

## Addendum 7 RUDOLF STEINER

Rudolf Joseph Lorenz Steiner was born on February 25, 1861, in Donji-Kraljevec. At that time it was in Hungary, but now it is Croatia. He was baptized on the 27<sup>th</sup> and died in Dornach, Switzerland, on March 30, 1925. He was a Doctor of Philosophy and had made a study of Goethe and Nietzsche.

He studied in Vienna, and during his train trips to that city he became acquainted with a man called Felix Koguzki (1833-1909) who collected herbs on the mountains, dried them, and sold them weekly to the dispensing chemists' shops in Vienna. He was righteous, in possession of a room full of mystic-occult literature, and, according to Steiner, had an "instinctive knowledge from remote antiquity."<sup>312</sup> Koguzki taught him much about the secrets of nature and is considered the precursor of Steiner's occult development. Steiner was about 19 years old at that time.

When he was about 21, sometime in the winter of 1881/82, he met the person whom he calls his proper spiritual teacher. Steiner is very reticent about the identity of this person. Only in five<sup>313</sup> places does he briefly mention him. In summary: "Felix was so to speak, only the precursor of another person who availed himself of a means to activate in the soul of the boy [Steiner], who indeed had a firm foothold in the spiritual world, to activate the regular, systematic faculties one needs to be in possession of when in the spiritual world." He availed himself of the works of Fichte, which helped give form to certain considerations that became the germ of the book *The Occult Science in Outline*<sup>314</sup> which he [Steiner] later wrote ... "[A]ll kinds of matter which grew out into this *Science of the Secrets of the Soul* were discussed in conjunction with Fichte's propositions

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<sup>312</sup> *Beiträge zur Rudolf Steiner Gesamtausgabe; Zur Kindheit und Jugend Rudolf Steiners. Berichte und Dokumente.* Dornach: Rudolf Steiner Verlag, 1984, no. 83/84, p. 17-18. Steiner, Rudolf. *Mein Lebensgang.* [Course of My Life], Dornach: Rudolf Steiner Verlag, 1982, p. 61. [GA 28].

<sup>313</sup> Rittelmeyer, F. *Mein Lebensbegegnung mit Rudolf Steiner*, 1928, 10<sup>th</sup> Edition, 1983, p. 103. *Rudolf-Steiner/Marie Steiner - von Sivers, Briefwechsel und Dokumente 1901-1925.* [Rudolf Steiner, Marie Steiner-von Sivers, Correspondence and Documents 1901-1925] Dornach: Rudolf Steiner-Nachlassverwaltung, 1967 [GA 262] Notes von Rudolf Steiner written down for Edouard Schuré in Barr, in the Alsace, September 1907, pp. 7-8. *Beiträge, etc. no. 83/84* pp. 18, 35. *Rudolf Steiner, Briefe Band II 1890-1925.* Dornach: Rudolf Steiner-Nachlassverwaltung, 1987, p. 50, Letter no. 269 to Friedrich Eckstein, Weimar, (end of) November 1890. Steiner, Rudolf. *Het Kristendom als mystiek feit en De mysteriën van de oudheid*, with an introduction by Eduard Schuré. Amsterdam: Theosofische Uitgeversmaatschappij, 1912, preface p. xv.

<sup>314</sup> *Die Geheimwissenschaft im Umriss*, Leipzig 1910, GA 13.

at that time. That wonderful man's profession was as humble as Felix's .... He was one of these powerful men who, unknown to the world, lives under the cloak of one or another civil profession in order to fulfill a mission." To the young Steiner's question as to how to spiritualize material science, he answered, that if you would combat the enemy you must start by understanding him.

Steiner spent some time in the summer of 1880 at a lodge of the Theosophical Society in Vienna in order to familiarize himself with their teachings; he was 19 years old at that time.

In the summer of 1882, when he was 21 years old, Steiner was assigned the commission to help with the preparation for the publication of Goethe's writings on natural science; in 1886 he was requested to help with the Weimar (Sophien) edition of Goethe's works; on September 30, 1890, he established an office with the Goethe and Schiller archive in Weimar; and in 1891 he was granted a doctor's degree in philosophy in Rostock on the thesis: *Die Grundfrage der Erkenntnistheorie mit besonderer Rücksichtigkeit auf Fichtes Wissenschaftslehre*. [The crux of the theory of knowledge with special regard to Fichtes epistemology.]

