

# being human

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# Keeping Faith with the Human Being

Greetings and welcome! With this issue we are evolving the “News for Members” of the Anthroposophical Society into a publication which we are calling simply **being human**. We’ve talked about this step for two years, and are taking it in time for Rudolf Steiner’s 150th anniversary year, which also begins a second century of anthroposophical collaborations in North America.

We are also making this issue much more widely available, so we extend a welcome to new friends. **being human** could not be a more inclusive title, and we mean for it to point to that balancing act, of self-development both alone and in relationships, which we all share in. To be human is to be incomplete, unfinished, in progress. Messy, troubled, despair-making; and then wondrous, hopeful, uplifting. Between downdrafts and giddy exaltations we make our way forward.

“Keeping faith?” Through much of the last fifty years the thought has been present “in the culture” that the human race is not a good thing. “We’re prone to violence and cruelty and this beautiful Earth would fare better without us.” Such was the voice of our collective “dark night of the soul.”

Being human isn’t easy, and we need the sober encouragement of serious people. If our actions are not what they should be, still *it is we ourselves who know that*, and it is we who can change them. Already in his first foundational book, *The Philosophy of Freedom*, the young Rudolf Steiner was looking incisively at the condition of the human being: “We have torn into two what is really an inseparable whole: the human being. We have distinguished between the knower and the doer and have left out of account precisely the one who matters most of all: *the knowing doer*.”

That book was a key research into overcoming the apparent limits of human consciousness. And he went on to identify the key challenge, in *How to Know Higher Worlds*: “Unless we learn to develop within ourselves the deeply

rooted feeling that there is something higher than ourselves, we shall not find the strength to evolve to something higher.”

This very gifted man was an heir to the great culture of Europe. He watched a thousand years of its culture wrecked in “the Great War,” but he spent his days and years researching the human condition and our potential for further evolution. He came to see the human being quite objectively not as a cosmic accident but as a cosmic participant on a vast scale. And he became a master of practical action, helping plant seed after seed of a healthier culture, a new global civilization worthy of the best in us. He kept faith with the human being, both the ideals of our conscience and the reality of our needs and shortcomings. And because Rudolf Steiner knew our capacity to grow, he was a mentor and advisor on self-development, but not a guru substituting his will for that of his admirers. And so he provided a great and living map to the human future, both intimate and vast, which he called anthroposophy, “the consciousness of our humanity.”

## In this issue

Our lead article by Prof. Frederick Amrine on page 7 is a scholar’s thoughtful introduction to Rudolf Steiner presented as a challenge to his colleagues to discover a genius, a real giant in the intellectual and cultural history of our times. Admittedly, Steiner did not focus on being available to the academic world, but acted as something more like a great cultural gardener. On page 68 we include a full lecture from 1909 which displays his reach, approach, and continuing relevance: “From Creature to Creator: The Human Being and Our Future Evolution.” Adding his research in consciousness, in “spirit,” to natural scientific concepts of evolution, he makes the further observation, both subtle and profound, that evolution specific to human beings proceeds by “creation out of nothingness.” It takes artistic and ethical perception, as well as scientific, to reach such an insight.

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There's much more. The Camphill movement is celebrating seventy years of community building around special human needs and gifts. On page 67 we have a short look at their upcoming symposium, "Being Human in the 21st Century." On pages 18 and 19 we acknowledge two other culture heroes celebrating 150th birthdays: José Rizal of the Philippines, a early leader in the non-violent renewal of culture and society in East Asia, and Rabindranath Tagore, whose work a century ago was a new flowering of the great ancient culture of India.

David Adams shares "The Search for Humanity in Contemporary Art," a 2010 conference of the Art Section of the School for Spiritual Science. "The Radical Re-Visioning of Psychology" at Rudolf Steiner College last fall, is reported by William Bento. A short profile of The Nature Institute points

toward renewal of the natural sciences, and one of the institute's principles, Steve Talbott, illuminates biology today in "The Language of Organisms."

John Bloom of RSF Social Finance takes us concisely into "Money and Social Transformation": "It seems absurd to accept as valid the idea of accumulating that which is inherently circulatory in nature: currency. But money, like physics, is subject to the dominant materialist world view. Despite this, a different view is emerging."

So welcome! Enjoy this special issue, and let us know what you think, by email to [editor@anthroposophy.org](mailto:editor@anthroposophy.org) or by post to **being human** at 1923 Geddes Avenue, Ann Arbor, MI 48104, USA.

