

# ACCESS THE RENEWAL OF THE SOCIAL ORGANISM CW 24

## Renewal of the Social Organism

"History often provides insight into the present. Consider the American South one hundred and fifty years ago, for example. There, human rights and economic servitude were compressed onto a single domain for black Americans. They became a means of production that could be bought and sold as a commodity. In many parts of the South, it was forbidden to teach blacks to read. Control by law of education, part of culture, was found necessary to subordinate human rights to economics. The domain of rights and economics thus also engulfed culture." --Joseph Weizenbaum, from the foreword Culture, politics, economics--these are the three core activities of society; the health of any society depends on a harmonious interaction among these three activities. And, according to Rudolf Steiner, this is impossible unless they are autonomous to the degree that they can each find their own essential character. In his foreword, Joseph Weizenbaum observes that those who framed the United States Constitution understood this--at least partially--when they developed the doctrine of a separate church and state. These essays cover a range of subjects--money, the division of labor, human motivation, and education. They offer refreshing insights into the nature of modern society as well as guidance for solving today's pressing social problems. Contents: Foreword by Joseph Weizenbaum Four Articles from the Newspaper The Social Future: "The Threefold Social Organism, Democracy, and Socialism" "The International Economy and the Threefold Social Order" "Culture, Law, and Economics" The Threefold Social Order and Social Trust: Capital and Credit" Twenty Articles from the Newspaper The Threefold Social Order "The Threefold Division of the Social Organism, a Necessity of the Age" "International Aspects of the Threefold Social Order" "Marxism and the Threefold Social Order" "The Threefold Social Order and Educational Freedom" "What Is Needed?" "Ability for Work, Will to Work, and the Threefold Social Order" "What Socialists Do Not See" "Socialist Stumbling Blocks" "What the 'New Spirit' Demands" "Economic Profit and the Spirit of the Age" "Cultivation of the Spirit and Economic Life" "Law and Economics" "Social Spirit and Socialist Superstition" "The Pedagogical Basis of the Waldorf School" "Fundamental Fallacy in Social Thought" "The Roots of Social Life" "The Basis of the Threefold Social Order" "Real Enlightenment as the Basis of Social Thought" "Longing for New Thoughts" "Wanted: Insight!" Appendix: "An Appeal to the German Nation and to the Civilized World" "The Way to Save the German Nation"

## Spirit as Sculptor of the Human Organism

'Let us be courageous and not draw back in fear when realities of the world of spirit that play into human life are unveiled. You see, the future of humanity depends on us learning to live with the world of spirit in the same way that we live with the physical world here on earth.' – Rudolf Steiner In a wide-ranging series of lectures, Rudolf Steiner demonstrates the integral nature of spirit and matter and their manifold connections. Speaking to audiences in London, Holland, Germany and Switzerland, Steiner explains how, through a process of evolving consciousness, humanity lost its knowledge and direct experience of the spiritual sources of existence, but now needs to reconnect with them. Spirit is the essence and power of life which, in Steiner's vivid image, 'strikes a match in our whole being' when we allow it to inform us fully. Our world cannot be understood only in physical terms but is inseparable from the divine realities continually creating and sustaining it. Reconnecting with the spirit calls upon us to heal the fractures between everyday consciousness and the metaphysical realms in which we are already embedded. In Steiner's descriptions, there is no end to the numerous reconnections possible: between our past, present and future; between the active, individualizing principle of the 'I' and the physical human body it works upon and shapes; between our

physical actions and limb movements in one life and the forming or sculpting of our head in a future one; and above all, between the moral actions and insights we develop whilst alive on earth and our developing 'eye' for spiritual reality in the life after death, with all that this can mean for the future of human evolution. Taking a truly holistic approach, Rudolf Steiner tackles an eclectic series of subjects throughout these sixteen lectures – all united by the common theme of rediscovering how spirit pervades life. Apart from a focus on education in several lectures, he discusses: experiences during sleep; the human spirit and soul between death and a new birth; how spirit 'sculpts' the human organism; Christ from the perspective of anthroposophy; the battle for human nature between luciferic and ahrimanic beings; karma and the creation of conditions for our return to a new life on earth; human experience of the etheric cosmos; and the human being's faculties of hearing, speaking, singing, walking, and thinking. Together, these lectures offer a cornucopia of spiritual insights and wisdom for the present day.

## **THE TRIUMPH OF SPIRIT**

This book selectively describes the events around Anthroposophy in the early years of the 20th century and the lives of that young people from all over the world who mentally and physically committed themselves to this spiritual science. Beginning with Anthroposophy's spiritus rector Rudolf Steiner, continuing with the establishment of the Anthroposophical Society, going on with the erection of the extraordinary first Goetheanum building as of 1913 and its destruction by fire 1922/23. It ends with Rudolf Steiner's sudden death in 1925, the erection of the second Goetheanum building and the impacts and benefits Rudolf Steiner's Anthroposophy has until today in many fields of life and institutions as schools, hospitals, biodynamic agriculture, eurythmy, architecture, medicine, stage performance and others.

### **Recognizing Reality**

"[Children and young people] should know --and really sense and feel --that viruses are not 'evil' but a part of our organism, of our organic 'self,' and that also the group of mutable coronaviruses has been known for many years; we also live with them and deal with them, especially in the upper respiratory tract, although not with SARS-CoV-2, which is a new challenge for the human immune system, though not quite as new as initially assumed." -- Peter Selg

Recognizing Reality is a clarion call for broader perspectives in a time of global crisis, for a differentiated understanding of current events, especially Covid, and for a deepening of dialogue, in Martin Buber's sense of the word. In this book, Peter Selg walks the reader through some of the lesser-known, and often ignored, contexts of the global response to Covid. He describes, for example, the role-play simulations and exercises conducted by private institutions (such as The Rockefeller Foundation and the Center for Health Security at Johns Hopkins University) in collaboration with government agencies and corporations in the years leading up to 2020. A large part of such exercises involved the role of the media in public-health messaging, including censorship of dissenting or alternative viewpoints. Having a "cohesive narrative" was seen as vital to establishing the mechanisms of control in "states of emergency" and was used as a justification for restricting fundamental human rights. As Selg demonstrates, much of what has played out over the past two years in response to Covid was actively prepared and rehearsed in such roleplay scenarios. He remarks that the goal of these exercises was not "to avert the danger by changing or correcting the system through new values in ecological, socioeconomic, and political terms --or in terms of a 'peace policy' with regard to the natural environment --but solely in the sense of system-stabilizing crisis management, combined with far-reaching vaccination strategies." Selg also discusses the disastrous consequences of the global lockdown, which are often overlooked or outright suppressed in the mass media in favor of a monolithic narrative that ignores all facts and viewpoints which undermine its "key messages." He points out, for example, that "while...the wealth of the approximately 650 billionaires in the US increased from one trillion dollars to a total of approximately four trillion dollars during the COVID-19 pandemic, countless people worldwide became impoverished on a catastrophic scale, through the loss of all their meager earnings, through the interruption of supply and production chains, through stay-at-home orders that kept them stuck in poor conditions, etc." This book leaves us with the question: Will we say yes to the dehumanizing, technocratic vision of society emerging across the globe, or will we seek a future worthy of

the human being? Recognizing Reality was originally published as two volumes in German as Wirklichkeitsverständnis: Jugend-pädagogik in globaler Krisenzeit and as Zivilcourage: Die Herausforderung Freier Waldorfschulen (Verlag des Ita Wegman Instituts, Arlesheim, Switzerland, 2021).

## **A Road to Sacred Creation**

"Rudolf Steiner's perspectives on technology are manifold and prophetic. He not only critiqued the technology of his day, but foretold new forms of technology that would inevitably arise, technologies that would be connected to the makers' very attitudes of soul, either the good or bad within them --in other words, their deepest motivations. How we, as evolving human beings, approach technology and its development will be instrumental in determining how ultimately human evolution will turn out. Our future as human beings and the future of technology are intimately connected." --Gary Lamb Illuminating, compelling, challenging, at times staggering in its breadth, A Road to Sacred Creation is above all the definitive text for gaining a hold on Rudolf Steiner's nuanced perspectives on technology. Charting both an inner and outer course --part pilgrimage toward greater perception and knowledge, part dramatic, unfolding plot line of the future of humans and machines, the metaphoric "road" of the title is exactly where humanity finds itself today, though the exact route and destination are still to be determined. The map is not yet drawn, but here is a beginning. Taken together, the relevant concepts, ideas, and insights of Steiner --deftly brought into sequence and dialogue as the editor has done in this book --reveal how the work to arrive at a more spiritually imbued technological future not only involves all domains and fields of spiritual science and anthroposophic work, but has its origins in the very core of our being, fundamentally entwined with our moral progress toward freedom and selfless love.

