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G. A. Bondarev  
The Christmas Conference  
in the Changed Condition of the Times



G. A. BONDAREV

**THE CHRISTMAS  
CONFERENCE IN THE  
CHANGED CONDITION OF  
THE TIMES**

2010

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# 1. “...the pale cast of thought”

Particularly against the background of the quiescence that has lasted for decades, the processes that have taken place recently within the organization which calls itself the ‘General Anthroposophical Society’ (AAG/GAS) seem almost revolutionary. What was regarded over seventy years as an unshakable truth, to question which was enough to lead to one’s exclusion from this society, is acknowledged by the administration today – albeit vaguely and halfheartedly – as a false assumption: namely, that the AAG/GAS is the society which Rudolf Steiner founded at the Christmas Conference 1923/24. In the material published during the preparation for the unquestionably ‘historic’ conference which took place on Dec. 28<sup>th</sup>-29<sup>th</sup>, 2002, in Dornach, the members were informed as follows: “As the Society founded at Christmas 1923 could, for legal-technical reasons, not be entered in the Trades Register, it was agreed on 8.2.1925 after a number of (failed) attempts, that this Goetheanum Building Association should be given the new name ‘General Anthroposophical Society’ and be recognized as the official body for the purposes of the Society.”<sup>1</sup> This ‘Bauverein’ or Association of the Goetheanum had been founded before the 1st World War and had assumed the task of carrying out in practice the building of the First Goetheanum and, after its destruction by fire, the building of the Second Goetheanum.

It is now permitted to speak openly of the fact that, for the period extending from 1925 to 2003, what had existed in fact was not the AAG/GAS of the Christmas Conference but the Goetheanum Building Association whose name had been changed to the General Anthroposophical Society. Of course, if one wishes to be a really ‘good’ member it is still advisable to show the necessary caution when speaking about this. And, the ‘revolutionary upheaval’ should not be given too great an emphasis, indeed it is better not to think or speak about it at all. But whatever the situation may be today, at the end of 2002 the members’ newsletter (Nachrichtenblatt), the official mouthpiece of the Executive Council of the AAG/GAS, went so far as

to publish the following statement: “If members who have been expelled or those who withdrew in protest wish to attend because we are taking hold of the Christmas Conference anew, they can apply for membership again.”<sup>2</sup>

We will now, for the benefit of the Russian reader (and now also for the reader in the English-speaking world – Trans.) who is connected strongly with Anthroposophy but knows nothing or hardly anything about what happened and is happening in the AAG/GAS, briefly describe the original and deeply tragic history which lies behind all these intentions, half-acknowledgements and ‘grand’ gestures.

During the Christmas Conference 1923/24 – this was also the opinion of Rudolf Steiner – the ‘General Anthroposophical Society’ was founded. It was then extended to the form of an Association. This was the purpose of a special meeting of the executive council of the Goetheanum Building Association (Bauverein) held by them on June 29<sup>th</sup> 1924 (i.e., soon after the Christmas Conference), in the course of which Rudolf Steiner formulated the first article of the Statutes as follows: “Under the name ‘Association of the Goetheanum, Free High School for Spiritual Science’ there exists, as a constitutive *part* (emphasis G.A.B.) of the General Anthroposophical Society, an association with its headquarters in Dornach....” On 3<sup>rd</sup> August 1924 a further meeting took place in which the association of the AAG/GAS actually came into being. It consisted of four parts:

1. the Anthroposophical Society ‘in the narrower sense of the term’. The central core of this body was the Free High School for Spiritual Science; the Statutes of this Society were passed during the Christmas Conference;
2. the ‘Association of the Goetheanum, Free High School for Spiritual Science’;
3. the Philosophical-Anthroposophical Publishing House;
4. the Clinical-Therapeutic Institute of Dr. Ita Wegman.

On Feb. 8<sup>th</sup> 1925, seven weeks before Rudolf Steiner’s death, a further meeting of the Goetheanum Building Association (Bauverein) took place, and there – as it was to be claimed subsequently for a period of 75 years – the following position was formulated regarding the entry of the AAG/GAS in the Trade Register:

“The Association of the Goetheanum, Free High School for Spiritual Science in Dornach...has revised its statutes in the Extraordinary General Meeting of 8<sup>th</sup> February 1925, and has made the following changes and additions to the facts made known hitherto: The Name of the Association is changed to ‘General Anthroposophical Society’. This body has four sub-parts (Unterabteilungen), namely:

- a. the Administration of the Anthroposophical Society [i.e. the body known as the ‘esoteric’ Executive Council which had been formed during the Christmas Conference – G.A.B.],
- b. the Philosophical-Anthroposophical Publishing House
- c. the Administration of the Goetheanum Building
- d. the Clinical-Therapeutic Institute in Arlesheim.

Headquarters of the Association is in Dornach....”

The *newly named AAG/GAS* was elevated to the status of “legal successor” of the Goetheanum Building Association and adopted its statutes. The Executive Council of the previous Bauverein (G. B. Assn.) was dissolved, and thus all that remained was the Executive Council of the Christmas Conference, the so-called ‘esoteric’ Executive Council.

From that day onwards the Statutes of the Bauverein became the Statutes of the AAG/GAS, not, however, those Statutes which had been discussed and accepted during the Christmas Conference. Together with the Statutes of the Bauverein the AAG/GAS adopted the article permitting the exclusion of members; there was no article of this kind in the Statutes of the Christmas Conference.\*

Rudolf Steiner also put his signature to these new resolutions, thereby placing all serious, upright and thoughtful Anthroposophists before a difficult question which perplexes them to this day. For with the events that happened on the 8<sup>th</sup> February 1925, the Anthroposophical Society founded at Christmas 1923 or, rather, the Association of the AAG/GAS, was virtually annulled.

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\* The task of the Bauverein was the building of the Goetheanum; thus it was also a financial institution, with the possibility of the misappropriation of assets which one would have had to penalize with expulsion. The Society founded at the Christmas Conference had a quite different character.

It is just this fact that has been, if rather vaguely, acknowledged by the administration of the AAG/GAS. At the same time, with the help of all kinds of sophistry and subtleties, including those of a juristic nature, it had a vote cast during the conference of 28<sup>th</sup>-29<sup>th</sup> December 2002 according to rules unknown in a democratic, or even a totalitarian society, and in this way declared itself the legal successor of the Society of the original Christmas Conference. It was announced to the participants of the conference, those possessing full rights as members of the AAG/GAS, that they would only be granted the right to vote if, *in advance and with written* signatures they would agree to all that the administration was aiming to achieve by means of this vote.

But really disturbing was not even this – it was the *enthusiasm* with which this condition was met by the conference participants; among them nearly all the general Secretaries of the national Societies, numerous group leaders, and other leading and responsible people: the elite of the AAG/GAS, in other words, at least one and a half thousand members.

But since the action was carried through with such unparalleled openness, boldness and, one must also add, such cynicism, anyone who wishes to can easily understand that under the cover of renewal in Dornach a further step was taken towards the eradication of Anthroposophy. The method applied is well-known throughout the world. With the help of this method, the ‘perestroika’, the ‘structural renewal’ has been taking place for 15 years, with the result that the ‘liberated’ nation has been driven from one condition of enslavement to another, one lie has been replaced by another, one tyranny has been succeeded by another, and so on, so that finally a large part of the population is confronted with the Hamlet question, whether it would not have been better to face “the ills we have, than fly to others that we know not of”?

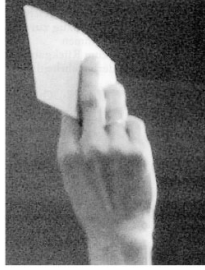
This famous monologue concludes with the well-known words:

“Thus conscience does make cowards of us all;  
And thus the native hue of resolution  
Is sicklied o’er with the pale cast of thought\*;  
And enterprises of great pitch and moment,  
With this regard, their currents turn awry,  
And lose the name of action.”

Hamlet, Act III, Scene I

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\* In the Russian translation this is: “The fruitlessness or unproductiveness of the blind alley of the mind or spirit”.



*“A clear majority for the resolutions proposed by the Executive Council”  
(Wochenblatt).*

The “pale cast of thought” has become the chief vice of our entire contemporary culture. And the same sickness has also afflicted the Anthroposophical movement and led the cause of Anthroposophy in the world into a decline of undreamt-of proportions.

In that brief span of time when the bold step was taken in Dornach and one was allowed to discuss openly the ways in which life and activity in the AAG/GAS might be improved, the question was put to members of the circle of those proposing ‘change’: Would it not be better to wait a little with the ‘renewal’ so that one could, instead, get to know the history of the Society more thoroughly? Frau M. Glöckler (leader of the Medical Section at the Goetheanum) responded to this question as follows: “As I see it [her way of seeing it is the view of all those who have made the decisions in the matter – G.A.B], the timetable of action should not be pushed to one side. Members throughout the world...feel connected with the Christmas Conference

impulse. This resolve to have the Christmas Conference Statutes as a shared basis for our work on a comprehensive and legally binding basis is something that is being urgently requested – sooner rather than later....” etc.\*<sup>3</sup>

Only in a society of people where ‘comprehensively’ and over a long period a group consciousness has prevailed, where the laws of logic and of healthy common sense are made ineffective, where a sense of responsibility with regard to the words one speaks is completely lacking, can a functionary, an administrator express himself with impunity in such terms. Is it not catastrophic that, in so vital a question, appeal should be made to the nameless masses who are supposed to be experiencing something “throughout the world”, without having had the opportunity, anywhere, to say exactly what this experience is? Even President Bush, when he was giving reasons for the war in Iraq, cited opinion polls. In its attempt to provide Chechenia with a constitution, Moscow first held a national vote on this subject. If, even in politics where, as no-one will contest, the end justifies the means, still no opportunity is missed to ask the people what they want – what is one to say about the Society of “philosophers of freedom”?

But the situation is actually much simpler and much worse. For, on the whole, we know very well what “members throughout the world” want. They made this absolutely clear in Holland, for example. The Executive Council of the Dutch Anthroposophical Society *obliged the State judiciary to institute legal proceedings against Rudolf Steiner*, charging him with racism. Two thirds (!) of the members supported this shameful undertaking and still do so today. With what impulses do they feel themselves ‘connected’, then?

From the United States one hears that, increasingly, people over there prefer the writings of S. Prokofieff to the works of Rudolf Steiner. From “all over the world”, or rather from every corner, ‘competent’ opinions are expressed to the effect that “Goetheanism is outdated” or “Steiner is history”. It has become a generally accepted doctrine that Steiner made a whole lot of mistakes – which he was not willing to admit to, that his lectures are full of contradictions and also are “not authentic”, that they should therefore not be published at all, etc., etc.

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\* Fred Poeppig: “Curt Englert-Faye once called out into the Hall at a General Meeting in Dornach: ‘Who here understands the Christmas Conference? I don’t understand it in any case!’ These words remained unanswered in the Hall – maybe even until today” (Rückblick, Verlag Pforte, Basel, 1964, p.63).



Now, at this point one could object as follows: What has Steiner to do with it anyway? The Christmas Conference was realized *through* him (like everything else that he did), and only this interests us; our basic premise is that *all human beings are spiritually equal* (the conviction of e.g. Dunselmann and Heisterkamp, outstanding “members and humanists”<sup>\*</sup>); after all, Steiner was “not the only one.... Many men and women at that time bore within themselves a ‘humanism’ and attempted to formulate it” (Bodo von Plato); today these “men and women” in the AAG/GAS are far in advance of Steiner in every respect.

How is one to respond to all this? – These are no doubt ‘powerful’ arguments, like hammer-blows on the keyboard of a piano. Maybe Frau Glöckler thinks a bit differently, in reality? But in this case how could she utter the “leading thought”: “sooner rather than later”? Has she asked herself to what sphere of the cosmos such a “leading thought” belongs? In contrast to her, we ordinary people would say: rather *at the right time*, and above all let it be done *correctly*.

Equal in rank to M. Glöckler is another, far more eminent, advocate of a “structural transformation” of the AAG/GAS: S. Prokofieff. He was once asked whether there are sufficient reasons “to give validity again to a Mystery event like the Christmas Conference? What can possibly become ‘valid’ today through such an act [a perestroika – G.A.B.], considering that the Christmas Conference is a historical fact and an event of cosmic dimensions?”<sup>4</sup> An entirely justified and sensible question. But what did Prokofieff reply? He said a reorganization of the AAG/GAS would make it possible to create “a form” which one would then have to fill with “spiritual content”. We can see before our eyes the “re-formers” kneading this “form” with fascinating expressiveness (see photo in book, p.14).

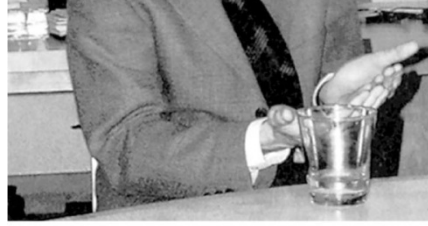
However, S. Prokofieff is in advance of M. Glöckler in some respects. It is no accident that he comes from the East. He continues as follows: If we do not fill this form, “a danger threatens, because in the spiritual life no space is left vacant”, and “other powers” will then take possession of it – evil powers, of course. The transformation of the AAG/GAS is only the beginning of a certain endeavour: “Only the future will show whether we are sufficiently prepared and ready for the task...here we must unite the ‘historical form’ with the ‘cosmic event’”.

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\* The first is the General Secretary of the Dutch A.S., the second is the editor of the periodical ‘Info-3’ which has been dragging Anthroposophy through the mire for years.



*Michaela Glöckler*



*Hands of P. Mackay and B. von Plato*

An unusual form of expression! Anyone who has not left logic entirely behind would be better advised not to read these words, as he risks losing his sleep and his appetite, and all hope for the human race. We, however, were unlucky enough to have read them, and immediately we were seething indignantly with countless questions, such as: Has not the AAG/GAS been, right up to the year 2003, an empty form? If not, why must it be destroyed? But if it has, did not the “other powers” take possession of it long ago? And if this is the case, why should these powers surrender their power again? And why should we believe that, in the shape of Mr. Prokofieff a hero has now appeared on the scene who is in a position to wage the decisive battle with them? Indeed, can we even speak of a battle when the “hero” says not a word about whether he is able to perceive such powers? What does he see in the old AAG/GAS? And who has given him the right to express himself, and even to act, in this way? – These are the questions that anyone should ask, who has the tiniest spark of common sense, and the minimum of a sense of responsibility for Anthroposophy.

One-and-a-half to two years ago Frau Glöckler was reducing to silence anyone who doubted that the existing Society is the Society of the Christmas Conference. Prokofieff said nothing, thereby implying that she was right. What if he is not the “hero” at all, but an ambitious “gambler” whose intention is to play ‘va banque’, his stake being both the Society and the teaching? And here we say nothing about the “historical” and the “cosmic” in the empty, abstract formulation contained in his interview.

This is “the pale cast of thought”, the “blind-alley of the spirit” in which the “Fathers” and “mothers” of the restructuring of the AAG/GAS linger, and which they bear within themselves. But maybe even this is too optimistic a view. After all, a blind-alley of the spirit is the outcome of a process of long and arduous thinking, while here we have to do with a strange syndrome strongly reminiscent of infantilism, in people who, due to an incomprehensible play of circumstances (or perhaps one that is very comprehensible indeed), are entrusted on behalf of the members ‘throughout the world’ with the power to carry out a work *for which they have no understanding whatever*. During one of his lectures in Germany, Prokofieff was once asked: “What is actually the essential nature of the Christmas Conference?” He replied: “You must say what it is.” Just like Jesus Christ before Pilate: “Thou sayest” (Matthew 27, 11). But God should be copied only with the greatest caution. If Prokofieff, who has been working exclusively with the question of the Christmas Conference for at least 20 years, still does not understand its significance, what can his colleagues understand – Mackay, von Plato, Sease, Zimmermann, whose spiritual potential is considerably less than that of Prokofieff? Not to speak of the general secretaries and other functionaries – they are merely following the general line prescribed by Dornach. And the ordinary members follow the functionaries. *With what content*, then, are they filling the form newly created for them, which is only the “beginning” of something of which they have been given no information?



## 2. 'The Immediate Data of Experience'

The overwhelming majority of members of the AAG/GAS are of the unshakable conviction, stronger even than that of the Protestants and Catholics with regard to their churches, that nothing that happens in the Society should be subject to critical examination. This feature is strange indeed, and inappropriate, especially in people who have taken upon themselves the task of being representatives of the age of the consciousness-soul.

A critical attitude is, as a basic element, intrinsic to the new epoch with its quest for truth and *justice – the principal virtue of the earthly aeon!* It was precisely for this reason that in this epoch, Kant created critical philosophy, which has rid itself of the nebulous and fantastic metaphysics of ancient times. Rudolf Steiner says in 'Truth and Science': "We call that attitude *critical*, which grasps hold of *the laws* of its own activity in order to get to know its reliability and its limits" (GA 3, p.44). In other words, this is the criticism cultivated by the spirit who is progressing on the path of the philosophy of freedom. Such an attitude is extremely difficult to sustain, requires an unbroken and strenuous spiritual concentration, and is bound up with an intensive scientific – above all spiritual-scientific – quest. Individuals who strive for an attitude of this kind within the Anthroposophical milieu do not, however, want to make the effort that this requires, or are simply not able to do so. People of this sort cause a large number of ordinary members to turn away from criticism. As a result the situation becomes hopeless. *Because an uncritical person waits for others to provide him with his impulse for action.* Through associating criticism only with aggression, he shrinks away from it in fear and thereby capitulates as a personality.

The English novelist Charlotte Brontë expressed the 'simple truth' concerning criticism with incisive clarity. Defending her novel "Jane Eyre" against the outraged morality of group consciousness, she says: "Worldly conventions are not morality. Bigotry is not religion. To

unmask bigotry is not to attack religion. To tear the mask from the face of the Pharisee is not the same as lifting one's hand against the crown of thorns.... The external should not be taken for the essential. One should not allow narrow human doctrines, which serve for the advancement and glorification of the few, to replace the teaching of Christ, who redeemed the whole world!" What truth lies in these words!

The disinclination of the members of the AAG/GAS to undertake a critical evaluation of reality in the Society was put to a particularly severe test by Herr Bodo von Plato, the new Executive Council member. In his lecture during the AGM of the French Anthroposophical Society in 2002, he expressed himself in such a way that a dividing line was created between the sad past of the AAG/GAS and its tragically hopeless future. It should be noted that, with von Plato, the struggle against Anthroposophy within the AAG/GAS itself has revealed itself without disguise, so to speak. In the address in question he said: "...Rudolf Steiner [was] a passionate critic of his age", a *prejudiced and unfair* critic in fact. Later, his uncritical successors, who had taken over his unjustified opposition to the world, had succumbed to the group consciousness, and such a thing can only lead "to Auschwitz and nowhere else"!<sup>5</sup>

That von Plato is acting slanderously is not hard to recognize. But something else is of importance here. One need only recall that Rudolf Steiner, in connection with his lectures on historical symptomatology, encountered so much opposition within the ranks of the "positive" members, that he *was forced to discontinue the lectures*. But at this point something else is of concern to us – yet another mode of thinking which is characteristic of the creators of the "new forms" for heaven-knows-what content. The common feature of this mode of thought is the lack of a *logical* conscience, with which the moral progress of the individuality only begins.

Not even Christoph Lindenberg, former head of the Stuttgart "system" of the *critics* of Rudolf Steiner within the *uncritical milieu* of the AAG/GAS, dared to go as far in his criticism of Rudolf Steiner as von Plato has done. This paradox has reached such a height of absurdity that, in the Society which was founded on the basis of the teaching of Rudolf Steiner, only he may be subjected to critical scrutiny. Meanwhile von Plato visits the various branches of the Society with his shameful ideas and is received everywhere with enthusiasm. The ladies find him "elegant" (there is no doubt whatever that he suffers from narcissism\*), the gentlemen agree that he "speaks

well”. But what about the content of the elegant speeches? – Oh, who worries about that! But is not the positivity from which the members suffer – a strange phenomenon indeed?

In the 1920’s there was in Germany a group of people who called themselves the “non-Anthroposophical circle with knowledge of Anthroposophy” (see GA 259). They were decidedly hostile, in the first place towards Rudolf Steiner, but also towards the Society. Often by means of deception these people collected material for their attacks, through winning the confidence of uncritical Anthroposophists, of whom there were many in those days. And one can now state with certainty that this group has now established itself legally within the AAG/GAS. Openly contemptuous of the ‘good’ members, they use fear of ‘excommunication’ to work upon them with methods of mass suggestion – in other words, they transform the members into primordial dust and shape them into little devils after their own image.

This undoubtedly difficult and unpleasant theme has to be discussed here because influences of this kind bring terrible harm upon the true, living being of Anthroposophy, and thereby upon *mankind* as a whole. It is robbed of its last hope, since none of the factors of culture and civilization existing today has, in itself, a future. In such a situation, everyone is entitled to resort to militant criticism – provided it has *real content* and *objective justification*. One can only appeal to those who, in the world of today which is so clever in its use of the lie, are genuinely concerned about the destiny of Anthroposophy. We turn to those readers, inviting them to think freely with us in our striving to grasp the true nature of the Christmas Conference and to find an answer to the question: What are we to do now? Those wishing to think with us will require the following: genuine *freedom from prejudice*; respect for the rights of the intellect – i.e., the possession of a *logical conscience*; the wish to think independently but not arbitrarily; the striving to deepen one’s understanding of Anthroposophy on the basis of spiritual science.

Anyone who feels that what we have written so far is a “callous” exercise in “fault-finding” would be advised to read no further, as we are of the opinion that all sentimental talk of “unity in feebleness of mind” must be resolutely opposed by the will to knowledge of truth and justice. With Danaan gifts, we will not survive for long.

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\* For this reason he came into an unenviable position when he was given an interview by a Swiss journalist, who called him a “beau of the Anthroposophical ‘élite’ ”.

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In the larger part of what has been written and said about the last years of Rudolf Steiner's life and about the Society he founded, there is invariably the problem that those who write or speak *ignore the patently obvious, immediately given, situation*. Yet Rudolf Steiner taught us that the "immediately given" stands at the beginning of cognition.

In every case we encounter a remarkable fact: On a formal level it is generally acknowledged that the events in the life of the Society from December 1922 to March 1925 were tragic in the extreme. But then Rudolf Steiner died, and then – not immediately, but very soon after – a peaceful and blessed time began. Of course there was Marie Steiner, who tried to "take over" the Nachlass, the literary estate, in order to publish it and thereby make it part of the common heritage of world culture; of course, there were the conflicts within the Vorstand (Executive Council); but still everything tended, as though divinely guided, towards a reconciliation, which then came about in the 50's (after the death of Marie Steiner) and 60's in the AAG/GAS.\*

In reality, the premature passing of Rudolf Steiner was a *catastrophe*, the measure of which has grown right up to the present day.

When the First Goetheanum burned down, it was not just a unique work of art that went up in flames, but that which was destined to give to civilization *a meaning and a purpose*. All the subsequent actions of Rudolf Steiner were focused on the task, not of averting the imminent downfall of civilization, but of somehow tempering and limiting it, of not allowing the burning of the Goetheanum to turn into a world-wide conflagration, which did break out, however, in 1939 and has become more real than ever in the 21st century.

If the latter-day members of the "non-Anthroposophical circle with knowledge of Anthroposophy" are laughing up their sleeves and winking at each other knowingly as they point to those strange

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\* It is precisely this picture that the Western Anthroposophists brought at the beginning of the 70's when they visited us, the Anthroposophists in Moscow. And we remained in "blissful ignorance" into the 80's, until we had the opportunity to travel to Dornach. The writer of these lines was extremely shocked when he saw the two "smiths" for the first time – Schmidt (Brabant) and Jürgen Smit.



characters who believe that the fate of the world depends upon Anthroposophy, then we are fully aware of the fact that they have made it into one of their most important conditions that nothing is significant or essential, that everything should be painted a homogeneous grey.\*\* Their counterparts in the outer world are making a huge effort to bring God himself on to the same level as Confucius, Socrates, Kandinsky, Stravinsky, C. G. Jung (yes, of course!), etc. The people in question have lost themselves as a result of the general crisis of cognition in the world. This crisis is so far-reaching that an intellectual person cannot imagine that there is any way out. But there is a way out. And only Anthroposophy can say what it is.

The nature of this way out lies not in the extent of knowledge, but in its *method*; still more, in the possibility of having at one's disposal *a universal methodology of cognition and action* which enables one to explain *how* the human being can attain freedom. According to its essential nature, this methodology can lead Christianity itself from the stage of preparation to the stage of realization. And in the path of this mighty force which Anthroposophy has brought into the world, this greatest of blessings for mankind, human beings who have been robbed of their spiritual identity try to create obstructions. Let us attempt to grasp the character assumed by these obstructions in Anthroposophy.

In the 'Directives' given by S. Prokofieff prior to the Conference of Dec. 28<sup>th</sup>/29<sup>th</sup> 2002, he views the Society founded by Steiner (no first name given by Prokofieff in his "Directives") as a *threefold structure*, consisting of administration, High School and Society, which is made into a unity through a "unitary constitution" (not through human beings). In addition, "we have the social structure, which corresponds exactly to the four parts of the Foundation Stone Meditation" and also to the *threefold* human being of body, soul and spirit. And therefore (!) one can (only, of course, if one very much wants to) see behind the "sphere of administration and management" the Father God Himself, whilst the meditative "practise Spirit-recollection" means: "the continuous 'recollection' of the contents of the 'Statutes' ", etc.<sup>6</sup>

Anyone who sees in these "Leading Thoughts" a positive antithesis to the "cynicisms" of Herr von Plato is making an unforgivable mistake. No, the "Leading Thoughts" are pure abstractions with no connection whatever to reality. They are written in the tradition of the

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\*\* Even on the covers of books, including those of Rudolf Steiner, they have started recently to write the title and the name of the author with the first letters in lower case. This degree of "modesty" was not even known to the Bolsheviks with their open opposition to the personality.

myth-construction, the metaphysics, practised assiduously in the past by the Soviet Politburo. Anyone who follows it, ends up in the Land of Nowhere.

In order to apply in one's cognition the magic of numbers, the lofty correspondences of spiritual realities, one must first be imbued with the spirit of scientific rigour, of spiritual-scientific rigour, which Prokofieff has unfortunately had an aversion to for a very long time. *But anyone who has an aversion to scientific rigour in Anthroposophy should resign from all official functions.* This was the opinion of Rudolf Steiner.

But if scientific rigour is not foreign to us we encounter exclusively, in our consideration of reality, *unities* – i.e., living objects with different degrees of 'I'-consciousness. External science attempts to grasp them as '*system-objects*'. And in this it stands in agreement with the methodology of Anthroposophy. Such an object consists of elements, the connections between the elements, and the system-building principle. "The constituent part of a whole," says Rudolf Steiner in Ch. 14 of the '*Philosophy of Freedom*', "is determined by the whole with respect to its characteristics and functions." The elements and connections can change quantitatively and qualitatively. They form the *structure* of the object within its wholeness, its unity. Therefore, the *tri-unity* created by Rudolf Steiner during the Christmas Conference is more than a structure, and its structure is not just a social one, it is *esoteric*. Its system-building principle can be neither element nor connection. And so, to claim that this principle is the "unitary constitution" means to fall back into *materialism*.

The system-object is real by virtue of the principle of autonomous movement inherent within it. It is immanent. The life-principle is intrinsic to it. But life in the universe always springs from the 'I'. From this it follows that the system-building principle is always an 'I'. (The materialistic theory of systems tied its own hands when it refused to recognize this fact.) For this reason, that which was created during the Christmas Conference was a spiritual organism with its *own 'I'*. *This 'I' ensouled it from the spiritual world and was the Goetheanum that had been deprived of its earthly sheath.*

And what kind of tri-unity was created at the Christmas conference? The esoteric High School, the Society with its Statutes, the Executive Council were in the first instance a threefold entity, not a tri-unity (trinity).

The tri-unity was: the esoteric High School *founded and led by Rudolf Steiner*, the Society *which he created and administered*, and the

Executive Council which was called *esoteric thanks to Rudolf Steiner and his being part of it*. This was the real tri-unity, and its system-building principle in esoteric social structuring was *Rudolf Steiner!* The tri-unity put forward by Prokofieff is mechanistic. Rudolf Steiner seems not to be especially needed in it; the more so, since everything happened “*through him*”.\* But in reality there was taking place a working of *the one ‘I’ within another ‘I’*, in the sense that in the higher worlds beings consist of other beings, and they are all *self-conscious!* This is understood even by those who fight against Anthroposophy. And this is why they make such an effort *to separate it from Rudolf Steiner*. If everything only came “*through him*”, what, so one might well ask, is all the fuss about? Rudolf Steiner ought surely in all modesty to “*retire from all his functions*”.

And this is where we have arrived at the heart of the matter. For the tri-unity created at the Christmas Conference had its own *system-building principle*, a higher group-‘I’ of a new kind, which is able to unite *individual human beings* – and only these – *in a still higher self-consciousness*. Such an ‘I’ was the spiritual Goetheanum, which is why Rudolf Steiner so emphasized its significance with regard to all deeds of Anthroposophists on earth.† But on the physical plane, the ‘I’ which united these three constituent members was the hierophant of a new mystery – Rudolf Steiner. *With his passing, that triunity lost its system-building principle, ceased to be a living whole, forfeited its higher self-consciousness* – just as an individual human being forfeits his wholeness, his self-identity, when his connection with the ‘I’ weakens; or a nation is scattered (exiled, annihilated etc.) when it loses its spirit-leader, the Archangel.

The tri-unity created during the Christmas Conference could only have been maintained without Rudolf Steiner if its leaders had been more highly developed individuals. But this they would have had to

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\* In the above-quoted ‘Directives’ of Prokofieff, there is the following statement: “...especially in their [the Meditations – G.A.B.] translation into the German language through Steiner.” In her book on Prokofieff Irina Gordienko points out this peculiarity in all his works – he denies Rudolf Steiner all his rights of authorship. All that Rudolf Steiner did allegedly happened through him. So it is in the Russian texts of Prokofieff, where the term “*through*” invariably means that a person is only the instrument whereby something is carried out. As soon as he becomes a little more actively involved, we say it is happening with *the help* of the person.

† See lecture of 05.06.20: “*Spiritual movement... whose representative is to be this building*” [the Goetheanum – G.A.B.].

become if they had had more time to work upon themselves under the guidance of the high initiate. This time was not granted to them. Therefore, after his premature passing from the physical plane, neither the Society he created nor the esoteric Class nor the esoteric 'Vorstand' could continue to exist. If this conclusion is thought through from the point of view of the *methodology* of spiritual science, then it can be regarded as an axiom.

We are fully aware of the fact that not every Anthroposophist has mastered the methodology. But the Free High School for Spiritual Science exists to enable them to learn it. *In this sense, it has not lost its significance.* And those who *make decisions* in the AAG/GAS *absolutely* need to have mastered the methodology. This cannot simply be done 'off the cuff'. Nor can one act under the guidance of atavistic inspirations even if this or that person is convinced that he stands in a connection with Rudolf Steiner himself. And finally, one is not allowed to follow the gentle whisperings of the opponents of Anthroposophy.

If now the power of methodology – which in Anthroposophy is by no means abstract – to bring order into cognition, has become a real experience for us, we can try to look with new eyes, so to speak, at what the members of the 'Vorstand' went through when they realized that their Teacher was leaving them; what Rudolf Steiner himself went through when he saw that it would not be granted to him to complete the work which he had begun and with which he was most profoundly connected. Let us try to visualize all this with the help of a comparison. Imagine a large passenger aircraft on take-off. While it is accelerating on the runway, the flight lieutenant sees from a glance at his instruments that the plane has a fault and will probably not become airborne. Within seconds he must make a decision: should he take the risk and continue the take-off manoeuvre, or should he apply the braking system? If he chose the latter option, it might be possible to bring the plane, which has already taken off, back to earth again and apply the brakes on the remaining stretch of the runway. The plane will then overshoot the runway, destroying floodlights and boundary fences, and come to a halt on the soft ground; but by that time the speed will have been reduced sufficiently to ensure that the aircraft does not overturn, does not disintegrate, does not burst into flames, but comes to a standstill. It will then be towed into the hangar, repaired and, after a while, put into service again.

Our question is the following: *Were the events of the 8<sup>th</sup> February 1925 possibly an attempt of this kind, somehow to preserve the 'aircraft' of the Society?* For it is true to say that after the death of

Rudolf Steiner only the structure remained, while the principle of autonomous movement existing hitherto, had departed from it. And it was in fact the form of the Building Association which was suited to this structure. The Anthroposophical Society of the Christmas Conference, on the other hand, had to be abandoned. Thus it was 'stopped', but not because of difficulties with the Trade Register. For not all the statutes of the 'Bauverein' were brought into the Trade Register after the 8<sup>th</sup> February but an application especially formulated for this purpose. And all the discussions to the effect that the A.S. of the Christmas Foundation was quite unable to be accepted into this materialistic, Ahrimanic Register prove, on closer inspection, not to correspond to the facts.

We must recognize that those critics are right (Marie Steiner was among them) who have maintained for decades that Rudolf Steiner, in signing the minutes of the meeting of 8<sup>th</sup> February 1925, *dissolved* the Anthroposophical Society he had founded at the Christmas Conference.

And what happened to the esoteric High School, or rather the First Class, as it is called? When she saw that Rudolf Steiner would not recover, Ita Wegman asked him about his successor. She herself wrote down the following record. "Fully conscious, but without saying a word about the future, leaving behind no direction or message for this or that personality, the Master departed from us. And a direct question on this matter was consciously answered in the negative. Why was this?"<sup>7</sup> Dr. L. Noll, the doctor treating Rudolf Steiner, adds that, in response to Ita Wegman's question, Rudolf Steiner "looked at her with wide-open eyes and then turned away".<sup>8</sup>

These were the "immediately given" facts of that tragic day, and from them it follows unquestionably that the Class could not continue in the same way without Rudolf Steiner, as with him. It transpired later that Ita Wegman, the only person next to Rudolf Steiner himself to whom he had granted the authority to receive members into the Class, was excluded from the AAG/GAS without having passed on this authority to someone else. We thus arrive at our second axiom: After the passing of Rudolf Steiner the Class *ought not to have been allowed to exist further as an official institution within the AAG/GAS formed on 8<sup>th</sup> February 1925.*

Of course no-one could forbid the members from continuing the work of the Class after that time, but this work ought to have become a private and personal matter. Presumably – so it seems to us – anyone has the right to find, in work with the Class, his own restricted circle of faithful friends who are filled with mutual trust and sympathy, and

above all with a serious and honest dedication to Anthroposophy and its esotericism. However, a purely bureaucratic way of dealing with the Class, the selection of 'Class Readers', whereby only ambition and the struggle for power are aroused, the official reading of the texts in a group, do no more than rigidify the administrative apparatus and thus represent an *untruth*, which is carried into the sphere of the most light-filled esotericism.

If these readings were not held in the AAG/GAS a great deal of misfortune could have been avoided. There can be no doubt of this in a circle of people with even a little insight into the laws of esotericism. Anyone who thinks in the spirit of Anthroposophy can understand this. Indeed, let us recall the facts already known to us: The Spirit of the Age himself, the Archangel Michael, is creating directly a deeply esoteric Mystery centre of a *new kind*. Its true hierophant can only be an initiate who experiences *consciously* the will of the Archangel of the epoch. The successor of such a hierophant can only be someone possessing the same faculties. Only under these conditions can the new Mystery centre be created without being falsified or taken over by evil powers.

Prokofieff says similar things to this in his interview. But in his mouth the truth becomes no more than sentimental verbiage. The situation in the AAG/GAS today has *nothing in common* with the year 1924. As we know, evil is the good that is working at the wrong time and in the wrong place. Thus Prokofieff, without realizing it, is serving evil; and so are all those he is dragging along with him.

*Right up to the 30<sup>th</sup> March 1925 there was, apart from Rudolf Steiner, not a single person who could have continued his work.* And when, therefore, the members of the 'Vorstand', after his passing, made the attempt to continue as before, they were allowing themselves something that one should not allow oneself to do. Of course, they had been thrown into great confusion, and maybe they simply let themselves be carried along with the current. Real events showed that, without Rudolf Steiner, they did not have the strength to withstand the attacks of the counter-forces. Anyone who, in esotericism, loads an excessive burden upon himself is taking an immense risk.

### 3. The Third Opinion

Standing in contrast to the view expressed above on the nature of the tragedy of the 8<sup>th</sup> February 1925, is an – admittedly extremely well-researched – opinion put forward by Rudolf Menzer in his book on the events of 1923-1925, which appeared in 2004.<sup>9</sup>

This publication is one of those in which even mistakes are instructive. With enviable meticulousness, the author, endowed with a highly developed gift for analytical thought, has examined all the events that took place between Christmas 1923/24 and the end of 1925 and, so it would appear, has formulated all the questions that can be asked in this connection. He has studied every decision-making procedure current at that time and, making use of the relatively few documents that have survived, has drawn up a list, from a strictly juristic standpoint, of everything of a contradictory, unclear, puzzling nature in those events, which concerns us to the present day. Reading this book, one has the experience of looking through a magnifying glass at those times which are already so far distant from us.

Mindful of the sluggish mentality of the Society members with respect to all knowledge that is not sanctioned by their “authorities”, the author repeats his basic positions a dozen times in different contexts (prompting an outsider, one imagines, to think as he reads all this: this book is directed to very strange readers).

In short, we are convinced that R. Menzer’s book deserves to be read with the utmost care and widely discussed in Anthroposophical circles. It presents a wealth of facts probably unknown to those who are especially dealing with the problems concerned. So much for our impression of the material on which Menzer bases his research. Far more caution and reservation is called for, however, with regard to the conclusions towards which the reader is led. While, sometimes in brilliant fashion, he unmasks one set of spectres, at another place he himself conjures up new ones. One should not rise up in indignation on this account. It is acknowledged that none is immune, who embarks on

serious research, on a scientific quest. In such cases the mistakes of the one prevent those of another. Drawing attention to mistakes often works more strongly than a judgement that is given “in harmony” with other opinions.

Rudolf Menzer has succeeded in finding the solution to a number of questions, conflicting attitudes to which are undermining Anthroposophical life. Some of his basic conclusions, however, if they too are examined through a magnifying glass, have within them the potential to produce problems of equally destructive force. Let us first look at the basic premise which provides the actual *raison d'être* of the book. It boils down to the following assertion, presented with the quality of an ultimatum: Either Günther Wachsmuth tricked Rudolf Steiner and, taking advantage of his illness, committed an act of deception on the 8<sup>th</sup> February 1925 whereby he annulled the Society founded at the Christmas Conference; or Rudolf Steiner himself “should...go down in history as a ‘fraudster’ ” (p.27). Allegedly, there is no other possibility. Therefore, anyone who feels respect for Rudolf Steiner should see Wachsmuth as the ‘fraudster’, in order to “free Rudolf Steiner of any reproach” (ibid).

Need we explain here that this ultimatum, placed at the beginning of the book, lends it a tendentious character and lessens its scientific value? But one could, for a while, be reconciled with the limitation placed on one's freedom of choice by this dilemma, if there is a striving for the truth. However, Menzer piles up further obstacles on the path to the truth, which are by no means acceptable. What we mean is *allusions*. A whole series of such allusions are hidden in Menzer's book.

What an allusion is is known well enough today. It is a stylistic device whereby the reader is not told directly what it is he is meant to be convinced of. What is read (or seen, or heard) is designed to work on the one who takes it in, in such a way that he, so to speak, draws the intended conclusion himself. It is a well-known fact that people hold on with special tenacity to what they have arrived at themselves. In the former Soviet Union there was even a special censorship to check the entire film production for the presence of unwanted allusions. In editorial offices and publishing houses, there was special vigilance in this matter. One can also read what Rudolf Steiner has to say about allusions. He describes in a lecture how, during the preparation for the Revolution, in addition to the illegal propaganda, large quantities of legal literature were brought to Russia whose purpose was the same. It might have been, for example, a text on popular science describing the



life of the insects. But stylistically, it was written in such a way that even a policeman – a ‘guardian of law and order’ – would have come to the thought while reading the book that the Tsarist regime should be removed.

The first allusion we encounter in Menzer’s book is the following: He declares from the very beginning that it is his task to ‘clear’ Rudolf Steiner. Thereby, the *possibility* of his guilt becomes an axiom. Moreover, the impression grows that this ‘guilt’ is generally known and even acknowledged, and that there is no-one who could absolve Rudolf Steiner of this guilt. It is as though a policeman is looking for a criminal among a group of people without knowing at all whether he is in the group. Then someone says to the policeman: You can search where you like, but that person over there is innocent! It is quite obvious that a ‘defense’ of this kind would have precisely the opposite effect.

But Menzer goes still further in his manipulation. After putting Rudolf Steiner into the position of the accused, he immediately clears him of all guilt without giving any reason; and only afterwards does he present his defence, albeit in a very remarkable way. He describes a huge number of mistakes which the Anthroposophists really made in the course of their activity in those very tense times, etc. And what is it that is so remarkable? The responsibility for these mistakes lay, so Menzer assures us, not infrequently with Rudolf Steiner. Sometimes he forgot to sign a document; sometimes he acted in contradiction to the accepted Statutes, counter to what he had himself established and approved. For example, he brought his ‘esoteric’ Executive Council (Vorstand) to a meeting of the Building Association, in whose Statutes it was quite clearly stated who has voting rights and who has not, how the members of the administration are to be elected, etc., and declared that he would be its chairman, and the Vorstand of the AAG/GAS would be its administrative body. If one reads all this superficially, one can feel the thought dawning in one’s soul: If Wachsmuth did something wrong, then it was surely Rudolf Steiner himself who created the conditions that enabled this to happen.

This is an allusion. A second one is wider in its scope. It recalls the allusion created by Michael Bulgakov in his novel ‘The Master and Margarita’. Here, readers may remember, the situation is described where *even* the outstandingly brilliant adversary Voland speaks of Jesus with respect. His apostles, on the other hand, are characterized in such a way that the reader gladly shares the contempt in which they are ‘rightly’ held by the altogether magnificent, infernal companions of

Voland. As a result of this manipulation of the level of style and content, the reader – not Bulgakov – comes to the conclusion: this Jesus is somehow peculiar, when all the rabble run after him.\*

In our case, the picture is of course different as to its content, but similar as to style. Just take – so we think after reading the book – this completely unremarkable figure Wachsmuth; Rudolf Steiner took him into his confidence, brought him into the esoteric Vorstand for the sake of heaven-knows-what services rendered – and then he does something behind his teacher’s back. And then we recall another story. For a long time we have been told with urgency and persistence that another Vorstand member is said to have even tried to poison Rudolf Steiner. A number of negative rumours have been circulating for decades about the other Vorstand members, too. If when we hear these things we do not pay attention to our thinking, then soon we start to wonder whether Dr. Steiner was really such a great genius when even his closest colleagues prove to be such irresponsible people.

Menzer attempts, albeit with little enthusiasm, to justify the actions of his ‘successors’, by stating that they had, like the Apostles in the Garden of Gethsemane, undergone a dimming of their consciousness and had only come back to themselves *years later*. But one would like to ask, by whom and in what way was their consciousness thus dimmed? And why were they acting in complete consciousness already on the 29<sup>th</sup> December 1925 during the AGM of the Society?

Finally, Menzer states in the preliminary remarks, with regard to Rudolf Steiner, that he does “not consider Rudolf Steiner to be infallible”. The “inevitable” conclusions to be drawn here are quite obvious.

There is even an allusion underlying the cover design of Menzer’s publication. The cover is coloured an unpleasant leaden grey; against this background, as if hovering, ghost-like, is a bust of Rudolf Steiner, also in leaden-grey tones, darkening into a dirty brown. The cover gives a sad impression; it radiates hopelessness, dreariness, misery. In the evening in artificial light, it simply looks dirty, so that one can imagine a person feeling reluctant to pick up the book. At the same time it is quite clear from a first glance who the subject of the book is.

The ‘sad’ content of the book cannot serve as a justification for such a design. Aesthetics is intrinsic to Anthroposophy in all its manifestations. Even the saddest content can be tastefully represented.

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\* This is not to express an opinion on the artistic value of the novel.

There is a further stylistic quality in R. Menzer's book which has a certain suggestive force. A lady who had read the book said that it had been written in the form of a crime novel. This is in some way true. The author views those participating in the events of 1923-1925 as if they were performing, at the behest of world history, a drama in which they had been predestined to appear; and as if it was known in advance that at the end of the performance they would stand before the tribunal of world history, where their deeds would be the subject of an 'investigation'. As if at every moment they needed to be absolutely clear about them and had to bustle around collecting documents to prove their innocence. Something like this: You are holding a conference? Then please be so kind as to keep precise minutes where everything is recorded in scrupulous detail – who said what and at what time, who led the conference, etc. And we would also strongly recommend that the eye of the jurist should watch over all this, so that no one forgets to sign afterwards. Then your documents will be completely in order for the forthcoming legal investigation.

It is likely that R. Menzer will rigorously contradict us, protesting that irony is entirely out of place! This is exactly what ought to have happened! What are you asking for, then? – That a Society should be founded, a juristic person, that Statutes should be drawn up and agreed upon, and that then anyone should be able to do with them as he pleases?

No, no, that is not what we think. We freely acknowledge that R. Menzer, thanks to his clear, rigorous analysis of the legal side of those events, has brought a clarity to our understanding of them which we did not have before, but which we need to have. But to this it must be added that such events as the Christmas Conference and its further destiny cannot be fully grasped from the standpoint of a juristic approach alone. Let us recall in this connection another 'investigation' which is also gradually developing into a crime novel whose 'complication' rests on the question: Why did Ita Wegman not carry out a post mortem? Yet here the simple and natural (not juridical!) thought occurs to no one that it was quite impossible for her to do this, even under the threat of death. This is esotericism, and a materialist will not understand.

In his book, Rudolf Menzer applies the juristic way of thinking. In itself this is neither good nor bad, it is simply a fact. It is the essential quality of the intellectual soul. *But the Christmas Conference took place in the epoch of the consciousness-soul and was born of forces, means, and characteristics of the individual spirit which belongs only*

*to this epoch.* It was founded, first and foremost, upon a new method of thinking which the human being must acquire in the epoch. His thinking must, as with Goethe, become a ‘*beholding*’.

Juristic thinking is a Latin thinking, a legacy of the fourth cultural epoch. It is an abstract, formal-logical thinking. In many spheres of life today we cannot possibly do without it – wherever the epoch of the consciousness-soul has not yet come into its own. But it can also be taken too far. Rudolf Steiner tells of a Catholic priest who came by way of logic to the conclusion that the servant of the church is mightier than Jesus Christ, since he can *compel* Him to be present when the sacrament of the Transubstantiation is carried out at the altar!

The Latin thinking of Menzer fails to reach through to reality precisely at the point where the intellectual soul comes up against its own limits. He can, for example, not fathom how the esoteric Vorstand came into being. This Vorstand was not appointed, was not elected. But there is no third possibility! Menzer searches for a word to describe this event and chooses “ausbedingen”: “Rudolf Steiner did not, of course, ‘give’ the Vorstand, he proposed it. Strictly speaking, he insisted on (ausbedingen) it at Christmas 1923” (p.164). And so we picture to ourselves the following: The Christmas Conference is under way and Dr. Steiner says something like this to the participants: On this festive day of celebration do me, your old Teacher, a favour and let me keep the Vorstand I have chosen for myself. Is it so great a sacrifice? It might well be all the same to you, but to me it is a pleasure.

All or nearly all the events connected with the Christmas Conference and its further destiny cannot be grasped on a formal level. For the spiritual impulses are always primary. (They also guide jurisprudence, constitute its foundations and transcend it.) One should therefore not imagine that with deeply spiritual events one can grasp the cause as a whole by arguing back from the consequences.

The Christmas Conference was a completely new, living event which took place within the surrounding of an old, outdated, rigidified world. Through concrete personalities an impulse wanted to enter humanity which would have woven-through the phenomenon of Anthroposophy with forces, in order that the whole of civilization in its state of senility might be re-enlivened as with a ferment. But the human beings concerned were not able to take up this impulse. The old Story repeated itself: “...It descended to the human ‘I’-beings; but the individual men, the human ‘I’-beings, did not receive It” (John 1, 11, in Rudolf Steiner’s rendering). This is why the Mystery became a drama. The consciousness of those involved was not able to take hold of what

was “immediately given”. And of course they had, least of all, the ‘judgement of history’ in mind.

As to the 8<sup>th</sup> February 1925, this event stood under the sign, not of life, but of death (Sterben – dying). Death, however, means a setting-aside of the laws according to which life unfolds. R. Menzer is disturbed by the lack of a minutes report of the meeting of the Building Association (Bauverein) which took place on the 3<sup>rd</sup> August 1924. It could well be that Rudolf Steiner felt, already then, that the Christmas Conference impulse was beginning to withdraw, that he was surrounded only by ‘Latins’ who were unable to follow him.

We are inclined to believe that on the 29<sup>th</sup> September 1924, the failure of the Christmas Conference became finally visible *to the spiritual world*, and it began at once to recall Rudolf Steiner from the physical plane, this fact being shown in his illness. However, this higher decision was not final. A chance still remained for the Anthroposophists; they could have summoned up new courage, especially in view of what was happening to their Teacher. This is how things stood until the 8<sup>th</sup> February, 1925.

The founding of the Society of the Christmas Conference and of the esoteric High School was a matter belonging to the higher world, as was strongly emphasized by Rudolf Steiner. And so *their dissolution was also a matter for the higher world*. We are surely right to say, in G. Wachsmuth’s words, yes, “all this [the events of the 8<sup>th</sup> Feb. – G.A.B.] happened...with Rudolf Steiner’s full knowledge, will and consent”, and to add that, the will of the Archangel Michael stood behind it as the cause and was decisive. As it says in the Gospel: “For the Son of man is Lord even of the Sabbath day” (Matthew 12, 8). *With the help* of Rudolf Steiner, Michael founded that Society and that High School on the physical plane among human beings, for Rudolf Steiner had the capacity to lead it. But with his passing, they too had to go: The Society of the Christmas Conference and the esoteric High School, which had *only been able to exist within the setting of that Society*.

Of course, it is also possible to contradict the Archangel and say: What? – You founded the Society, we wrote down all the minutes, fixed everything in writing, confirmed everything in Statutes, and now you want to wipe all this out in one go. No, give us first a sign. We will then convene, hold a vote and who knows? – maybe we will not be able to meet your request. You, the Gods, have given us laws, comply with them then. And if you do this, then those presiding over the meeting are more powerful than you. – This does not sound serious, of course, but a

formal, logical way of thinking could lead us to precisely this spiritual flash of insight (or this darkening of the mind).

But we must imagine something entirely different. After many months of severe, emaciating illness, Rudolf Steiner was no longer in a position to ‘convene’, to ‘discuss’ or to ‘explain’. But one thing was absolutely clear to him: An esoteric work of such depth, the centre of new and nascent Mysteries, could not be entrusted to these people! They would not be able to lead it and therefore the powers of evil would have to overcome them.

But it would have been just as unwise simply to abandon everything that he had built up over decades. But to whom could he address his appeal? To none other *than the “good spirit of the Goetheanum”*! After his passing, this spirit would protect and inspire those who had already, for many years, received Anthroposophy into themselves. This “Spirit of the Goetheanum” was objectivized in the “Association of the Goetheanum”. This association should therefore become, for them, the Anthroposophical Society. Its Statutes were not esoteric. And so, from now on, may everything take an exoteric direction. And then we will see. One thing at least will continue to work on into the future – “*the...spiritual movement...whose representative is to be this building*”.

If we have only an inkling of the meaning of true esotericism, of the Mysteries, one thing will be quite clear to us: It would be terrible to imagine a situation where Rudolf Steiner, at his death, had not dissolved the society of the Christmas Conference and the High School, and Wachsmuth had not undertaken the changes we spoke of. Because at that point in time both the Society and the High School were already closed off from the other, *the spiritual side. And so it is to the present day.*

For the leadership of the AAG/GAS at that time such a development was a shock. (Golgotha was also a shock for the Apostles, a terrible shock, although the Saviour had explained to them the events to which the Mystery would lead.) Outwardly they found themselves, as in Grimm’s fairy-tale ‘The Fisherman and his Wife’, in front of the old sty again. How else could it have been? The course of world evolution is an extremely serious matter. Humanity, or at least some of its representatives, must always “pass the tests” of development at the right time, otherwise humanity is threatened with severe blows of destiny. Has world history, particularly the 20<sup>th</sup> century, not given us enough examples of this?

In one of his lectures, Rudolf Steiner describes how, at the moment when the Christians destroyed the Temple of Serapis, ‘the heaven’ of Hellenism ‘collapsed’. With Rudolf Steiner’s passing, all hope was lost that we could escape the abyss towards which the whole of civilization is steering. The horror of the 1st World War expanded into the inferno of Bolshevism and of the 2<sup>nd</sup> World War. And still today we do not know when and how hope can return to the world again. Rudolf Steiner’s colleagues and supporters more or less knew and understood that the future of the world depends upon the success of Anthroposophy. At the same time, they saw that a very great deal would have to start again from the beginning, from the ‘old sty’.

There is no doubt whatever that this ought to have been told to the members, and a big discussion ought to have begun on the subject of “What to do now?” But for this the courage was lacking.

In order to grasp what was going on in their souls, one should recall what Rudolf Steiner said about the souls of those who have committed suicide; namely that, suddenly deprived of their body which is often full of life, not prepared for death by old age or sickness, they wander around in desperation in the spiritual world, unable to understand what has happened to them. They can find no rest and suffer immeasurably. Everything in these souls is still oriented towards the connection with the body, on action with the help and by means of the body, which suddenly is no longer there.

Something similar is experienced by people where there is a sudden collapse of entire cultures and civilizations. Thus it happened with millions of Russians, when the Bolshevik vandals, in 1917, killed a centuries-old culture, destroyed the unique Russian civilization. The souls of Russian people were plunged into confusion and torment. Marie Steiner wrote the following words: “Russia is cut off from the rest of the world – her spiritual life is crushed and oppressed. The tragedy of the Russian is so unparalleled, measureless and unspeakable that it can only be understood in relation to the future tasks of mankind....”<sup>10</sup>

Those Russians who managed to emigrate wandered through the world for the rest of their life, finding no relief to their pain, to their yearning for Russia. For they had been suddenly deprived of the ‘body’ of their culture, with which their entire life of soul and spirit had been connected, and thanks to which even their blood flowed differently in their veins from that of other peoples.

One can imagine the confusion and despair of those who had walked at Rudolf Steiner’s side, who had dedicated their lives entirely to

Anthroposophy for years and decades in order that it should become a radiant, light-filled edifice, who had attached to it all their expectations and hopes, who had directed towards it the noblest strivings of their souls, and who, on the 30<sup>th</sup> March 1925, suddenly realized that it had lost its earthly 'I'. It seemed impossible that the source of spiritual light which had poured itself so fully, so abundantly into the world had suddenly ceased to flow.

Of course there was at once a stirring of hope: perhaps it is not the end! Perhaps Rudolf Steiner will find a way of guiding us out of the spiritual world just as he did during his life on the earth? Ita Wegman even made the attempt to continue the 'Leading Thoughts'.

And so the Vorstand members hesitated to make known what had happened. And the longer they hesitated, the more difficult it became to speak about it. Maybe it would be possible to preserve the ideals of the Christmas Conference? But above all, the courage was lacking, even to admit to themselves that the work in the esoteric Class should be brought to an end, that the esoteric High School, bereft of its hierophant, could no longer exist. For one was bound up with it, not only through thoughts and feelings, but through meditative work.

And so, gradually, untruth crept into their midst. And it drove them apart, made work together as a Vorstand impossible.

What happened after the 30<sup>th</sup> March took its course exactly in the way described by R. Menzer. It remained in its essential character a worldly Society, in which one said what was not true. The Vorstand members themselves remained silent for the most part, or spoke very little. All the greater, then, was the zeal of apologists of the most varied persuasions, of well-wishers, bootlickers – the types of people who at all times have been attracted to centres of power.

The self-assurance developed by these apologists was remarkable. Thus a certain P. E. Schiller in his self-appointed role as protector of G. Wachsmuth from the members who were pressing him with growing insistence with questions as to what had happened to the Society in 1925, wrote the following: "The dignity of the General Anthroposophical Society does not permit us to illustrate by means of quotations in this Newssheet the indescribably low level of these attacks. It can only be said that never before in the history of the Anthroposophical Society have so irresponsible and so wicked accusations been brought forward."<sup>11</sup> 40 years later, the members of the Vorstand of the AAG/GAS themselves made these "so irresponsible and so wicked accusations". What a remarkable lesson of history, of which many people, however, choose to remain unaware.



Whatever may be said about the inability of the Anthroposophists to learn from their own mistakes, two crucial points of the argument concerning what Society we now have can, from now on, be considered resolved. This is, firstly, the fact that the AAG/GAS of the Christmas Conference was actually dissolved on the 8<sup>th</sup> February 1925, and together with it, of course, the esoteric Class; and secondly, that the AAG/GAS of the Christmas Conference could definitely have been entered in the Trade Register without any alteration being made to the name or the Statutes, since all that was necessary for acceptance in the Register was an “abridged version” with the complete version of the Statutes appended to it. Therefore, the meaning of what took place after the Christmas Conference must be sought in other directions.

As to the (relatively few) Anthroposophists who experience a genuine nostalgia for the Christmas Conference, it must be said that this feeling is, in itself, understandable. We Russians have not ceased, 80 years after the revolution of 1917, to mourn our culture and lament our destiny. But it is not possible to bring back the past. One must strive to create the conditions under which *the past could arise again in a new form*. For this, time and patience are needed.

There exists a parallel between the destiny of Russia after 1917 and that of Anthroposophy after 1925. Both Russia and Anthroposophy are oriented towards the future of humanity and both are being subjected to very hard trials.



## 4. Parzival's Question

If we are subjecting the experiences of our predecessors to critical scrutiny, it is not our aim to lodge a complaint against them. But at the same time we will find no way out of the present crisis if we do not examine their mistakes. Amongst those who worked with Rudolf Steiner, there were not a few outstanding people who were deeply and sincerely connected with Anthroposophy.\* If these people nevertheless made mistakes, then it is our duty to recognize this and *to understand*.

In the year preceding the holding of the Christmas Conference, Rudolf Steiner was literally battling with what he himself called the “Stuttgart System”, in order to overcome the weight of the bureaucracy and lethargy to which they had generally succumbed in those parts. We will not discuss the causes for this, here. However, we should not omit to mention the many documents contained in the thick volume entitled ‘The Year of Destiny 1923 in the History of the Anthroposophical Society’ and recommend this book to all our readers. The description alone is worth reading of the affair relating to the “non-Anthroposophists with expert knowledge of Anthroposophy”, when Rittelmeyer responded to their heinous attacks with outbursts of affection. Rudolf Steiner had no choice but to declare: “...the opponent receives compliments for the accusations directed against me....” At the same time he restrained those who were ready to capitalize on the failings of others when they began with great enthusiasm to disparage Rittelmeyer. Do not forget, he said, who Rittelmeyer is. Do not forget the services he has rendered to the Society.

We too would remember them, and yet let us also recall that two years later, in the AGM of December 1925, it was the same Rittelmeyer who turned to Albert Steffen on behalf of all the members, with the “most deferential request” that he should become President, i.e., occupy

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\* It is reported that after Rudolf Steiner's death, Guenther Wachsmuth was unable to hold back his tears for three days. If this is true, then it is surely a wonderful fact!

the post of Rudolf Steiner, since the members present at the gathering assumed that they were in the Anthroposophical Society of the Christmas Conference. This is how he expressed it on that occasion: “For us, both as a poet and as President of the General Anthroposophical Society, Albert Steffen is absolutely irreplaceable. Thus we address our earnest wish to him: May Albert Steffen, who has been given as a gift to the General Anthroposophical Society by Karma, by the Karma of the guiding forces, by Rudolf Steiner himself, may he be a President in the spirit of Rudolf Steiner....”<sup>12</sup> Truly a supreme example of complete failure to understand what was happening at that time! For if Albert Steffen had been “given as a gift” to the Society by Rudolf Steiner himself, and had possessed the capacity to lead it “in the spirit of Rudolf Steiner”, then it would have devolved upon Rudolf Steiner himself to appoint him as his successor. But he did not do this. Moreover, the Society in December 1925 was a completely different one – the AAG/GAS of the Association of the Goetheanum.

In Rudolf Steiner’s lifetime, the Anthroposophical Society *had not been completed*, and on the 8<sup>th</sup> February it had been forced to ‘land’ in a very decided and unpleasant way. All the members ought then to have been informed that they were no longer in the Society that had been founded at Christmas 1923/24; all of them ought to have recognized that they stood before a *scene of devastation* similar to the burnt-out Goetheanum at Christmas 1922/23, and they were faced with the alternative, either “to be” – if they were able to rise like the Phoenix out of the ashes – or “not to be”.

Destruction by fire is not necessarily the end. The new always springs out of the ruins. This was borne home to the Anthroposophists by Rudolf Steiner in an impressive way when he, who felt the tragedy of the fire infinitely more deeply than anyone, held on the following day, as planned, in the carpenter’s workshop next to the gutted building, a lecture in which he brought comfort to others and said that the Goetheanum lives on (of course not in the trivial sense of “in the memory”, or the like), and that the work would continue. Without the physical Goetheanum, however, this work could not be the same as if the Goetheanum had continued to exist in the world. Certain things were lost in the fire irretrievably. First of all, the old Anthroposophical Society which had been created in 1913. Rudolf Steiner said of it that it was “full of Ahrimanic holes”. And: “Sometimes the Anthroposophical Society seems to me to be nothing but a huge hole, as though there were nothing inside it.”

In 1923 Rudolf Steiner passed severe judgement on the Anthroposophists in Stuttgart, when he appealed to them for a way of thinking and acting that was equal to the challenges of the time and its events. “Phlegmatic reactions, all one sees is phlegmatic reactions,” he called to them indignantly. “The young look upon Dr. Kolisko as a member of the old generation; he is already being called the second soulless dialectician.” And: “Are we now to state officially that we are not concerned about our opponents?” And: “...but we cannot introduce Bolshevism in principle”, etc., etc.

Then the Christmas Conference took place; then Rudolf Steiner put his signature to the transformation of the Anthroposophical Society of the Christmas Conference into the GAS/AAG of the Association of the Goetheanum. Thus in a hopeless situation a certain alleviation was provided, a temporary solution which would give the Anthroposophists time to reflect and to adjust to the circumstances that had changed so abruptly and so tragically. The Building Association (Bauverein), in terms of the purpose for which it was created, could not be the GAS of the Christmas Conference. But what came into being at the AGM in December 1925 with Albert Steffen as President was neither the Anthroposophical Society of the Christmas Conference nor the AAG/GAS of the Association of the Goetheanum.

Just as a cat falling from any position always lands on its four paws, so the human being seeks to return after all his trials to the ‘four paws’ of his old habits and familiar conceptions. In 1923, when Rudolf Steiner was battling with the “Stuttgart System”, the following episode occurred: During one of the meetings, when he was asking those present, yet again, the question: “What possibility do you see today of carrying the situation into the future?”, Dr. Palmer recommended to him “a return to the situation of 1918”! We read further in the shorthand report of the Conference: “Dr. Steiner: Could not ways and means be found, not to plunge into the abyss, but to move forward?” (!)

On the 29<sup>th</sup> December 1925 another meeting took place and the same question arose, yet again and still more tragically than in 1923: Where is there a way out of the crisis situation? Only, this time Rudolf Steiner was no longer among the Anthroposophists. *So now the return to the AS of 1913 (not of 1918) could take place without any resistance. Indeed, since 1925 and right up to the present day we have the renewed, “empty” AS of 1913 “full of Ahrimanic holes”, the AS which Rudolf Steiner had dissolved at Christmas 1923/24. And no outer changes are able to alter its nature and being, so long as the people who stand behind it are not prepared to abandon their “four paws” of*

dogmatism, phlegmatic disposition, the search for charismatic leaders, spiritual opportunism and – this, above all – thoughtlessness, the refusal to seek knowledge of Anthroposophy spiritual-scientifically.

Man is the measure of all things, and for this reason the essential significance of Anthroposophy lies in the fact that it gives to the human being *the method of work upon himself which transforms him as type and even as a species*. But this method has remained unused for 80 years. And so the Ahrimanic hole in it grows ever bigger and “enterprises of great pitch and moment” disappear into it.

*After the 30<sup>th</sup> March 1925 the Anthroposophists were faced with the task of building up the Anthroposophical Society in a form that would enable it to exist without Rudolf Steiner.* We need to recognize that the “passenger aircraft”, the AS of the Christmas Conference, had been rendered immobile by the insuperably earth-bound nature of the members, that they needed to leave its comfortable interior via the exit door and walk to where they could have conveniently flown, that they ought to have undertaken the long trek through forests, over mountains, across deserts, in cold and rain, among wild animals and foreign peoples, in the knowledge that not all of them would attain the longed-for goal – at least not in this incarnation. Many would grow weak on the journey and remain behind, lose themselves in reveries, some would succumb to the wish to create the “golden calf”, some would be devoured by the “wild beasts” of ideologies, of occult practices, political manipulations, etc.

(No doubt in fear of this reality, but also because of their strong attachment to the amenities, many simply remain seated in the interior of the immobilized aircraft. And for decades now some have been dozing in the comfortable seats, others read a little, while others, with no thoughts in their head, simply stare out through the porthole, year after year, at the same landscape. Those who have managed to take over the cockpit press earnestly at the controls of the complicated, incomprehensible mechanism which they have not created, set the altitude control and make in chorus the noise of an aircraft in flight. Every now and then busy air-stewards and stewardesses run up and down in the cabin with their arms stretched out, also imitating the roar of an aircraft. At Christmas, 2002/3, it was decided that they should run along outside the plane carrying pictures of clouds past the portholes. There is no doubt that in this way the illusion of flight was enormously enhanced.)

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In the last resort, the Anthroposophists experienced something similar to Parzival when he entered the Grail Castle for the first time. He observed there, some recall, a number of very surprising things: He saw the King suffering from his wound, the lance dripping with blood, the wondrous Grail Cup. He remembered the ancient rule according to which a pupil of the Mysteries may ask no questions, and he kept silent and did not ask. He did not realize that the conditions of initiation had changed in the new epoch, and he paid a high price for this when, having almost attained his goal, he had to leave the Mystery Castle again and continue in the pupilship of Trevrizent. The second time, he had to traverse ‘60’ occult miles in order to reach the Castle.

The Christmas Conference was a Mystery act whose entire meaning, according to the rules of occult pupilship, Rudolf Steiner did not reveal directly and immediately. He explained in his lectures that there is much that can only be hinted at by the Teacher, as this makes it possible for the pupil to think further independently and for his freedom not to be restricted. This is the very rule confronting Parzival, who does not know that when a mystery arises for cognition, this gives the pupil the right to ask, because, when he asks questions, he takes the initiative of cognition into his own hands.\* Conditions that apply in the present time have made an addition to this rule, namely, that the pupil *must himself seek an answer to the questions* that are awakened in him by spiritual cognition.\*\* Because of this, there is no need any longer for the pupil on the path to initiation to have the Teacher physically at his side.

Those who took part in the Christmas Conference were presented with the task of fathoming for themselves the meaning of the Conference and of finding, for themselves, the right way to act as it took its course. They were (or ought to have been) prepared through many years of working with Rudolf Steiner, who had said that he wanted, not to be revered, but *understood*. What they did not understand, they ought at least to have asked about, and the questions ought to have been deeply penetrating and well thought through. Members were often guided in this direction by Rudolf Steiner in the

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\* Anthroposophy “is nothing other than a continuous revelation of secret cosmic realities” (GA 88).

\*\* De facto, everything in the spiritual heritage of Rudolf Steiner is an ‘open secret’. Lacking the ability to grasp this, superficial people are easily inclined to charge Rudolf Steiner with contradicting himself. They would not do this if they mastered the methodology of Anthroposophy, which is also an instrument of initiation.

course of the Christmas Conference and throughout the year 1923. The same effect should have resulted from a truly shattering event: the burning of the Goetheanum.

During the Christmas Conference certain actions were shown to the pupils, among them many personal pupils of Rudolf Steiner; the pupils were supposed to find the right attitude to them and take an active part. Looking at the process outwardly and approaching it with the understanding only, one can have the impression that it was no more than a matter of *juristic procedure*. This was the understanding of all those participating in the Conference of 28<sup>th</sup>/29<sup>th</sup> December 2002. And so the result of all that was that a single group of people started to play juristic games on the assumption that this was an expression of freedom; in reality it was an expression of trivial lawlessness, in view of the fact that the games in question were 90% free of all rights-consciousness. “Esotericism” found its expression there in the fact that the participants were instilled with fear by the following: If you were not to recognize this group as the legal successor of the Christmas Conference, you would be placing yourself in opposition to God the Father Himself, who stands behind these Statutes!

This was a parody of the truly great deed of Rudolf Steiner. And although it leaves behind it a wound in the soul, one must push it to one side and seek an answer to the sacred question: What is the meaning of the Christmas Conference? In 1924 everything ended in a further catastrophe because no-one asked this question. In 1925 it was clearly too late to ask it, and so we were given the AS of 1913. From then on everything went “upwards on the descending ladder”. The Trevrizent of the 20<sup>th</sup> century proved to be a strict, indeed, a frightening teacher. Because he is the Lesser Guardian of the Threshold. In order to avoid meeting him, weak souls prefer to “rather bear the ills we have”, to cling in silence to the Society, whatever might be going on in it and not to reflect upon the fact that there is a duty to develop ever further and that there is a high price to be paid for compromises with evil.



## **5. The Minimum Requirements needed for an Understanding of the Christmas Conference**

The first of these requirements is a conscious and attentive consideration of what we are told by Rudolf Steiner himself. The implication of this is that one should have mastered the method of his science and the method of thought appropriate to its understanding. More particularly, one needs to be familiar with a number of key definitions given by Rudolf Steiner himself with regard to the most important phenomena of his system of knowledge. None of these prerequisites, however, which in themselves are quite obvious things, are met in Anthroposophical circles owing to the peculiar character of the people in them, so they need some explanation.

Let us begin with a radical comparison, as one cannot get very far with this question even through a rigorous approach. Let us take a person who enjoys parachuting. To begin with, he has studied the rules of this not entirely risk-free sport, the first two of which are simple in the extreme, but also absolutely categorical. The first is: in order to jump with the parachute, you must have a parachute on your back; the second, as you leave the aircraft, you must pull the ripcord so that the parachute opens. Let us imagine just for a moment an odd character who ignores these rules. In Anthroposophical circles, things of this kind are happening constantly.

To all appearances no-one questions that Anthroposophy is a science of the spirit, that it has its own method – a system of methods, in fact – methodology. But what this is actually for, is a matter no-one wants to think about, let alone work with seriously. As a result, ‘jumps with no parachute’ are carried out, as became evident on 28<sup>th</sup>-29<sup>th</sup> December 2002.

The methodology of Anthroposophy is not a collection of abstract rules, theses, or principles. It is in very truth a living being. While it contains what is universal, it nevertheless receives a new colouring in

every human subject of cognition, it comes to realization in a particular way, as it becomes assimilated inseparably within this subject. It shows and teaches how a human subject can attain the *power of judgement in beholding*. But in beholding, we come to know the ideas of things, and – albeit indirectly – the mighty world of intelligible beings; for the things of the world are condensed spiritual beings (see GA 9); the world of cosmic intelligences is opened up. It is opened up to the 13<sup>th</sup> sense which has been especially developed for it – the sense of ideal perception, in the form of one (or many) ideas. This revelation is (as an object of perception): 1. of universal character; however, the human subject must 2. find an individual way of approaching this universal element (including the universal element in the methodology), in order finally 3. to absorb (adapt) *the universal into the individual*. Here, one or the other reader will object: Oh, that is so difficult, so abstract, it is not necessary! What a thing to say! It is as abstract as life after death is abstract for the atheist. But a spiritual person knows that they risk losing themselves in the universal in their existence after death, ‘falling asleep’ there if they do not build up an individual relation to it while on earth. But how could this be possible without the methodology of Anthroposophy? *This methodology is the supreme science of humanity*. But if it comes to life in each human being in a different way, is not Rudolf Steiner, then, its most important subject? Knowledge of this, an understanding of it, is *of fundamental importance even for all practical initiatives arising from Anthroposophy*. One’s starting point must always be the fact that Rudolf Steiner brought the Anthroposophical movement into being, that it was he who carried through the Christmas Conference. *For this reason, everything he said about these things is of decisive importance!* Does this restrict our freedom? Not in the least. It restricts our arbitrary impulses, our megalomania, our narcissism, our unwarranted criticism (driven by envy) and other factors of *enslavement*.

Let us again turn to the language of analogy for the sake of illustration. Imagine someone is intending to build a nuclear reactor and applies the methods used for building large brick ovens in country cottages. Some will object: This is an unthinkable suggestion! – It depends where it is happening and who is involved. Here we have a living example: The very special significance of ‘The Philosophy of Freedom’ is, indeed, generally acknowledged. Rudolf Steiner says that this book is an “*organism*”. Not one part of it could be altered or shifted to another place. But now those responsible for administering Rudolf Steiner’s literary estate plan *to rewrite* this book, to “simplify” it, to

“adapt” it – so the argument goes – for the benefit of today’s reader, of the youth who supposedly “do not understand Steiner”.

Is this not the “oven method” for the building of reactors? “Thinking” further in this way, instead of a live deer as an object of cognition, one might just as well think of roast medallions. And if this is a paradox, it is quite intentionally so. To “adapt” the ‘Philosophy of Freedom’ for “today’s reader” is equally paradoxical. And a still bigger paradox was the renovation of the great Hall of the Goetheanum when all kinds of attractive-looking “portions” were made for the bourgeois visitor out of the *living being* of the first Goetheanum. What else could one do? After all, they (the bourgeois visitors) had not been able to understand the first Goetheanum!

*This is exactly what was done to the Christmas Conference.* But that is our main theme, and we will be returning to it later. Let us first look at our example still more closely: Rudolf Steiner also said about ‘The Philosophy of Freedom’: “This book...is not so important because of what is written in it. Of course, what is written there is also what one wanted to say to the world at that time, but that is not the most important thing...” (28.06.23). For the rational understanding, such a thought is like an impenetrable wall which makes any further movement impossible. This is apparently why in Anthroposophical circles one tries to ignore this characteristic of the book and, for decades, one has only worked with its content. For the question asked by the understanding in this case is decidedly helpless and simple-minded: If not the content – then what else? To this question we give the answer: *the methodology*.

If this comment by Rudolf Steiner had not been treated as an unimportant statement, then the interest in this book, which has existed for years, would have had to focus on precisely this statement. And if many people had agonized for a long time over the question: How is one meant to work with this book? – then there would not have been so much empty talk about “living thinking”, which no-one knows anything about and no one understands, then one would have sought the answer in other books, out of which ‘The Philosophy of Freedom’ was born (GA 1, 2, 3, 6, 18, 22, 25, 30, 35), one would have recognized long ago that in them the foundations are laid for the methodology of the change of consciousness which transforms the human being *as a species*, the methodology of *the metamorphosis of the human being as*

\* Rudolf Steiner also tells us that the reader of the book must “acquire the habit of returning to his ether-body”. Another, still higher wall.

