



By Kim Graae Munch. 10/29/2020 18:16:54 pdf 20201029

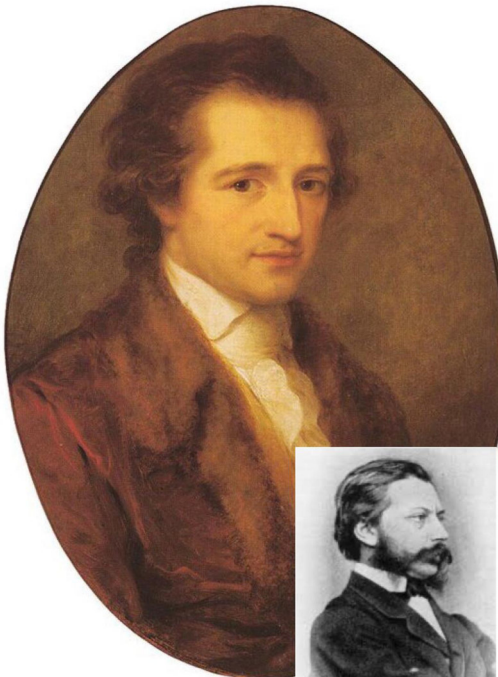
## Some Thoughts about Goethe's Incarnations

I would write on Goethe's Greek incarnation as the sculptor Praxiteles. But it led to many new puzzle pieces leading to other incarnations and to a beginning understanding of a mystery that started my quest sixteen years ago, the Feminine Mystery, that follow the Christ Mystery. It was completely surprising, I hadn't thought in that direction but it solves many lesser mysteries and a few major.

I will in the following look at a number of Goethe's incarnations, where Steiner have hinted at two or three. A sculptor who was a friend of Plato, an Egyptian Initiate and maybe a teacher at the School of Chartres. There are some connections to Paul too.

This text by Schröer is very interesting and illuminating on the importance of Goethe on German culture and thinking, with Goethe as the leading figure of the Platonic Stream.

KimGM 20200310.2



### My First Visit to Weimar Karl Julius Schröer

*Translated from the German by  
David W. Wood*

"Growing up I was most fortunate to live in a world in which nearly every aspect of its cultural life was inspired by Goethe."

»"Goethe and the Greeks!" was the catch-cry in our circle, ...«

»In the meantime I went into a café. I was somewhat taken aback by the exceptionally well-accomplished pictures that adorned the walls of this otherwise small middle-class establishment. They were indeed paintings of value, and I could not understand how they had come to be there. I asked the owner. He sighed and wasn't sure whether he should dignify my question with an answer. Finally he said: "These works were painted by my son." – Then your son must be a significant artist, must he not? – "Have you heard of the painter Martersteig who lives in Paris?" – "Yes of course." – "Well, that is my son." Then the old man sat down and spoke more intimately. "You see, when Goethe was still here, what a life we had! Without him, my son would not have managed at all, and would scarcely have become a painter. Goethe was a man who could look right into people!"

That was roughly what the gracious man divulged to me, or at any rate what I could retain. And so it was, I had hardly arrived and had already had my second experience. I was overjoyed to still find traces of Goethe's personality everywhere. What was especially precious to me here, and then later again so, was to realize just how many people recalled the deep kindness of heart and goodness of soul that emanated from Goethe's being. Only a gardener that I later spoke to confessed he had been scared of Goethe. Thus I cannot but confirm that among the many people I spoke with they all recalled Goethe's personality with reverence or thankfulness. The light I perceived in their eyes certainly was not feigned. Their heartfelt memories directly reflected a fine and noble nature.«

# The Sculptor Praxiteles - Friend of Plato

I believe Goethe was Praxiteles in his incarnation at the time of Plato. Praxiteles introduces a new style that brought the gods down to earth. I think this is Goethe's mission, bringing God down to earth. Plato and Praxiteles were friends and kind of each other's inspirers throughout their lives, and so they were in Goethe's time where Plato was incarnated as Karl Julius Schröer. Other sculptors' were Lysippus and Skopas, where I think Schiller had been Skopas.

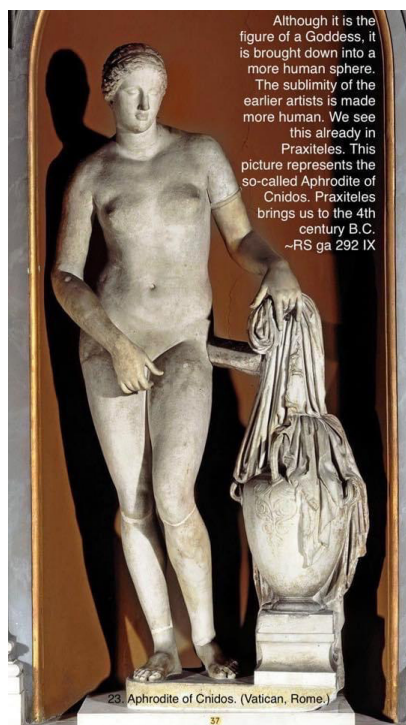
Goethe was the center of Platonism in Germany and it reached back in time to the old Greece, and this text is interesting in this connection. Praxiteles is not just another sculptor! His model is also mentioned, Phryne and their relationship reminds about Goethe's relationship with Christiane Vulpius, lover and later wife.

There Phryne is seated in the atelier of the sculptor Praxiteles, whose model and concubine she was. She wants to discover which of his works is his favorite (Maaz 2002, p. 17). A Satyr and an Eros are in the workshop, and when, at Phryne's prompting, an assistant cries out that the room is on fire, the master will snatch up the Eros, the work he values most highly.

In his standing pose, leaning against the altar, the youth recalls, perhaps intentionally, the *Satyr* of Praxiteles, whose works were considered the purest representative of an elegant, graceful style. Heinrich Meyer, Goethe's Weimar interlocutor in art matters, praised the works of Praxiteles as the "most perfect of all" (H. H. Meyer 1974, p. 39). Praxiteles repeatedly created youthful figures: for him youth was an ideal in itself. The young man's elegant, supple stance suggests that he might be a depiction of Praxiteles himself contemplating his beloved model Phryne, his ideal in art and in life.

## [Playing with Fire: European Terracotta Models](#)

The Satyr of Praxiteles is thought to be a self-portrait. The youthful is the ideal of the soul, a high developed person has a youthful soul, like around 33. The old soul is often born old and serious and grow younger with age becoming more lighthearted.



## [Sculpture in Ancient Greece and the Renaissance](#) Sculpture in Ancient Greece and the Renaissance, History of Art, Lecture IX, Rudolf Steiner

From [Karmic Relationships: Esoteric Studies - Volume IV, lecture X](#)

"...Now I already spoke at this place some time ago of a young artist who grew up while Plato was still living, not exactly in Plato's School of the Philosophers but under Plato's influence. Indeed I mentioned this matter already many years ago. Having passed through other incarnations in the meantime this individuality was reborn, not out of the Platonic philosophy but out of the Platonic spirit.

He was reborn as Goethe, having karmically transformed in the Jupiter region what came to him from former incarnations, and notably from the one in which he partook of the Platonic stream, so that it became that kind of wisdom which does indeed permeate all the contents of Goethe's work.

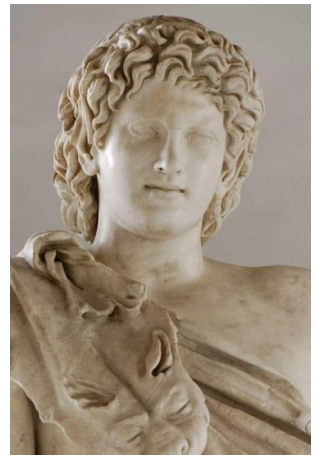
Thus we can indeed turn our gaze to a noble and pure relationship between Plato and this – I will not say “disciple” – but follower of Plato. For as I said, he was not a philosopher but an artist in that Grecian incarnation. Nevertheless Plato's eye did fall upon him and perceived the infinite promise that lay within this youth...”

From [The Alphabet, An Expression of the Mystery of Man](#)

In the longing that a Man such as Goethe had for knowledge of the Greek culture, there lies something that may be expressed as follows: he longed for liberation from the abstraction of modern times, from the dry prose of Romanism. He wanted to reach the other daughter of the primeval wisdom of the world, what remained of all that stood for Greece.

– We too must experience something of this kind if we wish to understand Goethe's intense yearning for the South. In modern school biographies we find nothing of all this. Only when in every individual thing there echoes a consciousness of Man being an expression of the whole cosmos, will the way be cleared for the forces needed for Man's progress, if civilization is not to decline into utter barbarism.

See [Sources on Praxiteles](#) under Literature at the end of this page.

