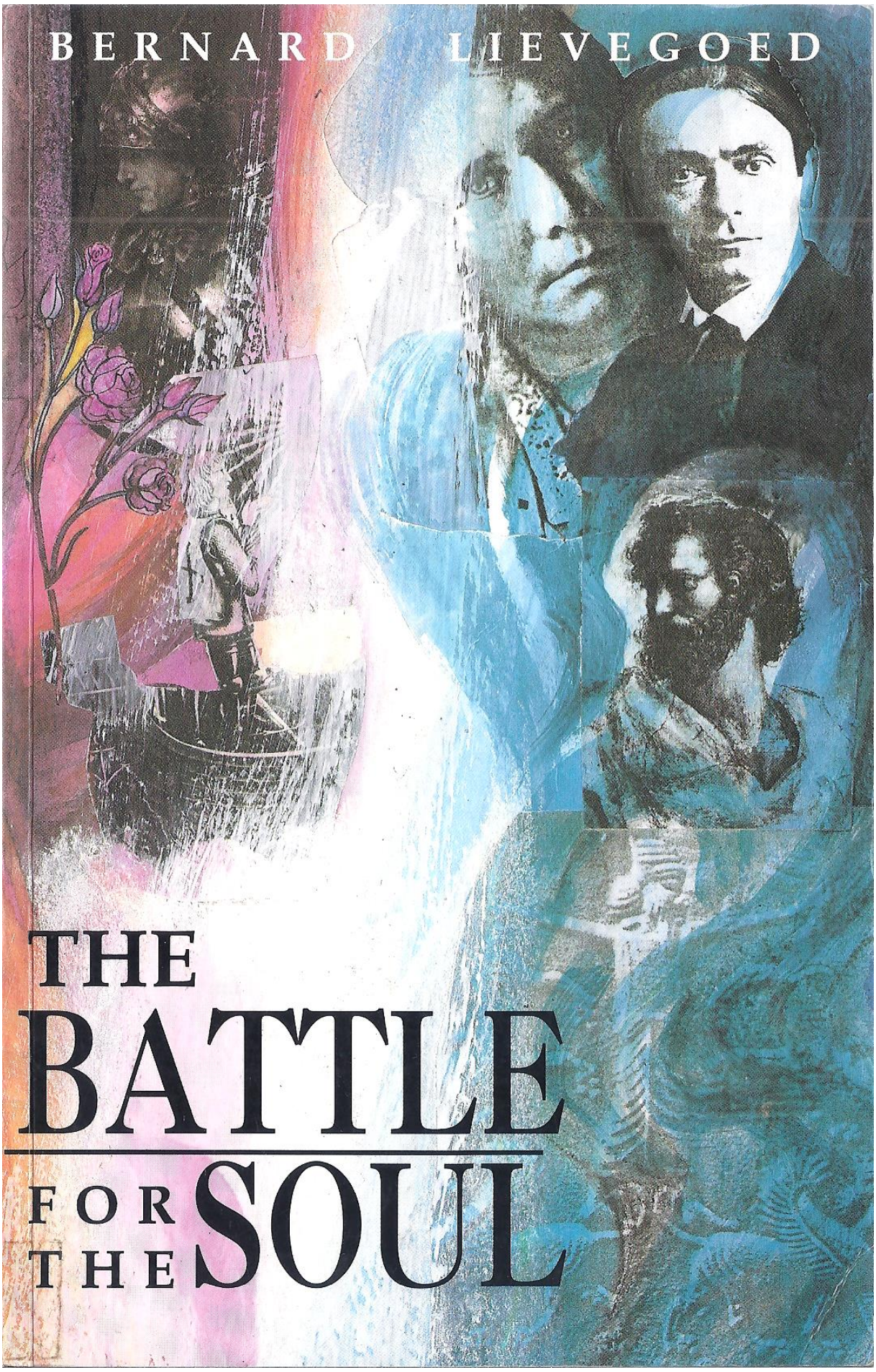
BERNARD LIEVEGOED



THE BATTLE FOR THE SOUL

Bernard Lievegoed

The battle for the soul

The working together of three great leaders of humanity

Translated by Philip Mees
Foreword by Christopher Schaefer

Hawthorn Press

Translated from the Dutch, *Over de Redding Van de Ziel*
Bernard Lievegoed MD

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Geestesleven, Zeist, Holland.
English edition: © 1994 Hawthorn Press, Hawthorn House,
1 Lansdown Lane, Stroud, Glos. GL5 1BJ UK

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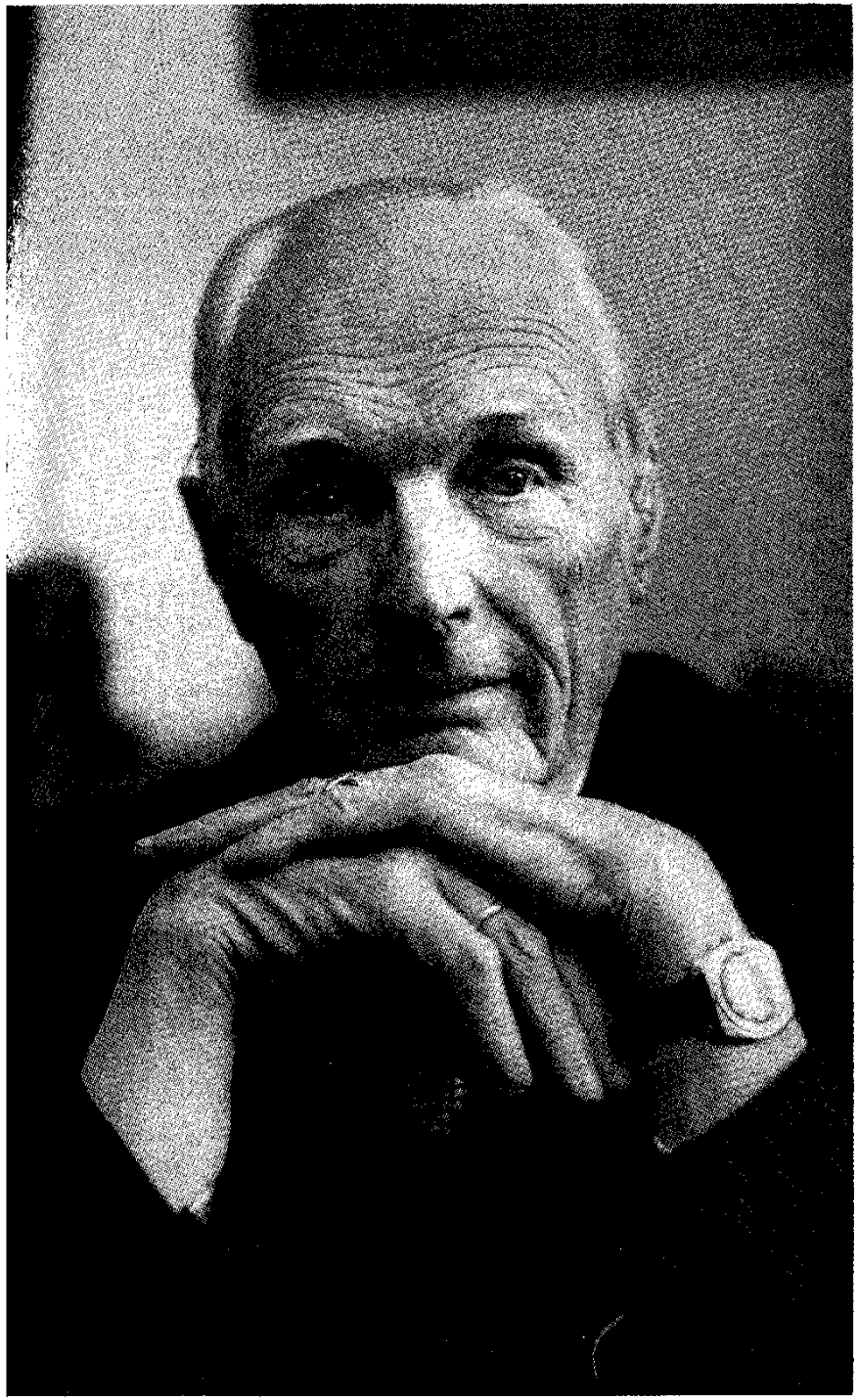
Cover design by Patrick Roe, Glevum Graphics, Gloucester
Photo by Michiel Wijbergh
Typeset in Plantin by Saxon Graphics, Derby, UK.
Printed by The Cromwell Press, Broughton Gifford.

A catalogue recording of this book is available from the British Library
ISBN 1 869 890 647



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Foreword

Bernard Lievegoed dictated this book in the months leading up to his death on December 12, 1992. The literal translation of the original Dutch title is *Concerning the Salvation of the Human Soul.* He saw this work as a spiritual legacy which gave a call to humanity and to the members of the Anthroposophical Society to prepare themselves for the turn of the century, for the decades to come. In a highly personal and direct way Lievegoed shares a profound inner question and in exploring it illuminates our present and our future.

Bernard Lievegoed was born in Sumatra, Indonesia in 1905. Throughout his childhood he had a dream about a temple set on a hill which he was always seeking to reach but never did. When at the age of nineteen, in 1924, a family friend told his parents about the burning of the first Goetheanum in Dornach, Switzerland, he understood his dream and why he was never destined to reach this house of the spirit.

He studied medicine in Holland, met Rudolf Steiner's work, and developed a friendship with both Willem Zeylmans van Emmichoven, the young head of the Dutch Anthroposophical Society, and Ita Wegman,

Rudolf Steiner's collaborator and the founder of the clinic in Arlesheim. In the 1930s he began a remarkable career as a founder of initiatives, starting the Zonnehuis, a curative home for children; the Netherlands Pedagogical Institute (NPI) – an international organization development, research and consultancy group in the fifties; and the Vrije Hogeschool (Free High School) for young people in the seventies. In addition he practised as a child psychiatrist, later held a professorship in Social Pedagogy at the University in Rotterdam, and was for many years the chair of the Dutch Anthroposophical Society. This remarkably creative external life was balanced by intense inner creativity and led to a large number of books.

Bernard Lievegoed's deep interest in society, in our times, and in people led him to always ask his visitors what they were doing, thinking, and experiencing. If you then asked him for advice on whether to start something, expressing concern about your ability or readiness – he would gaze out of his deep-set eyes, smile slightly and tell you that you would probably never be ready but to go ahead anyway. This recognition of human frailty coupled with an unshakeable belief in the good power of the human spirit comes to clear expression in *The Battle for the Human Soul*.

Christopher Schaefer, Ph.D.
Chestnut Ridge, NY
February, 1994

Introduction

When Bernard Lievegoed died on December 12, 1992, in his eighty-seventh year, he had just completed the work on this book. The last conversation about it took place ten days before his death. Bernard Lievegoed considered this book as his farewell, and spoke several times about his 'spiritual testament'. In our last conversation, he asked me to write a foreword about the conditions in which it came into being. It was his opinion that the reader should be familiar with these to form a proper judgement. I comply with this request with pleasure.

As he relates in the first chapter, Bernard Lievegoed had struggled with the theme of this book for more than sixty years. It concerns urgent questions about the inner and spiritual backgrounds of Anthroposophy and about the task of the anthroposophical movement in the world. For a long time, these questions remained unanswered; after a radical operation, however, he finally received answers. This gave him great joy and he subsequently went all out to commit these answers to paper.

Bernard Lievegoed had appealed for my help because he lacked the physical strength to write the book himself.

I sat at his bedside with a tape recorder about ten times and listened to what he had to say. I still see in front of me the picture of the emaciated, yet proud head on the high pillows, the white hair falling down by his temples, the serious eyes in their deep sockets. He spoke slowly, sometimes remained silent for a long time and then, plunged deeply into himself, gazed past me into the distance. What did he see then? I believe he saw the spiritual battlefield on which in the near future the great spiritual battle will be fought between the powers of materialism and those of esoteric Christianity. For that is what this book is about: the things which are to come.

With great strength he lifted himself above the pain and the physical discomfort and concentrated completely on the work on this book. Great was his joy when he received a handwritten and almost unreadable manuscript in which his friend Ehrenfried Pfeiffer, who had died in 1961 in America, gave a picture of his life. While Lievegoed was lying on his sickbed he read about the inner struggles of Pfeiffer, about his encounters with Rudolf Steiner and about Steiner's concerns about the development of anthroposophy. And immediately, Lievegoed took Pfeiffer's reflections as a stimulus and an aid for what he still had to do himself.

In the last year of his life, Bernard Lievegoed saw through the surface of things, judged human shortcomings as a gentle prince, and did not get caught in the many pitfalls of life. Especially in the last weeks, I experienced how he had risen above his own biography. He did not speak any more about 'his' institutes, such as Zonnehuis, the NPI and the Vrije Hogeschool, the

three well-known institutions he had founded[1]. He also did not talk about his books any more, his presidency of the Anthroposophical Society in the Netherlands, his successes and failures (which he also had). In a way, he brought together his whole life one final time, and concentrated its contents in powerful images, which he then put into simple words.

To understand the content of this book it is necessary to say something about the gravity with which Lievegoed spoke. One of his striking characteristics had always been the realism with which he viewed developments in the world and the anthroposophical movement. He saw like few others that the coming years would be crucial.

In personal contact he always gave you the feeling that the course of your own life, with all its stubborn problems, formed part of a larger whole. In co-operating with people he appealed to their ability to rise above themselves. This book really contains the same message: do not consider your own needs and joys as just personal, but try to see them as expressions of something universally human. At the crossroads of the personal and the universally human, what so many people hope for in the course of their lives, consciously or unconsciously, can then happen, namely the metamorphosis of personal motives to universally human ones. In this regard, *The Battle for the Soul* can be seen as an encouraging book directed to each reader individually.

[1] Translator's note: Zonnehuis is a school for children with special needs, the NPI is a management consulting organization, and the Vrije Hogeschool is a one-year college that offers a preparatory year to high school graduates before they enter higher education.

However, this book is not just about the personal destiny of individuals but also about that of the anthroposophical movement as a whole. On this subject we can speak about a threatening drama: if the anthroposophical movement does not straighten out its own destiny — with all its internal strife — it will miss its connection with the destiny of the world.

In the history of the anthroposophical movement such a situation has already happened once before, in the thirties, during the rise of National Socialism, or, to use Bernard Lievegoed's own words from his book *The Eye of the Needle*:[2] 'The looming threat in the thirties was unbearably heavy. And the Anthroposophical Society had lost its right to speak. If you can't solve your own problems you have no right to offer a solution to the world.' And: 'Looking back to the thirties you have to wonder how it was possible that the anthroposophical movement did not understand what was really crucial. Rudolf Steiner had often spoken about the beginning of the thirties and said that in those years an important event would take place in the spiritual world, namely the appearance of Christ in the etheric world. He said repeatedly, 'It is of the greatest importance that people do not 'sleep through' this event, and he considered it the task of the anthroposophical movement to wake people up to this fact.'

Because of its internal problems, the anthroposophical movement at that time was not ready to fulfil its spiritual task, and Lievegoed considered it a real possibility that

[2] *The Eye of the Needle,* Bernard Lievegoed. An interview with Jelle van der Meulen. Hawthorn Press, 1993.

this situation would occur again in the coming years. 'If the anthroposophical movement does not manage to bring about a fruitful collaboration among the various karmic groupings,' he said in a conversation in January 1992, '. . . in the future, history will repeat itself. The spiritual powers that inspired National Socialism are not dead. They are waiting for a new opportunity which will certainly come. Just look about you. Of course, these evil powers will manifest themselves in a completely new way, totally differently from the Thirties. It is an open question whether the anthroposophical movement will then indeed be ready for them.'

Bernard Lievegoed struggled with the question: What positive contribution can I still make? In the month of June 1992, he called me, told me his health was failing and asked if I could stop by as soon as possible. A few days later, on June 30, I visited him. Every detail of that visit is imprinted in my memory. I had not seen him for almost six months and was startled by what I saw. He was badly weakened and emaciated, had serious problems with his stomach and walked unsteadily. He gave me a detailed account of his health and told me about the operation he had undergone. His demeanour made a deep impression on me: he showed no trace of self-pity and therefore did not complain; he soberly informed me about the situation, patiently answered my layman's questions, and added with a boyish smile: 'The sojourn in a physical body can also have less appealing aspects'. After that, we went to work. He said he had found the answer to his urgent questions.

'After my operation,' he said '. . . the curtains were

opened. You have to help me write a book.' In the hour that followed, he sketched for me what the content of the book would be. Basically it was the following: to unify the anthroposophical movement in spiritual respect, there would have to be an understanding of the specific spiritual tasks of the various subsidiary movements, institutions, and persons. The frictions among members could only come to an end through a mutual, and deeply felt, admiration for each other's work whereby differences between individuals would not cause tensions but, on the contrary, lead to social harmony. Real understanding for each other's task, was the heart of the matter for Bernard Lievegoed.

He further told me that he had struggled since the thirties with the question of who the great leaders of humanity were who lead the battle against materialism, and how they work. He had often spoken in the past about that question with friends like Ita Wegman, Walter Johannes Stein, Herbert Hahn and Willem Zeylmans van Emmichoven. After Zeylmans' death in 1961 he had stopped talking about it, but had kept the question alive in his inmost soul.

Originally, Bernard Lievegoed wanted to dictate the contents of the book onto tape and send me the cassettes. I would then turn it into a readable text. But during the summer that followed he could not do this because of his illness. When his condition continued to worsen in October, and he started to fear that his plans could not be realized, he called me again and proposed a different way of working. He asked me to come to his bedside for half

an hour every day. My presence, he thought, would help him find the strength to do the work.

And so it went. In less than three weeks, I visited him ten times, five times in the first week and every other day in the other two weeks. During the first eight visits the book was 'narrated' in its entirety; once I came but could not see him for medical reasons, and once we spoke about certain additions. When I came into the room he was always ready in his bed, his hearing aids in place, his notebook open on the blankets. And every time, he knew exactly what he wanted to do.

There was one surprise after the other. The first one was that he finished the first day by giving brief characterisations of people who, he felt, had contributed to the contents of the book. In a way, he assembled his friends around him before he really got started: Ehrenfried Pfeiffer, Willem Zeylmans, Ita Wegman, Walter Johannes Stein, Eugen Kolisko, Maria Roeschl, Ernst Lehrs, Herbert Hahn and Albrecht Strohschein. I believe that in a certain sense he considered them as co-authors.

The second surprise was that he reviewed all incarnations he knew of, of the three leaders of humanity described in the book.

Finally, there was the surprise of the last chapter which has the significant title 'The strategy of the opposing powers'. Strategy, spiritual struggle, battlefield, opposing powers . . . these are the concepts that determine the tone of that final chapter, really of the whole book. Lievegoed was also a fighter; he thought in terms of move and countermove. I will never forget the contrasting aspects of the situation: physically, Lievegoed was as

vulnerable as could be, but spiritually he had become unassailable. Nothing could hurt him any more. Hopefully, some of this spiritual determination flows through from his book to the anthroposophical movement.

