	28.06.	
3641	D	25.01.	<b>188</b>	3693	D	06.04.	<b>190</b>	3763	S	29.06.	<b>192</b>
3642	D	26.01.		3694	Bas	09.04.	<b>329</b>	3766	S	02.07.	
3643	D	26.01.	<b>188</b>	3695	Mch	10.04.	<b>336</b>	3768	S	06.07.	<b>192</b>
3644	D	27.01.	<b>332</b>	3696	D	11.04.	<b>190</b>	3770	S	09.07.	<b>330</b>
3645	D	31.01.	<b>188</b>	3697	D	12.04.	<b>190</b>	3771	S	10.07.	
3646	D	01.02.	<b>188</b>	3698	D	13.04.	<b>190</b>	3772	S	11.07.	<b>330</b>
3647	D	02.02.	<b>277</b>	3699	D	14.04.	<b>190</b>	3773	S	13.07.	<b>192</b>
3648	D	02.02.	<b>188</b>	3700	D	19.04.		3775	S	17.07.	<b>332</b>
3649	Z	03.02.	<b>328</b>	3701	S	21.04.	<b>192</b>	3777	S	20.07.	<b>192</b>
3650	Z	04.02.	<b>193</b>	3702	S	22.04.		3779	Ulm	22.07.	<b>333</b>
3651	Z	05.02.	<b>328</b>	3703	S	22.04.	<b>330</b>	3780	S	23.07.	
3652	Ber	06.02.	<b>336</b>	3704	S	23.04.	<b>330</b>	3781	S	24.07.	
3653	Ber	07.02.	<b>336</b>	3705	S	23.04.	<b>192</b>	3782	S	25.07.	
3654	Ber	08.02.	<b>193</b>	3706	S	24.04.		3783	Man	26.07.	<b>336</b>
3655	Z	10.02.	<b>328</b>	3707	S	24.04.		3784	Man	27.07.	
3656	Z	11.02.	<b>193</b>	3708	S	24.04.		3785	Man	28.07.	<b>336</b>
3657	Z	12.02.	<b>328</b>	3709	S	25.04.	<b>330</b>	3786	S	29.07.	
3658	Bas	13.02.	<b>336</b>	3712	S	28.04.	<b>330</b>	3787	S	30.07.	<b>330</b>
3659	Bas	14.02.	<b>336</b>	3713	S	29.04.		3790	S	03.08.	<b>192</b>
				3716	S	01.05.	<b>192</b>	3791	D	09.08.	<b>296</b>
				3717	S	03.05.	<b>330</b>	3792	D	10.08.	<b>296</b>

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3793	D	11.08.	<b>277</b>	3847a	S	06.09.	<b>295</b>	3902	Bas	10.11.	<b>72</b>
3794	D	11.08.	<b>296</b>	3848	S	06.09.	<b>295</b>	3903	D	14.11.	<b>191</b>
3795	D	15.08.	<b>296</b>	3849	S	06.09.	<b>295</b>	3903a	D	14.11.	
3796	D	16.08.	<b>277</b>	3850	S	07.09.	<b>298</b>	3904	D	15.11.	
3797	D	16.08.	<b>296</b>	3851	S	08.09.	<b>300a</b>	3905	D	15.11.	<b>191</b>
3798	D	17.08.	<b>277</b>	3852	S	08.09.	<b>192</b>	3906	D	16.11.	<b>277</b>
3799	D	17.08.	<b>296</b>	3853	B	12.09.	<b>193</b>	3907	D	16.11.	<b>255b</b>
-----	S	20.08.	<b>300a</b>	3854	B	13.09.	<b>193</b>	3908	D	21.11.	<b>194</b>
3801	S	21.08.	<b>293</b>	3855	B	14.09.	<b>277</b>	3909	D	22.11.	<b>277</b>
3802	S	21.08.	<b>294</b>	3856	B	14.09.	<b>193</b>	3910	D	22.11.	<b>194</b>
3803	S	21.08.	<b>295</b>	3857	B	15.09.	<b>333</b>	3912	D	23.11.	<b>194</b>
3804	S	22.08.	<b>293</b>	3858	B	16.09.		3913	Bas	25.11.	<b>297</b>
3805	S	22.08.	<b>294</b>	3859	Dd	18.09.	<b>336</b>	3914	Shs	26.11.	
3806	S	22.08.	<b>295</b>	3860	Dd	19.09.	<b>336</b>	3915	Bas	27.11.	<b>297</b>
3807	S	23.08.	<b>293</b>	3861	Dd	20.09.	<b>336</b>	3916	D	28.11.	<b>194</b>
3808	S	23.08.	<b>294</b>	3862	Dd	20.09.		3916a	D	28.11.	
3809	S	23.08.	<b>295</b>	3863	Dd	21.09.		3917	D	29.11.	
3810	S	24.08.	<b>297</b>	3864	Dd	21.09.		3918	D	29.11.	<b>194</b>
3811	S	25.08.	<b>293</b>	3865	Dd	21.09.		3919	D	30.11.	
3812	S	25.08.	<b>294</b>	3866	S	24.09.	<b>297</b>	3920	D	30.11.	<b>194</b>
3813	S	25.08.	<b>295</b>	3867	S	25.09.	<b>300a</b>	3921	D	03.12.	<b>255b</b>
3814	S	26.08.	<b>293</b>	3868	S	25.09.		3922	D	06.12.	<b>194</b>
3815	S	26.08.	<b>294</b>	3869	S	26.09.	<b>300a</b>	3924	D	07.12.	<b>194</b>
3816	S	26.08.	<b>295</b>	3870	S	28.09.	<b>192</b>	3925	D	12.12.	<b>194</b>
3817	S	27.08.	<b>293</b>	3871	D	03.10.	<b>191</b>	3926	D	13.12.	<b>194</b>
3818	S	27.08.	<b>294</b>	3871a	D	03.10.	<b>261</b>	3927	D	14.12.	<b>277a</b>
3819	S	27.08.	<b>295</b>	3872	D	04.10.	<b>191</b>	3928	D	14.12.	<b>194</b>
3820	S	28.08.	<b>293</b>	3873	D	05.10.	<b>191</b>	3929	D	15.12.	<b>194</b>
3821	S	28.08.	<b>294</b>	3874	D	10.10.	<b>191</b>	3930	D	17.12.	<b>255b</b>
3822	S	28.08.	<b>295</b>	3875	D	11.10.		3931	S	19.12.	<b>333</b>
3823	S	29.08.	<b>293</b>	3876	D	11.10.	<b>191</b>	3932	S	21.12.	<b>298</b>
3824	S	29.08.	<b>294</b>	3877	D	12.10.		3933	S	21.12.	<b>195</b>
3825	S	29.08.	<b>295</b>	3878	D	12.10.	<b>191</b>	3934	S	22.12.	<b>300a</b>
3826	S	30.08.	<b>293</b>	3879	Ber	14.10.	<b>329</b>	3935	S	23.12.	<b>320</b>
3827	S	30.08.	<b>294</b>	3880	D	17.10.	<b>191</b>	3936	S	23.12.	<b>300a</b>
3828	S	30.08.	<b>295</b>	3881	D	18.10.	<b>191</b>	3938	S	24.12.	<b>320</b>
3829	S	31.08.	<b>297</b>	3882	D	19.10.	<b>277</b>	3940	S	25.12.	<b>320</b>
3829a	S	31.08.	<b>297</b>	3883	D	19.10.	<b>191</b>	3941	S	25.12.	<b>195</b>
3830	S	01.09.	<b>293</b>	3884	Bas	20.10.	<b>329</b>	3942	S	26.12.	<b>299</b>
3831	S	01.09.	<b>294</b>	3885	D	23.10.	<b>191</b>	3943	S	26.12.	<b>320</b>
3832	S	01.09.	<b>295</b>	3886	Z	24.10.	<b>332a</b>	3944	S	27.12.	<b>320</b>
3833	S	01.09.		3887	Z	25.10.	<b>332a</b>	3945	S	27.12.	<b>333</b>
3834	S	02.09.	<b>293</b>	3888	Z	26.10.	<b>332a</b>	3946	S	28.12.	<b>299</b>
3835	S	02.09.	<b>294</b>	3889	Z	27.10.	<b>193</b>	3947	S	28.12.	<b>195</b>
3836	S	02.09.	<b>295</b>	3890	Z	28.10.	<b>332a</b>	3948	S	29.12.	<b>299</b>
3837	S	03.09.	<b>293</b>	3891	Z	29.10.	<b>332a</b>	3949	S	29.12.	<b>320</b>
3838	S	03.09.	<b>294</b>	3892	Z	30.10.	<b>332a</b>	3950	S	30.12.	<b>320</b>
3839	S	03.09.	<b>295</b>	3893	Z	31.10.		3951	S	30.12.	<b>333</b>
3840	S	04.09.	<b>293</b>	3894	D	01.11.	<b>191</b>	3952	S	31.12.	<b>299</b>
3841	S	04.09.	<b>294</b>	3895	D	02.11.		3953	S	31.12.	<b>320</b>
3842	S	04.09.	<b>295</b>	3896	D	02.11.	<b>191</b>	3954	S	31.12.	<b>195</b>
3843	S	05.09.	<b>293</b>	3897	Ber	04.11.	<b>193</b>				
3844	S	05.09.	<b>294</b>	3898	Ber	05.11.	<b>277</b>				
3845	S	05.09.	<b>295</b>	3899	Ber	06.11.	<b>329</b>				
3846	S	06.09.	<b>295</b>	3900	D	08.11.	<b>277</b>				
3847	S	06.09.	<b>295</b>	3901	D	09.11.	<b>191</b>				