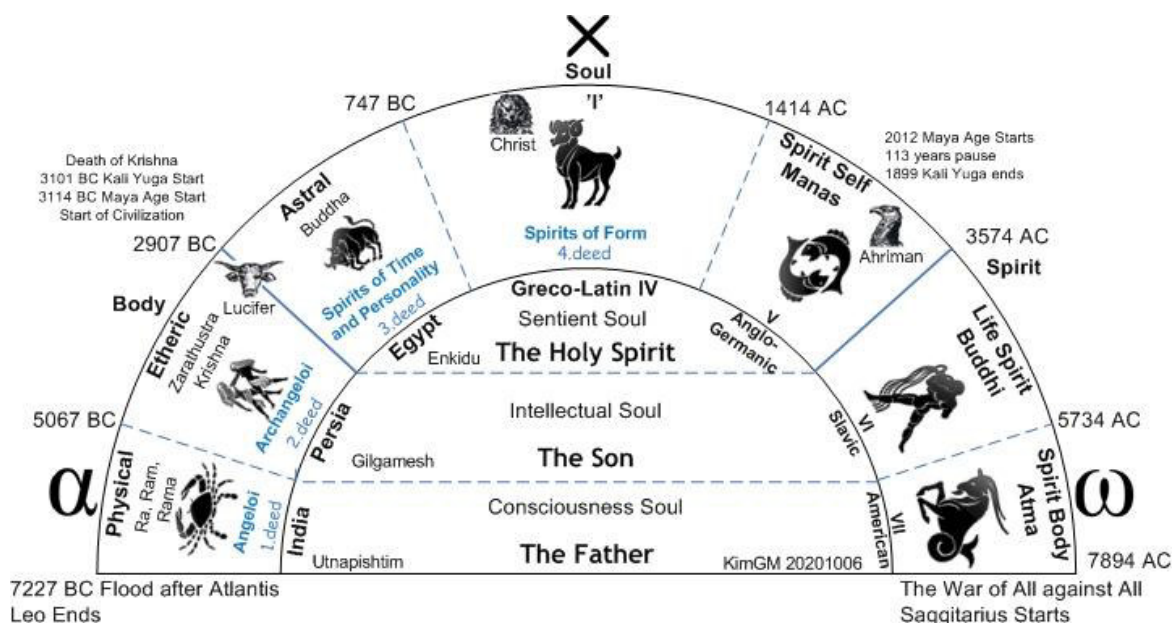


## Moses

There are some indications that Goethe could have incarnated as Moses, who brought God down to earth and prepared the Christ incarnation, just as Praxiteles and Goethe did. Goethe prepared the second coming of Christ through his production, he created an alternative to the physical worldview of materialistic thinking and science.

From [The Mysteries of the East and of Christianity, lecture 4.](#)

"It should be understood that the soul living in Goethe had once belonged to an *Egyptian Initiate*, and had then lived in Greece as a sculptor and a disciple of philosophy; then, between this Greek incarnation and the one as Goethe, there comes an incarnation (probably only one) which I have not yet been able to find.



A missing incarnation of Goethe could quite possibly be at the School of Chartres. Steiner said that Goethe was the leader of the Platonic stream and as Plato didn't have this role in Chartres I think it's quite possible that Goethe had the role, if he didn't already had it in Greece. For some reason Steiner didn't mention Goethe in connection with Chartres

directly, but I think he mentioned him under his French name. Plato incarnated early to prepare for the School of Chartres, to connect Platonism with Christianity, as Hroswitha von Gandersheim (\*935 - †975). My guess is that Plato is the same as Aron. Socrates may have been Joshua.

Rabbinical Judaism calculated a lifespan of Moses corresponding to 1391 and 1271 BCE; Jerome gives 1592 BCE, and James Ussher 1571 BCE as his birth year (Wikipedia.) This corresponds symmetrically around the life of Christ approximately to the time of the School of Chartres.

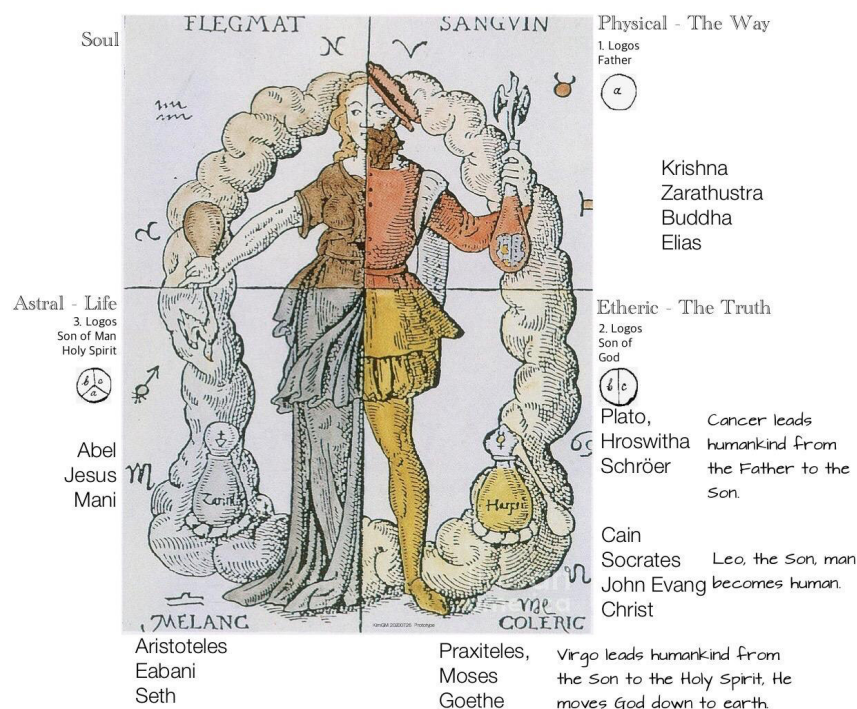
Both Goethe and Moses had a deep empathy for those they felt responsible for. Moses gave the faculty of intuitive thinking what we also call Goethean thinking, as Goethe's work was teaching humanity to use the intuitive thinking. Around 2907BC the astral body is added to the etheric. This we know as the Lion incarnation of Vishnu or Moses becoming absorbed by the snake. Shiva rescues Vishnu and Moses wife Zipporah saves the life of Moses, makes him invulnerable to the Luciferic, Zipporah is the transformed astral where Moses is the transformed etheric.

The intuitive thinking was first fully introduced after 1879 when the I AM of Michael raised from our astral body to our soul, first then could we fully use our consciousness soul.

The I AM talking out of the fire was the fire sign Leo. Moses was coming from the water, from Cancer, the Crab, bringing the wisdom of the Cosmic Christ packaged in a shell of Egyptian wisdom:

At the same time we find intimated in a wonderful manner that the imperishable message which Moses was destined to bring to humanity was as one might say, enfolded and lay within an outer shell encompassed and enveloped by the old Egyptian culture and mission.

The Zodiac describes the descend of the Cosmic Christ. The first three star signs represent the Father, the First Logos, and the fixed sign is the First Logos, Taurus. The next three signs represent the Son, the Second Logos, and the fixed sign is the Second Logos, Leo. The next three signs represents the Holy Spirit, the Third Logos, and the fixed sign is the Third Logos, Scorpio the Eagle.



From [Turning Points Spiritual History, Moses, Lecture IV.](https://work.tree-of-life.dk/johann_wolfgang_von_goethe.html)

Hence, the impression we have gained of Moses is that of a personality not directly dependent upon any particular period, or upon any special mission, for that wisdom which was his to impart to humanity.

We regard him as one whose soul must have been stirred by those eternally surging waves of Divine influence, that ever find new channels through which to reach deep down into the evolution of mankind, so that man may be productive and bring forth goodly fruits.

It is as if the ever-lasting germ of wisdom implanted in the soul of Moses, found its fitting soil, and ripened, in the light of that knowledge which came to him from the Egyptian civilization.

...

We read that the daughter of the Egyptian King Pharaoh [sent her maid to the river to fetch the Ark, in which was the child] and that she herself named him Moses -- 'Because,' she said, 'I drew him out of the water.' (Ex. ii, 10.) Those who are aware of the true meaning of the name 'Moses', know that it signifies this act, as is indicated in the Bible.

From this graphic narrative we are to understand that the daughter of Pharaoh, who is here symbolical of Egyptian culture, guided the influx of external life into a soul touched with the attributes of eternity. [water=transformed etheric body, Buddhi, body of Cosmic Christ.]

At the same time we find intimated in a wonderful manner that the imperishable message which Moses was destined to bring to humanity was as one might say, *enfolded and lay within an outer shell* [the star sign Cancer, the Crab.] encompassed and enveloped by the old Egyptian culture and mission.

Next follow descriptions of external events which occurred during the life-development of Moses; and we realize once again from the form in which they are presented, that they have reference to actual outer happenings. All that we read concerning the vicissitudes of Moses, especially where mention is made of his *grief and distress over the bondage of his people in Egypt*, may be regarded as an actual account of mundane events. [Moses cared, just as Goethe cared about people.]



Moses and his stepmother, Bithiah, daughter of Yahweh.

... This it was possible for him to do, because it lay in the blood and in the temperament of his people to manifest an especial interest in that outstanding soul-power, the activities of which have been felt right on down to our own time, and which it was his task to instill. We refer to that dominant soul-energy which unites all those forces, previously regarded as separate and detached, in one centralized and homogeneous bond of inner soul-life -- the life of the true self -- the 'I'. [I AM]

We are next told that one of the daughters of Jethro married Moses; this means that within his soul one of these forces became especially active, so much so indeed, that owing to its influence it became for a long period a dominating power in human evolution, reducing all other soul-forces to a unified Soul-'I'. [The Alchemical Marriage]

... The most important element in human culture, regarded from our modern stand-point, **received its first impulse through Moses**; hence, that sense of persistency in connection with the Moses-impulse which still exists in our soul-life and power.