*a species*, and then it would become immediately apparent how great and unique is the significance of Anthroposophy.

The Christmas Conference was also founded upon this methodology. Without this understanding, one can only keep on intoning monotonously, like a shaman that it is important, very important, extremely important, and grind on tirelessly at the “dodecahedral Foundation Stone” until it has become a cube.

This is the second minimal requirement for understanding the true nature of the Christmas Conference. The third follows from it. It consists in a special commitment to the truth – an exceptionally difficult condition. This is due to the general decline of culture, which has also affected the Anthroposophical movement. If somebody today appeals to the truth, to honesty, then straight away people say about him: His lies will be particularly subtle and hard to detect! And those who say so are invariably right. An original way out of this situation was found by the journalist Mathias Bröckers, the author of a book which has won many interested readers, “Conspiracies, Conspiracy Theories and the Secrets of 9.11” (it appeared in three editions in 2002). He writes: “I have adhered as far as was possible to the golden rule of the wise cybernetician Heinz von Foerster: ‘Truth is the invention of a liar!’ Nevertheless, many of these inventions are found in this book: words like ‘true’, ‘real’, ‘actual’, ‘in fact’,... ‘the Taliban’, ‘the U.S.A.’, ‘the oil industry’.... So do not believe me... and if in certain places the thought dawns on you: ‘Yes! It is really so. It is true. It all fits!’, then switch on your inner observer straight away and ask conspirological question number 1: ‘And what lies behind it?’ ” (Verlag Zweitausendeins, Frankfurt am Main, 2002, p.16).<sup>13</sup>

There is a method of cognition of this kind in Anthroposophy too (where the conviction is held that honesty is a natural duty of the human being and that a departure from it is a departure from the spiritual nature of the human being). It is called *historical symptomatology*, and it has the potential to develop the power of judgement in beholding. We advise every single Anthroposophist to make use of it when they stumble upon inventions such as “General Anthroposophical Society”, “the Conference of 2002”, “Statutes”, “High School Collegium”, “Executive Council of the AAG/GAS”, “the wishes of the members”, “a new form”, “General Secretaries”, and so on and so on. If we proceed in this way, we find the right approach to the *concepts of the truth*: “Anthroposophy”, “the Christmas Conference of 1923/24”, among others. But first let us formulate our

“conspirological question” Number 1.: *What lies behind those ‘inventions’ which masquerade as concepts of the truth?*

These are the three minimum requirements for an understanding of the true nature of the Christmas Conference. If we make them into an instrument, we not only smooth the path of our further research, of our quest for understanding, we also throw new light on what has already been discussed. And let us add to these three conditions a fourth, which draws them together into a unity – the ability to follow Rudolf Steiner. This is the question we will be examining in the next chapter.

## 6. How one can Follow Rudolf Steiner

The ability to understand the Christmas Conference and find a right approach to it is inseparably bound up with the ability to follow Rudolf Steiner. This problem is of supreme importance and yet wherever we look we find among the Anthroposophists two great one-sidednesses in relation to it. Here, the people who are connected with Anthroposophy are divided into two, so it would appear, irreconcilable camps. The differences between them are enormous, and this is because they stem from the differences between the various human types that are preordained by God Himself. In our time, of course, they ought to be overcome, to be led to a synthesis through the individual principle, but it seems that for this very reason they often exhibit a decidedly one-sided character.

The representatives of one of these camps among the Anthroposophists could be called the radical Abelites, the others the radical Cainites. They are, we repeat, joined together respectively in two large groups, outside of which one finds only individual Anthroposophists, or several connected through the bonds of personal friendship, in many cases unloved and rejected by the two mutually opposed 'power centres'.

Maybe this or that idealist will contradict us, pointing out that a group is determined by group consciousness, while in our Society everything is built upon the individual principle. But here one would be profoundly mistaken, because one is confusing what is striven for with what is undermining the whole of Anthroposophical life, and for this reason it is extremely important to recognize its nature and its origins. There are very few indeed among the Anthroposophists who are not subject to it, and they have either withdrawn into silence because they no longer believe they can do anything to rescue the cause, or their voices are drowned out by the indistinct murmuring of the masses, occasionally interrupted by the outcry of astrality in the act of "self-liberation".

A representative and undoubtedly the most impressive spokesman of the radical Abelites is Sergei O. Prokofieff. It is essential for anyone who wants to understand them to study very closely the fruits of his spirit. These exist in great abundance. We will take only those which have a bearing upon the theme of our investigations. Particularly worthy of attention, indeed symptomatological, in this connection, is the article entitled “Vertrauen aus Freiheit” (The giving of trust, on a basis of freedom).

Reading this article, one cannot help thinking: What a great pity that he so categorically rejected the book written about his work by Irina Gordienko.\*<sup>14</sup> She really held up to him a wonderful mirror which he ought to have looked into, as it would have given him a great opportunity for self-knowledge, for objectifying the lower ‘I’. After all, even the Pope has what is called an image-maker. None of us are angels, are we? But Prokofieff omitted to do this, and the article in question reveals a still further development of something he should have rid himself of ten or twelve years ago. But this is no doubt his destiny, to be the incarnation of the type of a large group of people who have found in him their idol, but who are leading Anthroposophy to its downfall, often without realizing it.

In his article, he takes upon himself the task of defending Rudolf Steiner against those people who see the meaning of their existence in the demonstration to the whole world of their lack of respect for Rudolf Steiner. One might therefore think: a worthy task, indeed, which Prokofieff sets himself. But, as it has been possible to observe for a long time his mind (Geist) functions, whenever he sets out to defend Anthroposophy, like hands that have been exposed to a sharp frost. His arguments appear unclear, inconsistent; he is unable to get to the root of the matter, and what is more, as soon as certain foolish things have been refuted, he straight away puts new ones of his own in their place. And he does all this with a method that is unique to him alone, which one could call genius that is negative or turned in the false direction. One gets the impression that it is not he who determines it, but it that determines him, or rather that he is possessed by it. Once again, let us investigate how this happens.

Prokofieff writes as follows: “When I first met Anthroposophy over 30 years ago [He is now 50 – G.A.B.], the most important thing for me was not all the great, innovative ideas brought forth by Rudolf Steiner

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\* Translated as ‘Myth and Reality’. Copies available from G. Rickett or Wellspring Bookshop (see note at the end of the book).

in the most varied spheres of life – for example in education, art, medicine and agriculture. For this ‘only’ [what the inverted commas mean is unknown to us – G.A.B.] places him *next to many other* [emphasis G.A.B.] important individualities of the 19<sup>th</sup> and 20<sup>th</sup> centuries...this was not what really led me to Rudolf Steiner.”

If one reads something like this consciously, one feels one’s courage ebbing away, one no longer knows what to think or say. This is the effect of a ‘turned around’ genius. But let us steel ourselves and clarify things one by one in order.

Starting with the fact that 30 years ago Prokofieff was barely 20 years old and not only because of his youth and inexperience, but for other reasons too, the thing that was “the most important” for him could not even have existed in his consciousness. If for no other reason than his own formulation: “When I...met Anthroposophy”. It is not possible when one first meets Anthroposophy to conclude what is unique about Rudolf Steiner and what places him “next to many others”. This requires a thorough study not only of Anthroposophy but of the entire history of culture and civilization and of our own times. If Prokofieff had undertaken this work, he would have understood more than 30 years after his meeting with Anthroposophy that there is in Rudolf Steiner nothing that “‘only’ places him next to many others”.\*

Nor must one lose sight of the fact that in Russia at the beginning of the 70’s, when Prokofieff met Anthroposophy, there were only typewritten copies of a few lecture cycles which had appeared in German in the 10’s and 20’s of the 20<sup>th</sup> century. To form on this basis an impression of Anthroposophical medicine, art, etc., was a complete impossibility. But in the years in question, Prokofieff had not yet even mastered German. We know this because just at that time he joined the only Anthroposophical group in the then Soviet Union (the only exception being in Tallinn, the Estonian capital) which we had been able to build up together with a number of young people engaged in a spiritual quest.

To believe at the age of 17-18, in the state of isolation of the Soviet Union, that one could compare Rudolf Steiner with anyone at all – no-one anywhere in Europe at that time would have dreamt of such a thing, neither “friends” nor enemies of Anthroposophy. It is an idea

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\* If this is not the case, are we then to think that Rudolf Steiner as the creator: of eurhythmics is ‘only’ to be placed next to Isadora Duncan; of the Goetheanum – next to Corbusier; of Waldorf education – next to Comenius, etc.?



concocted by the radical Cainites of our day. Prokofieff simply enters into a compromise with them, while at the same time challenging their position of supremacy.

If we wish to comment on what Prokofieff writes in the next paragraph, we can but repeat all that we have said already: “*At the same time* I recognized with *absolute clarity* [emphasis G.A.B.] that Rudolf Steiner as an initiate cannot be fitted anywhere into the civilization of today.” And he says this at the age of 17, “when (he) first *met Anthroposophy*”!

But Prokofieff’s “turned around genius” goes still further. He says: “The decisive thing for me was that in Rudolf Steiner for the first time in world history so high an initiate was working among human beings publicly; one who based his initiation on the most modern forces of our age, that is to say, who investigates and describes the spiritual world with the clarity and precision of the ordinary scientist in his approach to Nature.” What generalizations! And they became, let us not forget, absolutely clear to him straight away. And again the old song is sounding in our ear about all the things that happened “through” Rudolf Steiner. It would be interesting to know who the initiate was who worked “in Rudolf Steiner”.\*

We admit quite frankly: after 40 years of working with Anthroposophy, we have still not attained the insights which were “absolutely clear” to Prokofieff right from the very beginning. Hence our question to him: Are you saying that the initiate “in Rudolf Steiner” is of “so high a rank” that he stood higher than, say, Zarathustra or Elijah-John, who also worked publicly in “world history”? If so, can you somehow prove or explain this?

But how are we to understand that this “initiate” founded his initiation “on the basis of the most modern forces”, when this only came to expression in the fact that, like a scientist, he could do “research” into the spiritual world? Do, then, Christian Rosencreutz and the Masters of the “White Lodge of Humanity” perceive the spiritual world as if it were veiled in a cloud of mist? Rudolf Steiner himself pointed out that in his time there were other initiates who saw in the

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\* When we indicate this, then we are quite clear that someone could complain and say: Why are you making a problem out of this? It is widely known that young people are not so exact in the way they express themselves. But is that so important here? One should go at the matter in a thorough manner! We would answer to that: Whoever goes into the matter thoroughly should read the book by Irina Gordienko.

supersensible the same things as he did, but who did not feel the wish to grasp in concepts what they saw because this is a task requiring enormous effort.

We would like to inform Mr. Prokofieff that the greatest achievement of Rudolf Steiner himself as an initiate lies in the fact that he was the first *to found an initiation science on the basis of the theory of knowledge*. This means that his crucial achievement lies in the *special*, Goetheanistic and philosophical works which Prokofieff pushes into the background.

The value of the initiation science created by Rudolf Steiner pervades all that he gave to the fields of applied activity – to the pedagogues, the doctors, the eurythmists, the sociologists, the mathematicians, etc. In this way almost any kind of human activity can become, thanks to Anthroposophy, a *path of initiation*. Is this the thing that ‘only’ places Rudolf Steiner “next to many others”?

Through emphasizing that an initiate worked “in Rudolf Steiner”, Prokofieff leads the problem of following Rudolf Steiner back to the relation: occult teacher – occult pupil. And he concludes as follows: “Thus the only path that can lead us to Rudolf Steiner is to be his immediate pupil.” This is as if the Apostle Paul, in answer to the question ‘Which way leads to Christ?’, were to say: “Be like the Gods – there is no other way.”

To become an “immediate” pupil of Rudolf Steiner in the supersensible world, Prokofieff explains, is a relatively simple matter. One need only “make a serious effort” to tread the path “which he...described to us in exact detail”. We will not prove the opposite to anyone who thinks Prokofieff’s statement is true. But our firm conviction is that the entire content of Anthroposophy is neither ‘units of information’ nor instructions for the attainment of clairvoyance, but *seeds of knowledge* which have first to be encouraged to grow and thrive. True, Rudolf Steiner has told us many things, but everywhere in these communications a Sphinx comes towards us, as was the case with the pupil of the ancient Mysteries, and presents us with riddles to solve. And it says to us: If you do not learn to solve them (to do this, however, requires that one must master the method of Anthroposophy), then you will be nothing more than “...the fleeting phantom of your own illusion.”

Rudolf Steiner explains: The modern teacher of initiation must never tell his pupil everything, as this would make the pupil dependent and unfree. There is much that the teacher must leave him to think through himself. This rule was observed already in the Mysteries of

antiquity. This is why the hierophant spoke to the pupil in the language of riddles.

To understand the initiation science of Rudolf Steiner is a task requiring decades of hard work. And it is the work of a researcher who studies the *entire* literature of Rudolf Steiner. The book ‘How to Attain Knowledge of Higher Worlds’ is one of its most mysterious. The key to its solution is given in ‘Truth and Science’. But who, up till now, has attempted to open it with this key? As to “becoming an immediate pupil”, this a great honour and gift of grace. One must first earn this and wait patiently – *wait in silence*.

Does Prokofieff know all this? To judge by his works, no. At the same time, he is obviously implying that he has already been granted this “pupilship”, that he stands in connection with Rudolf Steiner in the supersensible. What is to be concluded from this? It would appear very likely that Prokofieff has “abdominal clairvoyance” (see lecture of 01.05.1915). At the same time he is, so we would stress yet again, the mouthpiece for a *type* which encompasses a very large group of people. If we extend this thought a little further, the sources of today’s crisis in the AAG/GAS will become apparent. After 80 years in a state of mystical self-satisfaction and inertia, many Anthroposophists have sensed a longing for a “living” personality and for a supersensible experience of whatever kind. And so the gates are now thrown wide open to all varieties of parapsychology. The broad mass of Anthroposophists resembles the followers of Rajneesh, Krishnamurti, Moon, etc.

Everything that Prokofieff says carries the veneration of truth and threatens the soul with entropy. What he proclaims is the positivity of a slumber of the soul. He asserts that the “path of veneration” unites us with Rudolf Steiner. But in what sense are we to understand this? In the sense, perhaps, that is meant by Krishnamurti in his book ‘At the Feet of the Master’? And – most important of all – what does Rudolf Steiner himself think about it? Adelheid Petersen recalls that during a difficult discussion with Anthroposophists, one of them tried to reassure Rudolf Steiner by saying that they all revered him, and of this he could rest assured. “Then Rudolf Steiner shot up from his chair and called out in a voice quivering with anger and despair: ‘I don’t want to be revered! *I want to be understood!*’ ”

Of course, we are not saying that one should show lack of respect for Rudolf Steiner as the radical Cainites are insistently demanding. It is simply that we recognize that respect and veneration spring of necessity from an *understanding* of Rudolf Steiner. And the deeper the

understanding, the more this will apply. To call for respect and veneration without an understanding of Rudolf Steiner's work means to tread the path of Krishnamurti and not that of an Anthroposophist.

Prokofieff recommends that we should "enter deeply" and "lovingly" into the "merits" of Rudolf Steiner. In his logical innocence, he does not realize that he is conjuring into existence the question of Rudolf Steiner's "inadequacies". Thus the mentality of the radical Abelites becomes a cause for the cynical mockeries of the radical Cainites. It cannot be otherwise.

In his apologia for positivity, behind which is hidden a reluctance to burden himself with problems, Prokofieff reaches a point where he realizes himself that he has gone too far and has overshot the mark. And in order to save his face as an author, he makes the following comment: "The truth of what we have said is not undermined by the fact that even Rudolf Steiner sometimes had to criticize. However, he mostly tried just to characterize the situation or put forward a spiritual-scientific diagnosis. In rare cases he spoke critically, but in so objective a way that his words were like a voice of cosmic justice. And only when it was absolutely necessary did he really exercise criticism. But as an initiate, he was able to compensate for its occult consequences in the spiritual world."

In a state of inner tension and with a feeling of burning shame, we ask ourselves as we read these lines: How many intelligent but less good-natured people than Prokofieff, when they come upon these 'sand-pit games', will say: Well, if these conversations with Dr. Steiner in the spiritual world bear fruit of this kind, are they really something to be striven for?

But what about Prokofieff and his relation to self-criticism? Well, to judge by his style of self-presentation, this relation is bad in the extreme. He is in love with his own written works, and as we know, love makes one blind. Intervention would be needed by those who publish these works. After all, they have an objective right of censorship – not to publish anything that falls below a certain minimal scientific standard. But their banners are inscribed with another credo: The worse, the better!

Where criticism of others is concerned, Prokofieff is by no means a holy innocent in this respect. True, he presents his criticism in the form he attributes to Rudolf Steiner: the form of a 'diagnosis' and the 'voice of cosmic justice'. It sounds forth as follows: "In order to find the way forward into the future, out of the genuinely troubling situation in which the Anthroposophical Society and increasingly also the

Anthroposophical movement find themselves today, one must first identify the symptoms of the illness with a sobriety and objectivity almost like that of a *doctor* [this must, therefore, be taken not in a figurative but *in the fully medical sense* – note and emphasis G.A.B.], in order then to make a correct diagnosis.” [But since we are discussing a spiritual society and not a group of people who are suffering from a physical, occupational disorder, the “illness” can only be of a soul, psychical nature; Prokofieff surely does not mean that the members of the Society and movement are all suffering from gastritis, nephritis, etc.? – G.A.B.]

It is superfluous to explain that Prokofieff intends to pronounce his “diagnosis” on all those who think differently from himself and are disinclined to follow his “general line”...Then only the following needs to be added....

Prokofieff expresses his solidarity with a certain Peter Selg and concludes with the following words: “It is not Anthroposophy or Rudolf Steiner that are outdated, but the true source of the illness lies with us, the Anthroposophists world-wide.” The words “with us” are a purely rhetorical device; Prokofieff certainly does not count himself among those “psychically ill” people. No, he means all those “world-wide” who, even if they follow him, do not do so in the correct way. (Remarkable is also the logical justification given by Prokofieff for his diagnosis, his judgement.)\*

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\* Can it be a coincidence that one of the leaders of the AAG at the end of his activity declared that we are all sitting “in an occult prison”; now another pronounces his diagnosis on us as we sit behind occult bars: all psychically ill? But this ought to be a lesson to all those “world wide”, who cannot live without charismatic leaders. If the members of the AAG are also ‘ill’, then only in the sense that they have “swallowed” any number of lies and thereby let their consciousness be poisoned. In order to be “restored to health”, all they need to do is to wake up, they must become waking, self-cognizing personalities who exercise discrimination with their ‘I’ regarding everything spoken to them with honeyed voices by their leaders.

This is our conviction, but someone replies: Can you call this “sleep”, when one of the group leaders in Germany makes the following announcement: “It is a great honour for us to have the pleasure of listening to the lectures of Mr. Sergei Prokofieff”? He said this after the publication of the article by Prokofieff quoted above. He must have read it, as it is a matter of duty for any functionary in the AAG/GAS to read ‘Das Goetheanum’. What can one respond to this argument? Probably nothing. Probably one will have no choice but to acknowledge that, in this case, Prokofieff is right.

As a proponent of the fundamental right to criticize, however, we are expressing in this case our objection to a judgement that is as arrogant, insulting and superficial as this one. Our conviction is that the critical consciousness sees as its essential task that of meeting in the 'I' everything that is perceived sensibly or supersensibly, in the outer or the inner world.

If Prokofieff had done this in his study of Anthroposophy, of history and of the life of the Anthroposophical Society at the present time, he would not exhort those upon whom he has pronounced so terrible a diagnosis to "*a free collaboration*" with Rudolf Steiner in the spiritual world, because even a person lucky enough to escape this diagnosis does not know what freedom in the spiritual world means, where beings "consist of" one another.

In his spiritual scientific (that means with participation of the 'I') reading of the words of Rudolf Steiner to the effect that one of the main characteristics of the consciousness-soul is devotion, Prokofieff might also have understood that one must first cultivate this seed of knowledge by reflecting on the fact that the consciousness-soul has many levels – it is cognitive, social, religious, aesthetic, occult. When it acquires the faculty of beholding in thinking, this soul needs devotion in the form of love for the object of knowledge in order to be able to identify with it. By means of this knowledge (cognition), the soul can tread the path of initiation. In its social nature, its aim is to experience as its own the interests of humanity as a whole. Here, reverence is not necessary.

Questions, an endless chain of questions are awakened in us by Anthroposophy.\* When we seek answers to them, we are following Rudolf Steiner. But the answers cannot be found abstractly, only by means of the many-membered structure of the human being. If in this process we apply our critical consciousness, we undergo as it were, *a spiritual exchange* of substance with the ideal sphere surrounding us and allow what has been cognized to become our own, little by little: We create it for ourselves, as is also the case with our metabolism, *out of the forces of our own 'I'*. The cognizing subject is thereby also changed; he becomes more mature as an individual. It is precisely this way of following Rudolf Steiner which is rejected by the radical Abelites.

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\* A priest of the Christian Community in Moscow was once asked what her relation to Rudolf Steiner was. She answered: "Confound him! He says one thing on one page, and on the next he says the very opposite!" And this was an intelligent woman, a 'missionary'.

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Let us now turn to the radical Cainites. It should be noted that we are not talking of Abelites and Cainites in the usual sense – two types of human being which are deeply rooted in the evolution of the world and the human being. This is, let me say, a certain objective reality with its own evolutionary tasks. But in the course of development one-sidednesses continually appear. And it is due to these that the problems arise.

It is characteristic of the camp of radical Cainites in the AAG/GAS that they have no prominent spokesperson. There are a number of respected ideologues who send out into the world from time to time spectres made up of superstition and prejudice—since they know only too well the mentality of their hangers-on – but nearly each one of whom, from Bodo von Plato to Jens Heisterkamp, tries in some way to thrust himself into the limelight (within the framework of the programme that has been presented for him, of course).

People of this kind are continually creating lethal dangers for Anthroposophy; but if we consider the spirit of the present times (Zeitgeist), we will recognize that a radical Cainite is more in harmony with it than a radical Abelite. Rudolf Steiner describes how freedom is not possible outside an intellectualistic culture. But the life of the intellect is a fabric woven entirely of negation. And it is quite clear that it is extremely difficult not to exceed the acceptable measure of this negation and to prevent negation taking place solely for the sake of destruction.

A modern Cainite is such a person of the lower ‘I’ and of the intellectual soul. We know that human beings of this kind arose already in the Greco-Latin culture. King Oedipus and Judas Iscariot belonged to this group. In the early Roman historical period they had succeeded in building up a mighty civilization which met its downfall in the conflict with radical Abelites which it was not possible to resolve at that time.

Later in the 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> centuries, the bearers of the ‘I’-nature became heralds of the epoch of the consciousness-soul. These were the medieval knights who showed themselves to be in every way (right up to the inclination to rob and plunder) extreme individualists. Such a human being felt himself to be self-sufficient, but had the urge to convince himself of this feeling again and again. For even a human being of the lower ‘I’ is potentially a species in its own right. And as is

the case with all species in Nature, the knight, too, experienced another human 'I'-being as a rival in the 'battle of the species' – not with regard to possessions (though this also played a role) – but above all with regard to rank: the one who was more self-sufficient stood above the others, who became his vassals. He was ready, weapon in hand, to defend his sovereignty at any time (if only in a tournament).

Later, with the approach of the epoch of humanism, I-consciousness found its way into wide sections of the population of craftsmen and peasants. The earlier passion for the duel changed into the desire for religious and political freedom, while the aristocratic principle began to transmute into its opposite – the democratic principle. Europe was seized by religious wars, by division and later also by revolutions. There was hardly anyone who did not feel like a Goetz von Berlichingen.

Still later, when the cultural process in human consciousness began to play a dominant role, the old spirit of knighthood reappeared in the creative individuality. Goetz was transformed into Cervantes.

A man of genius strives in his creative work to reveal his higher 'I' and in its shadow, so to speak, to gain spiritual dominance over his fellow human beings by captivating them with the fruits of his inspiration. He strives for this reason to lend his works the character of the universal, the self-contained and the complete. Thus anyone who lays claim to the creation of a philosophical system must express himself consistently with regard to the fields of epistemology, logic, the history of philosophy, the philosophy of law (rights), the philosophy of religion, ethics. And then draw all this together into a system.

This is the outer aspect of the new "struggle of the species" of the knights of art and science (and also of religion). But there is also an inner aspect. This lies in the personal feelings of those who wish to bring forth a creative work of their own. These feelings, which such a person has when he contemplates the works of others, can be expressed as follows: If I surrender myself entirely to its force of attraction, this will paralyse my own creative possibilities.

Someone who creates out of the 'I' feels within himself the urge to make all human beings into worshippers of his creative work, of his talent. In this respect he is like a prophet. He is quite confident that he can feed all the people with the 'five loaves' of his creations. He therefore unintentionally, instinctively, denies the capacity of others "to feed themselves through their own efforts (at their own cost)".



The story of the relation between Wagner and Nietzsche is particularly instructive in this respect. At first these two individualities of genius were drawn irresistibly to one another. Soon, however, it became apparent Richard Wagner believed the central task of Nietzsche's creative work to be that of explaining to the world the hidden meaning and the mysteries of his (Wagner's) creations. And Nietzsche sensed that if he were to submit to the force of attraction of the genius and the personality of Wagner, he would not create anything himself. He therefore had to engage in a 'duel' with Wagner and inwardly triumph over Wagner, in order to become a prophet himself. The whole drama of the relationship between the two geniuses is revealed in Nietzsche's letters. Within the brief period of two years, 1872 and 1873, the development unfolded from an enthusiastic veneration of Wagner ("The wish to gain his good-will lends me wings more and with greater strength than all else") via a certain withdrawal and alienation ("there are some people" – he is referring to Wagner – "whom I prefer to see from a distance") to rejection and opposition.

Another phenomenon of a similar kind: A group of Russian composers, who were trying in the 19<sup>th</sup> century to create music with a national character of its own, "did not sufficiently appreciate," so Pjotr Boborykin writes in his memoirs, "what Wagner had brought with him.... This helped them to remain themselves, which was no small service."\*

In the 20<sup>th</sup> century, the following happened to the 'I': It became, in fact, an *inherited* feature of the European and was socialized as a result, worked outwards to an excessive degree and was inwardly weakened. Every representative of the civilized world felt themselves to be an individual, self-sufficient being, and this is the positive side of this so tragic century. But the transition from the previous condition, where only single individuals worthy of veneration raised themselves above the masses, to a condition where everyone feels like a Max Stirner, has inevitably led to a petty, competitive mode of thinking, to the internal struggle of trivial egoism.

The pulling down of the old 'Gods' from their pedestals had begun. The philosophers of a new type sprang up like mushrooms – hammer in

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\* The present-day battle against Wagner is of course an entirely different matter. In Bayreuth, crime stories from the life of the Mafia or revolting psychoanalytical material are acted out to his music. And this is done before the eyes of the musical élite of Europe! A barbarian and a madman triumph on the smouldering ruins of the spiritual life of Europe, and there is no-one there to stop them.

hand, but without a single creative idea in their head. The old ‘duel’ of the knights was replaced by the “human all-too-human”.

A radical Cainite continually confuses freedom with arbitrariness. He is the Oedipus of the epoch of intellectualism. Often he is prepared to sacrifice the whole world for his personal egoism. Such a person is also ready, if given the power to do so, to drag Anthroposophy through the mud if this helps in only the slightest degree to raise his standing in the eyes of others. In any authority, however deserving it might be, he sees an abasement of himself. This is why the fighters for liberty, equality and fraternity so often become tyrants and murderers if they succeed in coming to power – as in the Red Terror of the socialist experiments.

But the misfortune of the radical Cainite is not that he is in thrall to the intellect; it is that he is not able to enter the epoch of the consciousness-soul.

The consciousness-soul embraces both the intellectual and the sentient soul; it frees them from their narrow limits, raises them onto the level of universal human interests and values. And it is of necessity many-sided. This is incomprehensible to a radical Cainite. But the radical Abelite also sees in it only one side, the religious one. This is why he definitely wants to perform sacred acts in Anthroposophy, but without real knowledge of them, and thereby changes the Society into a religious sect. A radical Cainite, on the other hand, would most prefer to “read out the Class texts at a railway station”, using a locomotive as a lectern. For him, the most important thing is that he is the one who is reading, and that lots of people are watching him. The setting is more important for him than any purposeful action. He loves the tabloid press. It is not so much the pornography itself that he chooses in preference to love, as the possibility of shocking people with the help of pornography. Often he suffers from complexes (Oedipus complex, etc.), and psychoanalysis (which is wrong in the case of non-radical Cainites) is as though made for him.

Should it surprise us that a person of this type, when they come to Anthroposophy, also sees Rudolf Steiner as a rival? But with the help of Anthroposophy one can save a radical Cainite from himself. One must only succeed in making clear to him the fundamental difference between Rudolf Steiner as a creator and all other outstanding creators of the cultural life of humanity. As they strove to achieve the culmination of their self-realization, they were not thinking about how much room they were leaving for the spiritual freedom of their disciples. It is hard to imagine a person who could ‘supplement’,

‘complete’ or ‘further develop’ the creative work of Wagner, Fichte, or Hegel. A person who attempted to think in the spirit of Nietzsche would simply be ridiculous.\*

Rudolf Steiner’s creation is a single, individualistic *propaedeutics* (*elementary lesson*), which works on the profoundest level. Thus, it also does not have the outer intention of devoting itself to the “Education of the Human Race” with the help of doctrines, as is the case with Fichte, Lessing and many others. Rudolf Steiner deliberately left everything that he gave incomplete and in its incompleteness directed it to every cognizing subject. This is a unique phenomenon in culture. Rudolf Steiner cannot simply be studied; *one must follow him in cognition and, for this purpose, continue to grow spiritually.*

He never made it his aim ‘to achieve self-fulfilment’, for this reason he did not need to be venerated. He created according to the laws of the spiritual world, where development takes place not out of “receiving”, but of “giving”. This is the sphere of the higher ‘I’. The *preparer of the way* to this sphere is Rudolf Steiner. He wanted human beings to follow him in their ‘I’, to journey together with him and – yes, by all means! – anyone who can, should also go further than he did. But one must always be realistic, and – this is the crucial thing – Rudolf Steiner not only leads pupils after him, he helps the human being to follow the one whom he himself follows: Christ.

If, on the path of this destiny-laden following after, one is to conduct oneself not epigonically, as an imitator, but as a creator, one must learn the method of spiritual science, or rather the system of its methods, its methodology. The methodology of Anthroposophy is complicated, since it has to do with sensible-supersensible reality. And the radical Cainites must lay aside superficiality and intellectual snobbery. They need to honestly admit to themselves that they have not yet understood Anthroposophy. It is complicated, extraordinarily complicated. The possibility of learning it quickly is an illusion, as is the case with any serious science. Is quantum mechanics simple? Or higher mathematics?

But what is needed in Anthroposophy, in contrast to other sciences, is not just knowledge but *a different and new way of thinking*. It confronts the cognizing subject with *the task of grasping the ever-changing reality with a changing consciousness*. Scarcely an academic will come near it, but an abstract dilettante flees from it as fast as the

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\* We mean here the level of culture that is directed to outer, sense-perceptible reality. The metaphysical depth of works of genius is another matter altogether.

Devil from holy water. Some people try to take hold of it with the feeling. For these it is written: "The way to the heart goes through the head" (GA 4).

If a radical Cainite takes all this to heart, he can become a good Anthroposophist.

One can also follow Rudolf Steiner esoterically on the path of initiation (although the methodological path particularly stressed here is also an esoteric one, a path of initiation). For this, one must bring the rhythms of one's individual spirit into harmony with the *rhythms* of the higher spirit. We will be speaking of this later. But what must the radical Abelite do? Before he can think of the consciousness-soul, he must first develop the intellectual soul within himself by studying at least for a short time in the school of dialectics of classical German philosophy. For Prokofieff does not even grasp with his thoughts those things that he himself writes. Where can one get with this? To the Guardian of the Threshold? The radical Abelite must wake up in order then (together with the Cainite) to study the methodology of Anthroposophy. But as he would prefer not to do this, it will do no harm to shake him and 'strike him on the side', as the Angel did with St. Paul in prison. One must speak to him in the language of critical analysis. And he must not believe that one's intention is to humiliate him in this way. No, one would wish to bring him on his way to a relation with Anthroposophy that is in keeping with its true nature. And why should he not make this effort? For it is often the case that he really loves and is deeply connected with Anthroposophy.

But the highest thing that one must wish and strive for is that both Abelites and Cainites free themselves from their radicalism and arrive at a mutual understanding and come to a shared Anthroposophical creative activity, complementing and fructifying one another, in the way that is determined by the macro laws of the development of the world.

The Anthroposophical cause in the world cannot be carried forward successfully if one does not follow Rudolf Steiner. But one can only follow him if one *develops* oneself. He has bequeathed to us a wealth of knowledge as to *how* this is to be done. We need only to understand this 'how' and then apply it.

The Christmas Conference was a trial for its participants, a test of their ability to follow Rudolf Steiner in their 'I', both spiritual-scientifically and esoterically. They did not pass that test. Our "reformers" of today are still less able to do so. But must it remain so for ever? We believe that this tendency to sink into the nothingness of

abstractions and the building of castles in the air must be brought to an end. With the end of Kali Yuga, the world experienced a radical shift. In the new, light-filled epoch only that has any meaning which is able to strive upwards to the spirit. And so: “Rise up and walk!”



## **7. The ‘immediately given’ Facts of the History of the Anthroposophical Society**

In whatever life-situation he may find himself – whether in practical activity or in cognition – the human being, if he is not to lose the ground from under his feet, must first become conscious of what is immediately given. This is equally the case if we wish to investigate the history of the AAG/GAS in the period of 1923 to 1925. The decisive factor at that time was, as Michael Gsänger says, “the taking on of administrative tasks”, which “forced Rudolf Steiner to act without compromise”.<sup>15</sup> This was the first immediately given fact characterizing the extraordinarily profound transformation of the Anthroposophical Society that began at that time. And to the one condition of our investigation which we have already formulated (in the most serious ways possible to take into account what Rudolf Steiner himself said on this or that question), we would add a further condition: to give the most serious consideration to the way Rudolf Steiner acted and, with reference to his action, to try to understand what happened to the Society when its radical metamorphosis began at Christmas 1923/24. Remaining true to these two principles, let us now attempt to draw into a unity what has been discussed in the previous chapters.

In the year 1923, Rudolf Steiner had recognized that the Anthroposophical Society existing at that point in time needed to be led through the Goethean process of “dying and coming into being”. How serious the reasons for such a decision were, can be seen from a letter written by Albert Steffen on the 14<sup>th</sup> May 1923 to the leaders of the Anthroposophical branches in Switzerland. It contains the following words: “As you know, Dr. Steiner has put before us the possibility that he will have to withdraw himself if it appears to him the Society is no longer suitable for furthering Anthroposophy.

You see from this report [included with this letter] how enormous is Dr. Steiner’s task and how small is the help given him by the Society” (GA 259, p.505).

Indeed, the state of the Anthroposophical Society at that time was quite remarkable. The members, who had been given vast amounts of knowledge concerning the fundamental questions of existence, the purpose of human existence, the most profound mysteries of the evolution of the world, and more besides, were not willing to take Anthroposophy out into the world, which was sinking into an ever deeper crisis. “Phlegmatic inertia, one sees nothing but phlegmatic inertia,” Rudolf Steiner said angrily to the members, and he added “...sleepy-headedness is what we require least of all precisely within the Anthroposophical Society” (ibid, pp.497, 642).

Rudolf Steiner made huge efforts to encourage the members of the Society to reflect upon what was happening to civilization and to at least ask questions about what the Anthroposophist could do in this situation. Then the spiritual world would surely have answered; fruitful ideas and stimulus for action would have come. But all Rudolf Steiner’s efforts were in vain. “Working with superhuman intensity,” according to Gsänger, “in 1923 Rudolf Steiner began to build the Anthroposophical Society anew. He travelled throughout Europe in order to prepare the ground for the Christmas Conference through the founding of national Societies. To his deep disappointment, he had to acknowledge that he found nowhere the response he had hoped for.... Rudolf Steiner made urgent appeals to his pupils. There was no answer. Put more exactly, there was no question asked. He awaited questions in order to be able, in accordance with spiritual law, to proceed to action.

Well into December 1923 he wrestled inwardly [with the question of whether or not he should withdraw from the Society – G.A.B.], and then *he himself took the initiative*.”<sup>16</sup> This means that he himself posed the questions to the spiritual world. The impulse of the Christmas Conference came as the answer. It came to an initiate, a human being who in his development was far ahead of our epoch and whose task was simply to help human beings in the shaping of their future. In this way, Rudolf Steiner as a teacher took upon himself before the spiritual world a kind of guardianship on his pupils’ behalf, in the hope that they would fulfil their task at the right time.

With the decision to found a new Society and to lead it, Rudolf Steiner made his own further destiny immediately dependent on what the Anthroposophists would do in the Society. And the likelihood is that this connection remains to the present day. In view of this we should try to imagine the intense suffering caused, also by the honest members of the AAG/GAS, when, thoughtlessly and with no will of



their own, they let themselves be carried on the stream to where they are taken by the will of the Anthroposophical functionaries.

Until the Christmas Conference the Anthroposophical Society was above all a Society of knowledge. Rudolf Steiner was the teacher, the members the pupils. Some of them also worked with esoteric exercises with the aim of expanding their consciousness. They were all sitting, figuratively speaking, on the bank of a stream that flowed into civilization from the supersensible world. This was the esoteric impulse of Anthroposophy, since it was the stream of cosmic Intelligence flowing to the earth. This impulse could only experience its reality among human beings through the realization of itself, and so it called into existence (Ger. life) the Anthroposophical movement. This movement became the outer side, the one turned towards the everyday life of human beings. But since the essential nature of this impulse was exoteric, it became necessary to found a Society which, dedicated to the pursuit of knowledge, would thereby make the esotericism of Anthroposophy the foundation of Anthroposophical fields of activity and initiatives, i.e., would be able in a certain way to direct this impulse.

We would not be wrong to assume that those people are the best servants of Anthroposophy, who can combine a systematic knowledge of Anthroposophy with practical activities on the basis of this knowledge. They carry out their activities while identifying with the impulse, not looking at it from the outside, or what is still worse, trying to administer it without “doing Anthroposophy”.\* Equally pointless is work in the applied fields of Anthroposophy when one refuses to study it seriously.\*\*

Up until the Christmas Conference, the Anthroposophical Society and the Anthroposophical movement stood towards one another in the relation of form and content. But these concepts could also be reversed: The movement was the form, in which the content of Anthroposophy as a teaching united itself with life; while the Society, in which this teaching was made inward, gave the methodological form to the practical initiatives. Or was meant to give them this form. But in

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\* “It has caused me no end of suffering, because I saw that the personalities who wanted to seize the tiller here or there in the Anthroposophical Society, precisely did not want to direct things completely out of the Anthroposophical spirit” (Rudolf Steiner).

\*\* In the Waldorf schools, for example, where now and then even the mention of Anthroposophy is met with indignation.

practice, Rudolf Steiner had to do nearly everything himself. And so the crisis arose in the Society.

But the reason, the cause, of what began at Christmas 1923/24 was not the crisis alone. In life everything is subject to a development that takes place by way of changes of a qualitative nature. The need for such changes, also in the Anthroposophical Society and the movement, had become urgent by the year 1923. It was time for the two to merge into one so that it would be possible to “do Anthroposophy” also in the Society: to do, out of a process of cognition, which requires a change in the quality of consciousness, and this in its turn is a question of initiation. It was therefore necessary to renew the method of knowledge within the Society in such a way that it would lead to the threshold of the supersensible world and, in addition to this, cause to arise in the aura of civilization the substance of a new spirit which liberates it from the fetters of matter.

In short, this was the method of knowledge that Rudolf Steiner tried to impress upon the members of the Society. It would have been up to them to assimilate this method. But they did not wish to do that (nor even to become aware of it), and so they led the Society to its downfall. However, the need that this task should be taken up corresponded to the new stage of the maturing of the phenomenon of Anthroposophy within the Society and in its bearers. This means that they had not only to awaken, they also had to become ‘grown up’.\*

Rudolf Steiner said himself regarding the differences between the Anthroposophical Society and movement: “Until the Christmas Conference, the following always had to be emphasized: Anthroposophical movement and Anthroposophical Society were to be kept strictly distinct from one another.

The Anthroposophical movement represented the streaming into human civilization of the spiritual wisdom and spiritual life impulses that are to be drawn out of the spiritual world immediately, for the sake of our life in the world today. This Anthroposophical movement is not there because it suits human beings that it should be there; it is there because it seems to the spiritual powers who lead and guide the

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\* Rudolf Steiner: “One could say that this second phase, in which Anthroposophy was no longer an embryo as it had been up to the year 1908 or 1909, this second phase lasted until about the year 1915, 1916.... But then a time began when the child, in accordance with nature, needed to mature: the third phase of the Anthroposophical movement, starting around 1916” [In 1923 the fourth phase was to begin – G.A.B.] (GA 259, p.106).

world...to be the right thing that the spiritual light which can come through Anthroposophy should be allowed to flow into human civilization today in the appropriate way. Then the Anthroposophical Society was founded in order, as an administrative Society, to administer all that Anthroposophy brings for the furtherance of wisdom and of practical life.... Anthroposophy stands above the Society...the Anthroposophical Society is the exoteric administrator.

Since this Christmas Conference, the opposite is the case. ...Since Christmas, Anthroposophy must be *done* [emphasis G.A.B.] within the Anthroposophical Society. This means, every single thing done must have an immediate esoteric character” (18.04.1924).

This was the task given to the Anthroposophists by Rudolf Steiner with the fact of his carrying through the Christmas Conference. Thanks to it, the esoteric impulse of Anthroposophy was to enter the Anthroposophical Society, while outwardly, in the sphere of social and other relationships, this Society should be given a form that is in harmony with this impulse and in keeping with the tasks of the epoch.

The creation of the Anthroposophical Society of the Christmas Conference was thus an objective necessity implicit in the cyclic development of the Anthroposophical movement. The human beings who had connected themselves with this Society were given quite concrete tasks, and if they did not fulfil them adequately they risked harming both the Anthroposophical Movement and themselves.

The Anthroposophical impulse has universal human significance in that the further destiny of the earthly aeon is dependent on its development.\* Hence for the earthly human being there is no more important task than to connect with it. And whoever understands this, goes the whole way in his Anthroposophical work and is prepared even to sacrifice himself if this serves the development of humanity. This is how Rudolf Steiner understood his own life task.

At Christmas 1923/24, there was no longer any question for him of a withdrawal from the Society. He had resolved to go forward, whatever the consequences might be for him. This is what his moral phantasy, his moral intuition, told him. If anything of a private nature had played into that decision, he risked not being accepted in his action by the spiritual world. An impulse received is one thing, but the way it is woven into the world of human beings is another. It may only be

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\* Rudolf Steiner: “The future of the earth is inseparable from Anthroposophy” (GA 259, p.310).

woven in the right way, and how this is to be done only an earthly human being can know.

Rudolf Steiner was confronted with the task of bringing into being an entity that would be simultaneously a centre of the new Mysteries that are in keeping with the spirit of the age, the epoch of the consciousness-soul, and a kind of *association*, similar to those of which many already existed in the world, open to all. So great a task could, of course, not be resolved all at once. At Christmas 1923/1924 the most important, but still only *one*, phase was realized: Rudolf Steiner founded the General Anthroposophical Society. To the question whether it was also an international society, he said the following: “It is simply an occult law, so we may call it, that any really viable and fruitful spiritual movement is universally human, is what on the ordinary, trivial level we call international, is universally human” (GA 259, p.604).

It is the task of this “universally human” institution to be a focal point of both “trivial”, meaning everyday, life and the most serious occult life that corresponds to our epoch. Therefore, the Anthroposophical Society of the Christmas Conference required a further institution that would hold all harmful and hostile forces, influences and actions of an exoteric nature at a distance from the Society, and at the same time fulfil the function of mediator between the Society and the day-to-day life of humanity in an epoch dominated by materialism.

A similar principle had applied in the Mysteries of antiquity. The ancient Egyptian Mysteries stood under the protection of the full might of the Egyptian state apparatus. In Ancient Greece, the Mysteries of Ephesus were held everywhere in the highest esteem. When the apostle Paul, so we read in the Acts of the Apostles, was accused by craftsmen who were making silver copies of the Temple of Artemis, of offending the Goddess, all the townspeople shouted for two hours: “Great is Diana of the Ephesians!” (Acts 19, 34).

The Anthroposophical Society of the Christmas Conference also needed some kind of protective sheath, but Rudolf Steiner did not speak about this during the Conference. For the task of the creation of a new Anthroposophical Society was already daunting enough. And in his action he did not follow an abstract scheme. First something had to be completed so that in the ‘beholding’ of what had come into being, he could decide what else could be done.

The continuation of what had been inaugurated at Christmas 1923/24 became reality on the 29<sup>th</sup> June 1924. Rudolf Steiner had

spoken already of the need to create an association of which the Christmas Conference Society would form a part, but on the day mentioned, practical steps were taken. At the “third extraordinary General Meeting of the Association of the Goetheanum, Free High School for Spiritual Science”, it was decided that this Association should be absorbed into and constitute a part of the Association of the AAG/GAS. But the Goetheanum Association had as its aim not only the building of the Goetheanum. In Paragraph 2 of its statutes, it was stated: “The aim of the Association is the cultivation of scientific and artistic strivings” of the Anthroposophists.

Around five weeks later, on the 3<sup>rd</sup> August, the mysterious meeting took place, of which R. Menzer speaks. No minutes of that meeting exist, and possibly none were taken down. At that meeting the Association of the AAG/GAS was definitely founded. Testimony to this exists in the form of a surviving draft of the Statutes of the new Association.\* In Paragraph 1 it says:

“Under the name ‘General Anthroposophical Society’ there exists an Association in accordance with Article 60ff of the Swiss Code of Civil Law. Its headquarters are in Dornach.”

The Structure of the Association is laid down in Para.2:

“The parts of which the Association consists are:

- a. The General Anthroposophical Society in the narrower sense [i.e., the Anthroposophical Society created at the Christmas Conference – G.A.B.].
- b. The Association of the Goetheanum, Free High School for Spiritual Science.
- c. The Philosophical-Anthroposophical Publishing House.
- d. The Clinical-Therapeutic Institute of Dr. I. Wegman.”<sup>17</sup>

Rudolf Steiner had already explained, at the meeting of the 29<sup>th</sup> June, the need for the creation of such an Association: “It will therefore be necessary for the General Anthroposophical Society to exist as an association that is entered in the Trade Register (emphasis by G.A.B.)” (GA 260a, p.503). He was thus pointing to the two (protective)

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\* Handwritten by Ita Wegman, with a number of handwritten additions by Rudolf Steiner.

functions of the Association which we referred to earlier. This becomes still clearer if one reads more and more exactly and considers single facts within a broader context.

(additions by Rudolf Steiner set in *italics*)

## The «General Anthroposophical Society in Dornach (Switzerland)» Association

*(entered in the Register of Companies of the Canton of Solothurn)*

Statutes:  
from August 3, 1924

§1. Under the name «General Anthroposophical Society» there exists an association in the sense of Article 60 ff of the Swiss Civil Code. The headquarters of the association is Dornach (Canton Solothurn, Switzerland).

§2. The goal of the association is to cultivate all the scientific and artistic efforts originating from the Goetheanum, from the independent School for Spiritual Science in the sense of its leadership (of the Executive Council at the Goetheanum).

The sections of the Association are:

- a) The General Anthroposophical Society in the narrower sense.
- b) The Association of the Goetheanum of the independent School for Spiritual Science.
- c) The Philosophical-Anthroposophical Press.
- d) The Clinical-Therapeutic Institute of Dr. Ita Wegman.

§3. The bodies of the association:

- a) The association meetings (members' meetings, general meetings)
- b) The Executive Council, which is identical with the Executive Council at the Goetheanum.
- c) The auditors.

§4. The members of the association are:

- a) directing (*full*)
- b) participating (*associative*)

§5. The directing (*full*) membership is chosen through being called by the Executive Council.

§6. The wish to be taken on as participating (*associative*) member is to be addressed in writing to the Chairperson or the Secretary of the Executive Council and the decision on this matter rests with them.

§7. The withdrawal of a member takes place by means of a written clarification of withdrawal directed to the Chairperson or the Secretary of the Executive Council. By means of a decision of the Executive Council, a member maybe excluded *without reasons*.

(Ergänzungen Rudolf Steiners *kursiv* gesetzt)

Verein «Allgemeine Anthroposophische  
Gesellschaft in Dornach (Schweiz)»

(Eingetragen im Handelsregister des Cantons Solothurn)

Satzungen:

vom 3. August 1924

§ 1. Unter dem Namen «Allgemeine Anthroposophische Gesellschaft» besteht ein Verein im Sinne der Art. 60 ff. des schweiz. Z.G.B. Sitz des Vereins ist Dornach (Kanton Solothurn, Schweiz).

§ 2. Zweck des Vereins ist die Pflege aller vom Goetheanum, der freien Hochschule für Geisteswissenschaft, im Sinne von dessen Leitung (dem Vorstande am Goetheanum) ausgehenden wissenschaftlichen und künstlerischen Bestrebungen.

Die Abteilungen des Vereins sind:

- a) Die Allgemeine Anthroposophische Gesellschaft im engeren Sinne.
- b) Der Verein des Goetheanums der Freien Hochschule für Geisteswissenschaft.
- c) Der Philosophisch-Anthroposophische Verlag.
- d) Das Klinisch-Therapeutische Institut von Dr. med. I. Wegman.

§ 3. Die Organe des Vereins sind:

- a) Die Vereinsversammlung (Mitgliederversammlung, Generalversammlung).
- b) Der Vorstand, der identisch ist mit dem Vorstande am Goetheanum.
- c) Die Rechnungsrevisoren.

§ 4. Die Mitglieder des Vereins sind:

- a) leitende (*ordentliche*)
- b) teilnehmende (*außerordentliche*).

§ 5. Die leitende (*ordentliche*) Mitgliedschaft wird erworben durch Berufung seitens des Vorstandes.

§ 6. Das Gesuch um Aufnahme als teilnehmendes (*außerordentliches*) Mitglied ist an den Vorsitzenden oder Schriftführer des Vorstandes zu richten und es steht diesem die Erledigung zu.

§ 7. Der Austritt eines Mitgliedes hat durch eine schriftliche Austrittserklärung an den Vorsitzenden oder Schriftführer des Vorstandes zu erfolgen. Durch Beschluß des Vorstandes kann ein Mitglied *ohne Begründung* ausgeschlossen werden.

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§ 3

Die Organe des Vereins sind:

- a) Die Vereinsversammlung (Mitgliederversammlung  
Generalversammlung)
- b) Der Vorstand. Der identisch ist mit  
dem Vorstande am Goetheanum
- c) Die Rechnungsrevisoren

§ 4

Die Mitglieder des Vereins sind:

- a) Leitende (ordentliche)
- b) Teilnehmende (außerordentliche)

§ 5

Die leitende <sup>(ordentliche)</sup> Mitgliedschaft wird erworben  
durch Berufung seitens des Vorstandes

§ 6

Das Gesuch um Aufnahme als teilnehmendes  
<sup>(außerordentliches)</sup> Mitglied ist an den Vorsitzenden oder Schriftführer  
des Vorstandes am Goetheanum zu richten und  
es steht diesem die Erledigung zu

§ 7

Der Austritt eines Mitgliedes hat durch eine  
schriftliche Austrittserklärung an den Vorsitzen-  
den oder Schriftführer des Vorstandes zu erfolgen.  
Durch Beschluss des Vorstandes kann ein  
Mitglied <sup>ohne Begründung</sup> ausgeschlossen werden.

From a purely legal point of view the AAG/GAS of the Christmas Conference could be entered in the Trade Register, but in its essential character it was not compatible with the world of 'tradesmen and merchants'. For this reason, Rudolf Steiner speaks of the Association, which should be entered in the Register, so that the impulse of Anthroposophy could have a fructifying effect also on the world. This is why the Statutes of the Goetheanum Association (in a somewhat modified form) became the Statutes of the new Association. Originally, they had been written like those of an ordinary business undertaking, and a shortened version was to be entered in the Trade Register.

But all this was only the outer side of what Rudolf Steiner founded. The inner side of the Association was different – it was esoteric. And it



is scarcely conceivable that the inner side had not existed, that there might have been nothing apart from those external, administrative-bureaucratic procedures. The meaning of this inner aspect was not intended to be made public prematurely. Advanced Anthroposophists were meant to discover this meaning for themselves, considering that they received quite clear indications such as the following: “Every single action [in the AAG/GAS of the Christmas Conference – G.A.B.] must receive through it immediately [through the Christmas Conference – G.A.B.] an esoteric character. The appointing of the Dornach Executive Council (Vorstand) at the Christmas Conference was therefore an esoteric measure, a measure which must be thought of directly as having arisen out of the spiritual world” (18/04/1924).

We do not know whether there was anyone who understood all this, and if so, who it was. Soon after this meeting in August, events in the AAG/GAS Association took such a tragic turn that it would have been pointless to discuss this question. Unlike today, when so-called ‘heirs’ and ‘legal successors’ of the spiritual heritage of Anthroposophy appear all over the place.

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In the work of Michael Gsänger from which we have already quoted, there is an especially valuable and helpful idea. He says: “The ‘General Anthroposophical Society’ is a dual foundation. It is a social structure with a double cupola: High School and Society.” Unfortunately, Gsänger does not expand this theme any further, and we can guess the reasons why. Out of familiarity with the Society members’ aversion to compendious and difficult books, he adjusts to this by presenting his ideas in a short and concise form. But despite the brevity of the work, its content is very difficult indeed. This content has to be taken hold of and pondered over. In the present book, however, we will take the risk of writing ‘at length’ on this or that theme, under the motto: come, what may.

Let us enquire more closely into the nature of this ‘double cupola structure’. To begin with, we recall the fact that Mystery centres have always been an image of the greater, macrocosmic relationships and laws. The most important feature of the Mystery of Anthroposophy is its *evolutionism*. The spiritual-material evolution of the world and man is its archetypal phenomenon and the Mystery strives to convey knowledge of this archetypal phenomenon to the self-conscious personality. Therefore, if one is to comprehend the General

Anthroposophical Society Association (Verein), the essential nature and the structure of world creation must be considered in its development. In the present context we propose to leave our ‘lengthy’ passages to one side and discuss this question as briefly and as simply as possible. But here, too, the open-minded reader will need to exercise somewhat his powers of thought and imagination.

Our evolutionary cycle, consisting of seven aeons, is the revelation of the unitary Godhead who is without end and without beginning. Christ refers to Him as Father. In the act of self-revelation, God placed Himself at a certain primal beginning. At this primal beginning, God, who is without beginning, reveals Himself as Logos, as Word or, figuratively speaking, as the Son. Son and Father in their essential being are one – but in eternity. But in the creation of a new world they show themselves hierarchically, in different positions, on different levels. In the St. John’s Gospel, it is unmistakably clear:

“In the (primal) beginning was the Word,  
and the Word was with God,\*  
and the Word was (a) God.”

God is the World-Individuality. He is also individual in all His revelations, but in different ways. When he appears “in the primal beginning”, he reveals himself as *two* world-individualities. The same applies also to the human being on his micro-level. While he possesses ‘I’-consciousness as a unity, he reveals it in everyday existence as a lower ‘I’ living by the grace of the understanding, but in creative activity he strives upwards to his higher ‘I’. It is the same human being who accomplishes both these things.

When He placed Himself at the primal beginning, God, as Logos, became the *unitary God of the evolutionary cycle that had begun*. And He revealed Himself at this primal beginning in three ways: 1. as Creator, Logos (Son), 2. as the will to create which gives Him substance from the conscious All-Consciousness (in God, will, substance and consciousness are one), 3. as the idea of the new world (Holy Spirit). These are the hypostases of the Holy Trinity. *The God without beginning reveals Himself therein as the principle of their unity, that is to say, He Himself is not hypostative*. This is reflected in

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\* The old Slavic text says “to God”

the well-known symbol of the ‘all-seeing eye’, which is often to be found on church altars, etc.

It is to this non-hypostatic God that Christ refers as to the Father. It was He, who sent the Son into the world. And if He were a hypostasis, then Christ would be a *hypostasis of a hypostasis*,\* which would have to be regarded as a depreciation of Him.

In God there is no room for abstractions. In Him everything is *personified*. And when it is said that the God of the Christians is *triune*, then this means that even His unity must be seen as personified. The unity remains in eternity, transcends all beginnings. And it is simply unthinkable that the unitary God should have brought to a conclusion absolutely all that went before, in order to begin something new. Everything new springs from God in his being without limit and without beginning.

In evolution the unitary God reveals Himself above all as the second hypostasis, as Logos or as the Son of the God-without-beginning, the *Father-Ground of the world*.

Let us make this thought clear with the help of a diagram (see Fig.1). The God-without-beginning cannot be defined. One can therefore conceive Him (in accordance with the Pythagorean method) as a point from which everything originates, in which all is in all. One could also take the *principle* of the circle. According to the conceptions of geometry, a point can be turned inside out to form a circle, and a circle to form a point; a sphere is an expanded point.

In the primal beginning the unitary God reveals Himself in three ways. As the All-Ruler, the Creator, He places Himself at the central point of creation as the power that transforms it (since a development is permitted). As it is preordained that the creation should undergo a development in a world of space and time, the will of God, God the Father, places Himself in the stream of development that leads from the past into the future. As God the Spirit He moves from the future into the past.

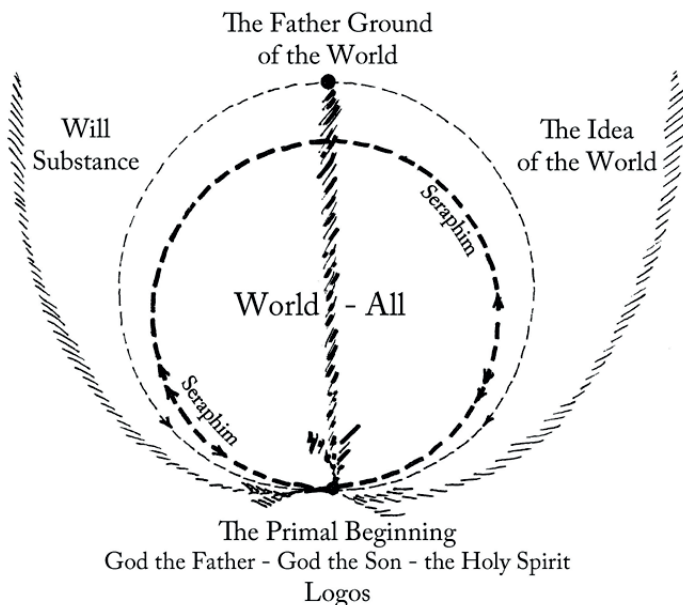
The thoughts presented here might appear to contradict the traditional conception of the Trinity. It must be said in response to this, that theological tradition suffers from a shortcoming, namely, its denial of development. Moreover, in this tradition the Gospel is not read exactly enough. God the Father as a hypostasis is the emanation of the

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\* Hypostasis [Greek]: foundation, substance, person as substance, essential being, a Divine attribute that has been made independent.

will of the God-without-beginning to create a new (or another) world. And this will is also God, but in revelation. The will of God (the Father of the world) works as a universal impulse, as a power through which those substantial sacrifices which are made by the Divine hierarchies on the altar of creation become substances of the created world, right down to the condition of lifeless mineral matter. But without a creative idea, substance cannot bring forth a form. For this reason, the will of God is always united with its intention, with the hypostasis of the Holy Spirit. God the Son always comes from above. It is He, who determined that the Spirit should densify to matter, and it is He too who leads matter back to its spiritualization, the precondition for which was his becoming man. This happened in the earth aeon. And here we have full justification in saying that the Son was born to the Mother Earth and the Heavenly Father (the Holy Spirit). But these concepts should not turn into a dogma, for – in a different connection – standing upon the earth among the kingdoms of nature, the human being can say: This is the Father. Out of the Fatherly principle arose the evolution of species, the law of heredity. But all this happened thanks to Divine wisdom, the Holy Spirit, the heavenly Sophia, the Mother of the World.

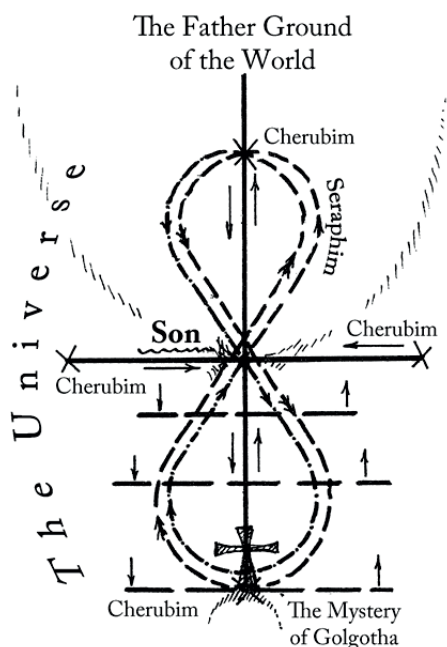
Only a person of dull intellect or a narrow-minded materialist will dismiss all this as a ‘watering down’ of concepts. It is the task of human cognition to resort to the language of pictures in order to form a conception of what lies beyond all concepts. And in our understanding of the most important question for the human being: What is God?, we will only attain a clarity that is of help to us if we distinguish between the hypostases of God, His revelation, and the One, Ineffable God without beginning. For the Hindus, He is Atman; for Christians the Father-Ground of the world. And in the Gospels, if they are correctly translated, Christ does not speak simply to the Father, but to the Father-Ground of the world. Let us now address the question of how the Divine revelation turns to the creation of the world. Through revealing Himself as a tri-unity, God reveals Himself – to speak in the language of Hegelian philosophy – in Himself and for Himself. In order that the revelation may become creation, it must proceed to manifest itself in other, non-divine ways (not to be confused with opposition to the Divine), it must personify itself outside the Tri-unity. A personification of this kind appears in the beings of the Seraphim, who “perceive the countenance of God directly” and receive the plans of a new cosmic system from the Divine Trinity (GA 110, 14.04.09).



*Fig. 1*

As they reveal themselves at the primal beginning of the world, where the Creator is the Son, they reveal themselves in the Son. Before this they dwell in a higher state of consciousness, on a level with the Father-Ground of the world, with the God-without-beginning. This was the condition of a certain 'Trans-Pralaya'. As they reveal themselves in the Son they awaken, as it were, to new being. Their consciousness is lowered, becoming thereby more individual.

All that they wish for on their 'awakening' is a return to the spheres of the God-without-beginning. And they begin their journey back by moving *via the hypostases* (in this condition there is no other way possible) – by way of the Father and by way of the Holy Spirit: of the Divine Will and the Idea of the World. But as they have a reduced consciousness on their 'awakening', they do not reach through to the God-without-beginning and carry out, figuratively speaking, a kind of "circular movement", in order then to return to the God of the beginning. The path followed by them in this movement is our universe. They are its personification, since the universe is the 'I'-Being. It appears in the bosom of the God-without-beginning as his '*interiorization*', as the unified Being of the Seraphim (for in this Being, the triune God is interiorized/inwardized), who are united in their highest being through the universal 'I' of eternity.



*Fig. 2*

When the Seraphim return to the point of their revelation, to God the Son, their activity as creators begins. He turns the consciousness-being of the Seraphim “outwards”. Thus He reveals outwardly the universe as the inner being of the God-without-beginning. Thus otherness of being (*Anderssein*) emerges and the unitary universe assumes the form of a lemniscate, retaining this form in every aeon. Thus the universe is both a duality and a unity. It is a unity in its sensible-supersensible reality. In the lower loop of the lemniscate, evolution, as time goes on, even assumes material character, but there works in everything, descending from the upper loop, the world of archetypal phenomena – the personification of the phenomena of the world.

As in God everything is real and personified, all the movements and relationships described here must also be so. In its deepest foundations, the personification of the world is fourfold, corresponding to the way in which God reveals Himself: in the three hypostases and as a unity. The unity sets up a certain axis of force in the universe. This leads from the Father-Ground of the world to the Son and from thence into otherness-of-being (*Anderssein*). Between Father and Holy Spirit there arises a further axis of force of the universe. On the vertical axis there works in creation the individualizing principle, which descends from the infinite

heights and, in the Son, attains sensory-material being. The God of will and of substance approaches this axis, let us say, 'from the left', moving from the past into the future. 'From the right' the World-Idea, God the Spirit, approaches the axis. He always works out of the future (how else would new creations be possible in development?).

In every creation the idea of the world comes into direct contact with substance. They become in essence united and are filled with life in the realm of otherness-of-being through the impulse of the creator, the Son of the Father-Ground of the world. Then new forms arise in development. They are always the fruit of the creation (even in the evolution of species), but they cannot be determined in advance, since the forces that shape them come from three (or even four, if we include those from below, from nature) different world directions. In every act of fertilization, the albumen in the egg cell loses its structure, is thrown back into chaos, and the new being arises as it were out of the world beginning.

The horizontal axis of development arises from the working of the Father God and the Holy Spirit. This axis combined with the vertical constitutes the cross of the world, which is the *structure of the universe*. *It is personified in the Beings of the Cherubim*. These, like the Seraphim, reveal themselves in the God of the primal beginning and strive along the path of the hypostases, to return to the World-Ground of the Father. Their consciousness, however, is weaker than that of the Seraphim, who endow them with unity within the inwardized universe. The Cherubim become an integral part of the hypostases and take up their position, as it were, at the four corners of the world, mediating the relationships between the hypostases of God and His unity (see Fig.2).

This all takes place initially in the highest spheres of the spirit, on the level of Mahaparinirvana. But then the universe assumes the form of a lemniscate, and the world cross reaches down into otherness-of-being, beyond the "limits" of the revelation of God in Himself and for Himself. This "reaching down" must also be thought of as personified. It is personified by Christ Himself. As He directs the working of the hierarchies to the world of otherness-of-being, Christ takes upon Himself the cross of the world. *He does this from the very beginning of the world*. In the world, a complicated system, He becomes the principle of its unity or, to express it in the language of modern science, the system-forming principle of the evolving universe; He endows it with the character of an organism, a wholeness.

Working in the vertical of the World Spirit, Christ leads, at every point, on each stage of becoming, the horizontal axis of evolution

“downwards”, as far as the boundary of the lower loop of the lemniscate, and then descends Himself into the realm of the senses where He brings about a great transformation, the Mystery of Golgotha, thereby imbuing world development which strives downwards to the material level with a universal impulse upwards.

At the lowest limit of the universe there lives the human being, who *personifies* the condition of the world in his lower, abstractly thinking ‘I’. Christ becomes man because below this limit a personification of development is not possible, and it is therefore here that the human being must be given strength to enable him to strive upwards to his higher ‘I’. This means he must follow Christ, participate in the working of the Divine – take the cross of evolution upon himself in his subjective world-constellation.

He can do this through metamorphosing his consciousness. This means that he must first understand that he can experience in the structure of his thinking the image of the world-structure.

In order to help the human being to take up his cross freely and with knowledge of the essential truths of his situation, Anthroposophy came into the world. It provides him with this help on the basis of all the fundamental world principles described here. *Its Mystery centre must therefore be in structure and form an image of the form and structure of the edifice of the world.*

This goal was consciously pursued by Rudolf Steiner in his activity. He began with the building of the first Goetheanum and completed the task on 3<sup>rd</sup> August 1924 with the founding of the Association of the AAG/GAS. Of course the loss of the physical Goetheanum was an immeasurably severe setback for this work. But the Goetheanum worked on in the spiritual, and so long as there were human beings able to bear their cross, the work could continue.\*

The first Goetheanum was built according to the form and structure of the world edifice. And when it ceased to exist in the physical it began to incorporate itself as an archetype in the process of the creation of the Association of the AGG/GAS. In this sense it was its primary phenomenon, as we will explain with the help of Fig.3.

The Goetheanum building had the form of a cross (with an axis of symmetry) and was oriented exactly to the four cardinal points. The main axis ran from west to east, the axis at right angles to it ran from north to south. This second axis was connected-to, from the West, by

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\* Here, too, the intention is not enough; ability is also needed.



14 columns in chalice form, in which our evolutionary cycle was twice represented symbolically, embracing the 7 aeons of which it consists. From the east there was joined to this axis, in chalice form, a series of 12 columns which stood on the stage. They corresponded to the conditions of the Pralayas separating the Manvantaras of the aeons represented in the western group of columns.

The axis of the Goetheanum, which ran from west to east, was the sense-perceptible image of the world-vertical. Corresponding to this, the Saviour came from the East, and human souls, when they pass through the portal of death, enter the 'eternal East'. The spiritual pupil also travels there, to the heights of the spirit. The 'I'-beings of the world strive upwards along this axis. In the Goetheanum this was to have been shown by the large wooden sculptural group of the 'Representative of Mankind', for which a special niche had been prepared at the back of the stage, with six columns to each side.

Above the columns rose two cupolas, representing the lemniscate of the edifice of the world. Below the larger cupola there was an auditorium: 'the world of the Manvantaras'. Below the smaller cupola, on the stage, Mystery Dramas were performed, eurythmy performances were given and lectures were held. Sitting in the auditorium, one could experience all of this as the external aspect of the Portal of Initiation, clothed in the garment of art and the lecturer's word. As though under the arch of this Portal (the work was not completed) the image of the Greater Guardian of the Threshold, who in our time is the Christ, was to have stood. To this Portal, to the heights, the High School of the Society, its First Class was meant to lead us.

At the founding of the Association of the AAG/GAS, the auditorium of the Goetheanum had been brought into connection with the Goetheanum Association, the purpose of which was to further the artistic and scientific impulses of Anthroposophy. This Association was also an expression of the *open* form of the Association of the AAG. It was therefore by way of its Statutes that the human being entered the Anthroposophical Society, he 'stepped into' it, as it were, through the west entrance (the main portal) of the Goetheanum. The Statutes of the Society of the Christmas Conference, on the other hand, described the inner life of the Society which was oriented towards both lines of the cross, but more especially to its vertical axis directed eastwards.

The axis of the Goetheanum directed from south to north corresponded to the evolutionary axis of the world edifice. The *objective* evolution of the world moves, in the earthly aeon, from east to west, then back again from west to east. The cross of the

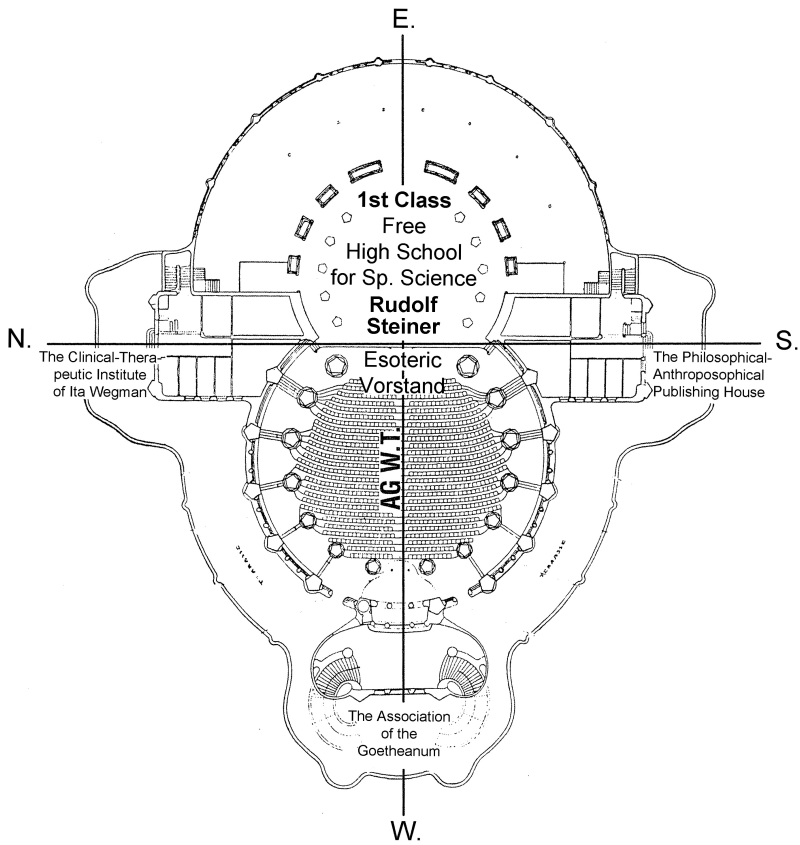
Goetheanum, however, corresponds to the individual evolution of the human being who has set out on the path of initiation and has therefore taken up his cross upon himself. This is the meaning, ultimately, of the cross of the architecture of all Christian churches, and their altars are therefore placed at the eastern end.

But it can also be formulated as follows: Evolution moves in all four directions – along the lemniscate. It is for this reason that, in the Goetheanum, the motifs of the columns and their capitals appeared twice – both in the auditorium and on the stage. In the structure of the Association, the Clinic (the Institute) of Ita Wegman was connected with the part on the left, and the Publishing House with the part on the right. One should try also to see these two as symbols.

We know that the human being, in the evolutionary process which had already begun, succumbed to temptation and was driven out of Paradise (the upper loop of the world lemniscate). The consequence of this expulsion was sickness and death. That is why Christ came into this world as a healer (into the lower loop of the World lemniscate). *He saves through healing.*

The sickness of original sin worsened over the last 2500 years owing to the fact that the human being, after he had learned to master conceptual thinking and had begun to think abstractly, underwent yet another expulsion – this time *out of nature*. When he thinks, he destroys his body, his nervous system. Having fallen a prey to materialism, he therefore needs a healing development in both his soul and his thinking spirit. Thus in the new epoch healing must have a complex character and treat body and soul at the same time; in addition, the character of a world-view must also be judged therapeutically. But unity always has its root in the ‘I’. It is not by chance that in the past Templars, Rosicrucians, Knights of Malta were often masters of the art of healing. In this sense the Clinical-Therapeutic Institute of Ita Wegman needed to be understood in relation to the particular features of evolution and specifically with the task of mitigating the falls and errors that accompany this evolution, by taking into account the doctrine of reincarnation and karma.

The publishing house of the Society, led by Marie Steiner, had the aim of bringing to humanity the message of the new revelation of the spirit. For Anthroposophy is a teaching in which the Holy Spirit reveals itself to the humanity of our day.



*Fig. 3*

Of course, from an external point of view words like ‘Clinic’ or ‘Publishing House’ sound prosaic (let alone Trade Register!). And if one does not penetrate to their profound, even esoteric, sense, one will not be able, either, to understand the Association of the AAG/GAS. But if we do not understand this, we shut ourselves off from an understanding of the Anthroposophical Society founded during the Christmas Conference.

