

ARISTOTELIANS	PLATONISTS
Plato's student.	Aristotle's teacher.
Reality is understood with ideas. What we see contains truth that we must deduce using the intellect.	The idea/ideal is the reality. What we see is a false image of the real. (Example, horizon only appears flat.)
Eidos is a condition of non-being. Manifest level of form is body, "Morphe." The revealed phenomena of nature have some hidden truth that must be discovered through the intellect. Phenomenon is the primary condition for philosophical or scientific inquiry. Hylomorphism, wood as matter that has the potential to become many things.	Eidos as being (Holy Idea), never incarnates. Phainomen, appearance of Eidos as seen in nature. Eidos is unrevealed, or not-yet-embodied knowledge; unmanifest intelligence; it is potential knowledge. Phainomen is manifest Eidos. Objects are phenomena that arise in the process of human interaction with objects in the world.
Forms change, metamorphose. Forms exist in the physical world.	For Plato, Forms are fully evolved and universally perfect. Platonic Forms. Forms exist in the spiritual world.
Sequences of cause and effect.	Manifestation/revelation.
Focus is on chains of cause and effect in the manifest world. (Creation is not a human concern, only understanding transformation.)	Polarity is unmanifest and manifest.
Form is a noun	Form is a verb. Form is a process of revelation or appearance of an archetypal being.
Material	Essence
Human beings uncover truths through the human experience of forming ideas about the manifest.	Spiritual beings make presence known to humans in the human experience of forming ideas.
Classification	Archetype
<i>Logic, dialectics</i>	<i>Geometry, music</i>
Intelligence is individualized.	Intelligence is cosmic, universal, and is reflected in each individual.
Most intellectual aspects of Platonism are extracted in Aristotelianism, taken up by Alexander the Great and allowed to spread outwards.	Plato is a watery extract of the ancient mysteries.
Mohammedan followers of Aristotelian learning, which found its way into Spain.	
Continuation of Asiatic Alexandranism.	
Christians (but not first centuries)	Early Heretics. (first centuries Christian sects)
	These heretic souls do not recognize themselves.
Christ as Sun-God (allowing this to fade)	Christ as Sun-God (holding onto)
Christ as the mighty divine messenger who had come down from sun to earth in order to work among men.	Christ as the central being of the Sun.
Ancient perception of Sun as kingdom where Christ had lived faded away. What remained was	Preserved as a living remembrance the tradition of Christ as a being of the Sun. A sun being who was

ARISTOTELIANS	PLATONISTS
tradition.	once incarnate.
Longing for Christianity. Christianity as something ordained for the future.	Weary of Christianity.
	Fired still by what had been alive in Platonism.
From spiritual world, witnessed entry of Christ into earthly culture and civilization.	Perceived descent of Christ from Sun to Earth.
Eager anticipation of Christ's arrival.	Sorrow at Christ's departure from the Sun.
Cosmic Christianity, <i>Exoteric Christianity</i>	Cosmic Christianity, <i>Esoteric Christianity</i>
Last important incarnation was in the latest pre-Christian (not the first Christian) centuries.	Incarnation of importance occurred in the early Christian centuries. They passed through the gate of death in a mood of weariness with regard to Christianity.
Incarnated in ancient Pagan times, especially Greek culture.	
In Ancient Pre-Christian Pagan Mysteries, they had been able to gaze into spiritual world and realize that Christ would come.	
Did not live on earth in early Christian centuries.	Lived on earth in the early Christian centuries. <i>Some may have been alive at and near time of Christ.</i>
Only descended after 7 th Century to incarnations of importance.	From 7-8 th Century on, they were preparing in the spiritual world for the Michael Cultus
	By 7 th -8 th Centuries, their teachings had largely disappeared. The knowledge was sustained in small circles only up to the 12 th Century.
Nature of Christ became subject to controversy. Fully god, or both god and man?	Until 7-8 th Centuries, they found themselves in conditions which caused them to say, "In what now appears as Christianity, there is no longer any real understanding of the nature of the Christ!"
Problems aired in Church Councils.	
Eventually the masses had nothing left to them but the decrees issued by Rome.	
	Circles of divinely blessed teachers, who still cultivated cosmological Christianity. Cosmic Christianity
	Among them were some who had directly received communications from the past and in them a kind of inspiration arose. They were able to experience as a reflection of what men in the first Christian centuries had been able to behold under the influence of a mighty inspiration of the descent of the Sun God leading to the Mystery of Golgotha.
Experienced Christianity which had spread into Southern and to some extent into Middle Europe.	Experienced qualities developed in Chartres, like a mighty Inspiration, which spread across Western Europe down into Southern Italy.

