

The background of the cover is an abstract, vibrant artwork. It features a mix of warm colors like yellow, orange, and red, transitioning into cooler tones of green, blue, and purple. The shapes are organic and flowing, suggesting a sense of movement and transformation. The overall effect is one of energy and depth.

Jostein Sæther

Miracles of the soul

Personality maturation
and transformation of evil



Jostein Sæther, born 1954 in Sunndal, Norway, studied anthroposophy, Waldorf education, fine art, history, and art theory. He lived in Sweden for 21 years and worked as a painter, colour and exhibition designer and art teacher. He has lived in Germany since 1998 and has worked as a seminar leader, karma coach, author, blogger, and leisure artist. He has written six books on anthroposophy, reincarnation and karma, meditation, and history. One of them is an obituary to 400 years of *Fama Fraternitatis*, the story about the journey of Christian Rosenkreutz to Islamic countries. In his free time, he writes poetry and performs as a singer-songwriter. In 2023 he won the poetry competition held by the Oslo magazine *Sivilisasjonen*.

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and they too would rather be incorporated into the text in the event of a publication.

Jostein Sæther

Miracles of the soul

*Personality maturation
and transformation of evil*

Manuscript

Jostein Sæther © 2024

Actually, life is a miracle that you can't wonder enough about. Why
actually?

*Ernst Ferstl*¹

¹Ernst Ferstl (* 1955), Austrian teacher, poet and aphorist.

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Prologue

When I was a child of about nine, I came across the idea of reincarnation. Immediately I felt, this was not my first time on earth as a human being. When I was seventeen, I had a spiritual experience that contained image sequences from a previous life in North America. First, 25 years later, I was able to put these fragmentary images into a greater relationship with other previous lives through further acknowledgement imaginations from this incarnation in the 19th century. I was able to do so through karma exercises given by Rudolf Steiner (1861 – 1925) – the founder of anthroposophy – acquiring numerous karmic and spiritual insights also in other former lives. For me this was the long-awaited proof of the unique youth experience.

At a Goetheanum conference on reincarnation and karma in Berlin in the spring of 1997, I led a conversation group in which I spoke in detail about my karmic insights and which karma exercises I had done. I described how I came to the comprehensive findings and what impact they had on my everyday life. However, I was surprised that some of those present, who were open-minded to anthroposophy, were overly critical to my contributions or even rejected them as non-anthroposophical. Coming from outspoken Scandinavia, I could not initially classify the following question from a participant, because I thought I had already reported how I dealt with Steiner's instructions: "What methodological steps did you take?" Consequently, in my first book, *Living with invisible people* from 2001 (the German original in 1999), I treated in great detail about biographical events and my practice steps that led to the karmic insights.

The reactions to the first book in the anthroposophical scene ranged from enthusiastic and positive or reserved down to negative and abusive. The positive feedback meant that over the next few years I was able to have enjoyable exchanges about spiritual experiences with numerous of individuals, couples, and groups in many European countries and to conduct research with many of them in meditative practice. In the second book – in German called *Einstimmen aufs Karma* – about tuning into karma from 2008, I once again justified my path of practice both epistemologically and art-scientifically.

Between 2011-2016 I published four more books about different spiritual, social and historical themes. A book deals with internal problems in the Anthroposophical Society around the question of the so-called culmination of anthroposophy, which Rudolf Steiner had predicted by the end of the 20th century. Another is a historical exposition of the legends surrounding Christian Rosenkreutz and his journey to Islamic countries, as told in *Fama Fraternitatis* from 1615. My last book to date deals with the central theme of the threshold to the spiritual world and how we can cross it through an individualization of anthroposophy.

In the book from 2008, I described a lot of biographical and meditative exercises with explanations and examples in order to show, based on my and others' experiences, what karmic images and spiritual experiences can develop. This exercise book for anthroposophical karma work is no longer available in German. Only around 300 copies were sold in total – which motivated me to try a new version in 2015 in order to give this “weird book” a second chance, which in my opinion it deserves because of the diverse practice and engagement with the idea of reincarnation and karma contributes to understanding our individual situation and also to understanding global conflicts.

I planned to publish the first four chapters of the book on the method of my karma research with the working title *Frühere Leben erleben*(Experiencing past lives) with my third publisher *tredition* in Hamburg. I wanted to give the remaining four chapters about dealing with soul animals,doubles and spiritual adversaries the title *Wunder der Seele – Persönlichkeitsreifung und Umwandlung des Bösen*(Miracles of the Soul – Personality maturation and transformation of evil) in order to reissue them as a separate title. For several reasons, none of these publications occurred.For various reasons it was never possible to produce these new German editions.

Instead by starting in 2017, I made the book for some years available on the Internet in a thoroughly revised German version. Compared to the first print edition, I made both linguistic changes and shortened and expanded content in the online edition an completed each chapter with suitable illustrations. However, there was hardly any response to this opportunity to read the texts for free, so after a while I reversed everything.

This translation into English allows for further improvements, changes, and expansions to the previous text. My second German bookwas not only aimed at an anthroposophical audience, which is why it also included a glossary of anthroposophical terms to make reading easier. Such specific terms are explained continuously in the text or in the footnotes, or I have used other words and concepts.Thismanuscript is again aimed at a larger audience who are interested in reincarnation and karma and who would like to take a practical path that is otherwise only offered in regression practice and reincarnation therapy. I have divided the extensive text into different sections to make reading easier.

The method of image meditation and karmic retransformation is not offered as a therapy, but as a path to knowledge, so that any failure or a psychological reaction that would not be desired cannot be blamed on the author. All topics, motifs, ideas, and exercises that I

describe here represent suggestions for the individual cognitive process that everyone can study, participate in, or think further about. It is always up to everyone to discover for themselves how they can individualize it and make it fruitful for themselves.

I have experienced that knowledge of karma strengthens self-confidence, develops empathy, and develops a comprehensive awareness of how karma from previous lives affects the present. In deeper karma meditation – often called regression – which I led for 20 years; we were able to consciously unite with the otherwise unconscious experiences from previous lives. Re-experienced pain was transformed, and we freed ourselves from tensions, cramps and blockages that had formed deep in our being and were also embedded in the physical organism. Becoming aware of this karmic “reservoir” has enabled a clear view of the spiritual horizons of existence and thus of the future.

Jostein Sæther

Blieskastel, February 3, 2024

Outline

A spiritual world weaves through and supports all existence. This reality has been proven true by the authentic experiences of many people over the past decades. In many spiritual trends it is known that we can recognize through innate, soul-spiritual abilities that everyone can develop them through meditation or thanks to other methods in order to acquire supersensory experiences. A central theme in spirituality concerns the idea of reincarnation and karma. Currently there are a variety of methods by which one can gain insight into previous incarnations and an understanding of karma.

After regularly practicing certain karma exercises by Rudolf Steiner (1861 – 1925), the initiator of *anthroposophy*, I had a so-called enlightenment experience in 1996. As a result, I experienced a self-initiation, a spiritual breakthrough that brought about karmic clairvoyance. In my first book, *Living with invisible people*, which was published in German in 1999 and its English version in 2001, I traced the biographical and meditative paths that led me to these crucial insights. In it I describe how I understood myself as a meditative practitioner and researcher in purely mental and spiritual experiences.

The karmic insights provided support for significant perceptions into the structure of destiny. So, I was able to present twelve closely linked previous earth lives, including some insights into other individualities that have always been close to me. I risked revealing myself as an enlightening example to show that it is entirely possible to achieve karmic realization on a large scale in the present through sustained meditative practice. I wanted to make it clear that supersensory viewing, spiritual experience, and knowledge of karma based on reconverting past lives have positive consequences for everyday life in connection to today.

I could certainly have kept secret or limited such special intimacies or, as a friend recommended to me, reported everything in the form of a novel. After certain spiritual beings surprisingly informed me that I could try to make my spiritual experiences known, I decided, contrary to the opinion of many, to publish secretive karma. So, I took part in a turning point that other authors had started. I wanted to find out whether understanding karma can be socially effective and whether esoteric knowledge, when presented as current spiritual research, can parry public criticism.

Since I thought I had grasped the signature of the present, I tried to stick to the path of an outsider and consciously expose myself to the negative criticism that was emerging, while many claimed that I violated normal discretion. For me it was not an act of arrogance, as some critics explained, but rather I walked a narrow path of *modern mysteries*, as my karma allowed me. The fact that many things happened differently than I had hoped and that I had to withstand many attacks, including character assassination, does not change the fact that I would do it again today.

Although I presented many things regarding the meditative research path and the processes of supersensory consciousness in great detail in my first book, some things could only be conveyed sketchily and in some cases inadequately, due to the abundance of results and the

experimental nature of revealing such confidential representations at that time. If a new German edition were to come out one day, a few religious-historical and other things would have to be corrected properly. I have already made such corrections in the English edition. On the whole, as far as spiritual, and karmic matters are concerned, what was published in the first book remains without exception reliable.

This karmic autobiography was originally published by Urachhaus, Stuttgart. It subsequently became a heated issue within the publisher's committees and far beyond, which is why it was no longer an option to publish my second book there. Many representatives of the anthroposophical cause could not do anything with my approach and my results, or they rigorously rejected what was presented without objective examination as something incompatible with anthroposophy. Interestingly, after about ten years the book was booted from the renowned Stuttgart publishing house, while the English edition is still available today.

Despite this, a number of spiritual researchers have since confirmed many things to me through their own independent discovery of karma research. This is an extremely inspiring fact that would be important for general spiritual research if something about it were to be published in the future. However, there are some readers who have presented me verbally but not published divergent results that contradict some of my karmic findings. However, until more detailed checks on these controversies can be carried out, I consider the results given by me to be identical to the reliable.

In a new edition it would certainly be appropriate to expand the representations given there on karmic connections, because many of the personalities included have now died, which creates the necessary neutrality to enable insights that would otherwise be too intimate. On top of that, I have now been able to research a number of other lives about myself, which has given me new insights into earlier cultural epochs, e.g. gave rise to the so-called second post-Atlantean, ancient

Persian culture. Here I am revealing one of these later researched past lives in the early Middle Ages, not because I want to benefit from it for my current existence, but because it shows something that is generally valid and peculiar as well as methodical for karma research, since it is about an incarnation of me with blindness.

The main trend of feedback from readers of the first book was very pleasing and stimulating. Through several hundred letters and emails, numerous calls, and many meetings, I came into fruitful exchange with numerous people about karmic and spiritual experiences or other everyday human issues. Through these contacts and the resulting inquiries, I was able to give some of them meditative support and help in crucial life questions through personal encounters. Thanks to the moral and financial support that some of the new friends gave me, the opportune time came to start a practice for karma care, in which I am permanently able to further develop individually adapted soul paths and meditation practices. In a certain respect, the present work is a fruit of the many new contacts that emerged on the occasion of the first book.

My inner relationship to Rudolf Steiner as a master of finding truth that is based on the spiritual achievements of the individual and therefore does not allow dogmas to arise, remains constant despite the distant attitude of anthroposophical celebrities towards my research. This also gave rise to the possibility of karmically identifying both him and many of his contemporaries in past incarnations and in the present time. I therefore illuminate the descriptions in this book in places with selected quotes from him, which are always verified.

When the karmic autobiography was published, I already planned to add to and deepen certain topics. On the one hand, I planned to write in detail about Atlantic culture and ways of life, and on the other hand, to make more known from extensive research on the 12th century. Since then, the many responses have inspired me to write and publish further six books in German with expanded content, firstly

to address readers' important karma and training questions, secondly to provide further clarity, such as spiritual training or a modern initiation that is based on an understanding of karma and a meditative karma research in the broadest sense wants to be created, strived for, practiced and maintained.

This is now a basic exercise book in English, which contains about half of the second German book. Each meditation, the associated preparations, the practicing moments, and the follow-up work are described as they were practiced by me and in the ongoing collaboration with many practicing people and are still practiced today. Consequently, they can be handled in a similar way by everyone. Unlike in the German version, where I addressed the reader as second person, here I describe the exercise steps and the mental experiences in the first person, as this corresponds to my factual experiences. Nevertheless, this enables everyone to classify themselves in first-person while practicing the exercises described. By the way, I am of the opinion that in spiritual matters, if a unanimous attitude is sought, we can now stand on confidential ground with one another anyway.

How something has been cultivated by me or by some meditators who have shared their intimate successes and individual experiences for publication, is illustrated in many exercises through authentic and insightful examples. Therefore, you will have the opportunity to recognize all the steps for the conscientious exercise work proposed here, which emerges from an art-scientific perspective, in order to achieve imaginative, inspirative and intuitive consciousness yourself while maintaining the self-consciousness based on freedom.

The experience of others is so elaborated that where someone did not want to be recognized, it has been anonymized in such a way that it will not be possible to trace it back to anyone in particular. The brief suggestions on art and art appreciation in the first part are based on over 20 years of practice and teaching in these areas, particularly in Sweden. Much of the further material comes either from my own

work, from countless seminars that I have held since 1997, from work in smaller groups, or it comes from meetings and discussions that I have had with friends at their homes or at my own home or with clients in my practice in Saarland or in numerous places and cities in European countries such as Norway, Denmark, Great Britain, Luxembourg, Germany, Switzerland, Russia, Italy, Spain and Portugal.

Some exercises that I have found valuable over time and have used, sometimes further developed, or reshaped, and would like to pass on here precisely because of their practical value, I have adopted from others who sometimes work in a similar direction to me in biography and karma work. The psychological and spiritual connections that I have worked out here are smaller in scope than those in the first book, but that does not make them less complex. As a result, their nature and meaning are now characterized in more detail, so that I have strived for clearer linguistic methods of representation for such content and for other spiritual laws and phenomena.

Still, the following can be said about the style of the book: Similar to how Rudolf Steiner once called for anthroposophy in Scandinavia to be given a popular character in the future so that people there would receive it better in their own way, I have presented some inner steps of the exercises and certain spiritual facts pictorially or illustratively. Concepts are used for them which, in this spiritual context, may perhaps seem trivial to some Central Europeans. If you get spiritual experiences through such exercises, you will definitely realize what is hidden in such metaphorical concepts.

What I am describing certainly represents only a few of numerous aspects for achieving higher types of consciousness. Understanding spiritual connections is so complex that it is not possible to do justice to all sides in a didactic presentation like this. But I hope that I have succeeded in working out the subtleties that will give you the necessary orientation to strive for knowledge of karma in a way that is

acceptable to the spiritual world today. There are certainly many other questions about the topics covered that I could have shed light on. Therefore, some ambiguities must remain and be left to your courage and thirst for knowledge, or you can find further information in the literature mentioned.

I pay attention to general dangers, special pain processes and individual problems of karma training and initiation consciousness by emphasizing some typical tendencies, but I could certainly have written about them in more detail. It was now important to me to describe a necessary affirmative attitude so that the interested person can actually set out on the path to knowledge of karma. It's true that surprises can await us at every corner that could throw us off course. At the same time, the willingness of good spiritual beings and helpers to help is so great today that we don't have to be afraid of negative influences or illusions. Rather, we should strive to detect and see through what is supposedly wrong in everything we experience. Living in the now out of pure trust in the spiritual world and without securing one's existence strengthens the courage required for meditative training.

However, it must be emphasized that what is described here as generally valid must be modified and sometimes very individualized for the individual in his own practice and life. As you gain experience with the various exercises and see how they affect you, you will find out, either on your own or in conversation with others who practice the same exercises, how you can successfully move forward. In this sense, spiritual training can only correspond to very individual paths. Consequently, what is relevant in this area is not what is prescribed in principle by an expert, but rather what the individual considers to be good for his development based on his own karmic needs.

Therefore, everything I present is intended only as encouragement and advice, not as a prescription for what you should do to gain karmic knowledge. Consequently, everyone must take responsibility

for dealing with any failures and problems that will undoubtedly make themselves felt. However, experience shows that they have a personal reason that you also have to deal with yourself. Here, a training and educational path is clearly described in stages, explained with methodical steps, intermediate exercises and explanations, an esoteric path accessible to all readers, which was described rather abruptly and succinctly in the first book. That is why some readers in those years apparently found my personal development to be incomprehensible.

This book, on the other hand, has a consistently consistent character, but everyone should feel free to take their own, individual steps through the exercises and meditations shown, or to develop their own further measures from them. Today it cannot be emphasized enough that, unlike in the past, an esoteric training can be undertaken alone, without this excluding the possibility of taking into account the necessary assistance of others or even seeking the direct supervision of a teacher. Many people found me to be their meditative advisor. However, this fact constantly presents me with the task of striving for a special commitment that shines as a guiding star above all genuine esoteric.

It can be important to cultivate your mental training in such a balanced and sober manner that it fits into a social setting with other practitioners. In retrospect, I saw the fact that in my own attempts, contrary to my original confidence until writing the second book, it proved largely impossible to integrate my karmic findings into the anthroposophical milieu, which I was connected to, as a personal and social tragedy. The spiritual researcher does not want to be left alone with his efforts and results. He therefore likes to be in contact with others in order to exchange and compare experiences and results. Seen in this way, you are holding a guide in your hand that is intended both as support for others and for exchange.

If I have not given any direct information about the emergence of these urgent karmic connections to specific people, the content either comes entirely from myself or individual motives may come from familiar source persons whose experiences and research completely agree with mine. I'm not mentioning their names because they want to be anonymous or haven't asked to be mentioned specifically. So, the full responsibility for publishing such things remains with me.

1. Power and soul animals

I was a blue salmon,
I was a dog, I was a deer,
I was a goat on the mountain,
I was the trunk of a beech tree,
I was the axe in hand,
I was a nail in a pair of pliers...

Taliesin
6th century

Like humans, animals of all categories have souls. They also have an I-being. However, this animal individuality is not incarnated as is the case with humans, neither in their supersensory bodies nor in the sensual appearance of an individual representative of their species. On the other

hand, it exists incorporeally as a holder, carrier, or caretaker of a species of many individual animals.

The individuality of a human being creates its own essence in time through the many lives on earth. The manifestation of an animal individuality occurs as a phenomenon that spreads equally in time and space, unfolding in manifold succession through generations, but also showing itself simultaneously in its many creatures within the biosphere.

Because individual animal souls do not undergo reincarnation like humans do, they do not have karma like humans do, but they do have a continuity of development and a capacity for memory that draw from the overall treasure of animal individuality. However, the evolution and suffering of animals are intimately linked to the karmic development of humanity. Since the beginning of evolution, individual human beings have also had a soul-spiritual relationship with certain animal species, so it is appropriate to get to know them meditatively.

Karma (Sanskrit for *consequence* or *effect*) is a core concept in Buddhism. It is not the result, but the karmic will that is decisive. This will, whether beneficial or disastrous, is expressed in actions, words or even just in thoughts. Buddhism knows the following classification of karma according to its effects: re-birth-related karma, supportive karma, suppressive karma, and destructive karma. Theosophy, Rudolf Steiner's anthroposophy and modern reincarnation research have confirmed many traditional laws of karma and have also brought research results to expand the understanding of karma.

As we develop spiritually, different levels are gradually encountered on the inner path of practice. There, elementary, psychological, and spiritual facts and beings appear pictorially

or imaginatively as animal figures. In these cases, inner images with animals are to be understood as parables, as indirect symbols of facts that will later be expressed in a different form when the I-power is mastered so that the images are deciphered. In this book I go into this topic in more detail.

In the first part I will first describe a level in which the aim is to internally come into contact with the higher I-being – or also called group soul – of a specific animal in nature. Through meditative experience I have gradually come to realize that each human individual has lived in both indirect and direct connection with certain animal group souls in evolution and in actual previous lives on earth. Because of these soul-spiritual relationships, in many incarnations there was direct contact with physical representatives of the corresponding animal group souls.

In the religious and esoteric traditions, the phenomenon that a person, a shaman, a medicine man, etc. could come into contact with the beings of animal souls through various meditative or cultic practices was referred to with changing terms.² Power animals are most commonly spoken of. They are said to be companions someone encounters in the astral plane and gives them new powers. I learned that they accompany us there on the inner path. They gave me useful tips and I was able to learn a lot from them. Each power animal usually has a special

²Shaman (Tungusian: magician) is the name given to a magician among the Tungusic peoples in Siberia, who simultaneously performs the functions of a priest and prophet. The magical practices, which include animal transformation, are usually carried out in ecstasy. This state is achieved through intoxicants, noise, rhythms, and dancing. It is now believed that shamanism was widespread throughout Eurasia. Relics have been preserved in witchcraft. It is said that the shaman flew into the realm of the dead in animal form to increase crop yields.

area in which it guides and leads us. Which power animal someone will encounter depends on their soul, karmic, and spiritual level of development. I equate the term *power or spirit animal* with that of *animal group soul*.

Soul animals, on the other hand, imaginatively reflect the effect of a power animal on the human soul in an animal form. A soul animal is not an objective being, but it represents the character traits of a person visually or imaginatively in the form of an animal. However, spiritual beings can incorporate this astral image and influence us positively or negatively, and even possess us in a malicious way. In principle, the term soul animal does not refer to our own being, but rather describes our traits. Through them we can experience the inner life of a power animal. When we move on the astral plane, we can transform into a soul animal to come into direct contact with a spirit animal.

When I'm walking somewhere in the sensory world and hear a bird warbling, the song may make me shiver to the tips of my toes. This sound can penetrate deep into me, it touches my soul and I want nothing more than to spread my "wings" like a bird and take off. I feel like that bird. A person's soul animals can change over the course of life, just as everyone changes as they get older and gain more experience. I will first deal with the two categories of power and soul animal in a meaningful way in order to then show that these two supernatural facts can also penetrate one another in one's own consciousness. The type of inclinations that certain animals pursue in order to realize their earthly tasks is not only connected with instincts that unconsciously shape and direct them, but the immediate soul constitution, the astral character of the animal's soul, is incorporated into the animal's behaviour.

Through their soul animals, every person is connected to power animals, which, as a higher-level I-being, guide the individual animals in their living space. When someone gets to know their soul animals, on the one hand a new perspective opens up for the animal world in general, and on the other hand for the spiritual powers and tasks of animal beings in evolution in relation to humanity in the past, present and future. There is also the prospect of revisiting the topic of karma and then having an unexpected opportunity to access certain levels of past lives through a soul animal.

Totem, sphinx, and evangelist symbols

In history of art and culture there are many examples of creatures that have both human and animal forms. Tribal symbols, totems, fetishes, talismans, amulets, protective demons, and depictions of gods show all sorts of mixtures of human and animal forms. The Greek satyr appear of such a hybrid. In Christianity, the writers of the four Gospels, the evangelists, are each assigned a symbol, once a human or, more accurately, an angel and three times an animal. The animals are bull, lion, and eagle. The human element is thus, as it were, arranged in a fourfold form, so that the three animals and the angel represent the full human being.



Evangelists with their attributes.
Carolingian illumination around 820.

A similar foursome also appears in pictures and sculptures of sphinxes. The ancient wisdom thus expresses a spiritual fact. When lining up the animals, the eagle is usually marked as the upper, the lion as the middle and the bull as the lower of the human. If you compare this with the soul forces of thinking, feeling and willing, you can make an initial corresponding classification with them. Another correspondence to the four-part human being would be that a soul animal is assigned to the physical, etheric, and astral bodies, but the angels are assigned to the I.

Upon closer inspection, I have sometimes even found physiological similarities in a person with a certain animal. I will explain more about this below. Accordingly, the life forces and mental configuration of a human being correspond to two other animals. I assume that the animals of the evangelists represent a general summary of animal qualities, so that when three animals are sought individually, other animals show up, resulting in all sorts of combinations.

The German author Irene Dalichow has dealt with power animals.³ In her book she shows how we can use imagination, dream journeys and meditation, similar to the shamans of many indigenous peoples, to access the spiritual level of the animal kingdom, so that everyone can get to know their own personal power animal as a mediator of deep wisdom. Very useful for our work is her small lexicon about many animal species that can appear as power animals or spirit animals such as bears, bees, camel, cat, chameleon, dolphin, donkey, dragonfly, eagle, elephant, fox, horse, lizard, lion, monkey, parrot, rabbit, rooster, seal, swan, turtle, etc. Many of the exercises that Irene Dalichow describes could otherwise be practiced in advance or in parallel with the ones I give.

Rudolf Steiner gave a series of lectures that, in its structure based on general references to the animal world and the world of elemental beings, can be linked to the topic of power animals.⁴ He suggested that a clairvoyant sees a mica light running along the spinal cord of a mammal, the current of which is connected to the group soul.⁵ In his descriptions, however, I find no evidence that we were and still are so occultly connected to concrete, all kinds of animal group souls in our earlier lives, as shamanism assumes and I present it here. The following quote, however, points to the same classification:

“We basically carry the entire animal kingdom within us in our etheric body. Our etheric body is the expanded animal kingdom,

³Irene Dalichow: *Krafttiere – Boten der Göttin. Mit Krafttieren zu Energie und Heilung*. Wilhelm Goldman Verlag, München 1999.

⁴ Rudolf Steiner: *Der Mensch als Zusammenklang des schaffenden, bildenden und gestaltenden Weltenwortes*. GA 230. Dornach 1985.

⁵ Rudolf Steiner: *Natur- und Geistwesen – ihr Wirken in unserer sicht-baren Welt*. GA 98. Dornach 1983. Seite 255.

which is pressed together and held together by the elasticity of the physical body.”⁶

Steiner described how one can look at animals with clairvoyant vision, so that their physical bodies then transform into imaginations. He found that plants in their external forms – but plants less than animals and least of all minerals – are in a certain way imaginative creations of the adversary being Ahriman.⁷ According to Steiner, the group soul e.g. the lions belongs to the good spiritual beings. Their individual lion shapes, as they actually run around in the nature, are forced out of the group soul by Ahriman in his fight against the good spiritual beings. Another time he described access to the group souls of animals as follows:

“You only find the group souls of the animals when you [...] come through initiation [...] into the completely different world that humans go through between death and a new birth. Among the beings with whom you are then, and among whom are primarily

⁶ Rudolf Steiner: Gegenwärtiges und Vergangenes im Menscheingeiste. GA 167. Dornach 1962. Page 166.

⁷In the ancient Persian religion, Ahriman is the “King of Darkness,” the evil principle that runs counter to all good and is always in conflict with it. In Rudolf Steiner’s anthroposophy, Ahriman is the being of hardening, of deception, the lord of matter and the dead, who wants to hide man’s karma in order to win over his spiritual future seeds. Ahriman, so to speak, sucks on the human etheric body. He is a retarded archangel who has fallen away from the normal evolution of the godly hierarchies. However, his activities related to Lucifer give people the opportunity to achieve freedom through knowledge of evil. Ahrimanic beings can be found in various orders and levels, from natural beings and doppelgangers to angels. They have found Ahriman as a collective leader. Ahriman corresponds to the biblical Satan and is an antipode of the divine son in esoteric Christianity. Just as Lucifer and Christ once incarnated in human bodies, Ahriman will also incarnate in the future, according to Steiner’s statements.

those with whom you work out your karma, you find the group souls of the animals.”⁸

The soul landscape



William Turner (1775 – 1851): *The St. Gotthard Pass* (1804). Watercolor with scratches.

Meditation is initially opposed to the intellectual activity of wanting to understand everything. Meditating switches off the intellect in order to devote oneself to a meditative content or the meditative process as a mental activity. The meditation content can be a concept, a thought, a text, a mantra. As a meditator, I can also use other content, images, symbols, or physical postures, e.g. like in yoga, to concentrate on them or to immerse myself in them. Properly felt, meditation is seen as nurturing the life of one's soul and spirit. She needs and wants clarity, patience, and soul energy to flourish. It thrives in the sense that I promise myself to practice daily or in rhythmic continuity.