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<b>1920</b>							
3955	S	01.01.	<b>300a</b>	4009	S	06.03.	<b>321</b>
3956	S	01.01.	<b>195</b>	4010	S	06.03.	<b>300a</b>
3957	S	02.01.	<b>299</b>	4012	S	07.03.	<b>321</b>
3958	S	02.01.	<b>320</b>	4014	S	07.03.	<b>197</b>
3959	S	03.01.	<b>299</b>	4015	S	08.03.	<b>321</b>
3960	S	03.01.	<b>320</b>	4016	S	08.03.	<b>300a</b>
3961	Bas	05.01.	<b>334</b>	4017	S	09.03.	<b>321</b>
3962	Bas	06.01.	<b>334</b>	4018	S	09.03.	<b>197</b>
3963	Bas	07.01.	<b>334</b>	4019	S	10.03.	<b>321</b>
3964	D	09.01.	<b>196</b>	4020	S	10.03.	<b>335</b>
3965	D	10.01.		4021	S	11.03.	<b>321</b>
3966	D	10.01.	<b>196</b>	4022	S	11.03.	
3967	D	11.01.	<b>277</b>	4023	S	11.03.	
3968	D	11.01.	<b>196</b>	4024	S	11.03.	
3969	D	16.01.	<b>196</b>	4025	S	12.03.	<b>321</b>
3970	D	17.01.	<b>277</b>	4026	S	12.03.	<b>335</b>
3971	D	17.01.	<b>196</b>	4027	S	13.03.	<b>321</b>
3972	D	18.01.	<b>277</b>	4028	S	13.03.	<b>73a</b>
3973	D	18.01.	<b>196</b>	4029	S	13.03.	
3974	D	23.01.	<b>288</b>	4030	S	14.03.	<b>321</b>
3975	D	24.01.	<b>288</b>	4031	S	14.03.	<b>300a</b>
3976	D	24.01.	<b>288</b>	4032	Z	17.03.	<b>334</b>
3977	D	25.01.	<b>277</b>	4033	Z	18.03.	<b>334</b>
3978	D	25.01.	<b>288</b>	4034	Z	19.03.	<b>334</b>
3979	D	30.01.	<b>196</b>	4035	D	20.03.	<b>198</b>
3980	D	31.01.	<b>277</b>	4036	D	21.03.	<b>312</b>
3981	D	31.01.	<b>196</b>	4037	D	21.03.	<b>277</b>
3982	D	01.02.		4038	D	21.03.	<b>198</b>
3983	D	01.02.	<b>196</b>	4039	D	22.03.	<b>312</b>
3984	D	06.02.	<b>196</b>	4040	D	23.03.	<b>312</b>
3985	D	07.02.		4041	D	24.03.	<b>312</b>
3986	D	07.02.	<b>196</b>	4042	D	24.03.	<b>73a</b>
3987	D	08.02.		4043	D	25.03.	<b>312</b>
3988	D	08.02.	<b>196</b>	4044	D	25.03.	<b>73a</b>
3989	D	13.02.	<b>196</b>	4045	D	26.03.	<b>312</b>
3990	D	14.02.	<b>277</b>	4046	D	26.03.	<b>314</b>
3991	D	14.02.	<b>196</b>	4047	D	27.03.	<b>312</b>
3992	D	15.02.		4048	D	27.03.	
3993	D	15.02.	<b>196</b>	4049	D	27.03.	<b>73a</b>
3994	D	20.02.	<b>196</b>	4050	D	28.03.	<b>312</b>
3995	D	21.02.		4051	D	28.03.	
3996	D	21.02.	<b>196</b>	4052	D	28.03.	<b>198</b>
3997	D	22.02.		4053	D	29.03.	<b>312</b>
3998	D	22.02.	<b>196</b>	4054	D	29.03.	<b>73a</b>
3999	D	22.02.		4055	D	30.03.	<b>312</b>
4000	S	01.03.	<b>321</b>	4056	D	30.03.	<b>73a</b>
4001	S	02.03.	<b>321</b>	4057	D	31.03.	<b>312</b>
4002	S	02.03.	<b>335</b>	4058	D	31.03.	<b>73a</b>
4003	S	03.03.	<b>321</b>	4059	D	01.04.	<b>312</b>
4004	S	03.03.	<b>337a</b>	4060	D	01.04.	<b>73a</b>
4005	S	04.03.	<b>321</b>	4061	D	02.04.	<b>312</b>
4006	S	04.03.	<b>335</b>	4062	D	02.04.	<b>198</b>
4007	S	05.03.	<b>321</b>	4063	D	03.04.	<b>312</b>
4008	S	05.03.	<b>197</b>	4064	D	03.04.	<b>198</b>
				4065	D	04.04.	<b>312</b>
				4066	D	04.04.	<b>277</b>
				4067	D	04.04.	<b>288</b>
				4067a	D	04.04.	
				4068	D	05.04.	<b>312</b>
				4069	D	05.04.	<b>288</b>
				4070	D	05.04.	<b>288</b>
				4071	D	06.04.	<b>312</b>
				4072	D	06.04.	<b>73a</b>
				-----	D	06.04.	<b>337b</b>
				4073	D	07.04.	<b>312</b>
				4074	D	07.04.	<b>314/</b>
							<b>73a</b>
				4075	D	08.04.	<b>312</b>
				4076	D	09.04.	<b>312</b>
				4077	D	09.04.	<b>201</b>
				4079	D	10.04.	<b>201</b>
				4080	D	11.04.	<b>277</b>
				4081	D	11.04.	<b>201</b>
				4082	D	16.04.	<b>201</b>
				4083	D	17.04.	<b>277</b>
				4084	D	17.04.	<b>201</b>
				4085	D	18.04.	<b>334</b>
				4087	D	18.04.	<b>201</b>
				4088	Bas	20.04.	<b>301</b>
				4089	Bas	21.04.	<b>301</b>
				4090	Bas	22.04.	<b>301</b>
				4091	Bas	23.04.	<b>301</b>
				4092	D	23.04.	<b>201</b>
				4093	D	24.04.	<b>277</b>
				4094	D	24.04.	<b>201</b>
				4095	D	25.04.	
				4096	D	25.04.	<b>201</b>
				4097	Bas	26.04.	<b>301</b>
				4098	Bas	26.04.	<b>334</b>
				4099	D	27.04.	
				4100	D	27.04.	
				4101	Bas	28.04.	<b>301</b>
				4102	Bas	29.04.	<b>301</b>
				4104	D	01.05.	<b>255b</b>
				4105	D	01.05.	<b>201</b>
				4106	D	02.05.	<b>277</b>
				4107	D	02.05.	<b>201</b>
				4108	Bas	03.05.	<b>301</b>
				4109	Bas	04.05.	<b>301</b>
				4110	Bas	04.05.	<b>334</b>
				4111	Bas	05.05.	<b>301</b>
				4112	Bas	05.05.	<b>334</b>
				4113	Bas	06.05.	<b>301</b>
				4114	Bas	06.05.	<b>334</b>
				4115	Bas	07.05.	<b>301</b>
				4116	D	08.05.	
				4117	D	08.05.	<b>201</b>
				4118	D	09.05.	
				4119	D	09.05.	<b>201</b>
				4120	Bas	10.05.	<b>301</b>
				4121	Bas	11.05.	<b>301</b>
				4122	D	11.05.	<b>73a</b>

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4123	Arl	12.05.	<b>261</b>	4179	S	30.07.	<b>300a</b>	4232a	D	30.09.	<b>283</b>
4124	D	14.05.	<b>201</b>	4180	S	30.07.	<b>197</b>	4233	D	01.10.	<b>322</b>
4125	D	15.05.	<b>301/ 277</b>	4181	S	31.07.	<b>300a</b>	4234	D	01.10.	<b>322</b>
4126	D	15.05.	<b>201</b>	4182	S	01.08.	<b>337</b>	4235	D	02.10.	<b>322</b>
4127	Bas	16.05.	<b>301</b>	4183	D	06.08.	<b>199</b>	4236	D	02.10.	<b>289</b>
4128	D	16.05.	<b>201</b>	4184	D	07.08.	<b>199</b>	4237	D	02.10.	<b>288</b>
4130	D	22.05.	<b>74</b>	4185	D	08.08.	<b>255b</b>	4238	D	02.10.	<b>322</b>
4131	D	23.05.		4186	D	08.08.	<b>199</b>	4239	D	03.10.	<b>277</b>
4132	D	23.05.	<b>74</b>	4186a	D	09.08.	<b>337b</b>	4240	D	03.10.	<b>322</b>
4134	D	24.05.	<b>74</b>	4187	D	14.08.	<b>199</b>	4241	D	04.10.	<b>280/ 73a</b>
4135	D	25.05.	<b>336</b>	4188	D	15.08.	<b>(B75)</b>	4242	D	05.10.	<b>337b</b>
4136	D	29.05.		4189	D	15.08.	<b>199</b>	4243	D	06.10.	<b>73a</b>
4137	D	30.05.	<b>198</b>	4190	D	16.08.		4244	D	06.10.	<b>281</b>
4138	D	03.06.	<b>198</b>	-----	D	16.08.	<b>337b</b>	4245	D	07.10.	<b>314</b>
4139	D	05.06.	<b>255b</b>	4191	D	20.08.	<b>199</b>	4246	D	07.10.	<b>337b</b>
4140	D	06.06.	<b>198/ 255b</b>	4191a	D	20.08.		4247	D	08.10.	<b>314</b>
4141	S	08.06.	<b>335</b>	4192	D	21.08.	<b>199</b>	4248	D	08.10.	<b>297</b>
4142	S	09.06.	<b>300a</b>	4193	D	22.08.		4249	D	09.10.	<b>314</b>
4143	S	09.06.	<b>337a</b>	4194	D	22.08.	<b>199</b>	4250	D	09.10.	<b>289</b>
4144	S	10.06.	<b>298</b>	4195	D	23.08.	<b>337b</b>	4251	D	09.10.	
4145	S	10.06.	<b>335</b>	4196	D	27.08.	<b>199</b>	4252	D	09.10.	<b>314</b>
4146	S	11.06.	<b>298</b>	4197	D	28.08.	<b>199</b>	4253	D	10.10.	
4147	S	12.06.	<b>300a</b>	4198	D	29.08.		4254	D	10.10.	<b>337b</b>
4148	S	12.06.	<b>288</b>	4199	D	29.08.	<b>199</b>	4255	D	10.10.	
4149	S	13.06.	<b>197</b>	4200	D	30.08.	<b>337b</b>	4256	D	10.10.	
4150	S	14.06.	<b>300a</b>	4201	D	03.09.	<b>199</b>	4257	D	11.10.	<b>337b</b>
4151	S	15.06.	<b>335</b>	4202	D	04.09.	<b>199</b>	4258	D	12.10.	<b>337b</b>
4152	S	16.06.	<b>337a</b>	4203	D	05.09.	<b>255b</b>	4259	D	13.10.	<b>281</b>
4153	S	17.06.	<b>73a/75</b>	4204	D	05.09.	<b>199</b>	4260	D	13.10.	
4154	S	23.06.	<b>300a</b>	4205	D	06.09.	<b>337b</b>	4260a	D	13.10.	
4155	S	23.06.	<b>337a</b>	4206	D	08.09.	<b>297</b>	4261	D	15.10.	<b>73a</b>
4156	S	24.06.	<b>197</b>	4207	D	10.09.	<b>199</b>	4262	D	15.10.	
4157	D	02.07.	<b>198</b>	4208	D	11.09.	<b>199</b>	4263	D	16.10.	<b>289</b>
4158	D	03.07.	<b>198</b>	4209	D	12.09.		4264	D	16.10.	<b>217a</b>
4159	D	04.07.	<b>198</b>	4210	D	12.09.	<b>271</b>	4265	D	16.10.	<b>277</b>
-----	D	04.07.	<b>277</b>	4211	D	13.09.	<b>337b</b>	4266	D	16.10.	
