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BERLIN, 19 OCTOBER 1908

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BERLIN, 21 OCTOBER 1908

Some characteristics of the astral world

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BERLIN, 23 OCTOBER 1908

History of the physical plane and esoteric history

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

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**LECTURE 4**
**BERLIN, 26 OCTOBER 1908**

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

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**BERLIN, 27 OCTOBER 1908**

The nature of pain, suffering, pleasure and bliss

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**BERLIN, 29 OCTOBER 1908**

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

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The nature of diseases

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The nature and significance of the Ten Commandments

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The nature of original sin

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The rhythm of the human bodies

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

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LECTURE 12
BERLIN, 1 JANUARY 1909
Mephistopheles and earthquakes

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

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LECTURE 13
BERLIN, 12 JANUARY 1909
Rhythms in human nature

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

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**LECTURE 14**

**BERLIN, 26 JANUARY 1909**

*Disease and karma*

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

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**LECTURE 15**

**BERLIN, 15 FEBRUARY 1909**

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

The evolution of the human being through diverse incarnations, in contrast to the evolution of avatars. Christ as the greatest avatar. The workings of avatars on earth. The connection between an avatar and the ether body of Shem, the progenitor of the Semites. The countless multiplied images of this ether body in Shem's physical descendants. The preservation of Shem's own ether body in the world of spirit for Melchizedek's special task in relation to the Hebrew people's mission. Melchizedek's impulse in relation to Abraham. The multiplication of the ether body, astral body and I of Jesus of Nazareth through the entry of the Christ avatar into Jesus. The preservation of these multiplied ether and astral bodies in the spiritual world and their later interweaving into human beings mature enough for this. The intimate history of Christian development relating to this: first to fifth centuries; the great value of physical memories of the working of Christ and the Apostles. Examples: Irenaeus, Papias, Augustine of Hippo. Fourth to twelfth centuries: clairvoyant revelations of the events in Palestine through the multiplied ether bodies of Jesus of Nazareth interwoven into many people. Example: the
author of the Heliand poem. Eleventh to fifteenth centuries: religious fervour and
direct conviction through the [multiplied] astral bodies of Jesus of Nazareth
interwoven into the most important proponents of Christianity. Examples for the
sentient soul: Francis of Assisi, Franciscans, Elisabeth of Thuringia; for the mind
soul: scholastics; for the consciousness soul: mystics Johannes Tauler, Meister
Eckhart. Fifteenth to sixteenth centuries: development of modern science from
medieval Christian science. Sixteenth to twentieth centuries: preparation of the I to
become a Christ-receptive organ through spiritual science.

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LECTURE 16
BERLIN, 22 MARCH 1909

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

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

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LECTURE 17
BERLIN, 27 APRIL 1909

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

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

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LECTURE 18
BERLIN, 17 JUNE 1909

Evolution, involution and creation out of nothing

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

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