Steiner moved in the summer of 1892, when he was 31 years old, after spending two years in his cheerless two rooms, to the ground-floor of the widow Eunike to assist her with the education of her five children. Soon a strong friendship developed with Anna Eunike, née Schultz (1853-1911), eight years Steiner's senior, which was sealed with a marriage on October 31, 1899.<sup>315</sup>

In the Spring of 1894, when Steiner was 33 years old, he contacted the sister of Friedrich Nietzsche, Elisabeth Nietzsche-Föster, to study her brother's views. This resulted in the book *Friedrich Nietzsche ein Kämpfer gegen seine Zeit*. [Friedrich Nietzsche a fighter against his time].

In 1896 Steiner concluded his work with the Goethe and Schiller archive, and a year later he left Weimar to go to Berlin.

It was mid-September 1900 when he was almost 40 years old that a Mrs Swiebs, on behalf of the Berlin theosophists, invited Steiner to give a lecture, September 22, about the recently deceased (August 25) Nietzsche in the home of count and countess von Brockdorff, Kaiser Friedrichstrasse 54a, where the theosophical library also was located. This resulted in a series of lectures during the winter months, which was continued into the winter season of 1901/02. This in turn, led to his being asked at the end of

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<sup>315</sup> The intensive co-operation between Steiner and Marie von Sivers is the reason that she left Steiner in the spring of 1904, but did not divorce. See Lindenberg, Christoph. *Rudolf Steiner*, Reinbek: Rowohlt [rororo] 3<sup>rd</sup> edition 1994, pocket-edition p. 62.

1901 to assume the leadership of the Berlin Branch of the Theosophical Society. Upon receiving agreement with his stipulation that Marie von Sivers<sup>316</sup> should aid him, Steiner became a member of the Theosophical Society of Adyar<sup>317</sup> on January 11, 1902, and on January 17, 1902, he took over the chairmanship.

In 1902 there were several cities in Germany that hosted Adyar lodges, Tingley lodges, and the lodges of Franz Hartmann, with Leipzig being the main city. When Richard Bresch, a member of the Leipzig lodge, made a proposal to Count von Brockdorff that, “Since Dr Steiner is already in the chair of the Berlin lodge, he can also be general-secretary of the German branch.” Steiner accepted the offer and, accordingly, the German branch with one hundred members was founded on October 20, 1902, with Steiner as general-secretary<sup>318</sup>. In commemoration of this occasion Annie Besant came to Berlin, and Rudolf Steiner and Marie von Sivers received induction by her into the Esoteric School on October 23, 1902.<sup>319</sup> Soon<sup>320</sup> after the founding, but before May 1904,<sup>321</sup> when he officially was appointed to arch-warden, Steiner was invited for esoteric instruction, partly by people who were already connected to the E. S. T. [Esoteric School of Theosophy]. Steiner thought that by working symbolic-cultic, would provide a practical means to become conversant with the astral or desire world.<sup>322</sup> Marie von Sivers, in her essay: *Was Rudolf Steiner Freemason*, mentions an individual who impressed Steiner as having more understanding about spiritual matters than did all Freemasons.<sup>323</sup> Von Sivers privately ventured that the person may have been a Czech. One gathers from *Mein Lebensgang* [The Course of my Life] that this individual must have been connected with the Memphis-Mizraim-Freemasonry: “If the offer from the section of the Society was retracted, then I had made provision for a symbolic-cultic custom without an historical point of departure.” This offer must have been made in about

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<sup>316</sup> Marie von Sivers, also written Sievers (1867-1948). Steiner married to her on December 24, 1914. She deceased on December 27, 1948.

<sup>317</sup> Klatt, Norbert. *Theosophie und Anthroposophie*. Göttingen, Germany: Norbert Klatt Verlag, 1993. p. 75.

<sup>318</sup> Wiesberger, Hella. *Rudolf Steiners esoterische Lebttätigkeit*. Dornach: Rudolf Steiner Verlag, 1997, pp. 10 and 107.