⁸ Rudolf Steiner: *Esoterische Betrachtungen karmischer Zusammenhänge*. Band III. GA 237. Dornach 1959. Page 31.

Meditation is therefore one of the freest actions we can undertake because it is used only from the I for higher, ethical purposes. Meditation can develop self-knowledge to such an extent that the individual experiences himself as a pure spirit and can therefore enter into spiritual contact with other spirit walkers. Devotion and love for what one encounters in meditation as the stream of existence must be increased so that all arbitrariness, excitability, and self-centeredness are overcome. Meditation is increased attention to the spiritual. If it makes soul qualities such as strength of character, inner truthfulness, prudence, and calmness of mind habitual, it will give good results to the meditator.

The following meditative exercise, which I present step by step over several chapters, introduces the first encounter with the soul animals. After I have once again left my landscape, the hut, my inner home, which was used for karma work, which corresponds to the living, etheric level, by ship in a meditation, I form the thought that on my way towards the spirit island I travel through an area that exists purely from mental “stocks”. At first, like before, I go straight through without noticing anything in particular. Up on the island, which is located within an imaginative spirit level, I tell the angel that I would like to visit the soul level today to get to know my soul animals.

I leave the ship there on the beach and follow the angel.⁹ He remains imaginatively visible in the next scene, and I see him taking a path or route that leads downward. I follow him without hesitation, even if he rushes. Now I look at the surroundings and consider which area the hike will take. Interesting imaginations become clear. Sometimes the path leads up again, sometimes left, sometimes right. We walk past various features, along rivers, over bridges, passing cliffs, moving through forests and over moors. I remember carefully which soul

⁹ See further my book *Facing past lives* about such contents as “ship” and “angel”.

landscape we are moving through, because exactly the same path will be retraced later. The images that lead to the soul animals unfold like in a fairy tale.

It is now time to look for the destination of the tour. What am I watching in the distance? A castle, a fortress, a mansion, a villa, or is it just a stable? Whatever the domicile looks like, I'm not paying too much attention to the exterior at the moment, instead I'm following the angel as he walks towards the main entrance. In upcoming meditative activities, I will get to know the second meditative house and its surroundings in good time.

The soul house

The building to which we have arrived corresponds to things that are predisposed in our souls. Either its building materials, its architecture and its location in the landscape reflect certain karmic motifs that we can discover, or the place demonstrates other contents of which human beings consist of. During subsequent visits to the soul house, I discovered other rooms in addition to the central room or hall.

On the first visit, however, you should visit a main room, a large hall, which, according to my recommendation, can have a square floor plan. For example, this room can look very simple and uniform so that there is a certain cohesive structure, so that a calmness arises in the soul, which can contain any feelings of fright from the encounter with the animals. But my angel accompanies me and, as always, he knows everything.

When I come in, the angel "stands" in one corner, for example in the first one, looking to the left. However, then I go separately to the middle of the hall. I turn and look at the angel. I feel an inner connection with him in everything that is about to happen, and I take in

all his instructions. I turn around again so that I have him behind me. I look at the three corners that are in my wide field of vision. I choose a corner and go there. I go as far into the corner as possible. I notice moods, colours and other impressions that arise.

Now an opening appears in the corner, an open door that I didn't see before. A staircase leads down or up or a corridor leads straight out. I just keep walking and I have to stop soon because a creature suddenly blocks the way in front of me. There is a figure standing in front of me that resembles an animal that I know from the earth's fauna. Either such a specimen still lives on earth, or I discover that this animal species became extinct or has been eradicated at some point earlier in evolution.



Gustave Moreau (1826 – 1898): Oedipus and the Sphinx (1864).
Metropolitan Museum of Art, New York.

First encounter with three soul animals

As I explained in the second part of *Facing past lives*, that an encounter and conversation with an animal can occur in the island exercise, it happens in a similar way here too. I'll take the animal out of the confined space, and we will come out behind the building complex into the open air. I continue to accompany the animal. I let it tell me about itself and show me how it lives. If necessary, I transform myself into one of its offsprings to experience all of the reality of this animal's existence, or I slip into the animal in question to explore its existence first hand. I ask a number of pertinent questions:

Where do you live? How are you actually? What do you do every day? What role did you take on in nature? What is your mission in evolution? What are you doing for the development of humanity? What world-thoughts or divine ideas do you guard as an animal within the earth's sphere? Which other animal species do you get along best with? What plants do you deal with? Which spiritual beings other than your own group soul spirit are helpful to you? Which elemental beings do you associate with? What problems are you having these days? What could I do for you to reduce your suffering?



Fernand Khnopff (1858 – 1921): *Symbolic version of the Sphinx* (1896).

Every question is followed by an answer, so I have to take time to receive it. The animal takes me far into its area of life on the farm, in the forest, on the savannah, in the depths of the sea, etc. in order to show me its peculiarities imaginatively. After getting to know the first animal, it accompanies me back to where we first met. I say goodbye with thanks and express my concern that I plan to visit again later. I then go back to the hall where the angel is waiting for me. I make eye contact with him again from the middle of the room before the second and after a second excursion the third corner is visited. Similar to the first time, I also carry out examinations, sensitive perceptions, and conversations with the two other animals and carefully ask my questions. When I return to the hall, I find out for myself or with the help of the angel how I can assign the three soul animals to my soul powers – thinking, feeling and will - or to the physical, etheric, and astral bodies.

Soul animals and characteristics of the human soul

The first task in normal consciousness after meditations on the soul animals, is to pursue positive qualities that the soul animals represent in order to find out how you represent them yourself. Then I can connect the negative disposition, which I of course also have, with the animals. In the following examples I illustrate how various soul animals have appeared.

An artistically active woman encountered a cow, a seal, and a crocodile in soul animal meditation. She showed a pronounced balance in her will, playfulness in her feelings and care and depth in her thinking. Physically, her forehead is noticeably narrow, and she knows that she can sometimes be persistent, stubborn, or find it difficult to give up certain views. Her physical body and especially her head could have the characteristics of a crocodile. Another personality encountered a brown bear, a lamb, and a pigeon. Her focus was on perseverance, caring for others and conscientiousness, but her life

was also characterized by a tendency to want to temporarily withdraw from society. A third person found a gorilla, a wolf, and an eagle. They, among other things, stand for determination, sticking together and overview.

Another woman who did this meditative work, for example, discovered the pot-bellied pig. On the one hand, I noticed that she had certain facial features that resembled a pig. On the other hand, by detecting a pig's maternal concerns, which was new to her, she was able to reevaluate her social dispositions. Since she didn't have any children of her own but had always felt a pull towards children without having developed anything professionally in this direction, she now decided to take a pedagogical course. She began to wonder whether she might be able to become an educator in a future life.

A younger woman who knew that she had been accompanied by a big wildcat since her childhood, which she perceived as existing not only when she was alone, but also when she, for example, was traveling. She experienced new access to this soul animal through this method of meditation. She had often felt harassed by the wild cat, which had instilled fear in her and driven her into despair because no adult or psychiatrist could relate to her stories. So, for the first time she found a new understanding of her experiences, so that she was able to develop a free relationship with this great soul animal, which freed her from further depression of this kind.



Franz Marc (1880 – 1916): *Landscape with house, dog, and cattle*.

A therapist who had never had access to animals in his life was visited by a dog during a meditative exercise that almost didn't want to let go of him. He became aware of the ability of friendship and loyalty that this animal possesses but was also a side of himself that he had previously neglected to cultivate. He decided to develop this aspect of his life from now on and since then began to appreciate animals in a whole new way.

A dance teacher discovered a salmon as one of her soul animals. Her biography showed a motif of drought, indecision, and dissatisfaction. Rather like dead fish hanging out to dry on the cliffs, than like a fish swimming alive and agile in the water, her current phase of life suddenly stood before her. So, she decided to get back into the water with the soul animal, so to speak, in order to get her life flowing and streaming again with fortitude.

With a managing director who was intellectually and philosophically very intelligent, but not impractical because of that, I discovered the hedgehog as one of his spirit animals. Not only did I personally experience his unruliness, but several people who knew him reported that their friendship was broken off because he either felt offended over small things or because he no longer wanted to work together because of various, but no opposing views of the task emerged.

During a karmic exploration – in which no question was asked of this person – with a woman who was karmically close to me and who was friends with his wife, a former incarnation of the person in question suddenly appeared in ancient Greece. At that time, I was the athlete Agamon, who was being cared for after an accident in the Temple of Asclepius in Epidaurus. Hedgehogs were kept near the temple. In a terrible knee wound where the skin was wrecked, the doctor – who I recognized as the manager – used the skin of a hedgehog to heal my abrasion. This made me recognize his most positive character trait today: sovereignty in both small and large questions in life.

The cosmic mission of animals

When the animals were asked about their mission on our earth, the most extraordinary clues and descriptions emerged, from which conclusions could be drawn that would have to result in further scientific research and spiritual research in order to become better understood. Projects could even arise in the sensory world that could further pursue these wise clues. To encourage research in this direction, I would like to present some such results.

It has been suggested by several people who have had the brown bear as a spirit animal that the most important reason why it is now threatened with extinction is that its importance to bees is not taken into account by the people who interact with them. I point out the following aspects from this spiritual bee-bear research:

In winter, when it is normally in hibernation, the bear carries out necessary spiritual and soul warming work for the bees. He spreads his astral body like a cloak around a wilderness tree in which a bee colony has its home, or around a bee colony that lives in human

breeding, when he is physically within regional range. This creates a supernatural energetic effect that is necessary for the bee colony. The bear creates an influx of heat, which the bees absorb through their empathy. This warmth of the bear's soul via the detour through the bee then combines with the beeswax and the honey.

If too few bears or, as is the case today, no bears live in a region, the bees receive too little of this dynamic energy and bee diseases arise that have not yet been able to be contained. A collaboration between beekeepers and zoological gardens that keep bears would create a basis for beneficial work for both animal species, which would have to include further spiritual research in this direction.

A Waldorf teacher encountered a rabbit while meditating. When asked where he gets the spiritual inspiration for his earthly activity, the soul rabbit replied that we actually have to look outside the zodiac to find his "home star". The person in question had hardly any knowledge of astronomy – and when the rabbit bluntly said the name Chiron that it also had something to do with him, she didn't know what to do with it. Based on this meditative advice, I later began to pay attention to this phenomenon of modern astrology and to observe it in connection with the rabbit theme.

However, these studies have not progressed to the point where anything can be published. In any case, in the meditation described, the rabbit went on to say that not only did he develop his ears especially for his hearing, but his paws were even more important to him, so that with their help he could "listen" down into the earth and through the globe. When he stamps, he sends a signal downwards, to which the earthly beings respond.

So, it's probably no coincidence that the rabbit, so to speak, "emigrated" to Australia. In a meditation, a rabbit told me that he had been sent there in order to gain new experiences for his earthly mission as a solitary animal among strange animals, in order to be able to send new information to his fellow rabbits in the northern hemisphere. The fact that this emigration of the rabbit has brought about a biological catastrophe on the southern continent is a fact that could spur us to carry out corresponding spiritual research.

While spiritually researching the evolution of some animal species in the early history of the earth, I discovered interesting connections. It turned out, as Darwinism also claims, albeit from completely different perspectives, that several animal species that are physically completely separated from each other today had the same ancestors in prehistoric times. But who would think that a swan and a crocodile have a common origin? It seems to me that their animal souls live together in a kind of marriage bond or that these two animal species would even continue to be controlled by the same group soul.

Going to past lives with the soul animals

Similar to how I visited the spirit animals in their natural living environment, I went into past lives through their advice and after asking questions and their help. I had to deal with such an animal in a physical or psychological sense. Behind the soul animals, which are an astral phenomenon, are the power animals, which correspond to the I-nature of an animal species. Behind the power animal there is a spirit being whose memory encompasses its zoological evolution. I have sometimes done this kind of karma research through the soul animals with people I accompanied in meditation, immediately upon first meeting them. Other times we waited until

separate exploration became possible. After and between stays in the soul house we carried out the following exercises:

In meditation I go internally with the soul animal into a past of the earth. First, I stick to the area where an animal of this species lives. I check how the animal is doing. Then I look for the place where there are people. I can also directly ask a spirit animal to send me straight to my former personality. I determine the way in which I was connected to the animal at the time. For some people it turned out that the physical encounters or even a gathering with them had taken place on a farm.

Another type of connection to the soul animal back then was that the spirit animal supported me psychically. The physical animal could have lived in the surrounding nature, but a physical encounter may not have occurred. Instead, the animal's spiritual being acted as an invisible tutor, teacher, master, or steward of my virtues or soul qualities that I needed to develop. So, it is possible, instead of or as a supplement to the encounter with the virtue angels during an exploration of the afterlife, to find one's own soul animals from the incarnation at that time.

A woman from northern Norway had the soul animals goat, elephant, and ant, which indicated certain incarnations of her. The goat showed her a woman who raised goats high up in the Alps. As a girl, she ran around with the down-to-earth kids in the alpine meadows and got to know the mountain soil with its special grasses and herbs. She later managed the production of goat cheese in her village.

The elephant showed her a hermit in northern India. Externally the elephants played no role in his withdrawn life, but internally the elephant gave him the gift of memory and the internalization of human wisdom. Before the hermitage he worked as a traveling teacher and through this he heard and told many stories and got to know

many people. Until his old age, he deepened everything he had learned in his meditative activities.

The ant finally showed her a medicine man in the jungle of South America who had a strong, ingenious ability to do the right thing or to advise when social disorder or illness arose among his people.

Power animals and karma



Jacob van Maerlant (around 1225 – around 1299): *Harpy*
(in: *Der Naturen Bloeme*, Flanders, around 1350).

A harpy is a winged hybrid creature from Greek mythology and has the shape of a winged woman.

When I began to explore the connections with animals in previous incarnations with enthusiastic people, I based on my own experiences, some of which I traced in my first book *Living with invisible people*. In the years around the turn of the millennium, such stimulating results emerged that I would like to report some of them here. A few stories that fascinated me the most and therefore inspired further research are the following:

A retired art historian investigated a particular aspect of his relationship with his still-working wife. He discovered himself as a European sailor who came to Mexico. First, a brotherly relationship arose with an indigenous people, where the sailors were welcomed as visitors. Nevertheless, they were soon captured and imprisoned

because they were to be sacrificed at a certain celebration. In this situation, among the Aztec leaders he unravelled his current wife, who worked as a dentist. He even discovered himself as one of the victims.

On an outdoor altar, under the supervision of the medicine men, his abdomen was opened while he was still alive, and his entire intestines were removed and used for other purposes. With this merciless treatment, he experienced a slow and painful death. The purpose that the Indian tribe pursued with this procedure was to obtain certain supernatural powers through this type of killing.

The person in question now discovered the ostrich bird as one of his soul animals, with which he had also had experiences in an even earlier life in Africa. The meditative exploration of the ostrich revealed interesting clues for a future cultivation method for the African continent based on spiritual science. In the biodynamic agriculture developed by Rudolf Steiner, the most important measures are the use of potentized preparations that are produced using combinations of medicinal plants and animal organs. Animals used for this purpose on the Eurasian continent are the cow and the deer.

Now the supernatural study of the ostrich spirit animal showed that it own special secrets of the African continent. He knows about tiny herbs that people probably don't even know or use yet and that spread only briefly after dry riverbeds were irrigated in the rainy season. The ostrich eats these herbal plants and develops a specific enzyme in its extensive digestive system that can only be found in it. This substance could be used for certain homeopathic preparations in an agriculture that is particularly geared towards African conditions and is connected to nature and the cosmos. Thus, it seems to me that the ostrich is the first animal that should be considered for such a farming method. In my opinion, however, the modern breeding of ostriches as food for people in the Western world is an exalted act

that invariably ignores the more important characteristics of this animal.

A man who, at a mature age, could not decide whether he should begin medical training was enabled to make a decision through the following research. He saw himself as the leader of an initiation site for an indigenous Mayan people. This mystery site lay right under the summit of a still active volcano. He had spent his entire adult life here. The time was slowly approaching for his eldest son to take over his office as high priest.

A small group of people lived up here above the cloud cover. Only occasionally were messengers sent down to the main trunk at the foot of the mountain to recruit new aspirants to the volcano service each time one died. Those who were unsuitable were sent down again after a period of testing. What did this volcano service consist of? The research uncovered a strange activity that, as far as I know, has not been recorded anywhere in this form.

The initiates above had the freedom to go down to their people at regular intervals to perform a piece of life, but they had to keep the secret of the volcano service strictly secret. Now, when death approached someone or they were simply deemed ready to die, their final act of life came. With the head priest next to him, he then stood on the edge of the highest slope. He had to stand there for hours or days and nights and keep his balance so as not to fall into the dark crater at the wrong time.

A royal eagle sat on the leader's left shoulder. Sometimes the impressive bird flew into the warm evaporations rising from the crater. But most of the time, after a few circling laps, he would come back up and sit down again. Only after he had disappeared for a certain length of time was the initiate allowed to jump. With a purposeful expression, he made a death leap and plunged into the air. As he flew downwards, he noticed the eagle next to him, which accompanied

him for a while until the heat became unbearable and the bird turned upwards again. The Indian, however, essentially met his death in the air as the heat charred him. In this way the old chief also later received his longed-for death.

The purpose of this sacrifice was that his life panorama should be inscribed in the ether of the earth organism in a very special way. Not only did he want to take his life experiences with him into the spiritual world for his individual fate, but he wanted them to be preserved on the earth in order to protect it from spreading uncontrolled volcanism. These initiates had the idea that over on the other side of the magnificent ocean in the east, in the Mediterranean region, such phenomenal events were taking place that the people there needed to be protected from volcanic eruptions. Thus these mysteries appear to have lasted for about twelve hundred years, until they ceased almost without a trace in the eighth Christian century.

That in addition to these proper mysteries there were others who used similar customs but wrongly used them for their group interests is certainly also a fact.¹⁰ Some years after the millennium change, a

¹⁰ All mysteries have their roots in the Atlantean civilization. Every culture that flourished on earth during a particular period of human development emerged from one or more mystery sites, in the same way that a plant emerges from a seed. Behind the scenes of external society, the initiates, and students of the mysteries, nurtured people's ability to think, their abilities and their feelings, which were to come to general development at a later time. In different geographical areas, such as Egypt and Greece, there were different mystery places that maintained certain aspects of secret knowledge. Only selected people whose favourable karma was recognized by the initiates were called to initiations into the mysteries. In pre-Christian times, all civilizational innovations and cultural inventions were developed and tried out in the mystery sites long before they came into general use among the common people. In the centuries following the Mystery of Golgotha, most mystery sites in Europe were destroyed. Some of the old mystery material passed on to certain currents and groups, e.g. lived in esoteric Christianity as Cathars and Bogomils or were active in later Freemasonry. According to many anthroposophists, the modern mysteries were initiated by Rudolf

female body was found in a South American location where a glacier had retreated. This discovery testifies to a comparable man's work, which most likely took place against the will of those sacrificed. Regardless, the medical student naturally recognized that one of his spirit animals was an eagle. I later realized that when we first met and up until the moment we explored together, I had always noticed his special look, which had led me into an unfathomable mood that I was only now able to interpret as one comparable to a fear of heights. I sometimes achieved strange results when making such connections in karma research.

Animals and elemental beings



Ivan Yakovlevich Bilibin (1876 – 1942): Vodyanoy (1934).

Steiner at the 1923 Christmas conference. He proclaimed a modern mystery being that should be free of political and dogmatic tendencies. The many cultural confusions and degenerations in the 20th century, from which the anthroposophical scene was not spared, have shown that it is only possible to carry out initiation in absolutely honest contexts that are free of claims to power.

The mythical animal Vodyanoy (Aquarius) or Vodyanoi
plays a larger role, particularly in the legends
and fairy tales of the Slavic peoples.

During my stays with the soul animals, I left the stage of imagination related to the physical plane to enter the elemental world. I asked my soul animals to bring me into contact with such elemental beings that primarily have to do with the corresponding animals in nature. Therefore, I got to know an extraordinary world that gave me very surprising and comprehensive insights into the elements, the mineral world, the plant world, the animal world, the human world and even the angelic world.

In meditation it may not be easy to distinguish between the appearance of soul animals and spirit or power animals. Because the soul animal, from an occult perspective, is also the spiritual effect of a power animal in the human soul, it may be that no difference is perceived at first. If we dwell only on the imaginative level, the impressions can become so mixed that normally only one manifestation is noticed. With higher awareness the difference is still clearly perceived. If the soul animal is docile into the context of the pictural, the power animal appears more active, so that interesting confrontations can arise, which I as a being have to be able to cope with if I want to bring about insights in the face of a power animal.

When I stayed with people, which I coached among aquatic animals, such as fish, turtles, crocodiles, frogs, some lizards, whales, and dolphins, I got to know the water beings, the undines. Spiders, dung beetles, ants, moles, mice, hedgehogs, and pigs initially led me to certain gnomes. The air creatures, the sylphs, showed me all kinds of birds and insects, but also squirrels. Certain insects, but also the bear, sheep, and snakes, made me aware of the world of warm creatures, the salamanders.

There are animals that change their skin, like snakes, or that can change their skin or fur colour when the seasons change or when

there is danger, like rabbits and chameleons. They have opened my consciousness to special elemental beings who monitor the passage of time. Other animals such as the elephant, the lion, the wolf, and the penguins are e.g. responsible for geographical areas where elemental beings live, among other things: guard certain substance and space secrets of the earth.

Through some animals that were integrated into human culture through their domestication, I encountered elemental beings that have taken on tasks within human culture. A herd of livestock is associated with a gnome that has risen to a higher level and is particularly committed to helping the calves grow up as a “stable gnome”. A light being of elemental nature is connected to a bee colony, which is at the hierarchical level of activity that corresponds to an archangel, that is, a patron saint for a language or national community.

When it comes to certain species of pigeons, we are dealing with birds that have provided extraordinary service to humans for thousands of years. Since the emergence of the commercial postal system, they have been relieved of this task. However, this type of pigeon did not become wild again; the birds remained in the cities. What task do they have today or what new cultural task are they waiting for? Which elemental beings are they interwoven with? As I stood on the train platforms and watched the people saying goodbye to one another in tears or seeing each other again with happiness, I asked myself whether the pigeons might have something to do with something elementary that acts as affection between people.

A young city woman meditating in this manner recognized a crow through her office window on the roof opposite. This led to a conversation between her and the bird hated by so many people. The following perspective emerged from the silent but spiritual conversation. Because crows had already had a place in certain mystery schools in ancient times, this bird species felt inclined to take on a

mystery task again towards the end of the 20th century. Accordingly, the crows were given the seemingly grim task of cleaning the air from the electrostatic vibrations of cell phones. They were only able to undertake this difficult work together with various groups of elemental beings of “Christian” attitude, but they are currently doing it with zeal and enthusiasm. So perhaps a special thank you to the crows would be in order!

The jackdaws, on the other hand, have long been busy clearing the air of the general chatter of people between the villages in Central Europe and certainly elsewhere. What they diligently dump in their “evening gossip” is nothing other than the concoction of human I-weakness on the elemental level, with which certain elemental beings of the air fight a dispute. One group of these creatures is in community with the jackdaws, the other group is made up of their “relatives”, who in the past have settled with the vanity, envy, and mistrust of people, from which they now feed.

During the encounters with these elemental beings discovered by the soul animals, I have met spiritual beings who are willing to help me as protectors for further excursions that lead to certain regions in which the animal beings are not interested or in which they are not interested having direct access. This is how I discovered such elemental beings that were connected to my own development within my incarnations. They don’t die in a human way and have always accompanied me in certain phases of my reincarnation process.

Group souls of extinct animals



Franz Marc (1880 – 1916): *Chameleon*.

An extraordinary situation occurs when someone has a soul animal whose representative of the animal species is extinct in the sensory world. Then he can experience the corresponding animal in incarnations perhaps laying a long time back in times when it still inhabited the earth. The group soul of the animal has then risen to a hierarchical level that is similar to the level of a human being. This means that as long as the earth aeon lasts, this being will pursue a supernatural task within nature or human culture.

A woman discovered such a being and wanted to find an incarnation in which it would have particularly supported her. She came into the Renaissance period and saw herself as a painter who, in the background of the world-famous painters in Italy, gave expression to one of his special characteristics by developing certain colour mixtures, which went down to the pigment and layer treatment. The being, who particularly used the rainbow and other atmospheric phenomena as a sensory abode, always floated around him in a supernatural way. Continuing her karma research, she found herself in pre-Christian times as a man among the Mayan people who had been outcast by his community. In his wilderness in the highlands in the southwest of the Yucatán Peninsula, he had daily contact with an animal from a species of iguanas that later became extinct.

The individuality of this species of tree lizard continues to have an impact on humanity in an area that has to do with colour treatment. Seen in this way, we can imagine that when he physically had to leave the earth, his I-being descended to the astral plane and can thus come into contact with the soul layer of a person who asks such questions about colours. Successively, it is not only available to those who have it as a soul animal, but anyone who wants to connect with the corresponding power animal through spiritual research can be inspired by its ability to colour wisdom.

Animal protection and the future of humanity

The future of humans – also understood spiritually – depends on the physical future of animals. Research such as that suggested here can provide motivation to advocate for animal protection and animal rights. Several current developments are moving in directions that, if they worsen, will soon threaten many more animal species with extinction. The consequences of natural and indirectly human-caused extinction are different. In the latter case, the animal beings will have to suffer from being opposed to demonic violence, i.e. they will have fewer opportunities to use their services for humanity if humans don't invent preventative measures.



Franz Marc (1880 – 1916): *The dream*.

As is now generally known, animal species lose their livelihoods when virgin forests on which they depend are destroyed, or when man-made cultural forests and landscapes are suddenly managed one-sidedly, the creation of which dates back thousands of years. And a third danger is that hunting and breeding of endangered animal species is carried out in such a way that their natural livelihoods are not given enough consideration. Further unmistakable dangers for animals and the entire living environment on earth arise from scientific experiments in biogenetics and through the suppression of the elemental world in over-technological animal husbandry and industrial, non-ecological farming methods.

To carry out spiritual research precisely in this regard in order to point out the further consequences of these dangers would be a spiritual direction of striving of the highest order. Everyone should be aware of how many products they owe to the animal world. The entire geosphere is full of a wide variety of substances such as lime, slate, petroleum, and gas, which we owe to earlier animal forms. We use materials that come from animals every day in our living areas and as clothing. Nobody can put on leather shoes and walk in them without an animal taking care of it. How and when do we give the animal world a fitting thank you in return?

Since ancient times, humans have repeatedly influenced the natural spread of animal species across the earth by releasing animal species into areas where they did not previously live. The raccoon e.g. was brought from the USA to Germany in the 1930s as hunting prey and kept fenced. But in the turmoil of the Second World War, it went wild. Today it really has to be considered as a native animal species, even if many problems have arisen due to the enormous spread of the raccoon, so that humans are faced with the task of having to intervene here. A spiritual investigation of the question of *why* the raccoon came to Europe would certainly provide interesting perspectives on both the state of European fauna and the anthropology of Central Europe.

Dealing with the soul animals, of which more than three can gradually appear, makes me mature so that I can perceive the world of animals in a new way and learn to treat them with high respect and to give their individual beings the support they need, so that the future of creation can be saved. For every attachment of a soul animal to the soul areas of thinking, feeling and willing, other animals can be found. If I encounter a fourth, fifth, etc. spirit animal, I can explore where I got the relationship with them in previous lives. Accordingly, I'm gradually finding out why I don't just have an average trinity, but also have a wider variety of attitudes towards animals.

