

## IMPORTANT DIFFERENCES IN THE TEACHINGS OF HEINDEL AND STEINER

By

Ger Westenberg

Before Heindel went to Germany, his spiritual hunger had already driven him to acquire deep knowledge as a diligent researcher of the Theosophical writings, and as a longstanding member [from 1904 to mid 1906] of the Theosophical Society. Like the persons cited in chapter three, who gave their opinions about Steiner, Heindel too was able to form his opinions. He shared them with Alma von Brandis by telling her that he considered his journey to Germany, to study Steiner's view, an unsuccessful enterprise.

Heindel was blessed with a very good intellect and a similar good memory. His intention to create a compendium of eastern and western occultism prompted him to collect as much information as possible. A comparison between passages from Heindel's *Rosicrucian Cosmo-Conception* and the writings and lectures of Dr. Steiner up to May 1908, (an investigation made by Mr. Charles Weber), demonstrates that more than 116 passages can be found in Heindel's main work, which can also be found in Steiner's works, literally or paraphrased.<sup>334</sup> That is quite a lot. However these are quotations used by Steiner, for the most part not from Steiner. Some examples: The Freemason's legend – the story of Hiram Abiff and the building of Solomon's Temple – Heindel describes in *Freemasonry and Catholicism*; Steiner in *Die Tempellegende und die Goldene Legende* (GA 93). This story can be found in the Bible (2 Chr. 2 to 10); in Freemasonry and in the book by Charles William Heckethorn, *Secret Societies of All Ages and Countries*<sup>335</sup>. The German edition [*Geheime Gesellschaften, Geheimbünde und Geheimplahren*] appeared in Leipzig, in 1900 and was reprinted in 1997. It contained the Scandinavian mysteries and also the lore of the Druids. Steiner possessed this book. In GA 93, on p. 358 is written, "The book, which can be found in the library of Rudolf Steiner,

---

<sup>334</sup> Weber, Charles: *The Heindel-Steiner Connection*, Oceanside, California, 2<sup>nd</sup> typescript, 2000.

<sup>335</sup> London 1875.

contains underlinings in his hand and was obviously used by him in relation to preparation for lectures.”

Heindel distinguishes students, probationers and disciples. This classification is also used by Steiner. Their source is found in Theosophy, a.o. in *The Inner Group Teachings of H. P. Blavatsky to her Personal Pupils (1890-1891)* By Henk J. Spierenburg, San Diego, (2<sup>nd</sup> edition) 1995.

Concerning the evening exercise used by both Heindel and Steiner, it originates from Pythagoras. In 1904 Florence M. Firth, who later wrote under the pseudonym Dion Fortune, published anew *The Golden Verses of Pythagoras*, with an introduction by Annie Besant. Verses 40 to 47 follow: “Never suffer sleep to close thy eyelid after thy going to bed, Till thou hast examined by thy reason all thy actions of the day. Wherein have I done amiss? What have I done? What have I omitted that I ought to have done? If in this examination thou find that thou hast done amiss, reprimand thyself severely for it; And if thou hast done any good, rejoice. Practice thoroughly all these things; meditate on them well; thou oughtest to love them with all thy heart. ‘Tis they that will put thee in the way of divine virtue.”<sup>336</sup>

One has to consider that Steiner as well as Heindel went back to the theosophical literature; that Steiner had knowledge of the Rosicrucians by means of a lay brother he called “Master,” and that Heindel also got information from Rosicrucian sources by means of an Elder Brother in the Temple, which is situated at the foot of the Ore Mountain. Superficially, these data, shaped in a well-organized form in America, seem similar to the works of Steiner. But by closer study it appears that there are very great differences. As apologia<sup>337</sup> only a few examples are given here.

If what Heindel says is correct, that Steiner could not be a representative of the Rosicrucian Order because he mixed western and eastern concepts, and that Heindel was found suitable, there must be evidence for it.<sup>338</sup> Therefore it would be easier if the manuscript written

---

<sup>336</sup> Firth, Florence M. (Dion Fortune) *The Golden Verses of Pythagoras and other Pythagorean Fragments*. Selected and translated by, London: Theosophical Publishing Society, 1905.

