

THE HEINDEL-STEINER CONNECTION

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REVISED AND EXPANDED

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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 and manifest 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 same 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.

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 54](#).) 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 more than 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. Four Addenda were added in later editions—A, B, C and D—to bring the book up to its present form. The specifically Rosicrucian Initiation will be considered later in this Study.

The *Memoirs*, as well as Ger Westenberg’s book *Max Heindel and the Rosicrucian Fellowship*, 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 – see [this photo](#) of Steiner taken in 1905). What was this test? We are not told by Augusta. 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. However, Westenberg reports that the reason Steiner was found “unsuitable” to be the Elder Brothers’ messenger was because “he mixed Eastern and Western occultism.” Subsequent statements in this Study (see pp. 5-10), made by Steiner himself, proves this alleged reason is patently false and without merit.

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*, written in 1904 (hereafter *KHWA*), Appendix, third from last paragraph. Also see *The Way of initiation or How to Obtain Knowledge of the Higher Worlds*, an early version of the first half of *KHWA*, which includes an informative article by Édouard Schuré on “The Personality of Rudolf Steiner and His Development.” The book *Initiation and Its Results* corresponds to the second half of *KHWA*.

“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* (hereafter *C&D*), 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.

“So 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 (fifth from last paragraph). This is the title of Steiner’s autobiography, which traces 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 long 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.”—*ibid*, p. 256 (third paragraph; quotes from this book’s original text may vary slightly from the referenced online version.)

“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 revolutionary change 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 only supposed that the subjective spiritual temper of the soul would undergo a revolution. 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

“If I was to develop a public activity on behalf of spiritual knowledge, I had to determine to break with this tradition [of secrecy]. I found myself faced 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 anyone 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** [Emphasis here and hereafter is added, unless otherwise indicated]. ... Thus, after a certain point of time [1899], it was quite clear to me that in coming before the public with spiritual knowledge I should be doing the right thing.”—*ibid* (last three paragraphs).

“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 (paragraph beginning, “There was now ...”)

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:

“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* (consecutive paragraphs beginning, “The facts ... “)

“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*, paragraph beginning, “For the ...”)

“[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* (hereafter *TR*), 1907, p. 17

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: “[T]he spiritual forces standing behind me gave me only one piece of advice: ‘Everything in the guise of Idealistic philosophy.’” — *Correspondence and Documents* (*C&D*), p. 11 (The title was later changed to “Letters and Documents.”)

“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.”—*C&D*, 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 (next to last paragraph)

“**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* (hereafter *H&C*), 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, *ibid*, p. 50

“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, *ibid*, 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, *ibid*, 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, *ibid*, 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.”—*C&D*, pp. 270-271 (Source is not available for viewing.)

Upon being approached in 1900 to give regular lectures before a branch of the Theosophical Society, Steiner explained 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*, Chapter XXX (eighth, ninth and twelfth paragraphs – italics in the original, bolding 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*, Chapter XXXI, 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 (fifth paragraph)

“[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. 320-322

“[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 (two paragraphs beginning, “The inner circle ...”)

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. 358-360): “If we take Theosophy as meaning *Theo Sophia* (Divine Wisdom), then, of course, the Rosicrucian Philosophy is only part of that Divine Wisdom.” Thus did Steiner emphatically reiterate 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 only 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 XVI, “[The Relationship of Occultism to the Theosophical Movement](#),” Berlin, October 22, 1905 (last paragraph), from *The Temple Legend*, (afterwards *TL*) twenty lectures given in Berlin between 1904 and 1906, [Lecture XVI](#), p. 230 (last paragraph)

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.**”—*IQ&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.”—*TL*, [Lecture 18](#) (penultimate paragraph)

“[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.”—*H&C*, p 339, Lecture, “The Masters: Inspirers of the Theosophical Movement,” Dresden, September 27, 1904 (online version not yet available)

“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 only grasp theosophy, this idea of brotherhood, fully when we are able to sit together in brotherhood even if other thoughts we have show the greatest possible differences. ... This is indeed the special quality of theosophists, that they remain brothers even if they are not of the same opinion.”—Lecture, “The Original Impulse Behind the Theosophical Movement: [the Brotherhood Idea](#),” Berlin, January 29, 1906 (second and third paragraphs)

“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.”—*The Christian Mystery, Lecture XXVIII*, April 25, 1906, Leipzig (last paragraph before “Answers to Questions”)

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* (hereafter *GE*), p. 13, notes of a lecture given in Berlin in 1903 or 1904 (second paragraph)

“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 (fourth from last paragraph)

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, *H&C*, pp. 330-333. In *The Course of MyLife*, Steiner writes that “the content of his book was repellent to me” and he had an “antipathy against this way of representing the supersensible.” (last paragraph)

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”? (See *Freemasonry and Catholicism*, pp. 5-6.)

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.*”—*H&C*, 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 Theosophical Society’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](#) (tenth paragraph – wording has been modified in later online version)

Steiner often used the terms *theosophy*, *science of spirit*, *Rosicrucianism*, and later (beginning around 1906), *anthroposophy* interchangeably. 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 Édouard Schuré, author of *The Great Initiates*, September, 1907, *C&D*, p. 18 (italics in the original)

“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, *H&C*, 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* (hereafter *FE*), thirty-one lectures given in Berlin from September 25 to November 5, 1905, *Lecture XV*, Berlin, October 10, 1905, p. 109 (fourth paragraph)

“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* (hereafter *SSK*), thirteen lectures, *Lecture XI* (“**Who are the Rosicrucians?**”), March 14, 1907, Berlin (paragraph beginning, “The spiritual scientific ...”)

“[T]he old Yoga exercises are unsuitable today.”—*GA 212*, *Lecture VII*, “Modern and Ancient Spiritual

Exercises,” Dornach, May 27, 1922 (eighth from last paragraph)

“This absolute surrender of one’s own self suits the Indian character; but there is no place for it in European culture.”—*Gates*, Lecture 12, “**Occult Development**” (fifth from last paragraph)

“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* (hereafter *EC*), p. 39 (next to last paragraph)

“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, *H&C*, 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, *H&C*, 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 (eighth paragraph from end)

“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 (fourth paragraph)

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, p. 35

“The clairvoyant must not become a mere enthusiast; he must retain his footing upon firm earth.”—*ibid*, p. 44

“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. 59

“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 (last paragraph, last sentence)

“**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 (first paragraph)

“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 (EED)*, ten lectures delivered in The Hague, 1913, *Lecture VII* (paragraph beginning, “Now, what we ...”). The book’s original title was “... **Occult Development**”, just as the first two editions of the *Cosmo*’s subtitle read “**or Christian Occult Science**,” but was changed to “Mystic Christianity.” Both changes were occasioned by negative and misunderstood connotations of the word “**occult**.”

“**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.”—*EED, Lecture IX* (third from last paragraph). This revised edition has altered the original text, which is displayed here.

“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 Paulus⁵, August 11, 1904, *H&C*, p. 72

“**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 Moltke⁸, 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. 132

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. 135

“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*, (ninth paragraph from end, beginning, “It is absolutely necessary”). 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 (sixth paragraph). 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*, *Appendix* (second and third paragraphs, beginning, “Now, people ...”)

“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, Part I* (second paragraph)

“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. 20

“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.”—*TL, Lecture 1* (next to last paragraph)

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* [an 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, Section 3* (long paragraph beginning, “Now the soul ...”)

“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 (sixth paragraph)

“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 (ninth paragraph)

“[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...”—*EED*, p. 97 (last paragraph – text of the online version has modified the earlier book version displayed here)

“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 (sixth paragraph, online text is modified). 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, *H&C*, 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, *ibid*, 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 Magazine*, No. 33, 1907, in *H&C*, pp. 301-302

"[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 (twelfth paragraph from end - quote from book version)

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 (fourth paragraph from end)

"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 (11th & 12th paragraphs)

"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 (fifth paragraph)

"I looked into an ancient spiritual knowledge of humanity. It was dreamlike in character. Men saw in pictures through which the spiritual world revealed itself. But these pictures were not evolved by the will-to-knowledge in full clarity of mind. They appeared in the soul, given to it like dreams from the cosmos. This ancient spiritual knowledge came to an end 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. This capacity first became a living reality in the sense-world. It reached its climax as sense-knowledge in natural science. **The cognizing human being ... thinks like a mathematician; but ... 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.”—*ibid*, (ninth paragraph from end – all quotes are from the book, not the later online version)

“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 (paragraph beginning, “This institution ...”)

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 (third and fifth paragraphs)

“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 (third to last paragraph)

“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 (sixth paragraph)

“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 (next to last para.)

“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 (next to last paragraph)

“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 (paragraph beginning, “No one ...”; italics in the original, bolding added)

“[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 (paragraph beginning, “But I still ...”)

“*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 (paragraph beginning, “The true ...”; italics in the original book, not the modified online version)

“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 (13th paragraph)

“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 (second paragraph)

“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 (sixth from last paragraph)

“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 (second from last paragraph)

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

“[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* (several paragraphs beginning, “In this way ...” – italics are in the original – presented text is from the original book and may vary from online version)

“The content of what is spiritually perceived can only be reproduced in pictures (imagination) through which inspirations speak, which have their origin in spiritual entity intuitively perceived. ... My knowledge of things of the spirit is a direct result of my own perception, and I am fully conscious of this fact. In all details and in the larger surveys I had always examined myself carefully as to whether every step I took in the progress of my perception was accompanied by a fully awake consciousness.”—*Preface* to the sixteenth to twentieth editions of *An Outline of Occult Science*, hereafter *OOS*, 1909 (multiple paragraphs)

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* (hereafter *GSS*), fourteen lectures, Lecture 12, “[Occult Development](#),” 1906, p. 116 (next to last paragraph)

“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.”—*TR*, Lecture XIV, “[The Nature of Initiation](#),” p. 161 (paragraph beginning, “Initiates ...”)

“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.”—*EC*, Lecture V, “[Yoga in East and West](#)” (next to last paragraph)

“[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](#) (sixth paragraph)

“Mr. Leadbeater's occult methods ... are no longer appropriate to the current stage of Western humanity. ... Western 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 (Steiner heard Leadbeater lecture in 1902: “[He made no impression on me.](#)”)

“In Rosicrucian training, the guru-pupil relationship is replaced by the support gained from trained thinking. The pupil must be his own guide.”—*The Christian Mystery*, [Lecture XX](#), “How Do We Gain Insight into the Higher Worlds in the Rosicrucian Way?” Dec. 11, 1906 (para. beginning “Man has ...”)

“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, [ibid](#), 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](#) (eighth paragraph) to Marie Steiner’s book *An Impulse for the Future*, 1947, [ibid](#), p. 398

“[F]or 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 the Sixth Edition](#) of *Knowledge of the Higher Worlds and Its Attainment* (hereafter, *KHWA*), 1914 (second paragraph). The modern Western esoteric path of initiation was first made public by Steiner in this book’s first edition, published in 1904.

“So long as a trace of fear is in thee, of becoming thyself the guide of thine own destiny, for just so long does 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, *KHWA* (paragraph begins, “Yet my ...”)

“[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.”—“the Guardian’s further admonition,” *KHWA* (next to last paragraph)

“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.”—*KHWA*, [Appendix](#) (toward end of long paragraph beginning, “(2) Having penetrated...”)

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 religions [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.’**—*KHWA* (paragraph begins, “It will be ...”)

“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.”—*KHWA* (paragraph beginning, “It is for ...”)

“*Service, for the Initiate, is the only path*”—unless one chooses the Luciferic path of egoism and black magic. Occultists of the white path “**place selfless devotion and self-sacrifice before all other qualities.**”—(last paragraph)

The Greater Guardian of the Threshold 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 company with them. ... 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*.”—*KHWA* (paragraph beginning, “Thou hast ...”)

“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. ... Evil is a good removed from its proper place.**”—Lecture IV, “*The Origin of Evil*”—*SSK*, thirteen lectures given between 1906–1907 (paragraphs beginning, “Not all the beings ...”; online text may slightly differ from the book version here quoted)

“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.](#)”—*TL* (fifth paragraph)

“[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.”—*EED*, [Lecture VIII](#) (paragraph beginning, “If you bear in mind ...”)

“[If the Initiate] resolves to fulfill the demands of that luminous form [the Greater Guardian^{16.5}, ‘from whom proceeds an indescribable splendor’], 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*, (last two paragraphs)

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.”—*TR*, Lecture 1, “[The New Form of Wisdom](#),” p. 13 (seventh paragraph from the end)

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. 13](#)), that he was merely relaying second-hand information. The very titles of his books and many lectures give witness to his spiritual achievements, be it the just-quoted book, the [four Rosicrucian mystery plays](#) (*The Portal of Initiation*, *The Soul’s Probation*, *The Guardian of the Threshold*, *The Souls’ Awakening*); [The Effect of Occult Development](#); [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, December 1909—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.”—*KHWA*, “**Initiation**” (first paragraph)

Four stages of initiation are described in this book (pp. 65-79) and its [online counterpart](#). The aspirant must meet and master the Fire, Water, Air and Earth Trials, as described in this chapter.

“[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 [Period]*, 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 [Periods]. ... 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, Lecture 9, “**Abnormal Paths...**” (begin at paragraph fifteen)

Also read Steiner’s [last preface](#) to *Occult Science* where he writes: “Occult science is the science of what occurs occultly, insofar as it is not perceived in external nature, but in that region toward which the soul

turns when it directs its inner being toward the spirit. Occult Science is the antithesis of Natural Science” 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). See also *TR*, Lecture VIII, “Human Consciousness in the Seven Planetary Conditions” and the 1904 lecture “The Earth and Its Future,” contained in *Cosmic Memory* (hereafter *CM*), for a description of the increasingly comprehensive and intimate modes of Jupiter, Venus and Vulcan superconsciousness.

Steiner’s *An Outline of Occult Science* (1909) is presented from the perspective of the positive clairvoyant who experiences creation from the Saturn Period onward (see *Preface*, pp ix-x, third paragraph): “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* perceived.” In intuitions the knower identifies with spiritual Beings in the unifying World of Life Spirit. Let the reader draw his own conclusions. (Also learn what “occult observation reveals ... when ancient Saturn began to be formed ...” (paragraph beginning, “Occult observation ...”))

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.” 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. Moreover, while “the [twelve] Brothers are Hierophants of the lesser Mysteries,” which “deal only with evolution of mankind during the Earth Period,” Christian Rosenkreuz is a “Hierophant of the Greater Mysteries [pertaining to human evolution during the past Saturn, Sun and Moon Periods and the future Jupiter, Venus and Vulcan Periods] ... [and does] not deal with ordinary humanity at all, but only with graduates of the lesser Mysteries.” Note that Christian Rosenkreuz conveyed an invitation through Rudolf Steiner (see page 41).

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* (retitled, *Results of Spiritual Research*) p. 17. Online source not yet available.

“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 underestimate 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*, pp. 122-123

Max Heindel writes that the “reason so few have anything to say about the earth’s inner 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 nine-fold constitution of the earth’s occult interior, at least as early as 1906. (See *EC*, Lecture 17, “*Earthquakes, Volcanoes, and Human Will*.” Therefore, according to Heindel himself, Steiner’s possession of this information indicates that he is an Initiate.

Corinne Heline, 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 worlds.

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 115-117](#)) 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.”—*GE*, Lesson I, **“The task of Spiritual Science,”** 1903 or 1904 (fifth paragraph)

“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 (third from last paragraph)

“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, **Lecture IX** (fourth paragraph from the end)

“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 an Annie Besant lecture from English to German because it did not promote “the Christian element.”—*H&C*, 9/14/1904 (p. 86)

“The coming of Christ-Jesus was prepared for by the sequence of the founders of religions, by Zarathustra, Hermes, Moses, Orpheus, Pythagoras. All their teachings pursue the same aim: To let wisdom flow into humanity, but in every case, in the form most suited to each people respectively. The essentially new element is not found in what Christ said; **the new element in the appearance and teaching of Christ-Jesus is the force that lay in Him to awaken into LIFE all that formerly was only teaching.**”

“Christianity has brought men the power to be united in free-willed recognition of the authority of Christ-Jesus, while maintaining the greatest possible individualization, so that they are able to join together in brotherly union through faith in Him, in His manifestation and in His divinity.”—*The Christian Mystery*, thirty-one lectures delivered between February 1906 and March 1907, Lecture XII, **“Adept-Schools of the**

Past, Düsseldorf, March 7, 1907 (paragraph beginning, “The coming of Christ-Jesus ...” and the following paragraph)

“[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 [Steiner], 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, [ibid](#), p. 389

“[When] 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, November 8, 1906 (seventh paragraph)

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: “[I]n His essential nature the Christ is not restricted to His life for three years in the sheaths of Jesus of Nazareth; He is also the leader of all the Beings of the higher hierarchies. He is an all-embracing, cosmic, universal Being. Just as through the Mystery of Golgotha He entered into *human* evolution, so for the Beings of the higher hierarchies, corresponding events took place. That means that as time went on Christ brought something about for all these Beings of the higher hierarchies. ... Thus we see that for the Beings of these four hierarchies—not only for man, but also for Angels, Archangels and Archai—the Christ-event signifies the very highest experience of which we in our cosmic evolution can speak.” [Wonders of the World, Trials of the Soul, and Revelations of the Spirit](#), ten lectures, Munich, 1911, [Lecture 4](#) (excerpts from paragraphs eleven and twelve)

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](#), Lecture I, November 2, 1909, Berlin (paragraph beginning, “It would be possible ...”)

“[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 Édouard Schuré in September, 1907, [C&D](#), p. 18, italics in the original (scroll to “Contents” and click on “Introduction”)

“[\[T\]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 (last paragraph, note discrepancies between book and digital text)

“In these expositions [five lectures given in 1909, 1911 and 1912, 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 (paragraph beginning, “In the spiritual sense ...”)

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 on 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 (seventh and third last paragraphs)

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. 54) 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 God? 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 126-127](#)).

Not only were Steiner’s wisdom teachings Rosicrucian, until the time of his death his path was Rosicrucian.¹ 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* (more 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 after truth.**” (See the second paragraph on p. xviii of this *Fourth Edition’s Preface*.) Steiner wanted the truth of his disclosures to declare themselves, to stand on their own, not to depend on the cachet of some applied term to give them an extrinsic authority.

As elsewhere documented in this Study (see pp. 31-32), 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 Occult Science* (six paragraphs beginning, “In order to make ...”) and also in Steiner’s 1910 lecture on “**Rosicrucian Symbols.**” See also the **pentagram** and **hexagram** illustrations Steiner created for his esoteric students to facilitate their meditative visualization and development of the astral-desire body.

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, *H&C*, p. 321

Although not a Mason, Heindel said he was “a Mason at heart, and therefore frankly opposed to Catholicism”—*Freemasonry and Catholicism* (hereafter *F&C*), pp. 5-6. And, “Christian Rosenkreuz was given charge of the Sons of Cain who seek the light of knowledge” (ibid, p. 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 – hereafter *2Q&A*). Regarding this distinction, see the five-part study on “The Mystic and the Occult in Max

Heindel’s Writings” – 1, 2, 3, 4, 5. “Generally speaking,” Heindel avers, “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

Steiner stresses the need to cultivate the mystic’s gratitude: “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.”—[KHWA](#) (7th para. from end)

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” (1915 [Düsseldorf Lecture](#), last para.) 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 guiding spirits of evolution have given permission for the publication of these rules,” but “the most important rules can only be disclosed by word of mouth.”—[Berlin Lecture](#) (“The Inner Development of Man” tenth-paragraph from end), [H&C](#), 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, [H&C](#), p. 59 (With respect to “Leaders,” see Steiner’s esoteric letter in Endnotes⁶.)

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.”—*KHWA*, 1904, p. 170 (See [here](#)⁷ for an example of personal instruction Steiner gave to one of his many esoteric students.)

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.”—*H&C*, p. 67, 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 entire 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 may recall that Max Heindel recommended that students read this book “to accelerate their devotional nature”—*2Q&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**¹⁶ 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. 155-156 (complete source is omitted from this version – one must obtain the [book](#))

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.”—*ibid*, p. 139 (Heindel’s later stipulations were similar.)

“The Hearer should remind himself daily that he is setting before himself as his immediate object in life the entering on the **Probationary Path**¹⁵. 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, *ibid*, 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
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.	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.	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.

Elsewhere, reference is made to the [Rosicrucian emblem](#) for [meditation](#): “The Rose Cross Seal; blue background-black cross.”—Letter, 1908, *H&C*, 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. See Steiner’s 1915 Linz lecture wherein he explains how [Christ in relation to Lucifer and Ahriman](#) are symbolized by the black cross and red roses, which is summarized in the last paragraph.

Many Fellowship students know that both the original cross planted on Founder’s Day (October 28, 1911—at which Heindel surmised the presence of [Christian Rose-Cross](#) and saw “the [Elder Brother](#) who has been the inspiration of this movement and is [clairvoyantly] visible to at least some of us”—see images [I-F](#) and [I-G](#) 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. Also, because “the gloom of death [is] often associated with the [black cross](#).”

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 (first eighteen verses) to the Gospel of St. John for meditation—a practice subsequently recommended by Max Heindel. We recall that the Individuality known as [Lazarus](#), formerly Hiram Abiff, was raised, as Heindel describes it, “by the [strong grip of the Lion’s paw](#)”, whereupon he became known as [John the Beloved](#) (or John the Evangelist), who, in a later embodiment, took the name of [Christian Rosenkreuz](#). Therefore, we can better appreciate the particular pertinence of this Gospel for Rosicrucian meditation. Steiner’s lecture on “[The Raising of Lazarus](#)” confirms the identity of the resurrected (*initiated*, as Steiner explains) Lazarus as one with the writer of the Gospel of St. John, who is the only gospeler to recount this incident. He [avers](#), “This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.”

See Steiner’s two Cologne lectures delivered on February [12](#) and [13](#), 1906, in which “John’s Gospel [is understood] as a Record of Initiation.” “John is not mentioned in the first 12 chapters. ... Lazarus wrote the gospel of John. ... The description of the Lazarus miracle is the description of a higher level of initiation. ... John’s higher development begins with the 13th chapter. ... He consciously became the disciple whom the Lord loved. Also see Steiner’s February 19, 1906 Berlin lecture on [raising Lazarus](#) (the last four paragraphs). For a fuller treatment of this subject see “[A Spiritual Genealogy](#).”

Steiner’s first mention of the Lazarus event occurs in lectures he gave in 1902, later published as [Christianity as Mystical Fact](#): “[Lazarus](#) had become an initiate through Christ Jesus Himself, and had thereby become able to enter the higher worlds. He [was at once the initiate and the first to be initiated by Christ Jesus Himself](#).” See this book’s Chapter 7, “[The Miracle of the Raising of Lazarus](#).”

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, *H&C*, 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.”—*H&C*, Letter to Dr. Lagutt, 1906, pp. 104-105 (Also see the probationer exercises instructions Steiner wrote for Fraulein Wagner, which are contained in Endnotes.⁵)

Reference has been previously made to the exercises Steiner conveyed to Édouard 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.”—*ibid*, p. 113. 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* (hereafter *EC*), eighteen lectures given by Steiner in Paris, May 25-June 14, 1906, pp. 1-2 (*second paragraph*)

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 Rosenkreuz are to be found in the total Steiner opus of over six thousand lectures and more than twenty books, we cite here but five 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 Rosenkreuz*, thirteen lectures given in various European cities during the years 1911 and 1912; *Rosicrucianism and Modern Initiation*, six lectures given in Dornach, Switzerland, January 4-13, 1924; and *The Secret Stream – Christian Rosenkreuz and Rosicrucianism*, containing many lectures given by Steiner on this subject in 1907, as well as an informed 28-page Introduction titled “Who Added the Roses to the Cross?” by editor *Christopher Bamford*.

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 Édouard Edouard Schuré in 1907:

“In the early part of the fifteenth century Christian Rosenkreuz 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 Rosenkreuz 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]...”—[C&D](#) (scroll to page 16)

The foregoing passage not only shows that Steiner was privy to restricted esoteric knowledge, he writes as if he had heard Christian Rosenkreuz 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](#) (scroll to page 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.”—[GSS](#) (1906), pp. 130-31 (second paragraph of Lecture XIV – “[Rosicrucian Training](#)”)

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*, Lecture XII, “[Occult Development](#),” pp. 115-116 (third to last and last paragraphs)

More generally, Rosicrucian Christianity is, according to Steiner, the path for the [fifth culture period](#) (last five paragraphs) 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](#) (last five paragraphs), spearheaded by the [Slavs](#). (cf. *Cosmo*, [p. 271](#)). Heindel calls the sixth epoch “[the New Galilee](#),” where “Universal Brotherhood will bind all beings of all the Earth together in Love,” or, as Steiner [describes it](#), “evil [will be] overcome...through charitableness” (fourth paragraph from end).

“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 Rosenkreuz, 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](#), fifth paragraph) Again, Steiner tells us what Christian Rosenkreuz 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 Rosenkreuz 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 [1 Thessalonians—5:21](#)) on the title page of the first and second editions of the *Cosmo* (see [pp. 125-126](#) for facsimiles). 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*, [Lecture 2](#) (third paragraph). All spirit world researchers are indebted to its first explorers and metaphysical "mappers", the Guardians of Truth.

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 Rosenkreuz, 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 Rosenkreuz 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." (Lecture source is currently unavailable.)

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 Wagner⁹, 1905, *H&C*, p. 89 (Also refer to [this 1904 letter](#) to Frau Wagner.)

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 Rosenkreuz. (See also Steiner's 1904 letter to Fraulein Scholl² on guidance from the Masters as he expresses his solicitude for his pupil's psychic wellbeing.)

In a previously cited letter (1907) to Édouard Schuré, positive clairvoyant and author of *The Great Initiates*, Steiner confides: "I did not meet the M. [Master Morya] 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." This man, "herb gatherer Felix Kogutzki ... spoke about the spiritual world 'as one who had his own experience therein.'"—*C&D*, p 10. Schuré writes in "[The Personality of Rudolf Steiner and His Development](#)" that Steiner "met with his guide, the Master, so long anticipated." "The Master had no difficulty in completing the first and spontaneous initiation of his disciple." See paragraph beginning "The Master of Rudolf Steiner." Also see [this highly informative article](#) on Steiner's early years and later activities.

Some persons may object to the use of the term **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, largely due to the advancement of his supersensible powers for independent research. For more on this topic, refer to the section headed "[Using the Term Master.](#)"

Steiner opened his Düsseldorf Esoteric lecture of April 15, 1909 (not yet available), 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](#) [["the great Guiding Lodge of mankind ... the Lodge of the Twelve"](#)]; or, in esoteric Christian terms, the twelve Brothers of the Rose Cross (paragraph beginning, "In the spiritual sense ...")] 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 Rosenkreuz 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 Rosenkreuz."—*H&C*, both quotes on 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.—*H&C*, p. 227

In further elaborating the mission of Christian Rosenkreuz, 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 Rosenkreuz. ... [He] and his seven pupils [who were 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, *ibid*, 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**¹, 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, *ibid*, 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 [13th] 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.”—*ibid*, pp. 270-272

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.**”—*EC, Lecture 1*, 1906, pp. 20-21 (last 3 paragraphs)

Steiner’s direct contact with the “Masters,” including, but not limited to Christian Rosenkreuz 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.”—*ibid*, pp. 301-302. Again, Steiner’s intimate contact with Christian Rosenkreuz 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 Rosenkreuz. 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 Rosenkreuz 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 Besant³⁴, 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 Rosenkreuz. 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 Rosenkreuz 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 Rosenkreuz 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 Rosenkreuz 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 Rosenkreuz 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 RosenkreuzWhat 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 Rosenkreuz**—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 be 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.”—Lecture, “[An Impulse for the Future](#),” 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 Rosenkreuz, 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 Steiner’s (c. 1905) “[Exegesis to Light on the Path](#)”, by Mabel Collins, *H&C*, p. 425

“What was disseminated by Christian Rosenkreuz 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.”—*TL*, [Lecture 5](#), p. 59 (last paragraph)

“**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.”—*SK*, Lecture XI, “[Who Are the Rosicrucians?](#)”, March 14, 1907, Berlin (p. 149). See also the two important 1911 lectures, [III](#) and [IV](#), on “Rosicrucian Christianity” in *Esoteric Christianity and the Mission of Christian Rosenkreuz*.

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. 122). 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, “**The 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 (last paragraph)

What then is this Rosicrucian path? How is it characterized and practiced? 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 this 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.” See the four lectures Steiner gave in 1907, later published as *Occult Signs and Symbols*.

“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 retort ... 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, including *Rosicrucian Christianity Lectures*, p. 290 and *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](#) [also interpreted in the *Rays Magazine*, [1](#), [2](#), [3](#), [4](#), [5](#), [6](#)] 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 XI](#), “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 the two Goethe quotes from their various appearances in Heindel books, as well as the Angelus Silesius couplet, which, in a slightly [modified version](#), the Rosicrucian Fellowship’s founder was fond of quoting. Other accounts of this Initiation were given in Steiner’s June 6, 1907 Munich lecture, which is contained in [TR, Chapter XIV](#); his lecture on the “[Rosicrucian Initiation](#),” presented at the Munich Conference on May 19, 1907; and “[Stages of Rosicrucian Initiation](#),” Steiner’s lecture given in Düsseldorf, December 15, 1907.

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 mystery plays, *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’ [E. D. N. J. C. M. P. S. S. R.] ... ‘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. 9). 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. 125 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 be 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 *Cosmo*’s**

content. 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 in living form, 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. But Steiner ("one messenger") "**had proven faithless by 1905.**" Again, if Heindel was under the instruction of an Elder Brother for approximately one month (*Birth*, p. 9), 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 to meet after those several years of instruction. What entitled him to receive this instruction if he had proved unworthy of its reception?

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 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 (although in their case, the power may have been a temporary gift and not the result of spiritual evolution), 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 *Q&A*, 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. 10) 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 – "**it was their work**" – is it not passing strange that it is not dedicated to him? But it is not. Nor is he or any of his confreres mentioned in the entire first edition of this exceptional work. But Steiner is! The reader surely

understands why Steiner's teachings warrant a closer look. Fidelity to the truth, taking seriously Heindel's conspicuously placed motto on the title page of the *Cosmo's* first edition—St. Paul's injunction to "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."—[ibid](#)
- "*The Rosicrucian Cosmo-Conception* is far from being the last word on the subject."—[ibid](#)
- "This book is not considered by the writer as the Alpha and Omega, the ultimate of occult knowledge."—[ibid](#)

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.'"— [ibid](#)
- "It is emphatically stated that this work embodies only the writer's understanding of the Rosicrucian teachings."—[ibid](#)

We in turn ask, Are these the Elder Brother's Teachings or Max Heindel's understanding of the Teachings? In principle, Heindel doesn't have to thoroughly understand the last jot and tittle of the Teachings to receive and disseminate them. He, in this instance, is simply serving as an amanuensis, while yet simultaneously receiving indubitable confirmation by the Teacher's ability to project his ideas through thought transference. Having [Jupiter consciousness](#), his thoughts are "quite [inwardly] visible to the hearer" and there is "no misconception as to what is meant by the words spoken." Moreover, "a little assistance from the Brothers that night [of Heindel's initiation] enabled me to [contact the fourth region](#), where the archetypes are found, and to receive there the teaching." So why is Heindel making disclaimers for the Elder Brother? Is this appropriate? On the other hand, Heindel reminds us that with thought archetypes "there is borne in upon one an instant conception of the whole idea, much more luminous than can be given by the reciter in words." There is the near insuperable difficulty in translating supersensible experiences into physical world concepts and earthbound languages. The two dimensions are literally worlds apart.

- "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."—[ibid](#)

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."—[ibid](#)

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 from 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. An ironic twist to this language issue is that many bilingual readers, including Steiner Books Editor [Christopher Bamford](#), find that Steiner is easier to understand in the English translations of his texts than the original German (!), which native English-speaking persons find difficult enough, especially many of his transcribed lectures given after 1910.

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 ([pp. 158-159](#)), Ella Wheeler Wilcox ([pp. 163, 460](#)), Goethe ([pp. 119, 137, 249](#)), Walt Whitman ([p. 114](#)), James Lowell ([pp. 115-116](#)), 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. 99-100](#)); 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. 386-387](#)).

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' “remarkable” 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 those of [Prentiss Tucker](#), [Elman Bacher](#), Theodore Heline (*Dead Sea Scrolls* and *Capital Punishment*), [Annet C. Rich](#), Robert Lewis, [Esme Swainson](#), [Corinne Heline](#), the [many authors](#) of the seven volumes 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. 330-331 (last two paragraphs – The book’s text is given here and varies from the digital version.)

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.”⁴—*H&C*, Letter, 1907, 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.”—*TR*, [Lecture 1](#), 22 May 1907, Munich, p. 14 (paragraph beginning, “ these lectures ...”)

“*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*, [Lecture XIV](#), “[The Nature of Initiation](#),” pp. 160-161 (mid-lecture)

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 only 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](#). Moreover, “[So long as you run after outside teachers, myself or anyone else, you are simply wasting energy.](#)”

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 students 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”—I 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 enforce an embargo on further disclosures from 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 Rosenkreuz 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 (or what) has the truth? Our “inner tribunal”²⁶ (*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 Rosenkreuz.***” (*Esoteric Christianity and the Mission of Christian Rosenkreuz*, 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 it smacks of the foolish factionalism decried by Paul in [1 Cor. 3](#). 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, the font of Truth. The Heindel poem puts it plainly: 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 Rosenkreuz]—Luciferic and Ahrimanic powers²⁰ [for which see “[Christ in Relation to Lucifer and Ahriman](#)”]—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.”—*H&C*, “Commentaries in Esoteric Classes,” 1912, pp. 316-319

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. ... [T]he 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.**”—*H&C*, [lecture](#), January 29, 1906, Berlin, pp. 354-368.

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, and the Grail legends, among many other topics. 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 Rosenkreuz be best served—and invoked. Then will the 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 126](#) 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, Lecture XII – “[Occult Development](#)” (9th paragraph from end)

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

1. “Lying is, from the astral standpoint, murder and at the same time suicide.”—*FE*, 1905, [Lecture XIX p. 146](#) (last paragraph)
2. In the astral world, “to lie is to kill and every lie is a murder. Lying therefore comes into the same category as killing.”—*Gates*, [Lecture 13](#) (fifth paragraph) and [Q&A](#), scroll to “Suppose I think ...”

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* (tenth paragraph from end). Also see Steiner’s 1907 lecture, “[Esoteric Development and Super-Sensible Knowledge](#)” (mid-lecture).

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, “[The Soul World](#),” p. 83 (sixth paragraph from end)

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’”—*ibid*, p. 85 (fourth paragraph from end)

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*, pp. 39-41 (tenth paragraph in)

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 (third paragraph)

Cosmo

“...often many [archetypes] work together to form one certain species.”—p. 56

Steiner

“The longing of the human soul appears here as a gentle zephyr ... flashing lightning and rolling thunder ... the passions of a battle waged on earth are expressed in spiritland in a storm of spirit beings.”—*Theosophy*, 1904, “[Spiritland](#)” (paragraph beginning, “The Third Region ...”)

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.”—*ibid*, p. 108 (fourth paragraph from end)

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.”—*SSK*, Lecture VI, “[Education in Light of Spiritual Science](#),” p. 92 (third paragraph)

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 (paragraph beginning “Anyone...”)

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.”—*TR*, Lecture 2, “[The Ninefold Constitution of Man](#)”, 1907, p. 22 (tenth paragraph from beginning)

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*, p. 23 (tenth paragraph in)

Cosmo

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

Steiner

“[T]he etheric body suddenly loosens from the physical body ... when a man has had terrible experiences, for instance, a dreadful fall, or has been in danger of drowning. ... [In] such a moment, the whole of the previous life stands before the soul like a memory-picture.”—*TR*, (para. beginning with “Separation”)

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, (paragraph beginning with “Separation”)

Cosmo

“[W]hen 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 (paragraph beginning, “A similar...”)

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 (eighth paragraph)

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. ... [While there are as many species among human beings as there are individuals. Each individual person is a “species,” a law unto himself, altogether separate and apart from any other individual, as different from his fellow men as one species in the lower kingdom is from another.”—pp. 72-73

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

DIAGRAM 3

Showing the vehicles of each kingdom, and the manner in which such vehicles are correlated to the different worlds.

WORLD	KINGDOM			
	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
Desire World	No vehicle	No vehicle	Desire body	Desire body
Physical World: includes the Etheric Region..... and the Chemical Region.....	No vehicle	Vital body	Vital body	Vital body
	Dense body	Dense body	Dense body	Dense body

↑
Compare →

← 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				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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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

1. “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 (paragraph beginning “We have realized ...”)
2. “One should look at the wisdom-filled structure of ... the upper thigh bone. We see there solved in the most complete way the problem of how to carry the greatest possible mass of weight with the employment of the least material and force.”—*Lecture*, 22 November 1906, Berlin (sixth paragraph)
3. “If one wanted to build ... a scaffolding which should support the single parts of a frame in such a way that one achieves the greatest possible effect with the slightest expenditure of energy, one could not make better than nature in its wisdom has constructed ... a femur from countless small bone *trabeculae* which hold and support each other.”—Berlin *lecture*, 3/7/1904 (para. beginning, “Now another ...”)

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 (paragraph beginning, “If we are talking ...”) Also see February 2, 1908 lecture on “[Group Souls of Animals, Plants and Minerals – Part I](#) and [Part II](#), in a second lecture (paragraph six ff.)

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. Also see [2Q&A](#), where this analogy is extended.

Steiner

1. Plato says in the *Timaeus*, “The Father ... pouring Himself out, gave up His separate existence. Thereby, [the body of the world came into being, and stretched upon it, in the form of a cross, is the soul of the world.](#)”—*Christianity as Mystical Fact*, lecture 4, 1902 (paragraph beginning, “The drama ...”)
2. “Plato said in the language of the old mysteries: The World-Soul is crucified on the Cross of the World-Body.”—*Gates*, 1906 (paragraph beginning, “The old occult ...”)

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.”—*TL*, [Lecture 20](#), January 2, 1906, Berlin (scroll to illustration)
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 (paragraph beginning “Anyone ...”)

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

“In the blood lies the principle for the development of the Ego. ... Through the blood ... This process of formation comes to expression as perception of the ‘I’ or Ego.”—[Lecture](#), “The Occult Significance of the Blood,” October 25, 1906, Berlin (two paragraphs, beginning with “We have thus ...”)

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.”—*TR*, [Lecture III](#), 26 May 1907, Munich (seventh paragraph in)

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](#) (paragraph beginning, “Until this stage ...”)

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, [Lecture XII](#), p. 87 (next to last paragraph)
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.”—*TR*, [Lecture IX](#), 1907, p. 97
3. “[T]he suicide ... immediately after death ... feels the loss of the physical body very keenly and this causes terrible pains. ... [He] feels as though he had been plucked out of himself, and he begins a fearful search for the physical body of which he was so suddenly deprived. Nothing else bears comparison with this.”—*Gates*, [Lecture 3](#), August 24, 1906, Stuttgart (paragraph beginning, “There are ...”)

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, (fourth paragraph from end)
2. “The journey backwards begins with the last event before death and proceeds at triple speed, to birth.”—*TR*, [Lecture III](#), 26 May 1907, Munich, p. 36 (tenth paragraph from end)

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.”—*TR*, [Lecture VII](#), 31 May 1907, Munich, p. 71 (second paragraph)

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.”—*H&C*, Letter (one of hundreds of person-specific esoteric instructions Steiner sent to advanced students), Berlin, 1904, 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 makes music as of old
Amid the sister-spheres of heaven.
On its predestined circle rolls
With roar of thunder. —*EC*, 1906, [Lecture VI](#), last two paragraphs

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
In thund'rous way throughout the year.

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

Steiner

1. “Everything physical is condensed, transformed spirit.”—*SSK*, Lecture XIII, “[The Bible and Wisdom](#),” p. 204 (paragraph beginning, “Where we are ...”)
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 (paragraph beginning, “That is once ...”)

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, [Lecture XIII](#), p. 93 (para. beginning, “Objective consciousness ...”)

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*, 9/13/1907, [Lecture I](#), p. 11 (fourth paragraph from end)

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*, [Lecture IV](#), May 26, 1907, p. 44 (paragraph beginning, “What beings ...”)

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”—p. 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.” *TR*, [Lecture VII](#), 31 May 1907, Munich, p. 74 (paragraph beginning, “Mathematical ...”)

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, [May 29](#) (11th paragraph in)

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*, [Lecture IV](#), May 26, 1907, p. 47 (paragraph beginning, “Now comes ...”)

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*, [Lecture V](#), 1906 (7th paragraph from end)

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*, [Lecture V](#), 1906 (paragraph beginning, “After a man ...”)

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 (fourth from last paragraph)

Cosmo

“[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](#).

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*, 1907, third from last paragraph

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 watch-

word 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, Lecture XI, "[Who are the Rosicrucians?](#)" (last paragraph)

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. Also see *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 (not yet available)

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](#)", October 25, 1906, Berlin (paragraph six)
- (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, Lecture II, "[Blood is a very Special Fluid](#)," 1906 (first paragraph)

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 (not yet available online)

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”—*TR*, [Lecture V](#), 29 May 1907, Munich, p. 53 (12th paragraph in)

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, [Lecture VII](#) (tenth paragraph in)

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, [Lecture 11](#), p. 78 (paragraph beginning, “There has always ...”)
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, [Lecture V](#), p. 56 (paragraph beginning, “Thus the peoples ...”)

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*, [Lecture XXX](#), 1906 (paragraph beginning, “Now we come from ...”)

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 priest-

hood, through the partaking of wine, knowledge of reincarnation was blotted out.”—*FE, Lecture VIII*, Berlin, 1905, p. 53 (paragraph beginning, “In the New ...”)

2. “Christianity therefore made the absolutely right compromise and for a period of time did not teach reincarnation and karma [cause and effect, or rebirth and consequence], but the importance of the single human existence, in order that man should learn to love the earth.”—*FE, Lecture XXIII*, 1905, Berlin, p. 168 (fourth paragraph from end)

Cosmo

“[T]he time had 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.”—pp. 167-168

Steiner

“Therefore the Bible tells us that Noah, the original ancestor of the post-diluvian [post-Atlantean] race, became intoxicated by wine.”—*FE, Lecture XXX*, 1905 (paragraph beginning, “Now we come to ...”)

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 end. Such is the profound background of the cult of Bacchus, the God of Wine and Intoxication.”—*EC*, 1906, *Lecture VII*, p. 51 (fourth paragraph from end)

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*, Third Lecture, March 5, 1906, Berlin, 1906, (paragraph beginning, “The important thing ...”)
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 (paragraph beginning, “Many circles”)

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

“Occult training begins when we learn to work into the ether or life body, when the human being ... [begins] to transform temperaments, inclinations and habits, thus becoming a different person.”—[Lecture XVII](#), March 25 1907, Berlin, “The World-Historical Significance of the Blood that Flowed on the Cross,” March 25 1907, Berlin, *The Christian Mystery*, p. 73 (paragraph beginning “Let us now ...”)

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, Lecture IV, “[Involution and Evolution](#)” (third to last paragraph – also see [this diagram](#))

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](#), Lecture IX, “[Planetary Evolution](#),” 1907 (para. beginning, “Saturn”)

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](#), [Lecture IX](#), “[Planetary Evolution](#),” 1907, p. 101 (paragraph beginning, “Our present sun ...”)

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*, “[Planetary Evolution II](#), 1907 (paragraph beginning, “The Moon was ...”)

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*, [Lecture X](#), June 3, 1907, Munich (paragraph beginning, “The smoke-like ...”)

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*, [Lecture XIII](#), 1906, p. 204 (paragraph beginning “Where we are ...”)

Cosmo

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

Steiner

1. “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.*

2. “A great symbol stands before us—life that has overcome death, the wood from the seed taken from paradise. This life, dying and rising again, is the Rose Cross. It was not without reason that Goethe, that great man, said:

*So long as you don't have it,
this word: 'Die and become!'
you're but a miserable guest
here on this earth.*

—[The Christian Mystery](#), [Lecture VII](#), December, 1906

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 (paragraph beginning, “Its ground-color ...”)

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*. Lecture on June 6, 1907 is not yet available online, but is in the book, p. 99.

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 breathed into his nostrils”—*TR, Lecture XI*, June 4, 1907 (paragraph beginning, “Let us ...”)

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“At that time Earth was in a condition of fire. ... [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. 262-263

Steiner

- 1) “Mankind must go through these Seven Spheres [which] ... correspond to the seven bodies [physical, etheric, astral, Egoic, Manas (Mind), Buddhi (Life Spirit), and Atma (Divine Spirit)] ... Beside these there is an **Eighth Sphere** to which everything goes that cannot make any connection with this continuous evolution. ... When a human being uses the life on earth only to amass what is of service to himself alone, he will eventually become [an] inhabitant ... of the Eighth Sphere”—*FE, Lecture XIV*, October 5, Berlin 1905 (paragraphs beginning, “Here we have ...”)
- 2) “[T]he 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, Lecture XVIII*, October 16, 1905 (paragraph beginning, “In this way ...”)

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 (see [Diagram 8](#))

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.”—*CM*, 1904, pp. 236-237 (paragraph beginning, “The development ...”)
2. “Jehovah wished to make of them [mankind] beautiful statues.”—*FE, Lecture XXVI*, 1905 (paragraph beginning, “At first man ...”)

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*, Lecture XIV, “*The Life of Saturn*,” 1904 (three paragraphs beginning, “Then follows ...”)

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, Lecture VI*, “The Division into Sexes,” 1904, p. 88 (second paragraph)

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 possessed a substance, iron, which the Earth lacked, and 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, Lecture 9*, “Evolution of the Earth,” 1906, (para beginning, “In the fourth ...”)

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, Lecture X*, June 6, 1906 (paragraph beginning, “In days of yore ...”)

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*, Lecture VI, “[The Division into Sexes](#),” 1904 (seventh paragraph)

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*, [Lecture 17](#), 1904 (6th paragraph from end)

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*, [Lecture VII](#), May 31, 1907 (sixth paragraph from end)

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*, [Lecture XI](#), 1907 (paragraph beginning, “And now ...”)

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, Lecture IV](#), 1906 (paragraph beginning, “You do ...”)

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, Lecture IV](#), 1907 (sixth paragraph)

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

“The goal of the Lemurians was the development of the will, of the faculty of imagination.... 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, Lecture V](#), “[The Lemurian Race](#),” 1904 (seventh paragraph)

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, Lecture V](#), 1904 (paragraph beginning, “Of special importance ...”)

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, Lecture V*, 1904 (sixth paragraph)

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, Lecture V*, 1904 (paragraph beginning, “Toward the end ...”)

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, Lecture VI, “The Division into Sexes,”* 1904 (ninth paragraph from end)

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, Lecture VII, “The Last Periods Before the Division into Sexes,”* 1904 (fifth paragraph from end)

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, Lecture X*, 1906, (paragraph beginning, “When the Old Moon ...”)

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, Lecture XXVI*, October 28, 1905, Berlin, p. 182

Cosmo

“brain-consciousness and independence...resulted from his enlightenment by the Lucifer Spirits, Man’s 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, Lecture V*, 1904 (seventh paragraph from end)

Cosmo

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

Steiner

“[I]n 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, Lecture XII*, 1907 (paragraph beginning, “If, as seer ...”)

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, Lecture 1*, 1906 (sixth paragraph from end)

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, Lecture 1*, 1907 (third from last paragraph)

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 (para. beginning, “Theosophical writings ...”)

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 ... a kind of religious veneration of the deceased, an ancestor cult.”—*CM, Lecture III*, 1904 (paragraph beginning with, “This changed ...”)

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 Toltec. ... The deeds of the ancestors were not to be forgotten by their whole line of descent. ... [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, Lecture III*, 1904 (two paragraphs, beginning, “This kind ...”)

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. ... often used them [their powers over nature] in order to satisfy their selfish wishes and desires.”—*CM, Lecture III*, 1904 (paragraph beginning, “This was ...”)

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, Lecture III*, 1906 (seventh from last paragraph)

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. 298

Steiner

- (1) “[T]he entire spiritual configuration of our planet Earth was changed with the appearance of Jesus Christ.”—*Original Impulses for the Science of Spirit, Lecture XVII*, “The Significance in World History of the Blood Flowing on the Cross,” March 25, 1907 (paragraph beginning, “Having warm ...”)
- (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 [and] ... the entire astral body of the Earth had been changed.”⁴⁶
The Christian Mystery, Lecture V, “The Gospel of John,” February 3, 1907 (fourth from last paragraph)

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, Lecture III*, 1904 (para. begins with, “Thus ...”)

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*, [Lecture 31](#), 1905, (paragraph beginning, “So think ...”)

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*, [Lecture 10](#), 1906 (last paragraph)

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*, [Lecture IV](#), (paragraph beginning, “Now their ...”)

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. 301-302

Steiner

“The men of the sixth subrace, the Akkadians, developed the faculty of thought even further.”—*CM*, [Lecture III](#), (paragraph beginning with, “The men ...”)

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*, [Lecture IV](#), 1904 (next to last paragraph)

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*, [Lecture IV](#), 1904 (last paragraph)
2. “The higher divine messengers retired from earth more and more and left the leadership to these human

initiates.”—[CM](#), [ibid](#) 1904 (last paragraph)

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, [Lecture XXX](#) (paragraph beginning, “It is to the ...”)

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 Édouard Schuré, 1907, [C&D](#), 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 *Theoria 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...’”—[pp. 338-339](#)

Steiner

“All our present mammals are relics of the Moon animal-men who stayed behind. ... [including] the present Ape species. They too, however, were never actual ancestors of mankind, but beings which had degenerated.”—[TR](#), [Lecture XI](#), 1907 (paragraph beginning, “And now ...”)

Cosmo

1. [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](#)
2. “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](#), Lecture, October 25, 1906 (paragraph beginning, “This earlier ...”)

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, *Lecture II*, 1906 (paragraph beginning, “In the past ...”)

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. 353-354

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.”—*The Occult Significance of the Blood*, 1906 (paragraph beginning, “In earlier times ...”)

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

“[W]hen, 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 (fifth paragraph from end)

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 (sixth paragraph from end)

Cosmo

“Science has lately discovered that haemolysis results from the inoculation of the blood of one individual the veins of another of a different species, causing the death of the lower of the two.”—p. 355

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.”—*The Occult Significance of the Blood*, 1906 (6th paragraph from end)

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: “This initiation [of Lazarus] prepares us 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, Lecture XI* (sixth paragraph from end)
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, Lecture IX* (fourth paragraph from end)

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](#) ...[It] 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, Lecture XVIII*, 1904 (paragraph beginning, “Other organs ...”)

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. ... [A]s 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, Lecture VI*, 1902

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*, [Lecture IX](#), June 2, 1907 (paragraph beginning, “Christian Esotericism ...”)

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

“The spiritual life [of Europe] emanated from a mother lodge in Scandinavia, ‘Drottes’ Lodge. Druids = Oak. For this reason the Germanic peoples were said to receive their instructions beneath oak trees.”—*TL*, [Lecture III, The Mysteries of the Druids and the ‘Drottes’](#), 1904 (first paragraph)

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.’”—p. 409

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:

	Norse Gods	German	English	French
Saturn		Samstag	Saturday	Samedi (Sabbath Day)
Sun	(Sól)	Sonntag	Sunday	Dimanche (Day of the Lord)
Moon	(Mani)	Montag	Monday	Lundi (Luna Day)
Mars	(Tyr)	Dienstag	Tuesday	Mardi (Mars Day)
Mercury	(Wotan or Odin)	Mittwoch	Wednesday	Mercredi
Jupiter	(Donar or Thor)	Donnerstag	Thursday	Jeudi (Jupiter Day)
Venus	(Freya or Frigg)	Frietag	Friday	Vendredi (Venus Day)
Vulcan	(the octave of Saturn)	Samstag	Saturday	

—*FE*, 1905, [Lecture XXVI](#). Also see Steiner’s August 30, [1906 Stuttgart lecture](#)

Cosmo

“The great creative Day of Manifestation is embodied in the names of the days of the week ...”—p. 411

Steiner

“There are thus seven planets [‘World Periods’], each going through seven Rounds [Heindel’s ‘Revolutions’] and each Round through seven Form-conditions [Heindel’s ‘Globes’], 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 [Heindel’s 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, Lecture 9* (paragraph beginning, “There are ...”)

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; also see Diagram 8, “The 777 Incarnations” on p. 197, and Diagram 7

Steiner

1. “An even more important spiritual current than Rosicrucianism was Manicheism.”—*TL, Lecture 6*, May 23, 1904 (first paragraph) Its founder, Mani, “initiated Christian Rosenkreuz in 1459.”—*C&D*, p. 16
2. “The members of the Manichean Order are already learning how to transform quite radically those who by nature are wholly evil.”—*Gates, Lecture 8*, 1906 (paragraph beginning “The extreme ...”)

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]. ... [E]vil ... 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 (paragraph beginning, “A fact which ...”)

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, Lecture XXV*, 1905, also see *Gates, Lecture 9*, 1906

Cosmo

- | | |
|--------------|--|
| 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, Lecture XIV](#), 1906 (start at seventh paragraph, “In the beginning ...”)

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. ... [E]verything on occult teaching that today is brought into the open was also possessed by the Rosicrucians in the Middle Ages.”—[FE, Lecture XV](#), 1905 (paragraph four)

Cosmo

“In India, certain methods under different systems of Yoga are used. ... [But 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.”—[The Stages of Higher Knowledge, Part 2](#), 1905, (end of paragraph beginning, “Apart from ...”)

Cosmo

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

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](#), p. 122 (paragraph beginning, “At the turn ...”)

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, Lecture XXX](#), 1905 (seventh paragraph)

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, Lecture VIII*, 1907 (paragraph beginning, “Let us suppose ...”)

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, Lecture V*, 1905 (paragraph beginning, “Somewhat”)

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, Lecture XIV*, 1906 (paragraph beginning, “The occult science ...”)

Cosmo

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

Steiner

1. “**Judas Iscariot** embodies everything that makes people egoistical.” April 1, 1907 Berlin lecture, (paragraph beginning, “I would now ...”)
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**,” December 2, 1906, Cologne

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) [T]he **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, Lecture 14](#), 1906

Cosmo

“[Diagram 18](#) will give an idea of the 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 seed ground —pp. 503-509

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, Lecture XIV](#), 1906 (paragraph beginning, “Now there are ...”); also see the [Diagram at the end of Lecture XVI](#) in *EC*.

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 [equivalent to Heindel’s Desire World], the Copernican for the physical.”—[Gates, Lecture XI](#), 1906 (paragraph beginning, “How different ...”)

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 IV*, May 19, 1905, Berlin (see near end of lecture)
2. “[I]n ancient Greece...Knowledge, art and religion were a unity.”—*SSK, Lecture XII*, March 28, 1907, Berlin (paragraph beginning, “Richard Wagner had ...”)

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, Lecture I*, May 22, 1907 (seventh paragraph)

Cosmo

“That particular Ego [Christian Rosenkreuz] 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 charlatanry, 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, Lecture XI*, March 14, 1907, Berlin (eighth paragraph)

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*, Lecture XIV, “[The Nature of Initiation](#),” June 6, 1907 (third from last paragraph)

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, *H&C*, 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. ... [O]nly the male form of the larynx is in a position to say, to know, what can be regained through the Lost Word.”—*TL*, [Lecture XVII](#), (paragraph beginning, “In thus ...”)

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. ... [M]an will speak forth man.”—*TR*, [Lecture XIII](#), June 5, 1907 (paragraph beginning, “Thus it is ...”)

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

Here follow parallels between Max Heindel's book of twenty lectures and Steiner teachings made public and in print no later than 1907. In the few instances where Steiner lectures given in 1908-09 are cited, the purpose is to establish that he was already in possession of these clairvoyantly confirmed disclosures before the *Cosmo*'s first edition was published at the end of 1909, as well as Heindel's later books.

Steiner

"[D]eath presents itself as the greatest riddle of existence; so that when anyone has solved the question of its nature he has also solved that other question—the nature of life.—*The Origin of Suffering – The Origin of Evil – Illness and Death*, Lecture III, "Illness and Death," December 13, 1906, Berlin (first paragraph)

Rosicrucian Christianity Lectures

Lecture One: "The Riddle of Life and Death"

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, Lecture XIX*, Berlin, 1905 (next to last paragraph)

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, Lecture VI* (end of lecture)

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

(different translations of the same German original)

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, Lecture IV*, May 26, 1907, Munich (fourth from last paragraph)

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 ... [W]hereas 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, Lecture IV*, May 26, 1907 (last paragraph)

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, Lecture IV*, 1906 (seventh from last paragraph)

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

1. “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, Lecture IV* (sixth from last paragraph)
2. “[Consider] the upper thigh bone. This is not an amorphous massing of substance, but rather is joined together in the most artful manner ... No modern engineering skill could fit a bridge or something similar

together with such wisdom. Today such things are still beyond the reach of the most perfect human wisdom. The bone is constructed in this wise fashion so that, through the arrangement of the small beams, the necessary carrying capacity for the support of the human torso can be attained with the least amount of substance ... in order to achieve the greatest possible effect in terms of force. In face of such a ‘masterwork of natural architecture,’ one can only become lost in admiration.”—*CM*, 1904, [Lecture XVIII](#) (paragraph beginning “Now it is true ...”)

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*, [Lecture V](#), 1906 (paragraph beginning, “At this ...”)

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*, [Lecture V](#) (consecutive paragraphs beginning with “These facts ...”)

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*, [Lecture V](#) (paragraph beginning, “Thus, you see ...”)

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. 122

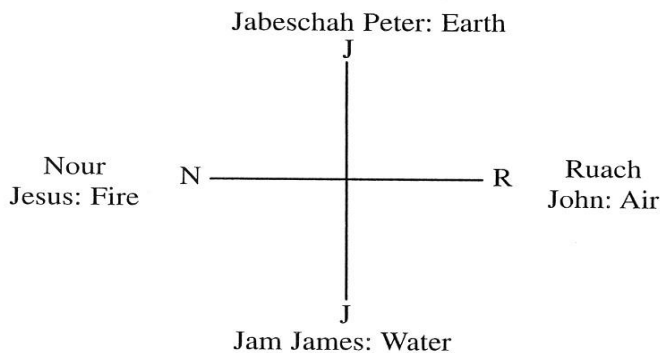
Steiner

“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, [Lecture V](#), 1906 (paragraph beginning, “If a child ...”

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



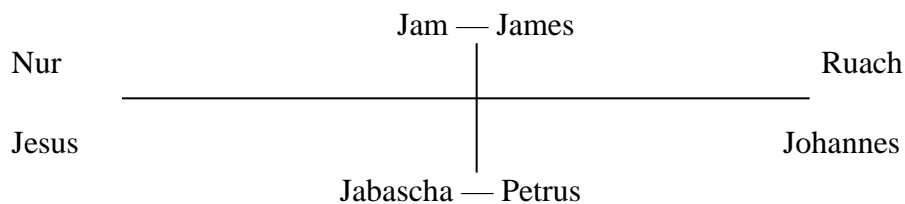
“Thus there stands on the Cross what is expressed in the Names of the [three] Apostles [and Jesus], while the one name – INRI –denotes Christ himself.”

—[The Temple Legend](#), twenty lectures. Berlin, 1904-1906, [Lecture 12](#), p. 156

Steiner

“If I give the name *James* to an initiate, he is to me the symbol for water (Hebrew – *Jam*) ... in its occult sense. Thus were the three disciples who were taken up to Mount Tabor called by their initiate names:

“James means water, Peter stands for earth, or rock (Hebrew – *Jabascha*), John signifies air (*Ruach*). ... Jesus is the one who governs the occult forces of fire (*Nur*). ... [T]his scene [on Mt. Tabor, the mountain of the Transfiguration] is but a preparation for the deeper initiation scene of the crucifixion itself. In the John Gospel, everything is already prepared. The preparatory scene does not appear, only the death on the Mount of Golgotha. Jam, Nur, Ruach, Jabascha – INRI – this is the meaning of the words on the cross.”



—[Gospel of St. John](#), March 5, 1906

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

“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, Lecture II*, August 22, 1906 (paragraph beginning, “It is by no means ...”)

Rosicrucian Christianity Lectures

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

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.”—*The Gospel of St. John, Lecture I*, February 19, 1906 (paragraph beginning, “Initiation in the astral world ...”)

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.”—pp. 185-186

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*.”—*ibid* (two paragraphs beginning, “John sets forth ...”)

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, Lecture II*, Oct 25, 1906 (fifth paragraph)

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

“[T]he 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.”—*Richard Wagner in the Light of Anthroposophy, Lecture IV, 1905* (2 paragraphs beginning, “The historical ...”) See *The Mystery of the Grail*, the seventh apocalyptic seal.

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, Lecture I, 1904* (paragraphs beginning, The other intuition ...”). See also “*The Deed of Christ and...Lucifer, Ahriman, Asuras.*”
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, [Lecture XI](#), 1907, (paragraph beginning, “To recognize ...”)

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, [Lecture X](#) (sixth para. from end)

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, [Lecture II](#), Berlin, October 25, 1907 (paragraph beginning, “Let us now ...”)

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, Lecture I](#), Berlin, 1906

Rosicrucian Christianity Lectures

Compare quoted verse on [pp. 241](#) and [274](#)

Steiner

“Jesus Christ was a Native of Galilee. ... ‘Galilean’ means: ‘The Stranger’ ... [one] who, in his native milieu had to take into himself, not only the Jewish, but also all the ancient forms of culture.—FE, 1905 (paragraph beginning with “Everywhere ...”)

Rosicrucian Christianity Lectures

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

Steiner

Genesis 2:7 “describes the period when the gills once possessed by man changed into lungs and he began to breathe the outer air.”—EC, [Lecture XIII](#), p. 91 (paragraph beginning, “This great transformation ...”)

Rosicrucian Christianity Lectures

“In Lemuria man had ... lungs that were like tubes ... in the early part of Atlantis ... those tubes had changed to gill-clefts ... [as] the dense watery atmosphere of Atlantis ... settled ... man began to breathe as we do now.”—pp. 262-63

Steiner

“In all the inner sanctuaries of Egypt, in the “Eleusinian Mysteries and the Orphic cult in Greece, in Asia Minor, 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 ... They would be shown a prophetic vision of the birth of the Christ in man.”—*The Christian Mystery*, [Lecture VII](#), 1906, Leipzig, (paragraph beginning, “In all ...”)

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. ... Christ therefore had to say, as he pointed to the bread: ‘This is my body’¹. And he had to say of the juice of the grape—it was not fermented wine at the last supper—‘This is my blood’², for the juice of the fruits of this earth is his blood. Because of this, human beings also had to appear to him to be walking about on his body. He therefore also said to his disciples after the washing of the feet: ‘He who eats my bread has lifted up his heel against me.’³ This must be taken literally, considering that the earth is the body of the Christ.”—*The Christian Mystery*, [Lecture VI](#), “The Mystery of Golgotha,” 1906 (paragraph beginning, “If we were able ...”)

Rosicrucian Christianity Lectures

“[A]fter the death of that [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

“In the lesser mysteries the important experience of the inner Christ was shown at a particular time of the year, when the sun gives least light to the earth, in the longest night of winter—as is still done today at Christmas. ... [To see] the sun at midnight ... means that a symbol of spiritual vision had appeared to them [initiates]. When their spiritual eyes had been opened, they found that all matter became transparent, they saw through the earth, truly seeing the sun at midnight, having overcome matter.”—*The Christian Mystery*, [Lecture VII](#), “The Significance of Christmas in the Science of Spirit,” 1906 (paragraph beginning, “This was also ...”)

Rosicrucian Christianity Lectures

“So on the Holy Night, which we call Christmas, it was usual for the Wise Men ... to take the ones who were also becoming wise, and therefore entitled to initiation, into the temples. Certain

ceremonies were performed ... When the spiritual perception was awakened in them, they could look through the Earth—not seeing any detail, but the Earth became transparent, as it were, and they saw the Star at midnight, the spiritual sun.”—pp. 270-271

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](#) (well-delivered audio version),” lecture, Cologne, 1905 (text not yet available online)

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*, [Lecture XI](#), June 7, 1906 (paragraph beginning, “Thus man is bound ...”; also see [here](#))

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

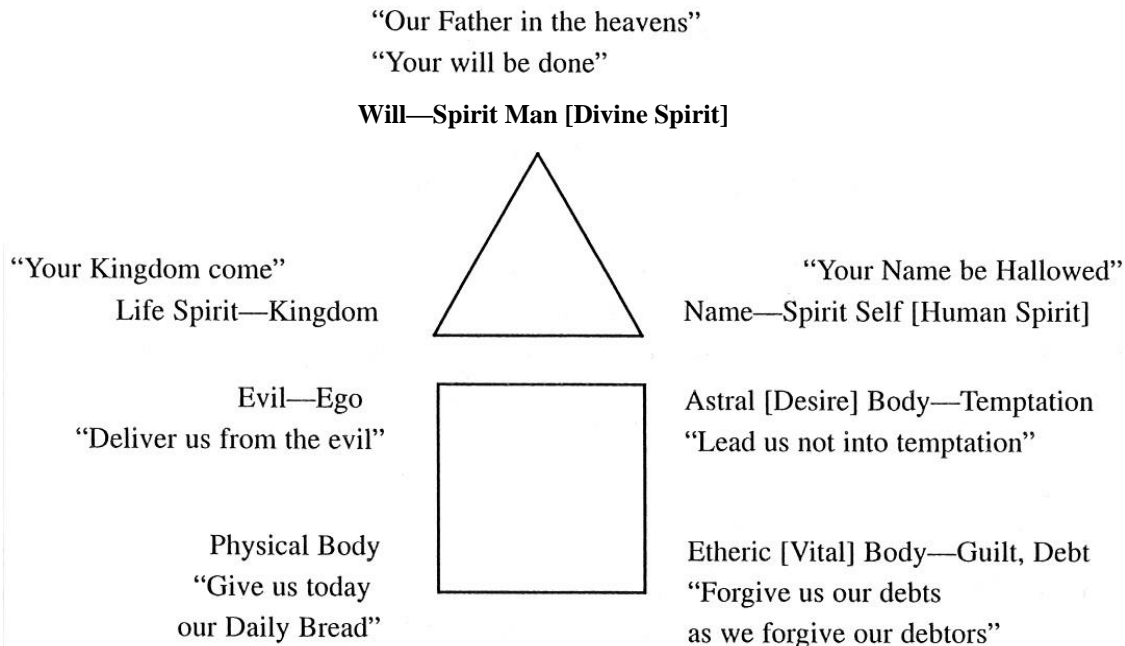
Steiner

“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*, [Lecture 13](#) (paragraphs beginning, “This is how ...”)

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. Also see [here](#) and [here](#) for similar diagrams and related lectures. 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 [Berlin, February 18, 1907](#). He prayed the Lord’s Prayer daily, standing upright, speaking aloud and loudly, 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.

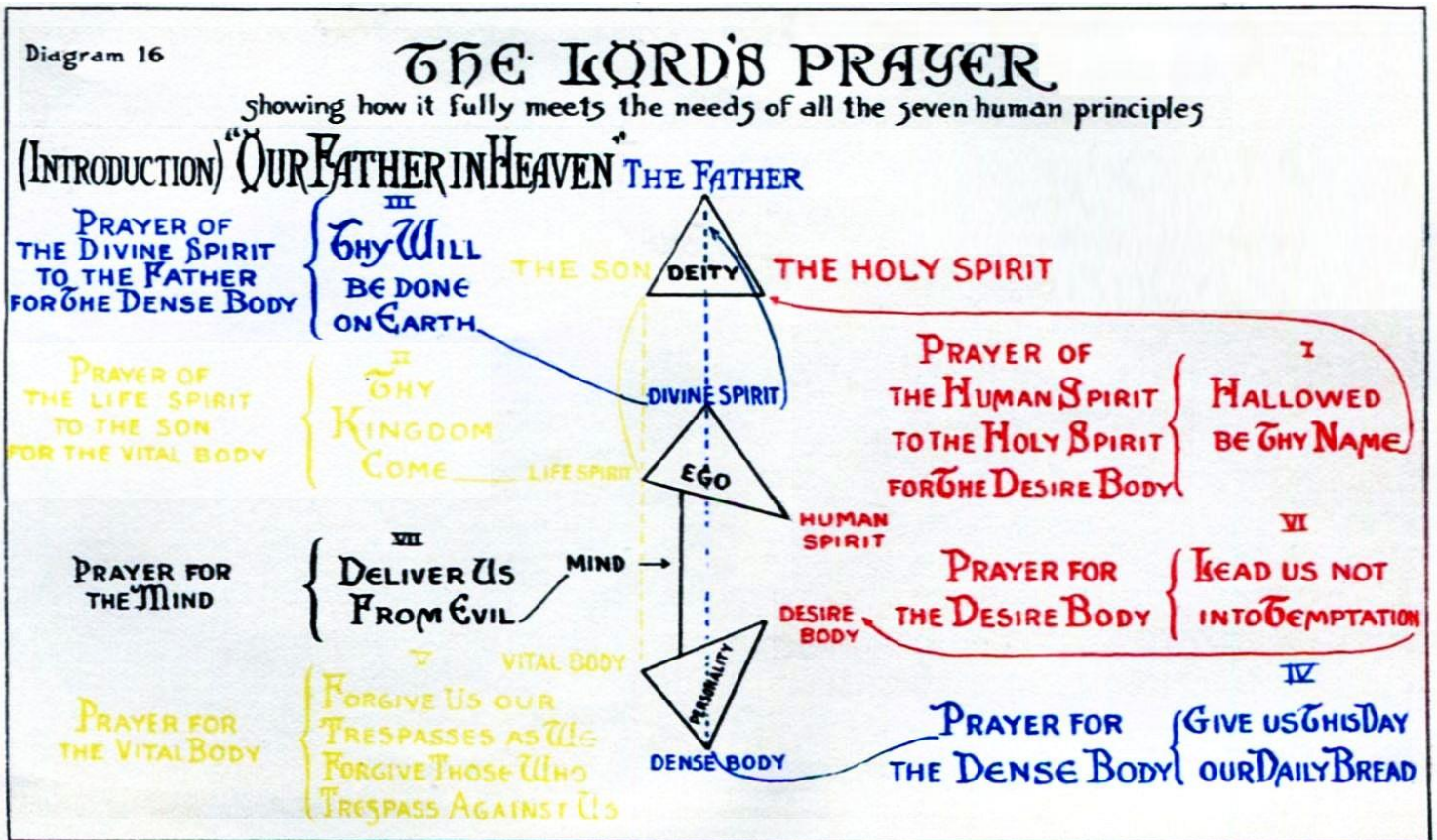
You do not allow the tempter to work in us beyond the capacity of our strength.

*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. See also “[Understanding the Macrocosmic Lord's Prayer](#).”