The spider and the future of esoteric



Gustave Doré (1832 – 1883): *Arachne*.
Illustration for Dante's *Inferno* (1861).¹¹

The research into soul and power animals has given me a number of new perspectives when dealing with esoteric questions. At the end of this part, I would like to describe something that has to do with the future of esotericism and spiritual research in general. Later I will tackle the related topic of so-called evil because certain initiation experiences confront us with beings who appear to thwart the inner path.

In one case, I discovered that spiritual research into insects and especially spiders leads to interesting perspectives. In order to give concrete “cover” to the topic of spiders, I add some zoological data. A young woman discovered the cross spider as one of her spirit animals. Since childhood, she had always been afraid of spiders and many insects and would immediately run to her mother when she discovered spider webs in the grass while picking flowers. Through meditative work, she was now able to overcome her fear of this impressive animal by examining the spider's life and activity up close on several levels.

¹¹ Arachne (Ancient Greek: ἀράχνη; *spider*) is a female figure in Greek mythology. The proud weaver was transformed into a spider by the goddess Athena.

The cross spider (*Araneus daiadematus*) – also known as the garden spider – is the most common spider species in Germany and is a common spider throughout the Alpine region. It owes its name to the characteristic white cross markings on its front abdomen. Otherwise, it has a yellow-brownish colour. The cross itself is always made up of five spots, four elongated ones and a small, round spot in the middle. The garden spider is one of our largest spiders. The female can grow up to 20 mm and the male up to 11 mm. It feeds primarily on flying insects such as crane flies and flies or even grasshoppers. After paralyzing the prey, the spider injects digestive juices into the victim so that the edible components dissolve and then sucks them out.

The crossspider is native to Europe and is mostly found on buildings, in forests and in meadows. Their web is circular and often has an average of 30-50 centimetres. After building the web, the cross spider sits in the middle of the web and waits there for a catch. When the weather is cloudy, she waits in ambush next to the net. When catching prey, all eight legs, the palps and the poison glands are quickly coordinated at the same time. At the slightest movement, it pounces on the victim caught in the net and paralyzes it with a poisonous bite. The venom of a cross spider is usually not dangerous for humans, but it is painful. Their natural enemies are primarily birds and bats.

The garden spider's webs are tightly woven. Like many orb-web spiders, it always keeps its web in order so that it is not easily revealed by prey hanging in the web. What is striking is the ability to produce different threads: on the one hand, sticky threads for the safety nets, and on the other hand, solid threads for linking the nets. But very fine threads for building egg cocoons are also produced by the spinnerets on the abdomen.

The mating season occurs in late summer. Females produce egg cocoons from September to October, from which spiderlings are

born in spring. The little male has to escape quickly after mating because otherwise he will be eaten by the female. Since spiders react very sensitively to vibrations, the female recognizes the male spider by the plucking. The spiders use so-called “hearing hairs” on their legs. If the female is ready to mate, she crawls away from the centre of the net and goes to the application thread. Mating only takes a few seconds and is usually repeated several times. In autumn, the female lays her eggs in yellow cocoons made of thread wool. It usually dies above the last cocoon.

The woman in question now asked “her” cross spider about any special things that she might have to pay attention to during further investigation. The soul animal spider said that she had a very special heart. Her so-called open blood circulation allowed her to handle feeling in full view of the webs. “My spider web is originally a part of my heart that I sacrificed to the sunlight,” the soul animal said with lightly feet. Its eight legs are not legs with feet like those of humans, but rather they correspond to “transformed ribs” that have become mobile because the spider has learned to “breathe” differently with the entire area around it. To the question of her “original” legs, she gave the enigmatic answer that they will be “kept ready” in a memory of the future. Instead of initially being accompanied by the spider in a previous life – as had always been the case with other soul animals in this exercise until now – what was special now happened is that the cross spider wanted to point the young woman to a conceivable future of a future incarnation.

The spider “legs” would become spiritual wings for esoteric people who would undertake a Manichean task – according to the explanations in part 4. And the way the spider builds its webs and the way it handles its prey would be a reminder to people how they should always move forward in the “abyssal depths of evil” with at least two people using “threads of love” to discover the wanted opponents.

2. Transforming the Karmic double



Jostein Sæther: *Encounter with the little guardian as a protective being* (2007).

Self-love must be harmonized with love of neighbour, according to the words of Christ: “Love your neighbour as yourself.” One cannot be realized without the other. They relate to each other like husband and wife, like children and adults. Everyone can encounter something in others, find something in them and learn to love it, from which they gain strength in relation to the qualities they themselves would like to develop. Everyone has something within them that allows them to love someone else.

This is how we humans face each other as givers and receivers, students and teachers, apprentices, and masters. And we are constantly reversing roles in many life situations in which we become close to each other. Self-love does not mean vanity or egoism here, but rather love for the divine origin of one’s own individuality, which we can only ever understand as a gift from the creator deity. It is not only

possible to learn new things from other people and to absorb something that changes us, but also many things, phenomena and beings can help us move forward.

In the course of deepening my knowledge of the world and myself through karma research, I gradually came to look for beings who had confronted me in such a way. I realized that I couldn't take them into account before because I didn't notice them. I even realized that there are beings who even made my life more difficult, sometimes steered it in different directions or presented me with tests that challenged all the strengths in me. Anyone who follows this suggested path of practice will face such supernatural threshold situations. Whether these are one or more promoting, protecting, inhibiting or seductive beings cannot be clarified with certainty at first.

In this part I give exercises that light up an area where an autonomous being appears, often referred to in the literature as the doppelganger. However, since this entity "figures" in a variety of ways in relation to our life situations, I will also choose different names for it for objective reasons. Because in this area in particular there is a lot of confusion due to a lack of spiritual experience and clarity. In addition, many reports that I have access to reveal new things regarding the so-called karmic double or the little guardian.

Threshold crossings – the encounter with the ugly self

When one of my sons was three and a half years old, he attended an older friend's school enrolment at a Waldorf school. An eloquent teacher spoke about the different stages that a school child usually faces in different classes. He reported that every transfer to a new class was comparable to crossing a threshold. The three-year-old commented to an adult next to him, so loudly that everyone

around could hear: “But then you can also stumble.” There are many external threshold crossings in human life, but also internal ones that we often don’t notice. Every time we fall asleep and wake up, such a transition takes place between one state of consciousness and another. A healthy person crosses these thresholds without “stumbling”. However, for many mentally ill people, things have happened that keep them in a constant state of “stumbled”. They basically can’t get back on their feet. This means that they can no longer “fall asleep” or “wake up” properly. They end up in a kind of in-between state.



Jostein Sæther: *Significant encounters on the threshold* (2006).

Even someone who has practiced and meditated for a long time can briefly enter states of consciousness that captivate him so much that he needs help from outsiders to regain balance. We see something typically human in this – namely, being able to make mistakes yourself as well as being able to help someone else. It should therefore not frighten us at all that an esoteric development has many stages and stations that are not comparable to everyday life and that could therefore arouse all sorts of fears in those not affected.

In the institutions of the mysteries of earlier times, the threshold steps in initiations were attentively, comprehensively, and carefully controlled by hierophants, masters, and gurus so that the person being initiated did not have to stumble and, if necessary, received the

appropriate instructions so that he could become friends with everyday consciousness again. Today, a person with normal consciousness is usually afraid of recognizing such hidden connections in oneself due to evolutionary immaturity and related ignorance. If the goal is to cross the threshold for a more comprehensive knowledge of wisdom regarding one's own being and reach a higher level of supernatural alertness, then even today this would mean learning to look at oneself completely differently than usual.

An esoteric development means that we can learn to see through our own inadequacies and inconsistencies before we reach actual maturity. The sight of the broader self-images does not necessarily have to be experienced as unpleasant, but can be extremely disgusting, ugly, or terrible. Every time we cross the threshold beyond the physical, we continually appear before ourselves as a “monster” of creation. What radiates outward from our astral body as our own shortcomings will and must be reflected to us by the spiritual environment if we seek spiritual knowledge.

This spiritual law is often ignored or given too little attention in modern esotericism. Our individual wrongdoings towards the world are constantly reflected to us by a being that occultism calls the *Little Guardian*. We encounter the little guardian of the threshold to the spiritual world as a double – whose terrible sight can destroy us internally – when the connecting threads between willing, thinking and feeling within the finer bodies, the astral and etheric bodies, begin to loosen. For the practitioner, this means that within meditation or in a higher consciousness, he can use his soul entirely as a tool of the I, namely as a supersensory research organ. The confrontation with the little guardian creates an impulse in the practitioner to want to transform his vices into higher abilities.

A spiritual being – called the *Great Guardian*– keeps us away from a conscious encounter with the Little Guardian until we are ready to

bear the horrifying sight of ourselves. After the practitioner has recognized what he has to free himself from, a sublime figure of light appears to him, whose beauty is difficult to describe in words. This encounter with the Great Guardian takes place when the organs of thinking, feeling and willing, even for the physical body, have become so far separated from one another that the regulation of their mutual relationships no longer occurs through themselves, but through the higher consciousness has now completely separated itself from the physical conditions e.g. the brain. Pure thinking, total harmony in feeling and a selfless desire are necessary for this. When a spiritual student decides to follow the Great Guardian's instructions, he begins to make his contribution to the liberation of all humanity and the beings associated with it from evil.

"Behind" or more precisely connected to the sight of this counter-image works an autonomous being of the elemental world, namely the Little Guardian. It will now concern us in this second part. In Daskalos' sense, it is not a human elemental that we have created ourselves, but it exists outside of us, but lives, so to speak, completely with our elementals, which is why it can be difficult to get full clarity about it.

For Daskalos, an elemental is the concept of a thought form. Every feeling, every thought that the individual sends out is an elemental. Elementals have form and life of their own, independent of who sent them. The effect of an elemental can be constructive or destructive depending on the type of energy it stores. In Rudolf Steiner's anthropology, elementals correspond to those forms of thought and feeling that are living, moving and active realities on the astral plane. They are elemental beings created by humans themselves that consist of astral drives. But they are also used by other entities as tools for their goals. A love thought is open as a thought form and can allow the voice of a master to sound through it. But the closed thought form of hate does not allow the divine voice to enter, so it must remain unheard. The thought of love, seen imaginatively, looks like a

beautiful flower that opens gently and completely embraces the person to whom the love is intended. If you think a hateful thought, it forms a sharp, angular shape, closed in order to wound someone.

The Little Guardian and karma



Edvard Munch (1863 – 1944): *Self-Portrait in Hell* (1903).

With esoteric developments in earlier times, the encounter with the Little Guardian often took place earlier than would be appropriate today. At that time, spiritual students only gained an initiation into the knowledge of karmic conditions relatively late in the ongoing process of initiation. Today, however, knowledge of karma is not only possible, but even necessary, even at the beginning of an esoteric path of practice. Rudolf Steiner's mystery dramas show this fact with haunting clarity. This also means that in most cases karma viewing takes place before the so-called guardian encounters. The karmic self-education, as I present it here and in the former book *Facing past lives*, prepares the encounter with the Little

Guardian in such a way that it can be carried through in a more “moderate” way than it would have happened without it.

Conversely, we can say that if the knowledge of karma is not sufficiently developed among individuals or in social contexts, then the karmic double will have a much more chaotic effect on everyday life than before. In cases where the Guardian Angel is “unable” to participate in the processing of karma, according to the problem of karmic chaos, it is very important to deal with the threshold issue.¹²

If the Little Guardian is not recognized as such, demonic beings will be able to attack him for themselves in order to trigger social conflicts and civilizational disaster. Otherwise, the spirit animal work brings about a certain softening of the intensity of the encounter with the little guardian. Because we have already determined our relationship to the animal world, the relevant thematic aspects are usually rather marginal when the Little Guardian appears.

As early as 1910, Rudolf Steiner spoke of such “distorted” images of animals and people that arise for the inner view when one tries to meditatively delve into one’s own being for comprehensive self-knowledge.¹³ At that time he called this inner process “mystical contemplation”. In the esoteric instructions of the so-called First Class – of which I was a member for 25 years and whose “lessons” I received with individual reward – briefly called class lessons, in 1924 he described the encounters with three threshold animals, which the Greater guardian explains to the spiritual student. However, Steiner did not discuss any reference to multiple Guardians or a doppelgänger in this context.¹⁴

¹²See: Jostein Sæther: *Hauchdünn. 20 Essays über die Wand zwischen sinnlicher und übersinnlicher Welt*. tredition 2016.

¹³ Rudolf Steiner: *Makrokosmos und Mikrokosmos. Die große und die kleine Welt. Seelenfragen, Lebensfragen, Geistesfragen*. GA 119. Dornach 1962. Page 117ff.

Earlier in his work, the treatment of threshold experiences is not nearly as “drastic” pictorial as in the class lessons, which, interestingly, opened on the same days as the karma lectures – those on February 15th and these on February 16th, 1924. In my view, a treatment of these complex threshold phenomena today would have to be presented in an even more comprehensive manner than was “possible” for Steiner to convey to his listeners at the time, if people seeking esotericism should not “stay” in front of unfathomable puzzles. In conversations with class members, I repeatedly noticed that there was surprisingly little knowledge about how threshold phenomena have been dealt with in history of mankind.

In the history of art and culture, the need to look at oneself with self-knowledge appears in various documents and self-representations. Painters such as Rembrandt in the 17th century and Edvard Munch in the 20th century tried to look behind the mask of their personal faces in many self-portraits. And writers like Fyodor Dostoyevsky, Henrik Ibsen, and August Strindberg drew on unconscious foundations of their being. In his karma lectures, Rudolf Steiner traced how Strindberg, as a playwright, tried to come to terms with his negative relationship with women, which was karmically built into him and which was psychologically troubling him.¹⁵

Steiner emphasized that the study of karmic connections must in a certain way arise from karma. He explained how he came to his research results about August Strindberg, who had some friends in Berlin, through concrete encounters with people there. These indicated that Strindberg lived as Augustus the Great’s daughter, Iulia. In my first book I explained my karmic connections to the family of the

¹⁴The esoteric instructions given by Rudolf Steiner under strict agreements for members of the so-called First Class of the Free School of Spiritual Science at the Goetheanum, Dornach, Switzerland, in 1924, which are now published in the Rudolf Steiner Complete Edition (GA): GA 270, I- IV.

¹⁵ Rudolf Steiner: *Esoterische Betrachtungen karmischer Zusammenhänge*. Band IV. GA 238. Dornach 1960. Page 35ff.

Emperor Augustus. Therefore, it shouldn't be too surprising if I claim to have met Strindberg, reincarnated today. He is a historical phenomenon that illustrates how someone "fights" with his own karmic double throughout his entire life. The fact that he mastered this struggle in a healthy way was shown to me by his current incarnation as an attractive woman who "demonstrated" to me how she could deal with herself and her surroundings in a relaxed manner and still be elegant without boasting.

I continue to give exercises that make the encounter with this and the motives of such beings a serious but at the same time exhilarating event. I would like to emphasize that the Little Guardian, in many forms, holds before me everything that one carries from previous lives as karmic property, which can still be unpurified, immature, and even evil. With full awareness, everyone can begin to beautify and transform these karmic "possessions", which then also changes the nature of the Little Guardian. At first, he appears to us as a double being who always brings out our imperfections and old character traits. Gradually he will take on an appearance that is free of us. Then he no longer appears as our negative double, but as an emancipated being who works alongside us and achieves constructive things.

The inner neighbour

The following contemplative exercise can be done to uncover various aspects of the karmic double: I imagine a day when I'll be back home like I've come from vacation. As before, I use my meditative hut – as described in *Facing past lives* – with its introduced environment. Or you can set up a second imaginative home in a new place. I arrange everything so that the angel stays at home – as a household helper or servant, so to speak. When I return, he tells me about the new neighbour. An unknown has moved into a nearby

house. My angel happened to meet him and told him about me. The draftee immediately began to show interest in me and was keen to get to know me. The next step is to accept his invitation.

I just have to change quickly. Then I'll go to the new neighbour with the angel. Asking questions brings about the action: How is my behaviour? What clothes do I wear? What do I expect from this visit? Do I take a present with me? Or a bouquet of flowers? I still don't know whether I'll meet a woman or a man. The angel, with an indifferent expression, did not want to reveal any more details about the unknown. How far is it to the new neighbour's house? How does it show up? Is it a magnificent building or a humble hut? Who greets me? After all, who do I go into the house with? How does the meeting turn out? Is the figure female or male? What is there to eat? What is being talked about? Is she or he alone or is there also a servant? What is my angel doing, who for example is dressed as my chauffeur? Is he following into the house?

In this way I can find out everything about the new neighbour. We could tell each other our biographies and tell each other about travels and other experiences. How different is the shape of the neighbour than me? What does she actually look like and how old is he? Do we have something in common? Could a friendship be possible? Will I invite him over too?

I also carried out a variant of this exercise with a few people, in which a guest room was rented out. One evening a guest arrives who only wants to stay in the room for one night. What does he look like? What is being said? How do I take care of him? How is the night going? Can I sleep? Am I dreaming? How does the farewell happen the next morning?

As I regularly carried out such exercises, a figure gradually emerged that showed certain traits that I knew from my karmic research. On the one hand, it showed characteristics that I myself had in previous

lives, but on the other hand, also those that came from my karmic friends. In the following exercise sequence, these things will be taken in greater depth. This creates fruitful additions that have a direct impact on daily life because the nature of the karmic double begins to undergo a transformation.

The karmic double and past lives

I have also given this being the name *stuntman* because he is someone who stands in for us, acts on our behalf, acts out circumstances and presents what we cannot yet face. He not only represents me as I could be, but he is essentially present in the events that fatefully affect me. In the midst of my representations, he also uses the figures of my fellow human beings in order to have them perform actions that reflect what is karmically intended for me.

He shows himself to be a sophisticated substitute actor, a clown and comedian who knows how to simulate professionally. The entire karmic substance of our linked history is at his disposal as tools, makeup, wardrobe, and props. So, the double possesses our entire karma wardrobe. In his lower parts he consists of nothing other than what we, in our naivety and ignorance, have equipped him with throughout all incarnations.

Accordingly, it's worth first tracing this staffage in order to see what he had to do with us and what he will still have to do with us. He not only keeps the so-called *moon karma*, which is reflected from the past into the now, but he can also use parts of the *sun karma*, which is supposed to shape the future. The term moon karma refers to the portion of karma that is lived out in the current incarnation. By solar karma I mean the karma that is regularly saved for future incarnations or is currently in the process of arising.

So, in a way the stuntman is on a comparable level to the angel. If this guardian is the guardian of the abilities of my entire individuality, then he is the guardian of what I have realized from them up to now in my earthly existence. Some examples will show in which appearances the karmic double is able to appear and with which facts from previous incarnations these appearances can be connected.

A musician saw the personality of a male drunkard in meditation. He took him to a cellar bar in a city. At first, he wanted to continue drinking alcohol, but then he began to talk about his unhappy love with tears in his eyes. In the beautiful woman of this unfortunate love, a connection between the musician and an earlier female incarnation could be recognized, in which she was so proud that she rejected all marriage applicants.

An art teacher encountered a parched librarian holed up in the farthest corner of his shelves. In a previous life she had lived as a German general in a desert city. After the Second World War, he turned to an incognito life under the pretence of suicide in order to then study theosophical literature.

A sensitive eurythmist came into contact with a bachelor who lived in a remote hut in a bushy area without all modern amenities. He seemed a little wild, but despite everything he lived at peace with himself. Initially grumpy, his mind brightened in a spirit-like manner after the meditator offered to help him in practical matters. First, he helped him clean the toilet. The fine artist's sensual life was too good for such work. Later there were even more embarrassing things on the agenda. He was allowed to look after the pigs and clean out their stable. Where this side of the double came from was still karmically unclear at this stage of the work.

The motives that we can imaginatively see in this way, which are sometimes clear but cannot always be placed in a known context, must be further investigated through precise karma research in the

way that they are described in *Facing past lives*. Gradually the figure of the karmic intermediary emerges from the abundance of circumstances. If we remove its covering, like the peel of an onion, it reveals its true core – this time unlike the onion.

Discovering the invisible through the visible

The meditative exercises of this type can be carried out alternately with exercises and observations in everyday life. I go through a number of my relatives, friends, and colleagues. I remember various episodes in my biography where I had to do with these real people. I take those situations that have influenced my life in one way or another, positively or negatively. I remember how the people were dressed. What did they do back then that affected me? If necessary, I can speak to them directly again to find out to what extent they can still remember details.

If my doppelganger influenced their souls back then, they will most likely not remember the events so clearly. When I search like this, I recognize when and how he has touched something in my life or burdened me with it. It may also be the case that I reacted to someone else with passion or indignation at that time. This means that I only defend me against myself as long as I have not yet recognized my past and my karmic destiny. This is the cause of a lot of misunderstandings and blame that lead to social disharmony.



Odilon Redon (1840 – 1916): *The Monster*.

The karmic double loves to play hide-and-seek. Let's imagine him as a human being: only he knows no human-moral responsibility because he is not incarnated in the usual sense. For this reason, he plays on the entire range of so-called vicious and immoral habits that we have. Every now and then he acts like a truth-twister who says: "Once is not once" and "Twice is once too many". His pursuit is sometimes in itself full of lies, tricks and excuses.

Through his cleverness he feigns trick as truth. He hides his disgusting feelings behind sweet talk and self-deception. If he is caught red-handed, he will immediately disappear into a loophole or make excuses under another guise. He is always devising new ways to interfere in the actions of others in order to disguise his own inner inadequacy. His life is built on illusory grounds and so the houses of cards built on it continually collapse. And then he immediately hides from view with what he had stolen as a profit from all this.

This negative side is not everything. He hides even more evil sides that everyone can imagine for themselves. But it also has particularly good sides that can and should be found in just as characteristic a way as the negative ones. During or before meditation, I ask myself the question: How would I describe the positive qualities of my double? I visualize such evil and good attributes that I find in myself or those that I observe in friends and relatives. In many cases they are things that I may have had in previous lives or that I haven't completely overcome even today. In the following exercise I pursue these questions further.

Adventures with the stuntman

When one day I learned to appreciate the nature of the doppelganger, the time was ripe to “travel” with him, to go on inner adventures without the angel accompanying us. I went to all sorts of places in the soul world where I could practice overcoming difficulties together with him. It turned out that he had the same qualities that I found to be the characteristics of the three spirit animals. But he had integrated them in a strangely human way. The meditative exercise goes as follows:

I go on trips or excursions that involve an animal. I accept everything that previously made me uncomfortable and expose myself to hardships and difficulties that I cannot yet cope with in normal life. I watch how my companion helps me to accept something, to go through it and to persist in it. I practice the different elements with him. I'm going out to sea by ship. I discover how I behave when a storm comes. I'm thinking about what I'll do if my cabin is threatened with flooding. What do I do to put out a forest fire? How do I behave in the mountains if an avalanche comes?

I then go with him into the past incarnations in order to explore levels that could reveal the doppelganger phenomenon in interpersonal relationships in the past. I examine how I overcame various difficulties or how they forced me to behave immorally or rashly. I investigate disease epidemics, famines, wars, natural disasters, murder plots and other social threats that I have probably witnessed at some point or even helped to orchestrate. When and how did I fail? When and how did I become a hero? To what extent did the karmic double play a role in these events?

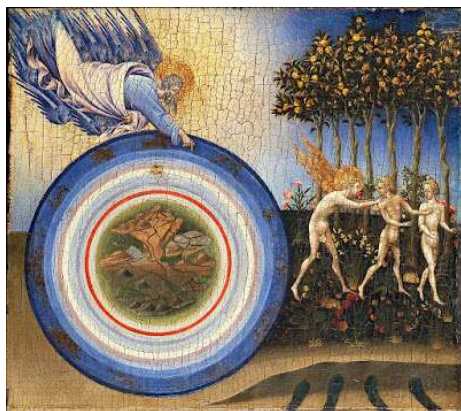
Pre-Atlantean stages

When I traced the events back to the time of Atlantean civilization, I came across a key incarnation within which I first received a part of my I-being as an impact into daytime consciousness. This process is comparable to the event when a child calls himself “I” for the first time around the age of three. A child and young person who has not yet awakened to their own self needs the necessary role models and help from parents, relatives, superiors, and teachers in order to keep their lives ethically under control.

In a comparable way, we normally lived through our incarnations in the Atlantean period from around 20,000 years ago until the third post-Atlantean cultural age (around 3000 – 750 BC).¹⁶ This took place within communities of all kinds that promoted I-development. At first there were incarnations within cultures that corresponded to this third cultural impulse. Afterwards we reached the I-phase, which can be compared to growing up around the age of 21. Since then,

¹⁶ See: Jostein Sæther: *Weisheit wahrnehmen*. tredition 2014. Page 169ff.

general individualization has become dominant in karmic development. For leading individualities, this phase began as early as the Atlantean period.



Giovanni di Paolo (around 1403 – 1482): *Expulsion from Paradise* (1445).

In the invisible, supernatural proximity, the guardian angel, the karmic double and other beings work together so that the individual and karmic tasks of a young person are not interrupted. For a person who began his series of incarnations in the Lemurian period, but only received his first I-impact towards the middle of Atlantis or a little later, he was on the one hand guided by group soul beings, but on the other hand protected by the being of the later double associated with him.¹⁷ This factor makes it possible to look at such distant lives in Lemuria and to follow them down to the details of the circumstances, as I also explained in my first book.

¹⁷ Lemuria, sometimes also called Mu, was a continent that sank due to heat, fire, and volcanic catastrophes, which is believed by many to be in the Pacific and by others in the Indian Ocean.

The Atlantean key incarnation

The cosmic origin of the karmic double remains hidden at this stage of practice. I found an approach to unveiling when I developed the power to track a particular incarnation within the Atlantean civilizations. I call it a key or model life because it exemplifies very different aspects of being human in the past, present and future. For many other people, I found their model incarnation in the Atlantean civilization.

In a sense, within each phase of development, we go through the entire human development over and over again over several incarnations or even within a lifetime. This means that e.g. the step into the very first incarnation, which I figuratively describe as the expulsion from paradise, is experienced in recurring reflections. In my opinion, the individualities who had already had incarnations in Lemuria had an incarnation from around the middle of Atlantis that recreated this step towards embodiment in a very striking way, right down to the external living conditions.¹⁸

In particular, individuals had to leave their main group for all sorts of tasks. Or they had to pass tests in which their previous magical abilities led them into an inner confinement. Some lost them completely. In such critical testing times, it was possible for higher, hierarchical beings, in conjunction with the initiates of various oracle sites who

¹⁸ In the esoteric tradition, drawing on Plato's description, Atlantis is a lost continent, believed to have been located in a prehistoric period between Europe/Africa and America in what is now the ocean. Since the publication of the book *Atlantis – The Antediluvian World* by the American Congressman Ignatius Donnelly (1831 – 1901), the topic has given rise to countless research and new theories about the location and reality of Atlantis. In modern esotericism there are many reports that confirm many of these old theories through karmic regression and meditative research. In my opinion, people in the Atlantean period had experiences and performed deeds, some of whose karmic consequences have not yet been processed. Here we come across an area of research in which essential information can be found about the renewal of important healing powers.

were in spiritual exchange with the so-called Sun Oracle, to integrate the lower human I-being into an individual.