In his last months he had only one goal: to achieve this book. 'When it is done,' he said, 'all I need to do before I die is to take care of some personal things.' Especially in the last meetings it was noticeable that he longed for the moment when he could say: it is accomplished. We barely made it: we could not have waited a week, or even two or three days. He weakened day by day and in the end could hardly raise his arm in greeting. But he did not allow it to distract him. Step by step, to the last chapter, he developed the book, carefully putting every detail into words.

Bernard Lievegoed was conscious of the fact that *The Battle for the Soul* is not just another book. The content, he felt, must not be taken as mere information but intensively worked through by individuals, member groups and institutions. In our last conversation he said he had the fervent hope that the content would be 'taken up by the anthroposophical movement, not only with the head but especially with the heart.' He knew his message would raise countless new questions, mostly because it contains elements which are controversial in the anthroposophical movement. However, his objective was to lead people into an intense quest. He said, 'If this book sets off a true-false kind of discussion about what is presented in the way of new esoteric insights, it will miss its goal. I hope the readers are willing to live with the

given answers inwardly for a longer time, and also with the new questions raised. A judgment that is passed too quickly, for instance because it is unclear how these new insights relate to what Rudolf Steiner brought, closes the door to the spiritual world again.'

Furthermore, he wanted to sound a warning against a dogmatic approach to the book's content. Specifically, what he brings in the last two chapters about the near future, he did not regard as irrefutable certainties but as possibilities. 'Especially as regards the future,' he said, 'it is necessary to maintain an open and unprejudiced mind.'

The text as you now see it, is prepared on the basis of Bernard Lievegoed's dictated reflections. In writing it, I always stayed as close as possible to the spoken word. The plan and the chapter subdivisions are his. I added the titles to the chapters, as well as the bibliography at the end.

Finally, I have a personal remark to make. During the hours I spent at his bedside, I was greatly struck time and again by the deep seriousness with which Bernard Lievegoed spoke. Every word came from the core of his being. When this seriousness is also called forth in the readers, I believe a basis for spiritual collaboration will arise, not only for the people who are on earth but also for those on the other side of the threshold of death. For, although when Bernard Lievegoed died on December 12, 1992 he left the content of his spiritual testament in complete confidence on earth, its mood went with him into the spiritual world. The book, therefore, is not only read by the living here on earth

but also by the dead and the unborn souls in the spiritual world. In my opinion, it can thus be seen as an inner workshop which is open to all souls — unborn, living, or dead — and through which spiritual collaboration can grow.

Jelle van der Meulen
Amsterdam, January 1993

The first day

Why this book?

Dear friends, this is going to be a different kind of publication than what you are used to from me. The reason is that because of my illness I cannot write any more. That is why I am telling my friend, Jelle van der Meulen, what I have to say. He will record it on cassette and then turn it into a readable book.

I want to bring up something that has occupied me for sixty years, ever since the thirties. At the end of my medical studies, I often went to Dornach, the place where Rudolf Steiner established the center of the anthroposophical movement, and to the Ita Wegman Clinic in Arlesheim, a few kilometers from there. There I came in touch with what anthroposophy had to offer outside the written and printed word. In those days much less of Rudolf Steiner's work had been published than now, at least, fewer of his lectures.

In the thirties, the so-called 'bodhisattva battle' was raging in Dornach. (1) Mr. Arenson gave lectures in those days to convince the members of the Anthroposophical

Society that Rudolf Steiner was an incarnation of the Maitreya Buddha, one of the twelve bodhisattvas. I will come back to these spiritual beings. In the circles of younger members, to which I also belonged, we were giving our attention to very different problems. But to the extent we paid attention to it, we felt that Mr. Arenson's vision could not be right.

We worked intensively with a certain statement Rudolf Steiner had once made. After he had worked for some time in the twenties with a group of younger people he had told them on parting: 'I expect that in three months, when we meet again, you will know in which spiritual stream you all stand.' He sent these young people home with that task. I was not there myself but that statement still lived strongly in the people I was associating with in the thirties. We wondered what Rudolf Steiner had wanted to achieve with this task, and also what a spiritual stream really was.

We started searching and wondered whether the statement could have to do with the conflicts that manifested themselves in the Anthroposophical Society after Rudolf Steiner's death. (2) As you know, there were groups of members who were more attracted to Ita Wegman and others who were more oriented toward Albert Steffen or Marie Steiner. Between those groups there was a great lack of understanding which came to expression in fierce differences of opinion. We wondered if Rudolf Steiner at that time had wanted to tell young people to search their own karmic backgrounds so they could better understand the conflicts in the Society.

However, we had the feeling that Rudolf Steiner's statement related to something else. In our opinion, the conflicts in the Society had to do with the karma between these groups. These groups might have problems with each other but nevertheless they stood in the same spiritual stream. Within anthroposophy, one can find different forms and groups. But we young people, were convinced that all these various groups stood in the anthroposophical stream.

Then we asked ourselves whether with his task Rudolf Steiner had wanted to point to the karmic tensions between the so-called Platonists and Aristotelians. He had lectured about these tensions after the founding of the new Anthroposophical Society in 1923. We also considered whether he had meant the so-called 'Christentum-müde' and 'Christentum-sehnsüchtige' souls about which he had also spoken; in simple terms, these are the souls that were tired of Christianity and those that longed for it. (3) But these two possibilities also did not seem right to us. Here also, they were not karmic tensions *between different spiritual streams* but tensions *within one stream*, the anthroposophical one.

What is a spiritual stream? A spiritual stream has to do with the development of humanity as a whole. This development is guided by lofty hierarchical beings. In pre-Christian times those divine beings were completely in charge; since the coming of Christ, they surrender their guidance more and more to individual people themselves.

First and foremost, there are the bodhisattvas

mentioned earlier who concern themselves with the development of humanity. (4) They come from the sphere of Mercury and have the spiritual rank of archangel. They form a circle of twelve, in which Christ is the thirteenth, in the center. Each in turn comes forward to take upon himself the guidance of the development of humanity for a period of 5000 years. Every succeeding bodhisattva then brings a distinctive impulse for humanity.

A bodhisattva does not incarnate as a human being but works from the spiritual world into certain human individualities. In spiritual science these are called 'incorporations'. The human individualities that are chosen by a bodhisattva must, of course, have reached a degree of spiritual maturity to make such an incorporation possible. Only at the end of such a period does a bodhisattva incarnate once into a human body, in order to be able to reach the spiritual rank of Buddha.

The bodhisattva who is currently in charge, called the Maitreya Buddha, has the specific task of fostering understanding for Christianity through the word. The task of the previous bodhisattva, who became Gautama Buddha six hundred years before Christ[3], was to bring the principle of compassion. The work of this Buddha was a preparation of the Mystery of Golgatha through which Christ brought the impulse of Love.

There also exists a completely different circle of twelve. This circle does not consist of spiritual-hierarchical beings but of human beings. These are human

[3] The Dutch text reads: . . . six hundred years ago . . . (Transl.)

individualities who have made so much progress in their development that they can rise in their consciousness at least as high as the second hierarchy. (5) They are able to be in contact with the lofty beings of this cosmic hierarchy and to deliberate with them what impulses the development of humanity needs. They are the great leaders of humanity, also called the great initiates.

More and more, my anthroposophical friends and I formed the idea that the theme of the spiritual streams is connected with these leaders of humanity and with the 'Sun Lodge', also called the 'White Lodge' mentioned by Rudolf Steiner. Christ also stands as the thirteenth in the heart of this circle. Singly or in groups, these leaders take turns in their activity of the development of humanity. Now, it is our task to search for those leaders of humanity who bring the most important impulses in our time. We need insight into their being and ways of working so we can resist the dark forces that, according to Rudolf Steiner, will be active in abundance around the year 2000 and thereafter. Whoever pays attention to what is happening today will see that these forces are already active.

For sixty years, I have worked with the question: 'What is the role of these leaders of humanity and how can we recognize their activities?' At a certain moment, the members of the Anthroposophical Society asked me about the significance for Anthroposophy of Rudolf Steiner and Christian Rosenkreutz. That led me to direct my attention to the individuality we all know well in his incarnation as Rudolf Steiner, and to the

individuality who has always worked in secret, and who in esoteric science is given the name of Christian Rosenkreutz. (6) But in my research, I ran into an inner wall. It was as if the spiritual world did not yet want to release the truth about the relationship between these two leaders of humanity.

The extraordinary thing about these leaders of humanity is that they are ordinary people. Not only do they need to be born, they need to learn to speak, be educated, etcetera, because they must clothe what they have to bring in the cloak of their time. They must become thoroughly at home in the culture in which they work. That means that the successive incarnations of these leaders can often be very different from each other. In one culture, their work has a very different appearance than in another culture.

Why is it so necessary for us to know something about these leaders? And why should we be able to determine for ourselves toward which of these leaders we are principally oriented, or with which one we are karmically connected? And also, do we make such choices for each incarnation? Or are we connected with certain of these leaders throughout all our incarnations? These were all open questions . . . But one thing is certain: to know your own spiritual stream is of great importance in order to follow the thread through your own biography. To recognize the deeper purpose of your present incarnation: that is key. If your task in this life is a spiritual one there will be a connection with one of the spiritual streams.

Since the death of Willem Zeylmans van Emmichoven

in 1961, I have had to live with this problem in solitude. Time and again the theme came back to me, but there were always restraints that prevented me from breaking through to real insight into this question. It did become more and more clear to me, however, that Rudolf Steiner used the term 'spiritual stream' to point to streams that have to do with the development of humanity as a *whole,* and not only with specific groups or cultural epochs.

Before I proceed to speak about the spiritual streams, I have to bring up another point. When I came to Dornach in the thirties and very soon became a member of the Council of the Anthroposophical Society in the Netherlands, the people I associated with spoke quite freely about karma. Later, the opposing forces succeeded in making that almost impossible in the Anthroposophical Society. Because of the strife that led to the split in the Society in 1935, the word karma had become almost taboo. Even now it is not customary in the anthroposophical movement to speak freely about karma and reincarnation.

However, in order to gain insight into the spiritual streams indicated by Rudolf Steiner, it is necessary to speak freely about karma and reincarnation. For that reason, I have decided and taken the courage, now that I have come to the end of my life, to tell you about my research into the karmic backgrounds of three great spiritual streams. I consider this book as a spiritual testament, meant for all anthroposophists who are striving and searching people.

The things I will say in the coming days I owe to a

large number of older members. I had many conversations with them, in which I often heard statements Rudolf Steiner had made in private conversations. Much of what I will say in the coming days is based on such statements. I realize that much of what I will bring out cannot be documented. That's the way it is. Much would be lost if I did not express it.

I would like to name the people with whom I had my most important conversations. The first was Ehrenfried Pfeiffer. Many will know that he is the one who developed the blood crystallization test. Also, he had undertaken to develop the scientific foundation for biodynamic agriculture. In the thirties, he came three times a year to Loverendale, a biodynamic farm with which he was connected, in the province of Zeeland in Holland. On the way home, he would stop in Zeist to spend the night with me. He drove a Citroën with front-wheel drive, a curiosity in those days . . . I used those occasions to ask him many questions, as he had worked closely with Rudolf Steiner. Pfeiffer always answered me very patiently. He was still a student when he met Rudolf Steiner, who treated him as an adopted son. Steiner coached him in his studies and at the beginning of each semester, Pfeiffer had to come to Rudolf Steiner with a list of courses to discuss what he would do. Steiner would then tell him which courses to take and at the end of each semester he had to come back to tell him all the things he had learned.

Also, Pfeiffer often came along when Steiner travelled by car. Between Stuttgart and Dornach, for instance, Pfeiffer had many long conversations with

Rudolf Steiner, who said things to him he did not say to anyone else. Pfeiffer told me about much of this. I will relate one of these stories here because it has been of tremendous help to me during the dramatic years of the split in the Society.

One evening, Pfeiffer had come to give a lecture about the first Goetheanum for the co-workers of our therapeutic home the 'Zonnehuis'. He did that in a very intimate way. Later, we sat together and I asked him: 'How in heaven's name is it possible that the people around Rudolf Steiner, by themselves very sensible and even nice people, created so many problems with each other? Everything failed because they could not and cannot work together.'

Pfeiffer looked at me and said: I once asked Doctor Steiner about the cause of the problems that had arisen around *'Der Kommende Tag'* in the time of the three-fold initiatives. (8) Rudolf Steiner replied: 'You have to understand that many of our friends are in an in-between-incarnation in which old and negative karma is worked through in an accelerated manner so that, in the coming incarnation, which will be really important for them, they will be freed of that bad karma. For that reason,' Steiner continued, we must bear all failures and suffer them through . . . This image has helped me enormously. Since then, I have viewed many of the pioneers of the anthroposophical movement differently.

About Willem Zeylmans van Emmichoven I will not say much this time. In various publications I have spoken about him, including *The Eye of the Needle.* I

consider Willem Zeylmans as one of the few real occultists in the anthroposophical movement. He had spiritual experiences himself, which he checked, and which for him were founded in truth. Sometimes he spoke about these in conversations. Whenever he told me something about his spiritual insights he added: 'Remember, don't believe what I say! Take it as a working hypothesis, live with it for a time, and see whether or not it is fruitful for you.' He did not want to push anything on anyone, and left people free.

Similarly, I will not deal with the life and work of Ita Wegman here. In the coming days I will speak about her extensively because her destiny is closely connected with that of Rudolf Steiner. As the readers of *The Eye of the Needle* know, she was most important for my spiritual development. One of the things she did was to support me in the introduction of special education in Holland.

Then there is Walter Johannes Stein. He was truly a remarkable personality. He was a mathematician but was sent to the first Waldorf school by Rudolf Steiner to teach history. He always had a notebook with him which he pulled out as soon as he saw Rudolf Steiner. Then he asked one question after another and wrote the answers down. He did that on the way to the car, on the way to a lecture, everywhere. Steiner always answered his questions, sometimes a bit ironically, but most of the time quite seriously and concretely.

Walter Johannes Stein had a phenomenal memory and in the conversations I often had with him he told me many of the things Rudolf Steiner had said to him.

He was also someone who, in his enthusiasm, sometimes went further than was responsible in speaking to the public about esoteric subjects. But his enthusiasm was such that I had the feeling that the spiritual world forgave him. A meeting with Stein, one-to-one or in a small group, was always a rich gift. He also wrote an important book about the Grail in which he deals extensively with *Parzival* by Wolfram von Eschenbach. The title of the book is *Das Neunte Jahrhundert* and it was published by Mellinger Verlag, Stuttgart. (English translation published as *The Ninth Century*, Temple Lodge Press, London 1991).

The medical doctor Eugen Kolisko was a very different personality. He was a real Viennese, through and through. When you saw him speak before a group of people, the head tilted, the hands gesticulating in the air, you saw someone who lived in an imaginative world. He was intensely connected with the seven metals. Because I was also interested in the metals I tried to get to know more about them through him.

Maria Roeschl also came from Vienna but she was born Polish. She had studied Greek and Latin and had been asked by Rudolf Steiner to teach these subjects at the Waldorf school. She was completely oriented to the soul, the inner world. She was extremely nearsighted and wore glasses that were not strong enough. When I asked her why she did not get stronger glasses she said: 'I don't want to see the world so sharply, all those faces of people disturb me!' In her, you could see what someone can achieve who chooses the inner path. Through her insight into the soul, she has been of

service to many people.

Her husband, Ernst Lehrs, also belonged to the circle of people I often talked with. He talked much and knew much. He was a lovable person with whom I once worked for two weeks on the agricultural course by Rudolf Steiner.

In my life there have been three giants of the spirit: Willem Zeylmans van Emmichoven, Ehrenfried Pfeiffer and Herbert Hahn. The first meant a great deal for my spiritual development; the second made me conscious of the cosmic task of the modern Rosicrucian; the third contributed much to the development of my soul life. He taught me how, through your feeling, by feeling *into,* you can understand the nature of human beings, animals, plants and minerals. I want to say a little more about him.

Hahn was one of the most remarkable personalities I have met in my life. He was born in Estonia of German parents who had emigrated there. He studied Germanic languages in Berlin. During the First World War he was an interpreter in camps for Russian prisoners of war. In addition, he was a censor; he had to read the letters written and received by the prisoners. Some of those letters consisted of handwritten copies of lectures by Rudolf Steiner. When the war was over he went to Dornach to meet Rudolf Steiner, and, pretty soon, Steiner put him to work as a teacher at the Waldorf school in Stuttgart.

Herbert Hahn was a genius in languages. He spoke six or seven languages fluently and could read even more. Much later, when he came to live in Holland, six

weeks after his arrival he gave a public lecture in Dutch in Rotterdam. In many respects, Hahn was a man of the heart. He was always interested in other people. When, after the death of Rudolf Steiner, the problems arose in the Anthroposophical Society, and all members who were not fervent followers of Marie Steiner had to leave the school in Stuttgart, he left for Holland, where he taught German and History.

At my first wife's funeral, Hahn gave an address in which he described her being. That led to an intimate friendship and, as a result, he came to live on the top floor of my house in Zeist. Every Sunday morning I went upstairs and listened to his stories about his meetings and conversations with Rudolf Steiner. Through him you got a totally different picture of Rudolf Steiner than from any other anthroposophist. He sketched the picture of Steiner as a *human being*. With great warmth and keen observation, he could tell all kinds of small details. When I went downstairs again I always had the feeling Rudolf Steiner himself had been there.

You only have to open his principal book, *Vom Genius Europas*, to see the great, almost religious, attention with which Herbert Hahn could observe a landscape, a tree, a street scene. Hahn was a man with great love for the ordinary things of life; in those ordinary things he always saw something noteworthy and he always succeeded in communicating his wonder about them. When you took a walk with Hahn he showed you things: flowers, animals, rocks. He taught you how to look at an oleander, a cypress, a rosemary bush. He was truly a man of the soul. He taught me to experience the

world not only through thinking, but also through feeling. He made it clear that feeling is an important teacher. He was someone who in every respect strove for the salvation of the soul.

The second day

The three spiritual streams

I hope I did not bore the readers with my story yesterday about a time that is already far behind us. But it was necessary to go into it to make it clear that the theme of this publication has a long history and is deeply rooted in the development of Anthroposophy.

Today I want to make a first sketch of the three spiritual streams that are central to this book. The first spiritual stream is that of Anthroposophy itself. In the *Anthroposophical Leading Thoughts*, written by Rudolf Steiner in the last year of his life and published weekly in *Das Goetheanum*, he describes the purpose of Anthroposophy as follows: 'Anthroposophie ist ein Erkenntnisweg' der das Geistige im Menschenwesen zum Geistigen im Weltenall führen moechte.' ('Anthroposophy is a path of insight which leads the spiritual in the human being to the spiritual in the cosmos.') (9)

Anthroposophy, therefore, is a path of insight, an 'Erkenntnisweg'. Properly speaking, the word 'Erkenntnis' is hard to translate. Knowledge is not

sufficient because it refers too much to something outer. The word 'insight' is more fitting, although that too does not fully cover it. That is why I will sometimes use the German word 'Erkenntnis'.