<sup>337</sup> The herein interested reader’s attention is drawn to the work of Mr. H. J. Spierenburg, a theosophist from the Hague, who has done extensive investigation a.o. concerning the naming of the cosmic realms and creative hierarchies as named by A. A. Bailey, Dr. A. Bessant, H. P. Blavatsky, F. L. Gardner, M. Heindel, C. Jinarājadāsa, Dr. G. de Purucker, A. P. Sinnet, Dr. R. Steiner, K. A. Tingley and the kabbalists.

<sup>338</sup> Heindel, Max. *Teachings of an Initiate*. London: L. N. Fowler & Co, 1955 (3<sup>rd</sup> edition), p. 144, and in the letter to Mrs. Bauer, dated October 14/16 1911; see addendum 9. See also, Steiner, R. *Vor dem Tore der Theosophie*. Dornach: Rudolf Steiner Verlag, 1991. (pocket edition) p. 49. [Tb 659 & GA 95].

by Heindel in German in the Temple would be available. Following are some examples:

“I”, the first person singular, the personality, has been derived from the Greek word *egó*, and the Latin *ego*, as the *Groot Woordenboek der Nederlandse Taal* mentions.<sup>339</sup> The German philosopher Johann Gottlieb Fichte (1762-1814) used the “I-consciousness”, the conscious I, the ego, but this is not synonymous with the “mind,” the “intelligence.” In Steiner’s *Die Theosophie des Rosenkreuzers* he mentions the sevenfold and nine fold constitution of man, which is given below, in translation.<sup>340</sup> Alongside these listings are the names Heindel gives them in *The Rosicrucian Cosmo-Conception*.<sup>341</sup> Notice that Heindel’s formulation is based on a sevenfold and tenfold constitution!

Steiner	Heindel	Steiner	Heindel
1 physical body	dense body	10 .....	<b>mind</b>
2 ether or vital b.	vital body	9 spiritual man	divine spirit
3 astral body	desire body	8 life spirit	life spirit
4 <b>the I</b>	<b>mind</b>	7 spiritual self	human spirit
5 spiritual self	human spirit	6 conscious soul	conscious soul
6 life spirit	life spirit	5 intellectual soul	intellectual soul
7 spiritual man	divine spirit	4 emotional soul	emotional soul
		3 astral body	desire body
		2 vital body	vital body
		1 physical body	dense body

Below it Steiner yet writes, “The I brightens in the soul, then the work on the bodies starts.”

Heindel considers the mind as a link, a focus, or as a mirror of the threefold spirit or ego. Heindel even writes below diagram 5: “Man is a threefold spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence.”

In the same book, *Die Theosophie des Rosenkreuzers*, Steiner describes the Rosicrucian way, “That is the way given by the founder of the Rosicrucian esoteric movement, externally named Christian Rosenkreuz.

<sup>339</sup> Van Dale, *Groot woordenboek der Nederlandse taal*. Utrecht: Van Dale Lexicografie, 1999.

<sup>340</sup> Steiner, R. *Fourteen Lectures, given in Munich from May 22, to June 6, 1907*, 1962, pp. 30-31 [GA 99].

<sup>341</sup> Diagram 4a and 5 (in all editions) of *The Rosicrucian Cosmo-Conception*.

This is no unchristian way, it is a Christian way prepared only for modern circumstances, which lies between the proper Christian and the yoga way. ... The pure Christian way is somewhat difficult for modern man, therefore the Rosicrucian way was established for that human (being) who has to live in the present time.”<sup>342</sup>

“In his lecture of 1907 in Berlin Steiner says: “But the Rosicrucian pupil got and gets his specific instructions, he had to breathe in a certain way, in a certain rhythm and with very definite thought forms. By doing so his breathing process is transformed.”<sup>343</sup>

Max Heindel on the other hand says, “The methods [of the Rosicrucian Fellowship] are definite, scientific, and religious; they have been originated by the Western School of the Rosicrucian Order, and are therefore specially suited to the western people.”<sup>344</sup>

In his *The Rosicrucian Christianity Lectures*, also published in 1909, Heindel warns against the danger of doing breathing exercises to foster spiritual advancement.<sup>345</sup>

In chapter 18 of *The Rosicrucian Cosmo-Conception* Heindel gives an explanation about the tenfold constitution of the earth, that is to say, the heart of the earth surrounded by nine strata. In addition to the constitution of the nine layers around the heart or kernel of the earth, Heindel relates these nine strata to the nine initiations in the Lesser Mysteries. There are four more initiations in the Great Mysteries, which also are explained in chapter 18.