Odilon Redon (1840 - 1916): *Figure* (1876).

As a special meditative exercise, I prepare to discover this particular incarnation for myself. I find out what working skills I had and what work or company I held at the time. In doing so, I recognize which elements I mainly had to do with and which devices, tools or aids I was allowed to use. With persistent exploration in the spiritual regions both within this life in Atlantis and in the preparatory states of mind before this incarnation, I also can locate the planetary region that is intrinsically related to my profession. In my first book I described such connections in detail by describing the life of Shamuradhin, who served as a model for me in these projects.

At that time, my karmic double acted more as an intermediary between me and my natural environment than as a being that caused me social or karmic disturbances. My karmic load was currently so low that it was mainly beneficial in the manner of an elemental being. Instead of appearing outside of my being or in a social context, he lived with and within my etheric body. He represented, so to speak, my extended limbs into the elemental world. He was the link

between me and the elemental beings that existed in my very living, surrounding nature, which was permeated by divine beings.

Now this *shepherd of the elemental force*– as I call him, i.e. the later karmic double – was separated from his bearer, mostly in stages or in some cases quickly, through the interventions of initiates who educated me at this time. He was released from his former guardian role for thousands of years. The initiates, who were themselves guided by leading spiritual beings from the higher hierarchies, had already undergone such a development in a previous life. They were now allowed to monitor the same events in other people. As I followed this treatment and its consequences for me, I clearly perceived the character of my double before and after this event.

Not only do this research – or karma research and spiritual training anyhow – bring new insights for me, but the being of the doppelgänger gains a bit of self-determination so that he, as a spiritual being, can also do something for himself. He wakes up within my imagination, so to speak, so that he “experiences” the reality of my angel again for the first time since Atlantis. This allows the angel to approach him and give him, the karmic double, such a “consecration” that he can again become a guardian in a broader sense.

The karmic double and social entanglements

Most people with whom I worked karmically spoke of various social entanglements, which sometimes meant difficult stages in their own biography. When working through such hurdles with other people through conversations and biographical work, it usually became apparent that it was not easy to subsequently reduce what happened to the conscious actions of those involved. Often, so-called irrational actions were discovered in oneself or in others, which were not in accordance with the components of the actual social conflict.

First, a deeper insight through meditative exercises and karma work opened up a healing perspective on what was happening.

In the years after the turn of the millennium, I followed many conflicts, for example in non-profit organizations, through the reports of several people involved who I coached. In one case, I became indirectly involved because I got to know several of the employees in the institution in question, as many of them came to do a seminar with me on ways to recognize karma. Over the course of a few years, a social tension arose because the karmic insights that some participants in the seminar received from spiritual experiences were found unbearable by some other employees who did not want to take part in this type of karma work. Not only did two groups emerge, which over time separated themselves from each other mentally, but even participants who had initially gained a lot of positive things for themselves personally from the seminar work later joined the faction that opposed this impulse of karma research.

Over time it became clear that three personalities in particular were at the centre of the dispute. There were a woman and two men, here called Marie, Claus, and Waldemar. Marie and Claus took part in the seminars from the beginning. Waldemar was never there and he stayed away from further clarification consultation that I offered. Through the seminar work and the many conversations, Marie and Claus strengthened the friendship that had existed for years, which also affected Marie's husband, here called Bernt. At first Bernt did not take part in the seminars, but later he joined the work. After a while, however, Claus broke off the karma work he had begun and his friendship with Marie and Bernt soon turned into a shocking antagonism because he agreed with Waldemar's critical opinions.

In my experience, only sincere, meditative work brings to light content about such social difficulties that can be traced back to karmic backgrounds in which not only the karmic doubles but also other demonic doubles are involved. I'll come back to them in a chapter

below. These beings play their game with great pleasure, without those affected seeing through it because they are in the middle of emotional struggles. If a person affected knows something about the nature of the karmic double from spiritual knowledge, he or she is often initially unable to understand what it is doing.



Marduk and his dragon.
Drawing based on a Babylonian cylinder seal.

He then usually accuses his human counterpart of unobjective and negative criticism, which seems exaggerated compared to the personal dispute at issue. Therefore, where impartiality is important, he misses the opportunity to recognize doubles in this regard. As a result, the absurd situation often develops in which someone is condemned today for an act that they did not commit in this life, but certainly did in a previous life. I was once deemed unwanted by a Waldorf school because I was accused of molesting ninth-grade students. In a letter two months after the teaching period, I was confronted with the accusation, without my report being heeded, and no teachers and no local friends were inclined to seek clarification. Not

now, but around 3,230 years ago, I committed an arbitrary act that could have justified such a judgment back in those days.¹⁹

If those involved don't do karma work, they can't know what happened, but the doppelgangers know. In this way, something old is not "encapsulated" due to the evil intentions of our double, but in this way a possibility of freedom is created, so to speak. This can then open up a perspective with their past as a benchmark for current events.

In the case mentioned above, it became possible to carry out extensive karmic investigations with Marie, Bernt and a fifth colleague who was later involved in the tough conflicts with the party of Waldemar and Claus. An account of these entanglements, which span several incarnations, would alone fill an entire book. Therefore, it is sufficient here to mention just a single aspect of the complicated context that is directly related to our topic.

As the "mastermind" of the whole thing, I noticed a double of Claus who had acquired a flaw on the occasion of certain confrontations that came from temple connections in the Egyptian-Chaldean period – around 1400 years before Christ – between the then Marie and the then Waldemar. This flaw had continued to get worse through many incarnations to this day. As the legal high priestess, "Marie" was expelled from the temple, which was largely run by women, through the intervention of "Claus" – he was a member of the magistrate at that time. It was about disputes regarding necessary development measures.

Her successor was "Waldemar", who was still a younger priest at that time. The changes within the temple not only led to many other women being deposed, but also to the city population revolting because gynaecological care was deteriorating due to "Waldemar's"

¹⁹See: Jostein Saether: *Living with invisible people*. Page 166ff.

unbridled desire for reform. In addition, there was a plague coming about, among other things, which afflicted “Claus” with an incurable skin injury. Through his determination to stay alive, he robbed his doppelganger of his “skin,” so to speak. This meant that he became a superhuman “sponge” capable of absorbing both good and evil into himself without “Claus” being able to defend himself against it, even though he continued to develop an excellent spiritual ability to approach tasks and clerical procedures with knowledge through many incarnations.

On the one hand, Claus was one of the first in the institution in question to take up karma work seriously, but he was also the one who, when hurtful controversies arose, no longer had any inclination to take on the role of mediator, which he for various reasons “should” have taken out of karmic backgrounds and with regard to his current position as one of the first ones. Many people involved couldn’t understand why Claus became such a failure. Only a look at his doppelganger would have revealed that he was full of aversion to certain karmic laws.

The guardian angel and the karmic delegate



Jostein Sæther: *Angel of Accompaniment* (1990/2005).
Egg tempera on canvas.

However, I noticed that the karmic double could not only have emerged from the behaviour of the person it belongs to, since it entered the scene of reincarnation before the person, so to speak. Is he perhaps a descendant of the guardian angel? I'll answer this question with: Probably! An archangel or the angel created such a being before "his" human entered the first incarnation. I note that my karmic double, whose name I gave as Shilbur in my karmic autobiography, had my guardian angel as a "godfather" before he climbed the ladder to "adulthood" through my incarnations.

Since in the course of such a development – comparable to a child who also has to go through a lively, dramatic and devilment "adolescent phase" – he encounters many dangers, obstacles and problems, this kind of doppelganger being could have stumbled at times, even up to that it had, so to speak, become untrue to its actual task, which was to present people with the necessary corrections.

When the spiritual discipleship has reached the stage where the karmic double can again act as a guardian, that means that I can consciously follow my relationships with myself in past lives and in the present, so that I recognize what he has achieved for me and is causing today, then that means that in a certain respect he fulfils the function of a guardian angel. The angel will thereby experience a certain liberation. This does not mean that he will completely withdraw from me from now on, but he will continue to carry out his task towards the individuality in such a way that he will focus more on the implementation of the consequences of my spiritual independence for the spiritual world. In the past he had to carry more of the impulses of the spiritual world into me so that they would be suitable for earthly conditions. But he will carry the consequences of human spiritual deeds in earthly existence into the spiritual world.

I realized that the purified double is closely linked to the development of freedom. What a person is able to do as a free, creative act between a double and an angel within an earthly life will shine into the spiritual world as a new cosmos. The human cosmos of anarchy created out of free love – or to use a term from Rudolf Steiner: ethical individualism – stands alongside the primal cosmos of hierarchy. The little guardian or the karmic courier, as I will call him from now on, will begin to work like an angel. But he can only do this if I teach him how an angel works. He knows his task, but I myself have to take responsibility for ensuring that he absorbs everything that I have already recognized from the work of angels. Consequently, the situation arises in which the little guardian, on the one hand, enters an “angel school” with me, but at the same time also has to be active in his new task.

What happens when an initiation fails?

If a human being were not to undertake this “teaching”, then other beings, to whom I will return in part 3, would immediately join in this obligation. But they have no interest in progress and the absolute development of man. Therefore, at this level of spiritual training, there is a danger that the advanced person will leave the positive direction that has been taken so far and drift away to become an evildoer in the spiritual sense.

“Beyond the sensory world there are not only good gods, but there are also gods who act completely contrary to the interests of people, as they are usually viewed. So that one must not believe that someone who is a real initiate only needs to act out of good motives.”²⁰

In spiritual history there are several examples of people who failed at a certain stage of their initiation, so that an evil result occurred either in the same or in a subsequent incarnation. The inner reversal, which I reported in *Facing past lives* about reconversion, is usually the event that went wrong with someone, which then “allowed” the black magic within them. The will for good is almost completely erased from his soul. Thus, with the black magician, what was immature and confused from previous incarnations comes to light again, which should have completely subsided.

It therefore seems to me to be an important task to show examples of such mentally unreliable, power-hungry, or cruel individualities who have become black magicians. Because this can give them the help – in an indirect way – that they need in order to correct their previous missteps. It would probably be appropriate to provide some examples here to illustrate this thesis. I would just like to give a few hints as to where and in what circle of people, for example, further

²⁰Rudolf Steiner: *Soziales Verständnis aus geisteswissenschaftlicher Erkenntnis*. GA 191. Dornach 1983. Page 104.

research could be carried out. A separate presentation would be necessary to shed light on the complexity of such human souls and their machinations so that no unfounded claims are made.



Lord Stanhope, circa 1835.
Detail of a drawing *Members of the House of Lords*,
probably by Isaac Robert Cruikshank.

In the English nobleman, Philip Henry Stanhope, 4th Earl of Stanhope (1781 – 1855), usually called Lord Stanhope, who was first helpful, then hostile in the events surrounding Kaspar Hauser around 1830, I see a power player who uses arbitrary magic have. With skill, this British “secret agent” managed to dull the consciousness of many people who had to do with Kaspar Hauser so that the positive effects that emanated from Hauser’s angelic soul would not have a larger, social reach.

Another politician who, in my opinion, also appeared questionable was Vladimir Ilyich Lenin (1870 – 1924). Not so much during his life, but intensifying after his death, his disreputable influence has given rise to a tremendous scope for development. The way in which he experienced a kind of apotheosis through his corpse over decades thanks to the communist dictatorship of Joseph Stalin, anti-human tendencies were instilled in the souls of millions of people who revered him as a positive pioneer. If he had not been embalmed,

fewer millions of people would probably have suffered such a horrific death in the Siberian concentration camps. I managed to research one of Lenin's earlier incarnations in the transition from the 6th to the 7th century, where this descending development began. Unfortunately, it takes us too far to expand on these interesting karmic connections here, and it would probably be too risky to comment on it publicly.

If we were to spiritually look at an initiate or master whose initiation only results in good things and ask him about his liberated and transformed karmic double, then we would discover that this guardian, in addition to further service to his former bearer, also has a "specific" life leads to the supernatural. It would not even be easy to distinguish him in his imaginative appearance from the guardian angel of an "average" person. Sometimes it is the case that such a former double is much "higher" and "more virtuous" than, for example, the angel of a person who has failed over several incarnations to keep himself open to a spiritual world that is progressive towards humanity at all times.

Unbearable and evil doubles

The phenomenon of doubles has to do with us humans in a very intimate way. Either a doppelganger being creates something more or less legitimate for or with us, or it causes phenomena of this kind that become effective because we ourselves are responsible for them for some reason but are designed in such a way that they would cause us even more harm if a way out of the dilemma did not open up to us.

For example, it is possible that physical symptoms of illness or psychological problems arise that could not be treated without knowledge of karma. They appear because someone carries two astral bodies that penetrate each other. Inhumane actions in a previous life

could have resulted in the astral body of this previous life not being dissolved after death and therefore being carried into the current incarnation. The old astral body would then haunt so much that the person in question would have a kind of paranoia.



Hieronymus Bosch (1450 – 1516): *Death and the Miser*. Detail.

Unredeemed astral bodies or spiritual fragments of other people can also cause a corresponding penetration and cause harm. Parapsychological research knows countless such cases, even if this phenomenon is often explained differently. In Rudolf Steiner's anthroposophy, so-called Luciferic, Ahrimanic and Asuric beings are described that have fallen away or descended from proper development.²¹

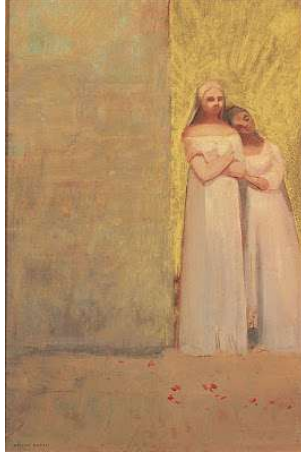
In Rudolf Steiner's anthroposophy, Asuric beings are adversary beings that are controlled by *Asuras*. The *Asuras* correspond to primordial evil, which believes itself to be God the Father. This destructive power strives to extinguish the human I or to fragment it. It attempts to do this by influencing the genetic structures of the living physical world. In the esoteric Christian understanding, the *Asuras* are the antipodes of the divine father. They can be beings from the level of

²¹Regarding Ahriman and Lucifer, see: Jostein Sæther: *Weisheit wahrnehmen*. Page 225ff.

natural beings or angels and archangels etc. whose work is no longer in harmony with the good development of the earth and humanity that was once planned by the divine world leadership. They usually do their mischief in restricted areas of the world that are intended for this purpose by the higher creative powers. However, they continually try to break through these restrictions and gain ever greater power and attraction among people.

If such beings have permanently attached themselves to a person, one can e.g. speak of demons or Luciferic and Ahrimanic doubles. There is also a lot of insightful information on this topic to read from Rudolf Steiner. In the next part I give exercises about discovering and taming the creatures that cause mischief among us and, if possible, “throwing them out” for later processing or transformation.

3. Spirit carer and adversaries



Odilon Redon (1840 - 1916): *The Two Graces* (around 1900).

Spiritual beings who are said to have fallen out of balance with the divine world order sometimes make great mischief and senseless noise among people out of things that were initially minor. I do not see it as my task to clarify the complicated background of the emergence of so-called evil in world development. There is enough literature for that.²²

At this level of training, however, the spiritual practitioner needs to recognize from his own observation what he has gathered in his own being in the past because of the works of such adversaries. Equilibrium, agreement, balance, concordance, coincidence, congruence,

²² See among other: Hans-Werner Schröder: *Der Mensch und das Böse. Ursprung, Wesen und Sinn der Widersachernächte*. Urachhaus Verlag, Stuttgart 1984.

correspondence, equalization, harmony, identity, and synchronicity are terms that, on the one hand, describe something that exists within a real community of hierarchical order, where each link consists of a connection of common tasks acts – on the other hand, a state is described that appears between polar opposites in order to help out, intervene or level things out.

A scale, which consists of two weighing pans, a balance beam, and a lever arm, is a device that symbolizes this activity of creating harmony. It turned out to be appropriate for me, before I developed and carried out further meditative work, to deal with the idea and the device of the scales – because I discovered that the inner state of balance must always be re-established, especially since striking to tearing psychological and spiritual contrasts become noticeable when achieving higher consciousness.²³

Yes, the spiritual conflicts that arise from spiritual beings of all kinds for the sake of humans can even be sought consciously so that certain new insights can be gained and certain abilities can be developed. Various motifs that I have studied arise from art and cultural history, which have to do with the topic of balance, but also sporting games and other activities such as gymnastics, sailing, mountaineering, gliding, etc., which promote sensual balance and activity promote with gravity can give ideas for inner harmony exercises.

I would now like to encourage an increase in the exercises and meditations given in the previous parts. Only when you have gained enough imaginative, inspirative and a handful of intuitive experiences and consider yourself to be sufficiently mature for it, should you begin the following work. It is also appropriate in this series to continue maintaining the rigor, precision and care achieved through the previous exercises and to carry out the actions to be done step by

²³ See the safety pin exercise in *Facing past lives*.

step, because there is a momentum of its own comes from the spiritual, can emerge that one would otherwise not be able to master. This doesn't mean that you haven't experienced types of imaginative momentum before, but now effects can come that far exceed what you once experienced and send you into previously unknown fluctuations.

In *Facing past lives* I explain the topic of numerology, which I am now taking up again and linking it to the area that has to do with the chakras. The spiritual laws of art take on a new meaning in that they appear to the meditator in such a way that they reveal a spiritual meaning.

The third meditative building – the spiritual temple



Jostein Sæther: *The Portal Angel* (2007).
Egg tempera on canvas.

My research friends and I have repeatedly worked with art and natural forms, and in karmic visions we have been given a

series of different examples of how we lived with and between these polarities of creation in previous lives. In the words of the Gospels, it is said that a person will not go to heaven unless he becomes like a child again. This literally means to play or behave artistically.

From here on, everything that had been experienced up to that point in meditative work was, so to speak, used through the finest artistry and the most serious, playful mastery to reach new levels of spiritual objectivity and to descend into hitherto unexperienced depths of karmic and spiritual connections of one's own being. Further exercises, activities and transformations take place on and in the area of the so-called spiritual island of the archetype of individuality.

Once, when I have a lot of time and enough rest, at least a few hours, I go to the spiritual island with my angel. Behind the archetype that I already know, there is, as it were, a large meadow – for some other people, a large square or a hill. I go there. The angel now stands in front of me so that he looks at my archetype, which is now behind me. Because he is a spiritual being who, as a spirit figure, does not create any demarcation from the outside, I ask him for an internal, collaborative encounter.

At the beginning – as in every dynamic meditation – an inner peace should develop from the awareness of being alone, which e.g. resembles a dawn. The calm gradually spreads so much that all sorts of fragments of memories arise. I'll mention one where I once spent time on the Baltic Sea with a wonderful view. When such memory content is objectively navigated past, calmness increases. It makes the inner location bright as if the sunrise was coming. The brightness does not come from outside, but rather from the power of one's own self. When I let go of this light and stand there myself, without wanting or demanding anything for myself, the willingness for a spiritual encounter with the angel arises.

As I consolidate the mood internally, I observe myself as if from the outside, because part of the light source has essentially become a perimeter. But I stay with myself and give myself a character, as if I were taking part in a play. When I have clearly “positioned” myself, someone in front of me becomes noticeable. This “is” the guardian angel, or more truly: He makes himself distinguishable within the framework of my preparatory dramaturgy. A real imagination arises. Inner calm frames the experience and protects me from internal excitement and external distractions.

I initially remain still and silent in this imaginative position. Objective questions arise and I give them to the angel as a “gift”. After this first situation, in which I rest rather motionless within an extensive area like outside, a “movement” now begins that makes the angel tangible from within. When the first encounter with him is experienced frontally or horizontally, it now lives out completely vertically, up, and down, without me losing my “ground”. I feel like I’m in a colour space that creates a moral, quiet “pressure” that encourages progress. This sensation does not actually mean a demand, but rather shows a “hint” as to where the passage leads further inwards.

This position might scare me because I suddenly realize that I am not alone right now. I might also feel so “small” that I don’t dare move forward. But the will power grabs me so much that I still dare to enter the angel’s “hut”. I come into an even more impressive “room”, which has many “architectural” means, so to speak, whose “functions” I soon will discover.

The return from such an angelic encounter follows the same approach. I say goodbye carefully and as if in reverse gear. I understand that only consciously generated, responsive attention before, during and after meditation will lead to eventual insights. Interestingly, an “ascent” to an angel in this sense means a “descent” from a subjective expression to an objective impression, as if I had started in the emotional astral body and arrived at sensory perception via the

life element. I experience the spiritual as a diverse unity, as if an astonishing contradiction was “cancelled” by another paradox.

These three steps of a meditative experience represent the beginning of higher types of consciousness that bear imagination, inspiration, and intuition. Even imaginative content that does not include higher intuition during meditation can still lead to insights if the results find a plausible structure in other experiences in day-to-day consciousness. If this were not the case, we would not be able to achieve freedom of thought. The I creates processes and itself becomes a process within the angel’s overall work. The angel uses the “colour pots” of human freedom to make himself mentally and spiritually visible. He basically steps aside to give us “his space” so that we can awaken spiritually.

So, I moved toward the angel and walked on and tried to experience that I was allowed to climb into his form, into his aura.

I now think that, just like under his “tunic,” I find myself in an ante-room of a spiritual temple. I stand there for a short while. I dwell in the aura of the angel. I consider the colours, light and other angelic aspects that appear to me and notice my compassion. I show gratitude in the form and with a gesture that I consider appropriate. Now I step forward and will soon experience myself in a large “room”. The basic architecture of the room is formed strictly according to spiritual laws, but I am beginning to notice that some features are showing themselves in a way that aligns with my individual karmic and spiritual standards.

The room is circular and has twelve columns with seats at the base. They carry an architrave over which the middle building is vaulted by a painted dome. There is a circular corridor around the columns, which is separated from the outer wall. The roof over the ambulatory

is rounded and lower than the large dome in the middle. Furthermore, the floor under the cathedral is a few steps higher than the corridor floor behind the twelve pillars.

The outer wall, which has now become “noticeable”, is broken through by archways in four places. I entered through one of them. The three others lie in a cross on the plan, viewed from the entrance. So, I discover that three apses or smaller rooms like chapels are hidden behind these three gates. In the four in-between spaces I see seven coloured windows, arranged in such a way that they are designed according to the shape, size and placement according to the constellation of the seven main planets in my birth chart.

I stand in the middle of the large room. I turn around in a circle and look at the architecture, the sculptural forms, the windows, the wall colours, and the ceiling paintings. I look at the angel and remain in inner connection with him all the time. He stops at the entrance to take care of the whole process like a caretaker and to set up certain events and elements. When I visit the three apses soon, I notice that on the one hand there is something artistic to be seen inside, and on the other hand there is something essential that emerges from states of form and movement in one or more shapes. I can communicate with these beings and learn what they mean and how I can interconnect with them.

I repeatedly “walked” the meditative path to the spiritual temple until its spiritual “density” became noticeable. Rudolf Steiner explained in his esoteric teachings that the everyday, ordinary world with its philistine walls and chairs, a natural forest, visible trees, or houses, as they exist in our normal consciousness, have no place in meditation. However, he reported that our soul sense finds the vaults of the spiritual temple, its walls, and its floor, where we meet those with whom we want to come into contact as spiritual beings.

The three apses, the protectors, the adversaries and the arcanum

Since the angel has ordered nothing else, I first go straight into the apse, which is opposite the entrance. I go into this smaller space and experience the shapes, the colours and the mood that are there. I ask myself the following questions: How can I describe what I encounter here as a work of art? Is it something familiar or something completely new? I behave the way I practiced when viewing art. I recognize that what I now see as art is an image that hides something essential. I ask the question:

Who are you that I may meet? Would you like to show yourself to me and speak to me? Who are you who has always looked after me spiritually without my earthly consciousness realizing it? I'm thinking about who I might meet here. What kind of being would reveal itself meditatively to my guardian angel in a temple on a spiritual level?



Odilon Redon (1840 – 1916): *Profile of a Woman in the Window*,

1905-09. Pastel on cardboard. Pushkin Museum of Fine Arts, Leningrad.

People I have coached have encountered beings and individualities of very different categories in this situation. Several persons said they experienced the first meeting with Christ of their lives on this occasion. Others have experienced a second angel who stood in different colours and with different attributes than their guardian angel. Some have encountered archangels such as Michael, Gabriel, or angels such as Gamamiel, the Guardian of Accommodation.

In some cases, the figure of Mary or Sophia appeared. Someone met a deceased but well-known relative who had not been in the person's memory for a long time. Some were able to meet famous individuals, e.g. are to be classified as masters. Quite a few have encountered the individuality that lived as Rudolf Steiner. In several cases two or three beings or human figures even appeared together.

When the spiritual figure – on other occasions the spiritual beings – clearly appears to me, I behave courteously, allow myself to be instructed and, if necessary, open a conversation. I ask to know what he or she has done for me as a spiritual protector in the past in and between incarnations. I ask about the arcanum, the spiritual miracle cure that they have at their disposal, which has helped me in my karmic development to always find the middle path after I sometimes went astray.²⁴

²⁴ Arcanum (Hindi: Archana; offering of flowers and leaves in the worship of gods). The 22 Major and 56 Minor Arcana are cards with complex motifs in the Tarot deck. Arcanum is also a name for the philosopher's stone and can be found in authors such as Paracelsus (1493 – 1541) and Emanuel Swedenborg (1688 – 1772). Here Arcanum is understood as the divine idea of every human being, the original substance of individuality, which occurs in both diversity and unity (Greek: monad). From my point of view, Arcanum is the source of the higher self and also an individual, spiritual remedy for the existing weaknesses that have arisen from the aberrations of the lower I and continue to arise when understanding karma is ignored.

I decide to continue to be in contact with this protective being because I feel that it is now appropriate. I examine how the arcanum relates to my so-called spiritual name, the name which in “linguistic form” is the same as my higher self.

I then step back to the centre of the large room, turn my inner eye to the angel and receive advice from him as to where I should go next. Depending on the alternative, I then go to the right apse or to the left apse, as seen by the angel. I proceed as in the first case, look at the artistic aspect, experience the mood, etc. If in the first case a situation appeared to be rather pleasant, here I must initially – but not absolutely – perceive unpleasant, unbearable, and even malignant phenomena.

I deal with the whole thing calmly and serenely. There are things and beings of a spiritual nature that I encounter, which had and still have to do with my being on an ongoing basis. They are usually classified within me or “arrested” with me. But I don’t experience them in my normal consciousness. Now they appear before me as objective spiritual phenomena and I can look at them and talk to them for the first time.

Normally no human individualities appear here, but in special cases this can also happen. Most of the time, people here encountered beings that belonged to the elemental beings, which I often classified into demonic categories. But you can also meet angelic or archangelic beings. Sometimes a group of creatures appeared that could not be distinguished as individuals because they appeared somewhat like a swarm of mosquitoes or birds.

The right side in most people has a character that corresponds to concepts such as form, cold, darkness, dullness, command, insensibility, etc. Rudolf Steiner calls these beings Ahrimanic who give such effects. Sometimes beings appeared that I somehow classified as amorous. I could get the impression that they have certain tasks to

keep us in touch with world forces that we need for our development. The tendency of the beings of the left apse have, among other things, with the following terms: exuberance, zeal, fervour, ambition, movement, excitement, tumult, curiosity, etc. Steiner calls the producers of such rashes Luciferic beings.