## **Youth and the Etheric Heart**

Addresses, Essays, Discussions, and Reports, 1920 -1924 (CW 217a) "All knowledge, even purely scholarly knowledge, must merge into pure artistry." --Rudolf Steiner, February 14, 1923 Youth and the Etheric Heart, which comes to twenty-first-century readers in the somewhat deceptive wrapping of a historical document of Rudolf Steiner's addresses to young people during 1920 to 1924, is (at least for those concerned with the future of Anthroposophy or with the future of spiritual life in general) one of the most extraordinary and prophetic volumes in the collected works. This book is intended by its editors to be supplementary to the central turning point of the movement, the 1922 "Pedagogical Youth Course," published as Becoming the Archangel Michael's Companions. Together, they present Steiner's vision for Anthroposophy as he hoped it would permeate culture through young people able to take it up as a spiritual, intellectual, and socially transforming path. The task, which underlies the whole volume and to which we, too, are called by service to the Archangel Michael, is to open to the etheric heart in humanity. This becomes clear in Rudolf Steiner's final address to the young people attending a teachers' conference in Arnheim on July 20, 1924: What is needed is not thinking about what should happen. People should feel that the spirit outside of us speaks in the flames of nature. The sunrise has changed. But also our heart has changed; we no longer bear the same heart in our chest. Our physical heart has grown harder, and our etheric heart more mobile. We must find access to our suprasensory hearts. This is the way we must understand spiritual science.... In this respect, young people have hearts ideally suited to feeling when something is right. It simply requires courage to really think it. It is in the light of "our suprasensory heart" that we should approach this volume, and indeed Anthroposophy as a whole. CONTENTS: Introduction by Christopher Bamford ADDRESSES GIVEN IN 1920/1921 TOWARD INDEPENDENT SCHOLARLY WORK: Address during the First Anthroposophical Higher-Education Course, Dornach, October 1, 1920 HUMANIZING ACADEMIC LIFE: Address on the Last Day of the First Anthroposophical Higher-Education Course, Dornach, October 16, 1920 ON THE YOUTH MOVEMENT: Discussion and Question-and-Answer Session during an Independent Anthroposophical Higher-Education Course, Stuttgart, March 20, 1921 HOW CAN ANTHROPOSOPICAL WORK BE ESTABLISHED AT UNIVERSITIES? Concluding Words at a Student Gathering during the Second Anthroposophical Higher-Education Course, Dornach, April 9, 1921 ANTHROPOSOPICAL AND THE YOUTH MOVEMENT: Discussion and Question-and-Answer Session during an Independent

Anthroposophical Higher-Education Course, Stuttgart, September 8, 1921 ADDRESSES GIVEN IN 1923 THE COGNITIVE TASK OF ACADEMIC YOUTH: Address Given after the Burning of the Goetheanum on New Year's Eve, 1922/23, Dornach, January 6, 1923 RESTRUCTURING THE ANTHROPOSOPHICAL SOCIETY: Address and Discussion in Preparation for the Delegates' Assembly, Stuttgart, February 8, 1923 THREE MAIN QUESTIONS FOR THE ANTHROPOSOPHICAL YOUTH MOVEMENT: Address and Question-and-Answer Session in Stuttgart, February 14, 1923 ESSAYS ON THE YOUTH SECTION OF THE INDEPENDENT SCHOOL OF SPIRITUAL SCIENCE ANNOUNCING A SECTION FOR YOUTH: Newsletter, February 24, 1924 ON THE YOUTH SECTION OF THE INDEPENDENT SCHOOL OF SPIRITUAL SCIENCE: I. What I have to say on this subject to our older members, Newsletter, March 9, 1924 II. What I have to say on this subject to our younger members, Newsletter, March 16, 1924 III. More of what I have to say to our younger members, Newsletter, March 23, 1924 ON THE YOUTH SECTION OF THE INDEPENDENT SCHOOL OF SPIRITUAL SCIENCE, Newsletter, March 30, 1924 THE INDEPENDENT SCHOOL OF SPIRITUAL SCIENCE: In the school of spiritual science, the immediate human element must come into its own, Newsletter, April 6, 1924 ADDRESSES GIVEN IN 1924 THE NATURE AND AIMS OF THE YOUTH MOVEMENT: From Rudolf Steiner's Report in the Weekly Newsletter, What Is Happening in the Anthroposophical Society: News for Members, vol. 1, no. 24, June 22, 1924 ADDRESS AND QUESTION-AND-ANSWER SESSION AT THE Breslau-KOBERWITZ CONFERENCE, Breslau, June 9, 1924 HOW TO REDISCOVER THE FORCES ACTIVE IN NATURE, From Rudolf Steiner's report in the weekly newsletter What Is Happening ... vol. 1, no. 25, June 20, 1924 ADDRESS DURING THE Breslau-KOBERWITZ CONFERENCE, Koberwitz, June 17, 1924 THE LIFE OF THE WORLD MUST BE CONSTRUCTED ANEW FROM THE GROUND UP: Address during the Anthroposophical Teachers' Conference, Arnheim, July 20, 1924 APPENDIX Appeal to the German People and Culture, Rudolf Steiner, 1919 Appeal to the Academic Youth Association for Anthroposophical Higher Education, autumn, 1920 Circular from the Anthroposophical Society's Representative Body to the Members of the Anthroposophical Society, February 13, 1923 Memorandum to the Committee of the Independent Anthroposophical Society, for Purposes of Orientation, Rudolf Steiner, March 1923 Report on the Dornach Youth Address of March 17, 1924, Fred Peoppig Reports by Various Participants on the Stuttgart Address of April 11, 1924 Rudolf Steiner's Breslau Youth Addresses of June 1924, Kurt von Wistinghausen Reports by Various Participants on the Breslau Youth Address of June 11, 1924 Letter by Dr. Steiner on Choosing a Profession Recollected Images of Two Lectures by Rudolf Steiner on Painting, given during the Youth Course in Stuttgart on October 3-15, 1922, Maria Strakosch-Giesler A Special Note from the German Editor Youth and the Etheric Heart is a great companion volume to Becoming the Archangel Michael's Companions (CW 217). During the early 1920s, following the disaster of World War I, the youth of Europe faced many hardships and questions about their destiny in the world. The situation today is certainly different, but the questions are no less urgent. This volume is the first complete English translation from the German of «Die Erkenntnis-Aufgabe der Jugend» (GA 217a).

## The Three Meetings

‘How can our souls unite with the etheric Christ, experienced in the etheric world since the end of the last century? What steps should we take, in the second century of the age of Michael, to unite with Him?’ At the centre of humanity’s evolution stands the Mystery of Golgotha, through which the Christ impulse entered the earth. Anthroposophy, said Rudolf Steiner, was given at the beginning of the last century to prepare for the second major Christ event – the etheric Second Coming – beginning in 1933. This Event is the portal that leads to the mighty and transformative happenings taking place in the etheric world right now, enabling us to meet the etheric Christ, Michael and Anthroposophia. At the heart of this book is an existential question. Early in his anthroposophical work, Ben-Aharon came to realize that without the light of spiritual science, the meeting with the etheric Christ remained simply a personal experience. Likewise, without the new life forces streaming from the etheric Christ, anthroposophy was merely a body of knowledge, frozen in time. Both needed each other. But how was that mutually-enlivening bridge to be built? Speaking candidly of his personal spiritual path and inner struggles of consciousness, Ben-Aharon tackles this fundamental dilemma as a prelude to the forthcoming, second edition of his book *The New Experience of the Supersensible*.

Contents include: The Ur-Phenomena of the Modern Christ Experience, Paul's Christ Experience and the Birth of Christian Platonism; The Michaelic Yoga; The Platonic-Aristotelian Essence Exchange at the End of the Twentieth Century; The Meeting with the Etheric Christ; The Abyss and the Event of the Threshold; The Knowledge Drama of the Second Coming; The Meeting with Michael; The Meeting with Anthroposophia.