4160	Ber	08.07.	<b>336/75</b>	4212	S	15.09.	<b>302a</b>	4267	D	16.10.	
4161	Ber	09.07.	<b>198</b>	4213	S	15.09.		4268	D	17.10.	<b>277</b>
4162	D	10.07.	<b>198</b>	4214	S	16.09.	<b>302a</b>	4269	D	17.10.	<b>200</b>
4163	D	11.07.	<b>198</b>	4215	B	17.09.	<b>199</b>	4270	D	22.10.	<b>200</b>
4164	D	14.07.	<b>337b</b>	4216	B	18.09.	<b>199</b>	4270a	D	22.10.	<b>261</b>
4165	D	16.07.	<b>198</b>	4217	S	20.09.	<b>335</b>	4271	D	23.10.	
4166	D	17.07.		4218	S	21.09.	<b>302a</b>	4272	D	23.10.	<b>200</b>
4167	D	17.07.	<b>198</b>	4219	S	21.09.	<b>300a</b>	4273	D	24.10.	
4168	D	18.07.		4220	S	21.09.	<b>197</b>	4274	D	24.10.	<b>200</b>
4169	D	18.07.	<b>198</b>	4221	S	22.09.	<b>302a</b>	4275	Bas	25.10.	<b>261</b>
4170	D	19.07.	<b>337b</b>	4222	S	22.09.	<b>300a</b>	4276	Bas	27.10.	<b>261</b>
4171	S	24.07.	<b>298</b>	4223	D	25.09.		4277	D	29.10.	<b>200</b>
4172	S	24.07.	<b>300a</b>	4224	D	26.09.		4278	D	30.10.	<b>277</b>
4173	S	25.07.	<b>197</b>	4225	D	27.09.	<b>322</b>	4279	D	30.10.	<b>200</b>
4174	S	26.07.		4226	D	28.09.	<b>322</b>	4281	D	31.10.	
4176	S	28.07.	<b>337a</b>	4228	D	29.09.	<b>322</b>	4282	D	31.10.	<b>200</b>
4177	S	29.07.	<b>300a</b>	4229	D	29.09.	<b>283</b>	4283	S	08.11.	<b>197</b>
4178	S	29.07.	<b>335</b>	4230	D	29.09.	<b>281</b>	4284	S	10.11.	<b>335</b>
				4231	D	30.09.	<b>322</b>	4285	S	14.11.	<b>197</b>
				4232	D	30.09.	<b>322</b>				



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4286	S	15.11.	<b>300a</b>	4347	S	08.01.	<b>323</b>	4408	Haa	27.02.	<b>277</b>
4287	S	16.11.	<b>255b</b>	4348	S	08.01.		4409	Haa	27.02.	<b>304</b>
4288	S	17.11.		4349	S	09.01.	<b>323</b>	4410	Haa	28.02.	<b>289</b>
4289	S	17.11.		4351	S	09.01.	<b>203</b>	4411	A	28.02.	
4290	Fre	18.11.	<b>336</b>	4352	S	10.01.	<b>323</b>	4412	A	01.03.	
4291	Fre	19.11.	<b>277</b>	4353	S	11.01.	<b>323</b>	4415	D	11.03.	<b>203</b>
4294	S	22.11.	<b>300a</b>	4354	S	11.01.	<b>73a</b>	4417	D	13.03.	<b>203</b>
4295	S	22.11.	<b>197</b>	4355	S	12.01.	<b>323</b>	4418	S	16.03.	<b>324</b>
4296	S	23.11.	<b>298</b>	4356	S	12.01.	<b>73a</b>	4419	S	17.03.	<b>324</b>
4298	D	26.11.	<b>202</b>	4357	S	13.01.	<b>323</b>	4420	S	18.03.	<b>324</b>
4299	D	27.11.	<b>202</b>	4358	S	13.01.	<b>298</b>	4420a	S	18.03.	
4300	D	28.11.	<b>202</b>	4358a	S	13.01.	<b>298</b>	4421	S	19.03.	<b>324</b>
4301	Bas	02.12.	<b>255b</b>	4359	S	14.01.	<b>323</b>	4421a	S	19.03.	
4302	Bas	03.12.	<b>255b</b>	4360	S	14.01.	<b>73a</b>	4422	S	20.03.	<b>217a</b>
4303	D	04.12.	<b>202</b>	4361	S	15.01.	<b>323</b>	4423	S	21.03.	<b>174b</b>
4304	D	05.12.	<b>291</b>	4362	S	15.01.	<b>73a</b>	4424	S	21.03.	<b>324</b>
4305	D	05.12.	<b>202</b>	4363	S	16.01.	<b>300a</b>	4425	S	22.03.	<b>337</b>
4310	D	10.12.	<b>202/29</b>	4364	S	16.01.	<b>323</b>	4426	S	22.03.	<b>324</b>
			<b>1</b>	4366	S	16.01.	<b>203</b>	4427	S	23.03.	<b>300a</b>
4312	D	11.12.	<b>202</b>	4367	S	17.01.	<b>323</b>	4428	S	23.03.	<b>324</b>
4313	D	12.12.	<b>277</b>	4368	S	18.01.	<b>323</b>	4429	S	23.03.	<b>324</b>
4314	D	12.12.	<b>202</b>	4369	D	21.01.	<b>203</b>	4429a	S	23.03.	<b>324</b>
4315	Ber	13.12.	<b>80b</b>	4370	D	22.01.	<b>203</b>	4431	D	27.03.	<b>203</b>
4316	Ber	14.12.	<b>202</b>	4371	D	23.01.	<b>203</b>	4432	D	28.03.	
4317	D	17.12.	<b>202</b>	4373	Gal	25.01.	<b>336</b>	4433	D	28.03.	<b>203</b>
4318	D	18.12.	<b>202</b>	4375	Sol	28.01.	<b>80b</b>	4434	D	01.04.	<b>203</b>
4319	D	19.12.	<b>274</b>	4376	D	29.01.	<b>203</b>	4435	D	02.04.	<b>204</b>
4320	D	19.12.	<b>202</b>	4377	D	30.01.		4436	D	03.04.	<b>76</b>
4321	D	20.12.	<b>283</b>	4378	D	30.01.	<b>203</b>	4437	D	03.04.	<b>277</b>
4321a	D	20.12.	<b>277</b>	4379	Bas	31.01.	<b>80b</b>	4438	D	03.04.	<b>204</b>
4322	D	22.12.	<b>274</b>	4380	Bas	01.02.	<b>80b</b>	4439	D	04.04.	<b>76</b>
4323	Bas	23.12.	<b>202</b>	4382	D	05.02.	<b>203</b>	4440	D	04.04.	<b>76</b>
4324	D	24.12.	<b>202</b>	4383	D	06.02.		4441	D	05.04.	<b>76</b>
4326	D	25.12.	<b>202</b>	4384	D	06.02.	<b>203</b>	4442	D	05.04.	<b>76</b>
4329	D	26.12.	<b>202</b>	4385	D	07.02.	<b>283</b>	4443	D	06.04.	<b>76</b>
4330	Olt	29.12.		4386	D	08.02.	<b>203</b>	4444	D	06.04.	<b>281</b>
4331	Olt	29.12.	<b>297</b>	4387	S	12.02.	<b>338</b>	4445	D	07.04.	<b>76</b>
				4388	S	13.02.	<b>338</b>	4446	D	07.04.	<b>76</b>
				4389	S	13.02.	<b>338</b>	4447	D	08.04.	<b>76</b>
<b>1921</b>				4390	S	14.02.	<b>338</b>	4448	D	08.04.	<b>76/</b>
				4391	S	14.02.	<b>338</b>				<b>337b</b>
4332	S	01.01.	<b>338</b>	4392	S	15.02.	<b>338</b>	4449	D	09.04.	<b>271</b>
4333	S	01.01.		4393	S	15.02.	<b>338</b>	4450	D	09.04.	<b>76</b>
4334	S	01.01.	<b>323</b>	4394	S	16.02.	<b>338</b>	4451	D	09.04.	<b>277</b>
4335	S	01.01.	<b>203</b>	4395	S	16.02.	<b>338</b>	4452	D	09.04.	<b>204</b>
4336	S	02.01.	<b>338</b>	4396	S	17.02.	<b>338</b>	4454	D	10.04.	<b>76</b>
4337	S	02.01.	<b>323</b>	4397	A	19.02.		4455	D	10.04.	<b>282</b>
4338	S	03.01.	<b>323</b>	4397a	A	19.02.		4456	D	11.04.	<b>313</b>
4339	S	04.01.	<b>323</b>	4398	Hil	20.02.		4457	D	12.04.	<b>313</b>
4340	S	04.01.	<b>255b</b>	4399	Hil	20.02.		4458	D	12.04.	<b>315</b>
4341	S	05.01.	<b>323</b>	4400	Utr	21.02.		4459	D	13.04.	<b>313</b>
4342	S	05.01.		4403	Haa	23.02.	<b>304</b>	4460	D	13.04.	<b>315</b>
4343	S	06.01.	<b>323</b>	4404	Utr	24.02.		4461	D	14.04.	<b>313</b>
4344	S	06.01.	<b>203</b>	4405	Del	25.02.		4462	D	14.04.	<b>315</b>
4345	S	07.01.	<b>323</b>	4405a	Del	25.02.		4463	D	15.04.	<b>313</b>
4346	S	07.01.	<b>336</b>	4407	Haa	27.02.	<b>203</b>	4464	D	15.04.	<b>315</b>

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4465	D	15.04.	<b>204</b>	4523	S	17.06.	<b>300b</b>	4580	D	26.08.	<b>277</b>