In *Vor dem Tore der Theosophie* of 1906 Steiner gives an explanation about the constitution of the earth. He describes a ninefold constitution, of which the ninth is called the kernel, giving one less layer than Heindel indicates. Whereas both sometimes give the same name as well as the same meaning, Steiner talks about the ninth one, which he calls the kernel, “The earth’s core: that is really that, by which influence on the world, black magic exists. From here goes out the spirit of evil.”<sup>346</sup>

---

<sup>342</sup> Steiner, *Die Theosophie des Rosenkreuzers*, p. 151.

<sup>343</sup> R. Steiner, *Die Erkenntnis der Übersinnlichen in unserer Zeit und deren Bedeutung für das heutige Leben*. Dornach: Rudolf Steiner Verlag, 1959, p. 199 [GA 55].

<sup>344</sup> Heindel, Max. *Gleanings of a Mystic*. London: L. N. Fowler & Co., 1922, p. 182.

<sup>345</sup> Heindel, Max. *The Rosicrucian Christianity Lectures*. Chicago: M. A. Donahue & Co., 1909, pp. 174-176.

<sup>346</sup> In the 14<sup>th</sup> Lecture, Stuttgart Sept. 4, 1906. Pocket edition no. 659, 1991, p. 147.

In a lecture, submitted rather more than four months earlier, on April 21, 1906 in Munich, about *The inside of the Earth*, Steiner first talks about the seven layers of the earth. When he has discussed them in connection with the 7 initiations [in the Lesser Mysteries], he says there are two more layers. The 8<sup>th</sup> named “the splinterer.” “This

Heindel says about the tenth, the core, “Center of Being of the Earth Spirit: Nothing more can be said about this at present except that it is the ultimate seed ground of all that is in and on Earth, and corresponds to the Absolute.”<sup>347</sup>

Heindel says that the spinal spirit fire, mounting upward through the spinal cord, sets the epiphysis [pineal gland] and hypophysis [pituitary gland] into vibration opening up the spiritual sight; and striking the frontal sinus burns the connection with the physical body and thereupon extends to the centers in hands and feet. When, with a final wrench, the great vortex of the desire body located in the liver is liberated, the martial energy contained in that vehicle propels the sidereal vehicle upward, which ascends through the skull to soar into the invisible worlds.

The Silver cord, Heindel says, connects the spirit with the physical body, the vital body, the desire body and the mind, by means of the seed atoms located in the heart, the solar plexus, the liver and the frontal sinus. When this Silver cord breaks on its plane of fracture, situated in the apex of the heart, the heart stops beating. As soon as the panorama of the past life is etched on the desire body, the cord breaks on the point of the two sixes. The lower part of the vital body then returns again to the dense body; only then is one really dead.<sup>348</sup>

Steiner, in his lecture of December 29, 1903, in Berlin says, “What connects the astral body with the physical body and its organs, and what leads them back again? There exists a kind of tie, a connection, which is a medium between physical and astral matter. And this they call kundalini fire. When you have a sleeping person, you still can follow the astral body in the astral. You have a shining band up to it, where the astral body is. When the astral body moves away, the kundalini fire in proportion grows more and more thin.”<sup>349</sup>

---

region is the accommodation of all that is disharmonious, everything that is immoral, all dissatisfaction. Everything disperses there. It is the counterpart of love. When it happens a black magician to penetrate herein – and that is within his reach – the evil in him is yet considerably strengthened ... The 9<sup>th</sup> and last layer is, so to say, the dwelling place of the Planet Spirit.” Steiner, R. *Das christliche Mysterium*. [GA 97], Dornach: Rudolf Steiner Verlag, 1981, pp. 279-282.

<sup>347</sup> *The Rosicrucian Cosmo-Conception*, p. 507.

<sup>348</sup> See: *The Rosicrucian Cosmo-Conception*, pp. 98-99; *Questions and Answers*, part I, p. 228; *Ancient and Modern Initiation*, p. 122; and also Heindel, Max. *The Silver Cord and the Seed Atoms*. Oceanside, CA: 1968, chapter 4.

<sup>349</sup> Steiner. *Über die astrale Welt und das Devachan*. [GA 88] Dornach: Rudolf Steiner Verlag, 1999, pp. 237-238.