ARISTOTELIANS	PLATONISTS
Propagated Aristotelian teachings well into the 12 th Century.	Propagated Platonic teachings up to the 7 th -8 th Centuries.
The task of this stream was to prepare the intellect for the epoch beginning in the first half of the 15 th Century, the epoch of the Consciousness Soul.	
	School of Chartres. The afterglow of old Platonic seership lit up once again. Mysteries of early Christianity were still known. A concentrated gathering of knowledge that only shortly before had been widely scattered.
	When they spoke at Chartres, it was as if Plato himself, interpreting Christianity, were working in person amongst them.
	Words of Silver.
	As Alanus ab Insulus taught, it was as if the ether-world all around were set astir by the surging waves of this mighty Michael teaching. Magical.
Taught by way of the intellect Abstraction.	Did not teach by way of intellect. Gave their teachings entirely in the form of mighty, imaginative pictures – pictures whereby the spiritual content of Christianity became concretely real. Some prophetic teachings.
	Peter of Compostella brought ancient spiritual Christianity to life again with his own heart and soul.
	University of Orleans.
Sun as center of universe.	Earth as center of universe, at first. Alanus ab Insulis spoke to a narrow circle of initiated pupils: “We must not cling to regarding the Earth as the center of the universe. “
Bring intellect to humanity.	Alanus ab Insulus to a narrow circle of initiated pupils: “We must come to an understanding with the Aristotelians who bring humanity the intellect, that it must then be spiritualized so that in the twentieth century it may shine forth in a new and spiritual form among men.”
<i>Natural world as subject of science.</i>	Goddess Natura.
<i>Dialectic, Rhetoric, Grammar...</i>	Goddesses Dialectica, Rhetorica, Grammatica, Geometria, Astrologia or Astronomia, Musica
	Teacher of Dante experienced influence from Chartres as an Intuition during a sun-stroke.
12-13 Centuries, in the spiritual world, a great spiritual understanding between the Platonists and the Aristotelians, including leaders of these two groups who later advanced the anthroposophic movement.	

ARISTOTELIANS	PLATONISTS
It was decided that the Platonists would work from the spiritual world in order to prepare the respiritualization of thinking in the 20 th Century, and that the Aristotelians would work on earth on the development of intellectual thinking from the 13-19 Century.	
Some transitional Aristotelians were inspired by Platonists.	Some transitional Platonists were inspired by Aristotelians.
Dominicans. Scholastics.	Cistercians.
Responsible for leadership of spiritual life from 13 th through 19 th Century.	
Thomas Aquinas (<i>defending faith through logic</i>)	
Copernican view.	
Development of modern science.	
Haroun al Raschid and his court. Averroes. Spanish scholars. Moors. Franz Brentano. Edmund Husserl. Lord Bacon of Verulam.	Teachers of school of Chartres. Albertus Magnus. Bernardus Sylvestris. Alanus ab Insulis / Alain de Lisle. John of Salisbury. Poet of The Seven Liberal Arts. Peter of Compostella.
Copernicus? Galileo? Newton? Kepler? Brahe? Garibaldi? Leonardo da Vinci? Dutch artists?	Shakespeare? Raphael? Novalis? German Romantics? Carl Jung? Emerson? Blavatsky? Vladimir Soloviev? Goethe?
Both streams belong to Michael .	
Experience Cosmic Tempest / Cosmic Thunderstorm at threshold of 14-15 th Centuries	
Experience the Michael School from the end of the 14 th to the beginning of the 18 th Century	
Participate in the Michael Cultus at the threshold of the 18-19 th Centuries.	
Majority incarnate as anthroposophists , <i>sometime in 19-22nd Centuries</i> .	
Pagan souls, have knowledge of heathen times, and little experience of development of Christianity; they only now grow into Christianity.	More religious, Christian souls, weary of Paganism, do not enter into anthroposophical cosmology or anthropology, but rather into the more abstractly religious side.
For the group of a more Pagan disposition it is particularly necessary to take hold of the sustaining forces of Anthroposophy with full intensity of inner life. For this group, it is most necessary to avoid all side-tracks and other considerations, and steer straight forward in the direction of the anthroposophical sustaining forces.	Many Anthroposophists prefer the timeless to the present moment. "They prefer to paddle in the timeless." These anthroposophists are very aware of ancient history, but are ignorant of their contemporaries.