*John Beck*  
Editor, **being human**

## From the *Rudolf Steiner Library Newsletter*

In this issue, we have a review by Christina Root of *The Will to Create, Goethe's Philosophy of Nature*, by Astrida Orle Tantillo, an exploration of Goethean science coupled with commentary on Goethe's literary work. Despite the fact that Ms. Tantillo goes out of her way to distance herself from anthroposophists who, in her view, have treated Goethe's scientific work as "mysticism or religion," Christina Root finds the study to be so comprehensive and appreciative that it adds to her own understanding of the Goethean outlook. Ms. Tantillo, in fact, adopts something of Goethe's methodology in her own book.

We also have a review by Sarah Hearn of *Common Wealth: For a Free, Equal, Mutual and Sustainable Society*, by Martin Large, a new work dealing with Rudolf Steiner's social ideas as well as those of a number of contemporary writers connected with anthroposophy, including Robert Karp, Nicanor Perlas, and Otto Scharmer. It is clear from Ms. Hearn's review that Martin Large has not only succeeded in translating Rudolf Steiner's seminal work on the threefold social organism into a modern vocabulary, but has made significant original advances in his own right.

There is also a review by Mark Gardner of *The Lady Tasting Tea: How Statistics Revolutionized Science in the Twentieth Century*, by David Salsburg. While Salsburg's book is hardly anthroposophical in orientation, it should prove valuable to anyone trying to navigate his or her way through the eruption of statistics that confront us when we attempt to make sense of today's social problems, or of natural phenomena. It illustrates the important shift from a qualitative to a more quantitative way of viewing the world.

This issue also includes my review of two books on the evolution of consciousness: *The Future of the Ancient World: Essays on the History of Consciousness*, by Jeremy Naydler, and *Coming Home: The Birth and Transformation of the Planetary Era*, by Sean M. Kelly. Both authors, from a Michaelic (but non-anthroposophical) perspective, have made original studies that will be of keen interest to anyone familiar with Rudolf Steiner's work on the evolution of consciousness or Owen Barfield's magnum opus, *Saving the Appearances: A Study in Idolatry*.

*Frederick J. Dennehy*  
Editor, Rudolf Steiner Library Newsletter



## Dear Members & Friends

After the “year of Darwin” and tributes to Chopin, Mahler, and other significant individuals recently, it is fitting that people around the world will be recognizing 2011 as the 150th anniversary of Rudolf Steiner, the leading esotericist of our time. His life accomplishments continue to amaze both young and old; his work has unfolded in a variety of practical ways, from Waldorf education to biodynamic agriculture, Camphill communities to the arts. Yet one also has a sense that the full potential of anthroposophy is yet to be realized, that much remains in seed form, waiting for a more general awaking in human consciousness.

As part of my preparation for the year ahead, I have been re-reading several biographies of Rudolf Steiner. There are many accounts from people who knew him. Even those outside of anthroposophical circles were deeply impressed by this extraordinary individual. For example, Jules Sauerwein, an esteemed journalist for *Le Matin*, said: “I have known almost all monarchs on earth, almost all prime ministers and military leaders. But nobody made such a lasting impression on me as the Austrian philosopher and occultist Rudolf Steiner. He was the most interesting man I ever met... However powerful the statesmen were they always struck me as actors not quite sure of their parts. But what delight to talk politics with Steiner. Only so great and all-embracing an intellect is able to penetrate individual problems so correctly.” (Rudi Lissau, *Rudolf Steiner*, p. 48)

Lisa Monges, a founding member of the School of Eurythmy in Spring Valley and the person who sponsored me for membership in the Anthroposophical Society (after years of mowing her lawn!) often told me stories of sitting at the dinner table with Rudolf Steiner: his warmth, humor, insight and deep interest in every human being. Thus it is particularly fitting for this time that the General Council has been working with three guiding principles: Connecting – with other human beings, members, friends, groups and branches, and spirit seekers working often

unseen alongside us.

Serving – through the initiatives of the Society (such as the library, prison outreach, publications, etc.) but also more generally in terms of servant leadership and trying to perceive the needs of the time.

Deepening – the inner work without which all the above would not be sustainable. For this we are grateful for the path of personal development, specific meditative exercises, and above all, the School for Spiritual Science which stands as a foundation for renewing spiritual research.

I would like to invite our readers to take up these three aspects, *connecting*, *servicing*, and *deepening* as part of the work ahead for 2011. In my meetings with members, branches and groups in the next months, I intend to also ask the question: What is your relationship to the being of Rudolf Steiner? I hope that this opening question will spur good conversation and help us take the next steps together.