4466	D	16.04.	<b>313</b>	4524	S	18.06.	<b>302</b>	4581	D	26.08.	<b>77b</b>
4467	D	16.04.	<b>315</b>	4525	S	18.06.	<b>298</b>	4582	D	27.08.	<b>289</b>
4468	D	16.04.	<b>204</b>	4527	S	19.06.	<b>302</b>	4582a	D	27.08.	<b>77b</b>
4469	D	17.04.	<b>313</b>	4528	D	24.06.	<b>205</b>	4583	D	28.08.	
4470	D	17.04.	<b>315</b>	4530	D	26.06.	<b>205</b>	4584	S	29.08.	<b>78</b>
4471	D	17.04.	<b>204</b>	4531	D	27.06.	<b>253</b>	4585	S	30.08.	<b>78</b>
4472	D	18.04.	<b>313</b>	4532	D	27.06.	<b>336</b>	4586	S	31.08.	<b>78</b>
4473	D	18.04.	<b>315</b>	4533	Ber	28.06.	<b>205</b>	4587	S	01.09.	<b>78</b>
4474	D	22.04.	<b>204</b>	4534	Ber	29.06.	<b>289</b>	4589	S	02.09.	<b>78</b>
4476	D	23.04.	<b>204</b>	4535	D	01.07.	<b>205</b>	-----	S	02.09.	<b>73a</b>
4478	D	24.04.	<b>204</b>	4536	D	02.07.	<b>205</b>	4590	S	03.09.	<b>78</b>
4479	D	29.04.	<b>204</b>	4537	D	03.07.		4591	S	04.09.	<b>255</b>
4480	D	30.04.	<b>204</b>	4538	D	03.07.	<b>205</b>	4593	S	05.09.	<b>78</b>
4482	D	01.05.	<b>204</b>	4539	D	08.07.	<b>205</b>	4595	S	06.09.	<b>78</b>
4483	D	05.05.	<b>277</b>	4540	D	09.07.	<b>205</b>	4596	S	07.09.	<b>289</b>
4484	D	05.05.	<b>204</b>	4541	D	10.07.	<b>277</b>	4597	S	08.09.	<b>217a</b>
4485	D	06.05.	<b>291</b>	4542	D	10.07.	<b>205</b>	4598	S	11.09.	<b>300b</b>
-----	D	06.05.	<b>255b</b>	4542a	D	11.07.		4601	D	23.09.	<b>207</b>
4486	D	07.05.	<b>291</b>	4543	D	15.07.	<b>205</b>	4602	D	24.09.	<b>207</b>
4487	D	08.05.		4544	D	16.07.	<b>205</b>	4604	D	25.09.	
4488	D	08.05.	<b>291</b>	4545	D	17.07.		4605	D	26.09.	<b>343</b>
4489	D	13.05.	<b>204</b>	4546	D	17.07.	<b>205</b>	4606	D	26.09.	<b>304</b>
4490	D	15.05.	<b>277</b>	4546a	D	18.07.		4607	D	27.09.	<b>343</b>
4491	D	15.05.	<b>325</b>	4547	D	22.07.	<b>206</b>	-----	D	27.09.	<b>343</b>
4493	D	16.05.	<b>325</b>	4548	D	23.07.	<b>206</b>	4608	D	28.09.	<b>343</b>
4495	S	21.05.	<b>325</b>	4549	D	24.07.		-----	D	28.09.	<b>343</b>
4496	S	22.05.	<b>325</b>	4550	D	24.07.	<b>206</b>	4609	D	29.09.	<b>343</b>
4497	S	23.05.	<b>325</b>	4551	Dar	27.07.	<b>77a</b>	-----	D	29.09.	<b>343</b>
4498	S	24.05.	<b>325</b>	4552	Dar	28.07.	<b>77a</b>	4610	D	30.09.	<b>343</b>
4499	S	25.05.	<b>255b</b>	4553	Dar	28.07.	<b>77a</b>	-----	D	30.09.	<b>343</b>
4500	S	26.05.	<b>300a</b>	4554	Dar	29.07.	<b>77a</b>	4611	D	30.09.	<b>207</b>
4501	D	31.05.		4555	Dar	29.07.	<b>77a</b>	4612	D	01.10.	<b>343</b>
4502	D	02.06.	<b>204</b>	4556	Dar	29.07.	<b>77a</b>	-----	D	01.10.	<b>343</b>
4503	D	03.06.	<b>204</b>	4557	Dar	30.07.	<b>77a</b>	4613	D	01.10.	<b>207</b>
4504	Z	04.06.	<b>75</b>	4558	Dar	30.07.	<b>281</b>	4614	D	02.10.	<b>343</b>
4505	D	05.06.	<b>204</b>	4559	D	05.08.	<b>206</b>	-----	D	02.10.	<b>343</b>
4506	S	11.06.	<b>298</b>	4560	D	06.08.	<b>206</b>	4615	D	02.10.	<b>207</b>
4507	S	12.06.	<b>302</b>	4561	D	07.08.		4615a	D	02.10.	<b>255</b>
4508	S	12.06.		4562	D	07.08.	<b>206</b>	4616	D	03.10.	<b>343</b>
4509	S	12.06.	<b>342</b>	4563	D	08.08.	<b>320</b>	-----	D	03.10.	<b>343</b>
4510	S	13.06.	<b>302</b>	4564	D	12.08.	<b>206</b>	4617	D	04.10.	<b>343</b>
4511	S	13.06.	<b>342</b>	4565	D	13.08.	<b>206</b>	-----	D	04.10.	<b>343</b>
-----	S	13.06.	<b>342</b>	4566	D	14.08.	<b>277</b>	-----	D	04.10.	<b>343</b>
4512	S	14.06.	<b>302</b>	4567	D	14.08.	<b>206</b>	4618	D	05.10.	<b>343</b>
4513	S	14.06.	<b>342</b>	4568	D	15.08.		-----	D	05.10.	<b>343</b>
4514	S	15.06.	<b>302</b>	4569	D	19.08.	<b>206</b>	4619	D	06.10.	<b>343</b>
4516	S	15.06.	<b>342</b>	4570	D	20.08.	<b>206</b>	-----	D	06.10.	<b>343</b>
-----	S	15.06.	<b>342</b>	4571	D	21.08.	<b>77b</b>	4620	D	07.10.	<b>343</b>
4517	S	16.06.	<b>302</b>	4572	D	22.08.	<b>277</b>	-----	D	07.10.	<b>343</b>
4518	S	16.06.	<b>300b</b>	4572a	D	22.08.	<b>77b</b>	4621	D	07.10.	<b>207</b>
4519	S	16.06.	<b>342</b>	4573	D	23.08.	<b>77b</b>	4622	D	08.10.	<b>343</b>
4520	S	16.06.	<b>205</b>	4574	D	24.08.	<b>77b</b>	-----	D	08.10.	<b>343</b>
4521	S	17.06.	<b>302</b>	4576	D	24.08.	<b>277</b>	4623	D	08.10.	<b>207</b>
4522	S	17.06.	<b>298</b>	4577	D	25.08.	<b>289</b>	4624	D	09.10.	<b>343</b>
4522a	S	17.06.	<b>298</b>	4579	D	26.08.	<b>77b</b>	4626	D	09.10.	<b>207</b>

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-----	D	09.10.	<b>343</b>	4693	D	25.12.	<b>303</b>	4781	B	09.03.	<b>81</b>
