

THE HEINDEL-STEINER CONNECTION

PREFACE

This study has been made with a view towards recapturing something of the bold and vibrant eclecticism that characterized the spiritual ambience of the Rosicrucian Fellowship during its first decade of existence.

While the study demonstrates many points of affinity between the teachings of Max Heindel and Rudolf Steiner, it is emphatically not our intention to try to make converts to Anthroposophy, the term Steiner later used to designate his body of teachings. Rather do we believe that Christ-emulating, self-forgetting service, an ideal and practice tirelessly stressed by Max Heindel, is the proper focus for the Western spiritual aspirant. The pursuit of knowledge is subsumed by and ordered to the practice of this service.

Nevertheless, in the application of supersensible truths to our daily affairs—in education, medicine, art, farming, and social organization, to name a few areas—Steiner's science of spirit shows that Rosicrucian wisdom is eminently practical and ameliorative. Fellowship members can admit to considerable room for development in this direction; that is, we are called to make our higher knowledge fruitful for and directly serviceable to the needs of the four Kingdoms of nature evolving on this planet.

All organizations face the prospect of entropy, of becoming ingrown, increasingly conservative, tradition-bound, preoccupied with rules, dogmatic and rigid—until they are no longer able to respond to their founding impulse. The Rosicrucian Fellowship needs to remain sensitive and compliant to the creative impulses of the Holy Spirit, the Spirit of living Truth.

Our earnest hope is that this study will help counter the tendency to organizational entropy by promoting a recovery of the open receptive conditions that prevailed at the time of the Fellowship's inception.

If the reader can conclude, upon digesting the contents of this study, that indeed Fellowship members can benefit from an exposure to a wider range of esoteric disclosures (of which the Steiner opus is a notable example) that complement, amplify, and ground the body of original teachings vouchsafed by Max Heindel, disclosures that engage the intellectual and spiritual needs of the Christ-centered individual, then it shall have achieved its purpose.

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SECTION 1

Statement of Purpose

This study has been prepared to enable the student of Rosicrucian Christianity to expand upon the range of wisdom resources that have been available to him through the work of Max Heindel. In doing so, we come, as it were, full circle, by once again encountering the name of Rudolf Steiner, whose voluminous public disclosures on the science of spirit and Rosicrucian Christianity once served as (at least) a collateral source for Max Heindel's enlightening books, most notably *The Rosicrucian Cosmo-Conception*. Many persons who are familiar with the Rosicrucian teachings as presented by Max Heindel have never heard of Rudolf Steiner. Some have passing awareness of the name and may even connect it with one or more of the movements and institutions Steiner initiated, including the Waldorf schools, Biodynamic farming, the Camphill movement, Anthroposophic medicine, and the art form of Eurythmy.

Particularly among Heindel "loyalists" one may encounter views about Steiner that are cited as grounds for rejecting any value his teachings may have for students of Rosicrucian esoteric Christianity, and thus, members of the Rosicrucian Fellowship. We sincerely hope to minimize the concern some Heindel devotees might feel in providing this material and advancing this connection by citing Heindel's own deeply-held belief that Truth is one, but its manifestations and purveyors are manifold. It is not the messenger we seek but the message. So we hasten to say that Fellowship teachings are, for the most part, not from Max Heindel, but through him. Likewise, Rudolf Steiner is not sourcing or generating truths of spiritual science, but transmitting them. His achievement, as Max Heindel's, is in attaining to the level where both can serve humanity in their respective and mutual capacities as self-conscious channels for the flow of esoteric truths from the higher worlds, albeit through the lens and language of their individual personalities.

It is this latter feature, the unique individuality, which largely accounts for the distinctive style and "vibration" of Heindel's and Steiner's presentations. Some students will have more affinity for one than the other. This is natural. But, as what follows will show, both trod the Rosicrucian path and both have contributed to our understanding it. From a collective point of view, we feel that the Rosicrucian Fellowship can greatly benefit from a rehabilitated Steiner, in whom it can recognize a kindred spirit whose bequest of Rosicrucian Christian wisdom can enrich our lives.

Dedication of the First Edition of the *Cosmo*

Let us get specific. We shall first review the claims of Steiner's critics to see if they have a basis in fact.

(1) At the urging of a close friend, Max Heindel went to Germany in 1907 to investigate Steiner, but "after he had attended some of Dr. Steiner's classes and lectures, he became disheartened and restless, for what was being taught he already knew."—*Memoirs of Augusta Foss Heindel*, p. 3

If this report by Heindel's wife is true, how does one explain the similarity, and at times Congruence, between most of the text of *The Rosicrucian Cosmo-Conception* and Steiner's books and lectures already in print by the time of Heindel's visit? (The reader is directed to the collation of selected texts of both authors in Section 2, beginning on page 43.) If the above statement is true, why does Heindel dedicate the first edition of the *Cosmo* "To my valued friend, DR. RUDOLPH STEINER, in grateful recognition of much valuable information received"? (Capital letters and spelling of the first name are in the original.)

Is the “valuable information” in the *Cosmo*? We need not merely wonder. Aside from Heindel’s implying that it is, a survey of the accompanying references shows a recurring parallelism and equivalence between Heindel texts and pre-existing Steiner material. One must take Heindel’s dedicatory statement at face value; otherwise, we must equally doubt the truth and accuracy of the *Cosmo* itself.

The *Memoirs* also allege (p. 3) that Max Heindel’s disappointment with Steiner’s teachings was “greatly resented” by the friend who had urged him to hear Steiner—and Heindel’s purported reaction “broke up the friendship between them.” Again, the facts tell another story, for Heindel co-dedicated the *Cosmo*’s first edition to this very person, “my friend, DR. ALMA VON BRANDIS, in heartfelt appreciation of the inestimable influence for soul-growth she has exercised in my life.”

(One might reasonably ask why the *Cosmo* was not dedicated to the Elder Brother if he was the source of the material. But nowhere in the book is this connection stated. Moreover, the first edition does not contain a description of the Rosicrucian Order, or its composition and division of labor; nor are the stages of Rosicrucian Initiation described. An addendum was inserted in later editions, including pages 515-518 and 520-530, to bring the book up to its present form. The specifically Rosicrucian Initiation will be considered later in this study.)

(2) The *Memoirs* also relate that “the candidate whom they [the Elder Brothers] had first chosen [to receive the Teachings], who had been under their instruction for several years...had failed to pass his test in 1905” (p. 4). What was this test? We are not told. Assuming the report is true, we would assume the test was similar to that given Heindel; namely, to always be “zealous in disseminating our teachings...that is the real condition of receiving the teachings” (*Ancient and Modern Initiation*, p. 102). But the teachings in the *Cosmo* had already been made public by Steiner, beginning in 1902. In fact, his entire life was dedicated to giving the world a reason-based exposition of the science of spirit.

Making the Teachings Public

Let Steiner speak for himself about giving the Teachings to the world:

“This book itself is personal instruction. In earlier times there were reasons for reserving such personal instruction for oral teaching; today we have reached a stage in the evolution of humanity in which spiritual scientific knowledge must become far more widely disseminated than formerly. It must be placed within the reach of everyone to a quite different extent from what was the case in older times. Hence the book replaces the former oral instruction.”—*Knowledge of the Higher Worlds and its Attainment*, 1904, p. 269

“And not a day passes when the Masters do not give a clear warning: ‘Be careful, think of the unpreparedness of your time. You have children before you and it is your destiny to reveal elevated secret teachings to children. Be aware that through your words you are raising wrongdoers.’ I can only say that had the Master not convinced me that, in spite of all this, theosophy is necessary for our age, I would only have written philosophical books and lectured on literature and philosophy even after 1901.”—Letter to Marie von Sivers (future Mrs. Steiner), January 9, 1905, *Correspondence and Documents*, p. 47.

“It [a recently published article] contains important things about the evolution of the etheric body. This, however, makes it deeply esoteric and some of it will be a bit of a surprise for those who have not

progressed beyond enumerating various ‘bodies.’ But these things must be made public *now*.” Letter, April 17, 1905, *ibid*, p. 56.

“Thus from all directions I experienced this question: ‘How can a way be found whereby that which is inwardly beheld as true may be set forth in such forms of expression as can be understood by this age?’—*The Course of My Life*, p. 254. This is the title of Steiner’s autobiography, tracing the development of his soul and spirit, written during the last two years of his life to clear the air of many misconceptions and slanders he and his teachings encountered. His death in 1925 stopped the narrative at the year 1907. The above question pertains to the seer’s spiritual state in approximately 1895. Here follow quotes pertaining to the public disclosure of Steiner’s first-hand knowledge drawn from this same source and presented in the order of their narration.

“For a considerable time previously [before 1897] I had thought of presenting to the contemporary world, through a periodical, those spiritual impulses which I believed ought to be brought before the public of that time. I would not ‘become silent,’ but would say as much as it was possible to say.”—p. 256

“The thought then hovered before me that the turn of the century must bring a new spiritual light to humanity. It seemed to me that the exclusion of the spiritual from human thinking and willing had reached a climax. A change of direction in the process of human evolution seemed to me a matter of necessity. Many were speaking in this way. But they did not see that man will seek to direct his attention to a real world of spirit as he directs it through the senses to nature. They supposed only that the subjective spiritual temper of the mind would undergo a change. That a real, new objective world could be revealed [as Steiner soon began to do]—such a thought lay beyond the range of vision of that time.”—*ibid*, p. 277 (Bolding emphasis here and hereafter is added, unless otherwise noted.)

“If I was to develop a public activity on behalf of spiritual knowledge, I had to decide to break with this tradition [of secrecy]. I found myself confronted by the requirements of the contemporary spiritual life. In the presence of these, the practice of keeping things secret, which was a matter of course in ancient times, was an impossibility. We live in the age which demands publicity wherever any kind of knowledge appears. The point of view favoring the preservation of mysteries is an anachronism...Moreover, I was under no obligation to any one to guard mysteries, for I accepted nothing out of ‘ancient wisdom’; **what I possess of spiritual knowledge is entirely the result of my own research** [*]...Thus, after a certain point of time [1899], it was quite clear to me that in the public presentation of spiritual knowledge I should be doing the right thing.”—*ibid*, pp. 295-296.

“There was now [1902] no longer any reason why I should not bring forward this spiritual knowledge *in my own way* before the Theosophical public, which was then the only audience that responded without restriction to a knowledge of the spirit. I subscribed to no sectarian dogmatics; **I remained a person who uttered what he believed he was able to utter entirely according to what he himself experienced as the world of spirit.**”—*ibid*, p. 300, italics in original.

Since one of the greatest criticisms of Rudolf Steiner is his alleged refusal to “go public” with the wisdom teachings the Elder Brothers wished to impart, we cite several more passages to show the frivolousness of such an allegation:

*Emphasis here and hereafter is added

“The facts related above show that the **intention to impart the content of the world of spirit had already become a necessity growing out of my state of soul....**from 1897 to 1900...I passed through the most intense spiritual testing. I learned to know fundamentally where lie the forces of the time, striving away from the spirit, disintegrating and destructive of culture, and from this knowledge came a great access of the force that I later needed in order to work out of the spirit.”—ibid, p. 304

“[A] feeling of boundless responsibility [weighs on] those who, through a spiritual calling [literally], feel obliged to speak out about spiritual regions of existence.”—*Theosophy of the Rosicrucian*, 1907, p. 17

“For the modern human being, there is an infallible possibility of deciding what portion of the content of spiritual perception can be imparted to wider circles. This can be done with everything which the researcher can clothe in such ideas as are appropriate to the consciousness-soul [the I- or Ego-bearer] and also are prevalent, as to their character, in recognized science.”—ibid, p. 323

From an esoteric point of view, Steiner was marking time until he received authorization to proceed with the public promulgation of Rosicrucian Teachings. Even in the 1880’s and 90’s, he was fully cognizant of the higher worlds, but the time was not yet ripe for disclosure: “The spiritual forces standing behind me gave me only one piece of advice: ‘Everything in the guise of Idealistic philosophy.’”—*Correspondence and Documents*, p. 11

“Eventually, **in harmony with the spiritual forces which stood behind me**, I was able to say to myself: You have provided the philosophical foundation for a world conception [in the book *The Philosophy of Spiritual Activity*]...no one will be able to say: this esotericist speaks of the spiritual world because he is ignorant of the philosophical and scientific development of our time. By this time [1901] I had also reached my fortieth year. Before this time no one must present themselves publicly as a teacher of esotericism in the sense of the Masters.” *Correspondences and Documents*, p. 14. It is clear that Steiner’s life’s mission was to “go public” with original esoteric teachings.

“Now that such communications [‘about events and beings of the higher worlds’] are actually being presented in [Steiner’s] literature and lectures...it has now [1905] become possible to learn something of what formerly was communicated only in strictly guarded occult schools. As has been frequently mentioned, it is owing to the special conditions of our time that these things are and *must* be published.”—*Stages of Higher Knowledge*, 1904, p. 46

“**A pledge of silence cannot be imposed on him who is not indebted to anyone else for his store of spiritual insight.** That forms the basis for discriminating between this movement and other movements....Therefore I must emphasize repeatedly: I need remain silent only about those things that I know may not be divulged because the people of today are unripe to receive them. But there is nothing that I have to remain silent about because of a pledge or anything of that sort that I have made to anyone. **Never has anything entered into this movement that has come from elsewhere.** This movement has never been spiritually dependent on any other; the connections were only external.”—Lecture, Dornach, December 15, 1918, *History and Contents*, pp. 18-19

“In Germany there are only four or five really reliable personalities [to assist in the nascent science of spirit movement]; therefore we have to work intensively. If we do so, we shall find ways and means of advancing. If not, we shall miss something now that cannot so easily be put right again in Germany. **My forthcoming exoteric task is to spread the teaching to the best of my ability.**”—Letter to Fraülein Scholl (a student receiving esoteric instruction from Steiner), May 1, 1903, *History and Contents*, p. 50, emphasis added.

“It is necessary for me to publish these occult-scientific writings that *Luzifer* [a magazine devoted to disseminating the early results of Steiner’s clairvoyant investigations] has produced lately. The responsibility of that alone weighs me down. And **I have to test each line and every turn of phrase ten times over in order to reproduce the spiritual content, as it is my duty to do, which is imparted to me in quite a different form and language.**”—Letter to Günter Wagner (a student receiving esoteric instruction), July 23, 1905, *History and Contents*, p. 97

“In the current phase of human development, occultism must be publicly spelled out—with, of course, all the limitations that are imposed on us by the sacred Masters; but one will have to speak from a truly occult point of view when imparting such instruction.”—Letter to Annie Besant, July, 1906, *History and Contents*, p. 271

“[M]y attitude toward those who trust me will never be other than what I can hold myself responsible for through my own knowledge toward those we call the Masters. Once more I emphasize: Whoever has no faith in me in these matters should pay no attention to me. **I will impart the message to whomever I can**, but I do not desire that anyone accept what I say in any way other than heartfelt conviction.”—Letter to “all those members of the German Section [of the T. S.] who look to me for esoteric training,” May 4, 1907, *History and Contents*, p. 299

Regarding Steiner’s Early Use of Old Terminology

“My first lecturing activity [1902] within the circles which had grown out of the Theosophical Movement had to be planned according to the temper of mind of these circles. Theosophical literature had been read there, and people were used to certain forms of expression for certain things. I had to hold to these if I wished to be understood. Only with the lapse of time and the progress of the work was I able gradually to pursue my own course also in the forms of expression used.”—ibid, p. 328

Steiner and Theosophy

Steiner has been alleged to be a proponent of theosophical ideas as they are expounded by Madame Blavatsky and her successor Annie Besant. Consequently, so goes this line of argument, Steiner is tied in with Eastern religion, even negative clairvoyance. Nothing could be further from the truth. Again, let the source material speak for itself on these three points: Steiner’s relation to (a) Theosophy, (b) Eastern religion, and (c) the kind of clairvoyance he used to obtain his information.

Steiner became a member of the Theosophical Society on January 17, 1902 because “the leader at that time of the German Theosophical Society...suggested to me that I should join the Society—and at the same time that I should become Chairman. This created a situation whereby I did not join a society as an ordinary member but entered it to give what was not previously there, what it did not previously possess. I never made any kind of application to become a member of the Society, but I said, if it wants to have me it can have me. I took care—speaking of external matters as well—to free myself from all fees....The

moment when I joined the T.S. was the conclusion for me of many years of inner development. *I did not join until I knew that the spiritual forces whom I must serve were present in the T.S.* And from that point on it was completely clear to me that I was to be a member of the T.S.”—*Correspondence and Documents*, pp. 270-271

Upon being approached in 1900 to give regular lectures before a branch of the T.S., Steiner “explained, however, that I could speak only about what I vitally experienced within myself as spiritual science. Indeed, I could speak of nothing else. For very little of the literature coming from the T.S. was known to me...What I knew otherwise of the literature was for the most part entirely uncongenial to me in method and approach; I had no possibility anywhere of connecting my expositions with this literature....*No one was left in uncertainty of the fact that I would bring forward in the T.S. only the results of my own research through direct vision.*”—*Course of My Life*, pp. 298-299, italics in the original, emphasis added.

“[A] large part of the members were fanatical followers of individual heads of the T.S. They swore by the dogmas given out by these heads, who acted in a strongly sectarian spirit. This way of working of the T.S. repelled me by the triviality and dilettantism inherent in it...I could never have worked in the way these Theosophists worked. But I considered what existed among them as a spiritual center with which a worthy connection could be formed if the spread of spiritual knowledge in the deepest sense was taken seriously. Thus it was not the membership united in the T.S. upon which Marie von Sivers and I counted, but those persons in general who shared with heart and mind when knowledge of the spirit in a serious sense was fostered....**I made it clear that this [German] section would never conduct itself as the representative of set dogmas, but as a place for independent spiritual research.**”—*ibid*, pp. 313, 315

“I took that way of thinking which rightly passes as ‘scientific’ in the knowledge of nature and developed this for knowledge of the spirit....For just this way of giving scientific form to knowledge of the spirit those persons who considered themselves the bearers of the Theosophical Movement at the beginning of the century had neither understanding nor interest.”—*ibid*, p. 317

“[N]ot by reason of any kind of special measures taken by me, but as a matter of inner necessity, the Theosophical element dried up and the Anthroposophical element unfolded in an evolution determined by inner conditions....If I gave any attention to the teachings customary in the Society, when I composed my own writings on spiritual knowledge, it was only for the purpose of dealing correctively with one thing or another which I considered erroneous in these teachings”—*ibid*, pp. 320-1

“[T]he connection [between the esoteric school which Steiner founded in 1903 and the esoteric school of Mrs. Besant] consisted solely in the arrangements and not in what I imparted from the world of spirit...and in 1907...even the external connection came altogether to an end between Mrs. Besant and me. **That I could have learned anything special in the Esoteric School of Mrs Besant is beyond the bounds of possibility**, since from the beginning I never participated in the exercises of this school except in a few instances in which my participation was for the purpose of informing myself as to what took place there.”—*ibid*, p. 324

When Steiner used the term “Theosophy” to describe *his own teachings*, he did so in the same sense as characterized by Max Heindel in his answer to Question No. 178 in *Rosicrucian Philosophy in Questions and Answers*, Volume 1, (pp. 358-60): “If we take Theosophy as meaning *Theo Sophia* (Divine Wisdom),

then, of course, the Rosicrucian Philosophy is only part of that Divine Wisdom.” Thus Steiner emphatically reiterated the **distinction between the Theosophical Movement, a purely spiritual impulse, and the Theosophical Society, a strictly human endeavor**:

“When one talks about the outward Theosophical Society, one must never, however, even mention the occult personalities who stood over its inception. The powers who live on the higher planes and who live for the sake of mankind’s evolution, outside of the physical body, never interfere in these affairs. They never impart anything but impulses....When it concerns the propagation of occult life, it is the Masters who speak. When it only concerns the organization of the Society, then they leave it to those who are living on the physical plane.”—Lecture, “The Relationship of Occultism to the Theosophical Movement,” Berlin, October 22, 1905, from *The Temple Legend*, twenty lectures given in Berlin between 1904 and 1906, p. 230

It is noteworthy that Max Heindel makes a statement comparable to the above with respect to the relation between the Elder Brothers and the Rosicrucian Fellowship, a statement that contradicts a popular assumption: **“The Rosicrucian Fellowship is not backed by these teachers or inspired by them....let people obtain this teaching anywhere they please.”**—1 Q & A, pp. 362-63

“So we have two modern currents. The one has brought the old into the present and seeks to check progress with all its might. The other has surrounded the old Cross with roses. It has grafted a new shoot—the Cross entwined with roses. These two currents run parallel with each other, the one order having a Cross without roses, and the other, which reveres the roses on a new Cross, which must come. These are the Rosicrucians. The theosophical movement grew out of this current; it springs from the newly flourishing scion of the rose, which must mature in the future.”—*The Temple Legend*, lecture 18, October, 1905, p. 263

“[T]he Theosophical Society is merely an outer instrument...it has been built up, as all human institutions have been, on human weakness and human judgment. Even the greatest of the Masters...cannot concern themselves with the outward founding of societies....it is not the framework but the spirit needed by people.”—Lecture, “The Masters: Inspirers of the Theosophical Movement,” Dresden, September 27, 1904, *History and Contents*, p. 339

“Thus the endeavor of Theosophy is no less than the endeavor to become conscious of the creative soul-spirit-beings of the universe....Thus, from our own hearts and the layers of our soul we can extract the primal enigma and its solution to how the world itself originated.”—ibid, p. 342

“We will only fully comprehend Theosophy—the idea of brotherhood—when we can sit together amiably in a group where there is the greatest variety of thoughts....**That is just the strong point of theosophists—to remain on a basis of fellowship, even when they hold different opinions.**”—Lecture, “The Original Impulse Behind the Theosophical Movement: the Brotherhood Idea,” Berlin, January 29, 1906, *H & C*, p. 355

“Theosophy should not be a dogma, but an expression of love. People should help each other—that is, put love before opinions—and that will introduce a common spirit into human evolution. That is a practical side of what must be developed in the theosophical movement.”—Lecture, “Why is There a Theosophical Movement Today?”, Leipzig, April 25, 1906, *History and Contents*, p. 270

Steiner's use of the word "theosophy" for his own purposes is clear in the following quotes:

"Properly understood, it must be the task of theosophy, or of spiritual science in general, to show that the Christian religion calls for penetration into the deepest Wisdom teachings. Theosophy is not a religion, but an instrument for understanding the religions....**Its sources are not in ancient documents, nor do they rest upon tradition; they lie in the reality of the spiritual worlds. It is there that they must be found and grasped by the development of a man's own spiritual powers.**"—*Guidance in Esoteric Training*, p. 13, lecture given in Berlin, 1904

"What, in effect, is Theology? A knowledge of God imposed from without under the form of dogma, as a kind of supernatural logic. And what is Theosophy? A knowledge of God which blossoms like a flower in the depths of the individual soul."—*An Esoteric Cosmology*, eighteen lectures given in Paris, May 25-June 14, 1906, p. 20

Steiner's most negative characterization of that form of theosophy which was introduced by Blavatsky and built up around her several books, was made in a long lecture given in Leipzig, June 10, 1917. There he described that theosophical material as "the warming up of spiritual achievements [which was] no longer suited to our times. Indeed **it was a process of degeneration, not of progress, when at the end of the nineteenth century the Theosophical Society arose with its attempt to transplant Indian Orientalism** to Europe without perceiving that in what had appeared in Lessing, Herder, Schiller, Goethe, and what must develop on this basis [of logical, empirical thinking], something far greater and more significant had been created for modern humanity than can ever flow from earlier sources."

Heindel and Theosophy

Heindel loyalists, perhaps fearful that his stature will be compromised if his Western orientation is not clearly established, are quick to look upon Steiner's theosophical associations as somehow invalidating his relevance to their spiritual interests. But they best tread lightly here, for while, by his own words, **Steiner never subscribed to the theosophical teachings as disseminated by Helena Blavatsky, and exclusively taught the results of his own spiritual research**, which could be characterized from the outset (1902) as Rosicrucian Christianity, Max Heindel, to the end of his life, was highly praising of Blavatsky's work. In his early book, *Blavatsky and the Secret Doctrine*, Heindel describes the Russian-born clairvoyant as "a worthy messenger of the Masters," whose *Secret Doctrine* "is one of the most remarkable books in the world" (pp. 33, 34). In the *Cosmo* Heindel sought to show how "two such valuable works" as *The Secret Doctrine* and Sinnett's *Esoteric Buddhism* could be reconciled (p. 270 ff). But surely this is not a concern of the Elder Brother, for both these works pertain to Eastern occultism. Nor, as certainly, did the Elder Brother praise these works for Heindel's edification and promotion.

Steiner is under no illusions regarding these two Eastern-oriented books: "Rosicrucian-Christian [esotericism]...has sprung out of the Western way of life, and to lose this would be for humankind to deny the sense and destiny of Earth. Only in this kind of esotericism can the harmony between Science and Religion come to fruition, whereas any other kind of amalgam of Western Knowledge with the Eastern esotericism produces only such unfruitful bastard products as Sinnett's *Esoteric Buddhism*....**Sinnett's *Esoteric Buddhism* and Blavatsky's *Secret Doctrine* are examples of...the wrong solution** [because, as two diagrams attending this statement make clear, the teachings in these books do not take account of the transformative impact of Christ on humanity and world evolution]."—Confidential statement to esoteric members, May, 1907, *History and Contents*, pp. 330-33

While Steiner admired Blavatsky's courage and fortitude, and was fascinated by her atavistic clairvoyance, he regarded her books as gravely flawed and skewed toward an Atlantean wisdom acquired in a state of dream-consciousness. Our question to the Occidental purists is, who is more thoroughly defending their turf and protecting it from Eastern influence? We hasten to add that we think such concerns for exclusivity have become excessive. They tend to stultify open-minded inquiry, creating a divisiveness inimical to shared understanding, enforcing an effect of withering dogma, which says: stay within these defined bounds or you are courting heresy. Did Max Heindel subscribe to this point of view? Max Heindel, a Son of Cain and a Mason at heart?

Steiner's Direct Contact with Spiritual Impulses

That Steiner was in direct touch with the spiritual sources feeding into the Theosophical, and later Anthroposophical, Movement (as distinguished from the Societies of each) is indicated in numerous texts. In this instance, it occurs in a letter to Anna R. Minsloff in 1908: "*The powers who watch over our spiritual movement indicate that it is the theosophical mission that has to commence its activities with you at a later date.* For in Russia this has to be founded on a well-proved scientific basis."—*History and Contents*, p. 125 (italics in the original).

"*Theosophy* is the knowledge of the divine Self in humankind; but many believe themselves to be theosophists who regard their own small ego as divine."—uncompleted draft to be delivered to the Esoteric School, 1907

"Its [the T. S.] main task is to bring healing to humankind, not to enable one or another person to acquire knowledge of this or that fact. To know that reincarnation and karma are facts—I mean, to merely know this—is not the essential thing; the essential thing is that these thoughts become one with our blood and life, a part of our inner spiritual being, for they are healthful things.... There is only one proof of the teachings of Spiritual Science, and that is life itself. Spiritual-scientific doctrines will show themselves to be true if a healthy life grows up under their influence."—Lecture, Berlin, January 29, 1906

It is clear that Steiner often used interchangeably the terms *theosophy*, *science of spirit*, *Rosicrucianism*, and later (beginning around 1906), *anthroposophy*. When defined and elaborated in their individual contexts, the underlying unitary meaning of these terms remained constant and consistent throughout his life.

Steiner's Relation to Eastern Wisdom

Steiner takes a definite stance with respect to Eastern wisdom, a position which is implied in some of the foregoing quotes. A full treatment of this subject must necessarily include a consideration of Christianity and the distinction between positive and negative clairvoyance.

"Its [the T.S.] continued fruitful development in western countries is dependent completely on the extent to which it shows itself capable of assimilating the principle of western initiation among its influences. For the eastern initiations must of necessity leave untouched **the Christ as the central cosmic factor of evolution**. But without this principle the theosophical movement will have no decisive influence on western cultures, which trace their beginnings back to Christ's life on Earth. If taken on their own, the revelations of oriental initiation would have to stand aside from the living culture in the West in a sectarian manner. They could only hope for success within evolution if the principle of Christianity were to be eradicated from western culture. But this would be the same as eradicating **the essential meaning of the Earth, which lies in the recognition and realization of the intentions of the living Christ. To reveal these intentions in**

the form of complete wisdom, beauty and activity is, however, the deepest aim of Rosicrucianism....it should be understood that the introduction of a correct esotericism in the West can only be of the Rosicrucian-Christian type, because this latter gave birth to western life and because by its loss mankind would deny the meaning and the destiny of the Earth. The harmonious relationship between science and religion can flower only in this esotericism.” Letter to Edouard Schuré, author of *The Great Initiates*, September, 1907, *Correspondence and Documents*, p. 18, italics in the original, emphasis added unless otherwise indicated.

“The way I propagate Theosophy...has actually very little to do with what we call the Theosophical Society....[When Fraulein von Sivers, the future Mrs. Steiner] asked me [in 1902] why I did not join the Society...I answered her...‘It will always be impossible for me to belong to a Society where one is engaged in the kind of Theosophy permeated everywhere with misunderstood Eastern mysticism, which is the case in the Theosophical Society; for my business would be to recognize that more important occult impulses currently exist, and that it would be impossible to concede that the West has anything to learn from this Eastern mysticism.’”—Berlin, December 14, 1911, *History and Contents*, pp 381-93

The Three Kinds of Initiation

“There are three different kinds of initiation, all of which lead to the same goal. There are three paths, the choice of one of which depends upon a man’s individuality. One initiation is that of wisdom; it is the fitting goal for Indian and Oriental training. This path is fraught with great dangers for European and Western bodies and is therefore not the right one. The second initiation is based upon the life of feeling; it is the fundamentally Christian path. Only few individuals can still take this path because it demands a strong power of devotion and piety. The third path of initiation is the **Rosicrucian training, the path of the initiation of thinking and of will. It leads to union with the forces of the other paths.**

“What is right for the Indian people is not right for Europe. To begin with, an Indian impulse was necessary because Europe itself had developed too few expressions able to introduce such teachings. Even today we must still describe many things with Indian words. But everything in occult teachings that today is brought into the open was also possessed by the Rosicrucians in the Middle Ages and the beginning of modern times.”—*Foundations of Esotericism*, thirty-one lectures given in Berlin from September 25 to November 5, 1905, p. 109

“For today’s European it is as senseless to seek that path [of ancient India] as it would be to first walk to the opposite side of the mountain and use the path there rather than the path available where one stands. The nature of today’s European is completely different from that of the Oriental.”—*Supersensible Knowledge*, thirteen lectures, Berlin, given between October 11, 1906 and April 26, 1907, p. 148

“[T]he old Yoga exercises are unsuitable today.”—*Guidance in Esoteric Training*, p. 143, Lecture, “Modern and Ancient Spiritual Exercises,” Dornach, May 27, 1922

“This absolute surrender of one’s own self suits the Indian character; but there is no place for it in European culture.”—*At the Gates of Spiritual Science*, 14 lectures given in Stuttgart, 1906, p. 115

“Eastern Initiation takes place while man is in a state of sleep; Western Initiation must be achieved in a state of wakefulness....**In Western Initiation the neophyte is free; the master simply plays the role of an awakener.**”—*An Esoteric Cosmology*, eighteen lectures given in Paris, 1906, p. 39

“If we want to introduce the Eastern wisdom here and follow the Eastern teachings, this would indicate the decline of the West. We need the Western teachings given to us by these two Masters [Jesus and Christian Rose Cross].—Lecture to Esoteric Section, “On Eastern and Western Occultism,” Munich, June 1, 1907, *H & C*, p. 314

“**One should become aware that an Eastern view can never take root in European soil.**”—Lecture in Basel, September 25, 1912, *History and Contents*, p. 319

“It will always be impossible for me to belong to a society where one is engaged in the kind of Theosophy permeated everywhere with misunderstood Eastern mysticism, which is the case in the Theosophical Society...it would be impossible to concede that the West has anything to learn from this Eastern mysticism....I did not join a Society [the T. S.] but entered the Society to impart to it something not previously present within it.”—Address to the German Section of the Theosophical Society, Berlin, December 14, 1911, *History and Contents*, pp. 383-84

Steiner's Clairvoyance

How about Steiner's mode of obtaining knowledge of the spirit? Is he a positive, or voluntary, clairvoyant, and does he advocate the development of positive clairvoyance? Let him tell us.

“The present task of spiritual knowledge is to bring the experience of ideas, in full clarity of mind, into connection with the spiritual world by means of the will to knowledge. The cognizing human being then has a content of mind which is experienced like that of mathematics. He thinks like a mathematician. But he does not think in numbers or in geometrical figures. He thinks in pictures of the world of spirit. In contrast to the ancient waking-dream cognizing of the spirit, it is **a fully conscious standing-within the spiritual world**. Within the Theosophical Society, it was impossible to gain a true relation with this cognizing of the spirit. Distrust was aroused as soon as full consciousness sought to enter into relation with the spiritual world. Full consciousness was known only for the sense-world. No true feeling existed for the development of this up to the point of experiencing the spirit. What was aimed at was really to return to the ancient dream-consciousness, with the suppression of full consciousness.”—*The Course of My Life*, p. 326

“For me the years from 1901 to 1907 or 1908, approximately, were a time when I stood with all the forces of the soul under the impression of the facts and Beings of the spiritual world that were drawing near to me. Out of the experience of the spiritual world in general developed specific details of knowledge. Much is experienced in composing such a book as Theosophy. **At every step my endeavor was to remain by all means in connection with scientific thinking.**”—*ibid*, p. 328

To develop certain organs in the desire body requires “**complete mastery of the whole personality by means of self-consciousness**, so that body, soul, and spirit make but one harmony. The functions of the body, the inclinations and passions of the soul, the thoughts and ideas of the spirit must be brought into complete union with each other. The body must be so refined and purified that its organs assimilate nothing which may not be of service to the soul and spirit. The soul must assimilate nothing through the body, whether of passion or desire, which is antagonistic to pure and noble thoughts. The spirit must not dominate the soul with laws and obligations like a slave-owner, but rather must the soul learn to follow by inclination and free choice these laws and duties.”—*Initiation and Its Results*, 1904, pp. 48-49

“The clairvoyant must not become a mere enthusiast; he must retain his footing upon firm earth.”—ibid, p. 60

“No one who does not live and think healthily in the physical world can give birth to a sound spiritual self. **Natural and rational life is the basis of all true spiritual evolution.**”—ibid, p. 80

“In occult science, Intuition is nothing vague and uncertain, but a lofty mode of cognition, full of the most luminous clarity and the most indubitable certainty.”—*The Stages of Higher Knowledge*, four essays written in book form in 1904, p. 47

“Whoever takes no care in ordinary life to think sharply and clearly will fall a victim to all possible illusions on his ascent into higher worlds.”—ibid, p. 49

“Only those who renounce completely all personal influence are really worthy of working in the realm of occultism. The highest ideal of occultists who want to accomplish anything worthwhile is the absolute avoidance of achievement via their own personalities and as far as possible, the elimination of personal sympathies and antipathies from everything attempted.”—*The Effects of Esoteric Development*, ten lectures delivered in The Hague, 1913, p. 145

“If we bring personal interest and aspirations into areas of clairvoyant observation where only human and universal interests should claim our attention, it acts like poison. We do not come to the truth in that way, but become the victim of false imaginations that are simply the reflections of our personal interest and aspiration.”—ibid, pp. 181-82

“I know that all fantasizing lies as far away from me as possible...Believe me, dear Frau and Herr Doctor, that what I say, I experience with all the strictness that mathematicians impose on themselves. And before venturing along the road to Theosophy, I turned all my attention toward ensuring that no kind of fantasizing in daily life could lead me astray. My whole life has been directed to that end for many years.”—Letter to Doris and Franz Paulus, August 11, 1904, From the *History and Contents* of the First Section of the Esoteric School 1904-1914, hereafter *History and Contents*, p. 70

“The only thing that I can lay to my credit is that I have undergone a strict training to guard myself against any fantasizing. This has been my precept. For in this way what I experience in spiritual realms is free of all fabrication, of all deception, of all superstition.”—Letter to Eliza von Moltke, July 20, 1904, ibid, p. 77

Steiner takes great pains to insure that the occult student adequately prepares himself for self-conscious entry into the worlds of spirit. “He must acquire the power of regulating and controlling the movement of his spiritual organs independently and with complete consciousness; otherwise he would become a plaything for external forces and powers.”—*Knowledge of Higher Worlds*, 1904, p. 162

As to the qualifications a teacher of esoteric students must possess, Steiner is clear and emphatic: “It will also be evident beyond doubt that directions for the development of supersensible faculties can only be the concern of those who have themselves experienced everything which they propose to awaken in others, and

who are unquestionably in a position to know whether the directions they give lead to the exact results desired”—ibid, p. 166

“Thus it cannot be too often repeated that the only safe entrance into the higher worlds is at the end of a path leading through a genuine knowledge and estimate of one’s own nature.”—ibid, p. 182. The aspirant to first-hand knowledge “never for a moment loses his firm footing in the physical world, or feels estranged from it. If the student is to avoid becoming a fantastic visionary he must not impoverish his life through his higher consciousness, but, on the contrary, enrich it.”—ibid, p. 195. Are these the words of one who is in doubt of what he is doing, or who leaves anything to “chance”?

“The experiences of the visionary and the phenomena produced by the medium owe their existence to the fact that a person while thus experiencing and producing is, with his soul, less independent of his body than in ordinary perception and willing. In the experience of the supersensible as indicated in this book, the development of soul-life proceeds in just the opposite direction from that taken by the visionary and the medium. The soul acquires a progressively greater independence of the body than is the case in perceiving and willing....**The moment the soul sinks below the level of clear consciousness existing in thought, the soul is on the wrong path** as far as true knowledge of the supersensible world is concerned—ibid, p. 265

“By true occultism all experimenting in the dark is very strongly discouraged. He who will not undergo with open eyes the period of schooling may become a medium, but all such efforts cannot bring him to clairvoyance as it is understood by the occultist.”—*Initiation and Its Results*, pp. 15-16

“It is of supreme importance that the student should be a sensible and clear-thinking person, and of equal importance that he should practice the greatest clarity of speech. People who begin to have some presentiment of superphysical things are apt to become talkative about such things. In that way they retard their development.”—ibid, p. 32

“Those spiritual movements of modern times which lead to a perception of the spiritual world in clear day- consciousness—not in trance or under hypnosis—are the ones which lead to an understanding....For we humans are not confined to a dull, dreamy, semi-existence, we are destined to develop a free, fully conscious unfolding of our whole being.”—*The Temple Legend*, p. 18

Steiner’s Method of Obtaining Supersensible Knowledge

Steiner’s clairvoyant faculty was entirely subject to his control. Yet some may doubt that he obtained his knowledge of higher worlds first hand. Perhaps, one might argue, Steiner obtained his material as Heindel reports he received most of the content of the *Cosmo*—by thought transference. The following quotes give abundant evidence that Steiner himself directly envisaged spiritual realities and then gave form to his supersensible cognitions.

“What is communicated in *Cosmic Memory* [occult history of Lemuria and Atlantis written in 1904] cannot at first be discovered without Inspiration [vision in the World of Concrete Thought].”—*The Stages of Higher Knowledge*, p. 44

“Today my task is to show how the spiritual investigator must regard the Christ Jesus Event....The statements of the spiritual investigator come from clairvoyant experiences of the soul as it lives

independently of the body in the spiritual world. In this condition the soul can survey the whole course of mankind's evolution."—Jesus and Christ, lecture in Hamburg, November 15, 1913, p. 3

"What I sought to show [in *Christianity as Mystical Fact*, a book published 1902] was that the Christ impulse, the entrance of Christianity into mankind's development, can be comprehended only by perceiving how the supersensible plays into the development ordinarily described in history. As these facts are accessible only to spiritual vision, they can be called mystical."—ibid, p. 17

"[W]e learn continually to meet the spiritual beings who approach us from the other side of the cosmos, as it were, and who come toward us from the future to grant us with wisdom. The experience of receiving such wisdom can be attained only when we have progressed esoterically, or occultly, in such a way that we have developed a feeling that prepares the soul to meet all future contingencies..."—*The Effects of Esoteric Development*, p. 97

"And when we come face to face with the Guardian of the Threshold, we feel (and this is a truly shattering experience) as though we are restrained, or transfixed. This is because all of the magnetic forces that limit us to personal interests now have the strongest influence. Only when we have progressed enough—when we have learned from this icy solitude that we have the capacity to make universal interests our own—may we pass the Guardian of the Threshold....We can now acknowledge, Yes, I may pursue my own interests, because they are now cosmic interests, the interests of all human beings....Through such experiences, we may come to understand (and thus take seriously) the fact that personal interests must be transformed into universal interests if we want to see the true reality of the spiritual world."—ibid, p. 155. First-hand experience definitely seems to be speaking here.

Regarding Mani, the founder of Manicheism, Steiner shows himself privy to this Individuality's intentions: "Mani will not incarnate during this century, but intends to do so in the next century, if he can find a suitable body....He will act from the power of the Grail Mysteries, and he will instruct humankind so that they may decide even about good and evil."—Recorded by Ehrenfried Pfeiffer from his conversations with Steiner between 1919 and 1921, *History and Contents*, p. 227

"Until now **it has been my principle not to divulge anything within the theosophical movement that cannot be corroborated by my own knowledge.** This must still remain my principle. Having said this, I do not mean that others should not teach what they have received in good faith. I specifically emphasize that they have the right to do so. The above principle applies only for me. **It is this principle alone that allows me to feel justified in thus addressing theosophists esoterically and in taking up the attitude I do toward people in general.**"—Confidential communication to "all those members of the German Section [of the T.S.] who look to me for esoteric training." May 4, 1907, *History and Contents*, p. 298

With respect to the criterion for personal corroboration that governed all of Steiner's public disclosures we may juxtapose Heindel's statement appended to "A Word to the Wise" four years after that text was written: "[T]he writer's understanding of what was given by the Elder Brothers has received *some* corroboration and *seems* to have been *substantially* correct."—p. 10 (italics added)

"[T]he **present writer**—adhering firmly to the opinion that, after all, higher wisdom is simply the emanation of more highly developed spiritual individualities—**would never impart anything through his**

teachings for which he could not take responsibility in relation to those individualities.”—Article from *Lucifer-Gnosis*, No. 33, 1907, in *History and Contents*, pp. 301-02

“[O]nce a fact of the spiritual world has been discovered by an investigator or occult group, one can never investigate it a second time without being aware that it has already been researched....It is impossible to enter any [spiritual] realm whatsoever without first uniting oneself with what has already been probed and looked into by the elders of humankind.”—ibid, p. 334

“Divine beings only fructify a human soul once for its first faculty of insight; if this unique virginal fertilization has taken place, then it becomes necessary for others to direct their attention to what this first soul has achieved, in order to acquire the right to a similar achievement, and to see what the first soul has seen. This rule establishes a universal brotherhood in the innermost depths, a truly human brotherliness.”—ibid, p. 335

“I never advanced into the spiritual realm in a mystical-emotional way, but chose always to go by way of crystal-clear concepts. Experiencing of concepts, of ideas, led me out of the realm of ideas into the spiritual-real.”—*The Course of My Life*, p. 305

Steiner directed his teachings towards “the cognizing human being who seeks the spiritual world, not in a mystically blurred form, but in a form clear to the mind.”—ibid, p. 307

“If any one begins **to represent the world of spirit as a mystic**, it is justifiable to say: ‘You are speaking of your personal experiences. What you are describing is subjective.’ **To travel such a spiritual road was not assigned to me as my task from the spiritual world.** This task consisted in creating a foundation for Anthroposophy just as objective as that of scientific thinking.”—ibid, p. 311

“First of all came the problem of vindicating knowledge of the spirit before the ‘scientific’ mode of thought of the time. That this vindication is necessary I have stated frequently in this ‘*course of my life*.’ I took that way of thinking which rightly passes as ‘scientific’ in knowledge of nature and developed this for knowledge of the spirit.”—ibid, p. 317

“I saw into an ancient spiritual knowledge of humanity. It was dreamlike in character. The human being beheld in pictures through which the spiritual world was revealed. But these pictures were not developed by the will to knowledge in full clarity of mind....The ancient spiritual knowledge vanished in the Middle Ages. Man came into possession of the consciousness-soul. He no longer has dream knowledge. He summons ideas into the mind in full clarity through his will to knowledge....[which] reaches its climax in natural science. The present task of spiritual knowledge is to bring the experience of ideas, in full clarity of mind, into connection with the spiritual world by means of the will to knowledge. **The cognizing human being....thinks in pictures of the world of spirit. In contrast to the ancient waking-dream cognizing of the spirit, it is a fully conscious standing-within the spiritual world.**”—ibid, p. 325

“Since in this, as in every sphere of Anthroposophical work, everything was excluded which lies beyond the borders of clear consciousness, there could be no thought of unjustified magic, or suggestive influences and the like.”—ibid, p. 343

Further Confirmation of Steiner's Voluntary Clairvoyance

In view of the foregoing references, the impartial student of esoteric teachings may provisionally conclude that Steiner teaches and practices positive clairvoyance, and that he seems to be able to exercise it to gain first-hand knowledge of the spiritual worlds. Can we be more certain of this assumption—that what he teaches is the result of his first-hand, fully-conscious and voluntary supersensible investigations? Consider his following statements:

“For anyone who does not stand in living reality within the world of spirit, as I do, such a submergence into a certain trend of thinking signifies a mere activity of thought. For one who experiences the world of spirit, it signifies something essentially different. He is brought into contact with Beings in the world of spirit who desire to make such a trend of [materialistic] thinking the sole prevailing one; there one-sidedness in thinking does not lead merely to abstract error; there spiritually living intercourse with Beings is what in the human world constitutes error. I spoke later [in his life] of Ahrimanic Beings when I desired to point in this direction. For these, it is absolute truth that the world must be a machine. They live in a world that borders directly upon the sense world....He who seeks for knowledge of spirit must experience these worlds [of ‘demonic Powers’]; for him a mere theoretical thinking about them does not suffice. **At that time I had to save my spiritual perception by inner battles.** These battles were the background of my outer experience.”—The *Course of My Life*, p. 275

“I possessed, of course, a fully developed standing-within the world of spirit; but about the year 1902, and in succeeding years also as regards many things, I had imaginations, inspirations, and intuitions [expressions roughly designating, respectively, supersensible vision, understanding the meaning of that spiritual vision, and being within the Other as its Self].”—ibid, p. 327

“A genuinely occult view of such a matter [tracing the whole tribe of the Semites back to their common ancestor Shem] is always based upon deeper truths. Those who are able to carry on occult research into such things [to wit, Steiner] know the following facts concerning Shem...”—Lecture, “Christianity in Human Evolution,” Berlin, February 15, 1909, p. 5

“What is achieved of the knowledge of spirit in *Christianity as Mystical Fact* is brought directly out of the world of spirit itself....nothing existing in these [cited historical] documents have I inserted into the content unless I had first confronted this in the spirit.”—The *Course of My Life*, p. 276

“What I possess of spiritual knowledge is entirely the result of my own research. Only, when an item of knowledge has come to me, I then introduce whatever of the ‘ancient knowledge’ has already been made public from some direction or other, in order to point to the harmony between the two and, at the same time, the advance which is possible to [Steiner’s] contemporary research.”—ibid, p. 296

“No one was left in uncertainty of the fact that I would bring forward in the Theosophical Society only the results of my own research through direct vision.”—ibid, p. 299, italics in the original.