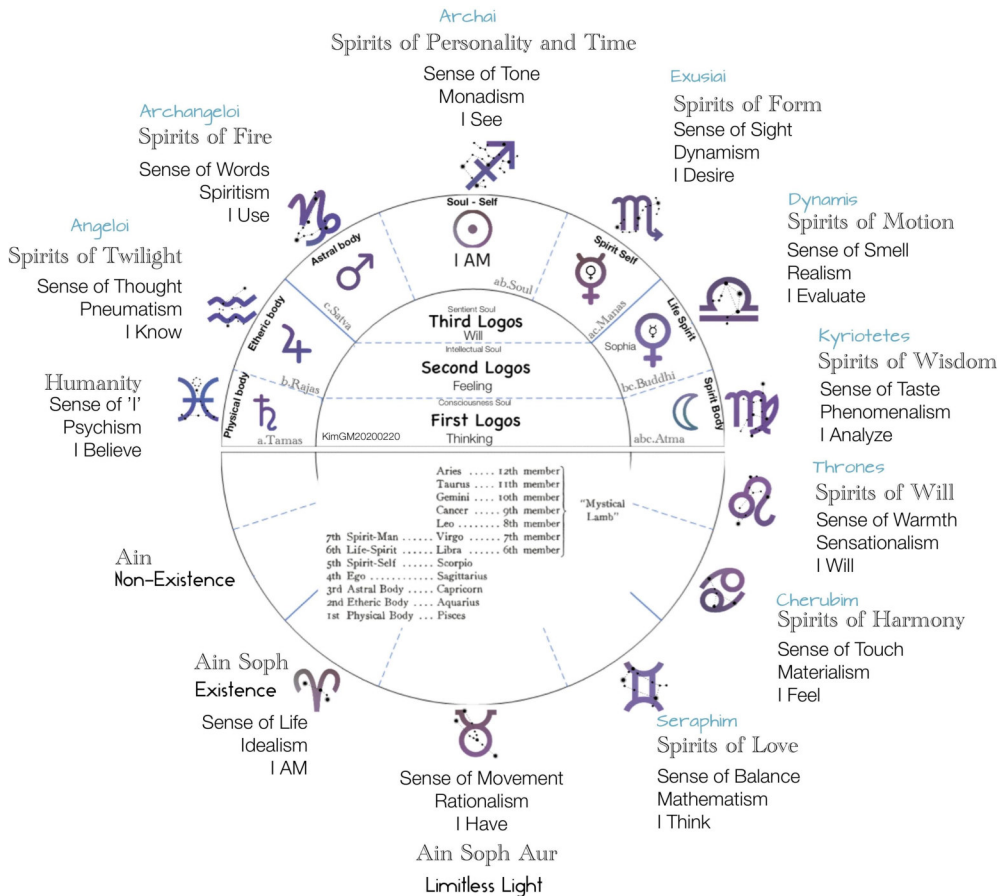
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We now realize that the enlightenment which Moses received in clairvoyant form must have been of the nature of *a new consciousness proceeding from the great spirit of the cosmos, that spirit which is ever active and weaves throughout the whole material world*.

Ancient peoples believed in a plurality of cosmic forces, these they conceived as operating in man's soul in such manner that the soul's power did not represent a unit, for the forces were manifold in nature, while the soul was regarded merely as the scene of their active expression.

It was for Moses to recognize a cosmic spirit of a very different order -- one that did not manifest as a soul-power owing its origin to divers spirit influences which, although exhibiting a certain similitude, find ultimate expression in varied form.

That spirit of the cosmos, which it was ordained that Moses should apprehend, was of wholly other character, *for its revelation can alone take place in the innermost and holiest mid-point of soul-life, the 'I'*. There works the spirit of the universe -- in the place where man's soul is conscious of its very center.



The Descend of the Cosmic Christ. See [The Cosmic Christ and the Zodiac](#)  
 Each of the Twelve Bodhisattva's corresponds to the steps down.  
 Leo is above humanity where Virgo is the descend down into our reality.

When the human soul feels that the 'I' is linked with the weaving and the life of the spirit, in the same way as the people of old realized that their being was truly related to the cosmic forces, then can it apprehend those things which were first revealed to Moses through his clairvoyant powers.

And these revelations must be regarded as forming the cosmic basis from which came the great impulse he gave to mankind. That primal impulse enabling humanity through its reasoning faculties and understanding alone [unaided by the old clairvoyance], to associate and compare physical phenomena, and to recognize in them factors underlying all continuity in the material world.

## Moses and Zipporah

When Moses stays by Jethro in Midian, it sounds as if we are in the spiritual world. That Jethro has seven daughters is also pointing in that direction. My guess is that he represents Lucifer. The Druce of Libanon says that they are ancestors of Jethro, and that sounds right as many other religions in the region, like the Yazidis in the Kurdish region of Northern Iraq, believe in Lucifer. The Manichean religion was of the Holy Spirit, the transformed Luciferic, and which precisely spread over the belt of Luciferic religions from Middle East to China, following in the steps of Alexander the Great.

Jethro introduces a juridical system within Israel, and this is also the Luciferic, the third logos, as we later find in Rome.

The normal story is that Moses protected Jethro's daughters from shepherds who did not allow them and their sheep access to the local well. For this Jethro gave his daughter Zipporah to Moses. The well is the purified etheric, Buddhi, water and life, the sustainer of reality. The women are the giver of the water, Buddhi, representing Sophia. The shepherds, who steal the water from the women, are the wild astral principle that hinders the purified astral principle to get unified with the etheric.



But Moses fled from Pharaoh, and stayed in the land of Midian; and he sat down by a well. 16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. 17 The shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. 18 When they came to their father Reuel, he said, "How is it that you have come so soon today?" 19 They said, "An Egyptian delivered us out of the hand of the shepherds, and even drew water for us and watered the flock." 20 He said to his daughters, "And where is he? Why have you left the man? Call him, that he may eat bread." 21 And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. 22 She bore a son, and he called his name Gershom; for he said, "I have been a sojourner in a foreign land."

Zipporah means beauty and bird, and it is also a symbol for the purified astral. She cleansed the house of Jethro for idols. But there is much more to her than that:

The Rabbis ascribe many traits to Zipporah, whom they considered as differing from other women, in a positive sense, in both appearance and deed. A beautiful woman, she had received a special blessing that her comeliness would last her into old age.

She is also described as a practical woman capable of taking action at the right moment. When her father identified Moses as his future son-in-law, she ran to bring him from the well, and hence became his wife. She saved his life in the night encampment when she made haste to circumcise her son. Moses was aware of Zipporah's qualities and therefore took her for a wife; she adjusted to her role as wife of the leader of the people of Israel, successfully making the transition to royalty.

The Rabbis explain that Moses never wanted to part from Zipporah and sent her to her father's house in Midian only for fear that the Egyptian servitude would harm her. After the Giving of the Torah, a life of sexual abstinence was imposed on Moses due to his spiritual standing; this Zipporah found very difficult.

...

The Rabbis also find an allusion to Zipporah's beauty in her name, which means "*gaze and see [zafu ve-ra'u] how comely she is*" ~ by Tamar Kadari, [Zipporah in Midrash and Aggadah](#) from the Jewish Women's Archive

When Moses left for Egypt Zipporah had to stay back in Midian, which reminds of Radha who had to stay in Vrindavan when Krishna left for the earth. They met again after the Exodus.

Zipporah and Moses had two sons, Gershom and Eliezer. Moses has promised Jethro that the firstborn should be an idol believer, but when an angel attacked Moses, Zipporah quickly circumcised the son and thereby abates the threat. She transformed the Luciferic to Manas. Gershom, means 'a traveller, or someone in a foreign place'. Eliezer, means 'my God is my help'.

Talmud says, in the Nedarim Treaty (32a), that the angel took the form of a snake, the symbol of the Luciferic, and swallowed him starting from the head to the hips, then rejected him and swallowed him again starting from the feet. Zipporah saved Moses from the Luciferic, she was the purified Astral that was invulnerable to Lucifer, invulnerable to the serpent.

But she had to stay in Midian as he walked out on God's errand, the human body wasn't ready for a purified astral body. It is said that Moses pleaded with Jethro to follow him, but it wasn't possible yet. Jethro is converted to God by the wonders Moses God showed. He had sympathized with Amalek, who I believe represents Ahriman, but changes allegiance when he saw the way the wind blew.

It was thanks to Zipporah's kindness, courage, and sacrifice that Moses could fulfill his role, her purified astral in him, his *Manas*. From [Turning Points Spiritual History, Moses, Lecture IV](#):

We are next told that one of the daughters of Jethro married Moses; this means that within his soul one of these forces became especially active, so much so indeed, that owing to its influence it became for a long period a dominating power in human evolution, reducing all other soul-forces to a unified Soul-'I'.

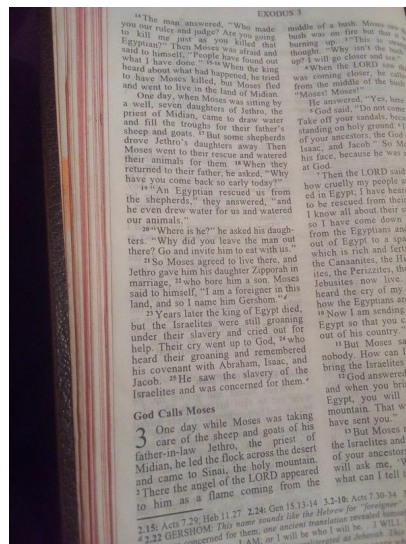
Moses was characterized by being immune to snakes, to the Luciferic, just as Krishna, St Paul and Goethe, it was the purified astral of Zipporah, he was a Manas Bearer. Zipporah corresponds to Radha.



I believe Zipporah is of the Abel line, the shepherds, where Moses is of the Cain line. The Abel line cannot incarnate from the start, but they may begin incarnating when Seth starts incarnating, the Luciferic incarnation.