<sup>319</sup> Rudolf Steiner, *Mein Lebensgang*, Dornach: Rudolf Steiner Verlag, 1982. [GA 28], Chapter 32, p. 103.

<sup>320</sup> Wiesberger, pp. 11 and 107.

<sup>321</sup> Wiesberger, p. 108.

<sup>322</sup> Wiesberger, p. 239.

<sup>323</sup> Cited from Wiesberger, p. 169.

1903/04, since a symbolic-cultic method had already been prepared for a series of lectures in May 1904.<sup>324</sup>

Steiner asserts that only by representations can the higher worlds be entered. He states, “In the various occult schools nowadays there is a prevailing idea that there is a way other than by using imaginative and symbolic representations for ascending into the higher worlds.”<sup>325</sup>

That Steiner chose the Egyptian Freemasonry of Yarker (1833-1913), is not surprising, for Yarker had participated in the founding of the Theosophical Society in 1875 and Mrs Blavatsky named him an honorary member. He, in turn, granted her the highest adoption degree of the Egyptian Freemasonry in honor of the publishing of her book *Isis Unveiled* in 1877. They both negotiated on the establishment of a ritual for the Theosophical Society, but the plan was not then realized.<sup>326</sup>

On November 24, 1905, Steiner as well as Marie von Sivers became members of John Yarker’s Memphis and Mizraim order by paying 45 Marks each.<sup>327</sup> Theodor Reuss (1855-1923) acted as representative for Germany. On January 3, 1906, a contract was made between Steiner and Reuss “about the modalities of a charter for the independent conducting of a cooperation.”<sup>328</sup> The treaty stated a. o. that it was Steiner who would decide who would be admitted to his *Mystica Aeterna* chapter; that Steiner had to pay 40 Marks to Reuss for everyone who joined; that after payment of the hundredth member, Steiner would obtain the jurisdiction over the whole order.<sup>329</sup> The admission of the hundredth member took place at the end of May 1907, and on June 24 the leadership of the Mizraim rite in Germany passed over to Steiner. This lasted until the beginning of the First World War, August 1914.

In a letter to A.W. Sellin, dated Berlin August 15, 1906, Steiner writes a. o., “This ritual is no other than the image of that which in fact, is [in] the higher region. This ritual is no other than that which occultism has acknowledged for 2300 years and has been prepared for by the Masters of the Rose Cross for the European relations. My sources are only occultism and the Masters.”

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<sup>324</sup> See Steiner, Rudolf. *Die Tempellegende und die Goldene Legende*. [GA 93]. Dornach: Rudolf Steiner Verlag, 1982, Dec. 9, 1904, p. 91 ff.

<sup>325</sup> Steiner, R. *Mythen und Sagen. Okkulte Zeichen und Symbole*. [GA 101] Cologne 12-29-1907, Dornach: Rudolf Steiner Verlag, 1987, p. 242.

<sup>326</sup> Wiesberger, pp. 170-171 and 280-181.

<sup>327</sup> In *Zur Geschichte und aus den Inhalten der Erkenntniskultische Abteilung der Esoterische Schule 1904-1914*. Dornach: Rudolf Steiner Verlag, 1987, [GA 265] is on page 79 a copy of the receipt.

<sup>328</sup> Wiesberger, p. 169.

<sup>329</sup> *Zur Geschichte, etc.* p. 68.

Thus in 1906 a second section within the Esoteric School came into being to which all members of the first section belonged, but not the converse. There was yet a third section within the Esoteric School of which little is known. Tradition holds that it consisted of no more than twelve of Steiner's tried pupils.<sup>330</sup>

What Steiner meant by initiation he says in *Philosophy and Anthroposophy*: "So initiation does mean nothing else than raising human aptitude to ever higher stages of knowledge and thereby attaining to deeper insight in the being of the world."<sup>331</sup>