For some people the sides were reversed. For others, no entities appeared during their first visits to this temple, but only certain strong emotional stimuli that were accompanied by floods of colour and abstract image formations. So, everyone just has to see how one gets along, how viewing arises and what type of consciousness one creates. The task is to enter into conversation with these two types of entities. The questions will be again: What do they have to do with me? Why do they appear in my consciousness? Why are you accompanying me? At first, I noticed that the beings didn't want to talk to me. Since I didn't get scared, which wasn't necessary, but rather thought that in this context they were there to be recognized, then they also became able to talk.

It sounds contradictory, but it is true in spirit: as a spiritual student, I am on a "higher level" than all of these adversaries once I have met them without losing my calm. I have every right to unravel them because they have become the way they are due to human development. Between the stays in the apses on the right and left, I go to the centre of the cathedral to make contact with the angel, so that I let him decide whether I will persevere with what could carry on.

The three altars and the meeting

Since it takes a lot of energy to do this work, I use several meditations to get through it. An alternative is that, before I go to the third apse, I visit the first one again in order to achieve absolute balance. Even after the third one, I can go back to the first one to

revive myself. After the three visits, the angel now has an intermediate position.

I stand facing the angel, asking him to arrange the three altars. When I turn around, I see that – as if controlled by a spiritual technique – three standing altars have been set up under the dome. There is a stool in the place where a fourth altar could have stood. I go to it and stand in front of it. Later on, another occasion I sit on it. I notice that the three altars are shaped and designed primarily with cloths, objects, and flowers so that they reflect the aesthetics of the apses.

I ask the angel to bring in a representative from each apse to their altars. A meeting then takes place, a conversation in two parts. In the first part of the conversation, I am only allowed to listen and experience how they behave towards each other, how they understand each other and occasionally argue. In the second part, when the angel says yes, I am allowed to have a say and ask questions. Previously I perceived a certain significance, specificity, and one-sidedness of these three realms of the spiritual when they were separated from each other within the apses. Now, I experience them at the same time. I now notice other characteristics in them. I hear in the way is spoken, whether the beings are remaining factual, and I experience someone exaggerating.

When I get the opportunity to have a say and ask questions, I ask about the beings' paternalism. I ask them one by one: Whom are you subordinate to in the spiritual world? Can you give characterizations or names who you serve? When someone hesitates to tell me about it, I pay attention. I recognize that they do not want to reveal their identity because they are beings who are under so-called Ahrimanic, Luciferic and sometimes Asuric influence.

Since it cannot be completely ruled out that the representative of the centre could not be partially under such influence, I have to pay full attention and caution so that I recognize who I am dealing with.

When the “mini council” is over, I go back to the angel. He lets the three representatives go and removes the altars. I then go out first and with the angel I look for the way back to my meditation hut on earth. I end this serious meditation as I have become accustomed to do.

Meditation with the spiritual temple is about learning that I am under the leadership of a spiritual world that wants everything good for people. I want to be under such loving guidance myself. This means that I assume that I will then also have the opportunity to meet other beings who want to have the kind of influence on me that is only desired by good spiritual guidance. This means that in the course of my incarnation development I have attracted the bad spirituality to myself or even created it myself. And now the task is to encounter these beings imaginatively and intuitively and, if necessary, to ensure that I can escape from my captivity or connection with them and vice versa.

A continued investigation into the apses and their beings showed that I encountered other entities and individualities that had to do with me. It was also possible to take visitors with you. That is, I did this work for other karmic “relatives” who did not have the ability themselves, conducting an examination of their companions for them so that I could become a spiritual caretaker for them.

The task of the meeting, which is continued in later meditations, is the freely made decision to work on the transformation of evil. From this moment on, as I accept this tremendous task, I may call myself a Manichean, that is, one who contributes with the love and light of one’s own being to the perfection of other beings, regardless of their spiritual background or rank. In the fourth part I describe examples of how the spiritual researcher engages in Manichean activity when he wants to concern himself with the serious, apocalyptic world situation of the present.

The seven windows, chakras, and treasures

When the company with the beings of the three apses has been maintained for a while, the next task comes in the spiritual temple. I go in and look at the order of the seven coloured windows and consider the cardinal directions. If I have the entrance in the west, the middle apse is in the east. Then left is towards north and right is towards south.

In astrology, the Ascendant corresponds to the East, the Descendant to the West, the Midheaven (MC) to the South and the Deep Celestial (IC) to the North, and the planets Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn dance together around in the circle of the zodiac signs. My coloured windows are arranged between the entrance and the apses the way I find the planets in my birth chart. Their colours are traditionally as follows: Sun white, Moon violet, Mercury yellow, Venus green, Mars red, Jupiter orange and Saturn indigo blue. When I compared my colour findings with those of others, nuances appeared or different colours were attributed to certain planetary windows. Why such individual differences occur can be determined through deeper research.

I walk around the colonnade and look at the windows with their surrounds, colours, and three-dimensional engraved motifs. If necessary, I decide to talk to the angel about which window I will work with initially. Next, I describe inner actions that, if compared to physical actions, would be considered profane or vulgar if one were to be in a “holy” place. Spiritually, such actions have a different character and what follows is therefore rather innocent compared to other spiritual manoeuvres. It has been found appropriate to do the following actions in a window, day after day, so that seven medita-

tions can take place within a week. The after-effects of such meditative work are usually so profoundly organic that one should not visit more than one window within one day.

I go to a window. I notice that under the window – depending on its size and placement in the wall – there is a small altar connected to the wall. On it stands an amphora, a bowl, or a holder. There is something for me to eat or drink in this holder. I pay attention to what I get and nourish myself with it. I experience what the ingestion does to me. I look up at the window and think that at this moment outside the temple is the real spirit world, which if the thick window glass did not protect me, I would not be able to consciously endure it at all.

The creative powers of certain hierarchical beings that are connected to the corresponding planetary sphere are at work out there. A tiny healing effect, but sufficient for my “tainted” nature, shines through the window. I let such rays of colour affect me for a moment. I experience a cleansing force that flows through me from top to bottom. I look at my figure, which begins to glow and become transparent.

I may discover dark spots, conflicting webs or nasty “dirt” in certain areas that may have something to do with a chakra.²⁵ I try to feel this

²⁵Chakra (Sanskrit for wheel, lotus flower) refers to supernatural energy centres that are located near organs in the human body. They are connected to each other by channels (Sanskrit: nadis). There are seven major and a number of minor chakras. In a figurative sense, a chakra consists of a calyx and stem, which are located in the astral body, and a root, which provides effects to the human physical body. The main chakras are: Muladhara (coccyx) or root chakra, Svadhisthana (sexual organs) or sacral chakra, Manipura (navel) or navel chakra, Anahata (thymus gland) or heart chakra, Visuddha (thyroid gland) or throat chakra, Ajna (pituitary gland) or forehead chakra, Sahasrara (crown of the head) or crown chakra. The chakras correspond to certain areas of activity and remain inactive until they are awakened. The so-called serpent force, called Kundalini, which corresponds to the astral light, flows through them with new vibrations. An awakened chakra serves, among other things: spiritual research as an organ of perception, because then one is

“matter” in its substantiality. I wonder: Is it hard, rocky, chalky, slimy, liquid, heavy, light or something else? I try to get rid of everything or as much as possible either by crying, spitting, vomiting, sweating or defecation. I collect what I have pulled out and place it in the container on the window altar.

Through telepathy I ask the beings “out there” to send a transforming ray onto my waste. I observe which combustion or destruction process takes place in it. There is a residue left in the container that cannot go away. But it is not waste, but a gift from the gods behind the window that was created in this way. I can take the gift out of the container. I call this gift the gem or the precious item. Some people I have accompanied in this have received a natural object, a crystal, an art object, a ring, a crown, a piece of clothing, a tool, a sword, or something else that they needed in further duties and trials.

When I leave, I give the gem to the angel, who keeps it until further notice. I do the same work with each window and let save the other six treasures. In the weeks following these window meditations, I observed the after effects in the form of soul moods and physical sensations.

The twelve pillars and seats

When I have done the planetary work accordingly and made discoveries as to how my chakras are influenced positively and negatively by events in my incarnations, I recognize why the various deposits have arisen in my being. Now the time has come to research the background of the own biography in more detail.

In a series of meditations, I gradually sit down on the twelve seats connected to the column bases. As I recognize the differences in the seats and the column capitals, I learn about the series of windows

no longer “blinded” by the astral light.

between the columns. However, some I don't see because they are behind me or only become visible when I sit in a different place. I ask the angel standing at the entrance to show me a corresponding event from my biography that has to do with this sitting position. I close my mind's eye so that the temple interior disappears and look into my life. What is created? I see myself acting back then, how I was occupied and what thoughts were besieging my brain.

In a subsequent meditation I let the angel arrange a meeting with three apse representatives. I'll let the review be about the biography event. The work on the residences corresponds to what is understood in astrology as a study of transits. Over time, the interior of the temple is not a static architecture, but everything adapts so that the content of the images and placement of the windows that are visible are those that correspond to the exploration sought at the moment.

I also look at the ceiling painting from the twelve seats. I can look here to see the past, present or future – as I describe in part 4. I create the motives that are there myself or they emerge depending on specific questions.

So far, I have only or almost exclusively researched my own karmic circle, but from now on I feel freer to take on karmic research tasks that have nothing to do with me directly, but that would be good for the general development of humanity to be explored. In this way I have looked at many past events in the evolution of the earth and humanity, some of which Rudolf Steiner has already described, but I always found and researched them from an individual perspective – for example, certain social events, circumstances, and places that were associated with the incarnation of Lucifer in ancient China and the founding of Tibetan culture.

I believe JS has a limited use of the zodiac. I would have used the 9 phasic development phases as windows into different moments in my life to get a biographical life tableau. The zodiac is more for the development of different world views arising in different personalities during different lives on earth. This is another piece of work which needs to be developed. By me, perhaps?

The spiritual garden and the seven monopteros

When I have thus met and considered the spiritual temple, my individual protectors, the arcanum, my adversaries, the seven jewels and used the possibilities of the multiple facilities, there is the possibility to explore the park or the garden that is located behind the temple.

I go out of the temple once with the angel and another time with a representative of the middle apse through a door that is inside. Then we come into the garden. During the first tour it turns out that the garden has been created for a long time but has not been maintained. Green areas, meadows, trees, flower beds, water features, ponds, paths, stairs, walls, fences, sculptures, garden temples and other facilities are damaged and worn out.

After the constructive and healing work in the temple, I initially experience deep sadness at the sight of the decay of the formerly sublime garden. My angel doesn't seem to be able to help me with this spiritual distress because, surprisingly, he tells me that he has been "assigned" from a higher authority, so that he is not allowed to help me for a while. This opportunity makes it clear to me that I can introduce the Little Guardian to the temple and its gardens. So, after some effort I realize that I can entrust him as head of the work with rebuilding the garden. We are asking for additional helpers and employees for this work in the apses of the temple.

Before I say goodbye to the angel, I ask him about the seven jewels he has kept for me. I take them with me into the garden, and in the restoration of the seven monopteros, the small temples, partly I use these objects and partly I include them in the open-air temples as ornaments.

The meal



Bruno Liljefors (1860 – 1939): *Redstarts and butterflies*.
Five studies in one framework. National Museum, Stockholm.

Now that the garden has become a wonder, when I visit there, I find that unknown guests enjoy staying there of their own free will. Who are these visitors? I practice recognizing some beings and individualities from my previous explorations and wanderings in the spiritual? I walk through the garden and see who wants to come into contact with me. After a while I invite all of these garden guests to a banquet in the temple.

I let my employer, the little guardian, plan and arrange the party and am as happy as a birthday child to be the guest of honour. I discover

that my angel has come too. But he brought someone with him. Do I know this individuality? I am also being introduced to some of them for the first time who, as it turns out, I will have to deal with in the future. On “this evening” the former and a few old acquaintances accompany me to a room that I previously knew nothing about, which is located above the middle apse. A staircase leads up there.

In this beautifully decorated tower room, I learn matters that must remain a secret “without mercy” for people in the sensory world who have never entered such a spiritual temple. After I experience something here in meditation that surpasses all my previous clues about spiritual connections, I learn what silence essentially means. Keeping the appropriate silence about this second arcanum became one of my most difficult tests in life in the near future, because the secret was such that it had the tendency to want to escape from me at any moment, especially when I was with appealing people entertained in everyday life. From this spiritual experience onwards, I no longer thought it strange that Rudolf Steiner called the person who walked on spiritual paths a *secret scholar*.

In Germanic-Norse mythology, the young god, Vidar, represents this stage of initiation. He is the one who speaks little. In Christian esotericism, the Archangel Michael represents the same attitude.²⁶[1] He

²⁶ Michael (Hebrew: Gottschauer) is depicted as the fighter who overthrew Lucifer – even before creation began. According to tradition, he was the angel with the sword who drove Adam and Eve out of paradise and guarded the tree of life (Genesis 3:23-24) and who gave Seth a branch from the tree of knowledge. Michael appears frequently in the Old Testament of the Bible. In the depictions of the Revelation of John, Michael fulfils his special task at the Last Judgment: his trumpet raises the dead from the graves, he frees the woman with the child and, in the end-time battle – in full armour and with large wings – kills the dragon for his own feet (Revelation 12:4-7). But Michael is also the angel who throws the dragon into the abyss (Revelation

is the silent one who looks at people's actions and sees what good can come from them. Michael's life-affirming will determines fate. His energy wants to inspire us to commit to dedicated, courageous actions.

A good secondary exercise at this time of decision is to study and meditate on birds – especially migratory birds that travel long distances and have some geographical independence – for the reason that they are not only connected to the elemental world of the air, that has to do with speaking and silence internally, but also because they have a connection to the archangelic world that has so far been little researched. The fact that the evangelist John appears in Christian esotericism with an eagle as a symbol of his spiritual maturity also has to do with this theme, as well as with the serious training aspect that Rudolf Steiner called the *secret of the threshold*.²⁷

The path to the spiritual world can always be described in general terms. How someone crosses the threshold would ultimately have to remain an individual matter for each individual person, because those who have not managed to cross the threshold are not mature

20:23); according to comments on the apocalypse, he will also kill the Anti-christ when he appears. He is considered the guide of souls – according to the oldest idea of the Egyptian Thoth and Hermes in Greek mythology – and holds the scales of the soul. That's why he is still called upon today in the funeral office of the Catholic Church with the request "that the standard bearer Saint Michael lead souls into the holy light". Michael therefore receives the blessed in paradise just as Peter did at the gates of heaven. – was the "Prince of the Synagogue" and is considered the "Prince of the Church". With Raphael, Gabriel and Uriel, Michael is one of the four archangels of the seasons in Rudolf Steiner's work. He also appears there as the one who brings it about spiritually. According to him, his overarching office as Time Spirit began in 1879 and will last around 300 years.

²⁷ See: Rudolf Steiner: *Entwicklungsgeschichtliche Unterlagen zur Bildung eines sozialen Urteils*. GA 185a. Dornach 1963. Page 199f.

enough to adequately deal with the new “sensitivity” of the threshold crosser.

Socializing with the spiritual world

We live much more internally in the soul than before, for example in the Greek period, where the external environment gave people much more spirituality directly through nature experiences, architecture, and ritual celebrations. In earlier times, human interaction with divine beings was different and much more literal than it is now. Today we still deal with supernatural beings. As a rule, we don’t know anything about it in our heads because it only contains human thoughts, basically only the “thought corpses”.

As a whole human being, we actually live indirectly with spiritual beings. However, this interaction has become more “intimate”, more spiritual in our time, and it is usually not noticed, but can now be discovered quite “quickly” through meditation. Therefore, even the type of clairvoyance in our time has a different relationship, for example to angels and to spiritual beings in general than was previously the case, which is confirmed by the extensive reports of near-death and angelic experiences and other spiritual experiences over the last few decades. Today, when the human soul communicates with incorporeal beings or with the deceased, it usually happens very subtly. Rudolf Steiner once described this event as follows:

“One interacts with spiritual beings in the same way, I would like to say, as one’s own thoughts interact with one’s own will in the soul. [...] Now there are people who have a relationship with the spiritual world that, when it becomes conscious, is expressed today in a much more intimate way than internalization as a task for the

future was expressed in the past. Certain abilities had to be lost in order to develop for this more intimate intercourse with the gods. Therefore, during the Greco-Latin era and even deep into the Middle Ages, people, as already mentioned, perceived spiritual things directly from the external environment, not just as we see material colours and hear material sounds today, but in colours and sounds and perceived spiritual things. [...] In the past it was relatively easy to get to the spirits and the dead. Just as the external sensory perception was even more spiritual, so too was the connection with the surrounding elementary world of thought even more imaginative. The dreams still had the value of imaginations that point to the future. Just as memory points to the past, imagination points to the future, of course not in the same way.”²⁸

My descriptions of the so-called spiritual temple seem to be very “rough” compared to Steiner’s statements – for example in the class lessons. However, they should not be taken literally, but should be understood as internal processes and actions that only use the terms borrowed “temporarily” from the external to inspire me to enter the “field of force” of spiritual events that allows me to deal with essential things in myself, which will have supernatural things “around them”. The sociability with the spiritual world is truly both very “strong” in its intimacy and subtle in its “liveliness”. Interaction with the spiritual world is not a vacation, nor is it ever a private hobby, but rather a way of spending time with unexpected, inner activity:

“The intercourse of human souls with the higher hierarchies will become ever more inward, and man will have to make more and more effort to maintain intercourse with the beings of the higher

²⁸ Rudolf Steiner: *Die spirituellen Hintergründe der äußeren Welt. Der Sturz der Geister der Finsternis*. GA 177. Dornach 1977. Page 98ff.

hierarchies, precisely through the inner, through the deepest and most intimate forces of his soul.”²⁹

Tests on the threshold of the spiritual world

From this stage of meditative practice work onwards, depending on our nature and character, we will face series upon series of tests which – to put it bluntly – will threaten to turn everything that has been researched, worked through, and transformed up to now, as if placed on its head. These tests do not only come in the supernatural, no, life itself presents them, as if the spiritual itself were branding us in physical existence. I have experienced that people, for example, stood in my way, looked me critically in the eyes, as if for no reason, and thoroughly challenged me on my practice path. The smallest mistakes that I had made in everyday life in their eyes, which might previously have gone unnoticed, were now immediately discovered by those close to me and by critics. When this period is approaching, it is best not to do any deep research or actions in meditative consciousness, but only to ensure the necessary maintenance of continuity.

²⁹ Rudolf Steiner: *Das Leben zwischen dem Tode und der neuen Geburt im Verhältnis zu den kosmischen Tatsachen*. GA 141. Dornach 1983. Page 18.



Hieronymus Bosch (1450 – 1516):
The Temptation of Saint Anthony (after 1500).

The reason for this phase of vulnerability is that the immaterial adversaries of all kinds, which I do not yet fully know in their disregard for humanity, have discovered me because I have become a noticeable being for these beings in the spiritual world. How can that be? I used to be protected by the good spirits. Now I have become a quasi-good spirit myself, who other spirit beings have been allowed to examine and, if necessary, attack in order to find out my strength and my “reputation”.

So, I have to recognize which universal attributes I use to fit into the spiritual world. What kind of spirit do I want to be essentially? What will be my spiritual task from now on and in the future? Which impulse can I connect with? With which other impulse carriers of the universe will I strive together for cosmic peace and for the forward development of all humanity? Questions like those lead me to begin a work of spiritually considering the present and the future. Only my own artistry can be my helper, so that I now create completely individual skills.

A series of exercises and meditative activities train me to recognize myself as the master of my absolute self. This means that I can only make this work successful in the sense that my mastery in spiritual research allows me to do so. When, for a while on my training path, I felt pushed away from social gatherings in order to find myself in inner solitude with many questions and experiences, I soon learned that a number of people who had noticed my development wanted to win me as a companion and colleague in spiritual work. A master who is closest to me also made his presence felt in meditation on a “sunny” day.

But before the friendship of like-minded people became truly spiritually viable for me, I first had to decipher loneliness as a spiritual researcher and scholar. Dealing with the questions and the tasks set out in the following chapter provided a preparation for learning this solitude in the spirit, which brought an experience that meant, so to speak, a full knowledge of one’s own higher self. Daskalos described a corresponding stage of the mystic or truth researcher, which was his concept of a modern scientist of being, in the following words:

“As an advanced mystic, you will reach the stage where you will not only remember who you were in previous incarnations but will also know what the goal of your existence is. This goal was determined eons ago, and with each incarnation your path to it has been paved patiently and calmly, without haste or delay. You have to become the path yourself. Christ already said: I am the way, the truth, and the life. This is how you become a master of space-time events and recognize the meaning behind them. You have to get to know yourself and trust yourself and prevent doubts from blocking your path. Unless you become master of yourself and the phenomenon of life, you cannot go far as a mystic.”³⁰

³⁰ Kyriacos C. Markides: *Heimat im Licht. Die Weisheit des «Magus von Strovolos»*. Droemersch Verlaganstalt Th. Knaur Nachf. München 1988. Page 140.

At all times there have been mystery schools that were used to initiate individuals, i.e. brought to spiritual maturity. Much of the instruction was given in groups, in societies, but in ancient initiations the aspirant also had to go through certain tests alone. The great thinkers or philosophers were often lonely people who sought the wisdom of the metaphysical through inspiration. Or the hermits sought seclusion in a cave or on a rock in order to surrender to the divine, physically, and mentally cleansed.

Even today there are esoteric instructions that are given in more or less closed societies that can certainly lead to good insights. But even more than before, we as spiritual seekers are discovering today that it is solitude in itself that leads to the highest insights. When I am completely on my own, i.e. “alone” in my consciousness, but not necessarily externally alone, I create a state of mind that is at the same time the right one for spiritual knowledge.

At such a phase in my own development, when it seemed sensible to temporarily withdraw from public appearances for a while, I discovered that the town where we lived was built on a site where a hermit had lived in a sandstone cave in the Middle Ages. He had hung a Marian cross in a tree. Legend has it that robbers once wanted to attack him. When one of the robbers shot an arrow into the Madonna figure, blood flowed from the wood. The miracle caused the robbers to accept baptism. In this respect it was confirmed to me that external and internal events correspond to each other in the most amazing way during esoteric development.

Loneliness and pain of initiation



Leon Bakst (1866 – 1924): *Andrei Bely*. Portrait.

The feelings of loneliness in life are sometimes sufficiently painful. Some can't stand it at all. That is why in today's Western-oriented society there are plenty of ways and means to escape such feelings through physical and mental pleasure. My firm will to endure supernatural experiences gives me an increase in the regular loneliness that surpasses anything imaginable. Not only do particularly strong feelings of mental pain provide karmic insights that would otherwise not be found, but various states of being in the supernatural bring about new sensations of pain that are related to a kind of isolation of the I. Apart from happiness, spiritual brightness and contact with higher entities, I also feel loud torment when I ascend to the supersensory regions.

I must first feel within myself a tremendous emptiness or insignificance compared to the fullness, the sublimity, and the reality of the spiritual. In the physical realm, the I-being is not isolated, but is richly integrated into its own physical organism and surrounded by its own protective coverings of the entire aura. In meditation the I

certainly takes a part of the soul shell with it. However, leaving the normal physicality creates a kind of hermit existence during the time of spiritual research, which activates a kind of pain of loss.

Pain arises when, for example, when we can no longer fully penetrate the physical body due to an injury. When I achieve a higher consciousness in meditation, into which mental images and effects “flood in,” then I am cut off from the entire physical body for the moments of this soulful experience. That is why I experience everything as sore and I feel completely permeated by pain. Such experiences usually linger for a long time, even in normal conditions.

Only when a spiritual consciousness penetrates the sensory consciousness, i.e. when I view spiritual without having left the body, then what is meant is out of the question. In this case too, I can have strong spiritual experiences that do not occur in normal life. And this usually occurs first when I fully master intuitive awareness or otherwise have regular clairvoyance. Rudolf Steiner described how we can cope with this delicate state so that we do not drop out of meditation:

“But then you look back at what shows up as the spiritual environment in the mirror of the physical and etheric bodies that you left behind. Then you become aware of the complete feeling of loneliness through which you can only maintain your I in this world. Otherwise, you would melt away in this world of the spirit if you didn’t experience this feeling of self through loneliness in the spiritual world, just as you have your sense of self here through your physical feeling. It is thanks to this loneliness that the I is maintained in the spiritual world.”³¹

There are now some tasks and psychological symptoms that preserve esoteric progress:

³¹ Rudolf Steiner: *Die Wirklichkeit der höheren Welten*. GA 79. Dornach 1962. Page 142f.

1. *Balancing*: Learning to tolerate the various discomforts and pains and finding ways to balance them.

2. *Let yourself be touched*: Go through serious shockwaves that inevitably come because you gain unexpected insights and “face” all kinds of spiritual encounters that do not exist this kind in normal life.

3. *Objectify yourself*: Learn to view yourself as an object and even more: to deal flexibly with familiar points of view. You have to work hard to let go of old opinions, as they become outdated by new findings.

4. *Renewing oneself through artistry*: The preceding increases because the extrasensory abiding brings with it a certain strangeness compared to the physical body and the normal personality.

I begin to experience myself as someone who I always have to acquire as something new after the meditative activities or, as it were, “put on” myself like clothes. From this point onwards I began to experience myself as completely uncomfortable in normal consciousness. Such unpleasant experiences sometimes also occurred when waking up in the morning after sleep. It then took an effort to go back into my own body. There are other manifestations of the advanced initiation processes that will powerfully transform human life in the future. If we have already overcome these first ones without losing courage, we will master the others just as well. Two further quotes from Steiner expand on this topic even more thoroughly:

“One cannot come to intuitive acknowledgment, to this immersion in external things, without having gone through increased suffering, intensified compared to the pain that I had to characterize earlier in imaginative knowledge by saying that you have to struggle to find your way into your sympathies and antipathies, which actually always hurts when it has to happen. Now pain becomes a cosmic experience of all the suffering that lies at the bottom of existence. By winding your way through the pain, which is

felt as cosmic pain, to a neutral experience in the spiritual cosmos – you have to work your way through to experience the events and nature of all things – then intuitive knowledge is there.”³²

“This path to initiation has two sides. On the one hand, the human being gets to know the riddles of existence through initiation, and through it he enters into the spiritual experience of existence. But the other side is what we can call the more subjective, the initiation that takes place more in the soul. At the same time, it is what people shy away from the most because it actually represents something that does not belong to the comforts of mental experience to which the soul so easily surrenders or wants to surrender. There is a very detailed scale of inner experience for the person whose inner experience should gradually lead to initiation. The overcomings, liberations, resistances and redemptions alternate in a variety of ways in the inner experience on the way to initiation: one has to go through everything that makes the soul feel as if this soul had suddenly become completely alien to itself it would be as if she had fallen into an abyss where she had to feel as if she were eternally lost and could never find again what she had already acquired in some lifetime. It can come over the soul like an endless dismay and sadness at the loss of the existence that has already been gained. – Then in turn it can also happen to this soul that it would have to split up and merge into an infinite multitude, into all the beings of which the cosmos is made up. But then the mood again is as if she has to walk through the beings of the universe. Experiences that are always associated with painful deprivation, with painful abandonment when they are lived through in detail. Finally, what the soul can experience when it experiences the most radical transformation, where the soul has to decide on what can be expressed with the words: You have to lose myself for a while now, push me away from myself, but you must have the trust

³² Rudolf Steiner: *Das Geheimnis der Trinität*. GA 214. Dornach 1980. Page 139f.

that while you lose me yourself, while you push me away, beings who rest in the vastness of the divine hierarchies will preserve me and allow me to find myself again after you have lost me. This is the going through births and deaths. – This is what one has to go through among the inner experiences that lead to initiation. Finally, it is the horrifying passage through all the forces that are not necessary for earthly life but are necessary for the life of the extraterrestrial cosmos, but which, when brought into this earthly life in an unjustified manner by Lucifer or Ahriman, become the forces of evil. It is the horrifying passage through the forces of evil, along with everything they mean in terms of upsetting, destroying and absorbing things in the entire cosmos. And it is finally the passage through the stage where man can only feel himself as an instrument, as a tool through which the spiritual beings speak; and where he feels himself resting in the all-ruling, divine word. And then the state where in the future this feeling will lead to experiencing the divine weaving and willing in the cosmos itself. The path of knowledge is so painful and also so redemptive.”³³

Because the spiritual world, unlike in earlier times, is “closer” to people today, so to speak “crosses” and flows through us more powerfully, the tests, resistance and painful experiences that are characteristic of the changes in meditative consciousness occur already more and more frequently in the midst of normal life, so that we can therefore speak of an initiation of life.