## **Michael's Mission**

'...This will generate a struggle covering the face of the whole earth. The one and only remedy for this nonsense being made of human evolution will be the path that can lead humanity to the spirit – the path of Michael, which finds its continuation in the path of Christ.' – Rudolf Steiner. Speaking in the aftermath of the Great War, Rudolf Steiner presents a series of extraordinary lectures on the power and mission of the Archangel Michael. He paints on a broad canvas – in the context of cosmic and human evolution – revealing Michael's tasks in the past, present and future. Originally the countenance of Yahweh, Michael has metamorphosed from a 'night spirit' to a 'day spirit'. As 'the Countenance of Christ', Michael helps us find a balance between 'luciferic' and 'ahrimanic' tendencies. The old 'dualism' (such as good versus evil), says Steiner, needs to be replaced by the trinity of Lucifer-Christ-Ahriman. Filling our heart with the Christ Impulse creates an equilibrium between the luciferic influence that imbues our head and the ahrimanic influence at work in our limbs. Rudolf Steiner describes how humanity faces three dangers in the social sphere: spiritual life could flow into the 'pit of mendacity' ruled by Ahriman, individual rights might descend into the 'pit of selfishness' (Lucifer), and economics into cultural sickness and death (Asuras). In order to prevent European-American culture from perishing, it will be necessary to turn towards contemporary 'threefold' social ideas. Steiner also speaks about the principle of metamorphosis in connection with evolution and devolution, as evident in the design of the pillars in the newly-built Goetheanum. Architectural styles are an expression of human evolution, as can be seen in Greek temples, gothic Cathedrals, the Grail temple and the building at Dornach. Amidst many other themes, Rudolf Steiner addresses the problem of natural necessity and freedom, and the abolition of the trichotomy of body, soul and spirit at the Council of Constantinople in AD 869.

## **World History and the Mysteries**

In this landmark series of lectures, Rudolf Steiner challenges the notion that human consciousness has in essence remained the same throughout history. On the contrary, we can only see the past in its true light when we study the differences in human souls during the various historical eras. Consciousness, he says, evolves constantly and we can only comprehend the present by understanding its origin in the past. Delivered in the evenings during the course of the 'mystery act' of the Christmas Foundation Meeting – when Rudolf Steiner not only re-founded the Anthroposophical Society but for the first time took a formal role within it – these lectures study world history in parallel with the ancient mysteries of initiation, showing how they are intimately linked. Steiner describes consciousness in the ancient East and follows the initiation principle from Babylonia to Greece, up to its influences in present-day spiritual life. He also discusses Gilgamesh and Eabani, the mysteries of Ephesus and Hibernia, and the occult relationship between the destruction by fire of the Temple of Artemis and the burning of the first Goetheanum in Dornach, Switzerland. Published for the first time with colour plates of Steiner's blackboard drawings, the freshly-revised text is complemented with an introduction, notes and appendices by Professor Frederick Amrine and an index.

## **Anthroposophy and the Natural Sciences**

5 public lectures and an evening discussion, various cities, June 17, 1920 - May 11, 1922 (CW 75) This previously untranslated volume in The Collected Works of Rudolf Steiner showcases Rudolf Steiner presenting the key concepts and methods of spiritual science to more or less skeptical academic audiences in the early 1920s. Step by step, he presented to his listeners the fundamentals of the anthroposophic path of knowledge. Steiner was less concerned with presenting results from his spiritual-scientific research than with leading his academic audience to an objective understanding of spiritual science in a propaedeutic,

conceptually transparent way. The central questions of his approach were: What are the tools and instruments required to orient oneself in the world of the soul and the spirit? How can we know that the spiritual world is an objective world and not merely a psychic projection? What authorizes the spiritual researcher to acknowledge what he has experienced \"on the other side\" as a reality that is independent of him? Rudolf Steiner addresses these and other questions in such a structured and readily comprehensible way that the volume as a whole is well suited, both as an introductory text and as a means for anyone to deepen their understanding of how anthroposophy relates to and builds upon the natural sciences. At the time these presentations were given, serious voices had been raised denying Steiner's scientific credibility and denouncing his methods as unsound. Partly in response to such criticisms, Steiner here describes a means by which human beings can gain, through methodical and rigorous training, a direct experience of the spiritual dimension of life. He lays out the methodology of spiritual science, which is rooted in the scientific approach, outlining the three stages of higher knowledge --imagination, inspiration, and intuition --and describing the inner processes that lead from intellectual thinking to these higher modes of cognition. Ultimately, what Steiner proposes is not a deviation from the natural sciences but their expansion and development beyond unnecessary boundaries --that is, the establishment of anthroposophical spiritual science as a recognized method and practice of scientific research. This book is a translation from German of *Das Verhältnis der Anthroposophie zur Naturwissenschaft*, 1st edition (GA 75, Rudolf Steiner Verlag, Dornach, Switzerland, 2010).

## **Art and Theory of Art**

An Author's Summary, 1888 Four Essays Written between 1890 and 1898 Eight Lectures between 1909 and 1921 (CW 271) \"The challenge of saying something about art was personal for Rudolf Steiner. He experienced it as deeply connected with his biography. It is not for nothing that, in the last lecture of this volume, he points to his repeated attempts to develop a new approach and new forms of expression for speaking about art. We find at least three forms of this attempted approach in this book.\" --Zvi Szir (from the introduction) The subject, practice, and vital importance of art was a thread that ran through Rudolf Steiner's life, from his early work as a scholar of Goethe, through his time as an editor of a literary and arts journal in Berlin in the 1890s, and to his two and a half decades as a spiritual researcher and teacher. Understanding and articulating the significance of art was a perennial challenge for Rudolf Steiner. This volume of Steiner's Collected Works is unique in that it showcases a survey of both early written works and later lectures to anthroposophic audiences, and in doing so presents a picture of a lifetime of intensive effort to convey something essential about the arts. Beginning with his early philosophical work and literary criticism at the end of the nineteenth century and on into his later lectures, this volume follows Steiner's endeavor to reveal in words the mystery obscured by the vague concept of what \"art\" is. Viewed as a whole, this volume forms one of the most provocative collections of the twentieth century on the subject of art. It offers a unique analysis of the origin, foundation, and method of the creative process. This book is a translation of *Kunst und Kunsterkenntnis: Grundlagen einer neuen Ästhetik*, 3rd edition, published by Rudolf Steiner Verlag, Dornach, Switzerland, 2010 (GA 271).

## **Interdisciplinary Astronomy**

18 lectures, Stuttgart, January 1-18, 1921 (CW 323) \"So you see, the most important thing to me has been to call forth within you an experience of the harmony between the human constitution and the structure of the cosmos. If you've really been following thus far, you can't possibly regard this harmony as a sin against the spirit of science\" -- Rudolf Steiner (Jan. 16, 1921) What is the relationship between the human being and the world of the stars? Can we comprehend the structure and movement of celestial bodies solely through advanced mathematics, or is there in reality a point beyond which mathematical functions no longer apply? Can we, in fact, transcend the limits of three-dimensional space through our thinking? In eighteen lively lectures from the beginning of 1921, Rudolf Steiner dives deeply and courageously, though carefully, into these and other profound questions. His conclusions and indications for further research are at once fascinating, stimulating, and quite possibly revolutionary in their implications. The subject of these lectures is

not astronomy, broadly considered, but the relationship of astronomy to the other fields of natural science. As he does elsewhere, Steiner maintains that the rigid specialization so prevalent in scientific endeavors will not bring us any closer to an integrated, singularly comprehensible understanding of the reality of our world. In particular, a true grasp of the workings of the universe will not be possible until its mirror, the study of human embryology, is recognized as such and penetrated with this reflective relationship in mind. Steiner once again shows himself to be both an utterly unique and masterful commentator on scientific and intellectual history, as well as a living light, shining a possible forward path for human progress and self-knowledge. This volume is a translation from German of *Das Verhältnis der verschiedenen naturwissenschaftlichen Gebiete zur Astronomie: Dritter naturwissenschaftlicher Kurs: Himmelskunde in Beziehung zum Menschen und zur Menschenkunde* (GA 323, 2nd ed.), Rudolf Steiner Verlag, Dornach, Switzerland, 1983.