It is also particularly fitting, given what has been shared in this letter, that the Council has enthusiastically endorsed a name change for our newsletter. Upon the recommendation of our talented editor, John Beck, and after a good period of reader and member consultation, we have taken the bold step to put our ideals front and center: **being human**. This header goes to the core of anthroposophy yet is accessible to a variety of readers. It is also a statement of our ongoing search for the universal human in a world so often divided by politics and strife. May the ideal of being truly human spur us on to overcome our imperfections and find unity in our common striving.

With best wishes for a commemorative year 2011,  
**Torin M Finser**  
*General Secretary, Anthroposophical Society in America*



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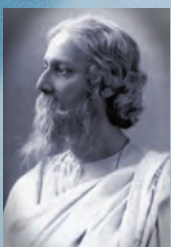
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# Discovering a Genius: Rudolf Steiner at 150

Frederick Amrine



Willi Brandt (who won the Nobel Peace Prize, and knew whereof he spoke) credits Rudolf Steiner with having made the greatest contribution to world peace of the twentieth century. The long-time editor of *The Nation*, Victor Navasky, described him in his memoir of 2005 as “light-years ahead of the curve,” and others such as Joseph Beuys have found in Steiner’s deep insights into human nature the possibility of a thoroughgoing renewal of culture. Owen Barfield argued that Steiner is perhaps the key thinker of modern times, and abandons his usual British reserve to assert: “By comparison, not only with his contemporaries but with the general history of the Western mind, his stature is almost too excessive to be borne.” Those of us fortunate enough to have discovered Rudolf Steiner understand that our seemingly hyperbolic assessments will elicit skepticism. If Rudolf Steiner was really such a towering genius, how can he remain widely unknown nearly a century after his death?

It has happened before. Aristotle was lost to the West for a millennium. The Catholic Church placed Thomas Aquinas on its Index of proscribed writings for half a century after his death. By the early nineteenth century,

J. S. Bach’s greatness needed to be rediscovered and reasserted by Mendelssohn. Van Gogh sold one painting during his lifetime. In retrospect, we shake our heads and wonder how such neglect can have happened. Yet it did. And in the same way, future generations will shake their heads and wonder at us.

## Challenges

There are many reasons for the neglect, none of them good. Steiner fits poorly into the conventional categories of respect: ‘educator’; ‘artist’; ‘philosopher’; ‘public intellectual’; ‘theologian’; ‘historian’; ‘cultural critic’; ‘spiritual teacher.’ Steiner was all these things, yet none of these labels begins to capture the scope and spirit of his work. On the other hand, Steiner *seems* at first glance to be a figure one can dismiss quickly with a pejorative term such as ‘guru’ or ‘occultist’ or ‘mystic.’ But Steiner was in no way a ‘guru’: he rejected the concept of authority outright, defining anthroposophy (as he came to call his philosophy) from the very outset as a *philosophy of freedom*. Out of respect and enthusiasm, some anthroposophists may exhibit reverence towards Steiner’s person, but this is entirely contrary to his wishes and his own

style. There is barely a hint of personality in any of Steiner's writings or lectures, and his unfinished autobiography, which discusses mostly the other people and ideas he encountered early in his life, is impersonal to the point of blandness. Steiner did indeed affirm the reality of a spiritual world beyond normal consciousness, but if this makes him an 'occultist' and a 'mystic,' then so were Plato, Kepler, Emerson, Planck, and Newton.

Anthroposophy is rooted in the Idealism of thinkers such as Schiller, Hegel, Fichte, and especially Goethe. These are hardly obscure names, but they are not well known in the English-speaking world, and the spirit of German Idealism is contrary to the largely empirical, skeptical cast of Anglo-American thought. By the end of the nineteenth century, at the zenith of materialism, Steiner's initial attempts to establish himself, first within academic philosophy, and then the workers' education movement, both foundered on the same kind of skepticism, which had by then conquered the German-speaking world as well. Ideas that have become commonplace today, such as the reality of the unconscious, or the active role of the perceiver in constructing experience, were heresies in Steiner's youth. Even the circle of avant-garde artists that he joined next were so bound up in their own personalities and so much in the thrall of Naturalism that they proved incapable of following Steiner's attempts to develop the kind of spiritual art that would eventually emerge in Expressionist movements like The Blue Rider two decades later. The only group open to Steiner's ideas were theosophists, so he accepted their invitations to lecture, and eventually he agreed to serve as the Secretary of a new German section of the Theosophical Society. In 1903, Steiner began to speak and write openly about his spiritual research. Yet even this theosophical phase lasted only a few years: by 1907, deep rifts had opened up between Steiner and the society's leadership, and by 1912, Steiner had resigned in dismay.