These words imply that Steiner calls the Silver cord the spinal spirit fire. According to the anthroposophist Mr. A. Dooyes from Bussum, who pointed me to this text, this is the only time Steiner speaks about the “Silver cord”.

In 1911 Steiner says, “In narrower sense the Rosicrucian movement had its beginning in the 13<sup>th</sup> century. These powers worked then extremely strong, and since that time a Christian Rosenkreuz movement exists which still continues to work in spiritual life. ... This yet proves itself in the theosophical movement. Christian Rosenkreuz himself has stated this in this way in his last exoteric discussion.”<sup>350</sup>

In the same lecture, “Thus emits from the etheric body of Christian Rosenkreuz a great power which can act upon our soul and our spirit. It is our task to get to know these powers. And as Rosicrucians we appeal to these powers.”<sup>351</sup>

Also in 1911 Steiner says, “Our movement, which encompasses a much wider field than that of the Rosicrucians, should simply be called the human science of today, the anthroposophically orientated science of the twentieth century.”<sup>352</sup>

A third edition of *The Rosicrucian Cosmo-Conception* appeared in November 1911 to which was added a register and an extension of chapter nineteen. On page 518 Heindel stated: “In the thirteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian; Rose; Cross—appeared in Europe ...”

Heindel says, “J. B. van Helmont did not call himself a Rosicrucian; no true Brother does so publicly.”<sup>353</sup>

He continues on pages 528/529: “In order to rout a common misconception, we wish to make clear to students that we are not Rosicrucians because we study their teachings, nor does even admission to the Temple entitle us to call ourselves by that name. ... Graduates from the various schools of the lesser mysteries advance into the five

---

<sup>350</sup> Steiner, Rudolf. *Das esoterische Christentum und die geistige Führung der Menschheit*, Twentythree single lectures from the years 1911 and 1912, given in several cities. [GA 130] Dornach: Rudolf Steiner Verlag, Steiner, Rudolf. *Das rosenkreuzerische Christentum*. Neuchâtel: Rudolf Steiner Verlag, September 27, 1911, p. 58.

<sup>351</sup> *Ibid.*, p. 57.

<sup>352</sup> In Rudolf Steiner's, *Von Jesus zu Christus*. [GA 131] Eleven lectures, Karlsruhe October 4-14, 1911. 10-6-1911.

<sup>353</sup> Heindel, *The Rosicrucian Cosmo-Conception*, p. 250. There erroneously is written “Comenius” instead of “van Helmont.” It was J. B. van Helmont who wrote about ‘gas’, not Comenius. See J. B. van Helmont, *Orthus Medicinae*. Amsterdam: 1648, p. 106. In the 1652 edition, p. 86.

schools of the greater mysteries. ... The Brothers of the Rose Cross are among those Compassionate Ones, and it is a sacrilege to drag the Rosicrucian name in the mire by applying it to ourselves when we are merely students of their lofty teachings.”

Heindel further says, “It is taught by the Elder Brothers that Christian Rosenkreuz has a physical body ... though the writer [Heindel] has spoken to lay brothers of high degree, none has ever admitted that he has seen Christian Rosenkreuz. We all understand that he is the thirteenth member of the Order, and he is felt at meetings in the temple as a presence, but is neither seen nor heard, so far as anyone, whom the writer had dared to question, knows.”<sup>354</sup>

To conclude, Heindel says in 1915, “The Rosicrucian Fellowship is the Herald of the Aquarian Age, promulgating the Western Wisdom Religion formulated by the Brothers of the Rose Cross, and published by their messenger, Max Heindel, in *The Rosicrucian Cosmo-Conception*.”<sup>355</sup>

Steiner discerns two “Dwellers on the Threshold”, that is a lesser Dweller and a greater Dweller.<sup>356</sup> The lesser Dweller who finds himself on the Threshold of the spiritual world is, according to Steiner, our double, also mentioned “seventh being”. One meets him also during the physical death. He also reveals himself between death and a new birth, but is not able then to torment man. His function is to prevent that one is fooled in the spiritual world. After the meeting with the lesser Dweller, one meets the greater Dweller on the Threshold. That one urges the pupil to energetically go forward. He becomes an example to follow, and changes at the end into the Christ shape.