We all know that Rudolf Steiner was the one who brought Anthroposophy. We can recognize in him the leader of humanity, the human initiate, whose task it was to make insight into spiritual realities accessible to western concepts. You could say he connected himself with the concepts which are used in western culture in such a way that he could transform them into concepts with which the spiritual world became accessible to insightful thinking.

In order to understand the background of the development of Anthroposophy, you have to go deeply into Rudolf Steiner's destiny, not only in his incarnation as Steiner but also in his previous incarnations. We know about his previous incarnations because he spoke about them with Ita Wegman. In a publication which was meant for members of the Anthroposophical Society, and which came out in 1976, is reported what he had communicated to Ita Wegman about his previous incarnations. That book was written by Margarete and Erich Kirchner-Bockholt and the title is *Die Menschheitsaufgabe Rudolf Steiners und Ita Wegman*. (10)

Rudolf Steiner's first incarnation comes relatively late in the development of humanity, about 3000 years before Christ. We find a description of this incarnation in the epic of Gilgamesh. This epic relates an encounter between two souls, Gilgamesh himself, of whom Rudolf Steiner said in a lecture that he was an old soul

and therefore had been incarnated many times before, and Enkidu, a very young soul who was then going through his first incarnation. (11) It is characteristic for Gilgamesh, the old soul, that his *will* is already strongly developed. Gilgamesh therefore is a ruler; in the epic he is described as a usurper. We are told that he had pronounced himself king of Uruq in Babylonia.

This Gilgamesh now meets Enkidu (formerly also called Eabani) who is described as a completely unearthly being, a being who still lives entirely in cosmic realities. This Enkidu is the first incarnation of Rudolf Steiner. He lives among the animals and still lacks all earthly experience. Only through the seduction by a priestess of the Ishtar temple in Uruq do the first astral experiences wake up in Enkidu. Emotions and feelings are called up in him, which make him human. As a result, the animals turn away from him. When he meets Gilgamesh a deep friendship arises between them.

The epic further relates how the two friends together wage a battle against the great black magician Khumbaba and the Bull of Heaven. After the battle with the bull, Enkidu dies and Gilgamesh remains behind. He then goes on a journey in search of eternal life. He experiences the death of Enkidu as a great humiliation and wants to escape that destiny himself.

In the West – in Burgenland – he finds a mystery center directed by Utnapishtim. This high initiate leads him through a number of trials with the goal of being able to reach eternal life. This Utnapishtim has the name of Noah in the Bible, and he is an incarnation of Manu about whom I will have more to say later on in this book.

In the lectures Rudolf Steiner gave during the Christmas meeting in 1923, in which the Anthroposophical Society received a completely new form, he sketches how these two souls, Gilgamesh and Enkidu, always look for each other in succeeding incarnations and experience a common destiny. I will go into this extensively later. But from the incarnations it becomes clear that, exactly because they have such opposite natures, they always complement each other. What one cannot do the other one can, and vice versa. Thus in the present time, or in the near future, Rudolf Steiner will be incarnated, together with his 'sister soul', to complete the work he started in the beginning of the century.

In pre-Christian times, insight into the spiritual reality of the cosmos was taught in the mystery centers. At that time, all mysteries were mysteries of wisdom. Small numbers of people took a special path to reach this wisdom, this insight into the spiritual world. Michaël was the one who, as central Sun Spirit, represented the cosmic intelligence. (12) By 'controlling' this cosmic intelligence, he helped people reach this insight. He inspired people, he 'breathed' such insights into people as were needed at the time. But, as the reader no doubt knows – Rudolf Steiner emphasized this often – Michaël has withdrawn and has left the development of intelligence to human beings.

Because of this, cosmic intelligence has become human intelligence. This intelligence must be developed and used in such a way that the wisdom is humanized and bestowed back again on Michaël. This is one of the key thoughts in the Michaël School

which, in an earthly sense, was founded during the Christmas meeting of 1923 that I mentioned earlier. (13) Because we transform through inner activity what is granted us as cosmic wisdom, for instance in the words and texts that are spoken in the Michaël School, we bestow the wisdom back on Michaël, in a human and individualized form. Only through this inner deed, this transformation of cosmic insight into human insight, can the wisdom of Michaël become of significance for the future. This is a path everyone can take in her or his own way.

This bestowing back to the cosmos has another aspect that must be mentioned here. In the *Foundation Stone Meditation*, (14) spoken by Rudolf Steiner during the Christmas meeting of 1923, there are the following lines:

> 'For the Spirit's universal thoughts hold sway
> In the Beings of all worlds, craving for Light.'

This is a typical Aristotelian thought! The spirit is *in* the reality, not behind or above it, as Plato thought. The spirit is hidden in the reality and craves for the light . . . It is the task of the human being to connect him- or herself with this reality so deeply that the spirit in matter is humanized, freed . . .

This spiritual stream, the one of Rudolf Steiner and Anthroposophy, is most important in the development of humanity. But it is still young compared with the other two streams. And it could only receive its present form after two conditions had been fulfilled.

First, the period of Kali Yuga had to end, the 'dark epoch' that lasted from the year 3101 B.C. to 1899 A.D.

During that time humanity became more and more shut out of the spiritual world and gradually developed an independent inner soul life. Not until after Kali Yuga could the way to the divine hierarchies be found again.

Secondly, there had to be an initiate who could clothe cosmic wisdom in earthly form, in earthly language. Michaël did not speak German! And that is what Rudolf Steiner has done: to connect himself in such a way with the earth and earthly concepts, with language and art, with social relationships and so on, that he was able to transform the wisdom of Michaël into Anthroposophy, into earthly and human wisdom.

What is the great task of Anthroposophy? The spirit in matter longs for release through the insight of the human being. Therefore, Anthroposophy is about 'Erkenntnis' in relation to the essence of matter, of nature, of the cosmos, of the human being . . . That is what Rudolf Steiner brought. The Michaël School, therefore, belongs entirely to the stream of Anthroposophy. This impulse also expresses itself in everything to do with education, courses, work groups, study groups and similar initiatives.

Almost everyone who comes to Anthroposophy reaches it through this stream. But many people experience after some time that they really want more than just insight. First of all, there are people who want to *do*. These are the people who want to change the world with their hands, want to ennoble it, want to transform it into a work of art. Rudolf Steiner said once that it is the task of the Rosicrucian stream to transform the

earth into a work of art so it can serve as the germ of a future incarnation of the earth, the so-called Jupiter phase. Everything which has not been transformed by man will fall away and cannot progress to the Jupiter phase. (15)

This second stream received its name from Christian Rosenkreutz, who, in his last incarnation, became known by that name. This Christian Rosenkreutz has a much longer history than Rudolf Steiner. An important pre-Christian incarnation of this individuality was Hieram Abiff, the builder of the temple of Solomon in Jerusalem. (16) Solomon was a human being with great cosmic insights. He knew the cosmic measurements of the temple but could not determine how thick a beam had to be so that the roof would not cave in. For that, he needed a master builder who could handle the earth. Solomon, a descendant of Abel, had to find a descendant of Cain for this task.

In the Temple Legend, an important Rosicrucian text, Hieram relates that his earliest forefather is Tubal-Cain, the one who developed smithing and building. Thus you could say that the Rosicrucian stream is a pure Sun stream carried by Cain people. The word Cain means: he who can do. Not the one who knows things, but the one who can do things. In all the deeds of this individuality we see that he has made it his task to ennoble the earth. It begins with agriculture. Cain was the first to tear open the earth in order to cultivate it, to open it to the lifegiving forces of the sun. He is the one who, as blacksmith, transforms crude iron into tools. That is the task of the Rosicrucian: to ennoble

substance.

In the different periods of human development this expresses itself in different forms. In the Middle Ages, it was alchemy, working with the four elements of earth, water, air and fire, and the search for the quintessence, the fifth element: the life force. Bringing the substance of the earth back into the sphere of life was the essence of alchemy.

Such activity is only possible when it is accompanied by deep inner development processes, by the development of morality. Modern Rosicrucians are people who do this work in a modern way. Take for instance the pharmacologists in anthroposophical medicine: they make medicines in an alchemical way. When you see how these medicines are made you have to say: that is pure, modern alchemy.

But I am also thinking of biodynamic farmers, who put preparations into their compost heaps that have a cosmic effect, that return earthly substance to the cosmos. In the compost heap, spirit is released from its imprisonment in the earth! That is true! And I am thinking also of the artists who, out of a block of matter, create an image that flowers in beauty.

So, you can see that one modern Rosicrucian creates a sculpture out of a block of matter, and another modern Rosicrucian takes, also from matter, a tiny little bit of substance and turns it into medicine. In this way, we continually see people in our circles who have a deep karmic will to take this path. Rudolf Steiner was the one who founded biodynamic agriculture, who indicated how alchemical processes could take place in

the making of the preparations. But he never became a farmer himself. His task consisted of bringing the knowledge, 'Erkenntnis'. After that, he had to wait and see if people would come who would concretely work with it.

Christian Rosenkreutz's work goes on through all ages, from Cain to the transition to Jupiter. The spiritual stream he leads is truly very great and all-encompassing. There are people who are so intensely connected with this stream that they give their lives to it.

When this had slowly become clear to me I thought: there is a polarity here. On the one hand, there is the insight of Anthroposophy, on the other hand, the concrete deed of the Rosicrucian. Then I felt; there also has to be a middle, a stream that brings balance in this polarity. This third stream, I then thought, must be a stream that is concerned with the soul or, rather, with the salvation of the soul.

Insight is connected with the spirit. The human spirit, its eternal origin, is unassailable for the opposing powers. The human spirit is of such high spiritual quality that the dark forces cannot damage it. But the opposing powers do have the ability to threaten the human soul, which has its place between spirit and matter, and in which the real development processes are enacted; and they can even destroy the soul. Without the soul, the human being lacks the ability to accumulate experiences and make progress. So I thought: there must be a stream that directs itself to the salvation of the human soul.

I have struggled for a long time with the question:

which stream is that? But one day I woke up and said to myself: How is it possible that you have been so blind for so long!

The very oldest leader of humanity is Manu. (17) From the time of Lemuria, he has experienced everything humanity has experienced. In Atlantean times, he was the founder of the central Sun mysteries. Zarathustra and Hermes are his disciples. Manu is also the individuality who, at the beginning of the post-Atlantean era, assembled the people around him who had already developed the beginnings of an I-consciousness; with these people he traveled to the East to found the Indian culture there. I don't need to go into this any further. Rudolf Steiner has often spoken about it. From the old Indian culture arose subsequently, under the guidance of Manu, all cultures that in the end led to today's western culture, successively the old Persian, the Egypto-Babylonian, and the Greek culture.

This Manu forms the middle! His concern is the development of the human soul. For that was the purpose of the successive cultures: the developing independence of the human soul. First the sentient soul, then the intellectual soul, and now the consciousness soul.

Manu, who led the people out of Atlantis to the East, was always called the Divine Manu. Thus, was he not a human being, and therefore not a leader of humanity in the sense it was meant in this, and the previous chapter? In my view, he was and is most certainly a human being, the greatest that has ever lived. But in pre-

Christian times — and perhaps even later — he made himself transparent for divine hierarchical beings who worked through him. And in an early lecture about Atlantis, Rudolf Steiner said that at some point the divine Manu would become a human Manu. Presently, he said, we have progressed in our development so far that the human Manu can manifest himself. (18)

On this point I have puzzled for forty, fifty years. I always asked myself: what does it mean that the Divine Manu will become a human Manu? I will return to this later.

Not until after my last operation, did I understand: the three streams really always go together, at least, if everything goes the way it is supposed to go. But it is true that there is always a certain emphasis, on Anthroposophy, on the Rosicrucian stream, or on the stream of Manu. It is also important to know to which stream you primarily belong. But at the same time you have to realize that the three need each other. When you study the streams you can indeed see that in the course of history they have always gone hand in hand, complemented each other.

In the following chapters I will go further into the three streams.

The third day

Rudolf Steiner as bringer of insight

It is my task to explore with you the secrets of the incarnations of the three great leaders of mankind, Rudolf Steiner, Christian Rosenkreutz, and Manu. We will first direct our attention to Rudolf Steiner.

During the Christmas meeting of 1923, which is so important in the development of Anthroposophy, Rudolf Steiner gave a series of evening lectures entitled *World History in the Light of Anthroposophy.* The members who attended had imagined that Rudolf Steiner would be speaking about history in the usual sense of the word. However, he did not do that. What he did do was to deal with a series of incarnations of two individualities who always incarnate together and can be called 'sister souls'.

A few members soon noticed that Rudolf Steiner was speaking about his own past. Not that he said so explicitly. On the contrary, his own name is never mentioned in the lectures. Much later, however, some texts were found in the estate of Ita Wegman, hand

written by Rudolf Steiner himself, which confirmed that the conjecture of these members had been correct. These texts were published in the book by Margarete and Erich Kirchner-Bockholt which I mentioned yesterday.

Before going into the successive incarnations, I first want to say something about the problems that keep coming back in all these incarnations and that form the continuous thread of Rudolf Steiner's destiny. First, there is the tension that results from the polarity between the two sister souls. They are individualities with very different spiritual backgrounds and natures. Here we are confronted with the first secret: why do these personalities always incarnate together? The constant search for a fruitful collaboration is an important characteristic which becomes visible again and again in the successive incarnations.

The second point is connected with the fact that, except for rare exceptions, their lives take place in the complete openness of public life. Both individualities leave behind great names in history.

The third problem touches on an intimate question: every one of the incarnations is surrounded by a veil of sadness. All incarnations take a tragic course. Why is that so? This is an open question . . .

People who read this and who truly want to study the subject would do best by reading first the lectures Steiner gave during the Christmas meeting of 1923. This relieves me of the necessity of giving a full rendering of these lectures here. Because of my present condition, I have to restrict myself to the principal

points. I therefore assume that the facts and points of view which Rudolf Steiner brought are known, and I permit myself a free treatment of the subject.

The first incarnation of Rudolf Steiner falls late in the history of humanity, approximately in the year 3000 B.C., in what was then called Babylonia. That incarnation was like a bombshell in history. It resulted in the first hero story of mankind, the epic of Gilgamesh.

The epic of Gilgamesh begins with a picture of the hero Gilgamesh. As I said yesterday already, he turns out to be an old soul, with many incarnations in his past. This expresses itself in great life experience and a forceful development of the will. Gilgamesh thus becomes the powerful ruler of Uruq, a city-state in the land between the rivers Euphrates and Tigris. In this capacity, he comes into conflict with the high priestess of the city deity Ishtar who has a mystery center in Uruq. (19) Then we are told how hunters discover that in the field lives a human being among the animals, a human being who, just like Gilgamesh, is very strong, but who has no cultural development whatsoever. This 'nature being' is taken to Uruq in the hope that he can temper the power of Gilgamesh.

This Enkidu, the young soul who as yet has no life experience and still lives entirely in the laws of the cosmos is, as I said already yesterday, the first incarnation of Rudolf Steiner. In the first phase of his life, Enkidu remains entirely in the etheric world. He is still totally bound up with the life forces in nature and is unconscious of himself. The second phase begins when a temple dancer of the Ishtar sanctuary seduces him

and, in so doing, awakens his astral body. Enkidu gets acquainted with the astral world and loses his connection with nature. Then Enkidu meets Gilgamesh; it is the first meeting on earth of the two 'sister souls'. From the book I mentioned before by Margarete and Erich Kirchner-Bockholt it becomes clear who this Gilgamesh is: it is the individuality we know as Ita Wegman.

The encounter of Enkidu with Gilgamesh takes the form of a trial of strength, a fight. When this fight remains undecided a deep friendship arises between the two.

Together they battle with the Bull of Heaven and Khumbaba, the demon of black magic who roams around with his club leaving devastation in his wake. This demon, reputed to be invincible, is destroyed by the two friends.

Two important threads through the destiny of Rudolf Steiner already become visible. On the one hand, there is the confrontation with evil, the battle with the forces of darkness. On the other hand, this individuality becomes connected with the current situation in the mysteries, in this case, the mystery of Ishtar who was a goddess of love. In the time of Gilgamesh and Enkidu, these mysteries were already becoming decadent. In both directions, toward evil and toward the mysteries, the individuality of Enkidu-Steiner has a purifying effect. *Purification* is a key word for the understanding of the destiny of Rudolf Steiner.

A dramatic moment in the lives of the two friends is the death of Enkidu. When Enkidu dies Gilgamesh is

desperate and goes out in search for an answer to the question: what is death? He makes a long wandering journey to find eternal life. Finally, he ends up with Utnapishtim, who is an incarnation of Manu, and who subjects him to a number of initiation trials. Both in the epic and in Rudolf Steiner's lectures, we find descriptions of how these trials lead in part to failures. Thus this also ends tragically.

The next incarnation of Rudolf Steiner takes place in a completely different culture, namely the Greek culture, in the immediate vicinity of the mysteries of Ephesus. It is a totally different time and a totally different mystery center.

In his last great series of lectures for members of the Anthroposophical Society, given in England in 1924 and published with the title *True and False Paths in Spiritual Investigation*, Rudolf Steiner speaks about what happened in this mystery center. (20) He relates how a teacher goes through nature with a pupil, often female. They investigate certain plants during which one observes the form of the plant and the other the processes taking place in the sap. Then they go to sleep, and the next day they relate to each other their experiences of the night. Thus they arrive at a common image of the plant; the different observations, those of the form and those of the moving sap, flow together through the experiences of the night and form one image. On the basis of this common image, the healing properties of the plant are determined.

The description of these two makes a most intimate impression. A teacher such as presented here by Rudolf

Steiner was Cratylus. Historically, little is known of this Cratylus. Aristotle calls him a pupil of Heraclitus. He has become known mostly because of an extensive text by Plato with the title *Cratylus, About the Correctness of Names.* (21) Cratylus was an incarnation of Rudolf Steiner. A female pupil of his was an incarnation of Ita Wegman, and Rudolf Steiner calls her 'Mysa'. In the lectures, Rudolf Steiner did not say this explicitly but in personal letters he made it quite clear. (22)

Destiny determined that the old Cratylus became the teacher of the still very young Plato. After his years of learning in Ephesus, Plato returned to Athens where he founded his famous Academy. There he developed his philosophy which is characterized by its orientation towards the world of the idea, the spiritual world. Plato's philosophy is not oriented towards concrete phenomena on earth in the way Aristotle's is.