“[F]rom 1897 to 1900...I passed through my most intense spiritual testing. I learned to know fundamentally where lie the forces of the time, striving away from the spirit, disintegrating and destructive of culture, and from this knowledge came a great access of the force that I later needed in order to work out of the spirit.”—ibid, p. 304

“*The true evolution of the organic from primeval times to the present confronted my imagination for the first time after the composition of *Conceptions of the World and of Life* [1900].*”—ibid, p. 305, italics in the original

“At every step taken in this book [Theosophy], spiritual perception stands in the background. Nothing is said which is not derived from spiritual perception.”—ibid, p. 311

“Two and a half decades ago [1900] I bore a content of spiritual impressions within me. I gave form to these in lectures, articles, and books. What I did was done out of spiritual impulses. **In its essence every theme was drawn from the spirit.**”—ibid, p. 316

“Since **among the other leaders of the Theosophical Society also [including Annie Besant] there existed this aversion to fully conscious knowledge of the spirit**, I could never feel at home in mind with respect to the spiritual in the Society....For this reason I was also disinclined in my lectures at Congresses of the Society to speak out of my own experience of the spirit.”—ibid, p. 326

“It was in the very time of my life I am now describing [1888] that I succeeded in attaining to definite perceptions of the repeated earth lives of man.”—ibid, pp. 99-100

“All of them [Steiner’s books] I can assert to have been personally experienced in the truest sense of the word.”—ibid, 235

“[I]t became at this time [about 1890] the most intense soul experience, filling the hours in which knowledge sought in meditation to look upon the foundations of the world....[T]he being and becoming of the world [are] nothing truly existing unless in their continued life they become the content of knowledge. Having reached this insight, I said on every appropriate occasion that man is not a being who *creates for himself* the content of knowledge, but that he *provides in his soul the stage on which for the first time the world experiences in part its existence and its becoming*. Were it not for knowledge, the world would remain incomplete.... [Thus man] actually partakes in the creation of the world.”—ibid, pp. 240-241, italics in original

Steiner on the Eastern Guru vs. the Western Teacher

Another claim of those who dismiss or deprecate the value of Steiner’s clairvoyant investigations is that he continued to subscribe to the Eastern guru concept. There is no basis in fact for this claim. The contrary is the case. While initially Steiner referred to the Teacher as Guru and Master, since these were terms familiar to his first public, the theosophists, he emphasized that **in the West “the Guru is only the friend and adviser of the pupil, for by training his reason the pupil will be training the best Guru for himself.”**—*At the Gates of Spiritual Science*, fourteen lectures given in Stuttgart from August 22 to September 4, 1906, p. 116

“The Rosicrucian lets the facts in the *cosmos* speak, for that is the most impersonal kind of teaching. **It is a matter of indifference who stands before you; you must not be affected by a personality, but by what he tells you of the facts of world-becoming.** Thus in the Rosicrucian training that direct veneration for the teacher is struck out, he does not claim it nor require it.—*Theosophy of the Rosicrucian*, fourteen lectures, Munich, 1907, p. 161

“The process of Western Initiation is quite different [from Eastern Initiation]....**In Western Initiation the neophyte is free; the master simply plays the role of an awakener.** He does not try to dominate or convert; he simply recounts what he has seen.—And how ought we to listen? There are three ways of listening: to accept the words as infallible authority; to be skeptical and fight against what is heard; to pay heed to what is said without servile, blind credulity and without systematic opposition, allowing the ideas to work upon us and observing their effects. This latter is the attitude which the pupil should adapt towards his master in Western Initiation.”—*An Esoteric Cosmology*, eighteen lectures, Paris, 1906, p. 39

“[T]he so-called Masters are great inspirers—nothing more than that—great inspirers on the spiritual level....They do not, however, demand belief in any kind of authority, or in any dogma. They only make a demand on the individual’s human understanding and give instruction, through certain methods for developing the powers and attributes dormant in every human being, which lead upward to the higher domains of existence.”—Lecture, Berlin, October 13, 1904

“Mr. Leadbeater's occult methods....are no longer appropriate to the current stage of Western humanityWestern people can be led to the stage of psychic development where Leadbeater stood only if the part of their guidance that can no longer proceed from the guru is replaced by a mental development that has reached a certain stage. And Mr. Leadbeater lacks this stage of development. In this case I do not refer merely to an intellectual philosophical training, but to the development of a stage of consciousness that consists of inwardly contemplative insight, which simply demands the stage of **brain development that must be the prerequisite of the Westerner**....Had I been on my own, I would have never recommended the writings of Mr. Leadbeater as suitable theosophical reading material.”—Letter to Annie Besant, July, 1906, *H & C*, pp. 269-70

“I am aware of the service that other spiritual movements render to the world. Not a word of opposition should come from a true theosophist against them. There is no question about this. But **whoever seeks the spirit in the highest sense must search for it through self-knowledge.** We all carry the spirit within ourselves and basically it is of no use to look for spiritual insight in the world around us if we are not willing, in the true sense of the word, to acknowledge the most accessible spirit of all—that is, the spirit within ourselves.”—Lecture, Berlin, January 2, 1905, *History and Contents*, p. 341. (Does this passage sound familiar to students of the Rosicrucian Fellowship? It should!)

“The Master does not impose his opinion on us, but tries to give us incentive.”—*ibid*, p. 349

“Rudolf Steiner tried to lead us to freedom...through esoteric training in life; this was intended to transform gradually our old dependence on the teacher into an impulse for freedom and responsibility toward the spirit.”—Forward to Marie Steiner’s book *An Impulse for the Future*, 1947, *History and Contents*, p. 398

“For one seeking spiritual schooling in accord with present spiritual conditions **an absolutely direct relation to the objective spiritual world is of far greater importance than a relation to the personality of a teacher.** The latter will gradually become merely the helper; he will assume the same position in spiritual schooling as a teacher occupies, in conformity with modern views, in any other field of knowledge. I believe I have sufficiently stressed the fact that **the teacher’s authority and the pupil’s faith in him**

should play no greater part in spiritual schooling than in any other branch of knowledge or life.—Preface to fifth edition of *Knowledge of the Higher Worlds and Its Attainment*, 1914, pp. xiii-xiv

“As long as there remains in thee a trace of fear of becoming thyself the guide of thine own destiny, just so long will this Threshold lack what still remains to be built into it...”—Words spoken by the Guardian of the Threshold to the aspirant seeking to enter into the spirit world, *ibid*, p. 235

“Step not across my Threshold until thou dost clearly realize that thou wilt thyself illumine the darkness ahead of thee; take not a single step forward until thou art positive that thou hast sufficient oil in thine own lamp. The lamps of the guides whom thou hast hitherto followed will now no longer be available to thee.”—Further words of the Guardian of the Threshold, *ibid*, p. 243

“The statement that the student needs personal instruction should be understood in the sense that this book itself is personal instruction. In earlier times there were reasons for reserving such personal instruction for oral teaching; today we have reached a stage in the evolution of humanity in which spiritual scientific knowledge must become far more widely disseminated than formerly. It must be placed within the reach of everyone to a quite different extent from what was the case in older times. Hence **the book replaces the former oral instruction**. It is only to a limited extent correct to say that further personal instruction is necessary beyond that contained in this book. No doubt someone may need assistance, and it may be of importance for him or her; but it would be false to believe that there are any cardinal points not mentioned in this book. These can be found by anyone who reads correctly, and, above all, completely.”—Appendix to *Knowledge of the Higher Worlds*, pp. 268-69

Steiner on Service

Max Heindel emphasizes **service** as a certain and secure path to initiation. What was Rudolf Steiner’s position on this subject, if any? As has been our practice, we shall quote him directly.

“To live in the sense of these great cosmogonies [given by ‘great initiates’ for the development of man’s finer nature] means to work for the attainment of personal spiritual perfection. Only by so doing can man become a servant of the world and of humanity. Self-perfection is by no means self-seeking, for the imperfect man is an imperfect servant of the world and of humanity. The more perfect a man is, the better does he serve the world. ‘If the rose adorns itself, it adorns the garden.’”—*Knowledge of the Higher Worlds and its Attainment*, p. 175

“Man must become a partaker of the spirit in order to carry its revelations into the physical world. He transforms the earth by implanting in it what he has ascertained in the spiritual world. That is his task. It is only because the physical world is dependent upon the spiritual, and because man can work upon earth, in a true sense, only if he is a participator in those worlds in which the creative forces lie concealed—only for these reasons should he have the desire to ascend to the higher worlds.”—*ibid*, p. 220

Service, for the Initiate, is the only path—unless one chooses the Luciferic path of egoism and black magic. Such are the words of the second or **Greater Guardian of the Threshold**, Who speaks in the following terms, as related by Steiner:

“Thou wilt some day be able to unite with me [the Greater Guardian], but **I cannot be blessed so long as others remain unredeemed**. As a separate freed being, thou wouldst fain enter at once the kingdom of the supersensible; yet thou wouldst be forced to look down on the still unredeemed beings in the physical

world, having sundered thy destiny from theirs, although thou and they are inseparably united....To separate thyself from thy fellows would mean to abuse those very powers which thou couldst not have developed save in their company....Thou must now share with thy fellows the powers which, together with them, thou didst acquire. **I shall therefore bar thine entry into the higher regions of the supersensible world so long as thou hast not applied all the powers thou hast acquired to the liberation of thy companions.** With the powers already at thy disposal thou mayst sojourn in the lower regions of the supersensible world; but I stand before the portal of the higher regions as the Cherub with the fiery sword before Paradise, and I bar thine entrance as long as powers unused in the sense-world still remain in thee. And if thou dost refuse to apply thy powers in this world, others will come who will not refuse; and a higher supersensible world will receive all the fruits of the sense-world, while thou wilt lose from under thy feet the very ground in which thou wert rooted. The purified world will develop above and beyond thee, and thou shalt be excluded from it. Thus thou wouldst tread the *black path*, while the others from whom thou didst sever thyself tread the *white path*.”—ibid, pp. 255-56

“Lucifer brought love into connection with the self, and self-love was added to self-consciousness....Man would never have obtained a warm self-consciousness without Lucifer. Thinking and wisdom now entered into the service of the self and there was a choice between good and evil. **Love must turn to the self only in order to set the self in the service of the world.** The rose may adorn herself only in order to adorn the garden. That must be inscribed deeply into the soul in a higher occult development....Good could have been realized without Lucifer, but not freedom. In order to be able to choose good man must also have the bad before him; it must dwell within him as the force of self-love. But **self-love must become love of all.** Then evil will be overcome.”—Lecture, “The Origin of Evil,” Berlin, November 22, 1906

“It has never been the aim of occult science to inculcate into man a dim feeling of survival, but to impart a clear, fully conscious knowledge of onflowing life in the spiritual world. And there is a certain great law which governs the progressive development of consciousness in all future stages of life. Namely, **it is what man works at to help others attain such consciousness which contributes the most to its development.**”—*The Temple Legend*, p. 117, italics in the original.

“[W]hen we allow others to exist as completely autonomous and value their interests over our own, only then are we mature enough to rise to higher knowledge. We cannot recognize a being of the hierarchy of the angels unless we have reached the state when we are more interested in the inner being of the angels than in our own being....We must first open ourselves to universal interests, and then to interests that go even farther, and then we may consider them more important than ourselves.”—*The Effects of Esoteric Development*, ten lectures at the Hague, March 20-29, 1913, p. 165

If the Initiate “resolves to fulfill the demands of that luminous form [the Greater Guardian, ‘whose beauty it is quite impossible to describe in human language’], he becomes one of those [like Steiner and Heindel] who lead humanity to freedom. He brings his gifts to the altar of mankind. But if he prefers his own premature elevation into the superphysical world, then will he be submerged in the stream of evolution. After his liberation from the world of sense he can win no new powers. If he places his work at the disposal of the world, he must renounce the prospect of acquiring anything further for himself....The occultist has not the smallest interest in the beatification of the individual. Each can attain that for himself. It is not the task of **the white occultist** to accelerate it. He is only concerned with the evolution and liberation of all those beings who are human or akin to the human. Therefore they give instructions only as to how one may

use one's powers in co-operation with that work. Consequently, they **place before all other attributes those of selfless devotion and self-sacrifice.**"—*Initiation and its Results*, pp. 173-179

However lofty the Rosicrucian Teachings, it is their practicality, their usefulness that commend them to us. But they can only be useful when they are fleshed out in our lives, permeating our actions and demeanor: "Rosicrucian wisdom must not stream only into the head, nor only into the heart, but into the hand, into our manual capacities, into our daily actions. It does not take effect as sentimental sympathy, it is the acquisition by strenuous effort, of faculties enabling us to work for the well-being of humanity."—*T.R.*, p. 13

Was Steiner an Initiate?

The preceding passage alone should suffice to both answer the question, "Was Steiner an Initiate?" and to render foolish the opinion of the few who maintain that he was not an Initiate. A section to follow on Steiner's Rosicrucianism will further confirm his high spiritual status. Here we would call attention to the fact that most of Steiner's lectures and writings are directed toward promoting initiation in others. How could he presume to engage in this quarter-century endeavor if he were not encouraging and assisting others in the direction of his own attainments? Unless we assume, contrary to his statements (see p. 12), that he was giving second-hand information, the very titles of his books and many lectures give witness to spiritual achievements, be it the just-quoted book, the four Rosicrucian mystery dramas (*The Portal of Initiation*, *The Soul's Probation*, *The Guardian of the Threshold*, *The Souls' Awakening*); *The Effects of Spiritual Development* (op. cit.); *Knowledge of the Higher World and Its Attainment* (op. cit.); *The Stages of Higher Knowledge* (op. cit.); *Initiation, Eternity, and the Passing Moment* (7 lectures, 1912); *Learning to See into the Spiritual World* (4 lectures, 1923); *Old and New Methods of Initiation* (14 lectures, 1922); *Rosicrucianism and Modern Initiation* (6 lectures, 1924); *The Driving Force of Spiritual Powers in World History* (7 lectures, 1923); *Initiation, Eternity, and the Passing Moment* (7 lectures, Munich, 1912); *Occult Reading and Occult Hearing* (4 lectures, 1914); *An Outline of Occult Science* (as close as Steiner gets to "textbook" format, 1910—Subjects include cosmogenesis, anthropogenesis, and initiation). We will not further belabor the point.

Only unfamiliarity with the work of Steiner could give rise to the erroneous notion that he was not an Initiate of high degree. Why is this significant? In one sense it's not. We judge the merit of a man and the truth of his words by what our own discernment and inner sense tell us. But those who insist on qualifications extrinsic to the thing itself, who do not fully trust to their own inner sense of truth, require additional authority. Yet Heindel tells us that only an Initiate knows another Initiate. So what would be the use of ranking a person's spiritual level but to appeal to a subtle form of sensationalism, to provide a frisson of starstruckness and thereby enfeeble one's own rational, common sense faculties? However, we will cite, in this context, several passages that give additional insight into Steiner's high degree of spiritual development.

"Initiation is the highest stage in an esoteric training concerning which it is possible to give some indications in a book intended for the general public. Whatever lies beyond forms a subject difficult to understand, yet the way to it can be found by all who have passed through *preparation*, *enlightenment*, and *initiation* as far as the lesser mysteries."—*Knowledge of the Higher World and Its Attainment*, p. 78. An attentive reading of this text strongly supports the contention that Steiner achieved at least the first of the four Greater Initiations, making him an Adept. There is strong evidence to support the contention that he had attained the Venus Initiation.

“[E]verything to be found in the writings of H.P. Blavatsky is determined by her association with the Moon sphere [Period] and her relationship with Initiates who elected to stay behind in this Moon sphere as an act of sacrifice. **I can assure you that I have come to know many of these Initiates** and how such spirits penetrate into the Moon sphere but are indifferent to man’s desire to develop further. When I wrote my book *Occult Science—an Outline....* I traced the Earth incarnation as far back as the Saturn incarnation, whereas all the Initiates who spoke of these matters concluded their account between Moon and Sun...Any suggestion that they should look back to still earlier incarnations of the Earth was met with indifference, sometimes even with a sense of disquiet. They declared this to be impossible, for the path was blocked by an insuperable barrier.

“It was, of course, most important and not without interest to understand the reason for this. It soon became apparent on closer acquaintance that these Initiates had an aversion, an antipathy to the modern scientific outlook....In short, one could not appeal to the Initiates with such ideas. And it was in the years 1906 to 1909 when I first steeped myself in modern scientific ideas in order to impregnate them with Imaginations that I found it possible to penetrate to the Sun and Saturn spheres....In writing my *Occult Science* I attempted to imbue with inner meaning the fully conscious scientific outlook of Huxley and others, which normally is only associated with the external world, and to impregnate the Imaginative world with it. Then it was possible to understand this whole sequence of Saturn, Sun and Moon and to investigate on Earth the old Initiate-knowledge.”—*True and False Paths in Spiritual Investigation*, eleven lectures given in Devon, England, 1924, pp. 174-175

In the *Cosmo* (p. 525), Max Heindel writes that “the [nine] Lesser Mysteries deal only with [knowledge of] the evolution of mankind during the Earth Period.” In light of this fact, and in view of Steiner’s above-cited ability to “penetrate to the Sun and Saturn spheres,” such knowledge must be gained in the four Greater Mysteries and through their corresponding Initiations. When we apply the general occult scheme of septenary development to the seven Periods of Earth manifestation, the last (Vulcan) recapitulates and adds to the first (Saturn), the sixth (Venus) correlates with the second (Sun), and the fifth (Jupiter) correlates with the third (Moon).

Steiner’s *An Outline of Occult History* (1909) is presented from the point of the positive clairvoyant who experiences creation from the Saturn Period onward: “My knowledge of things of the spirit is a direct result of my own perceptions.” “The content of what is spiritually perceived can only be reproduced in pictures (**imaginations**) [spiritual forms] through which **inspirations** [spiritual meaning as thought-world content] speak, which have their origin in spiritual entity **intuitively** [in intuitions the knower identifies with spiritual Beings in the unifying World of Life Spirit] perceived.” Let the reader draw his own conclusions.

Max Heindel writes in the *Cosmo* that he “knows of none but the Rosicrucians who have anything to say of the three Periods which preceded the Earth Period, save the bare statement that there were such Periods.” (p.503). On the basis of a criterion provided by the Rosicrucian Fellowship’s founder, Rudolf Steiner is a Rosicrucian, for he has much to say about the three Periods before the Earth Period.

By his own avowal, Steiner imparted only spiritual facts which he himself had obtained directly from supersensible worlds, or personally confirmed in these worlds the occult facts advanced by others. What we read, therefore, invites our credence, particularly when nothing in our souls or from other quarters convincingly contradicts his disclosures. While he usually avoids personal narrative (except, obviously in his autobiography) and writes in the third person singular, thus masking authentic first-hand experience,

when he does employ the personal form, his words carry additional weight. The following passage mixes the objective and the subjective voice:

“This experience which is described as the ‘arrival at the gate of death,’ is a shattering one. For it comes to us at this moment as a pure inner experience, and from this moment onwards, when we have reached this point, we know through inner experience what it means to exercise an activity which is no longer exercised by means of the instrument, the tool of the physical body. We know that from this moment onwards we can weave and live with spirit-soul experiences in something which has become detached from the physical body, which actually appears to be separated from the physical body of man.”—*Results of Spiritual Investigation*, p. 17

“Among the most important experiences of the Initiate is that which occurs when he first learns to know and to cherish the visible world at its true value; and this knowledge comes to him by his very insight into the superphysical world. He who cannot see there and who consequently imagines that the superphysical worlds are infinitely the more valuable is likely to under-estimate the worth of the phenomenal world. He, however, who has had that insight into the superphysical worlds well knows that without his experiences in the visible he would be totally powerless in the invisible.”—*Initiation and Its Results*, p. 164

Max Heindel writes that the “reason so few have anything to say about the earth’s constitution” is due to the fact that such knowledge presumes Initiation—“Such penetration is the Path of Initiation.”—*Letters to Students*, p. 82. Elsewhere in this study we indicate that Steiner had described in detail the ten-fold constitution of the earth’s occult interior, at least as early as 1906. (See *An Esoteric Cosmology* pp. 109-115). Therefore, **according to Heindel himself, Steiner’s possession of this information indicates that he is an Initiate.**

Corinne Helene, Max Heindel’s gifted pupil, who was urged by him to write her seven-volume *New Age Bible Interpretation*, frequently refers to Steiner in her numerous books, particularly *Occult Anatomy and the Bible*. Her words have her mentor’s sanction. Therefore, when she refers to “the eminent occultist,” “Dr. Rudolf Steiner, Rosicrucian Initiate,” the “eminent occult scientist,” the “eminent Rosicrucian occultist,” and “with Initiate wisdom, Rudolf Steiner writes”—when such honorifics are used to characterize this “illuminated” occultist, we have further grounds for believing that Steiner is both an Initiate and a Rosicrucian, for, as the saying goes, it takes one to know one.

On the basis of the foregoing statements, it is clear that Rudolf Steiner described a Western Initiation in which the aspirant alone is responsible for what he may achieve, and that the Teacher encourages, indeed, insists upon the student’s freedom, independence, and self-mastery. The Teacher is but a catalyst and pointer of the way to the higher world.

Steiner Vis-a-Vis Christ and Christianity

The persevering critic of Steiner may yet have some misgivings. For instance, there may be some lingering doubts about Steiner’s religious status. Was he a hard-core occultist, all will-to-master with no reverence or devotion? How Christian was he? The answer to these questions would depend on whose understanding of Christianity one is referring to. An entirely sufficient answer, however, can be given simply by perusing the extensive list of books, articles, and lectures (see pages 90-91) devoted wholly, or largely to a consideration of the meaning and value of the Being and activity of the Christ, as detailed by Steiner over a twenty-five-year period.

Only a few indications of the wealth of profound disclosures relating to the Christ Being can be given here, but they should explain why, toward the end of his earthly mission, Steiner was approached by several prominent Protestant ministers requesting he provide them with a Christian liturgy, based on Steiner's living Christosophy, that they could use in a regenerate Christian service. The Christian Community was the result of this request. Today this Community has many churches, or ecclesia, whose focus is the Act of the Consecration of Man, the liturgy of the Christian Eucharist, informed by wisdom gleaned from supersensible research. The totality of Steiner's opus is permeated with Christian spirit and is patently Christ-centered. A few passages bearing on **Steiner's Christian focus** are herewith noted.

"True Christianity is the summation of all stages of Initiation. The Initiation of antiquity was the prophetic announcement, the preparation. Slowly and gradually the man of later times emancipated himself from his Initiator, his Guru....Initiation came forth from the darkness enshrouding the Mysteries into the clearest light of day. In a great and mighty Personality, the Bearer of the highest unifying Principle, of the Word—of Him who is the expression and manifestation of the hidden Father, and who taking on human form became the Son of Man and thereby the Representative of all mankind, the Bond uniting all I's—in Christos, the Life-Spirit, the Eternal Unifier, the Initiation of mankind as a whole was accomplished....So potent was this Event that in every individual who modeled his life on it, its power could continue to work—right into the physical, expressing itself even in the appearance of the stigmata and in the most piercing pains....In the Initiation on the Cross of Divine Love, the sacrifice of the 'I' for All had taken place. The blood, the physical expression of the 'I', had flowed in love for mankind, and the effect was such that thousands pressed forward to this Initiation, to this Death, letting their blood flow in love and devotion for mankind. That blood untold was poured out in this way has never been sufficiently emphasized....The waves of ardor which in this streaming blood flowed down, and then ascended, have fulfilled their task. They have become the wellsprings of powerful impulses. They have made mankind ripe for the Initiation of the Will. And this is the legacy of Christ."—*Guidance in Esoteric Training*, p. 15-16, from a lecture given in Berlin in 1903 or 1904.

"If Christ will find His abode in men's earthly souls, then the Christ power will stream back from the earth's aura into the worlds that He forsook for the salvation of mankind, and the whole cosmos will be permeated through and through by Him."—Lecture, "The Four Sacrifices of Christ," Basel, June 1, 1914

"What is this greatest deed of freedom? It is that the creative and wise Word of our solar system Himself resolved to enter into a human body and to take part in Earth evolution through a deed unconnected with any previous karma.... [Christ] undertook to do it as a free deed entirely based upon foreseeing mankind's future evolution."—*The Being of Man and His Future Evolution*, nine lectures given in Berlin, 1908-09, p. 146.

"I am instructed [by one of the Masters of Wisdom and the Harmony of Feelings] to nurture the Christian element." Letter to Günther Wagner, explaining Steiner's refusal to translate a lecture delivered by Annie Besant from English to German because it did not promote "the Christian element."—September 14, 1904

"The appearance of Christ Jesus was thus prepared by a line of religious founders—Zarathustra, Hermes, Moses, Orpheus, and Pythagoras. All of their teachings followed the same aim: to allow wisdom to flow into humanity in the particular form best suited to the various peoples. Thus, what Christ said is not new.

What is new in the appearance and teachings of Christ Jesus is that the power resided in Him to bring to life what was formerly only teaching. Through Christianity and the independent recognition of Christ Jesus' authority, humankind has gained the power to unite in the greatest amount of individuation; through a belief in Him, in His appearance, and in His divinity, people can join together in brotherhood."—Lecture, "Initiation Schools of the Past: the Mysteries of the Spirit, the Son, and the Father," Düsseldorf, March 7, 1907. *History and Contents*, p. 372

"[I]n Munich, 1907, Annie Besant admitted before a witness (Marie von Sivers), who would be ready to so testify at any time, that she was not competent with regard to Christianity. And because of that she, as it were, transferred the [Theosophical] movement to me inasmuch as Christianity should flow into it."—Address given at the General Meeting of the German Section of the Theosophical Society, Berlin, December 14, 1911, *H&C*, p. 389

"[W]hen we look up to what is still felt by a great part of modern humanity as the highest fact of all historical evolution; when we look up to the Event which divides our chronology into two parts—to the Redemption through Christ Jesus—then it can strike us that one of the greatest upliftings, one of the greatest upbuildings and hopes of victory which has ever taken root in the heart of man has sprung from the world historic sight of suffering. The greatly significant feelings, cutting deep into the human heart, of the Christian world-conception, these feelings which for so many are the hope and strength of life, give the assurance that there is an eternity, a victory over death."—Lecture, "The Origin of Suffering," Berlin, December 8, 1906, p. 5

Keeping in mind the fact that Steiner spoke and wrote of nothing which he had not himself verified by occult investigation, consider the following to gain an idea of his supersensible capabilities: "Christ, as He is in His own peculiar nature, is in no way restricted to the limits of a three years' sojourn in the body of Jesus of Nazareth; He is also the Guide and Leader of all the beings of the upper hierarchies. He is an all-embracing, universal, and cosmic Being, and, as He entered human evolution through the Mystery of Golgotha, so did great events also come to pass through Him among the Beings of the upper hierarchies; that is to say: The Christ wrought changes also in those higher worlds as time went on....We see therefore that for the Beings of these four hierarchies, for men, but also for Angels, Archangels, and for Archai, the Mystery of Golgotha—**the Event of Christ—comprises the fact of supremest importance which has ever taken place in our cosmic evolution.**"—*Wonders of the World, Trials of the Soul, and Revelations of the Spirit*, ten lectures, Munich, 1911, pp. 50-51.

In light of the immediately preceding comment that all Steiner's teachings are based on personal investigation, consider the degree of spiritual attainment suggested by the following passages: "The Christ presented in the Gospel of St. John is, in Himself, a Being of the utmost sublimity, but in His works He draws upon the powers pertaining to the realm of the wisdom-filled Cherubim....He worked at those sublime heights which are the realm of the Seraphim. The fiery love of the Seraphim streams through the universe, and is conveyed to our earth through Christ-Jesus...He worked in the realm of the Thrones, the realm whence all Strength and Power flow into the world, to the end that Wisdom and Love may be led to fulfillment."—*Deeper Secrets of Human History in the Light of the Gospel of St. Matthew*, three lectures, Berlin, 1909, p. 16.

“Christ [is]...the central cosmic factor of evolution... [T]he essential meaning of the Earth...lies in the recognition and realization of the intentions of the living Christ.”—Communication to Edouard Schuré in September, 1907, *Correspondence and Documents*, p. 18, italics in the original.

“[T]he true substance of Christianity began germinally to unfold within me as an inner phenomenon of knowledge. About the turn of the century, the germ unfolded more and more. Before this turn of the century came the testing of soul I have described. **The unfolding of my soul rested upon the fact that I had stood in spirit before the Mystery of Golgotha in most inward, most earnest solemnity of knowledge.**”—*Course of My Life*, p. 276

“In these expositions [lectures given in 1902, which appeared in book form under the title *>From Buddha to Christ*] I sought to show what a mighty advance the Mystery of Golgotha signifies in comparison with the Buddha Event, and how the evolution of humanity, as it strives toward the Christ Event, approaches its culmination.”—*ibid*, p 300

It should be noted that Steiner coined the term “Mystery of Golgotha” in those early lectures which were published under the title *Christianity as Mystical Fact* in 1902, years before Heindel used the term. That this Mystery was crucial for mankind’s spiritual development was noted in Steiner’s lecture in Berlin, March 22, 1909: “the progress of humanity depends upon the understanding of the great significance of the event of Golgotha.”

In the latter half of this century’s first decade a requirement was placed upon Steiner by those who sought his teachings to expound the deeper significance of the Holy Scripture. He was enlisted to serve their esoteric yearning: “to meet fully whatever became manifest in the membership as the needs of their minds and the cravings of their spirits. Strongest of all was the inclination to hear the Gospels and the content of the Biblical writings in general placed in what had appeared as the Anthroposophical light....I listen to the pulsations in the soul-life of the membership, and out of my sharing in what I thus hear the form of the lecture course is determined.”—*The Course of My Life*, p. 338

Steiner and Rosicrucianism

We arrive at what may be the crucial part of our study. Steiner critics may persist: “Even if, in light of the marshaled evidence, we consent to the truth of the foregoing, The Rosicrucian Fellowship is Rosicrucian. Its teachings bear, through an Elder Brother of the Rosicrucian Order, the imprimatur of that Brotherhood and its wisdom [assuming the authenticity of the transmission]. And Steiner—he was a theosophist [as was Heindel], and then an anthroposophist. You can’t mix apples and oranges. His teachings conflict with Max Heindel’s.” Do they? Numerous pages of comparative quotes have been provided in this study (see Section 2, beginning on p. 43) to show the equivalence between the teachings disseminated by these two individuals. And a substantial portion of Steiner’s teachings were publicly in place several years before Heindel published his *Cosmo*, which is comprised mostly of those very teachings. So we might recall the line from Romeo and Juliet, “What’s in a name? A rose is as fair by any name.” **The substance of Steiner’s teaching is Rosicrucian**; it must be if the very material he made public appears later in *The Rosicrucian Cosmo-Conception*—or is that book “theosophy,” in the universal sense of being the wisdom of Divinity? Or is it anthroposophical, in that it treats of the wisdom of Man (Anthropos), Man who has the entire Cosmos factored in him, as the name “Son of Man,” designating Christ Jesus, indicates? Heindel has affirmed that the teachings from the Elder brother “corroborated the teachings of Dr. S. along main lines” (see pages 98-99).

Not only was Steiner's wisdom teaching Rosicrucian, until the time of his death his path was Rosicrucian. Moreover, he was in direct and frequent contact with the eminent Individuality whose name denominates the esoteric Christian path of spiritual development. One can only surmise why Steiner chose not to consistently use the term "Rosicrucian" to identify his science of spirit. Surely one of the reasons was that the word has a history. It carries cultural baggage; it is freighted with misunderstandings and misassociations that militate against an impartial reception. For some the term conjures visions of gold-making and other occult shenanigans by eccentrics and impostors. We know that the true Rosicrucians were in pursuit of self-transformation, but their public profile is somewhat less exalted and pristine.

Steiner has a direct statement bearing on his desire to avoid all naming or typing: "Today numerous attempts have been made to give to this or that spiritual movement this or that ancient historical name. To many, only then does it appear of value. The question, however, may be asked: **What have the expositions of this book** [the author is writing in the preface to the Fourth Edition of his primary textbook on occult cosmology, *An Outline of Occult Science* (recently retitled *An Outline of Esoteric Science*), published in 1909, the scope of which invites comparisons with Heindel's *Rosicrucian Cosmo-Conception*] **to gain by designating them "Rosicrucian"** [which they are!] or the like? The important point is that here, with the means that are possible and adequate for the soul in this present period of evolution, an insight is attempted into supersensible worlds, and from this point of view the riddles of human destiny and of human existence beyond the limits of birth and death are observed. **It is not the question of a striving bearing this or that ancient name, but of a striving for truth.**" Steiner wanted the truth of his disclosures to declare themselves, to stand on their own, not to depend on the cachet of some term to give them an extrinsic authority.

As elsewhere documented in this study (see page 25), Steiner routinely assigned the Rose Cross meditation as a "main exercise" to his esoteric students, as early as 1904. This was often given in conjunction with a meditation on the five primary energy centers of the vital body of the standing human form, which traces a dynamic star or pentagram (see *Guidance in Esoteric Training* from the Esoteric School, pp. 46-58). The Rose Cross symbolism is explained in detail in the section on initiation in the above-mentioned *An Outline of Esoteric Science* (pp. 264-268).

While on the topic of words acquiring unfortunate connotations, the word "occult" was eliminated from the *Cosmo's* subtitle after the second edition, presumably for this very reason. Originally the full title was *The Rosicrucian Cosmo-Conception or Christian Occult Science*. Since the third edition "Mystic Christianity" has replaced "Christian Occult Science." This is an ironic twist because Heindel made a clear distinction in his earlier writings between the mystic and the occult paths (the path of faith and the path of works), assigning Catholicism to the former and Rosicrucianism and Masonry to the latter. Along parallel lines, Steiner said: "The Papacy can be regarded as the last out-flowing of Eastern responsibility (for human spiritual life)."—Commentaries in Esoteric Classes, 1912, *History and Content*, p. 321

Although not a Mason, Heindel said he was "a Mason at heart, and therefore frankly opposed to Catholicism" (Freemasonry and Catholicism, pp. 5-6). And "Christian Rosenkreutz was given charge of the Sons of Cain who seek the light of knowledge" (F & C, pp. 97-98). Heindel concluded that Rosicrucian initiations "endeavor to blend the mystic with the occult....[while] a little more stress is perhaps laid on the mystic side" (*Rosicrucian Philosophy in Questions and Answers*, Volume 2, p. 229). Steiner is more

emphatic: “Thoughts such as these [of thankfulness] must come naturally to all who seek esoteric training, for if the latter do not feel inclined to entertain them, they will be incapable of developing within themselves that all-embracing love which is necessary for the attainment of higher knowledge. **Nothing can reveal itself to us which we do not love.** And every revelation must fill us with thankfulness, for we ourselves are the richer for it.”—*Knowledge of the Higher Worlds*, 1904, p. 124

To Clara Smits Steiner wrote, “Every living being that you bestow your love upon reveals itself to you; lack of love is a veil overlying the things of the world and shrouding them from view. Inasmuch as you send out love you will receive knowledge in like measure.”—Letter, December 28, 1903

In the following quoted material we clearly see not only that Steiner was a Rosicrucian, but that Christian Rose Cross Himself imparted spiritual impulses through Steiner. In these passages, all the reservations and misgivings that Steiner adversaries cite are collectively answered and corrected, including: his profoundly Christian outlook; his possession of a high degree of positive clairvoyance; his indubitable Initiate status; his commitment to world- and Christ-service; his emphatic distinction between Eastern and Western paths of spiritual development; and his intimate contact with the Individualities who give primary impulses for the spiritual evolution of humanity, particularly those situated in the Western world.

Steiner as a Conscious Channel for the Masters of Wisdom

That Steiner spoke at times as an intermediary for high Initiates, who he called the “Masters of Wisdom and the Harmony of Sensation and Feeling,” is well documented. These beings “stand in direct relationship to the forces of the higher hierarchies” (lecture given in Düsseldorf, June 15, 1915) and, as we shall see, included Jesus and Christian Rose Cross. Of the rules for esoteric development given in Steiner’s 1904 publication *Knowledge of Higher Worlds and Its Attainment*, he says, “the Masters [Steiner used this term only occasionally after 1910] have given permission for the publication of such rules” (Berlin, December 15, 1904, *History and Contents*, p. 38).

Addressing two of his esoteric students Steiner sought to assure them: “For you may be certain that in esoteric matters every instruction, every piece of advice, is given in the most careful manner and under the guidance of the great spiritual leaders of humanity. Do not doubt that, sooner or later, you yourselves will find the way to these leaders through the work of meditation. Whoever has experienced what I have experienced is entitled to speak in this manner....In the next days I shall interpret these ‘Seven Voices,’ under authorization, and you will receive one of the first copies. It will then be of much more value to you than if I were to have given it to you a fortnight ago without this full authorization. For my esoteric work [working privately with individuals seeking special instruction and exercises for occult development] has only just received its final blessing during the last few days.”—Letter to Doris and Franz Paulus, May 14, 1904, *History and Contents*, p. 59

Concentration, Meditation, and Retrospection

And who is doing the “blessing” referred to in the preceding passage? And the “authorizing”? The same beings who Max Heindel said gave the exercises of nightly retrospection and morning concentration to humanity for its advancement. In Letters to Students Heindel writes that the Teacher gave him the exercise of retrospection to disseminate (pp. 98-99). Did they give these exercises to Steiner to convey to his pupils? That he knew of them and routinely prescribed them to all his esoteric students, beginning as early as 1903, is a matter of record. “Now man himself forms these higher [occult] senses through the exercises indicated by spiritual science. The latter include **concentration**, in which the attention is directed to certain definite

ideas and concepts connected with the secrets of the universe; and **meditation**, which is a life in such ideas, a complete submersion in them, in the right way. By concentration and meditation the student works upon his soul and develops within it the soul-organs of perception.”—*Knowledge of Higher Worlds*, 1904, p. 210

What about **retrospection**, what Heindel calls “the greatest teaching ever known: The Secret of Soul Growth” (*Letters to Students*, p. 48)? Steiner counsels the practice of nightly retrospection in hundreds of personal letters to students who applied to him for esoteric training. Here is a typical example: “spend 4-5 minutes looking backward over the events of the day. So I would ask you to let these events of the day pass quickly before your mind’s eye, and make yourself aware of what your attitude is toward them. In this way one observes oneself and asks if and to what extent one is satisfied with what one has done, what experiences should have been made and what could have been done better...We should not regard the past with regret—there is plenty of time during the rest of the day for that—but we should courageously make use of the past for the future. Then we learn something for our own present life and we learn, above all, for that time lying beyond death. After completing the retrospect of the day in this way, one then goes to sleep with thoughts about the people one loves or would like to help.”—August 2, 1904. Perhaps the reader here recalls the prayer spoken in the Mt. Ecclesia chapel each afternoon: “Tonight, while my body is peacefully resting in sleep, may I be found faithfully working in the vineyard of Christ.”

The same student who is addressed in the above letter is also instructed to take up in the morning “a sentence from **Thomas à Kempis’ *The Imitation of Christ*** every day....Then fill your consciousness with this sentence for the stated 6-8 minutes...Every other thought must be excluded from your mind. Through this we can absorb such a spiritually alive thought into our whole being. We let it penetrate us, and it then radiates its strength over all that we do and are.” The reader will recall that Max Heindel recommends that students read this book “to accelerate their devotional nature” (2 Q & A, pp. 266-267).

Elsewhere Steiner gives the following general instructions on “**The Retrospect**”:

“In the evening, before going to sleep, we should prepare ourselves to enter the spiritual worlds, yet not by egotistic petitions for happiness and so on, but by a mood of gratitude that we shall again be taken into the bosom of the Spiritual Beings. Here the practice of **retrospection** plays a great role. The day is to come again before us in picture form, yet in the reverse order of its events, that is, in a backward direction. And with each experience that we had in the day we must ask ourselves: Did I do that right, could I not have done it still better? It is very important to learn to look on ourselves as a stranger, as if we observed and criticized ourselves from outside. We must try to get as clear a picture as possible of the day’s events. It is far more important to be able to remember little details than striking events....These details require a great effort, but that is just what strengthens the forces of the soul....**This retrospection is the means by which spiritual pictures are created and taken over with us into the spiritual world.** That it must be taken in the backward direction is connected with the passage of time in the spiritual world which moves in a direction opposite to the order in the physical world. By our usual thinking forward, we set ourselves, as it were, against the spiritual worlds and repulse them.”—Advice given in 1905, *Guidance in Esoteric Training*, pp. 155-56

Instructions are also given for filling out and mailing the status reports that document performance of the student’s exercises: “Every fourteen days a short report should be given to the Arch-Warden to confirm

that the daily exercises have been accomplished and, in cases where this has not happened, to state the reasons.”—Letter to Amalie Wagner, August 2, 1904, *H&C*, p. 137.

These esoteric exercise reports were to be filed at twice the frequency practiced by Fellowship Probationers. In fact, the “confidential” instructions in 1904 to the entire esoteric school under Steiner’s direction were to “note—quite briefly—that meditation had been taken up, and, should this have been neglected, to state the reason why. A progress report should be made every fourteen days to the leader of the Group concerned. Negligent members will be excluded from the Group after being warned three times and they will be required to return their papers.”—*H&C*, p. 139

“The Hearer should remind himself daily that he is setting before himself as his immediate object in life the entering on the **Probationary Path**. To this end he aims at gaining control of his mind and purifying his life....Meditation: sit cross-legged on the floor, or sit on a low chair with two hands palms downward on the two knees.” 1904, *H & C*, p 135. “Palms down” guards the meditator against the incursion of negative entities.

Meditation on the Rose Cross

During the first decade of esoteric instruction Steiner tailored the exercises of retrospection, concentration and meditation to individual needs. Meditation on the rose cross was basic to the student’s prescribed routine. One form of this visualization-meditation was

In you, rune of worlds
I view
The sevenfold weaving of the spirit
In the seven rose-stars
Of life’s dark pathways
In the Cross’s blackened wood
I am in all this

For a while Steiner adapted the text of the Rose Cross meditation to suit the individual student’s needs. Upon picturing the Rose Cross, the student meditated on the following and other variations:

Example 1	Example 2	Example 3
<p>What through this emblem The Spirit of the World Is speaking into my heart— May it imbue my soul At all times, In all contingencies, With Light and Love and Life.</p>	<p>Be in my Spirit, Be in my Heart, Nearness to God. Soul of the World, impart to me Pure warmth of Love. Spirit of the World, reveal to me.</p>	<p>Wisdom in the Spirit, Love in the Soul, Strength in the Will: These shall guide me, These shall hold me. In them I trust. To them I give my life.</p>

Elsewhere reference is made to the Rosicrucian emblem for meditation: “The Rose Cross Seal; blue background-black cross.”—Letter, 1908, *History and Contents*, p 124. This specific emblem was first

introduced at the Munich Congress on Pentecost, 1907. The figure of the Seven Roses on the Cross had been given earlier.

Many Fellowship students know that both the original cross planted on Founder's Day (October 28, 1911) in Mt. Ecclesia's Rose Cross Circle and the cross in the emblem on a flag displayed on top of the original Administration Building were black. Public misinterpretation of this black cross necessitated changing its color to white.

Pentagram and hexagram exercises were also given by Steiner (1905) for the development of the vital body and desire body, respectively. Also, from the very beginning of esoteric training in 1903, Steiner assigned the first five verses, or the first fourteen verses, of the prologue to the Gospel of St. John for meditation—a practice subsequently recommended by Max Heindel. We recall that the Individuality known as John the Beloved, and John the Evangelist, in a later embodiment took the name of Christian Rosenkreutz—therefore, we can better appreciate the particular pertinence of this Gospel for Rosicrucian meditation.

The three-part morning exercises Steiner assigned esoteric students included concentration. Here is an example instruction: "The emptying of the mind of everything that belongs to daily life....Then we allow a sentence from an inspired writing to enter this empty space in consciousness, and we surrender entirely to the impression it makes on us. We do not speculate about the sentence; we live with it, as we would live with a child that we love."—Letter, 1904, *History and Contents*, p. 74

"The last part of the [morning] meditation consists of the creation of a mood of devotion within ourselves toward all that we consider to be the highest, what is divine....It depends on the feeling of devotion, not on the concept that one creates of the Divine."—*ibid*, p. 74

Another esoteric student received the following suggestions for retrospection and meditation: "In the evenings: backward review of the deeds and experiences of the day. In reverse order, from evening to morning....If one falls asleep during the exercise it does not matter. It is not a matter of completeness, but of developing a disposition to learn from life. In the morning, however, one must be fully awake while engaged in meditation."—Letter, 1906, *History and Contents*, p. 113, italics in the original.

Reference has been previously made to the exercises Steiner conveyed to Edouard Schuré in 1906. We recur to them here for their relevance to our current topic. Steiner informed Schuré that the exercises "are in harmony with the Rosicrucian wisdom."—*History and Contents*, p. 112. Incidentally, Schuré records his first meeting with Steiner: "It was borne in upon me that for the first time in my life I was face to face with one of those supreme seers who have direct vision of the great Beyond. Intuitively and poetically, I had described such seers in *The Great Initiates*, but I had never hoped to meet one in this world. The impression was instantaneous, irresistible—of the unexpected as well as of the already known. Even before he opened his lips, an inner voice said to me: Here is a true master, one who will play an all-important part in your life."—Schuré's Forward to *An Esoteric Cosmology*, eighteen lectures given by Steiner in Paris, May 25-June 14, 1906, pp. 1-2

If Steiner was a Rosicrucian, as distinct from being a student of Rosicrucian teachings, one would expect that he knew exactly who the Rosicrucians were (and are); when and how their Order was formed, and by Whom; what their purpose is; how they work in the world; and how an aspirant to higher knowledge knows

if he is to commit to the Rosicrucian path. Concerning these and other issues Steiner has a great deal to say. It is not our task to provide a synopsis of this material but simply to state the fact that a wealth of information on the genesis of Rosicrucianism and the identity of its Founder is available to the inquiring seeker.