The Russian writer Andrei Bely (1880 – 1934), who lived in close proximity to Rudolf Steiner between 1911 and 1915 and was an esoteric student of his, described many such peculiarities that, as threshold phenomena, impressed him directly in everyday life. He noted, for example, that people around him apparently “represented” the negative and malicious attitudes that he knew well from Goethe’s Faust and Steiner’s mystery plays, or, to a certain extent, “acted out”

³³ Rudolf Steiner: *Kunst im Lichte der Mysterienweisheit*. GA 275. Dornach 1980. Page 61ff.

them. Bely learned through hints from his partner, Assia Turgenjeva, and through rumours that some anthroposophists in Dornach accused him of having done “something” negative, which, interestingly enough, was never directly specified by anyone. But he knew within himself that he had never done anything like that.

“That is why it is natural; the sight of me caused many who did not know me to stop; I was told that I looked as if I was agitated or upset by something, as if I had lost myself; I see a victory over myself in the fact that someone asked me: “What's wrong with you?” I see a victory over myself. If the questioners had known even a quarter of what had really happened, they would have said: “That person has lost his mind.” Nobody said it.”³⁴

Christ as gatekeeper to the spiritual world



Alexander Andreevich Ivanov (1806 – 1858):
Cleansing the Temple.

So far, I have covered exercises, topics and tasks that lead to an initiation into karmic and spiritual facts. The findings and results

³⁴ Andrej Belyj: *Geheime Aufzeichnungen. Erinnerungen an das Leben im Umkreis Rudolf Steiners*. Rudolf Geering Verlag im Verlag am Goetheanum. Dornach 1992. Page 222.

on this path, if they really correspond to the truth, belong to an initiation science. As an initiate, as an inductee – or let us just say a beginner – I embark on such an inner path, not only because I or someone else in the sensory world guides me convincingly, but because I find the security of the spiritual facts and encounters within myself justified through autonomous actions.

Initiation (from Latin: *going in*) means inauguration into the mysteries of being. Every aera has its forms of initiation. In the past there were various mysteries, the Hibernian, the Germanic, the Eleusinian, the Samothracian, etc. They were often named after the place where they were cared for, but also after gods. Today the task is to unite what is still fruitful from old mystery currents with a global spirituality, to confirm and further develop it through new initiation.

Rudolf Steiner's anthroposophy sees itself as a midwife for the new, modern mysteries. The German performance artist Joseph Beuys, who was inspired by Steiner, expressed that modern mysteries could take place anywhere – including at a train station. Seen in this way, initiation would be a civilizational matter. The spiritual world can also call someone to receive self-initiation. He will then find the development path that is suitable for him. All that is required is the serious determination of one's own free will.

Beginning with the foundation of Christianity, great progress occurred gradually over the course of centuries, so that the human soul became ripe for such self-initiation. Those masters who know what the human soul has to go through occultly without the intervention of external temple or mystery leaders conduct this initiation from the spiritual world. If such an inner consolidation is so “underpinned” by knowledge that it not only supports me, but also guarantees cover for other beings, the moment will come when I will be guided able to reveal the threshold, the gate, the entrance to the actual spiritual world, the sphere of higher intuition. I experienced this myself and described it in my first book. – In esoteric literature there is little authenticity about the decisive moment when someone is ennobled or gains spiritual sovereignty by a certain hierarchical being on the

threshold of the spiritual world. In his book *Occult Science*, Steiner deciphered the essence of the so-called great guardian who carries out this ennobling and brought it into connection with the being who emerged as Christ in the so-called Mystery of Golgotha in earthly existence.³⁵

We can ask ourselves why people do not have a meeting with Christ of this kind sooner, which gives them the ability to see into the spiritual world. Now it is the case that the Christ is active on many levels. Even people who are not looking for spiritual research are given the gift of all kinds of encounters with him. Seen in this way, there are many paths to Christ and he shows different characteristics of himself each time someone faces him at the different stages of life and the spiritual path of training.

The characteristic that typifies him in the office of the Great Guardian is initially related to the Archangel Michael, so that in this situation we encounter a figure who, in a spiritual position, points to

³⁵Christ, Greek *anointed* (Sanskrit: Vishva Karman, Persian: Ahura Mazdao, Egyptian: Osiris, Hebrew: Messiah), is the divine sun spirit who “came down” from the spiritual worlds at the Jordan baptism and carried within himself the original principle of divine identity. In the imagination of a dove, the divine original identity of Christ took the place of the human I, which up to that point had been embodied in the personality of Jesus of Nazareth, but then in a kind of sacrifice gave its personality to the Christ Spirit and therefore passed through a dying process. After three years of the presence of Christ as a human among humans in Palestine, the actual Mystery of Golgotha, which appeared outwardly as the crucifixion of Christ, took place – on a Friday, April 3rd in the year 33, at three o’clock in the afternoon. This step through death represented a unique event for a supernatural being. This achieved the renewal of the previously threatened archetype of man in every higher human I. It doesn’t matter which area of the world a person lives in or which religious denomination they belong to. The consequences of the Mystery of Golgotha continue to affect all people and into the future. The mystery of Golgotha finds its spiritual completion in the resurrection. Since the 1930s of the 20th century, through further deeds of the living Christ, it has been possible to experience the Mystery of Golgotha mentally and spiritually in individual lives, similar to how individual saints in the past and people still experience it physically because they were stigmatized.

what the Gospels report about Jesus Christ when he cleansed the temple of Jerusalem from the merchants and the money changers. The difference at the threshold of the spiritual world is that Christ as Guardian does not carry out the purification of the human soul's house of worship, but rather makes it clear to me that I must allow this enlightenment process within myself. And if I hadn't already clarified that, I would be faced with the situation of having to think about what I would do if I entered the spiritual world unclean at that moment.

However, once the exercises have brought me to the point where I am consciously standing before this guardian, I am of course given the freedom to continue walking even when impure. The fact that such a progression can cause profound, anxious feelings emerged from the threshold experiences of people I spoke to who were apparently not yet fully ready for these meanings or who did not pay due attention to the encounter with the Guardian and his instructions. Only total caution and thoughtfulness in these things gives me the courage and strength not to give up if I falter.

If I have come this far, only a complete letting go of all fears, faith in the power of the spirit and love for Christ and all beings of creation can overcome the abyss between this world and the next. Standing before the Great Guardian even as an unclean person creates the opportunity to "wash yourself clean" at this moment, but at the same time retain all responsibility. The archetype of a precarious failure at the abyss of existence is also given in the Gospels with the figure of Pontius Pilate, the Roman governor in Jerusalem, who handed over responsibility for Christ to the mob and did not show enough determination even as the local ruler of the empire.

Steiner primarily described that the encounter with Christ in this context initiates the spiritual student with various imaginations that reflect content that is generally known either from the Bible, the Gospels, or the Grail story. Because it involves so-called acknowledge imaginations, the practitioner will at the same time experience

everything in such a way that he experiences it in a painfully existential way, that is, he will, for example, have to compare the events of Moses, Jesus Christ, or Parsifal with his development as an individual and in doing so have to experience how close or far he himself has progressed compared to this. Steiner once described an encounter with the Great Guardian as follows:

“In meeting the Guardian, we come to recognize ourselves as we have now become the present form as the result of previous incarnations. But we also recognize how we can feel the deepest pain and have to work our way up from this pain to overcome our current existence. And for everyone who has advanced sufficiently and has experienced the sensations in all their intensity, who has seen the guardian of the threshold, an imaginary image inevitably emerges, with the image of the divine ideal human being, who lives in a physical body and is alike us.

The temptation and the picture that is described to us in the synoptic gospels of the temptation, the leading of Christ Jesus to the mountain, of the promise of all external realities, the desire to hold on to the external realities, the temptation to remain attached to matter, in short, the temptation to stay with the guardian of the threshold and not to step beyond him appears to us in the great ideal image of Christ Jesus standing on the mountain – and the tempter next to him – which would oppose us even if we never did anything heard about the Gospels.

Then another sensation arises within us, a kind of next level of the occult path. We feel how the tempter who has appeared is growing into a powerful being who is behind all the appearances of the world. Yes, we do get to know the tempter, but we gradually come to appreciate him in a certain way. We learn to say: The world that spreads out before us, whether it be Maya or something else, it has its justification; it has revealed something to us.

Something second occurs, which can again be described as a very concrete feeling. The feeling arises: We belong to the spirit that

lives in all things and with which we have to reckon. We cannot understand the spirit at all if we do not surrender to the spirit. And that is where we get scared! We are going through a fear that every real cognizing individual must go through: a feeling of the greatness of the cosmic spirit spread out in the world. It stands before us, and we feel our own powerlessness and also feel what we would have become in the course of the earth or the world in general, and feel our powerless existence, which is so far removed from the divine existence.

Then, we feel afraid of the ideal that we have to become like and of the magnitude of the effort that is supposed to lead us to the ideal. – Just as we have to feel the full magnitude of the effort through esotericism, we also have to feel this fear as a struggle with the spirit of the world. The image of Christ in Gethsemane stands before us as he experiences the fear to an enormously increased degree that we ourselves must feel on the path to knowledge – the fear that brings the sweat of blood to his forehead. We have this picture at a certain point on our occult path without any external documents.”³⁶

In my first book I described the inner “position” towards the Great Guardian from an individual perspective in 1996, as far as it was possible at the time to reveal such intimate processes.³⁷ An authentic encounter with the Great Guardian is always an individual one, despite the generality of his admonitions. Everyone notices different qualities, of which I emphasize three: being touched by the conciseness of the message, which the *true one* “articulates”; to pay attention to the “colour” and “light” of the *beautiful one*; and to feel how the *kind one* puts his “hand” on your “shoulder”.

³⁶ Rudolf Steiner: *Geheimwissenschaft im Umriss*. GA 13. Dornach 1962. Page 131ff.

³⁷ Jostein Saether: *Living with invisible people*. Page 223ff.

Thus, at an important destination during the arduous journey of the student of truth, there is the seriousness of his current human existence and the simple question of whether he is ready to follow in Christ's footsteps. If he did not have the courage to put his previous efforts at the service of his fellow human beings, that is, to develop the willingness to go through a path of suffering for the all-encompassing, absolute spirit in incarnation, then his previous work would be something that would be erased. This does not mean that everyone who has reached this level has to publish their experiences and research, for example, but the task is to bring their findings into contact with the world in some way or simply to integrate them with life.

Between incarnations

The possibility of meditatively exploring the spiritual stages that an individual goes through between earthly lives already exists earlier on this path of knowledge described here, but having reached the maturity to recognize higher beings than the angels in their diversity creates this necessary maturity to tackle such complicated levels. Knowing the difference between the spiritual appearance of Christ and those beings who are allied to him and other beings who differ from them seems to me to be a help in understanding the existence between death and a new birth in a qualified manner.

Critics of reincarnation therapy – especially from anthroposophical circles – have repeatedly claimed that it is unthinkable to authentically research past lives if one cannot describe the processes between lives as a necessary “link”. It is my experience that this is at least possible today because the spiritual world provides support from a Christ-friendly horizon if someone has not reached the necessary level of knowledge to continuously explore the extensive spiritual continuity. A study by business consultant Bernward Rauchbach

confirms this empirical evidence by naming some obstacles to perception on the training path and describing how, through a gift from Christ, it is possible to skip training levels to recognize the spiritual.³⁸

It has been shown again and again that direct insights into previous incarnations have such regenerating effects that one can understand that the spiritual sphere of activity of Christ-lovers wants to promote this activity among people at the present time. Once again, we can consider what it means that Rudolf Steiner called Christ “Lord of Karma”. Nevertheless, there is the task of researching spiritual connections between earthly lives. Particularly if there is uncertainty as to whether the imaginations found, which point to possible incarnations, really belong to oneself or to the individuality under research, one would have to penetrate the intermediate phases meditatively. There are several approaches to getting imaginations about existence between lives.

One way to get to the prenatal region where an incarnation was prepared is to deal with the topic of initiation fairytales, which I touched on in my first book.³⁹ The meditative work with the specific fairy tale, which can be found as a concept for today’s life, creates the preparation to be able to understand one’s own prenatal stages. A continuation of the activity that I describe in reversion in connection with crossing a death threshold can now be accomplished step by step. The good place where all these explorations can be carried out is the spiritual temple, where appropriate care can also be found.

³⁸ Bernward Rauchbach: *Befangenheit ablegen*. In the weekly magazine: Das Goetheanum. Nr. 1/2. 2007.

³⁹ Fairytales of many peoples correspond to imaginations that Rosicrucians and other sages converted into stories for the people after the Middle Ages. In an initiation fairytale, a person always finds figurative references to their own development. An initiation fairytale corresponds to prenatal imaginations in a panoramic foresight through which the soul sees a “model” for the life to come before conception. It contains karma, including all tests and tasks that can be understood as part of an individual life initiation.

Through the seven coloured windows, which are recognized as gates to spirit regions, which I entered after the second Guardian encounter with care, without “harming” myself, I look at my own former experiences in these spirit lands. Now I realize that the previous chakra cleansings have a broader meaning. Just as the chakras can become spiritual sensory organs in order to be made usable for life in the senses, so they will be absolutely necessary for the spiritual planetary regions so that I can orient myself there at all. Because existence in the spirit regions is very different from life on earth, someone might initially have great difficulty orienting themselves there. Since “life” there is in a certain sense much more social or communal, meaning that I carry out certain experiences and actions with other beings and deceased people without initially noticing it, I realized more and more that it was very fruitful to have seen and experienced all events from Atlantean times or earlier through reconversion.

If we trace back human development, it becomes more and more spiritual. This means that it is becoming more and more similar to the conditions that we still find in the regions between incarnations. This makes it clear again why, for example, research into the Atlantean civilization with its joy of life, mobility and community spirit can be an indispensable aid to developing general spiritual research. Because the material that I have collected on the topic in the meantime comes less from other people than from myself and I therefore have too little comparative material to be able to determine it, detailed descriptions of these things must be reserved for future publications. However, I would like to share a few expressive and illuminating examples that can give courage to continue working conscientiously.

The Greek temple servant of Aphaia

Together with a eurythmist I researched one of his incarnations in ancient Greece. He recognized himself as a temple servant in an Aphaia temple. Aphaea was primarily considered a daughter of Zeus,

and she was a Cretan nymph who bore some resemblance to the goddess Artemis. According to legend, she fled to the island of Aegina on a fishing boat to protect her chastity from the persecutions of the Cretan king Minos. About 12 km from Aegina in the northeast of the island is the sanctuary of Aphaia. A religious cult has existed in this place or in a deeper cave since the 14th century BC, although the deity honored is not known.

It was not clear in the person's imagination that his life had unfolded precisely in this temple on Aegina, but I suspect that it could at best have been so. Now the life of the temple maiden passed in peaceful events without any further external complications. She carried out her daily duties in the residential community with diligent order and the services in the temple with humility. She died quite young, before she was thirty, without having been ill. She had simply completed her incarnation this time. Now, further research into her after-life showed that it was not so much the earthly circumstances themselves, but rather what could happen after death because of the clarity of Greek society that preserved the fruits of this life for a later time. A general finding from this individual research was the following:



*Head of a sphinx. From roof of
the Temple of Aphaia on Aegina, Greece.*⁴⁰

Greek culture seems to be an attempt by humanity to shape the future in the present at that time in the relief of the Atlantean civilization or to take up elements from Atlantis that were still accessible and alive in such a way that a sublime future of humanity can be imagined let. The efforts of the Greeks in this direction were of course not comprehensible to everyday consciousness, but the fact that Plato presented the legend of Atlantis in one of his writings indicates this fact. So we can say that dealing with the after-death events from Greek or similar incarnations encounters a reserve in which forces for the present and the future still lie dormant. The eurythmist was able to unite with the special Greek spirituality in the afterlife in such a way that he received new impulses for his dance activity today. When he tried to summarize his experiences after meditation, it became clear to him that from this perspective the Greek essence could be described as the most sublime of purity.

The Egyptian character, on the other hand, has something completely different. In a similar vein, I tried to discover the secrets of the Egyptian death cult and the art of embalming. Some research into post-mortem events following Egyptian incarnations has revealed surprising clues. In a case that I followed, something identical to what Elisabeth Hauch describes in her novel was confirmed: it could happen that someone could be held in a centuries-long spell after death, if their physical body and etheric body had been violated through black magic rites at the time of death.⁴¹

Egyptian culture was an attempt to once again regulate the affairs of humanity through the existing assets of the Atlantean; it meant fixing the present as something that was “chained” to healthy and still

⁴⁰ Crowning the northeast corner of the roof, around 500 BC. The figures on the gables of the temple were found in 1811 and acquired by Ludwig I of Bavaria in 1813 for the Glyptothek in Munich.

⁴¹ Elisabeth Hauch: Initiation. Aurora Press 2016.

unadulterated past motifs. History has shown that such a gigantic undertaking could not be realized.

The spiritual struggle of the protestant reformer

Black magic practices in pre-Christian times that played with life and death could certainly be devastating, but even more terrible for certain individuals was such evil behaviour in post-Christian times. In my opinion, the background to certain diseases that cannot normally be cured allopathically or by known healing methods comes from this area of the past. Here karma is so chaotic that someone is no longer able to properly build up the supersensory bodies of the astral substance and the ether before a new incarnation. In such cases we can speak of reincarnation therapy in the truest sense of the word, because only knowledge about the complicated karmic entanglements between several individualities creates the basis for bringing about healing.



Martin Luther. From the workshop of Lucas Cranach the Elder, 1529.

With a sensitive woman I explored some of her previous incarnations. In a prehistoric incarnation, she was apparently the only survivor of a terrible volcanic eruption and earthquake catastrophe that took place in an area that corresponds to today's Vulkaneifel. After being integrated into another ethnic group with whom she moved to the British main island, she once again experienced the torment of loneliness, because of her difference, she did not experience integration into a tribe there, but her followers did. The karmic consequences of these deprivations were reflected in two lives in the Middle Ages and the Reformation period.

Foremost, we come across a historically well-known reformer who fought significantly against the stagnation of the Catholic Church in his home country. It became apparent in the imaginations that his work as a preacher could no longer be challenged. But then it became clear that a former classmate of his, who had remained a priest in the Catholic Church and maintained a friendly relationship with the reformer until his natural death, was nonetheless a suspect. With two members of the Society of Jesus who knew magical practices, he tried to take control of the Reformer's soul after his death, that is, to pressure it so that it would separate itself from its impulses.⁴²

Because the secret seeking priest was able to convey the exact moment of the reformer's death to the Jesuits, they were given access to the deceased's double. I won't explain exactly how this happened. It turned out to be a situation that could not be followed in detail at the moment because of the depressed state of mind of the meditator in question. And through the power over the doppelgänger, the agents of the 16th century were able to urge and halt the deceased soul in its furthers pathway.

⁴² A circle of friends of theology students from several nations around Ignatius of Loyola (1491 – 1556) at the University of Paris were the founders of the Society of Jesus (Societas Jesu). They chose the name for their group even before they wanted to found an order. They wanted to remind people of their basic understanding of Christianity and the Catholic Church and express their intention to work for this understanding.

Through joint meditative forces, we were able to study more closely the path of the reformer's soul after death. Normally, after a person's death, the spirit soul experiences various stages of liberation after coming to terms with the last life. In this case the soul was so harassed that so-called Ahrimanic angels drew near to it. However, through the intervention of his guardian angel, it was able to escape after a few days.

We saw a dramatic situation, while the gaunt figure of the soul was protected under the "light feathers" of her guardian angel from the dark demons rushing past in a narrow, underground-like passage. If the influence of the Jesuit-influenced magic of that time had been stronger, the demons would have been able to spot the human spirit and its angel and then, if necessary, brought them both to the rule of the so-called Ahriman School.⁴³

The demons wanted to consign the human soul to an equipped spiritual "torture machine". It was made from the original, in which the reformer actually died in the clutches of the Inquisition in his life as a heretic, which had ended several centuries earlier. This revealed the macabre fact that such inventions, which people have used against each other in the sensory world, are taken up by adversary beings, so that souls are to be tortured again after death for no reason. In the astonishingly uniform art of the Dutch Baroque painter Hieronymus Bosch, corresponding processes in the afterlife world can be visually followed.⁴⁴

⁴³ In Rudolf Steiner's anthroposophy, the spiritual Ahriman School corresponds to a spiritual assembly around Ahriman, which was formed as a counterpart to the so-called spiritual Michael School. Since the dawn of modern times, activity from this spiritual bastion has increased significantly, so that not only spiritual beings but also human souls have joined the Ahriman School. Their effectiveness has spread over, around and in the earth. It can be identified geomantically as negative radiation locations where it focuses earthly.

⁴⁴See: Linda Harris: *Hieronymus Bosch und die geheime Bildwelt der Katharer*. Verlag Urachhaus, Stuttgart 1996.

After these investigations, it was then possible to look at the medieval torture and death situation and the steps that this soul went through in the spiritual world as it prenatally prepared its reformatory approach for the next incarnation as Martin Luther (1483 – 1546). These imaginations became a basis for the woman in question to look anew at some social conflicts with undue exercise of power that she had experienced in the present, especially in circles concerned with questions of the renewal of religious life.

In the existence between death and a new birth, Ahriman and his congeners act on a deceased soul in different stages with alternating strength, partly to legitimately serve it, but also to include it under their hex. Rudolf Steiner described this situation in a vivid way:

“At the moment when the soul has passed through the gate of death, these ahrimanic-spiritual beings buzz around in a very special way. Then they are there in abundance, and it is not surprising that they are there, for they are the spirits of destruction. Their regular activity is that they work to destroy the physical organization. This is part of their craft. You just can’t stay there too long. The people who have absorbed spiritual understanding keep these beings away from their bodies. But these spirits have a lot of power over the materialistically thinking souls who have no understanding of the spiritual world. And those souls who have neglected to acquire spiritual understanding in life suffer much from Ahriman. After death during the Kamaloka period, when they go through their lives, they have the feeling everywhere, looking at what they have lived in: Why did I do this or that? You see, one of the destructive spirits comes along and snatches it away from them, so that they find: I actually didn’t do it for anything. They cannot see the spirits of the higher hierarchies by this reliving and so everything must seem meaningless to them.”⁴⁵

⁴⁵ Rudolf Steiner: *Die okkulte Bewegung im 19. Jahrhundert und ihre Beziehung zur Weltkultur*. GA 254. Dornach 1969. Page 186.

The Ahrimanic beings want to arrange our planet in such a way that humans remain merely earthly. It should become more and more hardened in its earthly materiality and live on as a kind of statue of its past. Ahriman does not want us to recognize karma and gain insight into past lives. He tries to instrumentalize karma differently and to contain people through external arrangements, as is often horribly described in many science fiction novels and related films.

It was a great moment for world evolution when the Golgotha event occurred. Then Christ appeared in the region that every person enters after death, which is called “Christ’s descent into hell”. At that time Ahriman’s influence was much stronger in this world than on the physical plane. His influences worked on a deceased person with terrible violence and power. If Christ had not returned from the after-death region to the living as a resurrected one, an infinite isolation and bondage to the human ego – i.e. unpurified astral body – would have occurred in the life between death and a new birth. And every person would be born like this into the next life during reincarnation, so that he would have become a blatant, a wicked egotist. The inner struggles of the reformer’s soul and the current life situation of the woman in question, where she was constantly confronted with the egoism of others, pointed to this issue with serious clarity.

4. *The Manichean mission*



Odilon Redon: *Self-portrait* (1880).
Oil on canvas, Musée d'Or-ay, Paris.⁴⁶

The work of art is the transformation of a shockwave that the artist passes on. The audience get it, but love is needed.

Odilon Redon

Being contemporary is a task that is not easily limited. For some people, using the term modern is no longer appropriate. Wanting to develop or carry out karma and spiritual research is not considered possible or necessary in the current leading civilization of the West. Likewise, many spiritually interested people or those who carry spiritual knowledge from earlier times will not necessarily act as supporters of new spiritual research. Therefore, as a spiritual researcher, I must initially handle the groundbreaking thing that I claim to have found cautiously and quietly, so as not to be unnecessarily “disposed of” with my findings.

⁴⁶ Odilon Redon(1840 – 1916), born Bertrand-Jean Redon, was a French graphic artist and symbolist painter and co-founder of the *Société des Artistes Indépendants*. His work is divided into an early black and a late coloured phase.

For me, contemporary means that time is overcome, so to speak. For this purpose, it is far from enough to open up the past and the present karmically and spiritually; the tendencies of the future, which can currently be researched and seen, must also be included in the field of interest from the point of view of being contemporary. What has happened in human evolution is present in the world's memory, in the Akasha Records, and can be found and researched by the spiritual researcher in imaginations, inspirations and intuitions.

What is weaves in what has been and what is becoming germinates in it. But to what extent a spiritual researcher looks at what is and what is becoming as a prognosis and can influence their development tendency, if he wants and is allowed to, depends on his spiritual calling. Anyone who sees themselves as a spiritual practitioner can prepare themselves and create a basis through exercises so that they can be commissioned for future tasks.

In the final part, topics will be highlighted that are initially related to the current global political situation. In this respect, there are supernatural motives that can be explored, but which must be seen together with time problems and tasks. First of all, I will try to narrow down this topic in such a way that the practitioner could approach the unauthorized, the criminal, so to speak, the actions of the so-called demonic beings. This then concerns the tasks of a white, so-called Manichean magic in the present and in the future.

Past, present, and future of the self

Through dynamic meditation, which is shown in detail in *Facing past lives*, I can acquire an understanding of my own individuality. I am learning to differentiate between the I, which thinks, feels, and acts within the physical body in the current incarnation, and the so-called higher I or self, which accompanies me more as a supernatural surrounding being, which only comes from the direction of the guardian angel initially and normally indirectly affects the incarnated

I. Through meditative work, however, I am learning more and more to experience this higher self in such a way that it not only carries the I-images of my previous incarnations, but also shows models of future incarnation-I-images in their disposition.

By Rudolf Steiner we find a number of descriptions of how the complex I-stratification or I-organization can be understood. In lectures that he gave in Berlin during the First World War, research was brought together into the connection between the I-concept that the incarnated person can have with his previous and future incarnation.