## **The Gospel of John**

12 lectures, Hamburg, May 18-31, 1908 (CW 103) "It was Steiner's intention in these lectures to establish the ways in which this Gospel and its author, Lazarus-John, the one Christ called the beloved disciple, provided one of the surest paths to an understanding of the profound relationship of Christ to each human person and to Earth.... He leads his audience, and us readers, to an understanding of Lazarus-John unknown even to the other three primary evangelists --Matthew, Mark, and Luke --who wrote their Gospels several decades before Lazarus-John." -- Robert McDermott (from the introduction) In these twelve profound lectures, Rudolf Steiner uncovers and reclaims the essential truths of Christianity, illuminating the Gospel of John in all its majesty, power, and far-reaching significance. Foremost among the revelations to be found here is the identity of the writer of John's Gospel --the risen Lazarus, the disciple whom the Lord loved. Lazarus-John, the first to be initiated by Christ Himself, wrote his Gospel out of the deepest wellsprings of knowledge, implanting within it vital spiritual forces. As Steiner states in the final lecture of this volume, "This Gospel is not a textbook but a force that can work within our souls." It is this force living in the words and rhythms of John's Gospel that purifies the soul, transforming it --in the language of esoteric Christianity --into the Virgin Sophia, receptive to the Holy Spirit. Along this path, we come to recognize that Christianity, far from being a codified system of beliefs, is a living power within the evolution of humanity, a power that is only at the beginning of its activity. What Steiner calls the Mystery of Golgotha --the death and resurrection of Christ --stands as the turning point of time, the event through which the Earth receives its meaning. The effects of this event, and the further activity of Christ as the Spirit of the Earth, will continue to evolve from year to year, century to century, until one day in the distant future, Christianity will fulfill its mission. This cannot happen, however, until Christianity is understood "in its true, spiritual form." This lecture cycle is an essential guide to understanding the true mission of Christianity, a guide to spiritualizing the Earth, transforming the Cosmos of Wisdom into the Cosmos of Love. As with all great books, The Gospel of John not only imparts knowledge --it can also change you. "Our lectures on the Gospel of John will have a double purpose. One will be the deepening of the concepts of anthroposophy themselves and their expansion in many directions, and the other will be to make this great document itself comprehensible by means of the thoughts that will arise in our souls in consequence of these deepened and expanded concepts. I beg you to hold clearly in mind that it is the intention of these lectures to proceed in these two directions. It should not be simply a question of arguments about this Gospel, but rather that by means of the latter we shall penetrate into the deep mysteries of existence. We should hold very clearly in mind how the perspective of anthroposophy must be developed when we are dealing with any of the great historical records handed down to us by the different religions of the world. -- Rudolf Steiner (lecture 1) This volume is a translation from German of *Das Johannes-Evangelium* (GA 103). Cover image: *The Raising of Lazarus*, by William Blake (1757-1827). Pencil, pen, ink, and watercolor on paper, 11.6" x 16". Aberdeen Art Gallery, Scotland.

## **CONSCIOUS SOCIETY**

Delivered in the context of post-war cultural and social chaos, these lectures form part of Rudolf Steiner's energetic efforts to cultivate social understanding and renew culture through his innovative ideas based on

‘threefolding’. Steiner develops a subtle and discerning perception of how social dynamics could change and heal if they were founded on real insight into our threefold nature as individuals, social beings and economic participants in the world. He doesn’t offer a programmatic agenda for change, but a real foundation from which change can organically grow. Social forms and reforms, says Steiner, are ‘created together’, not imposed by lone geniuses. Nevertheless, the detail of some of the thoughts and ideas he presents here as a possible model – down to the economic specifics of commodity, labour, taxation, ground rent and capitalism itself – are staggering in their clarity and originality. This is no mystic effusion but a heartfelt plea, backed by profound insights, to change our thinking and the world we live in. As he points out, thoughts create reality, and so it is vital how and what we think. Among the many contemporary and highly-relevant topics Steiner discusses here are: the nature of money and capital; taxation and the state; free enterprise and initiative; capitalism and Marxism; the relationship between employer and employee; ‘added value’ theory and the concept of commodity; and ‘class consciousness’, the proletariat and the bourgeoisie.

## **Universal Spirituality and Human Physicality**

In this exceptional series of lectures, Rudolf Steiner speaks in scientific detail about the connection of the subtle aspects of human nature - our soul and spirit - to our physical constitution. At the heart of this course are the well-loved 'Bridge' lectures, which appear in English for the first time in their wider context. Steiner discusses the solid, fluid, air and warmth bodies, and how these are connected with the various ethers, the 'I' and human blood. He goes on to describe how ideals and ideas impact the various aspects of the human constitution - how morality is a source of 'world creativity' - with moral thinking imbuing life into substance and will.

## **Initiation Science**

In an astonishing series of lectures on the science of spiritual knowledge, Rudolf Steiner begins by addressing an audience in Dornach, Switzerland – where, only months earlier, his architectural masterpiece, the first Goetheanum, had been destroyed by fire. He discusses the nature of our planetary system, revealing the planets that are characterised by freedom and those that determine destiny. The spirits of the moon live in seclusion, preserving ‘original wisdom’ and reflecting powers connected to sexuality, whereas the sun creates harmony. Jupiter is ‘the thinker’, whilst the spirits on Saturn act as ‘living memory’. Speaking in London, Steiner states that the things that happen to people in sleep are more important than anything that occurs during waking hours! Human beings, he says, must learn to see themselves as an image of spirits and spiritual activities on earth. In a break from the theme, and returning to Dornach, Rudolf Steiner reports on his recent visit to England and Wales, where he attended an educational conference in Ilkley, a Summer School in Penmaenmawr and a school for the disadvantaged in the East End of London. Steiner speaks of the particular atmosphere he experienced in West Yorkshire and North Wales, where remnants of Druid spirituality live in the surroundings. The latter theme emerges strongly in the next lectures, which examine the Druid priest’s sun initiation and perception of moon spirits. The Druids investigated the secrets of the universe, influencing both social and religious life. Steiner also describes the mythic being of Woden, who signified the birth of intellectuality and the subsequent fear of death – which, he asserts, can be healed by the Mystery of Golgotha. In the final section, Rudolf Steiner discusses: ‘The past, present and future development of the human mind’. Again, he references the importance of Druid culture, noting that the ground plans of the stone circles in Penmaenmawr are similar to that of the first Goetheanum. He also points to the crucial roles of the ancient Mysteries and Christ’s deed in human development.

## **Human Evolution**

‘Anyone who takes hold of what we call spiritual science, not with purely abstract thoughts but with his whole being, will see that this spiritual science goes right into the dexterity of the hands, that it makes a person more capable and enables him to extend his interest over wider areas and his will over a wider world.’ – Rudolf Steiner Returning from travels in war-torn Europe, Rudolf Steiner gives a stark impression of the



disastrous conditions of the time, encouraging deeper esoteric work as a counter to the world-situation. Speaking under the broad theme of human development in the light of anthroposophy, he analyses the gulf between contemporary culture and science – which he says are characterized by ‘narrow-mindedness, philistinism and ineptitude’ – and a scientific approach to the spirit. At the same time, Steiner is clear-sighted about the shortcomings of his followers, mentioning past failures and a continuing tendency towards sectarianism and dogmatic judgements. Rudolf Steiner discusses how we experience a state of separateness with the world through our physical form, whilst our aura – or soul-spiritual being – is already living actively in cosmic surroundings. A conscious crossing of the threshold into the spiritual world is urgent and necessary today, although Steiner warns of the dangers inherent in certain eastern and western approaches. The tendency of initiates of the Orient is to abandon the human race, whilst the American impulse is immersed too strongly in physical, bodily nature. And a potential demonic influence works through technology. However, a spiritual-scientific path of knowledge and development can allow us to navigate through these challenges. Other themes featured include: the threefold Sun Mystery of ancient times; the Mystery of Christ Jesus and the threefold being of man; the human limbs as thoughts of the higher hierarchies; the loss of the spiritual knowledge of the old Mysteries; the gulf between idealism and realism; the formation of language from Cosmic Intelligence; the Pythagorean School and the mendacity of the world at that time; the disintegration of words after death; the twelve senses; the spiritual impact of old people’s death on the physical Earth; and the impulse of socialism. The wealth of spiritual thoughts and knowledge presented in these lectures remain as relevant today as they did when they were first delivered.