As described in chapter 3, some theosophists were very skeptical about what Steiner taught, because this was neither theosophical, nor of the Rosicrucians, but a mishmash. The omission of the sources he drew from was not well received. Then Heindel's *Rosicrucian Cosmo-Conception* appeared, about which Steiner was very incensed, as we will see later from five detailed comments by Steiner. From his remarks in 1913, 1914, 1917, 1918, 1921, we see that this incident haunted and galled him for the rest of his life (Steiner passed away in 1925). That Steiner became conscious of the fact that he could be a representative for neither the Theosophists nor for the Rosicrucians, is evidenced first by the official founding of "The Anthroposophical Society" on February 2, 1913; and second from his remark: "Our movement, which encloses a much wider field than that of the Rosicrucians, must be simply characterized as the fellowship of the present, as the anthroposophically oriented humanity of the twentieth century."<sup>332</sup> Third and last Steiner remarked in a lecture given on October 11, 1915 in Dornach, "It happened also to me that occult brotherhoods did some proposal or other. When in fact a certain, a much respected occult brotherhood, made me the proposal to involve me in with the spreading of an also called Rosicrucian like occultism, I left this unanswered, whereas it came from a much respected occult movement. I have to tell this to demonstrate that by us an independent way is pursued that fits into the present time."<sup>333</sup>

In August 1914, due to the onset of the First World War, the Mizraim rite was discontinued. Apparently it did not have the effect Steiner had

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<sup>330</sup> Wiesberger, p. 23.

<sup>331</sup> *Philosophie und Anthroposophie*, [GA 35], 10-24-1908.

<sup>332</sup> Steiner, Rudolf. *Von Jesus zu Christus*, Karlsruhe, 10-6-1911. Dornach: Rudolf Steiner Verlag, 1988, p. 58. [GA 131].

<sup>333</sup> Steiner, Rudolf. *Die okkulte Bewegung im neunzehnten Jahrhundert und ihre Beziehung zur Weltkultur*, Dreizehn Vorträge gehalten in Dornach vom 10. Oktober bis 7. November 1915, [GA 254] Dornach: Rudolf Steiner Verlag, 1986, 2<sup>nd</sup> lecture, October 11, 1915, p. 49.

expected, for after the conclusion of the war in 1918 it was not reintroduced.

Following are the five sayings by Steiner mentioned above:

*MITTEILUNGEN für die Mitglieder der Anthroposophischen Gesellschaft (Theosophischen Gesellschaft)*. [COMMUNICATIONS for the Anthroposophical Society (Theosophical Society)] no 1, part 1, Cologne, March 1913, pp. 23/24.

“There has appeared ... an announcement of a bookshop with the following words: ‘Dr Steiner has already made the beginning in Germany, but the plutocratic, autocratic persuasion represented by him, due to its bias, is not suitable for advancing the present spiritual-social conditions in a pluriform way. Therefore a modern, popular way had to be found to present and make accessible the earlier-mentioned treasures, without dogma and the clerical patronizing of public opinion. These correspondence-lessons in the Rosicrucian teachings give a sound overall picture of the Rosicrucian investigation and Cosmo-Conception. Its origin is to be found on German soil. It was further elaborated in an atmosphere more favorable for Rosicrucian investigation in California.

“After all it is necessary to be attentive; to open ones eyes and not sleep as a theosophist. It is recommended to look at what has properly matured in California. That one, however, if you like, can indeed make a correct conclusion, while I read to you a letter from someone who just now opens the eyes.

“Honorable Sir, May I venture to approach you with one question, or indeed with more than one question? I must mention first of all that I am here on a short visit, and that my home is in Salina, Kansas, U.S.A... In that town some time ago, two lady friends and I procured a book that had been recommended to us by the esoteric library in Washington, D.C., named: *Rosicrucian Cosmo-Conception or Christian Occult Science*, by Max Heindel.

“We were struck by the curious way in which, in the preface, Max Heindel refers to the name Dr Rudolf Steiner, the main lines of whose teachings are said to resemble his etc., etc... In short, the preface caused me, and subsequently my lady friends, to read your books, *Theosophy* and *Initiation and its Results*. It is a riddle to us how it is possible, that without any problem entire sentences in the *Cosmo-Conception* are nearly word for word comparable with those in your books. So the thought occurred to us, ‘Has Mr Max Heindel borrowed from you the teaching which he is trying to spread in America, above all in California?’