ARISTOTELIANS	PLATONISTS
When pagan souls bring forth their forces, deep within their souls, they will often only come forth with difficulty. When they succeed, they will give the anthroposophical society an atmosphere of steady and courageous progress in the good sense of Michael.	Modern anthroposophy is a bee that has a sting but is afraid to use it at the right moment. He is afraid of stinging into the Ahrimanic realm. He is afraid that the sting will recoil into his own body. This is what his fear is like. Through an undetermined fear of life, the initiative remains inactive.
<p>A karmic impulse to the spiritual is what brings him to Anthroposophy. Such a soul, when descending into incarnation, will enter less deeply, unite himself less strongly with the external, bodily nature. They enter the physical body with a certain reservation.</p> <p>He will have a looser relationship of the astral body and ego with the physical and etheric bodies. Now this means that such a man will less easily come to terms with his life. Life will be less easy to deal with, for the reason that he has more possibilities to choose from than other men. He easily grows out of things other men grow into. The universal humanity is more developed in them.</p> <p>(Nonanthroposophists are firmly established in the physical bodily nature.)</p>	
Inner initiative of soul is required by anthroposophical karma. Be attentive and alert, use initiative in any undertaking, judgment, or decision. Without clear judgment on the conditions of life, initiative will not find its way forth from the deep foundations of the soul.	
"Be a man of initiative, and beware lest through hindrances of your own body, or hindrances that otherwise come in your way, you do not find the center of your being, where is the source of your initiative. Observe that your life, all joy and sorrow, all happiness and pain, will depend on the finding or not finding of your own individual initiative."	
<i>How to Know Higher Worlds</i>	<i>Occult Science</i>
<i>Steiner's generation: Young anthroposophists</i>	<i>Steiner's generation: Older theosophists?</i>
<i>Ita Wegman</i>	<i>Marie Steiner</i>
<i>Edith Maryon, sculptress</i>	<i>Karl Julius Shroerer (Plato, nun Roswitha of Gandersheim)</i>
<i>Our generation: Many of the workers in the daughter movements and initiatives, particularly those that are of real practical value.</i>	<i>Our Generation: Some of the workers in the daughter movements and initiatives, particularly those that provide wisdom.</i>
<p><i>Where would you place these souls?</i></p> <p><i>Albert Steffen?</i></p> <p><i>Elizabeth Vreede?</i></p> <p><i>Gunther Wachsmuth?</i></p> <p><i>Walter Johannes Stein?</i></p> <p><i>Edith Maryon?</i></p> <p><i>Friedrich Rittlemeyer?</i></p> <p><i>Willem Zeylemans?</i></p> <p><i>D. N. Dunlop?</i></p> <p><i>Georg Kuhlewind?</i></p>	
<i>Michaela Glockler?</i> <i>Dennis Klocek?</i> <i>Yeshayahu ben Aharon?</i>	<i>Sergei Prokofieff?</i> <i>Peter Selg?</i> <i>Thomas Meyer?</i> <i>Rene Querido</i>
<i>Further aspects to consider:</i>	
<i>Intellectual thinking</i>	<i>Imagination</i>

ARISTOTELIANS	PLATONISTS
<i>Imagination</i>	<i>Inspiration</i>
<i>Sight</i>	<i>Hearing</i>
	<i>Disciples of Christ among them?</i>
<i>Saul/Paul?</i>	<i>Lazarus/John?</i>
Incarnation	Incorporation
Methodically develop thinking so that it becomes spiritually active and creative, including practically creative.	Prepare a pure vessel for higher beings to temporarily incorporate in, offering wisdom and guidance.
The individual breaks through to the spirit.	The collective speaks through the individual.
Ancient Streams	
Cain	Abel
<i>Earthly activity, Research</i>	<i>Heavenly activity, Revelation</i>
<i>Incarnation</i>	<i>Excarnation</i>
<i>Seek to raise themselves to higher beings</i>	<i>Allow higher beings to work through them</i>
<i>Reach spirit by perfection of self, of life</i>	<i>Reach spirit by purifying soul, empty vessel</i>
<i>Will</i>	<i>Feeling</i>
<i>Activity</i>	<i>Passivity</i>
<i>Create</i>	<i>Receive</i>
However, another aspect to consider, sides may be wrong.	
Shepherds, humble workers in nature	Magi, kingly, priestly
Warm hearts	Enlightened heads
Feeling	Thinking
Affinity with nature, animals	Affinity with stars, heavens

Prepared by Susan Overhauser, based on Rudolf Steiner's Karmic Relationships Lectures, with some references to other texts for modern-day examples. Please do not distribute without permission.