“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



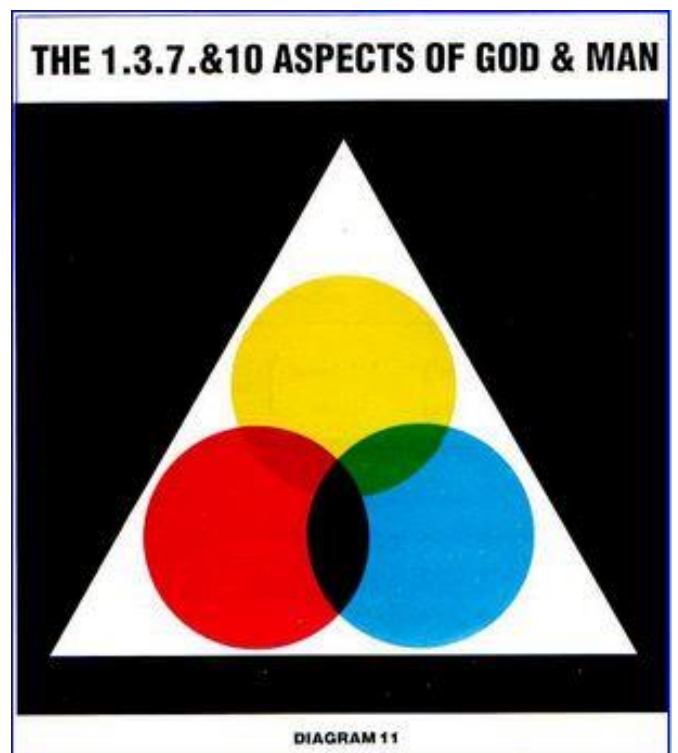
that will enable a man to find his right course of life in the universe ... [T]he Great Initiate Who founded Christianity—Christ Jesus—had in mind the seven principles of human nature when he taught His prayer.”—*ibid* (seventh paragraph from end.)

Rosicrucian Christianity Lectures

Compare the current *Cosmo's* Diagram 16 of “The Lord’s Prayer” with the First Edition’s color-coded version shown above, where the threefold color scheme accords with the interactive, information-rich Diagram 11 – “The 1. 3. 7. & 10 Aspects of God” – shown at right, where the threefold primary color scheme of both images assign blue to the Father, yellow to the Christ and red to the Holy Spirit. Also see [this color version](#) of the Lord’s Prayer from the *Cosmo's* Second Edition.

Rosicrucian Christianity Lectures

“In the Lord’s Prayer [as illustrated in Diagram 16 above] 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

“It is a strange story of how the whole mystery of *Parsifal* came to Richard Wagner at one particular moment. It was on Good Friday 1857 in the Wesendonk Villa on the Lake of Zurich. He saw nature outside growing, shooting and sprouting. And at that moment he understood the connection between nature coming to new life and Christ’s death on the cross. That is the secret of the holy grail. From that moment, Richard Wagner lived with the idea of presenting the secret of the holy grail to the world in music.—*The Christian Mystery*, Lecture 24, “[The Secret of the Grail in the Works of Richard Wagner](#)”, 1906 (paragraph beginning with, “Wagner ...”)

Rosicrucian Christianity Lectures

“Parsifal is the man who has purified himself and has become harmless. That was seen and felt spiritually by Wagner on yon Good Friday morning when he sat by the Zurich Sea and saw all around him life forces operating. Innumerable seeds were sprouting, all around this wonderful flow of life, and Wagner asked him-self what connection could there be between the Savior’s death upon the cross and this sprouting forth of everything in nature? And there he struck upon the very heart of the Mystery of the Holy Grail.”—p. 284

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, without even any apparatus.”—*TL*, [Lecture 20](#), 1906 (paragraph beginning, “May I be ...”)

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

“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*, [Lecture 13](#), 1906 (two paragraphs beginning, “This is how ...”)

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

“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, Lecture 20*, Berlin, 1906 (paragraph beginning, “Through this Royal ...”)

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.”
“Nevertheless, when the human will is devoid of egoism, it is able to appease this [volcanic] fire.”

—*EC, Lecture XVI* (fourth paragraph from end)

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 WORKS (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.”—*The Christian Mystery*, Lecture **XIII**, Cologne, 1907 (paragraph beginning, “In earlier times ...”)

Rosicrucian Philosophy in Questions and Answers, Volume 1 (IQ&A)

“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. 354

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, Lecture VIII*, January 29, 1907 (third to last paragraph)

IQ&A

“[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

“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 ... holds 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, fourth from last paragraph

IQ&A

“[T]he Ego sees again the pictures of its coming life ... [if it] seems to be a hard one, it will oftentimes shrink from entering the womb and making the proper brain connections. ... In that case the connection between the sense centers of the vital body and the dense body are disrupted and the result is congenital idiocy, epilepsy, St. Vitus dance, and similar nervous disorders.”—pp. 93-95

Steiner

“Bulwer Lytton’s *Zanoni* contains in novel form a description of the [Lesser] 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, [Lecture IX](#), “The [Lesser] Guardian of the Threshold,” (“Zanoni” is mentioned in the paragraph beginning, “It will be ...”) and [Lecture X](#), “The Greater Guardian of the Threshold” (two paragraphs beginning, “Thou hast ...”)

IQ&A

“In *Zanoni*, Bulwer Lytton speaks of a fearsome specter...called in occultism the ‘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. 136

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*, [Lecture XIV](#), 1906 (second paragraph)

IQ&A

“We may liken truth to a mountain, and the various interpretations of that truth to different paths leading up to the summit.”—pp. 149-150

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*, [Lecture V](#), 1907 (paragraph beginning, “The peoples ...”)

IQ&A

“[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,” Cologne lecture, December 3, 1905 (online version not yet available)

A July, 1906 [lecture on Parsifal](#) gives a similar reading (see paragraph beginning, “At the time ...”)

IQ&A

“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. 352](#)

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, Lecture XII, 1907](#) (paragraph beginning, “On Good Friday...”)

IQ&A

“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.”—[pp. 252-254](#) (paragraph beginning, “On Good Friday ...”)

Steiner

“[W]isdom that transcends the sense-perceptible world, that reveals to us both our essential nature and our destiny, is called *theosophy*, or ‘divine wisdom.’ The name ‘spiritual science’ can be given to the observation of spiritual processes in human life and in the cosmos. If, as has been done in this book, we extract from spiritual science the phenomena pertaining especially to the essential spiritual core of the human being, then we can use the term ‘theosophy’”—*Theosophy*, 1904, Introduction, p. 18

IQ&A

“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

“[I]t 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, Lecture XII*, 1905 (last paragraph)

IQ&A

“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 also 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, Lecture V*, 1906 (paragraph beginning, “Now how ...”)

IQ&A

“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.”—pp. 374-375

Steiner

“A vivisectionist has a particularly terrible life in Kamaloka [“The place of desires”]. ... [He] has to endure exactly the same pains that he inflicted on animals.”—*Gates, Lecture III*, 1906 (paragraphs begin, “But ...”)

Rosicrucian Philosophy in Questions and Answers, Volume 2 (2Q&A)

“As for the vivisectionist’s purgatory, we have seen some cases compared with which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such an one—only the agonies of the tortured animal contained in his life panorama reacting upon him with threefold intensity.”—p. 80

Steiner

1. [I]t was hardly possible to do more than suggest a way of reaching some idea, some mental picture of

what this book has to relate concerning Saturn Sun and Moon evolutions. ... The real experience of cosmic evolution differs so widely from all our experiences in the realm of sense-perceptible Nature that the description involves a constant struggle to find passably adequate forms of expression. A sympathetic study of this chapter may reveal that the effort has been made to convey by the quality and style of the description what is impossible to express in mere prosaic words. A different style has been used for the Saturn evolution, a different style for Sun evolution, and so on.”—*OOS*, Fourth Edition (1913) [Preface](#) (paragraph beginning, “Such are ...”)

2. “My knowledge of things of the spirit is a direct result of my own perception, and I am fully conscious of this fact. In all details and in the larger surveys I had always examined myself carefully as to whether every step I took in the progress of my perception was accompanied by a fully awake consciousness.”—*OSS*, [Preface to the 1925 edition](#) (third paragraph)

This last coupling is less a comparison of similar texts than evidence, vouchsafed by Heindel, that Steiner, being able to investigate and experience the First Period of Earth manifestation, was among that august company of Adepts, Elder Brothers and “Hierarchs of other Mystery Schools,” as per the following:

2Q&A

“There is still another record of the Memory of Nature in the World of Life Spirit, which is said by the Elder Brothers of the Rosicrucians to cover events from the earliest dawn of our present manifestation, and to be so sublime and wonderful that we have no word that will give even the slightest idea thereof. There are a number of misguided people who deceive themselves and others into thinking that they are able to read this record, but the fact is, according to the Elder Brothers, that only they and other Hierarchs of the other Mystery Schools, together with the Adepts who have graduated from these institutions, are able to do so.”—[p. 213](#)

Steiner

“At the head of our Western School there are two masters: the Master Jesus and the Master Christian Rosenkreuz. And they lead us along two paths: the Christian and the Christian-Rosicrucian way.”—*H&C* Lecture in Munich, June 1, 1907, p. 312

2Q&A 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](#) (paragraph beginning, “If we could ...”)

2Q&A

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

Steiner

“[A] distinction is made between the sons of men, the descendants of Cain, who were to prepare the worldly aspect, and the sons Abel/Seth, who cultivated the divine aspect, until the two streams could be united with each other. Christ Jesus united these two streams. The Temple had first to be built outwardly, therefore, until, in the shape of Christ Jesus, He should arrive Who was able to raise it up again in three days.”—*TL*, (paragraph beginning, “We must ...”) Also see “A Spiritual Genealogy: Hiram Abiff → Lazarus → John the Beloved → Christian Rosenkreuz”, beginning on [p. 253](#).

2Q&A

“Christian Rosenkreuz is the later name of Hiram Abiff and Lazarus, the Son of a Widow. Jesus, the Son of Man, stands as the genius and protector of all church craft, whereby religion is fostered and man is brought back to God along the heart path of Devotion. Christian Rosenkreuz, the Son of the Widow, works with the world powers, the industries, and science, in order to bring about the union of the temporal and spiritual power.”—pp. 300-301

Steiner

“The best way to influence the child during the first seven years ... is by means of example and imitation.”—*Gates*, 1906, [Lecture VII](#) (fourth paragraph from beginning)

Rosicrucian Mysteries

“There are two mottos which apply to this period [birth to age seven]....example and imitation.”—p. 144

Steiner

“From the seventh to the fourteenth, fifteenth or sixteenth year—that is, until puberty—we must direct our efforts to the etheric body, the vehicle of memory, of lasting habits, of temperament and inclinations ... we must influence a child's habits, his memory, everything which will give his character a firm foundation. ... [T]eachers must be those whose natural gifts show promise of their becoming ‘an authority.’”—*ibid* (sixth paragraph in)

Rosicrucian Mysteries

“When the vital body is born at the age of seven a period of growth begins and a new motto, or rather a new relation, is established between parent and child. This may be expressed by the two words *authority* and *discipleship*. ... and as memory is a faculty of the vital body, it can now memorize what is learned. It is therefore eminently teachable.”—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. ... [I]n chastity he must develop that which forms the Holy Grail of the future.”—*TR*, Lecture XIV, “[The Nature of Initiation](#),” 1907 (paragraphs beginning, “The second stage ...”)

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, and he turns the generative organ toward the earth and hides it in shame because of this taint of passion. The plant knows no passion, fertilization is accomplished in the most pure and chaste manner imaginable, therefore 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 (paragraph beginning, “Christ washes...”)

2. “[T]he 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*, [Lecture XIV](#), “The Nature of Initiation,” (paragraph beginning, “The Christian ...”)
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, [Lecture XIII](#) (tenth paragraph from end)
4. “[T]he description of the Washing of the Feet ... indicates that Christ is indebted to the apostles for his attainment of the higher stages of consciousness: ‘Verily, Verily, I say unto you, the servant is not greater than his lord’. The more highly developed being has left the others behind on the way and has himself now become their servant.” *FE* (last paragraph)

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 grows by giving to his pupils and serving them. From their shoulders he steps to a higher rung on the ladder of knowledge. He lifts himself by lifting them, but, nevertheless, owes them 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*, [Lecture XI](#), 1906 (paragraph beginning, “The Rosicrucians ...”)

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*, [Lecture XIII](#), 1906 (paragraph beginning, “But this process ...”)

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.”—pp. 106-107

Steiner

1. “Goethe has given 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*, Lecture VIII, 1906

2. “[Goethe] meant to say that the earth has a soul and we are its members. ...[H]e let the Earth Spirit speak the following lines for the earth spirit: [as per the above verse].”—*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 [13th] 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 (next to last paragraph)

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 them ...and 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.”—Berlin lecture, November 14, 1906 (This esoteric lesson is not yet available online.)

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.”—pp. 24-25

Steiner

“What is of a higher order is always depicted in myths and sagas as a female figure. In Goethe's Faust it is indicated in the words of the *Chorus Mysticus*: ‘The eternal feminine draws us upwards and on.’”—*SSK*, Lecture XII, “Richard Wagner and Mysticism,” 1906 (paragraph beginning, “What is ...”)

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,” December 3, 1905, Cologne (online lecture not yet available)

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.”—pp. 60-61

Steiner

“[T]hese legends and myths are the expressions of a most profound and ancient wisdom. ... [W]ith primitive ideas, unsophisticated man was able to present the riddles of the universe to himself pictorially in these legends and fairy-tales”—“*The Occult Significance of the Blood*,” 1906 lecture, (paragraphs nine and ten)

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. ... [S]elfless, 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 ... [W]hen the Ring closes around man’s ‘I’, the individual too is taken hold of by greed for gold.”—SSK, [Lecture XII](#) (paragraphs beginning with, “The subject ...”)

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

“Achilles is invulnerable in his whole body with the exception of the heel, Siegfried with the exception of the spot between the shoulders. ... This is his vulnerable spot, first made invulnerable by the One who bore the cross.” [FE, Lecture XXXI](#), Berlin, November 5, 1905 (paragraph beginning with “Achilles ...”)

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 messenger of the great Initiates is a “Swan.”—[EC, Lecture XII](#), 1906, (next to last paragraph)

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.”—*ibid*, p. 86 (second to last paragraph)

Mysteries of the Great Operas

“[H]aving come in answer to prayer ... the 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

“[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.”—*The Stages of Higher Knowledge*, Part II “Imagination”, 1905 (end of paragraph beginning, “Apart from ...”)

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*, *Lecture VI*, 1906 (paragraph beginning “Nowadays ...”)

Occult Principles of Health and Healing

“Water...taken at the wrong time...and in excess...becomes a poison.”—p. 181

Steiner

“[I]n moments of deadly danger the etheric body is loosened, and with its memories it detaches itself from the brain and a man's whole life flashes before his soul.” “For instance, a man who is drowning, or falling from a great height, when death seems imminent, may see his whole life before him in this way.”—*Gates*, *Lecture 3* (paragraphs beginning, “A similar ...” and “The actual instant ...”)

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 change of voice at puberty is “the expression of the ... connection between the organs of speech and of sexuality.”—*TL*, 1904-1906, *Lecture 17* (paragraph beginning, “It thus became ...”)
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* (paragraph beginning, “Male and female ...”)

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*, Lecture 18, “[Freemasonry and Human Evolution II](#)”, October 23, 1905, 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 Rosenkreuz.”—pp. 17-44

Steiner

“The Queen of Sheba is the soul of humanity”—*TL*, [Lecture 5](#), 1904 (third paragraph from end)

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 Rosenkreuz 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*, Lecture 5, “[The Mystery Known to Rosicrucians](#)” (last two paragraphs)

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* (11th paragraph)
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* (4th from last paragraph)
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*, [Lecture 7](#), p. 74 (fourth and fifth paragraphs)

Quotes 1- 4 from *TL* have their counterparts in *F&C*. Indeed, most of the text in Heindel’s *F&C* can be found in the much larger and earlier lecture cycle material (1904-1906) contained in *TL*, often given in greater detail and elaboration. In fact, the equivalences are so extensive that citing comparisons would require setting the two books side by side for review. The sequence of each subject’s presentation may vary, but, in toto, most of the Heindel entries have their counterpart in the Steiner text, which, we must remember, were first spoken, and owed their inclusion and formulation as much to the mood and expectations of his listeners as to what was required by intuition and logical thinking, since Steiner’s impromptu delivery was always informed by a clairvoyant reading of the group he was speaking to.

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*, [Lecture 11](#), p. 143 (paragraph beginning, (“When the Queen ...”))

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*, [Lecture 12](#), “The Lost Temple and its Restoration,” p. 160 (last paragraph)

Freemasonry and Catholicism

“Christian Rosenkreuz 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*, [Lecture 7](#), “[The Essence of Freemasonry](#),” p. 103 (paragraph beginning, “The Philosopher’s ...”)

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*, [Lecture XV](#), 1905, p. 111 (two paragraphs beginning, “Through Wisdom ...”)

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*, [Lecture II](#), 1906, p. 23 (para. beginning, “Nifelheim ...”)

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*, [Lecture IV](#), 1905 (paragraph beginning, “When from ...”)

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*, [Lecture 8](#), 1904, p. 91 (paragraph beginning, “He who ...”)

Letters to Students

“The word *Freemason* is derived from the Egyptian *phree messen*, ‘Children of Light.’”—p. 75

CHRISTOCENTRISM

In his lecture on “[The Four Sacrifices of Christ](#)”, Steiner said:

“The world will recognize that the message of the science of the spirit is the Word of Christ. He said, ‘I am with you always, even unto the end of the world.’ The mission of the science of the spirit in our age is to open doors to the living Christ. ... Christ, as the great Sun Spirit, descended from superphysical worlds through the Mystery of Golgotha in order to find a dwelling in the souls of men. Spiritual science is to be the message, telling how Christ may find that dwelling in human souls. 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.”

The following list of books and lectures 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 conditioned and ensouled by Christ-consciousness.

[The New Spirituality and the Christ-Experience of the 20th Century](#), 7 Lectures, Dornach, 1920

[Esoteric Christianity and the Mission of Christian Rosenkreuz](#), 13 Lectures, Various Cities, 1911-12

[The Gospel of St. John](#), 12 Lectures, Hamburg, 1909

[How Can Mankind find The Christ Again?](#), 8 Lectures, Dornach, 1918-1919

[From Jesus to Christ](#), 10 Lectures, Karlsruhe, 1911

[The Christian Mystery](#), 31lectures (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

[The Gospel of St. John](#), 8 lectures, Basel, 1907

[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 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
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
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
Cosmology, Religion and Philosophy, 10 Lectures, Dornach, 1922
The Reappearance of Christ in the Etheric, 13 lectures, 1910
From Buddha to Christ. Five lectures, 1909-1912
From Jesus to Christ, ten lectures, 1911
The Fifth Gospel, five lectures, October, 1913
The Christ Impulse and the Development of the Ego-Consciousness, 7 lectures 1909-1910
The Apocalypse of St. John, 12 lectures, 1908
Approaching the Mystery of Golgotha, 10 lectures, 1913-1914
Background to the Gospel of St. Mark, 13 lectures, 1910-1911
The Book of Revelation and the Work of the Priest, 18 lectures 1924
Christ and the Spiritual World - The Search for the Holy Grail, 6 lectures, 1913-1914
First Steps in Christian Religious Renewal, six lectures, two conversations , 1921
The Gospel of St. John and Its Relation to the Other Three Gospels, 14 lectures, 1909
How Can Mankind Find the Christ Again?, 8 lectures, 1918
The Mystery of the Trinity, 8 lectures, 1922
The True Nature of the Second Coming, 2 lectures, 1910
Three Paths of the Soul to Christ, 2 lectures, 1912
The Three Wise Men – And the Birth of Jesus, 1907-1911
“Christ at the time of the Mystery of Golgotha and Christ in the 20th Century”, Lecture, London, 1913
“Jesus and Christ”, Lecture, Hamburg”, 1913
“The Lord’s Prayer”, Lecture, Berlin, January, 1907
“Christ in the 20th Century”, Lecture, Cologne, 1912

- “Pre-Earthly Deeds of Christ”, Lecture 7 of 14, from *Occult Science and Occult Development*, 1914
- “The Ten Commandments”, Lecture, November 16, 1908, Berlin
- “The Sermon on the Mount”, Lecture, Berlin, 1908
- “Christianity in Human Evolution”, Lecture, February 15, Berlin, 1909
- “The True Nature of the Second Coming”, 2 lectures, Karlsruhe and Stuttgart, 1910
- “Self-Knowledge and the Christ Experience”, Lecture, Dornach, February 2, 1923
- “The Four Sacrifices of Christ”, Lecture, Basel, June 1, 1914
- “Exoteric and Esoteric Christianity”, Lecture, Dornach, April 2, 1922
- “The Mystery of Golgotha”, lecture, December 2, 1906, Cologne
- “Christ’s Relation to Lucifer and Ahriman”, Lecture, Linz, May 18, 1915

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, on occasion, Christian Rosenkreuz. 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 occult 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. For her part, von Brandis “hoped to persuade Heindel to become a messenger of Steiner’s teachings in America.” “She paid for his trip, after which both went to Europe.” 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 this 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.

We may note in passing that while Augusta Foss writes in her *Memoirs* that Heindel, at the behest of his “more than friend,” Alma von Brandis, journeyed to Germany “in the fall of 1907 ... [and] attended some of Dr. Steiner's classes and lectures, his stay in that country extended into 1908, since he writes in response to a student’s question that “The editor was in Germany in 1908.” Therefore, the period of Heindel’s access to Steiner’s teachings, written and oral, continued into that year. Another account of Heindel’s trip to Germany may be read in Augusta’s booklet, “[The Birth of the Rosicrucian Fellowship](#),” wherein she states that Heindel “spent a little over one month in direct communication with and under the personal instructions of the Elder Brothers [in the Temple of the Rose Cross], who imparted to him the greater part of the teachings contained in *The Rosicrucian Cosmo-Conception*.”

More precise dates on Heindel’s trip to Germany may be found in Ger Westenberg’s *Max Heindel and the Rosicrucian Fellowship, Chapter 4*, where he writes that “Heindel says that for [five months](#) – viz. from the beginning of November 1907 to the end of March 1908 - he studied Steiner’s teachings intensively and that during that period Steiner was seldom present in Berlin. Max Heindel had about six personal interviews with Steiner. ... It was during the months of [April and early May](#) 1908 that Max Heindel stood the test.” He then “spent a little over [one month](#) in direct communication with, and under the personal instruction of, the Elder Brother.” Therefore, Heindel must have spent at least eight months in Germany.

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 in 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.”²⁷

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 go the way of all other movements; it will bind itself by laws, and usurpation of power will cause it to crystallize and disintegrate,” rendering it of no further use to the Elder Brothers.—[TI, p. 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 advanced 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.”—*C&D*, p. 115

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.”—*C&D*, pp. 287-288.

Steiner’s Perturbation

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, while understandable, was unrealistic and could not be honored without including the far larger contexts from which they were drawn. 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, since each spirit-world researcher is his own recorder, formulator and translator.

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, in their enthusiasm, 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.”—Chapter XXXV (paragraph beginning, “Two results ...”)

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” (*ibid*, p. 330, second to last paragraph). 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* [the book’s original title], 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.”—[C&D](#), 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 Rosenkreuz 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, Mrs. Heindel contradicts her husband's account, stating in her [Memoirs](#) that “the candidate whom they [the Elder Brothers] had at first chosen ... had been under their instruction for [several years](#).” Ger Westenberg uses similar words in his copiously documented book, [Max Heindel and the Rosicrucian Fellowship](#): Heindel was “told that the Elder Brother's *first choice* for candidate was Dr. Rudolf Steiner, who had been under their instruction for several years but had failed to pass his test ... [and that he, Heindel, was] the *next best* candidate, in case the first one should fail.” At the outset, according to this account, the Elder Brother clearly had a preference as to which candidate appeared to be most qualified. Also, according to Augusta Foss, the Elder Brother had a card up his sleeve. In the event that the first-chosen candidate failed his test, the Brother would use him “as an attraction to bring Mr. Heindel to Berlin, using his friend [von Brandis] as a means of inducing him to go.” So Heindel's “more than friend” was to be an unwitting accomplice in this scheme. Perhaps a bit of feminine rivalry can be detected in reporting this episode, which imputes a motive hardly seemly for an Elder Brother.—*Memoirs*, p. 4.

Moreover, Augusta writes of Heindel in her [Memoirs](#) that “[a]fter he had attended some of Dr. Steiner's classes and lectures, he became disheartened and restless, for what was being taught he already knew; the teachings were similar to his own knowledge. When he mentioned this to the friend, she greatly resented it, and this broke up the friendship between them.” If this is true, how does one explain Heindel's dedication of the *Cosmo*'s first edition to his “more than friend” a year and a half later, as well as sending her an [autographed copy](#) of it? Again, feelings may be influencing how facts are remembered and reported.

- (4) Heindel's 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.”—[EED, Lecture VII](#) (paragraph beginning, “Now, what we ...”).

Does this sound like one driven by a lust for power and position? Or does the following: “[I]t acts like poison when a man carries his personal aspirations into those regions of his clairvoyant observation which he ought only to observe when filled with interests common to humanity and the world.”?—*ibid*, [Lecture IX](#) (paragraph beginning, “A correct development ...”)

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. ... [H]e who promulgates such [supersensible] knowledge needs modesty and true self-criticism, an unshakable striving for self-knowledge and the utmost caution.”—Chapter XI (fifth paragraph). 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” and he ever spurned the sensation mongers and guru seekers.—*The Course of My Life*, p. 313 (paragraphs beginning, “But a large ...”)

- (5) Steiner did not “oust” Besant (as per quote above). 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 writes in a letter to Dr. Hübbe-Schleinden, “**He teaches the Christian Rosicrucian¹ way... [which] is different from ours.**”—*H&C*, 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 Steiner “shirk[ed] the pioneer work” Max Heindel was doing is also a reversal of the facts. If anyone in the modern era has been a spiritual, social, educational, medical, agricultural, cultural, art and religious renewal 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 (https://en.wikipedia.org/wiki/The_Christian_Community, a movement for religious renewal that grew out of a request by a group of German pastors); education ([Waldorf Education](#)—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 Édouard 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 sculpture, [The Representative of Man](#)—and [stained glass](#)); [architecture](#) (the [Goetheanum](#)—in its original form as [sculpted architecture](#), and its [concrete replacement](#)—and other [innovative buildings](#)); agriculture ([Biodynamic gardening](#) and [farming](#)—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 this**

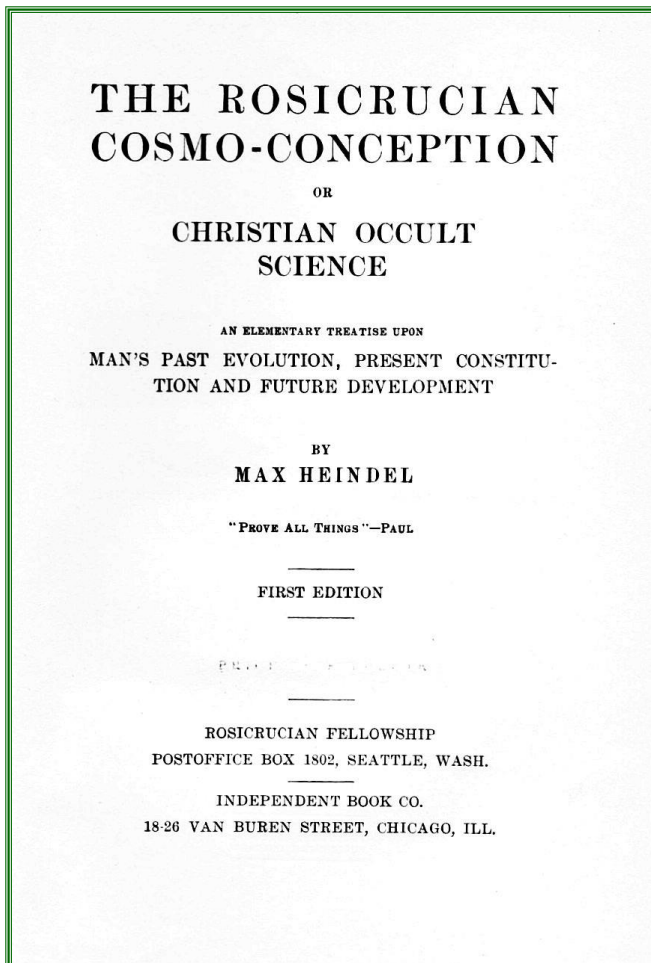
wide spectrum of human endeavor. Here is **the apotheosis of epigenesis**, in light of which Heindel's remarks must appear merely petulant and unworthy of his noble nature.

(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 and misgivings 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



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.

at right), 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](#) (1909) of *The Rosicrucian Cosmo-Conception* we reprint the Title page (at left) and the original Dedication statement (above).

Heindel withdrew the First Edition's dedication statement in the Cosmo's Second Edition, printed in 1910. A facsimile of the retraction page is below left and an image of that edition's title page is below right, followed by a larger type version of the withdrawal statement.

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.

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**

THE ROSICRUCIAN COSMO-CONCEPTION

OR

CHRISTIAN OCCULT SCIENCE

AN ELEMENTARY TREATISE UPON

MAN'S PAST EVOLUTION, PRESENT CONSTITUTION AND FUTURE DEVELOPMENT

BY

MAX HEINDEL

"PROVE ALL THINGS"—PAUL

SECOND EDITION

Revised and Enlarged

PRICE, ONE DOLLAR

ROSICRUCIAN FELLOWSHIP
POSTOFFICE BOX 1802, SEATTLE, WASH.

M. A. DONAHUE & CO.,
PRINTERS, BINDERS, PUBLISHERS, CHICAGO

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 glance at the book to infer that it embodies the teachings of Dr. S. and that he is responsible for the statements made herein. This 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*. [Emphasis added]

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* (the descriptor used in the 1911 Third Edition of the *Cosmo* on p. 9 of "Word to the Wise", which preface was added to the book's Second Edition). This is a curious word to use (the original word was "authoritative"), for it suggests either a fully articulated predecessor or multiple prior public sources.

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 well-intentioned gesture leaves Steiner's integrity and the importance of his teachings intact and suggests that *Cosmo* readers will find compatible material in Steiner's opus. 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), could not easily

be collected and organized and had to be translated for a wider non-German public.

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 mostly extant at the time of its composition, and *contains little of an occult nature which was not already part of Steiner's public dispensation*. (For an example of an obvious transmission, see [Endnote 49](#) on “chaos” and “gas”.)

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. 47-48](#) 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](#), assumed in Augusta Heindel's *Memoirs* and explicitly stated in *Teachings of an Initiate* (p. 102), concerning meeting the Elder Brother “[in the flesh](#),” and the answer to Question 76 in *2Q&A*, [p. 249](#), 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.” How is it that he must conjecture on the appearance of the Brother in this writing when he had seen him and at least some of his other Brothers [face to face](#) several years earlier?

As an aside, since the [Elder Brothers](#) have completed their evolution on Earth, which concludes with the Vulcan Period, they have yet freely elected to remain here on the physical plane to assist their less advanced fellow humans, and are therefore called the “[Compassionate Ones](#).” [Having passed the four Greater Initiations](#), they are capable of speaking any language. Heindel writes in the *Cosmo* that they have “the power to speak all tongues. It may also be cited as a modern, historical example that the [Comte de St. Germain](#) (who was one of the later incarnations of Christian Rosenkreuz, the founder of our sacred Order [consisting of the twelve Elder Brothers]), spoke all languages.” It is therefore

curious that Heindel's Teacher gave him what would largely be the content of the *Cosmo* in German (see 2Q&A, p.95 and 2Q&A, page 301), rather than in English, knowing he would be delivering it to the English-speaking world. Would not greater fidelity of written word to concept have been gained thereby?

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 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 its dedication to Steiner, the *Cosmo* retains implicit references to Steiner's **prior** public presentation of Rosicrucian teachings in these two passages (on p. 251). 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. What 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." 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. 125-127 above).

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 (only) 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 the words concluding Section 1 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 50](#) 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 had stood in utmost 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 Study 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—if we use that knowledge to inform our actions. 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.”**

The last sentence of these two editions completes Paul’s epigraph, **“Prove all things,”** which is placed at their beginning: **“Hold fast to that which is Good.”**

ADDENDUM 1

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”³⁷

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 background shows a proposed design for the book’s cover—a [serpent entwined around the cross](#).) On this page 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 *2Q&A*, 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 [pp. 126 ff](#)), 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. 126](#)) 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 five lectures under the title of *The Fifth Gospel*. The fifth lecture contains 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 the altering of 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 an image 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 plagiary."

Heindel explains his version of this incident above, under the heading, "The issue of Plagiarism."

Using the Term *Master*

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. 37) 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

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, & 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 line 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 timote 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

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.

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) that Heindel devotes to explaining how Blavatsky’s “unexcelled” *Secret Doctrine* and A.P. Sinnett’s *Esoteric Buddhism*, “two such valuable works,” though “differing (and seemingly contradictory) ... “may be reconciled.” 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. Steiner, on the other hand, maintains that “every amalgamation of western knowledge with eastern esotericism can only produce such unproductive mongrels as Sinnett’s ‘Esoteric Buddhism’ (*C&D*, p. 19). In his diagram on page 186, Steiner illustrates how Sinnett, and Theosophy in general, overlook the crucial contribution of Christ and Christianity to human and world evolution.

Nevertheless, 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 (or were) hidden or occulted from material scientists—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.

ADDITIONAL TEXT COLLATIONS –PART 1

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—pp. 54-115

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.”— Lecture IX, [Who Are the Rosicrucians?](#), Berlin, March 14, 1907 (paragraph beginning, “The spiritual ...”)

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.”—[pp.149-150](#)

Steiner

1. “[S]ome 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](#) (paragraph two – above printed version differs slightly from the online version)
2. “At the end of the 18th century someone ... put quite a good description of the philosopher's stone in a journal. ... At that time a number of things from the occult school were wrongly made public, and so someone also described the philosopher's stone. This is actually something familiar to everyone, and many people handle it daily without having an idea.”—[The Christian Mystery, Lecture XXII, “Christian Initiation and Rosicrucian Training”](#), February 22, 1907 (para. beginning “The fourth ...”)
3. “As late as the 18th century one could read in the German paper ‘Reichsanzeiger’ articles on alchemy. ... To search for the Philosopher's stone is very difficult, but it is everywhere, you meet it every day, are well acquainted with it, you make use of it constantly, but do not know that it is the Philosopher's Stone.

Cosmo (First Edition Only)

“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 ...”—[pp. 517–518](#) This passage was not contained in later editions of the *Cosmo*, nor was the following text, which is a continuation of that passage and concludes the First Edition:

“... none can guess save those who know the secret, but even the eavesdropping traitor who had listened and overheard the words spoken among the brethren, could not have profited thereby. The language in which esoteric truths are couched is always such that, even though overheard and repeated by the uninitiated, the secret still remains hidden from all but those God is who already know.

“To those who are entitled to the knowledge, many a mystery will reveal itself ‘between the lines’ in this work, suggested but not spoken, for to reveal them, save from lip to ear to worthy persons and under proper circumstances, would be a grievous breach of faith, not to be contemplated.

“On the other hand, the way to qualify to be entrusted time has with such knowledge is shown clearly and plainly. To none who will live the life described in the foregoing pages will the secret remain a secret long.

“That this work may be the means of guiding some thirsting souls into the presence of the Divine Teachers is the fervent prayer with which the author sends it forth into the world. It does not quote *authorities*, but it has aimed on every page to appeal to the reason of the student, that having satisfied the *head*, it may reach the heart and help him onward on the path of attainment, in an all-round, balanced, safe and sane development of his spiritual powers, so that his *faith* may be swallowed up in *knowledge dedicated to the service of Humanity*.

—‘Hold fast that which is Good.’—Paul”

Steiner

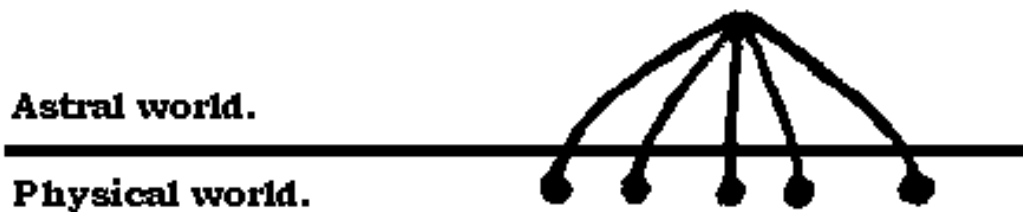
“Esoteric training begins in earnest only when we learn to work into the etheric (life) body.”—Lecture (“[The World-Historical Significance of the Blood That Flowed from the Cross](#)”), March 25, 1907, Berlin

Cosmo

“His [man’s] esoteric training and the earlier Initiations are devoted to work on the vital body.”—p.381

Steiner

“In order that you may form an idea of such a group-ego imagine that there is a partition before me, and in this partition ten holes. I put my ten fingers through the holes and move them. You see my fingers but not myself, and without much deep thought you say that these ten fingers do not move of themselves, but something hidden must be causing the movement; in other words you think of a being that belongs to the fingers. This comparison brings us to the group-nature or soul-nature in the case of animals.



The various lions on the physical plane are beings which, in a certain sense, have also something hidden behind them. Just as the central being belonging to the ten fingers is hidden by the partition, so something is also hidden which is common to all lions. It is hidden because it is not present at all in the physical world. The same ego-nature which in the case of man is present in the physical world is to be found in the case of animals in the astral world [as shown in the above illustration].”—*Universe Earth and Man (UE&M)*, Eleven Lectures, 1908, Stuttgart, [Lecture III](#) (fifth paragraph)

2Q&A

Let us imagine a room divided by means of a curtain representing the Desire World, and the other the physical. There are two men in the room, one in each division; they cannot see each other nor can they get into the same division. 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 in the other division, representing the Physical World. He now furnishes an excellent example of the Group Spirit which is in the Desire World. The fingers represent the animals which belong to one species. He is able to move them as he

wills, but he cannot use them as freely, nor as intelligently as the man who is walking about in the physical division uses his body.—page 189

Steiner

“If we wish to locate the ego of a plant we must seek it in the centre of the earth. ... Whereas we see the egos of animals in the circumference of the earth ... We can say, therefore, that the group-ego of animals is in the astral [desire] world, whereas the ego of plants is in the devachanic [Region of Concrete Thought] world. ... The ... egos [of minerals] reveal themselves to clairvoyant capacity when it enters the higher regions of the devachanic plane [Region of Abstract Thought].—*UE&M, Lecture III*, (several paragraphs, beginning, “The clairvoyant ...”)

IQ&A

“The group spirits of the animals are in the Desire World and circle the surface of the earth. The group spirits of the plants are in that part of the Region of Concrete Thought which occupies the center of the earth, and the group spirits of the minerals have not yet properly entered the atmosphere of our earth. They are in the Region of Abstract Thought.”—pp. 332-333

Steiner

“The earth is ensouled by an ego and in the same way as your head is covered with hairs which grow from out your being, so plants grow from out the being of the earth, and belong to the whole organism of the earth. When one tears a plant up by the roots it hurts the whole earth, the soul of the plant experiences pain. ... [W]hen a flower is plucked, exactly the reverse is the case. ... [W]hen in autumn a reaper cuts corn, the clairvoyant sees great currents of a feeling of well-being pass over the earth. ... If a plant is uprooted the earth feels pain; if a plant is cut the earth feels pleasure. For the earth has pleasure in yielding up what it bears on its surface; also when animals pass over the earth grazing upon its plants the earth has a sensation of pleasure; much the same as a cow has when her calf draws milk. ... When a mineral is broken up it does not feel pain, on the contrary it feels pleasure, it has a sensation of well-being. Great currents of pleasurable feeling stream forth from a quarry where stones are broken to pieces; on the other hand were you to put all the broken pieces together again it would cause very great pain.”—*UE&M, Lecture III*, February 2, 1908 (multiple paragraphs, beginning, “The earth is ensouled ...”)

Cosmo

1. “The occult scientist, however, as he watches the harvesting of the ripe grain and the gathering of fruit from the trees in the autumn, or the plucking of flowers, knows the pleasure experienced by the Earth itself. It is similar to the pleasure felt by the cow when its bursting udders are being relieved by the sucking calf.”—p. 505
2. “The occult scientist knows that there is no act, great or small, which is not felt throughout the universe, and even though the stone, because it has no separate desire body, cannot feel, the Spirit of the Earth feels because it is the Earth's desire body that permeates the stone. ... If a plant is torn up by the roots, it is felt by the Spirit of the Earth as a man would feel if a hair were torn from his head. ... The breaking of a stone and the breaking off of flowers are productive of pleasure to the Earth, while the pulling out of plants by the root causes pain.”—p. 65

Steiner

“When a mineral is broken up it does not feel pain, on the contrary it feels pleasure, it has a sensation of well-being Great currents of pleasurable feeling stream forth from a quarry where stones are broken to

pieces; on the other hand were you to put all the broken pieces together again it would cause very great pain. ... That [part of the earth] which is solid today, namely, the mineral part, has crystallized from out the erstwhile fluidic earth. It had to become solid in order that man might walk upon it. It was necessary for human existence that the earth, as regards its mineral nature, should suffer infinite pain—for infinite pain was connected with the solidification of the earth. Paul said, referring to this: “The whole creation groaneth and travaileth in pain awaiting the state of adoption,” meaning that the earth has to endure pain in connection with solidification and formation of the mineral earth, in order that man may be adopted as the child of God.”—[UE&M, Lecture III](#) (paragraphs beginning, “When a ... “)

Cosmo

“To understand the pleasure felt when mining operations are disintegrating the hard rock, and the pain when deposits gather, we must remember that the Earth is the dense body of a Great Spirit, and to furnish us with an environment in which we could live and gather experience, it had to crystallize this body into its present solid condition. As evolution proceeds, however, and man learns the lessons pertaining to this acme of concretion, then Earth will become softer and its spirit more and more liberated. This is what Paul meant when he spoke of the whole creation groaning and travailing, waiting for the day of liberation.”—[p. 506](#)

Steiner

“How does the materialistic hypothesis explain the rise of the solar system from out of this nebulous mass? There is an experiment frequently made in schools to demonstrate the course of this development. A small quantity of oil is placed in the middle of a heavier liquid and rotated by some simple mechanical device. It can then be observed how this globule becomes oblate, how drops break from it, how these form again into globes and circle round the larger globule; by this means we see, in small, how something resembling a planetary system originates through rotation. This acts most suggestively. Why should we not imagine that the same thing took place with the world? We can see demonstrated before us how, through rotation, the planetary system originates, we have it before our eyes. **Only one thing is forgotten!** Sometimes it is good to forget this one thing, but not in this case; here one has forgotten oneself! **In this experiment, if there is no person there to rotate the axis no planetary system can be produced.** If one thought rightly and logically, one would have to suppose a gigantic human being in cosmic space who set the axis in motion like a mighty spit! Now it is obvious that there is no giant in space; but something else is there, the nebula is not merely matter, it is inspired and permeated by the [Higher Spiritual Beings] Beings. ... One kind of these Beings ... undertook to bring about separation, so that the higher beings went forth with the sun, and those who had need of earthly materials and forces remained behind upon the earth. Within this seething primeval body all these Spiritual Beings were active and they gradually formed that which today we know as our planetary system.”—[UE&M, Lecture IV](#), 1908 (paragraph beginning, “How does ...”)

Cosmo

“The modern scientist, in refutation of what he calls a foolish idea, and to demonstrate that a God is not necessary [for the creation of a planetary system, the so-called Nebular Theory], takes a basin of water and pours a little oil into it. The water and the oil represent space and fire-mist respectively. He now commences to turn the oil around with a needle, bringing it into the form of a sphere. This, he explains, represents the Central Sun. As he turns the oil-ball faster and faster, it bulges at the equator and throws off a ring, the ring breaks and the fragments coalesce, forming a smaller ball, which circles around the Sun. Then he pityingly asks the occult scientist, ‘Do you not see how it is done? There is no need for your

God, or any supernatural force.’ [The occultist](#) readily agrees that a Solar System may be formed in approximately the manner illustrated. But he [marvels greatly that a man possessing the clear intuition enabling him to perceive with such accuracy the operation of Cosmic processes](#), and the intellect to conceive this brilliant demonstration of this monumental theory, [should at the same time be quite unable to see that in his demonstration he himself plays the part of God.](#)”—p. 322

Steiner

1. The Golden Legend goes something like this: “Seth took some wood from this tree [of Life that grew out of Adam’s grave] and many things were made from it, among them the rod which became the magic rod of Moses. ... And this tree multiplied; from its wood the portal of Solomon’s temple was made, and later on, when it had passed through many other destinies, it became the Cross upon which the Savior hung.”—[Lecture, June 29, 1907, Kassel](#) (paragraph beginning, “When Seth ...”)
2. “When Adam died, Seth placed the three seeds in his mouth and a flaming tree grew on Adam’s grave. This had the property that new shoots and leaves would grow from any wood cut from it. In the bush’s circle of flame were written the words *ehjeh asher ehjeh*, meaning, ‘I am the one who was, who is and who shall be’. This signifies the principle that goes through all incarnations, the power of man to renew himself, come into existence again and again, descending from the light into the darkness and ascending from the darkness into the light.

“The rod Moses used to perform his miracles was cut from the wood of this bush. The gate of Solomon’s temple was made of it. Wood was taken from the bush and put into the pond at Bethesda and gave it the power of which the story tells. And the cross of Christ Jesus was made of this wood, the cross which shows life dying away, life perishing in death which nevertheless has the power in it to bring forth new life. Here we have before us the great symbol for the world—life that overcomes death. The wood of the cross had grown from the three seeds that came from paradise.”—December 17, 1906 lecture, [“Signs and Symbols of the Christmas Festival”](#) (paragraphs beginning, “When Adam ...”)

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.—“[The Rosicrucian Initiation](#),” lecture, Düsseldorf, December 15, 1907 (paragraph beginning, “One who ...” – Text is from the book version.)

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](#),” lecture, Cologne, December 25, 1907 (fifth paragraph, beginning, “Then the esoteric ...”)

2Q&A

“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](#) (paragraph beginning, “In those nights ...”)

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 entwined with roses; this sign, which is at the same time a symbol for the four-fold nature of man, and in the red roses the symbol of the purified Blood or ego-principle ...”—[ibid](#) (paragraph beginning, “Above the seat ...”)

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.”—[KHWA](#), p. 4 (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 non-Initiate.”—[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 [27-35](#)) 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, *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 [13th – see fifth paragraph] 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*, letter written in 1906, pp. 270-272

In his first address to the Western Esoteric Section of the Theosophical Society in Munich, June 1, 1907, Steiner said the following: “**At the head of our Western School there are two Masters: the Master Jesus and the Master Christian Rosenkreuz.** 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: “**This Rosicrucian brotherhood is really the source, the starting point for all other brotherhoods and has preserved the culture of Europe.**”—*Original Impulses for the Science of Spirit*, *Lecture I*, Berlin, January 29, 1906 (fourth paragraph)

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....**”—*SSK*, Lecture XI, “*Who Are the Rosicrucians?*” (paragraph beginning, “The Rosicrucian method ...”)

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, *C&D*, 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.”—*Gates*, Lecture 14, “[Rosicrucian Training](#),” September 4, 1906, Stuttgart (second paragraph)

Finally, in 1947, Steiner’s wife, Marie Sievers, 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*, Prefatory Note, 1972 (fourth paragraph)

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 Rosenkreuz 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 the following:

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 Rosenkreuz 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 (italics in the original)

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. “The present 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 Rosenkreuz.”—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 practices¹⁹ 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 (italics added)

“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 Rosenkreuz 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 [the ‘return’ of Rosicrucianism as he understood it] 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—characterized by the Editor-in-Chief of the Anthroposophic Press, publisher of hundreds of Steiner books, as a teacher and practitioner of the Rosicrucian perspective—asserts that “For many centuries to come, Rosicrucianism will be the right method of initiation into spiritual life” (*SSK*, “[Who are the Rosicrucians?](#)” Berlin, March 14, 1907, paragraph beginning, “The Rosicrucian method ...”); who invites the world to join him in making what is expressed in “the Cross wreathed in roses” our “ideal and watchword” (*ibid*, paragraph beginning.

“However ... ”); 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 (*Theosophy and Rosicrucianism*, [Lecture XIII](#), June 28, 1907, Kassel, paragraph beginning, “The Rosicrucian path ...”); who explains that the “Rosicrucian method ... is the most appropriate and fitting for today’s human souls” (*Macrocosm and Microcosm*, [Lecture 8](#), March 28, 1910, 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 Rosenkreuz*, [Lecture III](#), Neuchatel, September 27, 1911, third from last paragraph)—if such an individual, [through his works, words and life 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 or explicit 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 this Study’s second section makes clear (see [p. 54 ff.](#)). That is, many occult truths that later appeared in the *Cosmo* had already been made public by Steiner, who gives a different account of the role he played in obtaining and disseminating his wisdom teachings. 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.” (fifth paragraph)

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 pivotal early 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” (next to last paragraph). 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 researches.](#)” 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 this Study and its Addenda 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 to be 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. “**Voodoos and Witches.**” Heindel writes at length on a newspaper clipping which reports 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.

We will resume listing some of the early *Rays* eclectic contents after briefly considering the serendipitous role Leadbeater played in Heindel’s spiritual formation.

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 a letter, the text of which appeared in the April, 1949 issue of *The Theosophist* (pp. 17-19), under the title, “How Max Heindel Came to Theosophy,” and 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

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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...."

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 medita-

tion 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.” A much later issue of the *Rays* reprinted the [best interpretation](#) of this symbol and featured a revised version of the original illustration. (Steiner drew this occult symbol, the “[sign of the intelligence of the Sun](#),” during an April 22, 1907 lecture, “[Reading the Pictures of the Apocalypse](#).”)

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, bleary-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 article’s eloquent closing comments under the heading “[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 Kayyam](#).” 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.”

ADDITIONAL TEXT COLLATIONS – PART 2

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. [55-115](#)).

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](#) (paragraph beginning, “The spiritual ...”)

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

“Take a portion of the human thigh-bone; there also the constituent parts are arranged according to the highest wisdom so as to form a support capable of carrying the upper part of the body. No engineering skill of today can equal the bridge-building of this mighty wisdom. In all the other human organs, and indeed in all the surrounding world, we see wisdom at the root of everything.”—[UE&M, Lecture 12, August 12, 1908](#) (paragraph beginning, “When the Moon ...”)

Cosmo

“Observe the femur ... 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. The bones of the skull are built in a similar manner, always the least possible material is used and the maximum of strength obtained.”—[p. 76](#)

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

“Like bells, the astral bodies, desirous of incarnation, whirl towards the life-ether and now form a new etheric body. When the human being has united himself with his future etheric body, a momentary vision arises just as previously, at death, he looked back on his past life. This however expresses itself in quite another way, as a gazing into the future, a foreknowledge. In the case of children with somewhat psychic tendencies, one can sometimes hear them tell of such things, in their earliest years, so long as the materialistic culture has not yet affected them. This is prevision of the coming existence.”—*FE*, 1905 (next to last paragraph)

Cosmo

“The material selected by the threefold spirit forms itself into a great bell-shaped figure, open at the bottom and with the seed-atom at the top. ... The bell has now two layers—the sheath of mind outside and the new desire body inside. ... The seed-atom of the vital body is next aroused into activity. ... The building of the new body and the placement in the proper environment is done by four great Beings of immeasurable wisdom, which are the Recording Angels, the ‘Lords of Destiny.’ They impress the reflecting ether of the vital body in such a way that the pictures of the coming life are reflected in it.”—pp. 134-135

Steiner

The sex “which immediately preceded our own, outwardly and physically resembled not the male but the female gender. So that, before the outward separation, we have thus both sexes in one individual that outwardly ... was female. Therefore at the beginning of the human race, we have to do with a bisexual individual tending towards the female. ... Woman contained man within her.”—*TL*, 1904 (ninth paragraph)

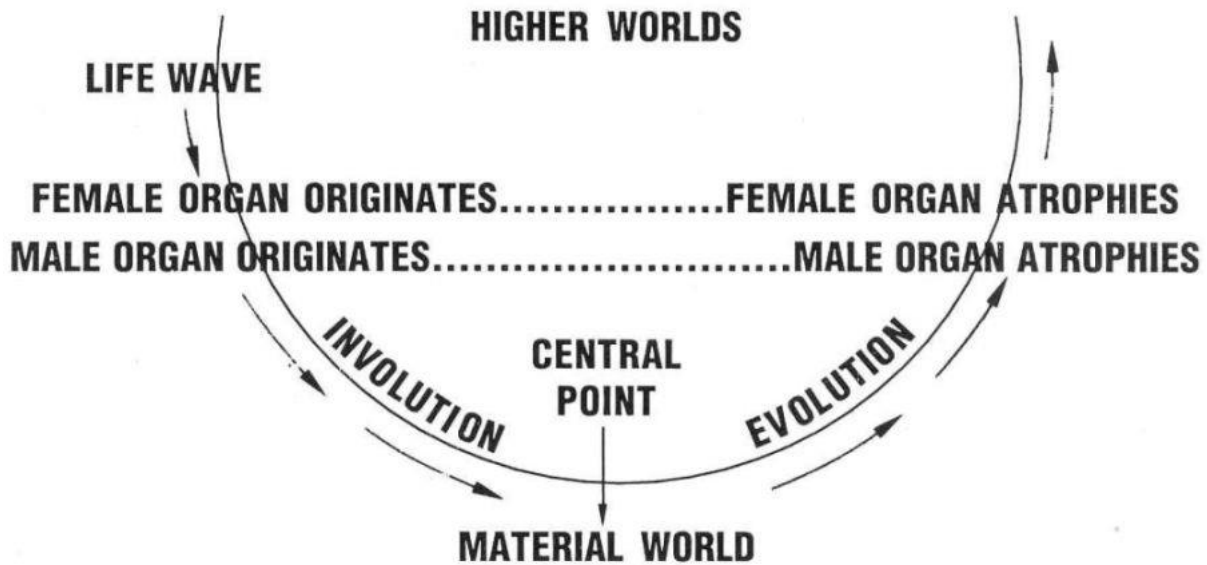


DIAGRAM 13

IQ&A

1. “[M]an had first been like the Gods, ‘made in their image,’ male and female, a hermaphrodite, and later one side was taken away so that he became divided into two sexes. ... It may be further said that the first organ which was developed as it is now was the female organ, the feminine side having always existed

in everything before the masculine.”—p. 40 (See Diagram 13 above.)

Cosmo

2. M]an was bi-sexual at one time, before he developed one sex at the expense of the other. In corroboration of this, it is pointed out that the fetus is bi-sexual up to a certain point; thereafter one sex predominates, while the other remains in abeyance, so that each person still has the opposite sex organs in a rudimentary form and therefore is really bi-sexual, as was primitive man.”—p. 347

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.”—“[The Mysteries](#),” lecture on Goethe’s Rosicrucian Poem, December 25, 1907 (fifth paragraph, beginning, “Then the esoteric ...”)

Rosicrucian Philosophy in Questions and Answers – Volume 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

1. “Let us think back to the time of the Old Sun. ... Man’s whole way of life was plant-like. ... Sun-man stood upside down and the Sun shone upon his head. Everything connected with reproduction developed freely on the other side. ... The plant has remained at this stage, its roots are in the earth and it stretches its organs of reproduction, stamens and pistil, into the air (plant). ... Then, with the third incarnation of the Earth he became a Moon-man. He bent over, the vertical becoming the horizontal (animal). The tendency towards a spine developed. The symbol for this is the Tau = T. On the Earth he turns completely round. For this the symbol is the Cross. The symbolism of the Cross depicts the development from the Sun, through the Moon to the Earth. On the Earth the symbol of the Cross was attained by the addition of the upper vertical member above the T. This developed further in the bearing of the Cross on the shoulders.”—[FE](#) (seventh paragraph)
2. “Anyone who understands the deeper relationships will regard the plant as an inverted man. Below is its root; then come the stalk, leaves, stamens and pistils; the pistils contain the female reproductive organs and the stamens, the male. In all innocence the plant stretches out its reproductive organs to the Sun, for it is the Sun that kindles its reproductive power. The root is really the “head” of the plant, which stretches its reproductive organs out to the wide spaces of the world, while its head is attracted by the centre 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. If you revolve a plant through 90 degrees, you get the position of the animal; turn it through 180 degrees and you get the position of man.

“The old occult science gave expression to this in the ancient symbol of the Cross, saying, as Plato

said in the language of the old Mysteries: the World-Soul is crucified on the cross of the World-Body. The World-Soul is contained in everything, but it has to work its way up through these three stages; it makes its journey on the cross of the body of the world.”—*Gates* (paragraph beginning, “Anyone ...”)

Rosicrucian Philosophy in Questions and Answers – Volume 1

“Plato ... said, ‘The World-soul is crucified,’ that is to say: We have four kingdoms in the world—the mineral, the plant, the animal and the man.

“The mineral kingdom ensouls all chemical substance of whatever kind, so that the cross, of whatever material it is made, is first a symbol of that kingdom.

“The upright lower limb of the cross is a symbol of the plant kingdom because the currents of the group spirits which give life to the plants come from the center of the earth where these group spirits are located and reach out toward the periphery of our planet and into space.

“The upper limb of the cross is the symbol of man, because the life currents of the human kingdom pass downward from the sun through the vertical spine. Thus man is the inverted plant, for as the plant takes its food through the root, passing it UPWARD, so does the man take his nourishment by way of the head, passing it DOWNWARD. ...

“Between the plant and the human kingdom stands the animal with the horizontal spine, and in the horizontal spine the life currents of the animal group spirit play as they circle around our globe. Therefore the horizontal limb of the cross is the symbol of the animal kingdom.”—pp. 202-203 (emphasis in original)

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* (paragraph beginning, “In those nights ...”)

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

“Now science believes that the heart is a kind of pump; that is a grotesquely fantastic idea. Occultism has never made such a fantastic statement, as has modern materialism. It is the feelings of the soul which give rise to the movement of the blood; the soul drives the blood, and the **heart moves because it is driven by the blood**. Thus the truth is exactly the opposite of what materialistic science states. ... Later on he [man] will drive his blood by his own volition, and cause the movement of his heart as today he moves the muscles of his hand. The heart with its peculiar structure is a crux, a riddle for modern science. It has diagonally striped fibers, which are otherwise only to be found in voluntary muscles. Why? Because the heart has not yet reached the end of its evolution, but is **an organ of the future** (scroll to “The Heart is not a Pump”); because it will in the future be a voluntary muscle.”—*TR* (paragraph beginning, “And just as ...”)

Rosicrucian Christianity Lectures

“We have two sets of muscles, one set is under the control of the will, as, for instance, the muscles of

arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles, which take care of functions not under control of the will, which cannot be moved by DESIRE, are striped lengthwise only. THE HEART IS THE ONLY EXCEPTION. It is not under the control of desire, AND YET IT IS BEGINNING TO SHOW CROSS-STRIPES LIKE A VOLUNTARY MUSCLE.

“In time those cross-stripes will develop fully and the heart will be under our control. When that time comes we will be able to direct the blood where we will to send it.”—p. 239 (emphasis in original)

Steiner

“One of the most perplexing aspects of this [astral] world is that **all things appear reversed, in a sort of mirror-reflection** ... For instance, he has to learn to read numbers backwards. ... **Time in the astral moves backwards: you see first the effect and then the cause.**”—*Gates* (paragraph begins, “We get to know ...”)

Web of Destiny

“[I]n the lower regions of the Desire World where purgatory is located ... all things appear reversed, as we see them in a glass.”—p. 112

Steiner

“Even on the planet Saturn man was present. Saturn did not shine, but it sounded and could have been heard with Devachanic [thought world] ears. After existing for a certain period it gradually vanished away, was for a long time invisible, and then shone out as Sun. The planet Sun passed through the same process and reappeared as Moon. Finally, after the same sequence, the Earth appeared. ...

“But we must not picture these four planets **Saturn, Sun, Moon and Earth**—as four separate planets; they **are four different conditions of the same planet**. They are true metamorphoses of the one planet and all the beings that belong to it are metamorphosed with it. Man has never been on any other planet, but the Earth has existed in these four different conditions ... and in the future there will be three more planets: Jupiter, Venus and Vulcan.”—*Gates* (paragraphs beginning, “Even on ...” and “Now just as man ...”)

Cosmo

“In the Rosicrucian terminology, the names of the seven Periods are as follows:

1. The Saturn Period
2. The Sun Period
3. The Moon Period
4. The Earth Period
5. The Jupiter Period
6. The Venus Period
7. The Vulcan Period

“It must not be thought that the above-mentioned Periods have anything to do with the planets which move in their orbits around the sun in company with the earth. ... The Periods are simply past, present or future incarnations of our Earth ... The three first mentioned Periods (the Saturn, Sun and Moon Periods) have been passed through. We are now in the fourth, or Earth Period. When this Earth Period of our Globe has been completed, we and it shall pass in turn through the Jupiter, Venus and Vulcan conditions.”—p. 190

Steiner

“Christ was a native of Galilee ... ‘Galilean’ means: ‘The Stranger’, someone who does not really belong; ‘Galilee’ means a small isolated territory where someone could be brought up who, in his native milieu had to take into himself, not only the Jewish, but also all the ancient forms of culture. ... It is here that Christianity first finds its real expression. It has merely passed through the ancient Greek civilization for as long as the Fifth Period of Culture was being prepared; and then finds here firm ground, **embodying itself in a whole range of nations.**”—*FE*, 1905 (paragraph beginning, “Out of the ...”)

Rosicrucian Christianity Lectures

“Before that time [the coming of Christ] initiation was reserved for certain castes. They alone could be initiates, or priests. To show that that was abrogated, the body of Jesus was taken—NOT one from a Levite. It came from [the strongest mixture in the Jewish nation, the Galileans.](#)”—p. 252

Steiner

[The Earth is “a living being with an Ego.](#) ... All plants belong to the astral body of the Earth and in the center of the Earth is the Ego of the plants. ... the Ego of the Earth, which is located in its centre, sends its rays towards the individual plants. Like our hair, the plants are organs of the Earth organism. Each plant strives towards the centre of the Earth as towards its Ego. ... [T]he jointly shared astral body of the plants belongs to the Earth, and what is done to a plant hurts it. ... Once we grasp this teaching with all the strength of our soul, we will walk differently upon the surface of the Earth. Thus, every step we take in life becomes a communication with [the Earth as a conscious being](#), and we know that this Earth as a whole experiences pleasure and pain and joy and sorrow. ...

“[A] clairvoyant [is] able to see the way the Earth’s astral body functions. If you pick a blossom, this creates a feeling as if a calf is sucking milk from its mother, which creates a kind of well-being sensation for the cow. Plants that the Earth lets sprout up, can be compared to the milk that spurts out of an animal, so that when you pick flowers, a feeling of pleasure for the Earth is provided. But if you rip these out with the roots, the Earth experiences pain, as if you were cutting into flesh. ... Once the sickle slices through the stalks, the clairvoyant sees blissful sensations move across the Earth, across the fields. By mowing a field, a flood of well-being moves across the Earth. ...

“[T]his rock-Ego and this rock-astral-body feel and sense just like the Earth when you rip out plants or pick them. ... An outpouring of pleasure is happening when you blow up stones in a quarry and the stones are thrown around everywhere. [The stone possesses a true longing and passion to be split, blown up, ripped apart.](#) In contrast ... If you have dissolved cooking salt in a glass and this begins to separate, so that it separates itself as hard salt, settles, and then, when what had been dissolved forms once again a solid body, the affected being experiences pain.

“Understand that the Earth was once a liquid fire body, and that this stone kingdom has solidified and agglomerated itself. Under suffering, the Earth was transformed into our dwelling place. [Only through the suffering of the rock kingdom were we able to reach a certain level of development.](#) This pain of the rock will only cease when the final state of the Earth will be reached, when the Earth will become softer again, when it will become spiritual again. Put yourself into this phase of the Earth: liquid-fire Earth, humans still spiritually immersed in it. The stone masses solidify. Ongoing pain and suffering in the seemingly lifeless rock kingdom for the sake of progressing the human race. How could one express this better than this [Apostle Paul’s description]: ‘For all creatures are sighing in pain, awaiting to be adopted as children.’¹ One cannot go down deep enough, if one truly wants to grasp the sayings of initiates.”—“[The Relation of the Human Being to Nature](#),” December 7, 1907, Munich. In this lecture Steiner is implicitly referencing the Earth’s sixth layer, the “fire-Earth”, for which see [this 1906 Berlin lecture](#) with its accompanying illustration. Also see Steiner’s 1907 Nuremberg

lecture, “[Man and the Surrounding World](#)” (multiple successive paragraphs beginning with, “The whole Earth ...”).

Cosmo

Heindel’s description of the sixth or fiery stratum of the Earth is basically a creative condensation of most of Steiner’s above-referenced lecture, as a comparison of the foregoing quotes with the following passages clearly indicate:

The Fiery Stratum (see [Diagram 18](#)) “is possessed of sensation. Pleasure and pain, sympathy and antipathy have here their effect on the Earth.” As the occult scientist “watches the harvesting of the ripe grain and the gathering of fruit from the trees in the autumn, or the plucking of flowers, knows the pleasure experienced by the Earth itself. It is similar to the pleasure felt by the cow when its bursting udders are being relieved by the sucking calf. The Earth feels the delight of having yielded nourishment for its progeny of Forms, this delight reaching its culmination in the harvest time.

“On the other hand, when plants are torn out by the roots, it is patent to the occult scientist that the Earth senses a sting of pain. For that reason he does not eat the plant-foods which grow under the Earth. In the first place they are full of the Earth force and deficient in Sun force, and are additionally poisoned by being pulled up by the roots. ...

“It might be supposed that mining operations would be very painful to the Earth, but the reverse is the case. Every disintegration of the hard crust causes a sensation of relief and every solidification is a source of pain. Where a mountain torrent washes away the soil and carries it toward the plains, the earth feels freer. Where the disintegrated matter is again deposited, as in a bar outside the mouth of a great river, there is a corresponding sense of uneasiness.

“As sensation in animals and men is due to their separate vital bodies, so the feeling of the Earth is particularly active in this sixth stratum, which corresponds to the World of Life Spirit. To understand the pleasure felt when mining operations are disintegrating the hard rock, and the pain when deposits gather, we must remember that the Earth is the dense body of a Great Spirit, and to furnish us with an environment in which we could live and gather experience, it had to crystallize this body into its present solid condition.

“As evolution proceeds, however, and man learns the lessons pertaining to this acme of concretion, then Earth will become softer and its spirit more and more liberated. This is what Paul meant when he spoke of the whole creation groaning and travailing, waiting for the day of liberation.”—[pp. 504-506](#)

Steiner

“[In the future, the larynx](#) will not only produce words, but one day it will become the creative, reproductive organ, and [will create future beings similar to humans](#).”

“During certain times the plant-like nature of the human was not yet penetrated by the lusting passionate nature of the flesh. Those specific organs, which were the latest to develop out of the animal nature, will first disappear again. These are the reproductive organs. These remained for a long time as plant organs after the human being had already appeared in flesh. For this reason, there exist pictorial collections where pictures of hermaphrodites with plant organs are on display. When the Bible tells about Eve’s fig leaf, in reality, this is a symbol of the fact that these organs were the last to develop in the flesh. In this way, the religious texts must be interpreted. The sexual organs are declining organs,

while the larynx is in a process of complete transformation, and once the human being has become chaste again, the larynx will turn itself again towards the spiritual sun. The calyx of the plant developed into the form of the flesh filled with passionate desires, and then the larynx will once again become a chaste, pure calyx, fertilized by Spirit, which will be raised up towards the holy lance of love. [This is also the symbol of the Holy Grail](#), its high ideal.”—*Nature and Spirit Beings*, Lecture 1, November 5, 1907 (paragraph beginning, “I am speaking ...”) Also see Steiner’s 1907 lecture titled “[Esoteric Development and Supersensible Knowledge](#).” (paragraph beginning, “Then the teacher ...”)

Cosmo

1. “The fall into generation was necessary to build the brain, but that is, at best, only an indirect way of gaining knowledge and will be superseded by direct touch with the Wisdom of Nature, which man, without any co-operation, will then be able to use for the generation of new bodies. The larynx will again speak ‘the lost Word,’ the ‘creative Fiat,’ which, under the guidance of great Teachers, was used in ancient Lemuria in the creation of plants and animals.”—[pp. 363-364](#)
2. Man “will again *know himself* as he did during his stage of plant-like existence, but with this all important difference that he will use his creative faculty consciously ... the larynx will *speak* the creative *word* as directed by the spirit through the coordinating mechanism of the brain. Thus the two organs built by half the creative force will in time be the means whereby man will eventually become an independent self-conscious creator.”—[p. 537](#)
3. “The plant is unashamed and stretches its creative organ, the flower, towards the sun, a thing of beauty and delight, pure, chaste and passionless. Man turns his creative organ toward the earth; he hides it with shame because it is filled with passion. In time man must become plant-like on a higher scale. Therefore, you see this symbol: 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.”—[IQ&A, p. 353](#) (emphasis in original)

Steiner

“In the future man will have a passionless body of a higher order, a body which you may find today upon a lower stage in the plant ... If there were no plants, all the beings who breathe in oxygen would have to die in a very short time, because it is the plant which supplies us with oxygen. ... But [what the plant now does outside will in the future be done by that organ into which our heart will develop when the heart shall have become a muscle which we ourselves control](#),” because it will be completely cross-stripped.”—*Theosophy of the Rosicrucian* (paragraph beginning, “And just as ...”)

“You have two trees within you: the tree of the red blood, and the tree of the blue blood. Man, as the bearer of an Ego, could not exist without these two trees. He had to take in the blood in order to have an Ego, and that is how our modern knowledge arises; this forms its foundation. But death was connected with this development, for you constantly transform the red blood into blue blood filled with carbonic acid! The occult teacher of the Old Testament therefore said: ‘Look upon your own being: you have within you the red tree of blood; without this tree you would never have become a cognitive human being. You have eaten of the Tree of Knowledge; but this gave you at the same time the possibility to give life.’” (Also see [Lecture 3, May 21, 1907 on the two trees](#) and begin at paragraph four.)

“That which was once a Tree of Life became a death-bringing tree; the blue blood tree within us is therefore the Tree of Death. This is the present state of things. But the initiate sees a future state, when the human being shall have the plant-nature *within him*, when the heart-organ shall transform the blue blood into red blood in a direct way, within the human being. Then the Tree of Death shall have become the Tree of Life and man shall have become an immortal being. ... And in future, man will have to attain that which the plant can do today: the transformation of his being, the capacity to produce carbon within himself, through his own power. Man will in the future master the alchemy of the plant.