Thus, Cratylus plays an important role in the development of philosophy. Why did this philosophy have to arise? In the last chapter of this book, we will deal extensively with the strategy of the opposing powers. At this point, it is already important to know that one of these opposing powers, indicated in esoteric literature with the name Lucifer, reigned over the Greek culture. Lucifer in a way wanted to dissolve the Greek culture into a world of beautiful illusion, an esthetic sham. Lucifer always strives to make the human soul lose contact with the earth and go up into the reality of beautiful dreams. Even now, he continues this striving.

In order to offer a healthy counterweight to this attempt of Lucifer, the good powers introduced philosophy. A number of individualities made the decision to bring philosophy for the purpose of making the consciousness of the human being strong enough to resist the temptations of Lucifer.

Very soon after his death, Cratylus decided to incarnate again, this time as Aristotle. For eighteen years, Aristotle was a disciple of Plato who was then already very old. Destiny took Aristotle to the young and impetuous Alexander, Prince of Macedonia, and an incarnation of the soul we got to know in Ephesus as Mysa. Here also, we see that the two sister souls are very close to each other. Aristotle had to be Alexander's teacher and try to put a leash on him. For seven years, Aristotle taught Alexander and a number of his friends. Together they travelled to the mystery center near Samothrace where they were initiated in the so-called 'great mysteries', which offered a broad overview of the development of the earth and humanity, from Old Saturn through the future Vulcan incarnation of the earth.

Then comes the moment when Alexander in his eighteenth year becomes king. Aristotle withdraws from public life and becomes the counsellor of the young king. He advises him not to get involved with the great campaign against the Persians. But Alexander carries out his plans anyway, which means the beginning of an estrangement between the two sister souls. Yet, Alexander tries to maintain the connection and he sends Aristotle all kinds of things he meets on his travels such as plants, skeletons of animals, rocks, and so on. But still, some unclarity remains in the relationship.

The destiny of Aristotle is tragic. He goes to Athens and founds his Lyceum where he trains young people in philosophy in a completely different way from Plato. He devotes himself there to nature, to the inner being of man, to the observation of the spirit in matter. While Plato always searched for the spirit behind matter, Aristotle searched for the spirit in matter. Plato's approach resulted, in the Middle Ages, in the ominous polarity between spirit and body.

Born in the diaspora, Aristotle was not an Athenian. In those days, there was hatred of strangers, just as there is now. The populace was stirred up against this foreigner who taught young people such strange things. One night, after he was warned by friends, he called all his pupils together and gave each of them as many books from the library of the Lyceum as possible. The pupils decided to flee in many directions, in order to save the treasure of Aristotle. They departed in the night hoping they would be able to come together again some time in the future. In this way Aristotle's life work was scattered. His philosophical writings, his scientific studies, everything went in totally different directions.

For many centuries the scientific writings of Aristotle were not available. It seemed as though they had been wiped off the face of the earth. Then, by accident, they were found in the cellar of a monastery in Syria and were then translated into Syrian. In the Arabic world, these writings became very influential.

Well, after the sudden death of Alexander, Aristotle did not live much longer. He withdrew to his estate on an island where he died in solitude in September of the

next year. Here also we see the tragic aspect. But we also see the enormous significance of the work of Aristotle: through many, many centuries, to the present day, his philosophy influences thinking in the Western world.

After their deaths, Alexander and Aristotle go through the spiritual world together. They are in the Sun sphere when Christ leaves that sphere to incarnate on earth. They experience this as a departure from the cosmos. Then comes their decision to incarnate again. Aristotle knows that in the future, in what will later be called the Middle Ages, he will have to incarnate to Christianize the entire Aristotelian philosophical edifice. To be able to accomplish this he will first have to become acquainted intimately with Christ's working in the human soul. First he would have to discover what it means to experience Christ on earth.

For that reason, he had to prepare himself first by incarnating into a stream which at that time was still unknown to him. That is the stream of the Grail. Aristotle incarnated as Schionatulander, and Alexander as Sigune. Both personalities appear in the book *Parzival* by Wolfram von Eschenbach. (23)

Schionatulander grows up at the court of a queen. When this queen falls in love with Gahmuret, the father of Parzival, and asks him to marry her, she sends him her page, Schionatulander, as a gift. In this way, the latter arrives at the court of Parzival's mother, Hertzeloyde, where he meets her niece, Sigune, who is about the same age. They are brought up together, and in a book I will mention in a moment, it is related how

a beautiful, pure children's love grows between the two. Mutually they decide: when I grow up I will marry you! The way that goes with children . . .

But then, tragedy strikes again. Only a small part of this is related in Wolfram von Eschenbach's *Parzival*. The moment Sigune and Schionatulander travel to King Arthur to ask his permission for their marriage, a dog appears trailing a long ribbon behind him with a number of words embroidered on it. Sigune calls the dog and starts to read the words on the ribbon. She realizes she is reading the twelve virtues. But suddenly the dog pulls himself loose and runs away. She asks Schionatulander to follow the dog and bring him back. When Schionatulander goes after the dog he meets Orilus of Lalander who is his enemy. Unexpectedly, Schionatulander is killed by Orilus.

I cannot go into all the details of this story. I suggest reading the saga of Parzival and the Grail for readers to clarify the context of what I am talking about here.

Subsequently, we see how Sigune is sitting with her dead fiancé in her lap when Parzival comes by, having just left the Grail castle. In Wolfram von Eschenbach's *Parzival* we do not hear much more about these two. Later, Wolfram started a completely new epic, named *Titurel*, in which he wanted to tell the whole story of Sigune and Schionatulander, but he never finished this book. However, fifty years after Von Eschenbach wrote this fragment Albrecht von Scharfenbergy picked up the thread and wrote a book that deals with Sigune and Schionatulander from beginning to end. This book is as big as Wolfram von Eschenbach's *Parzival* and describes

the life of Schionatulander. (24) We are told how he fights as a page at the side of Gahmuret of Anjou in the East and how in the end he has to bring the news of Gahmuret's death to Herzeloyde.

Schionatulander then adopts Gahmuret's task and travels again to the Arabic countries where he conquers large parts of Algeria and Morocco. In the end, he comes in possession of the gold of the 'saelde', bliss. He decides to return to Sigune. The gold is taken along in one of the ships of his fleet. But in a storm, the ship perishes and the gold is lost. The only things that are preserved are a ring and a brooch Schionatulander had taken out of the treasure because he liked them.

The ring and the brooch come in the possession of Orilus of Lalander, who had conquered the land of Anjou while Gahmuret was in the East. Orilus gives the ornaments to his wife, Jeschute. These are the ring and brooch Parzival, as described in the book by Von Eschenbach, takes away from Jeschute! History always comes around full circle. Now and then, Schionatulander comes back to the court of Arthur where Sigune waits for him. Every times she implores him not to go and fight again, but he feels an inner obligation to do this.

Here again, you see one of the themes that play between the sister souls. The Dutch have a good expression for it: 'business before the girl'. In spiritual terms: the spiritual task is more important than the human connections. That is what always plays itself out between these two. For a female soul that is very difficult to bear. You have to be extremely strong.

These two souls sought the Grail stream and found it. They grew up in the Grail stream, in which the earnestness, the fervour of Christianity could be learned. This experience is needed by the individuality of Rudolf Steiner to fulfil his task in his next incarnation, that of Thomas Aquinas, namely the Christianization of Aristotelian philosophy. (25) That is what Thomas does in Paris: he brings scholasticism. Thus he accomplishes the metamorphosis of pre-Christian Aristotelianism into post-Christian Aristotelianism.

But still, the real breakthrough into the spirit is not yet possible. For, also as Thomas Aquinas, this individuality has to stay within the limitations of the cultural period in which he lives. As Thomas, he has to take the intellectual soul to the limits of its intellectual capacity. In the development of the human intellect it is not possible to go further than Thomas.

Thomas was always accompanied by a younger monk, Reginald of Piperno. The curious thing about this relationship was that Reginald, the sister soul, was not only Thomas's pupil, but also his confessor.

Then comes the moment in Thomas's life when he receives an inner revelation. He sees how his real spiritual being can reveal itself in the light sphere of the Sun world. After that experience, Thomas withdraws from public life and does not speak another word. He is silent. Only Reginald of Piperno is still with him and takes care of him until he dies. Not until his incarnation as Rudolf Steiner does it become possible, because Kali Yuga is over and a new revelation is possible, to put into words without inhibitions his insights into the

spiritual world. He then acts as the great teacher and creates the powerful world image of Anthroposophy.

I cannot, and need not, deal extensively here with Rudolf Steiner's life. Much has been written about it, also about the tragic aspects of his life. In his autobiography *The Course of my Life* the reader can find what Steiner himself considered important to communicate. However, this book is not complete: it ends around the year 1907. He wrote it on his deathbed and, because of his premature death in 1925, could not complete it.

I will restrict myself to sketching an overall picture. An important characteristic of his life is that of delay. In a certain sense you can even say that he did not get to his real spiritual task, the transformation of cosmic Michaëlic intelligence into human intelligence, until the last period of his life. That transformation is what the word Anthroposophy means: *anthropos* means man, human being, and *sophia* means wisdom.

A short time ago, someone asked me why Rudolf Steiner started to speak about Michaël so late in his life. An understandable and justified question. As you know, Steiner says that the activity of Michaël as time spirit began in 1879, but only towards the end of his life, from about 1918, did Steiner speak more and more about Michaël's significance. The culmination came in 1923 when, during the Christmas meeting, Rudolf Steiner not only thoroughly reconstituted the Anthroposophical Society, but he also began the esoteric Michaël's school I have mentioned before.

Thus, why did Steiner take so long to speak about Michaël, and what took him so long to found the

Michaël school? This was because all the time he had to pick up the pieces on his path that other people had dropped. For instance, he had to devote many years to the development of Goetheanism. He had to develop a language in which Anthroposophy could be expressed. He had to teach people to collaborate, rather than quarrel all the time.

An important phase was also the struggle with the Theosophical Society which was strongly oriented towards the old wisdom of Eastern esotericism. That movement saw Anthroposophy as its arch-enemy because of the task of Anthroposophy to bring a Christian esotericism. I don't need to say much more about this. Shortly after the break with the Theosophists the First World War broke out, which also had a delaying influence.

Immediately after the war, Rudolf Steiner got involved with an entirely new generation. He called them the people who were born after the end of Kali Yuga, around the turn of the century. Of that generation — I was born in 1905 — I am one of the last survivors.

In the time after the First World War, he also has his first inner encounter with Ita Wegman, his sister soul, who had been around him for a long time already, in fact from 1904. However, the true inner encounter takes place much later. Why so late? Ita Wegman said once that the tension between Aristotle and Alexander the Great was still working between them and first had to disappear before the inner recognition could take place. To make this possible, she felt, she had to go her own way for a long time in solitude, before being able

to recognize Rudolf Steiner in full consciousness and in the full maturity of her soul.

This happened in 1921 when Ita Wegman made the decision to open the clinic in Arlesheim. She had a clinic in Zürich which she gave up so she could begin one close to Dornach. She established this clinic and then went to Rudolf Steiner and said: 'This clinic is at your disposal, what should be done there?'

I must now resist the temptation to speak about all the things that happened around the clinic in Arlesheim in those years. Every day, if at all possible, Steiner came to the clinic, worked with the doctors, participated in the discussions about patients, gave indications, and so on. But he never treated a patient himself. He always said: 'That has to be done by a real doctor, I can leave that to Ita Wegman.'

The fourth day

The stream of Christian Rosenkreutz

Today we are concerned with the second great spiritual stream. In a certain sense, it forms a polarity with the first stream which we called yesterday that of the *Geist-Erkenntnis*, or 'wisdom' stream. The second stream can be called the one of *acting in and with the world*. It is the stream that is led by Christian Rosenkreutz.

The big question is: who was Christian Rosenkreutz? This individuality began his last series of incarnations only in the thirteenth century, at the time humanity was ready for the development of individual intelligence. The stream of the Rosicrucians, however, is far older than that of Anthroposophy. The best known Rosicrucian incarnation in antiquity is that of Hieram Abiff, the master builder of the temple of Solomon. Solomon had the ability, within his spiritual vision to determine the measures and proportions of the temple. He could observe the way the spiritual powers required the temple to look. But he could not make the specific, precise calculations for the construc-

tion. He needed an architect for that, who could handle earthly matter, who could build something which in the sphere of the earth would not remain a vision, but a lasting reality.

I will not go into the whole Temple Legend here. Rudolf Steiner has devoted a number of lectures to it which have been collected in the book *The Temple Legend*. There, he sketches the drama between Solomon, a descendant of Abel, and Hieram, a descendant of Cain.

Indeed, this drama goes back to the contrast between Abel and Cain. The story in the Bible is well known: Abel is a shepherd and sacrifices a lamb of his flock. Cain is a farmer and offers the fruits of the field. What is the difference between the two? Abel leaves things as they are and lives harmoniously with nature; Cain wants to transform the earth, ennoble it with his hands, and cultivate it. He ploughs the earth, he sows, and reaps the harvest. Through his work, the forces of the sun can penetrate into the earth. Jahve, the moon Elohim, rejected these sun forces and, in so doing, the sacrifice of Cain.

Thus, a duality arises in the development of humanity: there are people who *know,* and there are people who can *do.* The need to change the earth, to make it into a temple, is the deeper basis of the Rosicrucian stream.

The purpose of this is connected with a deep secret in the development of the earth and humanity. As students of Rudolf Steiner's work know, not only human beings go through repeated incarnations, the earth itself does too. As we know it today, the earth has

already gone through three such incarnations. The first one was called 'Old Saturn' by Rudolf Steiner, the second 'Old Sun', the third 'Old Moon', and the fourth is our present 'Earth'. After the current appearance of the earth, another three incarnations will follow, called respectively 'Jupiter', 'Venus', and 'Vulcan'.

The next incarnation of the earth, that of Jupiter, will be entirely different from the present one. There will be no more matter; Jupiter will be based on ether. Just as this takes place with human beings, the essence of earthly existence today will pass over to the succeeding Jupiter phase. For this to happen, however, the earth must be changed, transformed. This must be accomplished by human hands. Everything human beings ennoble on earth, everything they turn from nature into real culture, will form the germ of the next incarnation of the earth. Everything else will perish. This ennobling is the task of individuals in the Cain stream.

Let us trace what we know of the incarnations of Christian Rosenkreutz. Ehrenfried Pfeiffer has told me that Rudolf Steiner said that Joshua was an incarnation of Christian Rosenkreutz. Joshua was the man who guided the Jewish people across the Jordan, and who took Jericho.

Then there is the incarnation as Hieram Abiff. After that there is an incarnation in which the Cain stream connects itself with Christ. Christian Rosenkreutz then appears as Lazarus, who dies and is resurrected by Christ. Lazarus experiences an initiation with Christ as the hierophant. The resurrected Lazarus is the same as John, the disciple whom the Bible says Christ loved.

He is the only disciple who stands at the foot of the cross; and he is also the creator of the Gospel of St. John and the Apocalypse.

Friedrich Rittelmeyer, the first priest of the Christian Community, told me once that he knew a number of later incarnations of Christian Rosenkreutz. These were all incarnations as martyrs. In those incarnations, he wanted to experience the imitation of Christ, the *Imitatio Christi*, to the fullest extent.

Around 1230, while still a child, he is recognized as a great future leader of mankind. Rudolf Steiner made important statements about this incarnation of Christian Rosenkreutz. They can be found in the lectures that are collected under the title *Esoteric Christianity*. In this incarnation — Christian Rosenkreutz is still young — twelve great representatives of world wisdom assemble around him, all of whom cause wisdom to flow into him. He undergoes this but dies shortly thereafter, before his twentieth year.

He is born again in 1378. In the beginning of the fifteenth century he travels extensively, and in 1459 he has reached the stage that he receives his initiation as 'Brother of the Rose Cross'. This initiation is described in the so-called *Chymical Wedding*. The role of hierophant is played by none less than Manu himself. Thus we see how again and again one leader of mankind helps another.

The Rosicrucian stream initially had to remain unknown. This was inner work. In alchemy, for instance, the important point was not the result but the deed itself, and the inner experiencing of the deed.

What happens when solid matter is evaporated? When vapor precipitates? When something is dissolved and the solution crystallizes again? The soul of the alchemist inwardly lived into these experiments. The great question was: beside the four elements, earth, water, air and fire, what is the fifth element, the *quinta essentia*? That was the etheric world, the existence of which was surmised by the alchemists but which could not yet be found.

The alchemist had the feeling that matter had to be transformed into this fifth essence, into ether. But that did not take place in the open. There was an absolute law that the Rosicrucian had to work in secret. The Rosicrucian of whom it became known that he worked as a Rosicrucian had to leave his house that same day, go to another town, and start a new life under another name. Among other reasons, this measure was necessary to escape the Inquisition which otherwise would have undoubtedly made life impossible for the Rosicrucians.

Not until a hundred years after Christian Rosenkreutz had died could it be made known that he had lived. This rule is still valid, also for his later incarnations. Since that time, there has been an incarnation of Christian Rosenkreutz in every century. (30) When Rudolf Steiner was asked whether also in his time Christian Rosenkreutz was on earth, he replied in the affirmative. But when he was asked where Rosenkreutz was, he said it is not possible to divulge this.

The task of Christian Rosenkreutz, therefore, has to do with the transformation of the earth into Jupiter.

What really happens when people plough the earth? When they make preparations following alchemical processes which bring ether forces into the earth? Every time this is done a little piece of the earth is transformed! Ehrenfried Pfeiffer, who went about with elemental beings as if they were his playmates, indicates how these beings change when human beings work into the earth. These beings are helped in their development by people's work with the earth.

Who are the modern Rosicrucians? Those who work on the transformation of matter. Rudolf Steiner said that the earth has to be made into a work of art by human hands. Only that work of art can be a germ for a following development; everything else will fall away.

As I mentioned already, modern Rosicrucians can be found, for instance, among the biodynamic farmers. Just take a look at their work with the biodynamic preparations. These are buried in the soil in the summer, or at a precise moment in winter. When they are dug up again, they are hung high in a tree so they can undergo the influence of air and light. You see that in many respects, the farmers work with the four elements, just as the alchemists did.

What does it mean for a farmer, who in some out-of-the-way place labors day in day out to make ends meet, to make a compost heap? He transforms a piece of the earth! And that has eternal value! When you stand in the 'Erkenntnis' stream, it is all too easy to look down on such people and to say: they don't even meditate. But making a compost heap is also a meditation! A Rosicrucian meditation.

A second group of Rosicrucians can be found among the anthroposophical pharmacologists, the people who make medicines. For instance, if you visit Wala, one of the companies where anthroposophical medicines are produced, you will also discover alchemical processes. Among other things, substance is placed under the influence of the great rhythm of day and night, the morning sun and the evening sun, the winter sun and the summer sun.