4627	D	10.10.	<b>343</b>	4695	D	25.12.	<b>209</b>	4782	B	09.03.	<b>80b</b>
-----	D	10.10.	<b>343</b>	4697	D	26.12.	<b>303</b>	4783	B	10.03.	<b>81</b>
4629	D	11.10.	<b>339</b>	4698	Bas	26.12.	<b>209</b>	4785	B	11.03.	<b>81</b>
4630	D	12.10.	<b>339</b>	4700	D	27.12.	<b>303</b>	4787	B	12.03.	<b>80b/XI</b>
4631	D	13.10.	<b>339</b>	4702	D	28.12.	<b>303</b>	4789	S	15.03.	<b>300b</b>
4632	D	14.10.	<b>339</b>	4703	D	28.12.	<b>277</b>	4790	D	18.03.	<b>81</b>
4633	D	14.10.	<b>207</b>	4704	D	28.12.	<b>289</b>	4791	D	19.03.	<b>210</b>
4634	D	15.10.	<b>339</b>	4706	D	29.12.	<b>303</b>	4792	Ber	20.03.	<b>80b/XI</b>
4635	D	15.10.	<b>207</b>	4708	D	30.12.	<b>303</b>	4793	Ber	21.03.	<b>211</b>
4636	D	16.10.	<b>339</b>	4709	D	30.12.	<b>289</b>	4795	D	24.03.	<b>211</b>
4638	D	16.10.	<b>207</b>	4711	D	31.12.	<b>303</b>	4797	D	25.03.	<b>211</b>
4640	D	21.10.	<b>208</b>	4712	D	31.12.		4799	D	26.03.	<b>277</b>
4642	D	22.10.	<b>208</b>	4713	Bas	31.12.	<b>209</b>	4800	D	26.03.	<b>211</b>
4643	D	23.10.						4801	D	31.03.	<b>211</b>
4644	D	23.10.	<b>203</b>					4803	D	01.04.	<b>211</b>
4645	D	28.10.	<b>208</b>	<b>1922</b>				4804	D	02.04.	<b>211</b>
4647	D	29.10.	<b>208</b>					4804a	D	02.04.	
4648	D	30.10.	<b>277</b>	4715	D	01.01.	<b>303</b>	4804b	D	02.04.	
4649	D	30.10.	<b>208</b>	4716	D	01.01.	<b>277</b>	4805	Haa	07.04.	<b>82</b>
4650	Bas	02.11.	<b>75</b>	4717	D	01.01.	<b>210</b>	4806	Haa	08.04.	<b>82</b>
4651	D	04.11.	<b>208</b>	4720	D	02.01.	<b>303</b>	4808	Haa	09.04.	<b>82</b>
4653	D	05.11.	<b>208</b>	4722	D	03.01.	<b>303</b>	4809	Haa	10.04.	<b>82</b>
4654	D	06.11.		4723	D	03.01.	<b>303</b>	4811	Haa	11.04.	<b>82</b>
4655	D	06.11.	<b>208</b>	4725	D	04.01.	<b>303</b>	4812	Haa	12.04.	<b>82</b>
4656	Aar	11.11.	<b>304</b>	4728	D	05.01.	<b>303</b>	4813	Haa	12.04.	<b>82</b>
4658	D	12.11.	<b>208</b>	4729	D	05.01.	<b>303</b>	4814	Haa	13.04.	<b>211</b>
4660	D	13.11.	<b>208</b>	4731	D	06.01.	<b>303</b>	4815	L	14.04.	<b>211</b>
4661	S	16.11.	<b>300b</b>	4734	D	07.01.	<b>303</b>	4816	L	15.04.	<b>211</b>
4662	B	19.11.	<b>80a</b>	4735	D	07.01.	<b>210</b>	4818	Stf	19.04.	<b>304</b>
4663	Osl	23.11.	<b>304</b>	4736	D	08.01.	<b>274</b>	4820	Stf	23.04.	<b>304</b>
4664	Osl	24.11.	<b>304</b>	4737	D	08.01.	<b>210</b>	4821	L	24.04.	<b>211</b>
4665	Osl	24.11.	<b>209</b>	4739	S	12.01.	<b>80b</b>	4822	S	28.04.	<b>300b</b>
4666	Osl	25.11.	<b>79</b>	4740	S	14.01.	<b>300b</b>	4823	D	29.04.	<b>212</b>
4667	Osl	26.11.	<b>79</b>	4741	M	16.01.	<b>80aXI</b>	4824	D	30.04.	<b>212</b>
4668	Osl	27.11.	<b>277</b>	4742	S	17.01.	<b>80a</b>	4825	D	30.04.	
4669	Osl	27.11.	<b>209</b>	4744	Man	19.01.	<b>210</b>	4827	D	05.05.	<b>212</b>
4670	Osl	28.11.	<b>79</b>	4745	Man	20.01.	<b>80a</b>	4829	D	06.05.	
4671	Osl	29.11.	<b>79</b>	4747	K	23.01.	<b>80aXI</b>	4830	D	06.05.	<b>212</b>
4672	Osl	29.11.	<b>79</b>	4748	Elb	24.01.	<b>80a</b>	4831	D	07.05.	
4673	Osl	30.11.	<b>79</b>	4750	B	26.01.	<b>80a</b>	4832	D	07.05.	<b>212</b>
4674	Osl	01.12.	<b>79</b>	4756	Brs	01.02.	<b>210</b>	4833	S	09.05.	<b>298</b>
4675	Osl	02.12.	<b>79</b>	4758	D	11.02.	<b>210</b>	4833a	S	09.05.	<b>298</b>
4676	Osl	03.12.		4759	D	12.02.	<b>210</b>	4834	S	10.05.	<b>300b</b>
4677	Osl	04.12.	<b>209</b>	4761	D	17.02.	<b>210</b>	4835	Lei	11.05.	<b>75</b>
4678	B	07.12.		4763	D	18.02.	<b>210</b>	4836	B	12.05.	<b>80a</b>
4679	B	07.12.	<b>209</b>	4764	D	19.02.	<b>210</b>	4837	Brs	14.05.	<b>80a</b>
4680	D	11.12.	<b>209</b>	4766	D	24.02.	<b>210</b>	4838	M	15.05.	<b>80aXI</b>
4681	D	12.12.	<b>209</b>	4768	D	25.02.	<b>210</b>	4839	Man	16.05.	<b>80a</b>
4683	S	16.12.	<b>298</b>	4769	D	26.02.	<b>210</b>	4842	K	18.05.	<b>80aXI</b>
4684	D	18.12.	<b>209</b>	4775	B	05.03.	<b>80b</b>	4844a	H	20.05.	-
4686	D	23.12.	<b>303</b>	4776	B	05.03.	<b>81</b>	4846	S	23.05.	<b>255b</b>
4687	D	23.12.	<b>274</b>	4777	B	06.03.	<b>81</b>	4847	D	26.05.	<b>212</b>
4688	D	23.12.	<b>209</b>	4778	B	07.03.	<b>80b</b>	4848	D	27.05.	<b>212</b>
4690	D	24.12.	<b>303</b>	4779	B	07.03.	<b>81</b>	4848a	D	27.05.	<b>277</b>
4691	D	24.12.	<b>209</b>	4780	B	08.03.	<b>81</b>	4849	D	28.05.	<b>212</b>

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4851	W	01.06.	<b>83</b>	4923	D	31.07.	<b>340</b>	4978	D	10.09.	<b>215/25</b>
4853	W	02.06.	<b>83</b>	4924	D	31.07.	<b>341</b>	4979	D	11.09.	<b>344</b>
4854	W	03.06.	<b>83</b>	4926	D	01.08.	<b>340</b>	4980	D	11.09.	<b>215/25</b>
4855	W	04.06.	<b>83</b>	4927	D	01.08.	<b>341</b>	4981	D	12.09.	<b>344</b>
4856	W	05.06.	<b>83</b>	4928	D	02.08.	<b>347</b>	4982	D	12.09.	<b>215/25</b>
4857	W	07.06.	<b>281</b>	4929	D	02.08.		4983	D	13.09.	<b>347</b>
4858	W	07.06.	<b>83</b>	4930	D	02.08.	<b>340</b>	4985	D	13.09.	<b>344</b>
4859	W	08.06.	<b>83</b>	4931	D	02.08.	<b>341</b>	4986	D	13.09.	<b>215/25</b>
4861	W	09.06.	<b>83</b>	4931a	D	02.08.	<b>(B110)</b>	4987	D	14.09.	
4862	W	10.06.	<b>83</b>	4932	D	03.08.		4988	D	14.09.	
4863	W	11.06.	<b>211</b>	4933	D	03.08.	<b>340</b>	4989	D	14.09.	<b>215/25</b>
4864	W	11.06.	<b>83</b>	4934	D	03.08.	<b>341</b>	4991	D	15.09.	<b>344</b>
4867	D	17.06.	<b>212</b>	4934a	D	03.08.		4992	D	15.09.	<b>215/25</b>
4868	D	18.06.		4936	D	04.08.	<b>340</b>	4993	D	16.09.	<b>347</b>
4869	S	20.06.	<b>298</b>	4937	D	04.08.	<b>341</b>	4994	D	16.09.	<b>344</b>
4870	S	20.06.	<b>300b</b>	4938	D	04.08.	<b>279</b>	4995	D	16.09.	<b>304/36</b>
4871	S	20.06.	<b>298</b>	4939	D	05.08.	<b>347</b>	4996	D	16.09.	<b>216</b>
4871a	S	20.06.	<b>298</b>	4941	D	05.08.	<b>340</b>	4997	D	17.09.	<b>344</b>
4872	S	21.06.	<b>302a</b>	4942	D	05.08.	<b>341</b>	4999	D	17.09.	<b>277</b>
4873	S	21.06.	<b>300b</b>	4943	D	05.08.	<b>214</b>	5000	D	17.09.	<b>216</b>
4874	S	22.06.	<b>302a</b>	4944	D	06.08.	<b>340</b>	5001	D	18.09.	<b>344</b>
4875	S	22.06.	<b>300b</b>	4945	D	06.08.		5002	D	18.09.	<b>344</b>
4876	D	24.06.	<b>213</b>	4946	D	06.08.	<b>214</b>	5003	D	19.09.	<b>344</b>
4877	D	25.06.		4947	D	09.08.	<b>347</b>	5004	D	19.09.	<b>344</b>
4878	D	25.06.	<b>213</b>	4948	D	09.08.	<b>214</b>	5005	D	20.09.	<b>347</b>
4879	D	30.06.	<b>213</b>	4949	Oxf	16.08.	<b>305</b>	5006	D	20.09.	<b>344</b>
4881	D	01.07.	<b>213</b>	4950	Oxf	17.08.	<b>305</b>	5007	D	20.09.	<b>344</b>
4882	D	02.07.	<b>277</b>	4951	Oxf	18.08.	<b>305</b>	5008	D	21.09.	<b>344</b>
4883	D	02.07.	<b>213</b>	4952	Oxf	18.08.	<b>277</b>	5009	D	21.09.	<b>344</b>
4885	D	07.07.	<b>213</b>	4953	Oxf	19.08.	<b>305</b>	5010	D	22.09.	<b>344</b>
4887	D	08.07.	<b>213</b>	4954	Oxf	19.08.	<b>277</b>	5011	D	22.09.	<b>216</b>
4888	D	09.07.	<b>213</b>	4955	Oxf	20.08.	<b>214</b>	5012	D	23.09.	<b>347</b>
4890	D	14.07.	<b>213</b>	-----	Oxf	20.08.	<b>305</b>	5013	D	23.09.	<b>216</b>
4892	D	15.07.	<b>213</b>	4956	Oxf	21.08.	<b>305</b>	5014	D	24.09.	
4893	D	16.07.	<b>213</b>	4957	Oxf	22.08.	<b>305</b>	5015	D	24.09.	<b>216</b>
4894	D	18.07.		4958	Oxf	22.08.	<b>214</b>	5016	D	27.09.	<b>347</b>
4896	D	19.07.		4959	Oxf	23.08.	<b>305</b>	5017	D	29.09.	<b>216</b>
4897	D	20.07.		4960	Oxf	24.08.	<b>305</b>	5018	D	30.09.	<b>347</b>
4898	D	21.07.		4961	Oxf	25.08.	<b>305</b>	5019	D	30.09.	<b>277</b>
4899	D	21.07.	<b>213</b>	4962	Oxf	26.08.	<b>305</b>	5020	D	30.09.	<b>216</b>
4901	D	22.07.	<b>280</b>	4963	Oxf	27.08.	<b>214</b>	5021	D	01.10.	<b>216</b>
4902	D	22.07.	<b>213</b>	4964	Oxf	28.08.	<b>305</b>	5022	S	03.10.	<b>217</b>
4903	D	23.07.	<b>214</b>	4964a	Oxf	28.08.	<b>305</b>	5023	S	04.10.	<b>300b</b>
4903a	D	23.07.	<b>277</b>	4965	Oxf	29.08.	<b>305</b>	5024	S	04.10.	<b>217</b>
4904	D	24.07.	<b>340</b>	4966	L	30.08.	<b>214</b>	5026	S	05.10.	<b>217</b>
4906	D	25.07.	<b>340</b>	4967	D	06.09.	<b>344</b>	5028	S	06.10.	<b>300b</b>
4909	D	26.07.	<b>340</b>	4968	D	06.09.	<b>215/25</b>	5029	S	06.10.	<b>217</b>
4911	D	27.07.	<b>340</b>	4969	D	07.09.	<b>344</b>	5031	S	07.10.	<b>217</b>
4913	D	28.07.	<b>340</b>	4970	D	07.09.	<b>215/25</b>	5033	S	08.10.	<b>217</b>
4914	D	28.07.	<b>214</b>	4971	D	08.09.	<b>344</b>	5036	S	09.10.	<b>217</b>
4917	D	29.07.	<b>340</b>	4972	D	08.09.	<b>215/25</b>	5038	S	09.10.	<b>218</b>
4918	D	29.07.	<b>214</b>	4973	D	09.09.	<b>347</b>	5039	S	10.10.	<b>217</b>
4919	D	30.07.	<b>340</b>	4974	D	09.09.	<b>344</b>	5041	S	11.10.	<b>217</b>
4920	D	30.07.	<b>277</b>	4975	D	09.09.	<b>215/25</b>	5044	S	12.10.	<b>217</b>
4921	D	30.07.	<b>214</b>	4976	D	10.09.	<b>344</b>	5046	S	13.10.	<b>217</b>
4922	D	31.07.	<b>280</b>	4977	D	10.09.		5047	S	13.10.	<b>217a</b>

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5048	S	13.10.		5107	D	25.12.		5161	D	04.02.	277