“The alchemistic preparation of what I have just now described to you was reached by giving the Rosicrucian pupil certain indications on the way in which he had to regulate his breathing process. ... The Stone of the Wise is the ordinary black coal ... but you must learn the process enabling you to elaborate the carbon through your inner forces ... Bear in mind ... the diamond is nothing but carbon! This was called, the ‘Preparation of the Stone of the Wise’ in the Rosicrucian world-conception.”—*Theosophy and Rosicrucianism*, [Lecture XIV](#), June 29, 1906 (paragraphs beginning, “Here I am ...”)

Ancient and Modern Initiation

1. “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, use a part of it to build bodies that last sometimes for many centuries or even millennia as instanced in the redwoods of California, and give us back the rest in the form of pure oxygen which we need for our life. These carboniferous plant bodies by certain further processes of nature have in the past become mineralized and turned to stone instead of disintegrating. We find them today as coal, THE PERISHABLE PHILOSOPHER'S STONE MADE BY NATURAL MEANS IN NATURE'S LABORATORY. But the Philosopher's Stone may also be made artificially by man from his own body. It should be understood once and for all that the Philosopher's Stone is not made in an exterior chemical laboratory, but that the body is the workshop of the Spirit which contains all the elements necessary to produce this ELIXIR VITAE, and that the Philosopher's Stone is not exterior to the body, but THE ALCHEMIST HIMSELF BECOMES THE PHILOSOPHER'S STONE. The salt, sulphur, and mercury emblematically contained in the three segments of the spinal cord, which control the sympathetic, motor, and sensory nerves and are played upon by the Neptunian spinal Spirit Fire, constitute the essential elements in the alchemical process.”—[pp. 105-106](#) (emphasis in original)

Rosicrucian Christianity Lectures

2. “That there is a change going on in the heart which makes it an anomaly, a puzzle, is not news to physiologists. We have two sets of muscles, one set is under the control of the will, as, for instance, the muscles of arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles, which take care of functions not under control of the will, which cannot be moved by DESIRE, are striped lengthwise only. THE HEART IS THE ONLY EXCEPTION. It is not under the control of desire, AND YET IT IS BEGINNING TO SHOW CROSS-STRIPES LIKE A VOLUNTARY MUSCLE.

“In time those cross-stripes will develop fully and the heart will be under our control. When that time

comes we will be able to direct the blood where we will to send it. Then we may refuse to send it to the left brain, and BABYLON, THE CITY OF LUCIFER, WILL FALL.”

Steiner

“In Kamaloka [Purgatory, Lower Desire World, literally, *kama*, “desire” and *loka*, “world” or “place”] a man lives through his whole life again, but backwards. He goes through it, day by day, with all its experience's, events and actions, back from the moment of death to that of birth. ... [H]e has to pause at every event and learn how to wean himself from his dependence on the physical and material. He also relives everything he enjoyed in his earthly life, but in such a way that he has to do without all this; it offers him no satisfaction. And so he gradually learns to disengage himself from physical life. And when he has lived through his life right back to the day of his birth, he can, in the words of the Bible, enter into the “kingdom of Heaven”. As Christ says, “Unless ye became as little children, ye cannot enter the kingdom of Heaven.”—*Gates, Lecture 3* (para. beginning, “How does the soul ...”)

Cosmo

1. “When the man is freed from the dense body ... The whole of his past life passes before his sight like panorama, the events being presented *in reverse order*. The incidents of the days immediately preceding death come first and so on back through manhood or womanhood to youth, childhood and infancy.”— p. 101
2. “During his life in the Desire World ... *these life pictures roll backwards*, as before; but now the man has all the feelings that it is possible for him to have as, one by one, the scenes pass before him.”—p. 108

Steiner

“There are sixteen possibilities of becoming merged with the race. They are called the ‘*sixteen paths of perdition*.’ On these paths man would merge with the material. By striving forward, however, he is drawn up from race to race to ever higher stages.

“We see then that it is actually possible for a man to combine with the one incarnation in such a way that he remains behind in evolution. His other soul-brothers are therefore at a higher stage when he reappears in a new incarnation. He must then content himself with an inferior incarnation which has been left to him in a decadent race. This is something that positively takes place. It need not frighten people, however, for the present phase of evolution. No one is obliged to take all the sixteen paths and thereby fall out of evolution. We must only be aware of the possibility.”—*The Influence of Spiritual Beings Upon Man*, eleven lectures given between January and June, 1908 (paragraph beginning, “We shall now ...”)

Cosmo

1. “The sixteen Races are called the “*Sixteen paths to destruction*” because there is always, in each Race, a danger that the soul may become too much attached to the Race; that it may become so enmeshed in Race characteristics it cannot rise above the *Race* idea, and will therefore fail to advance; that it may, so to speak, crystallize into that Race and consequently be confined to the Race bodies when they start to degenerate ... the sixteen Races are born and die in such a relatively short time there is grave danger that the one who gets too much attached to conditions may be left behind. ...

“The souls must recognize that they are not Bodies, nor Races, but Egos striving for perfection. If a

man forgets this, and identifies himself with his Race—clinging to it with fanatic patriotism—he is likely to become enmeshed in and sink with it when his compeers have passed to greater heights on the Path of Attainment.”—p. 306

Teachings of an Initiate

2. “[T]he Elder Brothers look upon the sixteen races in a way that justifies calling them ‘[the sixteen paths to destruction](#).’ Here we have our lesson. There is a step for each of us from one race to the next. We came through the races in the Lemurian Epoch; we went through the seven Atlantean races, then the first of the Aryan races. ... are we going to be among the laggards, or are we going to apply ourselves as we should and as we can? ... Are we going to be a help or a hindrance to the race?”—p. 167

Rosicrucian Christianity Lectures

3. “The chosen people were the Original Semites, the fifth of the Atlantean Races. There were no races prior to the one spoken of in the latter part of the Lemurian Epoch. In the Atlantean Epoch there were seven; seven more there will have been before our present Aryan Epoch is ended and there will be one in the beginning of the Sixth Epoch, which the Rosicrucians call the “New Galilee”—[a total of sixteen races](#).

“During Periods, Revolutions, and other Epochs there is such an abundance of time that the Great Leaders manage to get nearly all the spirits in their charge through, but during the periods in which the sixteen races are born and die, conditions are dense and the time of their rise and fall is comparatively very brief so that there is grave danger to the Spirits who may become fettered and crystallized in the dense race-bodies and fail to progress. Salvation is therefore to be striven for more earnestly at this time, for the possibility of condemnation is greater during the Spirits’ passage through the sixteen races than at any other time. Therefore [Occultists call these races the sixteen paths to destruction](#), and they are a very serious concern to the Great Leaders of humanity.”—p. 333

4. *Rays from the Rose Cross Magazine* featured a three-part article on “The Occult Side of War – An Operation for Spiritual Cataract.” In the first part ([November, 1915](#)), Heindel writes that [the war “was instigated by the group spirits of the various countries](#), who have waxed fat upon the intense patriotism, shown everywhere among the people in Europe.” As a radical antidote to the surging materialism of the times, the war had an ultimately beneficial effect, dire as were its immediate impacts, surpassing in spiritual importance its horrific carnage and widespread suffering—“[war is actually an operation for spiritual cataract, a means of permanently opening the spiritual vision of mankind](#)”, for what shall it profit a man if he keeps his body and gains the whole world, but [loses his soul](#)? The third part of Heindel’s article on “Spiritual Cataract” appeared in the [January 1916 Rays](#), under the title “The Sixteen Paths to Destruction” and, in a slightly modified form, in *Letters to Students*, [No. 60](#) – “The War – an Operation for Spiritual Cataract.” Overattachment to ethnic, geographic and political identities retards and even reverses evolution of the soul. For many, WW1 corrected this spiritual blindness. As the hymn “Amazing Grace” expresses it, “I once was blind, but now I see,” and thus no longer walk the path to perdition. The obdurate and resolute commitment to country, cult and clan—separative and divisive temporal forms fostered by race spirits—was overcome by the transforming, love-infused, shed blood of Christ Jesus, and its saving grace is ever available to those who seek and respond to it.

Steiner

“[A]s Christ appeared in the Fourth Sub-Race [the Semitic, Greco-Roman Culture Epoch] he pointed to Bread and Wine: ‘This is my Body; this is my Blood.’ Here He wished to create a transition from animal nourishment to plant nourishment, the transition to something higher.

“At that time there were two classes of human beings: Firstly, those whose nourishment was flesh and blood; these are the pre-Christian people with whom Christ in no way concerned himself. Secondly, those who only killed plants, who drew from plants their blood: people who drank wine and ate bread. With these He was still concerned; they are the forerunners of that humanity which will exist in the future.

“The significance of the Last Supper is the transition from nourishment taken from the dead animal to nourishment taken from the dead plant. When our Fifth Sub-Race will have reached its end, in the Sixth Sub-Race [the Slavic Cultural Epoch], the Last Supper will be understood. Even before this it will be possible for the third form of nourishment to begin to make its appearance, the purely mineral. Man himself will then be able to create his nourishment. Now he takes what the Gods have created for him. Later he will advance and will himself prepare in the chemical laboratory the substances he will require.”—*FE* (paragraphs beginning, “If at an earlier ...”)

Rosicrucian Philosophy in Questions and Answers – Volume 2

“It has generally been supposed that the cup used by Christ at the Last Supper contained wine, though as a matter of fact, there is no Biblical foundation for that supposition. Three accounts are given of the preparation for this Passover. While Mark and Luke state that the messengers were told to go into a certain city and look for a man who carried a pitcher of water, none of the Evangelists say that the cup contained wine. Furthermore, research in the Memory of Nature shows water was used.

“Bread, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh; neither does our blood when diluted with water surge so passionately as when wine is imbibed. Therefore, bread and water are fit foods and symbols of ideals during the Pisces-Virgo Age.”—p. 292

Steiner

“[O]ur Earth will gradually become a fixed star ... [A] fixed star comes into being by a planet expelling its bad materials and beings and retaining the better substances and beings to lead them upwards to a more exalted existence. ... Once our Earth has reached its Venus or Vulcan-existence, then, what the Sun is today ... becomes what we see today glittering down from the sky as the Zodiac. The higher stage of development of a Sun is that it unfolds into a Zodiac. ... [T]he clairvoyant knows ... that ... constellations correspond to spiritual beings who are grouped around in this belt in the sky. Once beings have completed their sun-existence, they will become such a Zodiac.”—*lecture*, February 8, 1908 (paragraph beginning, “A fixed star ...”)

Cosmo

“When the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun—the fixed center of a Solar System. When the beings upon it have evolved to a still greater degree, and consequently it has reached its maximum brilliancy, it breaks up into a Zodiac, becoming, so to speak, the womb for a new Solar System.”—p. 256

Steiner

“Just as there is a Kamaloka [Desire World] and Devachan [Thought World] period between a man's incarnations, so is there between successive incarnations of a planet a period when it is not visible and has no outward life. This period has always been called ‘Pralaya’ [Cosmic Night], and the period of incorporation, ‘Manvantara’ [Cosmic Day].—*Gates* (paragraph beginning, “Before the Earth ...”)

Cosmo

“When the life wave has traveled its full complement of seven times around the seven Globes, completing the seven Revolutions, the first Day of Creation closes and there follows a Cosmic Night of rest and assimilation, after which the Sun Period dawns.

“Like the night of sleep between two days of human life and the interval of rest between two earth lives, this Cosmic Night of rest after the completion of the Saturn Period is not a time of passive repose, but a season of preparation for the activity to be unfolded in the coming Sun Period.”—p. 193

Steiner

“[D]uring this [precessional] period a person is generally born twice, once as a man and once as a woman, so that on average the interval between two incarnations is in fact about 1,000 years. ... The experiences of the soul are obviously very different in a male incarnation from those it encounters in a female incarnation. Hence the general rule is that **a soul appears once as a man and once as a woman during this period of 2,160 years.**”—*Gates*, 1906 (paragraph beginning, “We must remember ...”)

IQ&A

“It takes the sun about two thousand years to go through one of the signs by precession, and in that time spirit is USUALLY born twice, once as a man and once as a woman. The changes which take place in the thousand years between incarnations are not so great but that the spirit will be able to extract the experiences of that environment from the standpoint of both man and woman.”—p. 32

Steiner

“[I]n Persia in 3000 B.C. the Twins (**Gemini** begin podcast at 23:52) were specially honored; between 3000 B.C. and 800 B.C. the sacred Bull Apis (Taurus) was revered in Egypt and the Mithras Bull in Asia Minor. After 800 B.C. another Being came into the foreground and the Ram or Lamb (Aries) was honored. So arose the legend of Jason, who went to fetch the Golden Fleece from the sacred Ram in Asia beyond the sea. The lamb was so highly revered that in due time Christ called Himself the ‘Lamb of God’, and the first Christian symbol was not the Cross with the Savior hanging on it, but the Cross together with the Lamb.

“This means that there were three successive periods of civilization, each associated with important happenings in the heavens. The Sun takes his course in the sky along a particular path, the Ecliptic, and at the beginning of Spring in a given epoch the Sun rises at a definite point in the Zodiac. So in the year 3000 B.C. the Sun rose in Spring in the constellation of the Bull; before that in the constellation of the Twins, and about 800 B.C. in the constellation of the Ram. **This vernal point moves slowly backwards round the Zodiac year by year, taking 2,160 years to pass from one constellation to the next, and people chose as the symbol of their reverence the heavenly sign in which the vernal Sun appeared.**”—*Gates* (fourth and fifth paragraphs)

Rosicrucian Christianity Lectures

“At the time of the birth of Jesus the Sun [by precession] crossed in about the 5th degree of the sign Aries, the Ram. Consequently Christ was “the lamb of God.” There was a dispute, however. Some thought that owing to what is called the orb of influence, power of the Sun was really in the sign Pisces, the fishes, and that the symbol of Christ should have been a fish. ... At the time of Mithras, the Persian Savior, the Sun crossed in the sign of the Bull, hence we find Mithras riding on a bull, and this was also the foundation for the worship of the Bull Apis in Egypt.”—p. 154

Steiner

“Blood is the expression of the Self, the ‘I’. In the red roses the esoteric Christian saw the power of the Christ-principle purifying and cleansing the blood, thus purifying the Self, and so guiding man upwards to his higher being.”—[The Mysteries](#) (paragraph beginning, “Blood is ...”)

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

“Now man himself forms these higher 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. While thus applying himself to the task of concentration and meditation his soul grows within his body, just as the embryo child grows in the body of the mother.”—[KHWA](#), p. 210 (fourth paragraph from end)

Cosmo

See [here](#) for Heindel’s explanation on how faithful repetition of the concentration exercise will eventually open to the practitioner “the sights and scenes of the desire world,” after which the aspirant “may demand this, that, or the other thing to come before him. It will come and then he may investigate it.”

Steiner

“It is particularly important that when those dear to us pass over into the world beyond, we send them our thoughts and feelings, without allowing the thought to arise that we wish to have them back. The latter makes life more difficult for the departed in the sphere into which they must pass. We should send the love we give them, not the sorrow we experience, into the worlds where they are. ... [I]t ought to be possible for us to view the dead with the thought ‘May my love go with you! You are surrounded by it.’ ... [A] feeling such as this is like a winged garment that carries loved ones upward; whereas the feelings of many people mourning, expressed as ‘Ah, if only you were still with us,’ becomes an obstacle to them.”—[H&C](#), from a Steiner letter to Esoteric Section member Paula Stryczek, December 31, 1905

Heindel

“If weeping is to be indulged in, then we should weep when the spirit is born into this world; but we should rejoice when death comes to liberate it from the pain and discomfort of physical existence. If we could see and know the relief which our loved ones feel when they are freed from a suffering body, we should truly rejoice, and no longer weep.”—[Rosicrucian Funeral Service](#)

Steiner

“You may 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.”—*KHWA* (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

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 astrology⁴⁰](#) (see [here](#) for Steiner on astrology) and [palmistry](#) by all its members (p. 127). Moreover, Heindel regards phrenology, the study of skull shapes and surfaces, and palmistry as “spiritual sciences” (*IQ&A*, p. 308). While this assertion may have its detractors, at least Heindel is open to seeing the spiritual behind and before 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 to spiritual attainment 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 the authors of the articles mentioned on pp. 142-146 above?

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.”

HEINDEL AND STEINER DIAGRAM AND CHART COMPARISONS

Steiner’s many impromptu illustrations were drawn on the spot and lecture specific, so they couldn’t be elaborate or look finished. Since they were copied “as is” to the printed version and then circulated, they would have been available for Heindel’s study, and, if not copied, their form would still have been imprinted in his memory. [Mrs. Mary Rath Merrill](#) and her daughter, both artists, drew the diagrams for Heindel while he was giving the Rosicrucian Christianity Lectures in Columbus, Ohio.

All Steiner illustrations displayed in this section are from lectures that he delivered before 1908. Heindel left Germany in the middle of that year. The similarities are evident and abundant.

Steiner – Location of the Ego or Group-Souls of Man, Animals, Plants and Minerals

	<i>Man</i>	<i>Animal</i>	<i>Plant</i>	<i>Mineral</i>
Upper Devachan	–	–	–	Ego
Lower Devachan	–	–	Ego	Astral Body
Astral Plane	–	Ego	Astral Body	Etheric Body
Physical Plane	Ego Astral Body Etheric Body Physical Body	Astral Body Etheric Body Physical Body	Etheric Body Physical Body	Physical Body

Note: “Upper Devachan” corresponds to the Region of Abstract Thought and “Lower Devachan” to the Region of Concrete Thought. “Astral Plane” is synonymous with “Desire World”.

Explanation: “If we are talking only of the physical plane, we are quite justified in saying that man has his Ego and his dwelling-place here, and that man is the highest of the beings who live on the Earth. On the astral plane things are quite different. As soon as an Initiate enters that plane, he comes to know a whole range of new beings who are not present on the physical plane, but appear on the astral plane as beings like himself. Among them are the species-souls or group-souls of animals, and one associates with them as one does with other people on the physical plane. On the physical plane animals have only a physical, an etheric and an astral 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. The Ego of the species lion, dog, or ant, and so on, is to be found there as a real being. It is as though the Ego hovered in astral space and held the individual animals on strings like marionettes. Plants also have group-souls of this kind, but their Ego is in Devachan [Region of Concrete Thought]; the ‘strings’ go still higher. And all the minerals, such as gold, diamonds, rocks and so forth, have their group-soul in the upper region of Devachan [Region of Abstract Thought].”—*Gates, Lecture 5, August 26, 1906*

Heindel – Group-Spirit and Ego Location of Man, Animals, Plants and Minerals

D I A G R A M 3

Showing the vehicles of each kingdom, and the manner in which such vehicles are correlated to the different worlds.

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
	No vehicle	No vehicle	No vehicle	Mind
Desire World	No vehicle	No vehicle	Desire body	Desire body
Physical World: includes the Etheric Region..... and the Chemical Region.....	No vehicle	Vital body	Vital body	Vital body
	Dense body	Dense body	Dense body	Dense body

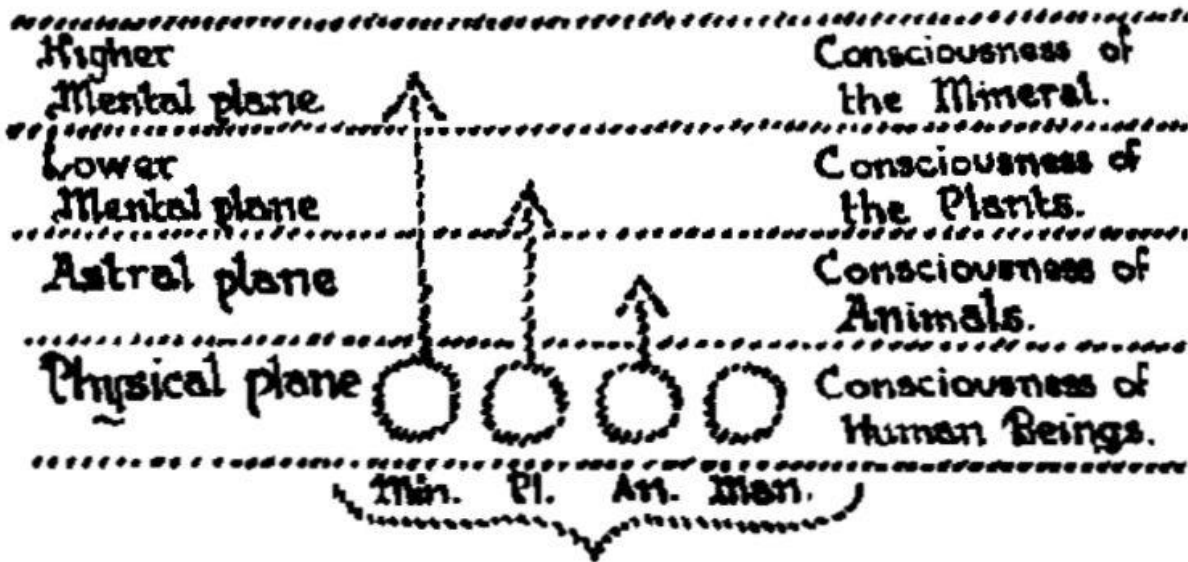
Explanation: “[T]here is in each man an individual, *indwelling spirit* which dictates the thoughts and actions of each individual human being; while there is one ‘group-spirit’ *common to all* the different animals or plants of the same species. The group-spirit works on them all *from the outside*.”

“The group-spirits of the three lower kingdoms are variously located in the higher Worlds ... the dense vehicles of all kingdoms correspond to the shell of the snail, which is crystallized from its juices, the snail representing the spirit; and the juices of its body in their progress towards crystallization representing the mind, desire body and vital body. These various vehicles were emanated by the spirit from itself for the purpose of gaining experience through them. It is the spirit that moves the dense body where it will, as the snail moves its house, and not the body that controls the movements of the spirit. ...

“From Diagram 3 we learn that the separate Ego is definitely segregated within the Universal Spirit in the Region of Abstract Thought. It shows that only man possesses the complete chain of vehicles correlating him to all divisions of the three Worlds. The animal lacks one link of chain—the mind; the plant lacks two links—the mind and the desire body; and the mineral lacks three links of the chain of vehicles necessary to function in a self-conscious manner in the Physical World—the mind, the desire and the vital bodies.”—*Cosmo*, pp. 72-74 (italics in the original)

Steiner – Earth Planes and Corresponding Sites of Ego or Group-Spirit Consciousness in Minerals, Plants, Animals and Man

Explanation: “Man is conscious ... on the physical plane when we are speaking about waking consciousness. But waking consciousness could also be on the astral plane. When in the case of a creature, life is on the physical plane and consciousness is on the astral plane, then this creature is an animal. ... [In man] consciousness has been imprisoned through the brain and the front part of the skull and is therefore on the physical plane. In the case of the tiger, and indeed of all



All have their life on the physical plane

animals, the focal point of consciousness lies *in front of* the head, in the astral: from there it goes into the astral world. In the case of the plant, things are again different. Could we follow its consciousness, going from above downwards, we would always come out at the tip of the root. If then were we to follow the line of growth, we would come to the centre of the earth. There is the collecting point of all the sensations, the suction point of the consciousness of the plant. It is in direct connection with the mental world. The entire plant world has its consciousness on the mental plane.

“The consciousness of the entire mineral world is in the highest regions of the Mental World ... The consciousness of stones is such that if we wished to seek its focus, we should find it as a kind of Sun-atmosphere. When on the Earth we work upon the mineral world; when we break stones, each single action is in a certain relationship to this Sun-atmosphere. There one perceives the work that man does here. Thus we have a range of beings on the physical plane whose consciousness however lies on different planes.”—*Foundations of Esotericism*, 1905 (paragraphs beginning, “The concept of consciousness ...”)

Heindel – Earth Kingdoms and Corresponding States of Consciousness

DIAGRAM 4

Showing the state of consciousness appertaining to each kingdom.

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				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

Explanation: “[M]an, the Ego, the Thinker, has descended into the Chemical Region of the Physical World. Here he has marshaled all his vehicles, thereby attaining the state of waking consciousness. He is learning to control his vehicles. The organs of neither the desire body nor the mind are yet evolved. The latter is not yet even a body. At present it is simply a link, a sheath for the use of the Ego as a focusing point. It is the last of the vehicles that have been built. The spirit works gradually from finer into coarser substance, the vehicles also being built in fine substance first, then in coarser and coarser substance. The dense body was built first and has now come into its fourth stage of density; the vital body is in its third stage and the desire body in its second, hence it is still cloud-like, and the sheath of mind is filmier still. As those vehicles have not, as yet, evolved any organs, it is clear that they alone would be useless as vehicles of consciousness. The Ego, however, enters into the dense body and connects these organless vehicles with the physical sense centers and thus attains the waking state of consciousness in the Physical World.”—*Cosmo*

Continue reading for descriptions of the state of consciousness of minerals, plants and animals and the non-physical regions from which the group spirits and Egos guide their respective charges—pp. 77-86

Steiner – Seven Stages of Consciousness in Seven Planetary Evolutions

1. Trance Consciousness, Universal Consciousness (Old Saturn)
2. Deep Sleep Consciousness, Dreamless Consciousness (Old Sun)
3. Dream Consciousness, Picture Consciousness (Old Moon)
4. Waking Consciousness, Awareness of Objects (Earth)
5. Psychic or Conscious Picture Consciousness (Future Jupiter)
6. Super-Psychic or Conscious Sleep-Consciousness (Future Venus)
7. Spiritual or Self-Conscious Universal Consciousness (Future Vulcan) —*FE*, 1905

“Actually,” Steiner says, “[there are in all twelve stages of consciousness.](#)” (7th paragraph) Also see *FE* (paragraph beginning, “We distinguish ...”) and *FE* (last paragraph).

More illustrations may be found in a “[Schematic Survey of the Stages of World Evolution,](#)” including a remarkable inverted tree of consciousness, ramifying into seven septenary Kingdoms—three Elemental and one each of the Mineral (whose nadir of materiality is reached at phase 25), Plant, Animal and Human Kingdoms, where the spiritual zenith is reached in phase 49.

Also see “[Further Diagrams of Evolution](#)” created by Steiner. (Note: “Pralayas” are “[Cosmic Nights.](#)”)

Heindel – Earth’s Planetary Periods and Their Prevailing States of Consciousness

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-conscious, Creative consciousness
Vulcan:	Highest Spiritual Consciousness

Heindel expounds on the content of the above table in “[The Seven Days of Creation,](#)” (pp. 411-420)

Steiner – Weekdays and Corresponding Planets

Planet	English	French	Norse	German
Saturn	Saturday, Samedi			Samstag
Sun	Sunday, Dimanche			Sonntag
Moon	Monday, Lundi			Montag
Mars	Tuesday, Mardi, Tiu			Dienstag
Mercury	Wednesday, Mercredi			Mittwoch
Jupiter	Thursday, Jeudi, Tor, Donar			Donnerstag
Venus	Friday, Vendredi, Freya			Freitag

Explanation: “In the fourth Round the Sun and Moon came forth again as one body, and now the Earth began to form itself. At this point an important event occurred: an encounter of the Earth with the planet Mars. The planets interpenetrated, the Earth going through Mars. At that time Mars possessed a substance, iron, which the Earth lacked, and Mars left this iron in the Earth in a vaporous form. But for this occurrence, the Earth would have had to remain as it was, possessing only what was already there. Man would have risen as far as the animal kingdom, as it then was; he would have breathed warmth, but he would never have acquired warm blood, for there is iron in the blood. In fact, according to occult science, the Earth is indebted to Mars to such an extent that the first half of its evolution is called Mars. Mercury has equal significance for the second half; the Earth entered into a connection with Mercury and is still closely related to it. Hence in occult science the terms *Mars* and *Mercury* are used instead of *Earth*.

“This planetary stage will be followed in the future by three others: Jupiter, Venus, Vulcan. These seven stages of the Earth, as recorded in occult science, are preserved in the days of the week ...

“Thus do the names of the days of the week reflect the occult doctrine of the passage of the Earth through these various stages: a remarkable chronicle which makes it possible for these truths to be kept ever and again in mind.”—*Gates*, 1906

Also see a similar diagram in *Foundations of Esotericism*, comprised of lectures given in 1905:

“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.”

Heindel – Weekdays – Their Corresponding Periods and Ruling Planets

<i>Day</i>	<i>Corresponds to the</i>	<i>Is ruled by</i>
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

Explanation: “The Rosicrucian speaks of the Earth Period as Mars-Mercury. The great creative Day of Manifestation is embodied in the names of the days of the week, for our weekdays have been named after the evolutionary stages through which the virgin spirits pass in their pilgrimage through matter.

“The Vulcan Period is the last Period of our scheme of evolution. The quintessence of all the preceding Periods is extracted by the recapitulation of spiral after spiral. No new work is done until the very last Revolution on the very last Globe and then only in the Seventh Epoch. Therefore the Vulcan Period may be said to correspond to the week, which includes all of the seven days.”—*Cosmo*, p. 411

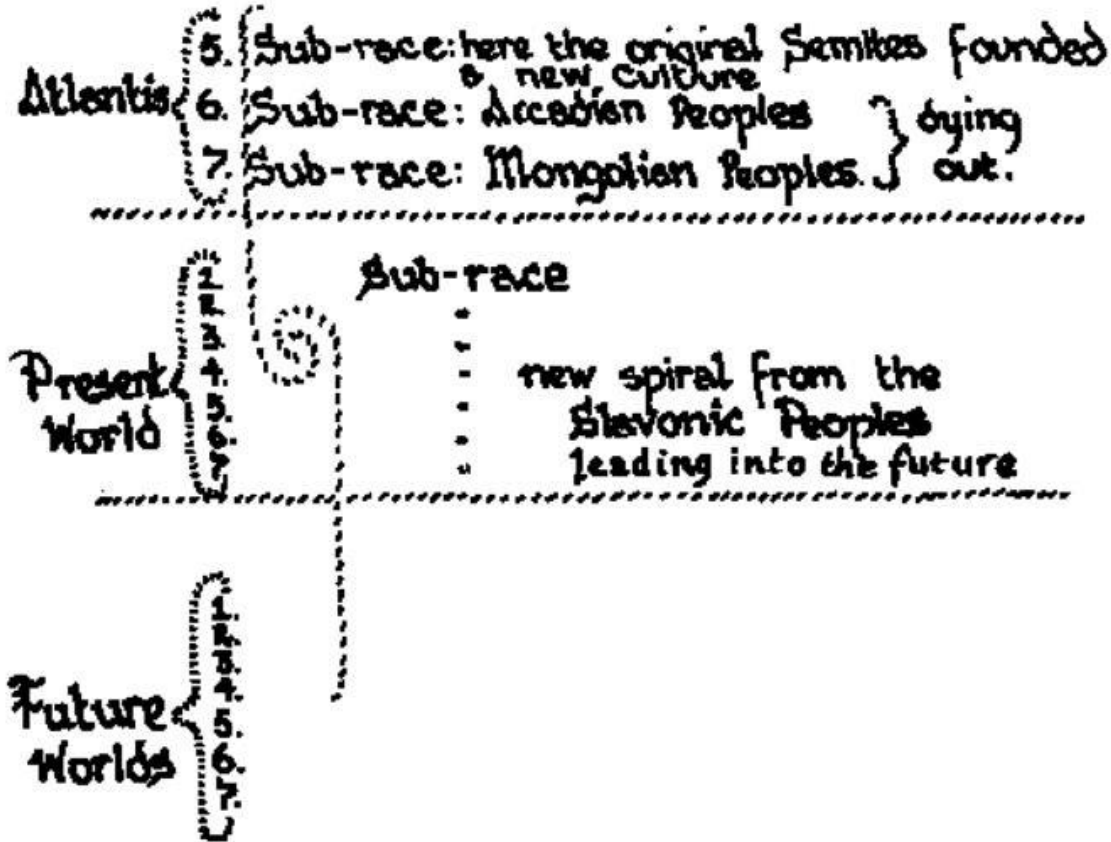
“During the first three and one-half Revolutions Mars held sway, polarizing the iron, preventing the formation of the red blood and keeping the Ego from immuring itself in the body until the latter had attained to the requisite degree of development.

“During the last three and one-half Revolutions Mercury will operate to extricate the Ego from its densest vehicle by means of Initiation.

“Therefore occult science speaks of the Earth Period as Mars-Mercury, and so it may be said truly that we have been in Mars and are going to Mercury ...”—*Cosmo*, p. 274

For an alternate version of the above diagram see #14B: “Days of the Week & Correspondences.”

Steiner – Sub-Races in the Atlantean, Aryan and Sixth Cultural Epochs



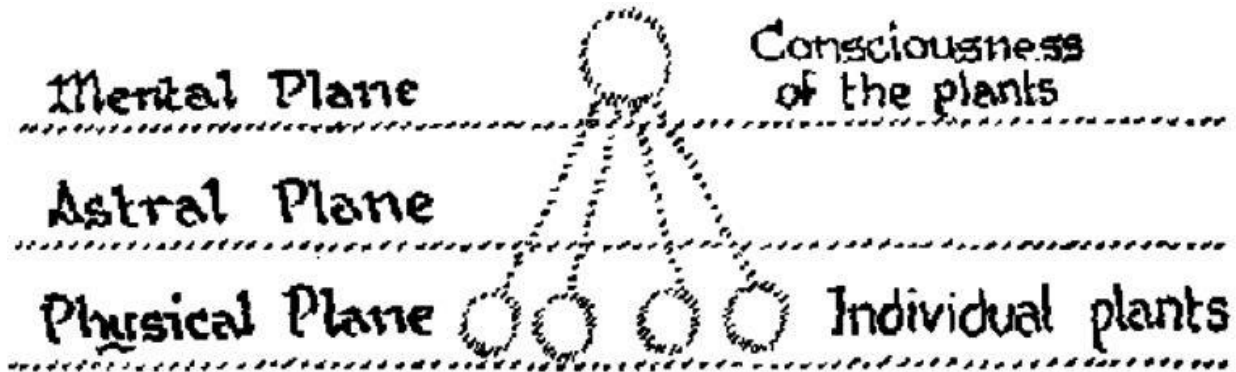
Explanation: “It is to the original Semite civilization that we owe everything that has existed up till the present time. But now there begins a new impact with the Slavonic Peoples which will lead into the future [the Sixth Epoch, “New Galilee”]. A kind of break with the past will be brought about by a people who will introduce a new impulse into the world. This is working as hidden spirituality out of the Russian peasantry. It will form the second part of the coming spiral. At the present time, a certain culture is in process of destruction and a new one is being prepared. It is being prepared in the West and will come to fruition in the East. But the Old must activate the New. Wherever in our time we have new impulses, these are germinal, awkward, unskillful. On the contrary the Old is clear-cut, but has a critical, destructive character. It was the Semitic Race which gave birth to the bearers of the Old Culture, who are the bearers of what spirals within the spiral. ...

“The spiral turns inwards. A continuation from here is not possible. Now a leap must be made, as though from one shore to another, to the spirituality of the future culture of the East. This is a completely new impulse [the above illustration’s ‘Future Worlds’].”—*FE*, 1905 (paragraph beginning. “It is to ...”)

Heindel lists the sixteen races (Steiner calls them “sub-races” of the four Root-Races: Lemurian, Atlantean, Aryan and one Sixth Epoch race)—which begin in the latter part of the Lemurian Epoch and conclude with the last race at the beginning of the Sixth Epoch (Steiner’s “Future Worlds”), the

“New Galilee”—but he has no graphic that illustrates their origin and succession. See four passages quoted from Heindel books pertaining to this subject on pp. 158-159 above.

Steiner – Plant Consciousness



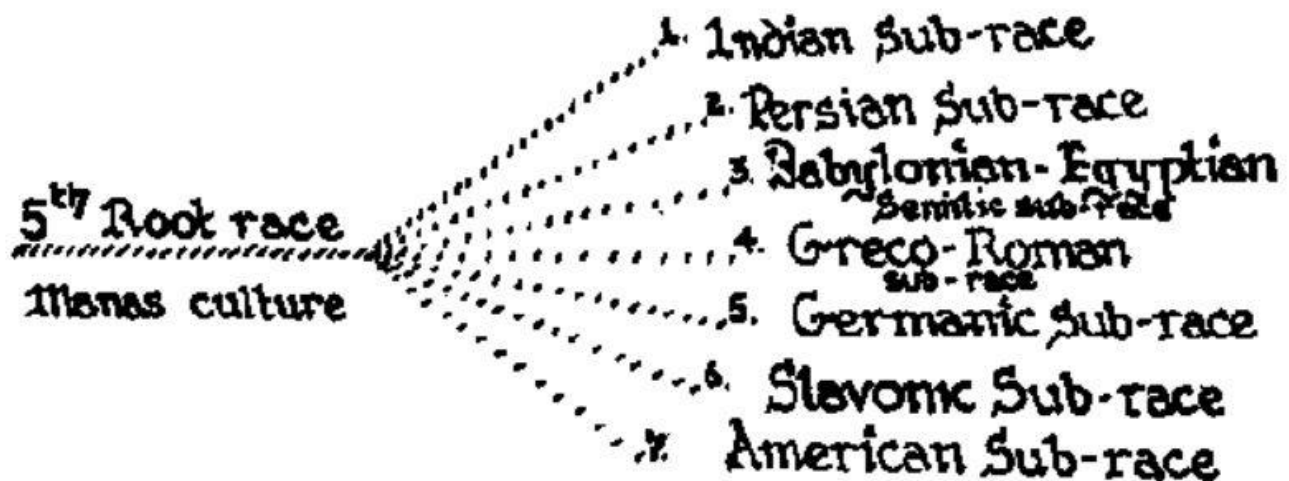
Explanation: “Every being possesses consciousness. This is also true of the plant, but its consciousness lies on the devachanic plane, on the mental plane. A diagram of the consciousness of the plant would have to be done in the following way:

“The plants can also speak and answer us, only we must learn to observe them on the mental plane. There they tell us their own names.”—*FE* (tenth paragraph)

Heindel – Plant Consciousness

Heindel has no illustration showing only plant consciousness. However, “Diagram 4 shows that the group-spirit of the plant kingdom has its lowest vehicle in the Region of Concrete Thought. It is two steps removed from its dense vehicle and consequently the plants have a consciousness corresponding to that of *dreamless sleep*”, while the “densest” vehicle of the group spirits that control their biological charges is on lower thought plane.—*Cosmo*, p. 85

Steiner – The Sevenfold Fifth Root-Race of Sub-races or Culture Epochs



Explanation: “The Fifth Root-Race is that in which Manas [hereafter, ‘Mind’ will be substituted for ‘Manas’] develops on the physical plane. In the Old Indian civilization man lived in a condition corresponding to Mind in a kind of deep trance-like state. There the primeval wisdom was revealed to the ancient Indians by the Rishis. The second revelation took place with the Persians in a condition similar to “our deep sleep. ...

“The peoples of the near East, Babylonians and Egyptians, perceived through Mind in picture-consciousness; they had visions or dream-sight. ...

“Clear waking-day consciousness was developed by the Semites, the Greeks and Romans. At that time Mind was perceived in clear day-consciousness, as incarnated man, Christ Jesus. ...

“Now in the Fifth Sub-Race man does not perceive the changing stages of Mind, but this Race sees as the highest stage the psychic experience of concepts as such. Our Sub-Race has developed the psychic Mind, the usual scientific knowledge.

“The Sixth Sub-Race will develop a Super-psychic Mind. ... [It] will be the one which is the germinal foundation for the Sixth Root-Race. ... The Sixth Sub-Race is destined to replace blood relationship with Mind relationship, relationship in the spirit. ... In the Sixth Sub-Race the predisposition will be given for the overcoming of egoism. ... World-egoism proceeds from the Anglo-American Race. ... It is from England and America that all the discoveries come that will cover the Earth like a network of egoism [Internet? Technocracy?]. ... But from a small colony in the East [the Slavonic peoples] there will be developed, as though from a seed, new life for the future [the Sixth Root-Race or Sixth Cultural Epoch].”—*FE*

Cosmo

“The names of the Races which have spread over the Earth during the Fifth Epoch, up to the present time, are as follows:

1. The Aryan, which went south to India
2. The Babylonian-Assyrian-Chaldean
3. The Persian-Greco-Latin
4. The Celtic
5. The Teutonic-Anglo-Saxon

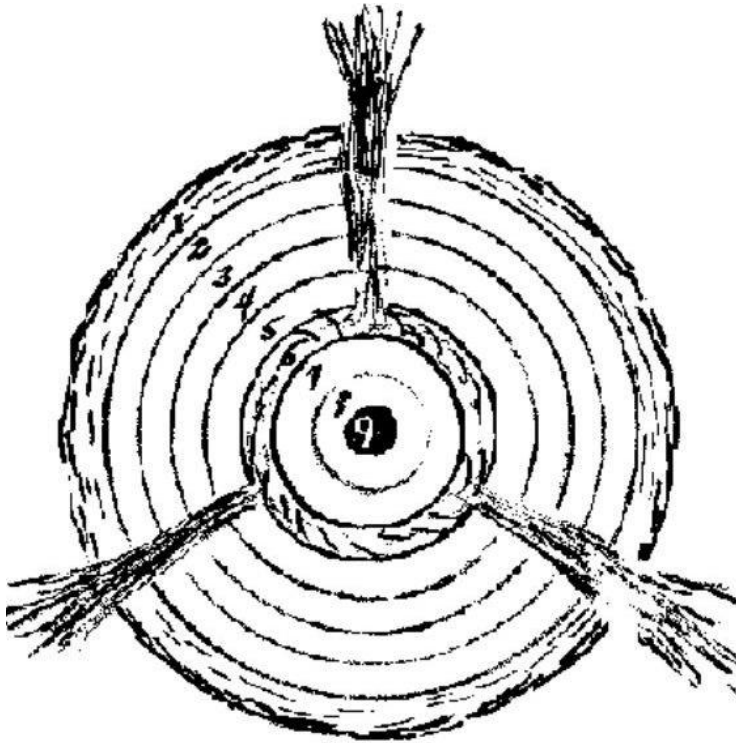
“Two more Races will be evolved in our present Epoch, one of them being the Slav. From the Slavs will descend a people which will form the last of the seven Races of the Aryan Epoch, and from the people of the United States will descend the last of all the Races in this scheme of evolution, which will run its course in the beginning of the Sixth Epoch.”—p. 305

Steiner—The Interior of the Earth

Explanation (Diagram on next page and [here](#)): “[T]he earth consists of a succession of concentric layers:

- 1) The [mineral layer](#) contains all the metals which are found in the physical bodies of everything that lives at the surface. This crust is formed like a skin around the living being of the earth. It is only a few miles in depth.
- 2) The [second layer](#) can only be understood if we envisage a substance which is the very opposite of what we know. It is [negative life](#), the opposite of life. All life is extinguished there. Were a plant or an animal plunged into it, it would be destroyed immediately. It would be totally dissolved. This second shell—[half liquid](#)—which envelopes the earth is truly a sphere of death.

- 3) The third layer is a **circle of inverted consciousness**. All sorrow appears there as joy. And all joy is experienced as sorrow. Its substance, **composed of vapors**, is related to our feelings in the same negative manner as the second layer is in regard to life. If we now abstract these three layers by means of our thinking, we would then find the earth in the condition in which it was before the separation of the moon. If one is able by means of concentration to attain a conscious astral vision, one would then see the activities in these two layers: the destruction of life in the second and the transformation of feelings in the third.



- 4) The fourth layer is known as **water-earth, soul-earth, or form-earth**. It is endowed with a remarkable property. Let us imagine a cube and now picture it reversed inasmuch as its substance is concerned. Where there was substance there is now nothing: the space occupied by the cube would now be empty while its substance, its substantial form, would now be spread around it; hence the term 'earth of form.' Here this whirlwind of forms, instead of being a negative emptiness, becomes a positive substance.

- 5) This layer is known as the earth of growth. It contains the **archetypal source of all terrestrial life**. Its substance consists of burgeoning, teeming energies.

- 6) **This fire-earth is composed of pure will**, of elemental vital forces—of constant movement—shot through by impulses and

passions, truly a reservoir of will forces. If one were to exert pressure on this substance it would resist. The following layers are only accessible to a conscious observation which is not only that of dreamless sleep but a conscious condition in deep sleep.

- 7) **This layer is the mirror of the earth**. It is similar to a prism which decomposes everything that is reflected in it and brings to expression its complementary aspect; seen through an emerald it would appear red.
- 8) In this layer **everything appears fragmented and reproduced to infinity**. If one takes a plant or a crystal and one concentrates on this layer the plant or the crystal would appear multiplied indefinitely.
- 9) This last layer is **composed of a substance endowed with moral action**. But this morality is the opposite of the one that is to be elaborated on the earth. Its essence, its inherent force, is one of separation, of discord, and of hate. It is here in the hell of Dante that we find Cain the fratricide. This substance is the opposite of everything which among human beings is good and worthy. The activity of humanity in order to establish brotherhood on the earth diminishes the power of this sphere. It is the power of Love which will transform it inasmuch as it will spiritualize the very body of the Earth. This ninth layer represents the substantial origin of what appears on earth as black magic, that is, a magic founded on egoism.—*EC* (**Further description** amplifies the foregoing text.)

Correlation between the above layers and Worlds of being—from the physical to the Absolute—are implicit.

Steiner – Inner Earth, Initiation and Volcanic Eruptions

In [Letters to Students](#) Max Heindel writes that the “reason so few have anything to say about the earth’s inner constitution” is due to the fact that such knowledge presumes Initiation. “Such penetration is the Path of Initiation.” And in the *Cosmo* he writes that “to investigate completely the secrets of our physical planet, one must have passed through the nine lesser Mysteries and the first of the Great Initiations.”

Steiner made this investigation and accomplished such a penetration. He [correlates the Seven Stages of Christian Initiation](#)—1) Washing of the Feet 2) the Scourging 3) the Crowning with Thorns 4) Carrying the Cross 5) the Mystic Death, which includes the Descent into Hell 6) Entombment and 7) Resurrection—with the ability to enter the first seven strata of Earth (seventh paragraph).

“Something truly remarkable emerges for each of these initiation stages in relation to the scientific investigation of the Earth. At each of these initiation stages a further, deeper layer of our Earth becomes transparent. Someone who has reached the first stage of initiation can thus penetrate the first layer of the Earth. Someone who has reached the second stage penetrates a second layer which looks very different. Someone who has borne the crown of thorns sees a third layer. Then comes the stage of bearing the cross, when the fourth layer becomes visible. The fifth stage, mystic death, opens up a further layer. There follows the sixth stage, that of entombment. [The seventh layer corresponds to the resurrection.](#) When a man has lived through this seventh stage, [he is now wholly united with Christ Jesus; Christ Jesus is in him.](#) Beyond these seven layers, which are the seven levels the human being reaches in going through these seven stages of initiation, lie two more layers of the planet Earth, an eighth and a ninth. The inner earth thus consists of nine layers.”

Steiner then proceeds to describe these layers in considerable detail, which the interested reader may find [here](#). The following text excerpts are given without quote marks and have some added connective phrases:

Were the rigid upper mineral layer removed the great pressure of the material beneath it would cause it rush out and spread out in the whole universe with incredible speed. All the second layer has is a tremendous potential for expansion, to shatter apart. The third layer, on the other hand, has life, and this is present at every point. The fourth layer is composed of volatile astral [desire] substance, called “water earth.” In the fifth layer, or “fruit earth,” in the fruit earth we have life at its most original, before any dead mineral matter existed. [The sixth layer, or fruit earth, holds the original sources of all that is animal life, life that may know pleasure and pain.](#) Sentience, soul quality, comes first, and the bodily arises from it. All forms of matter originate in soul quality.



Figure 1

We will give a fuller treatment of the three innermost Earth layers:

[The seventh layer](#) is called “the earth mirror or reflector,” and there is a particular reason for this. Someone who is not familiar with the ‘seven unutterable secrets of occultism’, as they are called, would find the content of this seventh earth layer grotesque. It holds all the forces of nature, but as spirit. Think of magnetism, electricity, heat, light or any force of nature, but as something spiritual. Thus a magnet attracts iron. That is an inorganic effect. Think of this in spiritual terms, as if the magnet were attracting the iron out of inner sympathy, and think of electrical wires as transformed into something spiritual and moral, as if the forces of nature were not mechanical, indifferent forces but had moral effects. This is how you imagine the whole of nature in moral terms.

Now imagine everything you can think of by way of morals in human nature has been turned into its opposite. This is what appears in the earth mirror. So there is nothing there of what here on earth we call ‘the good’; quite the contrary, the kind of activities that are most powerful there are those that are the opposite of what people call good. Such are the qualities of the material parts in this layer of our earth. Originally it actually had a great deal more of them, but they are gradually improving as morality develops, and the moral development of our earth means that the forces in this earth mirror will change completely from being immoral to being moral. When our human race will have progressed so far that it will have produced the highest morality, then everything anti-moral in this earth mirror will have been overcome and transformed into something moral. That is the purpose of the seventh layer.

And now imagine everything you can think of by way of morals in human nature turned into its opposite. This is what appears in the earth mirror. So there is nothing there of what here on earth we call ‘the good’; quite the contrary, the kind of activities that are most powerful there are those that are the opposite of what people call good. Such are the qualities of the material parts in this layer of our earth. Originally it actually had a great deal more of them, but they are gradually improving as morality develops. [The moral process in human society has significance not only for society itself but for the whole planet.](#) It comes to expression in the way the forces of this layer change into moral forces of nature. When our human race will have progressed so far that it will have produced the highest morality, then everything anti-moral in this earth mirror will have been overcome and transformed into something moral. That is the purpose of the seventh layer.

If you pick the moment when someone has just died in the akashic record and follow the fate of the different bodies, you will see that the physical corpse perishes, but the physical form can be found as something that remains in the seventh layer, the earth mirror. After that it is indeed split apart in the eighth layer, the number generator or fragmenter [see below]. This form body of a human being will appear to you to be divided many times over. It will appear again later when other human beings are configured.

The secrets known by the Rosicrucians—I have spoken to you before about their profound wisdom—include insights of the kind I have spoken of today. The Rosicrucians did not see the earth as a lifeless clod, the way modern scientists do. Goethe, the great poet and theosophist, also knew that the earth is not dead or lifeless. It was no poetic speechifying, but an image showing a spiritual reality when he made the Earth Spirit say the words:

In life's floods, in roaring activity
I move up and down,
Going hither and thither.

Birth and the grave,
Weaving to and fro,
Creating ardent life,
I work the rushing loom of time,
Weaving the godhead's living garb.

To Goethe, this earth was the outer garment of divine powers.

The [eighth part of the inner earth](#) was called the number generator in the Pythagorean School of antiquity. In the Rosicrucian School it was called ‘the fragmenter’. When the pupil has reached the stage which in Christian initiation is reached only after the resurrection, he must do the following if he is to get any idea at all of what is happening here. He has to take a flower, for instance, and visualize it very clearly in his mind's eye. Then he must concentrate on this place in the inner earth, doing it in such a way as if he were looking into this place through the flower. Everything would then be seen a hundred and a thousand fold through the flower. Hence the name is ‘the fragmenter’.

The [ninth layer](#), which lies immediately around the earth's centre, is extremely difficult to penetrate for people today, even for someone advanced in spiritual training. All one can say is that one can become aware that certain parts of the inner earth have a particular relationship to individual organs of the human and animal body. Above all you find forces there that have been moved to the periphery. These are [forces that are in a living connection with the human brain](#), and further inwards with human brain functions. Still further inside in this sphere are [forces that relate to the human and animal powers of reproduction](#).

What you see drawn on the board here [see Figure 1 above, p. 175], the configuration of our earth [as seen with the clairvoyant eye](#), is a mystery that is taught in all occult schools.

A close connection existed in ancient Lemuria between drives, desires and passions and volcanic activity. The end of the Lemurian continent was brought about by the magnificent egoism of the last Lemurian races who practiced a form of black magic that is beyond our powers of imagining. The end of Atlantis, the Flood, as it is called, was also connected with the moral quality of Atlantean peoples. [Clairvoyant investigation shows a connection between cataclysms and the moral and intellectual qualities we observe in humanity](#). [Also see Steiner's April 21, 1906 lecture on “[The Inner Earth](#).”]

More recent times, when materialism has been growing, have brought numerous volcanic eruptions. The famous Roman writer Pliny the Elder died during the well-known eruption of Vesuvius that caused Herculaneum and Pompeii to be buried. Vesuvius is the only volcano that is still active on the mainland of Europe. Consider the number of eruptions there, with particularly severe ones recorded in 79, 203, 472, 512, 652, 982, 1036, 1139 ... 1872, 1885, 1891 ... 1906. (Some of the dates taken down were found to be incorrect and have been omitted, accounting for the ellipses. Heindel recorded the original notes.)

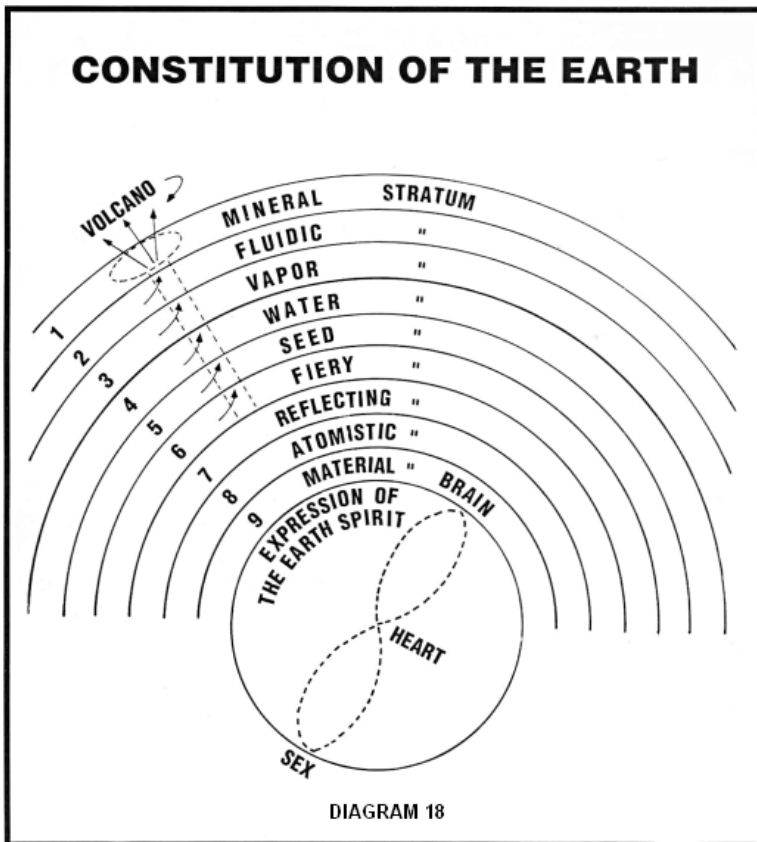
[Compare Heindel's comparable list of Vesuvian volcanic eruptions and the mention of Pliny in the [Cosmo](#): “The first eruption during the Christian Era was that which destroyed the cities of Herculaneum and Pompeii, in which the elder Pliny perished, A. D. 79. The older eruptions followed in A.D. 203, 472, 512, 652, 982, 1036, 1158, 1500, 1631, 1737, 1794, 1822, 1855, 1872, 1855 {sic}, 1891, 1906—A virtual duplication!]

There is this attraction between materialism and the principles to be found in the fire and fruit earth, and our earth will grow calmer and more harmonious to the same degree as humanity comes free of materialism. [What I have told you today about the significance of such events is based on genuine research.](#)

Heindel – The Composition of the Earth

“Diagram 18 will give an idea of the arrangement of the Earth's strata, the central core being omitted to indicate more clearly the lemniscate formation of the currents in the ninth stratum ... (also see this image's first draft):

1. **The Mineral Earth:** This is the stony crust of the Earth, with which Geology deals as far as it is able to penetrate.
2. **The Fluid Stratum:** The matter of this stratum is more fluid than that of the outside crust, yet it is not watery, but rather more like a thick paste. It has the quality of expansion, like that of an exceedingly explosive gas, and is kept in place only by the enormous pressure of the outer crust. Were that removed, the whole of the fluid stratum would disappear in space with a tremendous explosion. These correspond to the Chemical and Etheric Regions of the Physical World.



3. **Vapor Stratum:** In the first and second strata there is really no conscious life. But in this stratum there is an even-flowing and pulsating life, as in the Desire World surrounding and inter-penetrating our Earth.

4. **Water Stratum:** In this stratum are the germinal possibilities of all that exists upon the surface of the Earth. Here are the archetypal forces which are back of the group spirits; also the archetypal forces of the minerals, for this is the direct physical expression of the Region of Concrete Thought.

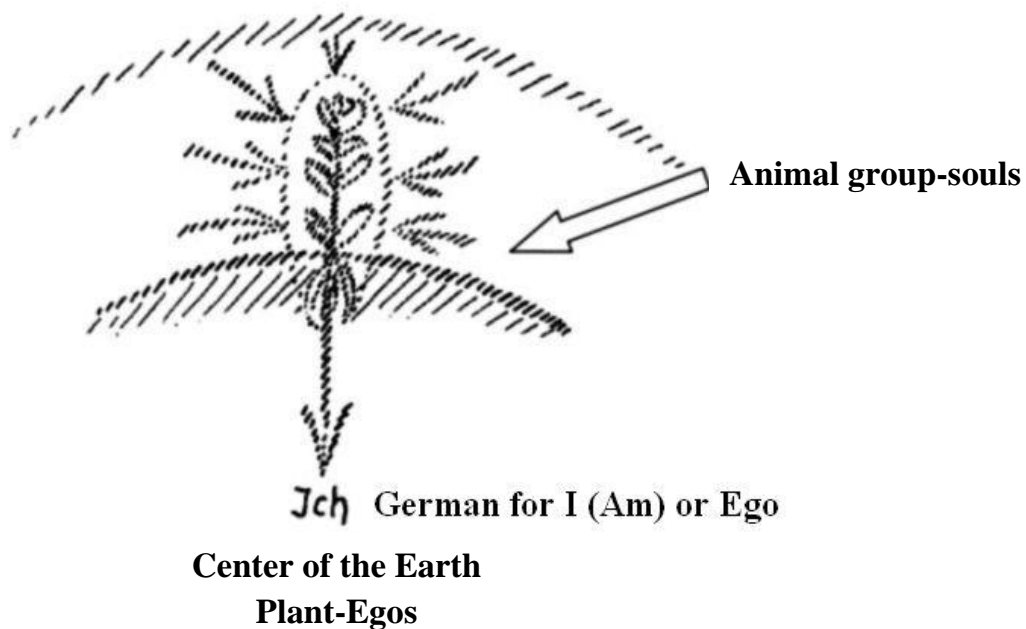
5. **Seed Stratum:** Material scientists have been baffled in their efforts to discover the origin of life, how the first living things came forth from previously dead matter. ... In this fifth stratum is the primordial fount of life from which came the impetus that built all the forms on Earth. It corresponds to the Region of Abstract Thought.
6. **Fiery Stratum:** Strange as it may seem, this stratum is possessed of sensation. Pleasure and pain, sympathy and antipathy have here their effect on the Earth. ... As sensation in animals and men is due to their separate vital bodies, so the feeling of the Earth is particularly active in this sixth stratum, which corresponds to the World of Life Spirit.
7. **Refracting Stratum:** This part of the Earth corresponds to the World of Divine Spirit. ... In it all the forces which are known to us as the "Laws of Nature" exist as moral, or rather immoral forces. ... [I]t appears that as humanity progresses in morals, these forces improve correspondingly; also that any lapse in morals has a tendency to unleash these Nature forces and causes them to create havoc upon

the Earth; while the striving for higher ideals makes them less inimical to man. ... Nature forces are the general agents of such retributive justice, causing floods, or earthquakes, or the beneficent formation of oil or coal for various groups, according to their desserts. [See also “[An Anatomy of Earth’s Occult Strata: Comparing the Descriptions of Heindel and Steiner.](#)”]

8. **Atomistic Stratum:** This is the name given by the Rosicrucians to the eighth layer of the Earth, which is the expression of the World of Virgin Spirits. It seems to have the property of multiplying many fold the things in it; this applies, however, only to those things which have been definitely formed. An unshapen piece of wood, or an unhewn stone has not existence there, but upon anything which has been shaped, or has life and form (such as a flower or a picture), this stratum has the effect of multiplication to an astonishing degree.
9. **Material Expression of the Earth Spirit:** There are here lemniscate currents, which are intimately connected with the brain, heart and sex organs of the human race. It corresponds to the World of God.
10. **Center of Being of the Earth Spirit:** Nothing more can be said about this at present except that it is the ultimate seed ground of all that is in and on Earth, and corresponds to the Absolute.—*Cosmo*, pp. 498-514 (Further explanation of these strata may be found in chapter XVIII.)

Steiner – Location of Mineral, Plant and Animal Group Egos

Astral (Desire) Substance above the Plant

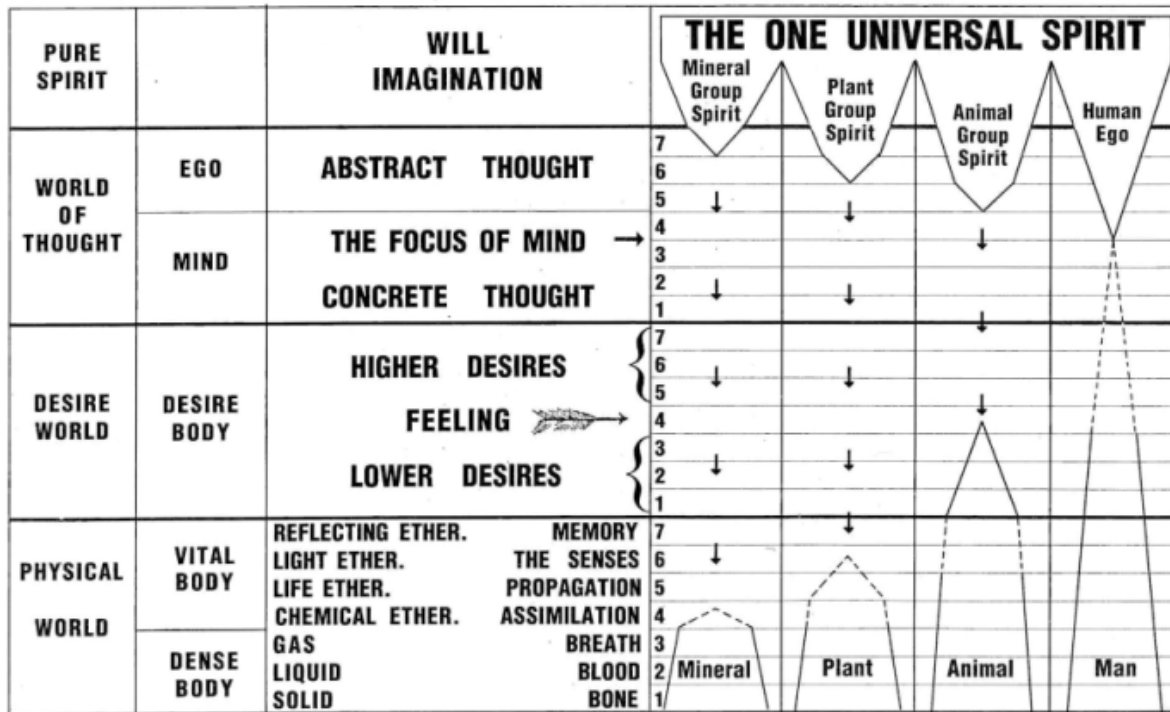


“When the clairvoyant examines a plant he finds that the part visible in the physical world is nothing but a combination of the physical and etheric bodies of the plant. ... To the opened eyes of the clairvoyant the plant is surrounded by a glow, and this comes from astral substances. It is this also which cooperates in the development of the flower. While the plant grows from leaf to leaf through the influence of the etheric body its growth terminates above in a flower through being surrounded by astral substance. ... The

individual plants grow out of the Earth like the fingernails out of our organism. Inside the Earth, many plant-Egos are together. Not every plant has an Ego, but whole groups of plants share a common Ego. ... The group-I of the plants, their [group spirit](#), which lives in the [lower devachan](#) [Region of Concrete Thought], is localized in the centre of the Earth.”—[Lecture](#), February 2, 1908 (for both illustration and text)

Heindel – Location of Mineral, Plant and Animal Group Spirits and the Embodied Human Ego

THE FOUR KINGDOMS



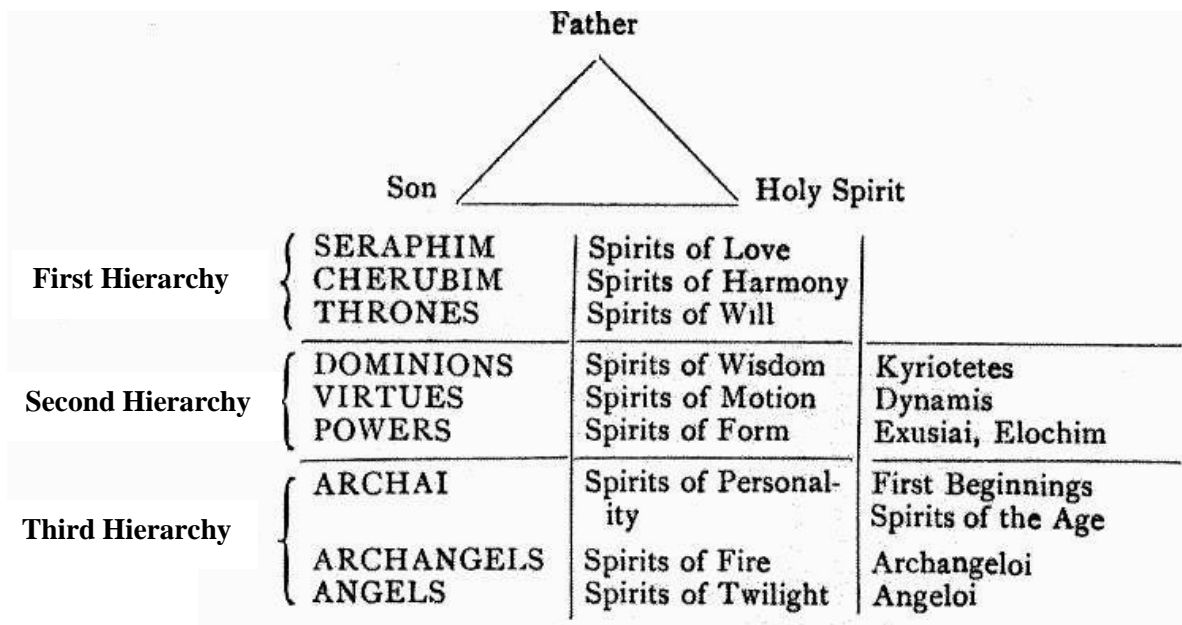
The above [Diagram 21](#), the “Four Kingdoms,” shown on [page 16](#) of the *Cosmo*, has its earlier, if less elaborate, counterpart in the Steiner diagram on [page 164](#) above.

“A study of diagrams [3](#) and [4](#) should give a clear understanding of the vehicles of each kingdom, the manner in which they are correlated to the different Worlds and the resulting state of consciousness. “From diagram 3 we learn that the separate Ego is definitely segregated within the Universal Spirit in the Region of Abstract Thought. It shows that only man possesses the complete chain of vehicles correlating him to all divisions of the three Worlds. The animal lacks one link of chain—the mind; the plant lacks two links—the mind and the desire body; and the mineral lacks three links of the chain of vehicles necessary to function in a self-conscious manner in the Physical World—the mind, the desire and the vital bodies.”—[p. 74](#)

“The group-spirit of the mineral has its slowest vehicle in the Region of Abstract Thought. ... The group-spirits of plants are at the center of the Earth. They are ... in the Region of Concrete Thought, which interpenetrates the Earth, as do all the other Worlds. From these group-spirits flow streams or currents in all directions to the periphery of the Earth, passing outward through the length of plant or tree. ... The plant is sustained by the spiritual currents of the Group-Spirit in the center of the earth, which enter into it by way

of the root. ... The animal spine is in a horizontal position and through it play the currents of the animal group-spirit which encircle the Earth [and works from the Desire World].”—pp. 85-86

Steiner – MAN: The Hierarchy of Love and Freedom



Ephesians 1:21

MAN: The Hierarchy of Love and Freedom

With the Incarnation, Crucifixion, Death, Resurrection and Ascension of Christ, His resulting status is described in [Ephesians](#), where God, in “the exceeding greatness of his power” raised Christ “from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.”

A similar illustration appears in Steiner’s 1909 lecture cycle on [The Spiritual Hierarchies](#), but includes more names by which each of these angelic hierarchies are known (see next page). This description attends the image and comes from Roy Wilkinson’s book on [Rudolf Steiner and Anthroposophy](#):

“Here on Earth man lives in the physical world with the three lower kingdoms of nature: the animal, plant and mineral. Above him, in the spiritual world, are three ranks of higher beings, reaching to the Godhead which is so far beyond him as to be incomprehensible in his present state of development. These beings have been active in the creation of the world and man. They have created the solar system and all that belongs thereto. They have developed Earth and man to their present state. Some have now withdrawn from active participation; others are still at work.

“Each rank has three members. In the following schedule the various names are given, some of which are characteristic of the particular activity of that being.

“Like man, the Hierarchies are also engaged in a process of evolution. Like man, they evolve through their work and experience. Like man, they develop at different rates. At each stage of development some members of the Hierarchies fail to reach the goal or purposely forego a normal development. There are thus a whole series of retarded beings who might be termed Spirits of Adversity. They are not evil in themselves but they provide adverse influences with which man has to deal.

“The human being is, therefore, exposed to the forces of advancement and retardation, of good and evil, of God and the devil.

“In the process of human development man changes from being a receiver to being a giver. As a child he receives; as an adult, he gives. The evolution of the Hierarchies follows this pattern. At first they receive; later they are in a position to give. Thus the highest Hierarchies can give of their substance to create the world and man. The lower ones work under their direction and in so doing further their own development.” [Also see this expandable image, “[The Nine Orders of Angels and the Three Hierarchies](#)”]

Steiner – The Three Hierarchies

	The Godhead
First Hierarchy	Seraphim, Spirits of Love Cherubim, Spirits of Harmony Thrones, Spirits of Will
Second Hierarchy	Kyriotetes, Spirits of Wisdom, Dominions Dynamis, Spirits of Motion, Virtues, Mights Exusiai, Spirits of Form, Powers, Revelations (In Hebrew the equivalent of Exusiai is Elohim)
Third Hierarchy	Archai, Spirits of Personality, Primal Beginnings, Principalities Archangeloi, Spirits of Fire, Archangels Angeloi, Sons of Life, Sons of Twilight, Angels

Steiner – Planetary Spheres as Hosts to Angelic Hierarchies

Steiner takes the zodiacal influences on Earth development a step further. His supersensible research discerns angelic spheres of influence for each planet, according to the above diagram, created by the above-cited Roy Wilkinson, with the following synopsis drawn from Steiner’s lectures on the subject:

“[T]he cosmos is full of perceptible beings and within [the planetary orbits are the spatial dwellings of the Hierarchies](#). The Moon orbits the Earth, and, taking the Earth as centre and the circular path of the Moon around it, one can visualize a sphere in space. This is interpenetrated by the spheres of which other planets form their orbits.