Rudolf Steiner was the one who indicated how you could make the bio-dynamic preparations and medicines. However, he was no farmer or pharmacologist himself. It was not his destiny to perform this kind of work with his own hands.

At a certain time in my life I made it a habit, to do the following. When I prescribed a medicine for a patient, and I had the little bottle in my hand — for instance Arnica D20 — then I would think: here I have a little bit of transformed earth. The substance of the arnica plant is completely removed from the liquid but its etheric structure has remained. In this bottle there is already a little bit of Jupiter substance which you should observe with great reverence. When you have this reverence, either as doctor or as patient, the medicine will also work better.

I have learned this reverence from my friend Herbert Hahn who lived in Holland for a long time. Hahn could drink a glass of water with great reverence. He would say then, 'This is good water'. He told me once that he was sitting with Rudolf Steiner on a terrace and asked for a cup of coffee. When the coffee came Steiner

put the sugar into it and sat looking into the cup for a very long time. When that became painfully long, Hahn asked him why he did that. Steiner replied: 'If people only knew what lofty world processes are enacted when sugar dissolves in coffee . . .' Hahn concluded: 'Steiner did not taste coffee but world processes!'

Only Herbert Hahn could tell you things like this. He had a feeling for this kind of thing; what is more, he noticed it when such a thing occurred to Rudolf Steiner.

Among the doctors in the anthroposophical medical movement, there are real Rosicrucians. They think in terms of medicines and remedies. They see a patient and know intuitively: arnica! or aurum! With them, the diagnosis is the remedy. The most wonderful example was Hilma Walter, a co-worker of Ita Wegman. She always wrote down what Rudolf Steiner said during discussions about patients. Later, she also wrote a book about this.

It was my destiny after the last war, when, due to the hunger winter of 1944-45 and the hard work at Zonnehuis I had become exhausted, I was able to go to Ascona to convalesce. The Ita Wegman Klinik in Arlesheim had an annex there. I shared a room with Albrecht Strohschein who had the same problems. One morning, I looked out of the window — I had a magnificent view of the Lago Maggiore — and I saw a door being opened and a figure in a black cape coming out. She cautiously looked about and then disappeared in the direction of the mountain slopes behind the

town. That was Hilma Walter. She was on her way to collect herbs. When she came back two hours later, around half past seven, she made the remedies she would give to the patients that same afternoon.

Once I said to her half jokingly: Hilma, I'll let you treat me but I don't want to get more than seventeen remedies on the same day. That was of course a cheeky thing to say. But then she cheated and put four or five things in one injection. Hilma Walter had great insight into the human constitution. She saw the complex life processes in her mind's eye and she knew the remedies that belonged to each process.

The arts also stand in the Rosicrucian stream. A sculptor who creates an image from a block of stone lifts matter to a higher level. The painter who puts colors side by side on paper works on the border between the physical and etheric world. Artists, who actually create the works of art, must have great knowledge of matter. A sculptor cannot work with marble without understanding its physical secrets. He also has to know the structure of the piece of wood he is working on.

In this connection, it is important to point out the fact that Rudolf Steiner, although he stood in the *'Erkenntnis'* stream, called his path of cognition a 'Rosicrucian path' (as described in *Knowledge of Higher Worlds* and *Occult Science*). (31) Why did he do this? Because Christian Rosenkreutz opens the eye for the reality of the physical world. In the Theosophical Society, oriented as it was to the old oriental wisdom, people could not hear that. They wanted to escape from

the physical world. There, the focus was not on people's own observations but on the messages from the Masters received through mediums. Rudolf Steiner said: take a seed and observe it! Take a pencil and see how it is made! He begins with physical reality. And that was a critical need as therapy for the theosophical public of that time. It was to make clear that he was not oriented towards the traditions of the East, but of the West, and that he called Christian Rosenkreutz the inspirer of the anthroposophical path of cognition. Rudolf Steiner wanted to surprise the Theosophists of his day with the down-to-earth language of *Knowledge of Higher Worlds*.

What is the importance of knowing for yourself to what spiritual stream you belong? If you have that insight you can look beyond short-term goals. You know that you have to view your immediate task in a larger framework. If you do not see the larger connections of your work, in the long run you will fall short of reaching your goal.

Of course you always have to remain conscious of the fact that you also have a connection with the other streams. No one is exclusively a Rosicrucian. The human being is a threefold being: thinking, feeling and willing. It is the same with the three streams. The Rosicrucian also has to do with Rudolf Steiner. After all, he knows what he knows through Rudolf Steiner. Without study, you can't consciously be a Rosicrucian today. And yet, it is also true that each human being has a special task to fulfil in her or his life. Someone who fails to find their task will become unhappy.

As a psychiatrist I have worked with many such people. Many people, when they get older, get a feeling that they really should have done something or other but never did. Why not? Because they thought it was impossible. Because they never dared take a risk in their lives. As a result, such people often think it is too late. But that is a huge mistake. It is never too late. Never. There are 'late developers' who take until their seventieth year to discover what their task is in life. Then suddenly all kinds of things start happening and they are able to accomplish things no one expected of them any more.

The fifth day

The present task of the Rosicrucians

Yesterday I gave you a sketch of the Rosicrucian stream. First, it was necessary to mention a number of facts that are known about Christian Rosenkreutz. That is why I dealt with questions such as when he was incarnated and what he did in those incarnations. Today I will go into the essence of the Rosicrucians more deeply.

The Rosicrucians form the front line in the battle between the good and evil forces. In a certain sense, they have to bear the brunt of that struggle. In the Middle Ages, they still worked without being known. Today, the Rosicrucian stands fully in the open. What does he or she need to work fruitfully?

I would like to mention a number of things that are of special importance for the development of the work of the Rosicrucians.

One important point I would like to mention is the need to pay attention to the pace of development. All development occurs slowly. The Ahrimanic powers want to accelerate everything. You can see how that is

happening everywhere in our time: people often prefer short-term projects and quick results. Ahriman organizes that on purpose in order to prevent the human 'I' from reaching a fully conscious relationship with new spiritual capacities. Ahriman wants I-less people, who do not have inner contact with things but, in a way, act automatically. Ahriman strives for a mechanical society.

That was the essence of Bolshevism, for instance. A model that was devised by Lenin, was introduced by force. Leninist society was not *developed*, but was pushed through and imposed according to a plan. To understand the core of Bolshevism you have to learn to see that this is a form of society which, in its pure expression, will only be possible in the distant future, in what is known in spiritual science as the sixth cultural epoch. This is the so-called 'spirit-self culture' in which people will relate to each other completely differently. Ahriman wants to pull such future conditions back into the present, accelerate them, at a moment when mankind is not yet ready for them. His aim is that the human soul cannot breathe, suffocates, in these conditions. Just look at the atrocities Lenin and his successors have committed! For Ahriman, human life has no significance whatsoever.

Every process of development needs time. I would like the following sentence to be printed in capital letters:

IT IS NOT YET TIME FOR THE HARVEST!
NOW IS THE TIME TO PLANT SEEDS THAT
WILL BEAR FRUIT AT A LATER TIME.

Whoever cannot find himself or herself in this must abandon the path a Rosicrucian must take. Otherwise, he or she will be continually disappointed.

The Rosicrucian must learn to live with questions. He or she must wait for the moment when the answer can sound from the spiritual world. Even if this takes twenty, thirty or forty years. Only with that attitude can one overcome Ahriman. The important thing is not outer success but perseverance. The epoch of the consciousness soul, in which we now live, runs past the year 3500. That means there are another 1500 years to go! During that time a true consciousness culture has to arise. There are those who want to accelerate this and want to see concrete results right now, and they keep saying: what is going on in this or that place is not a true consciousness-soul culture. And I say to them: Of course not, what can you expect?

This latter attitude is different from defeatism. It is based on a deep confidence in the reality of the spirit. To have trust that the modest seeds you plant will really bear fruit. This is what a Rosicrucian has to learn.

My friend Ehrenfried Pfeiffer was a master of this point. When you see how he built up his laboratory work from nothing; when you see how after the death of Rudolf Steiner, when Pfeiffer himself had not even finished his studies and was regarded by the members of the Society as a mere kid, he quietly continued the work he had started together with Rudolf Steiner. His experiments began in a box under his bed. Later, he got a room in one of the anthroposophical institutions. Finally, he got a large round space in the Glashaus at the

Goetheanum in which he brought together all his books and research equipment.

It was a great disappointment to him that he was constantly attacked by members of the Anthroposophical Society. They said: what is this Pfeiffer up to? Does he ever accomplish anything? But Pfeiffer never got excited about this and quietly continued his work. When he could not stand it any longer in Dornach, because of the troubles in the Society in the Thirties, he left for America. In Spring Valley, not far from New York, he immediately set up a laboratory again so he could go on with his work.

When he came back to Dornach after the last war and went into his laboratory in the Glashaus he had to ask permission to be admitted. When he said he wanted to come back to work he was told: We are sorry but we have no room for you, but what you can do is become advisor to the Swiss bio-dynamic farmers. Pfeiffer replied: I don't need to become their advisor, I already am.

But he carried on. This event, however, did undermine his health. The last time I met Pfeiffer was in the early fifties in New York. We talked for hours. He was very depressed about his own condition and about the fact that his work was not progressing. But despite his depression he went on. A number of years later he died of a lung disease.

Pfeiffer is an example for all people who do laboratory research. Once he said the following. In the time that Rudolf Steiner was still alive he had already made a beginning with the research into the so-called crystallization method. (32) At first, his investigations went

favorably. From many possible substances, copper chloride was chosen and some plant substances that could be dissolved in copper chloride. When the first crystallizations were made Rudolf Steiner was extremely happy. He felt that these crystallizations could be used for the development of the *'anschauende Urteilskraft'*,* the power of judgment which arises during the observation of a phenomenon. The point was to observe the essence that was expressed by such a crystallization. To achieve this, the observer develops, on the basis of the power of judgment during his observing, imaginations which are independent of physical senses or 'body free'. This is a long road and to achieve it requires perseverance.

While Pfeiffer was working on this he was continually criticized by others. People wanted to do something with it. It had to become a diagnostic method. I remember Pfeiffer saying one day that a lofty spiritual being had connected itself with the crystallization research. This being wanted to see whether human beings were ready to develop and carry through a method of working that is based on free imaginations. Pfeiffer indicated that this being had withdrawn as soon as the method was used for diagnostic purposes.

The practical applications happened too quickly. There were not enough people yet who had developed an 'anschauende Urteilskraft'. I don't mean to say that we should therefore stop with the crystallization method. Sometimes it is necessary to make detours in

* See Ernst Lehrs, *Man or Matter*, Faber & Faber, London 1958 Chapter V.

order to reach the eventual goal. But what is important is that we understand that things need time to develop.

The greatest enemies of free imaginations are fixed imaginations. Fixed imaginations existed already in old Egyptian times. When you see a Greek sculpture of Apollo it is always one of a kind. All other images of Apollo are different. In old Greece, these images arose fresh every time from the imagination of the artist. In Egypt, images had become fixed. There were rules which the images of the gods had to satisfy. The head had to be turned left for some, right for others; certain attributes were required, and so on. Those sculptures were spread over the entire country by the hundreds, so you saw them everywhere. Such images have a galvanizing effect on the etheric body.

In modern times, you also meet many such fixed imaginations. Think of the swastika. Or of the statues of Lenin and Stalin that could be found in even the smallest villages of the former Soviet Union. In that way, the creative powers of the human being are stifled. The etheric body becomes rigid and this is a trick of Ahriman.

In Ancient Egypt preparations were made for materialism, not only by the practice of mummification but most of all by the freezing of images.

As for us today, we will have to search for archetypal images. In the light of the foregoing, this means we have to learn to think in terms of metamorphosis, a capacity the Rosicrucian has to develop.

The people who work in organizations such as the Louis Bolk Institute, where research takes place on the

basis of Goetheanism, stand in the front line of the great spiritual battle. (33) It is absolutely necessary that they know they are being carried by a large group of people who really understand why this work is so important.

The sixth day

The spiritual stream of Manu

Today, we will speak about the middle stream, the stream standing between those of Rudolf Steiner and Christian Rosenkreutz. This stream had caused me the biggest problems. When I had the images of the first two streams before me I knew there had to be a third one, that stood in the middle and had to do with the salvation of the human soul. But I did not know which high leader of humankind had connected *himself* with it.

Two statements showed me the way. The first was made by Walter Johannes Stein. (34) Long ago, when Stein prepared himself for the first time to speak about Parzival to the eleventh grade students of the Waldorf School in Stuttgart, he said to Rudolf Steiner: the more I work with Parzival the clearer it is to me that he is an important individuality. Rudolf Steiner confirmed this. Walter Stein then asked him: just as important as Zarathustra and Skythianos? Oh no, Rudolf Steiner replied, much higher. This left Stein with a big ques-

tion. For me it was an indication that there was evidently a spiritual stream that had been active for a longer time than, for instance, that of Zarathustra.

The second statement I found in a lecture held by Rudolf Steiner on November 11, 1904 in Berlin, about Mani and Manichaeism. Right at the beginning of this lecture, Rudolf Steiner says: 'An even more important spiritual stream than that of the Rosicrucians was that of Manichaeism.' (35) Again, there appeared to be a spiritual stream that rose above the ones known to us. In addition, I wondered about a connection between Parzival and Manichaeism.

In the end, I arrived at the individuality of Manu. When I had checked out what Rudolf Steiner had said about Manu it was clear to me that he was the most important among the leaders of humanity.

Manu has accompanied humanity since mid-Lemuria and has lived through all developments humanity has experienced since then. All the time, it was his task to help people find their way between good and evil. He was the founder of the central Sun mysteries on Atlantis. Hermes and Zarathustra were two of his disciples who were prepared by him to take a leading role in post-Atlantean times. This is in agreement with Rudolf Steiner's words about an individuality who stood higher in his spiritual development than Zarathustra.

In early times, Manu was called the 'divine Manu'. People's ego consciousness or the 'I-function' was not yet highly developed at that time, with the result that the direct intervention of the gods was still necessary.

Although Manu was a human being, he could act as a mediator between human and divine beings. The divine hierarchies worked through him.

We know that at the end of the Atlantean era Manu collects a group of people around himself who have the first beginnings of an aptitude for autonomous, individual thinking. With these people he travels East. He brings the core of this group to the Tarim basin, which at that time was still a large lake (now in West China). There he waited until the moment had come that the Indian culture, the first of the post-Atlantean cultures, could begin. He was the one who initiated the seven holy Rishis, the seven archetypal teachers of the ancient Indian culture. He did the same with Zarathustra, the inspirer of the second post-Atlantean culture, of ancient Persia, and also with Hermes, the founder of Egyptian culture.

I have already mentioned Rudolf Steiner's statement that one day the 'divine' Manu will become a 'human' Manu. He will then no longer be guided by the hierarchies but develop his insights through his own powers. I am convinced — but I have not found any confirmation of this in the work of Rudolf Steiner — that the task of Manu as 'divine' Manu came to an end during the Egyptian culture. I believe he then began a new cycle of incarnations, preparing himself for his task as 'human' Manu. In a certain sense, he had to start completely from scratch.

In an early incarnation in this new series, he was the young man of Sais. At the time when materialism was being prepared in ancient Egypt — we spoke about this

yesterday — there stood in the Isis temple a statue of Isis that was veiled. She did not speak any longer. She was called the 'mourning widow' because Osiris had left her. The priests of Sais called themselves 'the sons of the widow'.

It was prohibited to take the veil off the statue. This was something the young man of Sais could not reconcile himself with. Evidently, he was a temperamental personality, because at a certain moment he pulled away the veil from the statue of Isis to get answers to his questions. According to the laws of the temple this was a mortal sin and the young man was executed.

In his following incarnation he was the young man of Nain, who died and was resurrected by Christ. He was the first human being who received a Christian initiation, with Christ Himself as the hierophant. The second person to receive such an initiation was Lazarus, who was the same person as the disciple John. Unfortunately, no one ever asked Rudolf Steiner what happened further with the young man of Nain, and there are no indications. But in view of the fact that he was the first one to receive a Christian initiation, we can feel confident that he must have made a deep connection with the Christ being.

A later incarnation is that of Mani or Manes, who, in the third century A.D., tried to Christianise the religion of Zarathustra, which at that time had become decadent. He was the founder of Manichaeism.

Mani is born in 215 A.D. as the son of poor people in the area that is now called Iraq, which at that time was still part of Persia. During his mother's pregnancy,

his father was told repeatedly in dreams to leave his family; he left for the Tigris and Euphrates delta to join a certain religious sect. When Mani is born, therefore, he is again the 'son of the widow'. His mother is so poor that she could not bring him up and, as was customary in those days, when Mani was seven years old he was sold. He becomes the slave of a rich widow. This woman soon recognises the, special gifts of the boy, whose name then is still Corbicius. She adopts the boy as her son.

When he is twelve the widow dies and he not only inherits all her earthly possessions but also the four books by Skythianos she owned. It appears that this Skythianos, of whom it is known that he lived in the beginning of the second century A.D. and was a trader between Scythia and Egypt, considered this woman as one of his disciples. On his travels he would stay in the widow's house.

Mani begins to study the books and soon has his first encounter with his angel, whom he calls El Tawan, which means literally 'companion'. From that moment on, the angel is always near to him. When he is eighteen he surrounds himself with a group of students. Around that time, he gives himself the name 'Mani'. A few years later, he decides to withdraw for a year into absolute darkness and solitude. He has discovered a cave with a spring, and he tells his students: You will not see me for a year.

In the absolute darkness, he has his first experience of the Christ, just like Paul at the gates of Damascus. He then develops a doctrine that encompasses everything

from Saturn to Vulcan. A characteristic element is that he always places the all-encompassing images of development in the duality of light and darkness. After all, Mani was a Persian who lived in the latter days of the impulse of Zarathustra. For Zarathustra, everything revolved around the tension between good (Ahura Mazdao) and evil (Ahriman). However, this doctrine and its practices had fallen into decadence; for instance, the priests no longer called themselves priests but magicians.

Thus began the development of Manichaeism in its original form. In a short time Mani had an enormous following. He founded schools, wrote books, and travelled throughout Persia and India. One moment he is at the royal court, the next moment he is being chased around by the machinations of the magicians. He also goes to the Tarim Basin, and wherever he goes he founds congregations. Until 1200 there was a great Manichaean empire beyond the Himalayas. It is known that in the seventh and eighth centuries A.D., in the towns and cities along the so-called silk route, many different cultures lived peacefully together: Buddhists, Muslims and Manichaeians.

Finally, Mani dies in 276 A.D. He is at the court of the Persian king. The Persian magicians accuse him of high treason: he is alleged to have been untrue to the Persian religion. He is convicted and executed. But Manichaeism keeps on expanding in the centuries that follow, from Gibraltar to deep into China.