## **The Christ Impulse**

‘Christ will reappear but in a higher reality than the physical one – in a reality which we will only see if we have first acquired a sense and understanding of spiritual life. Inscribe in your hearts what anthroposophy should be: a preparation for the great epoch of humanity which lies ahead of us.’ Rudolf Steiner’s teachings of Christ – and in particular what he refers to as the ‘Christ impulse’ – are unique. Christ, he says, is an objective universal force, existing independently of Christian churches and confessions, and working for the whole of humanity. The impulse that Christ brought to earth acts for the advancement of all people, irrespective of religion, creed or race. Speaking in Berlin whilst still a representative of the largely eastern-oriented Theosophical Society, Rudolf Steiner presents multifaceted perspectives on the Christ impulse, based on his independent spiritual research: from the vast cycles of time preceding Christ’s incarnation and the preparation for his coming, to the actual physical embodiment of Christ in Palestine, in Jesus of Nazareth, some two thousand years ago. Steiner also describes how Christ will influence the future development of the earth and humanity. In his opening lecture, Rudolf Steiner discusses the nature of the Bodhisattvas and their role in relation to Christ and human evolution. The Bodhisattvas are the great teachers of humanity, incarnating in human form during their passage through the various cycles of cultural development, and are intimately involved in preparing the work of the Christ impulse. In other lectures Steiner addresses subjects as diverse as the Sermon on the Mount in relation to the development of the faculty of conscience, and the current duality of male and female (microcosm) and its correspondence in the cosmos (macrocosm). The latter phenomenon is related to initiation within the Germanic and Egyptian mysteries, which reach their higher unity in Christian initiation. Among the myriad other themes that emerge here are: the introduction of the ‘I’ (or self) in human development and its essential connection to Christ; the preparation of the Christ impulse through the Jahveh religion and the law of Moses; the meaning of the Ten Commandments; and the new clairvoyance in relation to the appearance of Christ in the etheric.

## **The World of the Senses**

In this concise series of lectures, Rudolf Steiner shows how the human senses reveal the mysterious world of the will, which is at once a spiritual and physical phenomenon. The senses act as a portal connecting our physical and etheric bodies with what Steiner refers to as worlds of “all-pervading will” and “all-pervading wisdom.” He elaborates this theme, giving some unexpected and delightful insights into the senses of hearing and sight, and in particular how we experience colour. Steiner suggests that divine spiritual beings had

different intentions for the formation of physical human beings, but that adversary powers caused disruption, leading to a more materialized constitution. He describes disorders in the connections between the human physical, etheric, astral and ego bodies, and the ill effects of one aspect overpowering the others. He gives insight into human glandular secretions, and why we need to eat and digest--also connected to the intervention of adversary beings.

## **Education for Special Needs**

‘Essentially we do not really have the right to talk about normality or abnormality in a child’s inner life, nor indeed in the inner life of human beings altogether... One does not gain much from such labelling, and the first thing to happen should be that the physician or the teacher rejects such an assessment, and goes further than saying that something is clever or sensible according to the way people are habitually thinking.’ – Rudolf Steiner Speaking in 1924, when general attitudes to people with special needs were far from enlightened, Rudolf Steiner gave this seminal course of lectures to a small group of teachers and doctors as a fundamental basis for their future work. In the cultural context of the time, regressive ideas such as Social Darwinism and Eugenics were not only tolerated but popular (some 15 years after these lectures were delivered, the Nazis were to initiate their so-called ‘euthanasia’ programme). In contrast, Steiner – who as a young man had successfully tutored a boy with special needs – was devoted to the progressive task of special education and, in the words of one of those present, ‘...gave the course with pleasure and satisfaction’. In the twelve lectures, Rudolf Steiner describes polarities of illness and derives courses of treatment from a comprehensive analysis. He considers many individual cases in detail and gives indications on therapeutic exercises, diet and medicine. The ‘I’ (or self), he states, relates directly to the physical body, and spirit and soul need to be taken into consideration when making diagnoses. Throughout the course Steiner gives valuable advice regarding the educator’s own development, emphasizing the need for enthusiasm, humour and courage. As with Steiner’s lectures on agriculture, which stimulated the birth of the worldwide biodynamic movement, this single course has had a huge international impact, inspiring the founding of hundreds of schools and communities for people with special needs – encompassing both the Camphill and Steiner special education movements. Revolutionary in its approach, the far-reaching perspectives of these lectures are a living source of inspiration to both professionals in the field and parents and others seeking spiritual insight. This new edition features a fresh translation, introductory material, notes, colour plates and an index.

## **The Aims of Anthroposophy**

In his final lectures to the general public, Rudolf Steiner speaks with great clarity and purpose about the inner and outer necessity of the anthroposophical impulse in modern times. Following the fire that destroyed the first Goetheanum building in Dornach, Switzerland, Steiner had focused his efforts on rebuilding and reorganizing the Anthroposophical Society. But he also continued to travel and speak to the public – in Prague, Vienna and Basel – to explain the purpose of the Goetheanum and to elucidate the broader aims of his spiritual work. These lectures, including a semi-public series in Dornach, are gathered here and published in English for the first time, together with an introduction, notes and index. The volume features the following lectures: ‘The Purpose of the Goetheanum and the Aims of Anthroposophy’; ‘Enhancing Human Powers of Perception to Develop Imagination, Inspiration and Intuition’; ‘Human Soul Life and the Development of Imagination, Inspiration and Intuition’; ‘Experience and Perception of the Activities of Thinking and Speech’; ‘The Physical World and Moral-Spiritual Impulses’; ‘Four Stages of Inner Experience’; ‘Perceiving the Etheric World’; ‘Soul’s Eternity in the Light of Anthroposophy’; ‘Human Development and Education in the Light of Anthroposophy’; ‘Supersensible Perception, Anthroposophy as a Contemporary Need’; ‘Anthroposophy and the Ethical and Religious Life’; ‘How Do We Gain Knowledge of the Supersensible World?’

## **Understanding Healing**

13 lectures, Dornach, Jan. 2-Apr. 25, 1924 (CW 316) Steiner's third lecture course to physicians has a character completely different from previous presentations. Delivered in response to a group of young doctors, it offers unique, groundbreaking insights into the practice and art of healing. Steiner speaks about the influence of cosmic and earthly forces--the periphery and center--on the human being. Proper understanding of these processes enables the physician to comprehend the actions of plants and minerals used in anthroposophic medicines, and thus to prescribe appropriate and individually specific remedies. Steiner paints a picture of the human being as a complex confluence of the forces of heredity, forces from the cosmos, and an individual's unique spiritual nature. The physician has to understand these relationships in order to be able to help effectively when they are out of balance. Steiner stresses the importance of personal development for physicians, and offers plentiful instructions for a meditative practice intrinsic to their work. Among a wealth of other topics, Steiner addresses inflammation and excessive growth; the scarlet fever and measles; the importance of a child's food and breast milk; the functions of the liver, heart, head, and skeleton; the incarnation process; karma as a guide for the physician; morality as a force flowing in from the cosmos; the cosmic trinity of Saturn, Sun, and Moon in healthy and sick people; and the human heart's involvement in thinking. Included here are Steiner's answers to questions and the first newsletter from the Medical Section, with a key meditation for physicians. This volume also features 18 full-color plates of Steiner's blackboard drawings, a comprehensive introduction, index and notes. **READ A REVIEW OF THIS BOOK BY BOBBY MATHERNE** This volume is a translation from German of *Meditative Betrachtungen und Anleitungen zur Vertiefung der Heilkunst* (GA 316). Eight of the lectures in this volume were previously translated and published as *Course for Young Doctors*.

## **Unifying Humanity Spiritually**

The central motif in these lectures relates to the appearance of Christ on earth--knowledge of his historical incarnation, as well as Christ's manifestation in the present and future periods of human development. Rudolf Steiner creates an arc from the pre-Christian mysteries through Gnosticism and the older studies of the early Church Fathers, to Scholasticism and neo-Scholasticism. After ancient faculties of clairvoyance had begun to fade, he explains, human beings could no longer see beyond the world of outer appearances, and direct perceptions of Christ were therefore no longer possible. And so the question arose as to how limitations on human knowledge could be overcome--a question which remains pertinent in our time. Steiner asserts that only a transformation of thinking, enabling a living and conscious inner conceptual life, can allow for a true understanding of the relationship between the earthly Jesus and the cosmic Christ. Such living thinking leads in turn to direct experience.