“That is a letter from someone who investigates matters and comes to an opinion. It must be answered by me with the fact that Max Heindel, under another name, as Grashof (Sic.) has moved under us and has listened to and copied many of my lectures and cycles. And indeed, the fact offers, that - to start in Germany - a certain school has been established, and that then, in a very remarkable way, a form has been found by Max Heindel, which is modern ... etc. (see above).

“The gentleman concerned has gone away then, and from his side put something together from my lectures, and forwarded it as something new.

“We experience rather peculiar things. On the one side our work is represented as plutocratic, as autocratic and as bias, and in the etheric atmosphere of California it is passed on as ripened and totally changed. Maybe the case is that one simply translates Max Heindel into German and opposes me with the things that are actually mine. I therefore request that you consider things a little closer.”

*Aus der Akasha-Forschung. Das fünfte Evangelium.* [From the akasha-investigation. The fifth Gospel]. Eighteen lectures given 1913-1914 in several cities, Dornach: Rudolf Steiner Verlag, 1922, p. 97. GA 148, Tb 678.

“But besides what also comes to light, from a place where one really came down very harshly against the narrow-minded, wrong, and reprehensible, our teachings have been exceedingly falsified. A man, who came from America and has been acquainted with our teachings for many weeks and months, had them written down and took them in diluted form to America and there published a Rosicrucian theosophy, which he had copied from us.

“True, he said he learned a good deal from us over here, that he however then was called to the Masters and had learned more from them. This deeper knowledge, however, which he learned from the at-that-time, unpublished lecture cycles, he suppressed as having learned from us.

“That something like this happened in America – one may of course emulate the aged Hillel and be lenient – nor need one stop to be lenient, even when these things make their way across to Europe. In a quarter from which the most violent attacks on us were launched, a translation was made of what was delivered to America without our consent. And in the introduction to this translation it was said: “True, a Rosicrucian philosophy was brought to light in Europe, too, but in a bigoted, Jesuitical way. And it only could thrive further in the pure air of California.”

*Die geistigen Hintergründe des Ersten Weltkrieges:* [The Spiritual Backgrounds of the First World War]: Ten lectures delivered in Stuttgart between September 30 and April 26, 1918 and on March 21, 1921. Rudolf Steiner, Dornach: Rudolf Steiner Verlag, 1974, pp. 200-201. GA 174 b.

“This really does remind me of an even more ingenious case. This [the foregoing] is but a miniature edition of it. This more ingenious case is that a gentleman, who was formerly in America, but is a good European, called by a member of long standing, stayed here in Germany, and has listened to all possible lectures, tried likewise with over-zeal to obtain the lectures delivered earlier by asking various people for copies of them. After he had faithfully wrapped up all that he had copied, he again sailed to America. There he said, that he had been here, that he became acquainted with my teachings that he however could not be satisfied with my teachings, but had to go deeper. Hence one would find much more by him that is not yet found in my books. For when he had dug out all that was to be found by me, he was called to a Master, who dwells somewhere in the Transylvanian Alps. That Master was supposed to have told him much, which he has added to his book now. However, all that he added to his book is that which he had heard here in the lectures and copied. And then the book was named *Rosicrucian Cosmo-Conception*. It appeared in America and caused a sensation; thus the book that was compounded out of what he had heard from me here, and what the Master in the Transylvanian Alps should have said. People need not check what was mine. They could not even do so since it was, for the greater part, divulged in our more private lectures. But it was not yet enough that the book appeared as an English-American edition now, but a German bookseller was found also, who translated the book and published it as *Weltanschauung der Rosenkreuzer*. The publisher was Dr Vollrath.”

*Charakteristisches zur Kennzeichnung der Gegenwart. Wirklichkeits-Entfremdung.* [Characteristic on distinguishing the present time. Reality estrangement.] Rudolf Steiner, Leipzig: Max Altmann, June 10, 1917, pp. 33-35.