Nor should one forget that the Association of the AAG/GAS was a unity of a sensible-supersensible kind. On the one hand, it was turned towards external life with its everyday problems, though here too there were unusual features. One of them is referred to in M. Gsänger’s book. It is the idea of the ‘smaller’ and the ‘larger’ Association which was to

enable Rudolf Steiner to prevent the emergence of bureaucracy within the Association (if this Association had survived longer than it did).

A further peculiarity was that in the Statutes of the Association of the AAG a paragraph had been retained from the Statutes of the Goetheanum Association, which provided the possibility for the exclusion of members. To this paragraph Rudolf Steiner added in his own hand the words: “without explanation”.

To the present day, heated discussions take place on the question : May one exclude members from the Society, or may one not? If the Society of the Christmas Conference is meant, then of course one may not. In this Society, the question simply does not arise. Its Statutes, so Rudolf Steiner said, had the purpose of simply reporting how the Society wished to live and work. In this Society, the Portal of Initiation had been erected, and the decision whether someone is able to approach it must be taken by God and the individual concerned. But to defend it from hostile attacks from the outside world, from profanation – this was the task of the Association of the AAG/GAS: of its Executive Council and, of course, its Statutes.

For a realist, it is almost impossible to imagine, in an age such as ours where there is so little respect for the truth, a Society that opens wide its doors for anyone to join. Human beings differ not only with regard to sex, age, creed and other objective features, they also differ with respect to their level of moral development.

When it is asserted that members of the Society should be tolerant towards different views and religious beliefs, then invariably people are meant, who *really have views of their own and religious convictions of their own*; and, what is especially important – something that goes without saying – is that all these people are, in the universally accepted sense of the word, decent human beings. But if a deceiver, a liar stands before you, what are you meant to respect, to tolerate in him? And what does it mean, that one should try to achieve *mutual understanding*? Some people enter the Society in order consciously to work against it from within. Obviously, all such members should be excluded from the Society – “with no reason given”. The adversary is, as everyone knows, a great demagogue. As soon as he has seized power he becomes a dictator; so long as he is not in power, no one fights more ardently for ‘democracy’ and ‘liberation’ than he does. Rudolf Steiner looked very closely at the cases of opposition to Anthroposophy. In 1921 he said that “Anthroposophy as such will, in the times that are approaching, be opposed from all possible sides in an unprecedented way” (GA 342, 13.06.1921). Are we to imagine that, when he founded the Association

of the AAG/GAS, he was willing to accept all his enemies in it as members?

The spiritual researcher, so he said in another connection, needs tranquillity; for this reason, his opponents (who are aware of this fact) force him to enter into conflict. But if they force this conflict upon us, we have the duty to defend ourselves and not fall into sentimentality of any kind. *“Anyone who thinks that we go too far in our polemics should address, not us, but those who launch the attacks [emphasis G.A.B.]. For if we are vigorous in our response to the aggressor, some good will come of it...”* (GA 202, 27.11.1920).

We have already spoken of the episode when F. Rittelmeyer tried to reach an understanding with a certain slanderer, to which Rudolf Steiner responded angrily: “...you are seeking the favour of a scoundrel!”\*

Thus it is perfectly clear that Rudolf Steiner did not intend to make the Association of the AAG into a retreat for all kinds of liars, rogues, rascals, and wranglers, for all those who had made it their aim to oppose Anthroposophy with all means available. (He even excluded people from the First Class – not opponents, but those unable to overcome their negligence in relation to esotericism.)

Let us imagine for a moment that the AAG/GAS had preserved its true face – what should it do, for example, with that well-known “opponent”? A foolish old man who has completely forgotten the difference between white and black magic, and still pretends to be a warrior for true Anthroposophy. What should the AAG do with the editor-in-chief of “Desinfo-2” (‘Info-3’ magazine – Trans.) and his team of pen-pushing playboys? Or with the “neo-Gondishapur” movement? Should one allow them to speak uncensored for Anthroposophy? – Of course not!

Rudolf Steiner was a realist also in the question of decision-making. In the statutes of the Association of the AAG, which were discussed and presumably also passed on the 3<sup>rd</sup> August 1924, he made additions, also handwritten, according to which the Association members were divided into two categories: the ‘ordinary’ members with a deciding vote, and the ‘extraordinary’ members, who only had an advisory vote. This too could not have been otherwise. How could a member who has only recently joined the Association and possibly does not yet

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\* Rittelmeyer had written to this person: “If you can reach out your hand to us in these fundamental principles, we can show to the world an example of a debate conducted on a really high spiritual level.”

understand what he/she has joined, and why, have the same right to vote in decisions concerning its activity, its direction and the character of the work, etc., as a long-standing member who has devoted his whole life to Anthroposophy?

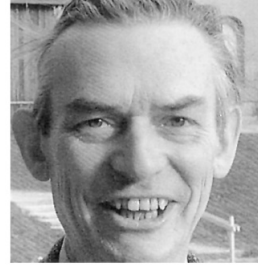
But the same applies in our time, when the members who have travelled from all corners of the globe to the Easter Conference, who wish to see the Mystery Dramas, and some of whom are in Dornach for the first time, are invited to attend the General Meeting and are asked to vote in favour of the decisions made by the Executive Council. In the past, we are told, this procedure led to exhausting verbal battles, but nowadays all simply vote ‘in favour’, in a kind of democracy ‘in reverse’. Clearly, it was the “right” sort of democracy before. Nor should we forget that Rudolf Steiner is assigned the task of creating the Society at a time when *the founding of associations is not possible*. For there is raging in the world a bitter and intense struggle of a number of powers which are dominant in every sphere. As soon as an association of any kind at all is founded, it is immediately infiltrated by their agents, who begin a struggle *with each other*, in order to subject it to their interests which are destructive of humanity.

For this reason the Association of the AAG was duty-bound to be special, or even unique, in every respect – and also realistic. In its *Statutes* the names are given of *concrete human beings*. All this meant that these Statutes could only have validity for so long as these individuals were active within the Association. In addition, the Executive Council is referred to as an “Initiative Vorstand”. But externally speaking, as M. Gsänger rightly remarks, “the expression ‘Initiative Vorstand’ ...has no meaning at all in a big association! Here it is the members’ meeting which takes initiatives”. And Rudolf Steiner finds a way of fulfilling this task (see M. Gsänger’s book).

Of course it will be easy to object at this point: In an Association with statutes of this kind everything would have inevitably culminated in dictatorship, bureaucratic whim and also fanaticism – how can we speak of tolerance, of brotherhood, in such a case? In reply to this we would stress yet again: tolerance and brotherhood are only possible among decent people who have freely taken upon themselves a commitment to straightforwardness and honesty. This, on the one hand. On the other hand, a member of the AAG/GAS can only be expelled if its Executive Council is able to preclude any error in this matter. *This was only possible in the Association of the AAG at the time when it was led by Rudolf Steiner*. With his departure from the physical plane, there



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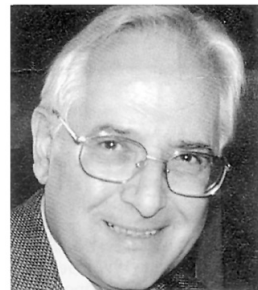
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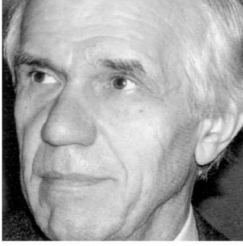
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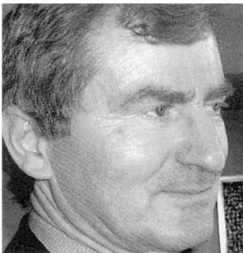


10.



11.

*The General Secretaries  
of the National AS:*



12.



13.

- 1. USA
- 2. England
- 3. Germany
- 4. France
- 5. Switzerland
- 6. Austria
- 7. New Zealand
- 8. Norway
- 9. Australia
- 10. Finland
- 11. Poland
- 12. Georgia
- 13. Russia

was the risk that what he had created might turn into its opposite. From that moment onwards the objection formulated above is fully justified. There is only one way of heeding it at the present time: by not founding societies of any kind!



In this way it becomes clear how complex and how special was that which Rudolf Steiner had created from Christmas 1923/1924 up to the point when he was struck down by illness. The Society of the Christmas Conference was admittedly the most important, but it was only one organ of a unitary, living, esoteric and social organism. And now it will not be at all difficult to imagine how preposterous are the attempts of the present Executive Council of the AAG/GAS to make a legal claim upon the Society of the Christmas Conference. It is as though one wanted to take possession of the heart of an organism by tearing it out. It stops beating, falls to dust or, if it is the heart of a spiritual organism, it becomes an abstraction.

Someone will object (let us stay with our metaphor): One could try to transplant it into another organism. Yes, but this organism would need to be *of the same kind* as the first. Today's members do not have such an organism. *They do not even have it in their thoughts.* And there is no 'surgeon' of genius who could carry out this operation. And after all, the spiritual world is not a cold storage in which the spiritual impulses which human beings have failed to take hold of are indefinitely preserved, unchanged. But if the impulse of the Christmas Conference is continually changing – who has ever described its *present* condition, and when?

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The conclusions to which our inquiry has led us, the questions that it raises, cannot appear in any way convincing or worthy of notice to one who wishes to have nothing to do with the methodological foundations of Anthroposophy, according to which (we would repeat again) only unities, wholenesses are real in the world. These are bearers of the principle which forms unity, wholeness. It follows from this that everything real in the world is of a sensible-supersensible nature. If we are unwilling to grasp this, we fall unavoidably into either materialism or a one-sided, empty idealism.

Rudolf Steiner explained on many occasions that Anthroposophy is a real Being. In order to work in its name it is not enough simply to recognize it (her); one must also be recognized by it (her). Only on this condition can the human being regard himself as its (her) representative in the world. If one determines one's relation to Anthroposophy on a merely juristic level, this alone will deprive one of the right to make decisions with regard to its (her) affairs on the earth. This too is an axiom of Anthroposophical life.

“It is one of the essential life-conditions:” – so Rudolf Steiner tells us – “to look upon Anthroposophy as a living Being...Anthroposophy must be regarded as an autonomous Being...Anthroposophy is in itself an invisible human being ... who must really be taken as something that exists, a Being who must be asked what he has to say about each individual action in life.” “Thus, what is needed is true seriousness in the way one follows this invisible human being...” (GA 258, 16.06.1923).

It is therefore necessary for an understanding of the Christmas Conference and the entire cause of Anthroposophy in both worlds – the sensible and the supersensible – to have the capacity to follow Rudolf Steiner and also the Being of Anthroposophy. This is a ‘human being’, but of a hierarchical nature: a superhuman being.

The living Being of Anthroposophy wished to be realized in the founding of the Christmas Conference Society and, later, of the Association AAG. And a quite special, leading role in this founding was played by the Goetheanum – yet another unity, a wholeness of a sensible-supersensible kind. Thanks to it, there was at work during the Christmas Conference the following emergent tri-unity: the Society to be formed, the esoteric School, the esoteric Vorstand presided over by Rudolf Steiner and the spiritual Goetheanum.

The Association AAG, which was due to be formed, received its character from this tri-unity, as we have shown in Fig.3. Without this tri-unity the figure would only be something schematic and thought out.

His relation to the Goetheanum is a kind of ‘litmus paper’ which infallibly reveals how real is the relationship of a human being to Anthroposophy, and at the same time whether he has the right to act in its name.

‘Das Goetheanum’ weekly magazine has rendered a service to the history of the Anthroposophical movement by publishing the photos of those who prepared and carried through the Conference of 2002 – one could say the elite of the AAG, its group leaders, general secretaries, etc. We would ask our esteemed readers to study the faces more closely – not for the sake of criticism and blame. No, merely to convince oneself *with one’s own eyes* that these human beings do not know, experience, feel or understand the being of the Goetheanum.\* Which is

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\* If any one of them wished to challenge what we have said we would be grateful – provided there is clear reasoning and substantial content in their reply.

why they agreed, with complete indifference (and in some cases even with enthusiasm), to what Messrs. Hasler and Hitsch had done with the sculpture and paintings of the first Goetheanum in the Great Hall of the second.

Rudolf Steiner explained: in building the Goetheanum “the attempt was made to create directly out of the spiritual world, not something symbolical, but spiritual reality, insofar as it has been able to reveal itself up to the present time” (GA 186, 20.12.1918).

And in full knowledge of this one has constructed out of the “spiritual reality” of the first Goetheanum a whole lot of *symbols*. And “looking at symbols” makes “people, as it were, fall asleep” (ibid).

Rudolf Steiner said that many things which he would be able to tell an audience within the walls of the Goetheanum, could not be spoken if they were no longer standing. Today this has been changed into its opposite: after the occult ‘pogrom’ of the first Goetheanum a great deal of mischief in the AAG/GAS has become possible in the Great Hall of the second.

Such are the immediately given facts of the history of the AAG to date. And they need to be recognized. Why? So that at least the following words of Rudolf Steiner do not fall on deaf ears: “Let us say that the building ought not to bring us any joy, any satisfaction if we did not at the same time put all our energy into promoting the cause of Anthroposophy. For the (Goetheanum) building would be the occasion for the destruction of our cause if our defensive force were inadequate” (GA 184, 20.09.1918).

This is exactly what we experience today; we experience the fulfilment of this prophecy. And there is no riddle, no theme for discussion. The opponents of Anthroposophy act with professional knowledge, which cannot in any way be said of its friends.

The theme of Goetheanism pervades the whole of the Christmas Conference, resounds before it and after it. Though only Rudolf Steiner speaks of it. On the opening day of the Christmas Conference, on the morning of the 24<sup>th</sup> December: “...the Goetheanum as the central point of the Anthroposophical Society...” (GA 260. p.30); and at the end of the Conference: “The spirit of this Goetheanum, if we really will in an upright and honest way, cannot be taken from us” (p.251).

A condition is stated: “If”. And supposing we do not fulfil this condition? Is not the Goetheanum then taken from us, not as individuals but as the AAG/GAS as a whole? In fact, it has been taken. And this means that the AAG lingers in a state of spiritual prostration

and dystrophy. Could it in this condition, if it were possible for example to bring back the Christmas Conference impulse, unite itself with this impulse? The answer is not hard to find. Let us see what, in this case, was being asked of Rudolf Steiner's 'colleagues in arms' and let us compare ourselves with them in order to obtain a realistic picture of ourselves.

At Easter 1924 Rudolf Steiner said in Dornach: "...Anthroposophy in the whole of its activity [is] an Easter experience, an experience of resurrection, combined with the experience of the grave." And he went on to speak of the mystery of 'dying and becoming' as it came to expression in the burning of Ephesus and of the Goetheanum: "Just as the fire of Ephesus was used by Aristotle and Alexander, when it flamed up anew in their hearts, but first flamed up in the ether distances from whence it bore to them anew the secrets which could then be condensed into the very simplest form [the categories of Aristotle – G.A.B.], just as it was possible then to use the fire of Ephesus, so it is our task, and this we will surely be able to fulfil, to use what..., as the flames of the Goetheanum, also bore out into the ether that which has been willed by Anthroposophy and should continue to be willed into the future."

We may feel the following: "What previously [before the fire – G.A.B.] was more or less an earthly matter, had been developed and established as an earthly matter, all this was borne out on the flames into world-distances. In recognition of the consequences of this disaster, we are permitted to say, because this disaster has befallen us: We now understand that we are privileged to represent not merely an earthly cause, but a cause connected with the wider etheric world in which the spirit lives. For the cause of the Goetheanum is a concern of the distant ether in which there lives spirit-filled wisdom of the world. It (the Goetheanum) has been carried thither, and we are permitted to imbue ourselves with the Goetheanum impulses as they return towards us from the cosmos." The spirit cannot die; "when it dies through the world, it always resurrects. And Anthroposophy must hold fast to the spirit which resurrects continually out of eternal grounds of existence" (GA 233a, 22.04.1924).

At Christmas 1923/24 an attempt was made to found a centre of the Mysteries of evolution. In the future they must become for the human being a path of development which is no longer a path of the evolution of species. It will consist in a series of spiritual deaths and rebirths. The human being should experience the first rebirth (resurrection) already

today, in the power of judgment in beholding. This requires that he should sacrifice the lower 'I', and die in it.

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Michael Gsänger writes as follows: "There is present throughout the constitution debate (of the Society – G.A.B.) the unspoken question: How is it that Rudolf Steiner never gives a clear account of this very important matter? Why does he not give a word of clarification to those working close to him?" We believe there are a number of reasons for this. The Association founded by Rudolf Steiner was meant to be in its essential character a centre of initiation, and in such a case one does not speak of things to the pupils unless they ask about them themselves. This is an occult law.\* And even if they ask, they are by no means told everything. (One should note, all the same, that Rudolf Steiner did give many explanations.) They are first spoken to in parables, as Christ spoke to the people. His pupils (the Apostles) had to fathom for themselves the deeper meaning of these parables. A similar "parable" in the spirit of the new epoch was, for example, the conversation about the need to enter the Anthroposophical Society of the Christmas Conference in the Trade Register. A parable is not a lie, but the meaning revealed to one at first is only superficial.

The period extending from Christmas 1923/24 to autumn 1924 was special in that there was a need not only to understand, but also to act. Rudolf Steiner took the initiative which ought actually to have been taken by his pupils. And they should at least have followed him courageously, and not like the disciples in the well-known parable in the Gospels, where Christ says to his pupils: "Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying: It is because we have taken no bread" (Matthew 16, 6-7).

The greatest tragedy in the events of the year 1924 was that the paths of Rudolf Steiner and of the Society members in their understanding of what had taken place, diverged ever further. And one can sense clearly enough that the events of the 3<sup>rd</sup> August had a twofold significance for Rudolf Steiner: On the one hand he had accomplished the mighty task of the uniting of Society and movement, which had

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\* Anyone who is unwilling to accept such laws should also ask in the case of Parzival's initiation why everything was made so complicated. When they saw he remained silent they should have asked: Don't you want to know what the things are that we are showing you?

raised Anthroposophy onto a new level, led it into its *fourth* phase where, according to the laws of the sevenfold cycle of development, it should have permeated, with especial breadth and intensity, all spheres of culture and civilization, becoming one with them; on the other hand, he could see that the Society members, his pupils even, were not following him. They had remained behind in the previous period of the development of Anthroposophy.

In these circumstances it was necessary to delay the entry of the Association of the AAG in the Trade Register. It was also necessary to postpone a 'clear explanation' of the meaning of the events. It was impossible to explain what had become less and less clear to perceive. But what became ever more apparent needed no explanation: namely, the fact that the Christmas Conference had not been understood, and had not been taken up, by the members. It had not taken place in them. They had remained what they were before.\*<sup>18</sup>

Then the illness came. This event was also unusual. It is known that great Initiates do not fall ill in such a way as to become bedridden, or they do not fall ill at all. As a rule, human beings of this rank decide themselves when they have to leave the physical world. For Rudolf Steiner this moment had clearly not yet come at the end of the year 1924. He had been struck by the blow of the severe karma of the members of the Society, with which he had united himself when he assumed the leadership of the Association of the AAG. In so doing, he had quite consciously confronted the worldwide onslaught of the forces of death. We simple mortals can scarcely imagine what struggle he was waging, confined to his sickbed, what was happening then on the plane of the meta-history of the world. Inklings of this or that can be gained from the tentative statements of eyewitnesses, but it is hardly appropriate to speak about them. We would merely warn all those who study this period and the events of that time, not to jump to trivial materialistic conclusions.

At the beginning of 1925 the struggle had exhausted Rudolf Steiner. That he was continuing to say that he would recover, can be explained by the fact that this, too, was a question of human meta-history: Was he about to be called away prematurely from the physical plane, or was he not? But his physical forces grew ever weaker; it became ever more difficult for him to maintain the connection with his physical body.

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\* An interesting example of this is the description of two employees of the 'estate' in the 'Newsletter'.

All that he could do in these circumstances was to make, in a copy of the minutes of the meeting of the 29<sup>th</sup> June, and with a hand that was growing weaker (the handwriting betrays this), an amendment that was to be decisive for the further destiny of the Association of the AAG. With this amendment the Association was virtually *annulled*. The association of the Goetheanum – a component part of the former Association of the AAG – became the General Anthroposophical Society (no longer the Association!). In the original report it said: “Association of the Goetheanum, Free High School for Spiritual Science”; to this is added in Rudolf Steiner’s hand: “Whose name would be changed into General Anthroposophical Society....”

This document clears Guenther Wachsmuth of all suspicion that he may have “deceived” Rudolf Steiner. No, he merely carried out his will.

Rudolf Steiner’s name was included in the Statutes of the Anthroposophical Society of the Christmas Conference and in those of the Association of the AAG/GAS. And with his departure those Statutes lost their *essential meaning*. This is simply a fact, which is also established juristically. But if the Statutes forfeited their meaning, how could the institution for whose sake they had been written continue to exist unchanged?

G. Wachsmuth fulfilled the task assigned him, to the best of his ability. But he did not fulfil it alone. Not everything went well – there was much that turned out contradictory and confused, since it was being done by people in a deep inner state of shock.

As they had not understood what the Association of the AAG represented, they could not understand either what was left after the 8<sup>th</sup> February 1925. Instead of a living unity, structured in the form of the evolutionary cross, they found themselves with the ‘cross’ of the Administration. What would have been able, later, to breathe life into it – the Goetheanum – was in the supersensible world, but without Rudolf Steiner no-one was able to work with the supersensible.

The Association that remained had four parts:

- a. The Administration of the Anthroposophical Society [the word ‘General’ is absent – G.A.B.];
- b. The Philosophical-Anthroposophical Publishing House;
- c. The Administration of the Goetheanum building;
- d. The Clinical-Therapeutic Institute in Arlesheim [the name of I. Wegman is absent – G.A.B.].

Also wir haben : verein des Goetheanum der freien Hochschule für Geisteswissenschaft in Dornach ( Schweiz ) eingetragen im Handelsregister des Kt. Solothurn.

*Dessem Name würde* *in*  
Das würde geändert werden *dahin*, dass oben stehen würde : Allgemeine Anthroposophische Gesellschaft ; Unter-Abteilung Verein des Goetheanums der freien Hochschule für Geisteswissenschaft in Dornach ( Schweiz )

Das würde wegfallen : " Eingetragen im Handelsregister des Kt. Solothurn " , weil die Anthroposophische Gesellschaft eingetragen ist.

Dann würde kommen : Satzungen vom 29. Juni 1924

Dr. Groscheintz : Jetzt § 1. Unter dem Namen " verein des Goetheanum der freien Hochschule für Geisteswissenschaft " besteht ein Verein im Sinne der Art. 60 ff. des Schweiz. Z.G.B. Sitz des Vereins ist Dornach ( Kanton Solothurn, Schweiz ).

*Arztgenen bei Anthroposophen*  
*Geisteswissenschaft*  
*besteht ein Verein*  
*im Sinne*  
Dr. Steiner : Der geänderte § würde lauten : Unter dem Namen verein des Goetheanum der freien Hochschule für Geisteswissenschaft besteht als ein Glied der Allgemeinen Anthroposophischen Gesellschaft ein Verein mit dem Sitz in Dornach Kt. Solothurn, Schweiz.

Dr. Groscheintz : § 2 : Zweck des vereins ist die Pflege künstlerische und wissenschaftlicher Bestrebungen.

So we have: The Association of the Goetheanum of the independent School of Spiritual Science in Dornach (Switzerland) registered in the Register of Companies of the Canton Solothurn.

*Its name will become* *in*  
This will be changed in such a way, that what stands above will become the General Anthroposophical Society, sub-section of the Association of the Goetheanum of the independent School of Spiritual Science In Dornach (Switzerland)

This will be discarded: "registered in the Register of Companies of the Canton Solothurn", because the Anthroposophical Society is already registered.

Then will come: the statutes of 29. June 1924

Dr. Groscheintz: Now §1. Under the name "Association of the Goetheanum of the independent School of Spiritual Science" there exists an Association in the sense of Article 60 ff of the Swiss Civil Code (ZGB). The seat/headquarters of the Association is in Dornach (Canton Solothurn, Switzerland).

*the General Anthroposophical Society understands*  
Dr. Steiner: The changed § will read: Under the name Association of the Goetheanum of the independent School of Spiritual Science there exists as a part of the General Anthroposophical Society an association with its seat in Dornach Canton Solothurn, Switzerland.

*itself as an association in the sense*

Dr. Groscheintz: §2: The purpose of the Association is to foster artistic and scientific endeavors.



*This was not a unity, not a system, but the sum of four elements without a system-forming principle.* Nevertheless, this sum was given the Statues of the Association of the AAG, after removal from them of the paragraph dividing members into the categories ‘ordinary’ and ‘extra-ordinary’. Everyone was given the same right to vote and make decisions.

They had not understood that they had been through another fire and that one should not cherish the illusion that nothing had happened, but would have, like the Phoenix, to rise again from the ashes. Consequently, everything went awry. The sum of the four elements fell apart, of course. It could not help falling apart, because Lucifer and Ahriman really exist. There remained in the “esoteric” Vorstand two members, who could represent neither the horizontal nor the vertical axis. The Society lost its unity, form, structure, and life. M. Gsänger sums up the condition as follows: “instead of free associative forms we have entries in a register; instead of selfless participation there is the power to make decisions in collusion with others; the Christmas Conference Statutes became a programme, anathema threatens the plurality of opinion of free spirits.”

We, the Anthroposophists of today, continue to look upon this scene of destruction by fire. Meanwhile, the time has come for a resurrection to take place. The resurrection should begin with a profound grasp of the esoteric meaning of what was inaugurated at Christmas 1923/24. This understanding will only be attained with the help of the methodology of Anthroposophy, not by means of parapsychological illumination or juristic argument.



## 8. Two Mysteries

### A.

When Parzival enters the Grail Castle, he sees there, so Wolfram von Eschenbach relates, a sick man, ravaged by suffering, lying on a couch. He hands Parzival the sword of his niece. Parzival also sees a weapon-bearer who carries a bleeding spear, and a maiden with a golden chalice that is radiant with a heavenly light. This chalice is carried, during the meal, several times around the hall, and finally brought into a neighbouring room where the aged Father of the Fisher King Amfortas is found, who is fed not by earthly nourishment but only by what is in the Grail chalice.

Parzival beholds all this with amazement, but he asks no question, because a knight who had met him on his way had advised him to ask questions as little as possible. He decides to ask his questions the following morning. But in the morning he finds the Castle deserted. In the courtyard there is a saddled horse. He mounts and rides as fast as he can to the drawbridge which leads across the moat; it is just being raised, and so the horse has to jump from the drawbridge.

Later it will be explained to Parzival many times that he simply must ask (not empty questions, of course), that this is even a part of his mission and that, when he did not ask about what he saw in the Castle, he had laden guilt upon himself and had brought suffering to others. In Parzival, so Rudolf Steiner said in a lecture from the cycle 'The Fifth Gospel', we have a personality who was brought up outside the culture of the outer world. And, led to the wonder of the Holy Grail, this personality ought to have asked about this wonder with a soul that was virginal and not subject to the influences of this culture. The Christ impulse works both externally and supersensibly; its supersensible working ought to have come to expression in the soul of Parzival. And for this reason he should have asked his question at the centre of the most important Christian Mystery, where the Grail is protected.

But in Parzival there still lived the experience of the youthful disciple of Saïs, to whom it was forbidden to behold the image of Isis,

as his soul was not yet prepared for this. When he has left the Grail Castle, Parzival meets on his path a woman who is mourning her bridegroom, who lies dead in her lap. This, says Rudolf Steiner, is “the picture of the mourning Mother with her Son, which later served so often as the ‘Pietà’ motif. This is the first indication of what Parzival would have experienced if he... had asked. He would have experienced in a new form the connection that exists between the Mother and the Son of Man” (GA 148, 06.01.1914).

Since the time described by Wolfram von Eschenbach in his epic poem, those human beings who belong to the esoteric stream of Christianity must learn to *ask*, “which means nothing other than the following: one must have the impulse to really unfold what is, in any case, living in the soul” [emphasis G.A.B.] (ibid); but in the soul there lives the actual working of the Christ, since Christ flowed into the aura of the earth after the Mystery of Golgotha, “the Mystery of the Grail flowed out within the earth’s aura”, where earthly human beings live who are striving for a higher development.

Not all human beings, of course, have this quality. In the development of civilization there is a stream, of whose representatives it can be said: “They are really not askers of question, because they know everything already” (ibid). And even if they sometimes ask, their question is always abstract and superficial. One could express it in the following terms: it is not the kind of question that has arisen in the *consciousness-soul* and seek its fulfilment through the *spirit-self*. These questions are not the sacred ones with which one addresses the higher, spiritual spheres of being.

Rudolf Steiner concludes the lecture quoted here by pointing out that “*the important thing today is to ask questions in the right way, that is, to take up the right attitude to what can be proclaimed as a spiritual world-view. If a person comes in a mood wanting to judge everything, then he can read all the books and lecture cycles [of Rudolf Steiner – G.A.B.], all there is, in fact, – he will learn nothing, because the Parzival mood is lacking. If a person comes in a mood of wanting to ask question, then he will learn quite other things than what merely lies in the words. He will experience the words in a fruitful way with the original forces that spring up in his own soul. The important thing is that the truths that are proclaimed to us spiritually should become an inner experience of this kind*” [all emphasis in the quote – G.A.B.] (ibid).

In a lecture from another cycle, “Christ and the Spiritual World. The Quest for the Holy Grail”, Rudolf Steiner says: “What we cultivate in

our Anthroposophy, let us look upon it as a renewed quest for the Grail..." (GA 149, 02.02.1914). This is indeed one of the most fundamental leading thoughts for Anthroposophists.

## B.

The Mystery of Anthroposophy is the renewed form of the Grail Mystery in which it would wish to present itself to the world in the changed conditions of the times, where the nature of the human being can be transformed by it right down to his features as a species. They are not the same Mystery; they stand towards one another in a relation of phenomenon and archetypal phenomenon.

It would need a two-volume dissertation to illumine this question to some degree from a spiritual-scientific point of view, and this is a task we cannot, of course, fulfil within the context of the present book. Up to a certain point we have dealt with this question in our book 'The Philosophy of Freedom of Rudolf Steiner as a Foundation of the Logic of a Beholding Thinking', to which the interested reader may refer [see G. Rickett for vol. I and other chapters so far translated]. Here we will consider the theme from a narrower aspect with the sole aim of throwing light on the path of an understanding of the Christmas Conference.

The Mystery of Anthroposophy attained its climax at Christmas 1923/24 in the sense that, subject to the law of development described by Goethe with the words 'dying and becoming', it reached the moment of its complete metamorphosis. A great deal of the Anthroposophical movement had died by the end of the year 1923: the Goetheanum had burned down, the Society had reached a nadir, it had become clear beyond a doubt that the members with their inherited burden of intellectualism on the one hand and 'mysticism' of the old Theosophical Society on the other, could no longer carry the impulse of Anthroposophy into the world and into the future. But since the life forces of the impulse were enormously strong, the losses called forth in it (this is also a law) a counter-effect which was equal in strength to the forces of scleroticism, of death, the power of resurrection from the ashes. Like the Phoenix, Anthroposophy was to attain in human beings the power of resurrection on a qualitatively new level. Rudolf Steiner became convinced of this on the strength of his own experience. He explained how the decision to carry through the Christmas Conference (to which he had come out of *his own* moral intuition) could have proved to be mistaken, but events had shown that the spiritual sources of cognition had opened up still more widely after the Conference. The

source of spiritual revelations flowed with special abundance, as we can see from the fruits of Rudolf Steiner's activity in the year 1924.

But this did not become evident until after the event. Before the Conference took place, everything depended upon how the participants would respond, whether they would be able to 'die' to their old being and 'become' in a new one – the being of the free spirit. If they were to prove unable to do this, as was the case on Parzival's first visit to the Grail Castle, a saddled horse and a closed portal of the Mystery would await them. Instead of the greatest blessing, they would then bring suffering – *above all, to the new Guardian of the Grail, who is Rudolf Steiner.*\* These sufferings are different from those of Amfortas; they are like the earthly sufferings of our Saviour.

During the Christmas Conference everything was imbued with a parable-like significance. And it could not have been otherwise. This is also a fundamental principle which one has no need to prove to whoever had the wish to approach an experience of the spirit of the Mysteries and did not shirk the effort that this requires.

In order to participate in them, it was necessary for the new pupil to accept two credos with his entire being: one of them is "Consider the *what*, and even more the *how*", and the other is "die and become". In order to be guided by them in a real sense, one must to a certain degree develop the *power of judgment in beholding*, which Rudolf Steiner believed he could assume existed in his pupils after decades of work with them.

Taking all these facts into account, let us now try to view – with new eyes – what happened during the Christmas Conference.

Let us first, quite externally, approach it from an exoteric standpoint. It should be noted in parenthesis that, to this day, this is the way it is generally regarded, in spite of all the noisy declarations that it is "understood", "in view of the existential necessity", etc. If one looks at the purely external aspect of those events, one has every reason to admit in all honesty that nothing special was happening on that occasion. A conference like any other, plus a revision of the structure, the selection of an executive council, etc.; similar things can be observed in other associations and Parties. So it was, in fact: The Conference is opened, Rudolf Steiner speaks the introductory words,

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\* We come unequivocally to this conclusion if we approach with heart and mind – and not like the will-o'-the-wisps of Dornach and Stuttgart – knowledge of Anthroposophy and of the esoteric streams of Christianity which precede it.

then gives a lecture in which he calls attention to the growing hostility towards Anthroposophy, which is entirely understandable. He does emphasize that this hostility is not “born of arbitrary, earthly will” (GA 260, p.35), and this should already sharpen our attention: whence is it born, or whose will is it then? And especially when he goes on to say that the Anthroposophical Society will exist into the future if all that happens at the Christmas Conferences is truly heard and is taken up with the ‘heart-blood’. But at this point a peculiar psychological mechanism seems to set in (both then and now), causing each soul to think: Oh yes, of course, with the heart-blood and nothing else! – and in the next moment to forget all about it.

Then the Conference moved on to the Statutes. Quite a normal procedure. Everyone finds something to say, and finally there is a vote. When they returned to the Statutes at the Conference of 2002, these had been *added to*, and thereby “improved”, of course. For example, the paragraph had been added, permitting exclusion of members from the AAG. A host of letters had come from members and non-members with suggestions as to what and how this or that could be “improved”, “corrected”, “supplemented”, etc. All had been rejected. The members might get over-confident! There is no way of pleasing everybody!

Rudolf Steiner then gave, over a period of seven days, a certain meditation, in which he placed special emphasis on certain sections. Why did he do so? – This remained unclear. It is believed to be the most important, *the* fundamental meditation, but somewhat later, in the First Class, a number of far more interesting ones were given. And anyway, Dr. Steiner gave so many exercises and meditations that not even several incarnations are enough to do them all.

Yet another series of lectures was held during the Conference. Interesting, of course, but Dr. Steiner had already lectured a lot on this subject. In short: the Conference was interesting, important, but to speak of it a “decisive”, “all-determining” would be something of an exaggeration. Especially the claim that it had the character of a Mystery event. No one had seen a ‘spear’, and it was very cold and uncomfortable because, owing to lack of space, a number of walls had had to be removed, and occasionally sleety snow would fall on the very back rows of seats.

Should anyone object that in this way we are over-simplifying or even exaggerating the actual situation, we would refer to the conference of 28<sup>th</sup> – 29<sup>th</sup> December 2002 which (leaving aside the phraseology) took as its basis *de facto* precisely this understanding of the Christmas Conference.

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The external view of the Christmas Conference described above is, so to speak, the low point at which members (and non-members) have remained for 80 years now, and from which they are not able to move forward. And even the empty glorifications that can sometimes be heard do not help in this respect.

For in actual fact there were at the Christmas Conference both the spear of Longinus and the inflammation of Amfortas' wound in the members; even Klingsor was there in the shape of his representatives and vassals. And there was also...But one thing at a time.

Since we became clear about four minimal preconditions for an understanding of the Christmas Conference, let us actually apply them. In this case we are faced with at least two fundamental questions, which can be expressed as follows:

- Was the Christmas Conference a complete, individual, self-contained act, in which knowledge of, and reflection upon, all the prior activity and teachings of Rudolf Steiner and the events of the year 1924 were not a necessary precondition for participation in it and a subsequent inner connection with it?
- Was it a completely new beginning or did it, on the contrary, logically continue the entire preceding period of Anthroposophy, taking this up into itself and subjecting it to a metamorphosis?

Let us recall Para.2 of the Statutes, where it says that the members of the Christmas Conference are “imbued with the world-view” of spiritual science, which has been “in a process of development for many years”. In the discussion of this Paragraph, Rudolf Steiner explained that this referred to a period of around two decades, or, more precisely the period *since the publication of the ‘Philosophie der Freiheit’* (GA 260, p.120). But, as we all know, the ‘Philosophie der Freiheit’ developed out of Rudolf Steiner’s Goetheanistic studies.

*Thus an understanding of the Christmas Conference must be sought through a penetration of the entire content of Anthroposophy. If someone objects that this is perfectly obvious and that our questions*



have a purely rhetorical character, then we for our part would ask where this is being done and by whom (to point to Prokofieff in this connection would be to betray a pathological tendency to sarcasm). Everything that can be observed today in the multiple tug-of-wars over the unhappy Conference of the year 2002 has an exclusively *juristic* character. The Christmas Conference is in the same situation as the ‘Philosophie der Freiheit’: Many people consider the Conference “very important”, without being able to answer the question ‘why?’ Of course there are people who can explain why, but unfortunately they are often the enemies of Anthroposophy.\* This is how things *really* stand in the Anthroposophical movement today. And this is where one should have started in 2002, instead of letting oneself be intoxicated by the, at first sight, clever, but utterly meaningless rhetoric that is now widely written, and read.

If the Christmas Conference assimilated into itself the entire content of Anthroposophy, how could one forget that Rudolf Steiner laid *the first foundation stone* of this structure *in the sphere of the theory of knowledge*, where he invokes the spirit of Goethe, who developed in himself the ‘power of judgment in beholding’ – in other words *the thinking that perceives?* Indeed, would it not be true to say that the Anthroposophical teaching of Rudolf Steiner in its totality is a unitary, outstanding, uniquely universal theory of knowledge? Already in the first stage of its development he showed that a cancelling or setting aside (in the dialectical sense) of reflective thinking – given a pure thinking that is developed to a sufficient degree – leads the thinking spirit to a state of pure intentionality, of actuality of consciousness, to which is revealed *a perception of the idea directly out of the object of perception.*

Anyone who considers these and similar reflections on Rudolf Steiner’s epistemology, which constitutes the “heart” of the methodology of Anthroposophy, difficult, of specialist interest or of secondary importance, who is only interested in the occult communications of Rudolf Steiner (or the administrative games with a stacked deck), should not trouble his thoughts with the Christmas Conference. Because he will never understand anything of it whatever.

But, taking such reflections as our starting-point, we will now turn to an event of great importance: namely, the formation of the esoteric Executive Council (Vorstand). Rudolf Steiner stressed particularly that

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\* It should be recalled that Rudolf Steiner even opened the Christmas Conference by referring to the opponents of Anthroposophy. How could one forget this now in view of what they are doing in front of our very noses?

the Vorstand had been neither appointed nor elected\*, but “formed, or that the Vorstand has been founded at this Foundation meeting...” (ibid, p.161).\*\*

What is meant by the terms “formed” (gebildet) and “founded” (begründet) was not understood in the year 1923 any more than it is today. Maybe this or that person privately thought: Dr. Steiner is just being coy; he doesn’t want to admit that he has appointed the Vorstand as a willed decision of his own. This line of thought is well known. It has been openly expressed in a lecture of Mr. von Plato, a member of today’s Vorstand, the self-appointed successor of the Vorstand of the Christmas Conference. It is also the opinion of R. Menzer. In order to understand how the Vorstand of the Christmas Conference was formed, one must take into account the character of Rudolf Steiner’s thinking. Here too the camp of his critics has long expressed the view (first put forward by C. Lindenberg) that one should distinguish between the statements made by Rudolf Steiner out of supersensible experience and those he came to (like the rest of us!) by way of the abstractly thinking intellect. The truth is, however, that the lowest level of Rudolf Steiner’s thinking was ‘beholding’ (Anschauung) – i.e., the ideal perception of the ideas immediately out of the objects of perception (including the ideal objects). If he developed some of these judgments in a formal-logical manner, then he did this solely out of the need to build a bridge from his consciousness to that of the abstractly thinking reader. He worked long and tirelessly at the building of such a bridge for Eduard von Hartmann, out of the wish to bring him on to the side of his *consciousness* (not of his logical conclusions!).

Thus it was out of a “*beholding*” of the life of the Anthroposophical movement in all its aspects that *Rudolf Steiner perceived ideally in his consciousness: Who would be able to lead this movement if it were to be transformed into a new Society through the impulse coming to him from the spirit at that time.*

Externally he formulated this as follows: “And after long reflection extending over the past weeks allow me (Ger. I allow myself) to propose to you as the Vorstand the following personalities” (p.56). It would indicate that one has understood nothing of the spirit of

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\* Just as in the case of the ‘Philosophie der Freiheit’, where the content is not the essential thing, so here too the rationalistic intellect must encounter the question: But how else can a Vorstand of whatever kind come into being?

\*\* And once again: “The inauguration (Einsetzung) of the Dornach Vorstand at the Christmas Conference was...the measure which must be understood to have taken place directly out of the spiritual world” (18.04.24).

Anthroposophy if one entertains the thought that Rudolf Steiner “reflected” in the same way as Federal Chancellor Schröder did when he was selecting his cabinet of ministers.

The development of the movement over a period of more than 20 years had given rise in the spirit to its ideal counterpart, the archetypal phenomenon of a social-occult-karmic nature.\* In his ‘beholding’ of the movement, Rudolf Steiner *perceived ideally* in which personalities this ‘ur’-phenomenon could be embodied in the best way, so that the movement could be given a new form. But he perceived *himself* as the system-forming principle of such a form. For him, this simply became a *fact* which was not there before. The Vorstand which arose in this way was *esoteric*, just as the ‘ur’-phenomenon, the ‘ur’-plant and the ‘type’ were esoteric in Goethe’s work. And just as little as Goethe could appoint (or apply) those ideas or endorse them through votes of the botanists and biologists, just as little could Rudolf Steiner appoint this Vorstand or have it elected.

*The ideally perceived Vorstand was written into the Statutes of the Society (Para. 15).* For the Anthroposophical Society that had come into being was a concrete whole, an organism endowed with a self-consciousness, and the Vorstand was its – only its! – inseparable and integral component. If the Society had existed long enough, then under changed conditions someone would have had, with the help of the “power of judgment in beholding”, to seek for a new Vorstand, possibly even alter the form, the manner and style of its work, and change the Statutes, treat it in other words as one treats a living and developing organism.

Those in positions of power today like to justify themselves by citing the well-known aphorism: Every nation has the government which it deserves. A cunning sleight of hand! In reality *every human community deserves to be governed by its best representatives*. This is the basis upon which they progress. The same law is at work even in organic nature. But in human society there is the possibility of artificial selection: the selection of the worst for their use within the power structures. This is attained by means of deception and violence. In order to discover what leaders Anthroposophical communities deserve, one must learn how to ‘behold’ these communities. But this is not something people like to talk about, nor are they willing to let others talk about it. However, our present theme is a different one. We wish to

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\* This must be distinguished from the archetypal phenomenon of Anthroposophy, which is primary in significance.

understand how inappropriate are the claims of the present administration of the AAG to be the legal successor of the A.S. of the Christmas Conference. Then the members will understand into whose hands they are so willingly placing their freedom and, more importantly, the destiny of Anthroposophy. It was to such rulers that Rudolf Steiner was referring when he said to Guenther Wachsmuth: “When we return here at the end of the century, they will possibly not let us into the Goetheanum.”

A naïve person will at once object: “Steiner was wrong! Anyone can go into the Goetheanum!” Mr. Hasler has even entrusted it “to the peoples of the world”! – But it can appear thus only to a materialist. When the Bolsheviks in Russia started to hold their Party gatherings in the churches, the believers no longer entered them. You don’t need to erect a police cordon to keep an occultist away. One can “prevent him from entering” by defiling the holy places, by falsifying the principles of light-filled Divine occultism. Today an Anthroposophist cannot enter the second Goetheanum, where the esoteric artistic impulses of the first Goetheanum have been distorted and wiped out, just as an ordinary person cannot enter a space that is filled with a harmful gas.

In a lecture of 18<sup>th</sup> Jan. 1924 (shortly after the Christmas Conference) Rudolf Steiner said: “Enemies are passing continually through the Anthroposophical conferences, the youthful personality know as naivety, and this naivety exists to a high degree among our members” (GA 260a, p.98).\*

Rudolf Steiner said and did many things without explaining the deeper meaning (unless he was asked about it), respecting the free will of his pupils as something sacred. But they continually lacked the attitude of, let us say, the ‘later’ Parzival when they were approaching sacred things. *But, for us, every being is sacred if we are trying to reach through to its innermost, essential nature by means of cognition.* Therefore the precondition for ‘beholding in thinking’ is *love for the object of cognition* (and not curiosity). This is a principle of Anthroposophical methodology.

The Christmas Conference should be approached in a mood and with thoughts similar to those described by Rudolf Steiner in relation to the Holy Grail: “Think of the ‘what’, but still more of the ‘how’! For the point is not whether we characterize such things [as the Grail – G.A.B.] with the words I have just used, or with other words. The Grail

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\* Heavens! How many such enemies were there on 28<sup>th</sup>-29<sup>th</sup> December 2002!

cannot be approached with words of any kind, or with philosophical speculation. We approach the Grail when we are able to transform all these words into *feeling* (Empfindung), and when we are able to sense that the sum of all that is sacred must be felt as we contemplate the Holy Grail: that we must feel the flowing together of what passed over [to the earth – G.A.B.] from the Moon, what first appeared in the Earth Mother, Eve, and then appears in a renewed form in the Virgin Mother, of what became Lord of the earth in the Jahve God, and appears as the new Lord of the earth in the Christ Being who has poured himself out into the Earth's aura. We feel the flowing together of what now works down from the stars, symbolized in the starry script, with this earthly development of mankind. If one takes all this into account and then feels it in its totality as the harmonious sounding together of *human history with the starry script*, then one will also understand the Mystery expressed in the words that resound in the saga and were entrusted to Parzival: namely, that whenever a Grail King, one who is truly called to be guardian of the Grail, dies, the name of his worthy successor appears on the Holy Grail [emphases – G.A. B.]” (GA 149, 2<sup>nd</sup> Jan. 1914).

In this communication of Rudolf Steiner we find the key to an understanding of the Mystery of *Christmas* 1923/24. But the participants of the Christmas Conference had this understanding, this mood, neither in December 1923 nor throughout the entire year 1924. Thus Rudolf Steiner was condemned to suffer – not through his own wound, like Amfortas, but through the wound of Amfortas in the members of the Society. But must this continue endlessly into the future? Is it not time to, at least, admit responsibility for one's own misdeeds instead of multiplying them still further, and begin a new, sensible and responsible life?



## 9. The Statutes of the Christmas Conference

Rudolf Steiner characterized the Christmas Conference with the following words: “It was something that came out of the spiritual world *itself*. The attempt was made to break with all that is typical of associative bodies, and let the spiritual shine through *every single* action that was carried out. But the spiritual has...*its own laws* [emphases G.A.B.]” (GA 260a, p.92). These are different from those prevailing in sense-perceptible reality.

It is dangerous to do something in sense perceptible reality without observing the laws of the physical world. It is still more dangerous to enter into contact with supersensible reality without knowing or observing its laws. For this reason, what the participants of the Christmas Conference took upon themselves was, in Rudolf Steiner’s words “ein Wagnis” – a bold and precarious undertaking. The birth of the new, the conquest of something higher is always fraught with risks because it is invariably accompanied by *a change of the laws that have prevailed hitherto*. A possible outcome of the Christmas Conference being carried through, was that one would be able “to ascend from the basic to the higher truths”; this possibility was opened up, in the first place, to those “who had been actively engaged with Anthroposophy for a long time” (GA 260a, p.39) and, by implication, were simply committed in one way or another to understand what it was they were dealing with.

We know that, from time immemorial, the human being has made contact with the higher truths by way of the Mysteries, undergoing the required preparation as he approaches them. In Anthroposophy preparation for such an upward striving consists in a making inward of the truths of spiritual science, thus making possible a cognition of the supersensible world *before* a conscious entry into that world takes place. It is quite obvious that such cognition cannot be only abstract in nature, but must take hold of the *entire* human being and transform him, above all the *character* and *quality* of his thinking. If someone

with knowledge of Anthroposophy does not undergo any change, if he merely extends his “stock of information”, then it makes no sense to speak to him about other, higher knowledge; just as it is pointless to speak about this to one who refuses to make strenuous effort in thinking.

In the course of the Christmas Conference a quite special, not merely cognitive, but a real and living connection of the individual human being with the supersensible had to arise so that, from then onwards, he could work differently among human beings and carry Anthroposophy into the world. A readiness was needed to recognize in the outer, sense-perceptible development of the Christmas Conference, the special working of the supersensible impulse, so that two realities could be united within him. In the Mysteries of antiquity failure in such matters was severely punished.

There was required of participants in the Christmas Conference knowledge of the ‘basic truths’ of Anthroposophy, which can only be acquired through a mastery of its methodology.\* A simple knowledge of facts leaves one behind as a hopeless amateur in any field of study.

The basis of the Anthroposophical teaching of cognitive method (the realization of knowledge, of the methodical ‘strategy’) lies in the theory of knowledge as set out in the books ‘Truth and Science’, ‘The Philosophy of Freedom’ and a number of other methodological works of Rudolf Steiner; it reaches its climax in the book ‘How to Attain Knowledge of Higher Worlds’. Anthroposophical methodology is also based on the teaching of the *evolution* of the world and man in their sensible-supersensible nature. And it includes the renewed *Pythagorean method* of thinking. All processes in the world have a relation to the laws of number. It is not by chance that Plato said that God geometrizes (mathematizes). He was referring not so much to the counting of things in the world, as to its rhythms, the laws of life and movement. The principle of number is especially helpful in knowledge of the supersensible, when one is touching upon the sphere which cannot be described in concepts.

There are three numbers which are of particular importance for esoteric knowledge: 1, 3, and 7. In them is mirrored in symbolic form the absolute, the principles of its unity and development. Rudolf Steiner

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\* Let us try to ask the question differently: Is it possible to acquire basic knowledge of physics, chemistry, biology without a knowledge of the methodology of modern natural science? Of course not!



even speaks of the Mystery of the seven, in which the lemniscate draws together the sevenfoldness into a whole, a system.

In the last 10-20 years people in Anthroposophical circles have taken to making their judgments according to *fashion*. The initiators bring, from time to time, an opinion into circulation and, for fear of being thought “old-fashioned”, everyone starts to repeat this opinion as if it were his own. Thus it is thanks to such a fashion that one can hear it said everywhere that Steiner was full of contradictions, and at the dictate of this fashion people are shy of quoting Rudolf Steiner [They are starting to represent his truths as their own! – What could be more convenient?]. Also regarding the principle of the lemniscate and sevenfoldness there is the fashionable opinion that we have had enough of hearing them spoken about all the time. But *life* itself has not had enough of revealing itself in lemniscatory and sevenfold forms; physicists have not had enough, for centuries now, of talking about gravitation, or the painters about colour, etc.

Rudolf Steiner said that the structure of the Apocalypse (in which the future of the world is described!) is built up in accordance with the number 7; that the law of the number 7 holds sway in the organic, living realm; that “for all occultists seven is always the most perfect number; it is an axiom of occultism: Seven is the most perfect number.... If one lives in the number seven one can understand inspirations in the most varied ways.... In the universe everything imaginable is ordered according to the number seven; to a lesser extent according to the number twelve, and then other numbers, and starting from any point one can follow events, and understand them, in multiples of seven\* (GA 346, p.181f).

The Christmas Conference was also organized and carried through in harmony with the law of the number seven and *with the knowledge of this fact one would have been able to experience its inspirative power*. But this knowledge could have been acquired simply through work with ‘The Philosophy of Freedom’. How this can be done has, so it seems to us, been described in sufficient detail in our book ‘Rudolf Steiner’s ‘Philosophy of Freedom’ as the Foundation of Logic of Beholding in Thinking’.

*Sevenfoldness as a macrocosmic fact stems* from the triune revelation of God. This is the origin of the sevenfold structure of our evolutionary cycle, which consists of seven aeons. This cycle is also determined at all its stages (in sub-cycles) by the laws of sevenfold

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\* And now we see why this is dismissed as “unfashionable”.

metamorphosis. The wisdom of Hermes Trismegistos, therefore, says: As above – so below. This means that the *macro-laws of the becoming of the universe are repeated at all the lower levels, whereby they adapt to the peculiarities of these stages, which do not permit their full unfolding, while the laws themselves in their essential nature remain unchanged.*

It suffices for the purpose of the present study to describe the qualities that belong to each stage of the sevenfold metamorphosis when it is revealed in the thinking spirit of the human being, i.e., at the periphery of world-being; and this will allow us *to unite conceptual knowledge with living experience.*

An Anthroposophist must understand that he is a born evolutionist. This means that he sees all things in principle not from a statistical (static) point of view, but in development. And he strives to complement his knowledge of development itself with an experience of the qualitative transformation of consciousness, which is also an expression of his own development. In this way, knowledge of the world which is subject to continual change, attained through a consciousness that is constantly transforming its own states, is a task undertaken by the human being who lets himself be guided by Anthroposophical methodology. This is why we believe that it is at once all-embracing and subjective.

As we are pursuing our narrowly-defined goal, we will give here, by way of illustration, only a few of the characteristics of the sevenfold metamorphosis of thinking, in order to create a foundation for the sense that is needed for the experience of thinking and of the changes which it undergoes in the process of assimilating being into itself. *For it is with the help of this kind of thinking that the Christmas Conference should be understood.*

When the human being thinks in sevenfold cycles (in the form of a lemniscate), he remains within the *conceptual* realm, but he *organizes* it according to the laws of the movement of *what is living*. Thus he strives upwards from the formal-logical to the realm of beholding. A remarkably living and graphic characterization of the nature of such a movement, which can be organic and philosophical at the same time, is given by Jakob Boehme in his 'Aurora'. Boehme's language – it is the language of esoteric philosophy, alchemy – his means of expression are particularly fruitful as a way of showing how the gnoseology of thinking can be overcome by its ontology in the fine *substantiality* of the thought activity.

In his book ‘Mysticism’, Rudolf Steiner presents the quintessence of Boehme’s description, when he is characterizing his own methodology. Let us look at what is written there. The first stage of the alchemistic thought impulse, but also of the creative Divine impulse, is described by Boehme as follows: “In dark dryness of taste (salt) the primal Being assumes form, silent, enclosed within himself, motionless.” This was the aeon of Old Saturn; this is how the aeon of the earth began; and thus the human being begins the process of thinking – not with the category of being (Hegel) or of the ‘I’ (Fichte), but with the *thought*. This is a thesis, out of which the dialectical triad then grows. In this (thesis), man in his nullity of being is the *creator* of his own lower ‘I’.

“Through the devouring of its opposite, the first nature-form passes over into the form of the second; the dry and motionless takes on movement; strength and life enter it (quicksilver).” Thus we can imagine the aeon of the Sun, when the physical of the Saturn aeon was permeated with the etheric, with a life-principle *of its own*. In the human spirit (the microcosm) this is the antithesis, which cancels and preserves (aufhebt) the thesis in its original, “dark”, “motionless” – we could say, dogmatic – initial form (not eliminating it!).

“In the struggle between rest and movement, of death with life, the third nature-form (sulphur) is revealed.” This is the dialectical synthesis, but also the aeon of the Old Moon, when the human monads were endowed with astrality, sensation, and thereby became rooted in otherness-of-being as they acquired selfhood of being.

Then begins the fourth condition. It corresponds to the first half of the Earth aeon, where all that has passed over into otherness-of-being and has become immanently rooted there, is oriented towards the receiving of the ‘I’ into itself: the receiving of *reality* into the world of nothingness-of-being, of the illusion of the real. In this condition, the lower ‘I’ must cancel and preserve (aufheben) itself, ‘die’ in order then to become in the higher ‘I’. This is how beholding is accomplished. The human being throws himself back as it were, to the starting-point of creation, to universal nothingness. And then out of world-unity there streams into him the living individual principle. Boehme says: “This life that is in conflict within itself becomes manifest to itself; from now onwards it no longer lives out an external battle of its constituent parts [thesis and antithesis – G.A.B.]; like a *single, unitary* flash of lightning it strikes through *itself*, illumining its own being (fire) [emphasis – G.A.B.]”

Out of beholding arises the ideal perception of the idea. Thus emerges from the first half of the earthly aeon the second half (Mars-

Mercury). “This fourth nature-form ascends to the fifth, the quietly self-contained, living struggle of the parts (water)... taciturnity of the inner opposites.”

A thought won from ideal perception is not abstract; it is a thought-being. It is of intelligible nature; it contains thought-ether. For the cognizing subject, it is an expression of the *universal*, of wisdom (as, let us say, the ideally perceived concept of the archetypal plant is universal). In it there appears to the beholding faculty, on a new level, a posteriori, the thesis in a new form. But as it is a thought-being, it strives to attain an individualized expression in the cognizing subject: “At the sixth stage the archetypal being [the thesis – G.A.B.] becomes aware of itself as inner life of this kind; it perceives itself through sense organs. The living beings endowed with sense organs embody this nature-form (tone).”

The cycle is closed with the all-unity out of which proceeded the initial stage of creation and thinking. The individual merges with the universal, finds itself therein, is absorbed into the universal while maintaining its own individuality. “The seventh nature-form is the spirit which raises itself on the basis of its sense-perceptions (wisdom). It rediscovers itself in the world – which has sprung forth (from) within the primal ground of being and fashions itself out of harmony and disharmony – as itself, as primal ground of being.” And Boehme concludes as follows: “The Holy Spirit leads the splendour of majesty into the being in whom the Godhead stands revealed” (GA 7, p.127f).

The macrocosmic sevenfold structure of evolution is projected onto thinking consciousness, thereby reproducing itself at the periphery of being, in the thinking consciousness of the human being, which forms the outermost limit (not spatial, of course) of the universe. The emanation of the Divine consciousness, All-consciousness, returns, when it reaches reflective human consciousness, back to itself. It returns on the path of the lemniscate. This lemniscate is the form of the union of man with God in the spirit. In its lower loop there takes place the dialectical autonomous movement of thought, where the system-forming principle is the lower ‘I’. In the triad of the upper loop, which is formed by the ideal perception of the idea, its individualization and the return via the individual to the All-unity, the system-forming principle, is the individual higher ‘I’ in its primary form of manifestation in the human being.

In the system of the lemniscate, the lower ‘I’ and the higher attain to a unity, they begin to be transformed into one another. This brings about an intensive development of the triune soul and even affects the

evolution of the triune body. At the point of transition from the lower, logical processes to the higher processes of beholding, there takes place the process of beholding itself. At this point the lower loop turns “inside-out” into the upper, and vice-versa. The beholding power of thinking and *the will in thinking* bring about this turning inside-out, this metamorphosis, as they work within the emptied consciousness (Fig.4).

Beholding presupposes a complete identification with the object of cognition; but identification requires total self-surrender, after the overcoming (Aufheben) of the egocentricity of the lower ‘I’. This is attained through the development of a high degree of love for the object of cognition, rooted in an understanding of the unity of the world, of all its beings, of all forms of being. Only through systematic work with all parts of the triune soul, the transformation of its *characterological* and *conceptual* basis, as described in chapter 9 of the ‘Philosophie der Freiheit’, can the human being develop the power of self-identification with the object. *The path to beholding in thinking is, in its essential nature, also the path to freedom.*

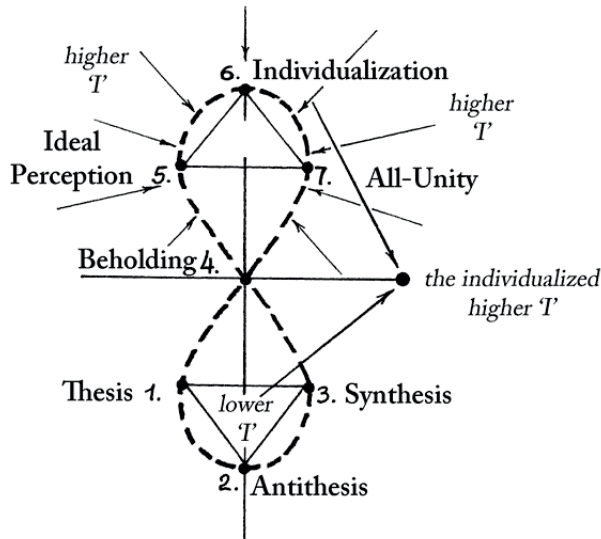
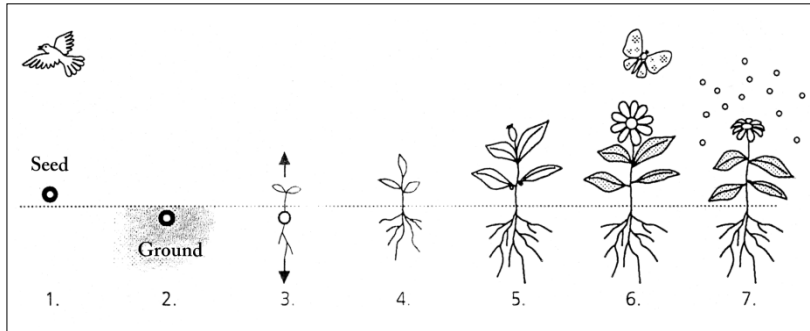


Fig. 4

Through beholding, the human being raises himself to the “higher truths”, into the world of intelligible thought-beings, of cosmic intelligence. For this it requires a thinking that takes place outside the physical brain. To develop a thinking of this kind, it is necessary to form *an etheric organ in the region of the head*, which Rudolf Steiner

calls the “etheric heart”. The path that leads to the development of such an organ is *the path of initiation and, at the same time, of evolution*. It is described in the ‘Philosophie der Freiheit’.

The sevenfold cycle of development is all-pervading in the world. A graphic illustration of this cycle is given in the development through the year of any higher plant (Fig.5).



**Fig. 5**

Between seed and soil there is always a contradiction which leads to their mutual cancellation and preservation on a higher level (Aufhebung). Thus arises their synthesis – the seedling. The plant’s growth occurs through its identification with the surrounding world – with air, light, moisture, and warmth. This is how the group ‘I’ of the plant ‘beholds’. On this level of being, beholding cognition is a process of growth. This ‘beholding’ concludes with the fully developed plant, crowned with buds. In the flowering and in fertilization the plant individualizes itself, makes the attempt to free itself from the conditioned nature of the species. But all this ends in a return to the generality of the species – the new seed. In infinitely tiny stages there takes place from year to year the accumulation of a certain quality which at some point will bring about a mutation of the species, but this is already a new theme.

And in conclusion, let us quote the description of the sevenfold unity given by Rudolf Steiner in one of the lectures he held for priests of the Christian Community. There he says: “Let me give an example. If someone wanted to compose a verse [a prayer for believing Christians – G.A.B.], he should let it consist of seven lines. In the first three lines one would bring to expression the human being as he stands under the influence of the forces of heredity [the dialectical way of thinking is now inherited by the European from his parents – G.A.B.], in other words, as he is born out of the Father principle of the world.

The *fourth* [emphasis G.A.B.] line, the middle one, would then show how these inherited principles are overcome by the soul principles. And the last three lines would show how the human being thereby takes hold of the spiritual. And now one could read these seven lines out to a congregation in such a way that the first three lines are spoken in a somewhat more abstract, unrefined tone, in the middle, the fourth, there is a transition to a warmer quality of speech, while the last three lines are delivered in an elevated speech, an elevated tone” (GA 342, p.126f).

This is basically what was described here in connection with Figs. 4 and 5, and what Jakob Boehme was writing about. The words quoted above show how thinking can ascend, in accordance with the principle of the sevenfold metamorphosis, into the sphere of the religious-poetical. So universal is this principle.

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Let us be clear again on the following point: During the Christmas Conference everything that happened was in harmony with the sevenfold lemniscatory metamorphosis, which arises from the tri-unity, which in its turn arises from unity. As we now know the qualitative character of its stages, the magic of its numbers, let us move on to an analysis of the Statutes of the Christmas Conference. These contain two groups of seven Paragraphs. What Paragraph 15 means will be discussed later.

Allow us to make a further explanatory comment. The digression made here into the sphere of spiritual scientific methodology may appear difficult to some readers, but it needs to be read carefully; this is an absolute precondition for the ability to follow the rest of our discussion. In his work on the Statutes, Rudolf Steiner had to act as a methodologist, that is to say, he could not ignore the objective laws that prevail in sensible-supersensible reality, the cosmic rhythms. In the striving to breathe life into the society he had created, he also formed the Statutes in accordance with the laws that govern the existence of life. And it is clear that the Christmas conference participants ought to have understood this. Rudolf Steiner took great pains to give them support in this. He said: “A *scientific* [spiritual-scientific, of course – emphasis G.A.B.] impulse will need to radiate from the Anthroposophical Society. This will be necessary from the moment when we wish to give a quite new character to the Anthroposophical Society” (GA 260, p.211). It fell to Rudolf Steiner to point out the true

nature of the events; it fell to the Anthroposophists – unfortunately this has to be said – to fail to hear it for the umpteenth time.

But it was possible to hear it. In 1923 there was even a very audible indication coming from the enemy side! The Berlin clique of “non-Anthroposophists with knowledge of Anthroposophy” had formulated its objections to Anthroposophy. They included the following: “4. Anthroposophy is therefore not a science, and thus cannot be a ‘spiritual science’. Also on the formal level it betrays its unscientific character through the inadequacy of its method”.<sup>19</sup>

One should not dismiss all the reproaches of one’s opponents as empty and slanderous. Sometimes they make good use of our mistakes and shortcomings. An esotericist says to himself: Even if it is Ahriman himself who points out my mistake – if I have made it, then I will admit it. In the physical world things are simpler in this connection. If you stumble and Ahriman makes use of the force of gravity to send you splashing into the nearest puddle, you will admit at once the rightness of his argument and reproach yourself for absentmindedness and the loss of a feeling for reality. With regard to the methodology of spiritual science, in 1923 Rudolf Steiner had unpleasant debates with the “Stuttgart System”, in the course of which he insistently asked why the publication of the results of Mrs. Kolisko’s very important laboratory tests had been thoughtlessly delayed. He told those present at the Christmas Conference that the modern scientific approach needs to grasp a totality\*, and if things could develop in the spirit of the activities carried out at the scientific research institute of Mrs. Kolisko, “then maybe in 50 or 75 years we will achieve what actually needs to be achieved – namely, that many single details will join together into a totality. This totality will then be of far-reaching significance not just for cognitive life, but also for the whole of practical life” (GA 260, p.212). Are there, today at least, ears that are able to hear and understand that Rudolf Steiner is speaking of a unitary scientific methodology *which can only be created on the basis of Anthroposophy*? 40-50 years after Rudolf Steiner, the outer world was confronted by this whole problem, but only within its own materialistic framework, and its has only been successful in activities of a material nature, for example, the acceleration of arms development.

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\* In the second half of the 20<sup>th</sup> century the view was expressed in science that the creation of a unified methodology of science was the most important precondition for further progress in science and technology.



A great deal has been spoken and written lately about the Statutes of the Christmas Conference, mainly on the trivial level of jurisprudence. Very rarely one can find the other extreme, where the assertion is made that the 14 (not 15!) paragraphs stand in a relation “to the various spiritual-cosmic connections of the human being”.

Concerning this, Rudolf Steiner himself wrote the following words: “the intention was that a description of what human beings would like to accomplish is a purely human life-connection – as an Anthroposophical Society – should take the place of this kind of ‘Statute’.... The aim is not to set up *principles* to which one must subscribe; instead, a reality is to be *described* in its *unique character*.... This is now being proposed as a ‘Statute’, which is, however, not a ‘Statute’, but the description of what can arise out of a relationship of a living and purely human nature within a society... [emphases G.A.B.]” (GA 260a, p.29).

What follows from an accentuation of these particular aspects? – That Rudolf Steiner perceived the content of these Statutes and also the composition of the esoteric Vorstand; or rather that he developed this with the faculty of judgment in beholding. But he also ‘beheld’ the Anthroposophical movement as it was at the end of the year 1923, and the impulse of the Christmas Conference in its descent from spiritual heights.

What is ideally perceived can be described. And in this sense it is simple to an elementary degree, though this simplicity is of an angelic, beholding nature. It is arrived at only with great difficulty. And it is not at all correct to say that “Practise Spirit-recollection”<sup>20</sup> has a relation to the Statutes. No, it is “Practise Spirit-beholding” which has this connection! The methodology of Anthroposophy makes it clear how this is to be done. What is born out of beholding leads to beholding again. Therein lay the significance of both the esoteric Vorstand and the Statutes of the Christmas Conference.

Let us look again at what Rudolf Steiner said. He explained to the Conference participants that “the Statutes should be composed in such a way that anyone can read them in about a quarter of an hour, allowing him five minutes to ponder over them. This is why I have tried to make these Statutes as concrete as possible” (GA 260, p.157).

By “anyone” Rudolf Steiner means the Anthroposophist, and, moreover, one who upon hearing this does not assume that the aim is superficiality. 10 minutes, 5 minutes – but what kind of “reading” is meant? What sort of “pondering”? – The purely intellectual kind? This

is precisely how the organizers of the Conference in 2002 interpreted this passage, and as a parody of Rudolf Steiner's statement, they allowed the members 15 minutes to read and ponder over the proposals received from members (and non-members) – 152 A4 pages in all!

And what are newcomers to the Society to do? – people will object. Well, to begin with they will need to familiarize themselves with the Statutes in their sentient soul. Then everything soon becomes clear. After this, there will be questions which come from the intellectual soul. But here we are concerned with the Statutes as viewed from the standpoint of the consciousness-soul. Here, simplicity is also possible – the simplicity of 'instantaneous insight' born of beholding. It was this that Rudolf Steiner meant when he addressed the Christmas Conference participants.

Goethe's account of the archetypal plant was received by Schiller with the intellectual soul, which is why the archetypal plant was for him no more than an idea. Goethe responded by saying that this gave him the right to claim to see his ideas with his eyes – the eyes of the spirit, of course – and to be able, now that he was familiar with the archetypal plant, to draw many plants of a kind that do not exist, but which most decidedly could exist. Hidden behind these words is not poetic imagination, but the *seed-force of living thinking*. Thinking of this kind can "germinate", bear real fruits of the spirit and contain substance.

The participants of the Christmas Conference received Rudolf Steiner's words as ideas, but the ideas did no more than call up in them the juristic (essentially Latin) form of thinking. And so it continues to this day. How else is one to explain all those *additions* to the Christmas Conference Statutes which were accepted with great enthusiasm at the Conference of 2002? To the Goetheanist they seem as out of place as a saddle on an ox.\*

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\* Let us take Para.1 as an example. It had been formulated by Rudolf Steiner as follows:

“The Anthroposophical Society is to be an association of human beings who wish to cultivate the life of soul in the individual and in human society on the basis of a true knowledge of the spiritual world.”

The new “legal successors” of Rudolf Steiner's cause supplemented the Paragraph as follows:

“This Association constitutes an association in accordance with Articles 60ff of the Swiss Code of Civil Law (ZGB), and its

But if the Statutes stand in relation “to the various spiritual-cosmic connections of the human being” (which is also Prokofieff’s opinion), how could one dare to intervene in these “connections” *by administrative means*? And by introducing the Paragraph which allows it to exclude members, the Administration has virtually granted itself the power to divest a human being of his “spiritual-cosmic connections”! This explains why all the members are terrified at the prospect of being excluded from the general Anthroposophical Society.

Those who are opposed to these additions, but propose another “saddle” in their place ought to look very carefully at what Rudolf Steiner himself said about the Statutes: that “out of the *seed* of pedantic Statutes real questions of tact arise” and tact has a special part to play among the moral principles in the ‘Philosophie der Freiheit’ (GA 260, p.173).

In other words, *during the Christmas Conference the ‘seeds’ of freedom were to be laid in human souls*. But without thinking in beholding, freedom is not possible, for only to such a form of thinking do *moral intuitions* appear. Mastery of ideal perception (beholding) is only possible if one develops the consciousness-soul out of the ‘I’ (i.e., if everything of an instinctive, asuric, group nature is banished from the consciousness-soul). By approaching the Statutes in this way, *it would be possible to bring their lemniscates into a spiritual-organic connection with the lemniscate of the development of the triune soul*.

In the Statutes we find not just one, but two lemniscates. Let us consider the first in the light of these qualitative features of sevenfoldness which we have referred to above.

Para.1 is, like every thesis, the free positing of a beginning. It springs from the free willing and thinking of the thinking subject, in this case of the founder of the Society for which the Statutes were written. This is, one could say, the best constellation for their coming into being. Rudolf Steiner, who had experienced in himself the principle that is able to form the system of the emergent association of

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Headquarters are in Dornach. The association (called in the Statutes ‘Society’ or ‘Anthroposophical Society’) is entered in the Trade Register under the name ‘General Anthroposophical Society (Christmas Conference)’ in accordance with Article 61 ZGB.”

How great is the “courage” (the ignorance) of the reformers! It is like attaching a wooden leg to a healthy leg and then claiming that this sort of leg is better.

human beings, sets free the beginning: Let us start off in this way! Let us create an association in which people will devote themselves to an unfolding of the soul “on the basis of a true knowledge of the spiritual world”. Previously soul development and spiritual knowledge had not gone hand in hand. Prodigious knowledge had not brought about inner change in the human beings. Things could not continue in this way. People spoke of karma, reincarnation, etc., but carried on living as if all this did not exist. This is not allowed to happen in the Mysteries, otherwise it will have consequences which are the direct opposite of those desired.

Para.1 is all-embracing, precise and formulated in a way that is full of significance. Within the soul it easily unfolds into a panorama of the dramatic development of the Anthroposophical movement that has gone before. But in the first place it presents itself, as in Boehme, as the ‘archetypal being’ of the future (still emerging) Society in its “self-enclosed and motionless” form.

In Para.2 we have the material (in the philosophical sense), the core, the ‘bedrock’ of the Society – its members, but only those – and this fact needs to be stressed – who had met together at the Christmas Conference.\* This is clearly stated in the Statutes! And these members had, through their acceptance of the Statutes, taken upon themselves a number of by no means simple commitments. So concrete was the structuring of the new Society – like an organism. For in actual fact it is not possible to create an organism in a general sense. But once an organism has been created, no additional growth can alter its nature – on the contrary, it is itself imbued with this nature and this additional growth constitutes a purely quantitative increase. In a liver, for example, there can be a greater or lesser number of cells, but they will all be the cells of the liver. But the liver itself emerged already at the embryonic stage of the foetus.

It is quite astonishing how little the Anthroposophists are able to understand what is directly stated in the texts. In everyday life confusion of this kind does not arise so often. No one is likely to become convinced that the government of Iraq is the legal successor of the Codex of Hammurabi, or that the U.S. Senate stands in legal succession to the Senate of the Roman Empire and therefore Italy should be incorporated into the U.S.A.