“Thus there are a series of concentric spheres and it is here that the various higher beings have their habitations. The orbits mark out the limits of the realms of rulership of each member of each Hierarchy.

Sphere:	Inhabited by:
Moon	Angels
Mercury	Archangels
Venus	Archai
Sun	Exusiai
Mars	Dynamis
Jupiter	Kyriotetes
Saturn	Thrones

“Although a certain sphere is the home of certain higher beings, it does not mean that they only function there. For instance the Spirits of Form [Exusiai] have a common centre in the Sun sphere but they set the boundaries of the outer planets and also work within the spheres thus enclosed.

“Beyond Saturn is the region of the Cherubim and Seraphim, in the zodiac.”

It should be noted that in the course of history the names of Mercury and Venus have been exchanged. What is called Mercury above is the present Venus and Venus above is the present astronomical Mercury.

“There are planets beyond Saturn, e.g. Uranus and Neptune, but these do not properly belong to the solar system. They were formed by beings who had already withdrawn from Ancient Saturn.” Heindel writes in *SSA* that [Bode’s Law](#) “vindicates the assertion that [Neptune does not really belong to our solar system](#),” but Uranus does. “Bode’s law is now generally regarded as a [numerological curiosity](#) with no known justification.”

Heindel’s Cosmogentic Scheme

In Heindel’s account of [Cosmogogenesis](#), the angelic host largely responsible for Earth and man’s creation during each Period worked in the Globe that bears that Period’s name, and is correlated with the seven weekdays. Thus the Lords of Will (also Lords of Flame, and Thrones) were principally active during the Saturn Period, denoted in ‘Saturday’. The Lords of Wisdom, later assisted by the Cherubim, were the principal creative agents during the Sun Period and reflected in Sunday. Thereafter, and briefly:

Lords of Individuality – Moon Period – Monday (Moon’s day, *Lundi*, French for Luna’s day)

Lords of Form (Exusiai) – Earth Period:

First or Mars Half – Tuesday (*Tiw*, Germanic god of war); *Mardi*, or Mars’ day in French.

Second or Mercury Half – Wednesday – *Mercredi*, or Mercury’s day in French.

Lords of Mind (Archai) – Jupiter Period – Thursday (*Thor*, Norse, or *Zeus*, Latin, *Jeudi*, French)

Spirits of Fire (Archangels) – Venus Period – Friday (Norse *Frigg* or *Freya*, *Vendredi*, French)

For all seven days and their founding namesakes, refer to [this diagram](#) above. The Vulcan Period will encompass all seven days of creation as its octave expression. Also see Heindel’s [Period – Planet correspondences](#) and the [Table of Planetary Hours](#) (as well as [Steiner’s Table⁵⁰](#)) in *Simplified Scientific Astrology*.

The Jupiter Consciousness will not start in the Jupiter Period until the Fifth Revolution, when the Fifth Globe (E) has been reached and the Fifth Epoch commences on that Globe.

Correspondingly, the Venus consciousness will not begin until the Sixth Revolution has come to the Sixth Globe and Epoch, and the special Vulcan work will be confined to the very last Globe and Epoch, just before the Day of Manifestation closes.

Heindel – The Twelve Creative Hierarchies

DIAGRAM 9

THE TWELVE GREAT CREATIVE HIERARCHIES

ZODIACAL SIGN	NAME	STATUS
1- Aries.....	Nameless	The first and second orders are said to have
2- Taurus.....	Nameless.....	passed beyond the ken of anyone on Earth. It is known that they gave some assistance at the beginning of our evolution.

The three following orders worked of their own free will to help man during the three periods which preceded the Earth Period. They have also passed to liberation:

3- Gemini.....	Seraphim.....	who in the Moon Period, aroused in man- in-the making the germ of the human spirit- the Ego,
4- Cancer.....	Cherubim.....	who, in the Sun Period, aroused the germ of the life spirit.
5- Leo.....	Lords of Flame.....	who, in the Saturn Period, aroused the germ of the divine spirit and gave the germ of the dense body.

The following Seven Creative Hierarchies are active in the Earth Period:

6- Virgo.....	Lords of Wisdom...	who, in the Sun Period, started the vital body.
7- Libra.....	Lords of Individuality..	who, in the Moon Period, started the desire body.
8- Scorpio.....	Lords of Form.....	who have special charge of human evolution in the Earth Period.
9- Sagittarius.....	Lords of Mind.....	the humanity of the Saturn Period.
10- Capricornus.....	Archangels.....	the humanity of the Sun Period.
11- Aquarius.....	Angels.....	the humanity of the Moon Period.
12- Pisces.....	The Virgin Spirits..	who are the humanity of the present Earth Period.

For a description of the work of these creative hierarchies in Earth and man's involution and evolution, particularly the four periods, globes and revolutions that have brought us to our present nadir in materiality, refer to [Chapter VIII](#) in the *Cosmo*.

While studying this section, the reader may be reminded that Heindel's "much valuable information received" from Steiner (see [page 125](#)) included not only text, but explanatory illustrations, such as what is herein being presented. Also see this fine illustration, titled "[The Light of the World](#)," which correlates the Trinity with the Hierarchies, as they are mediated by the Mysteries and manifest as: Soul Qualities, Principles, Human Aspects, Ethers and Threefold Society. (The image may be expanded – **Ctrl** & **+** keys.)

The fact that Heindel "destroyed" the manuscript composed "along occult lines" (and thus providing the basis for the First and Second Editions' subtitle – "[Christian Occult Science](#)") that he had commenced to write, which was "a compendium of the teachings of the East and West", would require a superlative, indeed photographic, memory, because that acknowledged valuable information replicates passages and ideas contained in many Steiner lectures that were available to Heindel during his seven-to-eight-month stay (November 1907 to mid-summer of 1908) in Germany.

Since Heindel met the Elder Brother and "was given the far-reaching, synthetic philosophy embodied in the present work," it is perplexing that he should yet credit Steiner rather than the Elder Brother as the source for that information, even if it "corroborated the teachings of Dr. S. along main lines" (see [page 126](#)).

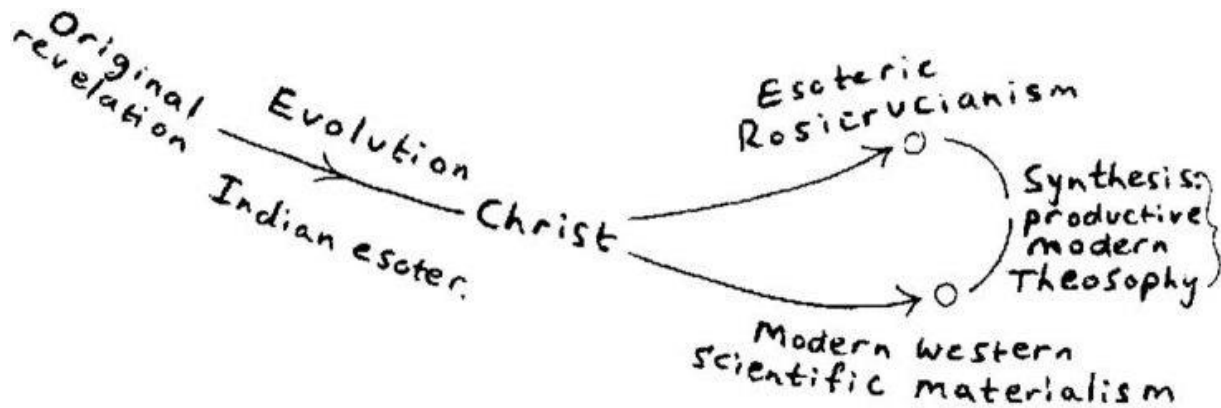
Steiner on Sinnett's *Esoteric Buddhism*

On [page 270](#) of the *Cosmo*, Heindel describes *The Secret Doctrine* by H. P. Blavatsky, and *Esoteric Buddhism*, by A. P. Sinnett, as two "very valuable works", whose "differing (and seemingly contradictory) teaching ... may be reconciled." In his *Cosmic Memory*, written in 1904, Steiner observes that "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." (see sixth paragraph from end)

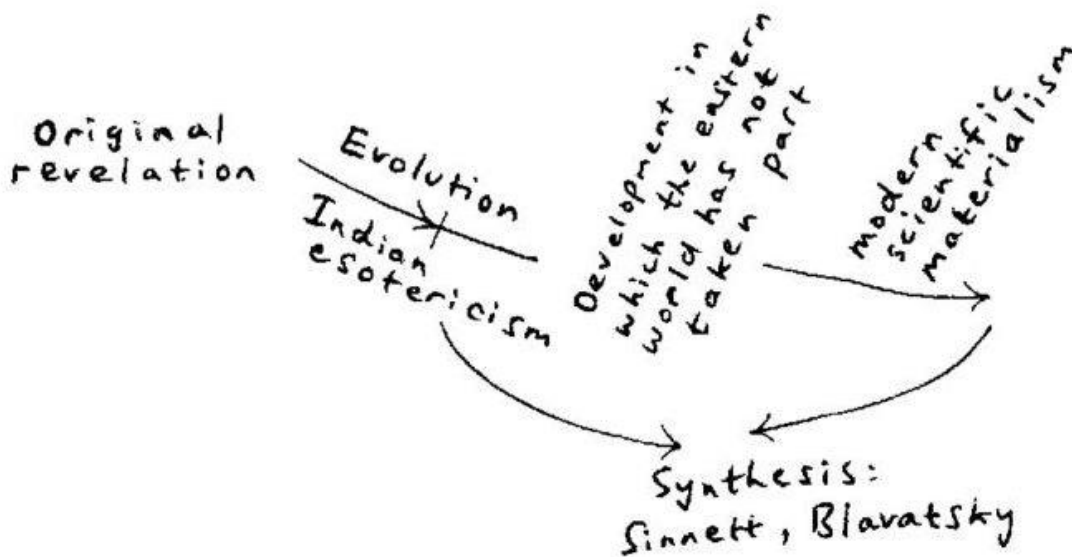
But Steiner is more censorious of Sinnett's book in *Correspondence and Documents*, where he writes:

[T]he 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. Regarding the value of eastern wisdom as the subject of study, one can only say that this study is of the highest value, because western cultures have lost their sense of esotericism, while the eastern ones have preserved theirs. But equally 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 destiny of the Earth. [p. 18]

The harmonious relationship between science and religion can flower only in this esotericism, while [every amalgamation of western knowledge with eastern esotericism can only produce such unproductive mongrels as Sinnett's "Esoteric Buddhism"](#) [pp. 18-19]. The correct way can be represented schematically as:



The incorrect way, of which Sinnett's *Esoteric Buddhism* and Blavatsky's *Secret Doctrine* are examples, would be represented as:



Both of these books were “distortions of the truth. Sinnett’s work distorts the high teaching of the [eastern] initiators through an extraneous and inadequate [described as “grotesque” on p. 18] intellectualism and Blavatsky’s ‘Secret Doctrine’ because of her chaotic soul.”—*C&D*, pp. 17-18 (1907)

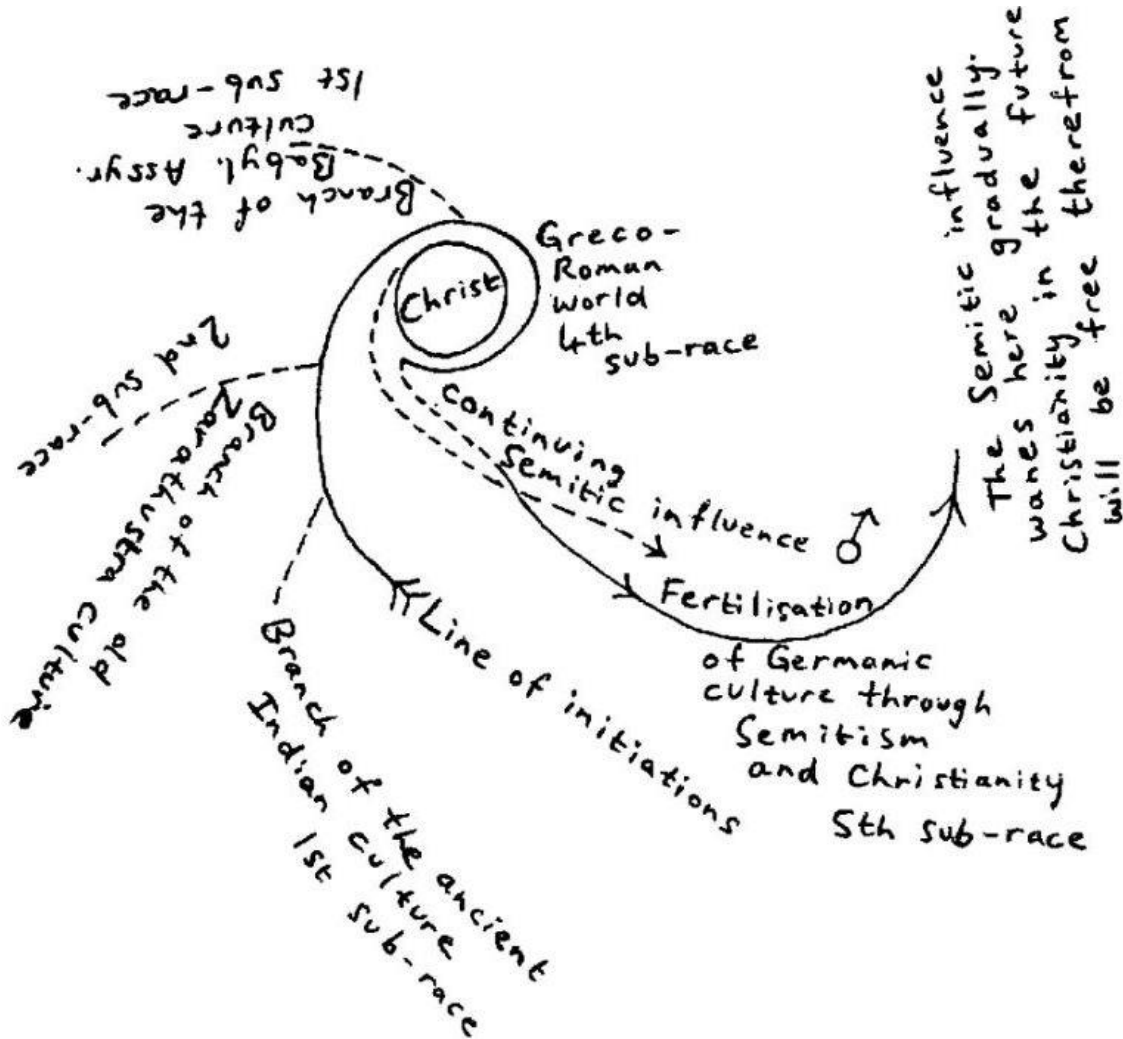
In *The Course of My Life*, Steiner writes that “the content of Sinnett’s book [*Esoteric Buddhism*] was repellent to me” and that he, Steiner, had an “antipathy against this way of representing the super-sensible.” (last paragraph)

Steiner – The Pivotal Point in Cosmic Evolution

The Person and ongoing love sacrifice of Christ are at the heart of, and largely account for, Rudolf Steiner’s twenty-five years of public ministry. All he wrote and spoke, beginning with *Christianity as Mystical Fact*, was conditioned by his Christ-consciousness. The reader may refer to pp. 24-27 and pp. 115-117 in this Study for patent instances of Steiner’s Christocentrism.

The following illustration points to the turning point in the evolution of the Earth and its organically- and spiritually-bound Cosmos, when the Christ impulse took root in the physical world and began a process of regeneration on all levels of creation.

“All the sub-races of our five Root races had a Semitic element up to now. The last came to Europe via Spain, as you know. But such elements become exhausted at the end of a cycle and a new element must evolve. Actually we already have the new element in our culture, but it has not unfolded fully. The whole thing must be seen as the interlinking of two spiritual whirls which meet in Christ. I enclose a symbolic diagram which you can study and decipher.



“We are now at the sign ♂ [the end of the Mars half of the Earth Period and entering the Mercury half]. We are not completely Christian yet and the Semitic elements from an earlier time are still present, but they are acting as a dissolving ferment.”—Letter to Marie von Sievers, April 28, 1905, *C&D*, pp. 58-59

Christ’s advent “fertilized” the fifth and following sub-races and epochs. As Heindel describes it, “Christ is the great unifying Leader of the Sixth Epoch.”

A finished version of this illustration may be found on pp. 332-333 of *H&C* (online access not yet available).

Heindel acknowledges but is less emphatic about the centrality of the Christ event with respect to world evolution. He differently lists “the Races which have spread over the Earth during the Fifth Epoch, up to the present time”, excluding the “Zarathustra culture” mentioned by Steiner and describing the fourth Sub-Race, or Culture Epoch as “Celtic”, rather than Semitic-Greco-Roman:

(1) The Aryan , which went south to India. (2) The Babylonian-Assyrian-Chaldean (3) The Persian-Greco-Latin (4) The Celtic (5) The Teutonic-Anglo-Saxon.

“From the mixture of the different nations now taking place in the United States will come the ‘Seed’ for the last Race, in the beginning of the Sixth Epoch.”—*Cosmo*

With respect to Steiner’s referencing the Semitic peoples, Heindel writes that: “The sixteen Races are called the ‘Sixteen paths to destruction’ because there is always, in each Race, a danger that the soul may become too much attached to the Race; that it may become so enmeshed in Race characteristics it cannot rise above the *Race* idea, and will therefore fail to advance; that it may, so to speak, crystallize into that Race and consequently be confined to the Race bodies when they start to degenerate, as happened to the Jews.” Concerning race bodies and ethnicities, both Steiner and Heindel may have been influenced by their era’s prevailing zeitgeist, permeated as it was by agitation in the astral world, where Race Spirits warred to gain control over their human subjects (see pp. 159-160 of this Study).—*Cosmo*

Steiner – Seven Periods²⁸ Correlated with Man’s Seven Bodies

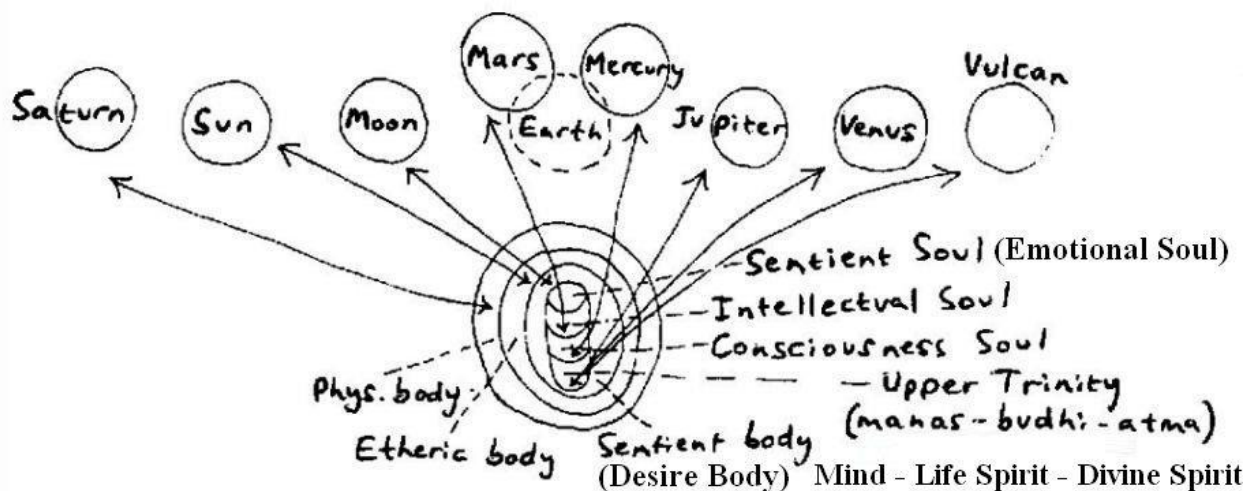
The evolution of our planetary system is expressed in the order of the weekdays. One only has to remember clearly that on an esoteric level the Earth must be replaced by the two planets Mars and Mercury [considered as evolutionary terms]. For the first half of Earth development from the beginning to the middle of the Atlantean age (1st, 2nd, 3rd, and half the 4th race) is related esoterically to Mars and the second half (last half of the 4th, 5th, 6th and 7th Races) to Mercury. When the beings who had developed on the Moon appeared out of the darkness of pralaya (Heindel’s *cosmic night* between two days or phases of manifestation), the basis of the following parts of the human being had been developed:

1. The physical body (from *Saturn*), 2. The etheric double (from the *Sun*), 3. The sentient body (from the *Moon*).

Following the pre-dispositions which had been developed on the Moon, it was now possible — without external influences – for the sentient soul also to develop during the first half of the Earth (1st, 2nd, 3rd cycle) and merge with the sentient body. Thus the direct line of evolution predisposed the human being to be cast as a being with the following elements: physical body, etheric body, sentient [emotional] soul, sentient [desire] body.

If the human being was now to develop any further, it needed a new element. Forces had to be planted on Earth during the first half of its evolution which did not originate from the three previous incarnations of the world. The leading beings in Earth evolution took such forces from *Mars* during the first half of this development, from *Mercury* during the second. The sentient soul (astral body) was revitalized by the Mars forces. It becomes what is called the intellectual soul in my 'Theosophy'. The forces collected from Mercury in turn revitalize the intellectual soul in such a way that it ceases to remain at its own stage of evolution, and opens out into the consciousness soul. And within the consciousness soul 'spirit-

self' (manas) [mind] is born. This will be the dominant human principle on [Jupiter](#), The same situation will occur with life-spirit (buddhi) on [Venus](#) and atma [divine spirit] on [Vulcan](#). [See this [evolution](#) in organic, unitary living flow; also see the seven seals [here](#).] Thus, if a parallel is drawn between the constituents of the human being and the planets and their forces³⁰—insofar as the latter played a part in the development of these constituents—we get the following diagram:



Text and illustration are from [C&D](#), pp. 69-71, 1905 – Several English terms have been inserted.

Heindel – The Threefold Spirit, the Threefold Body and the Threefold Soul²⁹

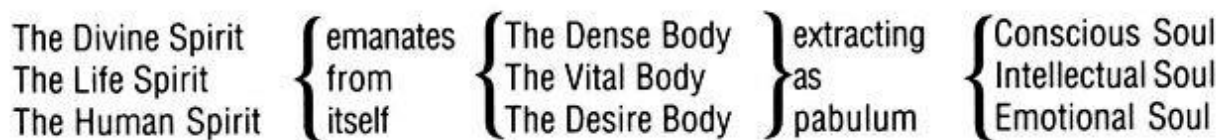


Diagram 5
(first part)

Heindel’s masterful [Diagram 5](#) (at left) does not take an historic approach to the creation of the human physical and supersensible bodies; thus it makes no reference to the sevenfold Earth embodiments. Steiner’s above sketch – for that is what it is – was made for his life partner, Marie von Sievers, in 1905 for her private use. It omits, in this instance, any allusion to the central role played by the mind as the focus for spiritual development; yet repeatedly in his books and lectures Steiner stressed that rigorous thinking and absolute control of the mind are essential for self-transformation. He studied intensively in the field of thermo-dynamics and [he recommended the study of mathematics](#) to strengthen non-sense-based thinking, for which see pp. 11, 12, 38, 50 and 200.

DIAGRAM 5 SHOWS THE TENFOLD CONSTITUTION OF MAN

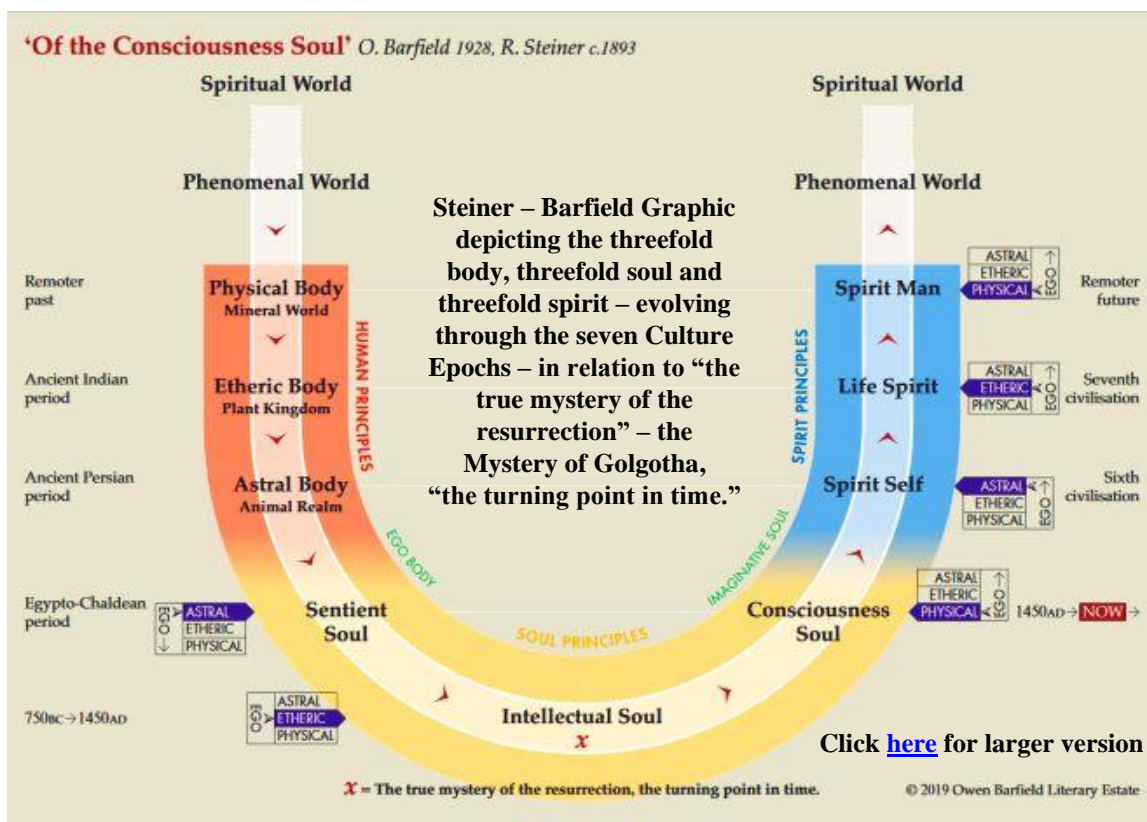
Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience. This threefold Body he transmutes into a threefold Soul, upon which he nourishes himself from impotence to omnipotence.



The mirror of mind also contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit.—*Cosmo*, pp. 95-96 (second part of Diagram 5)

Heindel calls the Ego “the threefold Spirit acting solely through its outermost veil, the Human Spirit”, and it may be viewed as cognate with “Atma”. At the same time, “The Ego has several instruments—a dense body, a vital body, a desire body, and a mind.” At other times Heindel equates the Ego with the Human Spirit.

Steiner also posits a threefold body in the above sketch: Physical, Etheric and Sentient (Desire); a threefold soul – Consciousness, Intellectual and Sentient (Emotional); and a threefold spirit³⁰ (“Upper Trinity”), consisting of Manas (the Ego or Mind), Buddhi (or Life Spirit) and Atma (Divine Spirit). Also see below:



RUDOLF STEINER AS SEER EXAMPLES AND TESTIMONIALS OF HIS CLAIRVOYANT CAPABILITIES

Since the purpose of this Study is to propose and give abundant proof that Rudolf Steiner was and is an eminently qualified exponent and exemplar of Rosicrucian teachings and that his writings are worthy to be studied by the serious Fellowship student, its main thrust is to identify some of those writings. However, with respect to this section on seership, we may briefly note that Heindel was at least a third-degree initiate, which enabled him to experience the content of the “[Third Heaven](#),” or the Region of Abstract Thought. Thus he had already received the second initiation, enabling him to navigate in the “[Second Heaven](#),” or Region of Concrete Thought. His first initiation gave him the ability to investigate the “[First Heaven](#),” which is the higher region of the Desire World. These [dimensions of the spirit world](#) are described in *Teachings of an Initiate* (pp. 149-162), *Rosicrucian Mysteries* (pp. 77-83) and in Ger Westenberg’s [biography](#) of Max Heindel.

First, the reader is requested to refer to [p.13](#) of this Study and peruse the paragraphs under “Steiner’s Method of Obtaining Supersensible Knowledge”, followed by “Further Confirmation of Steiner’s Voluntary Clairvoyance” on [page 16](#).

- “[T]he seer must range over such vast epochs that he surveys the time before man began to pass through incarnations as an individual, as well as the epochs which preceded these journeys through births and deaths. ... [An Apocalyptist](#) pierces the veils which separate man from the regions in which he can behold those earlier stages of evolution. ... Thus in an Apocalyptist the etheric body must have been kindled to life, he must begin actually to see; his whole being must become an “eye.” Therefore the Apocalyptist must be able not only to transfer himself back into the stages of Eagle, of Lion, of Bull, but he must do so as a Seer. And at [the third stage of Initiation](#) the Chela [student or aspirant] actually acquires this power of vision.” (first and eighth paragraphs)
- “[T]he Apocalypse makes a clear distinction between the two kinds of vision, Inspiration and Intuition. A lower form of Intuition suffices when it is a matter of making known the destiny of a former Root Race, but a [higher form of Intuition](#) is necessary in order to see what will come to pass after our own Root Race, for example, during the sixth and seventh Root Races. This lies beyond the range of the vision upon which the first three chapters are based and can only be revealed to the seer when he ascends to Devachan [the World of Thought].” (fourth paragraph)
- The purpose of Steiner’s entire 1904 book on [Knowledge of the Higher Worlds and its Attainment](#) is to provide instructions on how to consciously navigate in and acquire experience of the Desire, Thought and Life Spirit Worlds, through the faculties of Imagination, Inspiration and Intuition [see “The Four Levels of Knowledge”¹⁸], respectively; or, as Steiner writes in the book’s preface, “This work [is] on a development of man that will enable him to grasp the supersensible worlds,” a development clearly already achieved by the writer. Simplistically, these three cognitive faculties equate with spiritual seeing, spiritual hearing and spiritual being (as the other). Who is better qualified to write such a book than he who has lived and exemplified its contents.
- With respect to his book [Theosophy](#), written in 1904, Steiner states that “**At every step taken in this**

book, spiritual perception stands in the background. Nothing is said which is not derived from spiritual perception.”—*The Story of My Life*, Chapter XXXI (paragraph beginning, “And it is out” ...” Emphasis here and hereafter is added, unless otherwise indicated.)

- “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*, pp. 311-312 (text is from book version.)

- “It was in the very time of my life I am now describing [1888, when Steiner was twenty-seven] that I succeeded in attaining to definite perceptions of the repeated earth lives of man.”—*ibid*, p. 95

- “**All of them** [Steiner’s books] **I can assert to have been personally experienced in the truest sense of the word.**”—*ibid*, pp. 225-226

- “[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. 230-231; italics in the original book version)

- For his 1909 book *An Outline of Occult Science*, Steiner writes in his 1925 **Preface** to the Sixteenth to Twentieth Editions: “**My knowledge of things of the spirit is a direct result of my own perceptions**, and I am fully conscious of this fact. In all details and in the larger surveys, I had always examined myself carefully as to whether every step I took in the progress of my perception was accompanied by a fully awake consciousness.”

A superphysical “imagination is not a mere subjective picture, but a representation in picture form of an objective spiritual content.” Moreover, since the disclosures contained in this book were first advanced, Steiner writes: “I have advanced uninterruptedly in my ability to investigate, by means of soul and spirit perception, the historical evolution of mankind, the cosmos, and so forth.” Regarding “what reveals itself to spiritual perception as the world of spirit ... [its content] can only be reproduced in pictures (imagination) through which inspirations speak, which have their origin in spiritual entity intuitively perceived.”

One finds a similar statement made by Heindel in a revision of his “**A Word to the Wise**” for a later edition of the *Cosmo*:

During the four years which have elapsed since the foregoing paragraphs were written, the writer has continued his investigations of the invisible worlds, and experienced the expansion of consciousness relative to these realms of nature which comes by practice of the precepts

taught in the Western Mystery School. Others also who have followed the method of soul-unfoldment herein described as particularly suited to the Western peoples, have likewise been enabled to verify for themselves many things here taught.

Heindel would not infrequently refer to knowledge he brought forth from the worlds of spirit. For example:

[The] neophyte who has passed the door of initiation into the invisible world is always brought to the bedside of a dying child. He sees the Spirit pass out and is told to watch that Spirit in the invisible world until it seeks new embodiment. For this purpose a child is generally selected which is destined to seek rebirth within a year or two. [“It was found that out of [twenty children we watched](#) who came to rebirth within five years of the time of death, fifteen or sixteen went back into the same family.”] Thus, within a comparatively short time, the neophyte sees for himself how a Spirit passed out through the portal of death and enters physical life again through the womb. Then he has the proof. Reason and faith must suffice those who are not prepared to pay the price for firsthand knowledge, which is not to be bought for gold. [The price is paid in one's lifeblood.](#)

Clearly, the sacrifice one makes to consciously and at will experience the content of invisible worlds is dear, but the evolutionary gain for the Ego far surpasses any loss or suffering sustained by the impermanent personal self.

- Consider the occult information Steiner provides in tracing the identity and formation of Christian Rosenkreuz, as well as that of the Elder Brothers of the Rose Cross, which is detailed in the addenda under the heading “[Spiritual Genealogy.](#)” These disclosures are the product of spiritual investigation and, to date, are found nowhere else, because they require advanced clairvoyant powers.
- Steiner’s lecture cycle on *Cosmic Memory* consists of “expositions from the Akasha Chronicle” (what Heindel calls “the Memory of Nature”, whose “true” [source](#) is found in the World of Life Spirit), including this description from [Chapter XVII](#):

“Now the Spirits of Personality [Archai or Lords of Mind] seize upon this higher astral body and implant in it just that independence we have mentioned, and therewith also selfishness. Only in the lower human astral body do the Fire Spirits [Archangels] now accomplish their work, while in the ether body the Spirits of Twilight [Angels] are active, and in the physical body that power entity begins its work which one can describe as the real ancestor of man. It is the same power entity which formed the spirit man (*Atma*) [Divine Spirit] with the help of the Thrones [Lords of Flame. Compare the [Cosmo’s account](#) of the work of this [angelic hierarchy](#) (also see [here](#)) and note its similarity to Steiner’s description in this lecture] on Saturn, the life-spirit (*Buddhi*) with the assistance of the Cherubim on the Sun, and the spirit-self (*Manas*) [Ego] together with the Seraphim on the Moon.

“But now this changes. Thrones, Cherubim, and Seraphim ascend to higher spheres, and the higher man now receives the assistance of the Spirits of Wisdom, of Motion [Lords of Individuality], and of Form. These are now united with spirit-self [Divine Spirit], life-spirit, and spirit-man (with *Manas-Buddhi*-

Atma). With the assistance of these entities, the human power being characterized above develops its physical body during the second half of the third earth [Moon] cycle. It is the Spirits of Form [Elohim] which act here in the most significant way.” (two successive paragraphs beginning, “During the ...”)

Further on in this lecture Steiner confides to his listeners:

Only because the true deciphering of the Akasha Chronicle fully authorizes one to make such a remark have we presumed to make it here. In this the decipherer knows himself to be in complete accord with true occult spiritual investigation. Otherwise it could never occur to him to make such objections against the meritorious books of theosophical literature. [He is referring to Sinnett’s *Esoteric Buddhism*, which is [touted](#) by Heindel.—para. begins, “Only because ...”]

- As for his method of spiritual research, Steiner is clear and emphatic:

If one begins to represent the spiritual world as a mystic, anyone has a right to say: “You speak from your personal experiences. What you are describing is subjective.” To travel such a spiritual road was not given me as my task from the spiritual world. [Note that the impulse for Steiner’s mode of spiritual investigation was assigned to him, as well as freely elected by him.]

This task consisted in laying a foundation for anthroposophy just as objective as that of scientific thinking when this does not restrict itself to sensible facts but reaches out for comprehensive concepts. All that I set forth in scientific-philosophic manner, and, in connection with Goethe’s ideas, is subject to discussion. It may be considered more or less correct or incorrect; but it strives after the character of the objective-scientific in the fullest sense.

And it is out of this knowledge, free of the emotional-mystical, that I have brought the experience of the spiritual world. It can be seen how in my *Mysticism* and *Christianity as Mystical Fact* the conception of mysticism is carried in the direction of this objective knowledge.”—[The Story of My Life](#) (successive paragraphs beginning with, “If one begins ...”)

- Finally, Steiner explains his method for imparting spiritual world content:

[A] rightly understood anthroposophic book should be an *awakener* of the spiritual experience in the reader, not a certain quantity of information imparted. The reading of it should not be a mere reading; it should be an experiencing with inner commotions, tensions, and releasings.

I am aware how far removed is that which I have given in books from sufficing by its own forces to bring about such an experience in the mind of the reader. But I know also that in every page my inner endeavour has been to reach the utmost possible in this direction. I do not, as regards style, so describe that my subjective feelings can be detected in the sentences. In writing, I [subdue to a dry, mathematical style what has come from warm and profound experience](#). But only such a style can be an awakener; for the reader must cause warmth and experience 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.

— [ibid](#), Chapter XXXIII (last two paragraphs)

Steiner writes in *KHWA*, Chapter V, 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. ... The clairvoyant must not become a visionary; he must retain a firm footing upon the earth.” (paragraph beginning, “The twelve-petaled ...”)

Stages of Supersensible Knowing

What is the guiding and only legitimate motive for seeking and practicing seership? The advancement of world evolution:

To live in the sense of these great religions [given by the “great initiates”] 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.’” The teachings of these great initiates “can only be understood if it be remembered that they are the product of knowledge of the innermost depths of human nature. The great initiates knew, and it is out of their knowledge that they shaped the ideals of humanity. And man approaches these great leaders when he uplifts himself, in his own development, to their heights. [—*KHWA* (paragraph beginning, “Finally ...”)]

That this goal was attained by Steiner is manifest or implied in his extensive lectures and writings and in his life and conduct.

In the same [book](#) and [chapter](#), we read that the advanced student who Steiner has been guiding “can now have positive knowledge that a Buddha or the Evangelists did not utter their own revelations but those which flowed into them from the inmost being of all things. ... [T]he student listening to the wisdom of the Buddha unites his life with that of the cosmic mysteries.”—(par. begins, “At this ...”)

Heindel expresses the empowering incentive for spiritual development in slightly different terms, and its positive results may be most safely secured through this approach:

You have read the *Cosmo* many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but have you ever read the mystery hidden in every line? That is the great and essential teaching, the one teaching to which your friends will respond, if you can find it and give it to them. The *Cosmo* preaches on every page – THE GOSPEL OF SERVICE.

For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them still are our servants. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, “Well done, thou great and erudite philosopher, who knoweth the Bible, the Kabala, the *Cosmo* and all the other mysterious literature which reveals the intricate workings of Nature,” but He says, “Well done, thou good and faithful servant: . .

. enter thou into the joy of thy lord. . . . For I was an hungered, and you gave me meat: I was thirsty, and ye gave me drink . . .” Not one single word about knowledge. The whole emphasis was laid upon faithfulness and service.

There is a deep occult reason for this: service builds the soul body, the glorious wedding garment, without which no man can enter into the kingdom of the heavens, occultly termed ‘The New Galilee.’ And it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision will be opened and the way to the Temple shown. If you want to teach your friends, no matter how skeptical they may be, they will believe you if you preach the gospel of service. But you must preach by practice.—*Gleanings of a Mystic*, pp. 135-136

In a more esoteric application, Steiner echoes Heindel’s emphasis on “[loving, self-forgetting service](#) to others” as being “the shortest, the safest and the most joyful road to God”; but in this instance he is referring to “[Religious service](#):

These, then, are the gifts which the student owes to his development at this stage: insight into his higher self; insight into the doctrine of the incarnation of this higher being in a lower; insight into the laws by which life in the physical world is regulated according to its spiritual connections, that is, the law of karma; and finally, insight into the existence of the great initiates.

Thus it is said of a student who has reached this stage, that all doubt has vanished from him. His former faith, based on reason and sound thoughts, is now replaced by knowledge and insight which nothing can undermine. The various religions have presented, in their ceremonies, sacraments, and rites, externally visible patterns of the higher spiritual beings and events. None but those who have not penetrated to the depths of the great religions can fail to recognize this fact. Personal insight into spiritual reality explains the great significance of these externally visible cults. Religious service, then, becomes for the seer an image of his own communion with the higher, spiritual world. [—*KHWA* (two paragraphs beginning, “These, then ...”)]

Specific instances of Steiner exercising his various grades of clairvoyant vision ([imagination](#), [inspiration](#) and [intuition](#), which enable one to experience spirit beings in the Desire, Thought, Life and Divine Spirit Worlds) are given below. But, truth be told, little comes from Steiner that hasn’t derived from and been authenticated by the highest form of supersensible cognition. The three modes of spirit apprehension designated by the science of spirit have precise meanings. *Imaginations* are not imaginary and fanciful, but more vivid and real than what is seen in the dense physical world, and they present the entity holographically, single and complete—inside and out, as in, “[To know as I am known](#).” Likewise, *inspirations* are not gusts of incentive or elated promptings; they are transmissions of knowledge more real than anything the brain-bound mind can conjure, as in, “I take your *Word* for *It*.” It is supramental, superhuman speech. It is the “[still small voice](#)” that spoke to Elijah on the mountain of initiation. Nor are *intuitions* vague insights or creative hunches; they are actualizations of the

phrases “I am that,” “thou art That” and “I am Thou.” Succinctly, Steiner writes in his *last Preface to OOS*: “The content of what is spiritually perceived can only be reproduced in pictures (imagination) through which inspirations speak, which have their origin in spiritual entity intuitively perceived.”

In view of the foregoing, the two terms “seer” and “clairvoyant” are misnomers if their use is restricted to spiritual observation, because the essential nature of supersensible beings can’t be seen. This requires higher cognitive faculties. Consequently, when “seer” and “clairvoyant” are used in this essay, the unrestricted and deeper power of knowing is to be understood.

Here is a brief additional commentary on the above-cited three grades of spiritual knowing, each giving increased intimacy and certainty of the subject. Technically, the seer *sees* in the Desire World, as does the clairvoyant (the “clear see-er”). But the more evolved spiritual investigator *hears* what the being he is investigating has to say, how it identifies itself, and he is *inspired* (spiritually breathed into) by what he hears. Ultimately, supersensible cognition enables the investigator to experience the being “from the inside,” as its own Self, while he yet retains full consciousness of his own egoic spirit-being⁴² as in Christ saying, “I in them and Thou in me.” Life Spirit, embodied in Christ, in-forms human consciousness, as the “God” of Divine Spirit is experienced by Christ. This indwelling of the divine in I-consciousness is the archetype for what intuition accomplishes in all instances of completed supersensible inquiry. For further descriptions of Imagination, Inspiration and Intuition, see *The Stages of Higher Knowledge*, essays first composed for the magazine *Lucifer-Gnosis* in 1905, written by an initiate who was adept in experiencing the transcendent realities of these three stages.

Heindel also calls *intuition* the highest and most complete form of knowing and he locates it in the World of Life Spirit, the home “the true memory of nature” and “the fountain of Cosmic Wisdom and Love.” With masterful lucidity and concision, he writes in the *Cosmo*:

As the blood passes through the heart, cycle after cycle, hour after hour all through life, it engraves the pictures it carries upon the seed atoms while they are still fresh, thus making a faithful record of the life which is indelibly impressed on the soul in the postmortem existence. It is always in closest touch with the life spirit, the spirit of love and unity, therefore the heart is the home of altruistic love.

As these pictures pass inward to the World of Life Spirit, in which is the true memory of nature, they do not come through the slow physical senses, but directly through the fourth ether contained in the air we breathe. In the World of Life Spirit the life spirit sees much more clearly than it can in the denser Worlds. In its high home it is in touch with the Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain through the medium of the pneumogastric nerve, resulting in “first impressions”—the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love.

This is all done so quickly that the heart has control before the slower reason has had time to “take in the situation,” as it were. It is the thought that a man “thinketh in his heart,” and it is true that “so is he.” Man is inherently a virgin spirit, good, noble and true in every respect. All

that is not good is from the lower nature, that illusory reflection of the Ego. The virgin spirit is always giving wise counsel. If we could only follow the impulses of the heart—the first thought—Universal Brotherhood would be realized here and now. [—p. 398]

Since the first sheath of the Virgin Spirit is Divine Spirit, it is also where Steiner's "spirit man" resides, as the World of Life Spirit is the home of the individual life spirit, and the World of Human Spirit is where Steiner's "spirit man" exists, or as Heindel calls it, the Ego or Human Spirit.—*Theosophy* (1904), [Chapter I: 4. Body, Soul and Spirit](#)

Steiner's Native Clairvoyance and His Long Struggle to Live in the Physical World

Rudolf Steiner was born with the faculty of clairvoyance. As he writes in *The Story of My Life*:

[T]he reality of the spiritual world was to me as certain as that of the physical. I felt the need, however, for a sort of justification for this assumption. I wished to be able to say to myself that the experience of the spiritual world is just as little an illusion as is that of the physical world. With regard to geometry I said to myself: "Here one is permitted to know something which the mind alone, through its own power, experiences." In this feeling I found the justification for the spiritual world that I experienced, even as, so to speak, for the physical. And in this way I talked about this. I had two conceptions which were naturally undefined, but which played a great role in my mental life even before my eighth year. I distinguished things as those "which are seen" and those "which are not seen." ... I myself can look back quite objectively upon the childlike unaided manner in which I confirmed for myself by means of geometry the feeling that I must speak of a world "which is not seen." Only I must also say that I loved to live in that world. For I should have been forced to feel the physical world as a sort of spiritual darkness around me had it not received light from that side. [pp. 11-12]

Here follow references to the development and increasing control of his ability to live and navigate in the supersensible worlds of spirit:

- The instruction in the Bible and the catechism imparted by the priest had far less effect upon my mental world than what he accomplished [by means of liturgy in mediating between the sensible and the supersensible](#). From the first this was to me no mere form, but a profound experience. ... I was a stranger in the home of my parents. Even in the atmosphere I had to breathe in my home, my spirit did not lose that vital experience which it had acquired from the liturgy. I passed my life amid this home environment without sharing in it, perceived it; but my real thoughts, feelings, and experience were continually in that other world. I can assert emphatically however, in this connection that I was no dreamer, but quite self-sufficient in all practical affairs of life. [p. 16]
- My feeling was: [I must go to nature in order to win a standing place in the spiritual world](#), which was there before me, consciously perceived. I said to myself: "One can take the right attitude toward the experience of the spiritual world by one's own soul only when one's process of thinking has reached such a form that it can attain to the reality of being which is in natural

phenomena.” With such feelings did I pass through life during the third and fourth years of the *Realschule*. Everything that I learned I so directed as to bring myself nearer to the goal I have indicated. [p. 23]

One of the means by which the youthful Steiner pursued his goal of arriving at a certitude and exactitude of spiritual reality comparable to that of the physical sciences was to [teach himself](#) “analytical geometry, trigonometry, and even differential and integral calculus long before I learned these in school.” (p. 26)

- My strivings after conceptions in natural science had finally brought me to see in the [activity of the human ego the sole starting-point for true knowledge](#). When the ego is active and itself perceives this activity, man has something spiritual in immediate presence in his consciousness – thus I said to myself. It seemed to me that what was thus perceived ought now to be expressed in clear, vivid concepts. [p. 33]
- [Spirit and nature were present before my soul in their absolute contrast](#). There was for me a world of spiritual beings. That the ego, which itself is spirit, lives in a world of spirits was for me a matter of direct perception. But nature would not pass over into this spirit-world of my experience. [p. 34]
- I now worked more consciously to the end that I might [mold into the forms of thought the immediate vision of the spiritual world which I possessed](#). [p. 34]
- In clear vision the spiritual individuality of every one revealed itself to me. This found in the physical body and in action in the physical world merely its manifestation. It united itself with that which came down as a physical germ from the parents. [Dead men I followed farther on their way in the spiritual world](#). [p. 39]
- From all directions persons would come with all sorts of [spiritistic stuff](#). [With this I in turn would have nothing to do](#). It was distasteful to me to approach the spiritual in such a way. [p. 39]
- The life of thought in men came gradually to seem to me the reflection radiated into physical man from that which I experienced in the spiritual world. [Thought experience was to me the thing itself with a reality into which – as something actually experienced through and through – doubt could find no entrance](#). The world of the senses did not seem to me so completely a matter of experience. It is there; but one does not lay hold upon it as upon thought. [p. 41]
- I had little by little reached the stage [1880] of forming for myself a conception of the inner man. This was of a spiritual sort. [And this inner man I thought of as a member of the spiritual world](#). He was conceived as dipping down out of the spiritual world into nature, uniting with the organism of nature in order thereby to perceive and to act in the world of the senses. [p. 44]
- [I saw how seductive these assumptions \[of the physical sciences—devoid of any spirit reality\] were](#) for the trend of thinking at that time, developed by the natural sciences, and yet I could not then resolve to oppose a manner of thinking of my own against that which then prevailed.

But just this caused me bitter soul battles. Again and again must the criticism I could easily frame against this way of thinking had to be suppressed within me to await the time in which more comprehensive sources and ways of knowledge could give me a greater assurance. [p. 46 – quote is a mix of original text and online version.]

Steiner summarizes his soul discoveries and development at this stage in his spiritual life:

- It became clearer and clearer to me how, through going forward beyond the customary abstract thoughts to these spiritual perceptions—which, however, the calmness and luminousness of the thought serve to confirm—man lives himself into a reality from which customary consciousness bars him out. This customary state has on one side the living quality of the sense-perception; on the other the abstractness of thought-conceiving. The spiritual vision perceives spirit as the senses perceive nature; but it does not stand apart in thought from the spiritual perception as the customary state of consciousness stands in *its* thoughts apart from the sense-perceptions. [Spiritual vision thinks while it experiences spirit](#), and experiences while it sets to thinking the awakened spirituality of man. [pp. 47-48]
- A spiritual perception formed itself before my mind which did not rest upon dark mystical feeling. It proceeded much more in a spiritual activity which in its thoroughness might be compared with mathematical thinking. I was approaching the state of soul in which I felt that I might consider that [the perception of the spiritual world which I bore within me was confirmed before the forum of natural scientific thought](#). [Steiner was then twenty-two – p. 48.]
- For me [the life of the spirit was behind the ideas, and these were only the phenomena of that life in the human soul](#). ... [T]he reality is not in the idea ... just as colour appears on a physical object, so the idea appears on the *spiritual object*, and that the human mind—the subject—perceives it there as the eye perceives colour on a living being. [p. 63]

One may see in the foregoing and following passages that Steiner methodically sought, and eventually arrived at, through a philosophical and mathematical rigor, an unshakable basis for the existence of an objective independent reality of spirit-world content.

- [\[L\]ight is really not perceived by the senses](#); “colors” are perceived *by means of light*, which manifests itself everywhere in the perception of colors but is not itself sensibly perceived. “White” light is not light, but that also is a colour. Thus for me light became a reality in the sense-world, yet in itself not perceptible to the senses. [pp. 64-65]
- The phenomena of the world reveal of themselves this genuinely real as soon as the conscious soul prepares itself to receive the revelation. ... [Through a deeper penetration into phenomena](#), even to the point where these disclose their spiritual being—it was in this way that I desired to know that knowledge of real being is brought to pass, not through inferential reasoning as to what is “behind” phenomena. [p. 75]

When he was twenty-five, Steiner was invited to edit Goethe’s scientific writings, with introductions

and running explanatory comments:

- I said to myself: “In order to attain to ideas which can mediate a knowledge of the organic, it is necessary that one should first endue with life the concepts adapted for an understanding of inorganic nature.” For these seemed to me dead, and therefore fit only for grasping that which is dead. ... Step by step does one perceive the organic creative forces become more like spirit as one rises from consideration of the plant-beings to the varied forms of the animals. In the organic form of man creative forces are active which bring to pass the highest metamorphosis of the animal shape. ... [That which lives in man as spirit creates in the animal form at a preliminary stage](#); and it metamorphoses this form in the case of man in such a way that it can then appear, not only as creative, but also in its own living presence [“but also as self-experiencing” in the original book text]. [pp. 77-80]

*The Philosophy of Freedom*⁴³ — Steiner’s Advancing Cognition in the Worlds of Sense and Spirit

Steiner “had struggled with the riddle of man's repeated earth lives. Many a perception in this direction had come to me when I came close to men who in the habit of their lives, in the impress of their personalities revealed clearly the signs of a content within their beings which one would not expect to find in what they had inherited through birth or acquired afterward through experience.” Then in 1888, Steiner “[succeeded in attaining to these definite views of the repeated earth-lives of man.](#)” Referring to himself in the third person, Steiner writes:

- Thus, as a young man of twenty-seven years, I was filled with “questions” and “riddles” concerning the outer life of humanity, while [the nature of the soul and its relationships to the spiritual world](#) had taken on, in a self-contained conception, a more and more definite form within me. At first I could work only in a spiritual way from this perception. And this work took on more and more the direction which some years later led me to the conception of my *Philosophy of Spiritual Activity*. [p.104 - The English title for Steiner’s *Philosophy of Freedom*]

Continuing on his journey of spiritual discovery, Steiner writes:

- [T]he forces within my soul which stood in opposition to the mystic grew steadily stronger. [The perception of the spiritual in inner mental experience was to me far more certain than the perception of the things of sense](#); to place boundaries of knowledge before this mental experience was to me quite impossible. I objected with all positiveness to mere feeling as a way into the spiritual. ... mystical forms ... do not refer to the reality outside of man, but describe only subjective experiences within man. My purpose was, not to describe human experiences, but to show how a spiritual world is revealed in man through spiritual organs. ... [I]n my presentation of the matter [man surrenders himself and the external spiritual world comes to objective manifestation, whereas the mystic strengthens his own inner life and in this way effaces the true form of the objective spiritual.](#) [pp. 121-122]
- During the time that I was working at my interpretation of Goethe, [I had Goethe always beside](#)

me as an admonisher who called inaudibly to me: “Whoever too rashly moves forward on the spiritual way may attain to a narrowly restricted experience of the spirit, but he enters into a content of reality impoverished of all the richness of life.” [p. 125]

- My *Philosophy of Spiritual Activity* [identical with *Philosophy of Freedom*] is based upon an experience which consists in the understanding of human consciousness with itself. In willing, freedom is practiced; in feeling, it is experienced; in thinking, it is known. Only, in order to attain this last, one must not lose the life out of thinking. ... If one forces oneself through to such an inner experience, then one no longer finds any contradiction between knowledge of nature and knowledge of spirit. It becomes clear to one that the second is only a metamorphosed continuation of the first. ... For when the natural-scientific methods are truly followed in the spiritual sphere, then these lead one in knowledge into this sphere. [p. 126]

From his earliest youth into his adulthood Steiner continually struggled to live fully and easily in the physical world:

- In my own soul I lived in a world that bordered on the outer world, but it was always necessary for me to step across a boundary if I wished to have anything to do with the outer world. I was in the most vital intercourse with others, but in every instance I had to pass from my world, as if through a door, in order to engage in this intercourse. This made it seem to me as if each time that I entered into the outer world I was making a visit. Yet this did not hinder me from giving myself up to the most vital participation with one whom I was thus visiting; indeed, I felt entirely at home while on such a visit. [p. 168] ... I felt at home only in the spiritual world of my perception, and I could feel “as if at home” in every other. [ibid] ... But one becomes conscious of the “being of the outer world” if one can with love yield oneself up to it and yet must always turn back to the inner world of the spirit. But one also learns in this process really to live in the spiritual. The various intellectual “standpoints” repudiate one another; spiritual vision sees in them simply “standpoints.” Seen from each of these, the world appears differently. It is as if one should photograph a house from various sides. [pp. 169-170]
- But whoever possesses a world of vision, such as the spiritual world must be, such a person sees the correctness of various “standpoints”; and he must be constantly on guard within his soul not to be too strongly drawn to the one side or the other ... [p. 169]
- I had sought to prove in my book [*Philosophy of Freedom*] that no unknown lies behind the sense-world, but that within it lies the spiritual. And concerning the world of human ideas, I sought to show that these have their existence in that spiritual world. Therefore the reality of the sense-world is hidden from human consciousness only so long as the soul perceives by means of the senses alone. When, in addition to the sense-perceptions, the ideas are also experienced, then the sense-world in its objective reality is embraced within consciousness. Knowing does not consist in a copying of a real but the soul's living entrance into that real. Within the consciousness occurs that advance from the still unreal sense-world to the reality of this world.

In truth is the sense-world also a spiritual world; and the soul lives together with this known spiritual world while it extends its consciousness over it. The goal of the process of consciousness is the conscious experience of the spiritual world, in the visible presence of which everything is resolved into spirit. [pp. 176-177]

In a conversation with Rudolf Steiner in 1922, Walter Johannes Stein asked, “What will remain of your work in thousands of years? Rudolf Steiner replied: “Nothing but the *Philosophy of Freedom*,” and then he added: “But everything is contained in it. If someone realizes *the act of freedom* described there, he finds the whole content of Anthroposophy.” (Scroll down to read the text below this [video clip](#) “The Philosophy of Freedom is a Path of Anthroposophy.”) This book was written two decades before Steiner introduced the term that became associated with his body of subsequent teachings. Illustrations and diagrams of this book’s key concepts may be found on [this website](#), which is devoted to presenting its contents through audios, graphics and explanations, including [this synoptic cartoon](#) (click to enlarge). Among many references to this seminal work, Steiner says the [following](#):

- In 1894 I made the attempt with my *Philosophy of Freedom* to provide a philosophic basis on which to approach spiritual science. It presents the wide range of human standpoints, often masquerading under such strange philosophical names, in a way that leaves the reader free of attachment to any particular approach and able to let the various concepts speak for themselves, as though each were a photograph of one and the same object taken from many different angles.
- [I]n the case of a book like this, the important thing is so to organize the thoughts it contains that they take effect. With many other books it doesn’t make a great deal of difference if one shifts the sequence, putting this thing first and that later. But in the case of *The Philosophy of Freedom* that is impossible. It would be just as unthinkable to put page 150 fifty pages earlier as it would be to put a dog’s hind legs, where the front ones belong.
- Catharsis is an ancient term for the purification of the astral body by means of meditation and concentration exercises. If a reader takes this book as it was meant and relates to it in the way a virtuoso playing a composition on the piano relates to its composer, reproducing the whole piece out of herself, the book’s organically evolved thought sequence will bring about a high degree of catharsis.
- Within this book thinking is experienced in a way that makes it impossible for a person involved in it to have any other impression, when he is living in thought, he is living in the cosmos. This relatedness to cosmic mysteries is the red thread running through the book.
- One can’t bend and twist pure thinking to one’s subjective will. Thinking itself thinks. The spiritual beings of the higher hierarchies enter free thinking and then your thinking receives its content from above.

The twelve Worldviews referred to in *Philosophy of Freedom* are defined, elaborated and helpfully illustrated in the video “[The Thought-Structure of Rudolf Steiner's Philosophy of Freedom](#).” The twelve-fold viewpoints have obvious zodiacal implications and indicate relationships with and

influences proceeding from the twelve angelic hierarchies (“[Twelve Ways to Picture the World](#)”³⁸) as they are dynamized and realized by seven planetary energies.³⁹ (“[Seven Ways to Pursue Knowledge](#)”).

- [A] genuine discipline of the mind [was] brought to me by life itself in the course of destiny in order that I might find my way out from the “either or” of abstract intellectual judgment. This sort of judgment erects barriers separating the mind from the spiritual world. In this there are not beings and occurrences which admit of such an “either or” judgment. [In the presence of the supersensible one must become many-sided](#). One must not merely learn theoretically, but must take everything to dwell in the innermost emotions of the soul's life, in order to view everything from the most manifold points of view. [p. 200]
- I have made it very clear in this account of the course of my life that, [even in childhood, I lived in the spiritual world as in that which was self-evident to me](#), but that I had to strive earnestly for everything which pertained to a knowledge of the outer world. For this reason [I am a man slow in development as to all the aspects of the physical world](#). [p. 227]

The Three Forms of Knowledge and their Corresponding Stages of Soul Development

- Over and over again, in order that I might through meditation attain to a right relationship to the world, I held these things before my mind: “There is the world full of riddles. Knowledge would draw near to these. But for the most part it seeks to produce a thought-content as the solution of a riddle. But the riddles”—so I had to say to myself—“are not solved by means of thoughts. These bring the soul along the path toward the solutions, but they do not contain the solutions. In the real world arises a riddle; it is there as a phenomenon; its solution arises also in reality. Something appears which is being or event, and this represents the solution of the other.”

So I said also to myself: “[The whole world except man is a riddle, the real world-riddle; and *man himself is its solution*](#).”

In this way I arrived at the thought: “Man is able at every moment to say something about the world-riddle. What he says, however, can always give only so much of content toward the solution as he has understood of himself as man.” Thus knowledge also becomes an event in reality. Questions come to light in the world; answers come to light as realities; knowledge in man is his participation in that which the beings and events in the spiritual and physical world have to say. ... [I]t became at this time the most intense mental experience, filling the hours in which understanding sought through meditation to look into the foundations of the world. ... I had to seek for that which was the counterpart in mental experience in order to strike a balance with the new. ... Just as the roots and trunk of a tree are not complete if they do not send their life into the flower, so are the being and becoming of the world nothing truly existing if they do not live again as the content of understanding. Having reached this insight, I said to myself on every occasion at which this came up: “[Man is not a being who creates for himself the content of understanding, but he provides in his soul the stage on which for the first time the world partly experiences its existence and its becoming](#).” Were it not for understanding, the world would remain incomplete. [pp. 230-231]

Having arrived at this understanding, Steiner gained new insight into mysticism and saw that it did not provide a reliable basis for real knowledge, that is, knowledge of spiritual realities:

The participation of human experience in the world-event was removed from the sphere of indeterminate mystical feeling and transferred to the light in which ideas reveal themselves. The sense-world, seen purely in its own nature, is at first void of idea, as the root and trunk of the tree are void of blossoms. But just as the blossom is not a disappearance and eclipse of the plant's existence, but a transformation of that very existence, so the ideal world in man as related to the sense-world is a transformation of the sense-existence, and not a darkly mystical interjection of something indefinite from the human soul world. [Clear as things physical become in their way in the light of the sun, so spiritually clear must that appear which lives in the human soul as knowledge ...](#) [p. 232]

The experience through ideas ... has given birth to my book *The Philosophy of Spiritual Activity*, the later title for *Philosophy of Freedom*⁴⁴. [However,] experience by means of the whole man attains to the spiritual world in its very being far more than does experience through ideas. [p. 233]

While all this was seeking for experience and expression in my soul, three sorts of knowledge were inwardly present before me. [The first sort is the conceptual knowledge attained in sense-observation.](#) This is acquired by the soul, and then sustained within in proportion to the powers of thought there existent. Repetitions of the acquired content have no other significance than that this may be well sustained. [The second sort of knowledge is that which is not woven of concepts taken from sense-observation but experienced inwardly, independently of the senses.](#) Then experience, by reason of its very nature, becomes the guarantor of the fact that these concepts are grounded in reality. To this realization that concepts contain the guarantee of spiritual reality one attains with certitude by reason of the nature of experience, just as one experiences in connection with knowledge through the senses a certainty that one is not in the presence of illusions but of reality. [p. 234]

In the case of [the third form of knowing](#) the situation is this: it can come into being in the spiritual man only when he can [make himself as free from the physical organism as if this were not there at all.](#) ... [pp. 235-236]

As meditation leads on the one side to a knowledge of the spiritual, on another side there follows as a result of such self-observation the inner [strengthening of the spiritual man, independent of the organism](#), and the establishment of his being in the spiritual world, just as the physical man has his establishment in the physical world. ... [pp. 236-237]

[I]t seemed to me more important to hold fast to the fact that the “primal basis” of existence lies within that which man is able to reach in his totality of experience than to recognize in thought an unknown spiritual in some sort of “beyond” region. [p. 237] ... I said to myself: [“If man places before himself a boundary of knowledge beyond which is supposed to lie ‘the thing in itself,’ he thus bars himself from any access to the spiritual world ...”](#) [page 238]

Moral laws—as commands—which come from an external environment within which man finds

himself, even though these laws had their primal origin in the spiritual world, do not become moral impulses within man by reason of the fact that he directs his will in accordance with them, but only by reason of the fact that he himself, purely as an individual, experiences the spiritual and essential nature of their thought content. [Freedom has its life in human thought; and it is not the will which is of itself free, but the thinking which empowers the will.](#) [pp. 240-241]

For a long time previously I had thought of bringing to bear upon my age through a journal those spiritual impulses which I believed ought to be brought before the public of that time. [I would not be “speechless,” but would say as much as it was possible to say.](#) [p. 245]

Steiner met many of the leading personalities of his time and routinely observed them as Egos who had lived many prior lives which, in turn, had conditioned the circumstances of their present life and person. [“One perceived in them what they had brought with them into this earthly life,](#) and an unlimited enrichment of their whole personalities stood forth. But one understood also their incompletenesses as the result of earlier earthly lives which could not in the present spiritual environment reach complete unfolding. And one saw how that which might come out of these incompletenesses needed future earthly lives. Thus did many personalities of this group stand before me. I recognized that meeting them was for me a dispensation of destiny (Karma).” (p. 253)

Ahrimanic Influence in Human Destiny

Steiner’s supersensible experiences led him to identify and master the negative influences of [Ahrimanic beings](#) (also see [here](#)), who seek to mechanize human thinking and limit its scope to the dense material world. Regarding these beings Steiner writes:

For one who did not stand in living reality within the world of spirit, such a sinking of himself into a certain course of thought signified a mere activity of thought. For one who experiences the world of spirit, it signifies something quite different. He is brought into contact with Beings in the world of spirit who desire to make such tendencies of thought the sole predominant ones. Their one-sidedness in thinking does not merely lead to abstract error; there is a spiritual and living intercourse with a being which in the human world is error. Later I spoke of Ahrimanic beings when I wished to make reference to this. [For these it is an absolute truth that the world must be a machine. They live in a world which touches directly upon the sense-world.](#)

In my own ideas I never for one moment fell into this world, not even in the unconscious. For I took pains that all my knowledge should be reached in a state of discriminating consciousness. So much the more conscious was [my inner struggle against the demonic Powers who would cause to come about from the knowledge of nature, not perception of spirit, but a mechanistic-materialistic form of thinking.](#) He who seeks for knowledge of spirit must experience these worlds: 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 stood behind my outer experience. [pp. 262-263]

The Introduction of Christianity into Rudolf Steiner’s Life and Thought

In this [aforementioned] time of testing I succeeded in advancing farther only when in spiritual

perception I brought before my soul the evolution of Christianity. This led to the knowledge which was expressed in the book *Christianity as Mystical Fact*. Before this, the Christian content to which I had referred had always been that found in existent creeds. This was true of Nietzsche also. ... The Christianity which I had to seek I did not find at all in the creeds. After the time of testing had set before me stern battles of the soul, I had to submerge myself in Christianity and in the world in which the spiritual speaks thereof. [p. 263]

At this juncture Steiner clears the record regarding the inevitable criticism, denigration and mischaracterization of his writings, for he had not yet resolved to speak to the general public, since his faculties for spiritual research were still being developed and strengthened.

In my attitude toward Christianity, it can clearly be seen that I have by no means sought and found in spiritual science by the path which many persons have ascribed to me. These state the matter as if I had collected together the knowledge of spirit left in ancient traditions. I am supposed to have elaborated Gnostic and other teachings. What is achieved of the knowledge of spirit in *Christianity as Mystical Fact* is brought directly out of the spiritual world. Only when I wished to show to those who heard my lectures and to the readers of the books the harmony between the spiritual perception and the historic traditions did I first take these traditions and blend them in the content. But nothing existing in these documents have I blended in the content unless I had first had this before me in the spirit. [p. 264]

At the time when I made the statements concerning Christianity so opposed in literal content to later utterances, it was also true that the real content of Christianity was beginning germinally to unfold within me as an inner phenomenon. About the turn of the century the germ unfolded more and more. Before this turn of the century came this testing of the soul here described. The evolution of my soul rested upon the fact that I stood before the mystery of Golgotha in most inward, earnest joy of knowledge. [p. 264]

By the turn of the century Steiner's destiny to "go public" asserted itself:

If I was to develop a public activity on behalf of spiritual knowledge, I had to determine to break with this tradition [of confining esoteric teachings to "the most restricted circles"]. I found myself faced by the requirements of the contemporary intellectual life. In the presence of these the preservation of mysteries such as were inevitable in ancient times was an impossibility. We live in the time which demands publicity wherever any sort of knowledge appears. The point of view favoring the preservation of mysteries is an anachronism. The sole and only possibility is that persons should be taught spiritual knowledge by stages, and that no one should be admitted to a stage at which the higher portions of this knowledge are to be imparted until he knows the lower.

Moreover, I was under no obligation to anyone to guard mysteries, for I received nothing from the "ancient wisdom"; what I possess of spiritual knowledge is entirely the result of my own researches. When any knowledge has come to me, only then I set beside it whatever of the "ancient knowledge" has already been made public from any side, in order to point out the harmony in mood and, at the same time, the advance which is possible to contemporary research.

So, after a certain point of time, it was quite clear to me that in coming before the public with spiritual knowledge I should be doing the right thing. [above three paragraphs, pp 282-283]

Here follow a recapitulation of assertions (some quoted elsewhere in this Study) Rudolf Steiner made about the preconditions that would govern his public disclosures, as well as their provenance—all being expressly or implicitly Christocentric (see pp. 115-117 in this Study), since [the Word was from the beginning](#) and all things were made by Him. And Steiner knew this—first-hand!