The difference between the Cain and the Abel line is that the consciousness is centered in the astral body/Manas for the Abel line and in the etheric body/Buddhi for the Cain line.

Abel is the feminine principle, Sophia, who descended from above, while Cain is the masculine principle, Anthropos, ascending from below, and today are meeting in Anthroposophia. See [The Cosmic Christ and the Zodiac - Viśvākarma](#)



Zipporah in the Bible

Only that man is a complete human being who is capable of combining an external masculinity with a beautiful feminine character within. And it is precisely this that the greatest spirit, namely, those of a mystical nature, have always felt in the spiritual life of the past. ~Rudolf Steiner in 'Woman and Society'.

We want to realize the new not by force, but as something that is needed. Let it be seen that this is the only way to achieve things. The world must be disillusioned in order to be convinced! The woman will uplift the world. All women must unite, so that one day they would understand their task. The male will follow the female. He cannot do [anything] without her. She is the power. ~Beinsa Douno

The masculine, Anthropos, has ascended from the physical where the feminine, Sophia, has descended from Atma. Sophia is the astral and Anthropos is the etheric. Sophia descended into the body of man, and anima and animus have fought to find each other since. The Rosicrucian Alchemical Wedding is the merge of Anthropos and Sophia, creating Anthroposophia. ~Kim Graae Munch

## The Manas Bearer

Moses and Goethe are immune to the Luciferic, it means that they have a fully developed Manas/spirit self, meaning that they are Manas bearers. The following description of Krishna also describe Moses. Krishna is often depicted dancing on the heads of snakes, the symbol of the seven inner planets and of Shiva, meaning he is not vulnerable by the Luciferic. This is the astral, but he has Radha in him, the purified astral, Manas.

From [The Bhagavad Gita and the Epistles of St. Paul, Lecture II](#)

Let us suppose that in olden times there was a man who, in the truest sense of the words, had brought Manas to expression within him, who had certainly in himself experienced Ahamkara, but had allowed this as an individual element to retire more into the background and on account of his external activity had cultivated Manas; then according to the laws of the older, smaller, human cycles — and only quite exceptional men could have experienced this — such a man would have had to be a great law-giver, a leader of great masses of people.



And one would not have been satisfied to designate him in the same way as other men, but would have called him after his prominent characteristic, a Manas-bearer; whereas another might only be called a senses-bearer.

One would have said: That is a Manas-bearer, he is a Manu. When we come across designations pertaining to those olden times, we must take them as descriptive of the most prominent principle of a man's human organisation, that which most strongly expressed itself in him in that particular incarnation.

Suppose that in a particular man what was most specially expressed was that he felt divine inspiration within him, that he had put aside all question of ruling his actions and studies by what the external world teaches through the senses and by what reason teaches through the brain, but listened instead in all things to the Divine Word which spoke to him, and made himself a messenger for the Divine Substance that spoke out of him!

## Moses and Joshua

Moses had lead the Israelites out of captivity, but he can't follow them into the new future, this is the task of Joshua. His name was Hoshe'a the son of Nun, of the tribe of Ephraim, but Moses called him Yehoshu'a (Joshua in English) (Numbers 13:16) the name by which he is commonly known. The name is shortened to Yeshua in Nehemiah (Nehemiah 8:17).



That Joshua could more than his Lord's Prayer can be seen from this: At Gibeon Joshua asked Yahweh to cause the sun and moon to stand still, so that he could finish the battle in daylight. This event is most notable because "there was no

day like that before it or after it, that the Yahweh hearkened unto the voice of a man: for the Yahweh fought for Israel." (Joshua 10:14)

Lievegoed: "Ehrenfried Pfeiffer has told me that Rudolf Steiner said that Joshua was an incarnation of Christian Rosenkreutz." See [Smith](#)

Barnabas 12:8

What again saith Moses unto Jesus (Joshua) the son of Nun, when he giveth him this name, as being a prophet, that all the people might give ear to him alone, because the Father revealeth all things concerning His Son Jesus?

Moses therefore saith to Jesus the son of Nun, giving him this name, when he sent him as a spy on the land; *Take a book in thy hands, and write what the Lord saith, how the Son of God shall cut up by the roots all the house of Amalek in the last days.*

See [Barnabas](#)

## Yahve, Lucifer and Christ

The above tells the story of Yahve being fertilized through the transformed Luciferic principle, Manas, and thereby preparing the Christ mystery. Paul had in him what was in Moses now fertilized through the Christ mystery.

From [An Esoteric Cosmology, Lecture 17, Redemption and Liberation](#)

Before the Coming of Christ, man embodied the principle of Jehovah (form) and that of Lucifer (individualisation). He was divided between obedience to the Law and the revolt of the principle of individuality.

But the principle of Christ came to establish equilibrium between the two. Christ taught man how to find the Law which was originally laid down from outside, within the centre of individual being.

This is what St. Paul meant when he said that freedom and love are the highest principles of Christianity. The ancient world was ruled by Law; Love is the governing principle of the new order of things. Thus three principles are inseparable from and essential to man's evolution – Jehovah, Lucifer, Christ.

In German, simply beautiful, GA 94.115.

In vorchristlicher Zeit waltete im Menschen das Jahveprinzip, das ihm seine Form verlieh, und das Luziferprinzip, das ihn individualisierte. Er war geteilt zwischen dem Gehorsam gegenüber dem Gesetz und der Auflehnung des Individuums.

Doch das Christusprinzip kam, um zwischen beiden den Gleichgewichtszustand herzustellen, indem es lehrte, im Inneren des Individuums selbst das Gesetz zu finden, das zuerst von außen gegeben worden war.

Das erklärt Paulus, der von der Freiheit und von der Liebe das christliche Prinzip recht eigentlich ableitet: das Gesetz hat den alten Bund regiert wie die Liebe den neuen. Wir finden also beim Menschen drei Prinzipien, die untrennbar und notwendig zu seiner Entwicklung sind: Jahve, Luzifer, Christus.

From An Esoteric Cosmology, lecture 17, GA 94

"The fact that his senses give man an objective consciousness of the world around him is due to the Luciferian Spirits. Human thought is the gift of the Gods; human consciousness is the gift of Lucifer. Lucifer lives in the astral body of man, and Lucifer's activity comes to expression at the point where the nerves give rise to feeling and perception. That is why the Serpent in Genesis says: 'Your eyes shall be opened.' These words must be taken literally, for it was by the Luciferian Spirits that the senses of man were opened."

## Goethe's Search

Moses with Zipporah and Krishna with Radha tells the same story, that Moses/Krishna had to enter the physical world to let their heavenly love behind them in Midian/Vrindavan as the physical body wasn't ready for them to incarnate, so Moses/Krishna only had a part of them with them. Zipporah/Radha incarnates later, maybe symbolized through the Seth incarnation, who represent Abel, so she is of the Abel line where Moses/Krishna is of the Cain line. The Cain line ascends from the physical, also called Anthropos where the Abel line descends from heaven also known as Sophia. They meet here to become Anthroposophia. See [The Cosmic Christ and the Zodiac - Viśvákarma](#).

(...) all my life, my search for you had no end.  
And what made me seek, to such a measure,  
was yourself, in me.

I see Goethe as an incarnation of Moses, who left the spiritual world and his loved Zipporah behind in Midian to enter the physical world. I kind of think he have looked for her ever since and I think that this is what have inspired his later incarnations to their words on love and I think this looking for his Zipporah is the reasons for his relation to woman up through his life.

I think he may have met her in *Ulrike von Levetzow*, who he wanted to marry. They enjoyed each others company immensely at Marienbad, but pressure from her mother and gossip, hindered the marriage. I think that it affected her in someway, unlike Goethe who didn't care so much what people would say. Neither he nor she married after this.

She had written in the will that the correspondence with Goethe should be burned and the ashes placed in an urn in her grave. They was so important for her that she would keep them with her, she couldn't burn them herself, it had to be after her death.

In 1821, 1822 and 1823 she [Amalie von Levetzow] and her children stayed at Marienbad, where she met daily with the 72-year-old Johann Wolfgang von Goethe. They became friends and he fell in love with Ulrike, then only seventeen. He sent her a marriage proposal via Amalie, having not mentioned it before to her or Ulrike. Karl August, Grand Duke of Saxe-Weimar-Eisenach met with Ulrike's mother to speak in Goethe's favour and - though she felt she could not refuse the Grand Duke - she stated any final decision must rest with Ulrike. She never mentioned the proposal to Ulrike, who never married.

[Wikipedia](#).

He wrote afterwards the poems which he called "Trilogie der Leidenschaft", where the famous Marienbad Elegy are part.