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\* ...and also the groups which had sent a representative” – i.e., had made a conscious connection with the Christmas Conference.

In Paras. 1 and 2 of the Christmas Conference Statutes the idea of the General Society and its real core – the *concrete* human beings – stand over against one another. Anyone familiar with the spirit of dialectics must understand that the *idea* of the Society is unavoidably *cancelled and preserved on a higher level* (aufgehoben) by its members. Otherwise it is not a Society, but a group portrait in sculptural form. The *formal element* is ‘aufgehoben’ by *the living interaction of the human beings*; the idea of these people: ‘We have gathered together in order to found a Society’ comes into a contradiction with itself and in itself, because the idea is also a living fact (Erscheinung = phenomenon) – namely, the participants of the Christmas Conference. In them it exists in a cancelled and preserved state, and this is described in Para.2 – as the tasks of *practical realization*.

Out of the contradiction between idea and being, idea and perception, ideal being and its outer manifestation, Para.3 arises, in which the archetypal being of Para.1 resurrects in a new form like the Phoenix from the ashes, through absorbing into itself that by which it was cancelled (aufgehoben). This is true dialectic, though now in the sphere of social esoteric deed, *social alchemy*: salt-quicksilver-sulphur.\*\*

In Para.3 the general idea of the Society comes to living expression *as a whole, in every single member and particularly in the Executive Council (Vorstand)*. But this happens on the condition that they all take upon themselves in freedom that which is contained in Para.2. In so doing, they lead to a synthesis the idea of the Society and the tasks of the activity of its members (the general tasks) on their individual path of development (“spiritual-scientific schooling”). But if as members *they do nothing in this direction*, the result will be that the intended Society will also not come into being, just as an organism cannot live if its organs do not function. (These illustrations are not meant to ‘physiologize’ our conceptions of the spiritual, but to demonstrate a certain universality in the phenomena of life.)

The metamorphosis of the contents of the Paragraphs takes place in so transparent a way that one can immediately recognize what is passing over into something else, what is being transformed:

1. Para.1 “The Anthroposophical Society is to be an Association (Vereinigung) of human beings....”

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\*\* Or more esoterically: ‘salt process’-‘mercury process’-‘sulphur process’.

2. Para.2 “The central core of this Society consists of the personalities” gathered together at the Christmas Conference.
3. Para.3 “The personalities gathered together who constitute the central core of the society....”
4. Para.4 “The Anthroposophical Society is....”

The rhythm that emerges in this way reminds one of the poetic form where the last line of a verse is repeated at the beginning of the verse that follows.

The theme of “anyone regardless of nationality” and other distinctions occurs in both Para.3 and Para.4, albeit in different “musical tones”. In Para.3 it relates to the *inner* structure of the Society; in Para.4 the Society brings it to expression outwardly. Let us turn to Jakob Boehme again. The fourth stage: “This life that is in conflict within itself becomes manifest to itself.” A Society of this kind can begin to open itself to the outer world, to grow in the outer world, uniting itself, identifying itself with it in its content, its life, its teaching. It ought to be comparable to a process of beholding. The Society does not impose itself on the world; it grows within it as a *natural integral part of it*. A pianist forgets all about music theory as soon as he sits in front of the piano, a teacher does not think of teaching method when he stands before his class. An Anthroposophist as a single representative of the Society as a whole can forget himself when he is realizing himself and the cause of Anthroposophy in the world. As a result of such a ‘beholding’, spirit becomes manifest: a skilfully presented musical piece that is experienced in a living way by the audience; children that have been educated according to the method of Waldorf pedagogy; Anthroposophy which is being realized somewhere else in the world thanks to its representative at that place. But if someone wants to be active as an Anthroposophist without having first made a deep inner connection with Anthroposophy, then his intention can only be termed grotesque.

It is thanks to Para.4 that the Society, as Rudolf Steiner stressed on a number of occasions, should take on a ‘public character’. In this Para. the limits of the Society are also defined (its ‘specific nature’). If these are manipulated, then sectarianism begins – the *distortion of an evolving species*.

But in its openness, the Society maintains in purity its esoteric core: the “High School for Spiritual Science”. It appears in Para.5 which, in the sevenfold metamorphosis, corresponds to the stage of ideal perception. In this way, within the thought cycle realized in the form of

the Statutes, the High School, by virtue of the development of the preceding stages, appears *with an inner spiritual necessity*. The inner unity of the form, *esoteric in its essential nature*, and the *Society* which is to be set up externally and which in its outer manifestation cannot be secret – how can these two be reconciled? In Para.4 the Society is, as it were, ‘turned outwards’ towards the social world surrounding it, whilst its unity as a Society is, at the same time, “turned inwards”, becoming metamorphosed to *esoteric unity*. This is the process of becoming of the lemniscate from its *centre*, element 4, where beholding takes place.\* Thus arises, in accordance with spiritual law, the necessity of the three ‘classes’ of the High School. This necessity is immanent to the *living process* of becoming of the spiritual phenomenon. And this process can thus be nothing other than a Mystery. The esoteric unity of the Society also comes to expression in Para.5 as what is universally valid. With its character as a ‘declaration’ (in the best sense of the word), Para.5 reminds us of Para.1. Its universal character is overcome (aufgehoben) in Para.6 – through the *concrete* members of the High School who, as in the triad of the first paragraphs, only exist as *active persons*, but in a higher esoteric sense than the ordinary members of the Society referred to in the first three paragraphs.

With Para.5 we have entered the upper (ontological) loop of the lemniscate (see Fig.1). Its triad is dialectical-esoteric. In order to cancel and preserve (aufheben) Para.1, it is enough to become a member of the Society in the sense described. In order to cancel and preserve the outer institution of the High School one must, in addition to fulfilling the duties of a member, also tread the path of initiation schooling. Rudolf Steiner made it clear that only a member of the High School *who satisfies its requirements* can be a representative, in the full sense of the word, of Anthroposophy in the world.

In Para.7 the essential core of the Society, the High School, shows itself to be the principle of the *all-unity* of the institution as a whole. This all-unity is individualized – not in the pupil, but in the *teacher of the High School*. Para.7 stipulates that the system-forming principle of the Anthroposophical Society founded at the Christmas Conference is manifested in Rudolf Steiner. Thus the initial thesis, the Anthroposophical Society, is manifested in its culmination as ‘I’: “And the Society becomes Man!”, we could proclaim as a Paraphrase of the pink window of the Goetheanum. Now begins a new, more concrete,

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\* Thus the Society comes into being in time, with Para.1, and in the trans-temporal, out of its supersensible being, which is revealed in the empty consciousness of the beholding power of thinking.

more “earthly” sevenfold cycle of Statutes. And finally the two cycles find in Para.15 their cancellation (*Aufhebung*) and rebirth in a new form. Thus a further triad arises, consisting of Paras. 1-7, 8-14, and 15.

The second lemniscate of the Statutes relates to the first as the lower loop stands to the upper. Thus, if in the lemniscate development moves from below upwards – from what is conceived in earthly thought to what is spiritually beheld – the higher impulse of the Christmas Conference in the two sevenfoldnesses of the Statutes attains its form initially in the first lemniscate, to descend thereafter into the second. Anthroposophy arises in the Society anew, in order then to descend into the ‘How’ of its everyday activity.

In order to avoid a too lengthy discussion, we will not analyze here in detail the second sevenfoldness of the Statutes, but merely indicate the correspondence of its overall structure with that of the ‘*Philosophie der Freiheit*’. This also comprises twice seven chapters – the first two parts. The third part consists of one chapter, ‘Consequences of Monism’. This correspondence is not accidental. The Society created at the Christmas Conference had as its goal the realization of what is described in the ‘*Philosophie der Freiheit*’. The metamorphosis from the human being endowed with reason to the free human being, from *Homo sapiens* to *Homo liber*, to express it in the language of science.

In a letter written to Marie von Sivers on 14<sup>th</sup> March 1905, Rudolf Steiner wrote the following: “Sevenfoldness without a reference back to threefoldness only leads one astray.” And sevenfoldness grows out of threefoldness. The concluding tri-unity – the fundamental one – consisted of: The Anthroposophical Society of the Christmas Foundation, the esoteric High School and Rudolf Steiner. This tri-unity was formed spiritually before the Christmas Conference began. But above all this there stood the tri-unity of Anthroposophy, the Goetheanum and Rudolf Steiner. This was the ninefoldness which gave rise to the Christmas Conference. But what was the unity of the ninefoldness – The Archangel Michael as Spirit of the Age and the Countenance of the Lord.

All these profoundly esoteric, indeed one could say, sacred things can only be understood if we let ourselves be guided by the methodology of Anthroposophy; and if we have understood this, we will see with different eyes what is happening today – for example, the attempt to discredit Rudolf Steiner in the AAG/GAS – and we will know where we must go from here and what needs to be done.



## 10. The Foundation Stone Meditation

The first Anthroposophical Society was founded at Christmas 1912/13, and on 20<sup>th</sup> September (i.e., shortly before Michaelmas) 1913 the Foundation Stone of the first Goetheanum was laid. This Foundation Stone had the shape of a pentagon dodecahedron, was made of copper, and inside it a drawing was laid which represented the nature of the architectural concept from an esoteric standpoint. The drawing bore inscriptions in the form of single letters which stood for the Rosicrucian formula and the name of the nine Hierarchies.

That the founding of the Society and the laying of the Foundation Stone of the Goetheanum were a single, unitary act, no proof of this is needed. The beginning was marked of the Mysteries of modern times, and this act was no less significant than the Christmas Conference. In the year 1923 all this ended in a tragedy, the extent of which cannot be measured. This was the first world-tragedy. It was also experienced in Divine spheres. Rudolf Steiner began to incline to the decision to dissolve the Society, to continue the work with a small group of his most trusted pupils, and thus withdraw entirely from the social realm. If he had chosen this path, our world would presumably have long experienced its '1984' as described by George Orwell or human civilization would have fallen back completely into the barbarism of primeval times with its animalistic struggle for existence.

But spiritual impulses are able to rise again like the Phoenix from the ashes. Rudolf Steiner embarked upon the creation of the new Society and the laying of the foundation stone of the second Goetheanum (as a model). In this Goetheanum, the first Goetheanum was to resurrect *in the souls of the human beings* who would have found themselves and one another anew in the new Anthroposophical Society. *It was in the souls of these human beings that Rudolf Steiner began to lay the Foundation stone of the first Goetheanum, which had become a purely spiritual reality. This was an act of initiation, and its*

*success depended upon the capacity of the Christmas Conference participants to follow Rudolf Steiner.*

On 13<sup>th</sup> January 1924, after the Statutes of the Anthroposophical Society had been set down, Rudolf Steiner wrote the following: “In the closest connection with the opening gathering on the morning of the 25<sup>th</sup> December, there stood the festive act on the morning of the 25<sup>th</sup>, which bore the name: ‘Foundation Stone laying of the General Anthroposophical Society’.... It could only be a Foundation Stone laying in an ideal-spiritual sense. The soil in which the ‘Foundation Stone’ was laid could only be the hearts and souls of the personalities joined together in the Society, and the Foundation Stone itself must be the attitude of mind (Gesinnung) that springs from the way life is conducted in an Anthroposophical sense. This attitude of mind is formed, in the way in which it is demanded by the signs of the present time, by the *will to find*, through the right mood of soul, the path to a *beholding of the spirit* [emphases G.A.B.] and to life out of the spirit” (GA 260a, p.33f).\*

At Christmas 1923/24 Rudolf Steiner laid the Foundation Stone of the *spiritual* first Goetheanum in the souls of human beings in order to build upon it the Anthroposophical Society that has been resurrected in a qualitatively new form. Also upon this ‘Stone’ certain ‘inscriptions’ were written – namely, the meditations in which Rudolf Steiner drew together the entire wisdom of Anthroposophy into a single mantric formula.

Essentially, the spiritual Foundation Stone of the Christmas Conference is the *seed which can germinate in the human spirit in accordance with the laws of the organic world, endow consciousness with real life, etherize thinking*, and lead thinking consciousness to an ideal perception of the ideas; and this constitutes the *preparatory stage* for attainment of imaginative consciousness.

This Foundation Stone is woven into the meditation in such a way that the content of the meditation lays it into human souls through the fact that their work with it is based on the laws of sevenfold metamorphosis. With its content, the meditation encompasses the entire evolution of the world and man together with its creators. But Rudolf

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\* All this is, today, either not read at all or it is regarded as a ‘sermon’, which can warm the soul for a brief moment, in order then to vanish into nothingness. Where else do the newly appointed ‘reformers’ draw the courage to connect their emptiness with that Mystery deed of mighty power and significance?

Steiner reveals, together with its content, also the method to follow in one's work with it. The sevenfold metamorphosis incorporated in it is of a higher order than the one we observed in the Statutes; it stands in interrelation with the sevenfold structure of our entire evolutionary cycle. Through working with its successive stages, the human being grows into his own macrocosmic being.



Both man and world proceeded, in their development, from the Divine *Triunity*. Hence, the sevenfold system (wholeness) of the

meditation proceeds from it and returns to it again.\* The *ninefold membering* of the meditation is represented by the nine Hierarchies. The nine Hierarchies form, together with the Divine Trinity, a *twelfefoldness*. In the text that was laid in the Foundation Stone of the first Goetheanum, four numbers were mentioned: 3, 5, 7, and 12. The number 5 – that is the microcosm, the human being.

A right approach to the meditation is only possible if we experience its seven stages in the sense of the sevenfoldness which we considered in connection with Fig.1 (Ch.7). This work has already been done by the present author. It is presented in the ‘Practical considerations’ which conclude his book ‘Triune Man, of Body, Soul and Spirit’. But we will undertake here, nevertheless, a brief structural analysis of the meditation.

As we read it, it becomes immediately evident that the meditation consists of three parts which are connected together; the fourth section expresses their unity. The first three sections are woven through by the Divine Trinity. Their unity is constituted by the ‘Christ-Sun’, which has united with the Earth. This is, it should be noted, the *Trinity of the New Testament*; we find it represented in the icon of the New Testament Trinity by Andrei Rublev. Here we see *painted* what is expressed in the Foundation Stone meditation *in words*.\*\*

Threefoldness, which contains unity within it as an inherent principle, is able thanks to this to undergo a metamorphosis, to be turned “inside-out”, to shift over to the other side of being, to reflect itself, to bring forth otherness-of-being (where the element of being is threefoldness itself). Thus two triangles emerge within the lemniscate (Fig.1, ch.7). Their system-forming principles fuse together in point (or element) 4. But the lemniscate possesses three triunities – i.e., the transition from one triad to another can also be experienced in the form of a tri-unity. It is composed of elements 3, 4 and 5. All three triads bear within them the features of the dialectical principle, which reveals itself in each of them, however, in a qualitatively distinct way. So profoundly and organically are unity, three-, seven- and twelfefoldness, woven together in the seven-membered lemniscate. The driving

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\* The fundamental principle of the Christmas Conference was the Tri-unity. This was proclaimed by Rudolf Steiner right at the beginning of the Conference through three strokes of the hammer. This was not the imitation of some sort of ritual. Here esotericism arose directly, coming out of the spiritual world.

\*\* The reader can find an interpretation of the icon in the author’s book “Die Wartende Kultur” [‘The Awaiting Culture’ – not translated].

contradiction inherent in the dialectical triads can vary in character. It can be: the 'I' and the world, being and non-being, being and consciousness, idea and perception, matter and spirit, thinking and beholding, inner and outer, etc. The contradiction in itself has developed out of its own *relation* to the higher world, to the Divine beings, and it leads back again to this higher world when it experiences its resolution in the subject. Everything new arises out of the synthesis of opposites. Dialectics as the life of logic is one of the forms of the process of becoming in the world. For this reason we find dialectics also in the text of the meditation, which can in no way reveal itself to the human being outside the realm of intellectual activity. Each of the first three sections of the meditation consists of two parts, and to begin with they form a contradiction: the Divine and the human. The human being is a creature of God and has nevertheless come into contradiction with God in order to become a *self-conditioned*, i.e. Godlike, being.

The *contradiction* between man and God is of *three different kinds*, and it is necessary to practice in a definite way in order to develop the soul (which belongs to the human being and to him alone) and to return *to the relationship* to God. In this respect Divine assistance is already offered him, as is described in the fourth section of the meditation.

*Practice, even of meditation, can only be done in harmony with the fundamental laws of development.*\* Therefore, in the practising subject the triunity of the meditation unfolds itself to the seven-membered unity, the cycle of metamorphosis.

On the first day, the 25<sup>th</sup> December, Rudolf Steiner gave the whole text of the meditation, but in the following sequence: the first (human) sections of the first three parts, then the fourth part and finally the first three parts complete. Thus the initial tri-unity was given: man-God-man and God. After this, the discussion of all the Statutes in their entirety took place.

The development of the sevenfold structure of the meditation was begun by Rudolf Steiner on the 26<sup>th</sup> December. On this day he formulated the first three parts. And this is quite natural, as the beginning of meditative work lies in the human being. The spiritual impulse of the Christmas Conference gives him the first meditative exercise, with whose help he begins to build up in his soul the spiritual Goetheanum: to transform its visible artistic expression of evolutionism into the rhythms and substances of his own soul. This exercise is also in a certain sense a thesis, the very first positing of creation in the 'I'. Its

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\* Whoever is ignorant of this fact cannot be an esotericist.

great archetype was the beginning of creation in the aeon of Old Saturn – the *primal beginning*.

The first exercise, or the first stage of the meditative sevenfoldness, was given on a *Wednesday* – the day of *Mercury*, under whose sign stands the second half of the earthly aeon. But one should of course begin the system of the exercises on a *Saturday* – “from the very beginning”. The laying of the Foundation Stone of the first Goetheanum took place *on a Saturday* (the day of *Saturn*) when, as it was noted at the time, *Mercury* stood in the sign of the Scales.

The first stage of the meditation is divided into three parts, and each part consists of two parts. In three ways, in the three spheres of the soul – thinking, feeling and willing – the individual human being, the ‘I’, seeks to experience his connection with God. This experience frees him from evolution in space and time and of the species and leads him to a connection with the spiritual ‘vertical’, the development leading from earth to heaven.

“Spirit-recollection ◦	Spirit-mindfulness ◦	Spirit-beholding ◦
One’s own I (human)	To unite	To bestow
Comes to being	One’s own I	Upon one’s own I
Within the I of God	With the I of the World	For free willing”
		(GA 260, p.96)

In the process of meditative work a deed is accomplished whereby, in a certain sense, one *takes upon oneself the cross of world-evolution*. In his individual spiritual evolution the human being strives towards impulses which determine evolution in the usual sense, the evolution of species, from the heights (meaning the Hierarchies and the group ‘I’s). At the same time he is also moving in time, from incarnation to incarnation: from the primal identity with God (“comes to being”), via the relation to Him (“unite”) and finally – to free willing. Thus the pupil posits the *thesis of his new development*.

The second stage of the meditation was given on Thursday, the 27<sup>th</sup> December, when the discussion of the single Paragraphs of the Statutes began. It also consists of the three sections, but now each of them has three parts. Here, everything moves a stage downwards, to the concrete individual human being, in order to direct him to his macrocosmic being.

“One’s own I Comes to being Within the I of God ◦ live ◦ in human-cosmic- being	To unite One’s own I With the I of the World ◦ feel ◦ in the soul-working of Man	To bestow Upon one’s own I For free willing ◦ think ◦ in the spirit foundations of Man” (GA 260, p.106)
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This stage shows us that the human being moves originally on the ‘vertical’ of the spirit, not upwards, but downwards – to simple earthly thinking, feeling and willing (“living”). In this way he acquires the lower, but individual ‘I’, which alone provides the possibility for an upward striving. “In order to make gold, one must have gold”, is a saying of the alchemists. But in his lower ‘I’, the human being falls away from God, indeed at times he even denies Him. This is the antithesis in the meditation. Life in the lower ‘I’ requires the subject to “aufheben” the recollection, etc., of the spirit. But “aufheben” does not mean to destroy. The Divine Tri-unity is, let us say, structurally present in the lower ‘I’, in the thinking, feeling, willing soul of the human being. In the “triangle” of thinking, feeling, willing the ‘I’ arises as the principle of their unity. Thus the tri-unity in the ‘other’ becomes the antithesis of the truly existent (seiend) Tri-unity.

The stage of synthesis in the meditation is an expression of the reorientation of the subject towards the spiritual heights. Here the thesis arises anew, but in a new, deified form. The vertical axis of the world-cross becomes, in the human being, the ‘vertical’ of his upward striving. The Divine tri-unity reveals itself to the human ‘I’ in the process of the creating and sustaining of the world and as its fundamental dynamic structure. In the thesis the three kinds of exercise were given, in a certain sense “mutely” (Boehme), they had merely been *pointed to*. But now it becomes clear why one must devote oneself to them – in order to overcome the tendency to move downwards to matter, into egoism, into the abstract. In the meditation the word “denn” (for, as, since) sounds out three times.

“Practise spirit- recollection ○	Practise spirit- mindfulness ○	Practise spirit- beholding ○
For the Father-Spirit of the Heights Holds sway In depths of worlds	For the Christ-Will in the encircling round holds sway In the rhythms of Worlds	For the World- thoughts of the Spirit hold sway In being of worlds
Begetting being.	Blessing the soul	Beseeking light.” (GA 260, p.146)

In his ‘bearing of the cross’, the human being feels himself imbued with the forces of the Trinity. That which strives downwards from above is the will of the Father. The human being is led upwards from below by the hypostasis of the Holy Spirit. In the stream of time (in history), God the Son guides the development of the human being, since he has connected himself with earthly time after the Mystery of Golgotha. He leads the human being to the higher ‘I’.

This is the first Tri-unity of the meditation, whereby we have to do with the *esotericism of dialectics*. The meditation causes the formal, logical autonomous movement of thought to become *substantial*, and this leads to *a change in the nature of all three bodies of the human being*. He acquires a thinking that is strong and bears the mark of the individual will, and without which a ‘beholding’ faculty is not possible. In this way we accelerate, through our practise of the meditation, our progress on the path of evolution, even if we do not possess the gift of clairvoyance.

The fourth stage of the meditation requires the practising pupil to “aufheben” (cancel and preserve on a higher level) the dialectic intrinsic to his own spirit. As this is a meditative activity and not one of concepts and thoughts, it is necessary here, in contrast to the gnoseological lemniscate (Fig.4, Ch.9) where the lower ‘I’ has to be set aside (aufgehoben), to carry out a certain individualized *act of consecration*, so we may call it; and why should this not be the case, since we have to do with a process of initiation! All who attended the Christmas Conference were called upon to participate in this. In the Gospels Christ says: “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.... God is a



Spirit: and they that worship him must worship him in spirit and in truth” (John 4, 23-24).

Pharisee and Sadducee are deeply rooted in the human being: they are unable to realize, to believe, that the promises made in the Gospels can also be fulfilled in their own time. Thus it has seemed at all times impossible to the members of the AAG/GAS that during the Christmas Conference Rudolf Steiner could have laid the Foundation Stone for a Temple in which, through the power of the Holy Spirit, the worship of God would take place ‘in spirit and in truth’. But the first Goetheanum is a Temple of precisely this form of Christianity. Spiritually it is invincible but its reflected image on earth can be distorted in human souls. Just imagine what happens to the human beings who succumb to this!

In the first three stages of the meditation, the pupil is ‘led into’ or ‘enters’ the Temple. On one of the windows of this Temple was written: “And the Building becomes Man” – a meditative formula of striking profundity! To write a commentary on it would entail an analysis of all the lessons of the First Class. But we would not wish to go so far here. For the Foundation Stone meditation is just as immeasurable in its depth, so that here too we would do no more than highlight one aspect – the structural – together with the rhythm of its up-building, which for the meditating pupil must become the rhythm of his self-creation. In order that the ‘Building’ may become Man!

Thus we have ascended to the fourth stage, that realm within which the meditation brings to expression the wholeness of its sevenfold membering. This ‘realm’, this ‘world’ of the meditation is of such complexity that a pupil who has laid aside (*aufgehoben*) his lower ‘I’ in order to unite himself in love with this world risks losing himself completely. He must therefore, already on the first three stages, strengthen the relation to his higher ‘I’ so as to be able to sacrifice the lower ‘I’ – in any act of consecration sacrifice occupies the central point – in the spirit of the Apostle Paul, who said: “Not I, but Christ in me.”

Also on the fourth level, the meditation is built up on the basis of the threefold “practise”, but encompasses the full expanse of the universe, including all the nine Hierarchies. This is, one could say, the greatest of all possible objects of beholding. Nevertheless, on this level also, the self-identity of the pupil’s individuality must on no account be lost. Let us try, therefore, to expand to the full extent of the edifice of the universe.

“Practise spirit- recollection ○	Practise spirit- mindfulness ○	Practise spirit- beholding ○
Seraphim Cherubim Thrones	Kyriotetes Dynamis Exusiai	Archai Archangeloi Angeloi
May there ring out from the heights What finds its echo in the depths.	Let there be fired from the East What through the West is formed.	Let there be entreated from the depths What from the heights is heard.”
		(GA 260, p.187)

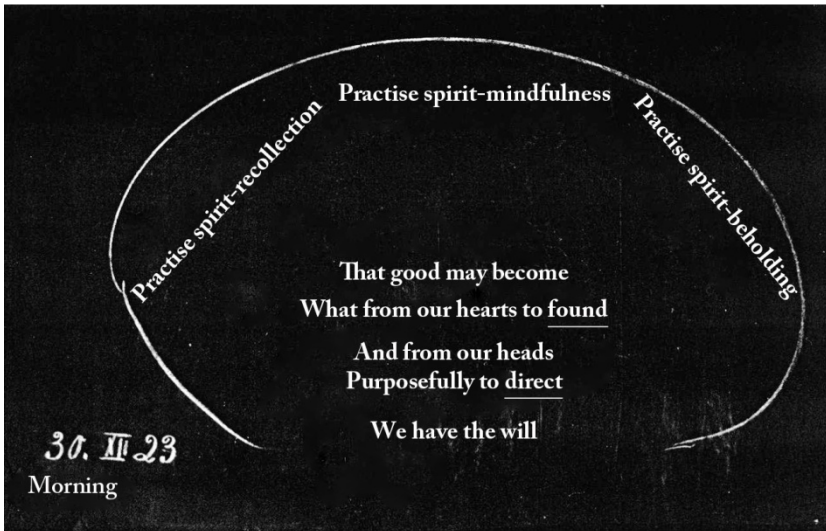
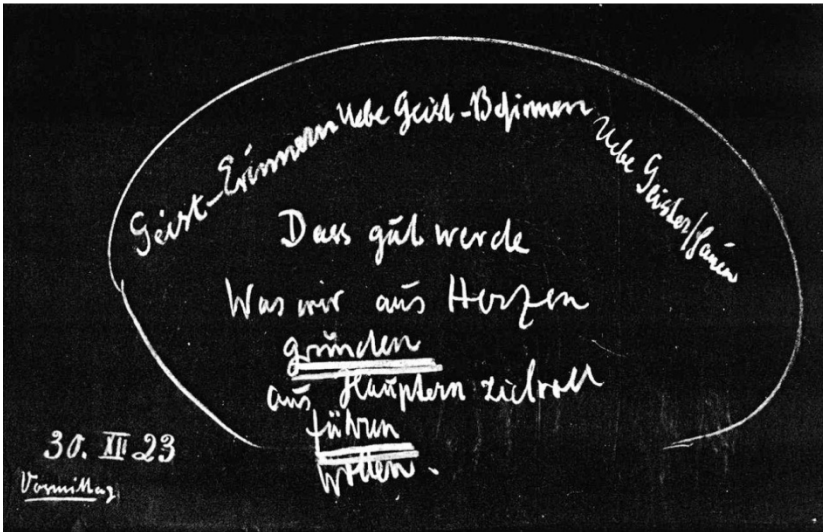
When the human being beholds (i.e., thinks in the beholding, by means of ideal perception), he places himself in the centre of the evolutionary cross, while the deeds of the Hierarchies are revealed along both axes. In this sense, the ‘horizontal’ of cultural-historical development is fructified by the interaction of heights and depths in the ‘vertical’.

It should also be noted that the pupil on the Anthroposophical path of initiation attains to *free, new* imaginations. This means that he is not simply waiting to see whether, maybe, something will be revealed to him from the supersensible, thus bringing a note of cheer to a humdrum everyday existence. No, already on this side, when he is striving upward from reflection to beholding, he decides what it is that he wishes to see. And he does this not idly, but in accordance with the real demands of life. He sees in the same way as he thinks: namely, at his own discretion. In the Foundation Stone meditation this is the wish to know oneself in one’s triune being as an image of the triune God.

What follows for the meditating pupil out of his beholding of the Hierarchies, this is revealed at the fifth stage. He must see this ideally, with the 13<sup>th</sup> sense organ, which is what the “etheric heart” gradually becomes, which develops above the head in the individualized ether body. That which he has offered up as a sacrifice on the fourth level was the thrice-repeated “practise” (“...the kingdom of heaven suffereth violence...” (Matthew 11, 12). There formed the cup of the Last Supper. And into this the host now descends: the moral human being, turned actively towards the creation of the Good in the harmonious interplay of understanding and heart. (Rudolf Steiner drew this up on the blackboard in such a way that, like a cupola, it illumines the human

being from above and the human being as it were strives upward into it.  
– See photo.)

What was founded by the participants in the Christmas conference?  
– The spiritual Goetheanum in their hearts so that, working in its spirit, they could ‘do’ Anthroposophy in the world. This needed to be understood!



On the fifth level there is revealed to the meditating pupil the lofty, all-encompassing (general) task. One can only realize it in practice *individually*. But how? The sixth stage gives an answer to this.

It is the second element in the upper triad of the lemniscate. In combination with the fifth stage it forms the *contradiction between universal and individual*. This contradiction is resolved by way of the principle which has protected us in the middle triad: “Not I, but Christ in me.” It is by no means a matter of indifference what path the human being follows to reach his higher ‘I’. It is absolutely necessary to reach it under the leadership of Christ. For in the realm surrounding the higher ‘I’, on the paths of access to it, there are lurking the Asuras.

When the human being attains to his higher ‘I’ in Christ, he begins to merge with the aura of the earth, in order to work at the transformation of the aeon of the Earth into the aeon of Jupiter. Thus he bears his cross of evolution. It is this that no longer the ‘we’, but the single human being, the free individuality, wills to ‘found’ and to ‘do’. And thus, all that he creates will be ‘good’. Its working will begin with the kingdoms of nature, where it will be of help to the elemental beings, just as the human individuality itself once received help from the beings of the Hierarchies. And everything it does will be imbued with an understanding of the meaning of love in the becoming of the world.

“O light Divine  
O Sun of Christ

o

The spirits of the elements hear it  
From East, West, North, South:  
May human being hear it!”

(GA 260, p.206)

The task of individualizing the thought-substance of the meditation is that which determines the fact that the threefold division of the preceding stages is led to a unity on the sixth stage. In all its forms of manifestation, the ‘I’ is a unity. At the centre of the world cross, which extends towards the four cardinal points – such is the archetypal phenomenon of the earth’s aura – is revealed God, who descended from the heights and became the Lord of the earth, its mid-point. And this centre the meditating pupil seeks to experience himself as the herald of Christ’s work of salvation, announcing His coming to the spirits of the

elements and to human beings. This is the constellation in which God and man stand at the centre of the earthly cross, and which also forms a Foundation Stone.

With the opening up of the seventh stage of the Foundation Stone meditation the structure of the Anthroposophical Conference was brought to completion. The meeting in its entirety lasted nine days. Tri-unity and sevenfold membering merged into one. This is the nature of the All-unity, the structure of the seventh stage of the metamorphosis. The building *has become Man* – triune man of head and nerves, of the rhythmic system of breath and blood circulation, of the limbs and metabolism. They form the basis for that which has revealed itself on the second stage as the life of the soul, which unfolds in thoughts, feelings and expressions of will. These are, for their part, the dynamic foundation of the ‘I’. Now all this must be brought into a final relation of interaction which also includes the Divine Tri-unity. Then the microcosm becomes one with the Absolute.

“Thou livest in the limbs,  
For the Father-Spirit of the heights holds sway  
In depths of worlds, begetting being.

o

Thou livest in the beat of heart and lung,  
For the Christ-will in the encircling round holds sway  
In the rhythms of worlds, blessing the soul.

o

Thou livest in the resting head,  
For the world-thoughts of the Spirit hold sway  
In being of worlds, beseeching light.”

(GA 260, p.255)

The cross of the sixth stage, which is spread out over the surface of the earth, is, on the seventh stage, raised up into the vertical. This is the Mystery of uprightiness: physical for the future of the kingdoms of nature, in soul and spirit for the human being.

It is also clear that the seventh stage is a synthesis too, albeit of a higher order. To the three kinds of “practise” there was revealed the triune Man *of his three life-systems*. We know that in the limbs there lives the will, which works in the memory and thereby reaches back to the primal beginning of the world, where the Father-God is revealed. In

the rhythmic system there lives feeling, in which the human soul is born – a new creation in the universe. Within it works the Christ, who descended from the heights and, for the sake of this soul, united with the “horizontal” of the Fatherly evolution, with history. In the head live the thoughts. When we change our method of thinking, we reach through to a perception of how they – the cosmic intelligences – descend into the individual spirit of the human being. And in the same way the intuitions of the Holy Spirit descend to him. They also come *out of the future*.

Man, God and evolution flow together into one. This is the goal to which the meditating pupil strives when he practises spirit-recollection, spirit-mindfulness, and spirit-beholding. It is the All-unity of heights, depths and circumference, of past, present and future of our evolutionary cycle. This is the content of the seventh stage.

If we understand the meditation in this way, we change it into an instrument which works with powerful effect on our ether body, accelerating its development – i.e. its individualization. For only what is living can develop. Rudolf Steiner therefore conducted the Christmas Conference in such a way as to let Anthroposophy *live* on the earth in a living Anthroposophical Society. In a society of any other kind it cannot exist.

## 11. The Participants in the Christmas Conference

The reader of this book may be thinking as follows: A few things in it I can entirely go along with, but the critical tone is enough to make me reject the book. We will concede this right to the reader at once if, for example, after reading the aforementioned French lecture by B. von Plato, he says to himself: "I have great sympathy for this young aristocrat and democrat, but because of his critical tone on this occasion I reject both his lecture and him, too, as Vorstand member of the GAS." Of course, there is a world of difference between the criticism in this book and that of B. von Plato. But, well and good, we are prepared to make certain allowances where people act independently and without ulterior motives. When this is not the case, however, when one observes what certain individuals allow themselves to do in the cause of the destruction of Anthroposophy within the AAG/GAS, while others willingly accept it, then one's indignation, one's righteous anger, cannot be restrained.

If, however, we examine the actions of our forerunners, then our critical attitude should rather be described as *analytical*. We look at what they did, in order to *learn* from their mistakes. To criticize them as concrete personalities is something we have no right to do, if only for the reason that we cannot say with certainty whether, in their position, we would have done the right thing. Maybe we, too, would have fallen asleep in the Garden of Gethsemane?

Knowledge of the true character of the past allows one to think concretely about the future. The real human being always stands in the point of the present moment. But this is the centre where transformations take place from what is past to what is to come. Concerning the past, one must have as many clear conceptions as possible in order, by way of their metamorphosis, to create the future. The metamorphosis is effected by a force that is not subject to development in time. It streams from the heights into the point of the

present moment. The human being striving towards freedom experiences it in the form of moral intuitions (see Fig.6).\*

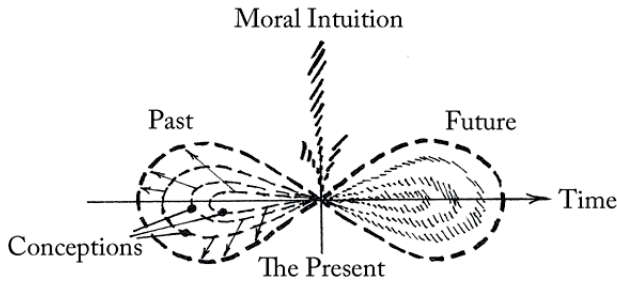


Fig. 6

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The Christmas Conference was accomplished as a Mystery act whose underlying principle was that of seven-membered unity – i.e. evolutionism. It therefore stood within the life of the best Mystery traditions of the past. Rudolf Steiner says the following in this connection: “When a person was initiated into the ancient Mysteries, the first thing that he had to experience was the turning of his inner attention, his entire human soul constitution, to the significance of the development of the world *cultures in their sevenfold progression* [emphasis G.A.B.]” (GA 346, p.88). The Mystery of Anthroposophy differs from the Mysteries of the past in this connection, in that its pupils attain knowledge of the cycles of development within the limits of the *seven aeons*.

It was by no means coincidental that, at the beginning of his scientific activity, Rudolf Steiner paid tribute to Ernst Haeckel and began to build the esoteric foundations of Anthroposophy upon the doctrine of evolution. And his gnoseology contains, as a special feature that is found nowhere else, the principle of evolutionism, the development of the stages of consciousness, which constitutes the highest stage in the development of species. All other forms of esotericism in our time are in a process of decline, mainly because they have no relation to the theory of development or to the theory of knowledge.

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\* It is not by chance that Mephistopheles seeks to win control over the present moment.



According to Anthroposophy the evolution of the world takes place in the form of the world-cross. *The cross is its archetypal phenomenon.* On this cross (and this was the view of Plato) there began, already in the first root-race of this, our fourth globe, the crucifixion of the soul of the universal Man – Adam Kadmon. And God Himself revealed, when He descended to the earth, the Mystery at whose centre a cross was erected. The horizontal axis of the cross symbolizes evolution in space and time. The vertical axis symbolizes the ‘I’-principle, which always descends from the heights and evolves in the stream of temporal evolution, fructifying and metamorphosing it. The Gods descend to the human being along the vertical axis, and human beings direct their hopes and strivings to the Gods. In this way temporal becoming acquires a meaning.

From time immemorial, the places at which the Divine impulses descended from above into earthly development, into cultural-historical development, in order to fructify it, were described as Mysteries.

Rudolf Steiner attempted in many ways to draw the attention of those present at the Christmas Conference to the fact that they were participating in a Mystery act within whose foundation the principle of evolutionism was working. He pointed to the deep connection between the burning of the Goetheanum and the burning of the Artemis Temple in Ephesus, and spoke directly of the fact that the Mysteries are places for the meeting of human beings with the Gods and that an infinitely great deal depends upon these meetings. He also said that the Anthroposophical movement “in its entirety” is a “service for the Gods” (Divine service). If it had been understood and written into their hearts, this knowledge would have united those attending the Conference “with the primal sources of all that is human in the spiritual world” (GA 260, p.35). The pupils should also understand “*how spiritual-esoteric work must form the basis for everything we do and are... [emphasis G.A.B.]*” (ibid. p.38). The spiritual forces of the universe wish to intervene in a new way in the earthly becoming of the human being, they ask something of human beings: namely, that “a kind of revolution\* in the cosmos” should become the striving of man towards “new spirituality” (ibid. p.271).

The Anthroposophical movement is a “Divine service” “through the power of the spirit and in knowledge of the truth”. For this reason a speculative approach to the truth in it makes any connection to this

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\* A reference to the turning away of the planetary Intelligences from the central leadership of the Intelligence of the Sun.

movement impossible. It was called into being by world necessity in that period within the epoch of the consciousness-soul when the “waves” of materialism and all that it brings with it were mounting especially high. It was into these waves that “there beat in from the other side [along the vertical – G.A.B.] ...the revelation of a spiritual reality.... The revelation of a spiritual reality was opened up to mankind. And not from the arbitrariness of earthly will, but in response to the call that has sounded from the spiritual world, not from the arbitrariness of earthly will, but out of one’s vision of the wonderful pictures which, from the spiritual world have arisen for the spiritual life of humanity as the revelations suited to the modern age: this is the source from which the impulse for the Anthroposophical movement has flowed” (ibid. p.35). And this impulse was working with quite special force during the Christmas Conference.

It was for this reason, too, that the Executive Council formed on that occasion was an ‘esoteric Vorstand’. “It *must*,” so Rudolf Steiner explained, “take up the tasks which are given to the Anthroposophical movement from out of the spiritual world, it *must*\* take them up, must lead them out into the world, must not be merely an administrative Vorstand [emphasis G.A.B.]” (GA 260a, p.371).

Finally, Rudolf Steiner pointed out directly that in the spiritual world something would wish to enter the Anthroposophical movement by way of the Christmas Conference, and that therefore no conferences comparable to this had taken place before in the history of the movement.

One can be quite certain that all those who attended the Christmas Conference received in their higher consciousness – as is described in the ‘Chymical Wedding of Christian Rosencreutz’ – a ‘written’ invitation conveyed to them by an angel-like being. After this there were, as also in the ‘Wedding’, ‘ravens’ and a strong ‘headwind’, so that some arrived late (Froböse) and others did not come at all (Dunlop).

But it was especially important to come to the Conference clothed – as it says in the Parable in the Gospels – in “wedding garments”, i.e., spiritually awake, in an esoteric frame of mind, leaving behind one everything of a low, everyday, trivial nature, and in full possession of one’s spiritual knowledge. Was this the case? If we read the description (the shorthand report) of what happened during the Christmas Conference, we have the impression that it was not so!

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\* If it must, then presumably it is also able to do so?

In the lecture held by Rudolf Steiner on the morning of the 24<sup>th</sup> December, with which he opened the Conference, he began his address with the theme with which he had concluded the last evening lecture held in that year. He spoke of the ruins of the Goetheanum. Appealing to something that must have already been known to those present, he pointed to the need to enter into the great, world-historical connection, which had so radically changed in our modern age. He also wished to make clear to them the fact that the place at which they were gathered was not Noah's Ark. In the immediate surroundings of the Anthroposophical movement, and even within it, the allies of Klingsor were to be found. Their numbers could grow still further (more was said on this subject in the following days), as the Society to be founded would be completely open. And it needed to be understood that the open nature of the Society placed considerable responsibility upon the bearers of the Anthroposophical impulse. It required of them a heightened attentiveness, sobriety, and sense of reality. Consequently nobody at that time (just as little as today), least of all the core of the long-standing members, the Vorstand, should slacken in their wakefulness and give in to a naïve, easygoing mood; nevertheless, one needed to remain open.

But this is only the outer side. What was the inner? Rudolf Steiner says in this morning lecture: "Is it possible then, my dear friends, not to bring that which has produced these ruins, into connection with the events of the present day? This stands before us as a depressing picture. And one would wish to say the following: The flames which burnt terribly before our physical eyes on New Year's Eve one year ago, and so searingly before the eye of the soul, leaping up into heavenly heights, these flames we can see in the spirit, burning over *many things* [emphasis G.A.B.] which we have built up in the last twenty years."

And he goes on to speak of "an awe-inspiring revelation" of the spirit, which human beings had experienced since the last third of the 19<sup>th</sup> century, and that this revelation was an impulse for the Anthroposophical movement. These were the two sides of the situation directly within the Anthroposophical movement itself, and on this basis Rudolf Steiner formulated the tasks which stood before those participating in the Christmas Conference. With moving words, in which the pain of the losses suffered was expressed together with an understanding of the immense seriousness of the situation of humanity, he said: We would wish at the beginning of our Conference "to receive into our hearts", "inscribe deeply into our hearts: that this Anthroposophical movement might connect the soul of *each single individual* [emphasis G.A.B.] who is dedicated to it with the primal

sources of all that is human in the spiritual world\*, that this Anthroposophical movement might lead the human being to that final illumination – satisfying him for the present in the development of humanity – which, concerning the revelation that has begun, can clothe itself in the words: Yes, this is what I am as Man, as Divinely-intended Man on earth, as Divinely-intended Man in the cosmos” (GA 260, p.35ff).

*“And the Building becomes Man”*

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These were the by no means simple prior conditions whose fulfilment made possible true participation in the Christmas Conference. To place it quite consciously before one’s soul would mean that one was coming clothed in a “wedding garment” in the certainty that what is told in the Parable in the Gospels is not going to happen.

But now the work of the conference begins. Discussion of the Statutes takes place. Rudolf Steiner presents them all and asks who wishes to accept these Statutes on first reading. The vote is carried unanimously. Rudolf Steiner: “the draft of the Statutes is thus accepted on first reading (hearty applause)” (p.115).

Everything seems to be going amazingly well. Rudolf Steiner opens the ‘special debate’ on each one of the Paragraphs. Participants are asked for their opinion. But what do they say? – Very ordinary, trivial things, not merely as to content, but – and this is particularly tragic – in the manner, the way of thinking. In the comments, additions, corrections proposed by the participants, there is no trace whatever of an understanding of what they are dealing with.

They think intellectually, abstractly, above all juristically, assuming, in so doing, that Rudolf Steiner had also thought about the Statutes in this way.

Yes, one is reminded here of his words to the effect that he wished to be, not venerated, but understood. For in the same year, 1923, he had said with regard to his ‘Philosophie der Freiheit’: “When the book appeared in the 1890’s, people did not know what to make of it. For them it was like someone in Europe writing Chinese and no-one being

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\* The Mysteries – meeting-places of the Gods with human beings.

able to understand. Of course the book was written in German, but it was written *in thoughts* that people were not at all used to, because in this connection everything that is *Latin* has been quite consciously omitted. For the first time quite deliberate attention has been paid to the following: In it there are to be no thoughts that are still influenced by the Latin element, but only thoughts that are entirely independent. – Only *the physical brain* is a ‘Latinist’. The ether body of the human being is not a ‘Latinist’. So one has to try to express in language the kind of thoughts one has when one has them in the *ether body* [emphasis – G.A.B.]” (GA 350, 28.06.1923).

The ‘Philosophie der Freiheit’ appeared in 1894. Since that time Rudolf Steiner showed from the most varied aspects that, for an Anthroposophist, the stage of *Homo sapiens* is no longer an advantage, but rather an obstacle on the path to the spirit, to the beholding thinking of a *Homo liber*. And so he had the right and every reason to hope that the Anthroposophists would not come as ‘Latinists’, clothed in their everyday garments of the Latin way of thinking, to the Christmas Conference. But that is exactly how they came! *And that was the root of the tragedy, which continues to the present day.*

If one thinks in a formal, logical, intellectual and juristic way, then one would have to say that those corrections and additions were reasonable and that it was a pity that Rudolf Steiner rejected nearly all of them.\* But the fact was that communication between Rudolf Steiner and the Conference participants took place in a language which they had heard for a period of 20 years and still had not learnt to understand. It was still, as it were, Chinese for them.

Why this was so, we cannot say. – Why was the language of the consciousness-soul not understood, in which the essence of what is ‘Latin’, and with it the lower, reflecting ‘I’, is overcome (*aufgehoben*) and replaced by the power of judgment in beholding, which Goethe was already using in the last third of the 18<sup>th</sup> century? Indeed, would it have been at all possible for the Mystery act to sound forth in another language – for example that used in the parliaments of today?

Reflective thinking mirrors the cosmic intelligence coming towards us and throws it back, and the astral body holds fast only the shadow of its contact. But the impulse of the Christmas Conference wished to enter the ether bodies of the participants in full consciousness, and for this reason the inner representation of it needed to be formed in the

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\* In the text in GA 260, p.116-134, they are printed in italics. Readers should study them attentively.

“etheric heart” which appears in us at first in the region of the head. Concerning this ‘heart’, Rudolf Steiner said the following in his lecture of the 1st May, 1915, (GA 161): When the human being begins “to develop imaginative cognition” (we are half-way to attaining this when we learn to think according to the method of ideal perception), he “as it were grows beyond himself etherically”; he grows beyond the limits of his physical body and develops something in the nature of an “etheric heart” in the region of the head. Rudolf Steiner illustrates this by means of a drawing (Fig.7).



**Fig. 7**

This theme is also developed in other lectures and in the book ‘How to Attain Knowledge of Higher Words’. The language spoken by Rudolf Steiner ought, therefore, to have been understandable to the members long before the Christmas Conference.

Rudolf Steiner rejected the additions to the Statutes because they were a kind of mechanical supplement to what was spiritual-organic. To understand this, one needs to follow the call which sounded forth from the mouth of John the Baptist 2000 years ago: “Repent ye (change your *way of thinking* – emphasis G.A.B.), for the kingdom of heaven is at hand.”

Rudolf Steiner was acting during the Christmas Conference on behalf of the Cosmic intelligence. And he was acting as Cosmic intelligence. But this is itself active in conceptual, logical thinking as the principle of negation. We speak of the autonomous movement of thinking in dialectic, but what is its origin? Theses arise in our reflective thinking. The fact that we objectify them is entirely attributable to ourselves. But because they are devoid of essential

being, they are all negated by the Cosmic intelligence. In this way we enter, already in our abstract thinking, into a dialogue with the Cosmic intelligences and, with the help of this thinking, arrive at judgments, synthesis. But then these have to be overcome (aufgehoben), and with them the lower 'I'; then being enters into the thinking, and thinking becomes etheric. And it is out of this thinking that the dialogue with Rudolf Steiner must be conducted.

Rudolf Steiner tries in the course of the Christmas Conference to guide the participants onto the right path. He explains that the Paragraphs of the Statutes undergo development; that what appears in seed form in one of them (e.g., Para.5) must be followed further (up to Para.7; see p.130f); that Paras.3 and 7 are connected with one another without contradiction, etc. But in their juristic zeal, the participants hear nothing of all this. It is the esoteric rhythm of the Conference (not pressure of time!) which demands that the work on the Statutes should finish on the 28<sup>th</sup> December – i.e., on the fifth day, when in the seven-membered cycle of thinking the idea emerges from beholding and is ideally perceived. In the parallel, still more esoteric, stream, it was on this day (28<sup>th</sup> December) that the third stage of the Foundation Stone meditation was given – the synthesis.

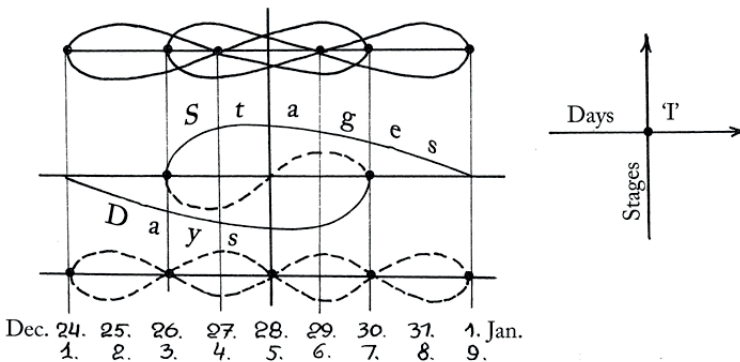


Fig. 8 (GA 233)

With regard to the magic of numbers, the Mystery of the Christmas Conference was structured in such a way that from its very beginning the seven-membered unity of the days was developed, from the 26<sup>th</sup> December to the 1<sup>st</sup> January; then the unity of the seven stages of the Foundation Stone meditation. The two sevenfoldnesses were brought to a unity by the cycle of 3x3 lectures, which indicated in its content, quite clearly, the evolutionary character of the Mystery (see Fig.8).

The basic system of the Statutes could have been recognized if one had solved the mathematical riddle underlying it. This is the same as that in the 'Philosophie der Freiheit' with its 2x7 chapters and the third part consisting of one chapter ('The Consequences of Monism'). In each case we have to do with the projection of macro-laws onto the plane of human social-esoteric and individual-spiritual being.

There is no doubt that Rudolf Steiner had every reason to hope that, in the participants of the Christmas Conference, he would find an understanding of this kind and the strength needed to think as he was thinking. But in reality something different happened, of a trivial nature unfortunately, comparable, let us say, to the following imaginary situation: Let us suppose that Hegel had wanted to found a society of dialecticians. During the constitution-forming meeting he said to the participants: In our cognitive process we proceed from the principle of the triad; our basic triad consists in the fact that being negates itself within itself and is thereby transformed into becoming. What are your thoughts on this matter? And now one of the participants gave the following advice: Surely it would be better to use the concept "any being whatever". Hegel replied: it is superfluous, otherwise anyone who wished to parody us could say that any being whatever is negated by any not-being whatever, and out of this arises any becoming whatever. Of course, those present at such a gathering would have burst out laughing and then the following question might have been asked: But which being do we mean? Is it being in itself, being for itself, existence? To this Hegel answered: That is an entirely different thing! This question has to be examined in detail. But the Christmas Conference participants were not in a laughing mood. They reproduced the story we have imagined, but only in its first part, for example in the discussion of Paras.1 and 2 of the Statutes or (we will speak of this later) when Rudolf Steiner, to bring to a close the shameful debate on the members' contributions, suggested that the payment of 12 Schillings should be made a condition of the founding of the Society. No one laughed, and possibly a good many of them were offended. And only the tiniest few will have understood that he wanted to point out the inappropriateness of their purely rationalistic and simply trivial way of thinking.

So it is indeed: Let us take Para.1 of the Statutes. It is formulated by conceptual thinking because it stands, as it were, at the boundary between the Society and the outer world where one only thinks conceptually, and also because it has to be superseded (aufgehoben). And in the formulation known to us it meets both demands. But Herr Kaiser asked: Why does it speak of "the life of soul" and not of "life *as*



*a whole*”? The reason for this is that the contradictions in the human being arise between feeling and willing, between feeling and thinking, between concept and percept, and not, say, between kidneys and liver; if he does not resolve them he does not know what he should do, and then the destruction of his ‘I’ begins. It is the sphere of the soul-life; therefore, that one can change by coming to knowledge of it, by transforming the character of cognition itself through the overcoming (*Aufhebung*) of reflective thinking. And another explanation is given by Rudolf Steiner: “In the 1<sup>st</sup> Paragraph something as concrete as possible should be given” (GA 260, p.116), while “life as a whole” is a very nebulous concept.

Para.2 opens up for us the content of the soul life that is to be cultivated in the Society. This comprises moral, religious and artistic elements. The foundation of this life is knowledge of spiritual science. All this will be possible on the precondition that new relationships, a “shared life” of the members in the society, are created; that is to say, if in the members there is no tragic split between intellect and heart. Para.3 introduces the will-element, in which thinking and feeling achieve a synthesis. Then Anthroposophy will be productive “not only in the spiritual, but also in the practical realm”.\* It can be productive in the spiritual realm even in an Anthroposophist working in complete seclusion.

When Rudolf Steiner recognized the futility of his attempts to awaken in the participants any understanding of the processes, he concluded the debate in a way that is worth looking at in closer detail. The discussion of the first three paragraphs was long and agonizing, as the two sides were speaking different languages. Paragraph 3 was especially difficult. One participant suggested instead of “a similar advance/as much progress” (“einen gleichen Fortschritt”), one should write “same advance/also progress (“ebenso Fortschritt”). Rudolf Steiner defended his choice of the word “gleich”, as being more living, more “fragrant and airy”, and went on to say: “We are in any case on the way to abstraction in our language.... The situation is as follows: If Para.3 needs to be discussed further, then, after the close of the debate has been proposed, I would have to postpone this debate on the next

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\* One participant made the suggestion that this section of the paragraph should be reformulated as follows: “...in both the spiritual and practical realms” (p.129). To a ‘Latinist’ in thought it sounds better, of course. In 2002 thoughts in this direction were still more “comprehensive”. In such cases one is intoxicated with the illusion of participating in the world-process without so much as stirring a finger to prepare oneself in any way for this ‘participation’.

paragraph until tomorrow. We would not be able to take the vote. But I beg you to take account of the fact that I must bring to the vote at once a proposal that the debate be concluded. Therefore, in accordance with the correct procedures, I would ask those friends who are proposing a conclusion to the debate to state their agreement.

Dr. Unger: It's only a matter of Point 3. We are engaged in the special debate.

Dr. Steiner: I would ask those who are against the closure of the debate to raise their hand. – I'm sorry, but that won't do! We now come to the vote as to acceptance or rejection of Para.3.... Point 3 has been passed on the second reading. Tomorrow we will come to the continuation of the special debate, tomorrow we will begin with Point 4" (GA 260, p.133f).\*

The way the debate was thus brought to a conclusion made a strong impression on those present. As though in a half-waking state, they sensed that things were not going in the way they should, that there was something they had not understood. And what do they do? – They capitulate! If the arguments of the intellect are inappropriate for work of this kind, then away with the intellect altogether!

On the following day before the debate was to begin, a proposal was put forward which Mr. Collison, General Secretary of the English Society, presented as follows: "As a very long-standing member," so his words, "please excuse me if I say a few words regarding these Statutes. We have only got as far as Point 4. I am sure that it cannot be our intention to improve the Statutes. Dr. Steiner has taken so much trouble over them, and they are really quite comprehensive. It seems to me that the debate concerning the individual points should merely provide the opportunity to ask questions about the meaning and wider implication of these points. (Sustained applause in support of this proposal.)"\*\*\*

Rudolf Steiner, ignoring what Collison has said, asks: "Who wishes to comment on paragraph 4?" The shorthand report goes on to say: "The suggestion is made [by participants – G.A.B.] that the Statutes should be accepted by acclamation.

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\* We do not want to extend the text through giving long quotations. The reader should himself consult the published texts. The impression described here will then be conveyed to him with still greater force.

\*\* "Applause" for appalling superficiality, total lack of understanding and even hidden irony!

Dr. Steiner: Yes, I must ask all the same: Who wishes to comment on Para.4? – The essential point contained in this Para.4 is that in the very near future our intention is to place the Anthroposophical Society before the world as, in the fullest sense, a public Society...” (p.139).

Rudolf Steiner asks for the third time: “Who would like to comment on Para.4?” – Nobody does. No questions either on the “wider implications” of these points.

After Para.5 is accepted, Rudolf Steiner makes the following remark: “Mr. Collison’s words seem to be having a remarkably dampening effect!” (p.146). After Para.6, as nobody breaks the silence, he comments again: “Mr. Collison is a real magician!”

Finally, one of the participants notices a typing error in the text of the Statutes – “erkannte”. The mistake is corrected and then someone decides to ask questions. Things seem to be coming into movement, but unfortunately they are again questions of the intellect only, and, what is more, they are not to the point. Someone asks, just for the sake of asking: “Will it be possible to buy the cycles in the bookshops?” – “Is one allowed to pass them on to new members?” etc. (all this during a discussion of the Statutes!).

In the course of the Conference an inner catastrophe is looming, because – so we would stress yet again – it was no ordinary conference. The participants make it increasingly obvious that they are unable to follow Rudolf Steiner, to understand him, and from day to day he grows more and more alone.

If one does not indulge in outpourings of an ideological nature, and does not persuade oneself and others that the Christmas Conference was the triumphal march of Anthroposophy to its climax, but instead of this one studies carefully the materials of the Conference, the shorthand reports, one finds a truly depressing picture.

Yet another example: Rudolf Steiner announces that the meeting of the Swiss Waldorf teachers will take place in the Glasshouse (‘Glashaus’ – the house where the windows for the Goetheanum were made); but owing to limited space there, he asks the members from Germany not to come to this meeting, “though of course that is not at all pleasant” (p.163). But friends “from non-German countries” are allowed to attend – i.e., from *all* countries except Germany...oh, and Austria too – as in these countries there are serious currency problems. (?)

We ask ourselves: What was the meaning of this? Yes, true enough – there is not much space in the Glasshouse, but the first, the Founding

Waldorf School was, after all, in Stuttgart. And the meeting in question was not just any gathering of teachers; it was a meeting during the Christmas Conference.

So may this outer event have been merely a sign for something else, which remained unspoken? Let us call to mind again the year 1923, and Rudolf Steiner's battle with the 'Stuttgart System', when he did not shy away from uttering unpleasant truths and calling a spade a spade. In the first days of the Christmas Conference the visitors from Stuttgart had remained silent (with the exception of Carl Unger), and even after this they were silent or made very peculiar remarks. And we are speaking of, in every case, noteworthy guests. Could it be that they bear a grudge against Rudolf Steiner and have decided to boycott him during the Christmas Conference?

In those days Stuttgart had taken a great deal upon itself. And it is a well-known fact that much is asked of anyone who takes a great deal upon himself. And now – there was no-one who could be asked!? And so there sounds in the 'request' of Rudolf Steiner the beginning of a drama which worked into the Mystery that the Christmas Conference was. It seems as though one can hear the theme of the well-known parable in the Gospels: "...and the wedding was furnished with guests [in the sense of the 'Chymical Wedding of Christian Rosencreutz' – G.A.B.]. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou hither not having a wedding garment? And *he was speechless* [emphasis G.A.B.]" (Matthew 22, 10-12).

This impression intensifies when one considers the grotesque or, if you like, high-handed declaration of Dr. Kolisko that he was *giving* (as an act of good will) to the Philosophic-Anthroposophic Press the lecture cycles held in Stuttgart by *Rudolf Steiner!* (see p.152).

But an especially unpleasant, depressing, paralysing impression is left behind by the discussion held in the Christmas Conference on the subject of members' contributions. On the 29<sup>th</sup> December at 8:30 a.m., the General Secretaries meet in the Glasshouse, and E. Leinhas (Stuttgart), council member of the German AS, diverts the discussion away from the theme originally intended, to that of members' contributions. Rudolf Steiner asks G. Wachsmuth to clarify this question, but this does not resolve the matter. Rudolf Steiner becomes involved in an agonizing battle of words over the assertion that 12 Schillings a year is a large sum to pay. Baroness Renzis says: "That would amount to 50 lire, which for Italy is simply impossible!" (p.170). Mr. Kaufmann (Adams) from England suggests it should be lowered to

7 Schillings. Rudolf Steiner explains, admonishes; finally, even his patience is exhausted, and he says directly: “I would merely observe that the discussion, which is leading into such matters, *cannot actually be part of our agenda...* [emphasis G.A.B.]” (p.179). But this does not help; still more objections are raised.

Only Hans Büchenbacher finds a way to respond. He is representing the Free Anthroposophical Society of Germany at the Conference. As a relatively young member at that point in time, he reminds the “veterans” of a rule that should not be lost sight of. He describes how, in devastated, famine-stricken Germany, members of the Society find ways of giving material support to others, how those in poverty give of their possessions to others who are still worse off than themselves. If all show concern, he concluded, then something can be done (p.179).

On the morning of the 31<sup>st</sup> December Rudolf Steiner holds a lecture on the theme: “The Future Architectural Concept for Dornach”. He speaks of the plans for the building of the second Goetheanum, and on the evening of the same day, in the eighth lecture of the Christmas cycle (eight – the level of the octave), he deepens this theme, leading it into the realm of the Mysteries. On the same day in the previous year the burning of the Goetheanum had also occurred in the late evening. Rudolf Steiner speaks in this connection of the burning in Ephesus and brings all this into relation with the content of the preceding lectures of the cycle. “The envy of the Luciferic gods,” so he says, “burned down the Temple of Ephesus; but our Goetheanum was destroyed by the envy of men.”

The role of the Goetheanum in the life and destiny of the Anthroposophical movement is so great, that it is beyond the capacity of a single individual to describe it; added to this is the fact that it is the experience which grows and matures over the years, that is of primary importance.\* But what Rudolf Steiner said at the end of that lecture is

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\* We would mention here one example of the significance attached to the Goetheanum by Rudolf Steiner himself. When in 1920 the financial means for its construction had almost run dry, but the building had not been completed, Rudolf Steiner said in his lecture of the 28<sup>th</sup> August in Dornach: “If indeed no understanding dawns for what this building is meant to be; if the present situation remains unchanged, then, my dear Friends, we face the possibility that this building remains a torso. Then we cannot complete it; then this building remains a torso, a testament to a devastated Middle Europe, a testament to Middle Europe in its final decline. But the possibility that in this realm a mere testament might be left, something uncompleted, this does not appear to be in the interest of the development of contemporary humanity”

of such immense significance, that we reproduce these concluding words in their entirety, and even a reader with no connection to the Goetheanum will scarcely be altogether unmoved by them.

This was really the culmination of the Christmas Conference when, in the souls of those who had become aware at the crossing-point of which *cosmic streams and interrelationships they stood*, the bulwark of the egoism of the lower 'I' had finally and irrevocably to fall, which 'protects' the human being from the invasion of his sphere by the true spirit.

Rudolf Steiner said: "If we will this in real uprightness and honesty, the spirit of this Goetheanum cannot be taken from us. And it will be least able to be taken from us if, in this earnest and solemn hour, which separates us for only a short time from the moment one year ago when the flames leapt forth from our beloved Goetheanum, if in this moment we not only feel the pain anew, but, out of this pain vow to ourselves to remain faithful to that Spirit to which we were privileged to build up this site over a period of ten years. If, my dear Friends, this vow springs forth in honesty, in uprightness, from our hearts today, if we can transform the pain, the suffering, into the will to action, then we will also turn this unhappy event into a blessing. The pain cannot grow less in this way, but it is our task to find, out of the pain, the will to action, to action in the spirit.... In this moment, therefore, we repeat on a deepened level the word which I was allowed to speak over there [in the Goetheanum – G.A.B.] a year ago at approximately this same point of time. I said something like the following: We are living now at the time of New Year; we must live towards *a new World-Year*. – Oh, if the Goetheanum were still standing in our midst, this call could be repeated at this moment! It stands no longer in our midst. Because it no longer stands in our midst, the call may, so I believe, be spoken out with multiplied force on this New Year's Eve. Let us carry the soul of the Goetheanum over into the new World-Year, and let us strive to raise in the new Goetheanum a worthy document, a worthy memorial to the body of the old Goetheanum!

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(GA 255b).

*How* Rudolf Steiner spoke about the Goetheanum, we find described in the memoirs of Adelheid Petersen: "It was deeply compelling to hear with what strong inner emotion – often as though he was on the verge of tears – he spoke of the significance of the building for the spiritual world, of the participation of the dead in its construction...."

May this, my dear Friends, connect our hearts to the old Goetheanum, which we had to surrender to the elements. And may this connect our hearts to the spirit, to the soul of this Goetheanum. And with this vow to the best being within us, let us not merely live across into the New Year, let us live across into the new World-Year, strong in deeds, bearing the spirit, guiding the soul.

My dear Friends, you received me here by standing in memory of the old Goetheanum. You live in the recollection of this old Goetheanum. Let us stand now, as a sign of our vow to work on in the spirit of the Goetheanum with the best forces that we can find in the image of our nature as human beings. Yea, so be it. Amen. ...And so let it remain, my dear Friends, as long as is in our power, according to the will which unites our human souls with the Divine souls to whom we will to remain faithful in the spirit out of which we sought this faithfulness to them at a certain point of time in our lives when we were seeking *the spiritual science of the Goetheanum*. And let us understand how this faithfulness can be maintained [emphasis G.A.B.]” (p.251f).

Nowhere and at no time did Rudolf Steiner speak as he did on this last evening of the year 1923. Out of the unimaginable pain of the losses sustained at that point in world history when the madness of the First World War was now passed, while the horrors of the Second and the approaching apocalypse of the 20<sup>th</sup> and 21<sup>st</sup> centuries were already looming, he made a final attempt as the highest hierophant of the all-embracing Mysteries which are the salvation of mankind, to stir human beings to self-awareness, to a sense of responsibility, to enthusiasm and a readiness to sacrifice themselves in the service of humanity, whose interests they were to make their own, in view of the terrible crisis which was shaking the world.

And Rudolf Steiner knew that, out of the spirit, a helping hand was being offered to humanity, and that there were people gathered in the hall who had the capacity to grasp this hand. And that, if they were to do this, human sufferings would be transformed into spiritual renewal, one would be able to enter a “new World Year”, with which the true advance of human beings to freedom would begin at last, and, thanks to these human beings, the spiritualization of culture and civilization; Anthroposophy would flow as a broad stream into the world and would be able to carry the impulses of spiritual renewal into every sphere of human life.

Thus Rudolf Steiner drew to a conclusion the year 1923 which had been so enormously difficult for Anthroposophy. On the morning of the 1<sup>st</sup> January 1924 he gave the final stage of the meditation. Then he

spoke again of the necessity to build the second Goetheanum, and then asked: "Does anyone wish to speak *on this question of the rebuilding?*" A certain Miss X spoke. She said that eurythmy helps to popularize Anthroposophy in South America and asked for a photo of Marie Steiner for a publication.

Then two gentlemen spoke. Rudolf Steiner remained silent all this time. Then Mlle. Sauerwein, General Secretary of the French AS, spoke. She brought the question of members' contributions back on the agenda. (on the 29<sup>th</sup> of December she had been one of those who thought 12 Schillings was too much), and Rudolf Steiner, instead of speaking about the Goetheanum, had to patiently explain that "this is only 1 Schilling per month. Just work out how frightfully little this is per day!" (p.264). If this money could not be raised, it would be impossible to maintain the Society, etc. It is not hard to imagine how he felt during this conversation. Finally, his patience at an end, he suggested to the members: "We could have said from the outset: We need 12 Schillings from every member, then we will found the Anthroposophical Society. Perhaps it would have been the more rational course to follow!" (p.264).

Nobody laughed, of course. Mlle. Sauerwein reluctantly agreed to pay these 12 Schillings: "Because they are necessary", France will collect the money, but "by when" must this be completed? And there was another question on her mind. Will this money be for the sake of the Society or the building? (p.265, p.263).\*

But now let us consider the terrible contrast which became apparent on the first day of the year 1924. The central and focal point, so one may well call it, of the Christmas Conference was the theme of the Goetheanum, the idea that its spiritual walls surrounded the participants; that, robbed of its material incarnation in which it was the visible expression of Anthroposophy, it needed an incarnation in the souls of the Anthroposophists; that it was a supersensible reality which alone provided the setting within which the impulse of Anthroposophy could be preserved and protected; that, finally, the second Goetheanum should serve for all as a memory of the first, whose soul would be carried over into the second. But the response to this is: Why are we being asked to make a members' contribution of one Schilling per

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\* By contrast with Germany, France was a victorious power which did not have to make reparation payments, but received them. We would again stress that our aim is not to criticize, but merely to register the facts. Mlle. Sauerwein did much good for the Society, but only in the GAS *after* the year 1925.



month? And Rudolf Steiner has no choice but to swallow all the hurtful humiliations himself and to give thanks and then encouragement.

And we, the Anthroposophists of the 20<sup>th</sup> century, have the right to ask ourselves: If things turned out in this way during the Christmas Conference, where were our renowned predecessors, about whom entire volumes have been written?

But at the end of the Christmas Conference Rudolf Steiner reached his own “Gethsemane”. In that moment the bitter rebuke was no doubt sounding in his soul: “What, could ye not watch with me one hour?”

In the lecture cycle ‘The Gospel of St. Mark’ he explains why Christ was downcast in the Garden of Gethsemane: “He did not tremble before the cross. This is quite obvious. What causes him to tremble is the following: Will those I take with me come through that moment in which it is to be decided whether they will to go with me in their souls, whether they will to experience with me everything, right through to the cross? What is to be decided is whether their state of consciousness remains so awake that they experience everything right through to the cross. This is the ‘cup’ which is approaching him.” He prays: “Let me not also discover that I stand quite alone as the Son of Man, but let the others go with me.” The disciples, however, fall asleep. “Thus it was clear to him that he stood there alone, that they were not partaking in what led to the cross. The cup had not passed him by!” (GA 139, 23.09.1912).

In our time Christianity enters the stage of its realization. It brings a new message of this into the world. This message is Anthroposophy. And at the decisive moment the pupil of Christ stands before the same question: Are human beings able to follow the new proclamation of Christianity – namely, Jesus Christ in His second coming? The God prayed: May this cup pass me by, for otherwise the destiny of humanity will be grievous. The new Guardian of the Grail prayed: May they find the strength to follow me, to follow the impulse of Anthroposophy which it is my task to carry into the world; if they do not find the strength, their suffering will have no end, the path of development of mankind as a whole will be diverted from its most important goal: how many souls will then be lost in spiritual darkness and in the chaos of destruction?

But the bitter cup did not pass Rudolf Steiner by. A few hours after these ‘debates’ about one Schilling, it was handed to him by a servant of Klingsor. It was bitter indeed; it contained poison. And his pupils were asleep to this. No, not outwardly. Outwardly they were drinking tea and having animated conversations. They were asleep in their ‘I’.

And as a result we, the Anthroposophists, were all, somewhat more than a year after this sleep, cast “into outer darkness” where there is forever “weeping and gnashing of teeth” (Matthew 22,13). But whoever can neither see nor hear them, whoever ‘thrives’ on the pastures of Anthroposophy and is able to earn his bread by courtesy of Rudolf Steiner (K. Swassjan), will be attacked by them all the more vehemently when he reaches Kamaloka after crossing the threshold of death.

It is dangerous to step in the way of a moving train. Unspeakable terrors await anyone who stands in the path of a humanity striving towards the free spirit.

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Thanks to the enormous strength of his spirit and thanks to Divine providence, Rudolf Steiner stayed alive after partaking of this “cup”. Since he understood that retreat was not possible, he found within himself the Strength to hold, on that same evening, the final lecture planned in the program of the Conference. This was the ninth lecture of the Christmas cycle. Here he reveals to his pupils what they themselves had not understood: What a weight of responsibility rested on their shoulders “as a result of this Conference” (p.272). *Its dimensions were such that “the future destiny of humanity” depended upon it!*

He described how human beings today, in the sleeping state, press forward in their astral bodies towards the Guardian of the Threshold. And in this state of sleep they ask to be admitted into the spiritual world which opens out behind the threshold, but every soul hears the Guardian of the Threshold respond as follows: “For your own good, you are not allowed to cross the threshold. You are not allowed to enter the spiritual world” (p.273). For if these souls, with the concepts that have been inculcated into them by the school, the education, the civilization of today, were to be permitted by the Guardian of the Threshold to enter the spiritual world they would be paralyzed. On waking after sleep, they would feel: “I cannot think, my thoughts do not take hold of my brain; I have to see the world, but bereft of thoughts” (p.274).\*

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\* But Prokofieff would have us believe that Rudolf Steiner led the participants in the Christmas Conference across the threshold in an unconscious (i.e., sleeping) state. And no fewer than 49,500 out of 50,000 members of the GAS seem to regard this as a convincing or even a brilliant discovery. But when Irina Gordienko, in her critical, solidly founded and

What the Guardian does not allow them to do in sleep, however, they go through after death and, as a consequence, human beings will be born in the future in such a way that they will be completely robbed of their understanding every “possibility of applying ideas in their life.... A sickly, merely instinctive human race will have to populate the earth”, and the earth will fall into barbarism (p.275).

Such insights apparently stirred the Conference participants into some sort of movement at last, and unsettled them. It is entirely possible that news of the attempted poisoning had filtered through to them. And now Council member of the German AS, Louis Werbeck, turns to Rudolf Steiner with words of thanks. He makes the direct admission that only what had been said by Rudolf Steiner “this evening” (and he repeats this) has profoundly stirred all those present.

He goes on to say, again on behalf of all participants, “thanks” to Rudolf Steiner and that the time had come to change the “word of thanks” into a “deed of thanks”. As a turn of phrase, this may have a pleasant, or even an enchanting, sound. But thinking into it more deeply, one must confess that it is the crown of all previous lack of understanding. For expressed in larger terms it means: The Gods created us, and out of a feeling of gratitude we are prepared to admit that we need to do something!

