

Exoteric/esoteric & a priori/a posteriori Map

	Esoteric (Theosophical)	Exoteric (Scientific & Religious)
	<ul style="list-style-type: none"> -The inner/occult side -Gnosis -Clairvoyance -Mysticism 	<ul style="list-style-type: none"> -The outer/public side -Faith/Belief -Observation -Ritualism
<p>A priori (Phenomenological)</p> <ul style="list-style-type: none"> -Possibility conditions -Before experience -Eidetic intuition -Implicit understanding -Hermeneutics 	<ul style="list-style-type: none"> -Enabling structures of Gnostic, clairvoyant and mystic experiences <p>Rudolph Steiner¹ (?) J.J. Poortman² Hans Jonas³ Frithjof Schuon (?) Huston Smith (?)</p>	<ul style="list-style-type: none"> -Enabling structures of scientific and religious experiences <p>Immanuel Kant Edmund Husserl Martin Heidegger Krishnamurti⁴</p>
<p>A posteriori (Empirical)</p> <ul style="list-style-type: none"> -Hypotheses -After experience -Scientific insight -Explicit interpretation -Apophantics 	<ul style="list-style-type: none"> -Esoteric explanations/descriptions of diverse phenomena <p>H.P. Blavatsky C.W. Leadbeater Geoffrey Hodson</p>	<ul style="list-style-type: none"> -Scientific and Theological explanations/descriptions of diverse phenomena <p>Ken Wilber⁵ Rene Descartes</p>

¹ Steiner's biographical connections to phenomenology are undeniably there. He studied under Franz Brentano in Vienna and was on speaking terms with Max Scheler. Question is about the way in which phenomenological insights made their way into his research.

² See his *Vehicles of Consciousness*, 4 vols. (Adyar, Madras, India: T.P.H., 1978), in which he stated that some of its sections were "entirely phenomenological in their plan and intention." (IV: 16)

³ See his "Gnosticism, Existentialism and Nihilism," Epilogue in *The Gnostic Religion: The Message of the Alien God & the Beginnings of Christianity* (Boston: Beacon Press, 1963, 2nd ed.), pp. 320-340. For him it was a matter of Heidegger's thought and Gnosticism clarifying each other.

⁴ There are some studies comparing Krishnamurti with phenomenology, one even calling him a 'proto-phenomenologist.' See section V. "Phenomenology and Krishnamurti" of "The Relevance of Phenomenology for Theosophy."

⁵ Wilber is doing a *a posteriori* scientific comparative research of a plethora of scientific, religious and philosophical views, including some esoteric and phenomenological writers.