# Goethe was Immune to the Luziferic Abstract Thinking



A dear friend of mine told me that Saint Paul was bitten by a snake, but he was immune to snake poison. The Snake is Lucifer, so Paul was immune to Lucifer, and it again reminds me about Moses and also about Goethe.

the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

## Acts 28

1 And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

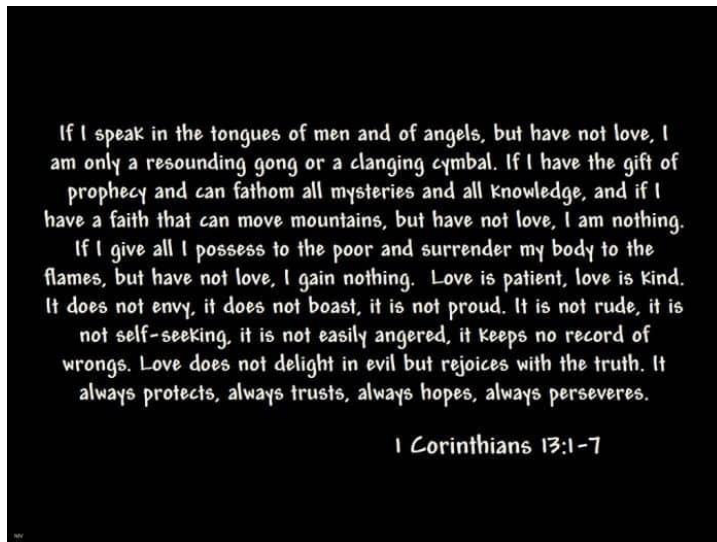
8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

Paul was Born out of Time and Moses stopped before the holy land, it was not his time. Moses was preparing the path to Christ but should not take part in the building of a religion, it was the Job of Peter and the Jewish people. But things didn't go as hoped, so Saul received the etheric body as also Moses had, to help Peter build the Church, only Moses had the strength to lift the burden. Moses regular mission was to return in the fifth period to prepare the return of Christ, in Chartres, as Goethe and now. I believe he would have preferred not to take the Paul mission, his mission is love and the Paul mission may have made his following incarnations more heavy.



Paul had written some of the most beautiful lines on love pointing back to Krishna and forward to Goethe.

Goethe gehört zu denjenigen Menschen, die am wenigsten luziferisch dachten. Das aber macht notwendig, sich möglichst ans konkrete Einzelne zu halten. In dem Augenblick, wo man generalisiert, wo man vereinheitlicht, naht man sich schon dem luziferischen Denken. 191.270f See [Luzifer und Denken](#)

Mensch mit langem Oberkörper. Goethe war eine sogenannte Sitzgröße. Wenn ein Mensch kurze Beine und einen übergroßen Oberkörper hat, das heißt: Wir haben bei einem solchen Menschen in der äußeren Erscheinung gegeben, daß er das, was er in einem vorigen Erdenleben durchlebt hat, auf eine harmonische Weise karmisch in dem gegenwärtigen Erdenleben zur Darstellung bringen kann.

310.26

From [The Wisdom of the Soul, Lecture IV](#):

On the other hand, one whose every tendency tells of a rich astral life, who is full of interests that flow against the continuous current of the physical life, will bring with him into the world the gift for living concepts, because he is open to the stream coming out of the future. He will not appear on the physical plane as a man of thought, but rather, he will prove how readily he can clothe his inner experiences in words that speak powerfully to men. Such a one was Goethe.

If you think of a man as bringing over from a former incarnation a tendency toward the one current or the other, you must imagine in Goethe's soul a predisposition for the stream out of the future. When he yields himself to it, he quite naturally gathers ideas of the future as vital concepts. Once Goethe permits all this to come into conflict with what has only been acquired in this incarnation, with the visualizations of the recently acquired etheric body, the result is something like what we designated worthless in his Wandering Jew.



# Krishna and Radha

## Krishna Leaving Vrindavan while Radha Stays Back

From [Krishna, Radha and the Holy Spirit](#)

Krishna, is the teacher of humankind, although we often believe he's a trickster, as we don't understand the path our life takes.

Steiner compares the teaching of Arjuna by Krishna with the teachings of saint Paul, and that is the same being, but with added wisdom from the Jewish path up to and including Golgotha and the Holy Spirit, but also more physical than the etheric wisdom of Krishna. See [The Bhagavad Gita and the Epistles of Paul. Lecture 5 of 5](#).

When Saul have the Christ vision he gets blinded by the light of Krishna, it enters into him, he now have the wisdom of Krishna, when he can see again he sees with the understanding of Christ and with the guidance of the Holy Spirit, Saulus became Paulus.

A dialog from [Gita Govinda](#) about Krishna's real purpose of being born, to establish dharma, for the soul to become an inner reality of the human being where it earlier was an outer being, hovering above. This became a reality at Golgotha, now the soul was within man and through conscience, intelligence and inspirations we can feel some of dharma's work. First at the return of Christ in the coming years will we see karma become lighter, first now are people beginning to understand love. Radha and Krishna is the teachers of love.

Radha: But some day you will leave Vrindavan?

Krishna: Yes, I have to. I will have to move towards my real purpose of being born.

Radha: What is your real purpose of being born?

Krishna: To establish 'dharma' so that right can triumph over wrong.

Radha: What was the purpose of your time spent in Vrindavan? Especially with me.

Krishna: To teach people the weapon with which they can triumph good over evil.

Radha: Which is?

Krishna: Love. Only Love can conquer everything. When you fight with Love, no one gets hurt; not even the ones you're fighting with.

Radha: So will all your wars be fought with Love?

Krishna: I will try my best to do that. If it doesn't work, then I may have to use other means so good can triumph over evil, but personally, I won't lift any other weapon apart from Love and counseling; but I may encourage others to do so if all else fails.

...

Radha: (Radha is surprised) What will you "take" from them?

Krishna: In return for their partnerships, I will "take" from them, their most painful & difficult karma.

Radha: What kind of painful & difficult karma?

Krishna: Pain, sadness, loneliness, grief, poverty... anything. And I'll replace it with love.

Krishna: I will take brunt of their most difficult karma, so they can lead a good life. I will make their life easier.

From [Journey2Light](#)

# Krishna and Radha as Teachers of Love

From [Krishna and Radha as Teacher's of Love](#)

A dialog from [Gita Govinda](#) is telling that each person has two parts, an astral part, Radha and an etheric part, Krishna, that they are searching for the other part. Love is the power that make them find each other, and it's their task to learn humankind to love, as it's the only way to find the other part.

Krishna: "When two souls are united, the difference of the other or second vanishes; so if we are but one soul, then why do you wish for marriage?"

Radha: "Right now I see no difference between me and the others; everyone thinks you belong to them; so how does that set me apart?"

Krishna: "There are hundred Gopis who search for me every day; who wish to be with me; but you're the only one I search for, and wish to be with; does that not set you apart?"

Radha: "No, it does not; because you seem eager to accept the Love of every Gopi, not just mine; I have no proof I'm apart from others."

Krishna: "I am eager to accept the Love of not just every Gopi, but every Gwala, and every other creature that wants to shower me with love.

Can't you see Radha, that is the purpose why I am here; to fill every living soul with Love; to teach every creature to Love. I cannot reject any Love that is offered to me; Love requires both strength and courage. It requires courage to profess Love; Love that is professed and accepted gives strength.

Courage and strength will help every living being to endure the highs and lows of life. By encouraging living beings to profess their love to me, I gift them courage; by accepting their love, I gift them strength

If every Radha has to find her Krishna, and every Krishna His Radha, they have to start somewhere, with someone.

I am that Beginning; by learning to love me, and feeling that they are loved in return, I take every Gopi and Gwala as every other creature one step forward towards their own Krishnas and Radhas.

If I were to reject their Love, then they would never have the courage to ever profess Love to anyone again, then how would they ever find and unite, with their own Krishnas and Radhas?"

Radha: "Even if I were to accept what you are saying Krishna, how does it prevent you from marrying me, if it is important to me? What is it that prevents you from marrying me?"

Krishna: "Because, we are but one soul; marriage is to unite two souls; we are one soul split into two; we are simply part of the other."

Radha: "If we are but one soul split into two, then Krishna, then you should not have a problem offering me marriage."

Krishna: "Now you are speaking from Ego; Ego divides; you are seeing us as two separate entities; speak from Love and you'll see we were one."



# Goethe's Influence on Steiner

From Rudolf Steiner in *The Story of My Life* (Anthroposophical Publishing Co., 1928), pp. 124-125.

My setting forth of Goethe's ideas consisted in the struggle, lasting for years, gradually to achieve a better understanding of him with the help of his own ideas. When I look back upon this endeavour I have to say to myself that I owe to this in large measure the evolution of my spiritual experience of knowledge.

This evolution proceeded far more slowly than would have been the case if the Goethe task had not been set by destiny on the pathway of my life. I should then have followed my spiritual experiences and have set these forth as they came to light. I should have broken through into the spiritual world more quickly; but I should have had no inducement to sink down by actual striving into my own inner self.

## Wisdom lies solely in truth

From Rudolf Steiner in 'The Karma of Untruthfulness', Lecture 1 volume 1.

A number of years ago we chose as our motto these words by Goethe: 'Wisdom lies solely in truth'.

Our choice was not dictated by the superficial whims that often govern such decisions these days. We chose this motto bearing in mind that the human being needs to be prepared in his entire soul, in his whole nature, if he intends to absorb spiritual science into his soul in the right way, making it the real driving force of his life. /p>

The wide preparation he needs if he wants to penetrate in the proper way into spiritual science today is encapsulated in this motto: 'Wisdom lies solely in truth'.

Of course the word 'truth' must be seen as something serious and dignified in every connection.

Even superficially we find that the level of culture we have reached today – highly praised though it is – both in Europe and the world at large, shows how little souls are moved by what is expressed in this motto."