## **PHYSIOLOGY AND HEALING**

'The intention is to take a practical subject and show how our spiritual science with anthroposophical orientation truly can play an effective role in everyday life.' – Rudolf Steiner Following his first major lecture course for medical practitioners, Rudolf Steiner sought to elaborate and deepen his 'extension' of the art of healing from a spiritual-scientific perspective. In this collection of addresses, discussions, question-and-answer sessions and lectures – running parallel to his major medical cycles – Steiner comments on contemporary medicine's emphasis on experimental, materially-based research and its subsequent lack of attention to therapy. Steiner's intention is not to detract from developments in medical science but to build on them with spiritual science – not quackery but a true art of medicine. The medical practitioner has an important task: diseases must be cured, and it is wrong not to intervene and simply to allow 'karma to take its course'. Speaking to audiences ranging from members of the general public to small groups of medical professionals, Steiner offers new insights into our understanding of human organs such as the brain, kidneys and liver, as well as the efficacy of healing substances including arsenic, sulphur, arnica and essential plant oils. He studies a broad range of specific medical conditions, giving advice on cancer, hysteria, rheumatism, gout, skin eruptions, typhoid, diabetes, haemophilia, syphilis, gonorrhoea, asthma, glaucoma, leukaemia, smallpox, insomnia, and childhood diseases such as measles. His commentaries on a raft of contrasting subjects – such as psychiatry, sexual maturity, memory, poisoning and detoxification – present challenging

perspectives for patients and medical practitioners. Steiner's surprisingly non-dogmatic advice on vaccination, for example, gives a refreshingly balanced, and perhaps unexpected, point of view. This volume also includes a lecture on eurythmy therapy, a comprehensive introduction, index and notes, and nine full colour plates of Rudolf Steiner's blackboard drawings.

## **Illness and Therapy**

In a series of nine lectures to doctors, pharmacists and students, Rudolf Steiner presents a wealth of medical ideas with numerous therapeutic and diagnostic insights. As with his first series of lectures on medicine held a year previously (Introducing Anthroposophical Medicine), the range, depth and scope of Steiner's subject-matter is breathtaking.

## **PATHS AND GOALS OF THE SPIRITUAL HUMAN BEING**

Speaking to audiences in Denmark, Germany and France, Rudolf Steiner discusses a wide range of topics: from positive and negative human soul capacities, true self-knowledge and karma, to changes in human consciousness, from ancient times to the modern era – all in the context of the incarnation of Christ on earth. The lectures illustrate the diversity of Steiner's approach when speaking to different audiences. Reflecting on the polymath Novalis, for example, he is urgent about the responsibility of spiritual science to help humanity awaken to the new age. A few months later, talking of Hegel and deploring the fact that an interest in spiritual matters often fails to be accompanied by an equal interest in logical thought, Steiner uses a dispassionate, philosophical tone. But throughout the lectures he is consistent in his view that spiritual science does not reject conventional science. Trained philosophical thinking leads to different conclusions than materialism, he says, but there is nothing in the field of spiritual science that need be rejected by rigorous scientific thought. Although the lectures were given to a variety of audiences, ideas recur from different perspectives and in different contexts, with strong thematic links binding them together. These include the relationship between philosophy and science; the nature of clairvoyance; Christ's presence in the etheric realm; reincarnation and karma; the mystery drama *The Portal of Initiation*; Christmas and its symbols; and the transformation of consciousness that occurred when Christ incarnated physically on earth. In the final lectures, Rudolf Steiner speaks inspiringly about the Christmas festival, contrasting the feeling of inwardness that people used to experience with the hectic cultural environment of modern cities. However, this does not lead Steiner to be nostalgic about the past. Rather, he states, we should seek to recreate a mood of inwardness in a new way, appropriate to our modern age and consciousness. These lectures give us the tools to bring such a contemporary spiritual approach to our lives.

## **TRUE KNOWLEDGE OF THE CHRIST**

'All existence is spirit. Just as ice is water, so matter is also spirit. Mineral, vegetable, animal or human – all are a condensed form of spirit.' – Rudolf Steiner In the two lecture courses featured in this volume, Rudolf Steiner presents a radical new paradigm. Tackling the central dilemma of modern civilization – the polarisation of science and spirituality – he seeks to broaden natural science through a comprehensive spiritual science. Rather than harking back to old spiritual forms or religions, Steiner's approach is based on a conscious and systematic intensification of thinking and perception. Rudolf Steiner approaches this spiritual-scientific task from two perspectives. In Kassel, Germany, he deepens insight into theosophy and Rosicrucianism, showing their relationship to science and religion. Although presented as an 'introduction', Steiner was never interested in simply providing information – not even in the form of new revelations – and his insights are from fresh angles and with new illustrative examples. These lectures deepen and develop key elements found in his fundamental works *Occult Science*, *An Outline* and *Theosophy*. Also featured are the fascinating question-and-answer sessions from the Kassel lectures. In Basel, Switzerland, Rudolf Steiner discusses that most esoteric of the accounts of the life of Christ: the Gospel of John. Whilst the focus is on the gospel, basic tenets of spiritual science, human existence and world evolution are considered, as is the concept of karma and the true nature of Christianity. In both sets of lectures Steiner dwells on the Prologue to

the Gospel of John (given in his own translation), which offers a meditative approach to gaining insight into both the gospel and Christianity as a whole. Rather than distancing us from life, each of the lectures in this volume brings us closer to reality. As Rudolf Steiner states: 'Rosicrucian theosophy... does not make us into eccentrics, outsiders, but into friends of existence, for it doesn't look down on everyday life, alienating us from our mission on earth; it brings us closer.'

## **How the Spiritual World Projects Into Physical Existence**

'By cultivating spiritual thoughts here on earth we can provide nourishment for the dead... When fields lie fallow they produce no crops to feed humanity and people may die of starvation. The dead cannot die of starvation, of course; all they can do is suffer when spiritual life lies fallow on earth.' – Rudolf Steiner The founding of the Anthroposophical Society in 1913 marked a major change in Rudolf Steiner's work. Although Steiner had always been an independent spiritual researcher, the break with the theosophists removed all constraints, allowing for a full flowering of anthroposophy. These lectures, presented to audiences in Germany, France and Sweden, are filled with a freshness and vitality that reflect this new beginning, providing intriguing glimpses of great themes that Steiner was to develop in the years ahead. A predominant topic here is that of death. Rudolf Steiner seeks to explain how people on earth can reach the dead in a non-mediumistic way, and how such interaction between 'living' and 'dead' is mutually beneficial. Startlingly, he states that people who do not recognize the being of Lucifer during their earthly life – who have not 'already got to intuit and know the luciferic impulses in the human soul properly whilst here in life' – will be 'vampirized' by this being after death. Rudolf Steiner also elaborates on the activities of the adversary beings in present-day civilization – spiritual powers that play a necessary role in Earth evolution – and how we can counteract them. The longer someone can stay alive, for example, is a victory over Ahriman's activity. Even the losing of teeth has beneficial aspects, allowing us to '... gain certain impulses and these overcome Ahriman'. Steiner relates the actions of such spiritual entities to child development too, indicating the various influences in the seven-year cycles of growth. Also included are lectures on the Christian festivals and various artworks, including 'The Triumph of Death' in the Comosanto cemetery at Pisa, which reveals great secrets of humanity's evolution. Whatever the subject addressed, it soon becomes apparent that these lectures were not just relevant to Steiner's audience in 1913, but also speak to contemporary souls around the world seeking spiritual orientation and understanding.