While numerous references to Rosicrucianism and Christian Rosenkreutz are to be found in the total Steiner opus of over six thousand lectures and more than twenty books, we cite here but four primary texts: *Theosophy of the Rosicrucian*, a course of fourteen lectures given in Munich between May 22 and June 6, 1907, which is a condensed survey of much of the material that appears in the *Cosmo*; *Rosicrucian Esotericism*, a course of ten lectures given in Budapest between June 3 and June 10, 1909; *Esoteric Christianity and the Mission of Christian Rosenkreutz*, thirteen lectures given in various European cities during the years 1911 and 1912; and *Rosicrucianism and Modern Initiation*, six lectures given in Dornach, Switzerland, January 4-13, 1924.

Objective Conditions Necessary for Making Rosicrucian Teachings Public

Upon a close reading of these texts, we must conclude that the individuality who has provided us with this information from his own scientific research in the spiritual world had direct access to the fountainhead of Rosicrucian wisdom. A confirmation of this conclusion is now our task. We begin by putting Steiner's promulgation of Rosicrucian Teachings in context and by quoting extensively from one document, a letter to Edouard Schuré in 1907:

"In the early part of the fifteenth century Christian Rosenkreutz went to the East to find a balance between the initiations of the East and the West. One consequence of this, following his return, was the definitive establishment of the Rosicrucian stream in the West. In this form Rosicrucianism was intended to be a strictly secret school for the preparation of those things which would become the public task of esotericism at the turn of the 19th century, when material science would have found a provisional solution to certain problems.

These problems were described by Christian Rosenkreutz as:

- 1) The discovery of spectral analysis, which revealed the material constitution of the *cosmos*.
- 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 when this material knowledge had reached fruition in science were certain Rosicrucian principles from esoteric science to be made public property.

Until that time, Christian-mystical initiation was given to the Occident in the form in which it passed through its founder, the "Unknown One from the Oberland [Jesus]..."—*Correspondence and Documents*, p. 16

The foregoing passage not only shows that Steiner was privy to restricted esoteric knowledge, he writes as if he had heard Christian Rosenkreutz speak the words he (Steiner) has recorded.

Also in the just-cited document, Steiner points to "the essential meaning of the Earth, which lies in the recognition and realization of the intentions of the living Christ." He continues, "To reveal these intentions in the form of complete wisdom, beauty and activity is, however, the deepest aim of Rosicrucianism.... [I]t should be understood that the introduction of a correct esotericism in the West can only be of the Rosicrucian-Christian type, because this latter gave birth to western life and because by its loss mankind would deny the meaning and destiny of the Earth."—*ibid*, p.18

Rosicrucian teachings evolved from the increasing need of those “who felt within themselves the discord between faith and knowledge....It is only in quite recent times that this conflict has gradually developed. The Masters of Wisdom saw that this was bound to happen and that a new path would have to be found for those whose faith had been destroyed. For persons much occupied with science, the necessary path towards Initiation is the Rosicrucian, for the Rosicrucian method shows that the highest knowledge of mundane things is thoroughly compatible with the highest knowledge of spiritual truths. It is precisely through the Rosicrucian path that those who have been led away from Christian belief by what they take to be science can learn to understand Christianity truly for the first time. By this method anyone can come to a deeper grasp of truth of Christianity. Truth is one, but it can be reached along different paths, just as at the foot of a mountain there are various paths, but they all meet at the summit.”—*At the Gates of Spiritual Science* (1906), pp. 130-1

The reader familiar with Max Heindel’s writings may see in the foregoing passage an ancestor to those writings. In fact, this text is expanded upon in earlier lectures of the same cycle: “Rosicrucian training...gives primary attention to thinking, and for this purpose uses the means available on the physical plane....[T]he Christian way is best suited to those whose feelings are most strongly developed. Those who have more or less broken away from the Church and rely rather on science, but have been led by science into a doubting frame of mind, will do best with the Rosicrucian way.”—*ibid*, p. 115-116

More generally, Rosicrucian Christianity is, according to Steiner, the path for the fifth culture period of the Post-Atlantean Epoch, as mystic Christianity was the right path for the fourth culture period, and as Manichean Christianity will be the path of the sixth culture period (cf. *Cosmo*, p. 418).

“The Guardians of the secret knowledge...[knew that] these secrets must also be grasped by the general intelligence prevailing in the nineteenth and twentieth centuries....He, Christian Rosenkreutz, spoke as follows. He said, ‘A far greater number of human beings who long for the primeval wisdom will come to us, and we could communicate it to them in the form in which we now possess it. But its acceptance demands belief in and recognition of our authority in a high degree—an attitude that will progressively disappear from mankind. The more men’s power of judgment increases, the less will be their belief in those who teach them.’” (*Rosicrucian Esotericism*, pp. 2-3) Again, Steiner tells us what Christian Rosenkreutz said. How does Steiner know this? Is he simply using a rhetorical device, speaking loosely and figuratively? Let the reader determine for himself.

The Role of Authority in Rosicrucian Esotericism

A critical issue is addressed in the above passage. It lies at the heart of our inquiry. People continue to want the authoritative voice before they are willing to give assent to what is spoken. But Christian Rosenkreutz is saying that truth has its own voice, is its own authority, and only when we seek truth directly, ignoring, as it were, the claims to authority, be they bogus or just, are we really free and self-determining. In “Words to the Wise” Max Heindel reminds us that what he presents may be wrong (pp. 8-9). We ourselves must “prove all things.” That is our responsibility. To emphasize the importance of this responsibility he placed this very motto (Paul’s injunction to the Thessalonians—1:5:21) on the title page of the first and second editions of the *Cosmo* (see p. 98 for facsimile). Though it is absent from later editions, we need to be reminded of its relevance.

The Rosicrucian way to truth is not through creed or dogma; whoever or whatever be the authority, we subject all we hear and read to the same common-sense scrutiny and interior tribunal, else we walk the Seth path, the path of passive acceptance. In principle, we do not believe a statement true because Heindel or Steiner says it is true. Equally, we do not presumptively believe it false. We suspend judgment, listen, weigh, measure, compare, and reflect, holding truth-decisions in abeyance until objective information can be interiorly confirmed.

The Rosicrucian path to truth is through direct experience in the physical world and through the suffering that experience necessarily entails. This path locates, strengthens, and confirms the primacy of the “inner tribunal,” the forum where truth is determined. This concept of the individual determination of truth lies behind what is often perceived as Steiner’s dry presentation of material. As much as possible, he has expunged the personal element from the supersensible facts so that the hearer’s or reader’s freedom and volition are not subtly infringed by the suasions and persuasions of the ardent voice and the impassioned language. This same principle accounts for the role of anonymity in areas where influence, by dint of position or attainment, might encroach on another’s free will.

Steiner and the Elder Brothers of Humanity

In light of Steiner’s ability to function consciously in the higher worlds and to be able to draw down its content for our earth-bound comprehension, what do we make of the following statement: **“It is impossible to penetrate into any domain of the spiritual world without a link having first been made with what has already been fathomed by the Elder Brothers of humanity.”**? (ibid, p. 15) Is a link between Steiner and the Guardians of Truth here implied?

In a closed-circle address in Berlin, June 26, 1906, Steiner spoke of “the twelve Masters of the White Lodge who have all taken part in the whole Earth evolution....The Leader, the Teacher of the [Esoteric] School [which designates Steiner], holds no responsibility toward anyone other than the one [Master] in whose name he speaks or she speaks.” Masters involved in Post-Atlantean development include: Koot Hoomi, who helped effect the transition between the third (Egyptian/Sumerian) and fourth cultural epochs; Hilarion, inspirer of the fourth (Greek/Semitic) cultural epoch; Jesus of Nazareth, who guided the transition between the fourth and fifth cultural epochs; Christian Rosenkreutz, inspirer of the fifth (Celtic, Anglo-Germanic) cultural epoch; and Morya, inspirer of the sixth or Slavic cultural epoch. After the division of the Theosophical Society into Western and Eastern branches in the first decade of the twentieth century, the above-named Masters divided their primary spheres of influence, with Jesus and Christian Rosenkreutz taking charge of the spiritual affairs of the Western world.

That Steiner was in contact with and even spoke for most of these Masters is a matter of record. In a Berlin lecture on July 14, 1904, Steiner announced: “Today the Mahatmas [Eastern term for Master] will have something to say to us....Now the Master Morya will speak....The Masters can be regarded by us as Ideal. They have attained what we must attain in the future. We can therefore question them about our future development.”

In reference to the Esoteric School through which he worked for the spiritual advancement of dedicated theosophical students, Steiner writes that it “has been founded by the Masters themselves and stands under their guidance. All that flows into the theosophical movement [as distinguished from the society] in the way of knowledge and power streams into it from this School. Those who belong to this School complete their

probationary time and eventually arrive at direct intercourse with the exalted ones themselves.”—Letter to Frau Wagner, January 2, 1905, *H & C*, p. 89

In an oblique but startling admission contained in a letter to one of his esoteric pupils, Steiner writes, “Your question about the Masters I have only implicitly referred to by my indication that not I is meant when I say ‘I.’ I know that you understand me aright, for I value very highly the experience you have made during your lifetime, and I therefore spoke to you in full confidence.”—Letter, 1906, *H & C*, p114. To whom is Steiner referring in this passage? Obviously a Master, and, based on his other references, very possibly Christian Rosenkreutz.

In a previously-cited letter (1907) to Edouard Schuré, positive clairvoyant and author of *The Great Initiates*, Steiner confides: “I did not meet the M. [Master] immediately, but first an emissary who was completely initiated into the secrets of the plants and their effects, and into their connection with the *cosmos* and human nature.” *Correspondence and Documents*, p 10

Some persons may object to the use of the terms Master. The independent Western mind associates it with Eastern religions and the undue exercise of authority. At the beginning of the twentieth century such a construal was muted. After all, the Gospels refer to Jesus as “Master” (Rabboni) approximately forty-seven times. Max Heindel as well refers to the work of “Master Jesus” during the so-called “Dark Ages” (*Cosmo*, p. 409). Steiner used this term with decreasing frequency when referring to the Brothers who guide Western development.

Steiner opened his Düsseldorf lecture, April 15, 1909, with these words: “Today we would like to bring to mind that, as in every esoteric lesson, what is revealed in these lessons emanates from the Masters of Wisdom and the Harmony of Sensations and Feelings.” In this lecture the Individuality of Zarathustra was traced through successive incarnations to the birth of Jesus. Foretelling the advent of Christ’s human embodiment, Zarathustra addressed his students in words repeated by Steiner. He says, “These are his [Zarathustra’s] words...” Is Steiner taking spiritual dictation, or merely “winging it”?

In a recorded conversation with Friedrich Rittelmeyer, the first priest-leader of the Christian Community, “Rudolf Steiner replied to a question concerning [the identity of] “the Friend of God from the Highland”, that he was the Master Jesus, who, since the Mystery of Golgotha, has incarnated during every century. To another question about whether he was currently incarnated, Steiner said that he was living at the time in the Carpathians, and indicated that they were in spiritual contact.”

Steiner was in spiritual contact with Jesus! Upon an earlier occasion (Berlin, October 22, 1906), Steiner indicated that at the time Christ entered Jesus’ bodies, he (Jesus) had taken the third of the four Greater Initiations. In response to a question posed by Wilhelm Rath in Stuttgart, October 16, 1922, Steiner said, “Since that time Christian Rosenkreutz has become the leading personality in the spiritual life of the West. Both he and the Master Jesus, the Friend of God from the Highlands, have been incarnated in every century since then. They incarnate in turns every century, and from that time on the Master Jesus has worked along with Christian Rosenkreutz.”—*H & C*, both quotes, p. 225

According to Steiner, the Young Man of Nain, the son of a widow, whom Christ Jesus raised from the dead, became Mani, the founder of Manicheism, in his following incarnation (from a recorded conversation with Christian Community priests Walter Klein and Emil Boch in 1924). “Mani will not incarnate during

this century, but intends to do so in the next century, if he can find a suitable body” (from conversations with Steiner between 1919 and 1921, recorded by Ehrenfried Pfeiffer). Such privileged knowledge as Steiner possessed, enabling him to report on the plans and purposes of high spiritual beings as if he were their intimate associate, gives evidence of his own advanced spiritual status.—Both quotations from *H & C*, p. 227

In further elaborating the mission of Christian Rosenkreutz, Steiner spoke as follows: “When human beings become aware of the fact that the good and the moral can become something as clear and definite as a mathematical formula, then they will have united on this level as a humanity that will bear a very different physiognomy than the humanity of our day. To lead humankind to a knowledge of such a moral order, to reveal its laws to human beings, so that a group of people arise who consciously work toward these aims, that was the object of...Christian Rosenkreutz....[He] and his seven pupils [in physical manifestation] laid the foundation for the recognition of the moral law, so that this would not continue to reverberate in what was given by the different religions, but could be grasped as it was, and awaken to life in each individual. The truth, with regard to morality and goodness, will arise within people as something acknowledged and experienced.”—Lecture, Munich, November 10 or 11, 1905, *H & C*, p. 200

Annie Besant and Rudolf Steiner

A passage quoted elsewhere is repeated here for its relevance to our subject. The Theosophical Society’s leader, Annie Besant, refers to Steiner in a letter to a London member: “Dr. Steiner’s occult training is very different from ours. He does not know the Eastern way, so cannot, of course, teach it. **He teaches the Christian and Rosicrucian way**, and this is very helpful to some, but is different from ours. He has his own school, on his own responsibility. I regard him as a very fine teacher on his own lines, and also a man of real knowledge. He and I work in thorough friendship and harmony, but along different lines.” —Letter to Dr. Hübbe-Schleiden, June 7, 1907, *H & C*, p. 261. By “real knowledge” Besant means first-hand knowledge drawn down from the spirit worlds.

In an earlier letter to Annie Besant (July, 1906) Steiner firmly established his position as a teacher of the Rosicrucian Christian path: “With good foresight into the peculiarities of the fifth-cultural epoch, **the Masters of the Rosicrucian School have elaborated the ‘path’ that is the only one appropriate for a Western person** in the current cycle of development....In the current phase of human development, occultism must be publicly spelled out....In Middle Europe the direction of occult endeavor has been determined since the fourteenth century, and we, of strict necessity, are obliged to follow this direction....I am conscious of my devotion to the Masters in every word of this letter.”—*H & C*, pp. 270-72

Rosicrucianism teaches a future form of Christianity. “In the Rosicrucian sense, Christianity is at once the highest development of individual freedom and universal religion. There is a community of free souls. The tyranny of dogma is replaced by the radiance of divine Wisdom, embracing intelligence, love and action. The science which arises from this cannot be measured by its power of abstract reasoning but by its power to bring souls to flower and fruition. That is the difference between ‘Logia’ and ‘Sophia,’ between science and divine Wisdom, between Theology and Theosophy. In this sense, **Christ is the center of esoteric evolution of the West.**”—*An Esoteric Cosmology*, 1906, pp. 20-21

Steiner’s direct contact with the “Masters,” including, but not limited to Christian Rosenkreutz and Jesus, is again implied in his 1907 letter “to all members of the German [Theosophical] Section who look to me for esoteric instruction....[M]y attitude toward those who trust me will never be other than what I can hold

myself responsible for through my own knowledge toward those we call the Masters....I will impart the message to whomever I can, but I do not desire that anyone accept what I say in any way other than heartfelt conviction.” In this letter Steiner informed his students of the need to “part ways with her [Annie Besant]” because she could not endorse the Christian Rosicrucian path that Steiner was compelled to teach.—*H & C*, p. 299

In an article in the magazine *Lucifer-Gnosis* (No. 33, 1907) Steiner further explained his actions. “Higher wisdom,” he writes, “is simply the emanation of more highly developed spiritual individualities—[and he] would never impart anything through his teachings for which he could not take responsibility in relation to those individualities.”—*H & C*, pp. 301-302. Again, Steiner’s intimate contact with Christian Rosenkreutz is implied because he is teaching the Rosicrucian path.

The Two Paths of Western Development

In the first lesson to members of his Esoteric School after the separation from Besant’s Eastern School (1907), Steiner goes into more detail about Rosicrucianism:

“My dear Sisters and Brothers....A being that ought to belong to Jupiter or Venus [Periods] according to its stage of development must, nevertheless, make use of the physical bodies available to all humankind if it would live among us. But in spirit, it leads a life belonging to a far distant future, and through this it gradually carries this future down into us and enables us to attain it....The higher worlds represent future human conditions....The Rose-Cross...is the symbol for the new life that will blossom forth in spirit in the future....

“[I]t was necessary for the exalted culture of the East to receive an impulse from our territories, to merge itself with the spiritual culture that had grown up quietly in our lands. The exalted spiritual individuality who recognized this fact was Christian Rosenkreutz. In the thirteenth and fourteenth centuries he took up the great task of uniting the Eastern and Western cultures. He has always lived among us and he is still with us today as the leader of the spiritual life. He brought the spiritual culture of the East—revealed in its greatest blossoming in the Old and New Testaments—into intimate harmony with the ancient wisdom of Atlantis. Thus he gave us the form of Christianity that had already been prepared and introduced through that mysterious ‘Unknown One from the Highlands’ who visited Johannes Tauler. ‘Highlands’ is the name for the spiritual world, the Kingdom of Heaven. That spiritual individual...was none other than the Master Jesus himself, in whose body the Christ had lived on Earth. He is also still with us today. The Master Jesus and the Master Christian Rosenkreutz have prepared two paths of initiation for us: the Christian-Esoteric path and the Christian-Rosicrucian one. These two paths have existed since the Middle Ages....

“[Eastern] occult brotherhoods actually succeeded in forcing her [H.P. Blavatsky] to present what she had to offer in her second work, *The Secret Doctrine*, in an Eastern guise. We are still accustomed to receiving most of our occult terminology in Eastern language. But **this Eastern form of truth is not for us Western peoples**. It can only restrict us and divert us from our goal....[A]n incisive change has occurred lately regarding the Esoteric Schools of the East and of the West....Now, however, the Western School has become independent....The Eastern School is being led by Mrs. Annie Besant, and those who feel more attracted to her in their hearts can no longer remain in our school....**At the head of our Western School there are two Masters: the Master Jesus and the Master Christian Rosenkreutz**. And they lead us along two paths: the Christian and the Christian-Rosicrucian way. The Great White Lodge leads all spiritual movements, and the Master Jesus and the Master Christian Rosenkreutz belong to this Lodge. We stand at the dawning of the Sixth Day of Creation. We have to develop the sixth and seventh cultural epochs out of

ourselves. The future in its rising light is already present within us. Apprehending this, receive into yourselves what the Master Christian Rosenkreutz has spoken....”

The words that followed were not recorded, probably at Steiner’s request. But that Steiner was the designated voice for these words, that he was so spiritually disposed as to be the bearer of intentions meant to be conveyed to Christian Rosicrucian students by the Order’s Founder, designates Steiner as perhaps the most privileged exponent of the science of spirit in the modern era, as well as an authorized Rosicrucian spokesperson.

He continues, in the same presentation:

“In 1459 Christian Rosenkreutz saw it was necessary for the wisdom of the Tau to unite with Christianity so that it could be led into the new evolution. He brought to the people of Middle Europe the wisdom of the Tau or Ros Crux that united the wisdom of the Old and New Testaments....The voice of the Western Masters is less clamorous than that of the Eastern Masters....If we want to introduce the Eastern wisdom here and follow the Eastern teachings, this would indicate the decline of the West. We need the Western teaching given to us by these two Masters....**What is given through me by order of the Masters of the West** goes alongside what is given through Mrs. Besant on the orders of the Masters of the East, quite independently of it.

“The Christian teaching and the Christian-Rosicrucian teaching now exist in the West. The former educates through feelings, the latter through understanding. The dying cultures of the East still need the Eastern teachings. The Western teachings are for future cultures.”—Above quotes all from Steiner’s first address to the Western Esoteric Section, Munich, June 1, 1907, *H & C*, pp. 305-314

“Initiates have the duty to instruct humanity; they, in their turn, have received their instruction from the higher beings who have already progressed beyond human development—that is, from the Masters of Wisdom and the Harmony of Sensations and Feelings, the exalted beings who truly influence every spiritual current that exists on the Earth, and who gradually infiltrate their wisdom little by little as human beings rise higher in their development.”—Lecture, Vienna, June 14, 1909, *H & C*, p. 327. In light of this passage we readily infer that Steiner is an Initiate and that he received instruction from those beings who had taken the Vulcan Initiation and thus “progressed beyond human development.”

In yet another instance of his direct contact with the beings who guide human evolution, Steiner spoke the following words: “Because some things have come to a standstill in the theosophical movement the Masters have given me the incentive to speak to you in this way.”—Lecture, Berlin, January 2, 1905, *H & C*, p. 353

“The Rosicrucian Brotherhood is actually the source, the origin, of all other brotherhoods that have been absorbed into European culture....The teachings and the work that was carried out in these brotherhoods enabled one to become aware of the eternal nucleus of one’s being. It raised people to the level where they could find a connection to the higher worlds, to the worlds that lie above us, where we can look toward the leadership of our **Elder Brothers**, those who live among us and have reached a stage all of you will one day attain. We call these Elder Brothers, because **anticipating the rest of evolution, they have attained this exalted state at an earlier time**; they have attained the assurance of the immortal core of their being....These Elder Brothers, or Masters, [are] the great leaders of humankind.”—Lecture, “The Original Impulse behind the Theosophical Movement: The Brotherhood Idea,” [Berlin, January 29, 1906](#), *H & C*, p.

356. The above passage shows that Steiner used the terms Elder Brother and Master interchangeably. Master, a Theosophical carryover, was eventually dropped.

Christian Rosenkreutz Conveys an Invitation through Rudolf Steiner

In response to a direct communication from the spiritual world, Steiner gave an address in which an invitation was extended to confer a society for “Theosophical Style and Art”:

“I have already emphasized on another occasion the difference between founding [done by humans] and conferring [a giving from above]; this was some time ago. It was not understood then and hardly anyone has given it a thought since. For that reason those spiritual powers known to you under the sign of the Rose-Cross ceased to disseminate the knowledge of this difference. But the attempt must be made again....For this reason it is now announced that those who come forward in an appropriate manner will be entrusted with a way of working together that, in the way it is presented, can be directly attributed to the individuality we have known since earliest times in the West as Christian RosenkreutzWhat could be imparted until now concerns one section, one branch of this endowment—specifically, the artistic representation of Rosicrucian occultism.

“The first point I must mention to you is that **under the direct protection of that individuality—known to the outer world for two incarnations as Christian Rosenkreutz**—a style of working together will be conferred that, to begin with, will be distinguished for a while by the provisional name, ‘Society for Theosophical Style and Art’**I myself will only act as the interpreter**, within the movement in question, of the principles that, as such, only exist in the spiritual world....It will continue to show that it issues from the spiritual world insofar as the membership is only based on the advocacy and acknowledgment of spiritual interests and excludes everything of a personal nature....It would be possible at this point, my dear friends, to sin against the spirit of what is to take place here, if one now went out into the world and announced that one or another thing has here been founded. Not only has nothing whatever been founded, but it is a fact that it will never be possible to define what should occur, because everything must remain in a continual state of becoming....Therefore, the only principle that will be laid down today is this: acceptance of the spiritual world as a basic reality....What this thing is to become must never prejudiced in any way by what it is now....[W]hat figures as art...has to flow into our civilization from the spiritual worlds....It must happen that spiritual life is the basis of what we do everywhere.”—Berlin, December 15, 1911, *H & C*, pp. 399-408.

This impulse from the spiritual world was not embraced by those to whom it was directed, and did not materialize. The length of this quoted passage is warranted, we feel, on several counts. First, Steiner is clearly obeying and transmitting a spiritual intention coming from Christian Rosenkreutz, with whom he shows himself in obvious contact, if not communion. Second, it highlights the need, emphasized by Max Heindel, for the reintegration of art, science, and religion. Of the three wisdom branches of human expression, art is the most neglected, even though it may best represent and inspire vital understanding of spiritual truths. Thirdly, a point central to this study, the passage emphasizes the need for complete openness and flexibility if one is to receive and rightly construe spiritual truths. **Fixity of mental outlook, unwillingness to change and grow, are absolutely antithetical to the spirit of Rosicrucian Christianity.** “[T]he truth of the intellect applies to what has become, to what is manifest. And the manifested is only a part of Being. Every object in our surroundings is at the same time product (that is, become, manifested) and seed (becoming, unmanifested). Only when one thinks of an object as both become and becoming does one realize that it is a member of the one life, the life where time is not outside, but within it. Thus finite truth is only something that has become; it must be called to life by a truth that is becoming. The former

comprehends, the latter heeds. All merely scientific truth belongs to the former kind. [Living truth belongs to the latter kind.]”—From “Exegesis to Light on the Path”, by Mabel Collins, written about 1905

“What was disseminated by Christian Rosenkreutz in the Temple Legend [regarding Hiram Abiff, casting of the molten sea, etc.] through the Brotherhood, the Rosicrucians have made into their task: to teach not merely religious piety, but also science in an external way; not merely knowledge of the outer world, but knowledge of spiritual forces.”—*The Temple Legend*, 20 lectures, Berlin, 1904-1906, p. 59

“The Rosicrucian method of initiation is especially for modern people; it meets the needs of modern conditions. Not only is it a Christian path, but it enables the striving human being to recognize that spiritual research and its achievements are in complete harmony with modern culture, and with modern humanity’s whole outlook. **It will for long centuries to come be the right method of initiation into spiritual life....**[You] will find that neither ambition nor selfishness motivates the Rosicrucian; he rather strives wherever possible to improve aspects of the prevailing culture, while never losing sight of the much loftier aims that link him with the central Rosicrucian wisdom.”—*Supersensible Knowledge*, 13 lectures, Berlin, 1906-1907, p. 149

The Path of Rosicrucian Initiation

It may come as a surprise to some of its members that **the path of Rosicrucian initiation was not definitely articulated by the Rosicrucian Fellowship’s founder, Max Heindel.** The “modern” initiation referred to in Max Heindel’s book *Ancient and Modern Initiation* is, in fact, the esoteric Christian initiation, based on the life of Christ Jesus. As he writes at the end of this book, the Christian mystic seeks Jesus, “whose life he has imitated with such success and from whom he is thenceforth inseparable. Jesus is his Teacher and his guide to the kingdom of Christ” (p. 123). But “the Christian Mystic Initiation differs radically from the Occult Initiation undertaken by those who approach the Path from the intellectual side” (p. 114). Again, “[t]he **Christian Mystic form of Initiation differs radically from the Rosicrucian method,** which aims to bring the candidate to compassion through knowledge, and therefore seeks to cultivate in him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the higher life” (p. 67). But it must be knowledge that is permeated with love and self-sacrifice, because “all paths converge at Gethsemane” (p. 114). Whereas the modern aspirant to higher knowledge identifies with features of the Christian path of devotion, the Rosicrucian Christian path designates a distinctly different and more objectively conscious way of spiritual development.

Steiner distinguishes between these two paths, the occult and the mystic paths of attainment, in terms of the conditions he set for his public teachings: “In my presentation man surrenders himself and brings the external spiritual world itself to objective manifestation within him, whereas the mystic strengthens his own inner life and in this way effaces the true form of the objective spiritual world.”—*The Course of My Life*, p 127

What then is this Rosicrucian path? How is it characterized? This essay does not allow for an in-depth study of the Rosicrucian path of Initiation. Rudolf Steiner has described this path and we commend those interested in such knowledge to his expositions. However, since the Fellowship is Rosicrucian, the reader of this study may benefit from the following brief description of the seven stages of the Rosicrucian path of Initiation: (“The sequence in which the student passes through these preliminary stages of Rosicrucian training depends on the student’s personality.”)

“1. **Study, in the Rosicrucian sense of the Word.**” This first stage “requires the student to develop a thinking that is thoroughly sensible and logical....all inclination towards fantasy and illusion is overcome....Here we are concerned with thinking that has become sense-free....A person must be able to find himself in a world of pure thought when his attention is completely withdrawn from external reality. In spiritual science, and also in Rosicrucianism, this is known as self-created thinking.

“2. **Acquisition of imaginative knowledge....**[F]or the Rosicrucian, everything that takes place in nature is an expression of soul and spirit....When you begin to read in nature, when nature reveals its mysteries, and different plants convey to you the Earth-Spirit’s cheerfulness or sorrow, then you begin to understand imaginative knowledge....[Here follows an example] **The pupil in the Rosicrucian school had repeatedly to bring the picture before his mind of the plant with its head downward and the reproductive organs stretching towards the beam of the sun.** The sunbeam was called the ‘holy lance of love’ that must penetrate the plant to enable the seeds to mature and grow. The pupil was told: Contemplate man in relation to the plant; compare the substance of which man is composed with that of the plant. Man, the plant turned upside down, has permeated his substance, his flesh, with physical cravings, passion and sensuality. The plant stretches in purity and chastity the reproductive organs towards the fertilizing sacred lance of love. This stage will be reached by an individual when he has completely purified all cravings....That individual will stretch a lance of spiritual love, the completely spiritualized productive force, towards a calyx that opens as does that of the plant to the holy lance of love of the sunbeam.”

Should the reader find the above quote familiar, it is because a variant of the text appears in *Ancient and Modern Initiation* (pp. 51-52) and is also included in the text for the New Moon service held in the Rosicrucian Fellowship’s Temple.

“3. **Acquisition of the occult script....**This is no ordinary writing, but one that is connected with nature’s secrets. [An example is the vortex. It is used to indicate the formative forces that pass over from the old to the new plant.] This dying and new coming-into-being of the plant is indicated by drawing two intertwining [nontouching] spirals....Many events take place, both physical and spiritual, that correspond to such a vortex,” including the transition from Atlantis to Aryana when the Sun was in the constellation Cancer, thus accounting for that sign’s double vortex symbol. “There exist hundreds and thousands of such signs that the pupil gradually learns. The signs are not arbitrary; they enable those who understand them to immerse themselves in things and directly experience their essence. While study [step 1] schools the faculty of reason, and imaginative knowledge [step 2] the life of feelings, knowledge of the occult script [step 3] takes hold of the will.”

4. “**Preparation of the philosopher’s stone** (the stone of the wise)....The regulation of the breath is connected with the discovery, or preparation of, the philosopher’s stone....The Rosicrucians introduce a certain rhythm into breath, detail of which can only be imparted directly by word of mouth....At some time in the future a person will be able to transform within his own being carbonic acid into oxygen. Thus, what today the plant does for human beings—transforming the carbonic acid in the carbon—will be done by man himself....**Instead of exhaling carbon a person will use it in his own being...[to] build up his own body. Thus, the Rosicrucian pupil learns the alchemy that eventually will enable a person to transform the fluids and substances of the human body into carbon....**[He] will learn to create ordinary coal—which is also what diamonds consist of....That is the alchemy that builds the philosopher’s stone. The human body itself is the retorts....The indications given here have only recently reached the public from the School of the Rosicrucians; you will not find them in any books.” A few of Max Heindel’s books, which appeared

several years after this disclosure in 1906, make reference to this occult transformation: *Rosicrucian Christianity Lectures*, p. 290; *Ancient and Modern Initiation*, pp. 105-106

“5. **Knowledge of the microcosm**, that is, of man’s essential nature....The substances and forces within us are like a miniature recapitulation of what exists in the rest of nature...[U]nder certain instruction and guidance it is possible to enter deeply into the body, and investigate not only what pertains to the body, but to the spiritual realm, and also to the world of nature around us....This penetration down from the ‘I’ into the bodily nature... ought only to be undertaken after due preparation. Before a start is made the powers of intellect and reason must be strengthened. That is why **in Rosicrucian schools the training of thinking is obligatory. Furthermore, the pupil must be inwardly morally strong; this is essential as he may otherwise easily stumble....**Human beings will have direct knowledge of the macrocosm when they learn to recognize, through a Rosicrucian training, what it is in their own being that is created from the universe....An individual looks into the Akasha Chronicle [memory of nature] and is able to follow mankind’s evolution through millions of years....Genuine self-knowledge is neither reached by aimless brooding within oneself nor in believing, as is often taught nowadays, that by looking into oneself the inner god will speak. The power to recognize the great World-Self is attained by immersing oneself in the organs. It is true that down the ages the call has resounded: ‘Know thyself,’ but it is equally true that within one’s own being the higher self cannot be found. Rather, as Goethe pointed out, one’s spirit must widen until it encompasses the world.

“6. **Becoming one with the macrocosm** or great world. Immersing oneself in one’s inner being is not a path of comfort. Here phrases and generalities do not suffice. It is in concrete reality that one must plunge into every being and phenomenon and lovingly accept it as part of oneself. It is a concrete and intimate knowledge, far removed from merely indulging in phrases like: ‘Being in harmony with the world...or ‘melt together with the world.’ Such phrases are simply valueless compared with a Rosicrucian training. Here the aim is to strengthen and invigorate human soul-forces, rather than chatter about being in tune with the infinite.

“7. **Attaining godliness....**Knowledge now becomes feeling; what lives in the soul is transformed into spiritual perception. A person no longer feels that he lives only within himself. He begins to experience himself in all beings: in the stone, plant and animal, in everything into which he is immersed. They reveal to him their essential nature, not in words or concepts, but to his innermost feelings. A time begins when universal sympathy unites him with all beings; he feels with them and participates in their existence....[W]hen his being encompasses the whole universe so that he can say to it all: ‘Thou are that,’ then the words which Goethe, out of Rosicrucian knowledge, expresses in his poem *The Mysteries* will have meaning: ‘Who added to the cross the wreath of roses?’

“However, these words can be spoken not only from the highest point of view, but from the moment that ‘the cross wreathed in roses’—what this expresses—has become one’s ideal, one’s watchword. It stands as the symbol for a human being’s overcoming the lower self in which he merely broods, and his rising from it into the higher self that leads a person to the blissful experience of the life and being of all things. He will then understand Goethe’s words in the poem, *West-East Divan*:

And until thou hast
This dying and becoming,
Thou art but a troubled guest
O’er the dark earth roaming.

“Unless one can grasp what is meant by the overcoming of the lower, narrow self .and the rising into the higher self, it is not possible to understand the cross as symbol of dying and becoming—the *wood representing the withering of the lower self, and the blossoming roses the becoming of the higher self*. Nor can the words be understood with which we shall close the subject of Rosicrucianism—words also expressed by Goethe, which as watchword belong above the cross wreathed in roses symbolizing sevenfold man:

The power that holds constrained all humankind,
The victor o’er himself no more can bind.

The foregoing outline of the path of Rosicrucian Initiation is drawn from lecture 11, “Who are the Rosicrucians?” contained in *Supersensible Knowledge*, thirteen lectures given in Berlin and Cologne, from October 1906 to April 1907. The reader will surely recognize all three Goethe quotes from their various appearances in Heindel books, particularly the last couplet, which, in a slightly modified version, the Rosicrucian Fellowship’s founder was fond of quoting.

It is ironic that the Elder Brother’s alleged first-choice “candidate” for disseminating the Rosicrucian Teachings, the same who reportedly failed to pass the test entitling him to receive these Teachings because he refused to give them out (assuming that was the condition for their disclosure)—it is ironic that this same person, Steiner, should be the one to describe the stages of the Rosicrucian Initiation, while the second candidate, who passed the test and received the Teachings, should omit any reference to this Initiation in the *Cosmo*’s first edition and add the following text in a later edition of the *Cosmo*: “It is, of course, impossible to describe in a book intended for the general public the stages of the Rosicrucian Initiation; to do so would be a breach of faith and it would also be impossible for lack of words to adequately express oneself. But it is permissible to give an outline and show the purpose of Initiation.”—p. 525

Steiner sought to permeate and leaven all areas of human endeavor and knowledge with a Rosicrucian impulse. Particularly did he stress the Rosicrucian character of his four-part drama *The Portal of Initiation*. As Adam Bittleston writes in a forward to the first of these four “mystery dramas”:

“Rosicrucian Christianity, in its original genuine form, was concerned not to turn away from the world of the senses, as did a great deal of medieval piety, but to discover in Nature the eternal signature of God, and to work for the redemption of all that has fallen away, both in Nature and in man, from the Divine purpose. While traditional Christianity has emphasized the effects of the Fall in human feelings and actions, the original Rosicrucians understood above all the urgent problem of redeeming human knowledge. They knew that in the centuries to come a form of knowledge would dominate humanity which would regard man as the product of external, natural forces, which would find no real place in its picture of the world for Christ, and would be content with rigid, lifeless thinking.

“As the essence of a knowledge inspired by Christ, transcending a science willing to remain external and untouched by the living spirit, the Rosicrucians received the words *Ex Deo Nascimur, In Christo Morimur, Per Spiritum Sanctum Reviviscimus*: ‘From God we are born, In Christ we die, Through the Holy Spirit we live anew’....‘Man can only understand the true reality in the external world when he has beheld this true reality within himself’—So Rudolf Steiner expressed one of the central discoveries of his life. The discovery by the most varied human beings of the living Spirit within them, which can lead them

rightly and with all the powers of their soul toward the Spirit in the universe, is the theme of the [Rosicrucian] Mystery Plays.”—*The Portal of Initiation*, R.S. Publications, 1961, pp. 39-40

Steiner’s “Several Years” of Instruction by the Elder Brothers

We will conclude this section of our presentation with several final observations. We have previously called the reader’s attention to the statement made by Augusta Foss Heindel, in the pamphlet “The Birth of the Rosicrucian Fellowship,” that “*the candidate* whom they [the Elder Brothers] had first chosen [to disseminate the Rosicrucian Teachings]...*had been under their instruction for several years*” (p. 4). This statement is curious indeed, since the Brother’s instruction, as we were so emphatically told in this same and other versions of the transmission story, was predicated on the candidate’s inflexible resolve, at whatever cost, to make these Teachings public. How then can it be said that this other “candidate” did not pass the test? The candidate who devoted a quarter of a century to indefatigably teaching the wisdom of Rosicrucian Christianity?

Moreover, this candidate, the same person who Max Heindel visited and with whose teachings he was allegedly disappointed—“for this man had little to give him, and...what he gave out was not new to him”—this same person, **Rudolf Steiner**, is described on the title page of the *Cosmo*’s first edition (see p. 114 for facsimile) not only as Max Heindel’s “valued friend,” but as **the source of “much valuable information received.”** And where is this information? In the *Cosmo*. How can we sure? It is clearly demonstrated in the next section of this study, which shows **the close similarity, and in some cases virtual identity, between Steiner’s already-existing body of public information and the contents of the *Cosmo*.** The interested reader’s further independent inquiry can only reinforce the perception of this commonality. Steiner may well have been receiving some instruction from Rosicrucian sources during the years prior to Max Heindel’s visit to Germany in 1907. But more definitely we may say that Steiner was directly accessing those supersensible repositories where this knowledge is archived, for he stated on many occasions (some cited in this study) that all of the occult information he imparted resulted from his own research in the higher worlds.

Additionally, regarding Steiner as their first choice (according to Mrs. Heindel), why would the Elder Brothers have chosen a person who didn’t know English and could not have delivered the Teachings to the American public, or, for that matter, the entire English-speaking world? Should Steiner have passed this alleged test, there would have been no English teachings from the Rosicrucian Brotherhood, at least not until Steiner’s books and lectures had been translated. Again, if Heindel was under the instruction of an Elder Brother for approximately one month (“Birth”, p. 5), and never again received such direct instruction (“The Elder Brother—whom I, perhaps mistakenly, speak of as Teacher—has never taught me directly since the first short period when that which is embodied in the *Cosmo* was given”—*Letters to Students*, p. 98, written in 1914), while Steiner was under instruction for “several years,” should not Steiner have received at least twenty-four times (two years minimum, we are being quite literal!) as much esoteric knowledge as was imparted to Heindel? But, of course, the inherent contradiction of this whole scenario calls its reliability into question, since the condition for receiving the instruction must first have been met—a condition Steiner allegedly failed after those several years of instruction. What entitled him to receive this instruction if he proved unworthy of it?

On the Teachings Being Given in German

Heindel tells us that the Elder Brothers are not merely Adepts, they have passed the four Greater Initiations and voluntarily elect to remain with Earth evolution to help their younger brothers. These

Brothers then possess the same ability to speak in any human language in order to make themselves understood. Such an ability is a function of being invested by the Holy Spirit and was demonstrated by the Apostles and disciples at the first Pentecost, as well as by the Comte de St. Germain, a later embodiment of Christian Rose Cross. This ability being taken for granted, why were not the Teachings given to Heindel in English rather than German (2 *Questions and Answers*, p. 301), and in a form that would not have required extensive reworking due to the “heavy psychic atmosphere of Germany”? The teachings are not “mystical” (*Birth*, p. 5) in the sense of being obscure. Occult, yes, but not subjective or nebulous. To insure that they be as clear and intact as possible, why were they not given in English to be able to survive the “electric atmosphere of America”? And, in spite of Heindel deeming it necessary to rework what he had first recorded, what we read in the *Cosmo* still retains remarkable similarities, indeed, verbatim equivalencies, with pre-existing Steiner texts.

The *Cosmo*’s Contents and Heindel’s Disclaimers

Moreover, assuming that the *Cosmo* is essentially the work of the Elder Brother, is it not passing strange that it is not dedicated to him? But it is not. Nor is he or his confreres mentioned in the entire first edition of this exceptional work. But Steiner is! The reader surely understands why Steiner material warrants a closer look. Fidelity to the truth, taking seriously Heindel’s own conspicuously placed motto (on the title page of the *Cosmo*’s first edition—“Prove all things”), we must inquire into ***the curious tentativeness with which Heindel regards the very information that comes from the Elder Brother***. Why should he apologize for it? Why is it not authoritative, since it is later attributed to the Elder Brother? Surely, if anything can be certain and authoritative, such information is. It was purportedly a direct transmission. Heindel was a scribe. And yet, consider the following statements in the writer’s preface to the *Cosmo*, “A Word to the Wise”:

- “There is no infallible revelation of this complicated subject.”—p. 8
 - “The writer of the present work does not pretend to give aught but the most elementary teachings of the Rosicrucians.”—p. 8
 - “The Rosicrucian *Cosmo*-Conception is far from being the last word on the subject.”—p. 8
 - “This book is not considered by the writer as the Alpha and Omega, the ultimate of occult knowledge.”—p. 8
- If Heindel received the Teachings from a Rosicrucian Brother would he make such a statement?
- “It is not to be understood as a ‘faith once for all delivered.’”—p. 8
 - “It is emphatically stated that this work embodies only the writer’s understanding of the Rosicrucian teachings.”—p. 8

We in turn ask, are these the Elder Brother’s Teachings or Max Heindel’s understanding of the Teachings? In principle, Max Heindel doesn’t have to thoroughly understand the last jot and tittle of the Teachings to receive them and to disseminate them. He, in this instance, is simply a channel. So why is he making disclaimers for the Elder Brother. Is this appropriate?

- “The responsibility upon one who wittingly or unwittingly leads others astray is clearly realized by the writer and he wishes to guard as far as possible against that contingency.”—p. 9
- How can this be a concern if the *Cosmo* is essentially the work of the Elder Brother? Does this defensiveness inspire confidence on the part of the reader? On the contrary, should not the source of these teachings inspire the greatest confidence in their truth and validity?
- “[The writer] feels obliged [“compelled” in first edition] to guard also against the possibility of this work being taken as a verbatim [“an authoritative” in the first edition] statement of the Rosicrucian

teachings. Neglect of this precaution might give undue weight to this work in the minds of some students.”—p. 9

Max Heindel is known for his clarity of thought and the certitude and authority with which he usually speaks and writes. Should not the *Cosmo*, if it originated with the Elder Brother, carry the ringing endorsement and authoritative support of the Brother’s messenger? If the translation itself posed the major hurdle, surely the Brother, anticipating such a contingency, would have averted it by delivering the Teachings in English so they could be in their purest, truest form. But ***the Brother is not mentioned as the source of the Cosmo, in the Cosmo itself***. It is implied, however—in fact, ***it is directly stated—that Steiner is a source for much of it*** (“much valuable information received”). If this be so, the material is more derivative, and questions about its veracity are more likely, since they could not all be immediately confirmed; under which circumstances the advice to readers not to give undue weight to the work would be in order.

Cosmo Material Which Is Not from the Brother

That the *Cosmo* contains considerable material that has been inserted by Heindel himself, at his own discretion, and from various sources, is evident. A short list of such material includes the anecdotal story about Mr. Roberts and his daughter (“A Remarkable Story”, pp. 172-174); the Table of [Electromagnetic] Vibrations (p. 254); much of the information contained in the section “The Science of Nutrition,” including the Table of Food Values (pp. 450-451) from the U.S. Department of Agriculture; the verse of Oliver Wendell Holmes (p. 159), Ella Wheeler Wilcox (pp. 163, 460), Goethe (pp. 119, 137, 249), Walt Whitman (p. 114), James Lowell (pp. 114-116), Richard Wagner (p. 389), Angelus Silesius (p. 389); references to the thought and works of Caspar Wolff and Haeckel and the concept of “epigenesis” (pp. 338-339); the experiments of Starling and Bayliss (p. 238); the astrological anecdote referring to ripe destiny (pp. 161-163); Dr. McDougall’s experiments weighing the vital body (pp. 106-7); the fourfold classification of the animal kingdom (p. 416); the illustration showing the correlation between the periodic table of elements, the ascending lemniscate, and the caduceus, drawn from Professor Crookes’ work (p. 410); the account of the prayer of the Danish pastor to bless his country’s military (pp. 386-87).

One may fairly ask what business a book devoted to transmitting the Teachings of an Elder Brother of the Rose Cross has with reporting scientifically inadmissible anecdotes (Mr. Roberts’ story), citing dubious materialistic experiments to weigh the soul (or vital body), or using data issued by the U.S. Department of Agriculture. Does a work that purports to set forth high spiritual truths given to the writer compromise the integrity and purity of those Teachings by mixing them with such secular material? Which is the Elder Brother’s donation and which is the author’s own contribution? Which sources are supersensible and which are purely mundane? Does one want to put the U.S.D.A. and Dr. McDougall on the same level with the Elder Brother? Is the claim for the supersensible provenance of the Teachings sullied by such inclusions? We trust not. But we are encouraged to believe Heindel when he says that he also received “much valuable information” from Steiner, since his sources are manifold and heterogeneous.

How Do We Regard the Brothers’ “First Choice”?