A mystery act had taken place, which had assumed a dramatic character. And from the participants, who had failed, there sounds to the highest Hierophant: Thank you! And one is inclined to ask: Why had the time for the ‘deed of thanks’ not come much sooner? For those deeds which the individuality accomplishes out of his understanding, his sense of responsibility, his sense of duty with regard to the tasks of development and finally out of freedom?

And of course it was utter tactlessness to say of Rudolf Steiner before a large gathering of people and in his presence: “Oh, my dear Friends, we know that in him works the super-human, the Divine! ... Yesterday he spoke...with the mighty fire of his great heart...” And by way of conclusion: “Be with us, with the heavenly power of your fatherly blessing!” (p.286).

What words to speak to the teacher of freedom! Was it not he, who wrote in the 14<sup>th</sup> chapter of the ‘Philosophie der Freiheit’: “In order to understand a free individuality our task is simply to carry over into our

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systematic analysis of Prokofieff’s work, casts doubt on this and similar assertions, her arguments were met with a storm of indignation from 49,500 members.

own spirit in a pure form (*with no admixture from our own conceptual content*) the concepts according to which he determines himself [emphasis G.A.B.]”? (GA 4, p.241). And Rudolf Steiner was a free individuality.

Rudolf Steiner replied: Do not thank me; thank the “Spirit of the Goetheanum”. But this was something the participants were unable to understand. For them it was nothing but words; words, however, are “cheap accessories”, as Werbeck remarked at the beginning of his speech. For everyone? Probably not. Werbeck himself was a good human being and Anthroposophist who tried to protect Rudolf Steiner from hostile attacks. But the Christmas Conference asked for special deeds, which *bore within them a spiritual reality*. For such deeds another form of consciousness is needed, and this was entirely lacking.

Rudolf Steiner fought on for everybody until the autumn, then the illness struck him down. The impulse of the Christmas Conference flowed for a considerable time to the Anthroposophists and could be perceived by them. But they only *reflected*. By the end of summer 1924 it was becoming ever clearer: “The Christmas Conference has not succeeded”, as Rudolf Steiner himself said to some of the members.<sup>21</sup>

At a later date Marie Steiner wrote as follows: “To give a description of the Christmas Conference is surely one of the most difficult tasks one can set oneself.... It was the mightiest attempt of an educator of humanity *to raise his contemporaries above their own little selves* [emphasis G.A.B.], to awaken them to conscious willing.... But this Christmas Conference is at the same time bound up with infinite tragedy, since one can do no other than say: We were called, but not chosen. We were unable to heed the call. The events that followed have shown this to be so.”<sup>22</sup>

## 12. What Qualities should the ‘Wedding Garment’ have?

No one who has read the last few pages should imagine the author is saying that one should not be grateful to Rudolf Steiner. On the contrary, the feeling of gratitude is essential and fills us constantly since it is quite clear to us that the meaning of our life only comes to its full flowering through Anthroposophy. If we speak here of Werbeck’s vote of thanks, then we do so only because to sink, in the way he did, so helplessly into the element of the sentient soul seems unacceptable, because for this soul element strenuous work in thought is a “cheap accessory”. If you stand with this soul alone in esotericism, you risk causing harm, as it easily becomes a plaything in the hands of counter forces. It is an ingrained egoist, and if it feels a sense of gratitude, then only for a brief moment, and if it experiences remorse, then only to relieve itself of the burden of responsibility.

When Rudolf Steiner spoke of the three prior conditions which one needed to become aware of and to accept in order to be able to participate in the Christmas Conference, he spoke of the three components of the soul: thinking, feeling and willing – which needed to be brought to a heightened activity, thus enabling them to work as a unity which would be realized through the ‘I’. Any one-sidedness in this working of the soul within the conditions of the heightened spirituality of the Christmas Conference would lead to a distortion of the self-expression of the individual. If, however, they were to work together harmoniously, this could lead to a revelation of the higher ‘I’ in the triune soul.

Rudolf Steiner said: I have pointed out to you the “fundamental conditions which need, at the beginning of our Conference, to be placed before our hearts for the founding of the general Anthroposophical society. In the sense we have indicated, the essential feature of the Society must be a way of thinking (*Gesinnung* – an attitude), and not Statutes. The Statutes have only to express outwardly what is living in the soul” (GA 260, p.48).

At the end of the Conference he stressed the following: We must receive the spiritual impulse, but in such a way “that hearts can be opened up for the receiving of spiritual impulses [of this kind – G.A.B.]...” (p.271).

Here the thinking Anthroposophist should ask: In what sense are we to understand this call to forces of the heart? Today this call is almost universally heard – in those places, too, where there is open hostility to thinking. So what did Rudolf Steiner mean? We find the answer in the members’ Newsheet (Nachrichtenblatt) of the 27<sup>th</sup> January 1924, where Rudolf Steiner writes the following: “The archetypal form in which it [Anthroposophy – G.A.B.] can arise among human beings, is the idea; and the first way of access through which it approaches the human being is insight. If this were not so, it would have no content. It would be a mere wallowing in feeling.” Thus, the central quality of Anthroposophy is “life that flows forth from the spirit”. And so it can only be cultivated by a “warm heart”, a “living soul” (GA 260a, p.41).

And then it says in Para.1 of the Statutes, that the Society is an association of human beings “who wish to cultivate the *life of the soul*...on the basis of a true *knowledge* of the spiritual world”. Then Para. 2 speaks of the “*science* of the spiritual world”. In order to be able to cultivate this in the real life of a human being, the individual in question must develop *methodically, systematically* and with knowledge of the matter in hand, the triune soul, in which thinking stands in harmonious interaction with feeling and the expression of will. If the feeling is trained in a corresponding way, and a metamorphosis takes place of the character and mode of thinking, the latter becomes pure will. *And then, standing alone with one’s life, one can “do Anthroposophy”*, a theme to which Rudolf Steiner gave special emphasis during the Christmas Conference. If this were not so, then only people involved in Anthroposophical practical initiatives should have been invited to the Christmas Conference.

Already in 1918 Rudolf Steiner had explained in a supplementary Note to the ‘Consequences of Monism’ in the ‘Philosophie der Freiheit’, that the first part of the book “presents intuitive thinking as an inward spiritual *activity* which man experiences as such. To understand *through experience* this essential character of thinking is equivalent to recognizing the *freedom* of intuitive thinking [emphasis G.A.B.]” (GA 4, p.254). But since thinking, intuitively experienced (in perception), is the being (Wesenheit) that “is self-supporting” (ibid.), so this activity too *has the nature of actual, essential being* (ist wesenhaft).

Thus we arrive at an understanding of how the ‘wedding garment’ for the Christmas Conference needed to be ‘sewn’, and what was its purpose, and also why Rudolf Steiner said: We are founding the Society, not on “basic principles” (this would have enabled one to set up an association of teachers, farmers, doctors, etc.), but upon living human beings who are *now* met *at this* Conference. If one reasons abstractly, one has to ask: Was it actually democratic to formulate it in this way, knowing that the Society at that time had 12,000 members, while only 800 had travelled to the Conference? But democracy was not a matter of any importance at the Conference. The central issue at stake was the cultivation of *true humanity*, which arises in the human being from the moment he becomes conscious of it, becomes consciousness-soul. Innate friendliness easily turns into its opposite; ‘true humanity’ in the intellectual soul is often no more than an empty phrase.

People had been invited to the Christmas Conference in whom one could most likely expect a significant development of the consciousness-soul. It is to this that Rudolf Steiner addressed himself – to the ability of the participants to combine spiritual knowledge with a “warm heart” which beats in harmony with the world-wide tasks of the Society, to their ability to experience *the interests of the whole of mankind as their own*.

In Ch. 9 of the ‘Philosophie der Freiheit’, Rudolf Steiner describes the soul of the human being as having its foundation in two spheres: the conceptual and the characterological. The first gives rise to the motives of action, and the second to the springs of action. In this way we see revealed in the human being the interaction between thinking, feeling and willing. In the consciousness-soul, the characterological disposition itself, imbued with feeling, brings forth *inner representations* as springs for action, i.e., it produces individualized concepts out of the experience of life (of the senses and of thought). Here, motives arising on the conceptual foundation are:

1. “the greatest possible good of humanity as a whole”;
2. “the progress of culture”, the moral development of mankind (GA 4, p.156).

And only through raising himself above all this, above these lofty goals and above the life of the senses which imbues the inner representations, does the human being attain the capacity to act in freedom. Whether many of those gathered at the Christmas Conference

wore such a “wedding garment” is not known to us, but we can very well understand why Rudolf Steiner remarked that *pedants* are not suited for a leading role in the Society. The reason being that they have remained immovably stuck in the intellectual soul. As to the Society itself, it was neither national nor international, but “universally human” (GA 260, p.53), i.e. it was open to anyone, and this made the task of leading it especially difficult.

The *peculiarity* of the Society was its ‘How’. Only what was to flow ‘as content’ through its ‘veins’ was to distinguish it from all other scientific, etc., societies (p.43).

“What do you mean?” – readers will object – “The content is the ‘What’!” Not in this case. Rudolf Steiner must be understood very exactly. He speaks of a content which forms the relationships between the members and the life that is to fill the Society. But life is a dynamic process, and the essential thing about it is how this life is shaped, how human beings change within this spiritual life of the society and endow it with a meaning as they “do Anthroposophy” as a spiritual substance. Later, events showed that when this dynamic of life, this ‘How’ was lost sight of, all that was left of the Society was its immutable shadow. And still later, since around the beginning of the 80’s, a new ‘How’ emerged, and the GAS/AAG began to sink below the zero point; it started off on its *negative* existence.

Through its advanced members, who knew *how* this was done, the Society was meant to draw its content out of the supersensible worlds, out of the Christ impulse and, *in an accomplished manner*, to bring it into connection with the sense world. This is why the meeting was held *at Christmas*. In the ‘Anthroposophical Leading Thoughts’, Rudolf Steiner gives an important clarification of the fact, seen particularly in connection with the consciousness-soul. He says: “The world of human beings must be recognized in such a way that it reveals in Christ the original and eternal Logos, who works within the realm of the Divine spiritual being which was originally connected with the human being, for the sake of the unfolding of the spirit-being of man.... Lovingly to direct the human heart to these great cosmic relationships, this is the rightful content of that festive act of remembrance which, turning its gaze to the World Night of Consecration (Welten-Weihe-Nacht), approaches the human being every year. If love *of this kind* lives in the human heart, then it irradiates with warmth (durchfeuert) the cold light element of the consciousness-soul. Were this enkindling process not to take place, the human being would never achieve spiritualization. He would perish in the cold of the intellectual consciousness, or he would



have to remain within a spiritual life which does not advance to the unfolding of the consciousness-soul. He would then remain behind in the unfolding of the intellectual or mind-soul.... But in its true nature, the consciousness-soul is not cold. It only appears to be, in the first stages of its unfolding, because there it can only reveal the light-filled nature of its content, and not yet the world warmth which is its actual source” (GA 26, p.146f).

This was the cosmic-human constellation of the *Christmas Conference* and each participant should have made his contribution in the spirit of what is described in the Leading Thoughts we have quoted, whose content is to be found in a series of lectures of Rudolf Steiner.

Rudolf Steiner regards Christmas and the Mystery of Golgotha as one event. Actually, it is even triune, because it also includes the Baptism. *The founding of the Anthroposophical Society at the Christmas Conference was, in its intention, a special kind of concretization, an adaptation of the Christ event to the conditions of the epoch of the consciousness-soul.\** Each culture-epoch has its own task – the development of this or that constituent member (Wesensglied) of the human being. And such a task is of central importance in a given epoch. With the development of the consciousness-soul, the human being, it can well be said, reaches a turning point in evolution as a whole. From a conditioned being he becomes a self-conditioned and a conditioning being. The tasks, the peculiar features and difficulties associated with the emergence of the consciousness-soul made it necessary for Anthroposophy to come into the world. It became the most important Mystery of the epoch.\*\* And when Rudolf Steiner says that the task of the Society is to serve the Gods (the Hierarchies), then by this he means service in the element of the consciousness-soul. It is precisely this of which Christ Jesus also speaks in relation to the Christianity of our epoch: “...the true worshippers shall worship the Father in spirit and in truth: For the Father seeketh such to worship Him” (John 4, 23).

That God does not ask for merely conceptual, abstract cognition of the truth, no proof is needed. It was “in the spirit and in the truth” of the consciousness-soul that the Gods came to the meeting with human beings at Christmas 1923/24. And this meeting was the Mystery of the

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\* At the beginning of the 90's, a long serving Anthroposophist from Dornach was asked in Moscow why this Conference was called the Christmas Conference. He answered: Because it took place at Christmas.(!)

\*\* There are also Mysteries which stand above the individual culture-epochs.

consciousness-soul. Just as the Mystery of the sentient soul had, for millennia, been celebrated at the Round Table of King Arthur (it had been inaugurated in the third cultural epoch), so, from that Christmas Conference onwards, the Anthroposophical Society was to become the place for enactment of the Mystery of the consciousness-soul. That is to say, it was destined to fulfil the most important task of the fifth culture epoch and prepare the way for the approach of the sixth. This is how the words of Rudolf Steiner are to be understood, when he says that, on the one hand, “in Anthroposophy...it depends *upon the truths* which can be revealed through it [emphasis G.A.B.]” (GA 260a, p.46), while on the other hand “it is entirely up to the human being, whether he *treats* Anthroposophy as a mere *object of thought*, or whether he *experiences it in a living way*” (p.54); that Anthroposophy must become life, yet “only that can become life, which is continually stimulated by life” (p.62); when it is the human being who speaks to his fellow man and “not the thought which he has absorbed” (p.42); when *Anthroposophically* (in anthroposophischem Sinne) “a harmony of hearts” is engendered (GA 260, p.36). The consciousness-soul cannot be developed if one is engaged in a war of egoisms.

It would not surprise us if, in today’s catastrophic decline in the power of judgment, someone were straight away to object: Why, then, do you criticize von Plato and also, on an earlier occasion, the General Secretary of the Norwegian AS, Margrethe Solstad who said in an interview for the ‘Newsheet’ about a meeting of members of the GAS: “Progress!.... The negative need not be said, that is of no importance.... Everyone contributed to the discussion, not even connecting on in every case to what was said before.... There were also moments of silence – and then someone spoke something into this silence: excellent! A big ‘thank you’ to the Vorstand [of the AAG/GAS – G.A.B.].... Whether things then took a slightly wrong course, doesn’t bother me at all, because the gesture (see picture p.173) is for me the most important thing.”<sup>23</sup>

In her unbounded enthusiasm, Frau Solstad is, of course, not expressing herself quite exactly. In that meeting, people were speaking not into “silence”, but into emptiness, and saying just what happened to pop into their minds. And the fact of being able simply to talk together is not a miracle by any means, but a natural gift of human beings. Assuming, of course, there is something you can talk about! And, finally, why do we Anthroposophists derive such childish pleasure from the gift of speaking, as though we had only just acquired it? How much more important it is to take pleasure in speech that is full of content and contains wisdom and truth. *The most important feature of*

*Anthroposophical life consists in the fact that human beings seek one another in the sphere of the consciousness-soul. “Seeking” does not mean that they find one another straight away. This is a long process of individual development, filled often with contradictions and painful trials. But to enter into this process is of incalculable benefit to anyone; but once one has entered, one should always bear in mind that only lofty goals and ideals lend true meaning to human strivings, even to all practical activities of the human being. To seek the human being without regard to the ideal of the highest development – this task lies outside the sphere of Anthroposophical striving.*



In the ‘Anthroposophical Leading Thoughts’ Rudolf Steiner speaks of this quite unambiguously. And as we agreed earlier, we will here

only take into account the way in which Rudolf Steiner himself presented the cause of Anthroposophy. Then one may hope that those who assume the role of leaders of Anthroposophical work will live up to its essential nature and character. Rudolf Steiner said to the participants at the Christmas Conference: “Now it is obviously the case that members of the Vorstand (Executive Council) must be people who have dedicated themselves unreservedly to the Anthroposophical cause, outwardly and inwardly” (GA 260, p.56). But one can only dedicate oneself to the “Anthroposophical cause” if one *knows* what it is and *sincerely values* it. But this takes us back again to the problem of the development of the consciousness-soul.

In ‘Leading Thoughts’ 134 and 135 Rudolf Steiner writes as follows: “In the very first phase of the development of the consciousness-soul the human being feels how he has lost the picture of humanity, of his own being, which had formerly been given to him in imagination. Powerless to find it already in the consciousness-soul, he seeks by way of scientific or historical investigation. He would wish to resurrect within himself the old picture of humanity [which was given to group consciousness – G.A.B.].... Instead of being really filled with the essential nature of the human being, one is led on this path only to illusions. But one does not realize this; and sees in it something that carries humanity (forward)” (GA 26, p.156). These are precisely the illusions to which we are led by leaders of the type of von Plato and Solstad. In addition, they coerce us in the way the “democratic” despots learnt to do. But this way of acting is entirely *destructive*. In the epoch of the Archangel Michael, an impulse must be carried into civilization, which can help it to fulfil the main task. Already before the beginning and right at the beginning of the consciousness-soul epoch, there were individual personalities who revealed this impulse in a most striking way. In the ‘Leading Thoughts’ Rudolf Steiner speaks of Hus, Wycliffe and other personalities “in whom the nature of the consciousness-soul shone forth in the brightest way, who were of a constitution of soul that connected them to the Michael forces with an intensity which, for others, would only come centuries later....” Nicolaus Cusanus also belongs in this category. “The ‘learned ignorance’ of which he speaks is a form of apprehension that lies above sense-oriented perception and leads thinking beyond intellectuality – knowing in the usual sense – out into a region where – in unknowing – but, instead of this, *in livingly experienced beholding* [emphasis G.A.B.], the spiritual is grasped” (ibid, p.142, 144).

In this way, people who stood culturally at the height of their period placed themselves, already at the very first dawning of the epoch of the

consciousness-soul, in the service of the Archangel Michael – regent of the cosmic intelligence – and dedicated themselves to the task of attaining the power of judgment in beholding. When they joined with others for work together in groups, so Rudolf Steiner continues, then in their finding of one another the most important factor was the conviction “that whoever belongs to their circle has a real consciousness of the Michael Mission” (ibid, p.145).

*This is the way, therefore, in which we should understand the task of seeking the individual human being in the Anthroposophical community.* And if this criterion is followed, superficial people or people who are in the wrong place\* should not be able to mislead us. With the attitude of pursuing a stimulating hobby in company with others, with the trivial concepts of the intellect, with occult administration one cannot be equal to the tasks of the contemporary epoch of Michael. This task is rendered still more complex for the Anthroposophists by virtue of the fact that *through Anthroposophy the consciousness-soul impulse is revealed on the level of the archetypal phenomenon*, just as in the round Table of King Arthur the archetypal phenomenon of the sentient soul was revealed. This was a Mystery, and today we have again to do with a Mystery – *the Mystery of the consciousness-soul*, in which its archetypal phenomenon seeks to establish through the work of Anthroposophists a right connection with the entire cultural, scientific, social, etc., phenomenology of life. This Mystery is a component part of the Mystery of Golgotha in its complete fullness, which extends from the Lord’s birth to His Ascension, and on to Pentecost.

The Mystery of God is all-encompassing, as it is the Mystery of the World-‘I’, which leads the human being to the resurrection of the body. The human being himself attains to it on the path of evolution, through developing the individual ‘I’ in the triune soul.

Seen historically, the Arthurian Round Table creates the connection of the Mystery of God with the sentient soul – which is still dominant in the human being of today – and shows it, too, the way to the Grail. The Templars were the first spiritual stream in which, in the interplay

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\* It is highly probable that Frau Solstad is a good eurythmist and Michaela Glöckler a good and knowledgeable medical doctor. But to play any role whatever in the quagmire of administrative struggles within the AAG/GAS – this is simply not their task. And it would be better if they were to let it go.

Destiny helped Frau Solstad to do this. Not long ago she was relieved of her post.

of esotericism and social activity, the preparation of the age of the consciousness-soul began. Passing through the process of 'dying and becoming', its impulse arose in a new form in the Mystery of Christian Rosencreutz. And now the time has come for the Mystery of the consciousness-soul, whose mission it is to bring about the connection of God with the whole of contemporary civilization. This was the task Rudolf Steiner was striving to fulfil when he founded the Anthroposophical Society in the spirit and under the leadership of Michael. Human beings of the type of a Cusanus on the one hand and of a Hus or Wycliffe on the other, could form its central core, a community of human beings with a capacity for spiritual depth, who understand the nature of the problem and of the task of our time, and who have *social courage*. And so long as such people are not to be found, no external reforms will save the AAG/GAS; the Mystery of Anthroposophy will remain in a latent state, and humanity will have to bear losses on an immeasurable scale.

### 13. Mystery and Civilization

Many an Anthroposophist can meet up with the question: Why does the human soul need a special Mystery culture for its development, when it calls into being member after member within itself, simply by virtue of the cultural-historical conditions? To find an answer to this question, we must consider Rudolf Steiner's teaching of evolution particularly from the aspect of methodology. This was the view of Rudolf Steiner himself. During the Christmas Conference, after he had given the sixth stage of the Foundation meditation, he said: "...it will be of quite special importance that, in the various branches of life in the sciences, *a real Anthroposophical method should become the norm* thanks to the work of the personalities who are called to be within our Anthroposophical circles. This is quite definitely from a certain point of view extremely important [emphasis G.A.B]" (GA 260, p.210).

Of course, this was not the first statement of this kind. For example, one can read in a lecture of 1919: "For anyone who understands the central nerve of what is Anthroposophical, this core of what is Anthroposophical sends its light back to what I had to assert on a philosophical level" (GA 255b, 16.11.1919). But, as we know, it was 'on a philosophical level' that Rudolf Steiner created the foundation of Anthroposophical methodology. And if we underestimate the importance of this, we rob ourselves of the possibility of advancing to the 'central nerve', the 'core' of Anthroposophy.

Rudolf Steiner spoke of the 'method' when, at the beginning of the century, the 'extreme importance' of the general methodology of science had not yet been recognized by science itself. This was only understood from the 1950's onwards, when the elaboration of such a methodology became a precondition for further scientific and technological progress. The first stones for its foundation had, of course, been laid by Goethe and Fichte, but to this day their ideas are not understood and are rejected by the positivist-materialistic age. And so we witness, instead of a synthesis, an ever-increasing differentiation

and divergence of the sciences. There can be no thought whatever of a connection of science with art and religion. But this separation can, according to Rudolf Steiner, be overcome through Anthroposophical work, which unites within itself three aspects: the scientific, the artistic and the religious. This is also the feature of general Anthroposophical methodology. Of it, it can be said that it embraces all the spheres of life and attains its highest level in initiation science. We should therefore not allow ourselves to be deterred by the, at first sight, so abstract sounding concept of methodology. The great initiates were always, and still are, also great methodologists of their epoch: They know *how* all that has to do with their epoch must be put into effect.

True methodology is inseparably connected with the structure of the cognizing subject; ultimately, the latter is even a constituent part of it. It is *universal* and *subjective* at the same time. Taking all this into account, we can judge the importance of what Rudolf Steiner said about Para.2 of the Statutes. With regard to precisely these methodological foundations of Anthroposophy which provided the basis for the Christmas Conference, he said: “Take note, my dear Friends, of how we are thus building...*upon those human beings who are gathered* here [emphasis G.A.B.]. And what declaration will be made by the others who join them? That they are in essential agreement with these human beings in regard to what is stated here [in the Statutes – G.A.B.]” (p.49).

If we reject Anthroposophical methodology, we would have to say to ourselves: What an outlandish thing – to found the Anthroposophical Society on a small group of people who happen to have come together! One should not be afraid of doubts of this kind. Our question also belongs here, which can be briefly expressed as follows: Would the human being have developed the sentient soul if there had not been a Round Table of King Arthur? If he has developed it, then he will also develop the consciousness-soul out of the cultural process alone (considering also the fact that the English, for example, have it as an inborn faculty). Admittedly, this leads us on to a number of further questions, such as: But why is it not possessed by peoples who have produced a far more advanced culture than the English? In order to come to a clear understanding, we must turn our attention to the laws of development; these are an inherent part of the object of methodology.

Let us call to mind again: The world is structured according to the principle ‘as above, so below’. This means that all laws of existence and of development are, without exception, the same on all levels of being: great, macrocosmic universal laws which simply adapt



themselves to the given sphere in which they happen to be working. This is what enabled Newton, when he observed an apple falling, to discover the *universal* law of gravitation, and Archimedes, lying in his bath, to discover his ‘Archimedes’ principle’ of the universally active force of buoyancy.

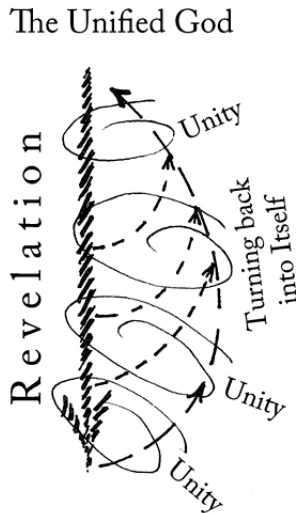
Hence, Anthroposophy itself strives to reach through to the spiritual primal foundations of being, because in this way all the riddles can be resolved of the secondary reality which is our visible universe. It is clearly the case that knowledge of this kind is not possible without a harmonious concordance with religion.

At all times it was characteristic of the human being to inquire after the beginning of all beginnings. “There is no God beside God” – such is the credo of Islamic monotheism. The Christian speaks of the primal revelation of the one God in the three hypostases. All religious conceptions of this kind, which from the confessional point of view can only be articles of faith, must be raised into the light of thinking consciousness. Then their profound esoteric methodological meaning will be revealed; then they will explain to us the structure, the principles of the existence and development of the universe in its unitary, sensible-supersensible nature. An especially valuable support in this kind of inquiry can be provided by the Pythagorean way of thinking, which is based on the laws of number and form. It has already been described here very briefly. Let us now try to apply it to a practical question which is related to the aims of the present investigation.

The conception of the one God is scarcely compatible with the conceptual activity of the intellect, but one can build it up by thinking first of the picture of the point-like object whose content is “all in all” (R. Steiner). Its revelation brings forth concepts (categories) of extension and objectification. God is a universal subject. He therefore maintains, in His revelation and extension, His wholeness and self-identity. And thus His movement out of and away from Himself, out of the eternal and enduring, out of a state entirely lacking in characteristics into the state that is revealed and endowed with attributes, is at the same time His return to Himself. God’s revelation and His return to Himself are a unity. In His self-revelation, God emanates a certain reality which he himself is. And this is one of the macro-laws of the universe. In its working, it extends to every created thing. It is given to the human being to make this law his own within his individual spirit, if he wishes to preserve his self-identity. And this

is a universal law of life. We will make this clear once more with the help of a diagram (Fig.9).

As we see from the diagram, Divine extension is a powerful, living process, which in *every single one* of its points returns to its primal source. Thus at every point, the Divine emanation cancels itself (hebt sich auf) and thereby returns to itself. It need hardly be said that at a certain point the force of revelation reaches its final, zero stage, overcomes itself (hebt sich auf) for the last time and thereby reveals its own limit. This overcoming is the dialectical overcoming (Aufhebung) in the abstractly thinking human spirit. Hence, the latter stands at the outermost limit of the Divine revelation. It is the final expression of the triune nature of the Divine revelation.



*Fig. 9*

The revelation is triune because the transition occurring within it from the emanation to the return to Himself is also a reality. This is the point of transformation which is inherent in every metamorphosis. It is not so much a phenomenon as a principle, an act. It calls forth the cancellation or overcoming (Aufhebung), the negation.

In the evolution of the world, this principle finds its expression in the materialization processes, in the periodically repeated densification and spiritualization of being. Dematerialization signifies the victory of the spirit over matter: the victory of the path towards God over the path away from God. There is a correspondence between the various forms of materialization and variations in the *strength* of the spiritual.

The tri-unity of Divine revelation shows itself in every organic being. Let us take the plant by way of an example. It illustrates in a way that is easy to understand the world principle described here. It grows, expands as a wholeness, a totality. If it is a tree, then its branches are parts that are in no way independent of the trunk. As growth proceeds, the material principle in the plant is weakened, overcome and led to the zero point in the mysterious process of pollination and fertilization, as a result of which the plant returns to its point of origin – the seed. This cycle is, as we know, of etheric-physical character. It is also found in non-organic objects such as a river, which has an “ether body” moving counter to the flow of the water.

Hence it has yet to be recognized that *even the God of the monotheists is, in His revelation, a triune being*. Christianity has in this sense taken a step forward by revealing to the world the earthly reflection of the God of the three hypostases which are the same in their essential nature.

Since Divine revelation is not a momentary but a long-term process, it possesses a further category – time. The ur-phenomenal revelation of God has, therefore, the *form of a cross*. The cross, as we have already described, is the ur-phenomenon of world-evolution, which consists of seven aeons. Along one of its axes development takes on a spatial-temporal character, while along the other, the vertical, individualization is brought in.

The cross is an expression of the principle of evolution, representing its basic structure, but evolution itself in its realization has the form of a chalice. And it has several different aspects. One evolutionary cycle, consisting of seven aeons, has the form of two chalices: the chalice of revelation (which is ur-phenomenal) and the chalice of realization (which is phenomenal). Since Divine revelation in itself stands above space and time, the entire evolutionary cycle was revealed in it as a totality in the very beginning. There, it is woven of lawful relationships only; in other words, it is ideal. And it has its micro-reflection symmetrically, along the horizontal axis, in the phenomenology of the seven aeons. As their realization progresses, the aeons, of course, also change their archetypes, and thus is accomplished the complex, unitary realization of the Divine creation. Hence, mirror-reflection is another of the fundamental categories of revelation. All the elements and interrelationships referred to are illustrated in Fig.10.

The upper chalice of evolution is the world of *predetermination*, the lower that of *realization*. The two chalices are brought into a unity through the cross of evolution which forms two axes of symmetry.

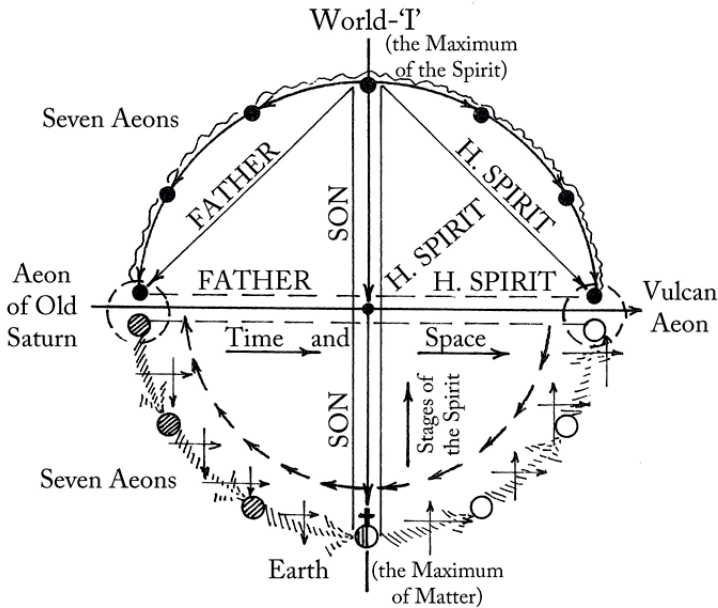


Fig. 10

Symmetry is a further category of revelation. The cross of evolution is triune. Its third element arises in the crossing of its axes. Or rather the crossing of the axes occurs thanks to this element and principle, in the Divine Being, thanks to God the Son. It is thanks to Him alone that the 'horizontal' and the 'vertical' of development work together as a unity. They work in every point of the lower chalice, and this is how its phenomenology arises; it consists exclusively in the different *forms* of the connection between *being* and *consciousness*. This means that on all levels and stages of the development of otherness-of-being, right through to its historical, social and thought forms, there is working the Divine Triunity. The world cross is active in everything that develops. In the chalice of otherness-of-being, the Father gives the impulse to physical-etheric becoming, which extends from the past into the future, assuming finally the character of the evolution of species. The Holy Spirit works astrally out of the future within the present and within the past, and thus forms become new formations. The Son is the regent of world-life, of the etheric substance, and He brings to the beings the true 'ΐ'.

From a certain moment onwards development in the lower chalice starts to come into movement thanks to the working of immanent laws. God surrenders Himself to His revelation entirely, in order *within it* to

return to Himself – in a new quality. The process of becoming of world immanentism was concluded by Christ through the Mystery of Golgotha. He bore the true ‘I’ into otherness-of-being, the substance of the higher, primal world which fructifies otherness-of-being. Thus the philosophical ‘I’ and nothingness became a unity, but to begin with only in the human being and that only under the condition that he embarks on a process of higher development.

In the kingdoms of nature, world unity is realized in such a way that within a living being processes of life activity and of growth are set in motion through the working of evolution proceeding from the Father, but in such a way that the birth of a new (creature) is activated from above. In the seventh lecture of *the Christmas Conference cycle of 1923\** Rudolf Steiner says that the albumen of an organic being is ordered in accordance with the earthly laws (we would say those of the Father sphere), but that the albumen, the material substance of the egg cell is, at the moment of fertilization, “completely thrown back into chaos, no longer has any structure...is no longer subject to the earth...” and comes “under the influence of the sphere of the entire cosmos.” It is worked upon by forces “which work in the human etheric body; it is subjected to the forces of the cosmos” (GA 233, 30.12.1923).

If we take the example of a higher plant, we realize that right up to the moment of the forming of the pistil, it is developing within the womb of the evolution inspired by the Father, where *immanentism means at the same time predetermination* (Fig.11). But even the plant strives to overcome this. It strives upwards, along the “vertical” of evolution, from whence individualization comes and experiences this in the flowering process, in being *astralized*. The impulse from above helps the plant through its transformation. The substance of the plant germ sacrifices the entire structure that it has built up through the course of an age-long evolution, and is led back *to the starting point* of its coming into being, its creation. But immediately predetermination lays its “hand” on the transformed ovary cell. Thus the plant is as yet, in earthly conditions unable to attain to an individual ‘I’. It merely accumulates the potential of quality needed for the mutation that would be required and remains subject to the power of the ‘I’ of the species. Ultimately, it is this ‘I’ which transmits the impulses from the cosmos so that they initiate the fertilization process, and it leads the plant back into the womb of the evolution of species.

\* We have underlined this so as to draw the reader’s attention to the profound symptomatology of the Christmas Conference. Because it might appear quite inappropriate to the superficial intellect to speak during this Conference about the fertilization of the egg cell.

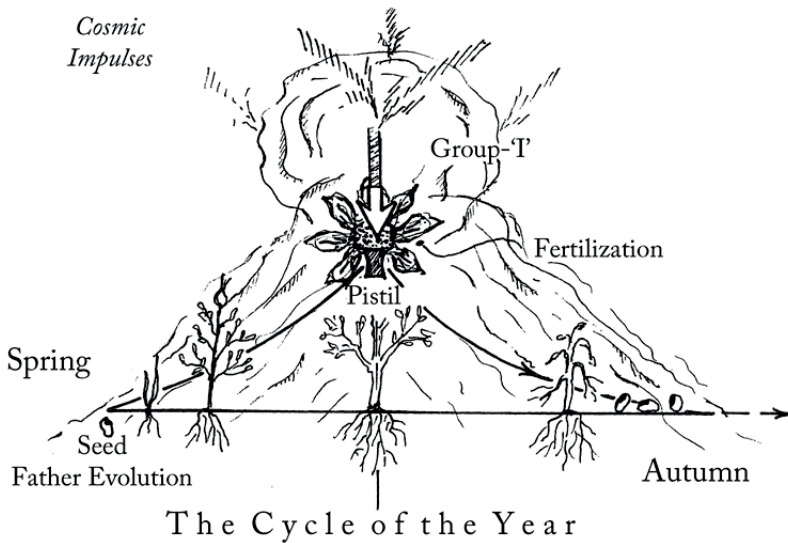


Fig. 11

When we speak of the thinking human being and of 'living thinking', then we need to see and understand that here too the laws at work are the same as those which bring about growth and propagation in the natural kingdoms. In fact, the human being who is seeking to unite consciousness with being and is moving along the lemniscate of thinking (see Fig.4) is also confronted by the necessity, as he passes over from the 3<sup>rd</sup> to the 4<sup>th</sup> element (from judgment to beholding), to eliminate the dialectical structure of the thinking 'I', to overcome it (*aufheben*), to return to the *primal source of group consciousness* – i.e., to create within himself an emptied consciousness, but at the same time to maintain his *pure intentionality*.\* There will then follow a filling of the consciousness, from the sphere of the higher 'I' with its individual orientation towards the subject, with the substance of the cosmic intelligences. What will actually occur is the appearance of the higher 'I' (since it is identical with these intelligences) within the earthly being of the subject. The act of becoming aware of this manifestation has the form of *moral intuition*. In it, the 'horizontal' and the 'vertical' of development reveal themselves as a unity. One can go so far as to say that the totality of world evolution attains to a unity in the human

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\* In the language of emotion this could be called the state of "expectation of a miracle".

being. It is of such a human being that the Apostle Paul speaks when he says: "Not I, but Christ in me."

In order that this might take place, God became man: so that man might become God – "I said, Ye are gods" (John 10, 34). This principle of the becoming of the individual human being finds its expression in the Grail chalice. The higher 'I' is a *gift* of the Divine, which one has to *earn* through assiduous work on oneself. When the human being acquires it, he becomes *the system forming principle* of the 14-membered structure of our evolutionary cycle. He takes the cross of evolution upon himself – as a microcosm, a true image and likeness of God (see Fig.12).

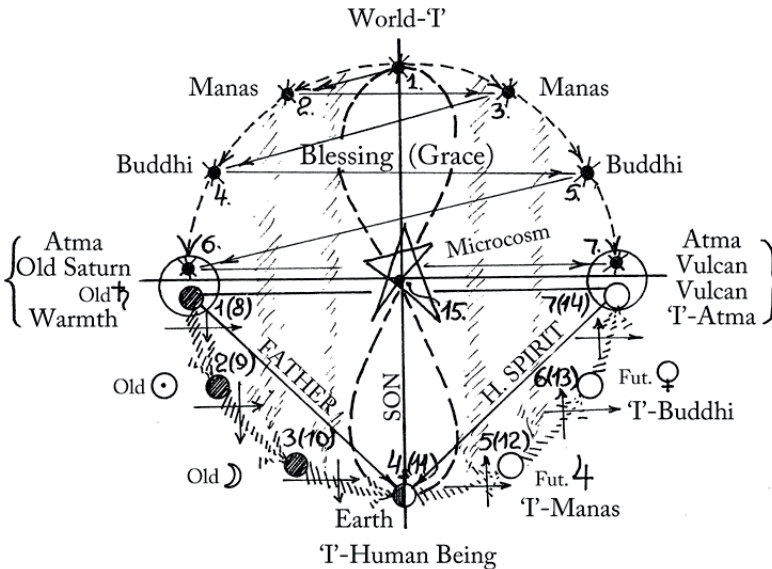


Fig. 12

The archetypal phenomenon of the evolutionary cycle works as a blessing on the development of the beings in the lower chalice of evolution. When God became man, He imbued those beings with the force of spiritualization, of ascension, as a force immanent to otherness-of-being. It is the human being, above all, who becomes the bearer of this force. He begins his process of ascension in thinking, when he metamorphoses the method of thinking, and even its character, in the form of a lemniscate and in seven stages. Then he attains his true being, and the role he plays in the becoming of the world changes.

If we return to the question we asked above concerning the nature of the development of the life of soul, then we must say that its role in the becoming of the world is at first a passive one: the cultural-historical process fosters the development of 'I'-consciousness through bringing about in a large number of human beings the development of the threefold soul. But in order to play his new, creative role in world evolution, the human being must, as it were, elaborate anew the triune soul on the path of spiritual pupilship, so that his *true 'I'* may unite with it.\*

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This digression into the sphere of Anthroposophical methodology provides us with a sound basis for a next step in our investigation. Human civilization is the fruit of the evolutionary process which, at its highest stage, brings about the cultural-historical development of the human being. This is, albeit to a lesser degree than the evolutionary process, also subject to immanent laws. It too is characterized – though with a different quality, namely on the level of soul and spirit – by the unity of phylo- and ontogenesis. The element of freedom enters cultural-historical development via *single* individualities, is engendered within them, so to speak from above, along the vertical of the spirit. Such a development cannot be brought about through the mediation of the laws of nature, but only through the higher 'I'. For this reason there have always been Mysteries in cultural history. They existed even in the prehistoric phase, for example, in ancient Lemuria. The leaders and teachers were semi-Divine beings. But as time went on, human beings appeared on the earth who were considerably in advance of general development. They became the leaders of those human beings who sought after a meeting with the Gods.

In the Mysteries there is a development which consists in a penetration into the sphere where laws are at work which are not yet immanent to sense-perceptible being *in its cultural form*. On this path the lower 'I', which was acquired on the stream of cultural phylogenesis, is overcome (aufgehoben). It is lacking in essential being, in it we see the culminating point in the expansion of the Divine revelation. From this zero point the revelation returns to itself, and this shows clearly the path the human being must follow: He must move from the lower 'I' along the lemniscate into the sphere of the higher 'I' which is endowed with essential being (see Fig.12). The complete and

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\* See Chapter 9 of the 'Philosophie der Freiheit'.



exhaustive method for accomplishing such a movement has been given to the world by Anthroposophy.

In the modern age the development that is accessible to the Mystery pupil has entered into an *especially close* connection with the horizontal of evolution, with the evolution of otherness-of-being. This can be explained through the fact that from the middle of the earthly aeon *the total striving of the spirit downwards into matter* (which lasted 3 1/2 aeons!) is metamorphosed into a similarly *total striving upwards* (which will again last 3 1/2 aeons; see Fig.9). The middle of the earthly aeon is a unique phase within the entire evolutionary cycle. After it had extended itself through all the natural kingdoms, with the advent of Christ it reached the human kingdom, but it only reached every single reason-endowed human being at the end of the Kali Yuga. In other words, the human being is crossing this mid-point with his 'I' precisely now, in our own time – in the 20<sup>th</sup> and 21<sup>st</sup> century! Because of its absolutely unprecedented nature, the human being finds this transition extraordinarily difficult, and this has led to a crisis throughout the world. But the crisis opens up to the human being, at the same time, tremendous, *hitherto undreamt-of possibilities of development*.

Already in the Greco-Latin cultural epoch two alternative possibilities are presented to the human being in his development: either to begin the total ascent to the aeon of the future Jupiter, or to continue the descent, thereby running the risk of falling entirely out of rightful world evolution into the sub-material, into the world of evil. For with the emergence of reflective thinking (in the 4<sup>th</sup> culture) the human being underwent the *second* fall into sin – *the expulsion from the world of nature*; now (with the end of Kali Yuga) he risks undergoing the *third* fall into sin: expulsion from his own 'I', which means to undergo the second death, the death of the soul. And therefore the words of wisdom proclaim to the human being: In freedom overcome (aufheben) your 'I' in your striving towards the higher 'I'; 'die and become', for otherwise you will die in the dissolution proceeding from the Ahrimanic-Luciferic powers; you will be cast into the abyss of non-being.

It was in order to guard the human being from this enormous danger that God came to his aid in the fourth cultural epoch. He can only help him in earthly existence – in the horizontal of development, to express it in the language of methodology. *His Mystery was revealed to the outer world, because it became immanent to this world*. From the standpoint of the Mysteries of antiquity, this was the greatest sacrilege, and it was for this reason that the ancient Jewish priesthood rejected

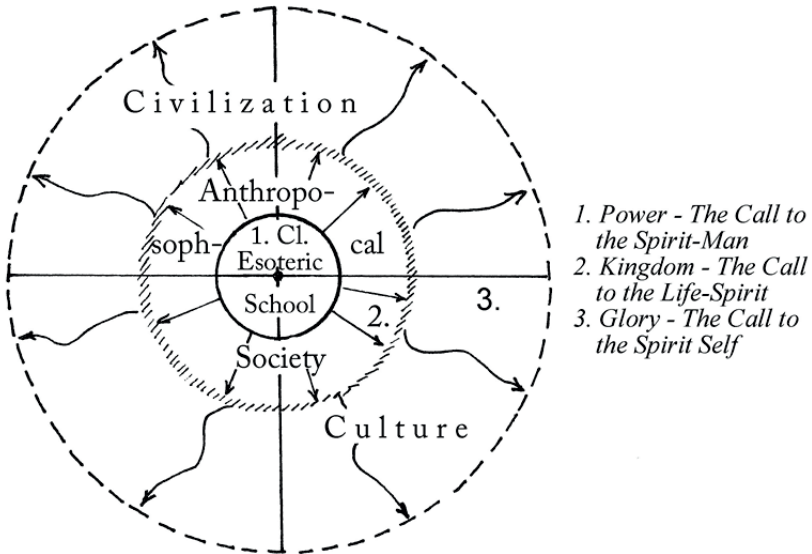
Christ. It was unable to grasp the enormous change that had taken place, namely that the world was beginning to strive upwards to the spirit, primarily within its highest, human kingdom, followed by all the kingdoms of nature. This inability to understand has remained to this day in the various occult orders, brotherhoods, etc. But it is entirely out of place in Anthroposophy, which is the form of *the transition of Christianity from the stage of preparation to that of realization. For this, it needs a free human being* (not merely a Homo sapiens), *who has acquired the mastery of his own idea.*

When He had passed through the Mystery of Golgotha, Christ united Himself with history, with the horizontal of development. The Kingdom of God descended to the sphere of human beings. And it can only find realization here within human beings (the natural kingdoms will, long into the future, continue on the path of the Father). But the kingdom of God is triune. Christ embodies it in unity with the Father and the Holy Spirit. In the lecture of the 16<sup>th</sup> June 1921, Rudolf Steiner says when commenting on the concluding words of the Lord's Prayer: "Setting a boundary, that is the symbol for the 'Kingdom'. What the Kingdom is, encompasses a given territory.... The force that radiates out from the central point is the 'Power'.... The raying out from within is the 'Power'; when the Power is held fast on the surface [of the Kingdom – G.A.B.] and shines outwards from there, then this is the 'Glory' "; all this leads over "into mathesis, into an inner visual representation of what can be thought in the ideas of Kingdom, Power, Glory" (GA 342, p.193f).

These words of Rudolf Steiner were illustrated by means of a diagram which we can rightfully connect with that role which it is the task of Anthroposophy to play in our modern civilization (see Fig.13). But as it can only do this with the help of human beings, while human beings often hesitate in the carrying out of their duty towards development, Rudolf Steiner hoped to provide them with a strong stimulus in this key question, by means of the Christmas Conference.

Until the Christmas Conference took place, Anthroposophy existed in the civilized world in the form of small centres. It was also represented by the Society. Rudolf Steiner stood outside the Society. And there was also the Anthroposophical movement. It is clear that such a situation could only exist provisionally. In it a metamorphosis was being prepared, and because its onset was delayed, a crisis resulted. Anthroposophy could not move forward indefinitely on the path of an exclusively quantitative accumulation (of members, of knowledge, of branches). *The Anthroposophical Society needed to be*

fertilized by a new impulse from the spiritual heights, in order then (as occurs in natural evolution) to be born as a new species.\* In this way the Christmas Conference was an objective spiritual necessity.



*Fig. 13 (This diagram should be considered in conjunction with Para.4 of the Statutes.)*

Anthroposophy must become the centre of modern civilization, the embodiment of the Kingdom of Divine Power in the sense of the words of Christ: “My Kingdom is not of this world.” It would wish to lead into this other world (the world of the vertical of the world-cross) the world of evolution of the Father, which becomes the Kingdom of the Son. And this Kingdom must be permeated through and through by the light of spirit knowledge, by the wisdom of the Holy Spirit, thereby revealing its Glory.

During the Christmas Conference Rudolf Steiner created a Society whose centre was the esoteric High School. This was intended to develop subsequently into the centre of the new Mysteries. In it was to be revealed the Power of God in its new advent in the world – as the force of spiritual illumination, which fills the human consciousness with creative force that is endowed with essential being. Above all, the Kingdom of Anthroposophical life was to have been permeated with this force on its way into the entire outer world, the life of the

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\* All these things could, of course, only be known after they had happened, since the Christmas Conference was brought about through moral intuitions.

Anthroposophical Society which was open to all human beings. Through it and through the General Anthroposophical Society spiritual knowledge was to have brought to all factors of culture and civilization the force of renewal, of spiritualization, of the upward striving to the spirit; and thus would be revealed in civilization the Glory of God.

The Anthroposophical Society as a 'Kingdom' was to have been (or will one day become), as it stands in relation to the etheric substance, a *living process*. Hence, Rudolf Steiner said so often during the Christmas Conference that in the Society everything must be life. The world cross of evolution, which an Anthroposophist and Christian\*, following the Christ, must take upon himself, is structured in connection with the Christmas Conference in such a way that its horizontal axis carries world civilization, while the vertical is represented by the esoteric High School. The Anthroposophical Society was to have brought these two axes together into a unity. But the Society consists of members who carry out cognitive work and work of the High School.

The High School should be, therefore, as in the Mysteries of antiquity, a place for the meeting of human beings with the Gods. It should be that 'inner sphere' which is the bearer of the 'open Mystery' of the Society. It was not simply a cultural-historical phenomenon. A human being can prepare himself for it by working on himself individually. We have in mind here, of course, the three esoteric classes, not the Sections.

During the Christmas Conference it was to become apparent whether the participants had done this work or not, after having been taught by Rudolf Steiner for so many years. Had they come prepared, then on that Christmas a special revelation of the spirit would have descended to them, providing an impulse to the matured metamorphosis of Anthroposophy on its way to humanity as a whole. This was the intention of the higher powers, whose mediator in the days of the Christmas Conference was Rudolf Steiner.

The Conference participants were to have experienced something reminiscent of the Feast of Pentecost. As we know, lifted as it were out of the stream of evolution and of history, the Apostles' souls were 'fertilized' by the revelation of the Holy Spirit, the Manas that had come down to them. They were initiated at that decisive moment when the Mystery of Christ united with the aura of the earth.

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\* An Anthroposophist who is not a Christian does not have this task. He must first grow further in order to understand it.

This initiation of the Apostles was not the rule, but an exception, as the entire working of Christ was an exception to every known rule. And thereafter the Apostles were able to fulfil their mission: They carried into the entire human culture of their time the light, the Glory of the Kingdom of Christ, whereupon this began also to illumine the 'darkness' of the succeeding centuries.

The Apostles were simple human beings; in them the sentient soul worked with its ur-phenomenal force. They were able to behold the spirit with no previous preparation on the level of thought and cognition. An exception was the Apostle Paul, who had undergone an ancient form of initiation and, as an esotericist, had worked on himself intensively. Without question one may also assert that, after his meeting with Christ outside Damascus, he worked in the world out of the consciousness-soul. And he showed himself to be the most effective, the most active and the most wakeful of the Apostles.

Two thousand years later, with the beginning of the 'Age of Light', the age of the Archangel Michael, Regent of the Cosmic Intelligence, the Christ Mystery unites with humanity in a new way. In the new conditions, the development of the lower 'I' in all its aspects and the ability to overcome (aufheben) it in the transition to 'beholding' are preconditions for knowledge and experience of this Mystery. However, as in the times of the Apostles, human beings are granted the grace of the Divine impulse which is willing to impart to them its revelation, thereby enabling them to fulfil the old mission in a new way – namely, to carry into the world the Christianity of the consciousness-soul, which makes possible conscious understanding (Erkenntnis) of the Mystery of Golgotha. This requires of human beings that they should have learnt to master the consciousness-soul to the point where they are able, at its threshold to the Spirit-Self, to make the change from reflection to beholding: to a perceiving connection with the Cosmic Intelligence.

Had the participants of the Christmas Conference been equal to their task, they would truly have experienced the descent of the Holy Spirit into their souls. But this possibility remained open, until autumn 1924. Then the Spirit began to withdraw from the Anthroposophists. What kind of event this was, can be felt as one listens to the overture to 'Lohengrin' by Richard Wagner.

After Pentecost, the Apostles became completely new human beings. They had been awakened to an understanding of the Mystery which they had witnessed and in which they had participated. And this time they followed Christ to the end, to death by martyrdom. They

united the Christ impulse with the world. The Apostle Paul became the founder of the first schools of esoteric Christianity; then came Dionysus the Areopagite; then there were the school of Chartres, the school of Thomas Aquinas, then came the time of the Templars, the Rosicrucians – all this enlivened from within the stream of historical Christianity, permeating it with the substance of essential being.

In our time, inner and outer Christianity attain a unity in their manifestation, and this comes to expression in Anthroposophy. Just as the Apostles had their shortcomings (one wanted to sit at the right hand of God, another denied Him, etc.), so the beginnings of Anthroposophy were also encumbered with travail and difficulties (the break with the Theosophical Society, the collapse of the first Anthroposophical Society, etc.). But now the Pentecost of Anthroposophy had dawned – it was time to awaken; instead, the guests came without their ‘wedding garments’; they remained then and later what they were before. In the year 2002 we experienced the ‘outer darkness’, and the vial of the wrath of God is poured over civilization which has not inwardized the power of transformation. Will not even this cause us to awaken and listen to the voice of reason?

## 14. The High School

It would probably have been too much to expect all the participants of the Christmas Conference to have the level of consciousness and of knowledge which it required of them. However, many of them could have met these requirements, possibly even the majority. And in any case, the core of long-standing members cannot but have experienced that special presence of the Spirit.

Rudolf Steiner said in one of his lectures given in 1922: “Everything that provides, let us call it a first axiomatic foundation, the first most elementary basis for an understanding of the *Anthroposophical method* of research [emphasis G.A.B.] can, in the last resort, be found in my ‘Philosophie der Freiheit’, and actually in still earlier books of mine...the most elementary understanding of the Anthroposophical research method can be drawn from this ‘Philosophie der Freiheit’ ” (GA 82, 10.04.1922). In other words, Rudolf Steiner was developing, in the presence of his readers and listeners, the methodology of Anthroposophy through the course of his entire spiritual-scientific activity. Is it possible that they were not aware of this fact?

This methodology means that the object of research and the subject engaged in it merge together into one, and that therewith an act of ideal perception becomes possible (the act of ‘beholding’). Thus, the human being returns in some measure, to the unitary foundation of the world, without the loss of his ‘I’. Mastery of Anthroposophical methodology therefore presupposes a change in the *type* of personality, in the first place a change in the *quality* of its consciousness, and with this the path of knowledge in Anthroposophy becomes the path of Initiation. *The cognitive, the ethical, the esoteric and the methodological* form a unity in Anthroposophy, and this unity is of a special kind. In the lecture quoted above, Rudolf Steiner went on to say: “But the way in which the attempt is made in this ‘Philosophie der Freiheit’ to speak about the moral world is qualitatively no different from what lives in us as an attitude of mind when we are doing mathematics.” And he says in

addition that one finds true mathematizing in Novalis who wrote, for example, the following: “In the activity of mathematizing, we have before us what is actually the finest, the most impressive, the mightiest human poetic creation!” (ibid, p.116f).

Of course a “mathematizing” of this kind is pursued and experienced in the spirit of the Pythagorean School of antiquity, which had been renewed, developed further and explained by Rudolf Steiner to his pupils over a period of more than two decades.

Not that all of this had failed to be understood, of course. Marie Steiner writes the following: “In the meantime he has given us what, if it is rightly understood and lived out in practice, can transform the world, build up souls anew, and give birth to creativity of spirit” (GA 260a, p.108).<sup>24</sup>

For those with the ability to understand and livingly experience all of this, the esoteric High School was to be created – the central core of the general Anthroposophical Society. It was not to be set up on a ‘democratic’ basis, but on the foundation of an ‘esoteric concordance’ (Vereinbarkeit), so to speak, between leadership, participants and structural laws (requirements) of occult pupilship. All three aspects were to come to a *unity* in Rudolf Steiner’s role as leader. But when he was no longer there, this tri-unity turned into a threefoldness; what had been esoterically created in a *right* way became esoterically *wrong*.

One must be a complete layman in esotericism with no understanding of what Rudolf Steiner taught if one believes that his place in the High School and Society created by him could be taken by someone else who, as they used to say in the former Soviet Union, was chosen ‘at the request of the ordinary working people’, that the Council members appointed by him could be replaced by someone or other – of those who ‘make it to the top’. Anyone who thinks in this way is either deceiving himself or is simply a materialist. These, however, together with all their deeds, are rejected by the spiritual world. The nature and character of the esoteric High School (the esoteric Classes) *is determined by the Archangel Michael, and can only be known by someone with the capacity consciously to perceive what Michael wills*. But there has not been anyone in the GAS with this capacity from 1925 up to the present day. Therefore, no-one has the right to lead the High School.

When Frau Glöckler says: “In times of greatest adversity, the nearness of the spiritual world can be clearly felt...”,<sup>25</sup> then this is no more than an empty phrase. The adversity resulting from two World Wars could not have been greater – but humanity did not feel the



nearness of the spirit. Is this not an instructive example? Mrs. Glöckler adds the following: “Where human beings are truly seeking.” But a real, “true” quest implies a profound scientific knowledge of Anthroposophy as a system of science having at its disposal a universal methodology. But this is just what hardly anyone is ready to find in it. Many are merely “seeking” their own personal advancement, recently also with the help of parapsychology! In the GAS there is a special category of people, and one of them is Michaela Glöckler. Observing her, one cannot help being reminded of the Iranian children who, during the war between Iran and Iraq, were given golden keys to Paradise by the Mullahs and sent out into the Iraqi minefields. Sometimes Sergei Prokofieff is also like this, but only occasionally – at other times he is himself a great “Mullah”.

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If we speak of the High School which was formed during the Christmas Conference, we confine ourselves to a consideration of the esoteric Classes, as it is the task of the present study to do no more than illumine in a provisional way the complex of questions surrounding the destiny of the Christmas Conference, in the hope that attention will be guided towards the right questions that need to be asked.

In Rudolf Steiner’s explanatory remarks concerning the High School, one can easily distinguish two aspects. On the one hand, he characterizes it as almost an exoteric institution. Thus, in his reply to the remark of a participant with the telling name of ‘Mason’ (Maurer), to the effect that it would be “advisable not to make known to the general public Para.5 (which refers to the High School) as we need to consider how opponents might react”, etc. Rudolf Steiner said that we are speaking here of ‘classes’ and not of ‘degrees’, and continued as follows: “In this High School for Spiritual Science in Dornach there are three Classes, just as if in Freiburg there were a High School which had four classes, four years, of medical studies. – Thus, what we are describing here follows exactly the model of High Schools in the world at large.... At a university, it is also done in no other way than by the leadership deciding whether or not one is allowed to move on to the next year of study” (GA 260, p. 85ff).

Rudolf Steiner develops this thought further by saying that formerly at universities, philosophy had been a discipline which provided a general foundation, and that after having acquired this, the student could choose one of the three faculties: the theological, the juristic or

the medical. In this sense one could describe the High School as a “general Anthroposophical-philosophical faculty, and then you have, built upon this, the three Classes. It is structured in exactly the same way as a university” (p. 87f).

For the Society, too, Rudolf Steiner said that it should be like other, scientific, etc., societies. The difference lies in the content, not in the sense in which, say, the German ‘Goethe Society’ differs from the ‘Physics Society’. The Anthroposophical Society rests “on spiritual foundations”, “on a foundation of truth” (p.43), which is not to be understood in the trivial sense that its members are not supposed to tell lies. In the life of the Society, there is without doubt a need for a truthfulness of this kind, but of itself it is not sufficient.

And now the other side of both High School and Society enters the picture. Their shared spiritual foundation is the Goetheanum, in connection with which our understanding of the nature of truth also needs to be deepened. Rudolf Steiner says: “It is our conviction that the Goetheanum has remained with us”; “the building is still with us on the soul level”; “the Goetheanum stands there before our spiritual gaze!” (p.121). And it could not be otherwise. The Goetheanum had been conceived and erected as a Temple of the new Mysteries. Completely open outwardly, it was inwardly hardly accessible to the uninitiated. To this day this is little understood, even by Anthroposophists of the older generation. This fact is evidenced by their “positive” and in part even euphoric reaction to what was done to the Great Hall of the Goetheanum during the work of renovation. The esotericist is sometimes (with the help of the forces of evil) subjected to trials which, if he is not equal to them, discredit him before the spiritual world. This, however, is far worse than arousing the displeasure of this or that Anthroposophical leading figure, or of sinking in the estimation of Anthroposophical public opinion, which is manipulated at will by loafers of all descriptions.

The root-cause of the defeats which are suffered in ever-growing numbers and intensity by the Anthroposophical movement lies in the inability of its adherents to understand what kind of Mysteries it was that Rudolf Steiner founded.\* This definitely ought to have been understood during the Christmas Conference. As this did not happen, its tragedy cast its shadow over many decades; and we do not know today where it will end.

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\* There is speculation as to whether these are Mysteries of the will, and not of wisdom. In order to be able to judge in such matters, one must know Anthroposophy, not as information but *in its essential nature*.

In the lecture cycle held in that period, Rudolf Steiner stressed from the very beginning that the Conference was building *upon the evolutionary principle*, and he also explained why.\* He began his first lecture as follows: “In these evening hours of our Christmas gathering, I would like to give you such an overview of the development of humanity on earth as will enable you to receive what the human being is in the present time more intimately and more intensely into your consciousness. It is precisely now, at this present time, when something of *such immense importance* is being prepared, one may well say, *for the whole culturally advanced section of humanity\*\**, that it should occur to every more deeply thinking human being to ask the question: In what way has the present configuration, the present constitution of the human soul *arisen out of a development* through long periods of time? – For it cannot be denied that what we see in the present becomes understandable when we try to grasp *the way it has arisen as a result of what happened in the past*” (GA 233, 24.12.1923).

But evolution has two sides: the outer spatio-temporal, and the inner; the latter is observed by the human being in his soul-spiritual, his ‘I’ nature. This fact was recognized in the Mysteries of antiquity. In the fifth lecture of this cycle Rudolf Steiner says: “...the priest sages of the oriental Mysteries received the grandiose, gigantic insights and visions they had attained, in a condition of dependency on time and space...a certain dependency on time and space upon the earth, this was the characteristic feature of the Mysteries of the Orient in particular.”

This was not so in the Mysteries of the Greco-Latin culture. Mighty transformations had taken place in the nature of the Mysteries in their transition from East to West. “...The Greek Mysteries were those...where the human being took on significance by virtue of what he brought towards the Gods. The God came, so to speak, in his shadow, in his spectral form, when, through the preparations which he had made for this purpose, the human being was deemed worthy; then the God came to him in spectral form. Thus the Greek Mysteries really paved the way to modern humanity” (GA 233, 28.12.1923).

It was also in the Fourth cultural epoch that the synthesis came into being of the outer and the inner path into the Mysteries. This was a fact of extreme importance, and it took place in the Artemis Mysteries of Ephesus: “Now in the middle, between the ancient oriental and the

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\* We would remind the reader that the rule we are applying is: to take note of what Rudolf Steiner said, to understand it, and to make it the basis of our considerations.

\*\* The reference is to Anthroposophy and the Christmas Conference.

Greek Mysteries stood those of Ephesus, which played a very special role. For it was possible for those who attained initiation in Ephesus to experience there something of the gigantic, majestic truths of the ancient Orient. They were still touched by the inner feeling experience of the harmonious resonance of the human being with the macrocosm and with the Divine spiritual beings of the macrocosm. Oh, in Ephesus there was still much to be perceived that came from super-earthly realms” (ibid, p.88). A spiritual stream that was in a certain sense parallel to Ephesus, though on a still deeper level, existed in the Mysteries of Hibernia.

In Dornach in the years 1923/24, the attempt was made to renew that synthesis of the Mysteries in keeping with the tasks of development in the epoch of the consciousness-soul. This was to be achieved by showing how the cross of evolution can be ‘borne’ by the individual human spirit in such a way that this cross is raised above modern civilization, and a further kingdom arises: the fifth, which is the kingdom of free individualities, who advance from the shadowy (conceptual) to the light-filled, true connection with the Gods. The human being or the Fifth kingdom becomes a co-creator in works of the Divine beings.

*This was the most immediate task, arising most directly from the challenge of the present time, whose realization was to have begun with the three Classes of the esoteric High School of the Goetheanum.* Tasks of such a kind are of significance for the world as a whole, and cannot immediately be fulfilled by masses of people. Initially this can only be done by a small group who have placed themselves in the service of humanity in a way that corresponds concretely to the age in which they live. Thus it was after the Mystery of Golgotha, when no more than twelve human beings carried the Christ impulse into the world. Therefore the Holy Spirit descended to them – the Divine gift which strengthens our resolve, brings understanding, and raises us on the vertical dimension of evolution.

An assurance of the fact that some of the participants of the Christmas Conference were able, esoterically, to become an avant-garde of development in the consciousness-soul epoch, lay in their earthly incarnations in the past, some of which are known to us. Among the Conference participants were human beings who had followed the path of pupilship in the eastern Mysteries, and those of Ephesus and Hibernia. Rudolf Steiner knew of them as he held the cycle of his Christmas lectures.\* Such people, endowed with a special soul

constitution, had the capacity to direct and guide the High School, and also to lead the work in the second and third Class. An absolutely necessary precondition for all members of the Society was “that the human being first comes to know the spiritual world in the form of ideas”, as Rudolf Steiner wrote in January, 1924. “This is the way in which spiritual science is cultivated in the General Anthroposophical Society” (GA 260a, p.108).

A person for whom cognition is the path to the supersensible must transform reflection into beholding; instead of the intellectual judgment he must develop the power of judgment in beholding. Then cognitive activity will also become esoteric. Knowledge of Anthroposophy is a kind of preparatory class, and provides the *foundation* “for any path into the spiritual world [emphasis G.A.B.]” (ibid, p.101).

One must have a special Karma if one is to gain entry into the spiritual world without previous knowledge of it; that is to say, one must have worked sufficiently long at developing an object-oriented consciousness in one’s past incarnations. Such a person must demonstrate in Anthroposophy the fruits of a very special intellect and must be, without question, a born methodologist in the realm of spiritual science. So far, only Rudolf Steiner can serve as an example in this respect, and for this reason it is necessary to understand Rudolf Steiner. For those who are unable to do this, he has become a stumbling-block instead of being the foundation stone of their new esoteric path which leads to freedom, to the Fifth, human kingdom of the future. In this case, what right have they to speak about the esoteric High School and even assume the leadership of it?

The Gospel of St. Matthew tells us that those who passed by the cross of Golgotha shook their heads and reviled the Christ, saying: “If thou be the son of God, come down from the cross.... He saved others; himself he cannot save...let him now come down from the cross, and we will believe him” (Matthew 27, 40-42). Oh God, how many of those who “shake their heads” are to be found in Anthroposophical circles! And scarcely anyone is standing near the cross.

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\* On another occasion Rudolf Steiner said, for example, that Albert Steffen had been an Anthroposophist before coming into contact with Anthroposophy.



## 15. What Can be Done after the Year 1924?

In our view it is entirely proven and obvious that, after Rudolf Steiner's passing, all that he created during the Christmas Conference could not continue to exist without him. He had appointed no successor, because within the circle around him at that time, there was no eligible person, and he had not had the time to guide and initiate such a person into this role. The time was lacking, however, because the members' 'sleep of Gethsemane' had lasted too long. And now, for the past 80 years, true Anthroposophists have been confronted with the agonizing question: How can one cultivate Anthroposophy in the radically changed conditions? How can one carry it out into the world?

Rudolf Steiner explained how the forces which support the Anthroposophical movement in the spiritual world and imbue it with impulses, reach down a helping hand, as it were, to those who are working on the physical plane. But he said that this hand could also be withdrawn again. That this is what happened in 1925 is testified to by the premature passing of Rudolf Steiner. The tragedy began long before the Christmas Conference, but during the Christmas Conference it entered, if one may express it thus, its decisive phase – and all were confronted with the choice: either to remove the conditions that were causing this tragedy, or to accept that everything might end in great misfortune. Soon after the Christmas Conference Rudolf Steiner explained that it had been a unique event. It “will only become real through what becomes of it as time goes on. To turn one's gaze to the Christmas Conference gives rise to a certain responsibility in the soul to make it real, while otherwise it will withdraw from the earthly plane, it will follow the same direction as that taken by the Moon beings, as I described today [in a lecture from the Karma cycle – G.A.B.]. It was, of course, here in the world in a certain sense. Whether it shows itself, as the Christmas Conference, to be effective in life, this will depend upon whether it is continued further” (GA 240, 06.02.1924). “Continued further” – straight after the holding of the Conference and not 80 years later.

If it were to be treated on a level with other, earlier conferences, then it would “lose its content”, and it would be better if it had not been held. “Because it is characteristic of the spiritual that *“if it is not held on to, it disappears...from the place where it is no longer cultivated.\* It seeks out other places for itself in the cosmos.” “One should not imagine,”* says Rudolf Steiner, *“that that for which the Christmas Conference provided the basis, if it evaporates as a result of the impulse not being carried through, [would have to] appear somewhere else on the earth. This is not necessarily so. It can seek further sanctuary for itself in other worlds entirely”* [emphasis G.A.B.] (GA 260a, p.92).

This is the sad truth, and so we should bring to an end the empty fantasizing on how one might be able to win back the Christmas Conference impulse. Far better would be to direct all our efforts into the attempt to understand the situation we were dealing with after the 8<sup>th</sup> February 1925. On the day following this event, Albert Steffen wrote in his diary: “The Society can (now) say: No building! No clinic! A *different* [emphasis G.A.B.] Vorstand.”<sup>26</sup> Yes, so it was exactly. Rudolf Steiner wrote the following on the 12<sup>th</sup> April 1924: *“For it is naturally the case that the Anthroposophical Society must be something quite different, depending on whether it is led by myself or by someone else! [emphasis G.A.B.]”* (GA 260a, p.204).<sup>\*\*</sup>

The society which came into being at Christmas 1925/26 could, quite justifiably, have been led by Albert Steffen. One thing only should have been made conscious and told to all the members: We are able to maintain only a single part of Rudolf Steiner’s intentions: we can have a Society whose chosen goal is to attain *knowledge of the spiritual world in the form of ideas*; from now on we have no more than a *society of knowledge* [or cognitive activity – Trans.]. And also during the Conference of 2002/03, the only worthwhile goal for the opposition should have been to campaign for a restructuring of the Society on the lines of the appeal sent out by the Association led by Dr. Karl Buchleitner: “In the given situation, our task can only lie in the forming

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\* There is not a single fact to suggest that, after the 8<sup>th</sup> of February, 1925, the Christmas Conference had been cultivated within the GAS Building Association. There are a great many facts to prove the contrary!

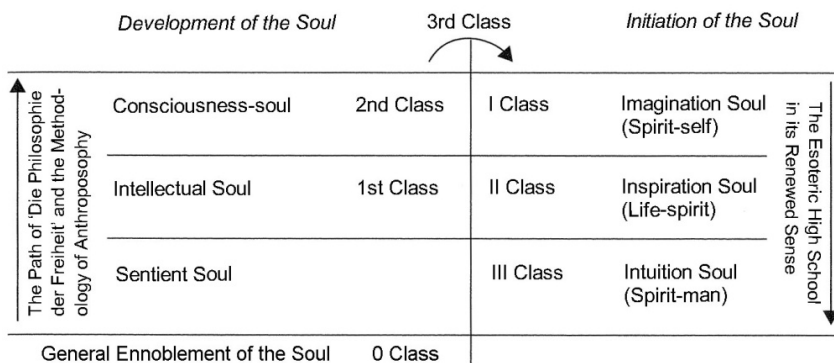
\*\* Here, too, the possibility is open to us either to attach significance to what Rudolf Steiner said, in which case this single thought alone will cause the manipulations of 2002/03 to fall to dust, or we fail to do this, with the consequence that we should ‘close the Anthroposophical door behind us’.



of free communities or associations dedicated to clearly defined tasks of cognitive research (Erkenntnisaufgaben).”

Even when such a task is undertaken, the problem is by no means an easy one. For all knowledge (Erkenntnis) has its *method*. And this brings us back to our central question: *What is the methodology of Anthroposophy?* This question could also be essential for the life activity of the GAS and provide the latter with a real meaning, which in its present orientation it has entirely lost.

Rudolf Steiner stated that one must, in the first place, come to know the spiritual world in concepts and ideas, but not in the way this is done when one is working with concepts in the external world. He also said that the Anthroposophical Society provides the structural support, the foundation for the High School, and that in it “the life of soul occupies the central position” (GA 260, p.116). This means that, “in anything that may be regarded in some way as the attainment of a higher level in one’s [esoteric – Trans.] schooling, it is not merely intellectual qualities that are important – least of all the intellectual and empirical training that is usual in the outside world, except insofar as it is absolutely necessary for some special field of study. The aim will be to ensure that an important part is played in future by the *capacities of feeling for and direct apprehension of* [emphasis – G.A.B.] the esoteric and occult, by the moral qualities and so on” (p.140f). In other words, the Anthroposophist has the task of working cognitively *with his entire soul-being*: with thinking, feeling and willing as they unfold within the triune soul in the same measure as it is freed from the lower life of the senses, when the cognizing subject attains the capacity, in pure love for the object of cognition, to unite with this and thus to advance to beholding, to beholding thinking, the full power of which can only be reached on the heights of the *consciousness-soul*. With this thinking, the consciousness-soul prepares itself for the advent of the spirit-self, whereby it undergoes the metamorphosis to *the imaginative soul*. *Thus the path of cognition in Anthroposophy becomes an esoteric path, the path of initiation itself* for those whom Karma has not chosen for direct entry into the spiritual worlds. This would appear, at the present time, to be *all* Anthroposophists. This universally valid or, as Rudolf Steiner calls it, “kingly path” of initiation is contained (in theory and practice) in the ‘Philosophie der Freiheit’. And using it as one’s point of departure one must, in this case, seek the connection to ‘How to Attain Knowledge of the Higher Worlds’.



**Fig. 14**

Viewing it as a whole, one can describe the path of knowledge in Anthroposophy as the diagram shows it in Fig.14. The special character of this path consists in the fact that, *without mastery of the methodology of Anthroposophy, one cannot follow it in the full sense of the word.* But this is also its advantage. One can say that, for the first time in the history of initiation science, the pupil, as he learns to master the methodology, also becomes his own teacher. The situation is different in the three esoteric classes – without the guidance of an initiate they cannot exist. This is simply an axiom for anyone who has to some extent grasped the essential nature of Anthroposophy.\*

The three esoteric Classes which Rudolf Steiner intended to found (in the diagram they are indicated with Roman numerals) are distinct from what we may term the methodological Classes. The aim of the latter is to create a secure foundation *within the changed substance* of the triune soul for an individual striving upwards to supersensible perception and thinking. One who seeks to learn the methodology of Anthroposophy must lead the two main components of the soul – the characterological disposition and the conceptual basis – to clear and purposeful activity. This presupposes that one has been through the entire schooling in the methods of thinking: the naïve-pictorial, the analytical, the conceptual-abstract, pure thinking, beholding thinking.