Unfortunately for Western readers, one



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result of this episode is that the language of basic anthroposophy (before Steiner adopted that name) is suffused with Sanskrit terms from theosophy like 'arupa,' 'pralaya,' and 'devachan.' Two of Steiner's four 'basic books,' as they have come to be called, have overtly theosophical titles: *Theosophy* (although it is mostly about psychology), and *Die Geheimwissenschaft im Umriss*, a compendious counterpart to Blavatsky's *Secret Doctrine*, long published in English under the fatally mistranslated title *Occult Science*. In his later works, Steiner developed a new vocabulary: e.g., the devachans give way to ontological realms of 'being,' 'revelation,' 'living working,' and 'finished work.' Such linguistic difficulties are surely one reason for

the neglect of Steiner. But they are not a good reason.

### Making the Esoteric Public

Another difficulty is that anthroposophy is, in every sense of the word, esoteric. It has its own vocabulary that needs to be mastered, but that is true of nearly everything worth learning. Theosophical terms aside, the language of anthroposophy is actually quite straightforward and intuitive, and, on the whole, Steiner writes and speaks lucidly. The real impediment is the ideas, which are often so novel that they make one's head spin. It is Steiner's *thinking* that is deeply and genuinely esoteric. Steiner was a visionary in the strongest sense of that term: he had developed a high degree of what is traditionally called clairvoyance. Steiner reported as facts things that most of us have not yet experienced (or lack the courage to report, or experience but do not understand). And he assures us that we all have the capacity to experience these things ourselves.

One of Steiner's central teachings is that human culture was, until relatively recently, shaped by individuals – 'geniuses' and 'initiates' – who were inspired by their participation in a closely-held, esoteric knowledge that goes by many names. Mostly, Steiner follows the Greeks in referring to this



long-hidden knowledge as *the Mysteries*. In the opening pages of Steiner's first 'basic book,' *How to Attain Knowledge of the Higher Worlds*, Steiner describes a profound revolution that occurred towards the end of the nineteenth century: the time had come for the former secrets to be taught openly and become public knowledge, to the end of transforming all of culture. What once was the object of passive and semi-conscious revelation from without, should now be actively and consciously sought within. In the language of Romanticism (which foreshadowed the event), the mirror must now become a lamp. This is what Steiner meant when he substituted the word 'anthroposophy' [human wisdom] for 'theosophy' [divine wisdom], and what Owen Barfield must have had in mind when he titled a collection of anthroposophical essays *Romanticism Comes of Age*. The great avant-garde artist and anthroposophist Joseph Beuys was echoing Steiner when he adopted as one of his many mottoes, "Make the mysteries productive!"

### Beyond Prolific

Another difficulty is the formidable scope of Steiner's work. If people who write a dozen books are 'prolific,' Steiner was something way beyond prolific. During a period when I was reading Steiner intensively over many months, my son gestured at the green, 200-page paperback with the word *Gesamtwerk* on the cover that he had often seen in my hand, sighed, and complained: "The book's not that big, Dad. How long can it take to read it?" I laughed, and showed him that it was the *catalogue* of Steiner's complete works in German, still incomplete at some 400 volumes, and that I had been checking off titles as I worked my way through them. The edition begins with 45 volumes of books, letters, and published essays, followed by 39 of public lectures, and then another 270 tomes of private lectures to members of the Theosophical and Anthroposophical Societies that were recorded stenographically. Several dozen volumes of his notes, sketches, paintings etc. conclude the complete edition as planned. Much remains

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untranslated, and, to this day, many manuscripts still lie unedited and unpublished in the archives. Even the most ardent, lifelong student of anthroposophy, who can read Steiner in the original, must be resigned to dying without having read all of his work.

The problem of coming to terms with Steiner is compounded by the absence of a single, classic text, an *Interpretation of Dreams* or a *Critique of Pure Reason*, that epitomizes his thought. He spoke to many different audiences in many different idioms. His profoundest insights are in the private lectures, which have long been available to the public, but they presuppose mastery of the introductory books, and that is already a daunting task. For many people, it is the application of Steiner's insights in fields such as education or agriculture that will be most compelling, but these writings also presuppose a knowledge of the 'basic books,' each of which is very different from the others, and one of which presents a huge and challenging cosmology. In order to appreciate him fully, one needs to read Steiner widely. Thus it is that, when

asked how to begin studying Steiner, anthroposophists are sometimes at a loss for a recommendation. This is a genuine difficulty, but no excuse for neglect.