The [decision to give public expression to the esoteric from my own inner experience](#) impelled me to write for the Magazine [*Magazin für Literatur*] for August 28, 1899, on the occasion of the one hundred and fiftieth anniversary of Goethe's birth, an article on Goethe's fairy-tale of *The Green Snake and the Beautiful Lily* ... Since the 'eighties I had been occupied with imaginations which were associated in my thought with this fairy-tale. I saw set forth in the fairy-tale Goethe's way from the observation of external nature into the interior of the human mind as he placed this before himself, not in concepts, but in pictures of the spirit. Concepts seemed to Goethe far too poor, too dead, to be capable of representing the living and working forces of the mind. [p. 284]

I was invited by Count and Countess Brockdorff to deliver a lecture at one of their weekly gatherings. ... I proposed the subject “Goethe's Secret Revelation,” and in this lecture I became entirely esoteric in relation to the fairy-tale. [It was an important experience for me to be able to speak in words coined from the world of spirit](#) after having been forced by circumstances throughout my Berlin period up to that time only to let the spiritual shine through my presentation. [p. 285]

Invited by the Brockdorffs to deliver regular lectures before members of the Theosophical Society, Steiner explained “that [I could speak only about that which I vitally experienced within me as spiritual knowledge](#). In truth, I could speak of nothing else. For very little of the literature issued by the Theosophical Society 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 could not by any possibility have linked my discussions with this literature. ... 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 perception](#) [original version has ‘direct vision’]. For I stated this on all appropriate occasions.” (pp. 285-286)

There was now no longer any reason why I should not bring forward this spiritual knowledge in my own way before the theosophical public, which was at first the only audience that entered without restriction into a knowledge of the spirit. I subscribed to no sectarian dogmatics; [I remained a man who uttered what he believed he was able to utter entirely according to what he himself experienced in the spiritual world](#). [p. 287]

In these discussions [lecture cycle titled “[From Buddha to Christ](#)”] I sought to show what a mighty stride 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. In this circle I spoke also of the nature of the mysteries. [p. 287]

I then gave the series of lectures which I later collected into the volume *Christianity as Mystical Fact*. From the very beginning I have let it be known that the choice of the expression “as Mystical Fact” is important. For I did not wish to set forth merely the mystical bearing of Christianity. My object was to set forth the evolution from the ancient mysteries to the mystery of Golgotha in such a way that in this evolution there should be seen to be active, not merely earthly historic forces, but [spiritual supramundane influences](#). And I wished to show that in the ancient mysteries cult-pictures were given of [cosmic events, which were then fulfilled in the mystery of Golgotha as facts transferred from the cosmos to the earth of the historic plane](#). [p. 287-288]

The facts narrated above show that the purpose of imparting the content of the spiritual world had become a necessity growing out of my temper of mind before I gave up the Magazine [in 1900]. ... [F]rom 1897 to 1900 ... [I passed through my most intense spiritual test. I learned fundamentally to know where lay 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 outward from the spirit. [pp. 290-291]

I never by any means penetrated into the spiritual sphere in a mystical, emotional way, but desired always to go by way of crystal-clear concepts. [Experiencing of concepts, of ideas, led me out of the ideal into the spiritual-real](#). [p. 292]

In another context and appearing later in *The Story of My Life*, Steiner writes, “If one begins to represent the spiritual world as a mystic, any one has a right to say: ‘You speak from your personal experiences. What you are describing is subjective.’ [To travel such a spiritual road was not given me as my task from the spiritual world.](#)” (p. 297)

[The real evolution of the organic from primeval times to the present stood out before my imagination](#) for the first time after the composition of *Conceptions of the World and of Life* [1900 – in book form the title is *Riddles of Philosophy*]. [p. 292]

Steiner’s *Outline of Occult Science* (1909) is a detailed elaboration of the following highly condensed passage, written almost a decade earlier when he “worked through to an imaginative perception”:

This perception first brought me the knowledge that in reality quite other beings than the most simple organisms were present in primeval times. That man as a spiritual being is older than all other living beings, and that [in order to assume his present physical form he had to cease to be a member of a world-being which comprised him and the other organisms](#). These latter are rejected elements in human evolution; not something out of which man has come, but something which he has left behind, from which he severed himself, in order to take on his physical form as the image of one that was spiritual. [Man is a microcosmic being who bore within him all the rest of the terrestrial world and who has become a microcosm by separating from all the rest](#) – this for me was a knowledge to which I first attained in the earliest years of the new century.[pp. 292-293]

[I]t is out of this knowledge, free of the emotional-mystical, that I have brought the experience of the spiritual world. It can be seen how in my *Mysticism* [*at the Dawn of the Modern age* (1900),

which was later titled *Eleven European Mystics*] and *Christianity as Mystical Fact* the conception of mysticism is carried in the direction of this objective knowledge. And let it be noted also how my *Theosophy* [1904] is constructed. At every step taken in this book, spiritual perception stands as the background. **Nothing is said which is not derived from this spiritual perception**; but, while the steps are being made, the perception is clothed at first in the beginning of the book in scientific ideas until, in rising to the higher worlds, it must occupy itself more and more in freely picturing the spiritual world. But this picturing grows out of the natural-scientific as the blossoms of a plant from the stem and leaves. As the plant is not seen in its entirety if one fixes one's eye upon it only up to the blossom, so **nature is not experienced in her entirety if one does not rise from the sensible to the spiritual**. [p. 297]

When Steiner became more familiar with the Theosophical Society and its literature, he found both objectionable:

[A] large part of the members were fanatical followers of individual heads of the Theosophical Society. They swore by the dogmas given out by these heads, who acted in a strongly sectarian spirit.

This action of the Theosophical Society repelled me by the triviality and dilettantism inherent in it. Only among the English theosophists did I find an inner content, which also, however, rested upon Blavatsky, and which was then fostered by Annie Besant and others in a literal fashion. **I could never have worked in the manner in which these theosophists worked**. But I considered what lived among them as a spiritual centre with which one could worthily unite when one earnestly desired the spread of spiritual knowledge. [p. 299]

When I first spoke at the congress of the Theosophical Society in London in 1902 ... I made it clear that **this section would never conduct itself as the representative of set dogmas but as composed of places independent of one another in spiritual research**, which desired to reach mutual understandings in the conferences of the whole Society in regard to the fostering of genuine spiritual life. [pp. 300-301]

As for the Society's heavy reliance in the writings of H. P. Blavatsky, Steiner has this to say:

[S]he was a human personality in whom, **by reason of a remarkable atavism, the spiritual worked as it had once worked in the leaders of the mysteries, in a state of consciousness which—in contrast with the modern state illuminated by the consciousness-soul—was dreamlike in character**. Thus, in the human being, "Blavatsky," was renewed that which in primitive times was kept secret in the mysteries. ... All this, therefore, does not concern anthroposophy, because this lifts all its teachings entirely above the subconscious. [p. 308]

Expanding on this last passage, Steiner writes (pp. 310-311):

I looked into an ancient spiritual knowledge of humanity. It was dreamlike in character. Men saw in pictures through which the spiritual world revealed itself. But these pictures were not evolved by the will-to-knowledge in full clarity of mind. They appeared in the soul, given to it like dreams

from the cosmos. This ancient spiritual knowledge came to an end in the Middle Ages. Man came into possession of the consciousness-soul. He no longer had dream-knowledge. He drew ideas in full clarity of mind by his will-to-knowledge into the soul. This capacity first became a living reality in the sense-world. It reached its climax as sense-knowledge in natural science. ... The cognizing human being ... thinks like a mathematician; but one does not think in numbers or in geometrical figures. One thinks in pictures of the spiritual world. In contrast to the ancient waking dream knowledge of the spirit, it is the fully conscious standing within the spiritual world.

Steiner writes in *The Story of My Life*, “I elaborated the results of my spiritual perception. On the one hand I had, of course, a fully developed standing-within the spiritual world; but I had in about 1902—and in the succeeding years also as regards many things—'imagination, inspirations, and intuitions.’ These gradually shaped themselves into what I then gave out publicly in my writings.” (p. 312)

The years, approximately, from 1901 to 1907 or 1908 were a time in which I stood with all the forces of my soul under the impression of the facts and Beings of the spiritual world coming close to me. Out of the experience of the spiritual world in general there grew the special sorts of knowledge. One experiences very much while composing such a book as *Theosophy*. At every step my endeavour was to remain always in touch with scientific knowledge. With the expansion and deepening of spiritual experience, this endeavour after such a contact takes on special forms. My *Theosophy* seems to fall into an entirely different tone at the moment when I pass from the description of the human being to a setting forth of the “Soul-World” and the “Spirit-Land.” [p. 313]

Before my spiritual perception there stood spiritually these members of man's being: etheric body, astral body, ego, etc. In setting these forth I sought to connect them with the results of physical science. Very difficult for one who wishes to remain scientific is the setting forth of the repeated earthly lives and of the destinies which are thereby determined. ... I faced these difficulties in full consciousness. I battled with them. And anyone who will take the trouble to review the successive editions of my *Theosophy* and see how I recast again and again the chapter on repeated earthly lives, for the very purpose of attaching the truths of this to those ideas which are taken from observation of the sense-world, will find what pains I took to adjust myself rightly to the recognized scientific methods. [p. 314]

In conclusion, Steiner asserts that “a [“rightly composed” in the original phrasing] anthroposophic book is designed to be taken up in inner experience. Then by stages a form of understanding comes about. ...[A] rightly understood anthroposophic book should be an *awakener* of the spiritual experience in the reader, not a certain quantity of information imparted. The reading of it should not be a mere reading; it should be an experiencing with inner commotions, tensions, and releasings [“inner shocks, tensions and solutions” in the original].” (p. 315)

I am aware how far removed is that which I have given in books from sufficing by its own forces to bring about such an experience in the mind of the reader. But I know also that in every page my inner endeavour has been to reach the utmost possible in this direction. I do not, as regards style, so describe that my subjective feelings can be detected in the sentences. In writing, I subdue

to a dry, mathematical style what has come from warm and profound experience. **But only such a style can be an awakener; for the reader must cause warmth and experience 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. [pp. 315-316]

Outside his personal communications and private lectures, Steiner rarely referred to himself in the first-person. He substituted the objective third-person to designate a class or category of comparably capable investigators: “the occult scientist”, “the researcher of spirit”, “the spiritual researcher”²⁵, etc. This practice was fitting because it implied that for any seer to achieve objective cognition in the supersensible worlds, he must have first been able not only completely separate his soul from his body, he must also have so clarified his personal self that it essentially transparent, purged of all prejudice, bias, predilections, any personal trait that could distort occult realities and endanger his neophyte spirit self. Attaining knowledge of higher worlds is predicated on gaining complete self-knowledge.

The apostle Paul enjoins us to try the spirits, but is equally true, and a certainty, that the spirits will try us, will detect and exploit any weakness or blind spots in our character when we enter the spirit worlds. That is why Steiner wrote *Knowledge of the Higher Worlds and its Attainment*—to enable the aspirant to achieve complete self-mastery so that he may safely and successfully live and learn in the realms of spirit.

However, there was one important exception to this practice of avoiding the personal pronouns (*I, my, mine* and *me*)—making public the autobiographical record of his soul experiences contained in *The Story of My Life*. This book gives the reader insight into Steiner’s continually evolving inner life, particularly as it pertained to developing higher forms of spiritual cognition. And though his imperatives concerning how the Anthroposophic Society should conceive and conduct itself appear impersonal, they emanate from the clarified mind and spirit of their formulator.

The forces of knowledge for the mechanistic are in themselves awake; those for the higher forms of reality must be awakened. This self-confession on the part of the endeavour to attain knowledge appeared to me to be a necessity of the time. I felt happy when I became aware of spokesmen for this. [p. 321]

[I]n these constantly recurring tests [challenging “the certainty of my own way of knowledge”], the forces were evolved which then embraced wider and wider spheres of spiritual existence. ...

Whoever wishes to trace my inner struggle and labor to set anthroposophy before the consciousness of the present age must do this on the basis of the writings published for general circulation. In these I explained myself in connection with all which is present in the striving of this age for knowledge. Here **there was given what more and more took form for me in “spiritual perception,” what became the structure of anthroposophy.** [p. 322]

All Steiner’s public writings are “the result of what struggled and labored within me; in the privately printed matter, the Society itself shares in the struggle and labor. **I hear of the strivings in the soul-life of the membership, and through my vital living within what I thus hear, the bearing of the course is determined.** Nothing has ever been said which was not to the utmost degree an actual result of the

developing anthroposophy. There can be no discussion of any concession whatever to preconceptions or to previous experiences of the members.” (p. 323)

A cycle of eighteen lectures delivered in Paris between May 25 and June 14, 1906, with the collaboration of Marie von Sievers and Édouard Schuré, constituted for Steiner “something in the form of a closed evolutionary process within the soul.” [p. 333]

This “feeling for the ripeness” of forms of knowledge is an essential thing in investigating the spiritual world. In order to have this feeling, one must have experienced a perception as it rises at first in the mind. At first one feels it as something non-luminous, as lacking sharpness of contour. One must let it sink again into the depths of the soul to “ripen.” **Consciousness has not yet gone far enough to grasp the spiritual content of the perception.** The soul in its spiritual depths must remain together with this content, undisturbed by consciousness. [ibid]

In external natural science one does not assert knowledge until one has completed all necessary experiments and observations, and until the requisite calculations are free from bias. In spiritual science is needed no less methodical conscientiousness and disciplined knowledge. Only one goes by somewhat different roads. One must test one's consciousness in its relationship to the truth that is coming to be known. **One must be able to “wait” in patience, endurance, and conscientiousness until the consciousness has undergone this testing.** It must have grown to be strong enough in its capacity for ideas in a certain sphere for this capacity for concepts to take over the perception with which it has to deal. [p. 333]

In the Paris cycle of lectures I brought forward a perception which had required a long process of “ripening” in my mind. After I had explained how the members of the human being— the *physical* and *etheric* organizations as the media for manifesting life; the astral body as the medium for manifesting feeling and volition; and the vehicle of the ‘I’, **I imparted the fact that the etheric body of a man is female, and the etheric body of a woman is male.** ... [pp. 333-334]

In his physical body man is bound up with the cosmos quite otherwise than in his etheric body. **Through his physical body man stands within the forces of the earth; through his etheric body within the forces of the outer cosmos.** The male and female elements were carried into connection with the mysteries of the cosmos. [p. 334]

This knowledge was something belonging to **the most profoundly moving inner experiences of my soul**; for I felt ever anew how one must approach a spiritual perception by patient waiting and how, when one has experienced the “ripeness of consciousness,” one must lay hold by means of ideas in order to place the perception within the sphere of human knowledge. [last five paragraphs from **Chapter XXXVII** of *The Story of My Life*, p. 334]

Since Schuré took notes of these important lectures, given in mid-1906 and titled *An Esoteric Cosmology*, they were publicly available for more than a year before Max Heindel visited Germany in the fall of 1907, where he may well have taken note of (and notes from!) them, for he frequently referred to this male/female distinction in his *Christianity Lectures*, the *Cosmo*, and elsewhere.

Examples of Steiner's Supersensible Knowing

- “Every being possesses consciousness. This is also true of the plant, but its consciousness lies on the devachanic plane, on the mental plane. The plants can also speak and answer us, only we must learn to observe them on the mental plane. There they tell us their own names.”—*FE*, [Lecture III](#)
- “The author of this book describes nothing to which he cannot bear witness from experience—the kind of experience that belongs to these regions. Nothing will be described here that has not been personally experienced in this sense.”—*Theosophy*, From the [Prefaces](#) to the First, Second, and Third Editions
- “[T]here will be sketched in this book an outline of the theosophical conception of the universe. The writer of it will bring forward nothing that is not a fact for him in the same sense that an experience of the outer world is a fact for eyes and ears and the ordinary intelligence.”—*Theosophy*, [Introduction](#)
- “The pictures comprising the content of a myth are not invented symbols for abstract truths, but real soul experiences of the initiate. ... [M]ythological images can only be a real experience when a person stands within the spiritual processes to which they correspond. And that means, as the ancient mystai knew, going through an initiation.” (paragraph beginning, “Such an exposition ...”)
- “The spiritual happenings that the initiate perceives are then given pictorial form by the images of the myth. ... The spiritual processes themselves are supersensible. ... The spiritual experience is only accessible to those who are able to sense the reality behind the images ...”—*Christianity as Mystical Fact*, 1902 (same paragraph as above)
- “We do not attain to the Beings of the higher Hierarchies if we are not in a position worthily to confront the Imagination and Inspiration which has been described, and to bear seeing its opposite picture; that is, the possibilities in the depths of human nature when it was cast down from the Spiritual into the physical world. If we refuse to look upon the twofold picture of Cain and Abel below—our own self, and the representative of our Higher Self—the mediator between our self and the higher Hierarchies—we cannot ascend. But when we are able to cultivate within our self the feeling indicated here, we then experience our Self, and this provides the entrance to the higher orders of the Hierarchies.”—*EED*, [Lecture VIII](#) (last part of last paragraph)
- “[T]hat which psychically drives man to sleep is exactly the same that in higher development directs the consciousness, not into the unconscious world of sleep, but into the consciousness of the Angels or the Spirits of Form or still Higher Hierarchies.”
- “What does it imply when a man becomes acquainted with one of the Elohim, one of the Spirits of Form [hierarchy of Scorpio]? It means that he has developed so far that he is able to sleep over into the consciousness of the Elohim and to awaken within the Elohim, possessing the consciousness of this Spirit of Form, of this spirit belonging to the Higher Hierarchies. This is recognition of a higher being: consciousness must be resigned as in sleep, but so resigned that by reason of the higher forces

awakened within, it reawakens and radiates towards us as the consciousness of the higher being.”—*ibid*, *EED*, Chapter X (paragraph beginning, “The further ...”)

- “The consciousness of the beehive, not of the single bee, is immensely lofty. The wisdom of this consciousness will only be attained by man in the Venus existence. ... Through transferring one's consciousness into the beehive, through [taking on the Venus consciousness](#), one learns something entirely different from anything else on earth—the complete recession of the element of sex.”—*FE* (second paragraph)
- “Just as among the bees three categories, queens, drones, workers, are formed, [three categories of molecules are formed in the ‘seer brain,’ molecules which are actually individual, living beings](#), brought into conscious collaboration by the consciousness of the seer, which is in a higher world.”—*CM* (second to last paragraph)
- “He, Christian Rosenkretz, 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](#). Belief and trust were preconditions for the earlier form of communication.’ ... From all this you will realize that when we present theosophy to people today, it must be Rosicrucian theosophy.”—*RE* (6th and 12th paragraphs)

Is Steiner reporting what Christian Rosenkreuz actually said, which would require not only being able to read, but to *listen* to the memory of nature; or was he simply imagining this context and creating its content? Let the reader decide—keeping in mind all the foregoing citations, especially the “invitation” conveyed by Christian Rosenkreuz through Rudolf Steiner (see [page 41](#) and *H&C*, pp. 305-314).

Steiner's book *The Fifth Gospel*, comprising five lectures, derives from his research into the memory of nature (the Akashic Chronicle)—for which see his *The Gospel of St. Luke*, [paragraphs](#) beginning with, “The truth is ...”—to discover previously unknown experiences in the life of Jesus, both prior to the Baptism and after, when his lower vehicles were being used by the Christ. How that sacrifice was accomplished is particularly compelling. Here are several excerpts:

- [\[I\]t is very difficult and takes much effort to extract images from the Akasha Record](#) which have to do with Christianity. ... to give these images the necessary condensation, to hold them fast, and I consider it my karma that my duty is to say what I am saying. [third paragraph from end of lecture]
- We can only approach these events if we clairvoyantly take the path which I have indicated, if we first examine Peter's or one of the other apostle's souls, who felt themselves fecundated by all-encompassing cosmic love. [Only if we look into their souls and see how they experienced things do we find, via this detour, the ability to observe the raised cross on Golgotha, the darkening of the earth and the earthquake which followed it.](#) [paragraph beginning, “We can only ...”]

- In the instant that Jesus of Nazareth died on the cross at Golgotha, something had been born to the earth which previously only existed in the cosmos. [The death of Jesus of Nazareth was the birth of cosmic love within the earth's sphere.](#) [paragraph beginning, “In reality ...”]
- [\[W\]hat was achieved by a few \[“Sun-Heroes”\] through the initiation procedure in ancient times was achieved as a natural event by Christ's apostles during Pentecost.](#) Whereas previously one had to ascend to Christ, he now descended to the apostles. [paragraph beginning, “We can therefore ...”]
- The Fifth Gospel [here Steiner is referring to that living record of the life of Christ Jesus that can be experienced by the spiritual investigator] that shows us that [the body of Jesus of Nazareth was not always present when the Christ being appeared to the apostles,](#) but that Jesus of Nazareth's body stayed somewhere else and the spirit, the Christ-Spirit, appeared to the apostles. [paragraph beginning, “The Fifth Gospel shows ...”]
- At the beginning of the Christ's earthly life, just after the baptism in the Jordan, the connection with the body of Jesus of Nazareth was loosest. The Christ-Being was still almost completely outside the body of Jesus of Nazareth. Therefore, [what the Christ-Being did as he walked on the earth was completely over-earthly. He healed in a way which no earthly force could heal; he spoke to the people with such intensity that it was a divine intensity. But gradually he became more and more similar to the body of Jesus of Nazareth, contracted, pressed more and more into earthly conditions, until the divine power deserted him. The Christ-Being went through this process as he came more and more to resemble the body of Jesus of Nazareth, something which, in a certain sense, can be considered to be a devolving evolution. The Christ-Being had to feel the godly power weakening as he became similar to the body of Jesus of Nazareth. A god gradually became a man.](#) [paragraph beginning, “At the beginning ...”]
- [Slowly and gradually the Christ-being united with the three bodies of Jesus. It took three years.](#) At the beginning the bond was loose, and then it gradually pressed into the three bodies. Only when death approached were the three bodies truly permeated with the Christ-being. And all the suffering and pain experienced during the three stages of his development was immeasurably increased as he gradually was able to completely immerse himself in the three human bodies. It was a continual pain, but a pain which was transformed into love—and love—and love. [paragraph beginning, “Slowly and gradually ...”]

Christ was giving and sacrificing long before he embodied in the dense physical and vital bodies of Jesus (see [“The Four Sacrifices of Christ”³⁵](#)), and also, according to Steiner, Jesus’ desire body. [Heindel maintains](#) that Christ retained own desire body at the Baptism in the Jordan. However, were this so, Christ’s temptation in the wilderness would have been far less tempting. He had to, and could only, experience how the mortal and earthly Jesus in his own desire body might have experienced the lures and lies of Lucifer and Ahriman. [Read this Fifth Gospel account](#) of Christ entering into and living under the conditions imposed by these three Jesus bodies and, most immediately, experiencing the

ensuing temptations (paragraph beginning, “Imagine what ...”) and consider this Owen Barfield/Rudolf Steiner table that illustrates “[The Adversaries that act against the Human and the Divine.](#)”

Readers may continue to learn what the “Fifth Gospel”—the term, as used in this context, refers to the supersensible record of the life of Jesus and Christ Jesus contained in the memory of nature, as transmitted by Steiner—reveals about Christ’s human birth, death, resurrection, and indwelling the Earth, so that it may be said in truth: “lo, I [am with you always](#), even unto the end of the world.”

Here are several avowals by Steiner on the nature and development of his spiritual faculties:

- What is revealed [of the world of spirit] cannot be fully contained in mere forms of thought. This will be known to anyone who has had experience of such revelation. Adapted as they are to the exposition of what is seen by the outer senses, the thoughts of our everyday consciousness are inadequate fully to expound what is seen and experienced in the spirit. The latter can only be conveyed in picture-form, that is, in [Imaginations, through which Inspirations speak, which in their turn proceed from spiritual reality of Being, experienced in Intuition.](#)⁴¹ [Concerning “Imagination, Inspiration and Intuition,” the necessary explanations will be found both in the present volume {*Occult Science—An Outline*} and in my book *Knowledge of the Higher Worlds and Its Attainment.*]—“[Preface to the 1925 Edition](#)” of *Occult Science* (third paragraph)
- My knowledge of the spiritual—of this I am fully conscious—springs from my own spiritual vision. [At every stage—both in the details and in synthesis and broad review—I have subjected myself to stringent tests, making sure that wide-awake control accompanies each further step in spiritual vision and research.](#) Just as a mathematician proceeds from thought to thought—where the unconscious mind, auto-suggestion and the like can play no part at all—so must the consciousness of the seer move on from one objective Imagination to another. Nothing affects the soul in this process save the objective spiritual content, experienced in full awareness. [paragraph beginning, “Of my clairvoyant ...”, followed by the below paragraph.]
- It is by healthy inner experience that one knows a spiritual “Imagination” to be no mere subjective picture but the expression of a spiritual reality in picture-form. Just as in sensory perception anyone sound in mind and body can discriminate between mere fancies and the perception of real facts, so a like power of discernment can be attained by spiritual means.
- Since the Imaginations described in this book first grew into a total picture in my mind and spirit, [I have unceasingly developed the researches of conscious seership into the being of individual Man, the history of Mankind, the nature and evolution of the Cosmos.](#) The outline as presented fifteen years ago has in no way been shaken. Inserted in its proper place and context, everything that I have since been able to adduce becomes a further elaboration of the original picture. [last paragraph]

Descriptions of Steiner’s Impact On His Friends and Listeners

The three modes of supersensible cognition (see pp. 191, 192 and 196) employed by the scientist of

spirit are also, if to a lesser degree, used by less developed students of the occult, who read and meditate on the disclosures of occult investigation. Should they have the good fortune to *listen* to as well as *see* a seer speaking about, and from the heart of, his immediately-occurring experiences, conditioned and enhanced by his gestures, expressions and an entire array of vocal qualities, these students, if discerning, may gain a premonition or prefiguring—an *intuition*—of spirit world realities, even as the speaker, immersed in his visions, seeks to “download” and make intelligible his living revelations.

Generally, with respect to teaching and learning, each of us knows from personal experience, especially during our formative years, that we learned most not from what our teachers directly taught, but from their very persons, their whole manner of being and self-presentation. It was *who* they were that taught us. So it was with those who encountered Rudolf Steiner. And while the teachings of Christ Jesus were significant, it was his own Person that illumined and enlivened his words. It was his very Self that was the heart and soul of what he taught and embodied—which was as strongly communicated when he was silent, for he was the Word made flesh, and is the Word from the beginning—“[Jesus Christ the same yesterday, and today, and forever.](#)”

Thus, there two modes or levels of occult knowing—first-hand and second-hand. In the latter form, one concentrates on knowing the knower as he is imparting his knowledge. This is a “package deal”—the person and his spoken spiritual perceptions constitute a living whole. This second-hand knowing is both propaedeutic and heuristic. It encourages, even inspires the observer-listener to live in the ambiance and elevated state from which the occultist is bringing forth and “down” his supersensible findings. Examples of this form of participation are given in the following witnessings and testimonials. (For our present purposes, we omit *reading* what the occultist has written.)

Heindel’s crystal-clear writing may induce the reader to welcome, indeed treasure, the “package” in which his thoughts are delivered, as sufficient unto itself, like the gem fashioned by the expert lapidary. As a consequence, this “packaging” may actually dampen the impulse to further independent inquiry.

Steiner’s style, considered by the hasty reader as opaque, does not produce stylistically sparkling concepts but rather directional impulses to follow his path of thinking into the supersensible dimensions where one may come to know the beings whose shadowy vesture is that mundane thought, the inanimate reflection cast by the living thought-being. Steiner maintains that the thought vector is seamless or, at least potentially, unbroken, if the thinker will but persist in following the vital spoor laid down by the thought-being; or, as Steiner puts it:

In the case of this ideal-spiritual knowledge, one is not content—as in the case of the sense-knowledge—with the acquisition of the knowledge, with the result that one then possesses this in one's thought. [One must make this process of acquisition a continuous process.](#) Just as it is not sufficient for an organism to have breathed for a certain length of time in order then to metamorphose what has been acquired through breathing into further life processes, so also an acquiring like that of sense-knowledge does not suffice for the ideal-spiritual knowledge. For this

it is necessary that the mind should remain in a continuous interchange with that world into which one has entered through knowledge. This takes place by means of meditation ... [page 224]

Reference has already been made (pp. 33-34) to the profound impact Rudolf Steiner had on Édouard Schuré when he visited the Frenchman in Paris in 1906 to deliver a cycle of eighteen lectures that were published as *An Esoteric Cosmology*. Here is Schuré's account of that first meeting:

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.—*EC*

Schuré continues describing Steiner's occult powers and the thoughts they elicited in him:

His fervent, convincing eloquence, irradiated by invariable clarity of thought, struck me at once as possessing two outstanding and unusual qualities. First, its artistic power—When Rudolf Steiner spoke of the phenomena and beings of the invisible world he seemed to be living in his own home. With striking details and in familiar terms he told of events in these unknown realms just as if he were speaking of the most ordinary things. He did not describe, he actually *saw* and made others see the objects, scenes and cosmic vistas in clear-cut reality. Listening to him, one could not doubt the power of his astral vision; it was as limpid as physical vision, only much more penetrating. Again, another characteristic, no less remarkable—This philosopher-mystic, this thinker-seer related all experiences of soul to the immutable laws of physical Nature. These laws were used to explain and classify the super-physical phenomena which, to begin with, appear before the seer in overwhelming variety and almost bewildering abundance. Then, by a wonderful counterstroke, these subtle, fluidic phenomena, proceeding from cosmic Powers grouped in a mighty hierarchy, began to illumine the edifice of material Nature. The diverse parts of Nature were linked together, related to these cosmic Powers from the heights to the depths, from the depths to the heights, and a vista of the mighty architecture of the universe opened up from the inner world where the visible is ever coming to birth from the womb of the invisible.—*ibid*

In Steiner's lectures, something far more significant and soul-stirring than an intellectual content was being communicated, however exalted and profound that itself may have been. His voice, its timbre, tone, rhythm and resonance, his gestures and constantly changing facial expressions, his erect and confident bearing—all made it possible for at least some of his listeners to participate with him in his actual experiences. Here follow some of his listeners' impressions and reactions.

From Frederick William Zeylmans van Emmichoven (1893 – 1961), a Dutch psychiatrist and anthroposophist:

Suddenly the blue curtain by the side of the stage lifted, and Rudolf Steiner went to the lecture-

desk. At that moment I had the direct experience of recognition. The impression was so strong that a whole series of pictures simultaneously arose before me, pointing indeterminately to earlier situations – as if I were seeing him as my teacher through ages of time. It was the most memorable experience I have ever had in all my life. ... When I came to myself again and saw Rudolf Steiner standing at the lecture-desk, I had the strange feeling that for the first time I was looking at a Man! It is not at all easy to describe this impression. I had met many well-known and famous people, among them scholars and noted artists, and had always moved in circles where a great deal was going on – it had by no means been a humdrum existence. But now I realized: this is what Man is meant to be. I began to question myself: what is the explanation for this? You have encountered many human beings – what is it that is so significant here? I said to myself first of all that it was his whole bearing, the bearing of one who is like a tree that grows freely between earth and sky. This impression was connected not only with his straight, erect figure, but above all with the poise of the head – it seemed to hover between heaven and earth. The second feeling was profoundly moving: from this beautiful, powerful voice came forth words which lived on even after they had been spoken. And thirdly, there were the thoughts. I was obliged to confess to myself that I could not always understand them, but I realized that they were not there merely to be understood intellectually, but they had another, quite different, significance as well. Listening to professors, what always mattered was whether one understood everything they said. What mattered here was not whether I actually understood – it was something different. Today I could speak of ‘ideas’, of seed-bearing impulses and the like, but at that time I could not. I knew only that different impulses were at work here.

From Assya Turgeniev (1890 – 1966), a [Russian artist](#) (see her illustrations of a Steiner Lecture, “The Spiritual Being of Art,” that were featured in two issues of the *Rays Magazine* – 1 and 2) who [was in close contact with Rudolf Steiner from 1912 until his death in 1925](#):

[Dr. Steiner] steps up onto the platform ... an immense seriousness, a power which is beyond words spoke through those features ... we sat there, gazed into the countenance of this person and listened to his words. [That was the greatest and most important thing that had ever happened to me up till then, and something which went so deep into my very being that I could no more separate myself from it.](#) One was immersed with such intensity into the voice with its resonance and rhythms, into the gestures and the expression of the face, that one accepted it all without question; one only knew that that in which one now lived and breathed was the original source of one’s being. Only when the lecture had come to an end did one ask oneself in amazement: “What has happened here? I did not understand one word of what was said and yet, in listening to it, I had such a deep experience, as though I had understood each word.”

From [Friedrich Hiebel](#) (1903-1989), a personal [student of Rudolf Steiner](#) and a teacher at the first Waldorf school in Stuttgart:

None of the many carefully taken photographs ... can fully convey the essence of his stature. For even the best pictures remain silent, and [it was only in his word that the essence of his being](#)

was revealed ...

Rudolf Steiner's word now resounded in the great hall, speaking to the almost two thousand listeners. The contrast between the delicate features of his spiritualized physique and the deep resonance of his speech, resulting from breathing deeply with the diaphragm, was surprising. The deep tone of his speech rested in the larynx, vibrated in the chest, and was permeated with the warmth of the heart...

During the introductory sentences of his lecture, he seemed to keep his eyes almost completely closed, and his glance directed downwards. His posture was that of a man listening inwardly. He remained in this inwardly listening stance, gathering himself with all his will forces, for the duration of several long sentences. Then came a clearly discernible breakthrough: he opened his eyes, looked directly at the listeners, and began to reinforce his talk with a forceful and diverse language of gestures...

Here, a man stood before me who taught first how to comprehend consciously and in freedom with the head, then knew how to reach people from heart to heart, and finally was able to enter into the depths of the will. ... Those who were gripped by these lectures were lifted out of themselves, as it were. They received an inkling of the future image of the human being that was exemplified and fought for by the founder of anthroposophy.

From [George Adams](#), an anthroposophist, mathematician, scientist and translator:

My impression ... was, so to speak, of many Rudolf Steiners. There was the simple, friendly gentleman... Then there was Dr Steiner lecturing – deeply impressive and stern, vivid in characterization, then often moving into anecdote, good-natured satire, rollicking fun and humor... there was Dr Steiner speaking in a more esoteric meeting ... the initiate from timeless realms. Moreover, there was Dr Steiner as you might see him during a personal interview, when you told him of your life's difficulties and ideals and he answered your questions – the deep, silent look in his eyes, the warm kindness and encouragement at some moments, and at others the absolute quiet, so that it was left entirely to you to come out with what you had to say, with seemingly no help from him, but silent waiting. And then again there was Dr Steiner as I saw him at the large public gatherings in Germany in 1921-22, often with audiences of two or three thousand, partly indifferent or merely curious or even hostile – [the way he held them, the firmness and buoyancy of his carriage, the utter lack of compromise or any attempt to influence them](#). He rather put them through the mill, building up the ground of spiritual science or the stages of higher cognition with closely knit trains of thought, speaking for two hours or more and yet holding his audience completely.

The humanitarian [Albert Schweitzer](#) met Steiner in 1902 or 1903 and they engaged each other at deep levels. Schweitzer writes of their encounters in "[Friendship with Rudolf Steiner](#)."

Prominent German conductor [Bruno Walter](#) (also [here](#)) met Steiner posthumously, in 1948. He read most of the seer's early works and knew that in this man he had found a kindred spirit: "I received from

the lofty viewpoint of the spiritual investigator [Steiner] a seal of confirmation upon my basic musical convictions as well as on my life as a musician.” ...

It was really a new world which Steiner’s insight opened up to me, a world, which, if I was to live in it, required a drastic change in my whole way of thinking. For many years I had lived under the influence of the philosophy of Kant and had accepted as final his verdict that human knowledge is confined to the sense world. Now I learned that it was possible for a highly intensified capacity of knowledge to win entrance to supersensible realms. From Rudolf Steiner’s thought there now flowed unending light, illuminating cosmos, earth and man, the physical and spiritual worlds. It meant an immeasurable enrichment for someone of my age in this era of depressing materialism to feel firm ground under his feet at last in the certainty that everything material is the manifestation of the spiritual. ...

Gradually it became clear to me that music is a vital power in the universe as Steiner reveals it. I do not even think it too audacious to assert that according to him the cosmos “sounds”. He fully accepts the Pythagorean idea of “the harmonies of the spheres” and extends and deepens it. Besides, his heart is wide open to the power of musical melodies and harmonies and he recognizes in our great music, memories and premonitions of the wonder of existence in a higher world. ...

[M]y musicianship means to me far more than mere musical activities such as performing, teaching or conducting— it means a soul filled with music, dominated by its supersensible power, it means a bridge to a higher world, and from that kind of musicianship flows my gratitude to Rudolf Steiner for his spiritual scientific confirmation of my being as a musician and for the profound significance he attributes to music in his conception of the world.

Nowhere is this expressed in a deeper and more essential way than in the prophetic passage in a lecture held in 1924 at Torquay, England, in which he says: “It may come about some day— whether or not this will happen depends entirely on man himself—that it will be just in the realm of music that the impulse of Christ in its true form will reveal itself before the world.”

As the result of hearing a Steiner lecture when he was in his mid-twenties, [Owen Barfield](#)’s own highly developed world view was confirmed and greatly expanded, for he already knew that consciousness is the limitless field of reality and that the conscious mind is the focus for and arena in which the content of physical and supersensible worlds are cognized and experienced. He eagerly adopted the Anthroposophic (Rosicrucian) viewpoint, became familiar with much of Steiner’s vast output on the science of spirit and began to expound and expand on these wisdom teachings, giving them a philosophical grounding. As the founder and last surviving member of the [Inklings](#), Barfield had a transformative influence on the thinking and outlook of [C. S. Lewis](#) (also see [Barfield writing on Lewis](#) and their friendship), [J. R. R. Tolkien](#) (see also this short video on “[What Tolkien Learned from Barfield](#)”) and, to a lesser degree, [Charles Williams](#) (also see “[The Oddest Inking](#)” and [here](#)). As a prolific writer and lecturer, Barfield became “a founding father of Anthroposophy in the English speaking world.” He was the trunk for this branching network of Christian writers and thinkers and

Rudolf Steiner was the ground and root of its spiritual tree. Barfield sought to give Steiner's visionary disclosures an epistemic basis in rational thought⁴⁵, building a platform on which spiritual revelations might find footing and appear more tenable. Still, the facticity of these revelations could only be truly confirmed by the spiritual investigator's first-hand experience. See "Owen Barfield, [Philosopher of the Evolution of Consciousness](#)" and the short video, "[What Owen Barfield Saw in Rudolf Steiner](#)."

"Over the last century, many artists engaged with Steiner's work. Some of the Bauhaus artists ([Wassily Kandinsky](#), [Paul Klee](#), etc.) attended his lectures and closely studied his ideas, as did writers from [Franz Kafka](#) to Nobel Prize author [Saul Bellow](#) [see his [forward](#) to Steiner's lecture cycle, *The Boundaries of Natural Science*]. The architect [Marion Mahony Griffin](#) (one of the world's first licensed female architects), the famed conductor Bruno Walter, the novelist [Selma Lagerlöf](#) (the first woman to win the Nobel Prize), the Symbolist painter [Hermann Linde](#), and the Swiss physician and cymatics pioneer [Hans Jenny](#) were all official anthroposophists. This is a group of innovators."—"Goetheanum: [Rudolf Steiner and Contemporary Art](#)." See [here](#) for a partial list of Anthroposophy's "notable supporters".

More instances of Steiner's seership may be found in the section on "Rudolf Steiner and the Masters"

Friedrich Rittelmeyer and Rudolf Steiner

In all of Germany, arguably the person most qualified to assess the powers and person of Rudolf Steiner was [Friedrich Rittelmeyer](#) (also see [here](#)), a prominent Lutheran minister who approached the occultist and his teachings with considerable skepticism, scientific rigor, a keen mind and a fine ability to articulate his thoughts and observations. The *Rays Magazine* featured excerpts from Rittelmeyer's *Meditation – Letters on the Guidance of the Inner Life* in [twenty consecutive issues](#), beginning with a [Sep/Oct 1999](#) article and concluding with the [Nov/Dec 2002](#) issue. We will be quoting at length from his book *Rudolf Steiner Enters My Life* because it gives the most complete and affecting insights into the breadth and depth of this Christian's life and soul, as well as his incomparable ability to experience and document the higher spirit worlds. It also vividly narrates the account of a neophyte's (Rittelmeyer's) soul conversion and transformation, of its spiritual regeneration over the course of many years. It might be called "The journey of a soul to supersensible enlightenment."

At the end of 1910 Rittelmeyer received a request from a large German town to give a public lecture on "religious strivings at the present time."

I was deeply interested in the current urge towards a [revival of religion](#), and now, when it was a question of giving a general survey, it occurred to me that a pronounced lack of sympathy had always made me ignore a certain phenomenon of the times, namely "Theosophy."* ([*footnote of translator](#))

If I undertook the lecture, it was my duty to go into the fundamental principles of this current of thought as well. Up to that time I knew very about it. A decided antagonism stood in the way. It seemed to me a mass of unfounded statements, an inquisitive and ill-considered prying into the spiritual background of the universe, wearisome and soulless, a veritable jumble of Oriental

thought and Christianity, falling short of all serious spiritual demands, intolerable to all true religious feeling, audacious, cold, sensation-mongering.

From the outset, Rittelmeyer was not favorably disposed toward this contemporary phenomenon, but, fair-minded as he was, “it was only right to see what was valuable in the eyes of these people. The sacrifices they made were worthy of respect and they found unmistakable satisfaction in life. Anyone who feels that attention at least is due to the religious life of his contemporaries, ought at some time or other to probe more deeply into this domain.” And so he did. He inquired of Michael Bauer, a teacher who “had scoured every domain of modern spiritual thought in his quest for truth.” Bauer had “a strikingly spiritual face ...

But it was his eyes that impressed one most strongly. There was no suggestion here of any Indian element; the light of Christ was shining out into the world through those eyes. With the single exception of Rudolf Steiner himself, I have never seen such golden light in the depths of human eyes. A wisdom-filled kindness radiated from him and filled his whole surroundings. He was always ready to appreciate every human being, be he the most immature; and never ready to let himself be overpowered by any man, be he the greatest. Even to Rudolf Steiner his attitude was one of admirable freedom. A child’s capacity for reverence had lived on unabated into the mature years of a man who had been brought to the brink of the grave by heavy strokes of fate and ruthless overstrain. But this pure power of reverence, the like of which I had never seen before in a grown man, was combined, in his case, with a firm self-assurance and sense of self. This union of reverence and freedom in a human being gave rise to an atmosphere of nobility which could be felt whenever one talked to him. A particularly kind Providence had led precisely this man across my path when I was beginning to ask about Theosophy. **If he had not been there,** my lot would probably have been that of hundreds of others of my generation. I might have gone to hear Rudolf Steiner lecture in order to “know something of him”. I should have read one or another of his books in a critical spirit in order to “form an opinion”. But **I should have passed by the greatest man of my time without an inkling of who had come my way.**

Rittelmeyer began to delve deeply into Steiner’s recorded lecture cycles, including the private ones, encountering “a great deal [that] was unintelligible to me and seemed in the highest degree improbable. The feeling of alienation—not unmixed with apprehension—which many things aroused in me, could hardly have been greater. But when I did not give way to this impression, and went on thinking impartially, new possibilities emerged.”

While Rittelmeyer’s ever cautious and skeptical nature urged him to keep his distance and protect himself against subtle influences that could undermine his objectivity, he recalled:

The spirit of Rudolf Steiner had said to me: “Just think of all that is trying to speak to you! Try for once to enter this world with good-will! When you understand more of the whole, many things that now weigh heavily will clear up. And if they do not—Is that after all so very important? Can new spiritual teaching be anything but an offence to old, well-worn beliefs? Is

it fair to allow unintelligible passages to prey upon you and then base your judgment of the whole upon them? Should not your conception of the whole be determined by its own life and being?" ...

Something within me said: If you turn away now, you will not be acting fairly towards the unknown. The question you must ask above all others is: What is true? It is not for you hurriedly to decide what kind of truth you want for yourself or consider useful to the world! You must learn slowly to think out a new world and yet not leave your immediate tasks undone. You must have patience, waiting to see how all this develops in the spirit and the soul! ...

I had reached the most important turning-point. When I was reading Rudolf Steiner's works, a faint voice would often whisper within me, but only gradually did I become attentive to it. It said: "If this man is right, you—with all your knowledge are just a pigmy! You may as well begin all over again, and even then you will never get to the point of proving these things for yourself with these higher organs that are promised! ...

But he whose ears are more delicately attuned, often becomes aware of the voice which speaks of the "pigmy". He discerns it in the feeling of annoyance which makes him loth to embark upon a genuine examination of the new according to its own laws, but also in the attitude of false superiority which he adopts to the new in order to conceal his own inadequacies. ...

One can only earnestly advise those who want to see Rudolf Steiner in a true light to pay heed to the voice which speaks of the pigmy and not allow it to be hidden behind the cloak of erudition or piety. If the voice were not there, the book *Knowledge of the Higher Worlds*, for example, would have had a very different reception.

Rittelmeyer found the beginning of *KHWA* "splendid. The ethical precepts simply won my heart. But oh!— those 'lotus-flowers'. Two-petalled, sixteen-petalled, ten-petalled 'higher spiritual organs' were revolving in the book! But in me nothing would revolve—not with the best will in the world! A great mill-wheel seemed to grind away in my brain, and a sense of hopelessness weighed upon my soul."

In a quandary, and confronted with the "whole impotence of current scientific theology ... in face of the mystery of Christ, Rittelmeyer snidely said to Michael Bauer: "Ask your theosophical high priest to come some day in the Winter after I have given my lectures on Jesus and say what he has to say. I promise that I will listen without prejudice, as if I had to learn everything from the very beginning. In December, 1911, Rudolf Steiner actually came to the town and gave a lecture entitled 'From Jesus to Christ'. A little later on, when my lectures on Jesus had been published, I sent them to Rudolf Steiner and asked what he thought of them. He said that the picture of Jesus was correct and had pleased him, but that it was a picture of Jesus, not of Christ."

Rittelmeyer writes that "As one who had suffered much from living among fashionable preachers, I had a very sharp eye for evidence of human weaknesses which cast their shadows over what a greatly revered man had to teach. With absolute assurance I say that stories which accuse Rudolf Steiner of vanity or a desire for effect, are absolutely false. ... If ever there has been an embodiment of the reverse

of personal vanity, it was Rudolf Steiner. And as for striving after effect—he was not only much too sincere but much too able for that.”

In the evening there was a special lecture ... in memory of Goethe. ... This was not the poet Goethe, nor the man Goethe, but Goethe the world-thinker. The independence, assurance and power with which he spoke of Goethe raised Rudolf Steiner in my eyes to a high spiritual rank. I felt much more confident that his message was suited to the needs of his time. One learnt to look into Nature in her freedom through Goethe’s all-seeing eyes. When I listened to theologians speaking of Goethe, they were always wont to drag out, from every conceivable corner, utterances that savored in any way of religion. When they referred to the sciences, they would flirt with them for a while, finally abandon them to their own limitations and set up their “God” in haunts impenetrable to the light of scientific research. Not so Rudolf Steiner. He let Goethe be Goethe. He himself was looking into the world with Goethe’s eyes. But he brought greater power into those eyes, and a richer, more spiritual world in which there was room for all the Gods of men—above all the God of the Christians. **Here, in very truth, was a kingly mind in the realms of knowledge, far-seeing and mighty in its freedom.** He let a science of Nature come to flower around us, a wisdom far more stimulating than the dead knowledge of the day and a science in which religion could breathe anew. With a joyful premonition that greatness in the truly religious sense is compatible with the utmost clarity of thought and the freest spirit of investigation, I went home.

At a Nurenberg lecture Rittelmeyer had “only one impression [that] was strong and positive:

[I]t was the extraordinary **spiritual power and mobility of expression** which played over Rudolf Steiner’s face while he was speaking. At one moment he looked quite young, the next sallow with age; one moment he had the virility of a man, the next the fragile delicacy of a woman; one moment he was the dry teacher, the next an inspired Dionysus. I watched this interplay with growing interest, for I had never seen anything like it before. Compared with other speakers to whom I had listened, here, to say the least, was a power of change ten times greater, and an undreamed-of range of inner possibilities. Great superiority of the spirit over the body perhaps? A vast wealth of spiritual life? Perhaps after all a superman?—Or on the way to him? After the lecture I asked Dr. Steiner if I might have a talk with him. ...

Upstairs, Rudolf Steiner was standing in the half-opened door through which another visitor had just passed. He watched me closely as I walked slowly up the stairs. **I have never seen anyone who could look at another so attentively.** It was as if he let the being of the other man be built up before him in a subtle element of his own soul, while he himself remained immobile, in selfless surrender. It was not as if he were thinking about the other man, but there seemed to be a process of inner, spiritual reflecting in which his whole existence could be revealed. Not until much later did I understand the *raison d’etre* of this observant gaze, when **Dr. Steiner once said that the way a man walks can disclose a great deal about his earlier incarnations.**

Boldly, if not rudely, Rittelmeyer both challenged and dismissed the relevance of the occult element in Steiner's lectures with respect to his (Rittelmeyer's) own interests:

"I am not very interested in [your occult teachings](#)," I said. "My experiences lie in the sphere of religion, and I see endless tasks before me there. Moreover I have no gift for occultism and apart from that I am afraid of the effect it might have on the nerves. But I would like to ask you certain things about the further development of man." Rudolf Steiner listened to this patiently, and seemed to be quietly observing. ... He did not move, but the leg which was crossed over the other gave evidence of his inner alertness. "Your occultism is not intelligible to me," I went on. "But you are always repeating that it can be understood by the healthy reasoning powers of man. I conclude from this that to you it is intelligible. But if you understand it and others do not, it may possibly be the unconscious outcome of thought and only give the appearance of having been discovered by clairvoyance." Evasively, but without a trace of irritation, Rudolf Steiner replied: "I can only say that [thought alone would never have brought me to these results; it was not until afterwards that their truth was revealed to thought as well.](#)"...

We began to speak of the doctrine of reincarnation. I said that I had no doubt of man's continued existence and development after death, but whether for that purpose he had to return to the earth seemed to me questionable, to say the least of it. Nor did I find any mention of it in the Bible. "No," replied Rudolf Steiner, "[reincarnation is not a doctrine of Christianity. It is a fact that is revealed in occult investigation.](#)" That must be accepted, for such is the case." Again the same cool evasion. Suddenly he began: "But why do you say that you have no gift for occultism? I wanted to say it before. You have quite a good gift for it." And then all at once he gave four suggestions for exercises in answer to my question about the further development of man. They struck me as curious in the extreme. "That seems strange to you. But nevertheless it is so."

[When Rittelmeyer was back on the street, a defensive, distancing reaction kicked in:](#)

What is this man really getting at? Did he make any attempt to win you as an adherent? I pondered and had to admit: No, not the very slightest. But—what about those exercises? Will they not lead into an unknown world? Are you not allowing yourself to become dependent on another? What about suggestion, magic? Perhaps this is the most insidious attempt of all to make you a follower!

[Rittelmeyer weighed Steiner's words](#) and suggestions with cautious and impartial scrupulosity:

"You will never be able to form an opinion of these things if you know nothing about them," I said to myself. "And not so much for the sake of your own interests but for the sake of mankind and what mankind demands of you, you should not ignore them. Have you not wished for knowledge of your own about the further evolution of man? And did not Rudolf Steiner see at once that this was the only way in which you could be convinced? Are you not old enough to feel yourself secure, provided only that you proceed with caution? At any rate you will not venture upon a single step without fully realizing what you are doing. Nor will you do any exercise unless you have discovered and understood its purport and necessity from your own

life and have steeped it in your own thought.—Very well then, you will be assimilating it all in your own way. Again and again you will have to put yourself to the test to discover if you are treading this new path out of self-interest or in pursuit of selfless aims. You will have to make the resolution to stop instantly you find anything that is dubious from the ethical point of view, or unfathomable by the mind. If you proceed like this, nothing can happen to you and you can be confident that your life will be well and truly guided.”

Consequently, after due consideration and self-counseling, Rittlemeyer began the exercises.

[T]he first effect was that I felt much more physically healthy. [The exercises were like a healing bath or a refreshing bodily exercise, only more spiritual and life-giving. One’s whole organism became more normal, more harmonized.*](#)

Lost instincts as to what was right for the body returned. Neurasthenic symptoms abated. In this way one began to realize that neurasthenia is not to be cured by relaxation and change, or by doing nothing, but by a healthy strengthening of inner activity as a counter-action to the exhaustion caused by outer life. [Another result was an enhancement of the power of mental achievement.](#) To begin with, perhaps, this was experienced in the fact that one became more observant of moments when the mind wandered, moments of unconscious dreaming and sleeping. After a few months I needed only about half the usual time for mental work. Another result was that one looked at flowers and plants and loved them in quite a different way, and had a much subtler observation of other human beings. Spiritual faculties were stimulated. Actual facts of higher knowledge were not yet there, except perhaps in the form of dim premonitions, but there was a comforting sense of assurance of having found the way to the spirit. I have never experienced any bodily ill-effects, with the exception of a very few which it was quite easy to avoid or correct, although I carried out the exercises with all the force of which I was capable. Everyone who has had exercises from Rudolf Steiner says the same. ...

I have spoken to a hundred people who had had advice from him. Again and again [one was amazed at the number of human lives which had come before the eyes of his soul, how utterly he had surrendered himself, and with what reliable and penetrating insight he had guided them.](#) Many a time when I heard of advice given by him I was astonished at the light it shed upon a man’s being. Not one single soul has ever told me, even in the most intimate confidence, of any harm experienced as the outcome of Dr. Steiner’s advice. All who had followed that advice

* It is rather against the grain to go further into this point. But calumnies spread abroad by opponents to the effect that Rudolf Steiner’s exercises made people ill, and that I myself am an example of this, must be put an end to. The truth is exactly the reverse. These exercises gave rise to a first real joy in life, and a comforting sense of health in an organism that from youth onwards had been far too sensitive. That is what actually happened. When later on this state of things altered for a time, again the cause was not due to Rudolf Steiner but to the aftereffects of a fall in the mountains, which injured the membranes of the brain and made all mental exertion, and the exercises, impossible for many months. The exercises never did any harm, but, on the contrary, once more helped to bring about a cure. It is an obligation of gratitude to Rudolf Steiner to state this publicly in order to contradict rumors of another kind.

spoke without exception in tones of deepest gratitude, saying that they had received immeasurable benefit, an unfailing stimulus, inner joy in life and illuminating spiritual knowledge. All of them, without exception, felt that they had set their feet on a trustworthy path to the spirit. ...

In everything I said and asked I found myself in the presence of an unmistakable expert. There was nothing I could say that he did not seem already to know. Whereas in other conversations I had had with outstanding men, I always refrained from speaking about certain experiences because one was accustomed to find no understanding; here I could touch upon whatever intimate and delicate subjects I liked and was always answered by genuine human kindness and a superior power that could not but inspire every confidence.

But I was by no means such an “obedient, humble servant,” that I did not blurt out: “Are you really looking at my aura the whole time?” ... a barely perceptible smile flitted across his face. “I always have to adjust myself a little for that,” he said kindly. “But in your case it is not so very difficult.” ...

The spiritual tact which seemed to be born in Dr. Steiner’s presence told me quite definitely that one could not ask about that. But still I did want to know something more, and I added:

“Your teachings are so foreign to me that I do not think I can ever have come into contact with them in a former life.” “You did not,” was the answer. ...

Not by the faintest breath did he pander to personal vanity. On the contrary, one saw him deliberately taking the greatest pains to efface anything that might have stimulated this vanity. He was equally impervious to questions prompted by mere curiosity. I saw him many times when others were asking him questions. Like an absolutely reliable guardian of the things of the spirit, and without much effort, he evaded all attempts, direct or indirect, to “get something out of him”. He pointed to the objective connections and firmly resisted all personal sensationalism. ...

His attitude in the Krishnamurti affair shows that he regarded it as the greatest occult sin to claim authority for anyone on the ground of previous incarnations. In the age of the “Consciousness Soul” everyone must appeal with his teaching simply and solely to men’s own objective sense of truth, and convince them purely on the basis of reason. ... Before very long it will be impossible for man to cope with existence if he does not realize that the guiding threads of his life lead out far beyond the limits of his present existence. But Rudolf Steiner regarded any even half-unconscious flippancy about earlier incarnations as a pest. ...

To me, one of the most remarkable things about him was the number of secrets which he consciously carried about locked up within him, taking them finally through death without revealing them to a single soul. Not once would he let himself be enticed into giving even a hint. It might well have happened that conclusions could have been drawn from some chance remark or other. But this was never the case with Rudolf Steiner. He only said what would help,

and avoided everything that might do harm, even in the future. If only people could have seen how he spoke of these matters in personal conversation! His great dark eyes became even more alert. With a consciousness of responsibility than which nothing greater or purer could be imagined, **he spoke every word with hesitation. It was as if, all unseen, he had passed into a temple where he was acting before the eyes of higher powers.** One could have wished that all the sensitive minds of humanity had been present to witness such a spectacle. If the teaching of reincarnation were to be renewed in a Christian sense it could not have been entrusted to a more scrupulous mind.

Steiner met Rittelmeyer's persistent and seemingly insatiable curiosity with the good-natured response, "Ask whatever you like." **"He was always ready to answer. The store of knowledge from which he drew astonished me more and more. What surprised me most of all was that he had never tried to impress this upon me. He gave just what was needed for answering the particular question, no more.** On very rare occasions would come the reply: 'I have not yet looked into that.' ... Sometimes it may have happened that, astonished by the assurance in his answers, I asked him: **'Have you really never been mistaken in your investigations and been obliged to correct them afterwards?'** - 'I have never spoken of what I wasn't quite sure of,' he said."

Steiner decided the time had come when he should "speak of certain things from the history of the early years of Jesus which are not found in the Gospels." **"The evening that followed," Rittelmeyer writes, "will remain in my memory, far beyond the bounds of this life, as one of the most wonderful in my experience.** ... From my front row seat I was able to watch every expression.

He seemed to be looking away from and beyond the audience, gazing intently at pictures before him. With the greatest delicacy of touch and a most, striking alertness and caution, he proceeded to describe these pictures. Occasionally there would be an interpolation of such phrases as: "I cannot say precisely if the sequence here is correct, but this is how it seems to me." Or: "With all my efforts I have not been able to discover the name of the place. The fact that the name has been obliterated must have some significance." **He spoke with a reverence in which there was no suggestion of servility, and stood there resolute and firm in the presence of the miraculous. An atmosphere of pure spirituality pervaded the room. It was an atmosphere purged of all feelings not born directly of the spirit—which was there in its power.** He told how the divine revelations contained in the Old Testament had dawned in all their greatness upon the soul of the boy Jesus during the years immediately following His return to Nazareth after the event in the Temple at Jerusalem, how His sorrow grew more and more intense as He realized that any true understanding of the greatness of this former revelation of the Divine was lacking among His contemporaries, how this sorrow lived within Him, unexpressed and not understood by those in His environment—"a sorrow in itself far greater than all other sorrows I have known among mankind."—But just because this sorrow was destined to dwell wholly in the inner being of the boy Jesus, He was able to ennoble it beyond all telling ...

This is not the place to repeat what Rudolf Steiner told us evening after evening out of the “Fifth Gospel”—the Gospel which has remained imperishable in that delicate spiritual record of all the past which even today can still be deciphered by one who is fully awake in the spirit. Indelible in my memory are the eyes into which we were able to look on those occasions, and how they were gazing into the past. [His living spirituality radiated such purity, such convincing integrity and humility that one felt oneself in the presence of a supreme event in human history.](#) Sometimes the eyes seemed to moisten quite gently from within, and to gleam with liquid gold. Suddenly it struck me that all my life I had been thinking: When I pass into the higher worlds after death I desire nothing else during the first years than to be able for a long space of time to contemplate the life of Jesus with spiritual eyes.

Reflecting on that night’s lecture and the profound and transforming impact it had on its listeners, Rittelmeyer continues:

[Within stood a man who claimed to have the past in pictures before him and spoke of them with natural assurance.—“Whoever are you?” I kept asking myself. Every test the human mind could make, provided it was an unprejudiced one, came out in favor of the miraculous.](#) Healthy-mindedness? It could have no more convincing form than this. Any suggestion of mental abnormality—and as a clergyman I had a great many cases of this kind to deal with would have been given the lie by the very atmosphere. Moral purity? We were living and breathing in it. Selflessness?—If one asked oneself: What must a freely bestowed gift of the Gods be like?—it could not be different from this. But, then, what was it all? The beginning of human majesty as yet undreamed of? A message from a higher world sent at the right hour? Those born in after centuries will hardly be able to realize the feelings of those of us who had been living in materialism and witnessed events like this. Already today we see before us a growing generation who seem to find no difficulty in what seemed to us to be mighty hammer-blows against the world-edifice in which we were living. On this particular occasion I did not get beyond the point of realizing inwardly: Even if it does not all prove to be true, it is, at any rate, the most interesting story of Jesus I have ever heard and in spite of many incomprehensible points, honestly the most probable. I can only be grateful to have had the experience, for apart from the need of further thought, it is at all events full of living and healthy suggestions.

As for the reliability of experiences in the spirit worlds, Rittelmeyer learned that one must first attain complete self-mastery, as described in *Knowledge of the Higher Worlds and Its Attainment*:

It was borne in upon me how right Dr. Steiner was when [he indicated that nobody can receive reliable impressions from the world of spirit who has not passed the “Guardian of the Threshold,” and has not learnt so completely to scrutinize his whole inner life that he can recognize the elements shooting in from the personal side of his being.](#) Fundamentally speaking, the two [lesser and greater] “Guardians of the Threshold”—figures which seem so extraordinary to many people—are simply presentations, but at a very high spiritual level, of the Christian experiences of “Repentance” and “Faith”.

Rittlemeyer also learned to distinguish between the atavistic or negative clairvoyance—that was practiced by the ancient mystics and yogis and their descendants, even to the present day—and willed, fully conscious examination of spirit world content:

With Rudolf Steiner there was simply no question of trance. One looked there into a superconsciousness, not into a dark, dreamy subconsciousness. It was a difference as between the uncanny flashing of rockets by night and the bright sunlight of day.

For the rest, let me say here that I myself seemed to observe indications of a certain development on the part of Rudolf Steiner himself. In earlier years it seemed to me that when he was giving advice to people he liked to sit where he would not be obliged to look against the light. When he began to use his faculties of spiritual sight one noticed a certain deliberate adjustment of his being, often accompanied by a lowering of the eyes. One remembered then what he says in his books, namely, that **the physical body of a man must be wiped out before the “higher members” can be perceived**. As the years went on I noticed this less and less, and finally not at all. He seemed to pass without effort into the higher state of consciousness: or rather it was as if both states of consciousness, that of sense perception and of spiritual perception, were there for him freely and naturally, one beside the other. In the same way, on several occasions in earlier years I thought I often noticed that at the beginning of a conversation it was not easy for him to find the right words. One said to oneself then that he had surely been occupied with his spiritual investigations and needed a few seconds for the transition to the world of purely physical existence. He tried to find the appropriate words, missed it, and stopped. A brief effort—and the difficulty was overcome. This, too, I noticed less and less frequently as time went on. In the early years there were sometimes moments in a lecture when one would have the impression—now he is occupied with some intervening spiritual observation. At such moments he would speak hesitatingly, letting the sentence slowly finish itself, and sometimes even padding it. Later on, **one often saw from his very look—which could change with bewildering rapidity as the result of mighty spiritual impulses—that extraordinary things were going on within him, far more extraordinary than were actually said**. And yet the two aspects did not seem separate but rather to be livingly united. When I thought about the development which Rudolf Steiner himself manifested—in so far as I was able to perceive it— it seemed to me amazingly rapid, and to put the others of us to shame.

Rittlemeyer began in earnest to meditate on the **words of Christ** and “became aware that these words had a strong effect on the body. It was as though they were saying: If we are to live within your being, we must first transform it. **One grew conscious of the delicate, spiritual corporeality lying behind the physical body as its spiritual architect. Changes in this finer body could be perceived. Meditation upon the words of Christ could intensify into potent bodily sensations, even into acute physical pain. The aftermath was a consciousness of a wonderful healing which, for the first time, gave one an inkling of what true health of the whole being really is.**”

In his March 22, 1909 **lecture**, Steiner affirmed: “[S]piritual science will make men healthier even in the physical world; for spiritual science is itself a therapy that brings vigor and health.”

Rittlemeyer continues:

I asked Rudolf Steiner: “Is it really possible, simply by meditation upon the words of Christ, to come to the point of being able to say anything at all about [His actual appearance](#)?” “And what do you think He looked like?” came the quiet counter-question. When I began to say certain things, Rudolf Steiner took up my description and led it—I can only say—to clarity. It was the same picture which he afterwards gave in his lectures: A brow unlike that of a modern thinker, but one upon which reverence for the deep mysteries of existence was written; eyes that did not gaze upon men as though in observation but penetrated their very being in the fire of self-sacrifice; a mouth—“When I saw it for the first time I had this impression: this mouth has never taken food, but has been proclaiming divine truths from all eternity.” In astonishment I asked: “Yes, but [if you know what Christ was really like, is it not right to make this picture of Him in some way accessible to mankind](#)?” “Yes, indeed,” was his answer. “And that is why I have told an artist in Dornach to [make a model of Christ according to my indications](#).” [Also see [here](#) and “[The Statue](#).”]

Max Heindel was [told by the Elder Brothers](#) that they could divulge the Rosicrucian teachings on the condition that they be published in the first decade of the twentieth century, which was commencing a new cycle, otherwise, the opportunity for their release would be lost until a new cycle began. Likewise, Steiner told Rittelmeyer that, “[If humanity does not accept what is now being offered, it will have to wait for another hundred years](#),” he said. He seemed to be deeply moved. It was not merely emotion, but something like the thunder of the Judgment. He said no more. Never before or since have I seen how the soul of a whole age can tremble in one man.”

Rittlemeyer continued to closely examine Steiner’s words and actions:

I personally felt that the natural thing to do was to form as accurate a judgment as possible of the man who was bringing the teaching. [I did not let a single opportunity for judging Rudolf Steiner as a man slip by](#). It had been my privilege in life to come into contact with many outstanding personalities and, as a clergyman, with the destinies and characters of very many human beings. A good foundation for judging the worth of a man was therefore present.

It appeared to me highly probable that if there were a tendency to fantasy and self-deception in a man in regard to the domain of the supersensible, this must inevitably show itself at some point or other in ordinary intercourse and in contact with the affairs of practical life. ... How great was my astonishment when I saw more and more evidence of the certainty and clarity with which Rudolf Steiner perceived and was master of the most trivial details of life. [His knowledge of human nature was simply amazing](#). ...

[A new conception of truth](#) grew up when one saw the careful precision with which he answered, with deliberation in every word and tone, but without a trace of “diplomacy”, with good-will to insignificant people who could not have risen to anything greater, but also without patronizing “kindness”. I never knew an instance where regard for outer benefit kept him from stating the bald truth, and doing something that might have been unpleasant. Men who were playing a part in the affairs of the world and could have been useful to him waited in vain for him to approach

them or place himself beside them in the limelight. When I once saw with regret that he let a man who could have been valuable to the cause be snubbed, he said curtly and emphatically: “I do not want to win over any man.”

[Admiration from women spoils nearly every popular speaker.](#) It gives rise to false undertones in speech, and false nuances in the estimation of one’s own powers. Rudolf Steiner’s attitude to his admirers was worthy of the very greatest respect. It was purity itself. He did not put an end to the admiration, for he knew that reverence is the mother-soil of much that is noble. He was also entirely free from hardness, but if he became aware of it he would not, from his side, suffer the faintest undertone of sickly emotion. As far as he was concerned, he managed to have people around him who honored but did not rave about him.

Echoes of Max Heindel’s “[Words to the Wise](#)” are heard in [this Rittelmeyer passage](#):

To accept nothing, but also to reject nothing that has not been put to the test, to let things rest, whatever their measure of probability, to admit free hypotheses in regard to realms about which others have nothing whatever to say and then to wait quietly for what will emerge from life and thought—if people could bring themselves to adopt this attitude, the possibility of ultimate clarity would be there.

Attending his first private Steiner lecture in Berlin on the subject of Christ deeply impressed Rittelmeyer:

[I realized then how a man in the very Presence of Christ speaks of Christ.](#) There was something more than devotional reverence in the words. In freedom and reverence a man was looking up to Christ Whose Presence was quite near, and in that Presence his being changed of itself into an embodiment of noble prayer. The lecture had nothing of the style of a sermon or a prayer. It was a spiritual-scientific communication of facts of a higher world as they had revealed themselves to research, and could then be applied with perfect freedom. Mightier still was the impression of how the Real Presence itself leads man into the mood of adoration which for the first time gives him his true dignity. [Not a priest nor a prophet, but a knower of reality stood there before us and let us gaze at this reality in and through him.](#) Only a warped nature could fail to perceive that here one was standing in the very light of truth. The man before us was telling of a world in which he himself was living. The many hundreds of sermons I had heard about Christ came up in the background of my mind. They faded into shadows. “We speak of that which we do know and testify of that which we have seen.”—A new proclamation of Christ was there. A new Christ-era was dawning—as yet in the first faint rays of the promised morning. The lecture itself spoke of this—spoke without the least trace of selfish longing for what has yet to come, proclaiming simply what is and would like to bestow itself upon us. [Anyone who witnessed this could doubt no longer but that a fully authorized servant of Christ was standing before him.](#)

Steiner’s individually formulated exercises often resulted in soul and body healings. Routinely his clairvoyant faculties were used in diagnosing and determining treatment for a variety of illnesses,

including possession of the physical body by dark forces and giving directions for an exorcism.^{13]}

Steiner told Rittelmeyer:

“I would not mind getting a touch of influenza in order to study it.” The next day he had it, and more than a touch! He gave his lecture just the same, in spite of many fits of coughing. Several years later, when he sat by my sick-bed and gave me advice and help for influenza, I could not help remembering this incident. I thought of Pettenkofer who studied bacilli by making experiments on himself. The many to whom Dr. Steiner’s treatment of disease has proved a blessing will do well to realise that all the help he was able to give was bought at the cost of sacrifice. ...

It was not possible for [Dr. Steiner’s living contact with the world of the dead](#) to remain wholly unknown in Berlin. Now and then people whose thoughts were with their dead came to me with the request that I would introduce them to him. So far as I remember I only did this in one single instance. A man in Berlin, much respected and justly so, had entreated me, in circumstances which seemed healthy, to comply with his wish. Dr. Steiner interested himself in the case with great kindness and readiness to help. After a few weeks the man came to me and said: “Dr. Steiner is really a seer. He told me details that he could only have known through clairvoyance.” But then he was again beset with doubt as to whether, after all, it was not possible for such truths to have been extracted from the working of his own subconscious mind.

...

Rittelmeyer asked Steiner after he gave a lecture on “the dead,” “[Have you ever come across my dead mother in the spiritual world?](#)” He replied: “When you are listening to a lecture an individuality often comes whom I take to be your mother. She brings others with her. She is a little restless and moves to and fro. But she takes the deepest interest in your spiritual life.” Then he turned to my wife, who was often present at such talks, and said in a most kindly way: “On the other hand, I have not yet succeeded in getting into touch with your dead father.” ...

There were occasions—so I gather from many statements I have heard—when his lecture would be addressed chiefly to one individual. But on the other hand his [large public lectures were often veritable battles of spirits](#). In a dim way people sensed this. But as they only looked at Rudolf Steiner with physical eyes, they held him for a demon, whereas the truth was that he was waging war against the “demons”. If they had paid heed to what he said at such times instead of letting themselves be carried away by superficial first impressions, they would have been able to recognize this.