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\* The correctness of our conclusions is confirmed by the dangerous and frivolous initiatives in relation to the Class, undertaken by groups of amateurs into whose hands the High School has fallen, by an unfortunate stroke of chance. It is they who are trying to bring it into connection with Masonic rituals, parapsychological manipulations, and Jesuitical spiritual exercises.

The development and consolidation of the intellectual power of thinking are essential on the path of spiritual-scientific initiation. The pupil attains this goal through metamorphosis of consciousness. But before consciousness can undergo metamorphosis, it must first be developed. In one of his lectures in the year 1921, Rudolf Steiner says: "...for freedom can only be attained within a culture of intellectualism" (GA 343, p.187). In a further lecture given in 1909 we find the explanation of why this should be so: "Why did the Gods bring man into being?" he asks. "The reason for this was, that only in the human being were they able to develop faculties which they could otherwise not have developed: the capacity to think, to represent something to oneself in thoughts, so that these thoughts are bound up with the making of distinctions. This capacity can only be developed on our earth, previously it was not there, it had to come thanks to the fact that humanity came into being.... and whoever does not want to think on the earth deprives the Gods of what they had counted on achieving, and such a person can therefore not fulfil what is the actual task and mission of human beings on the earth" (GA 117, 13.11.1909): which is (if we continue this thought on the basis of the 'Philosophie der Freiheit') to connect concepts with percepts, to arrive at a unified picture of the world, at monism, at the theory of (or cognitive research into) freedom, etc.

In this same lecture, Rudolf Steiner also speaks about the principles of Anthroposophical work, about the laws of development of a 'spiritual movement', which must have in it something of the *laws of world creation* which unfolds in cycles of seven-membered metamorphoses; in addition, of the reason why Anthroposophy has to be given as a teaching instead of each person being provided with instructions, compliance with which would lead him almost automatically into the supersensible world.

What Rudolf Steiner said in 1909 (and still earlier than that) brought about something twice seven years later which was equivalent to 'presenting the bill'. Rudolf Steiner was only being strictly consistent when in 1924 he tried to explain that the methodology of Anthroposophy can only begin in the abstract and that, in order to reach forward with its help into the sphere of beholding thinking, one must change one's way of thinking, and thus also the nature of the soul. And this necessity has its roots in the laws of world evolution.

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In the early stages of his training, the pupil grasps what the initiate tells him, at first by means of conceptual thinking, but then the concepts also take possession of his soul in a living way as he sees his own destiny in what comes to him as knowledge. When illuminated by spiritual science, “consciousness” as a category alone unveils for us the mystery of our own lower ‘I’ as the last, ‘peripheral’ manifestation of the space-time continuum, which springs from the Divine primal source – the *conscious All-consciousness* – the revelation of which our seven-membered evolutionary cycle has become.

On the ur-phenomenal level, the evolution of the world can be represented in the form of a cross. Its horizontal axis represents the Father principle (impulse) of evolution. In reality, evolution enters into a threefold relation to this axis: It approaches it in a descending movement, reaches the central (deepest) point, and rises again to the heights. That is to say, this movement has the form of a *chalice*. This ‘chalice’ of the evolutionary cycle arises completely and entirely within the conscious All-consciousness: from ancient Saturn to the future Vulcan. It is an expression of Divine revelation and *predetermination*. The horizontal axis of the cross forms, in relation to this chalice, the boundary between two worlds – the sensible and the supersensible – and also the axis of symmetry. The chalice is reflected in its entirety in the world of otherness-of-being and becomes the chalice of the *realization* of the Divine revelation.

This picture does not contradict what was shown in Fig.12. It merely involves looking at things from two different methodological standpoints. Then the mathesis of the world structure reveals to us its metamorphosis, its ‘turning inside out’ across to the evolutive and empirical side of being, as this happens in the case of the triangle (see Fig.15).

To make clear the distinction between Figs.12 and 15, it suffices to point out that in Fig.12 we have to do with a relation, as there is a correspondence between the greatest possible materialization, which occurs in the aeon of the Earth, and the greatest possible spirituality in the cosmos. In Fig.15 we have to do with the principle of development, as the revelation, the spirit in the chalice above descends to the aeon of the Earth, while in the chalice below there takes place the burgeoning and the upward striving of the individual human spirit towards the universal. Within the point of the Earthly aeon, the individual ‘I’ must enter the upper chalice of the archetypes, otherwise it is doomed to downfall, to decline. Fig.15 enables us to understand the *principle of the genesis of freedom* – fundamental for any Anthroposophical work

and thus also for the Conference of 1923/24. The Father principle in conjunction with the principle of the Holy Spirit reveals itself on the horizontal axis of the evolutionary cross as the world idea in the process whereby it becomes the multiplicity of phenomena. Regarding this fact there are two opposite points of view which people adopt. Some believe that these phenomena do not undergo development. The entire sequence of forms which a phenomenon passes through, from its first appearance to its completion (e.g., a plant in the cycle of the year) is predetermined and, like the images in a film, is simply repeated again and again. The other, evolutionist approach to the evolution of species, recognizes the emergence of new forms.

In the *seventh* lecture of the Christmas cycle, of which we have already spoken (see Fig.11, chapter 13), Rudolf Steiner mentions a number of facts which are of immense importance for this complex of questions. If in reading it, we only use our intellectual understanding, we will be forced to say that this lecture is superfluous within this cycle; it has ‘got its theme wrong’. But if we read the entire lecture cycle, without losing sight of the methodology, it grows evident that this lecture fulfils the role of the ‘keystone’ in the ‘cupola’ of the Christmas Conference.

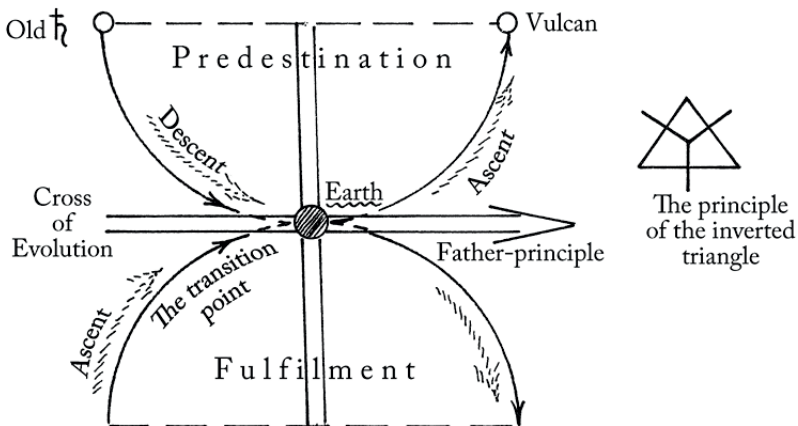


Fig. 15

The lecture describes how the human being on the earth feels the working of two kinds of forces: those which radiate out from the centre of the earth, and those which stream towards the earth from the entire surrounding universe. Their interaction brings about the reproduction of all life. The most important substance in all that lives is the albumen. In its normal state within organisms, it is ordered, organized. So is it also

in the egg cell before its fertilization. But after it has undergone the impulse of fertilization, the albumen is thrown into a chaotic condition, it becomes “an image of the entire universe, because the albuminous substance is fragmented, destroyed, delivered over to chaos, and is thereby brought into a suitable state, as universal dust, to be subjected to the entire cosmos” (GA 233, 30.12.1923), the entire etheric cosmos. The earth is the fruit of evolution, which has assumed a spatial-temporal character. In its three natural kingdoms, and in part also in the fourth, human kingdom, this evolution has Father-God character; it is subject to the law of predetermination. Its forms are conservative; they strive towards immutability and eternal recurrence. In this sense it is true that in them no development takes place. They have not existed since the beginning of the world; nevertheless, once they have reached a given stage, they strive to make it eternal. Since these forms are organic, they have a physical and an etheric body. The presence of the ether body gives them the capacity to develop, but only within certain limits. Thus in the plant form, the ether body is able to cause the seed to become a plant and lead this to a stage which is followed by the flower. But under the influence of earthly forces alone, the plant would then simply have to fade and die. In this sense we recognize the absurdity of a denial of development. In the cross of world evolution the Father principle leads the plant to the moment of fertilization, and there, or even sooner, when the flower is being formed, the working of World-life approaches it along the vertical axis of the cross; its bloom is touched, to express it in the language of the Mysteries, by the ‘lance of love’. This effect proceeds from the hypostasis of God the Son, of World-life. Through this life, the consciousness of the Father is overcome. The pistil is pollinated, its albuminous structure is thrown back to the world beginning, in order to return immediately with a structure that is able to produce new seeds. At the moment of fertilization there is an overcoming of the Father-God system of the living organism, in which the laws of the physical world prevail to some extent over the laws of the etheric world. This is also shown in the fact that the system-building principle of the plant, its group-‘I’, is subject to the Father-God principle of evolution. While it is phenomenologically overcome (at the moment of fertilization), this ‘I’ continues to work on the ur-phenomenological level, and therefore the new seeds are an exact repetition of the original seeds; that is to say, the plant returns, after it has undergone the chaoticizing work of the freedom impulse, to the womb of predetermination.\*

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\* Actually, a repetition cannot be completely identical. Every year the plant

In the course of the yearly cycle the forces of the macrocosm enter the group 'I' of the plant, which works along the vertical axis of evolution. Thereby is also actualized the formative working of the hypostasis of the Holy Spirit, which comes out of the future and directs the cosmic astral forces. It illumines the plant in its flowering phase. And thus the group 'I' of the plant, permeated by the forces of the Divine Tri-unity, raises the plant above nature, brings it into connection with the vertical axis, heralding its future individualization.

Thus the Divine Tri-unity is present at the birth of every living form and engenders its Mystery of life. Man as an organic being also participates in this. But when, through his individual spirit, he raises himself above nature, above the Father-God evolution, he *falls out of* the Mystery of World-life. And when he has fallen out of it, then all that he has is consciousness – i.e., he unites again with the Father principle, but in its original, essential nature, which it assumes in the human being in no more than a shadowy way, deprived of true being. This, one could say, is the character of the “fertilization” of the individual human spirit. It is chronologically the *final* stage in the becoming of the world-spirit, and thereby begins its existence, as it were, *from the very beginning of the world*. In it there is also working, as in the plant, the whole Divine Tri-unity, but in the form of the dialectical triads of abstract thinking. In them, predetermination rules, yet they are without life. Life is what they still have to acquire. *In this sense, the human being must, so to speak, begin again the Father-God evolution, but only within his 'I'*. Just as the World-idea became the living forms of being, so must the abstract ideas of the human being become living forms of thinking. Fundamentally speaking, this marks the beginning of the process whereby the human being takes upon himself the cross of evolution. Here, Anthroposophy offers him a wonderful method.

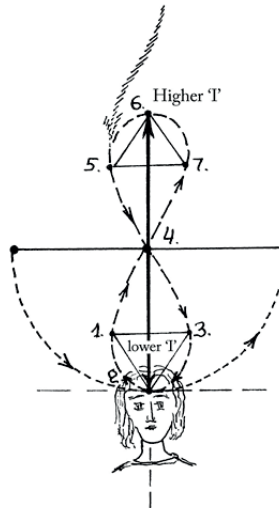
*The macrocosmic ether-impulse which destroys the special structure in the egg cell also descends upon the spiritual (thinking) human being. But it descends to him from the higher 'I' and has the form of a lemniscate of thinking, as shown in Fig.4. Ultimately, it is the descent of the Holy Spirit to the human being, his individual Whitsun which, in modern times, is won by him as the result of long and difficult work upon himself in the spirit of the 'Philosophie der Freiheit'. The etherizing of this impulse from above is also accomplished by the*

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undergoes a slight, albeit negligible, qualitative change. This results in an accumulation of such changes, of which the elemental spirits bring word to the group 'I', and thus is prepared gradually the future mutation of the species.

*human being himself, through his forming an etheric organ of thinking (see 'etheric heart', Fig.7) within the aura of the head, when he acts according to the principle: "Not 'I', but the Christ ('I') in me."*

Not only as an organic being, but also in his lower 'I' which lives from the perception of the sense world and the conceptual reflection upon it, the human being is connected with the horizontal axis of the evolutionary cross. In order to enter into connection with the vertical axis, the lower 'I' must, in its structure (the albumen of the personality, so to speak) be thrown "into chaos" – i.e., the 'I' must be overcome (aufgehoben) and then be born anew, but as one who thinks in beholding. The parallels to what happens in the plant world go still further in this case: The 'I' maintains itself, after it has been set aside (aufgehoben) as a thinking and feeling being, as *pure actuality* of



**Fig. 16**

thinking; beholding does not light up like a hallucination, it arises in fact as a higher form of individual thinking. But the thinking as a whole acquires a strictly determined structure, as shown in Fig.4. As an impulse which fructifies by way of moral intuitions and makes the human being free, it unites with him and becomes a "lance of love" (see Fig.16). Or it would be truer to say that he unites himself with it, fructifying himself through the power of *his own higher 'I'*. In this sense the human being is *unique*. And in this uniqueness he, as a higher 'I', leads, within himself, his entire being as a species back to the condition of the Adam Kadmon.



Unfortunately, in Anthroposophical circles one very seldom hears any mention of the fact (which ought to be much discussed everywhere in the world) that the human being is facing, in the most immediate way possible, a new metamorphosis of species, which in time will lead him as an 'I'-being to the level of universal man. This metamorphosis can only be brought about through individual work on oneself. Anthroposophy offers an exact and concrete method showing how this metamorphosis is achieved, how the 'I'-consciousness can be filled with substantial (not shadow-like) being, how the etheric brain ("etheric heart") is developed, and how by means of this organ thinking and beholding can unfold. This kind of thinking has the character of *perception*; it consists of ideal perceptions which are realized by the higher 'I', though still in connection with experience of the sense world.

Every perception forms the basis of the soul; it is always imbued with life. The perception of ideas through the etheric brain does not mirror them, but fosters their connection (union) with the threefold bodily nature of the human being. The etheric element which belongs to the higher 'I' is different from that which is woven into the stream of the Father principle of evolution. This etheric element of the Life-spirit (Buddhi) proceeds from the hypostasis of the Divine Son, and the human being attains it within the element of Manas – the hypostasis of the Holy Spirit. This is why a sin against the Holy Spirit cannot be forgiven. If the human being refuses to receive knowledge of the Spirit or falsifies the message which the 'Comforter' Spirit brings to him in order to give him the possibility of gaining insight into the Christ Mystery, he excludes himself from higher development and pronounces judgment upon himself.

In the lemniscate of thinking, the working of Manas in the fruits of the 'I' is revealed in element 6. The lower 'I' attains it as the force of dialectical negation (in element 2). The element of beholding (4) stands in the middle – between elements 2 and 6. In it the rational is transformed into beholding. The cancelled (aufgehoben) presence of the lower 'I' also makes itself felt in the unfolding of the upper triad. In its substance it is ontological, but it is reminiscent in its form (and repeats it on the higher level) of the dialectical triad. In it there stands over against the *universal validity* of ideal perception, which we see in element 5, its individualization in element 6. In element 7 they attain the highest synthesis: the universal enters the domain of what is individual, the individual finds itself again within the universal. Thus will, at some time in the future, the human being merge with the universe, with God, but without losing himself as an 'I'.

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This is the beginning of the metamorphosis which changes the human being as a *species*. In the same measure as he becomes a free spirit, the human being can give the triad of consciousness, life and form an ever higher form of expression in his 'I'. From beholding, he can strive upwards to imaginative thinking, in which the necessity for sense-perception ceases entirely. The life of imaginative consciousness is rooted in inspirative consciousness. In intuitive consciousness, these two are brought to a unity within the 'I' (see Fig.17).

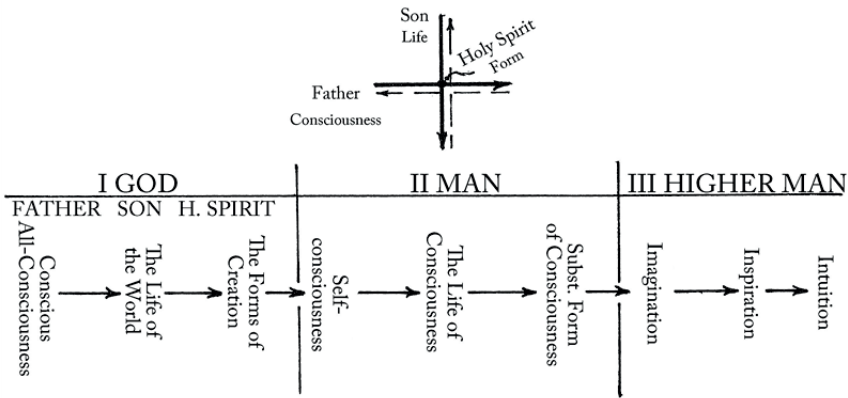


Fig. 17

Thus we have before us a triad in which each element is threefold. And this entire ninefoldness has its roots in the human being as it attains a unity in his individual higher 'I'. It is revealed firstly in the becoming of the triune body, then in that of the triune soul, and finally in the becoming of the triune spirit. The human being moves in his development first along the horizontal axis of evolution where the immanent laws of world development are working. The climax of such a process is the cultural-historical process, in which arises the soul-spiritual phylogenesis of the personality, which enables it to connect the 'horizontal' of its development with the 'vertical'. This takes place – as soon as the striving upward to the higher 'I' begins – with the help of the lemniscate of thinking. When he thinks according to the method of a seven-membered metamorphosis, the human being crosses the threshold of the spiritual world in a preparatory way (without clairvoyance). In order to be able to accomplish this, two things are needed: the pure will in thinking and the mastery (to some degree) of

the consciousness-soul, which presupposes a catharsis of the astral body. Therefore, in the Anthroposophical ‘Society of Knowledge/Cognition/Insight’ (*Erkenntnisgesellschaft*) the greatest importance must be attached to the development of the triune soul. Knowledge/cognition, however, as it changes the very structure of the three bodies, becomes pure esotericism: the *inner world* of the ‘Society of Knowledge/Cognition’. It was not by chance that Rudolf Steiner said: “All Anthroposophical thinking actually has something of a sacramental nature, as I have already expressed it in my ‘Theory of Knowledge of the Goethean World-View’. Thinking is a communion of the human being. Knowledge/cognition, when it is real knowledge/cognition, becomes the sacrament [emphasis G.A.B.]” (GA 345, 12.07.1923).

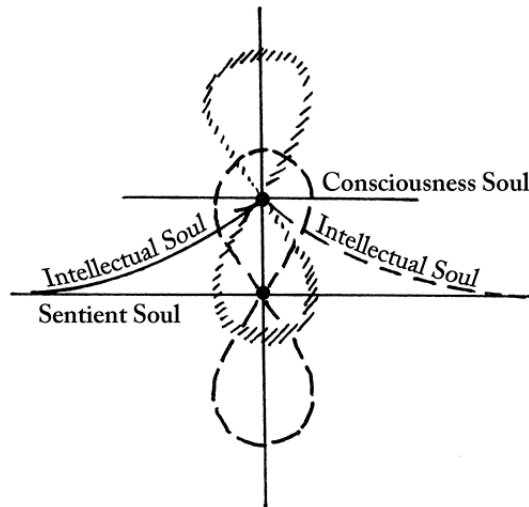
Thus we have arrived at what is, in our view, the *key* to the question: How should Anthroposophy be [cultivated – Trans.] in our time? Whoever connects his destiny with the destiny of Anthroposophy (others can prepare themselves for this step), must strive with interest and natural, living enthusiasm to take upon himself the cross of his own evolution. In continuation of his work in the sphere of soul evolution in the course of the cultural epochs (‘along the horizontal’), he must develop his consciousness-soul further. For only through mastery of it can one acquire the strength to remain awake in the state of emptied consciousness: to ‘raise oneself’ above the horizontal of development and unite with the impulses which come from above, thereby entering into the state of ideal perception. Such a development of the consciousness-soul (and also of the two others) is only made possible through clear and purposeful spiritual-scientific work upon oneself; even if the cultural phylogenesis, in the case of a given personality (thanks to a good upbringing, education), has borne rich fruits. In his ethical monism, the human being must experience the interests of humanity as his own. The method of such an ontogenesis is described in the ninth chapter of the ‘Philosophie der Freiheit’.

Unquestionably, the (in the Anthroposophical sense) epistemological lemniscate must be taken as the vertical of individual development, so that with its help one can metamorphose the *quality* of consciousness (see Fig.18; it should be viewed in connection with Fig.11).

Work with this lemniscate should be the content of the three Classes of the esoteric High School of the ‘Society of Knowledge/Cognition’ of which we are speaking at present. In the *First Class*, work should take place on the strengthening of logical thinking. This is the *class of*

*dialectics*, which should give the pupil the capacity for pure thinking, enabling him to dwell with his ‘I’-consciousness within the element of pure thought with the exclusion of all sense perceptions. This prepares him for the beholding and perception of moral intuitions, for “doing Anthroposophy”.

The essential feature of the *Second Class* is the development of the *power of judgment in beholding*. This is the Class for practical exercises in the transition from reflection to beholding, carried out with the help of the ‘*Philosophie der Freiheit*’ and other books of Rudolf Steiner; also in his lectures the development of the thoughts takes place in seven-membered cycles, but it is frequently the case that not everything is included in the printed version.



*Fig. 18*

And, finally, the *Third Class* is the *methodological class*. Genuine and effective mastery of the methodology of Anthroposophy is not possible without the development of a special etheric brain (the “etheric heart”), without the capacity to perceive ideas through the objects of observation. The true methodologist and Anthroposophist is the initiate of modern times. Even without supersensible experience he is able to form a correct judgment on it before he has the capacity for such experience.

The peculiar nature of these Classes consists in the fact that the pupil must pass through all three *simultaneously*. And this is quite natural, in the same sense that it is natural, in developing the ‘I’, to work simultaneously with thinking, feeling and willing and with all the

soul members. But at the same time the task of each Class is entirely individual and self-contained. For its realization, the pupil is required to ‘take an examination’ to prove that he has acquired mastery of a given *quality*. Is it possible to be one’s own examiner in such a test? Yes, it is: We need only think of gifted singers and musicians. Through continually working at their art and polishing their performance, they come to know when they manage to achieve something, and when not.

All the Classes are in perfect harmony with the seven-membered lemniscate of thinking. In the dialectical triad of their lower loop, the strengthening of logical thinking takes place. In the tri-unity (triad) of the elements of synthesis, of beholding and of ideal perception, there works the antithesis between reflection and beholding thinking. Their synthesis occurs in the perception of the idea (see Fig.19). The methodologist matures through the entire lemniscate, but particularly in the upper triad, where a certain degree of mastery of the individual higher ‘I’, of moral phantasy, of moral technique, of the capacity to act in the sphere of the creation of living thought forms as well as in practical life, is needed.

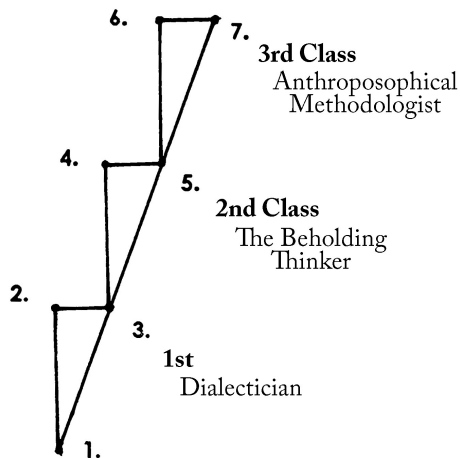


Fig. 19

If there is to be such a High School within the Anthroposophical Society of Cognition/Insight (Erkenntnis), then its leadership should be, not a “leading administration”, but a college of Anthroposophists and methodologists, comparable to the academic council of a university or scientific academy. Its members should see their most important task in the development within Anthroposophy of a spiritual-scientific direction of its own and in swelling the numbers of those pursuing it; of

monitoring the scientific level of Anthroposophy and providing support to scientific criticism.

The effect of such a High School on the growth and development of the individual spirit could be so great that it could even change the human being as a *species*. Then a race of human beings of the future would emerge, who will be known as the Michaelites – the pupils, disciples, servants of the Archangel Michael.

After Rudolf Steiner's death, the esoteric First Class which he founded was closed from the spiritual side.\* If, however, one seeks access to it by way of the approach described here to the three classes of knowledge/cognition and transformation of thinking – then, who knows? – maybe it will open up again to this or that researcher, and it will be possible to develop it further.

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In these 15 chapters it has not been possible to give an exhaustive presentation of all the arguments that speak in favour of our views on the nature and destiny of the Christmas Conference. A detailed account of these arguments is, we repeat, to be found in the present author's book 'Rudolf Steiner's 'Philosophie der Freiheit' as the Foundation of Logic of Beholding Thinking'.<sup>27</sup> We will conclude the present work with the consideration of a further aspect.

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\* No account can be taken here of the various atavistic experiences of parapsychologists who investigated it.

## 16. “And He Who does not Take His Cross upon Himself...”

We found that, in the ur-phenomenal realm behind the dialectical triad, the triune principle of the world structure emerges. The seven-membered principle of evolution is born out of this tri-unity. Real development in its threefold elements moves in ‘chalice forms’, because in its various phases it passes through stages of ascent (descent), of culmination and descent (ascent); goes through phases of past, present, and future; and changes from inner to outer and vice-versa.

The chalice of evolution is, figuratively speaking, ‘filled’ with the laws and impulses of development. Along the axes of the world-cross, the ‘chalices’ are reflected into one another symmetrically. With respect to the horizontal axis, the impulse in the upper chalice descends to the human being; in the lower chalice the human being strives upwards to it. Within the totality of the seven aeons, the aeon of the Earth emerges at the point where they meet. And here the human being must undergo a metamorphosis that is *decisive* and of *fundamental significance* for his destiny: namely, *to enter the upper, ur-phenomenal chalice of being*, after he has passed through a profound metamorphosis in his ‘I’ consciousness.

The chalice-formed character of evolution is also symmetrical with regard to the vertical axis of the world-cross. The laws and impulses in these ‘chalices’ are in many respects the same as those in the first two chalices, but in certain respects they differ from one another. Here they are connected neither with space nor time. They work (move) out of the inner spiritual into the outer material sense world. In these chalices the human being advances from the inner realm of his lower ‘I’ into the outer realm of his higher ‘I’. Both chalices reveal the working of the individual and individualizing principle (see Fig.20).

The totality of what we have thus presented as laws, impulses of the forces (substances, elements) of the universe, which is simultaneously given and in process of development, can be livingly experienced on

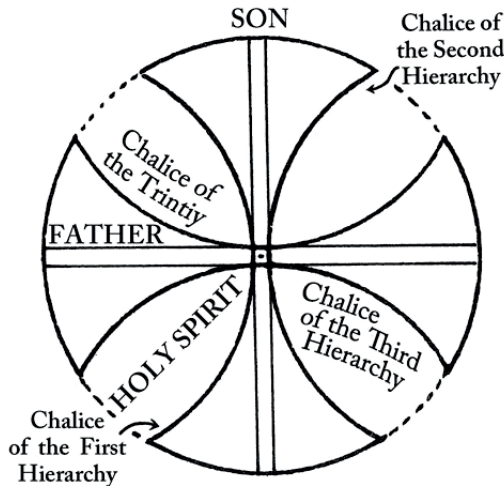


Fig. 20

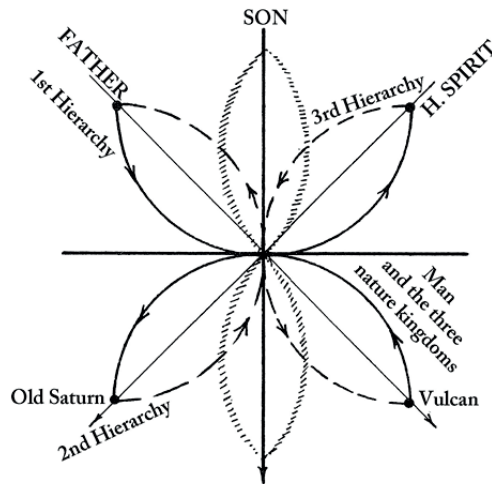


Fig. 21 It is of great interest to compare this Diagram with the icon of Rublev.

different levels of consciousness. In the higher Devachan (that is to say, in intuition), positions and relations of the Hierarchies will become visible to us instead of the chalices. The mathesis of methodologically organized thinking helps to create for us a symbol of these positions and relations (Fig.20).

With the birth of the Saturn aeon, the Divine primal revelation was made objective and otherness-of-being was established in its first



beginnings. The primal phenomenon underwent a metamorphosis and there appeared the structure of the universe which is unitary in its essential being (Fig.21). There emerged the three fundamental lemniscates of world development, connected with one another and the one flowing into the other. The lemniscate of seven-membered thinking is built up according to this same principle. It reveals itself to us in its essential being when we experience Fig.21 as a continuation of Fig.20.

The Divine Tri-unity forms the three axes of development, which lead from the higher world into the lower. But within this lower world a place (a chalice) emerged for the becoming of man and the three kingdoms of nature. Through the working of the lemniscate which moves along the vertical axis, the process of becoming of the forms of world-consciousness is filled with life. The hypostasis of the Son brings fructifying, renewing impulses into this process of becoming.

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The teaching of Anthroposophy regarding the coming into being and the development of the world and man is deeply connected with Christology, the teaching concerning the Christ impulse. This also finds its expression in the methodology of Anthroposophy, and so one can quite justifiably ask: Could it not also be contained in the Holy Scriptures? Let us first call to mind the fact that cross and chalice are the most important attributes of Christian Divine services. Though they were already known in antiquity, in Christianity they were introduced by God Himself – at the Last Supper and at Golgotha.

Plato says that the world-soul was crucified on the cross of the world. But Christ said: “And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it” (Matthew 10, 39-39).\* Anthroposophy makes it possible for us to understand these two statements in terms of methodology (we would again remark that the reader should not be put off by the trivial sound of this word; it could be replaced by *methodosophy*, but one has first to get used to it). The references here are to two quite different phases in evolution. Plato means the very beginning of the Earthly aeon, when the universal man – Adam Kadmon – descended from the astral plane into the etheric,

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\* Emil Bock translates these two verses as follows: “And whoever is not willing to bear his cross and tread the path of the ‘I’ is not worthy of my ‘I’. He who finds his soul will also lose it; but whoever loses his soul on the path of the ‘I’, will truly find it.”

physical globe. Christ – the God of the human ‘I’ – means the earthly human being who has already acquired an individual ‘I’. But the reference in both cases is to the cross of evolution.

When universal man descended from the world of ur-phenomena into the chalice of otherness-of-being, he had within himself originally the entire future solar system. And he experienced how, in accordance with the laws of development of the new aeon, growing materialization was drawing him downwards and darkening the consciousness of his connection with the heights; on the other hand, his being began, as it were, to be torn apart between the tendency to move forwards and the tendency to maintain its connection with eternity. The connection with the radiant heights of the spirit and at the same time the necessity to sink into the darkness of matter; the inclination to linger behind in the spiritual past and, at the same time, movement towards the future – this is how the group-soul of humanity experienced crucifixion on the cross of the essential laws of development.

Christ calls to the human being to follow Him, to take this cross upon himself and bear it in evolution. How this can be done is expressed in the Goethean ‘dying and becoming’. Rudolf Steiner revealed to us the meaning of this, namely, that on the path to the higher ‘I’ (which alone is able to bear the cross), the lower ‘I’ must be overcome in the spirit of the words of Paul – “Not I, but Christ in me”.

When Christ descended from the immeasurable heights to the cross of evolution, He united Himself in Jesus of Nazareth with the spatial-temporal evolution proceeding from the Father. He had been sent to it by the Father of the world from the world’s primal beginning, and brought life to the being of the consciousness of the Father in the creation. Having united Himself with evolution in the human being, in the world of sense-perceptible being, He “goes” through history and evolution “to the Father”, showing us the direction to spiritualization. *He “goes” within the human being.* But when the human being bears God within himself, he is able to determine not only history, but also the further course of evolution. This he can do, thanks to this attainment of the higher ‘I’ in Christ.

The ‘I’ is a phenomenon of higher, supersensible being, which determines otherness-of-being. The latter is an illusion so long as it has no relation to the ‘I’. This is why all the natural kingdoms (kinds, species) have a group ‘I’. The human being is in this sense an exceptional phenomenon: in him, the endowment of the Divine beings, the Hierarchies, moves across to the side of non-being, i.e., *the existent ur-phenomenon (of otherness-of-being), the principle by which it is*

*determined, moves across to the side of otherness-of-being.* But this also makes *freedom* possible. This is the reason why the ‘Philosophie der Freiheit’ plays a crucial role in Rudolf Steiner’s methodology, which explains to the cognizing subject how he can take “his cross” upon himself, i.e., how he can accomplish his part of the work on the further development of himself and the world by making the interests of the world in the widest sense into his own personal interest. Thus the human being treads the path that leads to his meeting with God, who has united the interests of the human being with those of the world. And thus becomes possible what “With men...is impossible”, for “with God all things are possible” (Matthew 19, 26) – with God in man.

The human being has a share in the macrocosmic ‘I’, without being extinguished as an individuality. Such a thing can only be accomplished in him by God Himself, by the Christ, because He went through earthly death as the beginning of all beginnings. But the task of the human being in this is also immense. He feels himself, above all, *crucified in the ‘I’*. He drags behind him from the past the heritage of the group ‘I’. In many respects it is still attractive to him today owing to its permanent and thoroughgoing nature, its promise of an experience of wholeness, continuity, of a solid foundation, of repose. But standing in extreme contrast to this, is the lower ‘I’ of the human being, which draws him downwards into material being, making it impossible for him to understand the meaning of life, and which produces alienation and splitting of the personality. But at the same time it was this lower ‘I’ which first enabled the human being to experience his own independence, his true self-awareness.

Fundamentally speaking, the conflict between group ‘I’ and lower ‘I’ began with the expulsion of man from Paradise. That unitary ‘I’ of humanity, which had been bestowed upon us in the Earth aeon by the Spirit of Form, began, from that time onwards, to withdraw from him to the extent that he, as an individual human being, descended into the sphere of sense-perceptible being. As it withdrew, it differentiated itself into group ‘I’s of many varied kinds, this process being determined by the remaining behind of single parts of humanity. Such group ‘I’s were Luciferized and Ahrimanized. But the quintessence of the ‘I’ of humanity rose, like a star, above the human being into the spiritual heights right up to the moment of the Mystery of Golgotha. This Mystery marks the point where the human being has dived down into matter to the furthest limit of what is permissible. In it there shines down to him from the heights with especial radiance the ‘I’ of humanity as his own higher ‘I’.

But in this phase of his development, the human being actually experienced *a further fall into sin*. Since the 4<sup>th</sup>–5<sup>th</sup> century B.C., the time when conceptual thinking, philosophy first appeared, the human being has, so to speak, been driven *out of nature*. This comes about through the fact that he loses the unity of perception and thinking. Perception retains its living quality and remains within the evolutionary line of the Father. Reflective thinking becomes shadow-like, void of essential being, and descends to the outermost “limit” of the universal realm. Out of these perilous depths the individual human being in his lower ‘I’ looks up, full of hope, to his higher ‘I’, and it is out of this sphere that Christ, equating it with himself, came down to the Earth for the salvation of man. After the Resurrection and the Ascension, He leads the human being forwards and upwards, “going before him into Galilee”, to express it in the language of the Gospels. Christ leads the lower ‘I’ to a union with the individual higher ‘I’, which is boundless. At a certain stage of development it is the ‘I’ of humanity as a whole, which a single human being can receive into himself. Up to that point it is the ‘I’ of an entire people, and there is a stage of initiation where the initiate receives this and is given the name of his own nation: he becomes ‘a true Israelite’ (Nathanael), ‘a true German’, ‘a true Russian’, etc. But Christ leads the human being up to the world-I, to equality with God: “I said, Ye are gods” (John 10, 34).

Christ leads the human being out of his lower subjectivity to the highest wholeness and completeness; He guides him on the path of evolution, and thus the human being undergoes metamorphoses *as a species*, also in his individual development. An angel proclaimed to the Apostles at the tomb of the Lord: “. . .that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him” (Matthew 28, 7). “Galilee” means the civilization of the present cultural epoch, in which the human being emancipates himself from all group connections, but also from the relation to the higher world. And in this “nothingness” of his selfhood he must begin to acquire freedom. The way to it begins with the overcoming of the *second* Fall into sin. This requires one to fill one’s thinking with being without the loss of one’s individual characteristics. This is attained through acquisition of the beholding power of thinking, when thinking takes on a *perceiving* (beholding) character. Then Christ leads the human being upwards to the Father – on the horizontal axis of the evolutionary cross, where the human being can take this cross upon himself.

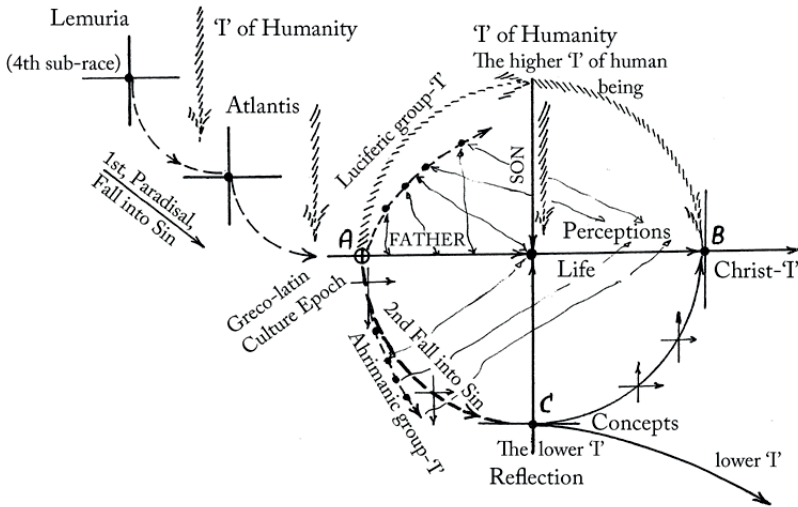


Fig. 22

As we can see from Fig.22, the cross of world evolution descended with the human being into the sphere of sense-perceptible reality. One could say that in the fourth culture epoch it had reached the lowest possible position in the spiritual space of development. From this point it can only strive upwards, in and through the human being in the first place. But in this constellation of the ur-phenomenon of world development, the human being risks a further – the third – Fall into sin. This time there is the danger of his losing his individual ‘I’: of dying and not becoming (see Fig.22).

If the first ‘Fall’ was brought about by Lucifer, and the second by Ahriman, then it is the Asuras who are striving to bring about the third. They have an interest in the ‘I’-endowed human being, but he attains wholeness through the uniting of *concepts and percepts*. By making use of scientific, technological progress, the Asuras work towards a situation where they bind the intellect to the ‘thinking’ machine on the one hand and, on the other, they model sense-perception.\* This work is, as we know, highly successful, and only few people seem to understand that it is leading the human being to the death of the soul. If the first two ‘Falls into sin’ were necessary for the human being to attain freedom, the third must be avoided by him at all costs. The third act in the evolution of the ‘I’ must consist in the positive synthesis of the first two ‘Falls into sin’. It arises with the movement from point C to point

\* It does not lie within the scope of this book to examine this theme in greater detail.

B in Fig.22. This path of the human being is accompanied by the movement of the higher 'I' to point B. Their first meeting comes about in the act of beholding.

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Fundamentally speaking, this is the nature of the cross to which the modern emancipated, alienated, differentiated, urbanized, intellectualized human being is nailed in his 'I'. If he does not alter his position on this cross, the human being is unable to carry it; it can only bring him suffering. This cross is as though 'pulled apart' in the different directions by the forces through which it is created. This accounts for the contradictions and the crisis of development in our time.

The human being can surmount this crisis if he is able to place himself with his 'I' in the centre of the cross, if he can grasp it 'at its mid-point'. This requires him to learn how to metamorphose his thinking along the seven-membered lemniscate. This is, fundamentally, what the movement from point C to point B entails (Fig.22). Of course, it has duration in time, but in its essential character it is as shown in Fig.23. After he has "denied himself" (Mark 8, 34), the human being opens himself with an emptied consciousness to the sphere of Manas. In so doing, as he moves along the horizontal axis, he frees himself in the triune soul from everything of a generic, group, inherited nature and thereby attains the consciousness-soul. In it, 'beholding' is something that is conditioned by evolution and corresponds to the further development of the 'I'. This is far removed from the beholding practised by the yogi, for example, who denies evolution and strives to propel himself in the moment, quite vertically, into Nirvana. Goetheanistic beholding possesses a form in which the Christ principle and the Father principle are united. Thus, it is the form in which the Holy Spirit is manifested in the human being. And this is why the words of Christ sound so categorical: "And whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12, 32). Christ leads the human being on the path of spiritual evolution, through trials and errors. Without this, a development towards freedom is not possible. Still less is it possible without *knowledge* of the Christ event. This is brought to us by the Spirit, "the Comforter". He, says Christ, "shall testify of me" (John 15, 26). In our times, such a testimony is given by Anthroposophy. Without its help it is virtually impossible for the human being not to succumb to the *third* Fall into sin.

The basic elements of spiritual-scientific methodosophy are presented in the Holy Scriptures with amazing concreteness, succinctness and precision. This is often not recognized, because the translations were made in the language of the sentient soul.\*

In the Gospel of St. John, Christ says: “I am the bread of life”; “I am the bread which came down from heaven”; “I am the living bread...if any man eat of this bread, he shall live forever” (John 6, 35,41,51). What else does this refer to, if not to the fact that the hypostasis of the Son embodies the vertical axis of evolution along which etheric forces for new formations, forces for the creation of the new, flow into it. Christ also speaks of this in different words: “I am from above: ye are of this world; I am not of this world...” (John 8, 23). “This world” – that is the evolutionary world of the Father, in which the body of the world and of all its beings develops. When the human being applies the power of judgment in beholding, he raises himself above natural evolution. In the ontogenesis of soul and spirit, he attains to a connection with the hypostasis of Christ and becomes its bearer along the horizontal of development, as a Christophoros.

Returning now to the symbol of the chalice of evolution, we can say that, up to the middle of the earthly aeon, but within the human kingdom right up to the Mystery of Golgotha, the Divine powers were oriented in their activity primarily to the horizontal of development, which descended into the darkness of matter, thereby enabling the human being to be individualized. This process was given philosophical expression by Aristotle. After the Mystery of Golgotha, the Son “goes to the Father”, leads up to Him the evolution which He had willed, through *its overcoming in the sphere of ‘otherness’*. This explains the unavoidable conflict of the Logos with the world as it has become, the conflict between predetermination and freedom. Thus Christ says to his disciples: “If the world hates you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you” (John 15, 18-19). This is the global collision between the free ‘I’ and the group forms of consciousness. Through it, humanity is divided into two: those human beings who are endowed with reason, and those who are free. The first remain absorbed with tasks of development which have already been fulfilled. The second move on: through individual effort and out of insight, they take upon themselves the task of metamorphosing

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\* Emil Bock contributed much towards providing a rendering in the language of the consciousness-soul.

themselves as a species. Christ speaks to them as follows: “In the world ye shall have tribulation; but ye of good cheer; I have overcome the world” (John 16, 33). To the other group, who place their reliance on heredity, on naked intellectualism, He says: “I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins” (John 8, 23-24). These are the sins of sinking down endlessly into intellectualism and into the abstract, which the modern European simply receives through *heredity*. The human being is born already with the tendency to ingenious reflection, to bony scleroticism in the lower ‘I’, where Ahriman lurks in the hope that he will be able, through the human being, to draw the cross of world evolution down into sub-material regions. The history of civilization in its latest phases is a graphic and striking demonstration of this fact.

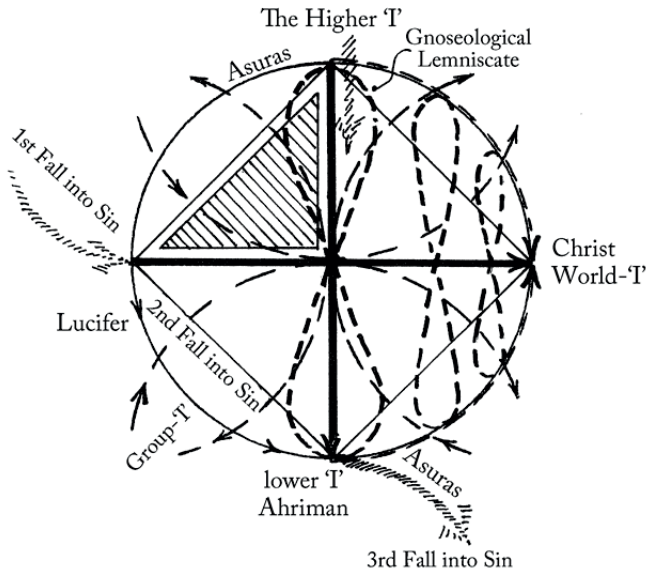
In order to seek shelter from Ahriman, the human being not infrequently takes refuge in the group ‘I’, which rules over not only the (animal) species and the races, but also over the religions and even the political parties, so that politics becomes more and more often bound up with religion. Thus a religious, political fundamentalism arises, the conflict between East and West, the idea of world domination. In all such phenomena, Lucifer is striving to turn the wheel of development backwards and, through control of the human being, to achieve domination of the world cross.

Even the appeal to the higher ‘I’ without a connection to the Christ is fraught with dangers. Here the Asuras are lying in wait for the human being. Their interest in him is awakened at the moment when he approaches his ‘I’ in the element of the consciousness-soul. They begin then to tempt him with the third Fall into sin. The only way to avoid enslavement by the ‘triple evil’ is to follow Christ, who leads us to the heights, but on the path of evolution (Fig.23).\*

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\* The process represented in Fig.23 can be thought through from the standpoint of the spiritual-scientific foundations of political science. The reality of what is represented there is also consciously perceived in the outer world. One need only compare the symbolism in the *filmed versions* of, e.g., ‘Harry Potter’ and ‘The Lord of the Rings’. When Tolkien created his mythology, could he have dreamt that, in the end, ‘Sam’ would take over ‘Frodo’s’ ‘Ring’, and, indeed, before ‘Frodo’ has the intention to be free of the Ring?





**Fig. 23**

On the cross of evolution, the human being is placed into the antithesis of two pairs of tri-unities: the upper and lower; the left and the right. These are, indeed, the world opposites, but their resolution will increasingly come into connection with the free will of the human being who thinks according to the method of ideal perception. Such a human being is able to stand in the middle of the cross and lead to a harmony, to a meaningful wholeness, all the forces and impulses that are passing through him. Into the immediately given of every single moment of development, the human being brings, through his moral phantasy, the impulse of a new formation into what has become and what is conditioned; and its structure is thereby thrown back into chaos, as happens in the egg cell at the moment of conception. But in the first place, this will be a structural, ur-phenomenal chaos, which arises in the culturally and socially active subject at the moment of the overcoming of his lower 'I' – the most important source of all the social, political, religious, occult antitheses of our world, which lead into the great spiritual, ur-phenomenal world.

This is, fundamentally, the nature of the task of bearing the cross. It begins at the moment when the human being who is working with the lemniscate of thinking reaches element 4. How the lower 'I' is overcome here has already been described – through an unfolding of *love* for the object of cognition in the consciousness-soul, and the resulting total identification of the subject with the object of cognition.

Christ says: “Greater love hath no man than this, that a man lay down his life for his friends” (John 15, 13). But a man’s friends are not only human beings, they are also animals, flowers, stones, stars. The world is one. Christ means the consciousness-soul, although such an experience is also accessible, in part, to the sentient soul. He cites an example Himself – the God: “...I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have the power to lay it down, and I have the power to take it up again” (John 10, 17-18). So far, the human being can only act in this way with the shadowy life of thinking, since one can only ‘lay down’ what one *really possesses* as one’s own. And that is *the logical thinking of the intellectual and consciousness-soul*. And in them one must, to adapt the words of Goethe, *in love die and become*.

If we remain in the state of ideal perception, we give to the Manas-‘I’ the possibility of descending into our consciousness-soul – first in the form of moral intuitions and then also of imaginations. These are a few of the fundamentals of Anthroposophical methodosophy viewed from the standpoint of Christology. Grasping them in this sense, one will increasingly comprehend their universal significance. A certain prior knowledge of them was needed to enable one to understand the intention Rudolf Steiner had when he carried through the Christmas Conference. *He wanted to encourage the most advanced Anthroposophists to take upon themselves the cross of evolution in order to carry it, following in the steps of the Christ*. To help them, the impulse, the gift, of the Holy Spirit had been sent down to them from the heights so that, in the epoch of the realization of Christianity, they would be able to found the Anthroposophical Society, whose task was to carry into the world the all-embracing, renewed message of the Christ of the Second Coming, who is understood when He says to us the following: “And ye shall know the truth and the truth shall make you free” (John 8, 32).

## 17. What is the Direction of the GAS since the Year 2002?

Let us give the answer straight away: The direction it is following will lead it (only more quickly and more obviously) to where it was already going in the 90's of the 20<sup>th</sup> century. But one thing at a time.

As sympathetic and attentive readers will already have noticed, we had to battle our way for a long time through the 'Egyptian darkness' of the present state of being of the AAG/GAS before we could reach through to the light of spiritual-scientific truths. And now, armed with these truths, we will dive down again into the darkness; since one cannot discount or ignore it, one cannot leave it as it is. It must be transformed into light. But this means that one must first get to know it very well. So: Let us plunge back into the darkness!

Rudolf Steiner said in 1921, when he had observed the spirituality of the Society founded in 1913 growing less and the spirit of "untruthfulness" taking hold in it, while Ahriman had "riddled it with holes", and when he had seen that civilization as a whole was approaching its downfall: "Only knowledge of what is the power of the age (Zeitmacht) can protect us from the void – or to express it in the terms of Oswald Spengler: namely, from impending downfall. *You must strive to achieve what our age demands: that the free spiritual life should be constituted* [emphasis G.A.B.]" (GA 342, p.203).

We believe that the insights with which the reader has become acquainted in this book correspond to what is the 'power of the (our) age'. Through recognizing the character of this age, we attain knowledge of how the Anthroposophical movement can be led out of the crisis. But we need to remain realists and be prepared to admit that, on the one hand, it will be least of all permitted to us in contemporary "Anthroposophical" circles to recognize\* the spirit of the age and the

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\* The author can cite his own personal experience in confirmation of what is said here: Since his attempt to do this in 1993, when the (German edition of the) book 'Crisis of Civilization' appeared, he has been, over a period of ten

forces at work in it, and on the other, this crisis is extremely deep-seated. It is rooted in the advanced state of spiritual “disintegration” of the Anthroposophists – in their unaccountable fear, their unwillingness to criticize, their extremely poor command of Anthroposophy, etc. For this reason, we have observed over the last ten years that *the zero point in our movement and in the GAS is not the end of the slide downwards*.

Now one could, of course, simply “let the dead bury their dead”; there is just the problem that they also bury the living, and what is alive. For this reason it is necessary to concern oneself with the things that are going on in the AAG/GAS. With the knowledge that we gained from our study of what took place during the Christmas Conference, let us now turn once more to the Conference of 2002/03. Regardless of how people may react, and who these people may be, we cannot but view what was done at this conference as the latest in the line of disgraceful undertakings that had already occurred in the preceding 12-14 years. The same must be said of the methods that were applied. When a small number of those present (about 10%), who were still in possession of their healthy common sense, tried to oppose these methods, they were punished by the majority through “stoning” with collective indignation. (What had happened to their positivity, I wonder?) A visitor from Russia, who was present and had seen and heard all of this, told us: “Unfortunately, I don’t know all the German words that this majority flung at the minority, but it wouldn’t surprise me if they were obscene swear words – they sounded so coarse and nasty.”\* Another acquaintance, this time from Switzerland, said that he had been particularly taken aback by the willingness of people in the Great Hall to raise their hand with the blue loyalty card, and the frenzied enthusiasm with which they did this, agreeing with anything whatever that was proposed by the Chairman. This was a reminder, so he concluded his report, of the time of the Third Reich. And, it should be noted here, one of the main actors, the leading strip artists of the Conference was B. von Plato. He was one of the creators of this frenzy, which was of course entirely to his taste. But, according to him, if the Anthroposophists follow Rudolf Steiner, this leads “to Auschwitz”. So

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years, completely ostracized in all Anthroposophical Societies and branches, while the blackest rumours have been disseminated – for example, that he has joined the extreme right-wing political parties, the nationalists – not those in Russia, however, but those in Germany! Why didn’t he join the ones in Peru – or in Zimbabwe?

\* We see this as a further example of the “positivity” and “uncritical” attitude of the GAS members.

much for the morality and sense for truth of the new leaders of the AAG/GAS.

Such a thing is possible because our enemies take Anthroposophy more seriously than we do, and pursue their struggle against it ‘in a big way’ and with accurate knowledge of what they are dealing with. We, on the other hand, if we decide at all to defend Anthroposophy, go about it like amateurs. For example, our enemies have a far clearer awareness than we have of the fact that the key role in the phenomenon of Anthroposophy is, and remains, Rudolf Steiner, and that the tri-unity consisting of the Goetheanum, Rudolf Steiner and the task of creating the Mysteries of modern times forms its cornerstone. The failure of the Christmas Conference delivered a serious blow to this tri-unity, but without destroying it. The conditions within which it existed had radically changed, but that was all. They became especially difficult in the last 12 years, when dark plotters and schemers, taking advantage of the naivety and ignorance of the members of the GAS, launched a new attack against Anthroposophy. The opening act of this campaign was to dispose of the urns of the leading Anthroposophists. The present author wrote about this in his book ‘Crisis of Civilization’. Readers scarcely reacted at all. It made no impression whatever on the members of the GAS. Then the wielders of power informed the members openly of the dark background of their sacrilegious deeds.\* And again – deathly silence! And now...a “further step” in the process was the Goetheanum: through renovation of the Great Hall, the spiritual impulses of the First Goetheanum were falsified on an occult level and by artistic means, *thereby dealing a blow to it in the spiritual world.*

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\* The person who bears the main responsibility for the renovation of the Great Hall of the Goetheanum wrote as follows: “But in summer and autumn 1992 the Great Hall renovation project had reached an impasse and came to a standstill. There seemed to be no way forward. Other alterations to the building [the Goetheanum – G.A.B.] were also difficult. At the end of November 1992, thanks to a *certain proposal* [emphasis – G.A.B.], a breakthrough occurred with regard to the planning of the Hall and other projects too. A few weeks before, *an event had taken place which, in a barely perceptible but decisive way, had altered the elementary atmosphere of the Goetheanum: the ashes of Rudolf Steiner were given over to the earth in the urn grove* [emphasis – G.A.B.], the last urns had now been removed from the Goetheanum. From that moment onwards, the processes of renovation in the Goetheanum went ahead in a freer and more straightforward manner. One such project is the Great Hall.” (This contribution of Hans Hasler appeared in 1998. The quote is taken from “Symptomatologische Illustrationen”, No. 30, Dec. 2002.)

This time there were protests on the part of a small number of architects. They were shouted down, calm returned again, the majority expressed enthusiasm for the renovation. And then the esoteric High School became the subject of attention as the Christmas Conference was made use of as an instrument.

The servants of Klingsor know that the past does not vanish; it works on in the present and forms the basis for the development of what lies in the future. The proclamation was made that one could, *without changes, without metamorphosis*, carry the past into the future and live with it in this form. And again there was an upsurge of enthusiasm and approval from the members. Admittedly, on this third occasion, there was also a measure of protest. But generally speaking this protest was entirely lacking in any understanding of the *esoteric* significance of what was happening, and therefore remained fruitless. The struggle was focussed exclusively on the Statutes and took on a purely *juristic* character. In this question, nothing has changed in the last 80 years. The Latin way of thinking dominates, as it always has.

And yet another question arises for us in connection with this Conference and the battle that flared up there. One wonders: *Why did it not flare up in the first two cases when the acts of sacrilege were committed with the urns and the Great Hall?* Perhaps the reason was that the first cases had to do with the central nerve of Anthroposophy itself, while now it was a question of power? When we pose this question, we have no-one concrete in mind. But failure to ask it at all means either to be struck with blindness or to have a completely warped vision. *Because it is an entirely relevant question.*

In the circles which stand in opposition to the Society, people show, in every situation, how little they are disturbed by the fact that the central core of Anthroposophy itself is being destroyed. Indeed, where was the opposition (which now goes so far as to enter into a legal battle with the AAG/GAS), when the urns were removed from the Goetheanum, from the premises of the guardians of Rudolf Steiner's literary estate, from the chapel in the village of La Molta in Switzerland (where the urn of Ita Wegman was buried), including the ashes of Christian Morgenstern – a poet of European standing?\* Where was this opposition when, in the Great Hall over a long period of time, deplorable acts were being carried out, concerning whose programme

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\* He rests now, if we are to believe what we are told, in a communal grave into which the ashes from 1000 urns are said to have been poured. For each of them a considerable and in some cases a very considerable sum of money had been paid for the right to have them kept in the Goetheanum.

information was disseminated far and wide? Why was it only at this Conference that it came forward so decidedly?

It is not our intention to condemn indiscriminately those who, at long last, expressed indignation at what was happening on the hill of Dornach. Among them are noble people who are sincerely connected with Anthroposophy (such as there are also, of course, with the ‘silent majority’ of the GAS), but are they the ones who set the tone in the circles in which they move? It is not unusual for them, too (and not just the ‘silent’ members of the GAS), to be drawn in and made to play the part of “extras” in the battle that is inspired by the forces that are infiltrating the AAG/GAS and acting behind the scenes of world politics. All of these are *the same* forces. And therefore we would say the following to the honest members of the opposition (and also to the honest ‘silent’ members of the AAG/GAS):

*One cannot protect or be of any use to Anthroposophy if one does not deepen one’s knowledge of it in a systematic way; if one does not get to know it by means of the method that is intrinsic to it.*

Our bitter, but necessary, words addressed to the opposition can be corroborated with the help of further examples, such as the following: It was only possible for us in very isolated cases to awaken concern in people when we drew attention to the danger that now looms with respect to the publishing of Rudolf Steiner’s complete literary estate, or another example: In autumn 2002 the unheard-of happened – ‘Das Goetheanum’ weekly magazine printed an article with criticism of Prokofieff. The “miraculous” occurrence found its explanation when the same article appeared unabridged in ‘Die Drei’. It turned out that the author had taken Prokofieff to task for one reason only – namely, that he had dared to criticize C. Lindenberg, the figurehead of the “Stuttgart System”, which lives on to this day and is even able to impose its will on Dornach. The elderly author of the article had known the works of Prokofieff for many years. But before this they had not disturbed him in any way because they were only harmful to Anthroposophy as such.

Something similar had occurred in the ‘Novalis’ magazine, where there was a willingness to celebrate endlessly the charisma of Prokofieff, so long as his criticism left untouched their cult figure, V. Tomberg.

After the appearance of the book of Irina Gordienko, which contained a systematic critical analysis of Prokofieff’s works, a great diversity of people approached us with requests for clarification. (This included a number of people who, actually, ought not to have been

approaching us.) And the overwhelming majority of them were using this book only within the context of narrow, party-political aims, which are infinitely far removed from the true nature of Anthroposophy.\*

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If one has taken note of all this and understood it, one cannot help asking: Are there any grounds for hope here? And where is it all leading to? We will seek for clarification in the historical analogies.

Among the spiritual streams of humanity, the order of Knights Templar is very well known. It was wiped out, but before that it had been able to fulfil its spiritual task. But the struggle against that Order has still not come to an end, even today. The church never ceases to condemn it as a hotbed of Satanism and most wicked heresy. The other side, standing in opposition to the Church, continues to fan the flames of this criticism by founding, centuries later, new Templar Lodges and proclaiming them to be direct successors of the Order. It suffices here to recall the notorious O.T.O. – an object of endless speculation on occult-political matters, which was even popular among the Bolsheviks. But it is also well-known that Crowley himself was exposed by Masonic authors as an unscrupulous adventurer and that his Lodge was not recognized as regular. But the Crowley affair succeeds in discrediting, even today, the profound spiritual impulse of the Templars.

After the Templars the flame of the spiritual life in Europe was carried forward by the Rosicrucians. But in time, they too had basically fulfilled their task, and today Rosicrucianism in a new form is represented by Anthroposophy. However, at the time when the task of the Rosicrucians was approaching its fulfilment, Rosicrucian lodges began to appear in Europe which were acting, in essence, according to the principle of “hearing the bells sounding, without knowing how they hang”. In the 90’s of the last century, it was possible for us to experience to what an unbelievable degree of profanation the great impulse of Christian Rosencreutz was carried, in one of the numerous offshoots of these Lodges. In the Netherlands there are the so-called “Golden Rosicrucians”. They are very active in Moscow, where they try to recruit new members and open new branches. We were once persuaded by acquaintances of ours to attend one of their meetings,

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\* Some people are now beginning, surreptitiously, to take ideas from I. Gordienko’s book in order to increase their own importance. There is even a critique of Prokofieff’s “*method*” (of course, with no analysis of his texts).



whose purpose was the recruitment of new members. After one of the brethren of the Order had delivered a lecture on literally nothing whatsoever, someone asked from the floor: Who is this Christian Rosencreutz, actually? “It is a symbol,” came the answer from the chair, “this person never really existed.” (!) In the foyer, one could buy books written by the founder of the “Brotherhood”. Glancing into these books, one found thoroughly exotic and, from the occult point of view, dangerous distortions of fragments from the teaching of Rudolf Steiner, mixed together with occult nonsense of every imaginable kind. In one diagram, for example, the Life Spirit was brought into connection with the Sentient Soul and with something called “astral blood”, etc.\* When members of the audience started bombarding the conference organizers with questions, they were told from the platform: “Those who have a lot of questions are of no interest to us; they don’t need to come again next time.”\*\*

After the Christmas Conference, there were 80 years of standstill externally and of gradual inner stagnation. And now someone has decided that, as Anthroposophy has supposedly “come to an end”, it is time to transform the GAS *into a Lodge with three degrees*, like the two spiritual streams we have already mentioned. In order to establish the legal right to do this, the whole affair concerning the rights succession of the AS of the Christmas Conference was instigated, so that the ordinary Vorstand of today together with the esoteric High School can do whatever they wish. To receive the legacy of Anthroposophy and then exploit it for the purposes of group egoism – this is something that many would like to do. It was, of course, the Jesuitic lobby which was least pleased with what was done during the 2002/03 Conference. And on the other hand it was very pleased indeed! But this is something that is going on behind the scenes and we have no wish to look at what is happening *there*. In the struggle that has arisen,

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\* Why shouldn’t they do so? – a critical mind might object – when your Anthroposophical authors allow themselves to write such things as: “Christ is the wisdom of God”, “Christ as Sophia...in the Eastern tradition of the Sophia icons of the Novgorod type in the 16<sup>th</sup> century”, “Christ is a true King...who, as Sophia, will hold judgment at the end of time” (Mitteilungen, 111/2002, No.225). The “authors” will reply: Prokofieff is allowed to say quite different things, and we are not? – Entirely logical, isn’t it?

\*\* A considerable number of people in Moscow who call themselves Anthroposophists have joined this Brotherhood. And now they go around with a very significant expression on their faces. Well, after all, they are bearers of secret truths amongst the ignorant profane! It is an interesting fact that they are not lost sight of in Dornach and receive plenty of attention there!

hardly anyone is interested – to express it in the language of stockbrokers – in the true ‘gold’ of Anthroposophy. One prefers to invest it in ‘shares’ in order to be able, with their help, to continue playing in the stock exchange of world politics and occultism. For this purpose it will be necessary to separate the ‘elite’ from the ‘profane’ by creating the second and third classes as ‘securities’ so that one can coolly engage in the manipulation of 50,000 members. And after a while it will be possible to say: Rudolf Steiner? – He is nothing more than a symbol! Or it will be admitted: Yes, there was someone by that name who caused a great deal of confusion, but now our clever people have put everything right again. In Russia today, there is already a group of people who say: What do we care about Steiner? He was a German, and he never saw Russia; we can be much better informed about Anthroposophy by Seryosha Prokofieff.

No doubt this is the way things will be carried forward in the AAG/GAS.

**But this time everything will become different. Because the Anthroposophical impulse has not yet completed its mission!**

One can speak of it as follows, in the words of the meditation given by Rudolf Steiner to the spirit of the German people:

Er “hat nicht vollendet,  
Was er im Weltenwerden schaffen soll.  
Er lebt in Zukunftsorgen hoffnungsvoll,  
Er hofft auf Zukunftstaten lebensvoll; –  
In seines Wesens Tiefen fühlt er mächtig  
Verborgenes, das noch reifend wirken muß. –  
Wie darf in Feindesmacht verständnislos  
Der Wunsch nach seinem Ende sich beleben,  
Solang das Leben sich ihm offenbart,  
Das ihn in Wesenswurzeln schaffend hält?”

It “has not completed  
What it is to create in world-becoming.  
It lives in care for the future, filled with hope,  
It hopes for deeds of the future, filled with life; –  
In the depths of its being it feels mightily  
A hidden power which must yet work, as it ripens. –  
How can the wish for its end  
Stir uncomprehendingly in hostile power,  
So long as is revealed to it the life  
That holds it creatively in the roots of being?”

## 18. Two Syntheses

In the book ‘Crisis of Civilization’, the present author said at the beginning of the nineties that the AAG/GAS resembled an ocean-going liner fitted out with a great number of comfortable cabins and saloons, which was heading for a reef. And if it did not change course, there was a risk that it would become the “Flying Dutchman”, and then “may God have mercy on all those on board”. As the author does not possess the gift of prophecy, he had no idea at that point in time that this prediction would already be fulfilled ten years later.

Let us try to see, in an unprejudiced and dispassionate way, what the situation is like in the AAG/GAS today. The administration has itself admitted that, owing to certain “circumstances of an administrative nature”, the Anthroposophists had inherited, from the 8<sup>th</sup> February 1924 onwards, the Building Association (Bauverein) instead of the Society founded during the Christmas Conference, and that they did not know this until the year 2002. How they stood during this time is illustrated in the ‘Newsletter’ by means of a diagram.<sup>28</sup> Let us look, with the eye of reason and not sectarian enthusiasm or group consciousness, at what the diagram is telling us. To make the process of explaining easier we have marked a number of the boxes with letters of the alphabet.

In the left-hand column we have quite unmistakably a *non-being* extending along the line *AC*. What is represented there is a complete invention, even taking account of what the ‘re-formers’ of the AAG/GAS themselves write by way of explanation of their diagram. They admit that what is shown in the right-hand column was the reality (in what sense?). But the end result of this is also non-being, since the members were told for a period of 80 years that they were in the column on the left. Precisely this was the reality in their consciousness, that is to say, the reality for them was something that did not exist.\* But now out of this non-existence there emerge pure fictions, which are

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\* So it is: you can’t be a member of the Goethe Society by being a member of, say, the Animal Protection Society.

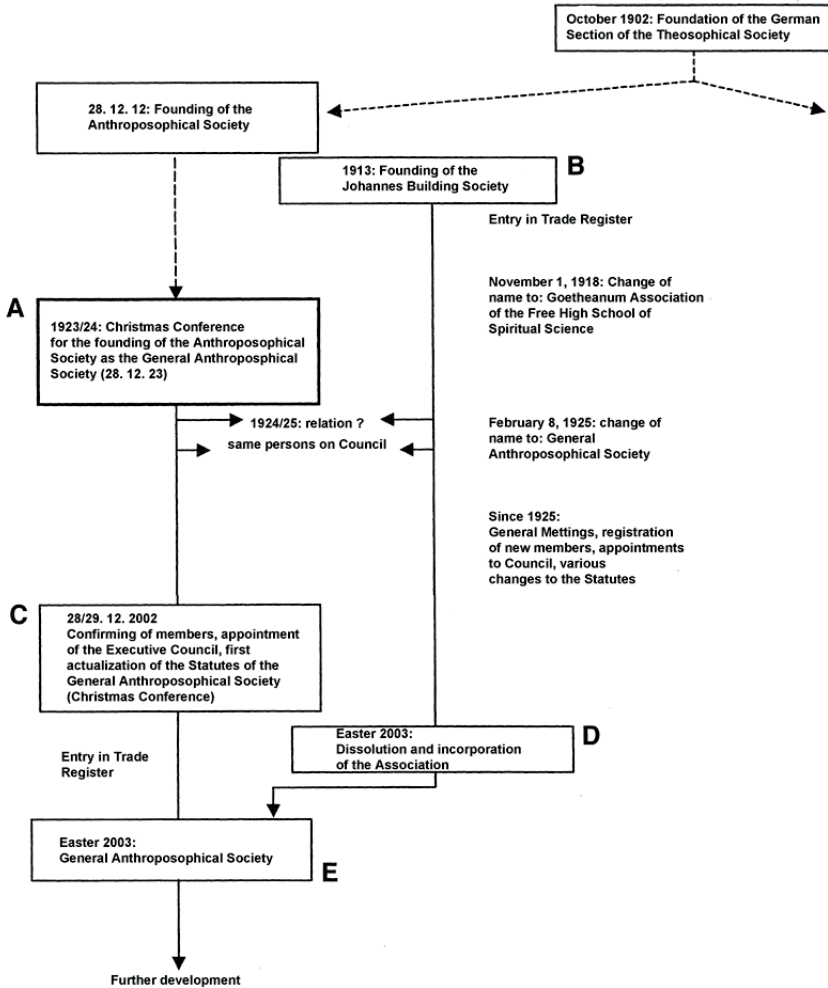
formulated in boxes C and D. Out of these two nothingnesses a further nothingness arises which leads them to a “synthesis” – point E. From here the “further development” is supposed to take place. And what kind of development is this? – The one that caused the AAG/GAS to become the “Flying Dutchman”. And it is he, who after the Conference of 2002/03 is destined to navigate the dark waters of world civilization, under the flag (the name) of the AAG/GAS. On board, one sees written on the ship’s walls in leaden letters, flickering in ghostly neon light, the words: “...we are living at a time when one can no longer appeal to any authority, *not even to Rudolf Steiner* [emphasis G.A.B.]” (Bodo von Plato).

With big blue eyes in which the light of individual consciousness is gradually fading, the passengers of this ship gaze up to the starry heavens and down to the merciless battle of the mighty waves on the ocean of world existence, but all of this has become for them a kind of otherness-of-being, another world with which they no longer have the ability, or the desire, to enter substantially into contact. It appears to them occasionally in their dreams, and this is enough for them. The ship is steered by a strict commander. He looks ahead with a dark stare, cannot laugh and dislikes being asked questions. No one has seen him; but when someone sees him all the same he is sure that it is not really him. Every so often the ship docks in one of the harbours of the world and takes new passengers on board. On such occasions one or two passengers flee the ship. Nobody holds them back. After all, illusion exists only so long as one believes in it and takes it for reality.\*

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\* In the year 2002, something really curious took place with this ship. Normally, when it enters a harbour, it anchors in the center of the protective harbour barriers. At that time, however, the ship’s masters had the thought of giving the illusion out for the reality, and so they decided to tie the ship up to the pier. But look what happened due to that! Peculiar people suddenly appeared on the pier. Among them were not only passengers such as the “Holländer” and the General Secretary of the German AS, Dunselmann, but also the Dutch Anthroposophist Robert Jan Kelder. These people – as opposed to the “Holländer” passengers who were quite ready to accept the illusion of stirring up the Ministry of External Affairs and the whole legal profession of the world – did something completely contrary (every action brings about its opposite reaction of equal effect): They brought to the attention of the legal profession the intention of the illusion to land in reality. And then, as from the ship the command was given “Cast off the lines!”, the legal profession did not allow it. The crew went into an uproar and the call rang out: “Why hesitate? For the devil’s sake, let us lay our lines down how and where we want to: in the second ‘Class’!” For some reason or other, however, the ship’s masters thought differently about it. (“Naturally, we have complete understanding for

### Schematic Representation of the Development of the Institutional Bodies



Visions of true Anthroposophy appear repeatedly above the ship. Those who have remained grounded in reality look up towards them full of longing and inner pain. This pain has become their destiny. And may they find consolation in the knowledge that only out of suffering can the salvation of the world come and the new arise.

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the attitude of the members who are asking us not to proceed with the court case.” “We should be quite clear among ourselves, however, that by doing that there would be no peace.” Compare the Newsheet for Members (Nachrichtenblatt) 17/2004, p.2)

The AAG/GAS presents its “non-form” in many different guises. We cannot list them all here, but we would like to bring one example: the group photo of the Executive Council members of the AAG, who brought about the “synthesis” of the two nothings (printed in the Newsletter 51-52/2002).

We cannot say whether the photographer who took the photo is extremely discerning or whether a good spirit wishes to open our eyes to the reality – in any case the photo is extraordinarily revealing. As the saying goes – the rascal is pointed out by God. Let us look at the photo more closely. The first strikingly obvious thing is that the three members of the old “Brabantian” Vorstand, who are standing in the front row, have not managed to win over the three new ones who are standing in the row behind them. This is plain for anyone to see. Behind the forced smiles of the old members we can feel the tension and unease. The reason for this is the members in the row behind, who are looking over the front row as though over a fence, ready to push it down at any moment. For the older Vorstand members they represent a threat to their established, comfortable existence in “humid warmth”.<sup>\*29</sup> Standing a little to one side, as a *persona non grata* in the eyes of the other five Vorstand members (this unites them) is the sixth Vorstand member. He is removed one step away from them. What he naturally does not have is the petty bourgeois spirit. His inturned gaze is directed to certain inner heights which ‘yawn down’ towards his spirit alone and are totally foreign to the other five. These are ice cold heights, where there is no such thing as a cosy ‘humid warmth’. If one looks at this, and much else besides, one asks oneself: *who is actually forming this Council?* If it is not doing this itself, then its power, its actions, its initiatives are also a *fata morgana*. But it cannot be otherwise on the “Flying Dutchman”.

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\* And of this they are fully aware. P. Mackay: “H. Zimmermann announced in the General Meeting two years ago that at some point he would wish to resign as a Council member. As colleagues, we discussed this matter again with H. Zimmermann and the outcome of this discussion is that H. Zimmermann is not due to resign...because we cannot manage without H. Zimmermann’s contribution to the work either in the Council or in the High School Collegium.” “We” obviously means those standing in the front row in the photo; and probably one person or another who prefers not to be photographed.