“The considered I is not at all this I that we have now, but rather this reflected I that lacks inner effective being in the presence. And that is the insecurity that we feel that we are actually faced with a mere image, that we are not confronted with any reality. This comes from the fact that this self that we consider must be as it is in the mind, because the forces for the next incarnation already lie in this considered self. – The power that will only unfold in the next incarnation lives in what we think of the I. So, the considered I must be so weakened that it is not effective for the present but contains the germinal forces for the next incarnation. And if one does nothing to make this shadowy quality of the next incarnation somehow richer than it is in ordinary life, it always remains unsatisfactory; because it remains, so to speak, with the idea of a point. You don’t get beyond this mere I-point.”⁴⁷

In meditation we can, on the one hand, overcome this I-point, which normally constitutes the mental arena of the personal self, through the knowledge of karma. The lower I is freed from the personality disguise and possible mental control. On the other hand, this knowledge creates an awareness of the germinal system of the next incarnation. It is my experience, which agrees with other reincarnation

⁴⁷ Rudolf Steiner: *Menschliche und menschheitliche Entwicklungswahrheiten – Das Karma des Materialismus*. GA 176. Dornach 1982. Page 129f.

researchers, that people today are so mature in their I-structures that even several future incarnations can be seen as a concept.⁴⁸

Of course, the “programming” of future karma can change every day as new factors come into play through new actions. So, foresights should always be understood as forecasts that should never affect a person’s freedom of action. Steiner explained that the presumed I doesn’t belong to us, but rather belongs entirely to the spiritual world within the current incarnation. This means that the spiritual beings, the karma designers, who propose our karma from previous actions, turn what appears in us as an image-I, as an I-thought image in everyday consciousness, into what will then be in us for the next incarnation and will be effective in the future soul. At present, these formative powers of the I have to lie dormant so that they can develop in the next life.

The I-like from the last life, which was alive at that time, must dry out in the present, compared to plant processes, and even die in thinking. Only an image of the I can be obtained from this, but in this image-I the plan of the future I-shape is already present on a spiritual level. This I-outline consists of pure will, which is transported into us with the remaining karmic impulses. However, the meditator can awaken this sleeping will in the I and thereby enter into clairvoyant viewing, because spiritual seeing is nothing other than sleeping will that is squeezed out on another level or is “artificially” led to action in thinking.

In this respect, a spiritual imagination is concentrated I-will from a previous life that is actually stored for the future. (This is concurrent with the action from a previous life becoming thoughts in the present life. mc) Someone might think that the imagination, which could almost be seen as a “provocation” to one’s own being, would have a harmful effect on the future because something is used too early. But the reverse is the case because the imagination arises in a free place in the human being that the Luciferic and Ahrimanic adversaries

⁴⁸See: Jenny Cockell: *Unsterbliche Erinnerung*. Bastei-Lübbe Verlag, 1994.

cannot access. Through this current meditative work, the I-will even has an increase in its potential for development in the future.

If we expand our horizon of interest in world phenomena and human fate through altruistic love, says Steiner, if we can, to a certain extent, enter into the finer meaning of life, if we develop a feeling for connections that lie beneath the surface of existence, then the thought I of the future gets its nourishment for its later development. For the spiritual practitioner, it must become a kind of self-purpose of the soul that he wants to enrich his I through cosmopolitan environmental awareness.

“Only the feeling experience is actually real in the present tense; and we really are, in a sense, a triple nested entity in time. We are so nested together that what lives in us is what comes over from the previous incarnation, what is felt now, and what comes over into the next incarnation. Just as the plant grows out of what was the seed of the previous year, which dries up, so what dries up from the previous incarnation, which gradually passes over into the rest of the world, is the will that springs from the I. The seed for the next incarnation is what we think as I.”⁴⁹

We can quickly grasp the interaction in a higher and lower organization of the structured I-being over three earthly lives. But if we think that there is a further connection between past and future incarnations, all threaded through the eye of the needle of the two-dimensional present self, ordinary thinking takes on a further challenge. But if the previous lives can be seen in their complex interplay, which is not only to be understood as a sequence existing in time, but as a spatial geometric figure, the task of thinking about future incarnations in their seed character becomes not only interesting because one wants to speculate, but it becomes important for the individual to

⁴⁹ Rudolf Steiner: *Menschliche und menschheitliche Entwicklungswahrheiten – Das Karma der Materialismus*. GA 176. Dornach 1982. Page 145.

look ahead because he could imagine his potential in the distant future.

The I as a warmth being

We subconsciously carry the I-consciousness of the last life within us in the now. If we want to observe this, then we have to concentrate on how humans not only have a solid body, are not only a water creature and also have breathing, a connection to the airy environment, but they are also a heat creature. If I progress towards imagery, towards imagination with the normally developed I-consciousness, then I get weaving, living images. Because in meditation my soul leads me back to my prenatal existence.

Based loosely on Rudolf Steiner, I would like to describe these processes as follows: I move on to a realization that brings me together with the most intense love, where the ability to love becomes the courage to know, where I first observe my own existence from a previous life on earth flowing into my current incarnation, I feel this preceding life in the normal differentiation of my warmth organism in which I live. This is not just imagination, but even a higher intuition that unfolds.

The previous earthly life influences the warmth of my organism and creates this or that impulse in freedom. We can spiritually see the actual higher self in the human being's warmth, which connects love and freedom, at the moment when knowledge arises. Therefore, we understand that the ability to love requires a lot of warmth to be put into action. The I is really a being that wants to experience itself in situations of warmth or to pour itself out through floods of warmth for another I. So, we can speak of *acknowledge imaginations* when the two higher types of consciousness – inspiration and intuition – are involved in an imagination at the same time. The I-being of the current incarnation is never finished. It continues to evolve.

The actual I that works in the subconscious depths is the one from the last incarnation. And before the imaginative consciousness, the image nature of a person who I encounter appears in such a way that I can say: I first see him as he stands there, with my external senses. I then perceive the etheric, I observe the astral, but then behind him I view the other person who he was as an individual in his last life. The further this consciousness is developed, the more the human head appears as an image of the current incarnation, slightly above it an image of the face of the last life, slightly above it an image of the incarnation even further back. When I look at a person standing in front of me out of love, I create acknowledge imaginations that contain karmic “portraits”.

Steiner pointed out that in earlier civilizations, which had an inkling of these things through a so-called *atavistic* clairvoyance, we find images where, behind the clearly drawn face that was related to current earthly life, there was another, somewhat less clear can be seen painted and something even less clearly painted can be seen as a third. There are actually such paintings from Egyptian culture. Not only can such imaginative images arise one after the other with regard to the past – something that I have often experienced myself – but also with regard to the future, what has become karmically and what is becoming occasionally line up one after the other like “rainbow coloured shapes”.

“While for the ordinary consciousness there is only the inner feeling that one takes the other person into one’s will and does not judge them based on the external impression, what occurs for the initiate is that it actually becomes visible to him what the previous earthly life were of a certain personality whom he is confronted with. Not only does this physical human being appear with his spiritual and soulful content, but behind him a shadowy earlier earthly life, perhaps several earlier earthly lives are seen. At the same time as you make an acquaintance, you get to know a whole

series of persons who are as objective as the individual you have in front of you in the physical world is objective.”⁵⁰

Two future lives to their potential extent



Paula Modersohn-Becker (1876 – 1907):
Child nude with goldfish bowl.
Oil tempera on canvas 1906/1907.
Pinakothek der Moderne, Munich.

Rudolf Steiner stated that the ideas for the next incarnation are already inside and work in the brain, just as the germ is inside the plant.⁵¹ From this point of view, from those mentioned above and on the basis of my karmic knowledge, I have practiced foreseeing the

⁵⁰ Rudolf Steiner: *Esoterische Betrachtungen karmischer Zusammenhänge.* Band VI. GA 240. Dornach 1986. Page 84.

⁵¹ Rudolf Steiner: *Das Rätsel des Menschen. Die geistigen Hintergründe der menschlichen Geschichte.* GA 170. Dornach 1964. Page 23.

karmic future. Since the publication of the first book with the representations of twelve of my previous incarnations, which together form a very specific coincidence and unity, I have gained insight into a number of other previous lives that take into account different karmic currents and tasks of my individuality than those that were described in the first book. Another woman's life in the eighth-ninth century was presented in its main features in *Facing past lives*. Furthermore, in modern times I have discovered two incarnations, both of which ended in death at a very young age.

This made me realize why I always have been so interested in the biographies of those in history who died early. From these two incarnations there are spiritually unused life forces that are not preferred for the current life but would like to free themselves for a future incarnation, which can therefore count on a lot of "youth powers". From some other incarnations there is also a mathematical-musical scheme, which was broken off early in the form in my male incarnation in America, which was supposed to be the last as told in the first book, This potential musicality would certainly want to be realized in a following incarnation.

In my current life, I have developed a love for singing, a devotion that was only able to develop to a limited extent in personal practice until I reached the age of 63 –i.e. until the end of the karmic tasks that were decisive for the current incarnation. Astrologically speaking, the seven-year period between 63-70 years is a type of anticipation of the next incarnation. Then biographical motifs are placed in our laps by the forces of fate so that we can prepare for the future. So, it is interesting that I've just spent a lot of time performing as a songwriter in private circles over the last seven years, without any prior conscious decisions to do so.

When, in the years after the turn of the millennium, I tried to imagine myself into a woman's life later in the 21st century, a new phenomenon suddenly appeared in my everyday life. This is of a very personal nature, but it is so characteristic of this kind of inner work on the future that I would like to report it. Over the course of several

years, I had the opportunity to travel frequently in many European countries. I noticed again and again that I always had encounters with black people. Both at home and when working abroad and visiting friends in Germany, I repeatedly met black people from Africa and elsewhere. I got to know some of them on a friendly and personal level, which became a new motif in my life. These external events reflected things that I had already seen in meditation, in which a possible future life for myself as a singing and music-making woman, who would possibly have been born in an African country, was opening up.

How is it possible to see something in the future that goes in such a concrete direction? Now you have to realize that individualities with whom you were connected in previous lives may already have incarnated somewhere else on earth today and that you may not be able to meet this time. Or they are currently preparing themselves psychically to enter an incarnation whose earthly goal is a country that corresponds exactly to the one you can see. So, they would e.g. become our great-grandparents or grandparents or future teachers. Therefore, there are already wilful intentions in others, which initially create a veiled connection to our future karma outside of our present consciousness.

I have also tried to explore what impact my interest in ancient Atlantean culture might have in another future life. This is how Imaginations arose in which I saw a man who learned to dive at a younger age in order to later be able to search for the remains of ancient cultures on the seabed from ships and submarines. The extent to which they can also be acknowledge imaginations, i.e. true prophecies, can only be confirmed by the person who recognizes them and other who view them – including the future that has become real when we get there.

If we take up the motif with the soul animals for these possible future lives, what we see complements itself. In my first book I told that I associate an elephant, a crocodile, and a bull with will, feeling and thinking in myself. In a certain sense, the elephant, with its

memory, has dominance over the other two animals in my life today. In the case of the future singer-songwriter, the bull with the gift of processing would have priority and in the case of the underwater explorer the crocodile with its patience would be given priority. The more I include such possible futures in my lifestyle, the more new perspectives open up on what I have tried to achieve in previous lives. I realized that things that were prenatally predisposed were no longer feasible than I wanted to do at that age because of unfavourable circumstances that had since arisen in the physical environment.

At the same time, however, I experience my current life as a wonderful adventure with the opportunity to realize what I want to do. The freedom, which will be the leitmotif of this adventure, gives rise to a new dimension, so to speak, which includes reconciliation with the past, anticipation of the future and warmth towards what is possible presently. From these perspectives, the existing life will occur as a dynamic event between the last and the next incarnation. I can see the present as an interaction of the past and the future and thereby gain confidence.

Exercises for envisioning the future



George Roux (1853 – 1929): Drawing for Jules Verne's short story
*In the XXIX. Century – A day in the life of an American
journalist in the year 2889.*

Meditations that are intended to promote foresight can, for example, take place in one of the seven garden temples mentioned in part 3. Such approaches can pursue different concerns. Maybe I am looking for something for someone I want to help for the further life path. I can realize what he had planned for this incarnation for karmic reasons. The thread of his life has already been laid out, but he may have reached a “dead end” from which he cannot get out himself. If someone doesn’t know enough about his path in life, it is difficult to help in a satisfactory way. I practiced something like this, looking at what someone might expect in such a situation in the future.

I prepare myself by asking specific questions. Why has he become unable to control his life? Who were the people he was dealing with when things went wrong for him? First it must be determined to what extent the situation that has arisen may have a karmic cause and with whom he may be connected who would be karmically obliged to

help him. Accordingly, I can currently illuminate his surroundings and e.g. set something in motion so that the potential comrade-in-arms awakens from his inactivity and becomes ready to act. With the help of a few examples from real life it becomes clear what is meant here.

A divorced woman has two sons. The older of them is very energetic, but has reached an age where he repeatedly has a detrimental influence on his younger brother. The eleven-year-old is neglected and the mother thinks about doing something with him, but she doesn't know what would really be good for him. One of the reasons for the breakup was that she had met a man from Australia abroad, but contact had not been maintained for some time. In her karma research, the woman found backgrounds about herself, her husband, her sons and her boyfriend that initially created harmony for her. Now the question remained as to how she could proceed with the youngest son so that he could find time for himself and relaxation.

In a stone meditation, stimulated by an Amazonite elemental being, she got an imagination of the future. She saw herself in a bathing suit on a huge sandy beach. The open sea lay before her and large waves crashed rhythmically towards the shore. Running in the water, she spotted her youngest son, who was being cheered up by the Australian playing with the waves. There was no doubt that the man had an intimate relationship with the boy. The youngster's laughter and happy hopping confirmed that he was happier than ever about the circumstances. At the time of writing this (in 2008), a trip to Asia was planned for the two of them, but I had no doubt that if the trip became a reality, it would result in a good fate for those involved.

Another example is the following: A man was considering whether or not he should take up his technical profession from his younger years. To inspire himself for the decision, he tried to watch a future incarnation. A woman's life, which fit into a futuristic-looking city, emerged with striking contours. He experienced himself as this woman. It was particularly impressive to follow along with some of the

car models that he was able to trace. We had never seen such a sleek design in normal life.

Previews, such as those described above, are – as I have already mentioned – always snapshots, the goals of which do not have to come true at all, because many circumstances can change every day of life. In such imaginations it is either the mature little guardian, the guardian angel or another higher being who shares responsibility for the direction. Before I myself become mature enough to give birth to my own true prophecies from my higher self, the spiritual being creates its picture of the future, which I see, based on the existing prerequisites of my questions and my nature. In any case, caution must be exercised when drawing on prophetic images, even more than when recalling previous lives. This is particularly true if I want to voluntarily control my own life or the realities of others based on the possible future motives I have seen.

The goddess Kala and the self-esteem

A teacher had the question of how she could take control of her life again after going through the complicated separation from her husband and moving to a new place of residence where she immediately found a new job. She wanted to pick up the thread of her life again, which she had felt had gradually been lost from sight. The two of us went into meditation, with me accompanying her. I asked appropriate questions and gave hints so that she could move into a meaningful process. Her guardian angel soon appeared in majestic calm to accompany her on a “flight” over the land behind her imaginative hut. First they glided past a mosque. She felt that they shouldn’t stop there. She was drawn to a light in the distance and soon they came to a Persian palace with a large courtyard. She witnessed the beauty of architecture everywhere, but a man in a turban appeared and went with her to find the stable. She could even smell the horses strongly. After this strange visit, which may have hinted at

old karma, the journey continued. She found herself with the angel in a desert where the feeling of deprivation overshadowed everything else.



Stone sculpture of *Devi Durga*.
Indian Museum, Calcutta.

After a while she was able to find a small oasis where she could eat and drink. Even two close friends were allowed to be present to serve them. Afterwards, however, her angel expected the three of them to move on. Several pyramids appeared in the distance. I asked them to look for the possibility of visiting a cult space there. The angel pointed out to her a gigantic pyramid where the entrance to the interior was accessible. They entered a magnificent hall with burning torches and sitting on a throne was a beautiful statue of a goddess.

However, upon closer inspection, the statue appeared to be alive. In the following conversation that the woman had with the goddess

named Kala, she experienced a piercing shock in her soul.⁵² The goddess simply stated with clear severity and immediately with gentleness that she had neglected her and her divine impulse in the recent past. Now there was the possibility that she could once again organize her life in harmony with the spiritual world. As a gift from Kala, she was allowed to take a ruby from her dress to carry with her in her soul at all times. After these various beautiful, uncomfortable and moving scenes she came back to her hut. Surprisingly, there the two friends made it fun for her because they funny imitated two of the shepherds using part of the Oberufer Christmas games.

When looking back at the motives after the meditation, it became clear to the educator that she had received unexpected but clear answers to her question about foresight:

1. She should not let everything she encounters stop her.
2. She should pay attention to beauty in everyday life.
3. She must prepare for the fact that a time of deprivation could be approaching, probably because of the radical new beginning in life, which could also bring external worries of a new kind.
4. She will always have at least two friends to help her.
5. Finally, she should become aware of her independence, that she will tackle everything if it never escapes her, that the spiritual world is always there.

In this manifestation, the goddess Kala showed that self-esteem is necessary in order to make divine love effective in human love. The gemstone ruby – which I have sometimes used in stone meditations –

⁵² Kala or Kali is a type of the goddess Durga (Sanskrit: the difficult to approach, the difficult to understand), which is the most popular form of the goddess in Hinduism, benevolent and punishing. She is a goddess of perfection who can also appear as Sarasvati, Lakshmi and Ishvari as well as other forms – and among other things – embodies power, knowledge, action, and wisdom.

is also connected to this extraordinary task of the so-called “red ray” in esotericism.

Precence of mind and mediative magic



Thoth, the Egyptian god of magic. Luxor Temple.

The second half of the 20th century saw an increasing spread of various methods, often originating in the USA, for achieving out-of-body mind control, which were previously described in parapsychological research or – as some authors claim – in the secret service were developed by the CIA. In this context, two **terms** may be of particular interest to us. One is the so-called *astral travel* or *astral projection*, the other is *remote viewing*.⁵³

Various exercise programs are offered in the literature and on the Internet so that one can acquire the ability to create a loosening of the so-called subtle body, to develop a supersensory light body, to undertake comprehensive journeys in higher types of consciousness and easily to get back in the physical body.⁵⁴ In his books, Kyriacos Markides tells detailed examples of how Daskalos and his students

⁵³ R. Craig Hogan: *Evidence Beyond a Reasonable Doubt – You Will Never Die*. Greater Reality Publications 2021.

practice and practice so-called *ecsomatosi*.⁵⁵ This leaving the gross physical body in order to move supernaturally to other places or times seems to be an important part of the spiritual healing of this Christian school of thought.

In many ways, the approaches – only the approaches, mind you – to expanding consciousness that are described in such practices are not strikingly different from those that occur in Steiner or that I developed for myself when I determined from a serving Christ orientation I wanted to investigate criminal tendencies in social contexts in a spiritual way, as I hinted at in my first book.⁵⁶

In the context of remote viewing, however, the viewer pursues certain and sometimes self-serving goals based on his own ability to be conscious, which he wants to look at, examine and zero in on. Like a secret agent, a spy, he transports his consciousness to a place far away where he wants to spy on certain projects and actions of other people. Only he or his clients know why he is conducting his investigation.

It cannot therefore be ruled out that such an activity could also be considered criminal. This type of supernatural activity can also be described as negative magic because it involves an exercise of will that could even interfere with the freedom of another actor. Whether magic is so-called *white*, *gray* or *black* is based on a precise assessment of those who have knowledge of it.

⁵⁴ James H. Brennan: *Astral-Projektion. Anleitungen zu außerkörperlichen Erfahrungen*. Verlag Hermann Bauer. Freiburg im Breisgau 2000.

⁵⁵ Eksomatosi (Greek: *outside the body*) means the ability to detach oneself from the body at one's own will in order to live fully consciously in the higher, spiritual dimensions, and then to return to the body. This also includes the ability to develop the memory of everything that one experiences and does in the state of *ecsomatosi*. Eksomatosi is a standard term in the teachings of Daskalos.

⁵⁶ Jostein Saether: *Living with invisible people*. Page 235ff.

If pure virtue in thinking, feeling and willing is given away with the warmth of light out of love, for example in the style as I describe it in *Facing past lives* with poetry meditation, we can see the good effect that could arise on a recipient as the effect of white magic describe. If the person radiating the gift had a touch of egoism mixed in, but the effect was still beneficial, we could speak of gray magic. But if a magician were to do something with his work on other people or beings that would set back or hinder their physical, mental, spiritual or karmic development, we would be dealing with black magic. However, whether karmic backgrounds have predisposed certain dispositions to evil in such cases would have to be researched separately.

One of the most notable people in the 20th century who was considered a Christian magician was the Cypriot Dr. Stylianos Atteshlis (1912 – 1995), who was referred to by Markides with the pseudonym Spyros Sathi, otherwise known as Daskalos or also as the *Magus of Stravolos*. Studying his life and activities, which are documented in several books, is an indispensable aid if one wants to study the field of magic from a positive perspective in our time.

In my spiritual research work in this direction, I have received such perspectives and so much information of all kinds that I think it is appropriate to help guide paths of consciousness that are in harmony with the real order of the spiritual world and do not pursue any interests, which arise from personal, group, patriotic or malicious motives. Below I would like to describe a meditative way of working that I practiced and taught in seminars. I am describing the concept in the first person, but everyone can consider for themselves how they could do something similar.

Satanic beings that act against karma



Hermann Schmiechen (1855 – 1925):
Master Koot Hoomi, 1884.

In my observation of the current world situation, including political developments since 1989, I came across the fact around the turn of the millennium that the normal angels – who supply all parts of our being with regular, good impulses every night when people sleep –in their legitimate work are impaired, hindered and fought against by other beings.

Again and again, it seemed to me that it was becoming increasingly common for people to be overshadowed in their day-to-day consciousness by such illicit, dark or criminal ideas and impulses that had little or no harmony with their normal karmic development. I saw it as a matter of conscience to take a closer look at this problem. After several attempts to recognize these things more precisely, it became clear to me that I was not capable of spiritual investigation alone to confront those beings who were the cause of the illegality and to detect their destructive activity or to put a stop to it. That is why, through collaboration with other spiritual researchers and some spiritual beings, I “built” spiritual aids that were supposed to give us

the undisturbed cover to reach the supersensory level of action of these adversaries.

I consciously designed a device that I called the *Pentagon Mobile*. I stood on one corner of the imaginary floor plan of a pentagram, a pentagon. The spirit friend stood next to me and our two guardian angels stood in front of us. In the fifth corner, in the direction of the vehicle, I asked an archangel, one of the seven time period beings, Uriel, to intervene. In his job as the overseer of people's actions, the archangel Uriel stands in relation to the planetary spirit of the earth. In the spiritual world he is someone who could be described as an environment minister. He manages the consequences of human actions towards the other kingdoms of nature. Uriel also works for the continuity of historical developments. Steiner assigns him to the concept of "historical conscience". It came to me as an inspiration during a meditation to call on this very archangel for these thrilling explorations.

The pentagram, also known as the "Drudenfuss", is traditionally a figure with symbolic or magical power. According to Steiner, a current passes through the etheric body in the form of a pentagram, connecting the I-point in the forehead with the feet and hands through the heart. Daskalos also advocated the five star as a spiritual protection against unwanted influences by building it internally around oneself.

One morning in Central European time the mobile took us across the Atlantic to the west, where the night was still dark and most people were still sleeping. My idea was to mentally seek out a specific politician who I knew from the news but had not met in person. I wanted to explore whether he was attacked by such anti-Christian demons and, if so, how they specifically behaved. What we were allowed to explore were facts that surpassed everything that, for example, is shown in horror films. Because, in my view, these were immediate spiritual realities that transcended all the cruelties of physical life, and I had to first overcome my dismay to even bear

these realizations, it was not easy to immediately apply something healing to them.

What I am reporting now were such strong imaginations that were simultaneously inspired and had full intuitive intensity. I recognized on the physical plane an office-like bedroom. There was a bed in which a man was sleeping. On the supernatural level, mysterious spirit figures stood around the sleeping, living body. The mood of these spirits towards one another was soon revealed to be comparable to the determination of a surgical team in a hospital, where everyone knows what to do and they share hands and utensils necessary for the procedure.

But here the highhandedness consisted in the fact that they had put the legitimate angels who should have been there “out of function”. These were not visible. For the operating demons, the “colour beauty”, the “geometric” structure and the living “channels” of the seven chakras of the sleeping person were open on an etheric level. It seemed as if the demons couldn’t touch the “chakra flowers” directly, but only knew how to attack the connections between them and then diligently began to “tear out” them. The intermediate dimension of the chakras should literally be “blackened” and “paired up” incorrectly so that this person could not use his karma normally the next day or in the next period of time. He should become incapable of fate or so “cranky” that he would not live a stable life in harmony with his karmic environment.

This high-ranking politician was not the only person to suffer such evil treatment. This resulted in other abominations of the same kind. I actually received this meditation proof a few weeks before the terrorist attacks on September 11, 2001. After this catastrophe, I unconditionally continued such research and attempts at white magic. Through our own work and through reports from others, it has become clear that not only has so-called evil increased over the last two decades to this day, but that countermeasures from both people and the spiritual world are also on the rise.

Simultaneously with the Western military orders in Afghanistan – the aim of which was to capture the horrific terrorist Osama bin Laden and his followers – friends of mine who were also researching this observed supernatural actions where individualities and angels were in alliance for Manichaeism Impulse worked to calm people who were tormented from the afterlife and to protect them from violence.⁵⁷ I then looked to see that in countries threatened by war and political unrest, e.g. in Africa, in the Gulf area and in the Balkans, individualities who in earlier times had a guiding light for humanity as initiates are now reincarnated.

In addition to realizing their individual contributions, they are waiting to receive even more spiritual and physical support for their peace-making work. In meditation we can meet such helpers and masters of humanity, more precisely, their voices are received inspirationally if I myself am prepared to give them the right assistance. Despite increasing violence and inhuman cruelty every day, we can see with the greatest affirmation of life that a spiritual security of the self and humanity will be more and more possible if warmth of heart is sufficiently generated and given away where there is coldness of heart. Among many such leading individualities, the master Kuthumi, well known in theosophy, also appeared in my meditation in an advisory and forward-looking manner.⁵⁸

⁵⁷ Usāma ibn Muhammad ibn Awad ibn Lādin, commonly known as Osama bin Laden (Arabic: أسامة بن لادن; 1957/1958 – 2011), was a Saudi Arabian terrorist who has been stateless since 1994. May 2, 2011 (May 1 US time) US President Barack Obama confirmed that bin Laden had been shot in Pakistan earlier the same day and killed by US special forces. The terrorist network al-Qaeda, of which he was the founder and leader, later confirmed his death.

⁵⁸ Master Kuthumi, sometimes also written as Koot Hoomi, shortened to K.H. by the Theosophists, was, according to an explanation by Rudolf Steiner handed down by Elise Wolfram, the inspirer of the transition from the Egyptian to the Greek period (Lit.: GA 264, p. 205). Kuthumi is the actual master of truth (Lit.: GA 266a, p. 165) or wisdom (Lit.: GA 266a, p. 165).

The individuality of Mani-Parsifal

An individuality once lived as the Iranian religious founder Manes or Mani (around 216 – 277), who founded the historical Manichaeism. According to Steiner, in a later incarnation he was Parsifal, the guardian of the Grail in the 9th century. Steiner claims that this individuality is incarnated in every century with shortened stays between death and new birth, partly in order to have a global effect on the idea of reincarnation and to initiate the work of transforming evil and thereby deal with the tasks of other masters and to communicate between individualities of the same impulse. A few Steiner quotes clearly show who we are dealing with. During the extensive research into the incarnation of the blind woman, which I described in Part 4, many events emerged that had to do with the work of the Knights of the Grail and their opponents.