Were we to ignore all of the forgoing information and give credence to the statement that Steiner failed the test given by the Elder Brothers, should we not, nevertheless, esteem this individual whom the Brothers instructed for “several years”? Should not the Elder Brothers “first choice” for disseminating the Teachings be deemed worthy of our serious consideration? Are the Elder Brothers not reliable judges of a person’s character and level of spiritual development? Is not Steiner at least as qualified to merit our attention as the

hundreds of people, including this writer, whose opinions and thoughts have been featured in the Rays magazine, and The Rosicrucian Fellowship's other, more enduring, publications (including Prentiss Tucker, Elman Bacher, Theodore Heline, Annet C. Rich, Robert Lewis, Esme Swainson, Corinne Heline, the many authors of *Aquarian Age Stories for Children*, the anonymous author of *Etheric Vision and What It Reveals*, the many authors of the *New Age Vegetarian Cookbook*)? A free-floating prejudice toward this eminent individual, this Initiate, has effectively sequestered his prodigious contribution to spiritual science by judging it as somehow heretical, tainted. Have the interests of the Fellowship and its members, presumed seekers after Truth, been well served by such a proscription, a proscription not confined merely to Rudolf Steiner?

Steiner's "Difficult Style" — Eliminating the Personal Element

Finally let us address the comment that some people find Steiner's writing too abstract, too dry, or too involved. Heindel, on the other hand, wears his heart on his sleeve, personal warmth and sincerity radiate from his clear expositions. His fervor and earnestness permeate all he writes, and because he feels so strongly about certain issues, especially moral conduct and service, he has no qualms about urging students to adopt certain habits and to ground their spiritual principles in action. Heindel "speaks from the heart." All this is true. Steiner, on the other hand, seems remote, sometimes academic, even pedantic. We would seem to be talking about matters of style, the medium that carries the message, on the basis of which we are inclined make judgments about character. As has been our practice, we will let Steiner explain why he adopts his particular mode of delivery:

"A rightly composed Anthroposophical [Rosicrucian] book should be an awakener of the life of the spirit in the reader, not a certain quantity of information imparted. The readings of it should not be mere reading; it should be an experiencing with inner shocks, tensions, and solutions....I am aware how far removed is that which I have given in books from calling forth by its inner forces such an experience in the mind of the reader. But I know also that with every page my inner battle has been to reach the utmost possible in this direction. In the matter of style, *I do not so describe that my subjective feelings can be detected in the sentences. In writing I subdue to a dry, mathematical style what has come out of warm and profound feeling. But only such a style can be an awakener; for the reader must cause warmth and feeling to awaken in himself.* He cannot simply allow these to flow into him from the one setting forth the truth, while the clarity of his own mind remains obscured."—The *Course of My Life*, pp. 330-31

Inevitably, spiritual truth must be filtered through personalities until it is gained first-hand. This does not invalidate it. It is simply colored by passing through each person's unique lens. That is why Steiner felt obliged to purge his writing of all possible subjectivity: "What I say I experience with all the strictness that mathematicians impose on themselves."—Letter, 1907, *History and Contents*, p. 72.

The Rosicrucian Does Not Appeal to the Emotions

"The attitude of the Rosicrucian is that what counts is knowledge able to take hold of and intervene effectively in life. Rosicrucian wisdom considers that repeated talk about pity and sympathy has an element of danger in it, for continual emphasis upon sympathy denotes a kind of astral sensuality. Sensuality on the physical plane is of the same nature on the astral plane. It is the attitude that is always only willing to feel and not to know. Knowledge that is capable of taking effect in practical life—not, of course in the materialistic sense, but because it is brought down from the spiritual worlds—this is what enables us to work efficaciously."—*Theosophy of the Rosicrucian*, 1907, p. 14

“The Rosicrucian feels it a kind of impertinence to take people by storm with feelings. He leads them along the path of mankind’s evolution in the belief that feelings will then arise of themselves. He calls up before them the planet journeying in universal space, knowing that when the soul experiences this fact it will be powerfully gripped in feeling. It is only an empty phrase to say one should address oneself directly to the feelings; that is just indolence. Rosicrucian theosophy lets the facts speak, and if these thoughts flow into the feeling nature and overpower it, then that is the right way. ***Only what the human being feels of his own accord can fill him with bliss or blessedness. The Rosicrucian lets the facts in the cosmos speak, for that is the most impersonal kind of teaching. It is a matter of indifference who stands before you; you must not be affected by a personality,*** but by what he tells you of the facts of world-becoming. Thus in the Rosicrucian training that directs veneration for the teacher is struck out, he does not claim it nor require it.”—ibid, pp. 160-161

So deep runs Steiner’s respect for the inviolability of individual human will that not an iota of persuasion in the form of emotional fervor is permitted to intrude upon the cognizing consciousness. As nearly as possible, he strips the personal element from what he writes so that the “facts” can speak for themselves and the reader is completely free to make of them what he will. It is clear that more involvement by the reader is required to ensoul the content of teachings so imparted. For some this requirement is too burdensome. But having one’s soul fire lit by external means produces but a temporary effect and inclines one to be spiritually indolent and to neglect the need for complete self-reliance. Heindel is correct in stating that ultimately no books, be they his or others, can accomplish what only individual effort can attain.

Truth and the Open Mind

We have addressed a variety of criticisms of Steiner and his work and found them, without exception, to have no merit. Quite to the contrary, the more we investigate the actual content of Steiner’s wisdom teachings, the more we confirm their relevance to and ratification of core precepts for spiritual development advanced by Max Heindel and gratefully espoused by the student of Rosicrucian Christianity. On the merit of this discovery it can only redound to our collective prospering if we resolve to take Max Heindel’s counsel to heart—that we open and keep open our truth-seeking minds and souls, that we may discern and then embody the truth we seek, the truth that will set us free:

“We ought at all times to have the open mind so that we may receive new truth... [for] there are still greater truths which we have not learned” (1 Q & A, p. 363).

However laudable good will and good intentions may be, in and of themselves they cannot assure right action, for which only real knowledge can be determinative. History is replete with events undertaken on behalf of “good causes” and righteous beliefs that have nevertheless caused incalculable damage and suffering to humanity and all life because they were not informed by the living truths on which creation is founded, maintained, and evolves. ***Ignorance is the only sin. Applied knowledge is the only salvation*** (*Christianity Lectures*, pp. 20, 236). As members of the Rosicrucian Fellowship we cannot, in all honesty, be sincere about the prospering of our mission, a mission for which Max Heindel shows his eminent qualifications and to which he was supremely committed, if we choke off or dam back a vital source for the Fellowship’s spiritual affluence. We are, even now, largely ignorant beneficiaries of this stream of Rosicrucian wisdom. Let us become conscious and grateful recipients of this wisdom vouchsafed us, that we may the better further our lofty cause.

To embargo further material available through Steiner’s trove of wisdom teachings is counter-productive to our cause and irrational. The *Cosmo* itself testifies to what we have benefited from—teachings directly

from Steiner or from a source shared by both Initiates. If we refuse to open our eyes and minds to this vast storehouse of Rosicrucian Teachings, Teachings not currently known by most Fellowship members, we reject the assistance and wisdom proffered by Christian Rosenkreutz himself, for Rudolf Steiner was perhaps the most public and accomplished messenger and pupil of this lofty Individuality. Making such a statement does not detract from Max Heindel's exceptional achievements or lessen the esteem we have for him. How can it? His light shines as brightly as ever. He knows, and he would want us to know, that he and Steiner, and other Christian esotericists are all servants of the same and one living Word, the Christ.

Who has the truth? Our "inner tribunal" (*Letters to Students*, p. 205) will tell us. It is the final authority in determining the truth of any statement. We do not, nor should we, appeal to any outer authority as the basis for our belief. As Steiner advises: "Do not believe anything on my authority, but just take what I say as an indication and then test it for yourselves....***The less you take on authority, the more understanding you will have for Christian Rosenkreutz***" (*Esoteric Christianity and the Mission of Christian Rosenkreutz*, 13 lectures, given in various European cities in 1911-1912, p. 60). So, to the extent that one regards the Steiner-Heindel relationship as adversarial, to that degree the foolish factionalism decried by Paul in 1 Cor. 2 is in effect. There the squabble was over who was for Cephas, and who was for Apollos, and who was for Paul. To be so caught up in this childish strife and sectarianism shows the factionists to be carnal. What matters is the Christ, our Source and present Power, the Light of Earth, transforming Truth. The Heindel poem says it: Here are your options—Creed or Christ? As Heindel states, the *Cosmo* is not a truth once and for all time delivered. It is but a preliminary excursus. That being so, let us get on with it.

Our fidelity to truth is a key to our spiritual progress. The following quote speaks to the heart of the matter:

"The way you sit here beside one another as an Esoteric School would never previously have been possible in human history, and the powers that oppose the Masters of Wisdom and of the Harmony of Sensations and Feelings [Jesus and Christian Rosenkreutz]—Luciferic and Ahrimanic powers—go to great pains, of course, to tackle esotericists in their weak points....There are, however, sluggish souls who do not want to learn; of these the Luciferic powers take control and suggest to them that, instead of studying, instead of seeking the direct path....they would rather wait for a world leader who will give to them with both hands, so that they do not have to exert themselves. So that we do not have to give in to such mistaken ideas we must always cultivate truth as our highest, most sacred possession, and never make concessions that are contrary to truth, for esotericists must never offend truth. ***It is a terrible thing and a grave offense for esotericists to twist the truth around out of brotherly considerations, to cloud the truth, even very slightly, in order not to give offense to someone, for that person will also be harmed thereby.*** And if we, with bleeding hearts, are forced to witness the way someone—perhaps someone we love—offends truth, we should, nevertheless, stick to what we know is right, regardless of the consequences for us....Though we may have to condemn what people do, we should never criticize the people themselves, but love them. Whether or not we really love them will be revealed to us in the moments of our meditation. To take nothing at all of our sympathies and antipathies and our little worries into the spiritual worlds with us—that will open up these worlds to us and enable us to enter into them in the right way."—Commentaries in Esoteric Classes 1912, *H & C*, pp. 316-19

The Aim of the Science of Spirit—the Healing of Mankind

We can provide no more germane or eloquent argument for disseminating additional Rosicrucian teachings through the Rosicrucian Fellowship's auspices than that given by Steiner in the following passage. Surely it would elicit Max Heindel's ringing endorsement, since it echoes his frequently expressed position:

“Health can only be obtained when a person’s deep inner being is filled with spirit and truth. [The aim of spiritual science] is to bring healing to humankind, not to enable one or another person to acquire knowledge of this or that fact....There is only one proof of the teachings of spiritual science, and that is life itself. Spiritual-scientific doctrines will show themselves to be true if a healthy life grows up under their influence....You do not have to believe anything I say; it is not a question of belief...listen, however, and take it in....We can enter the higher world only if we can absorb some of its nature into ourselves....The spiritualistic view of the world...tries to draw the spiritual down into the physical, to place it in front of us as though it were something material....Put yourself in the position you would be in if Christ Jesus were to appear in the present day! How many people would there be, do you think, who would accept him unreservedly? I would say there might be some who would run to the police if someone appeared making the same claims Christ Jesus once made....the mere knowledge that such a [spiritual] world exists does not, after all, mean very much....**That is the true unity, the true form of brotherhood, that we do not demand from others that they should get along with us by holding the same opinions we do, but because we allow everyone the right to their own opinions....We only completely understand one another when we allow each other complete freedom of self-assertion.**” Berlin Lecture, 1906, *History and Contents*, pp. 354-68.

The Rosicrucian Path is the path of the delving, thinking, mindful Christian. We share our knowledge, first- and second-hand, for the upliftment, enlightenment, and healing of our fellows. This is not the Max Heindel Fellowship, nor would he approve of the quarantine on spiritual truths that has existed here. There was a veritable ferment of ideas existing at Mt. Ecclesia during the time Heindel was alive. The early Rays (before it was so named in 1915 it was called the *Echoes*) testifies to this fact. At that time it contained studies in Egyptology, Mithraism, Gnosticism, the Kabbalah, Swedenborg, Masonry, Magic, the Grail legends. And Heindel was the editor! Let, then, his example serve us as a model for the inclusivity of our interests. He did not spoon feed his readers and stand over them like an Old Testament naysayer.. But now we’ve dogmatized our source and fettered the spirit of the Fellowship’s founding impulse

That well of soul-quenching wisdom is fast running dry, notwithstanding the value of repetition. The constant recurrence of stock phrases and quotes becomes tiresome and rote, like the refrains in orthodox liturgies. This need not be. What do we really mean when we say, “let’s be faithful to the Brother’s teachings?” The Brother’s? Which Brother’s? As evidenced in what? Let’s rather be true to truth, as our highest, most vigilant sense of what is right and reasonable shall so determine—in the Light of Christ and His Holy Spirit. Then also will Christian Rosenkreutz be best served—and invoked. Then will the Man Christian aspirant who seeks esoteric truth through whole-minded and whole-hearted striving find illumination. Through this fearless commitment to living truth will the Rosicrucian Fellowship regenerate itself and fulfill its high destiny.

SECTION 2

Steiner and Heindel Texts Compared

In this section we collate a selection of passages drawn from Steiner books and lectures with their counterparts in the *Cosmo* and other Heindel books. No Steiner texts will be cited that are dated later than 1907, the year Heindel visited Steiner. (In his dedication withdrawal statement—see page 87 of this Study—Heindel informs us that he assimilated Steiner material from November 1907 through March 1908.) This comparison traces the patrimony of Western Wisdom Teachings. These Teachings are the inheritance of humanity. Essentially it is the Message we are interested in, not the messenger. There has been no attempt to make this collation inclusive. Such an undertaking would entail a study many times the size of this presentation. Also, for practical purposes, we have, with a few exceptions, omitted collating longer passages, but they are numerous. In fact, what Heindel often refers to in a paragraph or page, Steiner may elaborate in full lecture cycles or books.

Steiner

“Under certain circumstances you must exclude all that you have experienced hitherto, so that you can meet every new experience with new faith. The occultist must do this quite consciously....The occultist must always leave a way open to believe”—*At the Gates of Spiritual Science* (hereafter *Gates*), fourteen lectures given in Stuttgart, 1906, p. 113. This book has been retitled *Founding of a Science of the Spirit*, with slightly different pagination. We will cite the original title and page numbers.

Cosmo

“In all occult schools the pupil is first taught to forget all else when a new teaching is being given....he must cultivate an attitude of mind which ‘believeth all things’ as possible.”—p. 6

Steiner

“Whence does man come? Whither is he going? What is his destiny?”—*The History of Spiritism, Hypnotism and Somnambulism* (hereafter *HS*), two lectures given in Berlin, 1904, p. 24

Cosmo

“The life that came...Whence came it? Why was it here? and Whither has it gone?”—p. 19

Steiner

“Lying is, from the astral standpoint, murder and at the same time suicide.”—*FE*, thirty-one lectures held in Berlin, 1905, p. 146

Cosmo

“A lie is both murder and suicide in the Desire World.”—p. 43

Steiner

“[There] is a Persian legend told of Jesus. One day Christ Jesus saw a dead dog lying by the wayside; he stopped to look at the animal while those around him turned away in disgust. Then Jesus said: ‘What beautiful teeth the dog has!’ In that hideous corpse he saw not what was ugly or evil but the beauty of the white teeth. If you can acquire this mood, you will look everywhere for the good and the positive, and you will find it everywhere. This has an effect on the physical and etheric bodies.”—*Gates*, p. 113

Cosmo

“There is a story of Christ which illustrates this point [of ‘looking for the good in all things’]. Once when walking with His disciples they passed the carcass of a dog. The disciples turned in disgust, commenting

upon the nauseating nature of the sight; but Christ looked at the dead body and said ‘Pearls are not whiter than its teeth.’ He was determined to find the good, because He knew the beneficial effect which would result in the Desire World from giving it expression.”—p. 44

Steiner

“Antipathy produces self-seeking self-assertion”—*Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destination of Man* (hereafter *Theosophy*), 1904, p. 83

Cosmo

“...the main-spring in this force of Repulsion is self-assertion.”—p. 45

Steiner

“The essential nature of this region [of “Soul Light, Active Soul Forces and Soul Life”] is quite rightly described as ‘outraying’”—*Theosophy*, 1904, p. 85

Cosmo

“The names of the three upper Regions of the Desire World are ‘Region of Soul-Life,’ ‘Region of Soul-Light,’ and ‘Region of Soul-Power.’....we think of these Regions as radiating the qualities indicated by their names...”—p. 47

Steiner

“Devachan [the World of Concrete Thought] has four divisions: (1) the continents. (2) the rivers and oceans, (3) the airy region, (4) the region of spiritual archetypes....At the second stage...life pulsates as a reality, as though in rivers and streams....At the third stage...a man is surrounded by all the passions and feelings of his past life...as clouds, thunder and lightning.”—*Gates*, 1906, pp. 39-41

Cosmo

“Taking a more detailed view of the several divisions of the Region of Concrete Thought we find....the Continental Region...the Oceanic Region... [which] is best described as flowing pulsing vitality...The Aerial Region....[where] we find the archetype of desires, passions, wishes, feelings, and emotions...like flashes of lightning [are]the passions of warring nations....The Region of Archetypal Forces is the fourth division.”—pp. 49-50

Steiner

“Often innumerable archetypes work together in order that this or that being...may arise”—*Theosophy*, p. 104

Cosmo

“...often many [archetypes] work together to form one certain species.”—p. 50

Steiner

“The longings of the human soul appear here as a gentle zephyr...flashing lightning and rolling thunder [signify]...passions of a battle waged on earth.”—*Theosophy*, 1904, p. 108

Cosmo

“The sighing of the wind in the tree-tops seems the longing of the soul and like flashes of lightning the passions of warring nations.”—p. 50

Steiner

“The archetypes of the fourth region...govern the archetypes of the three lower regions.”—*Theosophy*, 1904, p. 108

Cosmo

“...this [fourth] Region is the home of the Archetypal Forces which direct the activity of the archetypes in the Region of Concrete Thought.”—p. 51

Steiner

“The etheric body is the architect of the physical body. The latter has crystallized out of the ether body much as ice crystallizes out of water.”—*Supersensible Knowledge* (SSK), thirteen lectures, Berlin, 1906, p. 92

Cosmo

“As the lines of force in freezing water are the avenues of formation for ice crystals, so the lines of force in the vital body determine the shape of the dense body.”—p. 60

Steiner

The etheric body glows “with a radiance a little darker than young peach blossom.”—*Gates*, 1906, p. 13

Cosmo

“[T]he vital body...is very luminous and about the color of a new-blown peach blossom.”—p. 60

Steiner

“The ice is water, only the water has hardened and the forms of the ice-blocks were within the water as lines of force. Thus is the physical heart formed out of the etheric heart.”—*Theosophy of the Rosicrucian*, hereafter *TR*, 1907, p. 22

Cosmo

“As the lines of force in freezing water are the avenues of formation for ice crystals, so the lines of force in the vital body determine the shape of the dense body...Were it not for the etheric heart the dense heart would break quickly under the constant strain put upon it.”—p. 60

Steiner

“The etheric body in the male is female and in the female, male”—*TR*, 1907, p. 23

Cosmo

“...the vital body of a man is female or negative, while that of a woman is male or positive.”—p. 60

Steiner

“[A] man who is drowning, or falling from a great height, when death seems imminent, may see his whole life before him.”—*Gates*, 1906, p. 146

Cosmo

“When a person is drowning, or falling from a height, or freezing, the vital body leaves the dense body.”—p. 61

Steiner

“Partial separations of the etheric body also occur when a limb has ‘gone to sleep’ as we say. If a hand, for instance, has gone to sleep, the Seer can perceive the etheric part of the hand protruding like a glove...Because the etheric body is woven in the physical body in tiny, pin-point formations, there arises in the physical body the well-known sensation of prickling in a limb that has gone to sleep.”—*TR*, 1907, p. 34

Cosmo

“...when a hand ‘goes to sleep.’ Then the etheric hand of the vital body may be seen hanging below the dense arm like a glove and the points cause the peculiar pricking sensation felt when the etheric hand re-enters the dense hand.”—p. 62

Steiner

“Herein also lies the danger of hypnotism....The clairvoyant can see the loosened etheric body hanging like a pair of bags or sacks on either side of the head”—*Gates*, 1906, p. 29

Cosmo

“Sometimes in hypnosis the head of the vital body divides and hangs outside the dense head, one half over each shoulder, or lies around the neck like the collar of a sweater.” p. 62

Steiner

Regarding terminology: “That is why we also call his astral body his body of desires.”—*FE*, 1905, p. 10

Steiner

“In ancient times this lotus flower turned from right to left—that is to say, in the opposite direction to the hands of a clock...In the clairvoyant seer it begins to move in the opposite direction—from left to right.”—*Esoteric Cosmology* (hereafter *EC*), eighteen lectures, Paris, 1906, p. 69

Cosmo

“In the involuntary clairvoyant developed along improper, negative lines, these vortices turn from right to left, or in the opposite direction to the hands of a clock—counterclockwise. In the desire body of the properly trained voluntary clairvoyant, they turn in the same direction as the hands of a clock—clockwise.”—p. 67

Steiner

“Were a man merely a member of a species, no biography could exist. A lion or a dove is interesting insofar as they belong to the lion or the dove species. The separate being in all its essentials has been understood when the species has been described...what they have of interest in them, father, son and grandson have in common.”—*TR*, 1907, p. 50

Cosmo

“When we learn the characteristics of one animal, we know the characteristics of the species to which it belongs. All members of the same animal tribe are alike. That is the point. A lion, or its father, or its son, all look alike....We may write the biography of a man, but an animal can have no biography.”—pp. 71-72

Steiner

		Man	Animal	Plant	Mineral
[Abstract thought]	Upper Devachan	—	—	—	Ego
[Concrete Thought]	Lower Devachan	—	—	Ego	Astral Body
[Desire World]	Astral Plane	—	Ego	Astral Body	Etheric Body
	Physical Plane	Ego	—	—	—
		Astral Body	Astral Body		
		Etheric	Etheric	Etheric Body	—
		Physical	Physical	Physical	Physical Body

Table from *Gates*, 1906, p. 46

Cosmo

↑
Compare →

WORLD	K I N G D O M			
	Mineral	Plant	Animal	Man
Region of Abstract Thought... and Region of Concrete Thought...	Group-spirit and Ego	Group-spirit and Ego	Group-spirit and Ego	Ego Mind
Desire World	No vehicle	No vehicle	Desire body	Desire body
Physical World; includes the Etheric Region..... and the Chemical Region.....	No vehicle Dense body	Vital body Dense body	Vital body Dense body	Vital body Dense body

← Diagram 3
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↑
Compare →

WORLD	K I N G D O M				State of Consciousness
	Mineral	Plant	Animal	Man	
Region of Abstract Thought... and Region of Concrete Thought...	Group-spirit and Ego	Group-spirit and Ego			Trancelike Dreamless Sleep
Desire World.....			Group-spirit and Ego		Dream Consciousness
Physical World; includes the Etheric Region..... and the Chemical Region.....	Dense body	Vital body Dense body	Desire body Vital body Dense body	Ego Mind Desire body Vital body Dense body	Waking Consciousness

← Diagram 4
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See also p. 85

Steiner

1. The consciousness of the mineral - corresponding to deep sleep.
2. The consciousness of the plant - ordinary sleep
3. Animal consciousness - dream life.
4. Physical, objective consciousness - the normal waking state.

—EC, p. 99

Steiner

“Even superficial thought will make us realize that the physical body is the most perfect part of our nature. Take, for example, a part of the thigh-bone. This is not simply a compact, solid bone, but full of artistry, constructed as it were of intersecting beams. Anyone who studies this bone not only with the intellect but also with feeling will marvel at the wisdom which, in its creation, has used no more material than is essential to support the upper body with the smallest possible amount of power. No engineering art applied to the building of a bridge is equal to the wisdom that has brought such a bone into existence!”—*TR*, 1907, pp. 77-78

Cosmo

“**The dense** body is a wonderfully constructed instrument and should be recognized as such by everyone pretending to have any knowledge of the constitution of man. Observe the femur, for instance. This bone carries the entire weight of the body. On the outside it is built of a thin layer of compact bone, strengthened on the inside by beams and cross-beams of cancellated bone, in such a marvelous manner that the most skilled bridge or construction engineer could never accomplish the feat of building a pillar of equal strength with so little weight.”—p. 76

Steiner

“On the physical plane animals have only a physical, an etheric and an astral [desire] body; they have no Ego there, for their Ego is to be found on the astral plane. Just as your ten fingers have a common soul, all animals of one species have their common soul on the astral plane.”—*Gates*, 1906, pp. 45-46

Cosmo

“There are, however, ten holes in the curtain and the man who is in the division representing the Desire World can put his ten fingers through these holes into the other division, representing the Physical World. He now furnishes an excellent representation of the group-spirit which is in the Desire World. The fingers represent the animals belonging to one species.”—p. 78

Steiner

1. Plato in the *Timaeus* says “the soul of the world is stretched upon it [‘the body of the world’] in the form of a cross.”—*Christianity as Mystical Fact*, thirteen lectures, 1902, p. 86

2. “Plato said in the language of the old mysteries: The World-Soul is crucified on the Cross of the World-Body.”—*Gates*, 1906, p. 84

Cosmo

“Plato, who was Initiate, often gave out occult truths. He said ‘The World-Soul is crucified.’”—p. 85

Steiner

1. “The symbol for these three kingdoms is the Cross. The lower beam symbolizes the Plant Kingdom, the middle or cross beam, the Animal Kingdom, and the upper beam, the Human Kingdom.”—*The Temple Legend* (TL), twenty lectures, Berlin, 1904-1906, pp. 296-297

2. “The plant as an inverted man...In all innocence it stretches its reproductive organs to the Sun...The root is really the head of the plant... [which] is attracted by the center of the earth. Man is the opposite of this: his head is at the top of his body, and below are the organs which the plant spreads out to the Sun. The animal comes in between: its body is horizontal...the old occult science gave expression to this in the ancient symbol of the Cross....”—*Gates*, 1906, pp. 83-84

Cosmo

“The relations of plant, animal and man to the life currents in the Earth’s atmosphere are symbolically represented by the cross...The lower limb of the cross indicates the plant...Man is represented by the upper limb; he is the inverted plant...The plant stretches its generative organs towards the sun. Man, the inverted plant, turns his towards the center of the earth...The animal, which is symbolized by the horizontal limb of the cross, is between the plant and the man.”—pp. 85-86

Steiner

“[B]lood is the expression of the ‘I’ or Ego.”—Lecture, Berlin, 10/25/06

Cosmo

“The blood is...the direct vehicle of the Ego.”—p. 91

Steiner

1. “Do not imagine that the astral body is inactive and has no work to do during the night.”—*TR*, p. 31
2. “Every night the astral body renews its harmony with the cosmic astral ocean and reveals itself to the clairvoyant as anything but inactive.”—*Theosophy of the Rosicrucian*, 1907, p. 33

Cosmo

“Sleep, however, is not by any means an inactive state, as people generally suppose.”—p. 93

Steiner

“Cremation provides correctly for the dissolution of the physical body into cosmic space.”—*Gates*, 1906, p. 141

Cosmo

“...the more rational method of cremation...restores the elements to their primordial condition.”—p. 103

Steiner

In the lower desire world, the soul released from earth still retains “his craving for outer objects...the desire remains but the organs are lacking.”—*FE*, 1905, p. 87

Cosmo

“Most people, especially if they die in the prime of life, have many ties and much interest in life on earth. They have not altered their desires because they have lost their physical bodies.”—p. 103

Steiner

1. The suicide’s “longing for the physical body is all the more intense. It seems to him that he is like a hollow tree, like someone who has lost his ego.”—*FE*, 1905, p. 87
2. “In the case of suicide there are, in addition to the torment caused by the feeling of having been suddenly emptied out, the unsatisfied desires.”—*Theosophy of the Rosicrucian*, 1907, p. 97

Cosmo

“The suicide, who tries to get away from life, only to find that he is as much alive as ever, is in the most pitiable plight....he has an unspeakable feeling of being ‘hollowed out’that awful feeling of ‘emptiness’ remains [until the archetype for his body dissolves].”—p. 104

Steiner

1. Time spent in lower desire world is “about one-third of the length of the past life.”—*Gates*, 1906, p. 33
2. “The journey backwards begins with the last event before death and proceeds at triple speed, to birth.”—*Theosophy of the Rosicrucian*, 1907, p. 36

Cosmo

“In the Desire World life is lived about three times as rapidly as in the Physical World.”—p. 107

Steiner

Upon release from the physical body “He feels his etheric body growing and expanding as if it embraced the whole sphere of the earth, as far as the sun...The individual feels as though with one part of his being

he were in Munich, with another part of his being in Mainz, with a third in Basel....He feels as though he were dismembered.”—*Theosophy of the Rosicrucian*, 1907, p. 71

Cosmo

“When a man dies, he at once seems to swell out in his vital body; he appears to himself to grow into immense proportions....The man seems to be present with all the people with whom on earth he had relations of a nature which require correction. If he has injured one man in San Francisco and another in New York, he will feel as if part of him were in each place. This gives him a peculiar feeling of being cut to pieces.”—p. 108

Steiner

“Spend 4-5 minutes looking backward over the events of the day [just before going to sleep]....let these events of the day pass quickly before your mind’s eye, and make yourself aware of what your attitude is toward them. In this way one observes oneself and asks if and to what extent one is satisfied with what one has done, what experiences should have been made and what could have been done better....We should merely learn from our own life and take it as a lesson...we learn, above all, for that time lying beyond death. After completing the retrospect of the day in this way, one then goes to sleep with thoughts about the people one loves or would like to help.”—Letter (example of one of hundreds of letters Steiner sent to people giving personal esoteric instructions), Berlin, 1904, from *History and Contents of First Esoteric School* (also referred to hereafter as *H&C*), p. 67

Cosmo

“An exercise...the object of which is purification as an aid to the development of spiritual sight...consists of thinking over the happenings of the day after retiring at night. We review each incident of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude and habits.”—p. 111

Steiner

“This harmony is a manifestation of reality; it was called by Plato and Pythagoras the harmony of the spheres. This is not a poetic metaphor but a reality experienced by the soul as a vibration emanating from the soul of the world. Goethe, who was initiated...knew of the harmony of the spheres. He expressed it at the beginning of Faust in words spoken by the Archangel Raphael:

*The sun-orb sings, in emulation
Mid brother-spheres, his ancient round
His path predestined through Creation
He ends with step of thunder-sound.*

—*EC*, 1906, p. 45

Cosmo

“Celestial music is a fact and not a mere figure of speech. Pythagoras was not romancing when he spoke of the music of the spheres....Goethe also mentions [this celestial symphony] in the prologue to his Faust, where the scene is laid in heaven. The Archangel Raphael says,

*The Sun intones his ancient song
‘Mid rival chant of brother spheres.
His prescribed course he speeds along
Is thund’rous way throughout the years.*

—p. 119; see also *Christianity Lectures*, p. 102

Steiner

1. “Everything physical is condensed, transformed spirit.”—*Supersensible Knowledge* (hereafter *SSK*), thirteen lectures, Berlin, 1906, p. 204

2. “Where does matter come from? For spiritual research matter has sprung from Spirit, is nothing but densified spirit.”—*The Origin of Suffering, Evil, Illness and Death*, three lectures, Berlin, 1906, p. 7

Cosmo

“Matter is crystallized spirit.”—p. 120

Steiner

The soul in the physical body “may be compared with that of a snail secreting its own shell and then shrinking back inside it.”—*EC*, 1906, p. 93

Cosmo

“...the dense vehicles of all kingdoms correspond to the shell of the snail, which is crystallized from its juices, the snail representing the spirit.”—p. 73. “Matter...corresponds to the snail’s house, which is crystallized snail.....That which is now the snail [spirit] will in time become the house [body].”—p. 121

Steiner

“When you spread a fine powder as evenly as possible on a thin brass plate and then stroke its edge with a fiddler’s bow the powder moves into a definite line pattern....These are called chladny figures. When the spiritual tone of the celestial harmony sounded forth into the universe it organized the planets into their relationship.”—*Occult Signs and Symbols*, 1907, p. 11

Cosmo

“As geometrical figures are created by drawing a violin bow over the edge of a glass plate containing sand, so the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the Heaven World.”—p. 123

Steiner

“What is the human being doing in the period between death and a new birth? He himself is working from out of the spiritual worlds, under the guidance of higher Beings, at the transformation of the earth.”—*TR*, p. 44

Cosmo

“**[A]ll the denizens of the Heaven World** work upon the models of the Earth. Climate, flora, and fauna are altered by man under the direction of higher Beings”—pp. 124-125

Steiner

“Mathematical talent also needs...a special development of the three semi-circular canals in the ear which lie in the three directions of space. Special development of these canals determines mathematical talent.”—*Theosophy of the Rosicrucian*, 1907, p. 74

Cosmo

“[T]he faculty for space perception is connected with the delicate adjustment of the three semi-circular canals which are situated inside the ear, each pointing in one of the three dimensions in space. Logical thought and mathematical ability are in proportion to the accuracy of the adjustment of these semi-circular canals.”—p. 126

Steiner

“At about the third week [after conception] the astral and etheric bodies take hold, as it were, of the germ-cell and now begin to participate in the work on the embryo.”—*TR*, 1907, pp. 52-53

Cosmo

“The advanced pupil of an occult school sometimes commences to build [his physical body] for himself as soon as the work during the first three weeks...has been completed.”—p. 128

Steiner

“[H]e [the Ego] has a prevision of his coming life, not in all its details but only as a survey”—*TR*, 1907, p. 47

Cosmo

The incoming soul has “a panorama of the new life in store for it. But, mark this well—this panorama contains only the principal events.”—p. 129

Steiner

The Spirit readying for rebirth “now has to gather round him new ‘astral substance’ rather as scattered iron filings are brought into order by the pull of a magnet.”—*Gates*, 1906, p. 48

Cosmo

“This [mind seed-atom] begins to attract to itself materials from the highest subdivision of the Region of Concrete Thought, in a manner similar to that in which a magnet draws to itself iron filings.”—p. 133

Steiner

“The bell-shaped forms are made up of the causal [mental] body, the forces of the earlier astral body and the new astral body.”—*Gates*, 1906, p. 48

Cosmo

“The material selected by the threefold spirit forms itself into a great bell-shaped figure.”—p. 134

Steiner

“Just as immediately after death the whole memory of a man’s past life appears like a tableau before his soul, so is a kind of preview of the coming life given to the soul immediately before it incarnates. Not all the details are seen...a shock from the glimpse of the new circumstances and destiny now in prospect... [may cause the ego to hold back] the soul from complete incarnation. Only a part of the soul then enters the body, and this will result in the birth of an epileptic or an idiot.”—*Gates*, 1906, p. 49

Cosmo

(1) “[T]he Recording Angels....impress the reflecting ether of the vital body in such a way that the pictures of the coming life are reflected in it.”—p. 135.

(2) “[W]hen a particularly hard life reveals itself to the vision of the returning Ego at the moment of entering the womb, it sometimes happens that the Ego is so startled and frightened that it seeks to rush out again.... [I]nstead of the vital body being concentric with the dense body, the head of the vital body may be above the head of the dense body. Then we have a congenital idiot.”—*Rosicrucian Christianity Lectures*, p. 116. See also *I Questions and Answers*, pp. 93-96

Steiner

“If new creations did not arise [from the fourth region of concrete thought] in the world, humanity would make no progress....something original arises in the inner being.”—*TR Rosicrucian*, 1907, p. 32

Cosmo

“There is an influx of new and original causes all the time. That is the real backbone of evolution.”—
p. 135

Steiner

“We shall close the subject of Rosicrucianism...[with] words also expressed by Goethe, which as watchword belong above the cross wreathed in roses symbolizing sevenfold man:

*The power that holds constrained all humankind,
The victor o'er himself no more can bind.*

—SSK, 1906, p. 168

Cosmo

“That [ordering our lives] is the key to emancipation; as Goethe says;

*From every power that all the world enchains
Man frees himself when self-control he gains.*

—p. 137. See also *Christianity Lectures*, p. 60.

Steiner

“In feelings of shame...the blood is pushed up towards the surface of the body, to its periphery. In feelings of anxiety...the blood flows back toward the heart....This power of the ‘I’, which affects the blood, must become ever stronger and more conscious.”—Lecture, Jan 16, 1908, *Guidance in Esoteric Training*, pp. 106-107

Cosmo

“To further show the connection of the Ego with the blood we may mention the blush of shame, which is an evidence of the manner in which the blood is driven to the head....[In fear the Ego] drives the blood to the center and grows pale, because the blood has left the periphery of the body.”—p. 145

Steiner

(1) “This passage [from Goethe’s *Faust*] is based on a remarkable insight, namely that he who wins power over a man’s blood wins power over the man himself. Blood is ‘a very singular fluid’ because whenever there is a struggle between good and evil in a man’s life, it is really his blood that is being fought for.”—Lecture, “*The Occult Significance of the Blood*”, Berlin, 1906, p. 4

(2) “Faust, representing striving man, enters into a pact with evil powers, represented by the emissary from hell, Mephistopheles. At first he regards it as a joke, but Goethe undoubtedly means the words spoken by Mephistopheles at this point to be taken seriously: ‘Blood is a very special fluid.’”—SSK, 1906, p. 21

Cosmo

“The Blood the Vehicle of the Ego....Goethe, who was an Initiate, also showed this [knowledge] in his *Faust*. Faust is about to sign the compact with Mephistopheles and asks, “Why not sign with ordinary ink? Why use blood?” Mephisto answers, “Blood is a most peculiar essence. He knows that who has the blood has the man; that without the warm blood, no Ego can find expression.”—p. 145

Steiner

“Both the old Moon-consciousness and the new Jupiter-consciousness are to be found in the human being of today; the former in feelings of shame, the latter in feelings of fear and anxiety. In feelings of shame, in which the blood is pushed up towards the surface of the body....In feelings of anxiety, in which the blood flows back towards the heart....Imagine, my brothers and sisters, that suddenly, one day, such a Moon-person began to feel: ‘I am an I’.....The shame such a Moon-person would have felt would have burned in him overpoweringly.”—*Guidance in Esoteric Training*, 1907, p. 106

Cosmo

“To further show the connection of the Ego with the blood we may mention the burning blush of shame, which is an evidence of the manner in which the blood is driven to the head, thus over-heating the brain and paralyzing thought. Fear is the state when the Ego wants to barricade himself against some outside danger. He then drives the blood to the center and grows pale, because the blood has left the periphery of the body.”—p. 145

Steiner

“The substances of which the physical body is composed are perpetually changing; after about seven years, every particle has been renewed”—*Theosophy of the Rosicrucian*, 1907, p. 53

Cosmo

“[T]he particles of our bodies are constantly changing...at least once in seven years there is a change in every atom of matter composing them.”—p. 149

Steiner

“Within a period of 250 years, twenty-nine musicians were born in the Bach family....A good musician needs not only the inner musical faculty but also a well-formed physical ear...and these forms are transmitted by heredity.”—*TR*, 1907, p. 74

Cosmo

“In cases where the expression of genius depends upon the possession of specially constructed organs, requiring ages of development, the Ego naturally is reborn in a family the Egos of which have, for generations, labored to build a similar organism. That is why twenty-nine musicians of more or less genius were born in the Bach family during a period of two hundred and fifty years.”—p. 155

Steiner

1. “2,160 years is approximately the time needed for the accomplishment of a male and female incarnation, that is to say, for the two aspects under which the human being gathers all the experiences of one epoch.”—*EC*, 1906, p. 78

2. “The period required by the sun for its passage through one zodiacal constellation is the period within which the human being is twice incarnated, once as a man and once as a woman.”—*TR*, 1907, p. 56

Cosmo

“[E]very Ego is born twice during the time the Sun is passing through one sign of the Zodiac; and, as the soul itself is necessarily double-sexed, in order to obtain all experience, it is reborn alternately in a male and a female body.”—p. 160

Steiner

“This feeding on what is dead is rightly connected with the desire for the ego. Man became independent through eating what is dead....Atlanteans...began for the first time to eat food that was not taken from what is living.”—*FE*, 1906, pp. 244-45

Cosmo

“In the Fourth Epoch man had evolved beyond the animal—he had mind. Thought breaks down breaks down nerve cells; kills, destroys and causes decay. Therefore the food of the Atlantean was, by analogy, carcasses.”—p. 166

Steiner

1. “In the old Mysteries only water was distributed, but in the Christian mysteries, wine. For in the priesthood, through the partaking of wine, knowledge of reincarnation was blotted out.”—*FE*, p. 53

2. “Christianity therefore made the absolutely right compromise and for a period of time did not teach reincarnation and karma [cause and effect], but the importance of the single human existence, in order that man should learn to love the earth.”—*FE*, 1906, p. 246

Cosmo

“[T]he time has now come when it was no longer conducive to man’s advancement that he should know this doctrine [of Rebirth] and ignorance concerning it came to be regarded as a sign of progress. This one single life was to be made paramount. Therefore we find that the Christian Religion, as publicly taught, does not embody the laws of Consequence and Rebirth.”—p. 168

Steiner

“Therefore the Bible tells us that Noah, the original ancestor of the post-diluvian [post-Atlantean] race, became intoxicated by wine.”—*FE*, 1906, p. 246

Cosmo

“[T]hose who escaped destruction [of Atlantis] began to cultivate the vine and make wine, as we find narrated in the Bible story of Noah. Noah symbolizes the remnant of the Atlantean Epoch, which became the nucleus of the Fifth Race—therefore our progenitors.”—p. 168

Steiner

“As the era of Christianity drew near, man was destined to enter upon an epoch of concentration upon earthly efforts; he was to work towards the amelioration of earthly existence, the development of intellect, of logical and scientific understanding of Nature. The knowledge of reincarnation, therefore, was to be lost for two thousand years and wine was the means to this. Such is the profound background of the cult of Bacchus, the God of Wine and Intoxication.”—*EC*, 1906, p. 51

Cosmo

Alcohol “acts upon the spirit of the Fifth Epoch man, temporarily paralyzing it, that it may know, esteem and conquer the physical world and value it at its proper worth....now...‘Bacchus,’ a god of wine, appears and under his sway the most advanced nations forget that there is a higher life.”—p. 169

Steiner

1. “Thus they [Peter, James and John coming down from the Mount of Transfiguration] spoke to him as though reincarnation was taken as a matter of course, as also in many of other passages in the Gospels... ‘Say it unto no man until I come again.’ Here we have the general, religious, profound truth of reincarnation uttered in the intimate conversation between the Master and his disciples.”—*Gospel of St. John*, three lectures, Berlin, 1906, p. 25

2. “Jesus taught reincarnation. For instance one can only make sense of the ninth chapter (the healing on the Sabbath of the man born blind) if one bases it on the idea of reincarnation....Neither had he sinned in his physical body, nor had his parents...But the works of God in man shall be made manifest, i.e., the self in man that passes through all his incarnations.”—*ibid*, pp. 23-24

Cosmo

“In private He [Christ] taught Rebirth to His disciples....[but] He commanded them to ‘tell no man.’...This was to be, for thousands of years, an esoteric teaching, to be known only among the few pioneers who fitted themselves for the knowledge....That Christ taught Rebirth and also the law of Consequence is perhaps shown in no other place as clearly as in the case of the man who had been born blind....He is not surprised at the question....He explains, ‘Neither hath this man sinned, nor his parents; but that the works of (the) God should be made manifest in him.’...Christ differentiates between the physically blind body of the man and the God within, which is the Higher Self.”—pp. 169-171

Steiner

“Esoteric training begins in earnest only when we learn to work into the etheric (life) body.”—Lecture, “The World-Historical Significance of the Blood that Flowed on the Cross,” *The Christian Mystery*, 1907, p. 73

Cosmo

“The object of all esoteric training is to so work on the vital body that the life spirit is built up and quickened.”—p. 381 Also see Letters to Students: “The Western Wisdom School teaches as its fundamental maxim that ‘all occult development begins with the vital body.’”—p. 182

Steiner

“All that has entered into us without our conscious will under the influence of divine wisdom—that is Involution. All that we must bring out of ourselves by dint of will—that is Evolution.”—*EC*, 1906, p. 33

Cosmo

“The period of time devoted to the attainment of self-consciousness and to the building of the vehicles through which the spirit in man manifests, is called Involution. The subsequent period of existence, during which the individual human being develops self-consciousness into divine omniscience, is called Evolution.”—p. 185

Steiner

1. “The astral earth consisted of human astral bodies joined together like a great blackberry.”—*FE*, 1905, p. 166

2. “On Saturn the uniform substance differentiated...the organs became rounded into cell-like balls—as if you took a mulberry.”—*TR*, 1907, p. 95

Cosmo

“[T]he whole Globe was composed of virgin spirits, as a raspberry is made of a great number of small raspberries.”—p. 205

Steiner

“What was present in the former Sun-body as relics of Saturn are still to be found in the present Sun, as the so-called sun-spots. They are the last vestige of Saturn.”—*TR*, 1907, p. 101

Cosmo

“These stragglers and the newly arrived life wave formed dark spots in the otherwise glowing gas sphere which was the densest Globe of the Sun Period, and our present Sun-spots are an atavistic remainder of that condition.”—p. 225

Steiner

1. “This air permeated by watery substances (one calls it fire-air, or fire-mist) was breathed by the beings of the Moon. They had no lungs, even the highest beings breathed through something akin to gills, as present-day fishes do.”—*TR*, 1907, p. 111.