The Catholic Church has always fought this movement with fire and sword. Until quite recently, all we

knew about Manichaeism was based on the writings of the church father Saint Augustine who had been a student of Manichaeism in his younger years. But he was only familiar with its outer aspects. He did not know its higher grades. He had turned away from Manichaeism and had become its outspoken enemy. (37)

Not until the nineteen thirties were old Manichaean texts found in an ancient Coptic monastery. Beyond the Himalayas old books have also been found, written in dialects that can be deciphered only by a handful of people. For that reason, it has taken thirty years for the contents of these books to become accessible. In his book *Mani, der Gesandte des Lichts,* Eugen Roll writes about Mani on the basis of these new insights, which are in complete agreement with what Rudolf Steiner had said about him.

The question of what is the essence of Manichaeism can be answered in two sentences. The first is: Every light creates darkness. In other words, when something good is done, at the same time the shadow of the good is created. For instance, when you have found the ideal form of collaboration for a group of people you will find out that in a later phase this form suddenly becomes an obstacle. Such a form can then become a serious impediment to the renewal that is needed at that time. You always have to be concerned about the shadow you have created by doing something good. You can't push the shadow aside; no, you will have to take it with you in your development.

The second fundamental aspect of Manichaeism is: The shadow of the good must be treated with gentle-

ness. No aggravation, no violence, but gentleness. Developing gentleness towards evil, that is the great task on the path of Manichaeism. Gentleness and love are the forces that save the human soul.

When you make a step forward in your development you cause the people who remain behind to find themselves in even deeper darkness than before. The path of the Manichaean is characterized by the practice that they fully devote themselves to their own development during a certain period of their lives. They then return to the poorest of the poor to share their lives with them. This Manichaean principle is one of the pillars of social work.

Every step forward creates darkness. That is why you always have to return to the darkness, not with hate and annoyance but with gentleness and love. The words gentleness and love are crucial in the stream of Manu, of which Manichaeism is an expression. For the task of the human Manu is the salvation of the human soul. I have said it before: The human spirit is unassailable, therefore the opposing powers direct themselves towards the soul. The human soul is the real battlefield of the war between the powers of good and evil. The attempt is made to obscure the human soul, or even to destroy it, so the human 'I' is unable to gain experience through it.

Now, when you look at the anthroposophical movement, unfortunately, you have to admit that gentleness and love don't always predominate. There are many people in the movement, however, who want to walk the path of Manu. Of course, you must not make the

mistake of thinking that whatever Manu brought long ago for the Persian culture remains just as valid today. The important point is the foundation; that has remained the same.

You meet the activity of Manu again in curative education. Just think how people in their twenties sacrifice years of their lives, sometimes up to ten years, to work with a few children with disabilities. These people give up a lot of fun in life. Day in, day out they work to try and bring a child one little step forward. Such readiness to sacrifice . . . Even when down-to-earth people say: Why don't you stop, you will never get anywhere, the young people simply go on.

When I came in touch with Anthroposophy I was convinced I was going to go into science. My place had already been prepared. When I completed my studies I had already arranged a position at an institute for cancer research in Amsterdam. So, I was going to do research. But when I got to know curative education I knew that was going to be my path, though in a most remarkable manner. I have founded institutes and worked as a doctor in special education, but I have never lived and worked for seven years with a group of children with disabilities. I have been of help in finding insights. And so you see how the different streams support each other.

The human soul is in danger, and it is the task of Manu to save it. We can also see that when we follow his further activities on earth.

Shortly after the death of Manu, he was apparently on earth again. Those who are familiar with the work

of Rudolf Steiner know that in the fourth century a kind of spiritual 'council' took place in which several great leaders of humanity came together: Mani, Zarathustra, Skythianos, and a personality who was strongly inspired by Buddha. Rudolf Steiner says about this meeting that it was the greatest 'spiritual council' in the development of humanity. A council of no more than four individualities! They spoke about the strategy of the good powers in the battle against the evil ones, until the end of earth's development.

Manu's next great incarnation was that of Parzival. He was the first human being to experience a complete consciousness-soul development. You can see that especially well when you consider the difference between Mani and Parzival. As Mani, this individuality developed an inconceivable wisdom, while as Parzival he appears as a pure fool. Parzival is born without knowledge. He has to start from scratch and learn through bitter experience. That is an important characteristic of the consciousness-soul. We know it in our own lives: nothing is given us in advance, we all have to start from the base-line of the reality of life. Learning through bitter experience . . . We are all Parzivals. We are fools, we don't know our incarnations, our goals in life, we don't know what we are supposed to do, how we should do it . . . We don't know who we are, we walk around and just do something here and there.

In the course of his life, Parzival slowly begins to understand what his task is. In Parzival you can see exactly that Rudolf Steiner was right when he said it is important to know in which spiritual stream you stand.

Not until the second part of his life can Parzival perform his task consciously. For this is the only way to perform your task; from insight into what the task is. But first the consciousness-soul person has to search for it. The strangest things have to happen first, the craziest detours must be made. But if you persist you can say to yourself one day: I am a Rosicrucian, or a representative of the Manu stream, or a participant in the mission of Rudolf Steiner.

And I repeat again: naturally every person incorporates all three characteristics, but the point is to discover which one predominates.

People in the Manu stream feel a deep need to help people who are unhappy or have difficulties. They have the ability and are willing to sacrifice a part of their own karma on behalf of the other. You can see that very clearly in curative education. When you see how young people sacrifice a few years of their lives to work with children who need help, then you know what the essence of Manu is.

I have developed great respect for people who are able to do this. They are often called 'simple souls', people who supposedly lack the ability to work with Anthroposophy in an intellectual manner. I have often had to defend these people, who are the actual carriers of therapeutic education, against the so-called Anthroposophists who have everything neatly organized in their heads.

It happened sometimes that a co-worker of a special school did not have the ability to put together an intellectual report about the progress of a child. Such a

person was then said to be unfit for the work! In such a case I said: I wish these so-called Anthroposophists had some of the love these so-called 'simple souls' have. People who stand in the stream of insight often stumble over their arrogance. They don't see what is really happening.

You can also find the stream of Manu in psychotherapeutic work and in organizational consulting. As you know, I founded the NPI, a consulting group that works with companies and organizations to alleviate needs and distress. What is the real point in the kind of organizational advisory work I wanted to bring? To help structure the organizations in such a way that the souls of the individuals working there do not get ripped apart. Through group work and individual conversations people get the courage again to go on, even if the problems in a company sometimes seem unsolvable.

Unfortunately, the anthroposophical movement did not understand this very well. The biggest resistance the NPI experienced came from the anthroposophical movement. With the slogan 'group work is not oriented toward the 'I' but toward the sentient-soul' the work of the NPI was wiped off the table. People didn't see that precisely through group work the consciousness-soul is helped tremendously! The consciousness-soul develops itself especially in the sometimes difficult cooperation with others.

The seventh day

The Future Task of Manu

Between the last time and today there has been a weekend in which I have been able to take a rest. Last time I ended by naming a few professions that belong to the stream of Manu. Let me summarize this once more.

In the first place we have to mention special or therapeutic education. But also other care-giving professions, such as in hospitals. New professions are also arising in this stream, such as the 'buddies' who assist Aids patients, and the people who devote themselves to the support of the dying. Then there are the psychotherapists, the art therapists, physiotherapists, and so on. All those people work for a time with people who are in need. An important group is formed by parents, who give a number of years of their lives to their children.

However, if we restrict ourselves to professions, we limit our horizon. If we try to imagine what the movement of Manu might look like in the next century, a picture arises that is a great deal more varied. I imagine

that an individuality will rise who will, just as Mani, have a strong positive radiance. The impulse of Mani, we tend to forget, had its influence for seven centuries in an area stretching from Gibraltar to Mongolia. Of course, Mani did not do that all by himself. Around him stood many individualities with the capacities to realize his mission and carry it through.

It is, of course, difficult to indicate what the new impulse of Manu will look like. What I am going to say about this must therefore be understood as a cautious attempt to speak about it. But one thing seems certain to me: he will *not* come to found a new religion. Rather, I imagine he will give the impulse for a powerful social movement that will encompass large parts of the world. This may be a movement of people who are fed up with the egoistic, materialistic culture and who feel the need to create a culture that is based on interest in the other person.

Something like that is what I expect. Again, to be perfectly clear, no one can predict the future. What I say here are suppositions, no more. You have to be careful about the creation of overly fixed ideas about the future because, before you know it, such ideas become blockages to the observation of what is really happening. The reality is often surprisingly different from what you thought it should be.

But I expect that someone will appear who will perhaps not even play a terribly important role politically, but who does have the ability to breathe enthusiasm into large groups of people for social ideals. Together with those people, he or she will travel in the

world and bring about a change of attitude in relation to social questions.

Some precursors can already be seen. There are people today in parts of large cities who are saying: can't we join together and share the responsibility for our children? Can't we, instead of some anonymous child-care center, organize something for our children together? Always when people want to help each other, look for others with whom to carry responsibility jointly, you see the beginnings of a new social impulse. Today, networks are growing of people who can call each other in case of need and stand ready for each other day and night. In my opinion, this is a trend that has started in the last few years.

This can be expanded on a wide scale. More and more people will find methods to help others in the most surprising ways. To put yourself in the service of the difficulties of another person, that is the point. But naturally, the opposing powers will not allow this to happen just like that. Let me give an example. As soon as people in some part of town want to solve a problem together, some sociologist writes in the newspaper: You see, social control is back! That is what Ahriman does: the subtle confusion of mutual help with control. Just watch, you can see such confusions everywhere; they happen without anyone noticing them. You can see Ahriman's grin in them.

I believe this movement will have a completely different form than the previous one, the one of Mani. But its extent and significance may be comparable. Countless people will put themselves in the service of

this impulse, I imagine, and travel as missionaries into the world. Everywhere they will bring the liberating words that break through the loneliness of people. Ahriman wants to make all human beings so lonely that they lose all contact with others. Manu will do the exact opposite: bring people into real contact with each other.

Rudolf Steiner once said to Pfeiffer that he had started the Waldorf school and the threefold social order to make the incarnation of Manu and his helpers possible. (39) Let us hope there are enough active anthroposophists to accomplish what Manu needs for his development. And let us hope anthroposophists will recognize him once he is here.

He may be a personality who assembles large groups of helpers around himself in a short time. In the West, and as anthroposophists, we should not make the mistake of assuming that he must necessarily be born in Europe. It is quite possible that he will appear in an African or Asian country, or perhaps somewhere else.

Thus, it will be a great, worldwide movement. At this point, I want to say something more about the first stream, that of Anthroposophy. Rudolf Steiner has clearly indicated that Anthroposophy will also get a new impulse at the end of this century. Now, in anthroposophical circles, people generally think about this in terms of the Anthroposophical Society. But the anthroposophical impulse is much bigger than just the Anthroposophical Society. Everywhere in the world you can find people who are developing spiritual science. These people often do this quietly, without taking up contact with the Anthroposophical Society.

This means that the new anthroposophical impulse could very well come from a completely different source than anthroposophists expect.

The attacks on anthroposophical work, regardless of the particular stream, will become very rough. In the medical movement, the pharmaceutical industry which has billions of dollars at its disposal will use social violence to push certain products into the world and stop certain others. Even products that are known to be harmful to people will be promoted knowingly and deliberately. The pharmaceutical industry will go all out to shut up and shut down anthroposophical medicine.

But underground, the anthroposophical movement will grow. One government minister of agriculture recently noted that more and more farmers are looking for a different type of agriculture. They want to handle nature and the environment in a different way. And that is true: the point when things must change is coming in sight. But exactly because the existing materialistic order is starting to crumble, it will have many tricks up its sleeve.

What I want to say to the readers is not just about the incarnations of the great leaders of humanity. What good is it to know these? Such knowledge is fruitful only if hearts are opened by it, if insight is gained that each of us is participating in a battle that has already claimed many casualties. If you take note of the dramatic incarnations of Rudolf Steiner, Christian Rosenkreutz, and Manu, if you really take those lives into your feelings, then you start experiencing the great Sun power that hides behind the facts.

Then you see that, especially with Manu, it is a question of insight and willingness to sacrifice that come out of the heart. In the future there will arise a new morality, a heart-warming morality, that is not given from above in the form of the Ten Commandments, or one that is dreamed up by philosophers and moralists. It will be a morality that comes out of direct life experience, and that will be universally human. This morality will lead people to willing deeds of sacrifice.

This is the positive side of what the future will bring. But we can't make it if we only see the positive side. We also have to be concerned with the strategy of the opposing powers. We will look at that tomorrow, but today I want to begin with a brief introduction.

We are on our way to the year 2000. From indications by Rudolf Steiner, we have to assume that in the year 1998 Ahriman will play an important role. As the students of Rudolf Steiner's work know, it is part of the development of the earth and of humanity that Ahriman will at one time be on earth in a physical body. In lectures, Rudolf Steiner has mentioned a time in the third millennium: 'before even a part of the third millennium after Christ will have passed'. However, he said at a meeting of young people in Breslau, that Ahriman will do everything in his power to advance this moment as much as he can. Steiner then mentions there the year 1998. It will depend on all of humanity together whether Ahriman will succeed in this or not. (40)

What can each of us contribute to this? Each of us can do whatever lies hidden in our karma, nothing more but, hopefully, also nothing less. And to do this

purposefully, filled with a strong inner certainty, it is necessary for each of us to know to which spiritual stream we belong. Only on the basis of this insight can we get to know our concrete tasks.

In this way we slowly come to understand the incredible significance of the words of Rudolf Steiner to the young people: I expect you to know in three months to which spiritual stream you belong! Rudolf Steiner knew perfectly well, of course, that they would not succeed in three months. But he also knew it was necessary to shake the young people up a bit because, in their hearts, they were quite pleased with themselves! Weren't they, as young anthroposophists, the flower of humanity? Gently, Rudolf Steiner wanted to put them in their place and confront them with a question with which they could live for the rest of their lives.

We will have to overcome great difficulties in whatever stream we stand. The greatest difficulty may well be: learning to collaborate. That is especially valid for many anthroposophical organizations, which in this respect do not excel. To be ready to meet the other person with a willingness to sacrifice and without fear that the other will undercut you: that is only possible if you think out of the big picture, if you know the continuous thread that runs through all the work. Rudolf Steiner has given us great images, such as the transition of the earth to Jupiter. More and more, we will need to develop the courage to think out of these great images and, what's more, to view *each other* in the light of these great images. Instead of diminishing each other we can learn to see greatness in each other.

The eighth day

The strategy of the opposing powers

Up to this point we have spoken about the forces that have a positive influence on the development of humanity. These positive forces, however, cannot be understood without insight into the negative ones, which also exist. There is a constant interaction between the deeds of the negative forces and those of the good forces. The actions of the evil ones have an effect on those of the good ones, and vice versa. The good powers always try to react to the deeds of the evil powers in such a way that these are turned around in a positive sense.

So now we take a look at the opposing powers. In the beginning of the development of mankind, there was only the power that Rudolf Steiner calls *Lucifer*. His activity goes way back. For instance, in old Lemuria Lucifer created the enormous shapes of the dinosaurs in the astral world. The second opposing power, called *Ahriman* by Rudolf Steiner, immediately seized on these astral forms to realize them also in physical real-

ity. These monstrous creatures were a serious threat to the development of humanity. Not until the dinosaurs had been destroyed, and their remains safely put away in the depths of the earth, could the development of humanity be resumed.

From this episode of human history, the nature of the two opposing powers can already be clearly recognized. In both instances, we see spiritual beings who have turned themselves against the cosmic order and who have made it their purpose to frustrate the human development which is directed to the achievement of individual freedom and spiritual autonomy. Both spiritual beings are assisted by great hosts of lower beings, in esoteric literature often called demons. Thus there are Luciferic and Ahrimanic demons.

Rudolf Steiner had always emphasized that it is of great importance clearly to distinguish both forms of evil. In fact, they are polar opposites. Lucifer always strives for illusions, dream pictures. He wants to lead the human soul away from the earth into a world of beautiful images. Ahriman, on the other hand, wants to push the human being deeper into the earth, tie him more strongly to physical matter. He is the inspirer of materialism that has become one-sided, the creator of the empty, abstract thinking that now predominates in our society. Lucifer created the caricature of the empty fantasy; Ahriman the caricature of the empty computer 'brain'.

Although they are opposites in their intentions and ways of working, sometimes they become allies. From what I will say today, it will become clear how and why they do this.

After this episode in old Lemuria a subsequent step is made in the formation of the human astral body. Something very important happens in the development of humanity: the luciferic powers obtain access to the human astral body. For men this tends to result in an overly extrovert attitude; for women an introvert one. In those times the first form of speech comes about, really still a kind of singing based on the 'introvert' nature of the women.

Towards the end of Lemuria the situation on earth becomes so difficult, so 'hardened', that the human souls are no longer capable of incarnation. Those who in the Bible are called the first human beings, *Adam* and *Eve,* are in actual fact the last ones who persevere and thus assure the continuity of human life on earth. After this difficult period, when the substance of the earth becomes 'softer' again, human souls successively find it possible to incarnate again. Towards the beginning of the Atlantean era more and more human beings come to earth again.

Under the influence of Lucifer, humanity then differentiates into races, peoples, and tribes. Lucifer serves a positive purpose with this: because of the differentiation, human souls are enabled to gain very different experiences in their successive incarnations. The first Atlantean people, the Rmoahals, then become the ancestors of the later black races. (41) In that culture, what is called in spiritual literature the 'power of the bull' is developed, the forces that underlie the metabolism. The bull cults which arose everywhere on earth, and which continue for very long times, origi-

nate in this early Atlantean culture. The second Atlantean culture, that of the Tlavatli peoples, creates the 'lion cult', which is based on the forces that are connected with the breathing and rhythmic system. And then there are the original Toltecs who develop the 'eagle cult' which is connected with the forces of thinking. These Toltecs at a certain moment travel to the West and become the ancestors of the original natives of the Western hemisphere. They found extremely peaceloving cultures that are based on agriculture.

In the fourth, and middle, Atlantean period, that of the original Turanians, for the first time the human 'I' is brought into the human being, which at that time consisted of a physical, an etheric, and an astral body. Then Ahriman starts to show interest in the development of humanity. Immediately, he fills these egos, which as yet lack all earthly experience, with pride. As a result, the human being is exposed to the temptation of magic which causes enormous natural disasters. This Ahrimanic pride is the beginning of the end of the Atlantean culture. Really, it was then just as it is now.

We now leave Atlantis and follow the original Turanians as they travel to the East, to central Siberia where they create the culture of the shamans. There they wait until the time when they have to fulfil their task for Ahriman, namely the destruction of the later Persian culture of Zarathustra. When this Persian culture grows to maturity in post-Atlantean times we see that indeed there are constant wars with the Turanians. The Persians have to go all out to defend their Sun culture against the descendants of the

Turanians. In the end, the Turanians are the losers; their culture gradually falls apart and their peoples are scattered.