Heindel says, “The real Dweller [or Guardian] on the Threshold” is the composite elemental entity created on the invisible planes by all our untransmuted evil thoughts and acts during all past periods of our evolution.”<sup>357</sup> In another place, “He is always manifested as being of opposite sex, because all of our temptations and the evil we do, everything that is reprehensible, comes from the *hidden side* in us.”<sup>358</sup>

---

<sup>354</sup> Heindel, *The Rosicrucian Philosophy in Questions and Answers*, volume II, London: L. N. Fowler & Co., 1947, p. 223.

<sup>355</sup> *Ibid.*, p. 465.

<sup>356</sup> Steiner, Rudolf. *Wie erlangt man Erkenntnisse der höheren Welten*. [Knowledge of the Higher Worlds and its Attainment] 1903/04. The last two chapters. And *Die Geheimwissenschaft im Umriss*, chapter 5.

<sup>357</sup> Heindel, M. *The Web of Destiny*. London: L. N. Fowler & Co., 1920, chapter 3, p. 30.

<sup>358</sup> Heindel, M. *The Rosicrucian Philosophy in Questions and Answers*. Volume II, p. 458.

In *Aus der Akasha Forschung. Das Fünfte Evangelium* Steiner conveys his view of Jesus. He discerns a Jesus from the Gospel of St. Luke, the so called Nathanic Jesus, an arche-soul who was born on earth only once and had as parents, Joseph and Mary.<sup>359</sup> Another Jesus is the one of the Gospel of St. Matthew, the so called Solomonian Jesus, who had lived on earth many times and also had Joseph and Mary as parents. Embodied in the latter Jesus was the 'I' of Zarathustra through which he, around the age of twelve years, could quickly absorb all that others around him knew. The mother of this Solomonian Jesus died however, as well as the father of the Nathanic Jesus when he was 24 years of age. The remaining Joseph and Mary married each other, and the two Jesus' merged to one Jesus, who at about the age of thirty received the spirit of Christ.

In chapters 15 and 19 of *The Rosicrucian Cosmo-Conception* Heindel writes that Jesus belongs to our human life wave and was reborn after many lives on earth, at about the time given in the gospels, to Joseph and Mary as their only child, and that He is the most noble of our humanity. Next in spiritual stature is Lazarus, who at the end of the thirteenth century was reborn as Christian Rosenkreuz. At the moment of the baptism in the river Jordan, the Christ descended into the body of Jesus and worked for about three years in this body as Christ-Jesus. Through this, Jesus became the highest initiate of the human life wave, and it was afterwards that Lazarus was initiated by the Christ and "raised from the dead."

To conclude this enumeration, Steiner speaks of two places where the "memory of nature," by him called "akasha-chronicle," is located. He says, "Whereas the "akasha-chronicle" is located in devachan [divine region] it stretches itself downward till in the astral [desire] world, so that therein often pictures of the akasha-chronicle as a kind of fata morgana are reflected. But these pictures are often incoherent and unreliable."<sup>360</sup>

Heindel informs us that there are three places where a "memory of nature" can be found.<sup>361</sup> The first one is located in the 7<sup>th</sup> region of the physical world, the reflecting ether, in which mediums and beginners "see." The second one is located in the 4<sup>th</sup> region of the region of concrete thought, in which initiates "see." The third one is located in the 7<sup>th</sup> region of the world of life spirit. In this only adepts and Elder Brothers "see." For a survey of these realms see diagram 2.<sup>362</sup>

---

<sup>359</sup> Lecture given in Kristiana in 1913, [GA 148]

<sup>360</sup> Steiner. *Die Theosophie des Rosenkreuzers*, Fourteen lectures, given in Munich from May 22<sup>nd</sup> to June 6<sup>th</sup> 1907. Dornach: Rudolf Steiner Verlag, 1962, p. 43. [GA 99].

<sup>361</sup> Heindel, *Questions and Answers*, volume II, Question 66.

<sup>362</sup> Of *The Rosicrucian Cosmo-Conception*.

In addendum 7 the five quotations in which Steiner refers to Heindel are given. Although they speak for themselves, a few more remarks may be appropriate. The Temple of the Rose Cross is situated in Central Germany, at the base of the Erz Gebirge [Erz Mountains]. Therefore Heindel never left Germany. It is unclear how Steiner came up with the Transylvanian Alps, which are situated in the middle of Romania.