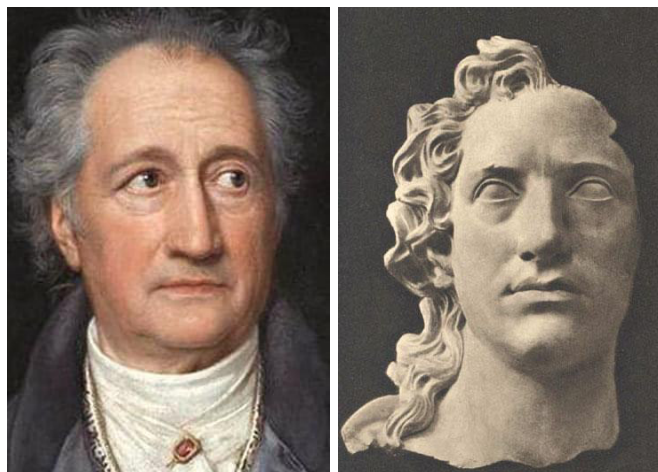
## Goethe's Secret Revelation



From [Goethe's Secret Revelation, part two, The Riddle in Faust](#)

"In the Villa Borghese he wrote at this time the 'Witches Kitchen' scene, as one who had lost touch with all such things, but also as one who recalled to memory the spirit of the earth. When he had previously written about the earth spirit, he represented it in such a way that Faust turned away from it, as from a 'hideous worm.' But the fact of turning away from it, even without understanding why, remains in the soul and works on further, as it did in Goethe. But those who become impatient and refuse to wait until after long years the seed grows, are unable to see the way clearly. And when in Italy Goethe knew that a turning away from the terrible countenance would have its effect upon his soul, and now these words arise:

'Sublime Spirit, thou gavest me,  
gavest me all  
For which I begged. It was not without  
reason  
That thou didst turn thy face in fire to  
me  
And for a kingdom gavest me the  
glorious nature  
With strength to feel it and to enjoy it.  
Not  
A coldly astonished gaze didst thou  
grant to me  
But didst permit me to look into her  
profound bosom  
As into that of a friend.  
Past me didst thou lead the ranks of  
the living  
And didst teach me to know, in the  
quiet bushes,  
In air, and in water, my brother.  
And when the storm roared and rattled  
in the woods  
And there fell the neighbouring  
branches of the giant fir  
Squashing the undergrowth and in  
their fall  
Sounding like thunder in the hollow of  
the hills,  
Thou didst lead me to a safe Grotto,  
where  
Thou didst show me myself and  
opened my heart  
To deep and secret wonders.'



Before Goethe, there stands the possibility of the human soul, through its own development expanding to a spiritual universe. Through a patient sacrificial resigned search, the fruits stand before his soul which as germs were planted when he came into touch with the earth spirit. We can see through this monologue in 'Wald und Höhle' (wood and grotto) what a forward jerk this was towards

the ripening of the fruits in his soul, for it shows us that the seed already sown was not sown in vain. And as a warning to have patience, to wait until such seeds had ripened in his soul, that fragment of 'Faust' meets us which appeared with this setting in 1790.

And now we see how Goethe finds the way step by step after being led to his 'safe grotto where the secret deep wonders of his own heart were opened to him,' he obtains that comprehensive survey which bids him no longer abide with his own sorrow, but teaches him to rise above his sorrow, to send his foreseeing spirit out into the Macrocosmos, watch the fighting of the good and evil spirits and see men on their battle ground. And in 'Faust' in 1808 he sent out beforehand the 'Prologue in Heaven:'

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

We next see how the macrocosmic Might oppose the forces of the great world. We see too from out the experiences of Goethe's soul, what a remarkable light falls on the two dragons with which at one time in his youth he came in touch.

'Faust' is such a universal poem because it contains so many warnings. It also gives us that golden saying: 'Wait in confidence for the development of thy inner forces, even if that means waiting a very long time!' These words also sound as a warning which stand as an attribute before Faust, when Goethe looks back to those 'fluctuating figures which in early days had once shown a troubled countenance' but which now are flooded with light. Now he had waited so long that the friends who had taken such a vivid interest in Faust as he had appeared to them in the first form, had died, and those who had not died were very far away. Goethe had been obliged to wait for the development of the seed already sown in him.

Now these striking words meet us:

'My sorrow speaks to an  
unknown crowd,  
Their applause e'en makes my  
heart feel heavy,  
And those who once delighted in  
my song  
If they still live, in other lands  
are scattered.'

No longer did it matter to those who in youth had felt with him. He had had to wait, as the last lines of this dedication so beautifully express it – 'What was once a reality to me, has gone into the unreal: but what has remained for me and appears to outer vision as unreal, that to me is now true, and it is only now that I can give it as truth.' So we see how this poem, even if only looked at in such an external manner as we have to-day, leads us into the depths of the human soul."



# Goethe and the new Mercury period



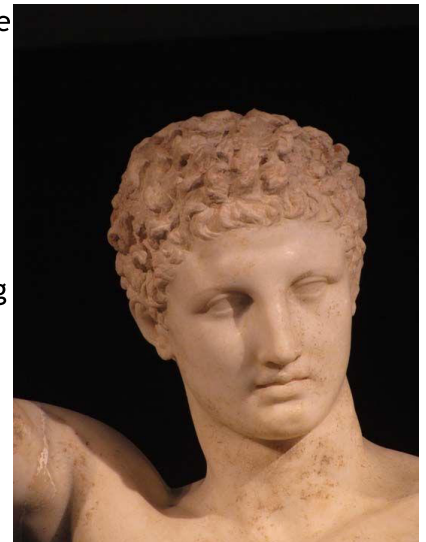
Schlosser Hegel Fichte Jean Paul Tieck W.v.Humboldt A.v.Humboldt Schleiermacher Bauss A.v.Schl  
Cornelius A. von Kleist Pestolozzi **WEIMAR 1803** Niebuh Herder Gleim  
Oken Voss Blumenbach Klopstock Goethe Wieland Ifland

From [Excursus on the Gospel According to St. Mark, lecture VII](#)

If we understand the evolution of our own time aright we may describe Goethe as the last great mind who united in himself the fullness of science, of Christianity, and of the culture of the Renaissance; and we might expect that his soul would reveal a beautiful union of these – intellectualism enriched as it had been by Arabism and Christianity.

If we study Goethe as we have been accustomed to do for some years past, it is easily seen that these elements did indeed meet within his soul. But in accordance with what has just been announced concerning the repeated cycle of six, and again six centuries, we might expect that nothing of the Mercury element could have appeared as yet in Goethe's soul – that could only appear as something new after his time.

Now, it is interesting to note that Goethe's pupil, Schopenhauer, reveals this Mercury influence. You can learn from some of my publications that Eastern wisdom entered into Schopenhauer's philosophy, especially in the form of Buddhism.



Mercury was regarded as the symbol of Buddhism, and following on the age of Goethe we have a revival of the Buddha Impulse (in which Buddha stands for Mercury and Mercury for Buddha) in the same way as the Moon is symbolic of Arabism.

We can now give a name to this neighboring stream that entered the direct Christ Impulse as a new tributary at the beginning of a new six-hundred-year epoch. We have to see in this neighboring stream a revival of Buddhism – only with the restrictions I explained in my public lectures on Buddha.

## Goethe and his passions

From [The Mysteries of the East and of Christianity, lecture 4.](#)

We often find that persons who have not gone far enough into the matter will ask how a man such as Goethe can on the one hand bear within him certain secrets of the human soul, and on the other hand be so often torn by passion, as he is found to be by those who read his life-story in a rather superficial way. In fact, there was in Goethe something that can be called, in a crude sense, a double nature. To a superficial view the two sides can hardly be brought into harmony.

On the one hand there is the great, high-minded soul who could bring forth certain portions of the second part of Faust, and gave expression to many deep secrets of human nature in the Fairy-Story of the Green Snake and the Beautiful Lily; and one would like to forget everything one knows from biographies of Goethe and pay homage only to the soul who was capable of such achievements.

On the other side, there appears in Goethe, tormenting him and often causing him pangs of conscience, his other nature, "human, all-too-human", in many respects. In earlier times the two natures of man were not so widely separate in their development; they could not diverge in this way.



Christiane Vulpius, Lover and Wife.

A person with a biography comparable with Goethe's could not rise to such heights as are revealed in certain passages of the second part of Faust or in the Fairy-Story of the Green Snake and the Beautiful Lily, and at the same time be so divided in his soul. That was not possible in earlier times.

It has become possible only in later days, because there now exists in human nature something we have already spoken of – the part of the soul that has become unconscious, and the part of the organism that has died.

The part that has remained alive can be so elevated and purified that the impulse which leads on to the Fairy-Story of the Green Snake and the Beautiful Lily; can be nurtured there, while the other part may remain exposed to the attacks of the outer world.

And because the forces described are able to make their abode there, circumstances may arise in which there is very little agreement with the higher 'I' of the person.

Much about Goethe reminds me of Krishna. A dear friend of me mentioned that Goethe was born black or dark blue, and that was the color of Krishna, what his name implied.

It should be understood that the soul living in Goethe had once belonged to an Egyptian Initiate, and had then lived in Greece as a sculptor and a disciple of philosophy; then, between this Greek incarnation and the one as Goethe, there comes an incarnation (probably only one) which I have not yet been able to find.

If we keep this in mind, we can see how a soul who in former incarnations could rule the entire man can be led downwards, and then has to relinquish a part of the total human nature, which then lies open to the influence of evil forces.

That is what is mysterious and so hard to understand in a nature such as Goethe's; but by the same token it brings to light many hidden aspects of the human soul in modern times.

Everything brought about by the duality of human nature lays hold, in the first place, of the Intellectual Soul, and the Intellectual Soul divides into those "two souls", whereof one can sink fairly deeply into matter and the other can rise into the spiritual.