5050	S	14.10.	217	5108	D	25.12.	326	5161a	D	04.02.	
5052	S	14.10.	218	5109	D	26.12.	326	5162	S	06.02.	300b
5053	S	15.10.	300b	5110	D	27.12.	348	5163	S	06.02.	257
5054	S	15.10.	217	5111	D	27.12.	326	5163a	S	06.02.	
5055	S	15.10.		5112	D	28.12.		5163b	S	07.02.	
5056	D	19.10.	348	5113	D	28.12.	326	5163c	S	08.02.	
5057	D	20.10.	218	5114	D	29.12.		5163d	S	07.02.	217a
5058	D	22.10.	218	5115	D	29.12.	219	5164	D	09.02.	221
5059	D	23.10.	218	5116	D	30.12.	348	5165	D	10.02.	348
5060	D	24.10.	348	5117	D	30.12.	219	5166	D	10.02.	221
5061	S	26.10.	314	5118	D	31.12.	277	5167	D	11.02.	221
5062	S	27.10.	314	5119	D	31.12.	219	5167a	D	11.02.	277
5063	S	27.10.	314					5168	S	13.02.	257
5064	S	28.10.	300b					5168a	S	13.02.	
5065	S	28.10.	314	<b>1923</b>				5169	S	14.02.	300b
5066	S	28.10.	315					5170	S	14.02.	217a
5067	Haa	31.10.		5120	D	01.01.		5171	D	16.02.	221
5068	Rot	01.11.		5121	D	01.01.	274	5172	D	17.02.	349
5069	Haa	02.11.	(B75)	5122	D	01.01.	326	5173	D	17.02.	221
5070	Haa	03.11.		5123	D	02.01.	326	5174	D	18.02.	277
5071	Haa	04.11.		5124	D	03.01.	326	5175	D	18.02.	221
5072	Haa	05.11.	277	5125	D	05.01.	348	5176	D	21.02.	349
5073	Haa	05.11.	218	5127	D	05.01.	220	-----	D	21.02.	291
5074	Del	06.11.		5128	D	06.01.	326	5177	D	22.02.	257
5075	L	12.11.	218	5129	D	06.01.	220	5177a	S	24.02.	
5076	L	16.11.	218	5130	D	06.01.	217a	5181	S	27.02.	257
5077	L	17.11.	218	5130a	D	06.01.		5182	S	28.02.	
5078	L	18.11.	218	5131	D	07.01.		5183	S	28.02.	257
5079	L	19.11.	218	5132	D	07.01.	220	5185	S	01.03.	300b
5080	L	19.11.	218	5133	D	08.01.	348	5185a	S	01.03.	
5081	L	20.11.	218	5134	D	10.01.	348	5186	S	01.03.	298
5082	S	24.11.	300b	5135	D	12.01.	220	5187	D	02.03.	257
5083	D	26.11.	219	5136	D	13.01.	348	5188	D	03.03.	349
5084	D	29.11.	348	5137	D	13.01.	220	5189	D	03.03.	257
5085	D	01.12.	219	5138	D	14.01.		5190	D	04.03.	257
5086	D	02.12.	348	5139	D	14.01.	220	5193	S	07.03.	283
5087	D	02.12.	283	5141	S	17.01.	300b	5194	S	08.03.	300b
5088	D	03.12.	219	5142	D	19.01.	220	5195	S	08.03.	283
5089	S	04.12.	218	5142a	D	19.01.		5196	D	11.03.	222
5090	S	05.12.	300b	5143	D	20.01.	348	5197	D	12.03.	222
5092	B	07.12.	218	5144	D	20.01.	220	5198	D	14.03.	349
5093	S	09.12.	300b	5146	D	21.01.	220	5199	D	16.03.	222
5094	S	09.12.	218	5148	S	23.01.	300b	-----	D	16.03.	283
5095	D	13.12.	348	5149	S	23.01.	257	5200	D	17.03.	349
5096	D	15.12.	219	5150	D	26.01.	220	5201	D	17.03.	222
5097	D	16.12.	348	5151	D	27.01.	348	5202	D	18.03.	222
5098	D	16.12.	219	5152	D	27.01.	220	5203	D	21.03.	349
5099	D	17.12.	219	5154	D	28.01.	220	5204	D	22.03.	222
5100	D	20.12.	348	5155	S	30.01.	257	5205	D	23.03.	222
5101	D	22.12.	219	5156	S	31.01.	300b	5207	S	25.03.	304a
5102	D	23.12.	348	5156a	S	31.01.		5208	S	26.03.	304a
5103	D	23.12.	219	5157	D	02.02.	221	5209	S	27.03.	304a
5104	D	24.12.	326	5158	D	03.02.	348	5210	S	28.03.	277
5105	D	24.12.	274	5159	D	03.02.	221	5212	S	29.03.	281
5106	D	24.12.	219	5160	D	04.02.	221	5213	S	29.03.	261

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5214	S	30.03.	<b>300c</b>	5281	Osl	17.05.		5339	S	04.07.	<b>224</b>