*Left: Manfred Schmidt-Brabant*

*Below:*

*Back row: Sergei Prokofieff, Cornelius Pietzner, Bodo von Plato*

*Front row: Paul Mackay, Virginia Sease, Heinz Zimmermann*



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Full clarity in the question of the turning of the AAG into the “Flying Dutchman” has existed since the 4<sup>th</sup> Oct. 2003 when the Newsletter informed us candidly and forthrightly, with childlike directness, that the Society which we had called the AAG/GAS for 78 years, had been no more than the modified Building Association, which had come into being on the 8<sup>th</sup> Feb. 1925. In the same Newsletter, it

was also announced that in Nov. 2003 an extraordinary General Meeting would be taking place, whose main purpose would be “the incorporation of our Association [the AAG – G.A.B] into the Anthr. Soc. Founded at Christmas 1923”. And then: “the Anthroposophical Society founded on Rudolf Steiner’s initiative at Christmas 1923 appointed its Council and made additions to its Statutes during its *extraordinary members’ meeting on the 28<sup>th</sup>-29<sup>th</sup> Dec. 2002*[!]...and has thus prepared itself for this act of incorporation. It also changed its name to ‘General Anthroposophical Society (of the Christmas Conference)’ [emphasis G.A.B.]”<sup>30</sup>

In the attempt to protect themselves against this unheard-of affront to all healthy common sense, many members say to themselves: Oh, these are highly complex juristic questions which I do not have the strength to penetrate! Well, dear Reader, all this nonsense has nothing whatever to do with jurisprudence. And this is not at all difficult to grasp. Anyone who thinks it is credible, all the same, and based on “facts”, is past all hope.\*

There is another interesting thing here. Those who allow themselves to stage events of this kind do not spare their “very supportive” people in any way. They go on to announce that the agreement will be ratified concerning the fusion of the Council of the AAG of the Building Association with the Council of the AAG/GAS of the Christmas Conference. (Here they forget to mention the Vorstand (Council) of the AAG whose members we were for over 70 years, not realizing that this was the reorganized Building Association.) “Both [or more precisely: all three – G.A.B.] Councils”, which represent ‘the two parties’, “*work in perfect mutual understanding and agreement*”. – But is it not the same Council of the AAG, which has existed for 70 years, whose last Chairman was M. Schmidt-Brabant and, before him, R. Grosse, A. Steffen?

But the story continues. The fusion took place, though this meant that the AAG/GAS of the Christmas Conference (of 1923? Or 2002?) was annulled! The AAG/GAS of the Building Association was also annulled. So what remains? Simply the AAG. And what existed before all these contorted manoeuvres? Simply the AAG.

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\* It was members of this kind who met in the Goetheanum in November 2003. They were again offered the free right to vote if they declared in advance that they would accept everything that was proposed to them. As at Christmas 2002/03, people voted enthusiastically, there was again a forest of raised hands; only this time there were very few “rebels”. They had grown tired.



Now, whoever so wishes can, of course, note as an aid to memory that the existing Vorstand suddenly, out of the blue, declared itself to be the Vorstand of the AAG/GAS of the Christmas Conference (and, by implication, esoteric in its essential nature!?), and that it is “essentially” the same Vorstand as the one appointed by Rudolf Steiner. In the year 2002 it multiplied itself by two, by three, and even by four (if one counts exactly). The same group of personalities came to constitute: the Vorstand of the AAG of the Christmas Conference (of 1923), the Vorstand of the AAG of the Christmas Conference (of 2002), the Vorstand of the AAG of the Building Association, and the Vorstand of the AAG which we had as a matter of fact for a period of 70 years (facts have a lasting character!), which in reality, however, did not exist. In the year 2003 all four councils (Vorstände) were amalgamated into one, thus giving rise to the fifth Vorstand! The formal aspects of this last fusion were dealt with on behalf of the five Vorstände by two of them only:

### **Contract of Fusion**

between

**General Anthroposophical Society (Christmas Conference)**  
and Rütliweg 45, 4143 Dornach

and

**General Anthroposophical Society**  
and Rütliweg 45, 4143 Dornach

represented by:  
Dr. Virginea Sease  
Dr. Heinz Zimmermann  
Paul Mackay  
Bodo von Plato  
Sergei Prokofieff  
Cornelius Pietzner

represented by:  
Dr. Virginea Sease  
Dr. Heinz Zimmermann  
Paul Mackay  
Bodo von Plato  
Sergei Prokofieff  
Cornelius Pietzner

**hereafter called: AAG-WT**

**hereafter called: AAG<sup>31</sup>**

The articles of the Contract now follow. Article 5c: “Change of name of the AAG-WT into ‘General Anthroposophical Society’ ”.

An intelligent person whose nerves are not too strong can, when he reads declarations and documents of this kind, grow speechless with an excess of astonishment. After all, world history has never seen such law-giving before. Even the most evil dictators of the 20<sup>th</sup> century did not dare openly to allow themselves anything like it. One should, therefore, for the sake of self-protection, laugh out loud.

In the ‘Adventures of the Brave Soldier Schwejk’, there is the following story: In one of the ingenious acts of simulation with the help

of which Schwejk tries to avoid being sent to the front, he lands up in a lunatic asylum which is full of simulators just like himself. One of them claims to be Cyril and Methodius, which even surprises Schwejk. The inmates explain to him: the man in question is hoping in this way to get a double helping of food.

On the hill in Dornach they devoured four helpings, and once these were quickly digested, the attempt was made to return without delay to their own true identity (Selbstidentität). And one can well understand this. The problem is simply, that through the veils of several disguises something has come into view that is foreign to the whole affair. To explain what I mean, here is a comparison. In Gogol's *Christmas Tale*, the Devil steals the moon from the sky (so that everyone is plunged into darkness!). The moon burns in his hands and so, before he throws it in a sack, he throws it from one hand into the other. – It looks as though those people who played with the Christmas Conference experienced something similar. It is burning! And one can't go on forever throwing it from one hand into the other and back again. And at some point the members, naïve as they may be, will start believing that they are really members of the AAG/GAS of the Christmas Conference. So, away with it! But, joking aside, let us summarize briefly what has been done, and what one has finally arrived at on the Dornach hill.

We are the Society of the Building Association, admits the now fivefold Vorstand. At the same time, we have always been the AAG of the Christmas Conference, but this was tacitly understood, as an obvious fact; but at the same time we were not – and could not be – the AAG of the Christmas Conference. And now, as born alchemists, we execute an act of fusion – “absorption”. We absorb into something that we are not, the thing “that we at the same time are”, but cannot possibly be. And vice-versa – into that which we are, we assimilate what we can in no circumstances be. After this, we eliminate “what we at the same time are”, and end up being neither the one nor the other.

It is entirely obvious that *the Society to which everything has now been reduced can no longer be called Anthroposophical in the juristic sense.*\*

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\* At the beginning of 2005 the resolutions of the Conference of 2002/03 were annulled by the courts as standing in contradiction with a number of articles of Swiss law. Now all that is left is what the Vorstand openly admitted in 2002: that the AAG of today is a reorganized Building Association. This is not an impressive reality but it is a reality. But now little hope remains that it will be made into a Society of cognition.

In the 'Basler Nachrichten' of 14.11.2003 it was reported that the aim of all these reforms (one might ask: what do all these internal Anthroposophical affairs have to do with a newspaper?) is the "adaptation" of the AAG to the "demands of the 21<sup>st</sup> century", which include "globalization" and "restructuring" (meaning a redistribution of power). Globalization – so we are to understand it – in the sense of Clinton's war in Serbia and Bush's in Iraq, restructuring in the sense of the Russian "perestroika".

One terrifies ordinary members, who play the role of silent extras in the drama of "globalization" and "restructuring", with the thought that they might stand there with no Society at all if they engage in too much discussion. They are assigned a task in autosuggestion: "Those of us who work in Anthroposophical institutions can have direct experience of the way an administration can become the heart organ of an institution. It provides it with stability and security and can be the life-centre of the organization"<sup>32</sup> (Newsletter). "Can be", but can also not be, and can, as "direct experience" shows, not be in any way whatever, in nearly every case. But, Ladies and Gentlemen: *Take all this directly into your hearts!*

But I cannot live without the Society! – moans the representative of the consciousness-soul epoch. But why absolutely not "without the Society"? The Society was the AAG of the Association of the Goetheanum. It merely had to be openly named as such. It was perfectly adequate for all that was done within it throughout a period of 78 years. And what is more, nothing happened in it that exceeded its limits and its possibilities. If the wish had come to maturity among the members, to begin at last "to do Anthroposophy", it would have been necessary to change the Society *in its essential nature* into a Society of cognition (Erkenntnis). As such, it would have gradually begun – without "globalization" and "restructuring" – to fulfil its function as a representative of Anthroposophy in the world, which is so necessary in our day as a *law is in preparation in the EU that will forbid any activity of a spiritual nature*. There is only one way to oppose this law and save Anthroposophy, and that is: to show how deeply its methodology is rooted in the entire spiritual, cognitive and cultural heritage of mankind.

It is clear that, given such an obvious procedure, the "leadership" of the High School, and the group-reading of Class lessons should have been abandoned, and this work should have been left to the free discretion of the members. For there is a fundamental truth that is valid for all times:

*A true esoteric school can only be led by an initiate.*

But this is something that the fivefold nomenclature does not wish to do and to acknowledge. Its aim is, in a high-handed, uncontrolled and overbearing manner, to exercise the power of decision over the High School according to its own whim and fancy.

Here lies the root of the problem of “globalization” and “restructuring” – the new evils which beset the Anthroposophical movement.

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If we have grasped all this, we will have opened up the way for creative reflection on Anthroposophy. Let us emphasize the fact once more, that its phenomenon is the Mystery: *the Mystery of evolutionism*. In its essential being it is determined by the principle of *sevenfold membering*; in it everything is *life and development*. In the evolutionary cycle of the world the principle of the sevenfold sequence occurs *three times*. There are the seven aeons, in each one of which seven life conditions unfold, and each life condition passes through seven form conditions. Thus it is pre-ordained by the primal revelation of the Divine: 7x7x7 conditions of the world, united by the cross of evolution. And precisely this is the true archetypal phenomenon of evolution. In his book “The Mystery of Anthroposophy”<sup>33</sup> [not yet translated into English] the present author wrote about this and described how, in the life of Anthroposophy, a metamorphosis takes place every seven years. They are holistically self-contained cycles of its development, arising on the basis of the laws of the gnoseological lemniscate described here. Seven such cycles form what we may call a macro-cycle of Anthroposophy, with a duration of 49 years. Seven of these macro-cycles form a unitary system of the penetration of Anthroposophy into the world in order to spiritualize it and bring about the turn from its descent into matter to its striving upward to the spirit. It therefore needs, in order to accomplish this task, 343 years; which means that this Mystery will last until the end of the epoch of the Archangel Michael.

At the beginning of the third millennium Anthroposophy entered its *third* macro-cycle. This is the period of *synthesis*. During this period, there should arise again in a new form all that was working in disharmony in the first two macro-cycles. The first 49 years, from 1902 to 1951, should be regarded as the great thesis of Anthroposophy. It

would have been far more successful if Rudolf Steiner had been able to remain on the physical plane until its conclusion. But it took on the form of a Mystery Drama. And, all the same, Anthroposophy filtered through into the world, becoming *immanent* within it, though not always visibly so. The death of Marie Steiner, who had laid the ground for the publication of the complete literary estate of Rudolf Steiner, occurred shortly before the end of this period. This was the period during which the foundation stone was laid for a new human culture in the world, the culture of homo liber, the human being who will think in beholding and act in freedom. The qualities of the Father principle are inherent to this period. It bore within it the hallmark of the universal, of a mighty cultural and esoteric *positing*.

In the second period, which ended in 2000 (our Adversary knows what he is doing!), the universal character of Anthroposophy was meant to have arisen within the individual principle of its representatives, its followers, who were working upon themselves according to the principle of “not I, but Christ in me”. Looked at superficially, this period appears rather colourless, but we don’t know what was going on in the souls of individual human beings at that time. At any rate, a great number of interesting Anthroposophical studies in the fields of natural science were published, and the practical initiatives were developed.

As a realist, one must of course acknowledge that in both the first and the second periods many losses and defeats occurred. But work of an up-building nature was also accomplished. And now both are striving to achieve a synthesis: the synthesis of the Good in the form of the actual fruits of the spirit in the individual and in human culture, on the one hand; and on the other hand all that the Adversary was able to gain control of will wish to create a “synthesis” of nothingness. The “ground” for such a “synthesis” will be provided by the souls of those in whom the seed of Anthroposophy could not germinate: it fell into the “stony ground” of the intellect or of subjective mysticism, “where there was too little soil”.

What must give us hope is the knowledge that we are living in the epoch of the Archangel Michael. Sooner or later his spirit will triumph. Until the middle of this century, the friends of Anthroposophy must be active in the endeavour to unite with him. They are called upon to awaken to new life general Anthroposophy within their individual spirit. This, however, is attained on the path of learning the methodology of Anthroposophy. Therein lies the true synthesis of Anthroposophy in its third phase – that of the Holy Spirit. And this can

only be done by the individual, in whatever outer situation he may find himself. Only out of what arises in this way in the human ‘I’ will it be possible to create something to be shared in common in Anthroposophy: spiritual, social, economic or whatever relationships. No council, no leader – not to speak of chaos and base soul impulses – will help us to do Anthroposophy, but only the development of the consciousness-soul.

In the course of the next 50 years the methodology of Anthroposophy will increasingly take hold of human minds and hearts. Thanks to it, they will not only know Anthroposophy, but they will develop it further creatively, as they permeate culture and civilization with it ever more intensively and comprehensively\* while they themselves tread the path of initiation through cognition. How many such Anthroposophists there will be, it is impossible for anyone to say at present. We also do not know what the world around us will be like. One thing is clear: It will continue in the future to be enormously difficult to be active Anthroposophically and to develop within oneself the *free individuality*.

But when the fourth period of the development of Anthroposophy begins (it will last until the end of the century), it will enter the phase of its ‘beholding’ – of complete identification with the world around us: with ‘air’, ‘warmth’, ‘light’ of culture and civilization. In that period, so Rudolf Steiner said, buildings reminiscent of our first Goetheanum will arise in different parts of Europe.

On the path to that – so we may hope – light-filled period of Anthroposophy, we will always bear the following in mind: “The future of the earth is inseparable from Anthroposophy. If Anthroposophy has no future, then mankind as a whole will not have a future” (GA 259, p.310).

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\* Provided culture and civilization do not destroy themselves.



## Appendices

What the author has written at various times in a whole series of articles, but which he has nevertheless naturally never been given the possibility to publish, stand in immediate connection with the theme of our investigations. For this reason, these contributions will appear as an appendix to this book. Thanks to them, the picture of the '*Pogrom*', which the Anthroposophical Society and the Movement are subject to within itself, will be made even more shocking and depressing. Nevertheless, it is better to learn the truth no matter how bitter it may be, than to idle in the rosy euphoria of a state of unknowing. [For the English edition, the articles 'Walpurgis Night Dream in Dornach' and 'The First Goetheanum and Modern Civilization' have been added.]



## A. The First Goetheanum and Modern Civilization

The first German edition of our book 'The Christmas Conference in the Changed Condition of the Times' has aroused fierce hostility in that part of what is known as the world-wide 'Brotherhood of the Shadows' which, for many years now, has established itself as an all-encompassing and deeply penetrating influence throughout the Anthroposophical movement, in those circles which oppose the official Anthroposophical Society and in the Society itself. We will not describe in detail here the nature of the attacks concerned. Suffice it to say that they are similar to all those forms of persecution directed against our Anthroposophical activity in the former Soviet Union, and are no less malicious in their intent.\* We will look more closely at one aspect – the least harmful – of the opposition to our book, an aspect supported by not a few of those of whom it is said: "They know not what they do."

A certain Anthroposophist (who stands, in our opinion, closer to the above-mentioned 'Brotherhood' than to Anthroposophy) asked, before the book had even gone on sale, the question: "How do you know all this?" Some time went by, and this question was taken up, like a directive from the Central Committee of the Communist Party of the Soviet Union, in Germany, in Switzerland, in Russia.

Even from the mouths of people whose uprightness in relation to Anthroposophy is raised above all doubt, the question sounded: How

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\* We could remark in passing, that it is these hostile attacks against our book – we stress again: hostile attacks and not scientific opposition to it – which provide especially convincing proof of the fact that in it we are dealing with questions whose solution could have a beneficial effect upon the destiny of Anthroposophy. It is simply that in this case the old story is repeating itself: namely, that anything that is of use to Anthroposophy is recognized above all by its enemies, because they are vigilant and undertake very swiftly the necessary steps to obstruct what is useful. In contrast, the friends of Anthroposophy have remained for 100 years in blissful slumber and leave it to God to sort things out for them.

does he know this? In this subtle and highly effective way, an unthinking opposition to our book was created. In order to invalidate it, to some extent at least, we will try to give an answer to this question.

Let us first pose the counter-question: Why is it that you don't know all this? And we would also add that the book contains numerous references to the sources of what is said. The only object for debate could therefore be the conclusions we have drawn, for which Anthroposophical methodology has been used as a support. Methodological thinking (so we have been shown by bitter experience) is something that the modern Anthroposophist cannot do, does not wish to do, and does not like.\* And if this situation remains unchanged in the future, we will forgo the right (and may have already done so) to call ourselves Anthroposophists. Let us therefore summon up all the forces of our spirit and, from yet another aspect and in the light of Anthroposophical methodology, bring clarity to the question why the first Goetheanum plays so important a role in the destiny of the Anthroposophical movement and of civilization as a whole.

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In a short essay written as a prelude to our book 'Macrocosm and Microcosm'\*\*\* we tried to describe the spiritual-scientific basis of a 'theory of civilization'. We would like here to highlight one aspect of what was said: namely, the spiral principle of evolution in its projection onto civilization.

The form of the double spiral, turning inwards and then outwards again (as seen even in the stellar nebulae), is that which best represents the *principle* of life and development. Everything real in the world is alive. Therefore, as the basis of all real objects of investigation we must seek out their double spiral.

The mystery of life can only be revealed on the level of inspirative consciousness, when it succeeds in identifying, in the higher 'I', with the etheric substance of the world. Reflective consciousness can only know the *outer manifestation* of life. However, not even this task is an

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\* We are not referring here to the special fields of Anthroposophy: medicine or natural science, for example (not including pedagogy, unfortunately). But the general methodology of Anthroposophy must stand as a governing element above all these. This seems, however, to be something that hardly anyone thinks about.

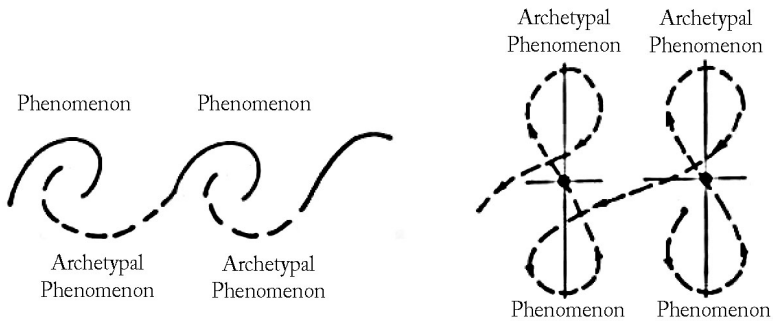
\*\* For available translated material, contact Graham Rickett or Wellspring Book Shop, London (contact information at back of the book)

easy one to solve. It is made easier with the help of the picture of the double spiral – a symbol of the way the principle of life realizes itself.

Of this, what must unquestionably be given to us is its *phenomenology*. It is entirely a consequence of the ‘ur’-phenomenology of life, which is always supersensible. The phenomenon of life reveals itself to our perceptions.

The phenomenology of life streams forth from its ‘ur’-phenomenology. In their totality they form an integral cycle of life with its subjection to the law of cause and effect. In such a cycle both the ascending phase and the decline are predetermined. Materialistic science speaks in this connection of universal entropy.

But such a cycle is not the end of the story. The phenomenology of life – and herein lies its significance – brings forth a new ‘ur’-phenomenology, a new causality, which will become manifest only at a later stage.



**Fig. 24**

This path from phenomenon to ‘ur’-phenomenon is an ascending one. It is always connected to a metamorphosis, which takes place according to the principle of ‘dying and becoming’. In the life of human consciousness, this is the path of initiation with its *‘thresholds’*. The ascending movement takes place from the lower to the higher. And it is not possible without a crossing of the point (the sphere) of nothingness. The ‘heights’, which reveal themselves after the crossing of the threshold, are conquered by the ‘I’, when it causes them to manifest. And here there are no thresholds; here what is needed is a willingness to sacrifice and the capacity and will to place the higher in the service of the lower. All this becomes especially clear if we give the double spiral another form, in which its essential nature is nevertheless reflected fully and completely. This is the lemniscate form. Its

crossing-point is nothing other than that 'nothingness', which separates the two loops of the spiral from one another. But it also becomes clear from the lemniscate how the 'ur'-phenomenon of life in a certain sense always brings forth its phenomena.

A lemniscate in the form of a Möbius strip conveys in some way a summary or a picture of the fundamental principle of the life-process. But in reality we have to do, not with a lemniscate that exactly repeats itself, but with the creation of itself anew, when the higher that has been attained calls into being, on its entry into the world of phenomena, *another* lemniscate of life. It is indeed so, that a certain 'entropy' is of significance here. What takes place, however, is not a dispersion of life, but its transition to a new *quality*. And even if we consider the world of the plants, there occurs in it every year a change (albeit very small) in the character that is typical of the plant species. The changes are accumulated within the group 'I's of the plant species.

Everything within the system of our evolutionary cycle consisting of seven aeons is subject to the law described here. The individual development of the human being follows this law. In our studies we have shown repeatedly how one form of consciousness passes over into another, following the movement of a lemniscate. This law also determines the passing away of civilizations within the cultural epochs.

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Civilization is the expression of three types or streams of development. The first is the cultural-historical, which represents the phenomenology of the spirit in the world of space, time and matter. A second stream is the 'sub-historical', as we may call it; in it are active the retarded beings of the third Hierarchy: the Luciferic, Ahrimanic and Asuric.

It is under the conditions of so complex a reality that the living being of a civilization blossoms and dies. It is one of the forms of manifestation of the life-principle. In its double spiral, one of the loops is the expression of its phenomenology, while the other manifests the 'ur'-phenomenology of the *following* civilization, which is to emerge out of the present one.

The 'ur'-phenomenon of the present civilization, i.e. *the world of causes underlying it*, works out of the past. It is rooted within the spheres of metahistory, history and sub-history. Through the combined working of all three streams civilization attains its most important goal. This always consists in the fact that a certain group of human beings,

by virtue of their participation in the shaping and in the life of the cultural-historical process, undergo to some degree a change in their form of consciousness through the transformation of the character of their soul-life, of the life of their thoughts, feelings, expressions of will.

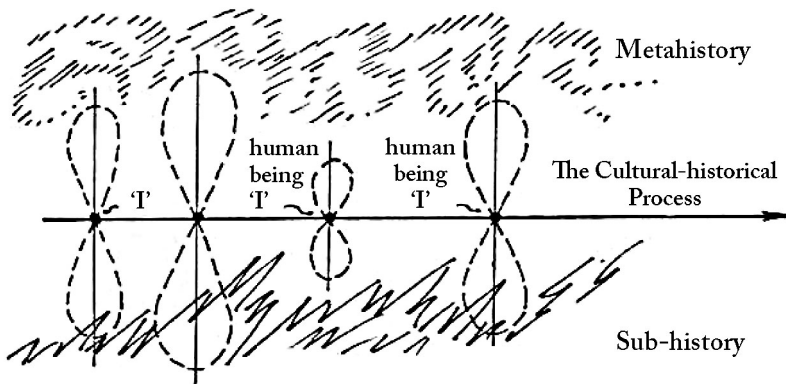


Fig. 25

In such a phase of development the human being must become conscious of himself standing on the mid-points of the lemniscates, where the working of all three streams of the development of civilization is united in a single point. The beings of meta-history enter into a lemniscatory process of interaction with those of sub-history, while the cultural-historical process (i.e. active human beings) mediates this interaction.\* In this way the unitary sensible-supersensible reality finds its expression within the principle of civilization.

At the crossing-points of the lemniscates in question stands the human being with his 'I', which has a point-like character (as the centre of the circle of consciousness). It is pervaded by a stream of processes that flow from the upper world to the lower, and back. The 'I' is thereby given the opportunity, or even the task, of intervening in these processes, of determining their character and direction – i.e. its task is no more and no less than to bring about the present state of civilization and to plan, himself, its *future* and thus the *future destiny* of man. Such

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\* It would be wrong to imagine that the beings who have remained behind are simply standing in the way of development. Human beings began their individualization only when their sense organs were opened up to the sensible world. Yet they were opened for us by Lucifer. Thanks to individual Ahrimanic beings, our brain became so materialized that reflection and, with that, the molding of the lower 'I', first became possible – and so on.

a task is entirely in keeping with the nature of the human 'I', indeed of every single 'I' in the world. The 'I' is a *causal* principle.

When the mission of a civilization is approaching its fulfilment, the forces of metahistory, which had been working actively in the phenomenology of the civilization, begin to transfer their action to the plane of 'ur'-phenomenology, where the next civilization is coming into being. It does so in the new form of consciousness attained by human beings in the existing civilization through their own initiative. This form of consciousness is, as it were, in excess of the requirements of the present civilization and therefore finds itself in a state of contradiction with its phenomena.

In this way the human being is obliged, in the course of the cultural-historical process, not only to fulfil the tasks set by the present epoch, but to *surpass* them and make his own, what will only find its place in the succeeding epoch. This is, ultimately, the nature of human creativity, which only accords with its meaning and purpose when it anticipates the future. And the human being has merely to grasp the fact that, as an individuality, as an 'I'-being, he is the object of his own creative activity. The self-consciousness of the 'I' is the highest creativity. Outstanding examples of this have been given to us by the great Initiates, spiritual leaders, saints.

As civilization approaches its downfall and the beings of the higher world abandon the plane of their phenomenal expression, this is taken possession of increasingly by the beings of sub-history. The Ahrimanic beings act in this way because they are the beings of death, of mortality. All that is living dies in order to be renewed and to resurrect in a new form. But the beings of sub-history pursue their very own, egoistic aims, which are at variance with general evolution. In order to achieve them, they need the human being, and the self-conscious human being in particular, whom they try, often with success, to make into their instrument. The human being who has been taken possession of in this way risks falling out of the process of world evolution. Such is the danger that is inherent in dying civilizations.

This danger has grown especially acute in our civilization, as there are today so large a number of people in the world who possess the individual 'I'. But of far greater significance here, is the necessity that the human being, when he is working at his 'I', should change the *form* of his consciousness, and not just the one or other of its peculiar features. When, however, he strives upwards from reflection to 'beholding' thinking, he changes himself as a *species*, because the ideas of the things become *objects of perception*. He attains individual

mastery of the first stage of higher consciousness. Thanks to this process his declining evolution comes to an end. Thus the entire evolutionary cycle undergoes a radical change in direction. Everything within it begins to strive upwards from matter to spirit.

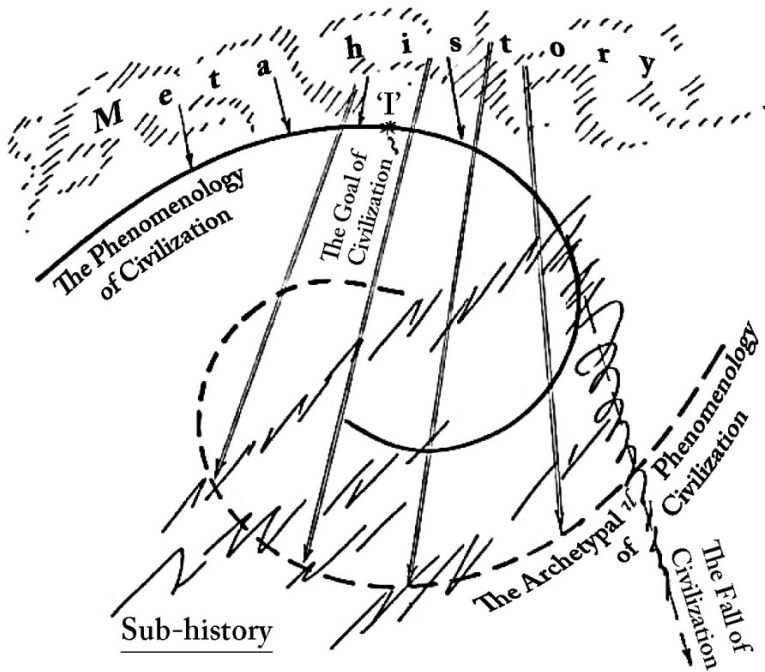


Fig. 26

The beings of sub-history understand that the human being, as soon as he brings about in himself the metamorphosis we have spoken of, is lost for them as an instrument. And this puts them, as it were, into a state of panic. They do not realize that the human being, out of his higher 'I', can help them in the sense of a rightful, upward-moving development. They are thus launching an assault of unprecedented force against our civilization. Whatever is going on in the world now in the way of globalization of the 'left' and the 'right' (we cannot discuss this question in detail here), is due to the subtle machinations of the Luciferic, Ahrimanic and Asuric beings.

In their working, they are not opposed to the need to metamorphose the present-day form of human consciousness, as they recognize that this is a world-wide necessity. However, they attempt to control the direction of this metamorphosis and bring it to realization in their own

way, in the interest of their ‘Brotherhood of the Shadows’ – as it is referred to in contemporary Russian political science.

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In the extremely complex conditions of our time, anyone capable of healthy commonsense thinking should ask himself: What can I do for this civilization, so that it *does not decay*, but *undergoes a metamorphosis*? The answer to this question is provided by Anthroposophy. It gives the methodological answer in that it shows, not only *what* must be done, but *how* we should go about it, if it is our wish to work for our own good and for mankind.

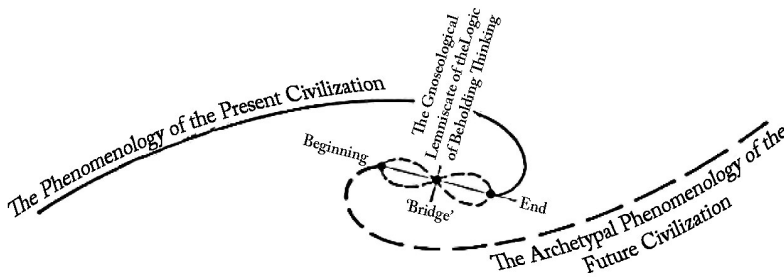


Fig. 27

In its methodology Anthroposophy gives the, so one may well say, exhaustive answer to the question – how and why consciousness must undergo a metamorphosis, when it says that thanks to this process, on the basis of the individual’s understanding ‘a bridge is built’ in a certain sense, from the phenomenology of the civilization of the present day to the ‘ur’-phenomenology of the civilization of the future. Such a bridge is the epistemological lemniscate, which is the main object of all our methodological studies. This is the lemniscate of the metamorphosis from the reflective to the ‘beholding’ consciousness. If the human being takes advantage of this, he remains within the sphere of conceptual thinking, while realizing the latter in accordance with the life-principle and thus placing himself ‘on the line’ of the ‘ur’-phenomenal process in which the future civilization is prepared. In this way, he directs towards himself the working of the higher forces of metahistory.

When people ask today: Where is God, then? Why doesn’t he help us in the fight with evil? – then there is only one answer to this: You



are looking for him in the wrong place. He is not to be found in the lifeless realm of materialistic civilization. He comes to human beings on the plane of the 'ur'-phenomena, where the harmonious transition takes place from the civilization in decline to the one that is living and filled with real spirit. God is always with the living, and has Himself expressed this with the utmost clarity: "Follow me; and let the dead bury their dead" (Matth. 8, 22). Of course, one should not take these words to mean that we must lose all interest in the fate of our existing civilization. For elsewhere, Christ says: "The harvest truly is plenteous, but the labourers are few" (Matth. 9, 37).

Our civilization has brought in a rich "harvest". Never before in the history of humanity have there been so many self-cognizing personalities. Only it must be understood that the "fruits" of the personality do not lie in the accumulating of information. The personality is "rich" in the possibilities of a forward-moving, a higher *development*. Where, in this sense, are we to look for the true "storeroom" for the fruits of civilization, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matth. 6, 20)? This "storeroom" lies as a potential within the sphere of the 'ur'-phenomenology of the future civilization. And here we are speaking of something tremendously dynamic, of the centre of force, of an intelligence imbued with will. Only through working in the spirit of this intelligence: that is to say, *in the spirit of the future*, can one safeguard the present: prevent the civilization of today from plunging into chaos. For, an activity of this kind gives it meaning; but without it our civilization has *no meaning*. If we do not form a conception of the purpose which this civilization is to serve in the future, then we are in no position to understand its significance for the present.

This is why it becomes the prime duty of each one of us who has acquired the mastery of conceptual consciousness, of dialectical thinking, and thus stands at the forefront of the *present* civilization, to develop in himself the ability to penetrate in spirit into the 'ur'-phenomenal sphere of civilization, in order to work there together with the beings of metahistory, for the sake of the future. Such activity raises a barrier in the path of the beings of sub-history, who are trying to wrest to themselves the phenomenology of the civilization in decline. In this way, the human being protects the present from senseless destruction; he gathers in his "fruits" and changes them through metamorphosis into the "seeds" of the future "harvest".

No activity, be it scientific, social, political or religious, will save civilization from a further descent into crisis if the human being

remains attached to his abstract thinking. For, ultimately, this is a gift of Lucifer and Ahriman. And so long as the human being thinks speculatively – on whatever subject, even on Anthroposophical questions – he represents no danger to the opposing powers. Rudolf Steiner says: “Death is the fate of everything that is not fructified by the supersensible world. If, in this age of the consciousness-soul, you introduce democracy, parliamentarianism, technology, modern finance, modern industry, ... – You are promoting death, if you do not wish to fructify all this through the impulses of the supersensible world” (GA 185, 20.10.1918).

To work on the ‘spiral’ of the ‘ur’-phenomena of civilization, which forms the *threshold* that *separates civilization from the dark powers which threaten it* and seek to bring in their own ‘harvest’, is by no means an easy task. Here it is necessary, through metamorphosis of one’s consciousness, to attain the level of interaction with the beings of the third Hierarchy, above all with the Archangel Michael, the Regent of the new historical epoch. One must be able, on this threshold, to be a true Michaelite, a human being who acts in the spirit of the tasks of the Archangel. And Anthroposophy – and it alone – teaches us how this is to be done. It teaches us that, even in this activity, one should not let oneself be guided by unfounded enthusiasm, but rather by Rudolf Steiner’s theory of knowledge, by the practical assimilation of the ‘Philosophie der Freiheit’, which is at the same time the practical guide for work on the metamorphosis of consciousness.

The civilization of today was preceded by all the civilizations of the fourth culture epoch: the ancient Hebrew, the Greek, the Roman, the medieval European civilization. In them the ‘ur’-phenomenon of our Christian and, at the same time, materialistic civilization was prepared. On that ‘ur’-phenomenal level there took place the Mystery of Golgotha, which gave a meaning to the entire succeeding world. From that time onwards God Himself has become the leader of humanity, also on its path from one civilization to the next.

The Mystery of Golgotha took place within the realm of ‘nothingness’ of the spiral which, on the phenomenal level, reaches back to the aeon of Saturn, and ‘ur’-phenomenally forward to the aeon of Vulcan. At that point in time so much happened in the ‘ur’-phenomenology of the cultural-historical development of the human being.

Since then, however, there are only very few human beings who are able to stand with Christ on that threshold, which is at the same time the place where the unfolding occurs of the ‘ur’-phenomena of the

entire world of the future. For the people of the fourth culture-epoch (which ended in 1413 A.D.) this was difficult because, at that time, the last relics of group-consciousness were still active. But Christ is the God of the human 'I'. Yet even then, the danger for the future development of humanity became clearly apparent. The beings of sub-history realized fully that Christ would deprive them of humanity as a means of attaining their own goals. It was de facto the point in time at which the destiny of the universe was decided. And it must be acknowledged that the forces of opposition were able to achieve very much indeed in the second half of the 4<sup>th</sup> cultural epoch. They succeeded, above all, in alienating Christianity from the Mystery-traditions of antiquity. A connection to them was only preserved in that stream which had no possibility of working openly on the outer stage of history: the stream of esoteric Christianity. The external Christianity of the Church, however, was given a direction that did not correspond to the meaning of the impulse of Christ. All this has, finally, placed a huge burden on our civilization and its phenomenology.

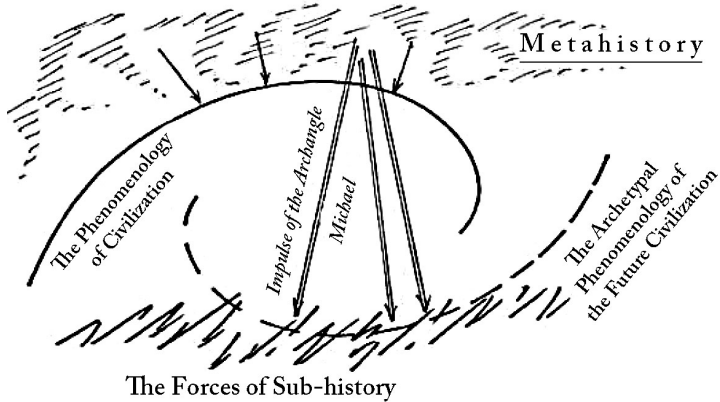


Fig. 28

Already at the time when God was walking upon the earth, it could not but be abundantly clear that God was placing Himself in relation to earthly man in a new way, and that from then onwards human beings would carry out their earthly tasks in immediate and direct relation to God. To make this quite clear, God surrounded Himself with human beings, the apostles, the disciples. At that early point in time, they were supposed to be 'awake' – that is to say, to experience themselves in their 'I', especially in that moment of the highest responsibility: in the Garden of Gethsemane on the last Thursday of Passiontide. But they fell asleep. The Mystery was accomplished, nevertheless; God

overcame the world of materialization and downfall, and rescued humanity. Much, however, remained unfulfilled in that part of the work of salvation, as there is a great deal for the human being himself to do, because it is the free and not the enslaved man who will be saved by God. The sleep of the Apostles was not good for humanity. And it continues to this day.

To watch as a Michaelite – i.e. by means of a new form of consciousness – over civilization, to be awake to the destiny of humanity, is therefore a continuation of the Gethsemane experience, which from now on needs to be crowned with success.

This is an immensely challenging task, because the entire cycle of evolution undergoes its most important metamorphosis in the double spiral of the Michaelite civilization. Its outcome will be, that the evolutionary tendency of the descent of spirit into matter, which extended across 3 ½ aeons, will be succeeded by the tendency of a total upward striving of sensory being to the spirit, which will also last 3 ½ aeons.

In this metamorphosis of gigantic proportions humanity plays virtually the decisive role. Therefore, the destiny of mankind's further development will depend upon how well it is able to play this role. Clearly, one part of humanity will do better justice to this task than another. And so the crossing-point of the world lemniscate, or the sphere of transition in the double world-spiral, will shift for every individual human being. The final decision comes in the aeon of Venus, when all those who are unable to unite with the upward-striving tendency will be excluded from the evolutionary cycle.

So many hidden elements are contained within the problem of the present crisis of civilization. It is many-layered, and behind it universal dimensions become apparent. Thus, all that takes place within the sphere of the 'ur'-phenomena of the future, that which arises in the course followed by civilization, has the character of a Mystery. It is the continuation of the Mystery of Golgotha, as it manifests in the fifth cultural epoch. The centres of the Mysteries also have their pillars in the world of physical-sensory being. And it was just such a pillar for the working of the Mystery of Golgotha in our time that Rudolf Steiner wanted to erect.

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From this viewpoint alone it is possible to understand the phenomenon of the first Goetheanum. It is the repetition on a small

scale of the entire evolutionary cycle, which is a living, self-conscious, seven-membered unity; the repetition of the cycle in its idea, form, will-expression.

Absolutely everything in the Goetheanum building is filled with the loftiest meaning. It is a kind of immense *occult seal*, imprinted upon the double spiral of both civilization and cultural epoch, and also of the root-race, which forms the unity of the seven cultures; and even of the globe – the form-condition.

The large cupola of the Goetheanum was not simply erected above any piece of ground. With the *esoteric meaning* contained within it, it was erected above the *phenomenal* spiral of our civilization and the entire culture-epoch, but above all of the historical epoch of the Archangel Michael which, beginning in 1879, will extend through four centuries. The small cupola of the Goetheanum with its still more profound esoteric meaning was erected above the ‘ur’-phenomenal spiral of civilization and of the Michael epoch.

The Goetheanum has disappeared from the physical plane, but it has in no way lost its esoteric meaning as a result of this. Sooner or later all the peoples of the Earth will gather beneath its great cupola, because they will have the task of attaining the goals of the evolutionary cycle. This is, if we speak in the spirit of the Mysteries of antiquity, the space of the ‘lesser Mysteries’, which from now onwards can only be undergone by individual human beings.

Beneath the small cupola the ‘greater Mysteries’ are enacted. These can only be realized by human beings who are in advance of general development. If general development is subject to the principle of sevenfold lemniscatory metamorphosis, then the participants in the ‘greater Mysteries’ can be called the human beings ‘of the octave’. It is their task to bring about the transition from one cycle of development to another, to build the foundation of a new cycle on the ‘ur’-phenomenal level. These are human beings who are able to say: “Not I, but Christ in me”; thus they are true Michaelites, for whom Michael is the countenance of Christ.

Beneath the small cupola of the Goetheanum Rudolf Steiner founded the esoteric School of the Archangel Michael, or, as he himself said, Michael founded this through him. His pupils – that is to say, the pupils of the Archangel himself – take upon themselves the task of penetrating, within the ‘ur’-phenomenal sphere of the future civilization, into what we may call the *chthonic* depths of the world, where, behind the veil of the beings of sub-history and of the lower nature of man, the beings of the highest Hierarchy are revealed.

The visible expression of the working of the Michaelites in the esoteric School is given in the sculptural group of the ‘Representative of Humanity’, which is placed under the small cupola at the farther end of the stage on the West-East axis of the Goetheanum. This group has remained intact to this day in its sense-perceptible form. In it is shown the Christ in the position between Lucifer and Ahriman.

When the Goetheanum was on the Earth, it was under the small cupola that the development of new arts took place: eurythmy, recitation, drama; the Mystery Dramas written by Rudolf Steiner were performed. These are arts of the civilization of the future, into which the phenomenology of the present civilization must transform itself.

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The Goetheanum is structured in the form of a cross. Along its vertical axis (on the Earth it leads from east to west, but from the standpoint of the supersensible this is the vertical of the spirit), the influence of the greater Mysteries streams across to the lesser: from the world of the Hierarchies to the world of earthly humanity. The spiritual strivings of human beings are oriented in the opposite direction.

This axis has a connection to space, but is not subject to spatial conditions. It leads the human being who is following the path of individual development – out of space. Its ‘East’ is the heights of pure spirit; its ‘West’ is the world of culture and civilization. It is the path of spiritual pupilship, leading to the heavenly Jerusalem. It consists of levels (forms) of consciousness, and is therefore hierarchical.

The horizontal axis of the Goetheanum corresponds to the spatio-temporal movement of the evolution of world and man. It is oriented from north to south, not on the physical sensory level, but in the Earth’s aura, where in the direction from north to south the working of the physical forces predominates, and from south to north that of the etheric forces. In the Goetheanum, the centre of the new Mysteries, these forces enter into a connection with the cultural-historical development of mankind. As a result of this, there work in the Goetheanum the Christ-forces, which free the human being from original sin and release him from his enslavement to matter – the source of all his sicknesses. On the other hand, the Goetheanum enriches culture and civilization with Divine wisdom, which is conveyed to them through Anthroposophy.

In a word: Through the horizontal axis of the Goetheanum the world of cosmic Intelligences enters into a connection with everyday human

affairs and endows them with a higher meaning. For this reason the right and left wings of the Goetheanum can, in the association ‘General Anthroposophical Society’, be brought in relation to the therapeutic impulse of Anthroposophy (this is the Clinic of Ita Wegman, but also the healing impulse in the broadest sense), as also to the cognitive – or, as we call it, the methodological – principle (this is the philosophical-Anthroposophical press of Marie Steiner, but also spiritual science in the broadest sense), and with the gift of Anthroposophy. It is a gift, as it has the capacity to etherize the consciousness, to fill consciousness with being.

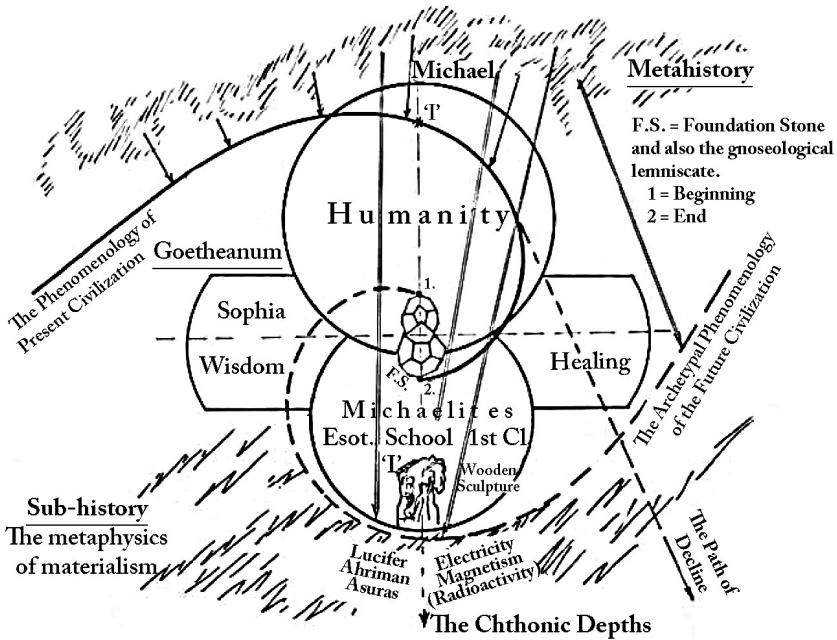


Fig. 29

In the Goetheanum as a totality the two principles of each of its two axes are woven together in an indissoluble unity. As a (or the) centre of the new Mysteries, the Goetheanum reminds us of the alchemistic retort, in which the ‘sublimation’ takes place of the substances of soul and spirit, and their purification is brought about through the quintessences of higher individualization. But it is by the way of the human being that the purification, illumination and ennobling of civilization as a whole is accomplished. Because the human being becomes, to an ever increasing degree, the subject of history and culture, their creator. He takes upon himself the cross of their structure.

The Goetheanum as the centre of new Mysteries is that which prevents the phenomenon of modern civilization from simply falling into chaos. It continues to lead it along the path of the spiral of phenomenology to its logical conclusion, and as it approaches this it must resurrect as the phenomenology of the next civilization.

The Goetheanum represents in a form that can be beheld by the senses, the task of the human being to sacrifice, for his own sake and for that of humanity as a whole – like the Green Snake in Goethe’s fairy tale – his lower ‘I’, and thus to reach out in ‘beholding thinking’ and form himself thereby into a kind of ‘bridge between the opposite banks’ of the sensible and supersensible worlds.

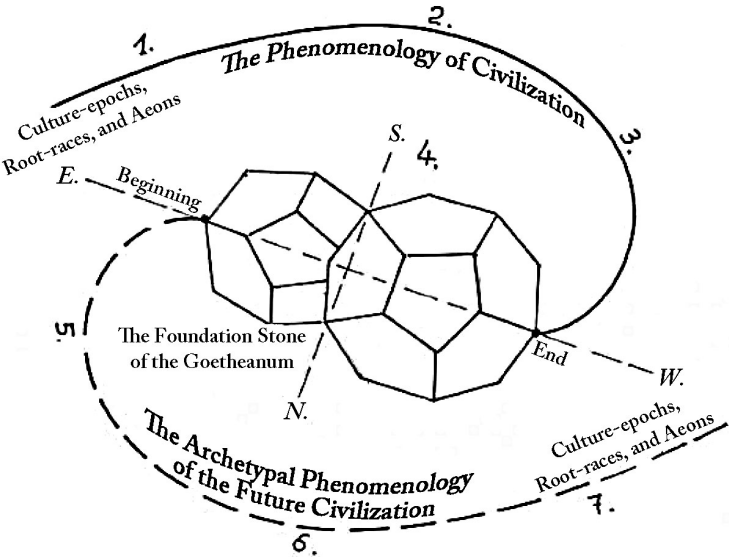


Fig. 30

The gnoseological (epistemological) lemniscate is nothing other than the two cupolas of the Goetheanum or its foundation stone, which has the form of two pentagon-dodecahedrons. This foundation stone or these cupolas metamorphose not only civilization, but also the entire evolutionary cycle, if the ‘building become the human being’ (der Bau Mensch wird), who takes upon himself the task of working at the metamorphosis of his consciousness in the spirit of the Archangel Michael.

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These are some of the reasons why Rudolf Steiner appealed to the Anthroposophists to remain faithful to the Goetheanum. The fact that the Goetheanum no longer exists on the physical plane means that the pupils of the Mysteries of modern times, the Michaelites, human beings who are dedicated to the spirit of the true Christianizing of the world, and who attain within themselves the free spirituality of moral intuitions, enter the Goetheanum on the astral plane. They bear this in their soul and 'I'-spirit. The strength that is needed to maintain their connection with the Goetheanum is acquired through work with methodology and work done in accordance with the methodology of Anthroposophy.

It should not surprise us that the 'Brotherhood of the Shadows' (Verein des Schattens), which has spread like a veil across the entire Anthroposophical movement on the Earth, should be displeased when someone comes to an understanding of the essential nature and true value of Anthroposophy for the world. It organizes a campaign of oppression against such people – using means of their own, or the services of "those who know not what they do". And everyone should be prepared for the discovery that, with the decision to represent the true interests of Anthroposophy, his life in the material world becomes ever more difficult. And yet it is the duty of the human being to become a representative of the central and essential content of the Earth aeon, a spiritual warrior who, together with the beings of the Hierarchies, engages in the struggle against chaos and the dangerous attacks of the 'Brotherhood of the Shadows', the spirits of darkness, upon the sacred heritage of humanity. Such a human being, even if he suffers defeat in the outer world, will be spiritually victorious. These are the human beings who are reminded by the Christ of the following: "I said, Ye are gods" and "...that ye may be the children of light" (John 10, 34; 12, 36).



## **B. The Occult 'Pogrom' of the Goetheanum**

As one approaches the upper entrance to the renovated Great Hall of the Goetheanum and from there looks out over to the wall with the stage, the soul, forgetting in a traitorous manner all the efforts it has made with the work on the Subsidiary Exercises, feels it just has to yell out: "This just cannot be true!" If one then enters right into the Hall and takes a good look at the results of the renovation, it becomes absolutely clear that unfortunately it is all too true. One stands stock-still, as if stunned, and to begin with is not able to master one's feelings and thoughts. In short, one experiences a shock, even when one was already familiar with it all previously as a model or photograph, for the reality is beyond belief. Models are small, symbolic and fragmentary; photos do not really bring out an experience of either colors or spatial areas.

As soon as one's ability to judge is restored again, one says to oneself clearly and decisively – directly based on what one sees before one: These forms do not belong in an interior space. In principle, everyone could make such a judgment; to do this one does not really have to be an art connoisseur. What kind of clarification is needed when, for example, a large tractor-trailer is brought into a living room, or a train track is laid right through the middle of a concert hall? For what now stands before one on the Goetheanum stage, a designation can only be found with difficulty. Perhaps one could compare it with two cromlechs at Stonehenge, but at least they stand under the open sky while we are here dealing with a hall! The cross piece lying on top of the two 'cromlechs' reminds one of a train viaduct across which a real train could pass at any moment. So, the inclination to gigantism in art, something we know well from the totalitarian system, comes to life again in the Great Hall of the Goetheanum and this in a much more tasteless presentation than that of 'Socialist Realism'.

It is hardly necessary to note the fact that from the seats on the side more than half of the stage is hidden from sight by the 'cromlechs' since one thing is clear: The 'cromlechs' are the point of the whole thing, and the spectators are only accidentally there in the Hall.

The space between the ‘cromlechs’ and the very outside edge of the stage are decked over with a sort of wooden screen or shutter. For those coming from Russia, they remind one of the protective wooden screens in front of apartments that go with the armored doors; they were put up in the cities because of the increasing criminality. Here, however, these screens (they are also made use of at other points, for example, to cover a part of the wall between the windows where they remind one of emergency exits on airplanes) not only have the effect of being tasteless but even *annoyingly* anti-artistic (normally, with the European art of wood working, one presumes a high level of ability). Whoever gave the contract out for these must certainly have said with a depreciating laugh, “If they buy into this one, they’ll take anything for art!” We tend to the assumption these screens (and a lot more besides) actually present a conscious provocation. Whoever enters the Hall today and does not flee straight off, must do violence to themselves and give themselves up to deception, since their natural sensitivity for beauty will be compromised.

Let us now take a look at the facing along the walls. Here too, it is only with a great effort that one can find a relation to it; it is almost impossible to clarify its sense and what determined it from the standpoint of the architecture of interior spaces. If somebody attempted to see here in the Hall after its renovation a sort of museum of the first Goetheanum, then it would have to be made clear to them that they did not understand what they were talking about. Naturally, in architecture as in every other art, there is the freedom of expression but also unquestioned rules that are independent of changing styles. No building is laid out, for example, with a column foot up above and a capital down below. If the columns, whether outer or inner, are not meant to carry any weight (the architrave has no weight) then they are substituted for with pilasters, and so on.

What have been stacked up along the Hall wall are neither columns nor pilasters. It reminds one perhaps of buttresses on fortifications of the Middle Ages with whose help the walls were supported from the outside. Apart from that, the buttresses separated the attacking enemy into small groups that were thereby closed in from three sides and thus had no overview of the general progress of the attack.

In the case of the new Hall, daylight comes forward in the roll of such an ‘opponent’. In accordance with the intentions of Rudolf Steiner and the builders of the first and second Goetheanum, this light, as soon as it penetrated through the colored glass and was broken up, was supposed to create a complicated play of colors confirming what

Goethe scientifically beheld. For Goethe, even the sky was a theory of color. Rudolf Steiner was of the view the Goetheanum Hall would “first be *ready* when *the sun shines through*” (GA 181, 03.07.18, p.310; ‘A Sound Outlook for Today and a Genuine Hope for the Future’, (typescript), lecture 2), but now the situation has come about that the color and light, isolated and closed in between the buttresses, are forced into resignation. Daylight is now experienced as at the wrong place. The Hall now requires an electric lighting. Yet where has this been built in? On the ceiling, in the middle of a badly carried out but still highly spiritual painting. The frame of the lights makes the impression it originated in a recycling dump where obsolete, unsaleable stock parts are stacked up to be scrapped. By the way, such a light fixture would have passed better as a Tinguely creation in the Basel train station. On the ceiling of the Great Hall of the Goetheanum, it has the effect of a further, crude provocation against all artistic taste.

On the other hand, the buttresses are in any case so constructed that no one will be able to justify their initial enthusiasm by a lack of artistic appreciation. They repeat the *external motif* of the Goetheanum *fourteen times*. Outside, where this motif is quite in place and lovely, it shows the bearing element of the building which is really supposed to be a column. As soon as it is repeated in the interior, however, it stands as an architectural deformity (see pictures next page).

But another question should also perhaps make us think a bit: What kind of peculiar phenomenon is this – Anthroposophists who have no knowledge or appreciation of art? Well fine, we renounce all knowledge, deny Anthroposophy as a science, accept with enthusiasm every idiocy that appears in the Anthroposophical secondary literature. But art?! Is there any society in the world where so much painting and sculpting, etc., is going on? Where people are not only theoretically, but also practically working on new artistic impulses? But, my goodness, what has happened to us? We can perceive with satisfaction the wood-imitation painting on of the concrete – an incredible confusion of tastes – where hardly anyone else would be ready to do so. For us, even the tasteless palette of colors for the ceiling painting is no trauma (although it should have been correctly copied). We also do not ask ourselves whether a *cupola* painting is repeatable on an only slightly curved ceiling. In the new Hall, we meet everywhere the principle of the column that is placed on the capital. The only thing that really earns our attention is the fullness of the red color on the ceiling, for in red, as Rudolf Steiner said, God expresses His anger.



This is the outer, exoteric and “artistic” side of the refurbished Hall. Yet the architecture, sculpture and painting of the first Goetheanum also have a deep esoteric side besides the artistic one. What has now become of this esoteric?

Let us begin again with the stage. The two cromlechs present nothing less than the columns *Joachim and Boas* which are set up in every single Freemason lodge of any significance. Yet here they are not placed for the purposes of study, rather they serve quite other ends. Those who “know” want to demonstrate with these what is happening behind the scenes in Dornach and maybe the GAS in general. It is again a matter here of ‘making jam out of pickles and salting down strawberries’.

The columns are in fact carried out with a certain pretension: Their vastness and their pseudo-Anthroposophical style of surface-rounding are pointing to the columns of science and art that stood in the Hibernia Mysteries. In reality, they are neither columns nor cromlechs, rather – as said – fragments of a train viaduct.

Those who have carried out the refurbishment of the Hall certainly have shown a definite genius, but it is the genius of evil. *They have let the artistic-esoteric impulse of the first Goetheanum impinge upon the second one, and in that way forced them to falsify and destroy one another and also to destroy themselves in our astral bodies.*

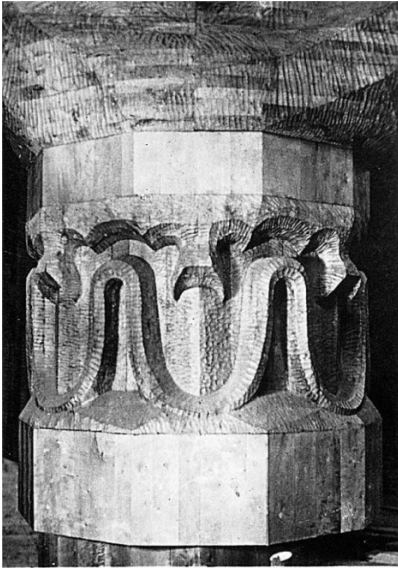
Let us recall what Rudolf Steiner said about the walls of the first Goetheanum: “the flush walls of the building [were] actually thought of in a quite different sense...as is usually the case with buildings,...they [open] the room in the face of the entire World-All or universe, in the face of the macrocosm.... Everything is to present a connection with the World-All. This is how the pure wall in its design was thought of; this is how the columns were thought of, *which accompany the wall at certain intervals*; this is how the sculptural work was thought of. Thus, *a wall penetrable by the soul – as opposed to a wall which closes the soul in the room – was thought of*” (ibid, p.305/6).

In such a direct manner, it becomes clear to us what a ‘museum’ we have in the new Hall. The sculpture open to the macrocosm is forced into a “wall which *closes* the soul in the room”. And what does the soul in the new Hall first have to do if it is stimulated by the motifs of the capitals to open itself “to the entire World-All”? And what has become of the intervals between the columns and the walls? Out of the columns themselves? Let us for a moment imagine away the mock ceiling out of plywood: What view would open up for us? Rudolf Steiner actually warned us: “The whole should *not have any decorative character at all*” (ibid, p.309).

What they have done with the capitals and the motifs of the plinths of the columns can only be designated as an occult crime. They have made them into symbols, degraded them to arabesques, even though Rudolf Steiner emphasized, “The attempt has been made to create out of the immediate spiritual world, *not symbolically*, rather the spiritual reality, in so far as it in fact can be revealed today” (GA 186, 20.12.18, p.285; ‘The Fundamental Social Demand of Our Time’ (typescript), lecture 4). Is that now to be taken by us as simply empty words? And if they are not that, then we should think about which “spiritual reality” is connected with the forms of the first (and also the second) Goetheanum. Rudolf Steiner clarified this also: “the possibility has

been given of *bringing evolution into* the motifs of the capitals and of the plinths. The capital of the next column always develops itself out of the previous capital, just like an organically completed form develops out of an organically incomplete form” (GA 181, 03.07.18, p.306).

And from his own experience, Assya Turgeniev wrote: “*And these forms have consciousness too*”.<sup>34</sup>



*The Venus capital and its concrete antipode.*

Yes, an infinite amount is contained in the artistic impulses of the first Goetheanum. Whoever works with them in a practical way can experience their deep transforming and uplifting effect on the human being. They can even be applied therapeutically. A very great force lies in this Christian white magic. Yet how does the creation of Misters Hitch and Hasler work upon us? Solely in the opposite way! And those who believe that in the refurbished Hall they can sit as in a theatre, show themselves to be downright naïve; in the face of such a person one can only repeat: “those who understand nothing of our building, [should] actually say nothing about it at all” (GA 186, 20.12.18, p.285). The tragedy of the situation lies precisely in the fact that such people are authorized to deal with the Goetheanum in an arbitrary manner.

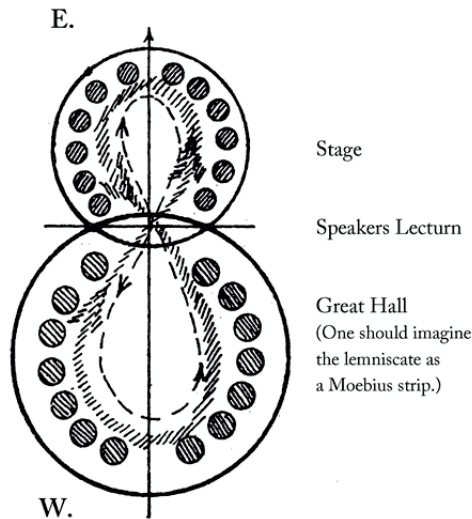
The gigantic world evolution taking place in seven aeons that the gods have willed and the hierarchies have brought about, *was not given expression* in the forms of the first Goetheanum, *rather was connected*



with it in an artistic and occult manner. The spiritual dynamic of this evolution unfolded without pause under both the cupolas of the first Goetheanum and worked in an awakening manner on ones consciousness. The forms of the capitals and architraves brought about a *real* movement of the etheric-astral forces and had a *healing* effect on the human being in the auditorium and on the stage.

The columns, capitals and architraves of the Great Hall of the first Goetheanum stand in connection with the planets and thus with the seven aeons of evolution, the Manvantaras. Since, however, evolution takes place on two levels, in the existing and in the 'other' existence, the capitals are repeated. With their capitals and architrave, they stand on the stage in relation to the state of the great Pralayas. For this reason, the spiritual atmosphere on the stage was more intense and holy than in the hall.

The general stream of the 'spiritual blood' of the Goetheanum flows in the following manner: (see Diagram 31)



*Fig. 31*

This was indeed something quite extraordinary. The gigantic metamorphosis of our whole cycle of evolution, which according to its nature works as the fundamental law in the multiplicity of the phenomenal world, stood *as complete impression* before the power of judgment by beholding of the Goetheanum visitor. Its astral body, they experienced on a supra-conscious level; they were given the organs of perception in a purely artistic way. Rudolf Steiner did not want to

illustrate these metamorphoses with the help of the Goetheanum forms. These incorporated themselves precisely by means of his artistic intuition. If we sculpt the themes of the capitals and architraves in an appropriate mood and depth, even still today we immediately bring about a magical ceremony of knowledge.

But what has happened to world evolution in the new Hall? It is 'straightened out'. The one part (the Pralayas) is cut away and the other is braced as two straight lines against the false wall! Now it has to serve Ahriman! Now we have a purely materialistic evolution that comes out of nowhere and leads to nowhere. And nevertheless, the whole complex of columns, architraves, and so on, even *has an effect* on the design in which it now stands. After the impulses of the first Goetheanum are directed against themselves and against those of the second Goetheanum, they now find themselves in a state that one could compare with an explosion that takes place in slow motion. What extent and what results the explosion will have remains to be seen, but it is certain at this point that the destiny and Karma of many people will fly off in shreds.

The guilt for this event is born by all of us. The whole thing was prepared long before and in no way was secret, but as usual, the soul comfort of the members was more important than anything else, and in this way they were offered anew the possibility to "positively" betray Anthroposophy.

In our books 'The Crisis of Civilization' and 'Mysterium Anthroposophie' ('The Mystery Anthroposophy-not translated')<sup>35</sup>, we warned that the forces of opposition within the Society are constantly experimenting with us (just as with mice in a lab), in order to test our determination, among other things, to defend the Anthroposophical cause. Thus, for example, already many years ago Mr. Hitch was allowed to put up a painting on two panels in front of the Foundation Hall, which – according to their style of presentation – would have best passed in a factory or on a garage wall. Yet – there was no reaction by the members! The artistic sensitivity of the Anthroposophists was not stirred. Then a real artist, Gerard Wagner, was allowed to paint something in the Foundation Hall so that even the hopeless dilettantes could view the work of a master right beside that empty pretension. Yet this time too there was no reaction! And both of the above-cited books for the most part remain to this day as a matter of indifference to the mass of good intentioned Anthroposophists; they intend to obey our official press that has engineered a witch-hunt against the author of this book.

Already towards the end of the 80s, when the little chopstick game (of Mr. Hitch) with the esoteric of the first Goetheanum had begun, doubts should have been expressed. When we had the opportunity for the first and last time to hold two lectures in the Goetheanum, we attempted without success to draw attention to such things.

Now, somebody could reply that Mr. Hitch is an outstanding expert on the artistic impulses of the Goetheanum since he has ever and again proven this in lectures with a rich content (among other things). Unfortunately, on the basis of his deeds and not his reports about them, one must reproach him with hypocrisy. Even in the Gospels it is said: "You shall know them by the fruits of their labors." Many modern people are gifted in such a way that they are capable of formulating anything with all kinds of turns of phrases. Quite a few are working right in our environment. They promise a great deal, but in fact prove to be complete materialists or a good deal worse.

The special aspect of Mr. Hitch is that actually he completely lacks any talent (which with artists can make a tragedy out of life), but he does possess great ambition. Precisely this characteristic could be used by those powers who consciously have wanted to destroy the first and second Goetheanum.

It is not so difficult to understand all this, but let us hear at least one of the many reports of those who built the first Goetheanum in order to experience something of the tasks and events that had to be faced by them. Afterwards, we will place their statements next to those given out by the present-day "rebuilders" and their lackeys. The question of the 'museum' will not be dealt with yet. In the end, one could reduce everything, God included, to a museum exhibit.

Assya Turgeniev recalls their work with the forms of the first Goetheanum: "It was the capitals which gave the *wood carvers* (not the workers who spray concrete) the most trouble and worry. This is not simply a movement of forms between above and below, but also in the horizontal direction. The one form merely indicates its tendency and then disappears in order in the next capital at a new position after this one, to build itself new tendencies to be perceived *only supersensibly*. One had to spring with it over 'nothingness'. For that, our ability to behold was simply not flexible enough."<sup>36</sup> In those days, though, the teacher was present. With his help, the workers on the building could spring over "nothingness". Our present-day workers, however, have also sprung – but out of the "nothingness" of personal ambition into 'nowhere'!

We were tested in the most undisguised way (at the beginning of the 90s) when the urns were removed from the Goetheanum, when Rudolf Steiner's urn was desecrated and the ashes from Ita Wegman's urn in La Motta was spilt out in a flowerbed and so on. Yet even these indecent actions were accompanied by the members with a "positive" betrayal; they were simply not to be brought out of their 'uneventful quiet'. As logical continuation, the Hall was clearly next.

To deal with this, we will employ various methods. Who remembers today how the uncle of Mr. Hitch, working with sympathy and with unusually decisive force, implored those present during an annual general meeting to trust the rebuilding of the great Hall to his nephew? And the assembly took up this – expressed with tears – request.

After the rebuilding has been voted on, in other words the most fundamental questions decided on, at a further general meeting, a proposal was made to integrate the sculptural group around the Representative of Humanity on the stage. This time it was Mr. Hasler himself who implored the assembly: "It is a personal request of mine not to talk about this right now!" – And there was no more discussion about it. It was even something insignificant, something of minor importance: only the Goetheanum Hall, the wooden sculpture. The main thing is that everything goes harmoniously, peacefully and...hidden away. We were prepared to silently accept even the lie so that our quiet, our stillness would not be disturbed. Who remembers today the improvement of the acoustics of the Hall was the reason the buttresses were considered? In a style that has already become a tradition of occult talkativeness, Mr. Hasler clarified at a general meeting that the input of the idea to put up buttresses came "as if from above", of course, from the mouth of a normal engineer, someone not an Anthroposophist. "Eureka! – we cried out," according to Hasler, "as we discovered that columns improve the acoustics." And at that time no one dared to think that such speculation could be senseless, could be completely inappropriate since it was a question of the Goetheanum. Yet now that that is all destroyed, it has been made public that the acoustics have remained at their previous level! Yet so that we do not wake up inadvertently, we are immediately cradled in fantasy: "In two years it will be better!"

And at the festive reopening of the Hall, *positivity* – how could it be otherwise – *triumphed*. People expressed their great respect at the reappearance of Hiram – but definitely not Hiram Abiff. One heard every sort of banality, typical for Anthroposophical assemblies, which bring the *word* itself in disrepute and even falsify the elementary sense

of truth. There was talk of the fact that during the rebuilding of the Hall a friendship arose between Mr. Hitch and Mr. Hasler that recalled that between Goethe and Schiller.



*Hans Hasler  
Manager of the  
Rebuilding*



*Ulrich Oelssner  
Architect of the  
Renovation*



*Christian Hirsch  
Artistic Director*

In fact something quite different took place. The personalities who have destroyed the Goetheanum will certainly go down in history but on the same page as Herostrat. Their guilt is not identical, but World Karma will judge them. Their group picture (see pictures above) in No. 17 of the weekly magazine ‘Das Goetheanum’ is very characteristic. From a distance, it reminds one of the wooden sculpture. In the place of the Representative of Humanity however, there stands in the middle the Representative of Naivety and unfounded idealism who in the area of esotericism lightly risks the misuse of spiritual laws and necessities.

But it must be mentioned that there were people who on their part bravely made a stand against the planned mischief with the great Hall. Mr. Hasler met with them on the remaining piles of rubble and stated somewhat cynically their protest had only brought him a few thousand more followers. If that was really the truth, then one would like to look those followers in the eye.

Rudolf Steiner said, “with the manner in which Anthroposophy was more and more carried out in it, precisely this Goetheanum, this Goetheanum building [was] a training for Karmic vision. This training for Karmic vision must come into modern civilization” (GA 236, 24.04.24; ‘Karmic Relationships Vol. II’). What do we *now* have before us? What is opened to our vision now on the hill at Dornach? – Maybe the Old Testament saying: “Evil prevails....”?

Rudolf Steiner said that at the end of the 20<sup>th</sup> century “not one piece of wood of our Dornach building would be left standing next to another”(GA 286, p.168; ‘Architecture as a Synthesis of the Arts’). And this prophecy has indeed been fulfilled – in the year of Sorat (1998) and this with our help, although certainly differently than we expected. We only ever thought about the sensibly perceptible forms and abandoned the essential being of the Goetheanum, the supersensible, to destruction.

In the appendix to the book ‘The Crisis of Civilization’, we wrote about the fact that the measuring rod for acceptable compromise with the evil in the GAS would be continually raised higher and that there would be fewer and fewer people who would want to spring over it in order to prove their friendship with evil and to have the possibility of ‘positively’ betraying Anthroposophy. The rebuilt Hall has become the general testing place that can show who has what for spirit and what they really carry in their heart. Here, the hidden becomes public and a long line of argumentation is superfluous.

The destruction of the Goetheanum was accepted by the public with satisfaction: In the daily newspaper, there continually appeared articles about Dornach and Anthroposophy – bereft of all criticism. Many referred to the rebuilding of the great Hall with praise. One asked oneself though, through whom did they learn all about this? And doubtless they are laughing behind their hands. We, however, feel grief. May the words of Rudolf Steiner console us: “The Goetheanum has been taken from us. Yet the spirit of the Goetheanum cannot be taken from us if we will to be forthright and honest” (GA 233, 31.12.23, p. 146; ‘World History in the Light of Anthroposophy’, p.139). In other words, only *when* we “will to be forthright and honest”.

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Great tragedies sometimes also have simple solutions. In our case, the following could be done: A huge garbage container is put in the middle of the Hall, all the tasteless, dangerous cheap trinkets are broken up with a hammer, and they are thrown in and the container is taken out (this could also be a very cheap solution). Then a normal renovation with additional cleaning of the external walls would follow. Naturally, at the end the most important matters would have to be dealt with: the work on the question of a free spiritual life within the Society. In Dornach, an extremely dangerous situation has arisen, and to ease its tension unusual measures are necessary.

In the second lecture cycle about the Apocalypse (it was held for the priests of the Christian Community in 1924), Rudolf Steiner speaks about the working of the Sun Demon, Sorat, in human history. This demon is one of the strongest in the Sun system and reveals itself in a rhythm of 666 years.

The first time, it appeared imperceptibly; it manifested in Arabism, which brought the seed of materialism over to Europe. The second time, it appeared in the inner eye of the Templars while they were being tortured. At that time, the Catholic Church served Sorat in order to destroy the order. And now, “before the close of this century, it will show itself (in connection with the year 1998 – three times 666), in that it will come forward in many people as the being they are *possessed* by. People will come forward of whom it will not be believed that they are really human.... They will be of an outwardly intensive and strong nature with periods of rage, with periods of *destructive rage* in their emotions...they will not only *ridicule* everything in the most terrible manner, but also fight against everything and *want to throw into the gutter* whatever is of a *spiritual nature*. One will experience, for example what is to a certain extent already concentrated in a narrow area in seed form in present-day *Bolshevism*, how this will be brought into the whole *earthly development of humanity*” (GA 346, 12.09.24, p.122/123; ‘The Book of Revelation’).

So far Rudolf Steiner; and now let us look at, in consideration of what has already been said, present-day happenings in the world and in the GAS. In the second appendix to the book ‘The Crisis of Civilization’, we reported that in the course of becoming acquainted with the western GAS, we were amazed not only that the Soviet system ruled in it, but also that the Society members very often displayed character traits of ‘Homo sovieticus’. For some, the theme of Marxist-Leninism was not very interesting, however others found it very attractive. Also our brochure ‘Good and Evil’ (‘Das Gute und das Böse’, Moskau-Basel-Verlag, 1997), where we pointed to the special role of Bolshevism as an Asuric, in consequence also a Soratic, danger – this works in a unified system of evil which stands in the sign of the upside down pentagram – was met with only limited interest.

Yet precisely a lack of knowledge of this type *must eventually* open the gates of the soul of individual human beings to the Soratic spirit. Courage is necessary in order to face this terrible reality. For the time being, it reveals itself in symptoms; but precisely these Rudolf Steiner taught us to recognize, to distinguish. Thus when we observe in the Basil theatre how a conductor (Jossi Wieler) tramples the opera classics

in the psycho-analytical dirt (at the moment it is Mozart, but soon he is to take hold of Wagner too), then we should recognize that in such a performance the same “destructive madness” comes to expression as in the terror bombing by the Western Allies against the people and the cultural sites (cathedrals, temples, museums, etc.) of Germany and Japan. And this is also the same ‘destructive madness’ by which the Bolsheviks were possessed during the ‘Red Terror’.

Mr. Heisterkamp is also possessed by this “destructive madness” when in an edition of ‘Info-3’ he published photographs of the destroyed Goetheanum with a scurrilous text in which it said that in Dornach rock and roll fans, gays, among others, were assembled in order there to enjoy themselves as long as it was all falling into ashes and dust.

Taken over just as much by this “destructive madness” was, something F. Meyer (also in ‘Info-3’) describes, how the Class lessons would be read in the train station in the 21<sup>st</sup> century and how those Anthroposophists who do not fully accept the internet and the computerization of spiritual life, would “fall away like cinders on a slag heap”.