2. “The human body on the Moon hung on a kind of strand which extended into the atmosphere, as today the child in the maternal body hangs on the navel cord. It was like a cosmic navel-cord.”—*TR*, 1907, p. 112

Cosmo

“They did not touch the surface of the planet, but floated suspended by umbilical-like cords. Instead of lungs they had a gill-like apparatus through which they breathed the hot steamy ‘fire-fog.’ These features of the Moon existence are still recapitulated by the embryo during the period of gestation.”—p. 228

Steiner

“[M]ediumship is a relapse to an earlier age.”—*FE*, Berlin, 1905, p. 66

Cosmo

“[M]ediums...have retrograded.”—p. 241

Steiner

“As ice swims in water out of which it has condensed, so does matter swim in a sea of spirit out of which it has condensed. Everything physical is condensed, transformed Spirit.”—*SSK*, 1906, p. 204

Cosmo

“To the Rosicrucians....space is Spirit in its attenuated form; while matter is crystallized space or Spirit.”—p. 247

Steiner

“These words can be spoken...from the moment that ‘the cross wreathed in roses’—what this expresses—has become one’s ideal, one’s watchword. It stands as the symbol for a human being’s overcoming the lower self. He will then understand Goethe’s words in the poem: West-East Divan:

*And until thou truly hast
This dying and becoming,
Thou art but a troubled guest
O’er the dark earth roaming.*

SSK, 1906, p. 167

Cosmo

“It is axiomatic that ‘The oftener we die, the better we live.’ The Poet-Initiate, Goethe, says:

*Who has not this—
Ever dying and bringing to birth—
Will aye remain a sorry guest
Upon this dismal earth.*

—p. 249

Steiner

The “ground-color [of the etheric body] is different from any of the seven colors contained in the rainbow.... [It] is actually non-existent for sense-perception but to which the color of young peach blossom may be comparable.”—*Knowledge of Higher Worlds*, 1904, p. 164

Cosmo

“Four of these colors [of the invisible spectrum] are quite indescribable, but the fifth—the middle one of the five—is similar to the tint of a new-blown peach blossom. It is in fact the color of the vital body....a color that has no equivalent in the physical world.”—p. 253

Steiner

Early humanity “had an organ for orienting himself, which is now only present in vestigial form. This so-called pineal gland...enabled the primeval human being to perceive whether he was approaching something helpful or harmful. Above all, though, it was an organ for perceiving warmth and cold.”—*Guidance in Esoteric Training*, 1907, p. 97

Cosmo

“This organ has now degenerated into what is called the pineal gland. Sometimes it is called ‘the third eye,’ but that is a misnomer, because it never was an eye, but rather the localized organ for the sensing of heat and cold.”—p. 262

Steiner

“[W]hen the Fire-mist forces were still present in the environment, he needed a kind of swimming bladder...as is the case with the fishes of present day...from a gill-breather man became a lung breather....And God breathes into his nostrils”—*TR*, 1907, p. 120

Cosmo

“At that time Earth was in a condition of fire...seething, boiling water...[man] had a bladder like fishes have now...[and] gill-clefts, and he was breathing more as the fish do....In the middle third of Atlantis all that is changed....Therefore Jehovah...breathes into man’s nostrils.”—pp. 262-63

Steiner

1) “Mankind must go through these seven spheres....Beside these there is an Eighth Sphere to which everything goes that cannot make any connection with this continuous evolution.” —*FE*, 1905, p. 105

2) “The astral sphere of the Moon...[is] the so-called eighth sphere. The Moon actually provides shelter for astral beings which have come into existence though the fact that man has thrown something off.”—*FE*, 1905, p. 137

Cosmo

“The Moon—The Eighth Sphere—The seven Globes, A to G, inclusive, are the field of Evolution. The Moon is the field of Disintegration.”—p. 264

Steiner

1. “If man stood only under the influence of the Sun he would dissolve in an immeasurably rapid process of growth. It is for this reason that...he has to leave the Sun....But if he had remained permanently connected with the latter [the old Moon], this retarding of his growth would have hardened him in a rigid form. Therefore he advanced to the development of earth, within which the two influences counterbalance each other.”—*Cosmic Memory* (hereafter also noted as *CM*), 1904, pp. 236-7.

2. “Jehovah wished to make of them [mankind] beautiful statues.”—*FE*, 1905, p. 181

Cosmo

“If Earth had not segregated from the original Globe which is now the Sun, the rapidity of the vibrations would have disintegrated man’s vehicles....He would have become old before he had time to pass through youth....On the other hand had the Moon remained with the Earth, man would have crystallized into a statue. The separation of the Earth from the Sun ... enables man to live at the proper rate of vibration....The Moon-forces reach him from the exact distance necessary to enable him to build a body of the proper density.”—pp. 264-265

Steiner

The “‘Spirits of Darkness’ are also called ‘Spirits of Personality’ or of ‘Selfhood’ (Egoism)....The degeneration of selfhood into selfishness must be ascribed to their activity, while on the other hand they are the originators of all of man’s independence.”—*CM*, 1904, p. 178-179

Cosmo

“In the Earth Period the Lords of Mind reached the Creator-stage....They are called ‘Powers of Darkness’ by Paul.”—p. 222 “We owe to the Lords of Mind the separate personality, with all the possibilities for experience and growth thus afforded. And this point marks the birth of the individual.”—p. 266

Steiner

The soul’s “male element is related to what is called will, its female element to what is called imagination.”—*CM*, 1904, p. 88

Cosmo

“The sex of the Ego....manifests...as two distinct qualities—Will and Imagination. The Will is the male power...Imagination is the female power.”—p. 267

Steiner

“Mars left this iron in the Earth in a vaporous form. But for this occurrence....he [man] would never have acquired warm blood, for there is iron in the blood.”—*Gates*, 1906, p. 86

Cosmo

“[I]ron is essential to the production of warm red blood.... [T]he influence of Mars over the iron in the Earth....has ceased and iron has become available for use on our planet.”—p. 268

Steiner

“In days of yore, the sexual organs (the procreative forces) and the organ of the voice (the word creative) were united. Two poles have appeared in man’s being, where formerly there was but one single organ”—*EC*, 1906, p. 71

Cosmo

The larynx “was originally a part of the creative organ. The larynx was built while the dense body was yet bent together....As the dense body straightened and became upright, part of the creative organ remained with the upper part of the dense body and later became the larynx.”—p. 269

Steiner

“The force by which mankind forms a thinking brain for itself is the same by which mankind impregnated himself in ancient times. The price of thought is single-sexedness. By no longer impregnating themselves,

but rather by impregnating each other, human beings can turn a part of their productive energy within, and so become thinking creatures—*CM*, 1904, p. 90

Cosmo

“As a result of this change only one part of the force essential in the creation of another being was available to one individual; hence it became necessary for each individual to seek the co-operation of another, who possessed that part of the procreative force which the seeker lacked. Thus did the evolving entity obtain brain consciousness of the outside world at the cost of half its creative power....however, it has evolved the power to create and express thought.”—pp. 269-270

Steiner

“Ordinary theosophical literature has caused much confusion. This has especially been done by Sinnett’s *Esoteric Buddhism*, the book which, on the other hand, has the great merit of having been the first to popularize the theosophical world-outlook in recent times.”— *CM*, 1904, p. 222

Cosmo

“The writer...simply sets forth in the next few paragraphs what he has received, which shows how the differing (and seemingly contradictory) teaching of two such valuable works as *The Secret Doctrine*, by H.P. Blavatsky, and *Esoteric Buddhism*, by A.P. Sinnett, may be reconciled.”—p. 270

Steiner

“In occultism therefore, we speak of the Mars half of Earth evolution and of the Mercury half. Whereas the other names describe a whole planet, Earth evolution is spoken of as ‘Mars-Mercury.’”—*TR*, 1907, p. 80

Cosmo

“During the first three and one-half Revolutions Mars held sway....During the last three and one-half Revolutions Mercury will operate....Therefore occult science speaks of the Earth Period as Mars-Mercury.”—p. 274

Steiner

The Earth “had formerly been surrounded by fire-mists, as in a seething steaming vessel, and then by degrees the dense watery vapors withdrew. The Earth was now covered by a very thin hardened crust, beneath which lay a bubbling churning sea of fire, the remains of the fire-mist of the former atmosphere. Then gradually tiny islands emerged, the first beginnings of our present mineral kingdom.”—*TR*, 1907, p. 121

Cosmo

“The crust of the Earth was just starting to become quite hard and solid in some places, while in others it was still fiery, and between islands of crust was a sea of boiling, seething water.”—p. 275

Steiner

“Goethe says: ‘The eye is formed by the light for the light.’ He means that light is the creator of the eye, and this is perfectly true. We see how true it is if we observe how the eye degenerates in the absence of light. For example, in Kentucky caves certain creatures did not need eyes. Gradually they lost the light of the eyes, and their eyes atrophied...Thus, if there were no light, there would be no eyes.”—*Gates*, 1906, p. 40

Cosmo

“In an analogous manner, the perception of light called forth the eye. The light itself built the eye and maintains it. Where there is no light there can be no eye. In cases where animals have withdrawn and dwelt in caves—keeping away from the light—the eyes have degenerated and atrophied because there were no light rays to maintain them and no eyes were needed in the dark caves.”—p. 276

Steiner

“The eye has been formed out of the physical organization by light. Light is the progenitor of the eye.”—*TR*, fourteen lectures given in Munich, May-June, 1907, p. 43

Cosmo

“As surely as the pre-existing light created the eye whereby the light is seen....” (p. 18). “[T]he perception of light called forth the eye. The light itself built the eye and maintains it.”—p. 276

Steiner

“What the Akasha Chronicle [Memory of Nature] shows with respect to this raising of [Lemurian] children surpasses everything contemporary man can picture to himself in his boldest imagining. The bearing of heat, even of a searing fire, the piercing of the body with pointed objects were quite common procedures....[The men] could lift enormous loads merely by using their will....The female...was directed toward developing a strong imagination. For example she was exposed to the storm....She had to witness the combats of the men.”—*CM*, 1904, pp. 73-74

Cosmo

“The Lemurian methods of education seem shocking to our more refined sensibilities....The education of the boys was designed especially to develop the quality of Will. They were made to fight one another, and these fights were extremely brutal. They were impaled upon spits. They learned...to carry immense burdens by the exercise of the Will. The education of the girls was intended to promote the development of the imaginative faculty...They were put out in the great forests...to listen to the furious outbursts of flood and tempest....and to perceive...the grandeur of the warring elements.”—p. 279

Steiner

“They took the forces of nature into themselves, where they had an after effect in the soul. Thus the germs of memory were formed. With memory was also born the capacity to form the first and simplest moral concepts....It was from the manner of life of the women that the first ideas of ‘good and evil’ arose.”—*CM*, 1904, p. 78

Cosmo

“The above mentioned strenuous experiences were for the purpose of developing memory....The education of the girls developed the first germinal, flickering memory. The first idea of Good and Evil was formulated by them because of their experiences, which worked chiefly on the imagination.”—p. 280

Steiner

The Lemurian “was—the expression should not be misinterpreted—a born magician.”—*CM*, 1904, p. 73

Cosmo

“The Lemurian was a born magician.”—p. 281

Steiner

The institutions “which served for the cultivation of ‘divine wisdom and divine art’ were educational and scientific. He who was found fit was here initiated into the science of the universal laws....If the Lemurian was a born magician, this talent was here developed into art and insight....Here one learned to know and control the forces of nature through direct contemplation of them....If one were to use an expression for these institutions...one could call them ‘colleges of will power and of the clairvoyant power of the imagination.’” —*CM*, 1904, p. 75

Cosmo

“[A]t the School of Initiation he was taught art, the laws of Nature and facts relating to the physical universe....Thus the Temples of Initiation in the Lemurian times were High Schools for the cultivation of Will-power and Imagination, with ‘post-graduate courses’ in Art and Science. Yet, though the Lemurian was a born magician...his forces were directed toward the molding of forms in the animal and the plant worlds.”—p. 281

Steiner

“Now that force by means of which one human being turns toward the outside in order to act together with another is love. The superhuman beings directed all their love outward in order to let universal wisdom flow into their soul. ‘Man’ however can only direct a part of it outward. Man became sensual, and therefore his love became sensual. He draws away from the outer world that part of his nature which he directs toward his inner development. And thus that arises which one calls selfishness....He became selfish. And his action toward the outside became selfish; his striving after inner development also became selfish. He loved because he desired, and likewise he thought because he desired wisdom.”— *CM*, 1904, p. 99

Cosmo

“The force that goes outward for the purpose of creating another being is Love. The Angels sent their whole love, without selfishness or desire, and in return, Cosmic Wisdom flowed into them. Man sends out only part of his love; the residue he selfishly keeps and uses to build his inner organs of expression, to improve himself; thus does his love become selfish and sensual. With one part of his creative soul-power he selfishly loves another being because he desires co-operation in propagation. With the other part of his creative soul-power he thinks (also for selfish reasons) because he desires knowledge.”—p. 285

Steiner

“By half-superhuman beings [Lucifers] man was brought to the point of directing his inner nature toward the sensuous external world....Now he began to follow the impulses and enticements of his conceptions. Therewith free choice became possible for man. This was the beginning of ‘good and evil.’”— *CM*, 1904, p. 107

Cosmo

The Lucifers told man how he “could become his own master and [be] like unto the gods, ‘Knowing good and evil.’ All of which knowledge was given with the one purpose of turning his consciousness outward for the acquirement of knowledge.”—p. 287

Steiner

“Without these Luciferic beings, everything would have come to man as a gift from the gods. Man would have been wise, but not independent; enlightened, but not free. Because of these beings...man not only became wise, but could be fired with enthusiasm for wisdom and ideas.”—*Gates*, 1906, p. 94

Cosmo

The Lucifers “brought him [mankind] the inestimable blessing of emancipation from outside influence and guidance, thereby starting him on the road to the evolution of his own spiritual powers—an evolution which will eventually enable him to upbuild himself with wisdom such as that of the Angels and other Beings who guided him before he first exercised free will.”—p. 287

Steiner

“Lucifer is the name given to the Moon Adepts; they are the bestowers of human intellectuality....By the intervention of the Luciferic principle human independence and spirituality were saved.”—*FE*, 1905, p. 182

Cosmo

Man’s “brain-consciousness and independence...resulted from his enlightenment by the Lucifer Spirits, the ‘light-givers,’ who opened the eyes of his understanding... [T]hey are the instigators of all mental activity.”—p. 288

Steiner

“It was through the activity of this volcanic fire that the destruction of the Lemurian land came about.”—*CM*, 1904, p. 83

Cosmo

“Volcanic cataclysms destroyed the greater part of the Lemurian continent.”—p. 291

Steiner

“In the old Atlantean the etheric head projected far out beyond the physical head....Now we must think of a point in the physical brain in the place between the eyebrows, only about a centimeter lower, and a second point in the etheric head which would correspond to this. In the Atlantean these points were still far apart and evolution consisted precisely in the fact that they continually approached each other.”—*TR*, 1907, p. 131

Cosmo

“The higher vehicles of the early Atlanteans were not drawn into a concentric position in relation to the dense body, as are ours....The head of the vital body was outside of and held a position far above the physical head. There is a point between the eyebrows and about half an inch below the surface of the skin, which has a corresponding point in the vital body....It might be called ‘the root of the nose.’ Finally, in the last third of the Atlantean Epoch, the point in the vital body was united to the corresponding point in the dense body.”—pp. 292-294

Steiner

“Just as the empty center of a flame appears blue when seen through the light around it, so this empty space [‘shaped like a somewhat elongated blue oval, situated at the base of the nose, behind the brow’] appears blue because of the auric light streaming around it. This is the outer form of expression of the ‘I’.”—*Gates*, 1906, p. 14

Cosmo

“When these two points in the dense and vital bodies come into correspondence, as they do in man today, the trained clairvoyant sees them as a black spot, or rather as a vacant space, like the invisible core of a gas flame. This is the seat of the...indwelling human Ego whose home it is.”—p. 293

Steiner

“Today, man’s etheric head just fits the physical one. This is still not so with the horse.”—*Occult Signs and Symbols*, 1907, p. 13

Cosmo

“The head of the horse’s vital body is far outside the head of its dense body.”—p. 293

Steiner

“[T]he first subrace of the Atlanteans [was] that of the Rmoahals...Colors [and]...sounds...had a long after-effect in the soul....The Rmoahals developed feelings which their Lemurian ancestors did not yet know....The Atlantean period, therefore, is the one in which the development of language took place....They [the Rmoahals] not only named things, but in their words was a power over things....For them language was something especially sacred.”—*CM*, 1904, pp. 50-51

Cosmo

“The Rmoahals were the first of the Atlantean Races....They remembered colors and tones, and thus to some extent they evolved Feeling. The Lemurian had entirely lacked Feeling....The Rmoahals began to give names to things....in their words was power over the things they named....To them language was holy.”—pp. 294-295

Steiner

“[T]he second subrace, the so-called Tlavatli peoples...began to feel their own personal value. Ambition...made itself felt among them....He demanded that his works be preserved in memory. Based upon this memory of deeds, a group of men who belonged together elected one as leader. A kind of regal rank developed....The memory, the remembrance of the ancestors of those who had acquired merit in life, developed. From this there emerged...religious veneration of the deceased, an ancestor cult.”—*CM*, 1904, p. 52

Cosmo

“The Tlavatlis were the second Atlantean Race. Already they began to feel their worth as separate human beings. They became ambitious; they demanded that their works be remembered. Memory became a factor in the life of the community. The remembrance of the deeds done by certain ones would cause a group of people to choose as their leader one who had done great deeds. This was the germ of royalty. This remembrance of the meritorious deeds of great men was carried even beyond the time when such leaders died. Mankind began to honor the memory of ancestors and to worship them and others who had shown great merit.”—p. 295

Steiner

“This kind of social communal life became fully developed only among the third subrace, the Toltecs....The deeds of the ancestors were not to be forgotten by their whole line of descendants....[I]n those times men actually had the power to transmit their gifts to their descendants....Through such a system of education the capacities of the father were generally transmitted to the son. Education, after all was calculated to mold the life through vivid images....[T]he educator...did not sharpen the power of thought, but in fact, developed those gifts which were of a more instinctive kind....In this way initiated kings and leaders of the Atlantean came into being. Enormous power was in their hands and they were greatly venerated....The greater the power became, the more he wanted to exploit it for himself. The ambition...turned into marked selfishness. Thus the misuse of powers arose.”—*CM*, 1904, p. 53-54

Cosmo

“The Toltecs were the third Atlantean Race. They carried still further the ideas of their predecessors, inaugurating Monarchy and Hereditary Succession. The Toltecs originated the custom of honoring men for the deeds done by their ancestors...The father had the power to bestow his qualities upon his son....The education consisted of calling up before the soul of the child pictures of the different phases of life....The instinct and not the reason was appealed to and aroused....The Leaders of mankind initiated great Kings at that time to rule the people, over whom they were given great power. The masses honored these Kings with all the reverence due to those who were thus truly Kings ‘by the grace of God’.... [I]n time the Kings became intoxicated with power....Ambition and selfishness ruled them.”—pp. 296-297

Steiner

“[T]he fourth subrace, the Primal Turanians...used them [their powers over nature] in order to satisfy their selfish wishes and desires.” *CM*, 1904, p. 55

Cosmo

“The Original Turanians were the fourth Atlantean Race. They were especially vile in their abominable selfishness.”—p. 297

Steiner

“The origin of logical thinking must be sought among the fifth subrace, the Primal Semites.”—*CM*, 1906, p. 55

Cosmo

The Original Semites were the fifth and most important of the seven Atlantean races, because in them we find the first germ of the corrective quality of Thought.”—p. 297

Steiner

(1) “[T]he entire spiritual configuration of our planet Earth was changed with the appearance of Jesus Christ.”—Lecture, “The World-Historical Significance of the Blood that Flowed on the Cross,” 1907, p. 79

(2) “A being who could observe the Earth from a distant star would see the physical Earth permeated and surrounded by an etheric and an astral body....would see a change in the colors at the moment when the blood flowed from Christ’s wounds....the entire astral body of the Earth had been changed.”—Lecture, 1907, p. 260; both (1) and (2) from *The Christian Mystery*

Cosmo

“When the blood flowed [at the crucifixion, Christ] diffused His own desire body over the planet....At that moment a tremendous wave or spiritual sunlight flooded the Earth.”—pp. 406-407

Steiner

“The fifth subrace therefore developed thought at the expense of control of the life force....[It could] no longer give direct orders to nature....[It] formed the germ of the fifth, the Aryan race, whose mission is the complete development of the thinking faculty.”—*CM*, 1904, p. 56

Cosmo

“[T]he Original Semitic Race became the ‘seed-race’ for the seven Races of the present Aryan Epoch....This faculty of Thought and of forming Ideas was gained by man at the expense of loss of control over the vital forces—i.e., power over Nature.”—p. 298

Steiner

“Jacob gains his inheritance by employing ruse and cunning...the overcoming of physical force [Esau] through intelligence is here inaugurated.”—*FE*, 1905, p. 259

Cosmo

“The Original Semites regulated their desires to some extent by the mind, and instead of mere desire, came cunning and craftiness....They were the first to discover that ‘brain’ is superior to ‘brawn.’”—p. 299

Steiner

“Most of the people [surviving Atlanteans] migrated eastward toward Europe and Asia....The[ir] Leader was a high Initiate...[who] picked out the best of them to accompany him to a distant part of Asia...now known as the Gobi Desert.”—*Gates*, 1906, p. 96

Cosmo

“Under the guidance of a great Entity, the Original Semitic Race was led eastward from the continent of Atlantis, over Europe, to the great waste in Central Asia which is known as the Gobi Desert.”—p. 301

Steiner

“Mighty were the words which again and again he impressed upon his followers: ‘Until now you have seen those who led you; but there are higher leaders whom you do not see. It is these leaders to whom you are subject...and you shall obey one of whom you can make no image to yourselves.’”—*CM*, pp. 64-65

Cosmo

“Their Leader therefore called the people together and delivered a soul-stirring oration, which might be thus expressed: ‘Hitherto you have seen Those who led you, but there are Leaders of varying grades of splendor, higher than They, Whom you have not seen....Exalted above all these glorious Beings stands the invisible God....This invisible God only, must you worship...and not make any graven image of him, nor use any likeness to picture him.’”—pp. 301-2

Steiner

“The men of the sixth subrace, the Akkadians, developed the faculty of thought even further.”—*CM*, p. 56

Cosmo

“They [the Akkadians] evolved the faculty of thought still further.”—p. 303

Steiner

“The Mongols...reached the conviction that what is oldest is also what is most sensible and can best defend itself.”—*CM*, 1904, p. 58

Cosmo

“The Chinese Mongolians maintain to this day that the old ways are the best.”—p. 303

Steiner

1. “The human initiates, the sacred teachers, became leaders of the rest of mankind in the beginning of the fifth root race [Aryan Epoch].”—*CM*, 1904, p. 69

2. “The higher divine messengers retired from earth more and more and left the leadership to these human initiates.”—*CM*, 1904, p. 70

Cosmo

“The most advanced among humanity at the beginning of the Aryan Epoch were given the higher Initiations, that they might take the place of the messengers of God....Such human Initiates were from this time forth the only mediators between God and man.”—p. 304

Steiner

“It is to the original Semite civilization that we owe everything that has existed up till the present time. But now there begins a new impact with the Slavonic Peoples which will lead into the future... This is working as hidden spirituality out of the Russian peasantry.”—*FE*, 1905, p. 250

Cosmo

“From the Slavs will descend a people which will form the last of the seven Races of the Aryan Epoch.”—p. 306

Steiner

“Haeckel approached me. Two weeks later he wrote an article...in which he publicly supported my point of view....[T]here is no better scientific foundation to esotericism than Haeckel’s teaching.... *Thinking in the 19th Century* [one of Steiner’s early books]...is dedicated to Haeckel. At present, German spiritual life really exists only in Haeckel’s phylogeny [which incorporates the concept of epigenesis].”—Letter to Edouard Schuré, 1907, *Correspondence and Documents*, p. 13

Cosmo

“Haeckel (that great and fearless student of nature as he sees it, and very near to knowledge of the complete truth regarding evolution) says of the *Theoreia Generationis* [Caspar Wolff’s 1759 treatise that advances the evolutionary concept of epigenesis]...‘it is one of the most valuable works in the whole literature of biology.’ Haeckel’s own views we find thus stated in his *Anthropogenie*: ‘Nowadays we are hardly justified in calling Epigenesis an hypothesis, as we have fully convinced ourselves of its being a FACT and are able at any moment to demonstrate it..’”—p. 339

Steiner

“All our present mammals are relics of the Moon animal-men who stayed behind...the present Ape species. They too, however, were never actual ancestors of mankind, but beings which had degenerated.”—*TR*, 1907, p. 122

Cosmo

“The lower monkeys, instead of being the progenitors of the higher species, are stragglers occupying the most degenerated specimens of what was once the human form. Instead of man having ascended from the anthropoids, the reverse is true—the anthropoids have degenerated from man.”—p. 342

Steiner

“And because [prehistoric] man was possessed of this [picture] consciousness...in naming himself he included in that name everyone belonging to his ancestral line—father, son, grandson, etc. designated by one name which passed through them all.” *The Occult Significance of the Blood*, 1906, p. 27

Cosmo

“[F]or ages he did not think of himself primarily as an individual, but as belonging to a tribe or a family. The affix ‘son’ to many present day surnames is a remnant of this feeling.”—p. 351

Steiner

“A person could remember not only his own childhood, but his ancestors’ lives, because they were contained in the pictures absorbed by his blood....A son would feel at one with his father, and grandfather, as if they were sharing the same ‘I.’ This was also the reason he did not give himself a personal name but one that included past generations.”—SSK, 1906, p. 41

Cosmo

“When the same unmixed strain of blood flows in the veins of a family for generations, the same mental pictures made by great-grandfather, grandfather and father are reproduced in the son by the family-spirit....He sees himself as the continuation of a long line of ancestors who live in him. He sees all the events of the past lives of the family as though he had been present.”—pp. 353-54

Steiner

“Endogamy preserves the blood of the generations....Exogamy inoculates man with new blood, and this breaking down of the tribal principle, this mixing of blood...signifies the birth of intellect.”—*Occult Significance of the Blood*, 1906, p. 28

Cosmo

“The former ‘common’ consciousness, the involuntary clairvoyance...caused him to feel most closely identified with the tribe or family, was to be replaced for a time by a strictly individual consciousness confined to the material world.”—p. 355

Steiner

“When, through marriage, blood is mingled with strange blood...the result is the extinction of the original kind of clairvoyance and the birth in evolution of a new consciousness....In the human kingdom strange blood kills the hazy clairvoyance that is based on kindred blood.”—SSK, 1906, p. 44

Cosmo

“In order to accomplish this separation of nations into individuals, laws were given which prohibited endogamy or marriage in the family....Strange blood has thus been introduced into all the families of the Earth and it has gradually wiped out the involuntary clairvoyance which promoted the clannish feeling.”—p. 355

Steiner

“Modern science has discovered recently that if blood from one animal is mixed with that of another not akin to it, the two types of blood prove fatal to one another. This is something that has been known to spiritual knowledge for a long time....Our modern intellectual life is entirely the outcome of the mingling of blood.”—SSK, 1906, p. 44

Cosmo

“Science has lately discovered that haemolysis results from the inoculation of the blood of one individual into the veins of another of a different species, causing the death of the lower of the two.”—p. 356

Steiner

“If you mingle the blood of human beings with that of the lower apes, the result is destructive to the species, since the one is too far removed from the other. Whereas, if you mingle the blood of man with that of the higher apes, death does not ensue.”—*Occult Significance of the Blood*, 1906, p. 30

Cosmo

“When the blood of a higher animal is inoculated into the veins of one from a lower species, the spirit in the blood of the higher animal is of course stronger than the spirit of the less evolved; hence when it

endeavors to assert itself it kills the imprisoning form and liberates itself. When, on the other hand, the blood of a lower species is inoculated into the veins of a higher animal, the higher spirit is capable of ousting the less evolved spirit in the strange blood and assimilating the blood to its own purposes, therefore no visible catastrophe ensues.”—p. 356

Steiner

The first public use of the term “Mystery of Golgotha” was in Steiner’s book *Christianity as Mystical Fact*, 1902. Example: “The initiation of Lazarus was intended to prepare the way for an understanding of the Mystery of Golgotha.”—p. 142. For an in-depth study of this Event the reader is directed to the book *Building Stones for Understanding the Mystery of Golgotha*, ten lectures given in Berlin, 1917

Cosmo

See “the Great Mystery of Golgotha”, p. 374 and the section “The Mystery of Golgotha”, p. 400

Steiner

1. “We have designated the outstanding leader of these spirits [Angels] as the ‘Holy Spirit’ or the ‘Holy Ghost,’ The Regent of the Fire Spirits as the ‘Christ,’ that of Saturn as the ‘Father God.’ Thus the last who had been at work with His hosts was the Spirit named in Christianity ‘the Holy Spirit,’ the Regent of the Moon-evolution, the Spirit....Who now was Leader, Jehovah.”—*TR*, 1907, p. 124

2. “As the highest Regent of Saturn, the Ego Spirit appears to us as the Father God, the highest God of the Sun, the Sun-God, as Christ, so will the Regent of the Moon-stage of the Earth appear as the Holy Spirit with His Hosts—the Angels.”—*TR*, p. 103

Cosmo

“The Father is the highest Initiate among the humanity of the Saturn Period....The Son (Christ) is the highest Initiate of the Sun Period....The Holy Spirit (Jehovah) is the highest Initiate of the Moon Period.”—p. 376

Steiner

“Anatomy shows that in their structure the muscles of the human body are of two kinds...smooth muscles [which] in general are those independent of human volition...on the other hand, those muscles are striated which mediate movements under the influence of human volition....The heart...constitutes an exception....the heart is not subject to volition in its movements, yet it is a ‘transversely striated’ muscle.... It is on its way to becoming a voluntary muscle. In the future it will execute movements which will be the effects of the inner soul impulses of man.”—*CM*, 1904, p. 239

Cosmo

“We have previously spoken of the two kinds of muscles—voluntary and involuntary. The latter are formed in lengthwise stripes and are connected with functions not under the control of the will....The voluntary muscles are those which are controlled by the will....[But] the heart is cross-striped like a voluntary muscle....as the Ego [has] gained more and more control over the heart, the cross-stripes have gradually developed. [A]s the altruistic principles of love and brotherhood increase...these cross-stripes become more numerous and more marked.”—p. 396

Steiner

“The death of Buddha corresponds with the transfiguration of Jesus....Buddha’s earthly life ends at this point, but it is here that the most important part of the life of Jesus begins—His suffering, death, and resurrection.”—*Christianity as Mystical Fact*, 1902, pp. 112-113

Cosmo

“When death came Moses’ face shone and Buddha’s body became alight. They all reached the stage when the spirit begins to shine from within—but then they died. Christ Jesus reached that state on the Mount of Transfiguration. It is of the very highest significance that His real work took place subsequent to that event. He suffered; was killed—and resurrected.”—p. 406

Steiner

“Christian Esotericism knows that there was incarnated in the body of flesh and blood of Christ-Jesus precisely such a Sun-Fire Spirit, and indeed the highest, the Regent of the Sun Spirits....He forms thus the highest planetary Spirit of the Earth. The Earth today is His Body.”—*TR*, 1907, p. 100

Cosmo

“[Christ entered] the hampering conditions of [human] physical existence; nor is His present limitation as Regent of the Earth much less painful. True, He is also Regent of the Sun...yet the limitations set by the crampingly slow vibrations of our dense planet must be almost unendurable.”—p. 408

Steiner

“In Scandinavia and Russia, there were the Trotten Mysteries, corresponding to the Druidic Mysteries. ‘Trotte’ is the same word as ‘Druid’.”—“Parsifal and Lohengrin,” lecture in Cologne, 1905

Cosmo

“The Druids of Ireland and the Trottes of Northern Russia were esoteric schools through which the Master Jesus worked during the so-called ‘Dark Ages.’”—409

Steiner

“Not much can be publicly communicated about the life on this planet [Vulcan]....only the mystery students of the higher order, who may leave their physical body and can acquire supersensible knowledge outside of it, can learn something about Vulcan.” — *CM*, 1904, p. 172

Cosmo

“Very little can be said about the high spiritual consciousness which will be attained at the close of the Vulcan Period; it would be quite beyond our present comprehension.”—p. 420

Steiner

“The days of the week are an image of planetary evolution. The sequence of the planets is inscribed in a wonderful way in the days of the week:

French

Saturn		Samstag	Saturday	
Sun		Sonntag	Sunday	
Moon		Montag	Monday	
Mars	(Tiu)	Dienstag	Tuesday	Mardi
Mercury	(Wotan)	Mittwoch	Wednesday	Mercredi
Jupiter	(Donar)	Donnerstag	Thursday	Jeudi (Zeus)
Venus	(Freya)	Frietag	Friday	Vendredi
Vulcan	(the octave of Saturn)	Samstag	Saturday	

—*FE*, 1905, pp. 207-8

Cosmo

“The great creative Day of Manifestation is embodied in the names of the days of the week....”

—p. 411



DAY	CORRESPONDS TO THE	IS RULED BY
Saturday	Saturn Period.....	Saturn
Sunday	Sun Period.....	The Sun
Monday	Moon Period.....	The Moon
Tuesday	First half of the Earth Period.....	Mars
Wednesday	Second half of the Earth Period.....	Mercury
Thursday	Jupiter Period.....	Jupiter
Friday	Venus Period.....	Venus

Steiner

“There are thus seven planets, each going through seven Rounds [Revolutions] and each Round through seven Form-conditions, expressed as 777 in occult script. In that script, 7 in the unit position means globes, in the tens, the Rounds, and in the hundreds, Planets [Periods]. We therefore have to multiply the figures, and so we find that our planetary system has to pass through 7 by 7 by 7, or 343 transformations.”—*Gates*, 1906, p. 82

Cosmo

“Occult science teaches that there are 777 [actually 343] incarnations, but that does not mean that the Earth undergoes 777 metamorphoses. It means that evolving life makes 7 Revolutions around the 7 Globes of the 7 World Periods.”—p. 412; see also Diagram 8 on p. 197 (“The 777 [343] Incarnations”)

Steiner

1. “An even more important spiritual current than Rosicrucianism was Manicheism.”

—*The TL*, 1904-06, p. 60

- 2 “The members of the Manichean Order are already learning how to transform quite radically those who by nature are wholly evil.”—*Gates*, 1906, p. 73

Cosmo

“The Manichees, an Order of still higher spirituality than the Rosicrucians, are at present studying that very problem [of how to deal with evil]....evil...must be punished with good....and in this way the evil is in time overcome. Hate which will not submit to hate, must succumb to Love.”—pp. 418-19

Steiner

“Not much can be publicly communicated about the life on this planet [Vulcan]....only the mystery students of the higher order, who may leave their physical body and can acquire supersensible knowledge outside of it, can learn something about Vulcan.”—*CM*, 1904, p. 172

Cosmo

“Very little can be said about the high spiritual consciousness which will be attained at the close of the Vulcan Period; it would be quite beyond our present comprehension.”—p. 420

Steiner

- | | |
|---------------------|---|
| 1. Old Saturn | Deep trance-consciousness |
| 2. Old Sun | Dreamless sleep-consciousness |
| 3. Old Moon | Dreaming sleep or picture consciousness |
| 4. Earth | Waking consciousness or awareness of objects |
| 5. (Future) Jupiter | Conscious picture consciousness |
| 6. (Future) Venus | Super-conscious life consciousness |
| 7. (Future) Vulcan | Spiritual or self-conscious universal consciousness |

—*FE*, 1905, p. 194

Cosmo

Period	Corresponding consciousness
Saturn.....	Unconsciousness corresponding to deep trance
Sun.....	Unconsciousness resembling dreamless sleep
Moon.....	Picture consciousness corresponding to dream state
Earth.....	Waking, objective consciousness
Jupiter.....	Self-conscious picture consciousness
Venus.....	Objective, Self-consciousness, Creative consciousness
Vulcan.....	Highest Spiritual Consciousness

—p. 421

Steiner

“It is for man to make the Earth into a temple of truth, beauty and goodness....Having transformed the mineral world, man will....be able to create and give shape to plant life....At a still higher stage, he will give form not only to living beings but to conscious beings. He will have power over animal life. When he has reached the stage of being able to reproduce his like by an act of conscious will, he will accomplish, at a higher level, what he accomplishes today in the mineral world.”—*EC*, 1906, p. 103

Cosmo

“Our present humanity...now ensouls the minerals....In the Jupiter Period....we shall have the ability...to endow these [plant] forms with vitality. In the Venus Period ...we shall be...giving them [animals] living and feeling forms. Lastly, in the Vulcan Period, it will be our privilege to give them a germinal mind, as the Lords of Mind did to us.”—pp. 427-428

Steiner

“What is right for Indian people is not right for Europe....everything on occult teaching that today is brought into the open was also possessed by the Rosicrucians in the Middle Ages.”—*FE*, 1905, p. 109

Cosmo

“In India, certain methods under different systems of Yoga are used.... [They are] unsuitable for the people of the West....That is why ‘Mysteries’ were established in different parts of Europe during the Middle Ages.”—pp. 437-438

Steiner

“[T]here is one thing that must surely destroy the necessary link between teacher and pupil. This happens if the pupil loses confidence in the teacher.”—*Higher Stages of Knowledge*, 1905, p. 31

Cosmo

“[U]nwavering confidence in the teacher is absolutely necessary.”—p. 440

“[I]t is absolutely essential that loyalty to the Teacher” follow “indubitable proof of his superior knowledge and ability....[U]nless that faith is there, there is no use in continuing.”

—*Mystery of the Great Operas*, pp. 164-165

Steiner

“The Stone of the Wise...is something which everyone holds in his hands for part of almost every day, but without knowing it is the Philosopher’s Stone.”—*Gates*, 1906, p. 122

Cosmo

“The statement that the Rosicrucians were a society devoted to the discovery and use of the formula for the making of the ‘Philosopher’s Stone’ was and is true. It is also true that most people have handled and do often handle this wondrous stone.”—p. 438

Steiner

“The occultist calls milk: the Moon-food. Sons of the Moon are those who nourish themselves on milk. The Moon [Period] brought about milk. It has been verified that [original earth forces which]...brought mankind into existence...must also be health bringing, so we ourselves gain the power to further health when we only take milk.”—*FE*, 1905, pp. 243-44

Cosmo

“During the Moon Period man was fed on the milk of Nature. Universal food was absorbed by him and the use of milk has a tendency to put him in touch with the cosmic forces and enable him to heal others.”—p. 447

Steiner

“There are certain muscles near the ear which nowadays seem purposeless. Earlier they had their significance; they served to move the ears at will; there are few persons who can do this today.”

—*TR*, 1907, p. 86

Cosmo

“[T]he muscles which animals use to move the ears are present in man also, but as they are atrophying, few people can use them.”—p. 473

Steiner

“These two organs, the pineal gland and the pituitary gland as active organs, must develop into the organ of vision (eye) and the organ of warmth (heart).”—*FE*, 1905, p. 36

Cosmo

“To regain contact with the inner Worlds, all that remains to be done is the reawakening of the pituitary body and the pineal gland.”—p. 477

Steiner

“We must think of the Earth as consisting of a series of layers, not completely separated from one another like the skins of an onion.”—*Gates*, 1906, p. 138

Cosmo

“To the trained clairvoyant sight...the Earth appears built in strata, something like an onion.”—p. 499

Steiner

1) “[W]hat makes the human being egoistic is incarnated in Judas Iscariot.”

—Lecture, Berlin, 1907, p. 101

- (2) “Then he said, ‘one of you will betray me’ (John 13:21). The betrayer is egoism, the lower desires.”—Lecture, “The Mystery of Golgotha,” Cologne, 1906, p. 56.

Both quotes from *The Christian Mystery*

Cosmo

“Judas Iscariot is the traitorous propensities of the lower nature of the neophyte.”—p. 502

Steiner

“What does the occultist say about the interior of the Earth?...

- 1) [R]elated to the interior as an eggshell is to the egg. This topmost layer is called the **Mineral Earth**.
- 2)...the **Fluid Earth**....is not really like any of the fluids we know....as soon as it is brought into contact with something living, it strives to expel and destroy this life...
- 3) The **Air-Earth**. This is a substance which annuls feelings; for instance, if it is brought into contact with any pain, the pain is converted into pleasure, and vice versa....
- 4) The **Water-Earth** or Form Earth. “It produces in the material realm the effects that occur spiritually in Devachan [the Thought World]. Thus we have the negative pictures of physical things....
- 5) The **Fruit-Earth**. This substance is full of exuberant energy....It is the underlying life which serves the forms of the layers above it.
- 6) **Fire-Earth**. Its substance is essentially feeling and will. It is sensitive to pain and would cry out if it were trodden on. It consists, as it were, entirely of passions.
- 7) **Earth-mirror or Earth-reflector**. This layer...changes all the characteristics of the Earth into their opposites. A polaric reflection arises, a reversal of the original....
- 8) **Divisive layer**...[anything in] this layer appears to be multiplied....
- 9) **Earth Core**

—Gates, 1906, pp. 138-139

Cosmo

‘[T]he arrangement of the Earth’s strata....

- 1) The **Mineral Earth**: This is the stony crust of the Earth....
- 2) The **Fluid Stratum**....It has the quality of expansion....
- 3) **Vapor Stratum**....in this stratum there is an ever-flowing and pulsating life....
- 4) **Water Stratum**....here are...the archetypal forces of the minerals
- 5) **Seed Stratum**....is the primordial fount of life...that built all the forms on earth....
- 6) **Fiery Stratum**...is possessed of sensation. Pleasure and pain, sympathy and antipathy have here their effect on the Earth.
- 7) **Refracting Stratum**... [is] an exact reflection of the existing moral status of mankind....
- 8) **Atomistic Stratum**....It seems to have the property of multiplying many fold the things in it....
- 9) **Material Expression of the Earth Spirit**....lemniscate currents....
- 10) **Center of Being of the Earth Spirit**...ultimate seek ground

—pp. 503-507

Steiner

“Fire Earth...forces its way through channels in the upper layers and even flows up into and violently shakes the solid earth: the result is an earthquake. If this passion from the fire-earth thrusts up some of the Earth’s substance, a volcano erupts. All this is closely connected with man...Through their passions the Lemurian made the Fire-Earth rebellious...and they brought the whole Lemurian continent to destruction.”—Gates, 1906, p. 103

Cosmo

“When the Nature forces in the seventh stratum are unleashed so that they can express themselves through a volcanic outburst, they set the (sixth) fiery stratum in motion and the agitation spreads outward through the mouth of the crater....[It] is the reflected immorality and anti-spiritual tendencies of mankind which arouse the Nature-forces in the seventh stratum to destructive activity.”—pp. 507-08

Steiner

“The Ptolemaic system holds good for the astral plane, the Copernican for the physical.”—*Gates*, 1906, p. 103

Cosmo

“The Copernican theory is not altogether correct....The Ptolemaic system is correct from the standpoint of the Desire World...”—p. 514

Steiner

(1) “Religion, art and science were united in the ancient primordial drama; then came the division and three separate currents began to flow out of the one source contained in the Greek mysteries. Each current owes its development to the fact that it went its own separate way. In the course of time a ‘religious’ element arose for the soul, an ‘artistic’ one for the sense, and a ‘scientific’ one for the understanding. This was inevitable, for perfection could be reached only if man unfolded every one of his capacities separately until they attained the highest level of development....If religion is led toward the highest form of Christianity, it is willing to become united with art and science. Art...will reach the summit if it becomes permeated with true religion. And science, which has reached its full development in the modern period, has really given the impulse for the reunion of these three currents.”—“Richard Wagner in the Light of Spiritual Science,” lecture in Berlin, 1905

(2) “[I]n ancient Greece...Knowledge, art and religion were a unity.”—SSK, p. 174

Cosmo

“There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in Mystery temples. But it was necessary to the better development of each that they should separate for a time....It was a detriment to the world when Religion shackled Science....It is infinitely more disastrous that Science is killing Religion....Such a state cannot continue....To avert a calamity Religion, Science and Art must reunite in a higher expression of the Good, the True and the Beautiful than obtained before the separation.”—p. 517

Steiner

“[The] great Founder [of the Rosicrucians], who since its inception has been constantly on the physical plane...to all appearances [withdrew during]....the first half and also during a large part of the second half of the nineteenth century.”—*TR*, 1907, p. 10, italics added

Cosmo

“That particular Ego [Christian Rosenkreutz] has also been in continuous physical existence ever since [the thirteenth century], in one or another of the European Countries.”—p. 518

Steiner

“Everything published, written, or printed [about Rosicrucianism] is nothing but fragments, lost through betrayal into public hands. Not only are these fragments inaccurate, they have undergone all kinds of distortions through charlatantry, fraud, incomprehension and sheer stupidity. As long as it has existed, genuine Rosicrucianism has been passed on by word of mouth to members sworn to secrecy. That is why nothing of great importance has found its way into public literature.”—SSK, 1906, p. 145

Cosmo

“In the past these [Rosicrucian Mysteries] have been kept secret from all but a few Initiates, and even today they are among the most mysterious and secret in the Western World. All so-called ‘discoveries’ of the past which have professed to reveal the Rosicrucian secrets, have been either fraudulent, or the result of treachery upon the part of some outsider who may, accidentally or otherwise, have overheard fragments of conversation, unintelligible to all but those who have the key.”—p. 521

Steiner

If “these lectures on Rosicrucian Theosophy.... [have] been understood, not only abstractly, but so that feelings have been evoked through knowledge of the facts, then it can work directly into life. When this knowledge flows into all our members, from head to heart and thence into the hand, into all that we do and create, then we have grasped the foundation of spiritual science”—*TR*, 1907, pp. 167-168

Cosmo

“But, and this is a very important “But,” the Rosicrucians do not regard an intellectual understanding of God and the Universe as an end in itself, far from it! The greater the intellect, the greater the danger of its misuse. Therefore, this scientific, logical and exhaustive teaching is given in order that man may believe in his heart that which his head has sanctioned and start to live the religious life.”—p. 530

Steiner

“Those who belong to the [Esoteric] School complete their probationary time and eventually arrive at direct intercourse with the exalted ones themselves.”—Letter, 1905, *History and Contents*, p. 74

Cosmo

“When the Probationer has complied with the necessary requirements and completed the term of probation, he may send request for individual instruction by the Elder Brothers...”—p. 532

Steiner

“The link between the organ of speech and gender is sexuality. Therefore the man changes when he reaches puberty. The change [of voice] is nothing else than the expression of the former connection between the organs of speech and of sexuality...only the male form of the larynx is in a position to say, to know, what can be regained through the Lost Word.”—[TL, 1904-06](#), p. 243

Cosmo

“[T]he present larynx was part of the creative organ....The connection of the two is seen even today in the fact that the body...changes his voice at puberty.”—p. 536

Steiner

“The organ that is already preparing to become the future organ of generation is the human larynx. [I]n the future man’s inner being, his own likeness, which today is in his word, will issue from the larynx ...man will speak forth man.”—*TR*, 1907, p. 148

Cosmo

“Neither will he use his present organs of generation, but the larynx will speak the creative word as directed by the spirit through the coordinating mechanism of the brain.”—p. 537

COLLATION OF OTHER HEINDEL BOOKS AND CORRESPONDING STEINER TEXTS:

Rosicrucian Christianity Lectures:

Parallels between Max Heindel's book of twenty lectures and Steiner teachings made public and in print no later than 1907

Steiner

"The overpowering of a human being by means of hypnotism is a still stronger killing [than killing animals to obtain power in black magic rituals—intentional vivisection], for it destroys the will. The occultist therefore never intrudes into a person's freedom; he only relates facts."—*FE*, 31 Lectures, Berlin, 1905, p. 146

Rosicrucian Christianity Lectures

"To control others by the exercise of will power is mental assault, and is even more reprehensible than assault on the physical plane of action. It is this mental assault which is called 'hypnotism,' and it is graded in its effect just as physical assault is."—pp. 68-69

Steiner

Goethe "knew of the harmony of the spheres. He expressed it at the beginning of Faust in words spoken by the Archangel Raphael:

The Sun makes music as of old
Amid the sister-spheres of heaven.
On its predestined circle rolls
With roar of thunder. —*EC*, p. 45