Rittelmeyer had few conversations with Steiner on science, since he was not knowledgeable on this subject. But he would send young scientists and doctors who were interested in Anthroposophy directly to Rudolf Steiner, saying: “Just begin to ask questions about the branch of which you know the most and see what you will find.” “When I inquired afterwards, it was always the same story: ‘Oh! yes, he was at home in that domain, too, and gave me important suggestions.’ Among several dozen

younger and older scholars I did not find one who spoke in a different sense, or was able to feel himself superior to Dr, Steiner in the realm of Natural Science.”

With respect to the [language used by the four gospel writers](#), Rittelmeyer asked Steiner:

Do you not think that in the Gospel of St. John we have the words of Christ as they were reflected in a particular individuality, whereas the Synoptics present Christ’s actual way of speaking? “To me it is just the reverse,” was the reply. [“When I read St. John’s Gospel I find my way immediately into the language Christ really spoke. With the Synoptic Gospels I must first adjust myself.”](#) One can realise how deeply such a statement conflicted with theology in general, but also what a relief it was to a man who had steeped himself in the John Gospel, and had from the very beginning tried to vindicate it from a deep inner consciousness. “And the farewell words of Christ? Were they spoken so?” “Certainly, they were; but many other words were spoken as well which have not been recorded.” When Rudolf Steiner was speaking of such matters it was always with particular humility and reverence. ...

I remember so well the tone in which Rudolf Steiner once spoke of the Last Supper. It was only in memory that I became fully conscious of it. It was a tone that could not fail to call forth the greatest reverence in any sensitive man. Many a time, later on, I thought to myself that if one could always speak of the truths of religion in this spirit it could not fail to convince men, because they would simply be taken into the higher reality. But whether he was dealing with the burning of the Templars, or of the “Friend of God” from the Oberland, [Dr. Steiner always spoke as if he needed no history books, but had himself been an actual witness of all these events.](#) ...

[H]e regarded Luther’s fights with the Devil as actual struggles with the approaching spirit of subsequent centuries, with the Spirit of materialistic intellectualism, known in Anthroposophy as Ahriman. He also held that Luther’s much deplored coarseness was due to his “Imaginations”, which did not, however, rise to the level of clear consciousness. “So when Luther writes against the ‘crowned sow of Engel-land,’ he was seeing supersensible pictures of the being of King Henry before him?”, I asked after the lecture. “Yes,” was the reply.

Rittelmeyer explains to his readers that [“This book is not an apologia but an account of a theologian’s experience of Rudolf Steiner.”](#) Nor is it a hagiography, though some may so regard it, with pejorative intent. If a favorable light is shone on Steiner and his disclosures, it is an objective light emanating from the seer himself—not projected onto him—and it transfigures all he says and does. For Rittelmeyer approached his “subject” with scientific rigor and an open mind, letting the evidence produced by his inquiries and observations speak for themselves. And having passed muster for their *apparent* authenticity, since supersensible realities can only be certified by those few who can directly experience them, they give more credence to his findings.

This section of the Study concludes with Rittelmeyer’s tribute to Steiner and, yes, an apologia for what the German minister professed as an Anthroposophist. It is also, equally, a ratification and endorsement of Rosicrucianism, since, as is made abundantly clear many places in this Study, *Steiner’s wisdom teachings are Rosicrucian.* (See section entitled “Anthroposophy is *Rosicrucian* Says the

Editor of the Anthroposophic Press” on p. 142) Therefore, admirers of Max Heindel’s legacy of wisdom teachings might regard Rittelmeyer’s encomium as equally applicable to the rich endowment the founder of the Rosicrucian Fellowship has bequeathed to its students and all spiritual aspirants:

If I were asked today: Why are you an Anthroposophist?—I would answer:

Not because I have been able through my own investigations to test everything Rudolf Steiner has said—of that there can be no question—but because in the little that I have been able to test I have found more and more astounding confirmation.

Not because I have been able to accept the results of spiritual-scientific research en bloc and in complete faith, but because they shed convincing light in many domains where there was no other light to be found.

Not because a new kind of pope was issuing dogmas, but because one in the advance guard of humanity saw realities, which turned out to be genuine, even if one merely accepted and lived with them as possibilities.

Not because I had known no other spiritually significant men in my life, but because I simply saw how Rudolf Steiner excelled them all.

Not because I thought that apart from Rudolf Steiner nobody else in the world had anything that was worth doing or saying, but because I recognized that at a critical point, the ramparts of the spirit were broken through and, as a result of this, great and mighty tasks set before mankind for a long time to come.

Not because I had previously dreamed or always conceived that in actual life a leader of humanity who points to the future would be exactly as Rudolf Steiner was, but because I saw more and more clearly that he was one of these leaders of mankind, and because such leaders must be accepted as they come to us, and because it became more and more apparent that Rudolf Steiner’s genius was equal to his world-historic mission.

Not because all difficulties in regard to the results of his research are for me now at an end, but because many are already at an end, and because one must be able to take things as they are, not as one might wish them to be, and let them rest until one understands them. Above all: because here is a picture of the world with which Christianity can live and go forward into the future and because without such a picture of the world, Christianity cannot in the higher sense go on leading an honest existence on the earth.

Not because I do not know or cannot sympathize with the shocks which Anthroposophy may have in store for those who have come from the cradle of older Christianity, but because I consider such shocks to be without sufficient foundation, and at bottom unintelligent. To me, Anthroposophy is an achievement which finally leads the way out of materialism, a work of spiritual redemption which, springing from Middle Europe, will lay hold of all mankind, a salvation of Christendom born of the purified scientific spirit of the times, a living word of Christ to the present age—the word that was needed if humanity were not to go forward to its ruin.

RUDOLF STEINER AND THE MASTERS

Steiner made many references to “Masters” or “Master.” In his public lectures those references were usually cryptic and allusive; however, in speaking to members of his Esoteric School he was more open and expansive. *H&C*’s editor Hella Wiesberger writes:

“For Rudolf Steiner the existence of the Masters had been a personally experienced reality decades before his connection with the Theosophical Society (TS), as he testified many times. Also, that it was his own Master who convinced him of the necessity of spreading the truth of esotericism in the world is vouched for by his own testimony:

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 [*Correspondence and Documents*, p. 47].

“And he only joined the Society after having recognized ‘at the culmination of many years of inner development’ that ‘the spiritual powers which I serve are to be found within the TS.’”

Wiesberger continues:

[W]hereas in the TS the Masters were only referred to as the "Masters of Wisdom," Rudolf Steiner spoke of them as "The Masters of Wisdom and of the Harmony of Sensations and Feelings," or sometimes "of the Feeling-Life of Humanity," because they possessed not only a high degree of wisdom, but also a "limitless source of human love" (From the letter to Amalie Wagner on August 2, 1904). This aspect points, as everything of his does, to the central theme of his spiritual knowledge—the unique significance of the Christ-Principle for the whole of the development of humanity and Earth. For him Christ was the Master of all Masters, and the "Masters of Wisdom and of the Harmony of Sensations and Feelings" were those who "stand in direct relationship to the forces of the higher hierarchies" (lecture given in Düsseldorf, June 15, 1915), and who have comprehended the fact that "the progress of humanity depends upon the understanding of the great significance of the event of Golgotha" (“[The Deed of Christ and the Opposing Spiritual Powers: Lucifer, Ahriman, Mephistopheles, Asuras](#),” Berlin, March 22, 1909). What Dr. Steiner said in one of his earliest public lecture cycles, given in Berlin, may be considered the most revealing statement of his personal relationship to the Masters. Referring to those highly developed individualities as described in Sinnett's *Esoteric Buddhism*, he attempted to show that for the European way of thinking, the concept of the Masters did not necessarily bear any great significance, when we consider that on the ladder of development—from the less advanced to, for instance, a Goethe, or beyond—there are an infinite number of possible stages. And then follow the words of such significance for himself:

[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](#) (sixth paragraph)

Concerning the Method of Instruction in the Esoteric School

“Whereas ... Rudolf Steiner took personal responsibility for the supersensible knowledge he gave in public, this did not apply in the same way to the Esoteric School. He stated that the School stood under the direct guidance of the Masters and that therefore all that flowed through it must emanate only from the Masters of Wisdom and of the Harmony of Sensations and Feelings, and from no other source. The chief obligation of the pupils of the School was to apply all the common sense they had to what was taught them and to ask themselves if it was a reasonable path to follow. [H&C, p. 40]

“It was apparently not always the case, but in certain of his esoteric lessons, or at certain moments during his esoteric lessons, Rudolf Steiner spoke as the direct mouthpiece of the Masters. A participant in the Düsseldorf lesson of April 19, 1909 reported that this particular lesson commenced with the following words: ‘My clear Sisters and Brothers, [this esoteric lesson is one where the responsibility does not rest with the one who is speaking!](#)’ [H&C, p. 40] Those words were uttered because, in the following description of how Zarathustra had once received initiation from the Sun Spirit, [Rudolf Steiner himself was Zarathustra at that moment](#). It must have come as a grand experience that ‘our great teacher, who had shared the results of his investigations with us, could now demonstrate through his own person how an ancient leader of humanity revealed himself by means of inspiration’—that is, how Rudolf Steiner, as the first of the modern age, could transform himself, [through his own strict inner discipline, into a serviceable tool for spiritual beings to work through, not as a medium, but as a fully conscious spiritual investigator](#). There are very few accounts of this particular feature of Rudolf Steiner's activity in the esoteric lessons where he could be experienced as the Messenger of the Masters. The following account [from [Elizabeth Vreede](#)'s July 9, 1930 lecture on the “The [Bodhisattva](#) Question”] is from memory:

I remember exactly how Rudolf Steiner entered the room. It was he and it was not he. When he came to the esoteric lesson, he did not look like Rudolf Steiner, but only like his outer sheath. "Through me are speaking the Masters of Wisdom and of the Harmony of Sensations and Feelings," he began. It was always a solemn occasion. One is quite unable to forget it—the expression of his countenance.

“Another person wrote of the deep impression he had when first attending an esoteric lesson:”

Everyone sat in silence. When Rudolf Steiner entered the room it seemed to me that a super-earthly radiance still shone upon his features out of that realm from which he had come to us—it not only appeared this way; it was so. As though with direct knowledge and understanding, he spoke of the great Masters who guide our life and our endeavors from above: Kut Hoomi, Moria, Jesus, and Christian Rosenkreutz—the "Masters of Wisdom and of the Harmony of Sensations and Feelings." This much can be said: that the sanctity of this hour was indescribably beautiful. Rudolf Steiner appeared at this moment entirely as the Messenger of a higher realm. The impression is unforgettable. [H&C, p. 41]

“In greatest detail and in the most delicate phrasing, the Russian poet Andrei Belyi described in his memoirs *Verwandeln des Lebens* (Basel, 1975), how he experienced it as his task in the ‘Probationary Degree’ to train his attention more on the ‘how’ than on the ‘what.’ There was no outer distinction between the esoteric lectures and the other lectures, for all of them had an esoteric nuance. The more they were given in popular form, the more subtle was the wording. What, however, could be experienced

in concentrated form in the esoteric lessons was precisely that the *how* had become the *what*, and outshined everything else.”—(*H&C*, p. 41)

After citing a number of Steiner’s references to the “Masters,” Wiesberger writes:

It becomes clear that Rudolf Steiner himself belongs to those initiates who receive the impulses of the Masters through their free powers of reasoning and whose task is to elaborate those impulses for the progress of humanity. The world of the supersensible, and also of the Masters, has its own language. It is revealed through signs and symbols that can be studied and deciphered only by means of a special training. How the occult language of revelation is interpreted and used depends entirely on the extent to which the capacity of understanding penetrates, and also on the moral awareness of responsibility of the one who uses it. Rudolf Steiner's achievement on behalf of cultural progress quite obviously rests on his ability to convert the symbolic language of the creative-spiritual basis underlying all existence into a conceptual language appropriate to the modern consciousness, which is expressed in Anthroposophy. He had to stand by this personal deed in the eyes of the world without relying on the authority of the Masters. His manner of teaching was quite personal⁸. Perhaps this helps to explain why [he ceased to speak in the same intimate fashion about the Masters as he did in earlier times, the more he developed the scientific character of Anthroposophy](#). This is especially the case in the years after the First World War.—(*H&C*, p. 39)

This Study has already made mention of these Masters, including, under the caption, “Steiner as a Conscious Channel for the Masters of Wisdom” (p. 29), under the heading “Steiner and the Elder Brothers of Humanity” (pp. 36-41), and on page 41.

Messages from the Masters Conveyed by Steiner – Recorded by Esoteric Members

All the following references to Masters come from Steiner’s private disclosures to individual members, by letter or in person, and to assembled members of the Esoteric School. Previous disclosures on this subject will not be repeated here.

- 1) “First there was a prayer spoken by Dr. Steiner, then an indication to state that through him it is the Masters who speak and that he is only the medium through which the ideas of the Masters are expressed: “The Master Morya informs us about the goal of human development. It is he who guides humanity toward that goal. The Master Kut Hoomi is the one who points to the goal.” The content of the message then follows.—*H&C*, Berlin, July 9, 1904, p. 196

This book (*H&C*) contains only documents related to Steiner’s work with [the First Section of the Esoteric School 1904-1914](#), which is its subtitle. As such, due to its more exclusive nature, it bears some similarity to Heindel’s *Letters to Probationers – 1911 to 1918 Inclusive* – which, to this day, is available only to those students who have taken the vow of probationership in the etheric presence of an Elder Brother, to whom they are thus attuned—and remain so, as long as they faithfully perform their daily exercises, confirm that they have not eaten flesh foods, imbibed alcohol, nor smoked, and continue to send in their monthly reports to Headquarters, as well as their yearly self-assessment letter. Such an access restriction has not been placed on Steiner’s esoteric communications, which are publicly available, not only in *H&C* but also as 51 [Esoteric Lessons Vol 1](#) (1903-1909), 68 [Esoteric Lessons Vol 2](#) (1910-1912), 38 [Esoteric Lessons Vol 3](#) (1913-1914), 9 [Esoteric Lessons Vol 1](#) (1924) and 19 [Esoteric Lessons Vol 2](#) (1924).

- 2) “Today the Mahatmas [Sanskrit for ‘Masters’— literally, ‘great’ (*mahā*) and ‘soul (*ātmā*) – a word popularized by Helena Blavatsky, who claimed that these adepts were her Teachers] 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.”—*H&C*, Berlin, July 14, 1904, p. 198
- 3) “There is a need for the esoteric pupil to understand the plan being worked out unconsciously by humanity under the guidance of [the White Lodge](#),” referred to in the West as “the twelve Elder Brothers of the Rose Cross.”—pp. 36 and 40.

Predictions of Technological Developments Based on Clairvoyant Previsions

This imparting contained four predictions about humanity’s making use of the forces of nature:

“In times to come and into the next millennium things will be quite different, Humankind will extract the forces from flowing water and use them [hydroelectricity, including dams and tidal turbines]. They will gather the mighty power from the Sun's rays in huge mirrors and will know how to make use of them [solar capture technology]. They will learn to handle the forces inside the Earth that derive from a mighty spiritual being, and are presently displayed as volcanic eruptions. People will invent the most wonderful machines to channel all these released energies into the service of humanity. They will even gain control over the forces of magnetism of the whole Earth-planet, for the Earth is only a large magnet ... in times to come it will be possible for human beings to make the Earth rotate on its axis.” (One is reminded of Heindel’s prediction that eventually humanity will be able to “[float the Earth](#).”)

“... To lead humankind to a knowledge of such a moral order [“something as clear and definite as a mathematical formula”], to reveal its laws to human beings, so that a group of people may arise who consciously work toward these aims, [that was the object of the Fourth Master, Christian Rosenkretz, in founding the Rosicrucian Order](#). The development of other intellectual capacities in the West is the task of other teachers.”—*H&C*, Munich, November 10, 1905, pp. 199-201

- 4) “He [Steiner] next began speaking about Christmas and about the importance of festivals. He said that during Christmas the Sun stood at its lowest point, that on the 25th it began to climb higher, and that [during that night the Masters of the White Lodge held a meeting from which they sent forth the Sun forces of the coming year to those on Earth who yielded completely to them](#), who were ready to render up their personality completely and beg for strength from them. If a person celebrates Christmas in this way, entreats the Masters in this fashion, then they will send down their strength to human beings on this December 25, and the strength of the Masters will work through them. [He then spoke about the last incarnation of the Master Kut Hoomi](#) and his visits to universities so that he could express the high wisdom in other languages and the modern idiom; but, he said that this incarnation did not occur in a particular individual, but that his power was active first in one place, then in another.”—*H&C*, p. 202
- 5) “The time when Christ first appeared to humanity was the time when He, as first among humankind, revealed the I in a bodily incarnation. That was the seed from which all self-consciousness, all I-consciousness, everything personal, has its origin. But He gave back His I to the world and thereby showed humanity the path of self-denial. At the Day of Judgement, when everyone shall rise from the dead, it will become evident whether individuals have developed their I only to the point of egoism or

to selflessness. ... Those who have developed their I only as far as selfishness will not undergo any real resurrection; they will bear the seed of death within themselves. They will form the seventh Sub-Race, destined for the realm of evil, turning into dross. They are the chaff that will be cast into the fire. The sixth Sub-Race are the wheat grains from which will spring forth what is new. [This division of humankind is being prepared now through the principle of brotherly love, represented by the Master Jesus](#), the unification of humankind to become the sixth Sub-Race is taking place and, founded on this principle, it will lead into the future.”—*H&C*, Cologne, February 12, 1906, p. 204

- 6) “Introductory remarks concerning the four Masters who work with us in our movement (see [p. 252](#)):

The Master Morya: Strength

The Master Kut Hoomi: Wisdom

The Master Saint-Germain: We turn to him with our ordinary difficulties.

The Master Jesus: The more intimate side of humankind's character.”—*H&C*, p. 205

- 7) “Sublime, exquisite, there are no words to describe what we received. The Masters of Wisdom, and so on, were surely in our midst. The strength that issued from our beloved Teacher was great. In the end I saw him beaming and youthfully transfigured. And then the solemn words:

A— The past.

U — The present, the whole of the world around us.

M — The still unknown future, for which we desire to live. ...

“Of the four Masters it was once more stated: The Master Jesus was the ‘[Friend of God from the Highlands](#)’, who visited Tauler, the teacher of the Gnostics. ... When he [Jesus] was thirty years old ... he withdrew from his body and Christ took possession of this pure and noble body—physical, etheric and astral. Jesus himself withdrew to the astral plane, where he remained, united with the Brothers of the White Lodge and achieved the rank of Master. ...

“Morya—his true name is revealed only to the more advanced pupils—strengthens the will.

Kut Hoomi is the real Master of Truth.

Jesus, The Leader of his Church, influences most of all the heart forces.

We can call upon them when we need their help.

“[The twelve Masters of the White Lodge have all taken part in the whole Earth evolution](#). They cannot work directly onto the physical plane. We have to raise ourselves to their level. They work on us, into us, and through us by means of the School. The Leader, the Teacher, holds no responsibility toward anyone other than the one in whose name he or she speaks.

“Another participant in this lesson, Ludwig Kleeberg, reports:

“As though through direct knowledge and acquaintanceship, he [Steiner] spoke about the Great Masters, who guide our lives and aims from above: Kut Hoomi, Morya, Jesus, and Christian Rosenkreutz—the Masters of Wisdom and of the Harmony of Sensations and Feelings.”

—*H&C*, Berlin, October 22, 1906, pp. 205-207

- 8) “Today we would like to bring to mind that, as in every esoteric lesson [\[1 and 2\]](#), what is revealed in these lessons emanates from the Masters of Wisdom and of the Harmony of Sensations and Feelings.”

In this esoteric lecture Steiner speaks of Zarathustra [according to Steiner, he had seven incarnations in the pre-Christian cultural epochs (see [Zarathustra](#)). At the turn of time he was reborn as the [Solomon Jesus](#). Since the [Mystery of Golgotha](#), he has incarnated again and again as the Master Jesus, “one of our greatest teachers,”) and quotes his words: “Behold, I will speak ... to you of Him who is the First and the Greatest, and of that which was revealed to me by Him, the Great Spirit who is Ahura Mazda [from *Ormuzd* – Spirit of Light]. ... Zarathustra pointed his disciples to the great periphery, showing them that the mighty Spirit of the Sun, Ahura Mazdao, the Spirit of Light, dwelt in the physical body of the Sun. Ahura Mazdao has to face his enemy—Ahriman, the Spirit of Darkness.”—Lecture entitled “[Zarathustra](#),” January 19, 1911

“Zarathustra wanted to make humanity aware that the visible sun is only the covering behind which dwell the powerful Fire-Spirits [also called Archangels], just as everything physical is merely a vessel for something spiritual, and if we concentrate our minds on the mighty Ahura Mazda, who stands behind the life-giving Sun, then fearlessness will be our portion.”

“Ahura” is the old expression for “aura.” The Sun’s spiritual counterpart may be called “the Great Aura.” (Note, however that the literal translation of “Ahura Mazda” is “great lord.” Max Heindel also referred to the spiritual Sun: “We can see the physical vehicles of Jehovah circling as satellites around the various planets; we can also see the sun, which is the visible vehicle of the Christ; but [the Invisible Sun, which is the vehicle of the Father and the source of all, appears to the greatest of human seers only as a higher octave of the photosphere of the sun, a ring of violet-blue luminosity behind the sun.](#)”—*Gleanings*, p. 172

“[Another sacrifice made by Zarathustra was of his etheric body, which he bequeathed to his second pupil, whose own etheric body had likewise been carefully prepared to receive it. This latter pupil returned to Earth as Moses](#), and the fact that Moses was endowed with a very special etheric body is made evident from the story in the Bible about the little box of rushes in which he had to remain enclosed for a while as a small child, shut off from the world in the water, so that his I and his astral body should not bring confusion to these subtle processes through outer influence. The I of Zarathustra was sufficiently powerful to create for himself a new etheric and astral body for his succeeding incarnation. [After having passed through an incarnation as Nazarethos, the teacher of Pythagoras, he finally incarnated as Jesus of Nazareth](#), who was now able to sacrifice his three bodies, including his physical body, to Ahura Mazda, whom he had always proclaimed. Ahura Mazda now descended and dwelt within him, and thus, in this sense, Jesus could pronounce the words: ‘I am the [Light of the World](#).’ (St. [John's Gospel](#)). And the sign that Zarathustra left behind—of being without hate—is the blood that flowed at Golgotha. Hate is the most extreme expression of the I. And where is the I to be found? In the blood. Even our physical blood undergoes a change when this hate—this hardening process of the I, this becoming wooden—is transformed into hatelessness, and this, in turn, is transformed into love. If chemists only had sufficiently fine instruments they could, for example, detect the difference in the blood of, say, an ancient Indian and a Francis of Assisi. This spiritualization is expressed even in the physical. In the blood that flowed for humankind at Golgotha, we have a symbol of “hatelessness,” through which we are able to transform every feeling of hate into love and offer it at the altar of the creative powers. The magical breath that emanates from Golgotha brings about the transformation of hate and fear, which are brothers to one another, just as Lucifer and the Ahrimanic-Mephistophelian powers are also brothers to one another.”

—*H&C*, (preceding paragraphs from “8 Today”) pp. 208-211, Düsseldorf, April 15, 1909

9) The Esoteric School “has to fulfill its own obligation: that everything flowing through it must emanate only from the great Teachers we call the Masters of Wisdom and of the Harmony of Sensations and Feelings. ...

“We have seen that from the fourth to fourteenth centuries, copies of Christ's etheric and astral bodies were made available to individuals who were thereby enlivened by the spirit of true Christianity. [Saint Augustine, who received an imprint of Christ's etheric body](#), acquired, after many blunders, an insight into the mystic knowledge that has so much similarity to our theosophical teachings. The division of the human being into seven parts was, for example, for him a known fact, even though he used a quite different nomenclature for it. All those endowed with this etheric or astral body were distinguished by a deep humility, because they were aware that the consciousness they bore within them, the great truths they had to impart, were inspired, were filled with a grace they could not comprehend through their I. The occurrence of a cosmic event, such as a person's endowment with the etheric or astral body of Christ, is usually accompanied by some natural phenomenon—which we are inclined to regard as mere coincidence—that is deeply connected, however, with the spiritual event. To cite just one example: when [Thomas Aquinas received the astral body of Christ as a small child](#), lightning struck and killed his little sister, who was lying in a cradle in the same room; but the boy's astral body was thus made elastic so that it could receive the higher astral body into itself. As a result of the preparation—accomplished by Gabriel in the sixteenth century—of a new organ in the frontal lobe of the human brain, it became possible during the last third of the nineteenth century, after Gabriel had again handed over his leadership to Michael, for what we call theosophy to be infused into people by the great Masters of Wisdom and of the Harmony of Sensations and Feelings, so that the significance of the Mystery of Golgotha could be brought home to humanity in all its implications. When a person now crosses the threshold at death, it is possible for each human being to discover his or her own great Master, now available to anyone in a living physical body who seeks him.”—*H&C*, lecture, April 19, 1909, Düsseldorf, pp. 212-215

The Incarnations of Rudolf Steiner

As an aside, and with respect to the above reference to Thomas Aquinas, it may interest the reader to know that author and Anthroposophist [Sergei Prokofieff's](#) book *Rudolf Steiner – Fragment of a Spiritual Biography* is “based on the sole firm foundation of what he [Steiner] himself said” about himself “to the members of the Anthroposophical Society, above all ... in connection with the heavenly development of anthroposophy ...”

Steiner was a “young soul” (as was the [Luke Jesus](#)), who first incarnated as Enkidu about 3000 BC in Chaldea. Enkidu is mentioned in the ancient Chaldean myth, “[The Epic of Gilgamesh](#).” (Also see [here](#).)

Next he was an “obscure student of the Mysteries of Ephesus in the Temple of Artemis in the 5th century BC at the time of Heraclitus,” known by the name of *Cratylus*, for which see [From Cratylus to Aristotle](#).

“The Enkidu entelechy [an Aristotelian term meaning the “*non-material, non-spatial, teleological, order-giving element*” – in other words, the threefold human Spirit or Individuality] next incarnated as the great philosopher Aristotle, who discovered the structure of thought and brought Mystery knowledge to earth, essentially founding natural science.”

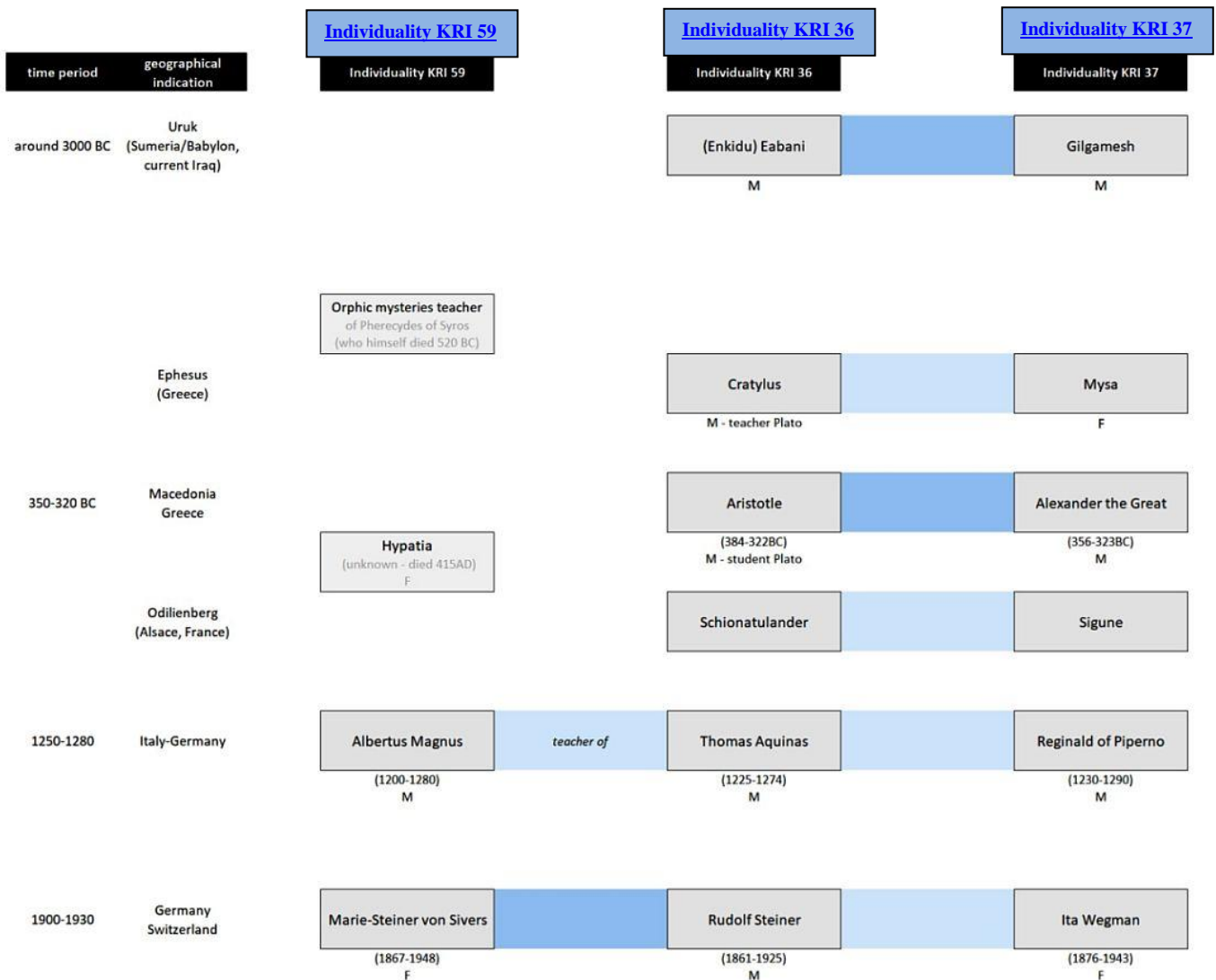
This Individuality then appears as an “obscure figure, known in the Grail legend as Schionatulander, the

squire of Parcival’s father, Gahmuret. Schionatulander dies an innocent death, thereby allowing Parcival to survive and continue the Grail Stream’s evolution. The Grail legend includes a Pietà-like image of the dead Schionatulander on the lap of his beloved Sigune.

(See Steiner’s letter to esoteric student Dr. Doris Paulus¹¹ on his incarnation as “a Catholic priest”.)

“The next incarnation is anything but obscure, it is the great Scholastic, Thomas Aquinas¹⁰, who develops thinking to its greatest refinement. Aquinas died contemplating these fundamental questions, “How does Christ engage with human thinking? How can it be Christianized? How does Christ Himself lead His own human thinking up to the sphere, where Man can unite with what is otherwise only the spiritual content of faith?” (See Steiner’s *The Redemption of Thinking*, three lectures on Thomas Aquinas and Augustine given in Dornach, May 22-24, 1920.)

Embodiments of Rudolf Steiner, Marie von Sievers and Ita Wegman – Diagram



“With the above questions at heart, the entelechy incarnates as Rudolf Steiner, and answers the [Aquinas] questions. In part, he accomplished this by reversing the direction leading down to earth life

that Aristotle instituted by establishing *natural* science. Steiner brings about this reversal by creating *spiritual* science, a free investigation of spiritual reality with the use of higher states of consciousness.”³⁶

The diagram above provides an overview of information that may be found in multiple sources regarding several incarnations of Rudolf Steiner (KRI 36), Marie-Steiner von Sivers (KRI 59) and Ita Wegman (KRI 37), in the context of [Impulses from waves of reincarnating souls](#). A similar diagram could be made linking Plato and Socrates, who also had earlier incarnations as Silenus and Dionysus. See also the [KRI - Karmic Relationships Individualities topic page](#), as part of Karma research case studies and Karmic relationships. (See Steiner’s [poem](#) for Dr. Ita Wegman and their coauthored *Fundamentals of Therapy*.)

The Connection of the Masters with the Raising of the Dead in the Gospels

Saint Matthew's Gospel records the journey of the three Magi from the East [“The Magi foresaw ... [the great sacrifice made by Jesus of Nazareth](#)—that he would give up his ‘ I ’ to make way for the Second Logos.” (paragraph beginning, “In the language ...”)] bringing their incense, gold and myrrh to the newborn Jesus Child, the reincarnated Zarathustra. They pay homage to their reborn Master, who, in his various incarnations, had been active in the past three cultural epochs. They are at the same time the guardians of the ancient store of wisdom from the Old Indian, the Old Persian, and the Egypto-Babylonian epochs. And by laying this wisdom in the symbolic form of incense, gold and myrrh at the feet of the Jesus Child, they also demonstrate what was active in those epochs as a germ of future cultures that can be rescued for the future of humankind only through being penetrated by the power of Christ, which would one day ensoul this Child. They themselves would not experience the rebirth of the wisdom of their cultural epochs; i.e., ‘They departed into their own country another way.’

“But we can ask ourselves the following question: ‘Where did these three Wise Men subsequently stay? What will become of their wisdom?’ And we should remind ourselves that cultures rising and passing away here on Earth bear a seed that can be fructified by the Christ Impulse, and will come to a new blossoming in the epochs following the Mystery of Golgotha. What was offered to the Jesus Child by the three Magi from the East as the germ of a new culture will be reawakened by Christ. It contains the forces that will truly permeate these later epochs with the Christ Spirit. Everything pertaining to the store of wisdom contained in the third post-Atlantean epoch will be reawakened by the Christ. to fructify our fifth epoch. The second epoch—that of Zarathustra—will be reawakened to bring a true understanding of the Christ in the sixth epoch. And the first epoch—the Ancient Indian epoch—will experience a reawakening in the seventh epoch with the help of the Christ power.

“And in every instance, Christ must be the Awakener of a particular individual, a human soul whose destiny it is to be chosen as the special vehicle to convey this seed of culture from ancient times, and who, at the same time, is the soul best suited to ensure that what has been brought to humankind as a gift by Christ will be led on into the future, so that the understanding of Christ and his mission may also be imparted to future ages of humankind.

“We shall now consider these awakenings one after another.” Steiner then proceeds to describe the Young Man of Nain, formerly the Young man of Sais in the Egyptian Cultural Epoch, and later, in the third century A.D., he became Mani, or Manes, the founder of Manicheism. Manes was born again as Parsifal. All the incarnations of this same individuality were Sons of the Widow. Six more “awakenings” (initiations) are detailed in this esoteric lecture.—*H&C*, Karlsruhe, January 21 or 23, 1911 (pp. 215-225)

The Human Redemption of Lucifer – Christ and the Lodge of the Twelve

- 10) In his lecture, “[The Deed of Christ and the Opposing Spiritual Powers – Lucifer, Ahriman, Asuras](#)” (March 22, 1909), Steiner describes how the redeemed Lucifer, will regain his lost status as the “Light-Bearer” and become Christ’s Paraclete, who, as “[the Spirit of Truth](#), will teach you all things, and bring all things to your remembrance.” He will inform, inspire and work through the twelve Masters of Wisdom and the Harmony of Feelings. He will be their Teacher, shining his light on the Christ Truth and elucidating it.

“[N]ow, if he so wills, man can come to know Christ, he can gather all wisdom to this end. What does he achieve thereby? Something of untold moment! When a man knows Christ, when he absorbs the wisdom which begets insight into what Christ truly is; then [he redeems himself and the Luciferic Beings through this knowledge of Christ](#). Were man merely to say: I am content with the fact that Christ appeared and to allow myself to be redeemed by Him unconsciously—then he would contribute nothing to the redemption of the Luciferic Beings. These Luciferic Beings who have brought man freedom, also make it possible for him, if he so wills, to turn it to account in order to understand Christ. Then [the Luciferic Spirits are cleansed and purified in the fire of Christianity and the wrong done to the earth by them is changed into blessing](#). Freedom has been attained; but it will also be carried into the spiritual sphere as a blessing. That man is capable of this, that he is capable of understanding Christ, that Lucifer, resurrected in a new form, can unite with Christ as the good Spirit—this, as prophecy still, was told by Christ Himself to those around Him, when He said: ‘Ye shall be illumined by the new Spirit, by the Holy Spirit’! This ‘Holy Spirit’ is none other than the Spirit through whom man can apprehend what Christ has wrought. Christ desired not merely to work, but also to be apprehended, to be understood. Therefore the sending of the Spirit by whom men are inspired, the sending of the ‘Holy spirit,’ is implicit in Christianity.”

“The torch of the resurrected Lucifer, of the Lucifer now *transformed into the good*, blazons the way for Christ. [Lucifer is the bearer of the Light—Christ is the Light!](#) As the word itself denotes, Lucifer is the ‘Bearer of the Light.’ That is what the spiritual scientific movement should be, that is implicit in it. Those who know that the progress of mankind depends upon living apprehension of the mighty Event of Golgotha are they who, as [the ‘Masters of Wisdom and of the Harmony of Feelings,’ are united in the great Guiding Lodge of mankind](#). And as once the ‘tongues of fire’ hovered down as a living symbol upon the company of the apostles, so does the ‘Holy Spirit,’ announced by Christ Himself, reign as the Light over the Lodge of the Twelve. [The Thirteenth is the Leader of the Lodge of the Twelve. The ‘Holy Spirit’ is the mighty Teacher of those we name the ‘Masters of Wisdom and of the Harmony of Feelings.’](#) It is through them that his voice and his wisdom flow down to mankind in this or that stream upon the earth. The treasures of wisdom are gathered together by the spiritual scientific movement in order to understand the universe and the Spirits therein through the ‘Holy Spirit’ into the Lodge of the Twelve. That is what will ultimately lead mankind step by step to free, self-conscious understanding of Christ and of the Event of Golgotha. Thus, to ‘cultivate’ spiritual science means to understand that the Spirit has been sent into the world by Christ; [the pursuit of spiritual science is implicit in true Christianity.](#)”

Of the Twelffold, Sevenfold, and Fourfold Activity of the Master

Until the separation of the first Esoteric Study Group from the Esoteric School of Theosophy in the year 1907, Rudolf Steiner gave the names of four Masters who were especially connected with the theosophical movement: the two Masters from the East, Kut Hoomi and Morya, and the two Masters from the West, Christian Rosenkretz and the Master Jesus. [After the separation he only spoke of the two Masters from the West](#). If one asks why only four Masters—respectively two—are named, whereas according to other statements, [twelve constitute the Great White Lodge](#)²² [begin audio at 8:04] and if it is further stated that [never more than seven of these are incarnated at any one time](#) [first paragraph], then it will be evident that certain rules are connected with the numbers 12, 7, and 4. ... [The ensuing explanation is omitted]

“[I]n every sequence of a planetary chain [seven progressing manifestations or embodiments of the same “planet”—as our present Earth’s inception was in its ‘Saturn’³³ period and it will consummate its cosmic Day of Manifestation in its seventh or ‘Vulcan’ Period], we have twelve exalted leading spirits, not seven. ... These beings are beyond our conception and therefore it is not a question of something proceeding out of nothing else, but of their relationship to one another—it is [beyond time](#).” [The number seven relates to time—planetary movements; the number twelve relates to space—the celestial zodiac.]

“These beings have been designated ‘the twelve Rulers’ through certain symbols—for example, the signs of the zodiac through which the Sun passes. Corresponding to the macrocosmic stages is the enhancement of consciousness occurring in the microcosmic development. Thus the number twelve has always been a decisive factor, and there have always been twelve universal leading spirits: the twelve Tribes of Israel, the twelve Apostles, the twelve Knights of the Grail.

“Twelve is therefore the sacred number underlying all things, both in the macrocosm and the microcosm. Seven of these are actively engaged and five of them have other tasks to perform. For the physical planet, only the number seven comes into question and that is the reason why, of the [twelve principles](#), only seven principles of humankind are taught.

“These stated facts—that only seven of the twelve leading spirits are of importance for the physical realm—make it clear why, within the Theosophical Society, we speak of seven Masters: Kut Hoomi, Morya, Jesus, Christian Rosenkretz (called the Count of Saint Germain since his incarnation in the eighteenth century), Hilarion, Serapis, and the so-called Venetian Master. [These seven were regarded as the seven rays of the Logos](#) [p. 235], and to each was ascribed a special way of working according to the kind of ray that was attributed to him. ... To a question regarding this sevenfoldness [of the activity of the Masters], Steiner answered: “Two are active in the East, two in the West, two in the Center [“the region of the Mediterranean”], but one moves about.”

Max Heindel also writes about the seven planetary rays as being refractions of the solar Logos. In the [Cosmo](#) he explains:

“All occult schools are divisible into seven, as are the ‘Rays’ of Life, the virgin spirits. Each School or Order belongs to one of these seven Rays, as does each unit of our humanity. Therefore any individual seeking to unite with one of these occult groups, the ‘Brothers’ in which do not belong to his Ray, cannot do so with benefit to himself. The members of these groups are brothers in a more intimate sense than are the rest of humanity.”

“Perhaps if these seven Rays are compared to the seven colors of the spectrum, their relation to one another can be better understood. For instance, if a red ray were to ally itself with a green ray, inharmony would result. The same principle applies to spirits. Each must proceed with the group to which it belongs during manifestation, yet they are all one. As all the colors are contained in the white light, but the refractive quality of our atmosphere seems to divide it into seven colors, so the illusory conditions of concrete existence cause the virgin spirits to seem grouped and this apparent grouping will abide while we are in this state.”

The aforementioned double possibility of Masters being incarnated or not is addressed in *The Temple Legend*:

“... the Masters, as a rule, are not personages known to history; they sometimes incarnate, when necessary, in historical personalities, but this is, in a certain respect, a personal sacrifice. The level of their consciousness is no longer compatible with any work for themselves—and preservation of a name does, after all, involve work for oneself.”—*TL*, (paragraph beginning, “It is a fact ...”)

“When the present day ‘leaders of humanity’ go about in the world in their human guise, they are not recognized by what they are in the outer world. When, from the theosophical standpoint, we speak of the ‘Masters of Wisdom²³ and of the Harmony of Sensations and Feelings,’ people would often be surprised to see in what simple, unpretentious human form these ‘Masters of Wisdom and of the Harmony of Sensations and Feelings’ pass through all countries. They are present on the physical plane, but do not give their most important teachings there, but they impart them on the spiritual plane. Those who wish to hear them, to receive their teachings, must have access to them not only in their physical body of flesh, but in their spiritual form.”—“*The Dionysian Mysteries*,” August 4, 1911 (paragraph beginning “In a certain way ...”)

The Masters – Incarnate and Discarnate

Between 1906 and 1908 Steiner was asked and answered two questions regarding the Masters:

Question: Do the various Masters constitute different "parts," so to speak, of a single being, so that **this being contains twelve different Masters within itself**, seven of which are physically incarnated and five remain in the spiritual world?

Answer: Yes.

Question: Does one of them, for example, possess to perfection the qualities of the physical body, so that he represents the harmony of the physical organs; another express the harmony of the temperaments within the physical body (that is to say etheric body); another the harmony of knowledge (astral body); a fourth the above-mentioned qualities expressed in terms of the feelings; a fifth the above-mentioned qualities expressed in a way comprehensible to the understanding; a sixth these qualities expressed in a completely conscious form; and [a seventh] in command of the other six? (The words: "in command of the other six" were corrected by Rudolf Steiner to "commanded by the other six.") Manas [Mind] as 8th, Buddhi [Life Spirit] as 9th, Atma [threefold Ego or Divine Spirit] as 10th, Holy Spirit as 11th, the Son as 12th—are these five individuals invisible at the present time?

Answer: The seventh is the servant of the other six and is ruled by them. He also holds sway over the other five—that is to say, brings them into incarnation. There are always seven in incarnation. If the eighth incar-

nates, the first becomes discarnate.—*H&C*, pp. 192-193

Steiner then drew the following diagram (modified by the writer)

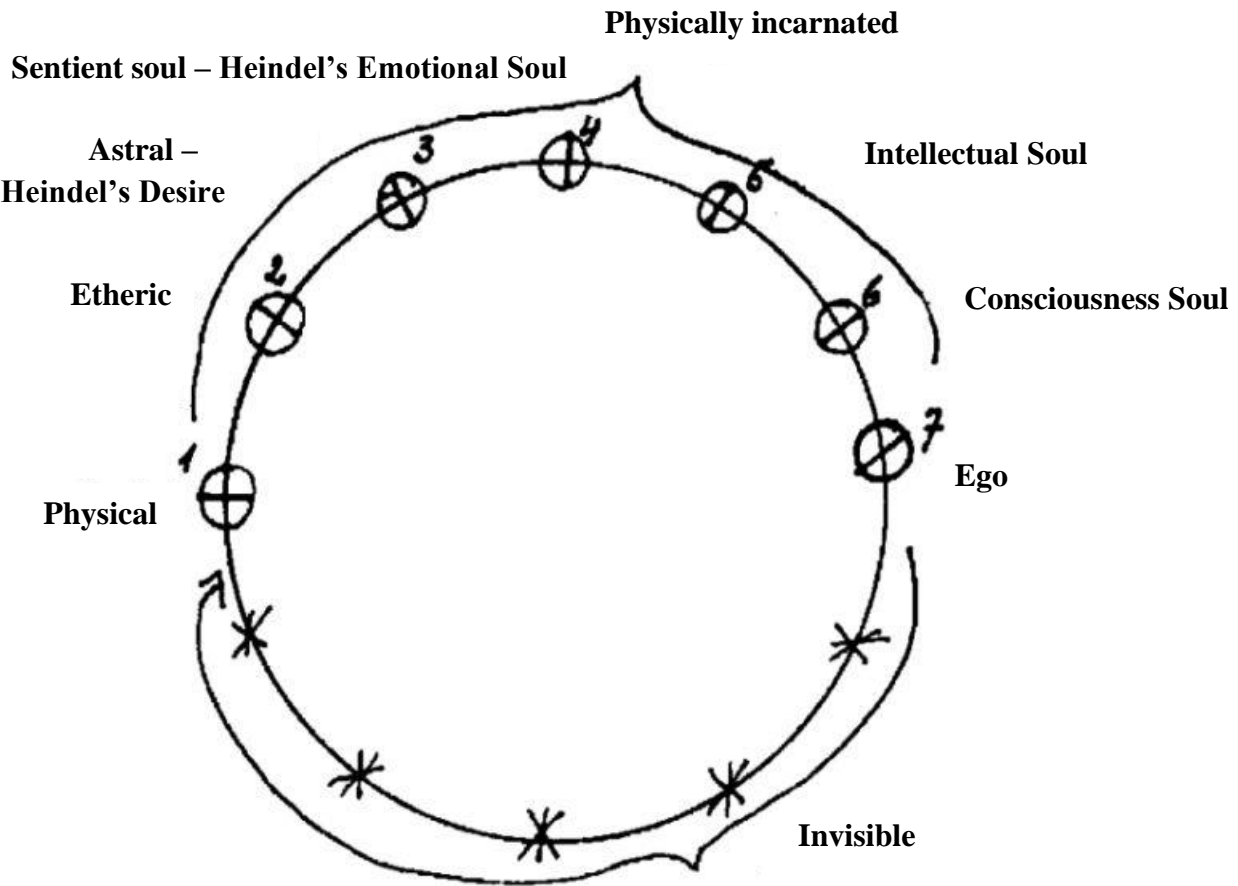
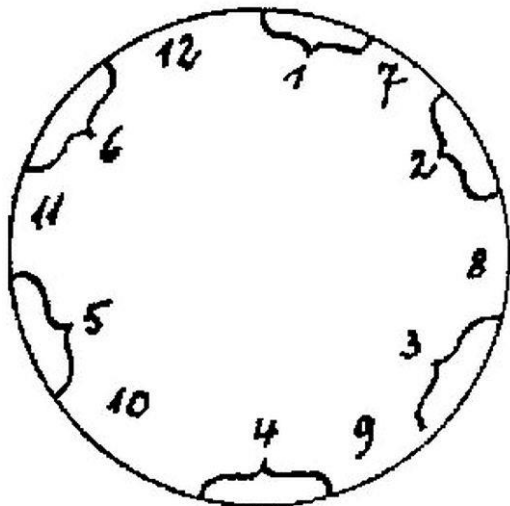


Diagram Illustrating the Activities of the Masters in Cultural history



The above illustration shows that seven Masters promote and influence the development of the threefold human Ego (consisting of the Divine, Life and Human Spirits) and its instruments – the threefold soul and the threefold body.— *H&C*, p. 193. Compare this illustration with Heindel’s [Diagram 5](#)

Explanation for the above (lower left) illustration:

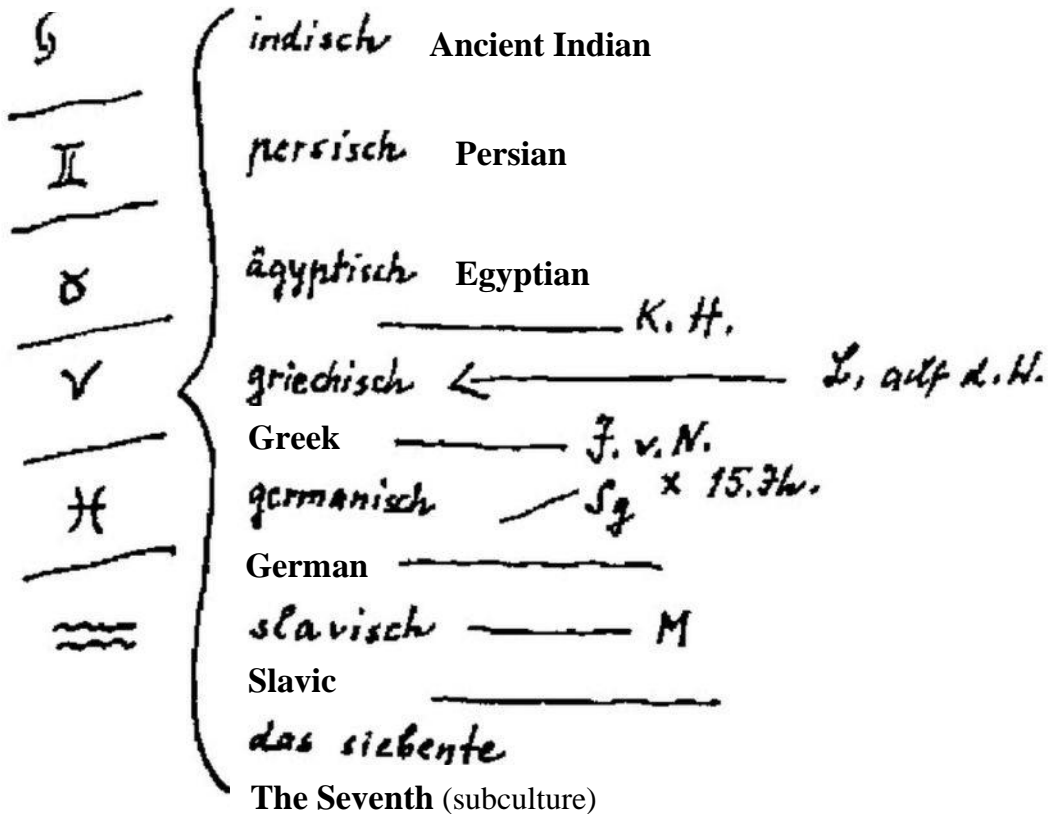
Steiner (*H&C*, p. 194) **Heindel** (*Cosmo*, p. 305)

- | | |
|----------------------|---------------------------------|
| 1. Ancient Indian | 1. Aryan |
| 2. Persian | 2. Babylonian-Assyrian-Chaldean |
| 3. Egyptian | 3. Persian-Greco-Latin |
| 4. Greek | 4. Celtic |
| 5. Germanic | 5. Teutonic-Anglo-Saxon |
| 6. Slavic | 6. Slavic |
| 7. Seventh (unnamed) | 7. Unnamed |

The fourth cultural epoch represents the nadir of materiality. Masters 8-12 are discarnate.

Precessional Periods and their Corresponding Civilizations and Inspirers

Precession of the Equinoctial Signs	Aryan Subcultures, or Civilizations	Inspirer of the Transition between Subcultural Epochs
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Consult Heindel’s *Message of the Stars* (next page) and *Simplified Scientific Astrology* to gain a thorough understanding of the Great Sidereal Year (about 25,868 years) and its twelvefold sequence of cosmic zodiacal “months” (each about 2,156 years), as well as a characterization of those twelve zodiacal signs.

□ CHAPTER I

- Evolution as Shown in the Zodiac (♀ □ ♂)
- Early Atlantean Epoch [Cancer-Capricorn] (♋ — ♎)
- Middle Atlantean Epoch [Gemini-Sagittarius] (♊ — ♏)
- Later Atlantean Epoch [Taurus- Scorpio] (♉ — ♏)
- Aryan Epoch [Aries-Libra] (♈ — ♎)
- Piscean Age [Pisces-Virgo] (♋ — ♍)
- Aquarian Age [Aquarius-Leo] (♒ — ♌)

K.H. Kut Hoomi, inspirer of transition period from Egyptian to Greek epoch.¹

L, auf d. W. Inspirer of *Light on the Path* (his occult name Hilarion) inspirer of Greek epoch.²

J.v.N. Jesus of Nazareth, inspirer of transition period from Greek to Germanic epoch.

S.G. Saint-Germain, inspirer of Germanic culture. [embodiment of C.R.C.]

M. Morya, inspirer of [Slavic culture](#). —*H&C*, p. 195

1. Rudolf Steiner elaborated on the term “inspirer of transition period”:

“One says of the Master that he is born in the same body. He makes use of it for centuries, even millennia. That is so in the case of nearly all leading individualities. Certain of the Masters form an exception. They are the ones who have a very special mission. In their case the physical body is preserved, so that death does not occur at all for them. Those are the masters who have the task of being responsible for the transition from one epoch to the next.”—*Theosophy of the Rosicrucian*, p. 54 (paragraph beginning, “The initiate ...”)

“We are not concerned here with physical death, but with the following: Physical death is only an apparent occurrence for those who have understood the Philosopher's Stone¹⁴ for themselves, and have learned to isolate it. For others it is a real happening, which signifies a great division in their life. For those who understand how to use the Philosopher's Stone, death occurs in appearance only. It does not constitute even a decisive turning point in life, but is, in fact, only there for the others who can observe the adept and say that he or she is dying. The adept, however, does not really die. It is much truer to say that the person concerned has learned to live without the physical body—has, during the course of life, learned to let all those things gradually take place within that happen suddenly in the physical body at the moment of death. In the body of the person concerned, everything has already taken place that otherwise occurs at death. Death is then no longer possible, for this person has long ago learned to live without the physical body. The adept lays aside the physical body in the same way that one takes off a raincoat, and puts on a new body just as one

puts on a new raincoat”—*The Temple Legend*, pp. 103-104 (paragraph beginning, “The Philosopher’s Stone ...” – There is some variance between book text and online versions).

2. “It was generally acknowledged in the TS that [Master Hilarion](#) inspired Mabel Collins's *Light on the Path*. Rudolf Steiner told Oskar von Hoffman's daughter that her father, who translated *Light on the Path* into German, had received inspiration from the Master Hilarion while translating this work. He was Greek, which is said to account for the beauty of his translation, which was also considered more effective mantrically than the original English text.”

A SPIRITUAL GENEALOGY

HIRAM ABIFF → LAZARUS → JOHN THE BELOVED → CHRISTIAN ROSENKREUZ

In seeking to determine the identity of John, the writer of the “fourth Gospel,” only Matthew [mentions](#) a ‘John,’ who had a brother, James. They are described as the two sons of Zebedee.

Matthew also [says](#) that James was one of four brothers of Jesus, though that relationship may be construed as meaning "cousins of Jesus, or step-brothers from a previous marriage of [Joseph](#) (as related in the non-canonical [Gospel of James](#)).”

Matthew cannot be regarded as an informed authority on the entire John-Lazarus relationship, when we are considering one individuality – before and after he was initiated by Christ Jesus.

The other three [Synoptic](#)—etymologically, *seeing* the life and person of Christ Jesus from a *common* or shared perspective—gospel writers don't mention the Lazarus event, to which they were not privy; whereas, for the writer of the fourth gospel, this was happening to his own person, mostly interiorly, and he makes this raising (a spiritual, not simply or primarily a physical or biological event) the pivotal moment in his gospel narrative (and his life)—Chapter 11 of 21—dead center, or rather, its new-life center.

John's gospel was written [later](#) than the three synoptic gospels. Its content had matured and fructified in the soul of its author.

One may textually relate Lazarus to John by the term applied to both, and exclusively so, if one sets aside the one-time [mention](#) of Christ Jesus’ particular love extending to Lazarus' sisters. The crucial Chapter 11 records this unique love:

- “Lord, behold, he whom thou lovest is sick.”—[11:3](#)
- “Now Jesus loved Martha, and her sister, and Lazarus.”—[11:5](#)
- “Jesus wept. Then said the Jews, 'Behold how he loved him!'"—[11:35-36](#)

The Lazarus-John identity was first introduced to *Rays* readers in the [Mar/Apr 1996](#) issue.

Following the raising of Lazarus-John, the gospel's writer refers to himself objectively, in the third person, as "[another disciple](#)", "[the disciple](#)", "[that disciple](#)", "[that other disciple](#)," or as “[the disciple whom Jesus loved](#)”, suggesting a raising above the lower personal, possessive nature to the clarified enduring Individuality:

- “Now there was leaning on Jesus' bosom, one of his disciples, *whom Jesus loved*.”—[13:23](#)

- “... the disciple standing by, *whom he loved*”—19:26
- “Then she runneth, and cometh to Simon Peter, and to the other disciple, *whom Jesus loved...*”—20:2
- “Therefore, the *disciple whom Jesus loved* saith unto Peter, 'It is the Lord.'”—21:7
(Note well that John's supersensible vision easily identified Christ in the retained etheric body of Jesus.)
- “Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper ...”—21:20
- And concluding, “This is the disciple which testifieth of these things, and wrote these things: and we know that **his testimony is true**”—true that he (John) is the disciple Christ Jesus loved, as Lazarus, and even more so after he was initiated to become John the Beloved.

Max Heindel doesn't mention that John is the raised Lazarus. Steiner's two Cologne lectures on February 12 and 13, 1906, excerpted below, were drawn from his clairvoyant investigations and are especially persuasive. They confirm the truth of the Lazarus-John filiation, for Steiner, by his own account, had been in touch with CRC, formerly Lazarus-John (see pp. 29, 34-39 and 41-42 above):

“John's Gospel [is understood] as a Record of Initiation. ... John is not mentioned in the first 12 chapters. ... Lazarus wrote the gospel of John. ... The description of the Lazarus miracle is the description of a higher level of initiation. ... John's higher development begins with the 13th chapter. ... He consciously became the disciple whom the Lord loved.”

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: “The Christian Mystic obtains a deeper comprehension when he opens his Bible and ponders the **first five verses** of that brightest gem of all spiritual lore, the gospel of St. John”, which Heindel occultly unpacks in *The Rosicrucian Mysteries*.

We recall that the Individuality known as **Lazarus**, formerly Hiram Abiff, was raised, as Heindel describes it, “by the **strong grip of the Lion's paw**,” to become known as **John the Beloved** (or John the Evangelist), who, in a later embodiment, took the name of **Christian Rosenkreuz**. Therefore, we can better appreciate the particular pertinence of this gospel for Rosicrucian meditation. Steiner's lecture on “**The Raising of Lazarus**” confirms the identity of the resurrected (*initiated*, as Steiner explains) Lazarus as one with the writer of the Gospel of St. John, who is the only gospeler to relate this incident. He **avers**, “This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.”

Steiner's first mention of the Lazarus event occurs in lectures he gave in 1902, later published as *Christianity as Mystical Fact*: “**Lazarus had become an initiate through Christ Jesus Himself**, and had thereby become able to enter the higher worlds. **He was at once the first Christian initiate and the first to be initiated by Christ Jesus himself**”:

“John sets forth the means whereby his soul was led to perception on the astral plane. The formula

he used for meditation stands at the [beginning of his gospel](#).” (para. beginning, “[John sets forth ...](#)”) Consider the relevance of Jesus’ words from the cross, addressed to His mother and His disciple John, in helping to authenticate the contention that John was the future Christian Rosenkreuz:

“When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, ‘[Woman, behold thy son!](#)’ Then saith he to the disciple, ‘[Behold thy mother!](#)’ And from that hour that disciple took her unto his own *home*.” As Steiner explains in the [first](#) of three 1906 lectures on St. John’s Gospel:

“In occult language this union with the higher world is called the [marriage of the soul with the powers of the higher world](#). When one has left the physical body, this appears to one as a mother would appear to a new-born child, were the child able to be conscious at birth. Thus the physical body confronts one, and the astral body can very well say to the physical body: This is my mother. When one has celebrated this marriage, one can say this. One can look back on the former union. This can happen after three days. This is the occult procedure on the astral plane. In chapter 2, verse 1, it is stated: ‘And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.’ This is the pictorial expression for what I have just said. It happened on the third day.” (See paragraph beginning, “In occult language ...”)

The fifth stage of Christian initiation, as envisioned, *experienced* and described by Steiner in [Lecture 2](#) on the Gospel of St. John, is “the mystical *death*,” where the aspirant “becomes a second person by the side of himself and looks down on his lower self, which is separated from him. His body is the mother that he sees standing below him, and the transformed lower self is the disciple who bears witness that Christ lives. Now the higher self can say to the lower self, ‘[Behold thy mother!](#)’” (paragraph beginning, “if a person ...”)

“When a person enters the [astral world](#), he finds himself in a region from which he can rise a step further into a still higher world—the mental, or devachanic world. This entry into the devachanic world can only be gained at the expense of the complete extinction, the death of the lower nature. He must go through the three days of death and then be awakened. Once he has attained vision of the astral plane and the pictures of the astral plane have confronted him, he is mature and ready to receive knowledge on the mental or devachanic plane. It is possible then to describe the awakening on the devachanic plane. To find oneself on the higher plane with conscious clarity of thought, this is the awakening of Lazarus.

“John describes the awakening of Lazarus. Previously, he has shown that through this chain of events one can enter the higher worlds. In chapter 10, verse 9, it is said: ‘I am the door: by me if any man enter in he shall be saved and shall go in and out and find pasture.’ This is the awakening of what was wrapped in sleep and is now awakened on the devachanic plane. John goes through it. John is Lazarus, and John means nothing more nor less than what is described in his first twelve chapters. He describes as an astral experience that he was awakened on the astral plane. Then followed the initiation for the devachanic plane. Three days he lay in the grave, and then he received the awakening. The raising of Lazarus is the awakening of John who wrote the gospel.

“Read everything up to the chapter on the raising of Lazarus and you will find no mention of John anywhere [only John the Baptist]. Consider Lazarus and John. It is said of John [John 13:23]: ‘Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.’ Regarding Lazarus, you find the same words—that He loved him. It is the same person. He is not mentioned previous to the awakening. He appears for the first time after he is ‘raised from the dead’. These are the enigmas hidden in the John Gospel. The disciple whom the Lord loved is he whom the Lord himself has initiated. The writer of the John Gospel was he whom the Lord loved. How was he able to say this? Because he had been initiated, first on the astral plane and then on the devachanic plane. If one is able in this way to find the deeper meaning of the John Gospel, then will one be able to understand it in its true profundity, and then it becomes one of the greatest texts ever written. It is the description of the initiation into the depths of the inner life of the soul. It has been written so that everyone who reads it can follow the same path. And this one can do. Sentence for sentence, word for word, one can find within oneself, by rising to the higher plane, what is described in [the John Gospel](#). [It is not a biography of Christ Jesus but a biography of the developing human soul. And what is described is eternal and can take place in the heart of every human being.](#) This text is an example and a model. Hence it has this living and awakening power which not only makes people into Christians but enables them to awaken to a higher reality. The John Gospel is not a profession of faith, but a text which really gives strength, and a self-supporting, independent higher life. This springs forth from the John Gospel, and he who does not merely want to understand it, but to *live* it, has truly comprehended it.” (preceding four paragraphs from [Lecture 1](#) begin at, “When a ...”)

Of that gospel Steiner has [this](#) to say (last paragraph): “Christianity attains its real meaning when it is followed as an inner path. The John Gospel is a document which can be lived sentence by sentence. If one has lived it, one knows that external criticism does not apply. All criticism vanishes, and every doubt disappears, if one knows that what is written is to be lived through and through. Every line can be lived inwardly. The Christian spirit has to be experienced in the depth of the soul. He who saw for himself how everything took place [in Christ’s incarnate life, death and resurrection], knows that he speaks the truth and says so. For he is the risen [the Christ-initiated] Lazarus.”

Since these 1906 lecture notes were publicly available to Heindel when he visited Germany in 1907, they may well be the source of his knowledge that Lazarus was the spiritual antecedent of Christian Rosenkreuz. If so, why he didn’t elect to disclose anywhere in his writings that John was the initiated Lazarus is mystifying. Perhaps it would have appeared too controversial. He may well have received more of the acknowledged “[much valuable information](#)” than he thought appropriate to impart to the general public. Steiner had no such compunctions.

Heindel does write in [2Q&A, Question 92](#), that Hiram Abiff was “the master workman who was sent by King Hiram of Tyre to build the Temple of Solomon. He, then, was ‘the widow’s son’ [because he was a descendent of Cain, whose mother Eve, according to Masonic legend, ‘had been left by her divine husband, Samael, at the moment fertilization was accomplished. He had never taken the part of a husband or a father; therefore, each of his offspring was, as said, the son of a widow] and Solomon was the ‘son of man.’” (paragraph beginning, “[From this semi-divine ...](#)”)

“At a later time, both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the Son of Man; Hiram Abiff became Lazarus. He was also the [Widow’s Son of Nain](#), and the two resurrections recorded are one event, referring to Initiation. Since then, these two characters, the Son of Man and the Son of a Widow, have worked for the same ends, but in different spheres. Jesus, the Son of man, has worked among the churches, and is doing so still. [Christian Rosenkruz is the later name of Hiram Abiff and Lazarus, the Son\[s\] of a Widow.](#)”—*ibid*

In *Freemasonry and Catholicism* Heindel writes something similar:

“[W]e shall find at the time of the first advent of Christ both Hiram Abiff, the son of Cain, and Solomon, the son of Seth reborn to take from him the next great Initiation into the Christian Mysteries. [p. 83] ... At that time he [Hiram Abiff] was given a new Hammer and a new Word. The Hammer was in the form of a Cross and the Word was written upon a disc, before he was finally slain by his adversaries. And so he slept until, as Lazarus, the widow’s son of Nain, he was raised by the strong grip of the lion’s paw, the lion of Judah. Then the disc was found, also the new cruciform Hammer, and upon the disc the mystic symbol, *The Rose*.”

In this quoted passage, Heindel conflates the raising of Lazarus with the raising of the widow’s son of [Nain](#), asserting that both events refer to *the same initiation*, since, according to Heindel, Lazarus *is this* widow’s son, which makes her also the mother of Mary and Martha, who then are his [the Son of Nain’s] sisters. This identity is reiterated in [2Q&A](#), where Heindel writes:

“[T]he raising of Lazarus, or the widow's son of Nain, does not involve calling a departed Spirit back to its discarded vehicle. That is not done. ‘When once the silver cord is loosed the Spirit returns to God who gave it and the dust whence it was taken.’ When a candidate comes to a point where he is to be raised up to a higher level and a greater power than he possessed before, then he must first die to things that are past and behind him. The path becomes narrower and narrower with every step, and he cannot enter into the straight gate which leads to a higher realm in nature until he has shed the body that correlated him to the next lower realm. Therefore, in that sense it is said of him at the moment when he is ready for the transition that he is *dead*.”

The “higher level and greater power” attained by the initiated Lazarus, as described by Heindel, characterizes and implicitly confirms the identity of the spiritually emergent John.

In the [Cosmo](#) Heindel cryptically writes that “The Individual who later incarnated under the name of Christian Rosenkruz was already in a high incarnation, when Jesus of Nazareth was born, and is incarnated today,” but he elects not to identify this “high” being.

Now Luke is the only gospel writer who relates the “miraculous” [raising](#) of the widow’s son of Nain, which would mean he was a witness to the same event that is narrated in John’s gospel. However, Heindel will find no corroboration from Steiner on this matter. The two accounts describe two separate and distinct initiations, but both are made possible by Christ Jesus, the Initiator.

In his 1909 lecture series on [The Gospel of St. Luke](#), Steiner spoke these words:

“In what manner Christ made such provision for the ages following the Event of Golgotha is related

by the writer of the Gospel of St. John. He shows us how, in Lazarus, Christ Himself ‘raised’, ‘awakened’, that Individuality who continued to work as ‘John’, from whom the teaching proceeded in the form described in the lectures on the Gospel of St. John.” (This and the following paragraph begins with, “In what manner ...”)

The effects of this raising, this initiation, were immediately visible, as manifested in the creation of the Gospel of St. John. The effects of raising the widow’s son of Nain, on the other hand, were deferred, and we hear nothing more about this individual, Steiner tells us why:

“The Individuality in the body of the young man of Nain was to undergo an Initiation of a very special kind. There are various kinds of Initiation. In one kind, immediately after the process has been completed, knowledge of the higher worlds flashes up in the aspirant and the laws and happenings of the spiritual world are revealed to him. In another kind of Initiation, it is only a seed that is implanted into the soul, and the individual has to wait until the next incarnation for the seed to bear fruit; only then does he become an Initiate in the real sense. The Initiation of the young man of Nain was of this kind. His soul was transformed by the event in Palestine, but he was not yet conscious of having risen into the higher worlds.”

Who then was this “young man of Nain? Formerly, during the Egyptian Chaldean Epoch, [Steiner confirms that] he was a ‘son of the widow’ of Sais.” The next incarnation Steiner points to is [Mani](#) or [Manes](#)²¹, the founder of [Manichaeism](#). “Later Mani was reborn as the ‘pure fool’ [Parzival](#). All the old and new knowledge that had come up from this soul in that incarnation as Manes had to be submerged once more, as it were. As the ‘pure fool,’ he had to face the outer knowledge of the world and the working of the Christ-impulse in the depths of his soul. He is reborn as Parzival, the son of Herzeleide, the tragic figure abandoned by her husband. As the son of this widow, he now also leaves his mother. He goes out into the world. After various wanderings, he is chosen to be the guardian of the Holy Grail.”—“[The Youth of Nain](#)” (last five paragraphs)

As to who might be the most evolved exemplars of Sons of Cain and the Sons of Seth lineages, Heindel submits: “Although it has not been taught, the writer believes that [Jesus will be the highest fruitage of the Earth Period](#) on that account [his sacrifice—surrendering his two (for Steiner, three) lower vehicles to the Christ], and that Christian Rosenkruz will come next. ‘Greater love hath no man than that he lay down his life,’ and giving not only the dense body but also the vital body, and for so long a time, is surely the ultimate of sacrifice.”

[Elsewhere](#), Heindel elaborates on his contention: “Jesus had lived his heaven and hell day by day, as every true probationer does, and wrought the experience into the soul body which was surrendered to Christ. The soul body, the two higher ethers that had been growing during the life upon earth, including of course the three years when Christ occupied it, Jesus is still minus. That will not be returned until the Day of Liberation and the Millennium has come and gone, so that the Christ will be entirely finished with the vital body He received from Jesus. Then, of course, the soul growth that was made upon it by the Christ will fall to Jesus, drawn by the law of attraction, and therefore he will become manifold richer than he would have been if he had not thus sacrificed his body. For that reason, I stated as my opinion that he would be the highest one on earth on that

account.”