*The Rosicrucian Cosmo-Conception* has never been changed in essence. The only changes were in one place in the second edition where, after chapter 19, 6 pages dealing with initiation were added. In three places in the third edition where, on the title page, the subtitle was changed from “Christian Occult Science” to “Mystic Christianity,” and “prove all things – Paul” was changed to “Its Message and Mission; a Sane Mind, a Soft Heart a Sound Body.” The last chapter was somewhat enlarged with 4 pages and an index was added. Contrary to Steiner’s assertion, Heindel never added things, which were given in Steiner’s Esoteric School. Whatever was taught there before and during Heindel’s period in Germany, one can now read in two books.<sup>363</sup>

Steiner says that Heindel even copied the title. He means his book titled *Kosmogonie*; in English -- Cosmogony.

There are three places where Heindel says that Steiner was not chosen as messenger of the Order of the Rose Cross.

First, “One messenger had proven faithless by 1905.”<sup>364</sup>

Second, “In order to give the world a teaching so blended that it will satisfy both the mind and heart, a messenger had to be found and instructed. Certain unusual qualifications were necessary, and the first one chosen failed to pass a certain test after several years had been spent to prepare him for the work to be done. ... Their second choice of a messenger fell upon the writer [Heindel], though he knew it not at the time. ... Three years later, when he had gone to Germany ... the Brothers of the Rosicrucian Order applied the test to see whether he would be a

---

<sup>363</sup> Steiner, Rudolf. *Zur Geschichte und aus den Inhalten der ersten Abteilung der Esoterische Schule, 1904-1914*. [From the History and Contents of the First Section of the Esoteric School, 1904-1914], [GA 264]. Dornach: Rudolf Steiner Verlag, 1984. Steiner, Rudolf. *Zur Geschichte und aus den Inhalten der erkenntniskultischen Abteilung der Esoterische Schule, 1904-1914*. [GA 265] Dornach: Rudolf Steiner Verlag, 1987.

<sup>364</sup> Heindel, *Teachings of an Initiate*, p. 144.

faithful messenger and spread the teachings which they wanted to entrust to him.”<sup>365</sup>

And in his letter to Mrs. Bauer dated October 14/16, 1911, “Dr. Steiner has no connection with the Rosicrucians since he became General Secretary<sup>366</sup> for the Theosophical Society. Before that time he received a little instruction from a lay brother such as I have become, and he was never in real touch with the Elder Brothers, and will never attain that in this life either ....”<sup>367</sup>

Steiner could not achieve this in his present life, due to the fact that only once in a lifetime can a person be tested by meeting the “Dweller on the Threshold”. For this see the last chapter in the book, *The western method of initiation*.

From one of the first lessons Heindel sent to his students, it became evident that at first he was not aware of either Steiner’s position or his own. He says namely - this happened when he left the Temple in Germany in the summer of 1908, “I received a particular injunction to this effect [no spiritual gifts to barter for money] from the Elder Brothers in the Rosicrucian Temple, when they told me to go to the English speaking world as their messenger.”<sup>368</sup> At that time he saw Steiner as a messenger for the German speaking world.<sup>369</sup> He then must have regarded Steiner as the messenger for the German-speaking people, but he got a definite answer about this some time later. At first he was told that the Brothers had observed him for a couple of years as their possible representative if the first one would fail. Heindel took “a couple of years” literally and subtracted them from 1907, the year of his coming to Germany. But some time later he was told the whole story; that Steiner was found unsuitable already on October 20, 1902 when he chose to become general secretary, not in 1905.

- Excerpts from the book “Max Heindel and the Rosicrucian Fellowship” by Ger Westenberg

---

<sup>365</sup> Heindel, Max. *The Rosicrucian Mysteries*. (first edition 1911) London: L. N. Fowler & Co., 1950, pp. 12-13.

<sup>366</sup> That was on October 20, 1902.

<sup>367</sup> See for this letter addendum 9. Correspondence between Max Heindel, Laura Bauer and Hugo Vollrath.

<sup>368</sup> Heindel, Max. *Gleanings of a Mystic*. London: L. N. Fowler & Co., 1922, p. 11.

<sup>369</sup> See Addendum 9, Letter to Mrs. Bauer, dated October 14/16, 1911.