## **The Human Spirit**

'To live in truth, to wish to be true in one's whole being, will be the watchword of the future.' – Rudolf Steiner. In the midst of the lies and propaganda of the Great War, Rudolf Steiner struggled to convey the truths of the human spirit. The 'truth' asserted by partisan interests, he suggested, was invariably tinged with dishonesty – whether the outright mendacities of politicians and rulers (Steiner refers here to the machinations of the British Empire), or the manipulative techniques of secret societies, intent on securing and shoring up their own power. In relation to the latter, Rudolf Steiner highlights how, whilst we tend to reject overt authority nowadays, we succumb more easily to its covert forms in the 'received wisdoms' we often unthinkingly adopt. In seeking to help his audiences discern the spiritual struggle unfolding behind outer events, Steiner describes how the intrigues that led to the war were based on intentional deceit, which served hidden aims of which the public was mostly kept in the dark. In contrast to the divisiveness of untruth, truth is based on a realization of the interconnectedness of all things – of interdependence between the realms 'below' and 'above' us. The 'I', upon which all evolution on earth is predicated, signifies an overcoming of egotism and narrow interests, together with the imaginative embrace of all beings. Its spiritual reality – that descends to us from non-material worlds and towards which we evolve through earthly lives – is the epitome of truth. Amidst many other topics covered here, Rudolf Steiner speaks about The Qur'an and the Mystery of Golgotha; Henry VIII, Thomas More and the Church of England; the Jesuits and their State in Paraguay; Freemasons, esoteric symbols, and handshakes; Madame Blavatsky's occult imprisonment by Anglo-Saxon brotherhoods; Dostoyevsky's *The Brothers Karamazov*; and the occult literature of Papus and Lévi.

# **BUILDING STONES FOR AN UNDERSTANDING OF THE MYSTERY OF GOLGOTHA**

'If one is unable to conceive of the Christ mystery as a true reality, one also cannot develop any ideas and concepts relating to the rest of world existence that are imbued with reality, which really penetrate to the truth'. – Rudolf Steiner In a series of 17 lectures, Rudolf Steiner throws new light on the historical background and esoteric meaning of what he refers to as the central event of human and earthly history: the Christ mystery or 'the Mystery of Golgotha'. Basing his commentaries on personal spiritual research, Steiner emphasizes the key nature of the Mystery of Golgotha, through which '...something was accomplished which has to do not with the moral order alone but with the whole world-order in its entirety'. This relates to a transformation of the spiritual environment of the earth and a potentially radical change in human consciousness. Building on the core themes of this course, Steiner presents a variety of fascinating topics, including: original sin and the idea of resurrection; faith and knowledge; the nature of sleep and the riddle of fatigue; the violation of the mysteries by the Roman Emperors; the teachings of Mani and Augustine; our relationship to the dead in spiritualistic séances; and the correspondence between the Platonic year, a day in a person's life and a human life-time. Although first delivered to audiences a century ago, these lectures have lost none of their resonance; indeed, their essential message is perhaps more relevant than ever. They are published here in a new translation and for the first time in a complete English edition. 'So let us endeavour to make spiritual science our own not merely as a teaching but as a language, and then wait until we find the questions in this language that we may address to Christ. He will answer, yes He will answer!'

## **Problems of Society**

'Whatever turbulent outward events occur in the world, whatever form is taken by things seeking to work their way out of the depths of human evolution, we only really hearken to the true, underlying nature of these events ... if we observe the world from a spiritual perspective.' – Rudolf Steiner. In seeking to heal the many social crises of our time, Rudolf Steiner urges us to turn away from 'fixed principles, theories or social dogmas' and to rediscover the real nature of the human being. This inner reality – that cannot be understood in materialistic or deterministic ways – is the only basis on which society can truly be founded. But it is not sufficient to speak of well-meaning ideas, he says, unless we are also active in working for change; change that begins with each of us. In 1919, a year marked by strong social and political upheavals, Steiner was deeply concerned with questions relating to society. Having published a book on the subject (*Towards Social Renewal*), he embarked on a major campaign to publicize his 'threefold' social ideas. In addition to public lectures, however, Steiner sought to deepen the subject in a series of talks to members of the Anthroposophical Society. These lectures, gathered in this volume, reveal the 'inner' or 'esoteric' aspects of the social question. They complement Steiner's very practical efforts to realize threefolding in the historical context of his time. Whilst Steiner's suggestions for social change may not seem self-evident to pragmatic thinking, they will strike a resonant chord in many who seek deeper answers to the social problems of our times – problems that politicians seem unable to remedy. Amidst the many themes tackled here, Steiner addresses the issue of nationalism as a retrograde tendency; the tasks of Central Europe and Britain in relation to the East; the incarnation of Ahriman in the West, and the historical incarnation of Lucifer in the third millennium BC.

## **Our Connection with the Elemental World**

The heart of this volume comprises Rudolf Steiner's commentary on the elemental forces that are responsible for our earthly nature as human beings – forces that influence us through our membership of a national or geographical group. When such elemental forces are not recognised and understood, he states, they cause conflict and chaos. However, Steiner indicates an important accompanying task that calls upon each human being to develop individuality, emancipating ourselves from the earthly influences underlying national and racial groups. These great themes are framed by Rudolf Steiner's pioneering research into the two major Northern folk-poems, the *Kalevala* and *The Dream Song of Olaf Åsteson*. The former tells of the elemental

spirits who created the conditions for our earthly incarnation, whereas the Dream Song has to do with the drama of exarnation – the journey of the human soul after death. Linking these vast motifs is Steiner's unique description of the mission and tasks of the Russian people and the contrast of their destiny to the North American people (who, he says, are 'dominating the Earth for a brief period of increasing splendour'). Steiner explains how elemental beings, responsible for the balance of land and sea, have created conditions where various peoples are enabled to develop their gifts and fulfil their destinies. Thus he speaks of Finland as the ancient conscience of Europe, Russia as the future bearer of the Christ-imbued Spirit Self, and the differing but complementary environments of Germany and Britain. Strikingly, he states that, 'no souls on Earth love one another more than those living in Central Europe and those living in the British Isles'. Rudolf Steiner also speaks of the necessary work of luciferic and ahrimanic beings that collaborate to enable the solid spatial forms of our physical bodies. Likewise, they influence our etheric and astral bodies, facilitating thinking, feeling and will to be imbued with life and consciousness.

## **Becoming Fully Human**

6 lectures at The Hague, April 7-12, 1922; A written report by Rudolf Steiner on the course (CW 82) \ "There is no contradiction, if you look into the matter correctly, between destiny and freedom. However, in order to be able to present the concept of destiny to the world later on, it was first necessary that the concept of freedom be presented in the book *The Philosophy of Freedom*. \ " -- Rudolf Steiner (lect. 6) Published here for the first time in English, these six public lectures are among Rudolf Steiner's most inspired --and inspiring -- explorations of Anthroposophy as a true science of the spirit. Our age provides abundant explanations of the universe, its nature and evolution. But underlying most scientific modalities is a passive engagement with self and world, a taking-for-granted of the faculty of thinking, and, as a result, an indifferent arranging of phenomena through logical inference. But the question remains: What is thinking? A product of chemical processes in the brain, or a spiritual activity through which we become participants in a spiritual cosmos? This is Steiner's starting point in all his work. He aims to cast off the unnecessary limits imposed on knowledge by a science that fails to examine its most fundamental epistemological premises. The lectures here are a remarkable contribution to this lifelong project --a compelling, eloquent, insightful study and affirmation of our very humanness. Speaking to a youthful academic audience, Steiner does not confine himself to the arbitrary delineations of codified academic disciplines; on the contrary, he breaks down barriers, builds bridges, envisions a future academy in which the paths of knowledge are broadened through a genuine science of initiation to encompass our role as members and, ultimately, co-creators of the physical, soul, and spiritual universe. \ "Those who seek to prove something show, through the very fact that they seek to prove it, that for them what must be proved is not readily perceptible. We actually seek to prove something whenever we have no direct perception of it... When in older, instinctive cognition people had a perception of what they called the divine being, they did not need proofs. Historically, the proofs for the existence of God began only when the perception was lost. Evidence is required wherever there is no perception. \ " -- Rudolf Steiner (lect. 6) This volume is a translation from German of *Damit der Mensch ganz Mensch werde. Die Bedeutung der Anthroposophie im Geistesleben der Gegenwart* (GA 82), 2nd ed., Rudolf Steiner Verlag, Dornach, Switzerland, 1994. Cover image: *The Golden Cell* by Odilon Redon, 1892. Oil and colored chalks with gold, 30.1 cm x 24.7 cm. The British Museum, London.