Rosicrucian Christianity Lectures

"Goethe was an initiate, and in his Faust emphasizes twice the fact that in the heavenly realms all things are reducible to terms of sound. The opening scene is laid in heaven, and the Archangel Raphael is represented as saying:

The sun intones his ancient song,
'Mid rival chant of brother-spheres,
His prescribed course he speeds along,
In thunderous way throughout the years." —p. 102

Steiner

"If iron filings are scattered on a piece of paper and a magnet is moved about underneath, the filings arrange themselves into forms and lines, following the forces of the magnet. In exactly the same way, the irregularly distributed astral [desire] substance is attracted and arranged according to the forces which are in the soul and correspond with what the soul has achieved in the previous life. These astral beings in the making...appear to the eye of the seer like bell-forms opening downward."—*TR*, fourteen lectures, Munich, 1907, p. 46

Rosicrucian Christianity Lectures

"[T]he Ego...begins to draw to itself the material for a new mind, as a magnet draws iron filings around its poles....So with the seed-atom, it can attract in each region only such materials as it has affinity for, and only a certain definite quantity. This material then forms itself into a great bell-shaped thing, open at the bottom and with the seed-atom at the top."—p. 114

Steiner

“When the human being passes into his etheric body...he has a prevision of his coming life...[With] an unhappy life in front of him, it may happen...that he now gets a shock and is hesitant to enter into the physical body. The result of this may be that he does not come right down into the physical body and so the connection between the several bodies is not fully established. This produces idiocy in the coming life...whereas in other circumstances the etheric body extends only slightly beyond the physical body, in the case of idiots portions of the etheric body are often to be seen as an etheric sheen extending far beyond the head.”—*TR*, 1907, pp. 47-48

Rosicrucian Christianity Lectures

“[T]he incoming Ego sees...again the panorama of the coming life....and when a particularly hard life reveals itself to the vision of the returning Ego at the moment of entering the womb, it sometimes happens that the Ego is so startled and frightened that it seeks to rush out again....so that instead of the vital body being concentric with the dense body, the head of the vital body may be above the head of the dense body. Then we have the congenital idiot.”—pp. 115-116

Steiner

“It is a false idea on the part of certain mystics to disparage the value of the physical body. It has just as much value as the astral [desire] body; its mission is to become the temple of the soul.”—*EC*, 1906, p. 33

Rosicrucian Christianity Lectures

“[T]he dense body has had much the longest evolution, and is by far the most perfect and valuable instrument we possess. When people who have sometimes but recently come to a knowledge of the existence of higher vehicles are constantly talking and thinking of how nice it would be to fly off in the desire body and leave the ‘low’ and ‘vile’ physical, it shows that they have not yet learned to appreciate the difference between ‘higher’ and ‘perfect.’ The dense body is a marvel of perfection.”—p. 117

Steiner

“Think of the marvelous structure of the femur, of the bone which bears the whole body. Its construction is such that the maximum amount of strength is produced with the minimum amount of substance. No engineer could create such a wonder-structure.”—*EC*, 1906, p. 33

Rosicrucian Christianity Lectures

“[T]ake for instance the large bone of the thigh, the femur, and examine the thick ends. If we split it open we shall see that only a thin outside shell is made of compact bone. This is stiffened by beams and cross-beams of thin cancellated bone, making it of prodigious strength, coupled with a lightness as far beyond the skill of the greatest living structural engineer as differential calculus is beyond an ant.”—p. 117

Steiner

“At this age [up to seven] nothing is achieved by admonition; commands and prohibitions have no effect whatever. But of the greatest significance is the example...Thus it is vital that during these years the educator is an exemplary example, that he or she only does what is worthy of imitation.”—*SSK*, p. 96

Rosicrucian Christianity Lectures

“[W]e ought never to do anything in the presence of the child which we would not be perfectly willing to have it imitate. It is no use to teach it to mind, or to moralize at this period; example is the only teacher the child needs or heeds.”—p. 120

Steiner

“The essential aspect of this period can be summed up in two significant words: imitation and example.”—SSK, p. 96

Rosicrucian Christianity Lectures

“There are two magic words which denote the manner in which the child comes into contact with the formative influences of its environment—EXAMPLE and IMITATION.”—p. 120

Steiner

“The child should not be given toys that are too finished and perfect...A doll made out of an old table napkin...is far better...because it stirs its imagination, and that induces movement of the inner organs and produces in the child a feeling of well-being.”—SSK, 1906, p. 97

Rosicrucian Christianity Lectures

“The child should be given playthings on which it may exercise its imitative faculty....Never give them anything finished, where they have nothing to do but look at it. That leaves the brain no chance for development, and it must ever be the care and aim of the educator at this time to furnish the means of developing the physical organs harmoniously.”—p. 121

Steiner

“Happiness and joy build sound organs, and lay the foundation for future truth.”—SSK, 1906, p. 97

Rosicrucian Christianity Lectures

“[R]hythm...builds the organs in a harmony not realized...this, and a cheerful atmosphere are the greatest of all means of education.”—p. 121

Steiner

“If a child is inclined to be too earnest and too quiet, it will benefit from having in its surroundings rather somber, bluish, greenish colors, while the lively, too active child should have yellow, reddish colors....[because] through its inherent nature the sense of sight calls up the opposite color. The bluish shades have an invigorating effect, while in the lively child the yellowish-reddish shades call up the opposite color.”—SSK, 1906, p. 97

Rosicrucian Christianity Lectures

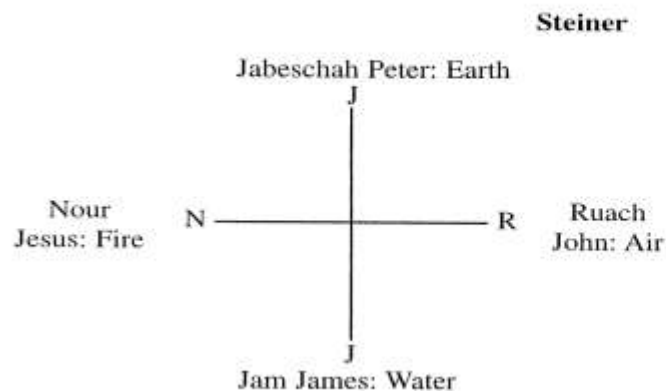
“[C]omplementary colors...do the work in the organism of the child. If we have to do with a boisterous, hot-tempered nature, it is soothed and softened by an environment of red. Rooms, furniture and clothing of red will produce in the child a cooling green effect and calm its nerves. One who is of a melancholy and lethargic nature will be roused to action and life by an environment of blue or blue green, which creates in the child’s organs the warm, rousing red or orange.”—p. 122

Steiner

“Great initiates created them [legends] out of their wisdom and imparted them to humanity. All myths, legends and folk-poetry help toward the solution of the riddle of the world and are founded on the inspiration of Initiates.”—*Gates*, fourteen lectures, Stuttgart, 1906, p. 20

Rosicrucian Christianity Lectures

(1) “[T]hese [cosmological] truths were given to man as myths by divine leaders.”—p. 150



“Thus there stands on the Cross what is expressed in the names of the [three] Apostles [and Jesus], while the one name INRI denotes Christ himself.

—*The Temple Legend*, twenty lectures, Berlin, 1904-06, p 156

Rosicrucian Christianity Lectures

“The four letters said to have been on the cross of Christ...go to show the cosmic character of the occurrence; these letters, I. N. R. I., are commonly supposed to have meant Jesus Nazarenus Rex Judaeorum, but they are also the initial letters of the Hebrew names of the four elements: Iam (water), Nour (fire), Ruach (air or spirit), Iabeshah (earth).”—p. 155

Steiner

“To reach a meditative experience one must make oneself blind and deaf to all sense impressions. Nothing must be able to disturb one. Cannons can go off without one’s being aware of it.”—*Gospel of St. John*, p. 6

Rosicrucian Christianity Lectures

“By eliminating from our mind for the time being all other subjects, our whole thought power is available for use in attaining the object or solving the problem on which we are concentrating; we may become so absorbed in our subject that if a cannon were fired above our heads we would not hear it.”—p. 186

Steiner

“The formula he [John] used for meditation stands at the beginning of his Gospel... [I]n these five sentences lie the eternal verities which loosed the spell in John’s soul and brought forth the great visions The first five sentences must be taken as a formula of meditation.”—*Gospel of St. John*, 1906, p. 6

Rosicrucian Christianity Lectures

“The subject of concentration may be any high and lofty ideal, but should preferably be of such a nature that it takes the aspirant out of the ordinary things of sense, beyond time and space; and there is no better formula than the first five verses of St. John’s Gospel.”—p. 186

Steiner

“One discovers that myths and fables, far from containing naive views, are filled with primordial wisdom. A thorough study of myths and fables yields infinitely more insight than today’s intellectual, experimental sciences.”—SSK, 13 Lectures, various cities, 1906-1907, p. 23

Rosicrucian Christianity Lectures

“It is an erroneous idea when we think that a myth is a figment of human fancy, having no foundation in fact. On the contrary, a myth is a casket containing at times the deepest and most precious jewels of spiritual truth....[T]he Great Teachers who guide our evolution, unseen but potent, gave these spiritual truths to nascent man.”—p. 195

Steiner

“The Holy Grail is the cup which was used by Jesus Christ at the Lord’s Supper, the cup in which he offered the bread and the wine and in which Joseph of Arimathea caught up the blood streaming out of the Christ’s wound....The spear which caused this wound and the chalice were born up by angels....[w]ho held it...until Titurel found them and built Monsalvat (which means: the Mountain of Salvation), a castle in which he could guard these treasures. Twelve knights gathered to serve the Holy Grail....Whenever they looked upon it they acquired new spiritual strength....Klingsor is the man who has mutilated himself in order not to fall a prey to the senses. But he has not overcome his desires, he has only taken away the possibility to satisfy them....Kundry is the real temptress in this kingdom: she attracts everyone who approaches Klingsor into the sphere of sensual love. Klingsor has not destroyed desire, but only the organ of desire.”—Lecture, “Richard Wagner in the Light of Spiritual Science,” Berlin, 1905

Rosicrucian Christianity Lectures

(1) “On the night when our Lord and Savior Christ-Jesus ate the last supper with His disciples He drank the wine from a certain chalice and that was later used by Joseph of Arimathea to catch the life-blood which flowed from the wound in the Redeemer’s side. He also kept the bloody lance wherewith the wound was inflicted....At last they [these holy relics] were taken in charge by angels, who guarded them until ...Titurel, Amfortas’ father, [was told to] build a Castle for the[m]....Thus the Castle of Monsalvat was built on a high mountain, and the relics lodged there under the guardianship of Titurel with a band of holy and chaste knights whom he had drawn around him, and it became a center whence mighty spiritual influences went forth. But there lived in yonder heathen vale a black knight who was not chaste, yet he desired to become a knight of the Grail, and to that end he mutilated himself. He deprived himself of the ability to gratify his passion, but the passion remained.”—pp. 198-199

(2) “Kundry.... is the unwilling slave of the magician Klingsor and is forced by him to tempt and harass the Grail-knights.”—ibid, pp. 196-197; see also *Mysteries of the Great Operas*, pp. 56-57

Steiner

“Every truth has seven meanings.”—*Gospel of St. John*, three lectures, Berlin, 1906

Rosicrucian Christianity Lectures

“Truth is many sided. There are at least seven valid interpretations to each myth, one for each World”—p. 200

Steiner

1. The Asuras “were only twofold in their nature....They, too, possessed what we call soul, but the soul organ was enclosed within a physical body developed in sublime and titanic fashion....[W]hoever acknowledges purely materialistic principles can be sure that he has something of the Asuras in his nature.”—[TL, 190TL4-1906](#), p. 9

2. The Asuras “are those powers which...represent the intellectual and spiritual side of human nature....[They] are the gods of the Secret Wisdom.”—Berlin, October 10, 1904 (unpublished lecture)

Rosicrucian Christianity Lectures

“The Lords of Mind reached the human stage in the Saturn Period. They were not ‘gods’ come here from an earlier evolution like the Cherubim and Seraphim, hence the eastern tradition calls them ‘Asuras,’

‘Not-gods,’ and the Bible calls them ‘Powers of Darkness’....They became experts in the use of this ‘mind stuff,’ and also set up an exceedingly intimate connection with us.”—p. 222

Steiner

“To recognize that the human being is the plant inverted is basic to Rosicrucianism, as indeed to all esoteric knowledge. Human beings turn their reproductive organs toward the center of the earth; in the plant they turn toward the sun.”—SSK, 1906, p. 156

Rosicrucian Christianity Lectures

“It [the plant] stretches its creative organ, the flower, chastely and unashamed toward the Sun...man is the inversion of the chaste plant...for he is passionate and turns his creative organ toward the earth.”—p. 228

Steiner

“At definite seasons there took place on the Moon [and its recapitulation during the Lemurian Epoch] what one could call a development of the propagation impulses.”—TR, p. 112

Rosicrucian Christianity Lectures

“At stated times of the year the Archangels, withdrew their restraining influence on the desire body and the Angels marshaled humanity to great temples where the generative act was performed....”—p. 230

Steiner

“Spiritual Science recognizes in wisdom something like crystallized pain; pain transformed into its opposite.”—SSK, 1906, p. 25

Rosicrucian Christianity Lectures

“Wisdom is crystallized pain.”—p. 236

Steiner

If Christ were born in Bethlehem a thousand times
And not in thee thyself; then art thou lost eternally

—Angelus Silesius quote from *The Gospel of St. John*, three lectures, Berlin, 1906, p. 3.

Rosicrucian Christianity Lectures

Compare quoted verse on pp. 241, 274

Steiner

“Jesus Christ was a Native of Galilee....‘Galilean’ means: ‘The Stranger.’”—FE, 1905, p. 261

Rosicrucian Christianity Lectures

“[T]he body of Jesus....came from the strongest mixture in the Jewish nation, the Galileans.”—p. 252

Steiner

“Everywhere in the inner sanctuaries of Egypt, in the “Eleusinian Mysteries and the Orphic cult in Greece, in the Near East among the Babylonians and Chaldeans, in the Mithras cult of the Persians, and in the Mysteries of the Indians, the holy night was celebrated in the same way....What was presented was a prophetic indication of the birth of Christ in the human being.”—Lecture, “The Significance of Christmas from the Perspective of Spiritual Science,” 1906, Leipzig, from *The Christian Mystery*, p. 29

Rosicrucian Christianity Lectures

“All race religions—every one of them without exception—are looking for someone to come. The Egyptian religion looked forward to Osiris the bright Sun-Spirit; the Persian look to Mithras; and the Babylonian to Tammuz....[E]ven in the Christian religion we find them looking forward to a Sun-Spirit....then a ray from the Cosmic Christ came here, and incarnated here in the body of our Elder Brother Jesus.”—pp. 266-268

Steiner

“Christ is the Spirit of the Earth, and the Earth is His body....Consequently, Christ had to hold up the Bread and say, ‘This is my body.’ And concerning the juice of the grapes (fermented wine was not part of the Last Supper) he had to say, ‘This is my blood.’ Thus, humanity necessarily appeared to Him as beings walking around on His body. Therefore, He also said ‘those who eat my bread tread on me with their feet.’ (John 13:18) These words may be taken literally, because the Earth is Christ’s body.”—Lecture, “The Mystery of Golgotha,” 1906, Cologne, from *The Christian Mystery*, p. 52

Rosicrucian Christianity Lectures

“[A]fter the death of the [Jesus] body that he [Christ] had occupied, he drew himself into the Earth. Take his own words for this. In no other way can we account for that saying, ‘This is my body.’ He showed the bread, it is the Earth Spirit that brings forth that bread. ‘This is my blood.’ The juices that are in the plant made the wine....In John 13:18...it says: ‘He that eats my bread hath lifted up his heel against me.’ We do trample, at every step we take, upon the Earth Spirit.”—pp. 268-269

Steiner

“[T]hose who participated in this [Holy Night] celebration had ‘seen the sun at midnight’....Those whose spiritual eyes were opened experienced all matter as transparent; they saw through the Earth. They actually saw the Sun at midnight.”—Lecture, “The Significance of Christmas from the Perspective of Spiritual Science,” 1906, Leipzig, from *The Christian Mystery*, p. 28

Rosicrucian Christianity Lectures

On Holy Night candidates for Initiation were taken into the Temple. “When the spiritual perception was awakened in them, they could look through the Earth...the Earth became transparent, as it were—and they saw the Star at midnight, the spiritual Sun.”—p. 271

Steiner

“‘Druid’ is really the same as ‘oak.’ When it is said that the Germanic people celebrated their divine service under ‘oak trees’, this is not only to be taken in the literal sense but it means they were under the guidance of the Druids. When we read that Boniface ‘felled the oak,’ this means that the old Druidic worship was superseded by Christianity.”—“Parsifal and Lohengrin,” lecture, Cologne, 1905

Rosicrucian Christianity Lectures

“Where we are told our forefathers worshiped under the oak tree, that implies the direction of the Druids, for Druid means oak, and when we are told that Boniface felled the oak, we may infer that Boniface put an end to the instruction of the Druids.”—p. 275

Steiner

“Plato speaks of the symbol of the Cross, saying that the soul of the world is bound to the body of the world as it were on a cross....It is an image of the soul passing through the kingdoms of nature. In contrast to the human being, the plant has its root beneath and its organs of generation above, turned toward the Sun. The animal is at an intermediate stage, its organism lying, generally speaking, in the horizontal

direction. Man and the plants stand vertically upright and with the animal form a cross...the Cross of the World.”—*EC*, p. 79

Rosicrucian Christianity Lectures

“Plato gave this occult view when he said the World Soul is crucified. The horizontal limb of the cross represents the lines of influence of the animal group spirits...manifesting through the horizontal spine of the animals—they are between the plants and the human kingdom. The plants are represented by the lower limb of the cross, and man by the upper limb.”—p. 284

Steiner

“He will retain the carbon dioxide and will consciously build up his body with it as a plant now builds up its own body unconsciously. He will prepare the necessary oxygen in his organs....thus he will be able to build up his bodily structure....Now we know that carbon and diamond are the same substance; diamond is more thoroughly crystallized and a more transparent form of carbon....[In the] future people[’s bodies]...will consist of soft, transparent carbon. At that stage man will have found the Philosopher’s Stone.”—*Gates*, p. 123

Rosicrucian Christianity Lectures

“The tree is almost purely carbon. Where did it get the carbon? From the carbon dioxide exhaled by animal and man. In other words, we are in every breath throwing away that which would build a stable body if kept. What becomes of that wood? In millenniums it is transmuted to coal—black carbon. The hardest and most durable substance on Earth is white carbon—the diamond. If we could find a way of retaining that carbon we could become what the Hindu calls the Diamond Soul—the perfect immortal body. We should be manufacturing what the Rosicrucian calls the Philosopher’s Stone....”—p. 290

Steiner



The above diagram is from two lectures on “[The Lord’s Prayer](#),” Berlin, January 28, 1907, [here](#) and [here](#). Steiner devoted entire lectures to the esoteric and devotional study of this prayer. Especially notable are [Karlsruhe, February 4, 1907](#), [Cologne, March 6, 1907](#), and February 18, 1907. He prayed the Lord’s Prayer daily, standing upright, and speaking aloud, to the end of his life. The form he used is the following:

Father, you who were, are, and will be in our inmost being, may your name be glorified and praised in us.

May your kingdom grow in our deeds and inmost lives.

May we perform your will as you, Father, lay it down in our inmost being.

You give us spiritual nourishment, the bread of life, superabundantly in all the changing conditions of our lives.

Let our mercy towards others make up for the sins done to our being.

You do not allow the tempter to work in us beyond the capacity of our strength.

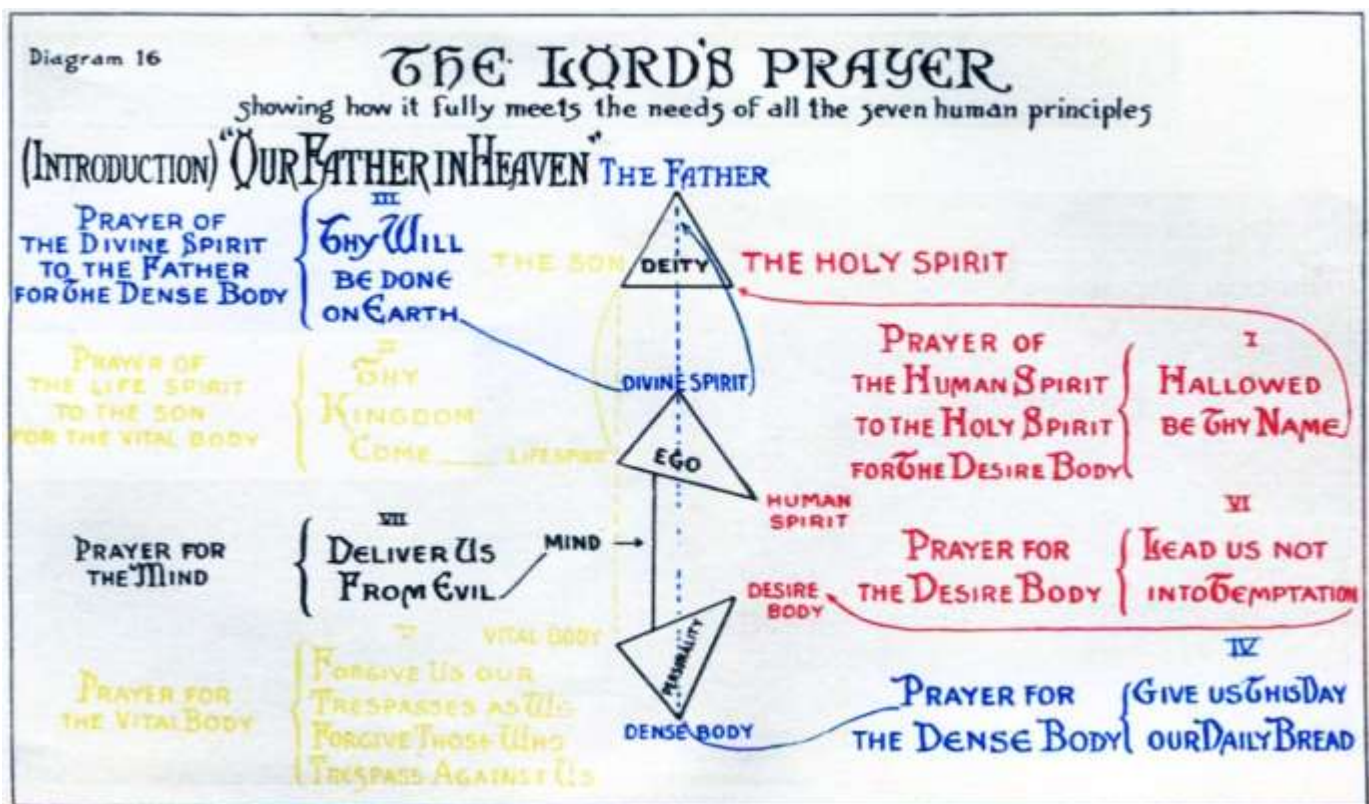
For no temptation can live in your being, Father, and the tempter is only appearance and delusion, from which you lead us, Father, through the light of knowledge.

May your power and glory work in us through all periods and ages of time. Amen.

The verse form of this prayer has been omitted.

Rosicrucian Christianity Lectures

Compare the current Cosmo's [Diagram 16](#) of "[The Lord's Prayer](#)" to the First Edition version shown below.



Steiner

“The Seven petitions of The Lord’s Prayer are thus seen to express the fact that the human soul, when it aspires rightly, implores the Divine Will for a development of the seven elements in human nature that will enable a man to find his right course of life in the universe....the Great Initiate Who founded Christianity—Christ Jesus—had in mind the seven principles of human nature when he taught His prayer.”—ibid, pp. 23-24

Rosicrucian Christianity Lectures

“In the Lord’s Prayer there are seven prayers; or, rather, there are three sets of two prayers and one single supplication. Each of the three sets has reference to the needs of one of the aspects of the threefold spirit and its counterpart in the threefold body”—p. 301

Steiner

“I have told you where such great control over inanimate nature leads—wireless telegraphy [as an example]. A similar force to that by which wireless telegraphy works will be at man’s disposal in a future age.”—*TL*, 1904-1906, p. 312

Rosicrucian Christianity Lectures

“The latest advancement is the transmission of energy from a central source to various points without visible material connection as in wireless telegraphy....[I]t must be evident that...a yet finer energy transmissible with still greater facility than either of the forces yet known [will be discovered].”—p. 313

Steiner

“This power, which is described by those who know something of the Rosicrucian mysteries—as for example did Bulwer Lytton in his futuristic novel *Vril*—is at present still in an elementary, germinal, stage.”—*TL*, twenty lectures, Berlin, 1904-1906, p. 307

Rosicrucian Christianity Lectures

“In his *Coming Race*, Bulwer Lytton gave us an inkling of what that coming force will be....[W]e are forced to recognize the fact that a power having vast possibilities is there—Thought-power.”—pp. 314-316, from the lecture: “The Coming Force—*Vril!* or What?”

Steiner

“Materialistic periods are mostly accompanied and followed by natural cataclysms, earthquakes, etc.” “[W]hen the human will is devoid of egoism, it is able to appease this fire.”—*EC*, p. 114

Rosicrucian Christianity Lectures

“Materialism causes volcanic eruptions and the more spiritual conditions prevail, the more such cataclysmic events will cease to startle the world.”—p. 323

**FURTHER COMPARISONS BETWEEN STEINER PRINTED MATERIAL (THROUGH 1907)
AND HEINDEL BOOKS**

Steiner

“[P]atriarchs in the Old Testament people always married within their own tribes. The same blood always flowed in the veins and the memory of the descendants....Nine hundred years after Adam, his descendants could still remember what Adam had experienced. This explains the great ages of those mentioned in the Bible....A common “I” lived in the tribe through the blood.”—Lecture, Cologne, 1907, *The Christian Mystery*, p. 63

Rosicrucian Philosophy in Questions and Answers, Volume 1

“When we read in the fifth chapter of Genesis that Adam lived for 900 years and all the patriarchs lived for centuries, it [means that]...the blood which coursed in their veins was transmitted directly to their descendants and this blood contained the pictures of the family...for blood is the storehouse of all experiences.”—p. 49; see also *Cosmo*, p. 355

Steiner

“The Spirit itself is always healthy; it cannot be ill....The various forms of insanity are the distorted reflections of the Spirit in the physical.”—SSK, 1906, p. 117

Rosicrucian Philosophy in Questions and Answers, Volume 1

“[T]he Ego, of course, is at no time insane. What appears as insanity arises from the fact that the Ego has no control over its vehicles.”—p. 96

Steiner

“Bulwer Lytton’s Zanoni contains in novel form a description of the Guardian of the Threshold.... However horrible the form assumed by the guardian, it is only the effect of the student’s own past life, his own character risen out of him into independent existence.... [L]iberated from all physical bonds, [the student] is now confronted by the second Guardian of the Threshold who speaks as follows:...‘union [with me] will not be possible until all the powers afforded by this world are applied to the task of its liberation and redemption.’”—*Knowledge of Higher Worlds*, 1904, pp. 238-256

Rosicrucian Philosophy in Questions and Answers, Volume 1

“[T]his Dweller on the Threshold is not seen by man, but it is the embodiment of all our past evil deeds, that must first be passed by one who wishes to enter the inner worlds consciously...but there is also another Dweller, which is the embodiment of all our good deeds, and that one may be said to be our Guardian Angel.”—p. 137

Steiner

“Truth is one, but it can be reached along different paths, just as at the foot of a mountain there are various paths, but they all meet at the Summit.”—*Gates*, 1906, p. 130

Rosicrucian Philosophy in Questions and Answers, Volume 1

“We may liken truth to a mountain, and the various interpretations of that truth to different paths leading up to the summit.”—pp. 149-50

Steiner

“During the early centuries of our era, the Redeemer Himself, Christ Jesus, was depicted by the symbol of the Cross and underneath it the Lamb. Not until the sixth century A.D. was the Redeemer portrayed on the Cross....[When] the Sun was passing through the constellation Taurus [by precession], in Egypt we find the veneration of the Apis the Bull, in Persia the veneration of Mithras the Bull. Earlier still, the sun was passing through the constellation Gemini, the Twins; in Indian and Germanic mythology we find definite indication of the Twins; the twin goats drawing the Chariot of the God Donar are a last remnant of this. Then, finally, we come back to the epoch of Cancer, which brings us near to the time of the Atlantean Flood.”—*TR*, 1907, p. 55

Rosicrucian Philosophy in Questions and Answers, Volume 1

“[I]t was not until the sixth century that the crucified Christ was shown in pictures. Previous to that time the symbol of the Christ was a cross and a lamb resting at its foot...At the time when the sun by precession crossed the vernal equinox in the sign Taurus, the Bull, a religion was founded in Egypt where they worshiped the Bull Apis...At a much earlier date, we hear of the Norse God Thor driving his twin goats across the sky. That was at the time when the vernal equinox was in the sign Gemini, the Twins.”—p. 203

Steiner

“We are led back to the Round Table of King Arthur. The members of the Round Table were Great Initiates, and it survived in Wales up to the time of Queen Elizabeth of England. It was nothing else than

the Great White Lodge which in the Siegfried initiation proclaimed to the people what it had to say to the world.”—“Parsifal and Lohengrin,” lecture, Cologne, 1905

Rosicrucian Philosophy in Questions and Answers, Volume 1

“The stories of King Arthur and his Knights of the Round Table are not fables, they are facts. There was such a Mystery in Wales as late as the time of Queen Elizabeth.”—p. 252

Steiner

“On Good Friday, 1857 he [Wagner] was sitting in the Retreat...looking out over the fields, watching the plants come to life, sprouting from the earth, an inkling arose in him of the power of the germinating force emerging from the earth in response to the rays of the sun...that permeates the whole world and lives in all beings, a force that must evolve, that cannot remain as it is; a force that, to reach higher stages, must pass through death....Wagner sensed the connection between life, death and immortality....between the sprouting life of spring and the Good Friday belief in Redemption....This thought is the same as that contained in the Quest for the Holy Grail, where the chaste plant blossom, striving toward the sun, is contrasted with human desire-filled nature....Looking towards the Cross, Wagner saw the blood flowing from the Redeemer...being caught in the Grail Chalice....As an ideal this [‘Path of the Holy Grail’] is depicted as a pure holy Chalice whose image is the plant calyx’s chaste fructification to a new creation by the sunbeam, the holy lance of love....Only he who is pure in heart, unworldly, untouched by temptation, so that he approaches the Holy Grail as an ‘innocent fool’ filled with questions of its secrets, can discover the path. Wagner’s Parsifal is born out of this mystical feeling for the Holy Grail.”—SSK, 1906, pp. 191-193

Rosicrucian Philosophy in Questions and Answers, Volume 1

“On Good Friday morning, 1857, Richard Wagner sat at the Villa Wesendonck by the Zurich Sea, and as he looked about him the sun was shining, all nature was smiling and from the millions of seeds buried in the ground around him, innumerable plants and flowers were sprouting. The thought struck Wagner, ‘What is the connection between the death of the Savior at this time of the year and this manifold sprouting life?’ And in that thought he came very near to the key to the mystery of the Grail....which we may express as follows....The pod of the plant which holds the seed is the grail cup, and the spear which brings that seed forth from the flower is the ray of the sun....Your blood is red and filled with passion, but in the regeneration that blood must be cleansed by the spiritual force which will come to you from the spiritual sun [Christ], as the forces from the physical sun bring forth the juice of the plant. And having become thus regenerated, you will die as a man to be resurrected a God.”—p. 352-354

Steiner

“The wisdom, therefore, that reaches out beyond the sensible and reveals to him his own being and with it his final goal, may well be called ‘divine wisdom’ or ‘theosophy.’”—*Theosophy*, 1904, p. xxii

Rosicrucian Philosophy in Questions and Answers, Volume 1

“If we take theosophy as meaning Theo Sophia (Divine Wisdom), then, of course, the Rosicrucian philosophy is only a part of that Divine Wisdom.”—p. 358

Steiner

“It can happen that a man who meets his end by violence is filled with a terrible rage against those who have caused his death. Then in the murdered man the blow is changed into a counter blow.”—*FE*, 1905, p. 87

Rosicrucian Philosophy in Questions and Answers, Volume 1

“To kill him [a homicidal man], however, does not restrain him; death liberates him in the Desire World, and as the Desire World is all about us, he is at perfect liberty to go among people and instill into them thoughts of hatred and vengeance against society. Therefore murder is multiplied.”—p. 368

Steiner

“It can happen that through special circumstances a man returns [to a new birth] soon and find his astral corpse still present. The corpse is then strongly drawn to him and slips into his new astral body...and he has to drag both of them along throughout his life....The old astral body comes before him as a second Ego, playing tricks on him, harassing and tormenting him. This is the false, counterfeit Guardian of the Threshold...it appears as a Double, a Doppelgänger.”—*Gates*, 1906, pp. 47-48

Rosicrucian Philosophy in Questions and Answers, Volume 1

“It sometimes happens, however, that an individual passes out at death with a desire nature so extremely strong that after he has expiated the deeds in contained in Purgatory, and has entered the Second Heaven, this shell holds together and lasts until he is reborn. It is then drawn to him by magnetic attraction and he possesses, as it were, a double desire body. The desire body of the old life may then at times make itself felt and cause him to lead a double life.”—p. 374

Steiner

“A vivisectionist has a particularly terrible life in Kamaloka [“The place of desire”]....[He] has to endure exactly the same pains that he inflicted on animals.”—*Gates*, 1906, p. 33

Rosicrucian Philosophy in Questions and Answers, Volume 2

“The vivisectionist’s purgatory...[experiences] the agonies of the tortured animals contained in his life panorama reacting upon him with threefold intensity.”—pp. 80-81

Steiner

“At the head of our Western School there are two masters: the Master Jesus and the Master Christian Rosenkreutz. And they lead us along two paths: the Christian and the Christian-Rosicrucian way.”—*History and Contents of the First Section of the Esoteric School 1904-1914 (H&C)*, Lecture in Munich, June, 1907, p. 312

Rosicrucian Philosophy in Questions and Answers, Volume 2

“Christian Rosenkreuz [is] the head of the Western Wisdom School, and co-worker with Jesus.”—p. 237

Steiner

“[F]ermented wine was not part of the last supper.”—Lecture, 1906, *The Christian Mystery*, p. 52

Rosicrucian Philosophy in Questions and Answers, Volume 2

“[N]one of the Evangelists say the cup [at the Last Supper] contained wine. Furthermore, research in the Memory of Nature shows water was used.”—p. 292

Steiner

“The best way to influence the child during the first seven years is by means of example and imitation.”—*Gates*, 1906, p. 52

Rosicrucian Mysteries

“There are two mottos which apply to this period [birth to age seven]....example and imitation.”—p. 145

Steiner

“Feelings like these had to be attained by the disciple of the Grail, and by the Rosicrucian. The Teacher would say: Behold the flower chalice which receives the ray of the sun, the sun calls forth the pure productive forces which slumber in the plant....Look now at man; he stands higher than the plant, he has the same organs within him, but all that the plant harbors in itself, perfectly pure and chaste, is in him steeped in lust and impure desire....in chastity he must develop that which forms the Holy Grail of the future.”—*TR*, 1907, p. 162-163

Ancient and Modern Initiation

“Let us compare man with a flower that we may know the great import and significance of this emblem....Man is passionate in love....The plant knows no passion, fertilization is accomplished in the most pure and chaste manner imaginable, there it projects its generative organ, the flower, toward the sun....This was the mystery of the Grail Cup; this is the emblematic significance of the Cup of Communion....[and] brings to him who truly drinks thereof eternal life.”—pp. 51-52

Steiner

1. “Christ washes the feet of the Apostles. That is a symbol of the humility of the Initiate in the face of his inferiors. The Initiate owes his existence to those who are not initiated. Hence the deep humility of those who truly know in face of those who do not.”—*EC*, 1906, p. 24

2. “The plant grows from the soil...nevertheless the plant needs it. The higher could not exist without the lower....Likewise must the animal bear itself to the plant, for it could not exist without plant life, and even so must the human being bear himself with regard to the animal....No creature in the world could subsist without the lower, to which it must feel gratitude. So even Christ, the very highest, could not exist without the twelve....He, the highest of all [in gratitude and acknowledgment of this principle] washes his disciple’s feet.”—*TR*, 1907, p. 156

3. “Christ Jesus...bows down in meekness before the Apostles and says ‘You are my ground, and to you I fulfill the saying ‘He who would be first must be last, and he who would be Lord must be the servant of all.’ The washing of the feet betokens this willingness to serve, this bowing down in perfect humility.”—*Gates*, 1906, p. 127

Ancient and Modern Initiation

“[T]he Master washes the feet of His disciples, symbolically performing for them the menial service as a recognition of the fact that they have served Him as stepping stones to something higher....If there were no minerals...plant life would be an impossibility....If there were no plants, animals would be an impossibility....The teacher....owes them [his pupils] a debt of gratitude, which is symbolically acknowledged and liquidated by the foot washing—an act of humble service to those who have served him.”—pp. 19, 102-103

Steiner

“In the future a person will be able to transform within his own being carbonic acid into oxygen.... The purity and chastity of the plant nature will pass over into human nature....Humans will learn to create ordinary coal...which also is what diamonds consist of...and from it build their body....The human body itself is the retort.”—*SSK*, 1906, pp. 162-3

Ancient and Modern Initiation

“The great majority of mankind inhale during every moment of life the vitalizing oxygen contained in the surrounding atmosphere. At every expiration we exhale a charge of carbon dioxide which is a deadly poison and which would certainly vitiate the air in time if the pure and chaste plant did not inhale this poison.....We find them [plants] today as coal, the perishable Philosopher’s Stone made by natural means in nature’s laboratory....but the alchemist himself becomes the Philosopher’s Stone.”—pp. 105-106

Steiner

“A yogi...will retire into a cave and as far as possible will breathe the air he has himself exhaled....A yogi has learnt the art of contaminating the air as little as possible....The secret has always been known to the European occult schools, where it is called the finding of the Stone of the Wise, the Philosopher’s Stone.”—*Gates*, 1906, p. 122

Ancient and Modern Initiation

“[T]he Philosopher’s Stone may also be made artificially by man from his own body....The Hindu Yogi makes a practice of sealing up the candidate for a certain grade of Initiation in a cave which is not much larger than his body. There he must live for a number of weeks breathing the same air over and over again to demonstrate practically that he has ceased exhaling the death-dealing carbon dioxide and is beginning to build his body therefrom....The Philosopher’s Stone is a soft diamond or ruby.”—p. 107

Steiner

1. “Goethe has a marvelous description of this stage [of identifying himself with the Spirit of the Earth] at the beginning of Faust. The Spirit of the Earth to whom Faust aspires, appears before him and speaks these words:

*In the tides of Life, in Action’s storm
A fluctuant wave,
A shuttle free,
Berth of the grave,
An eternal sea,
A weaving, flowing
Life, all-glowing;
Thus at Time’s humming loom ‘tis my hand prepares
The garment of Life which the Divinity weaves.”*

—EC, 1906, p. 58

2. “[Goethe] meant that the Earth possesses a soul, of which we are the members....he let the Earth Spirit speak the following words: [above verse followed].” Lecture, Berlin, January 29, 1906

Mysteries of the Great Operas

“The words of the Earth Spirit to Faust, as given by Goethe, offer splendid material for meditation, for they represent mystically what the candidate feels when he first realizes the reality of the Earth Spirit as a living presence, ever actively laboring for our uplift:

*In the currents of life, in the action of storm
I float and wave with billowy motion
Birth and the grave, a limitless ocean;
A constant weaving, with change still rife,
A restless heaving, a glowing life,
Time’s whizzing loom I’ve unceasingly trod;
Thus weave I the living garment of God.* —[p. 21](#)

Steiner’s fondness for alluding to Goethe’s scientific work and citing his poetry and drama can be attributed in part to the fact that he was chosen to serve as an editor of two German editions of Goethe’s

complete works. He therefore spent almost seven years (1883-1890) at the Goethe-Schiller archives in Weimar fulfilling this assignment, with emphasis on the natural science section. It is clear that Heindel has shared in this material inasmuch as Goethe and his writings are disproportionately referred to and drawn upon in Heindel's books, and the quoted passages are the same as those which had already been highlighted by Steiner in his books and public lectures.

Steiner

"[D]ependence upon the teacher...is relatively greatest in the method...followed by oriental occultists.... This dependence is already proportionately less in the so-called Christian initiation, and, properly speaking its complete omission comes on the path of knowledge that, since the fourteenth century, has come to be advanced by the so-called Rosicrucian occult schools. On this path...all dependence on him [the teacher] ceases."—*Stages of Higher Knowledge*, 1904, p. 32

Mysteries of the Great Operas

"'If thou art Christ help thyself,' is the universal rule, and self-reliance is the cardinal virtue which aspirants are required to cultivate in the Western Mystery School. No one is allowed to lean on Masters, nor to blindly follow Leaders. The Brothers of the Rose Cross aim to emancipate the souls that come to themand whoever looks to a Teacher to do more than point the way, will meet disappointment."—p. 23

Steiner

"If we think of man standing in the position just described, with outstretched arms, then the streaming [of etheric forces] has the form of a pentagram. It would be bad for man if the stream did not enter him through the head but through the feet. The black magicians make use of this."—*The Foundations of Esoteric Training*, Berlin, November 14, 1906

Mysteries of the Great Operas

The Black Magician "leaves and enters his body by way of the feet....Therefore, the pentagram with two points upward is the symbol of black magic."—p. 25

Steiner

"In Goethe's Faust it [the 'higher order' which is always depicted in myths and sagas as a female figure] is indicated in the words of the Chorus Mysticus: 'The external feminine draws us upward and on.'"—SSK, 1906, p. 187

Mysteries of the Great Operas

"The Eternal Feminine [in the Faust myth]...draws us along the path of evolution."—p. 46

Steiner

"He who does not travel the way of Parsifal carried sorrow (Leid) in his heart (Herz)....Herzeleide is the condition of consciousness from which Parsifal issues [and]...learns to know the one who is invulnerable."—"Parsifal and Lohengrin", lecture, Cologne, 1905

Mysteries of the Great Operas

"Gamuret...became wedded to Herzeleide, heart affliction, in other words. He meets sorrow and dies to the world....[W]hen the billows of adversity roar around us...then we have wedded heart affliction and become men of sorrows, and are ready to be born as Parsifal, the pure fool....So sorrow dies when it has given birth to the aspiring soul that flees from the world."—p. 60

Steiner

“These legends and myths are the expressions of a profound wisdom....[W]ith primitive mentality, unsophisticated men were able to picture the enigmas of the universe in the imagery of these legends and fairy tales.”—Lecture, “*The Occult Significance of the Blood*,” Berlin, 1906, p. 5

Mysteries of the Great Operas

“All myths are vehicles of spiritual truths veiled under allegory, symbol, and picture....As fairy stories are a means of enlightenment to children, so these great myths were used to convey spiritual truths to infant humanity.”—p. 72

Steiner

“The Rhine was regarded as a remnant of the Atlantean ‘Being of Mist’ that once covered most of the countries. The water of the Rhine was thought to have originated in Nibelungenheim or Nebelheim (Nebel means “mist”), to have come from the dense mist of ancient Atlantis. Through a dreamlike consciousness, full of premonition, all this is told in sagas and myths wherein is described how conditions caused the people to abandon the area and how, as they wandered eastwards, their dull consciousness grew ever more lucid while egoism increased....Selfless, love-filled wisdom flowed with the water into the Rhine and reposed beneath it as wisdom, as gold....Alberich is representative of the Nibelungs, who have become egoistic, of the human being that forswears the love through which he is a member of a unity....When the Ring closes around man’s ‘I’, the individual too is taken hold of by greed for gold.”—SSK, pp. 184-185

Mysteries of the Great Operas

1. “The Rhine maidens represent primitive humanity during the time when we dwelt at the bottom of the ocean in the dense, foggy atmosphere of Atlantis. The gold...is a representation of the Universal Spirit which then brooded over mankind.... [The] separative principle had not entered into the child men of early Atlantis....In the Teutonic myth we are told that Alberich, one of these children of the Mist (*Niebel* is mist, *ung* is child)—they were thus called because they lived in the foggy atmosphere of Atlantis, coveted the gold which shone with such luster in the Rhine.”—pp. 74-76

2. “The early Atlantean Epoch, when mankind lived as guileless ‘Children of the Mist’ (*Niebelung*) in the foggy basins of the Earth, is represented in the Rhinegold. The later Atlantean time is an age of savagery, where mankind has forsworn love, as Alberich did, and forms ‘the Ring’ of egoism, where it devotes its energies to material acquisition symbolized by the hoard of the *Niebelung*.”—p. 118

Steiner

“Siegfried is always pictured as being invulnerable. Achilles, the Greek initiate, remained vulnerable in the heel. Siegfried, after the Conquest of the Dragon, was invulnerable except at one spot between the shoulder-blades, the place where the cross is laid....This symbol was a profound and significant feature in the ancient mysteries.”—“Parsifal and Lohengrin,” 1905, p. 4

Mysteries of the Great Operas

“Every place is thus protected save one point on the back between the shoulders. Here we have a case analogous to that of Achilles, whose body was made invulnerable in all places save one of his heels. There is a great significance in this fact.”—p. 103

Steiner

“The Initiate who has attained to this degree [3rd Heaven-5th Initiation] is called the ‘Swan.’ He hears the sounds through which the master speaks and then communicates them to the world.”—EC, 1906, p. 86

Mysteries of the Great Operas

“The swan is an apt symbol of the initiate.”—p. 161

Steiner

Lohengrin “is the messenger of the Initiate and is borne by the symbolic swan....None may ask his true name nor whence he comes. His authority may not be doubted. By his words he must be believed, by the truth shining in his countenance he must be recognized. He who has not this faith is incapable of understanding, unworthy to listen. That is why Lohengrin forbids Elsa to ask his name and whence he comes.”—*EC*, 1906, p. 87

Mysteries of the Great Operas

“[H]aving come in answer to prayer.... [t]he indubitable, unquestionable proof is given of the power and ability of the Teacher to teach, to guide, and to help; and then the requirement is made that henceforth there must be absolute faith in him, otherwise it becomes impossible for him to work with the aspirant. That is the great lesson that is taught by Lohengrin.”—p. 163

Steiner

“There is one thing that must surely destroy the necessary link between teacher and pupil. This happens if the pupil loses confidence in the teacher.”—*Higher Stages of Knowledge*, 1904, p. 31

Mysteries of the Great Operas

“[I]t is absolutely essential that loyalty to the teacher must follow...for unless that faith is there, there is no use in continuing the relationship.”—p. 165

Steiner

“But what is a poison? Water, if taken by the bucketful all at once, is a strong poison”—*SSK*, 1906, p. 86

Mysteries of the Great Operas

“Water...taken at the wrong time...and in excess...becomes a poison.”—p. 181

Steiner

“[T]he shock [of ‘a dreadful fall’ or drowning] causes a kind of loosening of the etheric body from the physical body...[as a result of which] the previous life stands before the soul like a memory picture.”—*TR*, 1907, p. 34

Occult Principles of Health and Healing

“It is the partial loosening of the vital body which causes a drowning person to see his whole past life...[in] a flash.”—p. 224

Steiner

1. “The link between the organ of speech and gender is sexuality. Therefore the man changes when he reaches puberty. The change [of voice] is nothing else than the expression of the former connections between the organs of speech and of sexuality.”—*TL*, 1904-1906, p. 243

2. “The sexual organs of today are only half of the then [procreative] force. The power in the larynx is indeed the other half”—*ibid*, p. 241

Freemasonry and Catholicism

“The intimate connection between the organs, brain, larynx and genitals is evident to anyone upon the slightest examination of the facts. The boy’s voice changing at puberty” etc.—p. 14

Steiner

“[O]nly if he separated it into two sexes could Jehovah sustain the human race. Two opposing factions resulted, Freemasonry and priestly rule, which were symbolized by Cain and Abel....Freemasonry thus created the Temple Legend as an answer to the Bible legend. This was to be the sword of battle against the priesthood....In the beginning one of the Elohim created Cain by uniting himself with Eve. Another Elohim, Yahveh, countered by creating Adam, who united with Eve, as a result of which Abel was born.... [T]he descendants of Cain conquered the world....Music, arts and sciences were cultivated by them....Tubal-Cain...Jubal...and Hiram, the builder of Solomon’s Temple, are numbered among the descendants of Cain....Solomon’s power was not sustained by work done on the physical plane, but was the manifestation of God’s grace....Three of Hiram’s apprentices are discontented because he did not promote them to the Master’s Degree. They conspire to hurt him. They want to spoil his masterpiece. Now he intends to make the Molten Sea....Hiram is led to the center of the earth by....Tubal-Cain [who]...gave him a hammer with which he can complete the casting of the Molten Sea....So we have two modern currents...one order having a cross without roses, and the other, which reveres the roses on a new cross, which must come. These are the Rosicrucians.”—*TL*, Berlin, 1904-1906, pp. 246-263

Freemasonry and Catholicism

“The Masonic legend....states that Jehovah created Eve, that the Lucifer Spirit Samael united with her...[resulting in] the birth of her son Cain....Then Jehovah created Adam, to be the husband of Eve, and from their union Abel was born. Thus from the beginning there were two kinds of people in the world....[T]he temple legend....states that from Cain descended...Tubal Cain...and Jubal.... In short, the Sons of Cain are the originators of the arts and crafts. Therefore, when Jehovah chose Solomon, the scion of the race of Seth, to build a house for his name,, the sublime spirituality of a long line of divinely guided ancestors flowered into conception of the magnificent temple called Solomon’s Temple....But he was unable to execute the divine design in a material manner....Hiram Abiff became then Grand Master of the army of construction...Hiram Abiff made ready to cast the ‘molten sea’....There were some among the workmen on the Temple who thought they ought to be promoted to a higher degree....[They] entered into a conspiracy to spoil his great masterpiece....[F]rom the center of raging fire he heard the call of Tubal Cain bidding him to jump into the Molten Sea....Hiram obeyed and...was conducted successfully through the nine-arch-like layers of the earth to the Center, where he found himself in the presence of Cain...who gave him instructions relative to blending Water and Fire, and furnished him with a New Hammer and a new Word....When the hammer was found, it had the shape of a cross, and the disc had become a rose. Therefore Hiram took...the symbolical name Christian Rosenkreutz.”—pp. 17-44

Steiner

“The Queen of Sheba is the soul of humanity”— *TL*, 1904-1906, p. 58

Freemasonry and Catholicism

“The Queen of Sheba is the composite soul of humanity.”—p. 24

Steiner

1. “[T]he renewed Christianity of the sixth cultural epoch....is being prepared by the Rosicrucians and then what is symbolized by the Molten Sea will be united with a knowledge of reincarnation and karma. That is the new occult teaching which will be united again with Christianity....[W]hat was disseminated by Christian Rosenkreutz in *the Temple Legend* through the [Masonic] Brotherhood, the Rosicrucians have made into their task: to teach not merely religious piety, but also science in an

external way; not merely knowledge of the outer world, but knowledge of [objective] spiritual forces too.”—*TL*, 1904-1906, p. 59

2. “Out of Seth’s line came Solomon, who excelled in everything which came from Yahveh...but it is unable to produce anything tangible of a technical nature, in art or science....That would be the wisdom pertaining to the sons of Cain, a legacy of the other Elohim, not Yahveh. They are the hardworking industrious ones who seek to accomplish everything through their own efforts.”—*ibid*, p. 51

3. “This Christianity has another symbol...no longer that of the crucified Son of God, but the cross encircled by roses that will become the symbol of the new Christianity....[O]ut of the mystery of the Brotherhood of the Rose Cross will arise the Christianity of the sixth cultural epoch.”—*ibid*, 58

4. “[T]here is a kind of enmity between Jehovah and...the other Elohim [Lucifer] and their descendants, the ‘Sons of Fire’—This being the designation of the descendants of Cain....those who receive their existence from the divine worlds and those who work everything out for themselves....Cain creates, as it were, the living out of the lifeless. Abel takes up what is already alive....The one [kind of human being] consists of those who accept what God has prepared for them. The other—the free humanity—are those who till the soil and labor to win living products out of what is lifeless.”—*ibid*, p. 74

Quotes 1-4 from *The Temple Legend* have their counterparts in *Freemasonry and Catholicism*.