Lili Schönemann  
(1758 - 1817)



Christiane Vulpius  
(1765 - 1816, Ehefrau seit 1806)



Charlotte Buff  
(1753 - 1828)



Friederike Brion  
(1752 - 1813)



Marianne von Willemer  
(1784 - 1860)



Käthe Schönkopf  
(1746 - 1810)



Charlotte von Stein  
(1742 - 1827)



Ulrike von Levetzow  
(1804 - 1839)

## Face to Face with Death

Here Rudolf Steiner describes how Goethe through sickness to the death had changed his connection to the spiritual world. All old souls experience a great shock, a sickness or accident where they are near death, removing them from the physical. In old days the ritualistic baptism in water meant that they were held under water until near death, it created this split between the etheric and physical body. This is necessary for going through the initiation without going through death. In the initiation the etheric body is recreated, born again, now without karma, and that is not possible with a strong connection between physical body and etheric body. This split also makes it less likely to create new karma, and less likely for the ego to become famous, but more for the 'I' of the soul.

This text is full of gold nuggets, not only on Goethe, but it's also a little complicated, so it's good to contemplate on from time to time.

From "[The Karma of Vocation](#)" – On Goethe

"With Goethe, this force of soul became even stronger, and yet he lived to an advanced age. What enabled him to live so long? You will recall that I reminded you yesterday of a fact that intervened significantly in Goethe's life..

After he had spent some years in Leipzig as a student, he became seriously ill and stood face to face with death. He virtually looked death in the face. This illness is, to be sure, a natural phenomenon in the organism. However, we never learn to understand a man who creates out of the elemental forces of the world – indeed, we never learn really to understand any man – unless we take into consideration such events in the course of his karma.

What really happened to Goethe when he became ill in Leipzig? We may describe it as a complete loosening of the etheric body in which the life forces of the soul had been active until then.

It was loosened to such an extent that, after this illness, he no longer had that closely knit connection between the etheric and the physical bodies that he had formerly possessed.

The etheric body, however, is the supersensible member in us that really makes it possible to form concepts, to think.

Abstract concepts such as we have in ordinary life, the only concepts that are approved by most persons who are materialistically disposed, come about through the fact that the etheric body is, as it were, closely united with the physical by a strong magnetic union.

It is also through this fact that we possess a strong impulse to project our will into the physical world, that is, provided the astral body is strongly developed. In the case of Robespierre, Mirabeau and Danton, we have an etheric body strongly united with the physical but also a powerfully developed astral body.

This works, in turn, upon the etheric body, which establishes these human individualities strongly in the physical world.

Goethe was also organized like this, but another force now worked in him and brought about a complication. The result was that the etheric body was loosened and remained so through the illness that had brought him to the point of death.

When the etheric body is no longer so intimately united with the physical body, however, it no longer thrusts its forces into the physical but retains them. This explains the transformation Goethe passed through when he returned to Frankfurt.

There, during his acquaintance with Fräulein von Klettenberg, the mystic, and with various medical friends who were devoted to studies in alchemy, and through the writings of Swedenborg, he really developed a systematic spiritual world conception.

It was still somewhat chaotic, but nevertheless a systematic spiritual world conception, and he was profoundly inclined to occupy himself with supersensible things.

...

Here we see how a natural event seems to enter with immense significance into the life of a human being.

Undoubtedly, it points to a deeper interrelationship than the one the biographers generally wish to reveal. The significance of an illness to a man cannot be explained on the basis of hereditary tendencies but rather points to the connection between a man and the world in such a way that this relationship must be conceived spiritually. You will note also how Goethe's life was thus complicated; such experiences determine how we take things in and what we are ourselves."

## The Black or Dark Blue Baby

Goethe was born with a black or dark blue skin color, and that reminds of the colors of Krishna. The name *Krishna* originates from the Sanskrit word *Kṛṣṇa*, which the meaning "black", "dark", "dark blue" or "the all attractive". The waning moon is called Krishna Paksha, relating to the meaning "darkening". With the death of Krishna started the Dark Age, Kali Yuga. Moses received the etheric body from Zarathustra and I am convinced that Zarathustra and Krishna is the same being. Jesus have the etheric body of Krishna and Saint Paul receives the etheric body of Jesus, of Krishna.

From [Human Values in Education, Lecture II](#)

In Goethe we have an individuality who entered life in a remarkable way. He was born *black, or rather dark blue [hint of Krishna?]*. This shows how extraordinarily difficult it was for his soul-spiritual being to enter into physical incarnation. But once this had taken place, once Goethe had overcome the resistance of this physical body, he was entirely within it. On the one hand it is hard to imagine a more healthy nature than Goethe had as a boy. He was amazingly healthy. He was so healthy that his teachers found him quite difficult; but children who give no trouble are seldom those who enjoy the best health in later life.

On the other hand, children who are rather a nuisance to their teachers are those who accomplish more in later life because they have more active, energetic natures. The understanding teacher will therefore be quite glad when the children keep a sharp eye on him. Goethe from his earliest childhood was very much inclined to do this, even in the literal sense of the word. He peeped at the fingers of someone playing the piano and then named one finger "Thumbkin," another "Pointerkin," and so on.

But it was not only in this sense that he kept a sharp eye on his teachers. Even in his boyhood he was bright and wide-awake; and this at times gave them trouble. Later on in Leipzig Goethe went through a *severe illness* [Mark of Christian Rosenkreutz,] but here we must bear in mind that certain hard experiences and some sowing of wild oats were necessary in order to bring about a lowering of his health to the point at which he could be attacked by the illness which he suffered at Leipzig.

After this illness we see that Goethe throughout this whole life is a man of robust health, but one who possesses at the same time an extraordinary sensitivity. He reacts strongly to impressions of all kinds, but does not allow them to take hold of him and enter deeply into his organism. He does not suffer from heart trouble when he is deeply moved by some experience, but he feels any such experience intensely; and this sensitivity of soul goes with him throughout life. He suffers, but his suffering does not find expression in physical illness. This shows that his bodily health was exceptionally sound.

Moreover, Goethe felt called upon to exercise restraint in his way of looking at things. He did not sink into a sort of hazy mysticism and say, as is so often said: "O, it is not a question of paying heed to the external physical form; that is of small importance. We must turn our gaze to what is spiritual!" On the contrary, to a man with Goethe's healthy outlook the spiritual and the physical are one. And he alone can understand such a personality who is able to behold the spiritual through the image of the physical.

Goethe was tall when he sat, and short when he stood. When he stood you could see that he had short legs. [The German has the word *Sitzgrösse* for this condition.] This is an especially important characteristic for the observer who is able to regard man as a whole. Why had Goethe short legs? Short legs are the cause of a certain kind of walk. Goethe took short steps because the upper part of his body was heavy – heavy and long – and he placed his foot firmly on the ground. As teachers we must observe such things, so that we can study them in the children.

Why is it that a person has short legs and a particularly big upper part of the body? It is the outward sign that such a person is able to bring to harmonious expression in the present earth life what he experienced in a previous life on earth. In this respect also Goethe was extraordinarily harmonious, for right into extreme old age he was able to develop everything that lay in his karma. Indeed he lived to be so old because he was able to bring to fruition the potential gifts with which karma had endowed him.

After Goethe had left the physical body, this body was still so beautiful that all who saw him in death were fulfilled with wonder. One has the impression that Goethe had experienced to the full his karmic potentialities; now nothing more is left, and he must begin afresh when again he enters into an earthly body under completely new conditions.

All this is expressed in the particular formation of such a body as Goethe's, for the cause of what man brings with him as predisposition from an earlier incarnation is revealed for the most part in the formation of the head. Now Goethe from his youth up had a wonderfully beautiful Apollo head, from which only harmonious forces streamed down into his physical body. This body, however, burdened by the weight of its upper part and with too short legs was the cause of his special kind of walk which lasted throughout his life. The whole man was a wonderfully harmonious expression of karmic predisposition and karmic fulfilment. Every detail of Goethe's life illustrates this.

Such a personality, standing so harmoniously in life and becoming so old, must inevitably have outstanding experiences in his middle years. Goethe was born in 1749 and he died in 1832, so he lived to be 83 years old. He reached middle age, therefore, at about his 41st year in 1790. If we take these years between 1790 and 1800 we have the middle decade of his life. In this decade, before 1800, Goethe did indeed experience the most important events of his life. Before this time he was not able to bring his philosophical and scientific ideas, important as they were, to any very definite formulation. The *Metamorphosis of the Plants* was first published in 1790; everything connected with it belongs to this decade 1790-1800. In 1790 Goethe was so far from completing his *Faust* that he brought it out as a Fragment; he had no idea then that he would ever finish it. It was in this decade that under the influence of his friendship with Schiller he conceived the bold idea of continuing his *Faust*. The great scenes, the Prologue in Heaven among others, belong to this period. So in Goethe we have to do with an exceptionally harmonious life; with a life moreover that runs its quiet course, undisturbed by inner conflict, devoted freely and contemplatively to the outer world.

# The Cross Encircled with roses

From [Ancient Cultural Impulses Spiritualized in Goethe](#)

From the beginning Goethe also understood that Christianity is a living thing. How he longed for a possible expression for the Christianizing of the modern world conception. It did not lie in his time to find it, but in the new age spiritual science is already working to attain it. Let us take his poem, "The Mysteries" (Die Geheimnisse), in which Brother Mark is guided to the Temple where the Rose Cross is on the door, and let us look at the whole picture.