In response to a student who asks, “[W]hat is the connection between the resurrection of Christ at Easter and the resurrection of Hiram Abiff in the Masonic ritual?”, Heindel answers:

“In the spring the Sun (Hiram) enters Aries ♈, the sign of his exaltation. This sign is shaped like the hammer which Hiram raised, and all the workmen on the temple (the universe) rush to do his bidding and carry on his work when he ascends to the throne of his dignity and authority in the northern heavens. He is their shepherd because at the vernal equinox he enters Aries ♈, the sign of the ram or lamb. Him they hear, but these nature forces take command from no other than the Sun in Aries, the Eastern Sun.

“This is the cosmic interpretation, but according to the law of analogy, Hiram, the son of Cain, must also be raised to a higher degree of initiation. Only the Sun Spirit about to soar into the heavens could accomplish this feat. Hence, *Hiram was reborn as Lazarus and raised by the strong grip of the Lion’s paw*^{3*}. He had been a leader of the craftsmen during the regime of Jehovah and His creature Solomon. By this initiation he was raised up for the purpose of being a leader in the Kingdom of Christ and helping the same people on into a higher phase of their evolution. Therefore, he became a *Christian* charged to explain the mysteries of the *Cross*, and as a symbol of this mystery, the *Rose* was added thereto, and this mission was embodied in his symbolic name *Christian Rosenkreuz*.

“The rose is called the emblem of mystery in general, but most people are not aware that this addition of the rose to the cross was the origin of that symbolic significance. [The rose is the emblem of the mystery of the cross because it explains the path of chastity, the transmutation of blood from passion to love.](#) Lazarus therefore became Christian Rose Cross, and *the Rosicrucians are the special messengers of Christ to the Sons of Cain* as Jesus is to the sons of Abel.” (Italics in the foregoing quote are in the original.)

Only John, of all the disciples, remained on Golgotha, at the foot of the cross, until and during the deposition. Why? Because he was the only one of whom it is said that Jesus loved—in the esoteric sense, that he was closest, literally and in spiritual development, to Jesus' heart; and also because he was, by virtue of his attainment, the one who could most deeply and intelligently discern and identify with the Christ in Jesus, his Initiator.

By addressing His mother with the words, "Behold your Son," he makes John his spiritual brother, and further confirms the truth that he, John, is the one who Christ Jesus loved, making him the one most qualified to reincarnate as Christian Rosenkreuz—not simply as Lazarus (which Heindel correctly, but in a limited way, asserts), but as Lazarus reborn, inwardly transformed, raised to a higher stage of consciousness, spiritual insight and capability—Lazarus initiated, Lazarus become John the Beloved.

We may fail to appreciate the magnitude of the Initiator who is doing this "raising." It is none other than the highest Spirit of the archangelic life wave, who is as much higher in spiritual development than his angel associates as the Elder Brothers are vastly higher than most humans, having passed

the four Greater Initiations—Earth, Jupiter, Venus and Vulcan—and are routinely living in bodies whose lowest sheath is composed of "material" from the region of abstract thought—though five of these Brothers elect to take on physical bodies to serve their brother humans.

It is this Christ being, whose lowest body is drawn from spiritual substance of the World of Life Spirit; it is He who designates Mary as John's mother, and who, working in the body of Jesus, raises Lazarus to become John, who, in turn, later adopted the name of Christian Rose Cross. That is why Heindel intuitively understood John's attainment (not that of Lazarus) by liberally quoting from his gospel and recommending that students meditate on its first fourteen verses to further their soul growth.

Remember, it is John who writes in his Gospel that "[God is love](#)", who entreats us: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." John is the Apostle of love. "The word 'love' appears [57 times](#) in the Gospel of John, more often than in the other three gospels combined. Additionally, it appears 46 times in the [First Epistle of John](#)."

Steiner's [last words](#) in his three-lecture illumination of [St. John's Gospel](#) are addressed to the aspirant's soul:

"It would be futile and in vain to attempt to fathom or criticize this gospel with the powers of the ordinary intellect. In our time the intellect has achieved great things, but the John Gospel is not written for the intellect. Only he who has overcome the intellect and is able to lead it to the heights of spirit power, as John did, can understand his gospel. Theosophy would be quite wrong to undertake an intellectual critique of this John Gospel. Instead, it should immerse itself in it, in order to understand it. Then we should see that a new spirit of Christianity – not only the spirit of the past, but a future Christianity – can proceed from the John Gospel. We will become aware of the deep truth of one of the most beautiful and profound sayings of Christ. Out of his mouth we are told that Christianity is not something that has merely lived in the past, but that the same power still lives today. True it is what Christ said: 'I am with you always, even unto the end of time.'"

Lines from [Chapter 4](#) of John's first epistle are spoken daily in the Rosicrucian Fellowship [Temple service](#).

Aside from the authoritative testimony of Steiner's clairvoyant investigations, the writer believes that the foregoing observations, of themselves, provide an ample basis for concluding that it is the author of the fourth gospel – John, formerly Lazarus, raised by Christ Jesus – who later becomes Christian Rosenkreuz.

In May, 1908, Steiner delivered a cycle of twelve lectures in Hamburg on [the Gospel of St. John](#), of which Lecture IV, "[The Raising of Lazarus](#)," is directly relevant to our subject:

"With this chapter [11] the whole Gospel falls into two parts. At the end of the first part it is pointed out that the testimony of John the Baptist should be accepted for everything that is maintained and affirmed concerning Christ Jesus, and at the very end of the Gospel it is pointed out that all that follows the chapter on the raising of Lazarus should be accepted on the testimony of the Disciple

whom we have often heard designated as ‘the Disciple whom the Lord loved.’ What then is the real meaning of the ‘raising of Lazarus?’” The reader may, with great profit, continue reading Steiner’s exposition [here](#).

Steiner maintained that the writer of John’s gospel was not the John who was Zebedee’s son ([see here](#)). While the synoptic gospels mention John and his brother James as the sons of the wealthy fisherman Zebedee, the Gospel of John makes no mention of John before his death and resurrection. Later, [the risen Lord appears](#) to these two brothers, “the sons of Zebedee,” and five other disciples by the Sea of Galilee. Memorial notes on a lecture by Rudolf Steiner contain this passage:

“Among the twelve apostles, Lazarus-John himself is in turn represented, as it were, by another. John, the brother of James and son of Zebedee, is not an apostle in the proper sense. James and John are in a certain sense one, they represent, among the more intimate disciples of the Christ Jesus, the power of the intellectual or mind soul, which has a double function in man, but is nevertheless a unity. Hence, they are called ‘sons of thunder’, for thunder is macrocosmically the same as thought is in the human microcosm. But when Lazarus becomes John, he takes the place of the one son of Zebedee, and as such he is the one who lay at the breast of Jesus at the Last Supper.”—[Source](#)

The following long [quote](#) seems warranted given its relevance to the Lazarus-John identity.

“Much, very much has been written about this Lazarus story. But it has never been understood except by those who knew from their esoteric schools and from their own observation what was concealed behind it. I will now quote one characteristic sentence from the story of Lazarus. When Christ was informed that Lazarus was ill, He replied: ‘The sickness is not unto death, but that the God in him should be made manifest!’

“The purpose of the sickness is the manifestation of the God in him. The rendering of the Greek word *doxa* with ‘to the glory of God’ is due to a misunderstanding of the text. The initiation is not ‘to the glory of God’ but that the God in him should come forth from his concealment and be manifest. That is the true meaning of these words. It means that the divinity that is in Christ shall flow from Him into the individuality of Lazarus, that the divinity, the Christ-divinity, shall be made manifest in and through Lazarus.

“The awakening of Lazarus becomes perfectly clear to us if understood in this way. But we must not think that the truths of the spiritual world, when disclosed, can be presented in such plain words that everyone can immediately understand them. The truth concealed behind a fact of spiritual science like the above, is communicated in all kinds of garnished and shrouded forms. This is necessary. For whoever desires to understand such a mystery must first work his way through apparent difficulties, that his spirit be strengthened and fortified. And precisely because of the effort, he must make to wind his way through the words, he reaches the spirit behind them. Remember that when there was question of the ‘life’ that had fled from Lazarus, and which the sisters Martha and Mary longed to have restored, Christ answers: ‘I am the Resurrection and the Life!’ The life was to return to Lazarus. You must take everything literally, especially in the Gospels, and we shall see what

comes to light through such a literal interpretation. Do not theorize on the subject, but take the sentence word for word: 'I am the Resurrection and the Life!' What does Christ bring when He comes to raise Lazarus from the dead? What passes from Him to Lazarus? The Christ-impulse, the power which flows from Christ! Life is bestowed upon Lazarus by Christ, as He indeed said: 'The sickness is not unto death, but that the God in him may become manifest!' As all the old initiates lay as though dead for three and a half days, and the God in them then became manifest, so too Lazarus lay three and a half days in a death-like condition; but Christ Jesus knew well that the old initiations were now at an end. He knew that this apparent death led to a higher state, to a higher life, and that Lazarus meantime beheld the spiritual world. And inasmuch as Christ is the leader of that spiritual world, Lazarus had been filled with the Christ-power and the vision of Christ. (Further particulars will be found in my book *Christianity as Mystical Fact*, in which a chapter is devoted exclusively to [the Lazarus miracle](#).) Christ poured out His power upon Lazarus and Lazarus arose a new man. A word in St. John's Gospel arrests our attention. It is said in the story of the miracle that the Lord 'loved' Lazarus. The same word is used for the disciple 'whom the Lord loved'. What does this mean? The Akashic records reveal this to us.

"Who was Lazarus after he had risen from the dead? He was none other than the writer of the Gospel of St. John, the Lazarus who was initiated by Christ. Christ poured into the soul of Lazarus the tidings of His own existence, so that the message of the fourth Gospel – the Gospel of St. John – might resound through the world as a description of Christ's own being. This is also why the disciple John is not mentioned in the Gospel before the story of Lazarus. Let us read carefully and not allow ourselves to be misled by those remarkable theologians who have discovered that in a certain passage of the Gospel of St. John (in the thirty-fifth verse of the first chapter) the name John already appears, with reference to the disciple John. The [passage](#) is as follows: 'Again the next day after John stood, and two of his disciples.'

"There is, however, not the slightest hint that the same disciple is here meant, of whom it was afterwards said that the Lord 'loved' him. This disciple does not appear until the passage in which Lazarus is raised from the dead. Why is this? Because he who is concealed behind the disciple 'whom the Lord loved' is the same whom the Lord loved before that event. The Lord loved him because he had already recognized him as his disciple, who should be raised from the dead and carry the message of Christ into the world. It is for this reason that the disciple, the Apostle 'whom the Lord loved', is mentioned only from the story of Lazarus onwards. He had only then become the disciple in question. The individuality of Lazarus had been transformed into the John-individuality, in the sense of Christianity. Thus we have a baptism in the highest sense fulfilled upon Lazarus by the Christ-impulse. Lazarus became an initiate in the new sense of the word, though the old forms, including the lethargy, were retained in a measure, a transition being thus created from the old to the new initiation.

"From this we see in what profound manner the Gospels reproduce the spiritual truths which can be investigated independently of all documents. [With regard to everything in the Gospel, the spiritual investigator is bound to know that he can discover it beforehand for himself](#), apart from

the documents. But when he finds again in the Gospel of St. John his own previous investigation, that Gospel becomes in his eyes a document bequeathed by one who was initiated by Christ Jesus Himself. For this reason the Gospel of St. John is a most profound writing.”

How exactly did John the Evangelist become Christian Rosenkreuz? Steiner provides the fascinating details in his highly enlightening [September 27, 1911, Neuchatel lecture](#), in which he describes the appearance, in the mid-thirteenth century, of an individuality “who had been incarnated at the time of the Mystery of Golgotha. In the incarnations that followed he prepared himself for his mission ... He was a great soul, a pious, deeply mystical human being, who had not just acquired these qualities but was born with them.” He joined an already assembled “council of twelve men who had received into themselves the sum of the spiritual wisdom of olden times and of their own time.” They included “the seven holy Rishis of old, the teachers of the ancient Indian cultural epoch ... [in whom] all that was left of the Atlantean epoch was preserved.”

These seven men joined four others who each retained in full the wisdom of the five post-Atlantean cultures—the ancient Indian, the Persian, the Egyptian-Chaldean-Assyrian-Babylonian, the Greco-Roman and the fifth cultural epoch, represented by “the most intellectual” of the twelve. It “was his task to foster external science in particular. These twelve individualities not only lived in the experiences of Western occultism, but these twelve different streams of wisdom worked together to make a whole.”

The thirteenth individuality “grew up entirely under the care and instruction of the twelve, and he received as much wisdom as each one could give him. He was educated with the greatest care, and every precaution was taken to see that no one other than the twelve exercised an influence on him. He was kept apart from the rest of the world. He was a very delicate child in that incarnation of the thirteenth century, and therefore the education that the twelve bestowed upon him worked right into his physical body.”

Now the twelve “were permeated with the greatness of Christianity ... Each individuality worked his way into just one aspect of Christianity. Their endeavour was to unite the various religions into one great whole. They were convinced that the whole of spiritual life was contained in their twelve streams, and each one influenced the pupil to the best of his ability. Their aim was to achieve a synthesis of all the religions, but they knew that this was not to be achieved by means of any theory but only as the result of spiritual life. And for this a suitable education of the thirteenth was essential.”

This thirteenth “lived entirely for the sake of the spiritual development which the twelve were bringing about in him. ... It reached the point where the thirteenth refused to eat and wasted away. Then an event occurred that could only happen once in history. ... After a few days the body of the thirteenth became quite transparent, and for days he lay as though dead. The twelve now gathered round him at certain intervals. [See a depiction of this event in the left “panel” (viewer’s right) of Anna May von Richter’s “[The Grail Triptych](#),” (see [here](#) for a clearer image) which is a [visual synopsis](#) of key events pertaining to the momentous preparation for, occurrence and consequences of the Mystery of Golgotha, as described by Rudolf Steiner. It is coupled with

a superb commentary ([reformatted here](#)) that recapitulates the rich occult history leading to the shedding of Christ Jesus' human-divine blood and its regenerative, world-transforming aftereffects.] At these moments all knowledge and wisdom flowed from their lips. [While the thirteenth lay as though dead, they let their wisdom flow towards him in short prayer-like formulae¹³](#). The best way to imagine them is to picture the twelve in a circle round the thirteenth. This situation ended when the soul of the thirteenth awakened ... He had experienced a great transformation of soul. Within it there now existed something that was like [a completely new birth of the twelve streams of wisdom, so that the twelve wise men could also learn something entirely new from the youth](#). His body, too, came to life now in such a way that the revival of his absolutely transparent body was beyond compare. The youth could now speak of quite new experiences. The twelve could recognize that he had experienced the event of Damascus: it was a repetition of the vision of Paul on the road to Damascus. In the course of a few weeks the thirteenth reproduced all the wisdom he had received from the twelve, but in a new form. This new form was as though given by Christ Himself. What he now revealed to them, the twelve called [true Christianity, the synthesis of all the religions](#), and they distinguished between this true Christianity and the Christianity of the period in which they lived.

The thirteenth died relatively young, and the twelve then devoted themselves to the task of recording what the thirteenth had revealed to them, in imaginations—for it could only be done in that way. Thus came the symbolic figures and pictures contained in the collection of [Hinricus Madathanus Theosophus](#) [found in *The Secret Symbols of the Rosicrucians* (click on image to view illustrations) and available for free downloading; also, preferentially, most of the images may be found [here](#) in an expanded color format; however, in [this clean and clear version](#) the text is in English] and the communications of H.P. Blavatsky in the work *Isis Unveiled*. We have to see the occult process in such a way that the fruits of the initiation of the thirteenth remained as the residue of his etheric body, within the spiritual atmosphere of the earth. This residue inspired the twelve as well as their pupils that succeeded them, so that they could form the occult Rosicrucian stream. Yet it continued to work as an etheric body, and it then became part of the new etheric body of the thirteenth when he incarnated again [in mid-fourteenth century]...

When he was twenty-eight years old, he formed a remarkable resolution. He had to leave Europe and travel. First he went to Damascus, and what Paul had experienced there happened again to him. This event can be described as the fruits of what took place in the previous incarnation. All the forces of the wonderful etheric body of the individuality of the thirteenth century had remained intact ... This same highly spiritual etheric body again radiated from the spiritual world into the new incarnation, the individuality in the fourteenth century. Therefore he was led to experience the event of Damascus again. This is the individuality of Christian Rosenkreutz. He was the thirteenth in the circle of the twelve. He was named thus from this incarnation onwards. [Esoterically, in the occult sense, he was already Christian Rosenkreutz in the thirteenth century, but exoterically he was named thus only from the fourteenth century. And the pupils of this thirteenth are the successors of the other twelve in the thirteenth century. These are the Rosicrucians.](#)

In this soul-stirring narrative we have insight into the spiritual biography of the individuality who had once lived as John the Beloved, the author of the Gospel of St. John—who formerly, before his initiation by Christ Jesus, was called Lazarus, and who in a prior embodiment was known as Hiram Abiff—and then, through a series of extraordinary events and unique circumstances, became Christian Rosenkreutz, whose former teachers²⁴ became his pupils, who he spiritually taught, or, more correctly, *initiated*, and thereby became what we now call the twelve Elder Brothers of the Rosicrucian Order.

STEINER – SPIRITUAL SCIENCE APHORISMS

The following quotes are found primarily in Steiner's confidential letters to Esoteric School members – meditations individually formulated for each student's developmental needs.

- Inner peace must never be bought at the price of *turning away* from the outer world, but always after coming into harmony with the outer world. *H&C*, p. 175
- Too much emphasis on the inner life can easily lead to a hardening of the I-organization. One may rise to great heights and yet remain within it. To express this fact, all esoteric training has an important saying: *Everything that is not done for the sake of your immortality contributes to that immortality.* *H&C*, p. 176
- In beholding what is absolute, that which is relative loses all power over you. ... You are unable to recognize what has absolute value unless you irradiate what is relative by its light. —*H&C*, p. 177
- [N]o one who is more highly developed can have a vision of anything that will not later be shared by all humankind. —*H&C*, p. 177
- Continuity of consciousness will be achieved only when both the experiences of dreams and those of dreamless sleep are present. —*H&C*, p. 178
Dream experiences [proto-imaginings] are pictures analogous to the picture that is seen. Experiences out of dreamless sleep [proto-intuitions] are, in every case, audible experiences and, if they are of any value, spoken audible experiences—that is, words. One does not have to understand the words in every case, for in recalling them they may appear to be in a language we do not understand.—*ibid*
- When a person is easily offended, it is the personality that reacts to the outer world. In a receptive person, it is the eternal part of that person that acts upon the outer world with the simple rhythms of the eternal. —*H&C*, p. 180
- The Masters are not a rampart against evil, but the leaders in absorbing evil. We should not cast out evil, but take it up and use it in the service of the good. ... Evil is only a misplaced *good*. Only when one recognizes this fact is spiritual alchemy possible.—*H&C*, p. 181

Comparably, Max Heindel writes in *Gleanings of a Mystic*:

Every midnight the Elder Brothers at their service open their breasts to attract the darts of hate, envy, malice, and every evil that has been launched during the past twenty-four hours. First, in order that they may deprive the Black Grail forces of their food; and secondly, that they may transmute the evil to good. Then, as the plants gather the inert carbon dioxide

exhaled by mankind and build their bodies therefrom, so the [Brothers of the Holy Grail transmute the evil](#) within the temple; and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day.

- As long as you impress your wish on a single thing without this wish having been born from the thing itself, you are wounding it. But as long as you wound anything, no Master can listen to you. For the Master hears only those who need him; and no one who wishes to impress the self upon things needs the Master. [Humankind's lower self is like a pointed needle that wants to engrave itself everywhere.](#)—*H&C*, p. 427
- “*Thy* pleasure and *thy* pain are wasted strength, wasted for knowledge, because the force expended in such pleasure and pain should stream into the object of knowledge.”—*H&C*, p. 426
- “Your *sensations* are all the more delicate the less *sensitive* you are. Sound becomes clear to the ear if its clarity is not disturbed by encountering rapture or sympathetic feeling as it enters the ear. ... [L]et the heartbeats of the other resound in you, and do not disturb them with the beatings of your own heart. Open your ear and not your nerve-endings.”—*ibid*
- “Reverse your will; let it be as forceful as possible, but do not let it stream into things as your own.”—*H&C*, p. 427

ENDNOTES

1. “[F]rom the very beginning, the main emphasis of his [Steiner’s] work was on his public work, [when] he started to propagate the ideas of the Christian-Rosicrucian means of development ...”
—*H&C*, Hella Wiesberger, Editor of *H&C*, p. 31
2. “The right progress will come about more as one acquires the mood: ‘take everything that comes with calmness and resignation.’ One should not force anything but wait in patience for what comes. ... [Y]ou should really become a member of the “first degree” of the School. ... [M]embers of the ES, through their acceptance into the “first degree,” enter into real occult communication with the spiritual current that emanates from the Masters, and that in the course of time this will become more and more conscious to you—if perhaps only slowly. I can fully vouch to the “Blessed Masters” for your having reached the stage of being accepted. ... Above all else, do not allow yourself to be scared by such things as, according to your letter, you have experienced. Such things are the reactions on the etheric, and through that on the physical body, caused by the astral body being occupied in meditation. What you see are primarily physical-etheric processes, partly caused by your own physical organs. The causes lie in your astral body, which has become aroused by the meditation. That will all be overcome, and in its place true spiritual experiences will be born in you. Everything must simply be endured. In calmness.”
—Letter to Mathilde Scholl, May 18, 1904, *H&C*, pp. 62-63
3. “The Esoteric School is an occult affair; that is to say, it is guided by highly developed individualities—those who have come to the end of their pathway that still lies ahead for the majority of humankind. ... [They] possess a high degree of wisdom; they are endowed with an

inexhaustible source of human love and with the capacity to help those who wish to tread the path to perfection. ... The School demands nothing, It only provides the means whereby anyone can perfect themselves as necessary, for the individual and for humanity.”—*H&C*, letter to Fraülein Wagner, p. 66

4. “[M]y relationship to occultism [is to be understood] in the same light as that of a mathematician to his mathematics.”—*H&C*, letter to an esoteric student, December 20, 1906, p. 115
5. “1. In the evening, before going to bed—best of all just before going to sleep—I would ask you to repeat to yourself in your thoughts—every evening—the following sentence: ‘More radiant than the Sun, Purer than the Snow, Subtler than the Ether, Is the Self, The Spirit within my heart. I am that Self, That Self am I.’ When you have pondered this, but pondered in such a way that no extraneous thought enters your consciousness while keeping this thought in your mind:

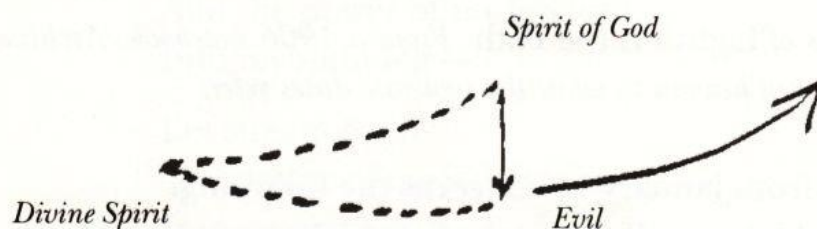
“2. Then spend 4-5 minutes looking backward over the events of the day. ... I would ask you to let these events of the day pass quickly before your mind's eye, and make yourself aware of what your attitude is toward them. In this way one observes oneself and asks if and to what extent one is satisfied with what one has done, what experiences should have been made and what could have been done better. Thus one becomes a self-observer. The meaning of this is that one looks at oneself from a higher level, and gradually, by this means, the "higher self" becomes the master over the ordinary human being. In this way, however, everything that approximates to grief and sorrow about one's experiences should fall away. We should merely learn from our own life and take it as a lesson. 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.

“3. 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.

“By means of these exercises the perfected beings (the Masters) will be able to approach us and receive us into the paths leading to perfection.”—Letter to Amalie Wagner, 1904, *H&C*, p. 67

Here is another meditation, with attending diagram, that Steiner composed for an esoteric student:

“Nothing—at least, nothing important—sinks back in evolution, but it will be redeemed in the course of time; that is to say, it will be accepted back into what is higher. Over the course of time, what is higher (the good) takes back into itself even what is evil³¹, and changes it into what is good through its own strength. To begin with, we are concerned with the Divine Spirit. This Spirit could not develop to certain heights if it did not cast out from itself what is evil and, in this way, first attain a certain level without this evil.



“With the evil inside, it would not have attained to the heights; but now, from the heights, it can take up the evil again and accompany it on its further path.

The Saint redeems the criminal
God redeems Satan.”

— *H&C*, p. 174

6. “Esteemed Frau and Herr Doctor: You have given a beautiful poetic expression to your mood, dear Frau Doctor. I prize it very much. It is so full of the revivifying mystical powers that lie in the depths of your soul that, what I noticed in you from the beginning of our acquaintance, I find here confirmed. You possess great powers, dear lady, and you are capable of many things. And in a not too distant future your inner riches will become evident—for the good of humanity—in a way that will astonish you. You are so kind as to give me the name "leader" in your letter. *I am able and allowed to be your leader only insofar as the exalted Master by whom I myself am guided gives me instruction. I follow him with full consciousness in everything I impart to others.* And if you acknowledge that, so would I beg you to follow me in one thing—rather follow him: in patience. The right mood is that of patience. I do not say that, dear lady, to suggest that you do not possess this patience, but because it is necessary for us again and again to hold up this mood of patience before us. You say, in an earlier letter, that you are unable to express the things that move you. I can only convey to you the assurance: the most appropriate way of expressing yourself will come to you. But once again: patience. The mood of expectancy quickens our paces. You are of the opinion that it is of no use to repeat words during meditation that are really self-evident. This, however, is not the case. If it depended on the amount of knowledge we possess, then this would be of no use. But it depends on the fact that we repeatedly experience out of ourselves what we ought to be and what we should make of ourselves through our own activity.”—Letter to Doris and Franz Paulus, 1904, *H&C*, p. 70
7. “[I]n the morning, immediately on getting up, before eating, one spends a few minutes (longer, after a while) on the meditation proper. If a quarter of an hour is possible, so much the better. It consists of the raising of oneself to one's "higher self," by repeating inwardly a certain particular form of words. I shall communicate this form of words to you immediately in confidence, when you write to me that you will use it. Then a second concentration follows; the emptying of the mind of everything that belongs to daily life. Then, for a few minutes, everything that otherwise occupies our thoughts has to disappear out of consciousness, as well as the remembrance of the transactions and duties of our everyday life. We then 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 would live with a child that we love. We retain this same sentence for some weeks. For only then does it yield up its strength to us. Only then, after weeks, do we replace it with another sentence. People who meditate take, for example, *Light on the Path*. When worked with in this way, sentence by sentence, it can provide content for meditation for a long time. *Light on the Path*, *The Voice of the Silence*, *Bhagavad Gita* are among the best books for meditation.

“The last part of the meditation consists of the [creation of a mood of devotion within ourselves toward all that we consider to be the highest, what is divine](#). We are not concerned with this or that idea of the Divine, but with what—according to our subjective opinion—is of real intimate concern to us. For the Christian it can be Christ, for the Hindu the "Master," for the Moslem, Mohammed; and yes, modern scientists can immerse themselves devotionally in "divine nature." [It depends on the feeling of devotion, not on the concept that one creates of the Divine.](#)” —Letter to Horst von Henning, 1904, *H&C*, p. 70

8. “Please regard the enclosed writing as entirely confidential. In such matters [I am merely the tool of higher beings to whom I pay humble homage](#): Nothing is due to me; none of it is my doing. The only thing 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](#). Nevertheless, of that too I rarely speak nowadays. People may regard me as a person with strange ideas; I am able to distinguish between truth and illusion. And I know that I have to go the way I do. If you adopt the exercises indicated in the enclosed writing, most esteemed lady, then you may not commence with them before August 19, or later than September 3. That is, as the occultist says, "written in the stars."—Steiner letter to Eliza von Moltke, 1904, *H&C*, p. 77
9. “My very esteemed, dear Frau Wagner ... your wish to become a member of the Esoteric School can be realized. ... It is incumbent upon me now to tell you about the nature and significance of the School. You know that behind the whole theosophical movement stand highly developed beings, whom we call ‘Masters’ or ‘Mahatmas.’ These supreme beings have already completed the path that the rest of humanity still has to tread. They are now active as the great ‘Teachers of Wisdom and of the Harmonization of the Feeling Life of Humanity.’ They are already active on higher planes (levels), to which the rest of humanity will be conditioned to ascend during the course of the next great periods of evolution, the so-called ‘Rounds’ [what Heindel calls “Revolutions”]. They work on the physical plane through the ‘Messengers’ they have appointed, the first of whom was H. P. Blavatsky—that is, the first as far as the theosophical movement is concerned. The Masters do not found any outer organization or society, neither do they administer such an order.” [On page 7 of this Study we read: “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.**’”—*IQ&A*, pp. 362-263]

“It is true the Theosophical Society has been established by its founders (Blavatsky and Olcott among others) to advance the work of the Masters on the physical plane, but nevertheless, [the Masters have never themselves exerted any influence over the Society itself](#). In its nature and leadership, it is purely the work of human beings on the physical plane. [It is otherwise with the ‘Esoteric School.’ That has been founded by the Masters themselves and stands under their guidance](#). All that flows into the theosophical movement 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. How long it takes for this to happen depends, of course, upon the person concerned. At first, all that anyone can do is to promote the work of the Masters in faithful devotion.”—Letter to Frau Wagner, 1905, *H&C*, p. 89

10. Anthroposophist and prolific writer [René Querido](#) concludes his Introduction to Édouard Schuré’s recapitulation from memory of Steiner’s 1906 Paris lectures with these words:

“It is perhaps not without significance that it was in Paris where [Thomas Aquinas](#) had elaborated some seven centuries earlier his Christ-oriented Scholasticism, that Rudolf Steiner gave his first course on Esoteric Christian Cosmology appropriate to the dawn of the New Age of Light. Schuré’s notes in French of the eighteen lectures, published in French in 1928, constitute the only record of this course.”

11. “[Y]ou [Doctor Doris Paulus] may be certain that in esoteric matters every instruction, every piece of advice, is given in the most careful manner and under the true 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. ... [M]y esoteric work has only just received its final blessing during the last few days. ... You have good psychic gifts and fine prerequisites both for spiritual insight, as well as for being able to work in the physical world from a spiritual level. What you experience simply shows that you have a connection to the spiritual world-powers, and also [your whole nature shows that you are called upon to use these spiritual gifts in a noble fashion for the benefit of all humanity](#). Among other things, you have repeatedly asked me who I am. The time will also surely come when we can talk about it. But today I shall only say that I am entitled to the belief that, [in a former life, you once rendered me a very great service](#). Do not misunderstand me. Errors should not, of course, be excluded from spiritual observations. But I am not someone who lives in illusions. I am one of those whom one would call cautious, and even ‘matter of fact’ in spiritual matters. That is why I can talk of justified belief.

“[There was a person in my former life, centuries ago; she played the part of someone who tore me away from family connections and paved the way that led me to my calling that, at that time, was as a Catholic priest](#). In those times the Church was not yet so entirely degenerate as it is today. At that time you showed the freedom from prejudice that impresses me about you so much today. You indeed created the conditions for your present life at that time. Those are indications that I beg you to accept as critically as possible; but I can only say that I have a reason for finding them fully justified. If what I have said appears plausible to you, it will be clear to you that you are called to a psychic way of life. Do not be frightened by these talents. We must look upon such gifts as something holy; we must live with them as intimately as we live with tables and persons in our physical surroundings. We must accept them quite objectively and always keep our self-esteem, the I, intact as the firm center of our being.

“We must never allow ourselves to become unfree owing to such influences. They have been bestowed upon us, but never with the intention of overpowering us. Whatever happens hold fast

to the principle: All the powers in the world, physical as well as spiritual, are present at this stage of evolution for the purpose of enabling humankind, as free, self-conscious, *thinking*, independent beings, to fulfill their task here on Earth. The spiritual powers and influences are there only as guides to show them the proper path here on the Earth. And today women especially are called upon to discover their selfhood and make it valid. Everything that happens in this way will contribute to the welfare of humankind.”—*H&C*, pp. 60-61

In this remarkable letter, Steiner downplays his former identity as Thomas Aquinas, calling him simply “a Catholic priest,” who was mysteriously assisted by a lady that no historical account of the Dominican friar’s life mentions, including G. K. Chesterton’s splendid [biography](#) of “[the dumb ox](#).”

12. The detailed [steps for performing the bodily dispossession](#) are being applied on the patient by Anna Minsloff, a member of the Esoteric School. Steiner assures her that “The best spiritual beings [perhaps including Steiner] stand protectively at your side. Your soul is preordained to be of great benefit to humanity. You are imbued with such proper feeling for the spiritual world that there is no more I need say to you today, except that I shall always beg the protective help of the ‘Venerable Masters’ for you. Fraulein von Sivers now tells me of the lady who has turned to you for help. With good and energetic treatment she can be helped, but just now in her present condition it will not be easy, because she is expecting a child. Nevertheless, I should like to advise you to carry out a treatment with her as far as possible. This treatment will also have an effect on the child’s development; however, this effect will be less harmful than if the lady were to forgo psychic treatment completely. The following is advised: You should let the lady come to you—at first for three consecutive days, at a fixed time. Before she comes, concentrate for half an hour in the following set manner: Think first about your feet, as though the whole of your I-forces were in the foot-soles, then draw this feeling, developed in the foot-soles, up through the whole of your body as far as the heart, thinking the whole time the thought ‘I’; then think about your finger tips and say to yourself, as though you wanted to send your thoughts into your finger tips: ‘Through this I shall ward off evil.’

“Whereupon the lady may come to you. Now you should say to her the following: ‘Your body is a battleground for two opposing forces. All that shall be set to right as soon as your I-forces become ruler over your own body. We do not thereby damage either of the contestants; rather are we of service to them; but you yourself will also gain peace and firmness.’ When you have said that to the lady, let her stand before you and look you in the eyes. At the same time take her left hand into your right hand and say to her: ‘Concentrate your mind on your I.’ Next do the following: [explicit and detailed instructions ensue], while saying out loud: ‘The enemy powers are dispersing.’... [More directions follow. Daily repetitions of the procedure continue for nearly a month.]

“If this is done energetically, the lady will become calm, but if it has not quite succeeded, she should repeat everything once more. Each time the exercise has been completed, the lady should say: ‘In the pure rays of light Shines the Godhead of the world; In pure love for all creatures The divinity of my soul radiates; I rest in the divinity of the world; I shall find myself In the divinity

of the world.’ She should repeat this to herself seven times during the day, after having completed the other. After the back has been stroked and you have spoken the aforementioned words: ‘The enemy powers are dispersing,’ call out the lady's *Christian name* very firmly while stroking the back again from below upward with both hands.”—*H&C*, pp. 106-108

13. “Could Thomas Aquinas and certain of his collaborators have participated in this initiation event as members of the Council of Twelve [who participated in the initiation of C.R.C.]? As noted in the biographical section on Thomas [see “[Part Two: Friar Thomas](#)”], when Albert [the future Marie von Sievers] was directed to Cologne in 1248 to establish a new *studium generale* for the Dominican Order, Thomas [as his pupil] accompanied him. Thomas was probably ordained a priest while in Cologne, and returned to Paris to teach at the University in 1252. Since [Rudolf Steiner has described himself as a brother of Christian Rosenkreutz, as someone who stands shoulder to shoulder with him](#), the answer to the above question would be ‘yes,’ more likely than not. [Rudolf Steiner revealed to Ita Wegman that he had had four lives in the fourth cultural age](#), and that she had shared these lives with him. The four lives were as Cratylus, Aristotle, Schionatulander and Thomas Aquinas. Therefore it is highly likely that Thomas would have been the representative of the fourth cultural age on the Council of Twelve. Humanity then had not yet entered the fifth cultural age, but who might have been the twelfth participant? – ‘[A] man who attained the intellectual wisdom of his time in the highest degree. He possessed intellectually all the knowledge of his time, while the others, to whom direct spiritual wisdom was also denied at that time, acquired their knowledge by returning in memory to their earlier incarnations.’ This may have been Albert[us Magnus].”—“[Lives of Schionatulander and Saint Thomas Aquinas](#)” (paragraph before “The Death of Thomas”)

The Rosicrucian Fellowship’s Headquarters was founded principally to heal the sick: “But carrying out the second of Christ’s ‘commands’—to heal the sick—required a physical site, a ‘[permanent headquarters](#),’ which led to the purchase of the Oceanside, CA plot of land on May 3, 1911.”

The June 1911 Letter No. 6, “[Healing the Sick](#),” contained in *Letters to Students*, declares Heindel’s intention to “erect suitable buildings [on the property purchased only a month before]: a School of Healing, a Sanitarium, and last but not least, a place of worship—an Ecclesia, where the [Spiritual Panacea](#) may be prepared and sent all over the world to be used by properly qualified helpers.” Herewith is enunciated the subject matter of [this historical survey](#): Healing at Mt. Ecclesia—its [genesis](#), evolution and full realization. See also [Letter to Students No. 24](#).

Fellowship healing is performed by visible and Invisible Helpers, for which see “[The Rosicrucian Method of Healing the sick and the Work of the Invisible Helpers](#).” Dr. Stuart Leech, an early Fellowship member, functioned in both capacities. In one instance [he sought to heal a patient of elemental obsession](#), like Anna Minsloff, mentioned above. However, “After a thorough analysis and designing a protocol to treat the physical symptoms, Dr. Leech was compelled to become an Invisible Helper and employ ‘a super-physical treatment’ to dispossess his patient of the obsessing entity, which procedure he declined to elaborate on.”

14. “The Philosopher's Stone [This passage precedes the quoted text from *The Temple Legend*.] has a specific purpose, which was stated by *Cagliostro*; it is meant to prolong human life to a span of 5,527 years. To a freethinker, that appears laughable. In fact, however, it is possible, by means of special training, to prolong life indefinitely by learning to live outside the physical body. Anyone, however, who imagined that no death, in the conventional sense of the word, could strike down an adept, would have quite a false view of the matter. So, whoever imagined that an adept could not be hit and killed by a falling roof slate, would also be wrong. To be sure, that would usually only occur if the adept allowed it. For other people it is a real happening, which signifies a great division in their 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.”—*TL*, pp. 103-104

Since creating the Philosopher's Stone involves altering the effects and goal of the breathing process, Steiner confided to an esoteric student that “The meaning of ‘holding one's breath’ will become apparent to you if you guide your thoughts in the following direction: [the process of earthly incarnation is conditional upon ‘breathing through the lungs.’ Therefore, as a matter of practice, the ascent to the spirit must cancel out this process](#)”, and by so doing, one alchemically creates the “[diamond body](#).”—*H&C*, 1906 letter, p. 114

15. “After two years in the Probationary Order, and after having shown himself to be sufficiently familiar with theosophic teaching, the member may be allowed to take the Pledge of the School. To gain this privilege, the member must have shown earnestness and devotion in study and practice, rendering him worthy to become a privileged member ... The pledge must not be taken until the member has been in the Probationary Order for at least two years.”

Students enrolled in Rosicrucian Fellowship courses of study are likewise required to wait at least two years before applying for probationer status, and Probationers are likewise required to abide by all its stipulations and perform all indicated exercises for at least two more years before applying to be admitted as disciples.—*H&C*, p. 131

Members of the Steiner's Esoteric Section are told by the Master (“Teacher,” in Heindel's usage): “Behold the Truth before you: A clean life, an open mind, a pure heart [Compare Heindel's Fellowship motto on the [Cosmo's frontispiece page: "Mission and Message—'A Sane Mind. A Soft Heart. A Sound Body.'"](#)], an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection that the secret science ... depicts—these are the golden stairs up which the student may climb to the Temple of Divine Wisdom.”—*H&C*, p. 150

16. Steiner assigned an advanced form of the daily retrospection to some esoteric students which anticipates and expedites the postmortem panoramic review of the just-completed life:

“With all your strength, review your life very concretely as far as memory serves you, and feel

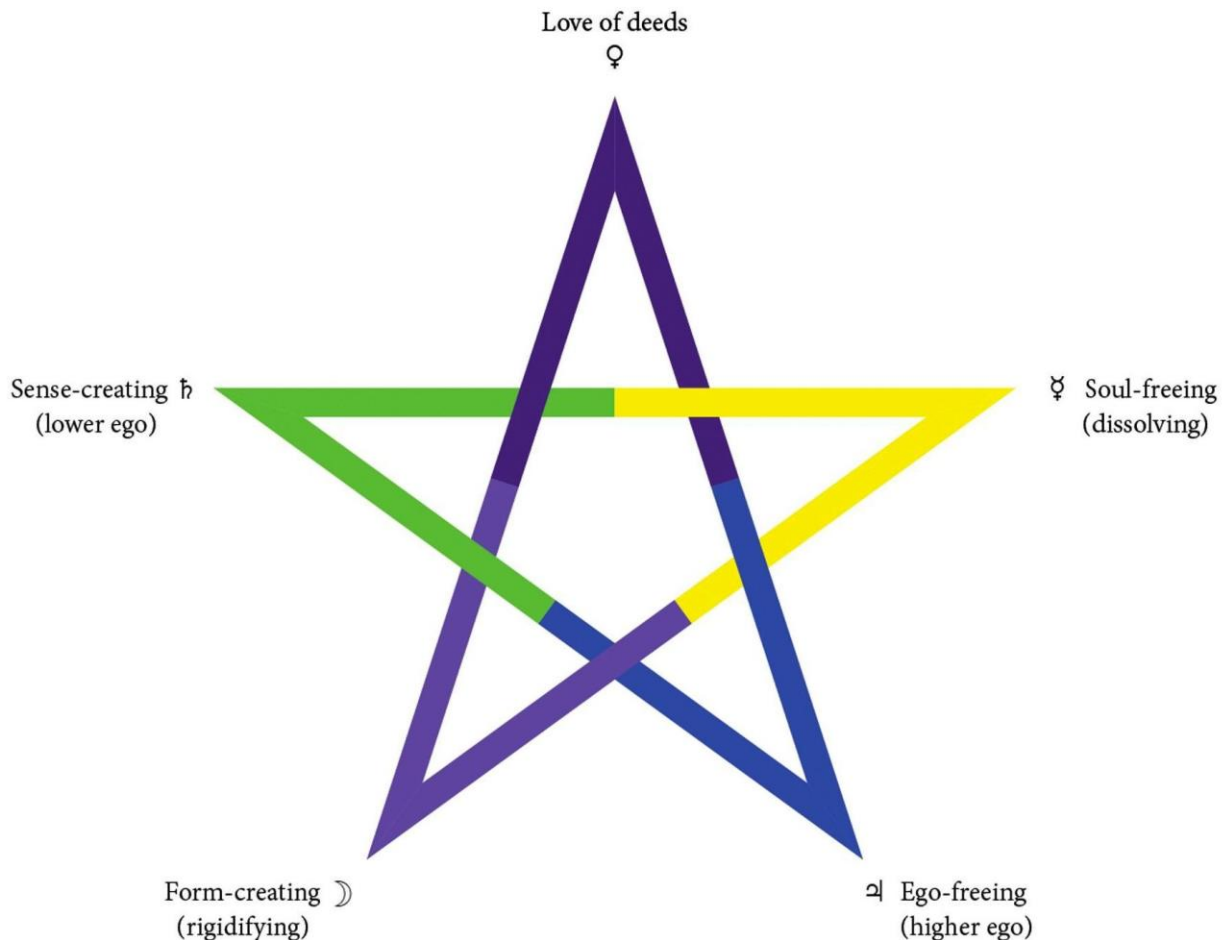
your responsibility for having descended into your present incarnation; say to yourself that you are deserving of every part of your destiny—then make clear to yourself the disparity that exists between a life burdened in this way with unfulfilled karma, and one that confronts a purified human being, who has settled all accounts with life (Karma). Look up to the idea of an immaculate Master. Thus shall I become, thus will I become.”—*H&C*, p. 173

16.5 In anticipation of encountering and passing the lesser and greater Guardians, Steiner gives instruction for the development and realization of this necessary faculty:

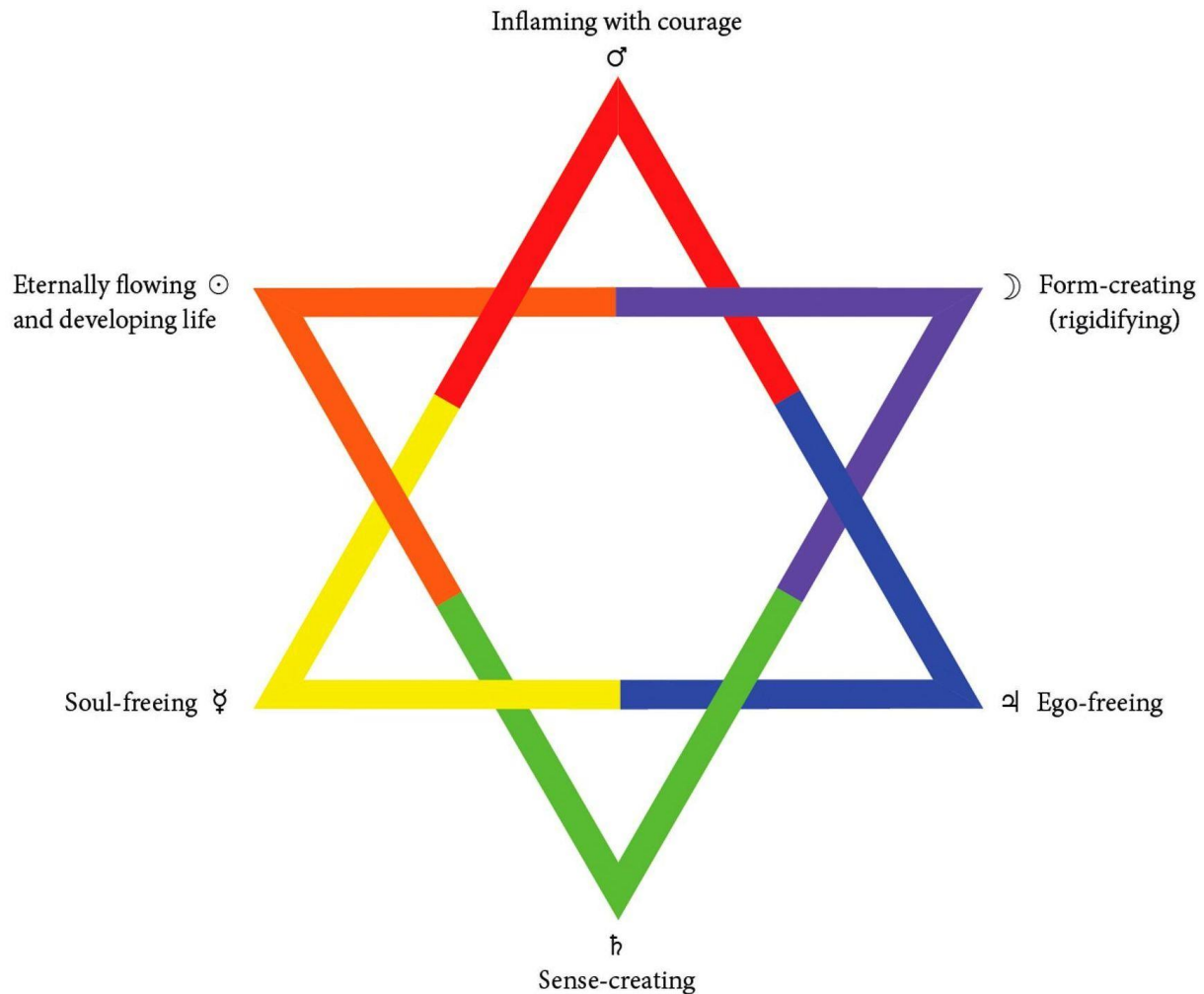
“When the higher self has taken complete command over the human being, when the sheath of personality has therefore fallen away, then the whole choir of higher spirits can speak through a human being, just as previously the sense world spoke through a human being. ... To prepare for this moment, one must develop the capacity to no longer defend what belongs to oneself, what is separate. One ceases to be a warrior; one becomes a tool in the hands of the warrior.”—*H&C*, p. 173

17. Steiner created two diagrams for meditation, for the vital and astral-desire bodies:

The Ether Body



The Astral Body



18. The Four Levels of Knowledge:

- Knowledge based on the sciences: Everyday knowledge.
- Imaginative knowledge: Spiritual insight (picture vision).
- Intuitive knowledge: Spiritual hearing (inner word).
- Divine Knowledge: Complete identification with the Absolute [often referred to as “Inspiration”, or “being as the other”].—*H&C*, p. 175

19. “[In the above illustration] the triangle that points downward is connected with the bodies: astral body (Moon), ether body (Sun), physical body (Saturn-principle). The other triangle has to do with the higher parts: Sentient soul (Mars), Intellectual soul (Mercury) and Consciousness soul, only at the beginning of its development (Jupiter). The colors are accordingly. ...

[Through intense meditation on these figures we become aware of ourselves and our relationship to the macrocosmos](#) [primarily the twelve zodiacal force-fields, but also other stars and constellations].

The pentagram [above] represents the currents of the ether body and their connection with the planets.

The *physical body* is connected with all the forces of the universe. It is the center into which all the forces of the zodiac stream.

The *ether body* is connected primarily with the center of the Earth.

The *astral body* is connected with the Moon's center."—*H&C*, pp. 182-186

20. "Just as at night the Luciferic beings work on human beings from within, as it were, so during the day the Ahrimanic-Mephistophelian powers work from without. What then have these powers achieved in humankind by means of their influence? The Luciferic beings brought to human beings, along with independence and consciousness, the most extreme form of this—hate. People would never have had the capacity for hating if they had not separated themselves more and more in their I. And the Ahrimanic beings veiled the divine spiritual beings from the eye of humanity in the mists of maya, so that what lay behind the things of the sense world could no longer be seen. And fear arose as the result. Human beings would never have known fear if they could have beheld the divine creator instead of being confronted with objects in space. Small children first learn to be afraid when they come into contact with matter—when they bump against material objects. To advance successfully, esoteric pupils must endeavor to set aside the tendencies of both hate and fear, even in their most intricate manifestations. ...

"Hate is the most extreme expression of the I. And where is the I to be found? In the blood. Even our physical blood undergoes a change when this hate—this hardening process of the I, this becoming wooden—is transformed into hatelessness, and this, in turn, is transformed into love. If chemists only had sufficiently fine instruments, they could, for example, detect the difference in the blood of, say, an ancient Indian and a Francis of Assisi. This spiritualization is expressed even in the physical. In the blood that flowed for humankind at Golgotha we have a symbol of "hatelessness," through which we are able to transform every feeling of hate into love and offer it at the altar of the creative powers. The magical breath that emanates from Golgotha brings about the transformation of hate and fear, which are brothers to one another, just as Lucifer and the Ahrimanic Mephistophelian powers are also brothers to one another."—*H&C*, pp. 209-211

21. "In his [Manes'] teachings, all the wisdom of the ancient religions is gathered together and illumined by him with a Christian Gnosticism that enabled the devotees of the Egypto-Babylonian star wisdom, the followers of the ancient Persian religion—even the Buddhists of India—to absorb an understanding of the Christ Impulse in this form.

"This soul that formerly lived in the Young Man of Nain was engaged in preparation; he was initiated in this way by Christ for a future when the contents of Manicheism, which have not yet fully developed, will arise for the salvation of the people of the ancient East. During his life as Manes, this soul worked to prepare for his real future mission: to bring about the true reconciliation of all religions."—*H&C*, p. 218

22. "In the thirteenth and fourteenth centuries, he [Christian Rosenkreutz] took up the great task of uniting the Eastern and Western cultures. He has always lived among us and he is still with us

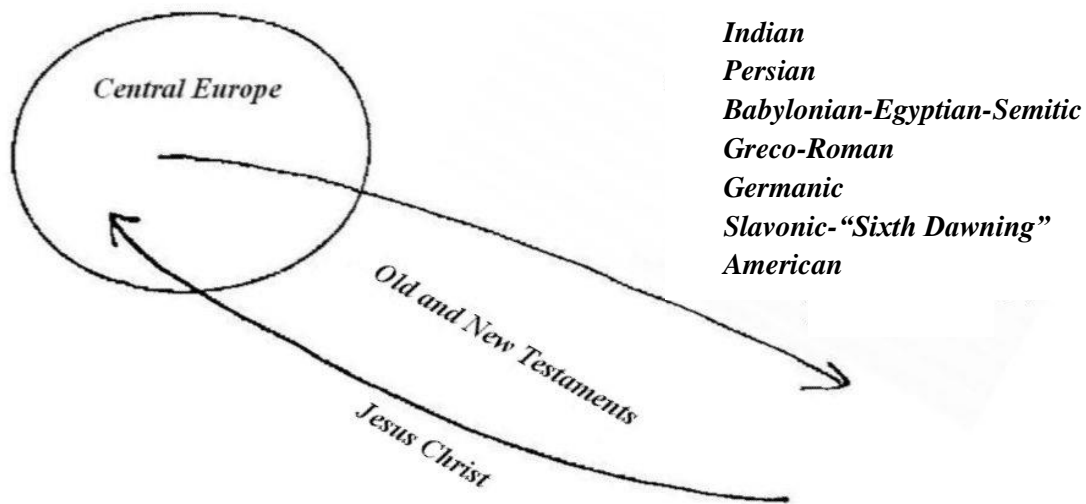
today as with the leader of the spiritual life. He brought the spiritual culture of the East—revealed in its greatest blossoming in the Old and New Testaments—into intimate harmony with the ancient wisdom of Atlantis.

“Thus he gave us the form of Christianity that had already been prepared and introduced through that mysterious ‘Unknown One the 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 Rosenkretz have prepared two paths for us: the Christian-Esoteric path and the Christian-Rosicrucian one. These two paths have existed ever since the Middle Ages. ... [O]ccult 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.** Here in the West are the people who will form the nucleus for the coming epochs.

... Now, however, the Western School has become independent, and there are two comparable Schools: one in the East, the other in the West—two smaller circles instead of the one large one. 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 Rosenkretz. 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 Rosenkretz 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. [See diagram below, which illustrates this text: “In 1459 Christian Rosenkretz ... brought to the people of Middle Europe the wisdom of the *Tau* or

Seven Post-Atlantean Sub-Races or Cultural Epochs



Ros-Cruc that united with the wisdom of the Old and New Testaments.”] The future in its rising light is already present within us. Apprehending this, receive into yourselves what the Master Christian Rosenkreutz has spoken. (The reading of the Master's words followed [but were not recorded].)”

“The Masters also must incarnate physically to aid [human] development. The Master of the ‘Sixth Dawning’ [the Slavonic Cultural Epoch] is Christian Rosenkreutz.”—*H&C*, pp. 311-315 (above diagram modified to show the last three Post-Atlantean Cultural Epochs)

23. “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 of 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 and higher in their development.”—*H&C*, p. 327, lecture in Vienna, June 14, 1909

24. Steiner is a *Teacher* more in the sense that Heindel intends when he refers to his ‘[Teacher](#)’:

“In order to be a ‘teacher’ in these higher [supersensible] regions of existence, however, having acquired the faculty for perceiving them is not enough. Systematic knowledge belongs here as much as it does to the profession of teaching on the level of ordinary reality. [‘Higher seeing’ does not make a person a ‘knower’ in the spirit any more than healthy senses make a ‘scholar’ in sense-perceptible reality.](#) But in truth, all reality is one; since the lower reality and the higher spiritual reality are merely two sides of one and the same fundamental unity of being, a person who is ignorant with regard to lower knowledge will probably remain similarly ignorant of higher things. This basic fact calls up a feeling of boundless responsibility in those who, through a spiritual calling, feel obliged to speak out about spiritual regions of existence.”—*Theosophy, Introduction*, 1904 (paragraph beginning, “In order ...”)

Steiner writes further in his Introduction that “the writer [of this book] will bring forward nothing that is not a fact for him in the same sense that an experience of the outer world is a fact for the eyes and ears and the ordinary intelligence. ... To have decided to recognize higher worlds only when we have seen them is a hindrance in the way of this very seeing itself. The determination to understand first through sound thinking what later can be seen, furthers that seeing. It conjures forth important powers of the soul that lead to this seeing of the seer.”

25. Steiner, as an adept investigator and citizen of the higher spirit worlds, informs us that something like an automatic patent is conferred on the first “discoverer” of an occult reality, a spiritual pioneer. His discovery must be acknowledged by all subsequent investigators, even if his identity remains anonymous, which is of no consequence for a selfless individuality whose achievements are gained for mankind:

[“\[O\]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. ...](#)

Thus it is that spiritual facts already known can be observed only if one first understands that such communications have already been investigated. That rule establishes universal brotherhood in the spiritual world for all time. It is impossible to enter any realm whatsoever without first uniting oneself with what has already been probed and looked into by the elders of humankind. ...

“One can say: ‘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 inner-most depths, a truly human brotherliness. From one epoch to the next, the store of wisdom has been handed on through the Mystery schools, and it has been faithfully guarded by the Masters. And we must also help to maintain this treasure and remain united in brotherhood with those who have already achieved something, if we want to make our way into the higher realms of the spiritual world. [What has to be worked for as a moral law on the physical plane constitutes a law of nature in the spiritual world.](#)—*Rosicrucian Esotericism*, Lecture 2, June 4, 1909 (third paragraph)

26. “[W]hoever 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. There are many people who try to perceive the spirit through all kinds of artificial arrangements, and in the process they forget completely that the very same spirit is in the most immediate proximity to themselves—their own soul, their own spirit. ...

“If you examine a tree you will see that it possesses annual rings. However, to examine these rings you will first have to cut through the tree. Similarly, the soul has preserved its "rings" for those who can observe them. Every soul acquires such rings. The soul has progressed through cycles, eras, and epochs, and at each point it has accumulated such a ring. These cannot be seen by people today, but when we become clairvoyant, we can see what remains as the result of our development. This is the way of self-knowledge, of self-perfection. In this way the world is revealed to us through self-knowledge.”—*H&C*, pp. 341, 343

27. As Editor of this Study’s frequently-cited *H&C*, Hella Wiesberger observes that, “Like a red thread, the theme runs through these documents [referring to the contents of this 476 page book] that one—if not *the*—decisive problem of Rudolf Steiner's spiritual-scientific activity was the *polarity between Movement and Esoteric School* ... [for] it was difficult ‘to combine what is demanded currently by an official position in the outer world ... with the occult duties related to the revelations of the spiritual world’ ([Torquay lecture](#), August 12, 1924). Another time he said: ‘The anthroposophical movement—really a spiritual current guided by spiritual powers and spiritual forces from the supersensible world, only having their reflection here in the physical world—must not be confused with the Anthroposophical Society, which is simply an

administrative society that, as much as possible, takes care of the anthroposophical impulse.’ (Berne lecture, April 16, 1924) From the beginning he drew people's attention to this with particular urgency concerning the inner constitution of his Esoteric School:

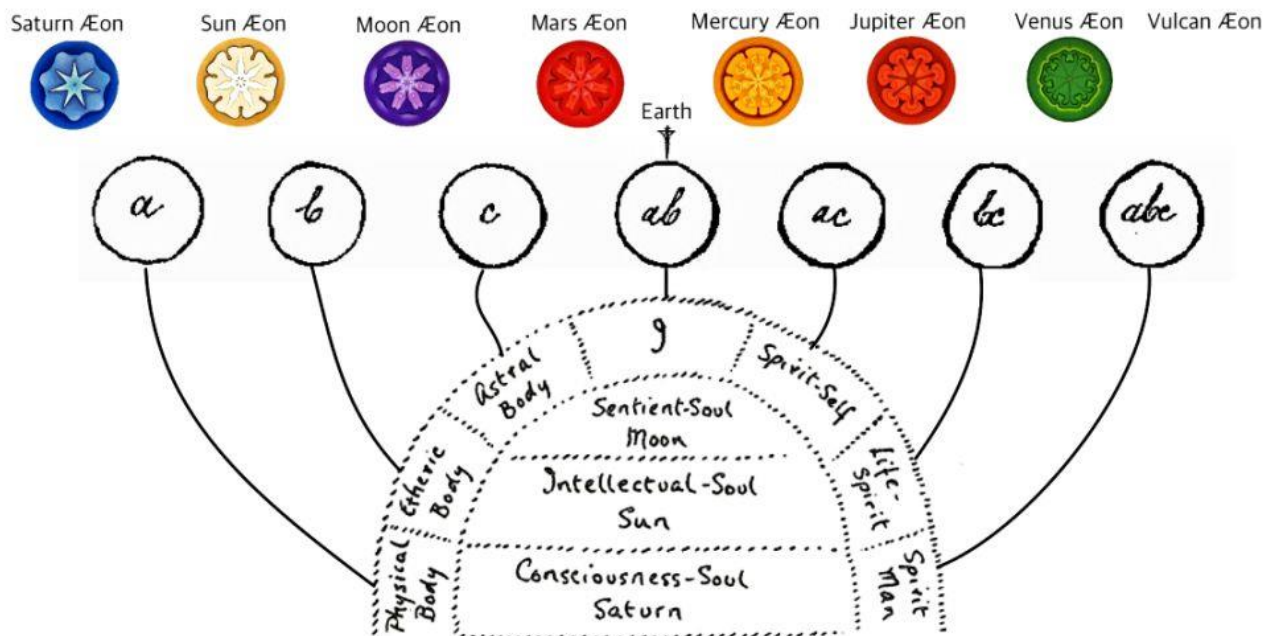
“These aspects must be kept strictly separate; they must never be mixed together. When one talks about the external Theosophical Society, one must never even mention the occult individualities who stood over its inception. The powers that live on the higher planes, that live for the sake of human evolution outside of the physical body, never interfere in these affairs. They never impart anything other than impulses. Whenever we are engaged practically in extending the Theosophical Society, the great individualities whom we call the Masters are standing by our side; we may turn to them and allow them to speak through us. 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 living on the physical plane. This distinguishes the occult current from the framework of the theosophical organization. Allow me to express the difference between the inward-flowing spiritual stream and what manifests through individual personalities; it can perhaps best be expressed: When it concerns spiritual life, then the Masters speak; when it only concerns organization, since error is possible, the Masters remain silent.”—Berlin lecture, Oct. 22, 1905, quoted in *H&C*, pp. 409-410

[Max Heindel makes a like distinction](#) between Rosicrucianism and the Rosicrucian Fellowship, which he founded to disseminate the Rosicrucian Teachings and to serve as a healing center:

“I saw our headquarters and a procession of people coming from all parts of the world to receive the teaching. I saw them issuing thence to carry balm to afflicted ones near and far.”—*TI*, p. 155

28. For an explanation of [Steiner's Seven Seals](#) (for images see: [Saturn](#), [Sun](#), [Moon](#), [Mars-Earth](#), [Mercury-Earth](#), [Jupiter](#), [Venus](#)) as they relate to the three and one-half involutionary periods and the succeeding three and one-half evolutionary periods of Earth development, see this fine [video](#) and the these [corresponding images](#) created in 1907 and incorporated in the design of the two groups of seven columns and capitals (see [endnote 48](#)) and two groups of six (totaling twelve) sculpted—in the two coalescing circular domed spaces—[wood columns](#) and [capitals](#) in the original [Goetheanum](#), which was destroyed by arson. These seals represent the flowing descent of Spirit, creating and elaborating the physical world and that world then evolving by its Christ-infused, spirit-centered intelligence and will. See [this Rays article](#) on the seven seals and columns with metamorphosing capital designs. Also see the article on “[The First Goetheanum: A Centenary for Organic Architecture](#)” and Daniel Hafner's [ten superb videos](#) on the Goetheanum.
29. [The Composite Tenfold Human](#). Father, Son and Holy Spirit are represented, in their single and joint actions, in the two diagrams below by the letters *a*, *b* and *c*. They combine in the following way through the creation and development of the threefold body, threefold soul and threefold spirit over the course of the seven planetary periods or “Aeons”—the incarnations our Earth goes through, the so-called “planetary chain”—but the shorter developmental periods (Steiner's “Form-conditions” and “Rounds,” which correspond to Heindel's “Globes” and “Revolutions”) follow this sequence as well, including “Pralayas” or “Cosmic Nights” and shorter “rest” spans, when Earth is unmanifest.

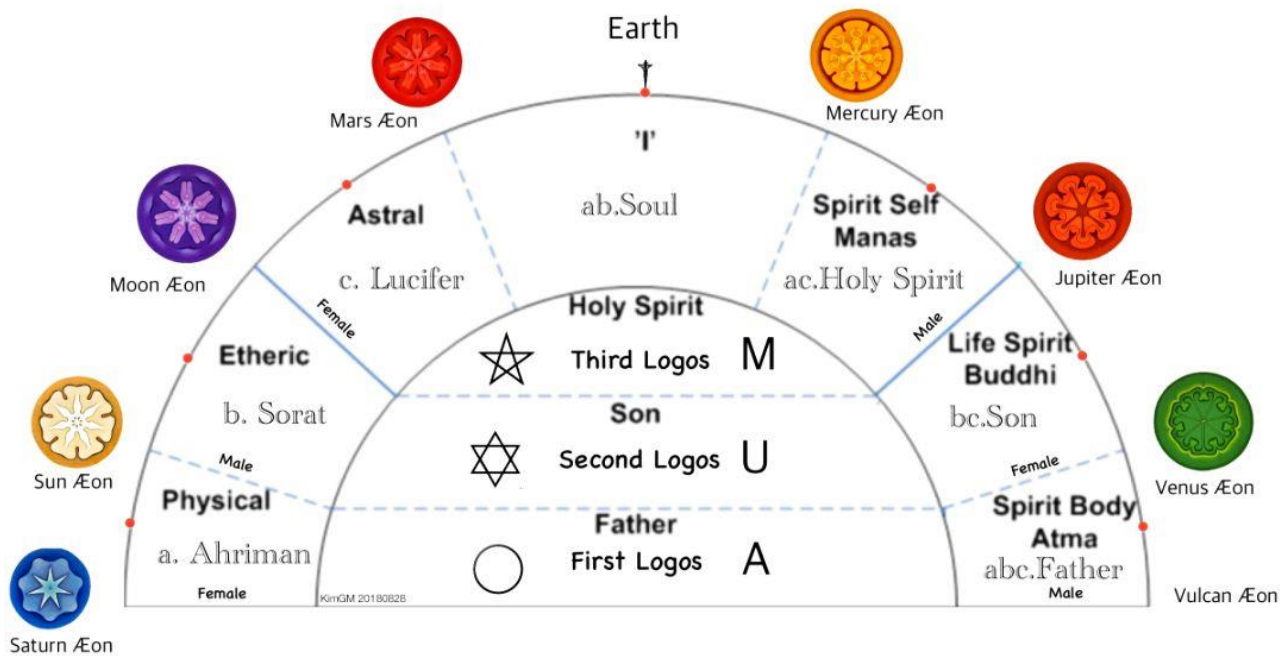
The Composite Tenfold Human



In the old Saturn aeon, the seed of the physical body and Atma (Divine Spirit) were created. This is the Father. In the old Sun aeon, the seed of the etheric body and Buddhi (Life Spirit) were added. This is the Son. On the old Moon, the seed of the astral (desire) body and Manas (Mind) were added. This is the Holy Spirit. At Golgotha the Son Christed the human I, entered and regenerated the Earth and reversed its developmental trajectory.

30.

The Three Logoi and the Planetary Chain



The astral is the most flexible layer, as well as the most conscious; it is therefore easier to transform. Consciousness on the four etheric layers is not as flexible, making it and the layers more resistant to change. The physical layer, being the least flexible, is the most difficult to transform.

Atma needs all three layers or sheathes (abc) to develop before it can begin to transform, and the consciousness soul is the channel by which this transformation is effected.

Development of the spiritual bodies:

- ab – The soul results from the work between the physical (a) and etheric body (b).
- ac – The Spirit Self or Manas [Human Spirit] is the result of the experiences of the physical body (a) transforming the karma of the astral [Desire] body (c).
- bc – Life Spirit or Buddhi is our source of wisdom, which derives from the transformation of our etheric body (b) and the purification of the astral body (c).
- abc – Spirit Body or Atma results from the transformation of the physical (a) by the work of the Etheric (b) and the astral (c).

Through the work in the physical and the etheric we create the soul. Through the work in the physical and astral we awaken and elaborate Manas [Mind], developing the higher I. Through the work in the Etheric and Astral we create Buddhi [Life Spirit], wisdom. Through conscious and concerted work in *a*, *b* and *c* we create Atma [Ego], the resurrection or spirit body.—[Source](#) (of preceding text)

31. *Sorat* [see above diagram] is the leader of the [Asuras](#), fallen members of the Spirits of Personality-Individuality (also called “Archai”); therefore they are called the “Spirits of Darkness” or “Spirits of Egoism,” who remained behind on Old Saturn. Ahrimanic archangels remained behind on Old Sun, and the renegade Luciferic spirits fell behind on Old Moon. ([1906-11-01-GA266](#))

‘Spiritual counterforces’ is a less “loaded” and possibly more objective term for ‘evil’, referring to the fact that these forces counter or oppose divinely intended development. ... Luciferic, Ahrimanic and Asuric beings (of whom *Sorat* is the leader) designate three categories of those counterforces. ... [Man is the battleground where the ‘good’ and harmonious spiritual hierarchies meet and contend with the powers of the deviant or ‘opposing’ hierarchies.](#)

Atheists use ‘the problem of evil’ to justify their contention that the claimed existence of an infinite good called ‘God’ is nullified by the existence of evil. The response to this assertion is that evil temporarily exists in the physical, astral and spirit worlds, but not in the higher worlds.

[Evil is allowed by Divine Providence to be part of the creative development of Man](#) (or mankind as the [tenth hierarchy](#)) as a means of developing our solar system. Everything we encounter and experience up to the spirit world is the result of actions and events that began on [Old Saturn](#). Spiritual science positions the Luciferic and Ahrimanic influences in this development that unfolds in the higher spirit world and below. On the [budhi and nirvana plane](#) [worlds of Life Spirit and Divine Spirit, respectively] no such thing as evil exists. Evil also came as a consequence or ‘price to pay’ for the unique development of freedom in Man, appearing for the first time in the spiritual hierarchies.