Steiner

“When the Queen of Sheba saw the temple and asked who the architect was, she was told it was Hiram. And as soon as she saw him, he seemed to her to be the one predestined for her. King Solomon now became jealous,” etc. — *TL*, p. 143

Freemasonry and Catholicism

“[T]he Queen of Sheba...asked also to be shown the great Temple....And she therefore requested Solomon to call the workmen that she might see who had wrought this wonder....When Hiram Abiff appeared, and Solomon saw the lovelight kindle in the eyes of the Queen of Sheba, jealousy and hatred took root in his heart.”—pp. 25, 30

Steiner

“The Rosicrucians are...the successors to the Order of the Templars...[and are] at work on the Great Temple of Humanity.”— *TL*, p. 160

Freemasonry and Catholicism

“Christian Rosenkreutz founded the Order of Temple-Builders which bears his name.”—p. 41

Steiner

“The Philosopher’s Stone has a specific purpose, which was stated by Cagliostro; it is meant to prolong human life....For him who understands how to use the Philosopher’s Stone in the way that Cagliostro intended his pupils to do, death is only an apparent occurrence....the adept....does not really die.”— *TL*, p. 103

Freemasonry and Catholicism

“[T]he Adept...build[s] a body ready to wear before he leaves the old one....It is by reason of this fact that we hear of men like Cagliostro, Saint Germain and others who one day appeared in a certain environment, took up an important work and then disappeared..... [T]he Adept [has passed] from the dominion of death to the realm of immortality.”—p. 65

Steiner

“The western occultist [Freemason and Rosicrucian] said to himself....‘Just as the ego has been formed through these other kingdoms [mineral, plant and animal], so must it now itself develop the Kingdoms of

Wisdom, Beauty and Strength, in order by their means to mount still higher to a complete transformation of our etheric, astral and ego bodies. These three Kingdoms are the Kingdoms of Science, Art and inner Strength.”—*FE*, 1905, p. 111

Teachings of an Initiate

“Any movement that is to endure must possess three divine qualities: Wisdom, Beauty and Strength. Science, art, and religion each possess one of these attributes in a measure.”—p. 136

Steiner

“The continent of Atlantis was destroyed by a series of deluges, as a consequence of which the terrestrial atmosphere cleared. Then and only then [appeared] the blue sky, the storm, rain, the rainbow. That is why the Bible says that when Noah’s Ark had come to rest, the rainbow, the ‘bow in the cloud,’ was a new token of alliance between God and Man”—*EC*, 1906, p. 23

Teachings of an Initiate

(1) Beginning with “the Noachian Age, comprising the periods of later Atlantis and our present Aryana, the rainbow, which could not have existed under previous atmospheric conditions, stood painted upon the cloud as a mystic scroll.”—p. 138

(2) “He [the leader] pointed to the rainbow...and said...for so long as that bow stands in the cloud, so long shall the seasons come one after another in unbroken succession.” “The Bow in the Cloud”, p. 175

Steiner

“The pineal gland and the pituitary gland organize a second spinal column which later unites with the first. The second spinal column will descend in front from the head.”—*FE*, 1905, p. 28

Message of the Stars

“The ray of Uranus [ruler of the pituitary body] is gradually forging a second spinal cord....This work has been completely accomplished by the Adepts.”—p. 345

Steiner

“The true, deeper origin of Freemasonry—resides in Light itself which existed before mankind.”—*TL*, 1904-1906, p. 91

Letters to Students

“The word *Freemason* is derived from the Egyptian *phree messen*, ‘Children of Light.’”—p. 75

Steiner

“This soul body of the National Spirit is like a cloud in which the members of a nation live.”—*TR*, 1907, p. 38.

Letters to Students

“When seen by the spiritual vision the Race Spirit appears like a cloud brooding over a country.”—p. 144

CHRISTOCENTRISM

The following list of books can only partially convey an idea of the extent to which Steiner’s Rosicrucian wisdom teachings are informed by the cosmic impact of the Christ Being on, and the Christ-giving to, human evolution. To compile anything approaching a complete list of relevant texts would entail citing most of Steiner’s public offerings, as they all are ensouled and conditioned by Christ-consciousness.

The New Spirituality and the Christ-Experience of the 20th Century, 7 Lectures, Dornach, 1920

“Christ at the time of the Mystery of Golgotha and Christ in the 20th Century”, Lecture, London, 1913
 “The Need for Understanding the Christ, Lecture, Prague, 1913
 “Jesus and Christ”, Lecture, Hamburg”, 1913
 “The Lord’s Prayer”, Lecture, Berlin, January, 1907
Esoteric Christianity and the Mission of Christian Rosenkreutz, 13 Lectures, Various Cities, 1911-12
 “Christ in the 20th Century”, Lecture, Cologne, 1912
 “Pre-Earthly Deeds of Christ”, Lecture, Pforzheim, 1914
 “The Ten Commands”, Lecture, Munich, 1910
 “The Sermon on the Mount”, Lecture, Berlin, 1908
 “Christianity in Human Evolution”, Lecture, Berlin, 1909
The Gospel of St. John, 12 Lectures, Hamburg, 1909
How Can Mankind find The Christ Again?, 8 Lectures, Dornach, 1919
From Jesus to Christ, 10 Lectures, Karlsruhe, 1911
The Christian Mystery, 27 Lectures (or portions thereof), various cities, 1905-1908
The Mysteries of the East and of Christianity, 4 Lectures, Berlin, 1913
The Gospel of St. John, 3 Lectures, Berlin, 1906
Building Stones for Understanding the Mystery of Golgotha, 10 Lectures, Berlin, 1917
The Gospel of St. Matthew, 12 Lectures, Bern, 1910
The Gospel of St. Luke, 10 Lectures, Basel, 1909
 “The True Nature of the Second Coming”, Carlsruhe and Stuttgart, 1910
The Gospel of St. Mark, 10 Lectures, Basel, 1912
Background to the Gospel of St. Mark, 13 Lectures, Berlin, Munich, Hanover, Coblenz, 1910-11
Christ and the Spiritual World, 6 Lectures, Leipzig, 1913-14
 “Christian Relation to Lucifer and Ahriman”, Lecture, Linz, 1915
The Fifth Gospel, 7 Lectures, Oslo, 1913
Christianity as Mystical Fact, 13 Lectures, 1902
The Mystery of the Trinity and the Mission of the Spirit, 8 Lectures, Dornach, Oxford and London, 1922
 “Self-Knowledge and the Christ Experience”, Lecture, Dornach, 1923
 “The Four Sacrifices of Christ”, Lecture, Basel, 1914
 “Exoteric and Esoteric Christianity”, Lecture, Dornach, 1922
Christ and the Human Soul, 4 Lectures, Norrköping, 1914
The Apocalypse of St. John, 12 Lectures, Nuremburg, 1908
Deeper Secrets of Human History in the Light of the Gospel of St. Matthew, 3 Lectures, Berlin, 1909
Philosophy, Cosmology, and Religion, 10 Lectures, Dornach, 1922
 “The Entry of the Etheric Christ into the Evolution of the World”, Lecture, Basel, 1911
 “Anthroposophy and Christianity”, Lecture, Norrköping, 1914

SECTION 3

FURTHER CONSIDERATIONS

That we may be as thorough as possible in our review of the Heindel-Steiner issue, we shall make reference to some additional material. It is not our aim to break down and divide, but to reconcile and unite. To our thinking, the more open and candid we are, the better we can achieve this aim.

Discrepancies between Statements and Facts

The results of our inquiry have led us to conclude that Max Heindel, according to his own dedicatory words to the first edition of the *Cosmo*, obtained a substantial amount of esoteric information from Rudolf Steiner which he incorporated in the *Cosmo* and, perhaps to a lesser degree, other subsequently published Fellowship books. This material was most likely ratified by the Elder Brother who became Heindel's Teacher, for the very reason that Steiner's Teacher was Christian Rosenkreutz. It would not be entirely correct to say, however, that the "apparition" who came to Heindel's room in Germany had a "much more far-reaching [solution to the riddle of the universe] than any publicly known teaching" ([Teachings of an Initiate, p. 101](#)). This statement is not true simply because much of the esoteric information contained in the *Cosmo* was, as this study has taken pains to show, already in the public domain, albeit a very select one, one to which Heindel had at least some access, as a narrative shall presently indicate, and as the *Cosmo*-Steiner text parallels confirm. That is, if the *Cosmo* embodies the Brother's far-reaching solution, it simply endorses the value of Steiner's esoteric teachings, publicly in place by the time the alleged transmission to Heindel occurred; for, in terms of content, the two expositions are comparable, and, in many instances identical.

Additionally, Heindel writes of hoping that the teacher who his friend Dr. Von Brandis urged him to visit would be able to advance him on the path of attainment. But his hopes were dashed, for Heindel "probed his teaching to the bottom and forced him to admit certain inconsistencies in it which he could not explain" (*ibid.*, [p. 100](#)). However, the *Cosmo* itself contradicts this statement, which is a recapitulation of these very teachings. If inconsistencies exist, they are in the *Cosmo* as well. To the knowledge of the writer, and all of the hundreds of "authorities" who met and worked with Steiner in person, none "forced Steiner to admit certain inconsistencies" in his teachings "which he could not explain," for, by his own words, he taught only what he could obtain first-hand, and so confirm, and only what he could explain. That was the criterion for imparting his material. We leave the matter of inconsistencies without further comment because of its manifest incorrectness, which suggests that a misunderstanding was involved.

The Issue of Plagiarism

Persons familiar with the work of both Initiates quickly recognized the similarity between the *Cosmo* and Steiner teachings, and this observation gave rise to a rumor that plagiarism was involved. In fact, Steiner himself makes such an allegation a Leipzig lecture given on June 10, 1917, the relevant text of which is given on the next page. The lecture was addressing difficulties in the Anthroposophical Society and cited the need for "positive, virile judgment," without which Steiner posed the genuine possibility of dissolving the Society. "Spiritual science would be quite able, after all, to exist without the Society. Arrangements necessary for lectures could be made by a few friends in each town, without any Society at all. Anthroposophy, therefore, must not be identified with the Anthroposophical Society."

The same observation holds true, frankly speaking, for the Rosicrucian Fellowship. And Max Heindel was the first one to say this: Rosicrucianism must not be identified with the Rosicrucian Fellowship. Societies are the work of humans, exclusively. If they become too rigid, too bureaucratic, ingrown, censorious, and dogmatic, the impulse that gave rise to them withdraws and finds another mundane channel for expression. So too, said Mr. Heindel, the day will come when the Fellowship “will bind itself by laws and usurpation of power,” causing it to crystallize beyond usefulness to the Brothers ([ibid, 152](#)).

As disturbing as this prospect may be, the healthier and wiser view is to recognize that the Western Wisdom Teachings and the spiritual Impulse that generates them is not subject to this blockage and ossification. Living esoteric streams will always be available to the earnest seeker.

Let us consider the allegations, for they come from both sides, and air them, make them public, putting them into the fullest possible context, and then move on in our effort to restore harmony and build consensus. We seek truth. As much as possible we rise above the personal issues and affirm the principles. We do so with the understanding that all humans, even those highly advance souls like Max Heindel and Rudolf Steiner, are neither intellectually infallible nor morally perfect. Both Initiates would be deeply disturbed by being idolized and idealized and by having their teachings used as an occasion for turf battles and partisan animosities.

Steiner’s Allegation

We here quote from Steiner’s Leipzig lecture where he shows himself in his least gracious light.

“I am going to speak of an occurrence that happened some time ago....A certain Herr Grashof [Max Heindel was Grashof’s pen name] became a member of our Society. For a time he attended lectures in every town where they were given; he was always there. Naturally, you may ask, ‘Why was he admitted to membership?’ In certain circumstances it is impossible to refuse admittance to people, especially if they are introduced by trusted persons [referring to Dr. Alma Von Brandis]. It would be a question of foreseeing the future! Suppose a man like Grashof were to come and I were to say: We cannot admit him. Well, why not? Oh, because later on he will be a traitor to the Society. One cannot adopt this attitude about something that has not happened yet but will only happen in the future. Such people quite obviously must be admitted to the Society.

“This man Grashof attended every lecture that he possibly could. He borrowed notes made by the members and copied them all. And what people were unwilling to give him he extracted through the intermediary of the person who had introduced him [Dr. Von Brandis, the person to whom Heindel co-dedicated the *Cosmo*’s first edition]. Then, after a time, he returned to America, whence he had come, and wrote a book, compiled from everything he had heard in the lectures and found in the books and had also amassed from unpublished lectures. But he made no mention of this. He wrote a preface to his book in which he said: ‘I heard this and that from Dr. Steiner but felt that I was not ready for it. Then I was ordered to go to a “master” [a Master in the Transylvanian Alps of course!] and from this Master I learned the deeper truths that I still lacked.’ The “deeper” and “higher” in this book is copied down from my lectures and books and from notes made by other members.

“The book was published in America, under the title of *Rosicrucian Cosmo-Conception*—and even that was a plagiarism. Some people might have said: Well, after all, that is American and perhaps one can expect nothing else...but here in Germany there was a publishing company, managed by a Dr. Hugo Vollrath. He was quite eager to translate the book into German, and he did so, bringing it out as a series of Letters of

Instruction. His preface stated that some of the contents had, it was true, first been given in Germany, but had had to mature in the pure air of California!

“In the literary world proper such scandalous procedure is unthinkable. It is a scandal which ought everywhere to have been recognized as such—and it would have been if there had been any soundness of judgment. I should really like to count the names of the people who know the real facts. Few take any interest in such matters, however, and so they recur repeatedly.”

Concern about Distortion of Content

Prior to Vollrath’s translation and publication of the *Cosmo*, Steiner’s regular publisher had been approached for the same purpose. Steiner refers to this in a letter to his wife January 28, 1911: “Altmann [his publisher] writes that he has been offered the translation of Max Heindel’s book. I will have to explain the situation to him. It really is true that some of the things which happen cause feelings which one could do without.”

So much for Steiner’s oblique way of expressing his displeasure! What is “the situation” that needs to be explained to Altmann? The answer can be found in another letter written about a month later to Eduard Selander, the leader of a theosophical center in Helsingfors (Helsinki) who had been pressing Steiner to deliver a cycle of lectures there. Steiner writes:

“In this respect I mention only that, recently, **a large part of my theosophical work has been industriously printed in America without my permission, and in an unprecedented way.** The danger does not lie in the fact that it is a plagiarism. That is of no consequence; people can plagiarize as much as they like for all I care. In the field of theosophy that is not of the least importance. What is important is that my work is printed in a completely distorted manner and that the distortions are harmful. Therefore, if I do not have the things printed as they should be, great harm will eventually occur. It must, after all, be a matter of some concern that not all of our theosophists are capable of discernment and that there are theosophists in Western Europe who think that the distorted, false publications are the real ones.”—*Correspondence and Documents*, pp. 287-88.

Steiner’s Naiveté

Why was Steiner so disturbed? It wasn’t due to the republication of the information per se. That was inevitable, even desirable—if the reproduction kept the material intact, did not destroy contexts and emphases. This expectation, we must say, was naive. Moreover, we assert that, in the instance under consideration, the preponderance of the Rosicrucian Teachings did survive transmission and translation. They did so because their purveyor, Max Heindel, had an incisive intellect, a keen focus, and an unswerving commitment to be true to the spirit of truth—albeit as he saw it.

And this brings up another point relevant to our discussion. There can be no such thing as a purely objective presentation of supersensible truth on the plane of the senses. That is why, ultimately, each truth seeker must consult his “inner tribunal” where truth alone can be incontestably established. So Steiner’s purism or idealism sets a standard for the dissemination of spiritual wisdom, which can actually frustrate that very objective.

Steiner felt a responsibility to the spiritual world from whence he drew his material. To properly fulfill his mission his words had to be faithful to his supersensible visions. He preferred that no notes of

his lectures be taken because they were always formed to meet the circumstance of his hearers—who they were, where they were, and for the specific time of their hearing. His wishes were not respected, however, because, understandably, students knew that the world needed to hear what he was saying, even if nuances of inflection, subtle effects related to timing, and even grosser errors were committed in recording the lectures. “It would have pleased me best,” he writes in *The Course of My Life*, “if spoken words had remained spoken words. But the members wished the courses privately printed, so this came about” (p. 337).

Seeing the inevitable, Steiner appointed several competent persons as authorized stenographers to transcribe his lectures, thus minimizing errors. From our vantage, we suggest that much of what Steiner might perceive as distortion or flawed rendering would be lost on most other persons, and would not violate the understanding of what he wanted to convey.

At the same time, when others copied his work, they were not necessarily aware of Steiner’s main objective in making his material available. He wrote and spoke in such a way that the content of his delivery was “designed to be taken up in inner experience.... [A] **rightly composed Anthroposophical book should be an awakener of the life of the spirit in the reader, not a certain quantity of information imparted.** The reading of it should not be mere reading; it should be an experiencing with inner shocks, tensions and solutions” (*Course*, p. 330). His aim was not to give information about the worlds of spirit in the same way that textbooks present facts relating to the physical world. Rather it was to plant seeds for spiritual growth in the reader and listener, to prompt inner movements of the soul, to encourage the development of individual supersensible faculties by transmitting leading thoughts and organizing them in a manner that demonstrated how non-sensed-based thinking was to proceed and eventually issue in visionary experience.

This objective explains why many people have difficulty with Steiner’s mode of delivery. They describe it as too difficult, too involved, too abstract, too repetitive, too dry, too didactic, too etc. But his **heuristic style** is scrupulously intentional—and those who exert and discipline themselves will benefit from the effort.

Questions from an American Reader

We introduce another document at this point, which reflects the surprise and confusion that must arise when avid readers of Western Wisdom literature encounter the books of both Heindel and Steiner. The purpose of this study is to make sense of their shared objective and to come to conclusions that will do justice to our two benefactors’ intentions and best serve our own spiritual needs.

Dr. Steiner received a letter in early 1911 that reads as follows:

“Dear Sir, May I venture to approach you with a question, or indeed with more than one question? I must mention first of all that I am here on a short visit, and that my home is in Salina, Kansas, U.S.A. In that town some time ago, two friends and I procured a book that had been recommended to us by the Esoteric Library, in Washington, D.C. The title of the book was *Rosicrucian Cosmo-Conception or Christian Occult Science*, by Max Heindel. We were struck by the curious way in which, in the preface, Max Heindel refers to the name of Dr. Rudolf Steiner, the main lines of whose teachings are said to resemble his etc., etc. In short, the preface caused me, and subsequently my friends, to read your books *Initiation and Its Results* and *Theosophy*. It is a riddle to us why whole sentences in the *Cosmo-Conception* can be compared almost word for word with those contained in your books, so the thought occurred to us:

“Has Max Heindel borrowed from you the teachings he is trying to spread in America—above all in California?”—Footnote to Leipzig lecture, June 1917

Responsibility to the Spiritual Worlds

Further light may be shed on Steiner’s reaction to Heindel’s venture from the comments he addresses to Eduard Selander in the first part of the above-quoted letter:

“[I]t must not be overlooked that the time required to deliver theosophical truths in a lecture is the least part of the time required to transform the knowledge of the **higher worlds** into forms which are suitable for expression on the physical plane. One has a double burden of responsibility: first, towards the higher worlds; **nothing must be said which will not stand up to their scrutiny**. Second, towards the physical world: everything has to be presented in such a way as to achieve congruence between the physical words and the facts of the higher worlds. That has to be taken into consideration when judging the time needed for theosophical work... [Owing to time constraints] it has been impossible to channel the truths which stand before me in spirit onto paper. And yet I know from the spiritual world that this piece of work [on a specific subject] should be made available as soon as possible.”—*op. cit.*, p. 286

When the clairvoyant gives birth to visions of the higher worlds in a body comprised of words drawn from the physical world, travail, a labor, is involved. And the issue has something of the clairvoyant’s own soul in it, even as it carries a totally objective truth. But from Max Heindel’s point of view, once the truth is given, there is another responsibility—to make it known, to share it, to use it. Given its value, how can one not disseminate it as widely and as zealously as possible?

Heindel’s Response to an Unresponsive Steiner

We would be remiss if we did not record a letter in our possession that Max Heindel wrote to a student. It reveals him also in an all-too-human moment:

“In respect to what Dr Steiner’s pupil said, I do not care a snap. Dr. Steiner has no connection with the Rosicrucians since he became General Secretary for the Theosophical Society. Before that time he received a little instruction from a lay Brother, such as I have since become, and he was never in real touch with the Elder Brothers, and will never attain in this life because his inordinate desire for position and power led him to forsake western Teachings and shirk the pioneer work I am now doing, to oust Mrs. Besant (who is head in name only of the outer section and has no control over his so-called ‘Inner school’).

“When I dedicated the first edition of the *Cosmo* I was ignorant of his true position and his jealousy [of Heindel!] has made him forget even the courtesy of a common gentleman for he has never thanked me for the book with autograph I sent him.”—Letter to Mrs. Laura Bauer, the translator of the *Cosmo* into German, October 14, 1911

For Heindel’s labor of love, he got not a word of thanks. One might ask, however, why he should have expected a word of thanks? Surely pique at not receiving a note of appreciation for his monumental undertaking wouldn’t, in itself, have occasioned such a venting of spleen. The material contained in this study shows that Heindel’s allegations are without substance. But pejorative statements like these have been credulously absorbed and have negatively influenced certain members of the Rosicrucian Fellowship who have not sought to determine their validity and have thus perpetuated errors and expressed unwarranted ill-will towards him who was the source for much that is contained in their beloved *Cosmo*.

A Consideration of Heindel's Letter

(1) Steiner became General Secretary of the German Section in 1904. His contact with Christian Rosenkreutz is documented to be at least as late as 1915.

(2) One who obtains all his esoteric knowledge first-hand does not need “a little instruction from a lay brother,” such as Max Heindel later became.

(3) If Steiner “was never in real touch with the Elder Brothers,” it would only be due to his ability to relate directly with the Head of the Brothers' Order. However, in her account of the “Birth of the Rosicrucian Fellowship,” Heindel's wife contradicts what is said in Heindel's letter. She states that Steiner “had been under their [the Elder Brothers'] instruction for several years” (p. 4).

(4) The allegation that Steiner was driven by an “inordinate desire for position and power” is unfounded. Rather does his life's work attest to the contrary. We recur to a passage quoted earlier: “Only those who renounce completely all personal influence are really worthy of working in the realm of occultism. The highest ideal of occultists who want to accomplish anything worthwhile is the absolute avoidance of achievement via their own personalities and as far as possible, the elimination of personal sympathies and antipathies from everything attempted.”—*The Effects of Esoteric Development* p. 145. Does this sound like one driven by a lust for power and position? Or the following: “**If we bring personal interest and aspirations into areas of clairvoyant observation where only human and universal interests should claim our attention, it acts like poison**” (ibid, pp. 181-2)? In his *Cosmic Memory* (1904) Steiner writes: “The more deeply one works his way into true mystery science, the more modest he becomes....Pride and arrogance finally become names for human qualities which no longer make sense at a certain level of cognition....he who promulgates such [supersensible] knowledge needs modesty and true self-criticism, an unshakable striving for self-knowledge and the utmost caution” (p. 144). And a final quote: “[P]ersonal interests must be transformed into universal interests if we want to see the true reality of the spiritual world” (ibid, p. 155). Steiner ever abjured these base worldly values because the spiritual world retreats and becomes mute before one so engaged. As for hero worship: “A large part of the members were fanatical followers of individual heads of the Theosophical Society,” which “repelled” Steiner. He wanted an audience “which attended my lectures only because of their content” (*The Course of My Life*, p. 313). He ever spurned the sensation mongers and guru seekers.

(5) Steiner did not oust Besant. Again, this statement is a reversal of the facts: Besant committed the leadership of the German Section to her “good colleague” and told him that it would be better “if his pupils were to form a separate organization under his care.” Furthermore, she states, “**He teaches the Christian Rosicrucian way... [which] is different from ours.**”—*History and Contents*, p. 261. Max Heindel was not in possession of all the facts relating to the division in the Theosophical Society. These facts emerged only gradually, and even then they became apparent only to those who could correctly discern the distinction Steiner had made at the beginning of the 20th century between Christian and pre-Christian Theosophy. It is a distinction that remains to this day but narrowly understood. The Rosicrucian Teachings are Christian Theosophy.

(6) That he shirked the “pioneer work” Max Heindel was doing is also a reversal of the facts. If anyone in the modern era has been a spiritual pioneer, it has been Rudolf Steiner, as amply demonstrated by his original work in many domains of human endeavor: Anthroposophic medicine (which treats the four-fold human); philosophy (Post-Kantian thinking as a spiritual activity); religion (Christian Community, a movement for religious renewal that grew out of a request by a group of German pastors); education (Waldorf Schools—originating out of the request by the director of the Waldorf-Astoria cigarette factory for a school to which his employees could send their children); theater (initiatory drama—the four

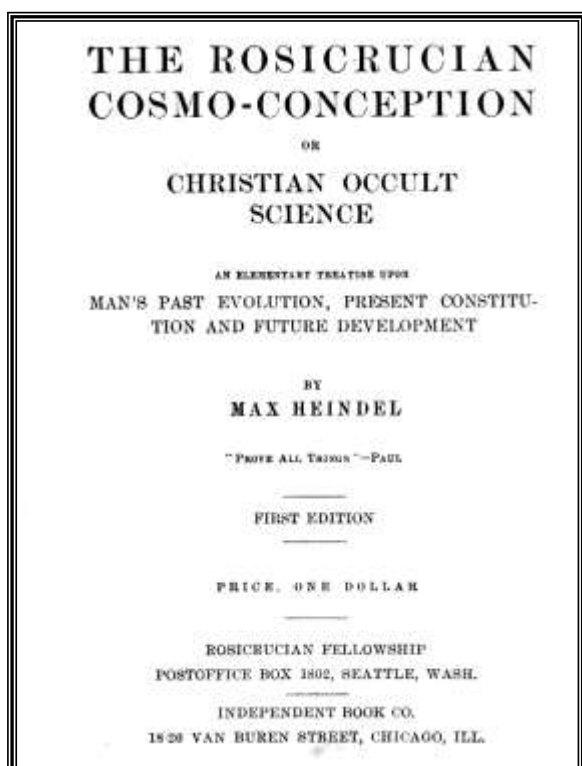
Rosicrucian mystery plays and dramatization of Edouard Schuré's *The Children of Lucifer* and *The Eleusian Mysteries*; dance (Eurythmy—which is used as an educational tool and a therapeutic modality, as well as an artistic activity and an esoteric language); art (including new ways of using materials and rendering forms in painting, sculpture—the 27-foot wooden Representation of Man—and stained glass); architecture (the Goetheanum and other innovative buildings); agriculture (Biodynamic gardening—originating in a course of lectures requested by a group of farmers concerned about the destructive trend of ‘scientific’ farming); economics; the Camphill movement (the creation of homes, schools and village communities for handicapped children and adults, now flourishing). **By their fruits you shall know them.** There is nothing in modern experience that can compare with the wide diversity of achievements resulting from Steiner's **application of supersensible truths to the spectrum of human endeavor**. Here is **the apotheosis of epigenesis**, in light of which Heindel's remarks must appear merely petulant and unworthy of his noble nature.

(7) Sad to say, the attribution of “jealousy” to Steiner may be closer to an instance of projection. This spiritual dynamo had no time to indulge such a trait. Nor, for that matter, did Heindel.

Clearly, there were moments of all-too human—and not exactly laudable—expression of personal feelings by both Steiner and Heindel. While these rare manifestations are curious and potentially polarizing, we should resist the impulse to form alliances and partisan groups based on our reading of these expressions. We do not like to see our heroes show their foibles and frailties. We would prefer to purge the historical ledger of such blemishes, or at least to justify them out of existence. But, in all honesty, we cannot. Humans are human and have lapses. Let us be rid of the sad need to have to defend a person's occasional failure or flaw. A Christian is not wholly Christ-like but striving to be like Christ.

The *Cosmo* Dedication and Its Retraction

If but a few people know that Max Heindel dedicated the first edition of the *Cosmo* to Rudolf Steiner (see below), fewer still have read Heindel's explanation for the withdrawal of his dedication from subsequent editions. In the book's second edition an explanation is given. We quote both texts in their entirety.



From the first edition of *The Rosicrucian Cosmo-Conception* we reprint the Title and Dedication pages:

To my valued friend, DR. RUDOLPH STEINER, in grateful recognition of much valuable information received; and to my friend, DR. ALMA VON BRANDIS, in heartfelt appreciation of the inestimable influence for soul-growth she has exercised in my life.

Heindel retracted the first edition's dedication statement in the second edition of the *Cosmo*, printed in 1910. A facsimile of the retraction page is provided below, followed by a larger type version:

IN RE DEDICATION.

From the beginning of November, 1907, to the end of March, 1908, the writer devoted his time to the investigation of the teachings of Dr. Steiner, who was absent from Berlin nearly all that time. In the last of about six personal interviews with Dr. S. the writer mentioned that he had commenced a book along occult lines; a compendium of the teachings of the East and West.

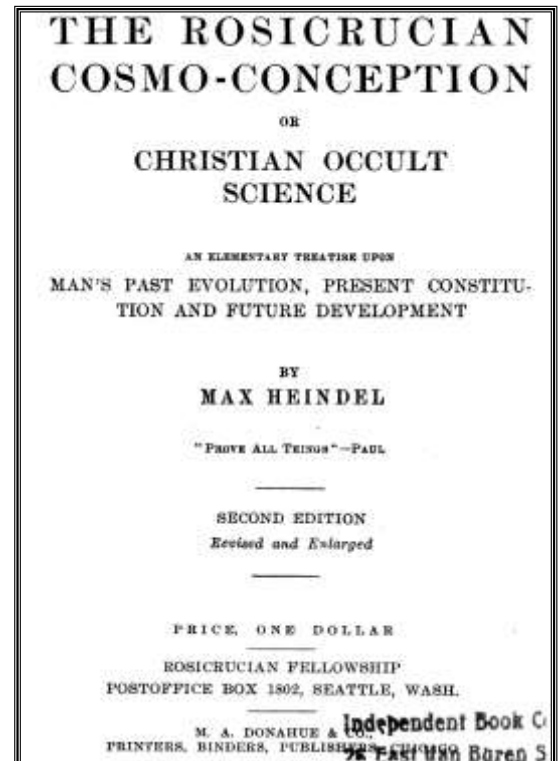
Dr. S. then urged that if any of the teachings promulgated by him were used he ought to be mentioned as authority and source of information. In consequence the writer agreed to dedicate the work to Dr. Steiner.

During January, February and March, 1908, the Elder Brother, whom the writer now knows and reveres as Teacher, came at times, clothed in his vital body and enlightened the writer on various points. In April and May, after unwittingly passing a test, the writer was invited to journey to the estate on which is found the Temple of the Rosy Cross.

There he met the Elder Brother in his dense body; there he was given the far-reaching, synthetic philosophy embodied in the present work—which in the opinion of many old students in England, on the Continent and in America, embodies everything that has been taught in public or esoterically in the past, besides much more that has never before been printed.

Therefore the unfinished manuscript for the book mentioned to Dr. Steiner was destroyed, but as the later and more complete teaching given by the Elder Brother corroborated the teachings of Dr. S. along main lines, it was thought better to dedicate the book to Dr. S. than seem a plagiarist. Of that there would have been small danger, however, for the plagiarist invariably gives less than the authority from whom he steals, and it will be found that in any case where previous works are compared with the present, this book will in all cases give more information.

The dedication has therefore been a mistake; it has led many people who merely glanced at the book to infer that it embodies the teachings of Dr. S. and that he is responsible for the statements made herein. Such inference is obviously unfair to Dr. S., and a careful perusal of pages 8 and 9 will show that it was never intended to convey such an idea. The writer does not see how to convey the true idea in a dedicatory sentence, hence has decided to withdraw the same, with an apology to Dr. S. for any annoyance he may be caused by the hasty conclusions concerning his responsibility for the Rosicrucian Cosmo-Conception.



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Comments on Heindel's Withdrawal Statement

The above explanation for Heindel's retraction conveys a spirit of generosity. **He affirms that Steiner's teachings are "corroborated," that is, are confirmed, "along main lines" with those given by the Elder Brother.** In fact, this passage implies that the dedication would have been retained if Heindel could be assured the reader would not hold Steiner responsible for the book's *verbatim* (p. 9) contents. This is a curious word to use (the original word was "authoritative") for it suggests a fully articulated predecessor.

If some Rosicrucian Fellowship students have previously harbored reservations about the appropriateness or relevance of Steiner's writings, surely now those doubts may be dismissed, for Heindel, not to mention the Elder Brother, implicitly sanctions their value. **The reason for his dedication remains in effect—much valuable information had been received and continues to resonate, "along main lines," with the Brother's transmission.** But in deference to Steiner, to prevent *Cosmo* readers from assuming that the book is an authoritative statement of Steiner's teachings, Heindel withdrew the dedication.

This honorable gesture leaves Steiner's integrity and the importance of his teachings intact and suggests that *Cosmo* readers will find compatible material in Steiner's work. Such an exposure would certainly expand and vitalize the Fellowship's Western Wisdom resources and free them from the misbegotten need of having to defend Heindel at the expense of denigrating a spiritual compatriot whom Heindel calls his "friend."

In short, there is no rational basis for a refusal to accept the enrichment of Fellowship Teachings through an exposure to Steiner's science of spirit.

With the bulk of Steiner's books and lectures currently available, it is clear that the information he publicly imparted through 1907 was immense and greatly exceeds in scope and detail what could be contained even in a volume of such masterful economy and compression as the *Cosmo*. Most people at that time may not have been aware of this vast amount of knowledge because it took such diverse forms and was delivered in dozens of venues, many quite private (esoteric groups), and could not easily be collected and organized.

Then and to this day the synthesis of Rosicrucian Christian teachings as embodied in the *Cosmo* by Max Heindel is a remarkable achievement and satisfies a great need for such a compendium of esoteric

knowledge. But, we repeat, it presents information that was extant at the time of its composition, and contains little of an *occult nature* which was not already part of Steiner's public dispensation.

This being the case, what was it that the Elder Brother gave Max Heindel if its equivalent was already enunciated by Steiner and a matter of public record? If Heindel destroyed his manuscript containing much of Steiner's work that was delivered to the Berlin center, how does one account for the scores of verbatim equivalencies between passages in the *Cosmo* and Steiner texts, as shown elsewhere in this study?

We again wonder at this juncture why the *Cosmo* was not dedicated to the Elder Brother from whom these teachings purportedly issued. As, for instance: "To the Elder Brother, in grateful appreciation for much valuable information received." Surely Heindel was not under pressure to placate Steiner, to confer on him an honorable mention for having made a good effort. And again we wonder at the profusion of disclaimers for the authority and reliability of the *Cosmo* contents (cited on pp. 37-38 of this study), since the Elder Brother is the source. If the source were more derivative, we could understand the appeal to be cautious and to test the information. Yes, Heindel is fallible. But what comes from the Elder Brother is authoritative, and we can be confident it is true, can we not? Yet Heindel writes in "Word to the Wise" that he "feels compelled to guard also against the possibility of this work being taken as an authoritative statement of the Rosicrucian Teachings" **Neglect of this precaution might give undue weight to this work in the minds of some students**" (p. 9). Was he not chosen as the authorized representative of these authoritative teachings?

We also wonder about the discrepancy between the statement above, repeated in Augusta Heindel's *Memoirs* and in *Teachings of an Initiate* (p. 102), concerning meeting the Elder Brother "in the flesh," and the answer to Question 76 in *The Rosicrucian Philosophy in Questions and Answers*, Vol. 2, pp. 243-251, which implies that Heindel had never seen the Elder Brother(s) in a physical body and therefore had to speculate on their physical appearance; specifically, their age. On the basis of "conversation with some of the lay brothers who had been connected with the temple for twenty, thirty and forty years in this life," Heindel surmised that the Elder Brothers "seem now to be about 40 years of age" (p. 49). How is it that he must conjecture on the appearance of the Brother in this writing when he had seen him face to face several years earlier?

Our last comment on Heindel's retraction statement (that "the plagiarist invariably gives less than the authority from whom he steals") is that, technically, plagiarism has nothing to do with the amount of material that is taken from an uncredited source and presented as one's own; it defines the action itself, irrespective of how much material one so uses. We further wonder why Heindel should have introduced the term at all. The *Cosmo*'s first edition acknowledges Steiner as the source of "much valuable information received," and plagiarism is defined as "the use *without due credit* of the ideas, expressions, or productions of another." Heindel, to our thinking, gives due credit. Nor is the term applicable if the Brother is the source.

In any event, using the word in this situation can only be inflammatory, provocative, and nonproductive. No one can stake an exclusive claim on truth, nor patent it or copyright it. It is not the possession of a particular group. It defies sectarian affiliations. It is no respecter of persons. Let not our search for truth be restricted by those who aspire to communicate it. We thank them for their offering, but let us not deify them. Let us put away childish ways and assume our share of the fortunate responsibility for determining truth's identity.

Those of us who have immersed ourselves in Max Heindel's formulation of the Rosicrucian Teachings are confirmed in the honesty, integrity, and holy zeal of this advanced soul. In whatever manner the material contained in his book was acquired, we are convinced that he was guided by noble aims and impulses which are highlighted in the very story that relates the condition for his receiving them—that they be given to spiritually benefit the widest possible public. Service to humanity was Heindel's guiding principle. He knew the Teaching's value. He rightly presumed thousands like him would esteem them just as highly, that communicating them could save lives—materially and spiritually.

Even after the withdrawal of his dedication to Steiner, the *Cosmo* itself retains implicit reference to Steiner's **prior** public presentation of Rosicrucian teachings in two references (on page 250). Firstly, Heindel describes the *Cosmo* ("This work") as "one of the first few fragments of the Rosicrucian knowledge being publicly given out." "One" of the first. Which are the other "first" fragments? Heindel's dedication of the *Cosmo*'s first edition tells us—Steiner's writings and lectures, from which Heindel received "much valuable information" (see page 97). Secondly, "All that has been printed as such [purporting to be authentic "Rosicrucian knowledge"], previous to the last few years, has been the work of either charlatans or traitors." Note that Heindel does not say "prior to this work" but "previous to the last few years," say, between 1902-1908, during which time Steiner made public "fragments" of Rosicrucian knowledge that Heindel admitted copying (see withdrawal statement—"In Re: Dedication"—pp. 115-16).

Concluding Remarks

So where does all of this leave us? With the Teachings. Both as they exist through the current canon of Rosicrucian Fellowship publications, and as they exist in Steiner's published books and printed lectures, and as they continue to emerge and take form in the minds and hearts of developed Egos devoted to soul growth along the lines of Rosicrucian Christianity.

In the final analysis, we feel that mapping out the transmission lines by which the Fellowship obtained its original body of teachings is somewhat of a side issue, a diversion of our energies and primary needs. For whatever be the actual channel(s), whatever be the claims for authenticity or exclusivity, each of us will have to prove all things for ourselves, and then hold fast to that which we find good (and true). That is why Paul's words begin and end the *Cosmo*'s first and second editions. To accept a teaching solely on the authority of its alleged provenance is a practice unsuited to the needs of our time and runs counter to our calling and obligation to be self-reliant in all matters, particularly as they pertain to confirming truth. It is emphatically an individual responsibility.

What we would hope, indeed what we expect, is that given this inner tribunal, the definitive court of appeal, it is our duty to refer all issues of truth to it. We shall charge it with the holy task of determining the merit of all propositions, irrespective of the merits (or demerits) of those who propound them, be they Max Heindel, Rudolf Steiner, the Pope, the anonymous science "expert," or the medical "authority." Nor would the first two named individuals advocate anything less or other.

We will reiterate words concluding Section 2 of this study to drive home our point. The Rosicrucian Fellowship is not the Max Heindel Fellowship, nor would he approve of the quarantine on spiritual truths that has existed here. There was a veritable ferment of ideas existing at Mt. Ecclesia during the time Heindel was alive. The early *Rays* (before it was so named in 1915 it was called the *Echoes*) testifies to

this fact. At that time it contained studies in Egyptology, Mithraism, Gnosticism, the Kabbalah, Swedenborg, Masonry, Magic, the Grail legends. And Heindel was the editor! Let, then, his example serve us as a model for the inclusivity of our interests. He did not spoon feed his readers and stand over them like an Old Testament naysayer. But now we've dogmatized our source and fettered the spirit of the Fellowship's founding impulse. That well of soul-quenching wisdom is fast running dry, notwithstanding the value of repetition.

In the event the casual reader overlooked it, we will also take the liberty here of asking the question posed on page 39 of Section 1: Is not Steiner at least as qualified to merit our attention as the hundreds of people, including this writer, whose opinions and thoughts have been featured in the *Rays* magazine, and The Rosicrucian Fellowship's other, more enduring, publications—including those of Prentiss Tucker, Elman Bacher, Theodore Heline, Annet C. Rich, Robert Lewis, Esme Swainson, Corinne Heline, the many authors of *Aquarian Age Stories for Children*, the anonymous author of *Etheric Vision and What It Reveals*, and the many contributors to the *New Age Vegetarian Cookbook*? Based on the foregoing information adduced in this study, does not Steiner have at least as much to offer us as the aforementioned writers? Surely the occultist who [stood in all solemnity of spirit before the Mystery of Golgotha](#) (last paragraph) and identified the Christian Rosicrucian path as the only path suited to Western egos warrants being quoted and referred to as a friend and promoter of our deepest spiritual interests.