We shall see that the Christian mood is in this fragment, "The Mysteries," the mood born of the feeling that the symbol of the Cross becomes a picture of life through the living roses entwining it! Then, too Goethe lets his Faust end with a Christian conception; he spoke of it to Eckermann in his old age. A time will come when in a much more active, intense sense, one will connect with Christianity the thoughts that ring through the conclusion of Faust, although Goethe, who was inwardly modest in such things, was far from doing so himself.

He was, in reality, on the way that he made his Brother Mark take – to the Cross encircled with roses. In this lies ultimately all that is to flow from such wisdom as was striven for by the Knights Templar. (Their striving was too rapid and unsuitable to physical evolution.)

## Goethe on Christian Rosenkreutz

From [The Mission of Christian Rosenkreutz, IV. Intimate Workings of Karma](#)

Goethe's poem Die Geheimnisse has been recited to us many times. Out of a deep, intuitive perception, Goethe speaks in that poem of the College of the Twelve and has been able to convey to us the mood of heart and feeling in which they lived. The Thirteenth is not "Brother Mark," but the child of whom I have been telling you and who almost immediately after his birth was taken into the care of the Twelve and brought up by them until the age of early manhood. The child developed in a strange and remarkable way. The Twelve were not in any sense fanatics; they were full of inner composure, enlightenment and peacefulness of heart.

# Goethes Belief in Reincarnation

From [Christian Reincarnation](#)

Sein Glaube an die Seelenwanderung spricht vorallem aus seinen Briefen an Charlotte von Stein, die er von dieser Idee jedoch nicht zu überzeugen vermochte. An sie schrieb er auch die bekannten Zeilen: Ach, du warst in abgelebten Zeiten / Meine Schwester oder meine Frau [im Juli 1776, zitiert nach Bock.], sowie den Gesang der Geister über den Wassern.\*\* Goethe glaubte, daß nicht alle, sondern nur auserwählte, würdige Seelen reinkarnieren werden.

1815 äußerte Goethe im Gespräch mit dem Kölner Kunsthistoriker Sulpice Boisserée die Gewißheit, schon einmal unter Kaiser Hadrian gelebt zu haben. → Wieland.

Des Menschen Seele  
gleicht dem Wasser:  
vom Himmel kommt es  
zum Himmel steigt es,  
und wieder nieder  
zur Erde muß es,  
ewig wechselnd (zitiert nach Bock)

## Makarie

From [The Spiritual-Scientific Basis of Goethe's Work](#)

In another tale, *The New Paris*, he gives in a veiled manner the history of his own inner enlightenment. Many will remain incredulous if we say that, in this dream, Goethe represents himself just at the boundary between the third and fourth sub-race of our fifth root-race. For him, the myth of Paris and Helen is a symbolic representation of this boundary. And as he – in a dream – conjures up before his eyes in a new form the myth of Paris, he feels he is casting a searching glance into the development of humanity. What such an insight into the past means to the inner eye, he tells us in the *Prophecies of Bakis*, which are also full of occult references:

The past likewise will Bakis reveal to thee; for even the past oft lies, oh blind world, like a riddle before thee. Who knows the past knows also the future: both are joined in To-day in one complete whole.

Much, too, might be quoted to show the underlying elements of spiritual science in the fairy tale, *The New Melusine*, a Pandora-fragment, and many other writings. In his novel, *Wilhelm Meister's Traveling Years*, Goethe has given us quite a masterly picture of a Clairvoyant in *Makarie*. *Makarie's* power of intuition rises to the level of a complete penetration of the inner mysteries of the planetary system:

She stands with regard to our solar system in a relationship which one hardly dares to express. In the spirit, of the soul, of the imagination, she fosters it, not only gazes at it, but at the same time forms part of it; she sees herself drawn on into those heavenly circles, but in quite a peculiar way; she has wandered since her childhood round the sun, and, in fact, as has now been discovered, in a spiral, circling ever further and further from the center towards the outer regions.

If one may assume that beings insofar as they are embodied strive towards the center, but insofar as they are spirits strive towards the periphery, then our friend belongs to the most spiritual; She seems to have been born only to detach herself from the earthly and to force her way into the nearest and furthest realms of existence.

This quality, glorious as it is, was laid upon her from her earliest years as a difficult task. She remembers her inner self penetrated, as it were, through and through by shining beings, illuminated by a light which not even the brightest sunlight could rival.

She often saw two suns, one, that is, within, and one without in the heavens, two moons, of which the outer retained its size through all its phases; the inner ever more and more decreased.

These words of Goethe's prove clearly how intimate he is with these matters, and whoever reads through the whole passage will recognize that Goethe so expresses himself, albeit with reserve, that he who looks beneath the surface may feel quite certain of the spiritual-scientific foundation in his being.

Goethe always looked upon his mission as a poet in relation to his striving toward the hidden laws of Life. He was often forced to notice how friends failed to understand this side of his nature. He describes thus, in the Campaign in France in 1792, how his contemplation of Nature was always misunderstood:

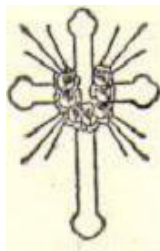
... the passionate earnestness with which I addicted myself to this (the study of natural philosophy) seemed inconceivable to all, nobody observing how it sprang from my innermost being itself; they considered this laudable pursuit as a whimsical mistake; in their opinion, I could do something better, and leave my abilities to work in their old direction. They felt the more entitled to do this as my way of thinking did not agree with theirs, expressing rather, in most points, exactly the contrary.

No more isolated being can be imagined than I was then, and for a long time afterwards. The Hylozoism, or whatever it may be called, to which I was attached, and the deep foundation of which I left untouched in all its sacred dignity, made me unsusceptible, nay, intolerant, toward that way of thinking which set up as an article of belief the existence of matter as a dead thing, in whatever way it may be supposed to be stirred up and put in motion.

From [Anthro Wiki](#) and [Wikipedia](#).

Makaria (from Greek Μακαρία Makaria "bliss") is a figure from Goethe's novel "Wilhelm Meisters Wanderjahre". As "an elderly, wonderful lady" she appears here as Lenardo and Hersilie's aunt.

Her living role model was the Duchess Charlotte Amalie Ernestine Wilhelmine Philippine of Saxony-Meiningen (\* 11. September 1751 in Frankfurt am Main; † 25. April 1827 in Genua), who, like her husband Ernst II. Ludwig von Sachsen-Gotha-Altenburg (1745-1804), worked as a patron of astronomy ... In Goethe's novel, she appears as a wondrous seer whose spiritual gaze is open to the entire solar system and beyond. Opposite her is the metal feeler, whose awareness is open to the depths of the earth and who speaks of the secrets of metals.



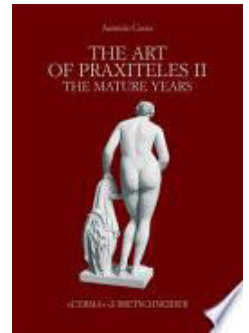
# Literature

## Sources on Praxiteles

The Art of Praxiteles: The mature years.

Fifth Chapter: Praxiteles at his Peak (around 364-360);

- 22. The Cnidian Aphrodite;
- 23. The Coan Aphrodite;
- 24. The statues of the Twelve Gods in the sanctuary of the Savior Artemis in Megara;
- 25. The Aphrodite who is about to wreath herself;
- 26. The statue of Chaerippe

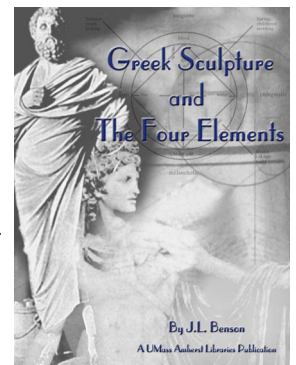


Both the following references Steiner, Goethe and Praxiteles:

1. [Greek Sculpture and the Four Elements](#), A Psycho-Historical Investigation, J. L. Benson, [full text, not including figures]  
Amherst, Massachusetts: University of Massachusetts, Amherst Libraries, 2000.

"This is one part of the first comprehensive study of the development of Greek sculpture and painting with the aim of enriching the usual stylistic-sociological approaches through a serious, disciplined consideration of the basic Greek scientific orientation to the world.

This world view, known as the Four Elements Theory, came to specific formulation at the same time as the perfected contrapposto of Polykleitos and a concern with the four root colors in painting (Polygnotos). All these factors are found to be intimately intertwined, for, at this stage of human culture, the spheres of science and art were not so drastically differentiated as in our era.



2. [Greek Color Theory and the Four Elements](#), A Cosmological Interpretation, J. L. Benson, [full text, not including figures]  
Amherst, Massachusetts: University of Massachusetts, Amherst Libraries, 2000.

"In the ongoing development of color theory over the centuries only one creative mind really set itself against the last-mentioned view and thereby rejuvenated the problem, so to speak, in the original Greek sense: J. W. von Goethe.

His inspiration to do so, however, did not come from a knowledge of Greek color history but from very contemporary considerations. But in due course he did acquire that knowledge in as much detail as was possible in the late 18th and early 19th centuries and was well aware of his historical position in regard to it. Indeed, his predilection for the "Greek way" was so marked that the concept "Goethe and the Greeks" has evoked much literature in its own right.

What I believe has never been systematically investigated is the degree to which Goethe's own organic-anthropocentric standpoint created a color theory that appears to incorporate and to expand much for which the basic attitudes of Empedokles, Hippokrates and Plato laid the basis. This will be a secondary theme that emerged from my primary motivation."