5216	D	31.03.	<b>223</b>	5282	Osl	17.05.	<b>226</b>	5340	D	06.07.	<b>225</b>
5217	D	01.04.		5283	Osl	17.05.	<b>226</b>	5341	D	07.07.	<b>350</b>
5218	D	01.04.	<b>223</b>	5284	Osl	18.05.	<b>276</b>	5342	D	07.07.	<b>225</b>
5219	D	02.04.	<b>277</b>	5285	Osl	18.05.	<b>226</b>	5343	D	08.07.	<b>277</b>
5220	D	02.04.	<b>223</b>	5286	Osl	19.05.	<b>226</b>	5344	D	08.07.	<b>225</b>
5221	D	04.04.	<b>349</b>	5287	Osl	20.05.	<b>276</b>	5345	S	11.07.	<b>345</b>
5222	Ber	05.04.	<b>80b</b>	5288	Osl	20.05.	<b>226</b>	5346	S	11.07.	<b>224</b>
5223	Ber	06.04.	<b>224</b>	5289	Osl	21.05.	<b>226</b>	5347	S	12.07.	<b>300c</b>
5224	D	07.04.	<b>277</b>	5291	B	23.05.	<b>224</b>	5348	S	12.07.	<b>345</b>
5225	D	07.04.	<b>223</b>	5292	S	25.05.	<b>300c</b>	5349	S	13.07.	<b>345</b>
5226	D	08.04.	<b>223</b>	5293	S	25.05.	<b>298</b>	5350	S	14.07.	<b>345</b>
5227	D	09.04.	<b>349</b>	5294	D	27.05.	<b>276</b>	5351	D	15.07.	<b>277</b>
5228	Bas	09.04.	<b>84</b>	5295	D	30.05.	<b>350</b>	5352	D	15.07.	<b>225</b>
5232	D	13.04.	<b>224</b>	5296	D	01.06.	<b>276</b>	5353	D	17.07.	
5233	D	14.04.	<b>349</b>	5297	D	02.06.	<b>350</b>	5354	D	18.07.	<b>350</b>
5234	D	14.04.	<b>277</b>	-----	D	02.06.	<b>291</b>	5355	D	20.07.	<b>350</b>
5235	D	14.04.	<b>84</b>	5298	D	02.06.	<b>276</b>	5357	D	20.07.	<b>225</b>
5236	D	15.04.	<b>306</b>	5299	D	03.06.		5358	D	21.07.	
5237	D	15.04.	<b>306</b>	5300	D	03.06.	<b>276</b>	5360	D	21.07.	<b>277</b>
5238	D	15.04.	<b>84</b>	5301	D	04.06.		5361	D	21.07.	<b>225</b>
5239	D	16.04.	<b>306</b>	5302	D	06.06.	<b>350</b>	5362	D	22.07.	
5240	D	17.04.	<b>306</b>	5303	D	08.06.	<b>276</b>	5363	D	22.07.	<b>277</b>
5241	D	18.04.	<b>349</b>	5304	D	09.06.	<b>350</b>	5364	D	22.07.	<b>225</b>
5242	D	18.04.	<b>306</b>	5305	D	09.06.	<b>291</b>	5365a	D	24.07.	
5244	D	18.04.	<b>306</b>	5306	D	09.06.	<b>276</b>	5366	D	25.07.	<b>350</b>
5245	D	19.04.	<b>306</b>	5307	D	10.06.	<b>258</b>	5367	D	27.07.	<b>228</b>
5246	D	19.04.	<b>306</b>	5308	D	10.06.		5368	D	28.07.	<b>350</b>
5249	D	20.04.	<b>306</b>	5309	D	10.06.		5369	D	28.07.	<b>228</b>
5250	D	20.04.	<b>84</b>	5310	D	11.06.	<b>258</b>	5370	D	29.07.	
5251	D	21.04.	<b>349</b>	5311	D	12.06.	<b>258</b>	-----	D	29.07.	<b>291</b>
5252	D	21.04.	<b>306</b>	5312	D	13.06.	<b>350</b>	5371	D	29.07.	<b>228</b>
5254	D	21.04.	<b>84</b>	5313	D	13.06.	<b>258</b>	5372	S	31.07.	<b>300c</b>
5255	D	22.04.	<b>306</b>	5314	D	14.06.	<b>258</b>	5373	Ilk	05.08.	<b>307</b>
5256	D	22.04.		5315	D	15.06.	<b>258</b>	5374	Ilk	06.08.	<b>307</b>
5257	D	22.04.	<b>84</b>	5316	D	16.06.	<b>350</b>	5375	Ilk	06.08.	<b>307</b>
5258	D	22.04.	<b>306</b>	5317	D	16.06.	<b>277</b>	5376	Ilk	07.08.	<b>307</b>
5259	S	24.04.	<b>300c</b>	5318	D	16.06.	<b>258</b>	5377	Ilk	07.08.	<b>307</b>
5260	S	24.04.	<b>298</b>	5319	D	17.06.		5378	Ilk	08.08.	<b>307</b>
5262	S	25.04.	<b>300c</b>	5320	D	17.06.		5378a	Ilk	08.08.	<b>307</b>
5264	Pra	27.04.	<b>84</b>	5321	D	17.06.	<b>258</b>	5380	Ilk	09.08.	<b>307</b>
5265	Pra	28.04.	<b>224</b>	5322	S	21.06.	<b>300c</b>	5382	Ilk	10.08.	<b>307</b>
5267	Pra	29.04.	<b>224</b>	5323	S	21.06.	<b>224</b>	5383	Ilk	10.08.	<b>304a</b>
5268	Pra	30.04.	<b>84</b>	5325	S	22.06.	<b>298</b>	5384	Ilk	11.08.	<b>307</b>
5269	S	02.05.	<b>224</b>	5326	D	24.06.	<b>277</b>	5386	Bin	12.08.	<b>307</b>
5270	S	03.05.	<b>300c</b>	5327	D	24.06.	<b>224</b>	5387	Ilk	13.08.	<b>307</b>
5271	S	03.05.	<b>298</b>	5328	D	25.06.	<b>350</b>	5388	Ilk	14.08.	<b>307/36</b>
5272	D	05.05.	<b>349</b>	5329	D	28.06.	<b>350</b>	-----	Ilk	14.08.	<b>277a</b>
5273	D	05.05.	<b>225</b>	5330	Bas	29.06.	<b>261</b>	5390	Ilk	15.08.	<b>307</b>
5274	D	06.05.	<b>225</b>	5331	D	29.06.	<b>261</b>	5391	Ilk	16.08.	<b>307</b>
5275	D	07.05.	<b>349</b>	5332	D	30.06.	<b>350</b>	5392	Ilk	16.08.	<b>307</b>
5276	D	07.05.	<b>224</b>	5333	D	30.06.	<b>304a</b>	5393	Ilk	17.08.	<b>307</b>
5277	D	09.05.	<b>349</b>	5334	D	01.07.	<b>304a</b>	5394	Ilk	17.08.	<b>307</b>
5278	Osl	14.05.	<b>80b</b>	5336	D	01.07.	<b>277</b>	5395	Pen	18.08.	
5279	Osl	15.05.	<b>80b</b>	5337	D	01.07.	<b>225</b>	5396	Pen	19.08.	<b>227</b>
5280	Osl	16.05.	<b>226</b>	5338	S	03.07.	<b>300c</b>	5397	Pen	19.08.	

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5398	Pen	20.08.	<b>227</b>	5457	S	16.10.	<b>302a</b>	-----	D	23.12.	<b>277a</b>
5399	Pen	20.08.		5458	S	16.10.	<b>302a</b>	5517	D	23.12.	<b>232</b>
5400	Pen	21.08.	<b>227</b>	5459	D	19.10.	<b>230</b>	5518	D	24.12.	<b>260</b>
5402	Pen	22.08.	<b>227</b>	5460	D	20.10.	<b>351</b>	5519	D	24.12.	<b>260</b>
5403	Pen	23.08.	<b>227</b>	5461	D	20.10.	<b>230</b>	5520	D	24.12.	<b>260</b>
5404	Pen	24.08.	<b>227</b>	5462	D	21.10.	<b>230</b>	5521	D	24.12.	<b>274</b>
5405	Pen	24.08.		5463	D	24.10.	<b>351</b>	5522	D	24.12.	<b>233</b>
-----	Pen	24.08.	<b>284</b>	5464	D	26.10.	<b>230</b>	5523	D	25.12.	<b>260</b>
5406	Pen	25.08.	<b>227</b>	5465	D	27.10.	<b>351</b>	5524	D	25.12.	<b>260</b>
5407	Pen	26.08.	<b>227</b>	5466	D	27.10.	<b>230</b>	5525	D	25.12.	<b>260</b>
5409	Pen	26.08.	<b>279</b>	5467	D	28.10.	<b>230</b>	5526	D	25.12.	<b>274</b>
-----	Pen	26.08.	<b>277a</b>	5468	D	31.10.	<b>351</b>	5527	D	25.12.	<b>233</b>
-----	Pen	26.08.	<b>36</b>	5469	D	02.11.	<b>230</b>	5528	D	26.12.	<b>260</b>
5410	Pen	27.08.	<b>227</b>	5471	D	03.11.	<b>230</b>	5529	D	26.12.	<b>277</b>
-----	Pen	27.08.	<b>277a</b>	5472	D	04.11.	<b>230</b>	5530	D	26.12.	<b>233</b>
5411	Pen	28.08.	<b>227</b>	5475	D	09.11.	<b>230</b>	5532	D	27.12.	<b>260</b>
5412	Pen	28.08.	<b>319</b>	5476	D	10.11.	<b>230</b>	5533	D	27.12.	<b>274</b>
5413	Pen	29.08.	<b>227</b>	-----	D	10.11.	<b>351</b>	5534	D	27.12.	<b>233</b>
5414	Pen	30.08.	<b>227</b>	5477	D	11.11.	<b>230</b>	5535	D	28.12.	<b>260</b>
5415	Pen	31.08.	<b>227</b>	5479	Haa	13.11.	<b>231</b>	5536	D	28.12.	<b>260</b>
5416	Pen	31.08.		5480	Haa	14.11.	<b>304a</b>	5538	D	28.12.	<b>277</b>
5417	L	02.09.		5481	Haa	14.11.	<b>231</b>	5539	D	28.12.	<b>233</b>
5418	L	02.09.	<b>228</b>	5482	Haa	15.11.	<b>319</b>	5540	D	29.12.	<b>260</b>
5419	L	02.09.	<b>319</b>	5483	Haa	15.11.	<b>231</b>	5541	D	29.12.	<b>260</b>
5420	L	03.09.	<b>319</b>	5484	Haa	16.11.	<b>319</b>	5543	D	29.12.	<b>274</b>
-----	L	04.09.	<b>36</b>	5485	Haa	16.11.	<b>231</b>	5544	D	29.12.	<b>233</b>
5421	D	09.09.		5486	Haa	17.11.	<b>231</b>	5546	D	30.12.	<b>260</b>
5422	D	10.09.	<b>228</b>	5487	Haa	17.11.	<b>231</b>	5547	D	30.12.	<b>260</b>
5423	D	10.09.	<b>350</b>	5488	Haa	18.11.	<b>259</b>	5548	D	30.12.	<b>277</b>
-----	L	10.09.	<b>36</b>	5489	Haa	18.11.	<b>231</b>	5549	D	30.12.	<b>233</b>
5424	S	14.09.		5490	Haa	19.11.	<b>304a</b>	5550	D	31.12.	<b>314</b>
5425	S	14.09.	<b>228</b>	5491	D	23.11.	<b>232</b>	5551	D	31.12.	<b>260</b>
5428	S	15.09.	<b>228</b>	5492	D	24.11.	<b>232</b>	5552	D	31.12.	<b>260</b>
5430	S	16.09.	<b>228</b>	5493	D	25.11.	<b>232</b>	5553	D	31.12.	<b>260</b>
5432	S	18.09.	<b>300c</b>	5494	D	26.11.	<b>351</b>	5554	D	31.12.	<b>274</b>
5433	D	21.09.		5495	D	28.11.	<b>351</b>	5555	D	31.12.	<b>233</b>
5434	D	22.09.	<b>350</b>	5496	D	30.11.	<b>232</b>				
5435	D	22.09.	<b>225</b>	5497	D	01.12.	<b>351</b>				
5436	D	23.09.	<b>225</b>	5498	D	01.12.	<b>232</b>	<b>1924</b>			
5437	W	26.09.	<b>84</b>	5499	D	02.12.	<b>232</b>				
5438	W	27.09.	<b>223</b>	5500	D	05.12.	<b>351</b>	5556	D	01.01.	<b>314</b>
5439	W	28.09.	<b>223</b>	5501	D	07.12.	<b>232</b>	5557	D	01.01.	<b>260</b>
5440	W	29.09.	<b>84</b>	5502	D	08.12.		5558	D	01.01.	<b>260</b>
5442	W	30.09.	<b>223</b>	5503	D	08.12.	<b>232</b>	5559	D	01.01.	<b>260</b>
5443	W	01.10.	<b>223</b>	5504	D	09.12.	<b>232</b>	-----	D	01.01.	<b>233</b>
5445	W	02.10.	<b>319</b>	5505	D	10.12.	<b>351</b>	5560	D	02.01.	<b>314</b>
5446	D	05.10.	<b>229</b>	5506	D	12.12.	<b>351</b>	5561	D	02.01.	<b>316</b>
5447	D	06.10.	<b>229</b>	5507	D	14.12.	<b>274</b>	5562	D	03.01.	<b>316</b>
5448	D	07.10.	<b>229</b>	5508	D	14.12.	<b>232</b>	5563	D	04.01.	<b>316</b>
5449	D	08.10.	<b>351</b>	5509	D	15.12.	<b>351</b>	5564	D	04.01.	<b>233a</b>
5451	D	12.10.	<b>229</b>	5510	D	15.12.	<b>232</b>	-----	D	04.01.	<b>291</b>
5452	D	13.10.	<b>351</b>	5512	S	18.12.	<b>300c</b>	5565	D	05.01.	<b>316</b>
5453	D	13.10.	<b>229</b>	5513	D	21.12.	<b>232</b>	-----	D	05.01.	<b>277</b>
5454	S	15.10.	<b>302a</b>	5514	D	22.12.	<b>351</b>	5567	D	05.01.	<b>233a</b>
5455	S	15.10.	<b>229</b>	5515	D	22.12.	<b>232</b>	5568	D	06.01.	<b>316</b>
5456	S	16.10.	<b>300c</b>	5516	D	23.12.	<b>260</b>	5569	D	06.01.	<b>274</b>

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5570	D	06.01.	<b>233a</b>	5624	D	27.02.	<b>278</b>	5682	Ber	16.04.	<b>240</b>
5570a	D	06.01.	<b>261</b>	5625	D	29.02.		5683	Ber	17.04.	