One could fill dozens of pages with examples of this type, but let us go back to the main subject. This was that the initiators and those who carried out the refurbishing of the Hall were possessed by this “destructive madness”, by that of the Asuras, which means by that of the enemies of the spirit, whether conscious or unconscious has no significance for the essential nature of the matter.

Let us look at this crude, paradoxical pile of reinforced cement in the great Hall. It is nothing more than the desire to mock and wreck the tender forms of the first Goetheanum. When *the essential nature of the spiritual* is destroyed, however, then that is even worse than the physical destruction of spiritual creations.

In this way, the doors in Dornach are wide open to the spirit of Sorat. Will we be in a position to close them again? It is with this question we will have to struggle until the end of this incarnation, and whoever cannot bear up in this struggle will have to await it in Kamaloka.



### **C. Will the Issuing of the Complete Literary Estate of Rudolf Steiner Ever be Finished?**

If one considers the terrible, irretrievable loss Anthroposophy has to bear in the GAS, then full of fear, one can ask oneself: What will they try to throw overboard next from the “Flying Dutchman”?

The latest news has come to us from the newspapers: In Holland, they have forbidden homeopathy, along with that, naturally, Anthroposophical homeopathy; in the European Union, they have forbidden the application of biodynamic preparations, which signifies the beginning of the decline of Anthroposophical agriculture. Now these are – so one could counter – attacks on Anthroposophy from the outside. Yes, from outside, but making use of the negligence from inside. The impression arises that the GAS has taken on as its task, *not to represent Anthroposophy in the world in any way*. Just before Easter in 2003, the Annual General Meeting took place in Dornach. The main question was always the same – the question of power(!), as it was brought up at the conference of 2002/3. Right at the end of the meeting, one participant was finally able to report about the ban on the preparations. People listened to him while they were already standing up to leave and forgot about him immediately afterwards. About which preparations can he be talking when the central question is about the new power brokers having cemented their new plans! The fact that various Anthroposophical interests were all the same to them was so apparent that even the ‘Weekly Newspaper’ (‘Wochenblatt’: ‘Das Goetheanum’) in a short report (a onetime event!) on the assembly regretted, “...it brought about a peculiar shift of time because burning problems remained unnamed [yes, how can it be otherwise with the “Flying Dutchman”]: without naming the acute danger threatening Anthroposophical medicine and the biodynamic preparations”.<sup>37</sup> One is no longer surprised about these things, rather about the fact that the ‘Weekly Newspaper’ has dared to write such a thing!

In any case, whether written about or not, the effect is the same: deadly stillness on the side of the 50,000 members – in all lands and on

all continents, without differentiation as to gender, age, education, nationality or race.

A couple of years ago, the same 'Weekly Newspaper' told us: "The shadowy existence of the 'Villa Dornröschen' (Sleeping Beauty Villa) is coming to an end. The first major Anthroposophical building in Dornach is being torn down". The design for this villa was made in 1922 and was brought about "according to the architectural impulse of Rudolf Steiner".<sup>38</sup> Even the furniture was created in a new artistic style. And now everything has been destroyed. Why? There was no money available for its restoration. In this century of "deepest scientific reasoning", such an argument convinces everyone straight away. Using the same excuse, they will likely soon tear down the three eurhythmy houses. And the Goetheanum itself? Will it remain long? Another matter entirely are the garages that are to go underneath the Dornach hill or the events in the great Hall. For these, umpteen millions are available. For the battle against the spirit, no sum is too high.

These are the processes, the tendencies, in that center around which probably 90% of all the Anthroposophists in the world swarm. The great majority of them would certainly, if they made the effort to read this, complain we are focusing too much on the 'insufficiencies' of the Anthroposophical work, but we, dear reader, are of the opinion that these 'insufficiencies', if one can call them that at all, are just the same as those of a criminal who attacks his children with a knife. If in that case they can achieve not focusing all too much on his 'insufficiency', then they will have the right to rebuke us. All those for whom Anthroposophy has become the main aspect of their life take up every gauntlet meant for Anthroposophy, reply to every challenge directed towards Anthroposophy. Otherwise, our cause will have no continued existence in this world, and without our cause, the world will have no continued existence. This is why we would also like to bring to the attention of friends and fellow travelers a further misfortune, which, so it seems, will soon be upon us.

In this case, it is about those things that represent the spiritual estate of Rudolf Steiner, the Complete Works (Gesamtausgabe/GA), which are priceless not simply for Anthroposophists but also for the whole of humanity. For a long time now there has been a pressing necessity to examine more exactly what has been happening there. Otherwise, we will end up before faits accomplis as was the case with the great Hall and with the Christmas Conference, and then there will be nothing left to do except regret what can no longer be put right.

For long, and ever more loudly in the last few years, the Administration of Rudolf Steiner's Literary Estate (Nachlaßverwaltung) have complained about their financial difficulties, about the fact they have no money to publish further books and lectures and the writings, drawings and sayings left by Rudolf Steiner; and all of this without regard to the fact that the already high price for the Complete Works was once again raised sharply in 2002.\* They were raised and that brought *nothing!* This is just as in present-day Russia or Latin America. For members of the GAS, as already mentioned, this argument is the most persuasive: There is no money! And where there is no money, there can be no question about it. And so the Administration of the Estate can just simply be closed.

But how and what do people think in such a case in the rest of the 'profane' world? There, there is the saying: Whoever wants to have more has to work more, or more cleverly. How is it in the Administration of the Estate with regard to this saying?

That the sales of the volumes published in German have led to a certain saturation of the market (there have been millions sold in the whole world) is a natural process. For this reason, it is necessary to issue *new* publications. These remain, as earlier, not a few, and the demand for them is strong. Take for example GA 267. This volume first appeared in 1997, and already in 2000 a new edition was necessary. This means that at that point, the first edition was already sold out, and they were, after all, 96 Swiss Francs (CHF), 56 Euros (€), 43 British Pounds (£) or 80 US Dollars (\$) each.\*\* But precisely concerning the new editions things have gone downhill. Let us recall from which idea the plan for the issuing of the entire literary estate started out, which already in the middle of the 50s had taken on a firm form. In 1964 this was written about in the 'Estate': Notwithstanding the financial difficulties arising from the "modest sales revenue" (so the problem was always there), "the Administration of Rudolf Steiner's Literary Estate decided in 1955 on producing the complete works. This decision, by the way, represented a definite wish of Marie Steiner.\*\*\*

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\* For example, GA 3 – basically a brochure – costs 20 AC, 15£, 28\$; GA 4a (Documents on 'The Philosophy of Freedom') costs 58AC, 44£, 82\$; GA 39 costs 74€, 57£, 105 \$.

\*\* (Calculation of US\$ and British £ values are meant for rough comparison only to aid English readers, and are based on approximate exchange rates at the time of translation – September 2007 – which were: 100 Swiss Francs (CHF) = 60 € = 45 British £ = 85 US\$. The original values given in the German edition by GAB in Euros and Swiss Francs are maintained.)

After very careful planning, it became clear that the Complete Works would include about 330 volumes. Up until today [that means until the year 1964], about 170 volumes have been given out.” The Complete Works were supposed to be *completed* in the year 1975.<sup>39</sup> So concrete and pragmatic did they think in the Estate Administration in the 60s, even if with a few ‘nuances’ which are still apparent today. What is important is that also a deadline was set within which the Complete Works were to be finished: ten years later. Indeed, it cannot go on for a hundred years. But what did we get in reality?

Let us just leave the statistics to speak for once. From 1955 to 1964 170 volumes were published, which means that within that timeframe 18-19 volumes were issued per year. From 1964 to 1999 a further 200 volumes appeared, which means on average during these years 5-6 volumes were published per year. From 1999 to 2005, thus in the last 6 years, one single new volume was published! But the Estate Administration has been intensely busy without interruption – so we are told. We have a lot of doubt about this “activity”, and it simply exists “uninterrupted”. Until 1999 its work, this has to be admitted, was quite satisfactory. In the year 1999, GA 88 and 92 appeared, which included extremely valuable communications about the supersensible worlds, the Mysteries, and about Greek and Germanic mythology. These were notes taken down by participants during lectures in the period 1903-1905. GA 268 was published – a collection of meditative mantrams – as well as the double volume GA 337a and 337b on the theme of the Threefold Social Order. That was all in the year 1999, and it seems that was the last surge of creative activity of the Estate Administration. The following notice was appended to the Press’ catalogue for the year 2000: “Unfortunately, there are *no* new volumes to be announced (this year) in the Complete Works of Rudolf Steiner....”

In the year 2001, GA 89 was published. Yet essentially, the book contained a new *edition* of lectures already published in the

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\*\*\* At this point, it should be noted that it was not only the wish of Marie Steiner, rather *the most important goal of her life* after the death of Rudolf Steiner. In July 1945 she wrote, “He [Rudolf Steiner] spoke to me of the time when he would no longer be there and when I would have to do what I could; also of the fact that this, his work for humanity, should remain connected with his name. For few would remain true to him, and there was the danger that if his work were separated from his name, it would be estranged from its original intention” (Beiträge zur Rudolf Steiner Gesamtausgabe, Special Issue, Christmas 1975, p. 1.).

‘Contributions to the Complete Works of Rudolf Steiner’ (Beiträgen zur Rudolf Steiner Gesamtausgabe) numbers 66/67 (1979) and 78 (1982/83); added to that were fragments from GA 262 and a series of quotations from various volumes, which in an academic edition is not acceptable. The reason for all this is clear enough – they wanted to ‘bundle something quickly together’ to distract readers, but at the same time the volume needed to appear important so that a good bit of money could be gotten with its sales. The texts in the volume are somewhat editorially worked through, nevertheless it is difficult to judge whether they achieved anything more than the old editions. The new editions of earlier volumes in paperback format we will naturally not consider as the “work” of the Estate Administration. That is the work of typesetters and printers.

Now let us look at what happened in the year 2002. Let us look back once more to the year 2001. At that time, an article appeared in Number 9 of ‘Das Goetheanum’, which explained the work and the plans of the Estate Administration. There it was said that they had the intention of publishing volume 255 in three volumes, and the last of these volumes, GA 255b, was to “appear for the first time towards the end of this year [2001]” (p. 162). Nevertheless, it did not appear at that time, and the volume was announced by the Press as ready for the year 2002 – with jacket design, title, and price (68 CHF, 40€, 30£, 56\$: 380 pages). The volume was to go on sale in July. This took place, however, *a full year later*. And so the question arises: Why did a book already printed remain as capital buried in storage for a whole year when the Estate Administration had so great a need for money. Maybe they had published something, in today’s sense, “false” (the volume is called ‘Anthroposophy and Its Opponents’)? In the Soviet Union, in our times, they used to pulp thousands of volumes just because of a “false” word. – And now when will we be able to set eyes on volume 255 and 255a?

As new publication for the year 2002, we were presented with volume GA 40. In the press announcement one can read: “With this new volume, a *key* [emphasis GAB] to the treasury of sayings of Rudolf Steiner is given which will help one orientate oneself in this special, extensive field of his creations.” This “key” is nothing other than a register of the already publicized meditation texts – *similar to the index according to first lines in a book of poetry*. And it is simply a joke to claim such a register can be a “key” or that it makes easy “the orientation” within the meditation texts. In order to persuade readers to buy the volume, they added a few facsimiles of some handwritten texts, but basically this is a completely unnecessary volume, and the work

they have expended on it is wasted. The money is also wasted which, so they say, they do not have\*, because the sale of the books of Rudolf Steiner among the Anthroposophists is so slow. Apparently, this is also the reason for the list of out of print books becoming ever longer and whose reprinting for some reason seems to take a very long time! (Ah yes, we completely forgot – there is no money.) And these are valuable volumes on historical symptomatology.†

In the year 2003 there was absolutely nothing, just as in the year 2004. The reason for the slowdown in the work was explained by the fact that apparently almost everything has already been published and now simply sketches and notes remain whose fragmentary character hardly allows them to be understood, and so on. But this is also not true.

In 1961, for the 100<sup>th</sup> birthday of Rudolf Steiner, they made up a catalogue of the Complete Works that we all are using right up till today. The longtime co-worker in the Estate Administration, Hella Wiesberger, wrote about this catalogue in 1999: “I did the detailed work and to do that I had the handwritten script from every single lecture in my hand and read it in order to put it in the appropriate volume or in the already chosen title.”<sup>40</sup> The catalogue was thus worked up very thoroughly and with expert knowledge. Now according to that catalogue, there were 40 volumes not yet published! That is over 10% of the Complete Works! Sometimes, behind a single number, there stands a two or three volume work. These are the volumes: GA 43, 46-50, 68-71, 73a, 75, 80, 85-87, 90, 91, 241, 242, 246/252, 255, 255a, 256, 256a, 256b, 285, 288-290, 335, 336. Not quite clear is the situation with volumes number GA 37, 42, 245. Volume GA 263 (1) was published – that means the volumes GA 263 (2) and maybe GA 263 (3) are still to come? If all these volumes are given out at the speed of the last few years, then the Complete Works will require at least 160 years to complete – thus by year 2164. And then there are still the Notebooks – 600 of them. There is an enormous number of extremely important communications in them as can be gleaned from the small number already published. Thus the Notebook printed in Number 34

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\* The members of the Estate Administration should be reminded that they took on Walter Kugler, someone who was not an Anthroposophist at that time, because he allegedly understood how to deal very well with the finances. In the meantime, he has become the leader of the Archive. So what is wrong now? Why do the financial problems loom ever larger?

† The number of these sold out and not-reprinted volumes is approaching 20.

(1971) of the 'Contributions to the Complete Works of Rudolf Steiner' contains

288 (Stillformen des Organisch-Lebendigen) 1916–1921  
 Sechs Vorträge, Dornach 20. Sept. 1916, 2. 9. 16. Okt. 1920, 28. 30. Dez. 1921 -

BIBL. Dornach 20. Sept. 1916 *Bauformen als Kultur- und Weltempfindungsgedanken* Dornach 1934\* ✱  
 Dornach 2. 9. 16. Okt. 1920 *Der Baugeданke von Dornach* Dornach 1942\* ✱  
 Dornach 28. 30. Dez. 1921 *Stillformen des Organisch-Lebendigen* Dornach 1933\* ✱

GA 288 \*

335 (Der Weg zu gesundem Denken und die Lebenslage des Gegenwartsmenschen) 1920–1921  
 Siebzehn öffentliche Vorträge, Stuttgart 2. 4. 10. 12. März, 8. 10. 15. 16. 17. Juni, 28. 29. Juli, 15. 20. Sept. 10. 16. Nov. 1920, 7. 8. Jan. 1921

BIBL. Stuttgart 2. 4. März 1920 *Geist und Ungeist in ihren Lebenswirkungen. Die geistigen Forderungen des kommenden Tages* Geisteswissenschaft und die Lebensforderungen der Gegenwart, Heft II, Dornach 1950\* ✱  
 Stuttgart 10. 12. März 1920 *Die Völker der Erde im Lichte der Geisteswissenschaft. Die Geschichte der Menschheit im Lichte der Geisteswissenschaft* Geisteswissenschaft und die Lebensforderungen der Gegenwart, Heft III, Dornach 1950\* ✱  
 Stuttgart 8. Juni 1920 *Öffentlicher Vortrag* (Der Weg zu gesundem Denken und die Lebenslage des Gegenwartsmenschen) Schriften des Bundes für Dreigliederung des sozialen Organismus, Stuttgart 1920 ✱  
 Stuttgart 10. Juni 1920 *Öffentlicher Vortrag* (Die Erziehung und der Unterricht gegenüber der Weltlage der Gegenwart) Schriften des Bundes für Dreigliederung des sozialen Organismus, Stuttgart 1920; Stuttgart 8. 10. Juni 1920 *Der Weg zu gesundem Denken und die Lebenslage des Gegenwartsmenschen. Die Erziehung und der Unterricht gegenüber der Weltlage der Gegenwart* Geisteswissenschaft und die Lebensforderungen der Gegenwart, Heft VI, Dornach 1950\* ✱  
 Stuttgart 15. Juni, 29. Juli, 20. Sept. 1920 *Drei Gegenwartstreden. Fragen der Seele und Fragen des Lebens – Wer darf gegen den Untergang des Abendlandes reden? – Die großen Aufgaben von heute im Geistesleben, Rechtsleben und Wirtschaftsleben* Geisteswissenschaft und die Lebensforderungen der Gegenwart, Heft VIII, Dornach 1952\* ✱  
 Stuttgart 16. Juni 1920 *Die Konsequenzen der Dreigliederung für Grund und Boden* Dornach 1940; in *Landwirtschaft und Industrie, Neuordnung des Bodenrechtes als soziale Forderung der Gegenwart* S. 84 ff, Stuttgart 1957\* ✱  
 Stuttgart 28. Juli 1920 *Historische Gesichtspunkte zur auswärtigen Politik* Arbeitsmaterial für die Mitarbeiter des Bundes für Dreigliederung des sozialen Organismus, Vorträge Nr. 2, Stuttgart 1920  
 Stuttgart 15. Sept. 1920 *Vortrag beim Studienabend der Ortsgruppe Stuttgart* Arbeitsmaterial für die Mitarbeiter des Bundes für Dreigliederung des sozialen Organismus, Vorträge Nr. 3, Stuttgart 1920

GA 335

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nvaluable material for his teachings on the sense organs. Or another example: From a sure source, it has become known to us that one of the Notebooks contains the communication that in his earthly incarnation, Ahriman will go public at the age of 18. Does one have to say what enormous significance knowledge of this has for our times?

There were attempts in the past to publish these Notebooks: in 1928 and 1929 in Stuttgart, in the magazine 'Anthroposophie', and afterwards over a series of years in the 'Contributions to the Complete Works of Rudolf Steiner'. After a while, however, the publication was

given up. It seems like we may never learn the contents of the remaining Notebooks.

- 288 (Still-Life Forms of Organic Life) 1916-1921  
 Six lectures, Dornach Sept. 20, 1916, Oct. 2, 9, 16, 1920,  
 Dec. 28, 30, 1921  
 BIBL. Dornach, Sept. 20, 1916, *Architectural Forms as  
 Sensory Perceptions of Cultural and Global Thoughts*, Dornach,  
 1934\* \*  
 Dornach, Oct. 2, 9, 16, 1920, *The Architectural Conception  
 of Dornach*, Dornach, 1942\* \*  
 Dornach, Dec. 28, 30, 1921, *Still-Life Forms of Organic Life*  
 Dornach, 1933\* \*

GA 288\*

- 335 (The Path to Healthy Thinking and the Living Conditions of  
 Present-Day Peoples) 1920-1921  
 Seventeen public lectures, Stuttgart, March 2, 4, 10, 12,  
 June 8, 10, 15, 16, 17, July 28, 29, Sept. 15, 20, Nov. 10,  
 16, 1920, Jan. 7, 8, 1921  
 BIBL. Stuttgart March 2, 4, 1920, *Spirit and Bad Ideas in  
 regard to their Effects on Life. The Spiritual Challenges of  
 the Coming Days* Spiritual Science and the Challenges of Our  
 Times, No. II, Dornach 1950\* \*  
 Stuttgart, March 10, 12, 1920 *The Peoples of the Earth in  
 the Light of Spiritual Science. The History of Humanity  
 in the Light of Spiritual Science* Spiritual Science and the  
 Challenges of Our Times. No. III, Dornach, 1950\* \*  
 Stuttgart, June 8, 1920, *Public Lecture* (The Path to Healthy  
 Thinking and the Living Conditions of Present-Day People)  
 Writings from the Union for a Three-Part Structure of the  
 Social Organism, Stuttgart, 1920.  
 Stuttgart, June 10, 1920, *Public Lecture* (Education and  
 Classroom Teaching in the face of the World Situation of the  
 Present) Writings from the Union for a Three-Part Structure  
 of the Social Organism, Stuttgart, 1920; Stuttgart, June 8,  
 10, 1920 *The Path to Healthy Thinking and the Situation of  
 a Present-day Individual. Education and Classroom Teaching  
 in the face of the World Situation of the Present* Spiritual  
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GA 335

We completely understand that certainly there are bad quality handwritten notes by members who attended lectures, fragments of notes difficult to understand, etc. But for the publication of such, let us say, doubtful texts, which are still absolutely necessary for a complete edition, there is the 'Contributions to the Complete Works of Rudolf



Steiner'. It is the business of the Estate Administration to publish the Estate, not to rule over its quality, content or believability. That is precisely what the researchers, the scientists, do when everything is laid before them that remains of the notes and oral statements of Rudolf Steiner. In the 'Contributions', the co-workers of the Estate Administration are only publishing things about themselves. It really might be more appropriate if a dozen pages or so could be prepared about Rudolf Steiner.

Nevertheless, let us turn our attention for a moment to the volumes not yet published. Is the quality of the recorded notes that Mrs. Wiesberger read in 1961 really so bad? Not at all! Among the volumes there are those that are to include already published lectures. As an example, two volumes from the catalogue of 1961 will be taken: (See the copy of the original above and its translation).

As the reader can clearly see, nothing more needs be shown. Thus, our question to the Estate Administration: Why has this volume, which is already prepared, not been published in over 42 years?

One answer to this question we have already heard: The Estate Administration does not have a sufficient number of co-workers, and it does not have sufficient co-workers because it does not have sufficient funds. But even this is not true and the following is the reason: Many volumes have been worked through and revised by the Estate Administration for a new edition. This naturally takes a lot of time. There are volumes that have already had *four* such revisions. Numerous lecture cycles have been issued in their new edition accompanied by a note such as "a checked over and modified edition", "a newly reedited and expanded edition", "an edition expanded with a supplement", etc. Yet all of this merely *does damage* to the cause. The energy of the co-workers, of whom there are too few, is being wasted by inefficient work on the Complete Edition.

In the year 2002, there was a "revised and expanded edition" of GA 262 prepared. It deals with the exchange of letters between Rudolf Steiner and Marie Steiner. How can one "revise" these? Also, why were fragments from this volume inserted into GA 89, which appeared exactly one year before GA 262? In the same year, the 4<sup>th</sup> edition, which was not revised, of *the book* 'Anthroposophy' (GA 45 Anthroposophie) by Rudolf Steiner was published (whose sales are just rolling ahead). One can really ask, how can a book be "revised" without the author and in addition to that, be "changed"? It turns out that it can be done. The Estate Administration can do anything! They have added a few hand-written fragments to the book as well as an

additional short text by Rudolf Steiner.\* And suddenly they have – please note – a “new” book, and the reader so inclined can shell out 26€, 19£, or 35 \$ if the literary estate of the author interests them. You already have an earlier edition? – Then take that one along to a used bookstore and let them have it – for free.

GA 115 – ‘Anthroposophy, Psychosophy, Pneumatosophy’ (cf. ‘Spiritual Psychology’) – has been revised four times. In the later editions, valuable texts the first edition contained have simply disappeared, and with the four revisions it has become quite impossible to judge what has happened to the contents. Who is in a position today to take the four different texts and compare them word for word? In addition to that, these must then be compared with the original texts found in the Archives, and there it will turn out that not all of the texts written out at the time of the lectures have even been worked through, and one should think about doing one or two further revisions. Then one will be in a position to give these lectures out in so far as a further, up until now unpublished, lecture is added to them. So, dear serious reader, pull out your purse and buy all five or six, maybe (within a few years) even seven or eight editions.

They explain to us: We should trust the Estate Administration. But why? In science, one does not allow oneself to be led about by trust, rather by *scientificness*, and it is a real blow to this scientificness if during the course of the years, when one publishes a complete work, *before the completion of the entire publication*, individual volumes are watered down by revising, “bettering”, “extending”, by a ‘chaoticization’ of the contents of the volumes. In conclusion, we see no reason not to agree with the argument of opponents who polemicized with Ulla Trapp (a co-worker of the Estate Administration) and wrote: “Our criticism is directed against the change of sense carried out in the only available textual documents without the readers being able to learn about this revision.”<sup>41</sup>

No one doubts the notes taken down by listeners and the stenographic notes of the lectures of Rudolf Steiner are incomplete: further work of deciphering the stenograms is necessary, the existing variations of the listeners’ notes have to be compared word for word with each other, and additionally, there are errors in all this material that must be found. Nevertheless, all of this work should be done *after a complete edition of the entire works have been produced*(which

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\* For “additional texts”, let it here be once more noted, there is the “Contributions to the Complete Works of Rudolf Steiner”.

actually should have been done by the year 1975). At that point, the volumes with mistakes should be newly (and if possible for the last time) revised and given out, or as came about in an excellent way with the three volumes of GA 266 ('Aus den Inhalten der Esoterischen Stunden' – 'From the History and Contents of the Esoteric Classes'), *variations* should be published, but not the *opinions* of the editors of the texts. Two editions could then be compared with each other, and better still would be if there were two or three variations within one volume, in order to decide what the truth is.

The 'watering down' of the contents of the lectures over the years and decades by means of never ending "revisions", "expansions", "changes" – this is *a method of irreversible falsifying of the texts that cannot then be put right by anyone!* And why is the Estate Administration so doggedly dedicated to this activity at the cost of new publications? – About this, one really has to do a bit of serious thinking.

Our concern about the history and the quality of the Complete Works has intensified due to the fact that in the last few years the 'authenticity' of the notes of those attending the lectures is being so actively discussed. It seems as though we are being prepared psychologically for something? – The answer to this question can be found in an edition of the 'Das Goetheanum' newspaper. There an extraordinarily learned person wrote that there, where the notes by listeners are not authentic, *the publication of the whole series of lectures should be abandoned.*\* In other words, an old sophism for a new theme. The old one sounds like – the reader will surely remember – this:

An honest Anthroposophist is asked: Was Steiner a god or a human being?

Answer (from the shocked Anthroposophist): Naturally a human being.

Question: So did he make mistakes like every other human being?

Answer: Yes, naturally, really it would have to be so.

Question: Where?

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\* In the press, the crazy idea is being discussed of "simplifying", of "modernizing", of "translating" into a language people, let's say, in the discotheques use, the book 'Occult Science'. One reader of the 'Weekly Newspaper' noted quite correctly and cleverly: "...Occult Science is a translation from a spiritual language into German. Translations should not be translated: please, always from the original language!"

Answer: I don't know.

Question: So every single one of his assertions could be false?

Answer: ?!

Question: So there you are! And you're following him blindly.

Have you seen what von Plato, the outstanding member of the Executive Council of the GAS, said about where this leads?

They are trying to foist something similar on us with this "authenticity" stuff.

But even the books, they do not want to leave as they are. There are voices being heard, even from the Estate Administration, that present-day youth will not understand Steiner, and his books must be "adapted"! As first, 'The Philosophy of Freedom' is to be "*rewritten*" and made "*simpler*" – a book about which Rudolf Steiner said that it is a "living organism"!\*

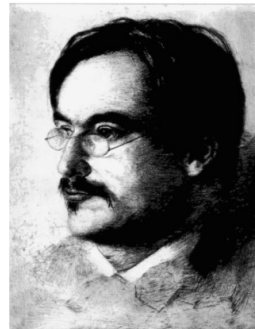
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\* The attack on the spiritual heritage of Rudolf Steiner and on himself is being led from within the GAS in a refined and many sided manner. The author has written about this in his book 'The Crisis of Civilization'. Since then over 12 years have passed, and in the meantime, one could write a further book on this. Yet it is exceedingly difficult to move people to the defense of Anthroposophy and its creator. People simply do not want to perceive and understand the symptoms. Thus we have never once met anyone who was upset with how they are presenting Rudolf Steiner. In the last few years, his photographs are being replaced more and more often by portraits, which are being painted by enthusiasts who have some special aim, and who in no way give us the personality of the portrayed person, rather more caricature him.

Let us take a look at the Catalogue of the Complete Works of Rudolf Steiner given out by the Estate Administration each year. This catalogue goes around the whole world and is a sort of advertisement or 'visiting card' for both Anthroposophy as well as Rudolf Steiner and what he has created. Over the years, a good photograph has been printed on the cover of the catalogue. In the year 2002, however, (in 2003 the catalogue did not appear – why? – because there was nothing new) there appeared on the cover the portrait of a particularly comical subject from the year 1894. Who is capable of believing, when viewing this apparent joke from the teenage years of the artist, that this peculiar youth, who so obviously has no connection with reality, could have created everything listed in the catalogue? (They took advantage of a similar 'joke' with the design of the jacket of the biography of Rudolf Steiner by Christoph Lindenberg.)



*Right:  
The portrait of  
"Dr. Steiner" from  
the cover of his  
biography*



*Left:  
The portrait of  
"Dr. Steiner" from  
the cover of the GA  
catalogue*



*Right:  
And this portrait  
still awaits where  
it will be used*



Finally, another fact simply cannot remain unmentioned: the latest “innovation” the Estate Administration has put in the path of the reader as a hurdle on the way to the books of Rudolf Steiner. This “innovation” is the following: In the press brochure of the Rudolf Steiner Verlag (Press) for the fall of 2004, an announcement is unexpectedly found to the effect that in October of that year a new

volume will be available for sale – GA 335. This volume has already been mentioned above. It was announced the volume would contain 10 lectures (of 18 according to the catalogue of 1961) and encompass 400 pages. As price for this volume, *74 CHF, 44€, 33£, or 63\$* is given. A short while later, the catalogue of the Pforte Verlag (Portal Press) appeared in which it said GA 335 would be 544 pages and cost *96 CHF, 58€, 44£, or 82\$*.

That this volume then did not appear in the stores in the fall of 2004, that they then announced it for the spring of 2005 – that will not form part of our considerations here. That has in the meantime really become self-understood. Rather disturbing in this case is something really quite different: the considerable increase in price. How could this be justified? – Apparently, solely because of the increase in the extent of the commentary – from about 200 pages to 350, since 10 lectures will fit into 150-170 pages (if they are one-hour lectures).

In this way, the reader is forced to pay 58€ to leaf through 10 lectures. For many Anthroposophists, this sum is beyond their financial ability. In addition it should be noted that the production price of one copy of a book of this size and in this simple quality, could hardly be more than 7-8€, 5-6£, or 10-11\$.\*

The same sort of manipulation as we have seen with GA 335 was already apparent with the issuing of GA 255b (‘Die Anthroposophie und Ihre Gegner 1919-1921’ – ‘Anthroposophy and Its Opponents 1919-1921’). There, too, a size of 380 pages and a price of *40€, 30£, or 56\$* was announced to begin with. A short while later the number of pages had grown to 625, the price to *58€, 44£, or 82\$*. The actual lectures of Rudolf Steiner in the volume take up 340 pages. Almost every page has a commentary whose text size is two to three times, sometimes even six to seven times, larger than the size of the text of the corresponding lecture page. In addition, there are various appendices, and, my goodness, what all one can find there: biographies of the opponents of Anthroposophy as well as also its defenders (about many of them there are already individual publications) as well as annotations to the well-known books of Rudolf Steiner, among them ‘Truth and Science’, ‘The Philosophy of Freedom’ (and this in a book which is about the opponents of Anthroposophy); in the commentary there are

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\* The price list of the printer where the Estate Administration has its volumes printed lies in the hands of the author. An example of a book which is larger than that of a volume of the GA, with a total of 750 pages, with color jacket, and 6 to 8 color reproductions, costs for a press run of 1000 copies, about 9€ (12 \$).

page long citations in tiny script from ‘The Philosophy of Freedom’, and so on.

No, we will certainly not argue here against the view that the books of Rudolf Steiner should be accompanied by expert commentaries on the theme. Nevertheless, the publisher should do this in reasonable measure. The poems of Homer and Dante are published with less commentary. It should also be taken into consideration that volume GA 255b and 335 are neither the first nor the only published work of Rudolf Steiner, and apart from that, how can the publication of a book be announced with a commentary of 200 pages and a few weeks later comes the clarification that it will entail 400 pages? What kind of a professional or scientific way of working is that?

And let it be once more repeated: It simply is not acceptable that we have to pay 58€ for 10 lectures of Rudolf Steiner. If all the lectures were dealt with like this, then the price of the Complete Works could quickly be forced up to 20,000-25,000€, 15,000-19,000£, or 28,000-35,000 \$.

A quite definitely bad habit has also become the recent normal practice of accompanying the text of a lecture cycle with a note to the effect there are also diagrams which go with the lectures, which then appear in a separate volume at a price of 50-70 CHF, 30-42€, 23-38£, 43-71 \$.

To conclude with, let us turn to the quite realistic problem of the failing finances and co-workers in the Estate Administration. Let us see for once what *purely statistically* lies behind all this. According to what the co-workers of the Estate Administration write, in year 1994 177 sets of the Complete Works were sold, in year 2002 76 sets.<sup>42</sup> In total there are 360 volumes in it. By means of simple arithmetic, we learn that in the year 1994 63,720 books were sold, in year 2002 27,360. On average, each book cost 57-60 CHF, 34-36€, 27-30£, 50-55\$. Thus, in the year 1994 books by Rudolf Steiner were sold for a total value of 3,700,000 CHF, 2,200,000€, 1,600,000£, or 3,100,000\$; in the year 2002 for a value of 1,590,000 CHF, 900,000€, 700,000£, or 1,300,000\$. Included in all this are books that were already published in earlier years and were then printed and are now lying in storage. If the costs come to about 40% of these sums, then in year 1994 there was a profit of 2,220,000 CHF, 1,300,000€, 1,000,000£, or 1,900,000\$ and in year 2002 954,000 CHF, 560,000€, 440,000£, or 810,000\$. And thus the result is that for the publication of one single volume in three to five years, between 3 and 6 million CHF, 1.8-3.6 million €, 1.35-2.7 million

£, or 2.5-5 million \$ were needed. Is there anything else that needs clarifying?

And how does it stand with the co-workers? In the Rudolf Steiner Verlag, there are nine (For comparison: 'In the Verlag am Goetheanum' – a the official press of the GAS – there are two or two and a half co-workers, and there they publish 10 or more books per year.), and they assess the value of their work in this way: One of them “juggles the various financial figures of the Rudolf Steiner Estate Administration”, another “makes corrections half a day, collates Steiner Texts” (these “texts” are – one in five years! If they collate someone else’s, what does that have to do with the Literary Estate of Rudolf Steiner? Should not other people pay for that?), a third “leads the whole operation according to the ancient occult law of continuity and renewal”, a fourth “looks after the Swiss and international deliveries for half a day and does the invoices for the mail orders”, a fifth “reads (manuscripts) and...translates” (reads one volume in five years; and what does he translate when the GA appears in German?), a sixth “determines what the book sellers should charge and in addition does with an angel’s patience up to the 8<sup>th</sup> correction of the new GA volumes (still only one single one of these in five years; of course, there is the question of the professionalism of the corrector who has to read the same text 8 times), the seventh “is the master of packet and palettes”, the eighth “is...two thirds retired and is happy during the remaining time...to look after the social fund of the Rudolf Steiner Estate Administration or the registering of new statutes...in the Register of Companies”, the ninth “slaps together previews...advertising, catalogues and brochures.”<sup>43</sup>

Now, although that all sounds fine and entertaining, nevertheless it costs quite a bit, so that for the publishing of the books of Rudolf Steiner there remains no money over.

Let us also recall with all this that in addition the Estate Administration employs workers in the Archive who actually prepare the texts for publication. In spite of a lack of money and labor, a short time ago another worker was hired. This is Mr. Prochnow – one of the most favored authors at ‘Info-3’. In fact: Tell me who your friend is, and I will tell you who you are. Which serious person does not know that ‘Info-3’ has been spewed into the sphere of Anthroposophy with one single aim: to defame it, to compromise it, and to falsify it?\* And

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\* About who the true Boss, the bread-giver of this magazine is, the author has already written.



from this ‘breeding ground’ of information, they have brought a co-worker into the Rudolf Steiner Estate Administration! And what does he do there? He is dedicating himself to investigating: “How gay was Rudolf Steiner”! About this he even reported to a journalist of the Swiss ‘Weltwoche’ (‘World Week’), which can be bought at news kiosks and is also available in other European countries.<sup>44</sup> Can there be anything crazier? We hardly believe so. In this case, the Rudolf Steiner Estate Administration has presented a shameful record!\*

Over 18 years ago, before the appearance of the book ‘The Crisis of Civilization’, the author was declared just about the greatest enemy of Anthroposophy, even though it was a question of the shameful deeds which took place in the GAS. However that may be, we nonetheless ask: Where, dear critic, are you today? Why do you remain silent when in the center where the spiritual inheritance of Rudolf Steiner is given out, a rascal pours buckets of filth over the name of Rudolf Steiner? Where are you, Anthroposophical public of the whole world, you who desire the spirituality of the Christmas Conference? Do you still have a voice or has it been taken from you?

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To what result in the end have we now come? Among Anthroposophists, there are at present discussions about the fact that the situation of the spiritual life of the world could change radically, that there could come banning, confiscation and destruction of books, among them those of Anthroposophy. But now, under the conditions of a comparatively intact world, they are beginning even in Anthroposophical circles to gradually take away the spiritual inheritance of Rudolf Steiner.

In September, 2001, we sent out an appeal to the address of a conference at which, so it seemed to us, serious people would gather. In this appeal we attempted to direct people’s attention to the threat under which the Complete Works now stands. The results were sadly that one of the participants stood up and said: “That is not true. The Estate Administration publishes little because there is no more to give out, because there are only notes and drawings of very poor quality left!”

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\* In that we say this, we in no way deny that within the Estate Administration there are serious co-workers who are true to Anthroposophy. But, so it seems, today they are denied the right to give this institution its direction.

“Aha!”, said the participants, “then everything is in order.”

With that, that opportunity came to an end.

Yet also about the Christmas Conference and the Statutes people said that that was all in order too. Why then has the conflict arisen which finally even ended up in court? Is this not always the same reason? The question of power – that is so tremendously important! The interests of Anthroposophy however – that is of less interest. The Complete Works? – Yes, hasn’t enough already been given out? One cannot read even once everything that is already there!

Oh, how true is this! And it is completely unclear why people put so much effort into such things and, for example, publish Goethe in 100 volumes or Leo Tolstoy in 90 volumes. Three volumes per person would actually be plenty! If, however, this is the last word of the Anthroposophists, then the destiny of the spiritual inheritance of Rudolf Steiner is sealed. People will (and already are) study it (in its totality) in other places in order to apply its fruits for the achieving of the goals of group egoism, and the Anthroposophists will only be left with the heavy guilt they will have to bear in Kamaloka.

## **D. On the Methodological Incorrectness in Anthroposophical Secondary Literature**

Not seldom is the attempt met with in Anthroposophical secondary literature to interpret the statements of Rudolf Steiner in a deeper way and then to even strive beyond them. As such, the intention of doing this is praiseworthy but only under one condition, namely, that the author does not cross over the boundaries of reality. If, however, one does not take this condition into account, then nothing will be achieved, rather to the contrary, Anthroposophy will be robbed of its spiritual scientific character. How this can happen, will be considered by way of a couple of examples.

### ESOTERICISM AND PARAPSYCHOLOGY

In 1996 there appeared a book from Verlag 'Freies Geistesleben' (The Free/ Independent Spiritual Life Press) with the title: 'Die Belebung des Herzchakra'. In 1998 this book appeared translated into English as 'Enlivening the Chakra of the Heart' published by Rudolf Steiner Press. On the basis of Rudolf Steiner's 'Philosophy of Freedom', Florin Lowndes, its author, offers us a method of a wholly new, "living" thinking (so he claims) in which the human being "uses the heart as the actual organ" (p.73 [these page numbers refer to the German edition]).\* Lowndes sees in this the "central discovery" of Rudolf Steiner. Since for many Anthroposophists such a discovery is something new, let us seek for clarity about what lies behind the

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\* The English edition of this book has appeared in two editions, but it has not been possible to research which changes have been made since the first German edition. The quotes in the text are translated from the original German and the page numbers refer to that edition. From the second English edition are taken the following quotes: "For the true organ of heart-thinking is indeed the heart (not the heart muscle per se but the rhythmical flow of blood regulated by it),..." p.viii.

concept “heart thinking” in the Anthroposophy of Rudolf Steiner, and what is stated in Lowndes.

The title of the book itself calls for our attention: It deals with the awakening of what otherwise only on the path of *evolution* can be conquered or developed by human beings. Precisely from the point of view of evolutionism, Rudolf Steiner described the development of consciousness in all its forms and at all its stages. Consciousness, thanks to which conceptual thinking has arisen, has been developed by human beings in the course of our cultural-historical process. In this process and thanks to it, Goethe again developed – not awakened – a beholding thinking. According to the extent of its mastery, the possibility arises for the thinking subject to set aside the reflection process and to go over to a beholding or to a *perception of ideas*. This is actually the path over which the theory of knowledge worked out by Rudolf Steiner leads. It has a Goethean method of “morphological” (so says Rudolf Steiner) thinking, and ‘The Philosophy of Freedom’ – apart from its value as knowledge – also serves as a means of instructing us in the practical training of thinking.

In connection with this, it may be said that the really significant contribution of Rudolf Steiner to our cultural development was the fact that he gave proof of and described the state lying *between* reflective and imaginative consciousness.

The development of such a consciousness – the beholding mind or spirit – also calls forth the development of the 2-petalled lotus flower. Here, however, one has to take into account the content of the initiation science of Rudolf Steiner where the method of the development of consciousness from the imaginative to the intuitive stage is given, and that this is accompanied by a development of the lotus flowers with a direction from the 2 petalled towards the 12 petalled. (In ‘The Philosophy of Freedom’, *moral intuition* in the realm of imagination is spoken of as something quite specially determined by the peculiar nature of the development of the consciousness soul and as such brings us into contact only with the world of imagination (See e.g., GA 82, 10.04.22 [not translated]).

In strict conformity with cosmic law, the process of development of the individual mind or spirit takes place in our epoch under the heightened wakefulness of our self-consciousness. With this, it is *strictly forbidden* to begin the development of higher consciousness with the 12 petalled lotus flower. The Eastern teachers who are coming over to Europe work contrary to this rule. They offer their services precisely for “the development of the heart chakra” – in the belief that

it is the *beginning* of supersensible experience. Under their influence, the esotericism of Western parapsychology is oriented in the same direction.

Although *Florin Lowndes* in his reflections always basis himself on statements by Rudolf Steiner, in reality he re-interprets the path of modern development in the sense of *Eastern* esotericism in that he continually brings the “heart chakra” to the fore; apart from that, he confuses the tasks connected with the help offered by the work ‘How Can One Attain Knowledge of the Higher Worlds?’ with those which should be solved with help of ‘The Philosophy of Freedom’.

If one is to believe Florin Lowndes, our work with ‘The Philosophy of Freedom’ and other books by Rudolf Steiner leads to the development of the “heart chakra”, because it is supposed to awaken a new, living, “heart thinking”. Florin Lowndes understands this thinking in a very peculiar way (one which is not even found in the Eastern tradition). He writes: “...living thinking does not at all have the brain as its foundation, rather the heart as its *physiological organ*” [emphasis GAB] (p.79). This is, so he claims, the “central discovery of Rudolf Steiner”. It is merely necessary to state here that it is nothing more than the central confusion of Florin Lowndes.

## THE ETHERIC HEART

Rudolf Steiner speaks from two quite different perspectives about the participation of the heart in knowledge. In the simple exoteric sense, he speaks of the necessity of developing heart warmth when thinking, of making use of feelings and imagery in order to overcome the lifelessness of abstractions. The interest, *the love for the object of knowledge*, the connection of the thought with the whole soul, this is knowledge with the heart in this sense.

In a deeper esoteric sense, Rudolf Steiner speaks about the development of a certain *middle point in the etheric body* that is not only not connected with the physical heart but also not with the etheric heart (which is to be found in the *right* half of the breast). It is also not the *heart chakra* itself; it simply stands “...in an especially close relationship” with it (GA 10, p.141 [‘How to Know Higher Worlds’ (AP), p.133]). Rudolf Steiner writes that with real factual knowledge, we have to develop this center with extreme caution and care; and “this middle point is, to begin with, *not yet in the heart region rather in the head*” [emphasis GAB] (ibid, p.142 [p.135]). When as a result of a mistake, this center is not developed first of all in the head rather in the

heart region, then the human being will indeed be able to look into the spiritual world but at the same time will no longer stand on firm ground, may lose their grip on things and become a dreamer, in other words, may experience a tragic *fiasco* on the esoteric path. The development of the etheric center (as well as the lotus flowers) going from the head over the larynx to the heart – emphasizes Rudolf Steiner – “...is an absolute necessity for the human being at the present stage of development” (ibid, p.143, [p.135]).

In a lecture on the 1<sup>st</sup> of May, 1915, (GA 161[typescript Z 346, lecture II]), Rudolf Steiner also gives an account of the formation of this middle point in the etheric body; there he makes a diagram (see Diagram 7, Chapter 11) and clarifies it in the following manner: “When now a person begins...to develop imaginative knowledge, then the etheric body begins to become enlarged in this way, and the peculiar thing about it is that parallel with it, takes place what has been described as the formation of the lotus flowers. The individual grows, as it were, out of itself, and the peculiar thing is that the human being, while it is etherically growing out of itself, is also developing something similar outside of its body, something I would call a sort of *etheric heart*” [emphasis GAB]. And further on: “Only one must not think that a human being, with the heart that is *within its body*, so to say, has thus arrived at spiritual knowledge, rather with the heart that is *outside* the body, with that one, they are in a heartfelt way united with what they know spiritually-scientifically” (ibid, p.243/244 [p.15/16/17]).

So then, this heart (not the heart “as physiological organ”) and a similar heart thinking (or – what is the same thing – Michael thinking) are what are being referred to in Anthroposophy.

In this regard, it is also very important to remember what Rudolf Steiner said about the last gift to human beings of the Archangel Gabriel. By controlling the “right direction of births”, Gabriel has since the 15<sup>th</sup> century gradually cultivated an organ in human beings “that is to be found in the lower forehead (frontal sinus) above the bridge of the nose”. This organ gives human beings the possibility “of taking up the message of the Archangel Michael”, and it makes them capable when thinking of separating out the etheric part of the head (GA 266/1, 05.05.09, p.487f [not translated]).

In this way, the etheric middle point in the head region is developed in a very complicated manner, and ‘The Philosophy of Freedom’ is an especially effective means for doing this work. It teaches us to behold the thought forms or, put more exactly, when the etheric body of the

head begins to come a little bit out of the physical, to mount up within the beholding mind or spirit to the ideal perception of the Cosmic Intelligence. Such a development *does not give us imaginations, but it does prepare us for them*. That is why ‘The Philosophy of Freedom’ and the whole theory of knowledge of Rudolf Steiner are a genuine preliminary stage of the new science of initiation.

When pupils on a purely esoteric path of development carry out special exercises (meditations and so on), then they come to supersensible perceptions. The lotus flowers begin to unfold; then “ones head thinking goes over into the thinking of the heart” (GA 119, 30.03.10, p.239 [Macrocosm and Microcosm, p. 169]) – in the head region first, needs to be emphasized again. First when the sensation soul is transformed into the intuition soul, is the etheric middle point – the etheric heart – really in the heart region; then the pupil thinks in the truest sense of the word with the heart and that means intuitively.

As a result of such a development by many people, – so says Rudolf Steiner – the heart, after it has gone *through many metamorphoses*, will become an organ of knowledge *in the distant future*. That will be, though, the next evolutionary stage of humanity. “When the heart is its organ, knowledge will then be warm and inwardly intimate as today only the feeling of love and sympathy are, but these feelings will struggle out of the dullness and darkness within which they at present only feel around as though by touch, through to the brightness and clarity which already today the *finest logical concepts of the head* have” (GA 266/1, p.100 [not translated]).

Yes, head thinking is a transitional stadium in human evolution, nevertheless, we should not want to “spring over” it in order to come to “heart thinking” as quickly as possible, for in that case there is the danger *of attempting to overcome* “the superficial experience of the outer world” “by means of the superficiality which the heart as such is like and which is so often called mysticism” (Articles on Rudolf Steiner’s Complete Works, Beitragen zur Rudolf Steiner Gesamtausgabe, No. 8, p.5-6 [not translated]).

A certain antipathy to logic and science is noticeable in the book by Florin Lowndes, which even goes so far, that on page 283 he claims that the demand “to let logical thinking even *die out*” is correct not only for present-day humanity but also for the humanity who lived in the epoch of the Mystery of Golgotha! This he says about the times when logical thinking was not yet even developed, when human beings were first supposed to take up the Cosmic Intelligence that had descended

with Christ to the earth in order then during many thousands of years to develop their own life of thinking, to develop logic!

Even today, however, when abstract thinking has to go through a metamorphosis, the task remains for human beings – especially when they strive for higher knowledge – to devote their attention intensively to the development of logical thinking which will give them a firm foundation for the supersensible. Rudolf Steiner writes that for the achieving of supersensible truths, “such a strong effort of thinking connected with the body” is necessary, “that the tiredness is just like that of many years of long physical work” (Notes to a lecture, 20.09.19 – cited from B. Wulf “Jesus Christ”, p.550 [not translated]).

Naturally, our heart also takes part in this thinking activity in that we develop, for example, stillness, positiveness, and love for knowledge. With all this we are helped by Michael, the ‘Lord of Thought’: “He frees enthusiasm to flow out of the heart and feelings center [Gemüt] so the human being can live in soul devotion to everything that can be experienced in the light of thought” (GA 26, 17.08.24, p.62 [The Michael Mystery, p.3/4]).

### LIVING SEVENFOLD THINKING

Florin Lowndes makes an essential methodological error when he claims that “the number ‘9’ is the basic number of living, human thinking” (p.80). – In reality, thinking is the fruit of *development*; the number of development, however, is the 7 (7 eons, 7 rounds, 7 globes, etc.). The principle of threeness (and 9 is 3 x 3), of the trinity, is all-determining, is *pre-determining*, and that is why – in spite of its so great significance – *freedom cannot be born out of it* (Rudolf Steiner speaks of this). For this reason also, world evolution became 263 sevenfold after it had come forth out of the divine Trinity, and thinking is the last fruit of evolution, its projection onto the individual human mind or spirit. Conceptual, dialectical *thinking* is threefold and stands externally in relation to its subject. This is why Hegel, the most outstanding dialectician, could not find *the foundation of morality in the personality* – something which is the *main task* of ‘The Philosophy of Freedom’.

*Thinking begins to be living when we, if we remain within the sphere of the conceptual, bring about thought processes according to the laws of the organic, according to the laws of the seven-part metamorphosis* (this has been dealt with in my written works). ‘The Philosophy of



Freedom’ was written precisely with such a thinking, which Rudolf Steiner also calls “morphological”.

It is difficult to find a relationship to some of the other things in the book by Florin Lowndes. For example, he writes: “Meditative efforts should lead to a first result, namely, that the *text printed with black printing ink* [boldface emphasis GAB] on the *pages* of the relevant book by Rudolf Steiner becomes a *picture* which one *beholds* and in which *each* sentence, *each* paragraph, *each* section and so on, is a part with equal value” (p.138). Here the question simply cannot be held back: And if the text were printed with green or red colored ink, would this influence the *type* of “living” thinking?

Or does Florin Lowndes offer a formula for metamorphosis in which *quality* is divided by *quantity*? Such a thing is unknown by mathematicians in the whole history of culture!

It should still be mentioned that Florin Lowndes in his book cites a large number of excellent statements from Rudolf Steiner’s lectures (maybe G. O’Neal collected them for him), and *these citations confirm quite definitely the correctness of the claims made here about Florin Lowndes*. Still more, he also often makes quite correct statements when he expresses himself *in the sense of those citations*, but through the fact that he does not correctly differentiate things, but mixes them all up together – for example, the task of ‘The Philosophy of Freedom’ and that of the actual path of initiation, day consciousness and supersensible experience, the average person and the initiate, the present-day task of the human being and that of the future evolutionary stage, and even esotericism and materialism – from many correct things there comes about something false in the end, things which cannot be maintained from the point of view of spiritual science and which remind one very strongly of the spirit of the Theosophy of Leadbeater. The former general secretary of the Finnish AG, R. Wilenius, writes in his review of the book by Florin Lowndes that this person “is a pioneer in the central, Anthroposophical, research area” (‘Das Goetheanum’ 41/1999, p.751). Alas! We have to sigh sadly, this is not so at all.

#### THE FOURTH ADVERSARY AND SORAT

A style that is very similar to that in the book by Florin Lowndes we also sadly often meet with in the books by S. O. Prokofieff. Let us take a look at his recent publication – the booklet ‘Die Begegnung mit dem Bösen’ (‘The Encounter with Evil’, Verlag am Goetheanum, 1999). There he claims that Sorat “does not belong to human evolution”, that

he remained behind in the epochs “which took place before Old Saturn” (p.17).

Since we cannot find any such statement by Rudolf Steiner, we are justified in asking where Prokofieff got such a piece of knowledge<sup>45</sup>, for Prokofieff is really making a new discovery here: He finds still another – *the fourth* – adversary, this is the Elohim who remained behind.

It is well known in Anthroposophy that in order to ascend supersensibly to the sphere of Old Saturn, one must have achieved the stage of intuitive consciousness, but to see back behind Old Saturn is not given in the Earthly aeon even to the high initiates. How then can one experience what happened back there? There is only one means possible: extrapolation – but Rudolf Steiner warned us against the use of it in the spiritual scientific method. He wrote for example, “If anyone believed that when they had received spiritual scientific statements about what the Old Moon state was like, through thinking about it they could then find out how it will be on Jupiter if they simply hold to Earthly relationships and Moon relationships, they will soon become involved in serious delusions. These relationships should only be researched in so far as supersensible consciousness is raised to observation. First when what is researched is communicated, can it also be understood without supersensible consciousness” (GA 13, p.357/358 [‘Occult Science’ (Adams), p.300/3001]). What then can be said about the state before Saturn?! If somebody says that some being or other had remained behind at that time, then it is also claimed that the principle of remaining behind belongs to the pre-Saturn development as well, and thus not only individual facts about a development unknown to us are being spoken about, but even about its principles. Such a knowledge was not accessible even to Rudolf Steiner himself.

Prokofieff further characterizes the fourth adversary in the following way: Sorat enters “the cosmos as opponent of every ‘I’, and that means not only the human I but also the ‘I’ principle as such, wherever it may appear” (p.17). All this does not agree with what Rudolf Steiner says about the beings of the world. Two main factors can be pointed to here. Firstly, only what *possesses an ‘I’ exists* in the world; secondly, everywhere where causal connections exist, *karma* is formed. This is why: “Karma is everywhere *where ‘I’s* are, and Lucifer and Ahriman conceal an ‘I’ within themselves”. (GA 120 (1956), 28.05.10, p.232 [‘Manifestations of Karma’ (RSP), p.179])

But maybe we have beings without an ‘I’ before us when we have to do with the Asuras? No, the Asuras also possess an ‘I’ because, firstly,

– as Rudolf Steiner characterizes them – they are of an Ahrimanic nature; secondly, they are “spirits of the very strongest egoism” (GA 266/1, p.205), and in the human being they also “strengthen and harden his will in relation to personal matters and direct it towards his personal middle point” (GA 265, p. 265, [‘Concerning the History and Content of the Higher Degrees of the Esoteric School 1904-1914’, p.299]); thirdly, already on the Old Moon they had a fully developed Manas! Only, with them Manas is self-seeking and egoistic (GA 93a, 17.10.05, p.148 [‘Foundations of Esotericism’, p.144]).

In a word, we are here knocking on an open door. All the adversaries have an ‘I’, only their relationship to it is different than with the hierarchies. These latter radiate the ‘I’ with love and by that means give it to other beings, calling them into their own existence; the former, however, want the ‘I’ only for themselves, and that is why, if the fourth adversary did indeed exist, where could he find support in his battle against “the ‘I’ principle as such”? In nothingness? – That can hardly be imagined. It would be the same thing as trying to destroy light with a stone or sight with a smell; but even such a plan would be more real than the battle of nothingness with the ‘I’. Apart from that, in the battle with the “‘I’ principle as such” it would simply be sufficient for those fighting *not to exist* – and the victory would be won.

Let us now try to consider whether the fourth adversary is at least theoretically possible. In the world order, everything is built according to law: Below everything is as above (Hermes Trismegistus), and so on. In a universal way, the course of our cycle of evolution is determined on the highest level by the divine Trinity. As three substantial, creating, rays of power, they penetrate and organize the whole of existence. From a certain moment of development on, they allow the existence of beings which receive the task of, so to say, ‘drawing on’ the development ‘from below’, which in the end creates relationships for human beings by means of which they can come to freedom.

In this new, complicated, working together, the following relationships come about: opposed to the Father principle – the foundation of everything physical – stands Ahriman; opposed to the Holy Spirit – the foundation of everything astral – stands Lucifer. Christ works in the middle; He is the regent of the etheric forces in the world. When existence materializes itself most strongly, He descends to the deepest point bringing human beings the world ‘I’ and helping them let Ahriman and Lucifer, who are attempting to penetrate into a sphere not intended for them, i.e., into the human individual, extinguish each other (see Diagram 32).

The direct opponent of Christ will be present at the moment when human beings first achieve the individual, independent ‘I’, and then the lower threefoldness will be formed which will place itself over against the higher Trinity. The Spirits of Personality who have shown themselves in the course of evolution to lack the ability to ascend to the stage of the Spirits of Form have remained behind; these are the beings that will complete the lower threefoldness. Their remaining behind, as Rudolf Steiner states, began already *on Old Saturn*, and when now in the Earth aeon the Archai are beginning to gradually ascend to the stage of the Spirits of Form, the Elohim<sup>46</sup> – who have their residence on the Sun, those Archai who have remained behind since Old Saturn – cannot take part in this development.

Christ is the Sun Spirit; in His Earth mission, He is especially closely connected with the Elohim. The unsuccessful spirits who cannot become Elohim and live on the Sun become especially hostile precisely towards the Sun Intelligence. They are also the enemies of Christ because they have a particular relationship to the human ‘I’, and Christ has brought this the possibility of saying: “Not ‘I’ but Christ (the cosmic ‘I’) in me”.

These are the Asuras. In their totality, they form a sort of ‘counter sun’, the Sun Demonism, and since everything in the spiritual world is personalized, and beings of one type *arise* out of beings of another, so *does this Demonism have to be personified*.

In the lecture cycle ‘The Apocalypse of St. John’ we read, “...Michael who...overcomes the beast with the two horns (that is Sorat), the tempter, *which is also called the great dragon* [emphasis GAB]” (GA 104, 29.06.08, p.235 [RSP, p.203]). And in the next lecture, Rudolf Steiner says: This dragon “...originates from other *periods of the world*” (p.243 [p.210]), which means not from another universe or World-All, rather from other periods of development (where it had remained behind) of our *cycle of evolution*. Here, too, we do not find anything in Rudolf Steiner which could point to a remaining behind in a pre-Saturn state (there could not be any dragons existing there!), to antagonism against the “‘I’ principle as such”.

In a word, everything said by us (we are basing ourselves here directly on statements by Rudolf Steiner) and much more besides which because of the shortness of this article cannot be laid before the reader, gives us the *justified right to the supposition* (and in such questions, all of us are not justified in going further than suppositions) *that Sorat is an Asuras being, a personification of the Asuras beings*. In

a similar sense, Ahriman and Lucifer are the personification of Ahrimanic and Lucifer spirits.

Sorat represents the entire power of the Asuras (just as in a positive sense Jahve reflects the entire power of the six Sun Elohim on the earth; that is also why his name is known). Sorat brings the polar opposition of Lucifer and Ahriman into a sort of unity, and as a result, they cease to work as antipodes, and as a consequence of which there develops a definite danger in human evolution. At the same time, with the appearance of the Asuras our entire conception of the world reaches a sort of completion. This could be developed much further with a great many more details, but in this we would find no place for a fourth adversary. It would not be an exaggeration to say that something like that could be achieved if we could fathom the existence of the unified Godhead.

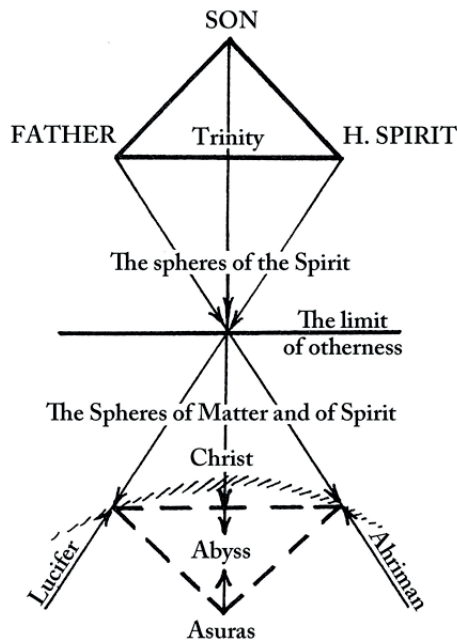


Fig. 32

### TWO WAYS OF REMAINING BEHIND

Someone could say against our position that there are Lucifer and Ahrimanic spirits in all the hierarchies, but here we need to understand

a matter of *principle*, namely, that the remaining behind of the higher (the first and second) hierarchies is a sacrifice. But “human beings are used to applying their own concepts to the whole universe” and that is why they often think of those sacrifices “as similar to when a little school girl has to repeat a year in a class” (GA 121, 08.06.10, p.41/42 [‘The Mission of the Individual Folk Souls’ (RSP), p.44]). For example, Rudolf Steiner says that we receive the types of thinking which are characteristic of the various epochs through the fact that certain Spirits of Form work upon us that “act like Spirits of Personality”, “*that have the character of Spirits of Personality*”. For this very purpose, they consciously “remained behind on the Moon” (ibid), not on or before Saturn. There are also ‘Spirits of Form who have remained behind at the *Archangel stage*” (ibid); they are able to build up the organ of speech just because with their great forces and power they remained behind at the stage of the Folk Spirits.<sup>47</sup>

When a person ascends to supersensible worlds, they must naturally be very careful about their dealings with such beings that have remained behind. In one lecture, Rudolf Steiner even speaks about Spirits of Movement which have remained behind and which are “in the deepest sense necessary for the bringing about of the races” (p.106 [p.96]). For a clairvoyant, they can already reveal themselves on the astral (imaginative) plain: if such a person looks into it without the necessary protection, without the correct preparation, the results of such a meeting will be catastrophic for that person.

The beings of the third hierarchy are an entirely different matter. These remain behind because in the course of their development they do not make progress with the solution of certain tasks. They have elaborated their ‘I’ consciousness in our cycle of evolution, and for them remaining behind is not only a question of development but also a risk factor. This is determined by the condensing of spirit into matter and the possibility of freedom.

For this reason, there is a principle difference between the third hierarchy and the beings of the second and first hierarchies which remain behind consciously out of love and a willingness to sacrifice in order to serve development. *There needs to be a clear differentiation between the Spirits of Form which sacrificially remain at the stage of the Archai and even Archangels, and the Archai which are not capable of ascending to the level of the Spirits of Form.* The latter are the Asuras and their leader is Sorat.

To end with, we need to think about how the Archangel Michael could withstand this Spirit of Form, who cannot become a *Dynamis* it is true, but nevertheless has a right to it!

We will bring a further proof that the fourth Adversary, about whom Prokofieff speaks, is not possible. We know that the process of evolution goes through seven states of Form (globes). That is the complete whole, the system of development, which also has its 'negative'. Rudolf Steiner portrays it thus (see Diagram 33).

We must ask again, where in this conception of the world is there a place for a fourth adversary?

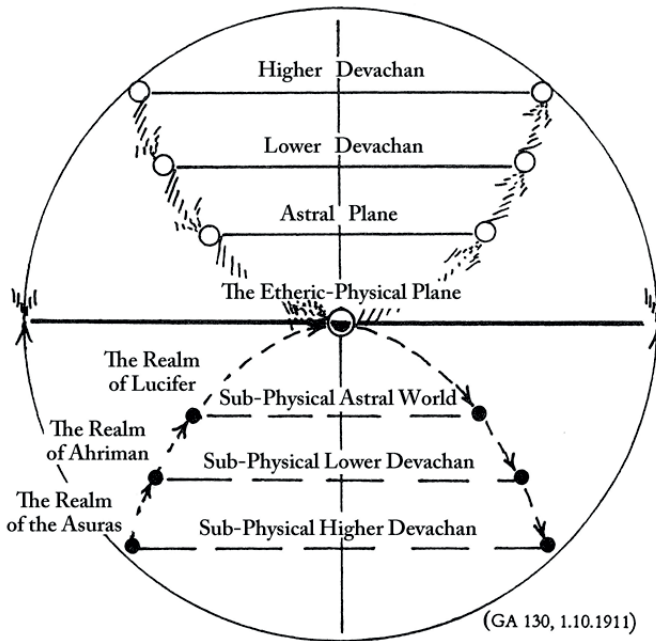


Fig. 33

Well good, Prokofieff writes that Sorat remained behind already before the Saturn eon, but we are speaking about the laws of development in effect since the development of Saturn. But what can we be talking about if before its appearance *there were no traces of human existence to be found in the universe?* In this case, there can be nothing in a human being that could be brought into connection with the knowing of that world state.

We promised the reader to be short. For that reason we will leave further considerations about this theme to each ones' discretion.

2001



## E. A Walpurgis Night Dream in Dornach

Recently, a few of us were thirsting for a Faust performance on Walpurgi Night.\* Such a thing is not to be had in our sphere. We took a look round the world, found that at the moment there is only *one* place on the earth where the master drama of the Master of the Spheres can be seen uncut. In Dornach near Switzerland – yes, you have not misheard me: the latter too is also a place, and Dornach therefore lies not *in*, rather *beside* this «place» – those who have ears, they hear....

It was a torment to descend down into the Great Goetheanum Hall. It was a really arduous struggle, like an upside down climber on our own north wall. Step by step had to be won, so strong was the resistance of the forms, which alone offered us entrance into this earth place. We were almost suddenly suffocated in far too clumsy seal forms, and then the icy gusts, which hit against us hard from the hollow forms of the so-called pillars, to say nothing of the hideous, face-like Lamian, who squat down in the hollow forms and want to bar the way to us. A few of our own even wanted to think about turning back. Only thanks to the strongest love for Goethe could we finally penetrate into the Hall and direct our spirit eyes upon the stage.

How well we felt as soon as on the balmy moonlight bay of the Aegean Sea. But there blew another wind as in the dark, lying pillars. How beautifully and wonderfully sounded towards us some of those

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\* Walpurgis Night is an ancient folk tradition of Germany where it is said that on April 30<sup>th</sup> the witches gather on the Brocken Mountain, part of the Harz Mountains in central Germany, and conduct a gigantic demonic orgy. This was made famous by Goethe who used the scene in Part I of his famous drama Faust. The following article is based on many plays upon words and ideas from Walpurgis Night, Faust and the new interior of the Goetheanum Great Hall. Faust has for long been preformed in its entirety at the Goetheanum (rarely anywhere else in the German speaking world), and in 2004/5 a new staging of the play was presented. Lamia, Lamian (Lemures) are specters of the abyss – half women half serpents – who lure people, especially children, in order to suck their blood. They appear in Faust.

words from beautiful Helena, the archetypally ugly Phorkyade, from the spirit, which even in Hellas continually negates. As if form related, a few dancers moved eurythmically now and then. How splendid Faust's desires, to look in deeper depths, which set the world inwardly quaking and at the same time hold it all together!

How necessary for the present earthly times to make the acquaintance of evil!

Yet waking, awake should the earth people seal it off!

There, I saw myself in the midst of Walpurgis Night, the classic one, looking round in the circle of the spectators; and look there, not a few of them had dozed right off. They maintain the classic one – the *romantic* Walpurgis Night. Like Faust on his Brocken hike, however, they do not speak the I-born words: "That only I do not forget myself!"

In self-forgetting softness they were relieved of their body, and in their soul-slumber could pour in the unfiltered spirit brew of the Lamian as well as other spirits who especially like to live in hollow pillars.

Some time or other we left the earth's stage, yet it was indescribably arduous to fight our way back again. A glance above showed forms as they shape the digestive tract of earthly human beings: They dampen down, like spirit sleeping powder, all the spirit wakefulness, stimulate emotions and an abdominal clairvoyance.

Finally came the break-through through the gayest pillar forms, which could rob the consciousness of even our own – but luckily were survived.

Now we're back in our own sphere, from entrances and exits quite bemused. In future, we'll certainly leave aside such excursions and content ourselves with the record of earthly players in the immortal Akasha Chronic...

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How delighted we were with this work, how enduring for us the spectators of the work: having to take up the archetypal freshness of the Faust poetic at the same time as receiving a form denying sleeping powder!

Here stands for once a high alter of spirit wakefulness. The forms of the theatre hall, the repacked colors too, the empty paper scenery – they transform all wakefulness continually into soul dreams and spirit sleep. *Here the whole Faust must – become the Walpurgis Night dream.*

This can only happen on Dornach lime, never on Swiss primal rocks (or founding fathers)!

Now we are living with the question: How in the future could some Swiss primal rocks ray towards Dornach? “Squaring the circle!” mock many.

We others comfort ourselves, will doubt overcome us with those deep words of Manto: “Those I love, who desire the impossible!”

Jupiter – on behalf of the ‘Dornach excursion group’

*Der Europäer*

Year 8 / No. 8 / June 2004



## Endnotes

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- 1 Nachrichtenblatt, Nr. 51/52, 2002, S. 374.
- 2 Nachrichtenblatt, Nr. 42, 2002, S. 286.
- 3 Nachrichtenblatt, Nr. 5, 2002, S. 174 f.
- 4 Ebd., S. 175.
- 5 Hier verwendet ist die deutsche Übersetzung des Vortrags von Platos, abgedruckt in: „Nouvelles“, Mai-Juni, 2002.  
In seinen wunderbaren Anmerkungen zum Vortrag von Platos führt Prof. K. Swassjan ein ganz selbstverständliches, dem Bewußtsein der Mitglieder jedoch nicht zugängliches Argument an. Er schreibt: „Leute, die sich Anthroposophen nennen, sind nicht selten auch Leute, die von der Anthroposophie leben. [...] Von der Anthroposophie leben heißt: sein Brot von Rudolf Steiners Gnade verdienen. Ein Sich-Distanzieren vom Brotgeber kann nun aber dann als ehrlich [...] gelten [...] nachdem man die anthroposophische Tür hinter sich geschlossen hatte.“ (In: Sonderbeilage zu „Der Europaer“, Nr. 2/3, Dez./Jan. 2002/03, S. 17.)
- 6 Nachrichtenblatt, Nr. 51/52, S. 370
- 7 GA 260a, S. 695.
- 8 Ibid.
- 9 Rudolf Menzer: Die Allgemeine Anthroposophische Gesellschaft von Weihnachten 1923 und ihr Schicksal, 2004
- 10 Nachrichten der Rudolf Steiner Nachlaßverwaltung, Nr. 17, 1967, S. 34.
- 11 Nachrichtenblatt, 15. 12. 1963, S. 208.
- 12 Aus dem Protokoll der Generalversammlung (28.–29. Dezember) 1925. Bis heute nicht veröffentlicht.
- 13 Mathias Brockers: Verschwörungen, Verschwörungstheorien und die Geheimnisse des 11. 9., Verlag Zweitausendeins, Frankfurt a. M., 2002, S. 16.
- 14 Irina Gordienko: Die Grundlegung der neuen Mysterien durch Sergej O. Prokofieff, Moskau-Basel-Verlag.
- 15 Michael Gsanger: Individuum und Gesellschaft, Novalis-Verlag, 1987, S. 21.

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- 16 ebd., S. 10.
  - 17 Zitiert nach: Anhang zu Michael Gsanger, Individuum und Gesellschaft, S. 73.
  - 18 G. A. Balaster, Hella Wiesberger: Ita-Wegman-Biographie von Em. Zeylmans, Mitteilungen, 1/1994, S. 34–46.
  - 19 GA 259, S. 798.
  - 20 Vgl. Nachrichtenblatt, Nr. 51/52, S. 370.
  - 21 Vgl. Artikel Jakob Streits in der Zeitschrift „Gegenwart“, Nr. 4, 2002.
  - 22 GA 260, S. 18.
  - 23 Nachrichtenblatt, Nr. 9, 1998, S. 352.
  - 24 GA 260 a, S. 18.
  - 25 Wochenblatt, Nr. 42, 2002, S. 285.
  - 26 GA 260 a, S. 22.
  - 27 Der vollständige Titel lautet: „Die ‚Philosophie der Freiheit‘ von Rudolf Steiner als Grundlage der Logik des anschauenden Denkens. Religion des denkenden Willens. Organon der neuen Kulturepoche“ (deutsche Ausgabe 2005).
  - 28 Nachrichtenblatt, Nr. 51/52, 2002, S. 374.
  - 29 Nachrichtenblatt, Nr. 19, 2004, S. 2.
  - 30 Nachrichtenblatt, Nr. 8, 2003, S. 2.
  - 31 Nachrichtenblatt, Nr. 40, 2003, S. 4.
  - 32 Nachrichtenblatt, Nr. 8, 2003, S. 1.
  - 33 Verlag Moskwa, 1997. Deutsche Ausgabe im Moskwa-Basel-Verlag, 1997.

## **Appendix B**

- 34 Erinnerungen an Rudolf Steiner, 1993, p.93
- 35 G. A. Bondarev, Anthroposophie auf der Kreuzung der Occult-Political Streams of the Present, Basel 1996, ‘The Crisis of Civilization’ and Das Mysterium Anthroposophie, Basel 1997 (Moskau-Basel-Verlag).
- 36 Erinnerungen..., p.81.

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### **Appendix C**

- 37 Nachrichtenblatt, No. 16/17, 2003.
- 38 Nachrichtenblatt, No. 48/1, 1999.
- 39 Nachrichtenblatt, No. 12, 1964, p. 30f.
- 40 Das Goetheanum, No. 16, 1999, p. 282.
- 41 Das Goetheanum, No. 30/31, 2002, p.584.
- 42 Das Goetheanum, No. 18, 2003, p.13.
- 43 Rudolf Steiner Verlag, Vorschau Herbst [Fall Preview], 2003.
- 44 Die Weltwoche [The World Weekly], No. 5, 2004, p.68.

### **Appendix D**

- 45 Rudolf Steiner says that “the Anthroposophical researcher has to render account to his contemporaries, to his fellow human beings, about how he came to his results” (GA 82, 10.04.22, p.115, not translated).
- 46 We would like to refer to just two statements by Rudolf Steiner. He says that in the 4th century AD, “the Exusiai – the Forces, the beings of Form – gave over their thought forces to the Archai, to the Primal Forces, or the Primal Beginnings, or the Principalities. At that time, the Archai, the Primal Beginnings, took over the task the Exusiai had formerly carried out” (GA 222, 16.03.23, p.47/48 [‘The Driving Force of Spiritual Powers in World History, p.31]). And again: “...we are living in a time when...the Spirits of Personality...are becoming creators...[They] are becoming similar in their nature to the character which...the Spirits of Form have had for our earthly development since Lemurian times” (GA 186, 21.12.18, p.297 [‘The Fundamental Social Demand of Our Time’ (typescript), lecture 5, p.5]).
- 47 Or one more example: “The sons of Cain are...the sons of those Elohim which, among the class of Elohim during the Moon epoch, remained a bit behind” (GA 93, 04.11.04, p.62 [‘The Temple Legend’, p.54]).

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**Books by G. A. Bondarev in English translation:**

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