It has been the purpose of this report to share certain information pertaining to Rosicrucian Teachings as promulgated by the Rosicrucian Fellowship with the intention of clearing our common air of error-based prejudices, moldering secrets, and withering and unwarranted partisanship. We are impelled by the need to more fully and more effectively realize our mission—which is to know Truth and do good by it and through it—for the benefit of all. We believe that the rehabilitation of Steiner's opus and person is in line with this objective. *Knowing* is a dynamic process of increasingly conscious *becoming*. As we continue to know, we continue to grow. And we may be certain that what we previously knew will be altered by new revelations, new understanding. We will be required to surrender old ways of regarding things. At times our comfort levels will be severely challenged. So be it. Comfort is not our goal, but comprehension, intelligent, loving comprehension. Or, as Max Heindel expresses it in the penultimate sentence of the *Cosmo's* first and second editions, we strive for that level of Self-consciousness where our *“faith may be swallowed up in knowledge dedicated to the service of Humanity.”*

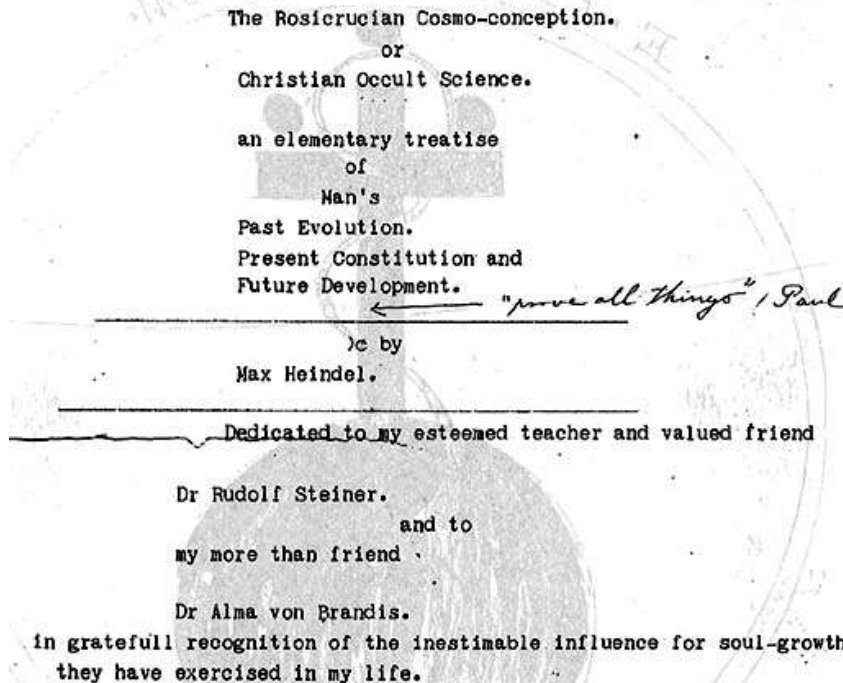
ADDENDUM

Since the foregoing Study was written, additional information bearing on the relationship between Max Heindel and Rudolf Steiner and their respective presentations of Rosicrucian Teachings has come forward. It is introduced here for the reader's consideration.

Steiner—“My Esteemed Teacher”

A typewritten copy of the *Cosmo* exists. This text antedates the printed galley proofs and consequently,

the First Edition proper. This typewritten version shows Heindel's extensive handwritten corrections. The dedication page at this time is different from that of the First Edition. A facsimile is here reproduced. (The back-ground shows a proposed design for the book's cover—a serpent entwined around the cross.) Here Heindel dedicates the *Cosmo* “to my esteemed teacher and valued friend Dr. Rudolf Steiner and to my more than friend Dr. Alma von Brandis in grateful recognition of the inestimable influence for soul-growth they have exercised in my life.” The use of the word “teacher” is particularly significant in view of Heindel's later use of the term to designate the Elder Brother who served as his “Teacher,” although, Heindel writes in [*Letters to Students* \(p. 98\)](#), this Brother, “whom I,



perhaps mistakenly, speak of as Teacher—has never taught me directly since the first short period when that which is embodied in the *Cosmo* was given.”

Dr. Alma von Brandis

Dr. von Brandis, was an osteopath who had been a fellow member of the Los Angeles chapter of the Theosophical Society when Heindel was its vice-president. Heindel's strong personal feeling (“more than friend”) for von Brandis caused his soul body to separate for the first time from his ailing physical body to travel from Los Angeles to the port of San Pedro to see her off (we presume unbeknownst to her!) on a steamer. This incident is referred to in [*Q&A Volume 2, p. 413*](#), but is more fully described in the [*January 1916 Rays* \(p. 18\)](#), wherein Heindel reports on his first conscious out-of-the-body experience, which was “caught by a camera.” Because he was feeling “particularly lonesome and intently desirous of seeing our [the author is using the editorial we] friend, suddenly, as if by magic we found ourself standing outside the bed looking at the poor wasted body...” Von Brandis became a student of Steiner's teachings and encouraged Heindel to visit Germany, ultimately financing his journey and securing his access to some of

the non-public esoteric meetings.

Steiner's impact on Heindel surely is given by the latter's use of the word *teacher* as well as Heindel's appreciation for Steiner's "inestimable influence for [his] soul growth." We would be remiss were we not to ask why the Elder Brother, rather than Steiner, is not mentioned in this context—as being both Heindel's "esteemed teacher" and providing "inestimable influence for his soul growth," since, according to the most popular account ([Birth of the Rosicrucian Fellowship](#), p. 8), "this man [Steiner] had little to give him [Heindel], and that what he gave out was not new to him"? Indeed, the [June 1914 Echoes from Mount Ecclesia](#), precursor to the *Rays*, stated that Steiner's teaching, "upon investigation proved dreamy, impractical and inadequate." If so, why did Heindel bother to incorporate Steiner's teachings into his proposed book, (see [p. 114ff](#)), agreeing to credit Steiner, if such information was "was not new to him"?

Using the Word "Plagiarist"

The third section of *The Heindel-Steiner Connection* considers Heindel's statement of withdrawal of the *Cosmo's* dedication to Steiner, which appeared in the book's second edition. In that statement ([p. 113](#)) Heindel uses the word "plagiarist," because he had already (1910) received comments regarding the similarity between the *Cosmo's* contents and Steiner's books and lectures. Subsequently, the term ("plagiarism") is also used by Steiner on several occasions. An additional instance occurred in October 1913 in Oslo where Steiner gave seven lectures entitled *The Fifth Gospel*. Here follows the passage containing his remarks on this issue:

"A man from America, who spent weeks and months getting to know our teachings, transcribed and carried them off in a watered-down form to America, where he has given out a plagiarized 'Rosicrucian Theosophy.' True, he says he learnt a good deal from us over here, but that he was afterwards summoned to the Masters and learnt more from them. He says nothing, however, about having learnt from us the deeper things which he had drawn from the then unpublished lecture-courses. When something like this happens in America, one may of course emulate the aged Hillel and be lenient; nor need one stop being lenient when these things make their way across to Europe. In a quarter from which the most violent attacks on us were launched, a translation was made of what these circles in America had taken from us, and in an introduction to this translation it was said: True, a Rosicrucian conception of the world is making its appearance in Europe, too, but in a bigoted Jesuitical form [referring to Steiner's original lectures and writing]; this kind of thinking can thrive only in the pure air of California."

In a June 10, 1913 lecture given in Leipzig, Steiner speaks of "[a certain Herr Grashof](#)" [sic—see facsimile of Heindel's full name on his [birth certificate](#)], who attended every lecture that he possibly could. He borrowed notes made by the Members and copied them all. And what people were unwilling to give him he extracted through the intermediary of the person who had introduced him. Then, after a time, he returned to America, whence he had come, and wrote a book, compiled from everything he had heard in the lectures and found in the books and had also amassed from unpublished lectures. ... The book was published in America, under the title of 'Rosicrucian Cosmo-Conception'—and even that was a plagiarist."

Heindel explains his version of this incident above, under the heading "[The issue of Plagiarism](#)."

Using the Term *Master*

Introductory.

It is hoped that the study of the Rosicrucian Cosmo-conception as set forth in this work may help to clear up some of the difficulties which have beset the minds of students of the deeper philosophies in the past; but, in order to avoid serious misunderstandings, the student should firmly impress upon his mind that there is no such thing as an infallible exposé of this complicated subject, including everything under the sun and above the sun also.

An infallible exposition would indicate an predicate omniscience upon the part of the writer, and even the Masters of Wisdom tell us that they sometimes are at fault in their judgment. So an infallible book, which shall say the last word on the subject of the World-Mystery, is out of the question, and the writer of the present work does not pretend to give anything but the most elementary teachings of the Rosicrucians.

He thinks that the Rosicrucian Brotherhood have the most far-reaching, and most logical conception which he has come across in the many years he has devoted exclusively to the study of this subject, and while he affirms that so far as he has himself been able to investigate its statements, he has found them in accordance with facts as he knows them, yet he does not believe, nay, he is convinced that the Rosicrucian Cosmo-conception is not the last word on the subject. At the same time he is thoroughly convinced that all other philosophies of the future will run along the same main lines, for these main lines appeal to him as being absolutely true.

This book is therefore not sent out as being the Alpha and Omega, the limit of occult knowledge, and even though it is labeled "The Rosicrucian Cosmo-conception", the writer desires to strictly emphasise that it is not to be understood that it is a "faith once for all delivered" to the Rosicrucian by the Founder of the Order, or any other individual. It is emphatically stated, and the statement is recommended to a prominent position in the reader's mind, that this work embodies only the writer's understanding of the Rosicrucian Cosmo-conception.

The writer knows too well the serious karmic responsibility which rests upon anyone who willingly or ignorantly leads others astray, and he wants to guard himself as far as possible against that responsibility and others against the possibility of going wrong inadvertently.

What is said in this work is, therefore, to be taken or left aside by the reader according to his own discretion. The writer affirms that he has used diligence in trying to understand the teaching, that he has been painstaking and careful to put it into words that seemed to him most comprehensible, and for that reason, has used only one term throughout the work for each idea to

A few persons are exercised by Steiner's early use of the term "masters" to refer to humans of advanced spiritual attainment. Earlier in this Study (p. 29) it was remarked that: "Some persons may object to the use of the term 'Master'. The independent Western mind associates the word with Eastern religions and an undue exercise of authority. At the beginning of the twentieth century, such a construal was muted. After all, the Gospels refer to Jesus as 'Master' (*Rabboni*) about forty-seven times. Max Heindel, as well, refers to the work of 'Master Jesus' during the so-called 'Dark Ages' (*Cosmo*, p. 409).

In fact, in the typewritten version of the *Cosmo* Heindel himself uses the term "Masters of Wisdom", not "Elder Brothers". The term "Elder Brothers," with quotation marks, appears once in the typewritten version, and it appears in this form on p. 327 in all book versions. Heindel uses the term "Masters of

Wisdom" six times and "the great Masters" is used once. (See facsimile on this page for the first instance of this original usage.) In the First Edition, this designation is changed to "Elder Brothers", which in later editions occurs six more times when additional material on the Rosicrucians was added at the end of the *Cosmo*. The point is that originally Heindel also used the term "Masters of Wisdom" to identify the spiritual leaders of the Western World, suggesting that his source also used the term. Steiner used the terms "Elder Brothers" and "Masters" interchangeably.

Heindel, Steiner and Theosophy

Some Steiner critics feel that he does not meet their criteria for a sufficiently Western orientation, that he intermingles Eastern influences. More than a passing familiarity with his work proves the contrary (see below, for examples). These critics would do well to consider the five pages in the *Cosmo* (pp. 270-275)

Heindel devotes to explaining how Blavatsky's [*Secret Doctrine*](#) and A.P. Sinnett's [*Esoteric Buddhism*](#), two "very valuable works," though apparently differing, are essentially in agreement. These works are "valuable" for whom? Apparently, for the author. Apparently also for the reader of the *Cosmo*, else Heindel would have made no mention of them, certainly not praised them. But they have an Eastern slant, do they not? After all, Sinnett's book is on Buddhism, not Christianity. Yet Heindel finds value in it. The taboo some would impose on Eastern occultism, to the degree of absolute proscription, is not Heindel's position. In fact, much of Western occultism, particularly truths relating to cosmogenesis, has been imported from the Eastern wisdom intact, and is congruent with it. There is an invidious tendency of a few to caricature Heindel's stressing of the Western perspective, to the point of regarding all things Eastern as toxic. So doing, how can the "purists" accommodate this five-page passage which concludes with the words, "nor are we to leave the Earth at some future time to take up our abode on the planet Mercury, as the other work mentioned [Sinnett's *Esoteric Buddhism*] states, with the intention of correcting an error in the first one [Blavatsky's *Secret Doctrine*]." Heindel could have simply ignored mention of these books. After all, they are concerned with "Eastern Wisdom." But they are "very valuable works." They can benefit the student of spiritual science and Heindel wants to bring their contents to the reader's attention, albeit with errors corrected.

Later in the *Cosmo* Heindel again lauds Blavatsky's contribution to our occult knowledge. Yes, she was "a faithful pupil of Eastern Masters," but her "[unexcelled work](#)" [This is a superlative term—not to be excelled. High praise indeed!] has much to offer the student of Western Wisdom teachings, including physical facts that are hidden or occulted from material scientists—including facts relating to "[the third motion of the Earth](#)," and the "[atomistic theory](#)" (pp. 512-513).

For the sake of fairness and honesty, let us be consistent in applying our standards of judgment. It is natural to have preferences, but let them not violate our objectivity nor compromise our search for truth.

TEXT COLLATIONS

Here follow additional instances showing the similarity between Heindel's writings and what Steiner had already made public prior to 1908. These quotes supplement Section 2 of the original Study (see pp. 43-91).

Steiner

"[T]ruth may be compared to the view from a mountaintop, which is the same for all who reach it, regardless of whether they chose different paths to get there. When you are standing at a certain spot on the side of a mountain and see a path, you do not walk round the mountain to look for another path."—[Who Are the Rosicrucians? Lecture, Berlin, March 14, 1907](#)

IQ&A

"Truth is many sided and eternal; the quest for truth must also be all embracing and never ending. We may liken truth to a mountain, and the various interpretations of that truth to different paths leading up to the summit."—p.149

Steiner

"...some of its [the Rosicrucian Brotherhood's] secrets were betrayed and made public in the wrong way in the late eighteenth and early nineteenth centuries...the writers had heard something but failed to understand what they heard...A major newspaper [wrote]...‘Yes, the philosophers’ stone does indeed exist. Most people know about it and most even had it in their hands’...it was seen as an elixir of life...Anyone

who knows the real facts of the matter must admit that these descriptions are indeed true in a strange way. However, those who do not know the secret are left none the wiser.”—[Lecture, Kassel, June 29, 1907](#)

Cosmo (First Edition)

“Such a ‘leak’ [of occult truths] as mentioned above occurred in the beginning of the 19th Century and caused considerable discussions in Germany, even in the official papers, concerning the Philosopher’s Stone. The Reichs-Anzeiger said, in one article: ‘Yes, there is a Philosopher’s Stone. It is an Elixir of Life. It is all, and much more than has ever been claimed for it. Moreover, most people have had it in their hands often, but know it not!’ How absolutely and unqualifiedly true that is, yet at the same time how thoroughly misleading.”—p. 518

Steiner

“Esoteric training begins in earnest only when we learn to work into the etheric (life) body.”—Lecture ([“The World-Historical Significance of the Blood That Flowed from the Cross”](#)), March 25, 1907, Berlin

Cosmo

“His [man’s] esoteric training and the earlier Initiations are devoted to work on the vital body.”—p.381

Steiner

“The Golden Legend goes something like this....Seth took the wood from the tree [of Life that grew out of Adam’s grave]. Many things were made from it, including Moses’ magical staff. The gate of Solomon’s temple was made of wood from the offspring of this tree, and later...it formed the Cross on which the Redeemer hung.”—[Lecture, June 29, 1907, Kassel](#)

Mystical Interpretation of Easter

“According to an ancient legend Adam took with him three cuttings from the tree of life when he was forced to leave Paradise, and Seth, his son, planted these three cuttings and they grew. One of them was later used to make the staff of Aaron, wherewith he performed miracles before Pharaoh. The other was taken to Solomon’s temple, with the intention of making it into a pillar, or fitting it in somewhere, but no place whatever could be found for it; it would not fit, so it was used as a bridge across the brook that was outside the temple. The third of the cuttings was used for the cross of Christ...”—[p. 41](#)

Steiner

One thing, however, does remain the same in the physical and astral worlds and in devachan [World of Thought], namely logical thinking. This reliable guide protects us from all flighty and illusory thoughts. Without it we never learn to distinguish illusion from reality [“Stages of Rosicrucian Initiation,” Lecture, Düsseldorf, December 15, 1907](#)

Cosmo

“The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest guide in all the Worlds...”—p.440

Steiner

“Before the Christ principle, the Sun of Righteousness, could appear on Earth, the Jahve principle had to send down on Earth this light of righteousness, toned down in the Law, to prepare the way. And so what lay in the old Jehovah principle, in the old Law—the spiritual light of the Moon—was for esoteric

Christians the reflected spiritual light of the higher Christ principle.”—“*Goethe’s Rosicrucian Poem, ‘The Mysteries,’*” [Goethe’s Rosicrucian Poem, "The Mysteries," Lecture, Cologne, December 25, 1907](#)

Rosicrucian Philosophy in Questions and Answers, Vol 2

“The Race religions of the lunar God, Jehovah, conveyed the will of God to mankind in an indirect manner through seers and prophets who were but imperfect instruments, as the lunar rays reflect the light of the Sun. The mission of these religions was to prepare mankind for the universal religion of the Sun Spirit, Christ, who manifested among us without an intermediary as the light which comes direct from the Sun....Christian religion gives no laws, but preaches love as the fulfillment of the law.”—pp. 450-451

Steiner

“Through the transparent Earth he or she [the novice] saw the spiritual light of the Sun, the Christ light. This fact, which marked a profound experience for the Mystery novice, was recorded in the expression, ‘To see the Sun at midnight.’”—[ibid.](#)

Cosmo

“To their spiritual vision, the solid Earth became transparent and they [pupils ready for initiation] saw the Sun at midnight—‘The Star!’ It was not the physical Sun they saw with spiritual eyes, however, but the Spirit in the Sun—The Christ.”—p.391

Steiner

“...the Cross, which is a symbol of the fourfold nature of the human being, and the red roses, which are the symbol of the purified blood.”—[ibid.](#)

Occult Principles of Health and Healing

“This then is the great ideal toward which we are striving: to cleanse ourselves from the taint of egoism and self-seeking. Therefore we look upon the emblem of the Rose Cross as an ideal. The seven red roses typify the cleansed blood.”—p. 57

Steiner

“You many live in intimate friendship with an initiate, and yet a gap severs you from his essential self, so long as you have not become an initiate yourself.”—[Knowledge of the Higher Worlds and Its Attainment, p. 4, 1904](#). Also see [here](#), second paragraph.

Cosmo

“Only the Rosicrucian knows the brother Rosicrucian. Not even the most intimate friends or relatives know of a man's connection with the order. Those only who are Initiates themselves know the writers of the past who were Rosicrucians, because ever through their works shine the unmistakable words, phrases and signs indicative of the deep meaning that remains hidden from the nonInitiate.”—pp. 250-251

Steiner as a Rosicrucian

If Steiner speaks and writes from the Rosicrucian perspective, giving only first-hand information gleaned from the spirit worlds, are not his offerings of interest and potential value to students of the

Rosicrucian Fellowship? Much material was given in the original Study (see pages [26-36](#)) identifying Steiner's Rosicrucian focus, which we summarize and supplement below.

Firstly, let Heindel himself tell us who belongs to the School of the Rosicrucians: "Generally speaking, it may be said that **all the people of the Western World belong to the Western Wisdom School of the Rosicrucians.**"—*2Q&A*, p. 500. Presumably, this generalization would include Steiner.

And what does Annie Besant, head of the Theosophical Society when Heindel and Steiner were both members, have to say about Steiner's persuasions?

"Dr. Steiner's occult training is very different from ours. He does not know the Eastern way, so cannot, of course, teach it. **He teaches the Christian and Rosicrucian way**, and this is very helpful to some, but is different from ours."—Letter to Dr. Hübbe-Schleiden, June 7, 1907, *History and Contents of the First Esoteric Section 1904-1914 (H&C)*, p. 261

A year before Besant wrote the above statement, Steiner wrote Besant a letter in which he unequivocally articulates what was the right path for him both to pursue and to teach:

"With good foresight into the peculiarities of the fifth-cultural epoch, **the Masters of the Rosicrucian School have elaborated the 'path' that is the only one appropriate for a Western person in the current cycle of development....**[in which] occultism must be publicly spelled out....In Middle Europe the direction of occult endeavor has been determined since the fourteenth century, and we, of strict necessity, are obliged to follow this direction....I am conscious of my devotion to the Masters in every word of this letter."—From letter written by Steiner to Annie Besant, 1906, *H & C*, pp. 270-72

In his first address to the Western Esoteric Section of the Theosophical Society in Munich, June 1, 1907, Steiner says the following: "**At the head of our Western School there are two Masters: the Master Jesus and the Master Christian Rosenkreutz.** And they lead us along two paths: the Christian and the Christian-Rosicrucian way....The former educates through feelings, the latter through understanding. The dying cultures of the East still need the Eastern teachings. The Western teachings are for future cultures."—*H & C*, pp. 305-314

The primacy of the Rosicrucian Brotherhood in the development of the Western world is spelled out in the following statement: "**The Rosicrucian Brotherhood is actually the source, the origin, of all other brotherhoods that have been absorbed into European culture**"—Lecture, "The Original Impulse behind the Theosophical Movement: [The Brotherhood Idea,](#)" Berlin, January 29, 1906, *H & C*, p. 356

Steiner states elsewhere: "**The Rosicrucian method of initiation is especially for modern people; it meets the needs of modern conditions....It will for long centuries to come be the right method of initiation into spiritual life....**"—*Supersensible Knowledge*, [Lecture XI, March 14, 1907](#), Berlin, p. 149

Just as clearly Steiner writes the following: "[I]t should be understood that the introduction of a correct esotericism in the West can only be of the Rosicrucian-Christian type, because this latter gave birth to western life and because by its loss mankind would deny the meaning and destiny of the Earth."—Letter, 1907, *Correspondence and Documents*, p.18

One more Steiner quote: “For persons much occupied with science, the necessary path towards Initiation is the Rosicrucian, for the Rosicrucian method shows that the highest knowledge of mundane things is thoroughly compatible with the highest knowledge of spiritual truths. It is precisely through the Rosicrucian path that those who have been led away from Christian belief by what they take to be science can learn to understand Christianity truly for the first time.”—[*At the Gates of Spiritual Science, Lecture 14, “Rosicrucian Training,”*](#) second paragraph, September 4, 1906, Stuttgart

Finally, Steiner’s wife, Marie Sievers, in 1947 decided to publish some of the more important teachings that were given in Steiner’s Esoteric School, which was disbanded in 1914 at the start of World War I. She explained her decision in these words: “By making available examples of Rudolf Steiner’s careful, personally delivered advice, I wished to ensure that something could come forth from that Rosicrucian stream which is more in tune with the present age than the decadent Indian and Tibetan methods.”—[*Guidance in Esoteric Training*](#), 1972, p. 6

Anthroposophy is Rosicrucian Says the Editor of the Anthroposophic Press

Since some prejudices die hard, there may yet be some people who continue to doubt the centrality of the Rosicrucian perspective in Steiner’s teaching. After all, they may contend, he used the term Anthroposophy. In response to these persons we quote from a recent publication of the Anthroposophic Press, which publishes Steiner’s complete works and many other books by numerous authors along Rosicrucian/Anthroposophic lines. The Press’s Editor, Christopher Bamford, has selected representative documents that explicitly refer to Rosicrucianism in Steiner’s writings and lectures and compiled them in a book entitled [*The Secret Stream, Christian Rosenkreutz and Rosicrucianism*](#) (Great Barrington, MA, 2000). In a lengthy introduction to the selected texts, Bamford writes: “Rosicrucianism is vital not only for an understanding of the history of Western spirituality, science, and culture but also—as this collection of Rudolf Steiner’s lectures makes very clear—for the promise of its future. Stated most simply, since true knowledge is suffering (we can truly know only what we have suffered), Rosicrucianism—which is the union of the Cross and the Rose—stands for the union of science (knowledge) and love. The Rosicrucian question, first formulated by Goethe in his [*poem ‘The Mysteries,’*](#) and repeatedly posed by Rudolf Steiner, therefore becomes who added love to knowledge? Or, who added compassion to suffering?”

Bamford introduces each of the book’s chapters with a few comments, including:

Chapter Two—Who Are the Rosicrucians?

“Steiner is clear that there are many paths to initiation, all of which lead to the truth; but, he says, **there is one path above all that is appropriate for modern Western human beings and that is the Rosicrucian path of initiation.**”—p. 41

Chapter Three—Rosicrucian Practice

“Against a background of evolution viewed from a Rosicrucian perspective, Steiner describes the stages of Rosicrucian training. He introduces the Rosicrucian approach to spiritual practice as being for the sake of the world rather than for individual salvation.”—p. 60

Chapter Seven—Who Was Christian Rosenkruetz?

“Rosicrucianism, for Steiner, is not just a question of theory or of history or even of practice simply as such, it has above all and primarily to do with spiritual facts, realities—that is, with encountering and knowing spiritual beings, in this case, the being of Christian Rosenkreutz himself.”—p. 127

Chapter Eight—*The Teaching of Christian Rosenkruetz*

“Rosicrucianism and alchemy are, in fact, central and even determinant for Rudolf Steiner’s spiritual path and teaching.”—p. 137 (original in italics)

Chapter Ten—*On the Chemical Wedding of Christian Rosenkruetz*

In this essay “Steiner magisterially delineates the crucial difference between ‘mysticism’ and ‘alchemy’—which is clearly his path and the Rosicrucian path.” That is, Steiner’s path is the Rosicrucian or alchemical path, a path of spiritual science and occult self-transformation. This essay, Bamford writes, “helps us understand the depths to which the Rosicrucian-alchemical impulse penetrates in Steiner’s life and philosophy.”—pp. 155-156

Chapter Fourteen—*The Relationship Between Humankind and the Sun*

“[T]his is the most important task: to make Rosicrucianism contemporary. We must become twenty-first century students of Christian Rosenkreutz.”—p. 229

Chapter Fifteen—*Rosicrucian Meditation—Meditating the Rose Cross*

“Rosicrucianism is, above all, a path of practice. Throughout his life Rudolf Steiner gave many indications and meditation practices to his students that were explicitly Rosicrucian in nature.”—p. 239

Afterword—*Rudolf Steiner and Rosicrucianism*

“Anyone threading their way through this volume alert to the subtext and its implications will have realized that, implicit in these lectures and writings, is the affirmation of **the primacy of Rosicrucianism both for Rudolf Steiner personally and for anthroposophy, the spiritual science that he initiated. Rosicrucianism, in fact, is the golden, unifying thread that runs through Steiner’s life and work.**”—p. 248

“The Rosicrucian directive, however, guides Steiner not only esoterically but also through modern science and philosophy and determines the form and content of the work that he does in these fields...he repeatedly proposes his own earliest epistemological works—[*Truth and Knowledge*](#) and [*Intuitive Thinking as a Spiritual Path*](#)—as paradigmatic of Rosicrucian study, thereby affirming the famous epistemology itself to be Rosicrucian.”—p. 249

“All of this is to say that **anthroposophy, as Steiner conceived it, marks the ‘return’ of Rosicrucianism as he understood it.** Around 1650, in the aftermath of the Thirty Years’ War, the ‘true’ Rosicrucian Brotherhood supposedly left Europe for the East, some say for the Baltic States, some for the Caucasus and beyond, some further east still. Remnants of teaching were transmitted by Masonry and other, less well-known, better-hidden esoteric orders. During this time Christian Rosenkreutz himself—in the body, as well as out of it—continued to be active. But the earthly reality of the *Fraternitas* was no more. It was to bringing this reality once more into the earthly sphere of cosmic and human evolution that Rudolf Steiner dedicated his life.”— p. 250

If anthroposophy is root and branch Rosicrucian, if Rudolf Steiner is characterized by the Editor-in-Chief of the Anthroposophic Press, which publishes hundreds of Steiner books, as a teacher and

practitioner of the Rosicrucian perspective; who asserts that “For many centuries to come, Rosicrucianism will be the right method of initiation into spiritual life” ([Berlin, March 14, 1907](#)); who invites the world to join him in making “what is expressed in ‘the Cross wreathed in roses’ our ideal and watchword” ([ibid.](#)); who states that “the Rosicrucian path is the safest, most profound way to understand Christianity,” and that “The deepest, truest Christianity is found in Rosicrucian schooling ([Kassel June 28, 1907](#)), and that the “Rosicrucian method...is the most appropriate and fitting for today’s human souls” ([Macrocosm and Microcosm, lecture 8, March 28, 1910](#)—quote from penultimate paragraph); who maintains that “It is the work of the Rosicrucians that makes possible the etheric vision of Christ” ([Esoteric Christianity and the Mission of Christian Rosenkreutz, Neuchatel, September 27, 1911](#)—third from last paragraph); if such an individual through his works and words is Rosicrucian, how can a student of the Rosicrucian teachings not benefit from studying Steiner’s contribution? What is the rationale for the current Rosicrucian Fellowship policy of exercising a tacit prohibition on quoting him—or even mentioning his name?

The “Test” and Steiner’s Declining a Proposal to Be an Official Messenger

In view of the foregoing—Steiner’s avowed and amply documented Rosicrucian perspective—it is ironic that he formally declined to serve as a messenger of the Rosicrucian Order. The popular history states otherwise—that Max Heindel was chosen to disseminate the Teachings contained in the *Cosmo* only after the Brothers’ first choice (never named, but presumably Steiner) failed whatever test was allegedly given him. If this account were true, the test could not have been the same as given Heindel (to keep the information secret), because Steiner had been giving out Rosicrucian Teachings for at least seven years prior to Heindel’s visit to Germany, as the collation of Heindel and Steiner texts in the Study’s second section makes clear. That is, many occult truths that later appeared in the *Cosmo* had already been made public by Steiner, who gives an account differing from the above. In the last paragraph of the second of ten lectures on [The Occult Movement in the Nineteenth Century](#), delivered in Dornach, Switzerland in October 1915, [Steiner stated](#), “It has also happened that Occult Brotherhoods made proposals to me of one kind or another. A certain highly respected Occult Brotherhood suggested to me that I should participate in the spreading of a kind of occultism calling itself ‘Rosicrucian’, but I left the proposal unanswered, although it came from a much respected Occult Movement. I say this in order to show that we ourselves are following an independent path.” Nonetheless, this independent path was essentially Rosicrucian, as Steiner himself maintained.

Why did he decline the offer to be a formal messenger? Informally, he already *was* a messenger. It was his destiny, a task he assigned himself, to obtain his knowledge directly from the spirit worlds. In the seventh of the above-cited series of lectures, paragraph five, Steiner spoke of this mission: “[F]rom the outset I had resolved never to publish or to say anything except that for which I could be answerable, having submitted it all to thorough testing.” In his [Preface to the 1925 edition](#) of [An Outline of Occult Science](#) (1909), he writes, “My knowledge of the spiritual—of this I am fully conscious—springs from my own spiritual vision.” What Steiner acquired “in the knowledge of the spirit in [Christianity as Mystical Fact](#) [one of his early pivotal books] is brought directly out of the world of spirit itself.... [[Nothing of associated historic traditions is inserted into the text’s content] unless I had first confronted this in spirit.” In his spiritual autobiography, [The Story of My Life](#), Steiner affirms in the penultimate paragraph of [Chapter XXIX](#), “What I possess of spiritual knowledge is entirely the result of my own research.” Would the student of the Rosicrucian Fellowship benefit from access to this “spiritual knowledge”? We must answer yes if we credit Heindel’s statement that the instruction the Elder Brothers gave him “corroborated

the teachings of Dr. S. along main lines.” And this is in reference to what Steiner had presented to the public up to 1908. He continued to disclose esoteric truths for sixteen more years (through 1924).

***Rays* Contents When Heindel Was Editor**

The stated objective of the Study and this Addendum is to show the merit of returning to the more open-minded editorial and wisdom-exchange policy that existed while Max Heindel was living, and to propose additional sources for expanded Western Wisdom study. Though Rudolf Steiner’s contribution to esoteric knowledge is vast and specifically Rosicrucian, there is much else that Heindel thought students would find instructive. His interests were broad indeed. Consider what he deemed admissible contents for the *Rays* magazine while he was its Editor (until Jan 1919):

a) September 1915. A seven-page [article on colors](#) copied from the magazine *South African Women in Council*, which contains quotes from various people, (Madame de Rambouillet and Ruskin) and discusses heraldry.

b) December 1915. An article on magic (“[Symbols](#)”) in which the author writes: “It is absolutely necessary” that men and women should become “practical magicians.” The anonymous author gives exercises for training the will, through the use of symbols, including chain, altar, oil, scourge, dagger, circle, lamp, pentacle, cup, wand, lamen, incense (yes!), bell, and crown.

c) March 1916. A three-issue study of astronomy (“[Our Father’s House](#),” Parts 1 and [2](#), and “[A Tour Through the Universe](#)”) by “Gamma Beta,” who was not a member of the Fellowship, but was a Fellow of the Royal Astronomical Society and prominent in solar photography.

d) April 1916. The text of a chapel talk (“The Call”) that recounts the narrative of an Arabian legend about “[The wise Pasha Suleiman](#),” his efforts to spread Islam, and his daily encounter with the Angel of Death and personal destiny.

e) July 1916. “[Experiments and Experiences in Psychometry](#),” an eight-issue series of articles by Elizabeth Denton, which information came from *negative* clairvoyance. The series included an article by Denton’s geologist husband William on “The Utility of Psychometry.” The author induced a receptive mental condition so that she became open to the images encapsulated in rock specimens, in some cases fully entering into the time and space which they recorded. Introducing the series of articles, Heindel writes: “We need hardly to warn our readers of the danger of attempting to awaken the passive phase of this faculty.” Nevertheless, he justified running these articles from July 1916 to February 1917 because they reveal what is in the memory of nature: “We now give for the benefit of our readers a series of fragments from Nature’s Secrets which embody the results of *passive* impressions obtained by Mrs. Denton from fragments of rock, etc., also a description of her method and ideas regarding her psychic gift.” In her first article, Mrs. Denton writes that in certain instances “we must regard the Psychometer as being *in a state of utter passiveness*.” In the January 1917 article, “[Autobiography of a Boulder](#),” Heindel says, “This is a very interesting experiment, throwing light upon life in the early days of England.”

Consider entering such an article in the present-day *Rays*! What a hue and cry would issue from certain quarters! Yet Max Heindel set the precedent. He saw no compelling reason to dismiss the information simply because the sane and intelligent person from whom it issued possessed the increasingly rare gift of passive second sight.

f) July 1916. “[Voodooos and Witches](#).” Heindel writes at length on a newspaper clipping which reports

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Part of Table of Contents for the issue of The Theosophist containing Heindel's letter to C.W.Leadbeater, entered under the title "How Max Heindel Came to Theosophy." In introducing Heindel's letter, the Editor, C. Jinarajadasa, writes, "I owe a good deal to Max Heindel. When I met him in Tacoma, U.S.A., he was a Theosophical lecturer and informed me that he was lecturing with slides. It was to me a novel idea, and at my desire to be better informed, he took me to his room and showed me his slides and how he used the magic lantern (stereopticon) with a white sheet for his enlarged diagrams...."

the murder of a centenarian in Havana, committed so that the assailants could bathe in his blood and gain comparable long life. Heindel discusses black magic practices using ether-saturated substances, such as blood, hair, nails and placenta. He also mentions the practice of an unnamed theosophical lecturer (Charles Leadbeater) who used the semen of his “pupils,” giving “prima facie evidence that he is devoted to the black art without reserve or rescue.” Heindel neither minced his words nor was he squeamish about discussing certain issues if one could learn from them.

Letter from Heindel to C. W. Leadbeater

Charles Leadbeater was a controversial figure in the Theosophical Society. He possessed some degree of negative clairvoyance and was a commanding presence and effective lecturer. It was in this latter capacity that Heindel was first introduced to occult truths. One day, in late December 1903, while walking the streets of Los Angeles, Heindel noticed a sign over Blanchard Hall announcing a lecture on reincarnation by Charles Leadbeater. Heindel attended the lecture

and first met Augusta Foss, who was an usher. On the basis of hearing this and subsequent lectures by Leadbeater, Heindel went through a dramatic conversion experience. In a letter dated January 13, 1904, Heindel wrote Leadbeater. The text of the letter, which appeared in the April 1949 issues of *The Theosophist* (pp. 17-19), herewith follows.

Dear Sir,

Before you leave California I desire to thank you for your lectures, all of which I have attended with great benefit to myself.

Curiosity drew me to hear your first lecture; your statement that every man had in him clairvoyant faculties—which I reasoned would benefit me personally — prompted me to attend. Your 2nd lecture, in the hope of getting some information on how to develop this much desired and desirable power and when in your 2nd lecture you said that this faculty should not be used for selfish purpose—I sneered inwardly—what good would it do a man if he did not use it to his own interests.

The next day I applied for the “Astral Plane” at the library, that was the plane I wanted to find out about where one could go and, with advantage to himself, learn other people’s secrets. However I did not get it—the librarian had none to loan or for sale; they were all out.

But I got Mrs. Besant’s “Karma” and “Reincarnation” and when I had read them I understood why occult powers must be used reverently as a help to humanity and not for personal gain. I saw that I had a place in this great cosmic scheme and it seemed all so real to me that I needed no argument. I believed every word I

read and it was in a frame of mind very different indeed from what it had been at the first two lectures that I presented myself at your lecture on Reincarnation.

I have since then been literally devouring Theosophy and I have put in practice in my life by discontinuing the use of intoxicants and tobacco, though I did not know until the other day that that was one of the Buddha's precepts, but worse than that I was a sensualist and a liar and I never had any idea that I could help it or that my thoughts did any harm or that I could banish them, but when I found out that I could control my thoughts I set out with a steady purpose and rejoice to say that my waking hours are very nearly free from obscene thoughts; if I could but say the same of my sleeping hours I would be happy indeed but I have no doubt that by persistent effort I shall soon have it entirely obliterated, specially as I have started a few days ago to live on a vegetable diet after reading your argument in "Glimpses of Occultism."

I hope my long letter has not tired you, for long as it is it does not cover a tenth of what I would like to say if I could but find words to express myself. It is wonderful I can scarcely realize it that I who thought myself a mere earthworm living today and as I believed dead for all eternity when I died, that I am to live forever. Do you wonder that I feel grateful and feel the need of expressing my gratitude to you who opened my eyes to the high and noble destiny in front of me?

Once more I thank you and wish you god speed.

*Yours truly,
Max Heindel*

Rays Contents (Continued)

g) August 1916. "[De Sun Do Move](#)." Heindel reprints what purports to be a phonetic equivalent of a pre-eminent southern Negro preacher's (John Jasper) sermon. Heindel clearly esteems the man: "He was a God-made preacher, great in bondage [as a slave for fifty years] and immortal in freedom." The sermon was intended as a refutation of the Copernican Theory that the sun is stationary relative to the planets. One gets the flavor of the text from the last printed line: "I've pruvud my pint, dat de Sun DO MOVE, and defy anyone to say I haint." And, in a similar vein, Heindel's gets a kick out of this [preacher's tribute](#).

h) August 1916. "[Links of Destiny—An Occult Story](#)." This is more like an occult novelette. It runs for thirteen issues, ending on September 1917. It is written in the florid Victorian style, with a lot of conversation and impressionistic description. Heindel liked a good story.

i) September 1916. "[Amulets, Birthstones and Planetary Colors](#)." Heindel describes how to assign stones to a native's sun sign, and metals and colors to the planet ruling the ascendant. Further, colors and metals are "prescribed" to offset negative influences from challenging planetary aspects. Compounding metal alloys and using complementary colors to promote favorable planetary conditions are also considered.

j) October 1916. "[The Crucible](#)." Of this sixteen-sided figure Heindel said: "If you use it in your meditation it will reveal itself to you, and you will never be able to tell anyone what you learn, for no human tongue can ever tell the deepest and most beautiful experiences of the soul, and it would be sacrilege to even try to tell." The *Rays* published the best interpretation of this symbol.

k) November 1917. "[The Sufi Mystics](#)." Heindel introduces this article by saying that "the reports of those who have studied them [the Sufis] all laud their transcendent spirituality." They are not Rosicrucian, but they have wisdom, for all that, and Heindel believes the reader will "undoubtedly profit" from reading

about these wise men. He adds: “There is a striking analogy between the Sufis in their relation to Mohammedanism and the medieval Alchemists in their relation to the then dominant church. Both Sufis and the Alchemists had the leaven of truth and both were forced to hide it under symbols and signs.”

l) November 1917. “[Dr. Jekyll Up To Date](#).” Heindel reprints a submission to “Bedside Stories” in the magazine *The Nurse*, relating the effect of an overdose of a drug called veronal, which turned a “maudlin, blear-eyed shambling debauchee into an upright, self-respecting gentleman, while its effect lasted.” Heindel doesn’t moralize, he doesn’t instruct. However, “If we are to believe the narrative,” the suggestion is that the man reverted to past life behavior. Analogously, Heindel implies that Robert Louis Stevenson’s “fictional” Dr. Jekyll was the incarnation of an Ego who was formerly like the evil Mr. Hyde.

m) [December 1917](#). “The Conqueror of Pain.” Heindel reprints an unusually long article from *Collier’s Weekly* on the use of anesthesia in WW1. Perhaps his own work as an invisible helper during the war justified its length. It is an inspiring read. *Reader’s Digest* has published hundreds of such stories over the years. But Heindel is not bound by a rigid, patrician publishing policy. If an account has heart, it qualifies. He advances his thoughts on the medical and moral issues involved in the closing comments under “Light in Darkness.”

n) Letters. Heindel published many letters from people who recount their supernatural experiences—all resulting from *involuntary* clairvoyance. Presumably he presents them because, as he writes in response to a [December 1917 letter](#) under the caption “On the Witness Stand,” “they bear witness to the verities of the invisible world and the doings of the people who live there.” Today there are thousands of such reports.

o) June 1918. “[Commentary on The Rubaiyat of Omar Kavyam](#).” The writer describes his three-part article as “an exegetic study in comparative religions,” and calls attention to the spiritual value of “the great esoteric and philosophical epics of antiquity, including the *Bagavad Gita*, the *I Ching*, the *Book of Dzyan*, and the *Upanishads*.”

p) August 1918. “[Maria Mantellata](#).” A long short story by Blanche Cromartie that ran for four issues of the *Rays*. The action takes place in Italy. The Editor feels that it embodies the principal teachings of the Rosicrucians.

q) October 1918. “[In the Land of the Living Dead](#).” Prentiss Tucker’s story of a wartime death and awakening in the spirit world. It appeared in eleven consecutive issues and was then made into a book.

r) November 1918. “[Some Women of Ancient Egypt](#).” A reprint from *South African Women in Council*, this article contains nothing about the Teachings, per se, but gives colorful biographies of pre-Christian women.

s) December 1918. “[The Oracle of Delphi](#).” This article was reprinted from *The Occult Review* and makes no effort to tie in its historical study with the Western Wisdom Teaching; in fact, the author gives no indication of knowing them.

t) January 1919. “[The Lion – A Scene from a Past Life](#).” Another reprint from *The Occult Review* in which the author remembers living in ancient Rome and being put in an arena with a lion, etc. This story is “occult” only in the sense that the person is presumably remembering a scene from a former life.

u) January 1919. "[Fijian Witchcraft](#)." Also from *The Occult Review*. The writer's brother tells him the story of a voodoo rite to avenge the bad treatment of a Samoan girl. The article concludes: "It is a beautiful place, is Fiji, but there is something evil, something mysterious and terrifying, hidden beneath the smiling playful exterior."

Conclusion—Max Heindel's Open Mind

Max Heindel had omnivorous interests. He gives a full-spectrum approach to the occult. In *Teachings of an Initiate* he maintains that the [Rosicrucian Fellowship advocates the study of astrology and palmistry](#) by all its members (p. 128). Moreover, Heindel regards phrenology, the study of skull shapes and surfaces, and palmistry as a "spiritual sciences" ([IQ&A, p. 308](#)). While this assertion may have its detractors, at least Heindel is open to seeing the spiritual behind all material manifestation.

In the scheme of Heindel's universalist approach to knowledge, what is the relative merit of the information Rudolf Steiner has to offer? Surely an individual who is one of the Western world's few advanced positive clairvoyants, a Christian, and a self-professed exponent of the Rosicrucian path deserves at least the exposure given to the hundreds of contributors to the *Rays* magazine and the authors of Fellowship books not written by Heindel.

In the [July 1914 Echoes](#) Heindel wrote that "The Rosicrucian teachings have only been barely touched upon in the *Cosmo*, which we may regard as the quintessence. This could be elaborated piecemeal, and many new points would open up to anyone who would undertake this work. Thus the world would be the gainer, for no great philosophy can be brought out in all its phases by one man." Is Steiner any less qualified to bring out phases of this philosophy than authors of the articles mentioned in this list?

Let Max Heindel have the last word on this matter. In the January 1917 *Rays*, the Editor reprinted a "[particularly gratifying letter](#)" from the leader of the "Order of Christian Mystics," Dr. Curtis, who wrote that though "the Rosicrucian seeks to lead into the Gate of Wisdom those who are attracted by the Path of Knowledge, while the Christian Mystic seeks to lead in to the gate of Realization those who are attracted by the path of Love, yet neither one excludes the other." Curtis added, "Fundamentally there cannot be, and in practice there should not be, any sense of rivalry between the various spiritual movements." Heindel warmly concurred with Dr. Curtis, stating that "When the leaders or advanced students in any movement tear down the leaders of another movement working for the same end they ought to realize that their actions belie their teaching and that by so doing they lose the respect and confidence of any reasoning person within their hearing...*The Editor has often thought of ways and means to overcome this mistaken attitude of jealousy upon the part of leaders and induce them to join hands in good fellowship and perhaps concerted action would lead to more beneficent results in all movements so joined.*