For Ahriman, this was the first of a series of great disappointments. It is characteristic for Ahriman that he does not learn from his disappointments. Human beings learn from their disappointments, Ahriman doesn't. Time and again Ahriman thinks: this time I will succeed.

Thus Ahriman tries all the time to get a grip on the development of humanity. After the second post-Atlantean era, the Persian civilization, the Babylonian/ Egyptian period opens a new possibility for him to make an effort. In the beginning of the Egyptian period, for the first time in history, the human soul develops a degree of self-consciousness. It no longer only reacts automatically to whatever happens around it, but it develops the beginnings of an independent inner life, the sentient-soul. An inner continuity arises in relation to what the soul experiences.

It was the task of Egyptian civilization to sow the seeds of the materialistic culture which only much later, in our time, would grow to maturity. This preparatory character of the Egyptian culture can be recognized, among other things, in its excessive interest in everything to do with the physical body. Through mummification, the human 'I' remains tied for a long time to the physical body, also after death. Ahriman now tries to reinforce such processes, which tie humanity to physical reality to such an extent that the development of materialistic culture is accelerated.

The answer of the good powers can be found in the construction of the pyramids. What is a pyramid? A pyramid is a totally cosmic building; its measurements are determined by cosmic laws. A pyramid is a cosmic enclave on earth. And in this enclave is the tomb of the pharaoh, through which the connection of the Egyptian civilization with the spiritual world is reestablished.

A second positive impulse was Egyptian mathematics which, just as the pyramids, was based on cosmic laws. The number one stood in mathematics for the whole, the entire cosmos; the number two was a split, a division. Thus two was half. The higher the number, the smaller the part. It is the same mathematics that also holds in music. And because the spiritual harmonies sounded forth in this musical mathematics the Egyptians were able to create their wonderful buildings. In this way, the Ahrimanic influence peters out. Not until much later, when the Egyptian culture has become decadent, is Ahriman able again to exercise his influence. Once more, Ahriman is disappointed.

His next attempt takes place in the period in which the Mystery of Golgotha is being prepared. At that time, that is before the Christian era, an Ahrimanic impulse arises as a counter-move from the then decadent Venus mysteries. A negative Sun cult develops, which is led by Ahriman and which carries the Taotl sign as its emblem. (42)

I am referring here to the dark mysteries of Mexico in which the priest goes through the successive steps of his initiation process by committing a murder each

time and, after cutting into living flesh in cold blood and in full consciousness, pulling organs out of living human beings. Every time a priest had killed someone in this miserable way he penetrated one more step into the mysteries. The more he did this, the deeper he descended into the reality of evil.

The god of these dark mysteries was Taotl, an evil being through and through. At the same time, however, a popular religion develops with Tezkatlipoka as its god, who is compared by Rudolf Steiner with Jahve. Both the civilization of Jahve and that of Tezkatlipoka are guided from the Moon sphere.

Ahriman wanted to create a polarity with what was about to happen at that time, namely the Mystery of Golgatha. At about the same time as Jesus of Nazareth, a child is born in Mexico, as the legend says, from a virgin and a feathered being. The name of the child is Vitzliputzli. He grows up and assembles people around himself who draw their forces from the central Sun mysteries. When Jesus is thirty years old and the Christ being connects itself with him in order to be on earth for three years, a violent conflict flares up in Mexico between the high priest of the Taotl mysteries and the followers of Vitzliputzli.

The conflict ends with the defeat and crucifixion of the leader of the dark mysteries. They hang on the cross at about the same time: Christ in Palestine and the black magician in Mexico. With the crucifixion of the leader of the Taotl mysteries, the magical power of Ahriman is also broken and he can no longer interfere in the development of humanity.

We can wonder: who was Vitzliputzli, who fought the battle not with physical weapons but with spiritual power? Was he Manu himself? There is not a single indication by Rudolf Steiner on this point. But I can imagine that this question comes up with the readers of this book. It is good to live with such questions. Perhaps, one day an inner answer comes.

Vitzliputzli had assembled people around himself who, in previous incarnations, had been initiated in the central Sun mysteries. The outstanding thing about these people was that they were able to collaborate with each other as a group, against the influence of the dark mysteries. I am now coming to a point that is important for the anthroposophical movement. Rudolf Steiner said at one time that certain pioneers of the anthroposophical movement had gone through an incarnation around Vitzliputzli and had played an important part in the battle against the darkness. In their present incarnation, said Rudolf Steiner, these individuals searched out Anthroposophy. I imagine these were people with a different nature than many of us were accustomed to . . .

What is now the essence of the story of Vitzliputzli? In our mind's eye an enormous picture arises: In the East, Christ hangs guiltless on the cross; in the West the black magician hangs guilty on the cross. Image and counter image . . .

If Vitzliputzli had failed in his mission, a bloody wave of black magic would have come over Europe from the West. Now, however, Europe could develop freely. It is true that a consequence of all of this is that Europe has the tendency unconsciously to turn away

from America, a tendency that also among anthroposophists has not been overcome. But once you have placed the overall picture in front of you, and you also realize that Vitzliputzli and his friends were *human beings,* then you know that this was a crucial episode in the development of humanity.

Again Ahriman is disappointed, and once more he waits for a new opportunity. At the beginning of the development of the intellectual-soul, the ancient civilization of Greece, Lucifer and Ahriman decide to divide the spoils. Lucifer gets Greece and Ahriman the Latin peoples. Lucifer imagines working into the Greek civilization in such a way that it will end in an ecstasy of beauty and illusion. He wants to bring it about that the Greek culture loses its contact with earthly reality. This Greek culture, of course, has great charm, also for us, and rightfully so. But the point is that it must not be brought to the sort of end that Lucifer had in mind.

Once again, the leaders of humanity come into action. They introduce Greek philosophy as an antidote to the dream of Lucifer. Thus, the pre-Socratic philosophers are born who still live completely in the pictures of the sentient-soul. It is primarily Plato and Aristotle who begin to say good-bye to this world of pictures and develop a philosophy out of the intellectual-soul. But Plato does not really succeed in this; his philosophy, interesting and beautiful though it may be, remains rooted primarily in mythology. He does not break through to a philosophy of concrete thinking.

It is Aristotle who brings the work of Socrates and Plato to a perfect end. In a previous chapter I have already dealt extensively with Aristotle and his sister soul, Alexander the Great. Only the following can be added: it is Aristotle who calls the Luciferic powers to a halt. I know a lot of anthroposophists who burn with enthusiasm for Plato and who frown at the name of Aristotle, because Aristotle is supposed to be dry and unspiritual. But if, for instance, you try to read Aristotle's psychology, which indeed is not a simple matter, you will discover many insights there which you can also find in Rudolf Steiner's book *Theosophy*. (43)

After the Greek and Roman times come the Middle Ages. Also in this time, Ahriman tries to achieve his goal, now by Ahrimanizing the work of Aristotle, that is, by making it abstract and lifeless. This transformation of the work of Aristotle takes place in the Arabic countries. From there it spreads all over Europe. Then comes Thomas Aquinas who strips the work of Aristotle again of the influence of the Ahrimanic way of thinking and, what's more, he Christianizes it. Twice Ahriman tries to threaten the Christian culture from the Arabic lands, the first time from Gibraltar. The Arabic legions then make it across the Pyrenees but are thrown back before Poitiers. The second time he tries it from Istanbul and then he is finally defeated before Vienna.

In those days bloody battles had to be fought. Today we have to ask the question: what do things look like now? In a lecture that was not published until long

after it was given, but of which copies had already circulated in the anthroposophical movement, Rudolf Steiner says that at the end of each millennium Lucifer and Ahriman form an alliance to get humanity in their power. So, we can expect that very soon! (44)

Add to this the fact that 1998 is a year that fits in the series of 666 years. Every 666 years there is a strong impulse from Ahriman. You also meet this number in the *Apocalypse* of St. John, where it is connected with the beast with the two horns. This beast is described as coming from the land. It also speaks about a beast with ten horns that comes out of the sea. And that is in fact the way it is: the sea is used as a picture for the etheric world from which Lucifer will work, while Ahriman will try to threaten the human soul from the earthly world.

In personal conversations I have been told that Rudolf Steiner spoke about this with young people of his time. He said then: from a spiritual point of view, Ahriman has a right to an incarnation, which will happen in the third millennium, as a counterweight to the incarnation of Lucifer which took place about the year 3000 B.C. But Rudolf Steiner added that Ahriman will do everything in his power to accelerate this incarnation to the year 1998. Whether he will succeed in this will depend on the question whether there will be enough people who see through his designs. Do these people exist? I don't know. I gladly leave this judgement to each of the friends who read this. I would say: the matter is still undecided.

In 1916 Rudolf Steiner said that at the beginning of the twenty-first century, evil will appear in a form

which at that time could not yet be described. That was in 1916 . . . For us, this is at our doorstep . . . Most of us will experience it! All of this together is also the reason that Manu wants to be incarnated in the coming century. He wants to unleash a powerful popular movement that offers a counterweight against the coming dark, materialistic culture. We already talked about this yesterday.

My personal expectation is that Manu will not be born in a European country but somewhere else in the world. Why in Europe? Because most anthroposophists live there? In a short time, I imagine, he will assemble many people around himself who are deeply uneasy about the predominant materialistic culture in the world. He will collaborate with a smaller group of people who stand in the 'Erkenntnis' stream in order to help the people of the world to recognize the intentions of Ahriman. It will not be possible without the insights of spiritual science.

He will send many groups of people into the world to wake people up from their Ahrimanic slumber. We are already seeing the beginnings of it: a deep uneasiness of large numbers of people who have nothing at all to do with Anthroposophy and have the feeling that the present culture appeals only to their head forces. I have heard young people say: we have become dictating machines, our brains have been turned into computer memories and we can only reproduce what we have been told . . .

But don't people also have hearts? And feelings? We send our young people through a desert. Ahriman's

trick is to start as early as possible with the development of the intellect, preferably already before the fourth year. This causes two things: the inner destruction of a tremendous number of people, and the growth of a large measure of anxiety and uneasiness.

One day this unease will break through the barrier of the intellect and with great violence seek a way out. At that moment there will have to be groups of people who can take all these lost souls under their wing, who can keep them out of the clutches of Lucifer. Yes, this is how it will happen: once the oppressive bonds of Ahriman are broken people will want to throw themselves into Lucifer's warm arms.

In the anthroposophical movement we will have to learn to work together with each other in groups in order to cope with this future. It does not matter what kinds of groups: study groups, life sharing groups, working groups . . . Join together to run a school, a business, or a farm in a deeply human way. We have to be ready for the things that are coming towards us.

My estimate is that the nadir of this battle will fall around the years 2020 to 2040. Then the abyss of the demons will open. National Socialism and Bolshevism will pale in comparison with this. Millions of people will perish. But millions will also resist. And just as in all previous times, Manu will be there to help, as he was undoubtedly present at the great conflict in Mexico.

Many will be called, and many will, out of their own free will, join the side of Manu.

Zeist, October/November 1992.

Notes to the text

Jelle van der Meulen

Introduction

Due to his illness, Bernard Lievegoed was no longer able to document the many references to the works of Rudolf Steiner and others. He spoke freely from memory and, many times, he assumed the reader to be familiar with the content of certain lectures and writings. He did not exclude the possibility of error.

As much as I could, I have researched the relevant statements of Rudolf Steiner and others. The resulting references to the relative lectures and books follow in the notes below. Of course, these also become indications for further study. In a few instances, the notes have the nature of explanations in addition to references. *(JvdM)*

1 Bodhisattva battle

Adolf Arenson gave these lectures in 1930. The text of one of these lectures was published in *Fruits of Earnest Study of the Lectures of Rudolf Steiner,* London. For a review of the discussion, ref. Elisabeth Vreede and Thomas Meyer: *The Bodhisattva Question,* Temple Lodge, London, 1993. This book includes two

lectures by Elisabeth Vreede given in 1930, in which she speaks against the view of Arenson.

2 Conflicts in the Anthroposophical Society
Ref. the historical study of Bodo von Plato, *De Anthroposophische Vereniging. Impuls en Ontwikkeling*, Zeist 1987. Among other things, the conflicts resulted in 1935 in the expulsion as members of a number of prominent Anthroposophists, including Ita Wegman, Elisabeth Vreede, and Willem Zeylmans van Emmichoven. This resolution was nullified in 1948. Bernard Lievegoed speaks about these conflicts in his book *The Eye of the Needle*, Hawthorn Press, Stroud, 1993.

3 Platonists and Aristotelians, and *Christentum-müde* and *Christentum-sehnsüchtige* souls
Ref. *The Karma of the Anthroposophical Society and Contents of the Anthroposophical Movement,* three lectures given by Rudolf Steiner in Arnhem on July 18, 19, and 20, 1924. The lectures form part of *Karmic Relationships,* volume VI (GA 240), Rudolf Steiner Press, London, 1971.

4 Bodhisattvas
Ref. among others Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkreutz,* Rudolf Steiner Press, London 1984, twenty-three lectures from 1911 and 1912 (GA 130).

5 Second hierarchy
The first hierarchy consists of the spiritual beings furthest removed from human beings: the Seraphim,

Cherubim and Thrones. The second hierarchy includes the Kyriotetes, the Dynamis, and the Exusiai. The third hierarchy is closest to the human beings and includes the Archai, the Archangels, and the Angels. Ref. among others Rudolf Steiner, *Occult Science, An Outline,* Anthroposophic Press, Spring Valley, New York 1972 (GA 13).

6 Christian Rosenkreutz
Rudolf Steiner spoke many times about this individuality. Ref. among others Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkreutz*, twenty-three lectures given in Dornach in 1911 and 1912 (GA 130). About the significance of the Rosicrucians, ref. Rudolf Steiner, *The Temple Legend*, Rudolf Steiner Press, London 1985 (GA 93). The best known historical writings about Christian Rosenkreutz are *Fama Fraternitatis* (1614), *Confessio Fraternitatis* (1615), and *Chymische Hochzeit* (1616), all attributed to Johann Valentin Andreae.

7 Blood crystallization experiment
This research method was developed after Ehrenfried Pfeiffer had asked Rudolf Steiner whether it was possible to make the activity of the etheric life forces physically visible. Steiner felt that it should be possible to crystallize these life forces, as they are present in the sap of living organisms (plant sap, blood) using a crystallizing agent. To do this, the sap would have to be combined with the agent which then crystallizes. The result would then have to show the characteristics of the life forces. The 'reading' and interpretation

of the result demands, Steiner said, an 'anschauende Urteilskraft' (a term used by Goethe) which means a judgement that is formed directly from the observation, without prior theorizing. The method is used in Holland at the Louis Bolk Institute, Driebergen (ref. note 32).

8 The time of the Threefold Social Order
The period of 1917 to 1922 in which Rudolf Steiner developed the idea of the threefold social order and in which many initiatives were started to realize the idea. Ref. Hans Kuehn, *Dreigliederungszeit. Rudolf Steiners Kampf fuer die Gesellschaftsordnung der Zukunft,* Verlag am Goetheanum, Dornach, 1978.

9 Rudolf Steiner, *Anthroposophical Leading Thoughts,* Rudolf Steiner Press, London, 1973 (GA 26).

10 Margarete and Erich Kirchner-Bockholt, *Rudolf Steiner's Mission and Ita Wegman,* Rudolf Steiner Press, London, 1977.

11 Gilgamesh and Enkidu
Rudolf Steiner spoke extensively about them twice. The first time in 1910: Rudolf Steiner, *Occult History,* Rudolf Steiner Press, London 1957 (GA 126), the lectures of December 27 and 28. The second time was in 1923: Rudolf Steiner, *World History in the Light of Anthroposophy,* Rudolf Steiner Press, London 1977 (GA 233), the lecture of December 26. This lecture was given during the Christmas meeting of 1923 during which the renewed Anthroposophical Society and the School for Spiritual Science were founded.

By the way, Rudolf Steiner did not speak about Enkidu but about Eabani. In his time, the research into the original pronunciation of the Sumeric language had not progressed sufficiently that it was known how the name must have sounded. Later research has shown that the name must have been Enkidu, and not Eabani.

12 Michaël
About the activity of the archangel Michaël, ref. Rudolf Steiner, The *Mission of Michael* (GA 194), especially the first six lectures, and Rudolf Steiner, *Anthroposophical Leading Thoughts, The Michael Mystery, The Mission of the Archangel Michael,* Anthroposophic Press, Spring Valley, New York 1961 (GA 26).

13 The Michaël School
The School for Spiritual Science, founded at Christmas 1923, was also called by Rudolf Steiner the Michaël School. Rudolf Steiner explained in lectures that this school forms part of a spiritual movement that originates in the spiritual world. He spoke about this in the lectures mentioned in note 3, given in Arnhem.

14 The Foundation Stone
Ref. Rudolf Steiner, *The Foundation Stone,* RSP, London 1979 (GA 260). For a contemplation about the Foundation Stone, ref. Bernard Lievegoed, *Bezinning op de Grondsteen,* Zeist 1987.

15 Rudolf Steiner about the task of the Rosicrucian stream

Ref. among others the excerpt in the Appendix of this book. It was Bernard Lievegoed's wish that this text would be included in the book.

16 Hieram Abiff and the Temple Legend
Ref. Rudolf Steiner, *The Temple Legend*, RSP, London 1985 (GA 93), twenty lectures from 1904 to 1906. For the connection between Hieram Abiff and Christian Rosenkreutz, ref. the lecture of November 4, 1904 and the quotation in note 30. This publication also includes the text of the legend. For a literary treatment of the legend, ref. Gerard de Nerval, *Die Geschichte von den Königen aus dem Morgenland und von Soliman, dem Fürsten der Genien*, M. Krügen, Stuttgart 1967. Ref. also Albert Steffen's play, *Hiram and Solomon*, Dornach, 1970. Further sources are the Bible (Genesis, Kings, Chronicles), the Koran (Sutra 27 and 34) and the *Ethiopic Apocalypse of Enoch* in *Apocalyptic Literature and Testaments*, Garden City, New York 1983.

17 Manu
Ref. among others Rudolf Steiner, *The Principle of Spiritual Economy*, Anthroposophic Press, Hudson, New York, 1986 (GA 109), the lecture of March 17, 1909.

18 "... an early lecture about Atlantis"
Perhaps the third chapter from *Cosmic Memory* (GA 11) is meant here. However, this is not a lecture but an article written in 1904. In this article, Rudolf Steiner writes that in the future a majority of people will decide out of their own free will to follow a human Manu.

19 The city goddess Ishtar
Ref. Rudolf Steiner, *The East in the Light of the West*, Anthroposophic Press, New York 1940 (GA 113).