Manichaeans. From a manuscript from Khocho, Tarim Basin. 8th-9th Century. Painting on paper.

“Manes is that high individuality embodied again and again on earth, which is the guiding spirit of those who exist for the conversion of evil. Even though this principle of Manes has had to take a back seat in the present because there is little understanding of spiritualism, this wonderfully pleasing Manichaeian principle will gain more and more students the more we come to understand spirituality life.”⁵⁹

“Manes prepares the stage of human soul development that seeks one’s own soul’s spiritual light. Everything that came from him was an appeal to the soul’s own spiritual light, and at the same time it was a decisive rebellion against everything that did not want to come from the soul, from the soul’s own observation. Beautiful words come from Manes and have been the leitmotif of his followers at all times. We hear: You must get rid of everything that is external revelation that you receive through the senses! You must cast off everything that external authority delivers to you; then you have to become mature to look at your own soul!”⁶⁰

“In order for the soul of Manes to be able to fulfil its actual later mission – to bring true harmony between all religions –it had to be reborn as the soul that has a very special relationship to the Christ impulse. Everything that had come up from this soul in that incarnation as Manes in terms of old and new knowledge had to go underground again. As the “pure fool” he had to face the external knowledge of the world and the work of the Christ impulse in the depths of his soul. He is reborn as Parsifal, the son of Herzeloyde, the tragic figure abandoned by her husband. As the son of this widow, he also leaves his mother. In his life as Parsifal, he prepares himself to later become a new teacher of Christianity, whose

⁵⁹Rudolf Steiner: *Die Apokalypse des Johannes*. GA 104. Dornach 1979. Page 163.

⁶⁰ Rudolf Steiner: *Die Tempellegende und die goldene Legende als symbolischer Ausdruck vergangener und zukünftiger Entwicklungsgeheimnisse des Menschen*. GA 93. Dornach 1979. Page 73.

task will be to penetrate Christianity more and more with the teachings of karma and reincarnation when the time is ripe.”⁶¹

“Manes intends to incarnate in the next century, provided he finds a suitable body.”⁶²

In my meditative research into Lucifer’s incarnation in ancient China, which I undertook over several years with some other friends of excellent spiritual ability, I relied on this individuality again and could follow it through several incarnations up to the present day. As these research are quite significant in scope but have not yet been able to be made public, I cannot elaborate more here; it’s only to be hoped that it will be possible in the future.

The ethics of Manichaeism



Copy of Pablo Picasso's Guernica.
Detail of a wall painting in Santiago de Chile
(Costado Liceo 7 de Ñuñoa).

⁶¹ Rudolf Steiner: Zur Geschichte und aus den Inhalten der ersten Abteilung der Esoterischen Schule 1904 bis 1914. GA 264. Dornach 1984. Page 230.

⁶² Ibid. Page 240.

Try-outs such as those described above can show the direction in which contemporary Manichaeism starts. Rudolf Steiner expressed the attitude of a white magician in a succinct way:

“The white magician wants to give other souls the spiritual life that he carries within himself.”⁶³

This identifying word presupposes that you know exactly what spiritual life you carry or have developed within you. As long as one’s own soul life has not been satisfactorily purified, the spiritual that one wants to pass on must still be coloured in a certain way by the subjective, but not yet by the individual. Recognizing and “fixing” the individual involves, so to speak, recognizing his karmic “main line” and then finding the unexplained in the existing karmic effects.

If the essential level of these things can be entered, according to the exercises in the third part, it is a Manichean work of conversion, correction, training or domestication of unwilling, so-called evil beings. The first being that can and must be retrained, so to speak, is the karmic double, or more precisely, you yourself. Later there are beings on the level of elemental beings, whom a person in his current incarnation can help through acquired ability to move away from wildness – e.g. a so-called troll – or the separation from natural existence – e.g. a technology elemental – to free, tame and cultivate.

For more comprehensive Manichaean work, one must take preliminary measures a period of time to “starve” the more violent beings – that’s how Steiner called it. It is not possible to read directly from him how such spiritual starvation, closure or siege is to be understood. So, the task is to carry out our own experiments in this area of white magic. Just as huts, houses and temples can be built in meditation for development and research purposes, as we have practiced so far, so too can spiritual buildings, psychic detention centres and elementary schools be built to allow permissible areas of operation

⁶³ Rudolf Steiner: *Kosmogonie*. GA 94. Dornach 1979. Page 64.

for recovery, education, teaching, and the transformation of demonic adversary beings.

Spiritual research with soul animals about the history of the animal show, the hippodrome, the menagerie, the circus, and the zoological gardens would provide perspectives and clues that would be necessary for tasks of domesticating spiritual beings of a luciferic and ahrimanic type. Thoroughly exploring another area spiritually and karmically would concern the measures that emerged from ancient mysteries when the domestication of wild animals into domestic animals was begun, developed, and implemented on a large scale in the so-called Old Persian cultural epoch.

The impulse of Manichaeism operates at all levels of creation. On the physical level it is about non-violence, pacifism, and conciliatory cosmopolitanism. One of the most important tasks in the near future would be to create targeted political measures, not just to remove certain nuclear weapons, but to weaken militarism as a political tool in general or to do it as far as possible, something that currently appears to be nothing but a utopia.

The principle of arming and wanting to defend oneself with physical, psychological, or black magic weapons could be researched in the humanities, so that spiritual backgrounds to violence and killing could be found. What karmic foundations exist, for example, for people who work in companies that produce weapons of mass destruction? Are there karmic reasons for people who are drafted into war as soldiers? And why are more and more people currently being sent into combat zones as mercenaries? On what karmic grounds would officers make a claim that they were fully within their rights to give orders that resulted in mass slaughter or the rape and killing of civilians, women, and children? Does it have anything to do with karma when a genocide – e.g. the one about the Armenians living in Turkey at the beginning of the last century – has not been sufficiently clarified? A karmic background can create a constitutional weakness in people, leading to a criminal tendency in the soul. But no karmic past will ever be able to justify a violent or evil act carried out.

Any weakness that lies in the soul and could lead to evil can always be discovered in the now, removed from the way, slowed down or completely transformed for the better. Thoughts and ideas arise from the material of the past. Actions are always future-oriented and must find their effect and assessment based on what is happening now. A predisposition to evil therefore never has to be translated into an action, but rather it can be consciously tracked down and converted into good actions so that old karma is “finished”. There is always the possibility of averting, preventing, and transforming evil as an inclination through prophylactic means. There is indeed an amoral force in the tendency towards evil, but it can and must be turned to good. The goal of Manichaeism is to integrate this force in a healing way for the future development of humanity. Thus, a consistently developed knowledge of karma leads to a serious commitment to the well-being of humanity and the future development of the entire creation.

Manichean light work on karmic damage



Jostein Sæther: *Spiritual Light* (2007).

An older woman, here called Pinja, who I already mentioned in *Facing past lives* through her incarnation as a traveling doctor in ancient Greece, wanted to work through a mysterious relationship

in her life. The surprising karmic discovery that resulted from a life in ancient Egypt clearly shows how past life damage can be treated through Manichean light work.

In a meditation I accompanied her to a level of the spiritual world where masters can be sought out. She felt the need to meet the Mani described above. Pinja saw a kind of pavilion that stood up in a pointed arch. The master, with an ogival “tiara” on his head, appeared for her sitting in the open portal of the colourful festival building. When she asked if he was really the Mani she was looking for, he looked at her silently. Pinja felt the Master’s presence like a gentle wave coming over her, as if she were taking a refreshing bath. With that, her scepticism was extinguished.

She visited Mani over a few days, who at first showed her how she could do light work according to his instructions. The Master pointed out to her that the emanations from her chakras, which are associated with different colour rays of divine light, could be directed to specific locations that she had previously chosen. That is why she should also work through her karma beforehand to cleanse her chakras. He gave her something from one of his light sources.

For a particular problem that came from a life in Egypt that we had discovered that same day, he gave Pinja a bowl with a flowing light. She was to pour it out from spiritual reach over the place in Egypt where she had met her death. Pinja discovered himself as a builder of a pyramid, here I call him Imhotep. An interesting finding was that the entire organization of the construction project was assigned to the human organism. Whenever Imhotep looked at the sacred papyri stored in boxes on a cart, he cleaned his hands in a bowl of water before and after.

It turned out that Imhotep’s little finger on his left hand had an old wound that still hurt. The finger was crooked and had a growth. The fingers of his right hand corresponded to his next five construction workers. The thumb agreed with the strong-willed leader of foreign workers and slaves. His secretary, who was highly knowledgeable in

both theoretical and practical matters, matched the index finger. The middle finger agreed with the head of the interior work on the pyramid, where many corridors, stairs, blind passages, and chambers had to harmonize with one another in a congenial pattern. The expert in pictorial decorations corresponded to the ring finger. The little finger was like his agile and quick-footed messenger, who handed out instructions and explanations everywhere.

Imhotep's left hand corresponded to the connection to priestly and royal leaders, who usually visited the building early in the morning or in the evening. The office of high priest suited the thumb. The index finger included another priestly advisor of the building tradition related to hieroglyphic texts. The middle finger corresponded to a guide to the mural depictions. The ring finger resembled an attractive woman who was the director of the servants, who either had to perform certain tasks at future celebrations or were to be buried at the royal entombment itself. Finally, the little finger corresponded to a prince who could be seen at anytime and anywhere on the building site. He spoke to all and was revered by many because he was the favoured son of the old Pharaoh. The builder didn't like him, but this fly-by-night person would one day unexpectedly bring him to disaster.

It had come to Imhotep's attention that something inside the pyramid had not been built as he had ordered. One evening, after all the workers had gone to their housing complex, he went into the almost finished pyramid with some of his confidants. He was the first to walk through a corridor once. But suddenly he no longer had any ground under his feet. Imhotep fell headfirst into a blind shaft full of rubble and crumbs. His mouth, throat and lungs filled with dust and sand. He experienced terrible agony before he lost consciousness and was allowed to view the whole situation from the afterlife.

From this perspective, Imhotep saw that his friends could save his body so that he could receive a traditional burial. Pinja realized that it had been the prince who had advocated that the blind shaft's trapdoor be improperly constructed. She discovered that pieces of her

etheric and astral body had been torn off because of the shock. They had been claimed by certain elemental beings of the dark who currently inhabited the pyramid. Pinja also suddenly realized that the inexplicable fear of suffocation that she once experienced when a therapist touched her neck had its karmic roots in that terrible dying process in Egypt.

During the meditation, Pinja also learned that the prince today corresponded to a young man who had worked with her for several years as an assistant in her biodynamic gardening business. Their collaboration ended after four years because the assistant did not agree with her own understanding of reliability. From the bowl of Mani, she showered the blind shaft of the pyramid with flowing light, which she looked at from above. The golden substance illuminated all matter and all being in the dark underground. Pinja offered the astonished elementals another place to work in Egypt. She also sent a ray of reconciliation to the former employee.

Art of living



Paul Cézanne (1839 – 1906): *The great bathers.*

It could be that someone who carefully carries out all the exercises given here and in *Facing past lives*, and has corresponding experiences that he considers to be real and truthful spiritual experiences, which will further give him certain insights of a karmic and spiritual nature, despite everything, foregoes continued spiritual research. Not everyone has to become a karma or spiritual researcher. The only important thing is that spiritual research is carried out by more and more individuals out of freedom and love for the matter and that its results are recognized or implemented by at least a few others.

Life itself can show someone who is progressively practicing these things that he has other tasks than becoming a spiritual researcher. Or someone decides to break off the journey soon because after a while he ultimately consider what he have experienced to be nothing but illusions because he had completely different ideas about what he would have to experience. Some people with whom I worked temporarily apparently came to such conclusions, especially since they later turned away from me and even fought me.

I have repeatedly emphasized caution and patience. We need constant patience. If I do not learn to wait in the highest and best sense, then I am not fit to be a spiritual student and would never achieve results that have any significant authenticity. I pointed out tact and prudence. If it is not so much the results of the meditation in its karmic content that are important, but rather the effect of the findings in my being and becomes a flow of energy given away to other beings, then my work will have value for the future.

If I radiate spiritual light and soul warmth in this way, which brings well-being and benefit to other people, even if they do not notice it, then my meditative efforts will bear fruit. The sun-like achievements for the spirit spread out “before” me like salvation and blessing. Some people will take offense at me, they won’t understand what exactly I’m saying, but others will notice that I may have a pleasant aura that they would like to have around them, even if they may not understand the content of my research cannot yet classify.

It takes a lot of skill and artistry to bring spiritual experiences and spiritual research into the existing culture. Over the years, I have experienced so many interesting positive and negative reactions and echoes that it is beyond imagination what people will do to protect themselves, for example stay away from the things I have depicted. In recent years, misinterpretations have also often occurred when I have tried to support or assist someone out of general love and spiritual insight.

Some women in particular thought that I “liked” or “desired” them out of sexual drive after I met them openly and showed friendly affection. Because love is the decisive force of all spiritual knowledge, I have found that since I have been cultivating spiritual experiences, I have begun to be more attentive to every living being and every person than before. If this were not the case, my experiences would not have grown from spiritual soil. Rudolf Steiner also emphasized this fact:

“It must be a preparation for the spiritual path of knowledge, to make oneself much, much more capable of love than one has to be for ordinary social life. You gradually realize that in your entire, full human nature you can actually only get to know the world as long as you are in the physical body, through love, not through any other research method.”⁶⁴

It will take a true art of living to bring into life ideas and impulses that come from knowledge of karma and spiritual research. We don’t have to create new laws from what we have found, but rather keep everything so alive, fluid, and flexible that there is always a new impulse for joyful practice and further research. The perspective of an art of living based on spiritual knowledge is so comprehensive that it probably needs its own presentation in order to be well described. Just the fact that meditation could be part of everyday life

⁶⁴ Rudolf Steiner: *Gedankenfreiheit und soziale Kräfte. Die sozialen Forderungen der Gegenwart und ihre praktische Verwirklichung*. GA 333. Dornach 1985. Page 47.

would turn the old ways of living and working on their head if we assumed that meditating was not a private matter. Not only the working hours but also the architectural environment would have to be different if meditation were taken seriously as a cultural impulse.

The fact of reincarnation and karma would abolish many habits altogether and totally empty some institutions and businesses of workers if they truly accepted these ideas and their consequences as truths. The military system and all the factories associated with it would no longer have any meaning or significance if their representatives embodied the karma idea. This would definitely not generate unemployment, but rather create an innovative initiative for many people to want to develop new jobs and projects. The decision to begin exercises to recognize past lives is in itself an act of encouragement for the comprehensive art of living.

A few more quotes from Steiner at one point show the serious and even threatening perspective that we will have to reckon with in the future of the external world. I don't add these references to depress anyone, but rather to emphasize the seriousness of the matter of spiritual training once again for karmic clairvoyance.

“You will be more and more able to actually set crowds of people in motion through certain activities, to simply force them. Individuals will gain more and more power over certain groups of people. Because the course of development is not that we will become more democratic, but rather that we will become brutally aristocratic, with the individual gaining more and more power. If the refinement of morals does not take place, it must lead to the most brutal things. This will also happen, just as the water catastrophe came to the Atlanteans.”⁶⁵

⁶⁵ Rudolf Steiner: *Grundelemente der Esoterik*. GA 93a. Dornach 1972. Page 126.

“One of these things that will assert itself with all force, will be that it will become possible to control people to a certain extent according to more occult principles than people have ever been controlled. It is in the general character of development that in this fifth post-Atlantean period certain relationships of power, certain strong relationships of influence, must be transferred to small groups of people who will have strong power over other, large masses.

A certain part of public opinion is actively working against this today, but things will develop anyway. It will develop for the reason that during this fifth post-Atlantean period, a large part of humanity will develop certain spiritual abilities, a certain natural ability to see into the spiritual world, simply out of the inner maturity of the soul, out of the developmental needs of humanity.

This part of humanity, which will indeed provide the best basis for what will come in the sixth post-Atlantean period that follows ours, will, however, do little in this fifth post-Atlantean period in which it is preparing to show a tendency to pay close attention to the matters of the physical plane. It will show, as it were, little interest in the affairs of the physical plane; it will be very busy raising people’s emotional life to a higher level and sorting out certain spiritual matters. As a result, others who are less suitable for this spiritual life will be able to usurp certain powers.”⁶⁶

When I first drafted this chapter in 2003, I was concerned with the news of the murder of Swedish Foreign Minister Anna Lindh, who was stabbed to death in a Stockholm department store. This misdeed was just another in the chilling series of unending criminal acts that perhaps could have been avoided if there were more people with spiritual awareness and Manichean abilities.⁶⁷

⁶⁶ Rudolf Steiner: *Individuelle Geistwesen und ihr Wirken in der Seele des Menschen*. GA 178. Dornach 1980. Page 80f.

⁶⁷ Anna Lindh (1957 – 2003) had no bodyguards when she was the victim of a knife attack in a luxury department store in Stockholm on the afternoon of

When dealing with such serious topics, we should never forget that real knowledge of karma contributes directly to a social future through an expanded understanding in which the individual human being can have his soul roots in the spiritual life of a community. Thinking the other way around, comprehensive social understanding and true global thinking lead to empathy towards karma – according to the following statement by Steiner:

“What will this understanding that one acquires through social understanding become in the next life on earth? This becomes the understanding of karma. But no human being can acquire social understanding other than by acquiring understanding of the spiritual. You see how things are connected, you see how social understanding depends on spiritual understanding, on a spiritual understanding of the world and world view, and how what must occur for people as a conscious recognition of fate in the course of human development depends on this, who then go through the gate of death with social understanding, are reborn and, after rebirth, understand their fate.”⁶⁸

When people come from a common understanding of karma, that is, understand each other from a true knowledge of karma, respect and support each other, even where one or the other still makes “mistakes” in everyday life, a truly supporting social force begins to develop. In the middle of the years 1910-13, during the period when Rudolf Steiner’s mystery dramas were being written, when the karma idea was consciously and literally brought to the stage for the first time in history, he attempted to set up a *Foundation for theosophical ability and art* with some of the people who supported the anthroposophical movement, which in my opinion was intended as a

September 10, 2003. Despite intensive medical efforts, internal bleeding led to her death early the following morning. The qualified lawyer was the wife of the former Swedish Interior Minister Bo Holmberg and the mother of two sons.

⁶⁸ Rudolf Steiner: *Soziales Verständnis aus geisteswissenschaftlicher Erkenntnis*. GA 191. Dornach 1983. Page 178f.

kind of broadcasting venue to show how understanding karma between concrete people can promote a new way of life.

This idea of Steiner could not be realized for reasons that are not documented. We only know which personalities were addressed and who were supposed to “represent” certain fields of work. It was later often claimed that Steiner brought a revival of this idea when he initiated the so-called “Esoteric Board” at the Christmas Meeting of 1923-24. I don’t believe that, because the subsequent devastating history of the General Anthroposophical Society shows that there was little or too little understanding of karma, for example to defuse the negative rumours about karmic information that were circulating. In the social problems after Steiner’s death, which led to stubborn conflicts and bitter divisions between individuals and groups in many countries over many decades and with a few belated “off-shoots” up to the present day, I see the lack of understanding of karma as the cause of evil.⁶⁹

A conscious coming together based on concrete insights into karma and previous lives, where it is understood why we met again and where possible tensions are specifically sought to be reduced in order to help each other, creates peace on the basis of freedom and of love for each other. Only such a karmic peace could develop a promising type of social consideration. Just as in the past in the guilds and today when the partners commit themselves to responsibility for each other when they get married, a foundation for karmic peace would depend on a skilful attitude of confirming each other in the direction of will based on knowledge of karma.

⁶⁹ Compare the many current crises described in:
Jostein Sæther: *Weisheit wahrnehmen. Individuation und Kulmination der Anthroposophie*. tredition 2014. Page 35ff.

The syndrome of choosing yourself

“The masters and the beings of the hierarchy do not expect worship energy from us, but rather they expect our help in global change.”⁷⁰

These words from the clairvoyant Manuela Oetinger indicate a serious point in spiritual training, which I would like to clarify towards the end. If we cannot curb your expectations of the spiritual world or simply classify them as too great, risky false truths can be piled up that can only lead to disappointments and unnecessary trials or even place us in a so-called occult imprisonment.⁷¹ One of the greatest dangers of intellectual training is that such self-created deceptions are not sufficiently seen through.

Especially if you already have a lot of spiritual experiences and are so advanced, it could unfortunately still happen that you overestimate your imaginations or simply interpret them incorrectly. Of course, I have repeatedly struggled with this danger myself. I have also experienced risky tendencies in some people with whom I have worked long-term. When the inspiration consciousness is achieved and one experiences that contact with spiritual beings or Master souls are possible, it could be that one pays too little attention to illuminating the imaginative level with selfless I-strength. The author Peter Michel suggests this danger in his way:

“We agreed that grace is important in order to come into contact with the masters. This means approaching them with a certain quality of heart in order to develop our own inner being so that we can ultimately become children of God. But I have also met people who spoke about inner masters, and I always felt an enormous arrogance in the words: My master says... or My higher self

⁷⁰ Manuela Oetinger, Mike Booth, Peter Michel: *Die Meister der Weisheit*. Page 150.

⁷¹ See Rudolf Steiner: *Die geistigen Hintergründe des Ersten Weltkrieges*. GA 174b. Dornach 1974. Page 153.

speaks... On closer inspection, a lot of it was nonsense, just the syndrome of choosing yourself and an overestimation of one's own importance.”⁷²

It is understandable that someone feels chosen when blessed with spiritual experiences and karmic insights. As I have repeatedly emphasized, it is still a matter of classifying these experiences with ordinary life, with loved people. If it's not convenient to discuss it with someone directly, you should definitely keep quiet about it. Otherwise, you run the risk of dragging along others who are themselves unable to see the same thing or classify it correctly. You could involuntarily get “followers” who can hardly help you in their selfish situation. Especially those people who still “owe” you something out of karma will easily fall for it and take advantage of such a situation, so that they begin to view you as a “master” and want to push you up the ladder.

We can also refer to this danger and the direct problems on the training path that are associated with it as the *Capesius syndrome*. Professor Capesius is a character who appears in Steiner's mystery plays.⁷³ This humanistically educated person does not manage to see through the Lucifer nature at a certain level of initiation. That is why he ends up temporarily in his straitjacket. Only the loving companionship of a few other friends on the spiritual path provides him with the right physical environment and mental and spiritual support so that he can recognize his deplorable condition and return to fruitful development with his friends and colleagues.

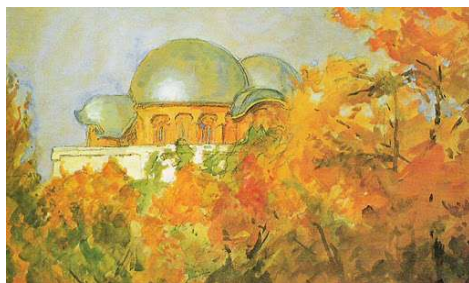
However, we also have to reckon with such psychological dead ends and temporary deviations. But they shouldn't deter us from the outset so that we stay away from taking any further steps. This is exactly what the adversaries want to achieve. A spiritual path broken off due to fear or laziness means a victory for them, which charges them

⁷² Manuela Oetinger, Mike Booth, Peter Michel: *Die Meister der Weisheit*. Page 150.

⁷³ Rudolf Steiner: *Vier Mysteriendramen*. GA 14. Dornach 1981.

with the lasting energy of the wavering spiritual student. The critics of esotericism also get more wind in their rumour mills when they see that esoteric training can lead to spiritual “premature births and miscarriages”. The other way around: If you don’t move on from a stage, which freedom always grants you, but internally “seal” what you have achieved and save it for the future, there is no danger of you going astray. Such problems should actually only strengthen us so that we can help each other even more and contribute to open, spiritual community work on an ongoing basis. The final exercises tie in with this point.

The spiritual community temple



Watercolour of the first Goetheanum by Hermann Linde (1863 - 1923).

In spiritual work and meditation with others, it has become clear to me that we can perform spiritual acts together. After I went through the meditative work of building a hut in an exchange with friends in the three variants described in *Facing past lives*—firstly the imaginative hut or the karma museum, secondly the soul house and thirdly the temple of spiritual transformation work—we started the fourth inner creation task with building a community temple.

A friend who has clairvoyant abilities once wanted to build an imaginary hut with me. She took me to a forest where she lived. She had discovered a beautiful “property” near a small stream where it was

customary to fetch fresh spring water. We laid out fallen branches to create an outline. We decided where the entrance should be and tried out what it felt like to get in through the “door”.

Two beech trees symbolized the columns in front of the entrance. We sat on the forest floor and together we used our imagination to design the oval base plan and the columned interior. In the forest, with our eyes closed, we performed the first meditation that took place in this imaginative facility. Over the next period of time, each of us used the shared imaginative building at home when we wanted to explore or do something for each other. We exchanged individual results in letters and telephone conversations. Sometimes, we managed to come into spiritual intuitions, that is, we were able to come together meditatively in the same truth.

With other colleagues and in anthroposophical working groups, I have led similar shared meditative building projects in order to positively involve social energies. In such a case, we also performed simple “cultic” actions on site in a large meadow surrounded by forests and rolling hills – e.g. placing gemstones in the ground – to prepare the space with its elemental beings for our inner work. That evening, as we gathered in a circle in a living room, a large, two-story temple building appeared before our inner eyes. The entrance was on the upper floor and one came down to the crypt via a winding staircase that descended from the altar in the middle under the domed roof. Each participant had “his” column in the upper room from where certain events could be followed.

In some group meditations of this type, several participants independently gave such descriptions of their inner experiences that it was evident in retrospect to assume that it was the two individualities known by the names of Rudolf Steiner and Christian Rosenkreutz who led our meeting. In collaboration with another person who had discovered several excellent, historically known incarnations and who thinks of his life in the present as a modern initiate, the following variant of a community temple was created, which rises up into “heaven”, into the spiritual regions of the world Hierarchies:

Imagine a wide river flowing north through a moving landscape – you could e.g. think of the Nile or the Rhine. The river can of course flow in a different direction, but you think about it in concrete terms in order to keep the cardinal directions in mind. You travel upstream in a boat with your friends. Soon settlements can be seen on both sides, which are increasingly merging into one city. The journey leads to an island in the middle of the river, which cannot be seen from the beaches of the metropolis because the mists of water vapours from a huge waterfall in the background obscure it. Only when you stand on the island can you see the castle-like “tower temple” that rises up in front of the cataract. As one climbs the reception stairs, one will be greeted by temple connoisseurs who will show the interior of the temple depending on the maturity and needs of the visitors.

It would fill a separate book with what happened to me and others in this temple and afterwards in life, what happened to us, and everything else what we were allowed to see there from matters of the past, present and future. I would like to paint just one monumental picture that is directly related to the content of this book. It is an affirmative example that illuminates the memory:

A wide staircase leads upstairs. Far above, the Mother of God, Sophia, wisdom personified, sits in a radiant dress. The staircase, which is much more magnificent and monumental than the Spanish Steps in Rome, is accessed by many individuals. On both sides there are small balconies for each floor of the spiritual levels, which invite you to take several breaks in the strenuous train upwards. For each step I relive all the mistakes I made in the incarnations and their consequences for the other people karmically connected to me and for the whole of creation. But on the balconies, I can refresh myself with my own achievements, which were positive, and gather strength for the future in general and for future incarnations in particular.