5571	D	07.01.	<b>352</b>	5626	D	01.03.	<b>353</b>	5684	Ber	17.04.	<b>309</b>
5572	D	07.01.	<b>316</b>	5627	D	01.03.	<b>235</b>	5685	Ber	17.04.	<b>309</b>
5573	D	08.01.	<b>316</b>	5628	D	02.03.	<b>235</b>	5686	Ber	17.04.	
5574	D	09.01.	<b>316</b>	-----	D	02.03.	<b>260a</b>	5687	D	19.04.	<b>233a</b>
5575a	D	09.01.		5629	D	05.03.	<b>353</b>	5688	D	20.04.	<b>260a</b>
5576	D	11.01.	<b>233a</b>	5630	D	07.03.		5689	D	20.04.	<b>277a</b>
5576a	Bas	11.01.	<b>261</b>	5631	D	08.03.	<b>353</b>	5690	D	20.04.	<b>233a</b>
5577	D	12.01.	<b>233a</b>	5632	D	08.03.	<b>235</b>	5691	D	21.04.	<b>316</b>
5577a	D	12.01.		5633	D	09.03.	<b>235</b>	5693	D	21.04.	<b>314</b>
5578	D	13.01.	<b>233a</b>	5634	D	12.03.	<b>353</b>	5694	D	21.04.	<b>233a</b>
5579	D	18.01.	<b>260a</b>	5635	D	14.03.		5695	D	22.04.	<b>316</b>
5580	D	19.01.	<b>352</b>	5636	D	15.03.	<b>353</b>	5696	D	22.04.	
5581	D	19.01.	<b>234</b>	5637	D	15.03.	<b>235</b>	5698	D	22.04.	<b>277</b>
5582	D	20.01.	<b>234</b>	5638	D	16.03.	<b>260a</b>	-----	D	22.04.	<b>260a</b>
5583	D	21.01.	<b>260a</b>	5638a	D	16.03.	<b>260a</b>	5699	D	22.04.	<b>233a</b>
5584	D	23.01.	<b>352</b>	5639	D	16.03.	<b>235</b>	5700	D	23.04.	<b>316</b>
5585	Ber	25.01.	<b>240</b>	-----	D	16.03.	<b>217a</b>	5701	D	23.04.	<b>314</b>
5586	Ber	26.01.		5641	D	19.03.	<b>353</b>	5702	D	23.04.	<b>236</b>
5587	D	27.01.	<b>234</b>	5642	D	21.03.		5703	D	24.04.	<b>316</b>
5588	Z	28.01.	<b>240</b>	5644	D	22.03.	<b>235</b>	5705	D	25.04.	<b>316</b>
5590	D	30.01.	<b>260a</b>	5645	D	23.03.	<b>235</b>	5706	D	25.04.	
5591	D	01.02.	<b>234</b>	-----	D	24.03.	<b>260a</b>	5707	D	26.04.	<b>353</b>
5592	D	02.02.	<b>352</b>	-----	D	25.03.	<b>260a</b>	5708	D	26.04.	<b>236</b>
5593	D	02.02.	<b>277</b>	5646	D	26.03.	<b>353</b>	5709	D	27.04.	<b>277</b>
5594	D	02.02.	<b>234</b>	5647	S	27.03.	<b>300c</b>	5710	D	27.04.	<b>236</b>
5595	D	03.02.	<b>(B75)</b>	5648	S	27.03.	<b>298</b>	5711	S	29.04.	<b>300c</b>
5596	D	03.02.	<b>234</b>	5650	Pra	29.03.	<b>239</b>	5712	S	30.04.	<b>300c</b>
5597	D	03.02.	<b>260a</b>	-----	Pra	29.03.	<b>260a</b>	5712a	S	30.04.	<b>277a</b>
5598	S	05.02.	<b>300c</b>	5653	Pra	30.03.	<b>239</b>	5713	S	30.04.	<b>298</b>
5599	S	06.02.	<b>240</b>	5654	Pra	31.03.	<b>239</b>	5714	D	02.05.	
5600	D	08.02.	<b>234</b>	5657	Pra	03.04.		5716	D	03.05.	<b>261</b>
5601	D	09.02.	<b>352</b>	5659	Pra	04.04.		5718	D	04.05.	<b>277</b>
5602	D	09.02.	<b>234</b>	5660	Pra	05.04.		5719	D	04.05.	<b>236</b>
5603	D	10.02.		5661	Pra	05.04.	<b>239</b>	5720	D	05.05.	<b>353</b>
5604	D	10.02.	<b>234</b>	5662	D	06.04.	<b>236</b>	5721	Bas	06.05.	<b>261</b>
-----	D	11.02.	<b>277</b>	-----	D	06.04.	<b>260a</b>	5722	D	08.05.	<b>353</b>
5605	D	13.02.	<b>352</b>	5663	S	08.04.	<b>308</b>	5723	D	09.05.	<b>236</b>
5606	D	15.02.		5664	S	09.04.	<b>308</b>	5724	D	10.05.	<b>353</b>
5607	D	16.02.	<b>352</b>	5665	S	09.04.	<b>300c</b>	5725	D	10.05.	<b>236</b>
5608	D	16.02.	<b>235</b>	5667	S	09.04.	<b>240</b>	5726	D	11.05.	
5610	D	17.02.	<b>235</b>	5668	S	10.04.	<b>308</b>	5727	D	11.05.	<b>277</b>
5611	D	19.02.	<b>278</b>	5669	S	10.04.	<b>308</b>	5728	D	11.05.	<b>236</b>
5612	D	20.02.	<b>352</b>	5669a	S	10.04.	<b>260a</b>	5729	D	14.05.	<b>353</b>
5613	D	20.02.	<b>278</b>	5670	S	11.04.	<b>308</b>	5730	D	16.05.	<b>236</b>
5614	D	21.02.	<b>278</b>	5672	S	11.04.	<b>217a</b>	5731	D	17.05.	<b>353</b>
5615	D	22.02.	<b>278</b>	5673	D	12.04.	<b>353</b>	5732	D	17.05.	
5616	D	22.02.		5674	D	12.04.	<b>236</b>	5733	D	18.05.	<b>236</b>
5617	D	23.02.	<b>352</b>	5675	Ber	13.04.	<b>309</b>	5734	D	20.05.	<b>353</b>
5618	D	23.02.	<b>278</b>	5676	Ber	14.04.	<b>309</b>	5735	P	23.05.	<b>239</b>
5619	D	23.02.	<b>235</b>	5677	Ber	14.04.	<b>309</b>	5736	P	24.05.	<b>239</b>
5620	D	24.02.	<b>235</b>	-----	Ber	14.04.	<b>277</b>	5737	P	25.05.	<b>260a</b>
5621	D	25.02.	<b>278</b>	5678	Ber	15.04.	<b>309</b>	5738	P	25.05.	<b>239</b>
5622	D	26.02.	<b>278</b>	5679	Ber	15.04.	<b>309</b>	5740	P	26.05.	<b>84</b>
5623	D	27.02.	<b>352</b>	5680	Ber	16.04.	<b>309</b>	5743	D	29.05.	<b>236</b>



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-----	D	29.05.	<b>260a</b>	5799	D	30.06.	<b>279</b>	5857a	D	04.08.	<b>260a</b>
5744	D	30.05.	<b>236</b>	5800	D	01.07.	<b>317</b>	5858	D	06.08.	<b>354</b>
5745	D	31.05.		5801	D	01.07.	<b>279</b>	5859	D	09.08.	<b>354</b>
5746	S	01.06.	<b>298</b>	5802	D	01.07.	<b>237</b>	5860	D	08.08.	<b>237</b>
5747	S	01.06.	<b>240</b>	5803	D	02.07.	<b>317</b>	5861	Tor	11.08.	<b>243</b>
5748	S	02.06.	<b>300c</b>	5804	D	02.07.	<b>279</b>	-----	Tor	11.08.	<b>260a</b>
5749	D	04.06.	<b>353</b>	5805	D	03.07.	<b>354</b>	5862	Tor	12.08.	<b>243</b>
5750	D	04.06.	<b>236</b>	5806	D	03.07.	<b>317</b>	5863	Tor	12.08.	<b>311</b>
5751	Kwz	07.06.	<b>327</b>	5807	D	03.07.	<b>279</b>	5864	Tor	12.08.	<b>240</b>
5752	Brs	07.06.	<b>239</b>	5808	D	04.07.	<b>317</b>	5865	Tor	13.08.	<b>243</b>
-----	Brs	07.06.	<b>260a</b>	5809	D	04.07.	<b>279</b>	5866	Tor	13.08.	<b>311</b>
5753	Brs	08.06.	<b>239</b>	5810	D	04.07.	<b>237</b>	5867	Tor	14.08.	<b>243</b>
5754	Kwz	09.06.	<b>217a</b>	5811	D	05.07.	<b>317</b>	5868	Tor	14.08.	<b>311</b>
5755	Brs	09.06.	<b>239</b>	5812	D	05.07.		5869	Tor	14.08.	<b>240</b>
5756	Kwz	10.06.	<b>327</b>	5813	D	06.07.	<b>317</b>	5870	Tor	15.08.	<b>243</b>
5757	Brs	10.06.	<b>239</b>	5814	D	06.07.	<b>237</b>	5871	Tor	15.08.	<b>311</b>
5758	Kwz	11.06.	<b>327</b>	5815	D	07.07.	<b>354</b>	5872	Tor	16.08.	<b>243</b>
-----	Kwz	11.06.	<b>260a</b>	5816	D	07.07.	<b>317</b>	5873	Tor	16.08.	<b>311</b>
5759	Kwz	11.06.	<b>327</b>	5817	D	07.07.	<b>279</b>	5874	Tor	18.08.	<b>243</b>
5760	Brs	11.06.	<b>239</b>	5818	D	08.07.	<b>279</b>	5875	Tor	18.08.	<b>311</b>
5761	Kwz	12.06.	<b>327</b>	5819	D	08.07.	<b>237</b>	5876	Tor	19.08.	<b>243</b>
5762	Kwz	12.06.	<b>327</b>	5820	D	09.07.	<b>354</b>	5877	Tor	19.08.	<b>311</b>
5764	Brs	12.06.	<b>239</b>	5821	D	09.07.	<b>279</b>	5879	Tor	20.08.	<b>243</b>
5765	Kwz	13.06.	<b>327</b>	5822	D	10.07.	<b>279</b>	5880	Tor	20.08.	<b>311</b>
5766	Kwz	13.06.	<b>327</b>	5823	D	11.07.	<b>279</b>	5881	Tor	21.08.	<b>243</b>
5768	Brs	13.06.	<b>239</b>	5824	D	11.07.	<b>237</b>	5882	Tor	21.08.	<b>240</b>
5769	Kwz	14.06.	<b>327</b>	5825	D	12.07.	<b>354</b>	5883	Tor	22.08.	<b>243</b>
5770	Kwz	14.06.	<b>327</b>	5826	D	12.07.	<b>279</b>	5884	Tor	22.08.	<b>260a</b>
5772	Brs	14.06.	<b>239</b>	5827	D	12.07.		5885	L	24.08.	<b>240</b>
5773	Kwz	15.06.	<b>327</b>	5828	D	13.07.	<b>237</b>	5886	L	24.08.	<b>240</b>
5774	Brs	15.06.	<b>239</b>	5829	S	15.07.	<b>300c</b>	5888	L	27.08.	<b>240</b>
5775	Kwz	16.06.	<b>327</b>	5830	S	15.07.	<b>260a</b>	5890	L	28.08.	<b>319</b>
5776	Kwz	16.06.	<b>327</b>	5831	Arn	17.07.	<b>310</b>	5891	L	29.08.	<b>304a</b>
5779	Kwz	17.06.	<b>260a</b>	5832	Arn	17.07.	<b>319</b>	5892	L	29.08.	<b>319</b>
-----	Kwz	17.06.	<b>217a</b>	5833	Arn	18.07.	<b>310</b>	5893	L	30.08.	<b>304a</b>
5780	S	19.06.	<b>300c</b>	5834	Arn	18.07.	<b>240</b>	5894	S	03.09.	<b>300c</b>
5781	D	20.06.	<b>260a</b>	5835	Arn	19.07.	<b>310</b>	5895	D	05.09.	<b>282</b>
-----	D	20.06.	<b>327</b>	5837	Arn	19.07.	<b>240</b>	5896	D	05.09.	<b>346</b>
5782	D	21.06.		5838	Arn	20.07.	<b>310</b>	5897	D	05.09.	<b>238</b>
5783	D	22.06.	<b>236</b>	5840	D	20.07.	<b>260a</b>	5898	D	06.09.	<b>282</b>
5784	D	24.06.	<b>279</b>	5841	Arn	20.07.	<b>240</b>	5899	D	06.09.	<b>346</b>
5785	D	25.06.	<b>353</b>	5842	Arn	21.07.	<b>310</b>	5900	D	06.09.	
5786	D	25.06.	<b>317</b>	5843	Arn	21.07.	<b>319</b>	5901	D	07.09.	<b>282</b>
5787	D	25.06.	<b>279</b>	5844	Arn	22.07.	<b>310</b>	-----	D	07.09.	<b>260a</b>
5788	D	26.06.	<b>317</b>	5846	Arn	23.07.	<b>310</b>	5902	D	07.09.	<b>346</b>
5789	D	26.06.	<b>279</b>	5848	Arn	24.07.	<b>310</b>	5903	D	07.09.	<b>238</b>
5790	D	27.06.	<b>317</b>	5849	Arn	24.07.	<b>310</b>	5904	D	08.09.	<b>318</b>
5791	D	27.06.	<b>279</b>	5850	Arn	24.07.	<b>319</b>	5905	D	08.09.	<b>282</b>
5792	D	27.06.	<b>236</b>	5851	D	28.07.	<b>237</b>	5906	D	08.09.	<b>346</b>
5793	D	28.06.	<b>317</b>	5852	D	31.07.	<b>354</b>	5907	D	09.09.	<b>354</b>
5794	D	28.06.		5853	D	01.08.	<b>237</b>	5908	D	09.09.	<b>318</b>
5795	D	29.06.		5853a	D	01.08.	<b>260a</b>	5909	D	09.09.	<b>282</b>
5795a	D	29.06.	<b>260a</b>	5854	D	02.08.	<b>354</b>	5910	D	09.09.	<b>346</b>
5796	D	29.06.	<b>236</b>	5855	D	02.08.		5910a	D	09.09.	
5797	D	30.06.	<b>354</b>	5856	D	03.08.	<b>237</b>	5911	D	10.09.	<b>318</b>
5798	D	30.06.	<b>317</b>	5857	D	04.08.	<b>237</b>	5912	D	10.09.	<b>282</b>

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5913	D	10.09.	<b>346</b>
5914	D	10.09.	<b>238</b>
5915	D	11.09.	<b>318</b>
5916	D	11.09.	<b>282</b>
5917	D	11.09.	<b>346</b>
5918	D	11.09.	
5919	D	12.09.	<b>318</b>
5920	D	12.09.	<b>282</b>
5921	D	12.09.	<b>346</b>
5922	D	12.09.	<b>238</b>
5923	D	13.09.	<b>354</b>
5924	D	13.09.	<b>318</b>
5925	D	13.09.	<b>282</b>
5926	D	13.09.	<b>346</b>
5927	D	13.09.	
5928	D	14.09.	<b>318</b>
-----	D	14.09.	<b>260a</b>
5929	D	14.09.	<b>282</b>
5930	D	14.09.	<b>346</b>
5931	D	14.09.	<b>238</b>
5932	D	15.09.	<b>318</b>
5933	D	15.09.	<b>282</b>
5934	D	15.09.	<b>346</b>
5935	D	15.09.	
5936	D	16.09.	<b>318</b>
5937	D	16.09.	<b>282</b>
5938	D	16.09.	<b>346</b>
5939	D	16.09.	<b>238</b>
5940	D	17.09.	<b>318</b>
5941	D	17.09.	<b>282</b>
5942	D	17.09.	<b>346</b>
5943	D	17.09.	
5944	D	18.09.	<b>354</b>
5945	D	18.09.	<b>318</b>
5946	D	18.09.	<b>282</b>
5947	D	18.09.	<b>346</b>
5948	D	18.09.	<b>318</b>
5949	D	18.09.	<b>238</b>
5950	D	19.09.	<b>282</b>
5951	D	19.09.	<b>346</b>
5952	D	19.09.	<b>238</b>
5953	D	20.09.	<b>354</b>
5954	D	20.09.	<b>282</b>
5955	D	20.09.	<b>346</b>
5956	D	20.09.	
5957	D	21.09.	<b>282</b>
5958	D	21.09.	<b>346</b>
5959	D	21.09.	<b>238</b>
5960	D	22.09.	<b>282</b>
5961	D	22.09.	<b>346</b>
5962	D	23.09.	<b>282</b>
5963	D	23.09.	<b>238</b>
5964	D	24.09.	<b>354</b>
5965	D	28.09.	<b>238</b>