20 The Mysteries of Ephesus
Ref. Rudolf Steiner, *Mystery Knowledge and Mystery Centres*, Rudolf Steiner Press, London 1973 (GA 232), sixth lecture; *World History in the light of Anthroposophy*, RSP, London, 1977 (GA 233), fourth, fifth, and eighth lectures; and *True and False Paths in Spiritual Investigation*, RSP, London 1969 (GA 243).

21 Cratylus
Ref. *Plato: Collected Works*, Princeton, New Jersey 1961. It can be concluded that Cratylus was an Athenian, son of a man called Smicrion. About Plato, ref. Rudolf Steiner, *World History in the Light of Anthroposophy*, RSP, London, 1977 (GA 233), fourth, fifth and sixth lectures. In these lectures, Rudolf Steiner also speaks extensively about Aristotle and Alexander the Great.

22 Ref. note 10; also the three-part biography of Ita Wegman by Emanuel Zeylmans van Emmichoven, *Wer war Ita Wegman?*, Heidelberg 1991/92 (currently being translated into English).

23 Parzival
Ref. Wolfram von Eschenbach, *Parzival*, Penguin, Harmondsworth, 1980. For Schionatulander, Sigune and the Grail, ref. Rudolf Steiner, *Christ and the Spiritual World* and the Search for the Holy Grail, RSP, London 1963 (GA 149) and also note 10.

a lady-in-waiting of Queen Marie-Antoinette, Madame D'Adhemar, and predicted all the important events of the Revolution in order to give her a warning. That was the Count of Saint-Germain, the same personality who, in an earlier incarnation, had founded the Order of the Rosicrucians. At that time he represented the standpoint that humanity should be guided gradually from the worldly culture to the true culture of Christianity. The worldly powers, however, wanted to conquer freedom by storm, in a materialistic manner. Although he did consider the Revolution a necessary consequence, he also sounded a warning about it. He, Christian Rosenkreutz, in his eighteenth-century incarnation, as the guardian of the most intimate secrets of the bronze sea and the holy golden triangle, sounded a warning: humanity should develop gradually. And yet he saw what was to happen.' (The referenced lecture is from *the Temple Legend*, Rudolf Steiner Press, London 1985, (GA 93)).

The remark about the 'secrets of the bronze sea and the holy golden triangle' refers to Hieram Abiff and the Temple Legend. The story of the meeting of Madame D'Adhemar with the Count of Saint-Germain can be found in *Souvenirs sur Marie-Antoinette, Archiduchesse d'Autriche, Reine de France, et sur la cour de Versailles, par Madame la Comtesse d'Adhemar, Dame du Palais*, Paris 1836.

Little is known about the Count of Saint-Germain; he is mostly described as an adventurer. Ref. also Irene Tetzlaff, *Der Graf von Saint Germain*, Stuttgart 1980.

31 *Knowledge of Higher Worlds and its Attainment*, Anthroposophic Press, Spring Valley, New York. 1992 (GA 10), and *Occult Science, an Outline*, Anthroposophic Press, Spring Valley, New York 1992 (GA 13).

32 Crystallization method
See note 7.

33 Louis Bolk Institute
An institute located in Driebergen, Holland, where natural scientific research takes place on the basis of Anthroposophy and the Goetheanistic phenomenological method.

34 Walter Johannes Stein and Rudolf Steiner
In his book *Das neunte Jahrhundert*, Stuttgart 1986, Walter Johannes Stein gives an extensive report on Rudolf Steiner's visit to the eleventh grade. During this visit, Rudolf Steiner speaks about Parzival and the Grail.

A statement by Steiner about Mani as a much higher individuality than Skythianos, Buddha, and Zarathustra can be found in the ninth lecture of *The East in the Light of the West*, Anthroposophic Press, New York 1922 (GA 113).

35 An even more important spiritual stream . . .
Ref. Rudolf Steiner, *The Temple Legend*, Rudolf Steiner Press, London 1985 (GA 93), sixth lecture.

36 Mani and Manichaeism
Ref. the lecture of November 11, 1904 in *The Temple Legend*, RSP, London 1985 (GA 93). Ref. also Rudolf

24 Albrecht von Scharfenberg, *Der juengere Titurel*, written app. 1270.

25 Thomas Aquinas
Ref. Rudolf Steiner, *The Redemption of Thinking, a Study in the Philosophy of Thomas Aquinas*, RSP, London 1956 (GA 74), three lectures given in 1920.

26 Life of Rudolf Steiner
An extensive bibliography can be found in Christoph Lindenberg: *Rudolf Steiner. Eine Chronik*, Stuttgart 1988. Ref. also Rudolf Steiner, *The Course of my Life*, Anthroposophic Press, Hudson, New York, 1986 (GA 28).

27 Ita Wegman
Ref. note 22.

28 Ref. notes 6 and 16.

29 Joshua
Ref. the book Joshua in the Bible.

30 . . . in every century . . .
Rudolf Steiner mentioned two additional incarnations of Christian Rosenkreutz. On May 6, 1909, in the lecture entitled *The European Mysteries and their Initiates* (GA 57), published in *Anthroposophical Quarterly*, London, Spring 1964, Steiner made a connection between the individuality of Christian Rosenkreutz and Floris, Flos or Flor of the Provençal legend of Floris and Blanchefleur. His words are: 'In circles of initiates it is said: the same soul who was Flos or Flor, and who was celebrated in the song, was born again in

the thirteenth and fourteenth century to found a new mystery school that had the task to guard the secret of Christ in a new way that harmonized with its time as the founder of Rosicrucianism.'

In limited circles, during the lecture cycle *The East in the Light of the West*, New York 1922 (GA 113), Rudolf Steiner said that the legend of Floris and Blanchefleur goes back to an inspiration of the Grail King Titurel. According to Steiner, Floris and Blanchefleur had a task in the mysteries of the Grail. Ref. Paul Regenstreif, *Christian Rosenkreutz und seine Mission*, Freiburg 1977. This book contains a collection of statements about Christian Rosenkreutz by Rudolf Steiner.

Presumably, Bernard Lievegoed forgot to mention this incarnation in this chapter. In a preparatory conversation, in which he sketched the general tenor of this book, he did speak about this incarnation of Christian Rosenkreutz. He said two things about it. First, that he thought it was important to realize that Christian Rosenkreutz, just as Manu and Rudolf Steiner, had had an incarnation in the sphere of the mysteries of the Grail. Second, that the legend of Floris and Blanchefleur showed that the important leaders of humanity had made great sacrifices. In this connection he pointed to the parallel with the story of Schionatulander and Sigune.

The other incarnation of Christian Rosenkreutz Steiner has spoken about is that of the French Count of Saint-Germain. In a lecture of November 4, 1904 he said: 'Before the French Revolution a man went to

Steiner, *Building Stones for an Understanding of the Mystery of Golgatha*, RSP, London 1972 (GA 175); and *The East in the Light of the West*, New York 1922 (GA 113). Another source is Eugen Roll, *Mani, der Gesandte des Lichts*, Stuttgart 1976.
Note: The names Mani and Manes are often used interchangeably for the same person.

37 Saint Augustine
For Steiner about Saint Augustine and Manichaeism, ref. the sixth lecture of *The Temple Legend*, RSP, London 1985 (GA 93).

38 Council
Ref. Rudolf Steiner, *The East in the Light of the West*, Anthroposophic Press, New York 1922 (GA 113), the lecture of August 31, 1909.

39 Ref. Ehrenfried Pfeiffer, *Notes and Lectures*, Mercury Press, Spring Valley, 1991. In the lecture of December 22, 1946, Pfeiffer says literally: 'The threefold social order is particularly a preparatory work to bring about a future incarnation of Manes . . . Rudolf Steiner has said that Manes could not find a suitable body yet, that all the forces he would be able to bring to an incarnation would be destroyed by modern education. Therefore he said the need was that the Waldorf School education be manifested and that the Threefold Social Order be manifested . . . By karma, Manes' incarnation would be due by the end of the century. Whether this will be possible I do not know, but if the threefold order and Waldorf education were established he could

incarnate again. Such an incarnation would bring about a complete change of trend in history. People fool around with things like the United Nations, and don't know how to solve world problems. We have to overcome the trial and error method in political activity and change it for reason, understanding, and wisdom.'

40 The incarnation of Ahriman
In the year 1919, Steiner speaks seven times on this subject: October 27 and November 4 (in GA 193); November 1, 2, and 15 (in GA 191); and December 25 and 28 (in GA 195). An elaboration of Steiner's statements is contained in Wolfgang Greiner, *Het gezicht van het Kwaad*, Zeist, 1986.

41 The first Atlantean peoples
Ref. Rudolf Steiner, *Occult Science, an Outline*, Anthroposophic Press, Spring Valley, New York 1992 (GA 13), and *Cosmic Memory*, West Nyack, New York 1959 (GA 11).

42 The Taotl mysteries in Mexico
Ref. Rudolf Steiner, *Inner Impulses of Evolution*, Anthroposophic Press, Spring Valley, New York 1984 (GA 171), the lecture of September 24, 1916. In this lecture, Steiner also speaks about the connection between the Taotl mysteries and the Mystery of Golgatha.

43 Ref. Rudolf Steiner, *Theosophy*, Anthroposophic Press, Spring Valley, New York 1992 (GA 9).

44 The reference is to Rudolf Steiner's lecture of March 7, 1914, given in Stuttgart, published as part of *Ways to a New Style of Architecture*, RSP, London 1927 (GA 286).

Notes:
RSP is an abbreviation of Rudolf Steiner Press
GA Refers to the collected works of Rudolf Steiner in German (Gesamtausgabe).

Short biographies

Herbert Hahn (1890-1970) was a member of the Anthroposophical Society from 1912. He was one of the first teachers at the first Waldorf school in Stuttgart, Germany. For a long time he lived in Zeist, Holland. He is the author of a book in several parts, *Vom Genius Europas*, (new edition Stuttgart 1992) in which he presents descriptions of the specific characteristics of the European peoples on the basis of Rudolf Steiner's psychology.

Eugen Kolisko (1893-1939) was a teacher and school doctor at the first Waldorf school in Stuttgart, Germany. Until 1935 he was a member of the Council of the Anthroposophical Society in Germany. In 1935 he fled to England.

Ehrenfried Pfeiffer (1899-1961) developed, jointly with Rudolf Steiner, the first preparations for biodynamic agriculture. He also designed the stage lights for the Goetheanum. In the middle of the nineteen-thirties he departed for New York and continued his work there. His *Notes and Lecture* were recently published by Mercury Press, Spring Valley, New York 1991.

Friedrich Rittelmeyer (1872-1938) was a protestant minister, from 1902 to 1916 in Nuremberg, later in Berlin, Germany. From 1911, he had a close personal relationship with Rudolf Steiner. He was a co-founder and the first leader of the Christian Community, a movement for religious renewal that was founded with Rudolf Steiner's help. One of his books is *Rudolf Steiner Enters My Life*, Floris, Edinburgh, 1982 (fourth edition).

Maria Roeschl (1890-1969) taught Classical Languages and Religion at the Waldorf school in Stuttgart, Germany, from 1921. Starting in 1924 she was the leader of the Youth Section of the School for Spiritual Science.

Marie Steiner-von Sivers (1867-1948) was from 1923 a founding member of the Council of the General Anthroposophical Society. She was also the leader of the Section for Speech and Music of the School for Spiritual Science. Since 1902, she had been a close associate of Rudolf Steiner. They married in 1914.

Albert Steffen (1884-1963), co-founder and Vice-President of the 1923 Council of the General Anthroposophical Society, he became its President after Rudolf Steiner's death. He was a poet and a playwright. From 1923 he was the leader of the Section for 'Schöne Wissenschaften' of the School for Spiritual Science.

Walter Johannes Stein (1891-1957) taught History at the first Waldorf school in Stuttgart, Germany. Together with Ita Wegman and Willem Zeylmans van Emmichoven, he was

expelled as member of the General Anthroposophical Society in 1935. In the middle of the nineteen-thirties he moved to London. He wrote the interesting book *Das neunte Jahrhundert. Weltgeschichte im Lichte des Heiligen Gral* (new edition Stuttgart 1986), a historical study of the legend of the Grail on the basis of indications by Rudolf Steiner. (Published as *The Ninth Century – World History in the Light of the Holy Grail*, Temple Lodge, London 1992). The book contains an extensive esoteric commentary on *Parzival* by Wolfram von Eschenbach.

Albrecht Strohschein (1899-1962) was a co-worker of the group of companies called 'Der Kommende Tag' in Stuttgart, Germany. Later, he went into curative education and co-founded the therapeutic educational institute 'Lauenstein' near Jena, Germany.

Hilma Walter (1893-1976) was a doctor at the Klinisch Therapeutisches Institut in Arlesheim, Switzerland that was founded by Ita Wegman. Later she lived and worked in Ascona, Switzerland. She wrote the following two books: *Die Pflanzenwelt. Ihre Verwandschaft zur Erden- und Menschheitsentwicklung*, Arlesheim 1971; and *Abnormalitäten der geistig-seelischen Entwicklung in ihren Krankheitserscheinigungen und deren Behandlungsmöglichkeiten*, Arlesheim 1988 (new edition).

Ita Wegman (1876-1943) was, as were Albert Steffen and Marie Steiner-von Sivers, a member of the Council of the General Anthroposophical Society since 1923, the year in which, during the Christmas meeting, the existing Society was renewed. From that time, she was also

the leader of the Medical Section of the School for Spiritual Science. Ita Wegman was a doctor and wrote, jointly with Rudolf Steiner, the book *Fundamentals of Therapy,* RSP, London 1967 (GA 27). The conflicts mentioned in the text brought it about that Ita Wegman, together with a large group of members, was expelled from the Society in 1935.

Willem Zeylmans van Emmichoven (1893-1961) was from 1923 the President of the Anthroposophical Society in The Netherlands. He wrote a number of books, including a biography of Rudolf Steiner. Together with Ita Wegman, he was expelled from the General Anthroposophical Society in 1935. He made tremendous efforts to undo the split, and this formally succeeded in 1948. In 1960, the Anthroposophical Society in The Netherlands rejoined the General Society.

Appendix

The following text is part of a talk given by Rudolf Steiner late in the evening of April 5, 1909, at the laying of the foundation stone for the 'little temple of Malsch' (also the dedication of a newly founded 'lodge' in that place).

This small building was intended as a sort of model for a possible temple to be built later; it was built by the student Karl Stockmeyer who had asked Rudolf Steiner for guidance. The core of the design consisted of two sets of seven columns that carried an elliptical dome; the capitals of these columns form a series of metamorphoses in which the seven phases of earth development come to expression. These capital designs were later also used by Rudolf Steiner in the first Goetheanum.

The little building in Malsch (near Karlsruhe, Germany) was later restored and can still be visited.

The words Rudolf Steiner spoke at the laying of the foundation stone had the nature of a prayer. They were written down from memory by one of the twenty-four people present immediately after the ceremony.

This excerpt follows here at the request of Bernard

Lievegoed because Rudolf Steiner indicates in these words, in an extraordinary way, what the task is of the Rosicrucian stream in regard to the earth. The text comes from: Rudolf Steiner, *Bilder okkulter Siegel und Saeulen*, Dornach 1977 (GA 284).

Rudolf Steiner,
From the talk at the laying of the foundation stone in Malsch

. . . Let us place the foundation stone of this temple into the womb of our mother Earth, in the light of the rays of the full moon shining down on us, in the midst of the green plants that surround the building. And as the moon reflects the brilliant sunlight, let us reflect the light of the spiritual-divine beings. Let us turn with confidence to our great mother Earth which carries us lovingly and protects us, and let us entrust her with the Deed of the building . . . (the description of the Deed document followed here)

. . . At the same time, let us pray for the blessing of the Masters of Wisdom and of the Harmony of Feelings, and for the blessing of all the high and highest beings, all spiritual hierarchies that are connected with Earth evolution. We beseech them to let their power flow into this foundation stone and to let this power continue to work in it so that all that is thought, felt, willed and done over this stone be in harmony with them and be ensouled with their spirit.

May the light of the spirits of the East
Shine on this building,
May the spirits of the West reflect it,

May the spirits of the North strengthen it,
And the spirits of the South bring it warmth,
So that the spirits of East, West, North and South
May stream through the building.

In pain, our mother Earth has become solid. It is our mission to spiritualize her again, to redeem her, by transforming her through the power of our hands into a spirit-filled work of art. May this stone be a first foundation stone for the redemption and transformation of our planet Earth, and may the power of this stone grow a thousandfold.

While we still rested in the divine womb, surrounded by divine powers, the father spirit that permeates and envelops everything was weaving in us. But still we were not conscious, not in possession of independence. Therefore, we descended into matter, to learn to unfold consciousness of self. Then came evil, then came death. But in matter the Christ also worked and He helped us overcome death. Thus, as we die in Christ, we live. We will conquer death and, through our strong powers, spiritualize matter. Thus the power of the sanctifying, the Holy Spirit will awaken in us.

May in this place these words ring true:

Ex Deo nascimur,
In Christo morimur,
Per Spiritum Sanctum reviviscimus.

From God I was born,
In Christ I die,
By the Holy Spirit I am resurrected.

Books by Bernard Lievegoed

Available in English translation:

Phases of Childhood, Floris, Edinburgh, 1987
The Developing Organization, Blackwell, Oxford, 1990
Phases, RSP, London, 1990
Towards the Twentyfirst Century, Steiner Book Centre, Vancouver, 1979
Man on the Threshold, Hawthorn Press, Stroud 1985
The Working of the Planets and the Working of the Life Processes in Man and Earth, Broome Farm, Stourbridge 1972 (available from Rudolf Steiner Library, Harlemville, New York).
Mystery Streams in Europe and the New Mysteries, Anthroposophic Press, Spring Valley, New York 1982
The Eye of the Needle, Hawthorn Press, Stroud 1993
Developing Communities: comprising 'Forming Curative Communities' and 'The Organizing of Cultural Institutes', Hawthorn Press, Stroud, 1992

Available in Dutch:

Maat, ritme en melodie. Enige beginselen van muziektherapie, Zeist 1992
Samenwerkingsvormen, Zeist 1988
Bezinning op de Grondsteen, Zeist 1987
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Scholingswegen, Zeist 1992
Published by Vrij Geestesleven.

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When Bernard Lievegoed died on December 12, 1992, he had just finished dictating this book to Jelle van der Meulen. Their last conversation about it took place ten days before his death. He considered this work as his farewell, as his spiritual testament.

Jelle van der Meulen describes in the Introduction how the book arose, and what it was like to work with Lievegoed during his last illness:

"I still see in front of me the picture of the emaciated, yet proud head on the high pillows, the white hair falling down by his temples, the serious eyes in their deep sockets. He spoke slowly, sometimes remaining silent for a long time and then, plunged deeply into himself, gazed past me into the distance. What did he see then? I believe he saw the battle-field on which in the near future the great spiritual battle will be fought between the powers of materialism and those of esoteric Christianity. For that is what the book is about: the things which are to come."

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