## **The Fall of the Spirits Of Darkness**

Speaking towards the end of the catastrophic Great War, Rudolf Steiner reveals the spiritual roots of the crises of our times. Since 1879, he says, human minds have been influenced by backward angels, 'spirits of darkness', who – following their defeat in battle with Archangel Michael – were forced out of the heavens and 'fell' to the earth. This war in the spiritual worlds had consequences, and it is essential that people today are sufficiently awake to the retrogressive influences around them. In a positive sense, we can choose freely to engage with the spirits of light, who seek to emancipate human beings from bonds of race, nation and blood. In this extraordinary series of lectures, Rudolf Steiner throws light on hidden aspects of world affairs. With the Bolshevik Revolution having just taken place, he discusses events in Russia and humanity's

attempts to build theoretically perfect social orders. Steiner also speaks about the roles and spiritual backgrounds of significant individuals, such as the mystics Johann Valentin Andreae, Vladimir Soloviev and Saint-Martin, the American and British politicians Woodrow Wilson and Lloyd George, and world-historic figures including Charles Darwin and Johann Wolfgang von Goethe. The new edition of this classic work features a revised translation, notes and extensive appendices by editor Frederick Amrine, plus a new introduction by Christopher Schaefer.

## **The Occult Truths of Myths and Legends**

In this series of previously-untranslated lectures, Rudolf Steiner describes how myths and legends portray humanity's most ancient evolutionary and spiritual history. Folklore presents ancient mystical wisdom in the form of stories – clothed in pictures by initiates – that enable individuals to understand their content in a more intellectual form at a later time. Focusing on Greek and Germanic mythology, the lectures in the first part of this volume cover the chronicles of Prometheus, Daedalus and Icarus, Parzival and Lohengrin, the Argonauts and the Odyssey, and the heroic dragon-slayer Siegfried. From these focal points, Rudolf Steiner discusses a variety of themes – from the mysteries of the Druids and the founding of Rome to the esoteric background of Wolfram von Eschenbach; from good and evil and the unjust death sentence on Socrates to the significance of marriage. The second part of this book features lectures on the nature and significance of the musical dramas of Richard Wagner. Wagner's works, from his earliest attempts to his most mature opera Parsifal, are discussed from spiritual viewpoints. Although Wagner did not have a fully conscious awareness of the deeper meanings of his compositions, Steiner suggests that his shaping of Germanic legends was driven by an instinctive, creative and artistic certainty that accords with deep occult truths.

## **Wonders Of The World**

'From the contents of original Greek drama and the soul drama of the present day that leads to self-knowledge, Rudolf Steiner develops his thought processes – pulsating with lively contemplation – about wonders of the world, trials of the soul and revelations of the spirit!' – Marie Steiner In this remarkable interpretation of Greek mythology, Rudolf Steiner goes beyond Carl Jung and Joseph Campbell in reading mythological figures such as Demeter, Persephone, Eros and Dionysos as primordial archetypes of macrocosmic thinking, feeling and will. Moreover, he explains in detail how this archetypal consciousness was gradually lost, giving way to new-found, subjective experience of these faculties, which in turn opens up possibilities for human freedom. His overarching theme of 'the evolution of consciousness' is grand in its sweep, but Steiner also shows himself to be the master of telling details. Lectures include: 'The origin of dramatic art in European cultural life and the Mystery of Eleusis'; 'The living reality of the spiritual world in Greek mythology and the threefold Hecate'; 'Nature and spirit'; 'The entry of the Christ Impulse into human evolution and the activity of the planetary gods'; 'The merging of the ancient Hebrew and the Greek currents in the Christ-stream'; 'The ego-nature and the human form'; 'The Dionysian Mysteries'; 'Eagle, Bull and Lion currents, Sphinx and Dove'; 'The two poles of all soul-ordeals'; and 'On Goethe's birthday'. The freshly revised text features an introduction, notes and appendices by Professor Frederick Amrine, colour images and an index.

## **Polarities in the Evolution of Humanity**

'The present age needs to understand that human beings must hold the balance between the two extremes, between the ahrimanic and the luciferic poles. People always tend to go in one direction... The Christ stands in the middle, holding the balance.' – Rudolf Steiner These eleven lectures were given in post-war Stuttgart against a backdrop of struggle and uncertainty – not only within society at large but also within the anthroposophical movement. Rudolf Steiner and his supporters were working to introduce 'threefold' social ideas and – given Steiner's public profile – were coming under increasing personal and sometimes physical attack. Steiner responds to this turbulent situation by revealing the spiritual background to the forces of decline working in contemporary civilization. He speaks of retrogressive powers – spiritual beings referred to



as luciferic or ahrimanic – that work directly into human culture, manifesting, for example, in what he refers to as the ‘initiation streams’ of Western secret societies, the Church-allied impulse of Jesuitism and the Bolshevik force of Leninism. The spiritual agents of adversity also encourage polarised thinking and false opposites such as East versus West, materialism and mysticism, or knowledge and belief. Only the threefold principle – represented by Christ – allows us to create a balance in the midst of these existential conflicts. This freshly-reworked translation is complemented with notes, an index and an introduction by Matthew Barton.

## **Universe, Earth, Human Being**

‘The mission of our age is not to reproduce an ancient wisdom, but to engender a new one – a wisdom that points not only to the past but that works prophetically into the future.’ – Rudolf Steiner Beginning with ancient Egypt, the pyramids and sphinxes – and a comparison of that epoch with our own – Rudolf Steiner surveys a vast spiritual landscape of human development. In symphonic style, he describes the conquest of the physical plane in post-Atlantean civilizations, the relationships between the various cultural epochs, the human being’s connections with the kingdoms of nature and the different planetary bodies, and the relationship of animal forms to ‘the physiognomy of human passions’. Through this panoramic vision, we discover how the changed conditions of human consciousness call for a new spiritual understanding today. In her Introduction, Marie Steiner relates the special experience of being a member of Rudolf Steiner’s audience for this timeless series of lectures: ‘Enormous cosmic pictures were unfolded before the spiritual gaze of the listeners; insights were of such depths of ancient wisdom, views of distant futures of human and world development, that deepest devotion flowed through their hearts...’ This new edition features a revised translation, introduction, notes and an index.

## **Christ and the Spiritual World**

Reassessing human history in relation to the cosmic-earthly events of Christ's incarnation, Rudolf Steiner stresses the significance of both Gnostic spirituality and the legends of the Holy Grail. The 'Christ-Impulse', he tells us, is not a one-time event but a continuous process, beginning well before Jesus of Nazareth walked the earth. This mighty impulse is a force that gives impetus to human development, such as with the extraordinary blossoming of free thinking of the last two millennia. Surveying this pattern of evolving human thought, Steiner explains the roles of contrasting historical figures, for example the great teacher Zarathustra, Joan of Arc and Johannes Kepler. We are shown the widespread influence of the clairvoyant prophetesses, the sibyls, who formed a backdrop to the Greco-Roman world. Steiner contrasts their revelations to those of the Hebrew prophets. The lectures culminate in the secret background to the Parzival narrative. Steiner illustrates how it is possible to experience the Holy Grail by reading the stellar script in the sky at Easter. Here, he provides a rare personal account of the processes he utilized to conduct esoteric research. The new edition of these much-loved lectures features a revised translation and an introduction, appendices and notes by Frederick Amrine.

## **RESULTS OF SPIRITUAL RESEARCH**

In a previously-unavailable series of talks to the general public, Rudolf Steiner builds systematically, lecture by lecture, on the fundamentals of spiritual science – from the nature of spiritual knowledge and its relationship to conventional science, the path of personal development and the task of metaphysical research, to specific questions on the mystery of death, the meaning of fairy-tales, the significance of morality and the roles of individual figures in human evolution, such as Leonardo da Vinci, Raphael and Jacob Boehme. At the time of these presentations, Steiner had already worked in Berlin for many years, and thus, ‘...could reckon with a regularly returning audience to whom what mattered was to enter ever more deeply into the areas of knowledge that were newly opening up to them’ (Marie Steiner). As a consequence – and through ‘a series of inter-connecting lectures whose themes are entwined with one another’ – he was able to communicate a coherent and challenging spiritual perception of reality, based on his personal research.

Presented here with notes, an index and an introduction by Simon Blaxland-de Lange, the 14 lectures include: 'How is Spiritual Science Refuted?'; 'On What Foundation is Spiritual Science Based'; 'The Tasks of Spiritual Research for both Present and Future'; 'Errors of Spiritual Research'; 'Results of Spiritual Research for Vital Questions and the Riddle of Death'; 'The World-Conception of a Cultural Researcher of the Present, Herman Grimm' and 'The Legacy of the Nineteenth Century'.

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