“A certain Mr Grashof [sic] joined our society. For a time he attended our lectures in every town where they were given; he was always there. Naturally you may ask why the man was admitted. Yes, you see, there is no possibility to reject on certain conditions those people when they are brought along by specially trusted persons. For one has to anticipate on the future! Imagine, there enters such a Grashof, and I would say: ‘We cannot admit you. Just why not? Rather, because you once, later on, will be a traitor to the society.’ One cannot say that in this way, when some-



thing will happen only in the future, but has not happened yet. - Such people must be admitted to the society; that speaks for itself.

“This Mr Grashof thus attended all lectures that he possibly could attend.

“He also borrowed all written notes, which were made by members. He copied all. What people did not want to lend to him he extorted by means of his person of trust [Alma von Brandis] who had introduced him. Then, after some time, he returned to America whence he had come and ... wrote a splendid book. In the book he wrote everything he had heard in the several lectures, what he had found in books; also what he had compiled from the not-disclosed lectures. That, he however did not tell. He wrote a preface to the book in which he said: I have heard this and that from Dr Steiner, but felt I was not ripe for it. Then I was ordered to come to a Master - of course a Master in the Transylvanian Alps - and this Master then has told me the deeper knowledge, which was lacking ... So this ‘deeper’, this ‘high’ descends from this Master. However, as said, every thing in this book is copied out of my lectures and books and out of notes of other members.

“So that book was published in America. But what happened? That book - it bore the title *Rosierucian Cosmo-Conception*, even the title was a theft - so appeared in America. Well, one could say: ‘Ah, that happens to be in America, one cannot expect much else there.’ However, here in Germany a publishing house, managed by a certain Dr Hugo Vollrath, was found. He was willing to translate the book into German and to have it published in separate correspondence lessons. A foreword was added to it that mentioned that some of its contents had come to light in Germany also, but it however had first to ripen in America, in the pure air of California. Such an outrage in literary life is in fact not possible here. I have even told about this affair in public lectures. It is an outrage, which had to be known everywhere, in case one had judged it with the necessary ability of judgment. I would like to collect once the names of individuals who know this! Few are interested in such a thing. That is why these things can repeat themselves continuously.”

*Die Verantwortung des Menschen für die Weltentwicklung*. [The Responsibility of People for the World-Evolution]. Eight lectures, given in Stuttgart, Dornach and The Hague, between January 1 and April 1 1921, Dornach: Rudolf Steiner Verlag, 1989, p. 305. GA 203.

“So, for example, there hung around among us a certain ... rather, how did he call himself at that time? In his books he called himself Max Heindel, but here he had another name, he called himself Grashof (sic).

This man had at first taken in everything he could over here from public lectures and books. Of that he has made something mystic, a book *Rosicrucian Cosmo-Conception*. In a second edition he included what is stated in the [lecture]-cycles and what he had copied before. Then he had told his folks there in America that he in fact had indeed taken in the first level, but to reach the second he had to go deep into Hungary, to a Master. From him, he then pretended to have received that which however was merely copied from the cycles he had received, and particularly from all these lectures, which he had gained by guile and written down, which was pure plagiarism! Some of you will still remember that then also the extremely comical thing happened that this business was again retranslated into German, with the remark that one indeed can have something like that in Europe, but that it is better indeed to receive it in the form in which it could be conceived under the free sun of America.”

To conclude; a quotation from a letter Steiner wrote - probably at the end - of February 1911, to Eduard Selander in Helsinki.

“Because there is really danger, when that [the immediate publishing of lecture-cycles] cannot happen. I mention only this danger because recently, from industrious American side, a large part of my theosophical communications has been simply printed in an unprecedented unauthorized way. It is not serious whereas it is plagiarism. That leaves me cold, people can plagiarize as much as they like, for all I care. In the field of theosophy that is the least consideration. What is, however, important is that my communications were printed thus in a completely distorted manner, and the distortions are harmful. When I am not given the opportunity now to print things as they should be printed, eventually great harm will occur. It demonstrates also the very dubious thing, that not all of our theosophists can see the difference, and that there are theosophists in Western Europe who keep the distorted, incorrect reproductions for the real ones.”<sup>334</sup>

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<sup>334</sup> Steiner/Sivers, *Briefwechsel und Dokumente 1901-1925*. Dornach 1967, GA 262 p. 302.