[The task of evil is to promote the ascent of Man.](#) The radical transmutation of the most fierce evil by

the pure good will bring a special love and condition of moral holiness on Earth. See also [Manicheism](#) in the [Sixth epoch](#).—Source (of the preceding five paragraphs)

32. **Involution of Spirit and Evolution of Form – Heindel and Steiner**

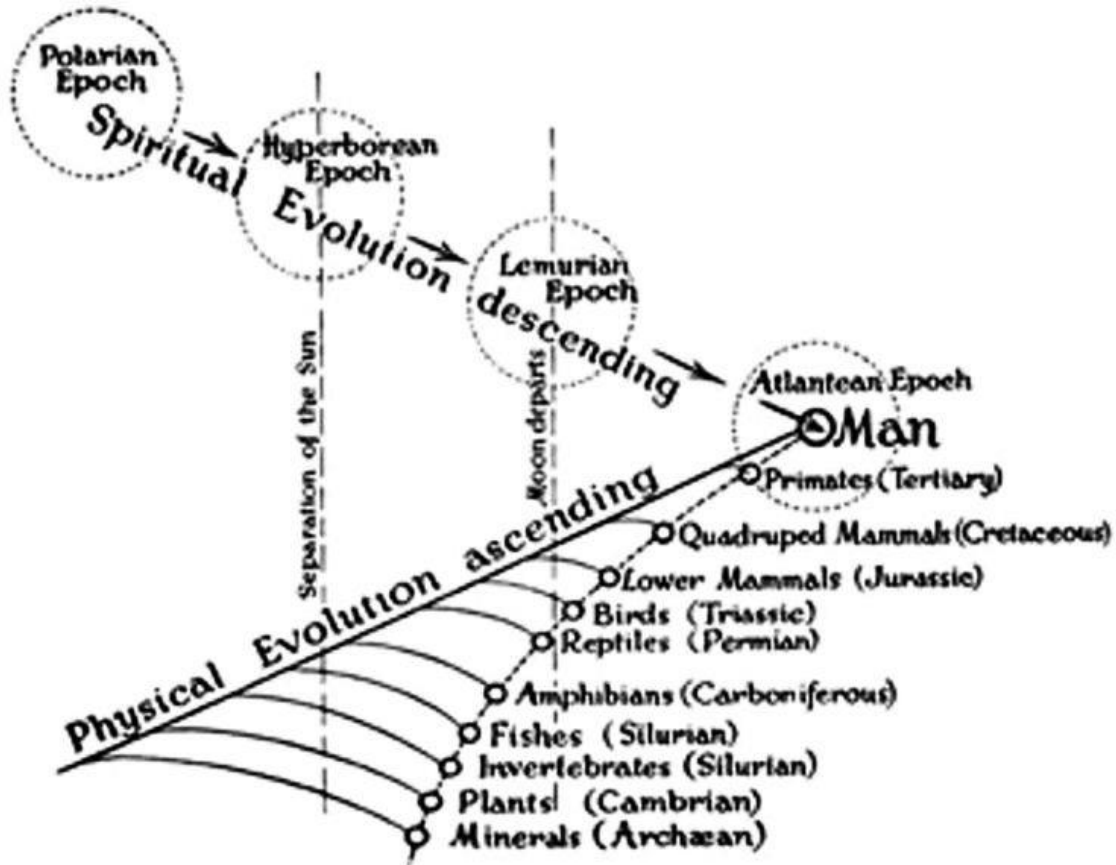


DIAGRAM 15A

CLASSIFICATION OF THE ANIMAL KINGDOM	
I	RADIATES:
1-	Polyps, (Sea-anemones and Coral).
2-	Acalephs, or Jelly-fish.
3-	Starfish, Sea-urchins.
II	MOLLUSKS:
4-	Acephala (oysters, etc.).
5-	Gastropoda (snails).
6-	Cephalopoda.
III	ARTICULATES:
7-	Worms.
8-	Crustacea (lobsters, etc.).
9-	Insects.
IV	VERTEBRATES:
10-	Fishes.
11-	Reptiles.
12-	Birds.
13-	Mammals.

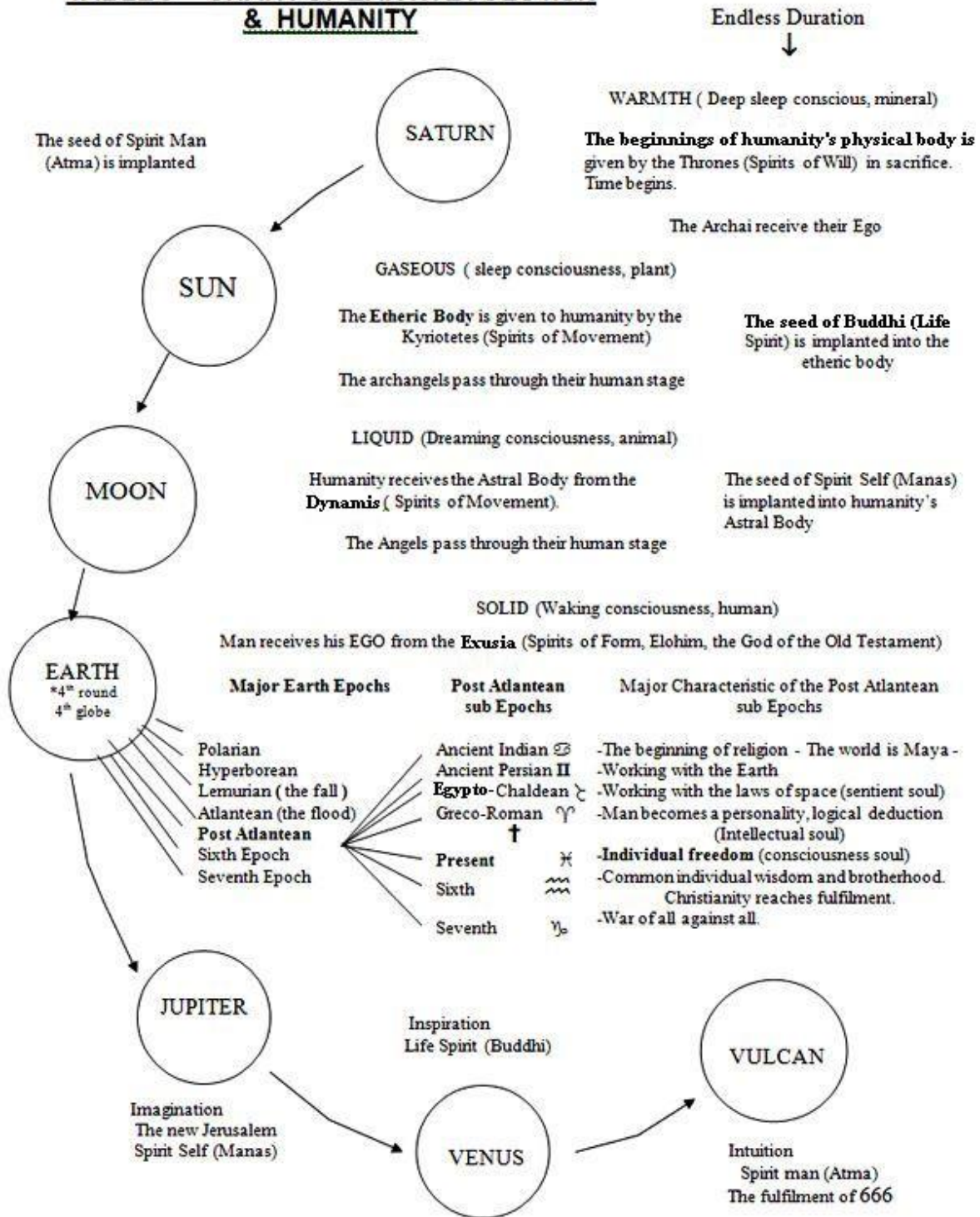
From the “third Revolution of the Moon Period, until the latter part of the Atlantean Epoch, evolving life passed through four great stages of animal-like development before reaching the human stage. These steps of the past correspond to four stages yet to be passed through, and to the four initiations.

“Within these four stages of consciousness previously passed through, there are altogether thirteen steps, and from man's present state to the last of the Great Initiations there are also thirteen initiations—the nine degrees of the lesser mysteries and the four Great Initiations.

“There is a similar division among our present animals, which can be traced through Form, because, as the form is the expression of life, so each step in its development must necessarily show a step forward in consciousness.”—*Cosmo*, p. 416

Earth and Human Evolution

TABLE 3 CHART OF EARTH EVOLUTION & HUMANITY



This illustration depicts the seven constantly-evolving manifestations of the entity that is Earth and its humanity, with emphasis on the ascending arc of the seven Post-Atlantean Epochs that lead to the Jupiter Period, where man's lowest vehicle will be his etheric body and there will be no physical Earth.

34. “In Munich Annie Besant had declared to Rudolf Steiner in 1907 her incompetence with respect to Christianity; and, to the degree that this was to penetrate the society, she was willing to leave this matter to him. Thus, at the turn of the year 1909/10, she and Leadbeater proclaimed that the imminent reappearance of Christ was to be reckoned with, and that to this end Jiddu Krishnamurti had been chosen as the vessel. Christ was spoken of as a Bodhisattva-Being, as a world teacher similar to other great spiritual teachers, whereas Rudolf Steiner had always taught that in Christ is a Cosmic Being, who only incarnated once in a physical body. He felt it necessary to defend his concept of Christ against the confused beliefs of Annie Besant, which ran counter to all Western feelings, and consequently, Mrs. Besant in March 1913 officially excluded the German Section with its 2,400 members from the TS. This followed the founding of the independent Anthroposophical Society at Christmas 1912, which had taken place in anticipation of these events.”— *H&C*, p. 264

35. Here is a brief synopsis of this 1914 lecture:

“Christ clothed Himself once in a human body, in the body of Jesus of Nazareth. But this [sacrificial] act was preceded by three preparatory steps ... [three supramundane acts, one taking place in the old Lemurian period and two in the Atlantean.](#) ...

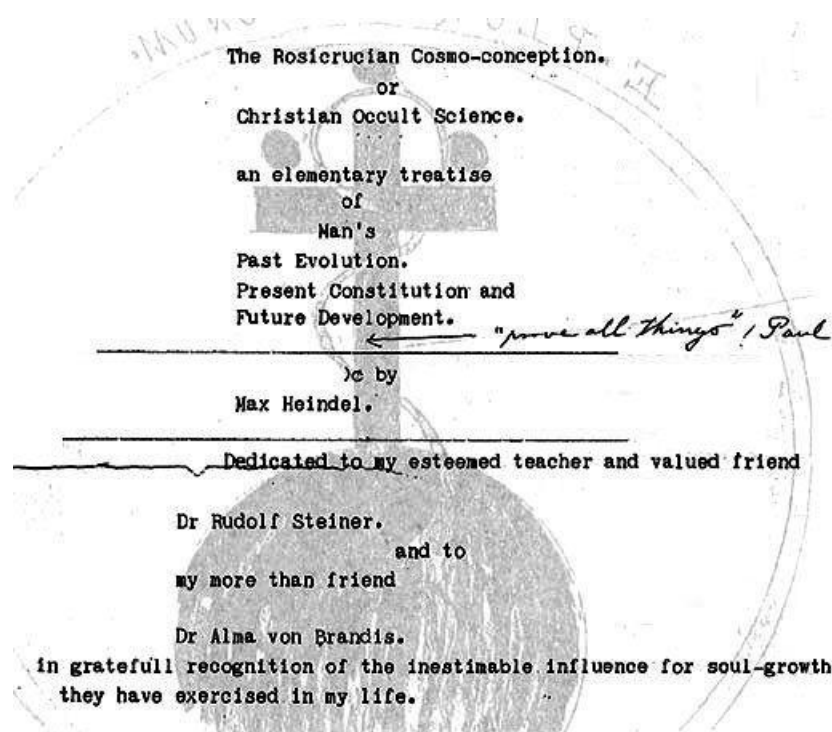
In our senses unselfishness reigns, but they would never have reached this unselfishness if Lucifer, even in the old Lemurian age, had been left to his own devices. ... If our eyes were self-seeking, all our impressions would give us sucking or stabbing pains. ... our senses would never have reached this unselfishness if Lucifer ... had been left to his own devices. ... This danger to humanity was averted ... by a Being Who later, through the Mystery of Golgotha, incarnated in the body of Jesus of Nazareth. In this earlier age, however, He ensouled Himself ... in one of the archangels.

“In the first period of the Atlantean evolution, selfishness tried—this time through Lucifer and Ahriman—to take possession of another part of the human organism; that is, the vital organs. ... Had it depended upon Lucifer and Ahriman, quite a different state would have existed as early as the Atlantean period. Every single human organ would have been self-seeking ... [Had we] been thrown upon our own resources, we should have been chased about the world by animal desires for what satisfied one organ or another, or by terrible disgust for all that was injurious. ... [This prospect was averted when the] Christ Being ensouled Himself again in an archangel, and ... that harmonizing and balancing of the vital organs took place that rendered them selfless.

“In the last part of the Atlantean period humanity faced a third danger. Thinking, feeling and willing were threatened with disorder through the entrance of selfishness. ... [They were] becoming independently self-seeking [and] would have rent asunder the harmonious working of the Christ. In consequence, toward the end of the Atlantean evolution, the third Christ event occurred. Once more the Christ Being ensouled Himself in an archangel, and the power thus generated in the spiritual world made possible the harmonization of thinking, feeling and willing.”

Thus, Christ’s three pre-earthly sacrifices in the physical, etheric and astral worlds harmonized and made selfless the human physical, vital and desire bodies.

36. Aristotle turned his pre-Christian mind toward the phenomena of the physical world, which he categorized according to shared formal and biological characteristics. The Christ event then supervened and imparted impulses to transform and spiritualize the Earth and its creatures. Aquinas applied his formidable intellect to structuring and rationalizing the thought content of the Christian faith and doctrine. The same individuality, then embodying in and known as Rudolf Steiner, the beneficiary of his former life commitments and understanding, applied the same scientific rigor that Aristotle directed toward the sensible world, coupled with Aquinas' mental discipline and insight, to formulating and articulating a science of the originating, living worlds of spirit, cognized by supersensible organs that enabled him to experience and record their numinous reality.
37. Facsimile of the dedication page of the draft version of the *Cosmo*, showing Heindel's both intimate (Re: von Brandis – “my more than friend”) and beholden (Re: Steiner – “my esteemed teacher and valued friend”) comments on the assistance he received, not only in bringing this work to fruition, but also “in grateful recognition of the inestimable influence for soul growth they have exercised in my life.” At this point in the manuscript's journey toward publication is the appearance of the word *teacher*, “esteemed” at that, a term Heindel soon used to refer to the Elder Brother (though “perhaps mistakenly”) who taught him, even as did Steiner.



38. **Twelve Worldviews and the Seven World-Outlook Moods**

“My method of presentation of the various [12] world conceptions has its origin in my orientation

toward thinking intuition. To effect thinking intuition one must be capable of thinking idealistically with the idealist and materialistically with the materialist. For only thus will the faculty of thinking intuition be awakened."—*The Riddles of Philosophy, Preface to the 1923 Edition* (2nd from last par.)

<u>Worldview</u>	<u>Zodiac Sign</u>
Materialism	Cancer ☉
Sensualism	Leo ♌
Phenomenalism	Virgo ♍
Realism	Libra ♎
Dynamism	Scorpio ♏
Monadism	Sagittarius ♐
Spiritualism	Capricorn ♑
Pneumatism	Aquarius ♒
Psychism	Pisces ♓
Idealism	Aries ♈
Rationalism	Taurus ♉
Mathematism	Gemini ♊

Steiner’s *Philosophy of Freedom* provides “a philosophic basis on which to approach spiritual science. It presents the wide range of human standpoints [see linked list at left, where each viewpoint is correlated with a sign of the zodiac], often masquerading under such strange philosophical names, in a way that leaves the reader free of attachment to any particular approach and able to let the various concepts speak for them-selves, as though each were a photograph of one and the same object taken from many different angles.”

The term *homo signorum* or **zodiac man** is used to describe the pictorial representation of the *zodiacal melothesia*, which portrays the human being as a microcosm that represents the **macrocosm**. The outer form of the human being and the individual parts of the **physical body** are an individual image of the creative forces working from the zodiac. These form the *cosmic man*, the **Adam Kadmon** spoken of in the

Kabbalah. The forces of the **planetary system**, on the other hand, shape the inner **organs**, e.g., the solar forces the **heart**, Mercury the **lungs**, etc. (See linked list below.)

Steiner also pointed out other connections. For example, the **twelve senses** of the human being correspond to the 12 signs of the zodiac, which at the same time form the 12 original **consonants** of the **world word**.

The **head** or the senses and the 12 pairs of cranial nerves are a transformation of the power system of the body of the previous incarnation and therefore again an image of the zodiac. Thus, for example, in the next life on Earth, the arms are transformed into the sense of speech, the knees into the sense of touch. (See Steiner’s *The Riddle of Humanity*.)

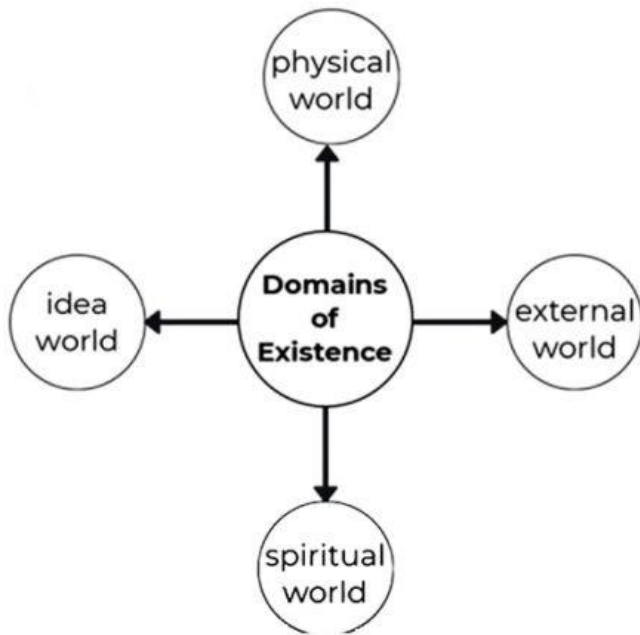
39. **Seven Worldview Moods – The Forces of the Planetary System**

<u>Cognitive faculties</u>		<u>Worldview Mood</u>	<u>Planet</u>	
Cognition	→	Gnosis	Saturn ♄	In addition to the 12 basic worldviews, Steiner distinguishes seven soul moods through which each of these 12 worldviews can be experienced. These seven worldview moods (see at left) are mediated by the seven planets (arranged according to the occult order of the planets). “Each cognitive disposition [or “mental attitude”] represents a different
Ideation	→	Logism	Jupiter ♃	
Conception	→	Voluntarism	Mars ♂	
Perception	→	Empiricism	Sun ☉	
Thinking	→	Mysticism	Venus ♀	
Feeling	→	Transcendentalism	Mercury ☿	
Willing	→	Occultism	Moon ☾	

way of experiencing truth, whether through facts, intuition, or inner reflection, and shapes how we construct our understanding of reality.”—“[Seven Ways to Pursue Reality](#)” – The audio of this video is drawn from Steiner’s seminal work, the *Philosophy of Freedom*, 1894

The 12 zodiacal Idea-force-fields and the 7 worldview soul moods (or cognitive dispositions), through which they may be experienced, delineate a unitary Cosmos in which humankind is its seed-ground, vital reflection and eventual transformer, as it transmits to the celestial hierarchies that conceived them—by giving of their spiritual substance, as a mother feeds and fortifies the child in her womb—reciprocal, epigenetic impulses for the further development of these same creative spirits.

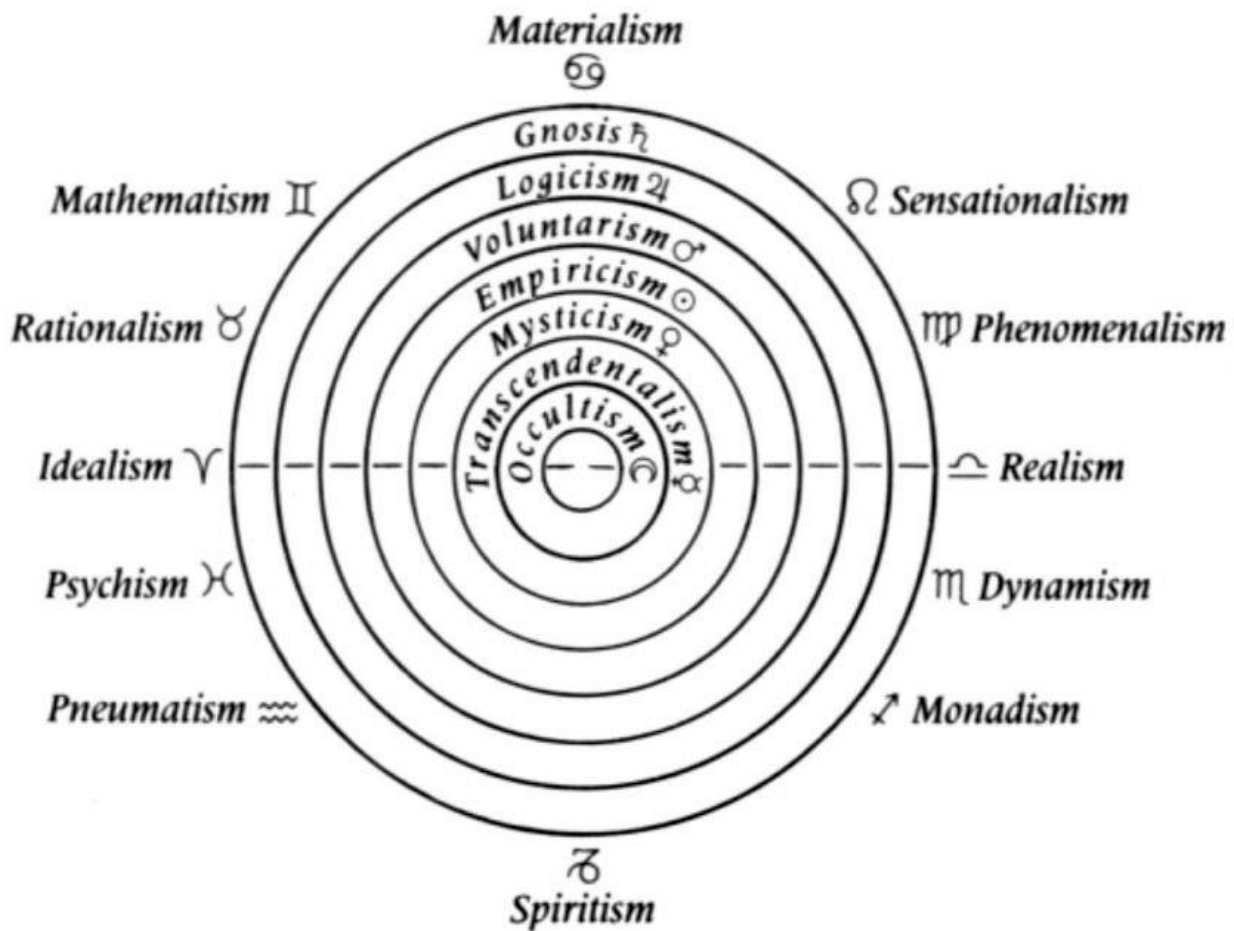
40. Steiner used astrology to determine the date most favorable for Probationers to take their vow, (see [endnote 8](#)). In a series of four lectures given in 1913 on *Human and Cosmic Thought*, Steiner illustrated how 12 worldviews are grounded in 4 domains of existence, for which the diagram below was drawn, and [this video](#) was created, citing text from these four lectures. The twelve



zodiacal force fields (see [Lecture 2](#)) and the seven planetary world-outlook-moods ([Lecture 3](#)) can be visualized as a dynamic spiritual reality. Steiner shows how astrology, as a spiritual science, can explain individual mental predispositions and thought patterns and explain different life orientations. The twelve world views shown on the next page “stand in such a relation to one another that they form a mental copy of the Zodiac. “As the sun apparently passes through the Zodiac, and as other planets apparently do the same, so it is possible for the human soul to pass through a mental circle which embraces twelve world-pictures.

“Indeed, one can even bring the characteristics of these pictures into connection with the individual signs of the Zodiac. ... [T]he effect which comes to us out of the Cosmos from the different planets varies according as the individual planets stand in one or other of the Zodiacal signs. In the case of the human soul, it is even easier to recognize the effects of these twelve ‘mental-zodiacal-signs.’ ... [H]uman thought [is molded] by the spiritual cosmos of the twelve zodiacal signs, which form, as it were, our spiritual horizon.”

Each of the seven soul moods of [Gnosis](#), [Logicism](#), [Voluntarism](#), [Empiricism](#), [Mysticism](#), [Transcendentalism](#) and [Occultism](#) passes like a planet through the “zodiac” of the twelve mental constellations that are identified in the above worldview diagram. Lectures 3 and 4 give examples of such interactions and their formative influences.



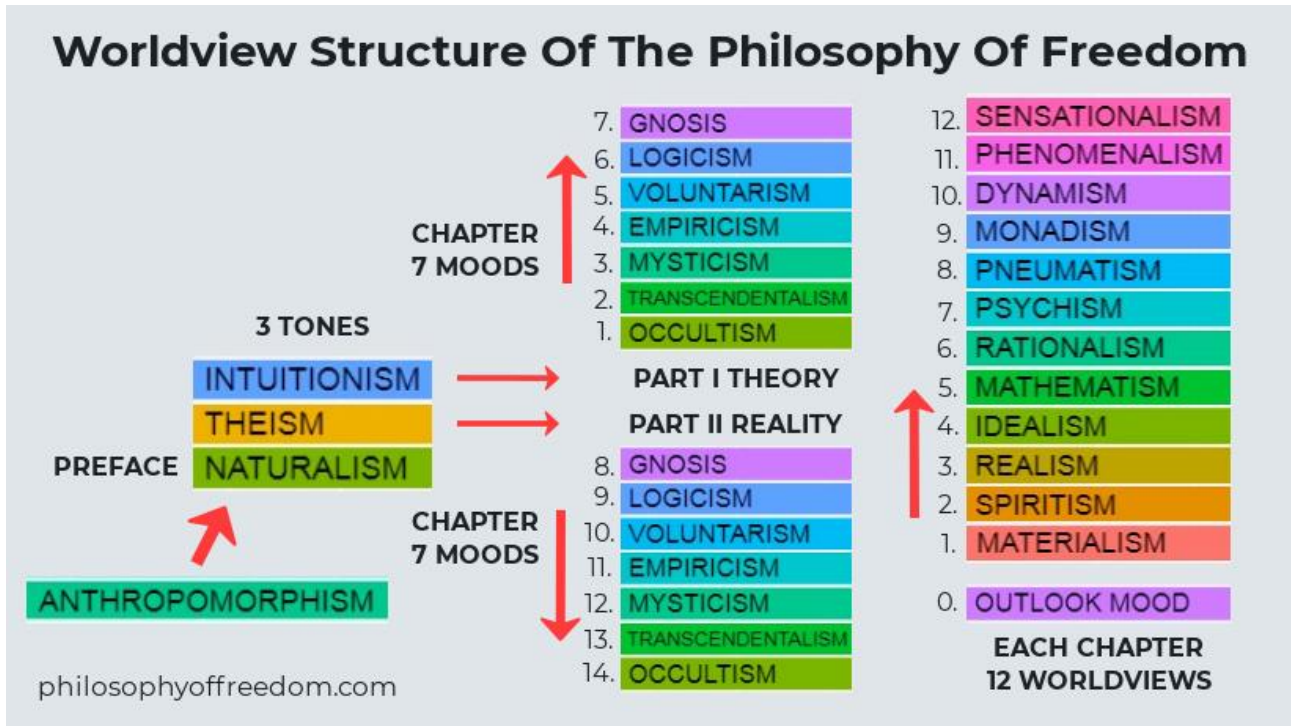
“Let us begin with [Idealism](#), and let us mark it with the mental-zodiacal sign of *Aries*; in like manner let us mark [Rationalism](#) as *Taurus*, [Mathematism](#) as *Gemini*, [Materialism](#) as *Cancer*, [Sensationalism](#) as *Leo*, [Phenomenalism](#) as *Virgo*, [Realism](#) as *Libra*, [Dynamism](#) as *Scorpio*, [Monadism](#) as *Sagittarius*, [Spiritualism](#) as *Capricorn*, [Pneumatism](#) as *Aquarius*, and [Psychism](#) as *Pisces*. The relations which exist spatially between the individual zodiacal signs are actually present between these shades of world-outlook in the realm of spirit. And the relations which are entered into by the planets, as they follow their orbits through the Zodiac, correspond to the relations which the seven world-outlook-moods enter into, so that we can feel Gnosticism as Saturn, Logicism as Jupiter, Voluntarism as Mars, Empiricism as Sun, Mysticism as Venus, Transcendentalism as Mercury, and Occultism as Moon.”

In [Lecture 4](#) Steiner states that “Man is built up according to the thoughts of the cosmos. The cosmos is the ‘great thinker’ which down to our last finger-nail engraves our form in us, just as our little thought-work makes its little imprints on our brain every day. As our brain—I am referring only to the small portions where imprints can be made—stands under the influence of the work of thinking, so does the whole man stand under the influence of cosmic thinking.” In fact, “we ourselves, in our whole being, appear again to the Beings of the higher Hierarchies as their thoughts. As our little brain-processes mirror our little thoughts, so do we mirror the thoughts of the cosmos which are engraved upon the world.” At the same time, “we have an

independent status in relation to the Beings of the higher Hierarchies. And we can say that while in a certain manner we serve them so that they may be able to think through us, yet at the same time we are independent beings with identities of our own, as indeed, in a certain way, the particles of our brain have their own life.”

41. “[I]f we recognize what is present in thinking, we shall realize that in the [percept](#) we have only one part of the reality and that the other part which belongs to it, and which first allows the full reality to appear, is experienced by us in the [permeation of the percept by thinking](#) [thus creating the concept]. We shall see in this element that appears in our consciousness as thinking, not a shadowy copy of some reality, but a self-sustaining spiritual essence. And of this we shall be able to say that it is brought into consciousness for us through intuition. [Intuition is the conscious experience—in pure spirit—of a purely spiritual content. Only through an intuition can the essence of thinking be grasped.](#)—*Philosophy of Freedom*, p. 81
42. “In what is a direct appearance to the senses, something else is indirectly revealed. The mere sense appearance extinguishes itself at the same time as it confronts me. But what it reveals through this extinguishing compels me as a thinking being to extinguish my own thinking as long as I am under its influence, and to put its thinking in the place of mine. [I then grasp its thinking in my thinking as an experience like my own. I have really perceived another person's thinking.](#) The immediate percept, extinguishing itself as sense appearance, is grasped by my thinking, and this is a process lying wholly within my consciousness and consisting in this, that the other person's thinking takes the place of mine. Through the self-extinction of the sense appearance, the separation between the two spheres of consciousness is actually overcome. This expresses itself in my consciousness through the fact that [while experiencing the content of another person's consciousness I experience my own consciousness as little as I experience it in dreamless sleep.](#) Just as in dreamless sleep my waking consciousness is eliminated, so in my perceiving of the content of another person's consciousness, the content of my own is eliminated. The illusion that it is not so only comes about because in perceiving the other person, firstly, the extinction of the content of one's own consciousness gives place not to unconsciousness, as it does in sleep, but to the content of the other person's consciousness, and secondly, the alternations between extinguishing and lighting up again of my own self-consciousness follow too rapidly to be generally noticed.”—*Philosophy of Freedom*, p. 134 (second line from top)
43. “How the ordinary conceptual knowledge, which is attained through sense-observation, is related to perception of the spiritual, became for me, at this period of my life, not only an experience through ideas, as it had been, but one in which the whole man participated. The experience through ideas—which, however, takes up within itself the real spiritual—has given birth to my book, *The Philosophy of Spiritual Activity*. Experience by means of the whole man attains to the spiritual world in its very being far more than does experience through ideas. And yet this latter is a higher stage as compared with the conceptual grasp upon the sense-world. [In the experience through ideas one grasps, not the sense-world, but a spiritual world which to a certain extent rests immediately upon this.](#)”—pp. 233-234

44. For the seeker who cares to delve more deeply into and practice the pure thinking that leads to and functions in the supersensible worlds, Steiner has formulated a the twelvefold structural approach to cosmic cognition in in the *Philosophy of Freedom* that may may prove valuable. One may use the following diagram and attending links as reference points.



12 World Outlooks – Links to Outlooks in *The Philosophy of Freedom* (TPOF)

After the introduction, 12 views are presented of the introduction. They follow the same order in each chapter and are numbered in the book’s various translations that appear as topic headings. They begin with the view of **Materialism** (1), then **Spiritism** 2, **Realism** 3, **Idealism** 4, **Mathematism** 5, **Rationalism** 6, **Psychism** 7, **Pneumatism** 8, **Monadism** 9, **Dynamism** 10, **Phenomenalism** 11, and **Sensationalism** 12. More worldview descriptions.

Explanation of and how to use the above diagram is as follows:

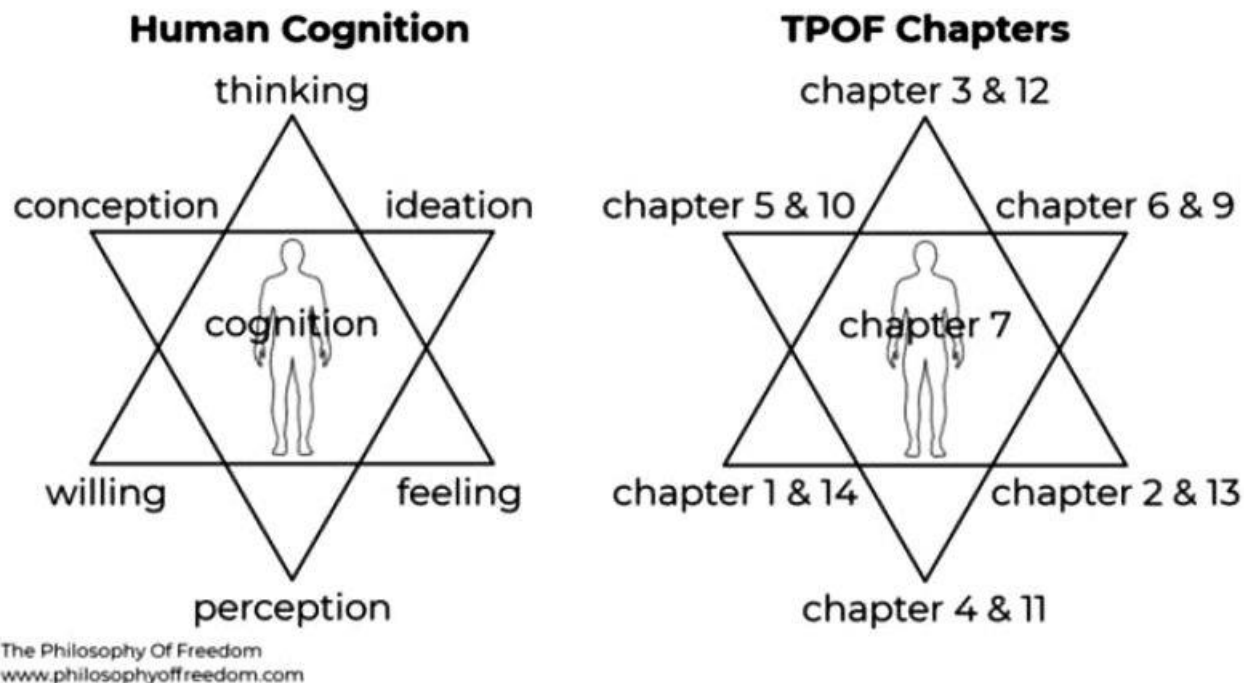
The original 1894 Preface of TPOF begins in Anthropomorphism (Naturalism). This expands out into the Tones Intuitionism (Part I of TPOF, Theory Of Freedom) and Theism (Part II of TPOF, Reality Of Freedom). Then Part I and Part II become 7 chapters according to the 7 Moods (the way one pursues knowledge). Then each chapter becomes an introduction that expresses the chapter theme and Mood followed by 12 worldviews or 12 different perspectives on the chapter theme.

Steiner’s entire life and work were directed toward the development and full realization of self-conscious cosmic consciousness, the ultimate identity of individual consciousness with the consciousness of the cosmos. The path toward achieving this goal employs seven types of cognition, which are described in *The Philosophy Of Freedom*. Each chapter focuses on one of these aspects—

willing, feeling, thinking, perception, conception, ideation and cognition, as per the diagram below.

The Philosophy Of Freedom provides a comprehensive [study of human cognition](#). Each chapter focuses on one aspect: willing, feeling, thinking, perception, conception, ideation and cognition.

45. In his essay, “[Thinking with Steiner](#) Beyond the Brain: Reflections on My [Bildung](#) [‘the process



of harmonization of mind, heart, selfhood and identity {that is} is achieved through personal transformation] and the Philosophy of Freedom,” Owen Barfield writes that, “Without an intuition of the freedom of their own self-consciousness, the thinking of the average person reverts to mere ‘dashboard knowledge’. ... When the human scientist is not aware of their own thinking in a living way (i.e., as free), they have no other option but to conceive of the physical world as dead and deterministic.” Apropos of which, Barfield quotes Steiner: “We can only find nature outside us if we first know her within us. What is akin to her within us will be our guide.”*

Barfield continues: “When our thinking is permeated with spiritual life, we recognize the universality of the ideas underlying our individual mental pictures. I no longer stand apart from the world struggling to subjectively represent it. I do not think about ideas; rather, cosmic ideas think in me. An idea cannot be “mine”: ideas are universal and so belong to everyone or no one. Etheric thinking cannot be grasped with subjective percepts or objective concepts, since it is the source of both. From the Ether comes all conceptual intelligence in the mind and all conceptual intelligibility in nature. Either the mind and nature share in its One Life, or mind is imprisoned in the skull and nature ruled by death.” For a scriptural analogue to his thinking, Barfield then translates [Gal 2:19](#) as, “It is not I who live, but Christ lives in me.”

Barfield concludes his “Reflections”:

As a child, I was taught in school that the brain produces consciousness. Steiner offers another teaching—that behind or beneath neural tissue there is something to us not created in the cranium. As we have seen, this is the etheric body of formative forces, that which is not produced by the brain but in fact produces the brain. The brain’s mortal perception of external space and of the passage of clock-time are imaginations originating in the etheric body. If ordinary consciousness turns inward to contemplate its own limits, it finds there a passageway to the ethereal. This door is the Imagination, the first stage in the development of the organ of spirit. Imagination is akin to seeing the outside, the surface, of inner spiritual realities. Further development is needed to penetrate to the core. Seeing the reflected image in the still water at the base of the soul, one then hears the voice of what speaks from within it. This is the stage of Inspiration. We not only see the light of the Word, but hear it in our own heart. We are warmed by Its Love. Finally, in the stage of Intuition, the organ of spiritual perception/cognition is complete. We are born through the water of the soul into spirit. We become one with the Word.

46. “Through the event of Golgotha, when the spirit of the great divine solar individuality left the body of Jesus of Nazareth, and at the moment when the blood flowed from the wounds, something significant for humanity happened. If a clairvoyant from another planet had observed the aura of our Earth at this momentous moment, he would have perceived a great change in it: he would have detected a different, a new color in the aura, something like another element that had not been in it before and which from that time on fertilized humanity so that it could absorb the Christian principle of love and self-sacrifice.”—GA 109, lecture, June 14, 1909, Vienna, “From Buddha to Christ II” (paragraph beginning, “It was not ...”)

47. **Seven Apocalyptic Seals – Based on Steiner Designs**



First Apocalyptic Seal, painted by Clara Rettich, 1907

“[I]n the end there will be the Word, and creation is a realization of the Word ... man ... will have advanced to that form which was on Saturn, to fire matter. Thus the creative power at the beginning of the world's evolution unites with our own creative power at the end of the world's evolution. ...

“That Being who has spoken out into the world all that is in it today is the great archetype of man. It has spoken ... Saturn, the Sun, the Moon, the Earth – in its two halves Mars-Mercury – Jupiter and Venus. This is indicated by the seven stars; they are a sign of the height to which man can develop. In the end, the planet will be again in this fire-matter and man will be able to speak creatively, which is signified by the fiery sword

that will protrude from his mouth. Everything will be fiery, hence the feet of molten ore.”—*Rosicrucianism Renewed*, p. 74f

The Second Seal

Early humanity had not yet developed individual souls. They responding to four types of group souls,



Second Apocalyptic Seal, painted by Clara Rettich, 1907

or group consciousness, as they existed on the astral plane, as represented by the **four apocalyptic beasts**: the lion, the bull, the eagle, the man. A group soul for the higher revelation of man is represented by the mystical lamb, the sign for the Redeemer. Coming out of the indeterminate spiritual are these four group souls, surrounded by the rainbow aura of the astral world, symbolizing the sevenfold creative principle of evolution and the twelve spiritual powers of the zodiac, which are occultly represented by roman numerals I-XII. In primordial times there was no day and night. The sun circled the “cosmic dial” of the zodiac twice a day. **This twofold traveling through the stations is called “passing by the Elder Brothers of the cosmic order.”**

They are the twenty-four Elders of the Apocalypse.

As he experiences an expansion of his etheric body, the “initiate says to himself: ‘I do not merely see these four figures, but I am in there, I have extended my being over them.’ – He identifies himself with it. He perceives that which is symbolised by the twelve constellations, by the twelve number.”—the *Apocalypse of St. John*, Lecture VI

The Third Seal

“[T]he third seal represents the astral after-images of the ‘spirit land’. The trumpet-blowing angels represent the spiritual primordial beings of the world phenomena; the trumpet sounds themselves represent the forces which flow from these primordial beings into the world and through which the beings and things are built up and maintained in their becoming and working. The ‘apocalyptic horsemen’ represent the main points of development through which a human individuality passes in the course of many embodiments and which are represented on the astral plane in the horsemen on horses: a white-shining horse, expressing a very early stage of soul development; a fire-colored horse, pointing to the warlike stage of soul development; a black horse, corresponding to that stage



Third Apocalyptic Seal, painted by Clara Rettich, 1907

back we come to a time when it was on the spiritual plane, in the Devachan [world of Thought]. ... From the spirit through the astral, the physical and up again to the spirit: that is a long development of the human being. And if you want to follow these, you have to go up into the spiritual worlds. There one hears the music of the spheres, tones that flood through space in this spiritual world. And when man lives again in this spiritual world, then this harmony of the spheres will ring out to him. In the occult they are called ‘the

of soul where only the outer physical perception of the soul is developed; and a green-shining horse, the image of the mature soul which has dominion over the body (hence the green colour, which arises as an expression of the life-force working from within outwards).”—*Rosicrucianism Renewed*, p. 75f

trumpet sounds of the angels.’ Hence the trumpets in the third picture.”—*ibid*, p. 75f

trumpet sounds of the angels.’ Hence the trumpets in the third picture.”—*ibid*, p. 75f

The Fourth Seal

This seal depicts, among other things, two pillars, one rising from the sea, the other from the earth. In these pillars is indicated the secret of the role which the red (oxygen-rich) blood and the blue-red (carbonic acid-rich) blood play in human development. The human "I" undergoes its development in the earth cycle by physically expressing its life in the interaction between red blood, without which there would be no life, and blue blood, without which there would be no



Fourth Apocalyptic Seal, painted by Clara Rettich, 1907

knowledge. Blue blood is the physical expression of the forces which give knowledge, but which alone in their human form are connected with death, and red blood is the expression of life, but which alone in its human form could not give knowledge. Both in their interaction represent the tree of knowledge (Boaz column) and the tree of life (Jachin column), or the two pillars on which life and the knowledge of the I develop to that degree of perfection where man will become one with the universal forces of the earth. This latter state of the future is represented on the seal by the upper body, which consists of clouds, and by the face, which has appropriated the spiritual powers of the sun. The human being will then no longer receive the "knowledge" from outside, but will have "devoured" it within himself, which is indicated in the book in the middle of the seal. Only through such "devouring" on a higher level of existence do the seven seals of the book open, as they are also indicated on seal III. In the "[Revelation of St. John](#)" one finds the significant words about this: "And

I took the little book out of the angel's hand and devoured it...." (Lit.:GA 284, p. 93f)



[Fifth Apocalyptic Seal](#), painted by Clara Rettich, 1907

The Fifth Seal represents a higher stage of human development, such as will occur when the earth has again united with the sun and man will no longer work merely with the forces of the earth, but with the forces of the sun. The "woman who gives birth to the sun" refers to this future man. At that point, humanity will be so moral, so ethical, that all the ruinous powers that lie within the human nature will be destroyed. Certain forces of a lower nature, which live in man and prevent him from the full development of his higher spirituality, will then have been put out of him. These forces are represented in the seal on the one hand in the beast with the "seven heads and ten

horns", on the other hand in the moon at the feet of the sun-man. For spiritual science, the moon is the centre of certain lower forces which are still working in the human being today and which the human being of the future will force 'under himself'. When human beings are united with the Sun, they will have overcome the Moon.

At the time represented by the **Sixth Seal**, Earth and Sun will be united and the Moon will be eliminated. Goethe called the highest ideal to which a human being can strive the "[eternal feminine](#)." When the Earth will have united with the Sun, the unusable material, the lower forces of the



Sixth Apocalyptic Seal, painted by Clara Rettich, 1907

universe, portrayed as the dragon of the Moon, which will be fettered, trod underfoot and either transmuted or eventually eliminated. The sixth seal echoes Christian esotericism—Michael holding the dragon bound: the purified human being is not only spiritualized but has become strong in spirituality, has not only overcome the lower forces but has transformed them so that they are at his service as improved. The tamed "beast" expresses this. In the "[Revelation of St. John](#)" we read about it: "And I beheld an angel coming out of heaven, holding the key of the abyss, and having a great chain in his hand. And he brought into his power the dragon, the serpent of old, which is the devil and Satan, and he bound him for a thousand years."—

Rosicrucianism Renewed, p. 92



Seventh Apocalyptic Seal, painted by Clara Rettich 1907

The Seventh Seal

“In a deeply meaningful symbol, the Holy Grail, the whole being of the world is revealed. I want to place this seventh seal before your souls in a few words. Any esotericist ... understands that space is ... the source out of which all beings have crystallized ... Imagine a glass cube-shaped vessel that is totally transparent and filled with water. Now imagine that certain cooling streams are passed through this water so that ice forms in manifold ways. You get an idea of world creation: the divine Word of creation is spoken into space and all things and beings crystallize out of it. The esotericist portrays this space into which the divine

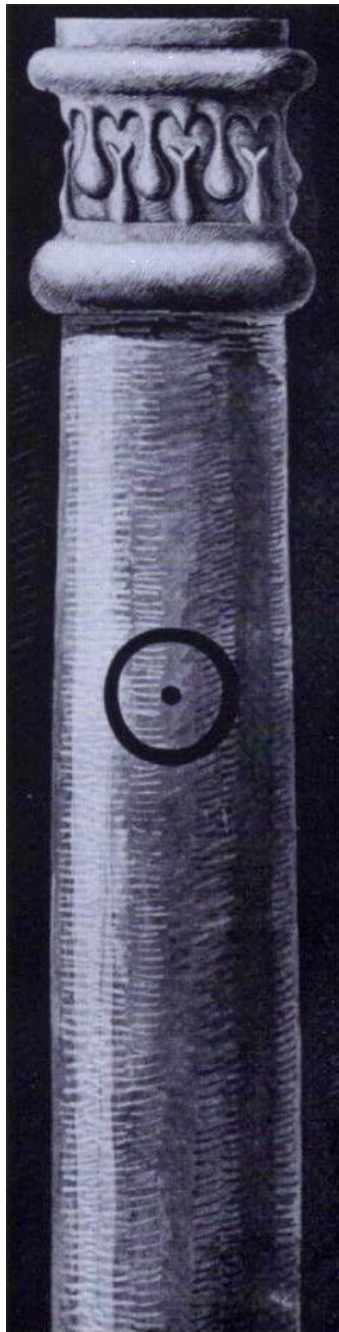
Creation-Word is spoken through a water-bright cube. Various beings develop within this space. ... The cube has three directions perpendicular to each other, three axes—length, height, and width. These represent the three dimensions of space. Now, in your imagination add to these three dimensions ... the counter-dimensions [of counter-space] ... so that we have six rays in all. These counter-rays [from counter-space] represent, at the same time, the primordial germ of the highest members of the human nature. The physical body, crystallized out of space, is the lowest member. The opposite is the spiritual, the highest; it is represented by the counter-dimensions. These counter-dimensions form at first a being that we can best portray by letting it flow together with the world of the passions, desires, and instincts. That is what it is at first. Later it becomes something different. It purifies itself ever more and more—we have seen to what heights—but it came out of the lower drives, symbolized by the serpent. This process is represented in the converging of the counter-dimensions in two serpents that face each other. By purifying itself, humanity rises up to what one calls the ‘world spiral’... Modern astronomy is based on two statements made by Copernicus. A third has been ignored. He said that the Sun also moves. The Sun moves forward in a spiral, so that the Earth travels in a complicated curve with the Sun. The same holds true for the Moon that moves around the Earth. ... You see here how the spiral has significance for the cosmic bodies, [which] represent a form with which human beings will one day identify themselves. At that time, the human reproductive force will be cleansed, purified; the larynx will be the organ of reproduction. That which the human being will have developed as purified serpent body will no longer work from below upward, but rather from above downward. The transformed larynx will become the cup that one calls the Holy Grail. Everything connected with the reproductive organ will be purified, and it will be an essence of the world power, the great world essence, [which we] depict ... in the dove that looks upon the Holy Grail. Here it is the symbol of the spiritualized fertilization that will work from out of the cosmos when, one day, human beings will have identified themselves with... [it]. This whole creative process is represented through the rainbow: that is the all-encompassing seal of the Holy Grail [seventh seal. It] imparts wonderfully the sense of the connection between the world and the human being, like a summary of the meaning of the other seals. For that reason, the world mystery stands as an inscription on the outer rim of the seal. This world mystery presents how the human being was born out of the primordial forces of the world. All of us, when we look back, have undergone that process that we go through spiritually today when we are born anew out of consciousness forces. Rosicrucianism expresses this with the letters E. D. N. [*Ex Deo Nascimur* – “Out of God we are born”]. We have seen that in the revelation a second element comes in addition to life—death. In order to find life again in death, human beings must overcome the death of the senses in the primordial source of all life. This primordial source is the middle point of cosmic evolution. **We must find death in order to achieve consciousness, but we will overcome death when we find its meaning in the mystery of the Savior.** Just as we are born out of God, so we die, in the sense of esoteric wisdom, in Christ: I. C. M. [*In Christo Morimur* – “In Christ We Die”]. Because wherever something reveals itself as a duality, a third must be joined; we human beings will identify with the world-permeating spirit (the dove) when we have overcome death. We will be resurrected and live again in the spirit: P. S. S. R. [*Per Spiritum Sanctum Reviviscimus* – “In the Holy Spirit We Are Reborn.”] That is the Theosophical Rose Cross. It shines into those times when religion and science will become

reconciled. You see how in such seals the whole world presents itself; a powerful force lives in these seals because the world is laid into them by magi and initiates. You can turn to these seals ever anew; you will again and again discover that you can find infinite wisdom revealed through meditating on them.—*Rosicrucianism Renewed*, pp. 92-94. Also see Steiner’s lecture on “*The Apocalyptic Seals*,” given in Stuttgart, September 16, 1907, with 7 illustrations, contained in *Occult Signs and Symbols*.

48. **The Goetheanum’s Seven Occult Columns and Capitals**



Saturn Column and Capital



Sun Column and Capital



Moon Column and Capital



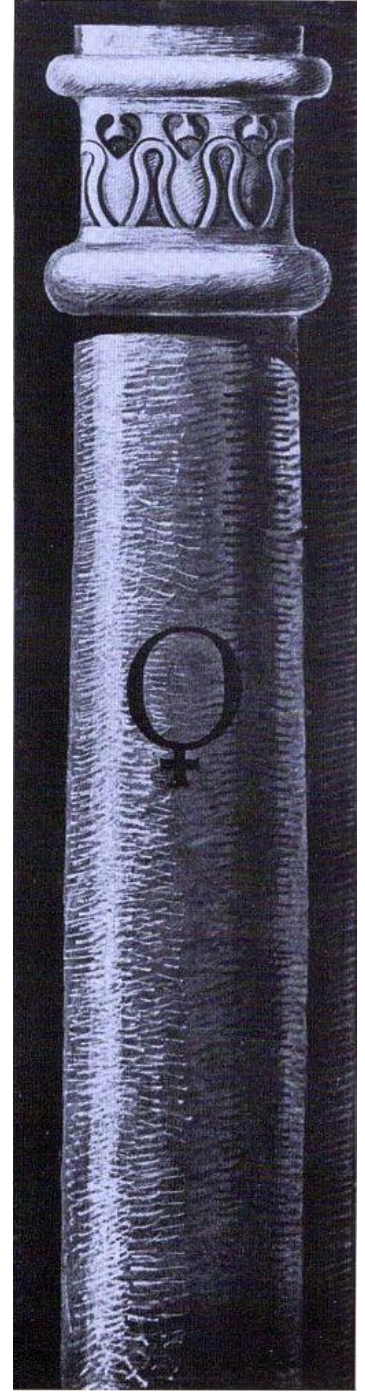
Mars Column and Capital



Mercury Column and Capital



Jupiter Column and Capital



Venus Column and Capital

See [here](#) for photographs of and video links to the remarkable carved and sculpted all-wood [columns](#), [capitals](#), [bases](#), [architraves](#), [western](#) and [eastern](#) domes, and [windows](#) that were destroyed in the arson-caused incineration of the first Goetheanum in 1922. Fortunately, the monumental statue, The [Representative of Man](#), was rescued.

49. **The Parallel Texts of Heindel and Steiner on Chaos, Cosmos and Gas**

Steiner delivered several lectures in October, 1907 on the subject of chaos, gas and cosmos. Here follow excerpts from an October 19, 1907 lecture given in Berlin on “[Chaos and Cosmos](#)”:

“Not only the wonderful old Grecian myth speaks of Chaos when it says that the most ancient Gods were born out of the Chaos; the legends and myths of other nations, too, are acquainted with this Chaos, albeit under a different name. *In the Norse Saga we find it designated as Ginnungagap, the Yawning Abyss, from which there arises on the one hand the cold Niflheim, and on the other hand, the hot Muspelheim.* The beginning of the Bible also refers to it in the words: ‘In the Beginning God created the Heaven and the Earth; and the Earth was without form and void, and darkness was upon the face of the waters.’ Then there resounded the Word of the Godhead: ‘May Light become.’ And it became light. And the Godhead perceived the Light and perceived that it was beautiful, and severed the World of Light from the World of Darkness.”

“Gas and ‘gaseous’ were unknown concepts before the time of Comenius and Helmont. Helmont was the first; he invented the word ‘gas’. It was in 1615 that he wrote the work in which this word first appears. ... Helmont, who was also a Rosicrucian, worked like Comenius, and with similar results. Before the Rosicrucians Helmont and Comenius, the gaseous state was unknown in this form [as a vapor]. ... [Helmont calls what he describes as gas, ‘Spiritum’; that is, a Spirit.](#) ... Once upon a time, the whole Universe was Spiritum, purely spiritual. As the clouds of misty vapor are formed out of the gas, so out of the transparent, radiant, unclouded infinity of the Spiritual emerged all things that now exist. ... [Helmont coined the word ‘gas’ from the word ‘chaos.’](#) ... Everything that is in the world is space condensed; it is the infinite Spirit who shows Himself to us in place of a mere empty space. When we transplant ourselves into the condition of space (when space was still altogether spiritual) and we trace its condensation out of the laws of this space itself, then we shall clearly feel the beautiful words of the Bible: ‘In the beginning God created Heaven and Earth, and the Earth was without form and void, and the Spirit of the Godhead brooded and weaved over the depths.’ ... Our soul and our Spirit are permeated with the Chaos. Such as he here is, the soul and the Spirit of man also partake in the Chaos. ...

[Genius is like a fresh spark ... Genius is the marriage of the past with the present, of the Cosmos with the Chaos.](#) [Genius is a demonstration of epigenesis, of drawing new causes out of chaos.] ... There are laws of the future that must flow out of the Chaos into the Cosmos. ... In the Cosmos that is *about* to become, there are the Spiritual Beings. Out of the Chaos they work in upon the human soul in new impulses; new condensations arise and take effect. ... Thus we can see how comprehensive the idea of Chaos is for anyone who understands it in the right way. It is the Chaos from out of which the physical arises. Whether it be the Greek Philosophy, or the Bible, or the Indian Philosophy of the A-Chaos, the Akasha.” [The Sanskrit term *akasha* means ‘aether’: “an independent, all-pervading, and eternal substance essential to the structure of the universe.”]

In the same month, Steiner lectured on “[Symbols and Signs as Effects of Chaos](#)”:

“Before the time of Comenius and Helmont, ‘gas’ and ‘gaseous’ were not yet understood as

concepts. ... A fundamental statement in Helmont's *Ortus Medicinae* is made in the sentence, 'Hunc spiritum hactenus, novo nomine gas voco,' which means: 'Such spirit, which was not known until now, I will call gas.' ... For them [ancient occultists] space was outpoured, extended spirit ... the source from which all the seeds of things were created through the Word of the original spirit of God. Space is not an endless void, but rather original spirit. We ourselves are condensed space, born out of space. ... Helmont ... connects the concept *gas* with the word *chaos*. ... *Gas is transformed chaos*. ...

Now listen to the words of the Bible: 'The chaos—this developing mist structure of the Earth—was still empty and without form, and the spirit of God worked and hovered, brooding over the depths.' There we have the moment of the coming into being: that is the chaos. ... [It] is still present today. ... Everything is permeated by it. ... The chaos works on in fertilizer, in all that is thrown out. And unless you mix the chaos into the cosmos at some time, further development is impossible. ... In every moment the world must again become chaos. *The marriage of the past with the present is a union of the cosmos with the chaos*. ...

What was portrayed in the *seven seals* [in the congress hall in Munich in 1907] is not yet present in the cosmos ... These [astral] imaginations still work from out of chaos upon the human soul ... and guide the human being into the higher worlds. Then chaos works in the human soul and leads it into worlds that lie beyond the sense-perceptible universe. ... Whether the Greeks called it chaos, whether Genesis depicts it the way we have seen, or whether the Indian philosopher speaks of the *achaos*, the *akasha*, the esoteric schools will remind us that it was always the same as what was in the beginning and works on through all ages."—*Rosicrucianism Renewed*, pp. 95-107

Also in October 1907, Steiner lectured in Berlin on "The World Ash," in which he refers to the last third of the Atlantean age, when the continent "was covered with thick, heavy mist, and in the memory of the Germanic peoples was called 'Niflheim.'" A description of this land was then given: "This is the ancient Germanic *chaos*. Then the seer would say: 'From the north there flowed hither twelve actually visible streams, and from the south came sparks of fire—it is this that has brought about the new form of the digestive system.' And he would go on to say: 'Through the union of the fire-sparks with the twelve streams, two beings arose—the Giant Ymir and the Cow Audhumla.' Who is this giant Ymir? He is *the thinking man, who has come into being out of the chaos*; he is the new body which has been created by the twelve streams. And the cow Audhumla is the new nutritive element. In the new man the giant Ymir and the cow Audhumla are united. Here we have the origin of the Germanic version of Genesis.

"The ancient Druid priest derived his wisdom from what had actually occurred. He knew that he would be understood if he described what was presented to the seer in the astral—the twelve streams which come from the north and constitute the twelve pairs of nerves, and the sparks of fire which are emitted from the south and unite with the northern streams.

"And how beautifully it is told! *The two worlds have arisen from the cold Niflheim and the hot, flame-flashing Muspelheim*—so we are told. Niflheim releases the twelve streams, Muspelheim

“the sparks of fire.”

Surely, Heindel was privy to the sources from which the above quotes are cited. Alma von Brandis was able to secure permission for him to access more private lecture notes, including those taken at the Theosophical Congress of Whitsun in June 1907 and also what was spoken to probationers in the restricted classes of the Esoteric Section. The following text confirms such access.

“This state of things [of “homogenous substance”] was what Greek mythology described as ‘Chaos’ – [“nothing but a dark, yawning space like a chasm”]. [The ancient Norsemen and Teutonic mythology call it 'Ginnungagap,' which was bounded upon the northern side by the cold and foggy 'Niflheim'—the land of mist and fog—and upon the south side by the fire 'Muspelheim'.](#)” When heat and cold entered the space which was occupied by Chaos or Ginnungagap, they caused the crystallization of the visible universe.

“The Bible also gives one the idea of infinite space preceding the activity of the Spirit.

“In our present materialistic period we have unfortunately lost the idea of all that lies behind that word ‘Space’. We are so accustomed to speaking of ‘empty’ space, that we have entirely lost the grand and holy significance of the word, and are thus incapable of feeling the reverence that this idea of Space and Chaos should inspire in our breasts.

“[To the Rosicrucians, as to any occult school, there is no such thing as empty or void space.](#) To them space is Spirit in its attenuated form; while matter is crystallized space or Spirit. Spirit in manifestation is dual, that which we see as Form is the negative manifestation of Spirit—crystallized and inert. The positive pole of Spirit manifests as Life, galvanizing the negative Form into action, but both Life and Form originated in Spirit, Space, Chaos!

“We have a word which was originally coined to convey the idea of the state of things between manifestations. This word, however, has been used in a material sense to such an extent that it has lost its primal significance. That word is *Gas*.

“It may be thought that this is a very old word, which has nearly always existed as a synonym for a state of matter lighter than liquids, but such is not the case. [The word was first used in *Physica*,](#) a work which appeared in 1633, the author of it being Helmont, a Rosicrucian. ... “Rosicrucians such as Paracelsus, Comenius, Bacon, Helmont and others gave hints in their works and influenced others. ...

“In his ‘*Physica*,’ Helmont, the Rosicrucian wrote: ‘*Ad hoc spiritum incognitum Gas voco,*’ i.e., ‘This hitherto unknown Spirit I call Gas.’ Further on in the same work he says, ‘[This vapor which I have called Gas is not far removed from the Chaos the ancients spoke of.](#)’

“[We must learn to think of Chaos as the Spirit of God,](#) which pervades every part of infinity; it will then be seen in its true light, as the occult maxim puts it: ‘Chaos is the seed-ground of the Cosmos,’ and we shall no longer wonder how ‘something can come out of nothing,’ because Space is not synonymous with ‘nothing.’ It holds within itself the germs of all that exists during a physical manifestation, yet not quite all; for [by the wedding of Chaos with Cosmos there is](#)

something new brought forth each time, which did not exist before; something that was not foreshown and latent. The name of that something is Genius—the cause of Epigenesis.

“It appears in all kingdoms. It is the expression of progressive spirit in man, animal and plant. Chaos is therefore a holy name; a name that signifies the Cause of all we see in Nature and inspires a feeling of devotion in every tried, true and trained occultist. He regards the visible sense world as a revelation of the hidden potentialities of the Chaos.”

“[T]he whole atmosphere around us, the space between the worlds, is Spirit and ... there is a constant interchange going on all the time—Form dissolving into Space, and Space crystallizing into Form.

“Chaos is not a state which has existed in the past and has now entirely disappeared. It is all around us at the present moment. Were it not that old forms—having outlived their usefulness—are constantly being resolved back into that Chaos, which is also as constantly giving birth to new forms, there could be no progress; the work of evolution would cease and stagnation would prevent the possibility of advancement. ...

“Therefore, as students of occult science, it is necessary to realize that even during active manifestation, it is Chaos that is the basis of all progress. Our life during Chaos is based upon our life in active manifestation, and vice versa, i.e., [what we are able to achieve during active manifestation, and the ability to progress at all, is the result of the existence in Chaos.](#)—*Cosmo*, pp. 247-252

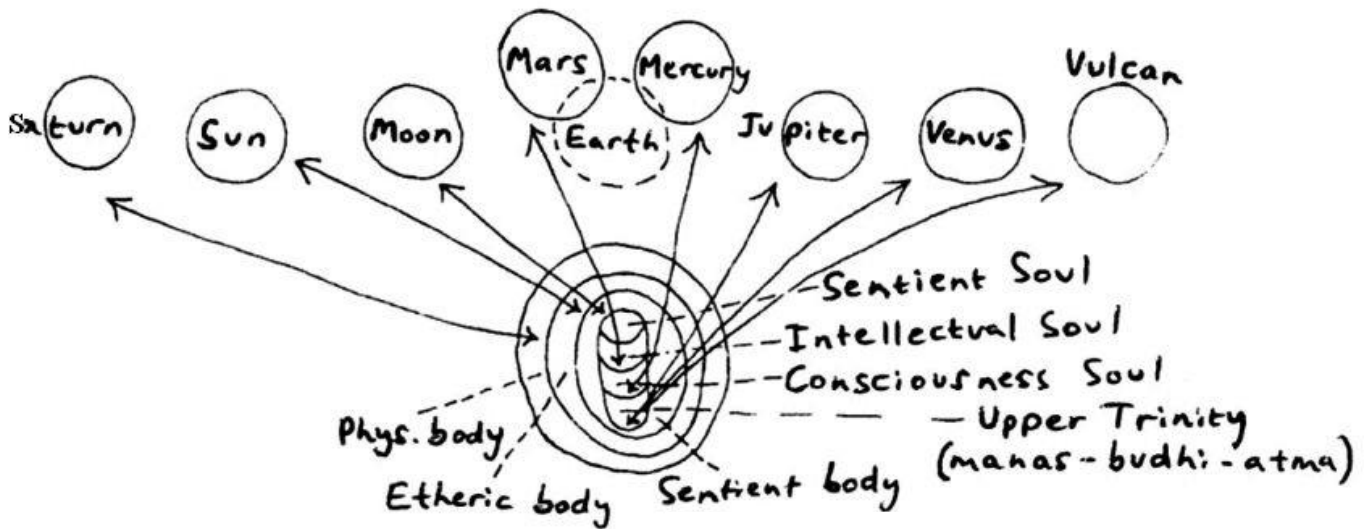
In *Rosicrucian Mysteries*, Heindel writes that “Chaos is the seed-ground of Cosmos, the basis of all progress, for from thence come all IDEAS which later materialize as railways, computers, telephones, etc. ... The closer our touch with Chaos, the better will be our Cosmos, for in that realm of abstract realities truth is not obscured by matter, it is self-evident.”—pp. 81-82

50. **The Names of the Weekdays and the Evolution of Man**

“The evolution of our planetary system is expressed in the order of the weekdays. One only has to remember clearly that on an esoteric level the Earth must be replaced by the two planets Mars and Mercury. For the first half of Earth development from the beginning to the middle of the Atlantean age (1st, 2nd, 3rd, and half the 4th race) is related esoterically to Mars and the second half (half 4th, 5th, 6th 7th Race) to Mercury. When the beings who had developed on the Moon appeared out of the darkness of pralaya [Cosmic Night, into the] (1st cycle of the Earth), the basis of the following parts of the human being had been developed: 1. The physical body (from Saturn), 2. The etheric double (from the Sun), 3. The sentient body (from the Moon). Following the pre-dispositions which had been developed on the Moon it was now possible—without external influences—for the sentient soul also to develop during the first half of the Earth (1st, 2nd, 3rd cycle) and merge with the sentient body. ...

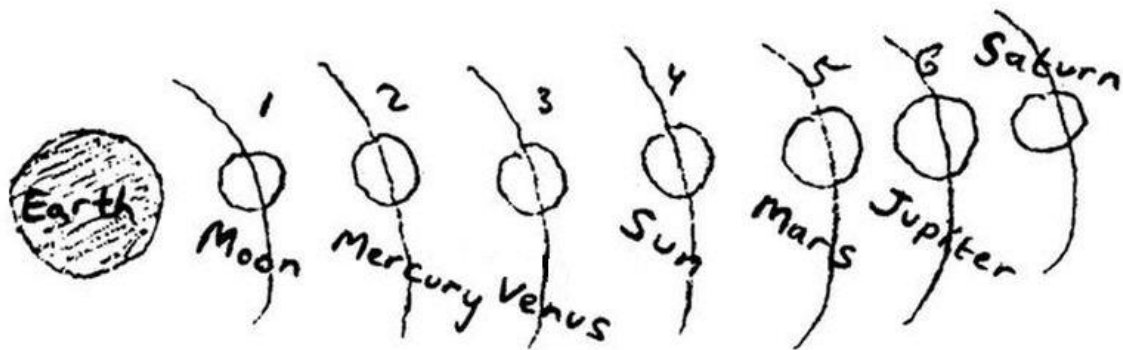
“If the human being was now to develop any further it needed a new element. Forces had to be planted on Earth during the first half of its evolution which did not originate from the three pre-

vious incarnations of the world. The leading beings in Earth evolution took such forces from *Mars* during the first half of this development, from *Mercury* during the second. The sentient soul (astral body) was revitalized by the Mars forces. It became what is called the intellectual soul in my *Theosophy*. The forces collected from Mercury in turn revitalize the intellectual soul in such a way that it ceases to remain at its own stage of evolution and opens out into the consciousness soul. And within the consciousness soul 'spirit-self' (manas) [Heindel's Mind] was born. This will be the dominant human principle on Jupiter. The same situation will occur with life-spirit (buddhi) on Venus and *atma* [Steiner's spirit man, Heindel's conscious Divine Spirit or Ego] on Vulcan. Thus, if a parallel is drawn between the constituents of the human being and the planets and their forces, insofar as the latter played a part in the development of these constituents, we get the following diagram:



See modified version of this diagram on [p. 189](#)

The “esoteric schools teach another rhythm of the weekdays ... It rests on the premise that the day is divided into four parts and every part has a planet assigned to it. The whole thing is then based on the order of the planets as seen from the Earth; i.e.:



Thus we have:

	Morning	Afternoon	Pre-Midnight	Post-Midnight
Day I	Moon 1 Mon-day	Venus 2 [Mercury]	Mercury 3 [Venus]	Sun 4
Day II	Mars 5 Mars-day	Jupiter 6	Saturn 7	Moon 8
Day III	Mercury 9 Mercury-day	Venus 10	Sun 11	Mars 12
Day IV	Jupiter 13 Jupiter-day	Saturn 14	Moon 15	Mercury 16
Day V	Venus 17 Venus-day	Sun 18	Mars 19	Jupiter 20
Day VI	Saturn 21 Saturn-day	Moon 22	Mercury 23	Venus 24
Day VII	Sun 25 Sun-day	Mars 26	Jupiter 27	Saturn 28

“Thus, you insert the planets into the quarters of the day in the order Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn and then start again with Moon, Mercury etc. If this is done repeatedly, so that the Moon ends up in the first position again, 7 days have passed. This division is based on the ratio 4 (tetragram) to 7. The purpose of this is that in the first part of the day one of the fundamental human constituents is assigned to the planet with which it is linked through its forces. These laws show how the human being is constructed from the macrocosmos and thereby has varied relationships with the constellations of the macrocosmic bodies.”—Steiner letter to Marie von Sivers, November 25, 1905, *Correspondence and Documents*, pp. 68-74. (Part of this letter is referred to on pp.188-189 of this Study. The complete letter contains additional text and diagrams.)