### A Science of the Spirit

Perhaps the greatest hurdle to acceptance Steiner faced and still faces is that he occupies the seemingly excluded middle ground between science and religion. Steiner was himself a trained scientist, and he was deeply versed in both the history and the philosophy of science. But his own inner experiences confirmed to him the reality of the spiritual world, and he found there a rich field of phenomena that could be penetrated and understood by a researcher employing rigorous methods. The time has come, Steiner argued, when humanity must begin to transcend and supplant mere faith with, first, knowledge, and eventually direct experience, of spiritual realities. The mediation of this epochal transition is an important part of what Steiner meant by calling

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*For Goethe and Steiner both, the most precise scientific instrument is – the human being who has cultivated his or her faculties.*

anthroposophy *spiritual science*. Partisans on both sides of this longstanding divide will inevitably be disappointed, but those who feel the pain of this deep wound in our humanity will gravitate towards anthroposophy.

Anthroposophy has little to do with religion, and everything to do with spirituality. To the partisans, this is either too subtle a distinction, or an irrelevant one. Steiner wrote and spoke a great deal about subjects usually reserved for theology, especially Christian theology. But his views are deeply ecumenical. What Steiner called “the Christ” is a high spiritual power transcending any specific religious creed or institution, and suffusing them all in subtle and complicated ways. Anthroposophy is compatible with many different religious traditions, but it is neither founded upon, nor reducible to, any combination of them. Raised in a family of freethinkers, Steiner took up spiritual research entirely out of his own inner impulses, and he sought to cultivate a free spirituality apart from any traditional religious institution. He also lamented the latent appeal to egotism in the evangelicals’ focus on their own personal salvation.

Nothing about anthroposophy violates the spirit of modern science, which Steiner honors, but he rightly criticizes historical developments that arbitrarily restricted the ways in which science has come to understand itself and is practiced. Steiner reminds us that science is characterized (or should be) not by a predetermined set of permissible objects of inquiry, but rather by rigor, objectivity, and verification. The springs of modern science were clouded at their source by a desire to control nature, by unwarranted reductionism, and by the confusion of skepticism with

rigor. Francis Bacon’s triumphalist rhetoric would prove determinative: in his view the scientist should “omit no means of vexing” the goddess Natura, and “hound her in her wanderings.” He imagines the scientist “leading to you Nature with all her children to bind her to your service and make her your slave.” In the “Plan” of *The Great Instauration* (1620), Bacon boasts, “I do not propose merely to survey these regions in my mind, like an augur taking auspices, but to enter them like a general who means to take possession.” Having treated nature as a slave and the spoil of war, is it any wonder that we are beset by ecological crises? Steiner foresaw them, and he offers solutions that go to the real root of the problem.

Following Descartes, modern science came to define its method arbitrarily as the elimination of all notions of causality but the mechanical, and to dismiss as “occult” phenomena that cannot be reduced. Hence, the Cartesians accused even Newton of having imported “occult qualities” into science, because his understanding of gravity and force implied no causal mechanisms. Unlike Descartes, the greatest scientists were not skeptics. Newton devoted as much time to Hermetic philosophy and theology as to math and physics. And Kepler (according to Kant, the most “acute” thinker who ever lived) claimed to have discovered, by his own intense efforts, the ancient wisdom that had been guarded and only partially revealed by Pythagoras and the Egyptian Mysteries.

Steiner worked out a scientific method for researching just those qualities, and his voluminous books, essays, and lectures report the results of his own noetic experiments. Steiner followed Goethe in recognizing that the perceiver is inextricably involved in the construction of experience; that all perception is already “theory-laden.” For Goethe and Steiner both, the most precise scientific instrument is – the human being who has cultivated his or her faculties. Hence Goethe devised an alternative scientific method employing disciplined imagination, a rigorous science of qualities. The highest goals of science should be, not the disenchantment of nature to the end of controlling it, but rather the expanding of one’s personal capacities in order gradually to enter into nature’s wisdom. Like Goethe, Steiner felt that the ultimate goal of science should be *the transformation of the*



*scientist*. As Freud, Husserl, and other of Steiner's contemporaries would also argue, there is no reason in principle why scientific rigor cannot be extended to the facts of our inner life. The ultimate goal of science is *theory* in the etymological sense: *theoria* comes from the same root as 'theater,' and it describes a contemplative viewing of spiritual facts. Self-transformation through meditative contemplation of phenomena is not the antithesis of science, but rather its essence.

## Expanding Consciousness

As Plato taught in his Allegory of the Cave, sensation and the passive, unreflected thought that is based on sensation – *doxa* – are but shadows cast by the light of a supra-personal thinking that is creative, vivid, and alive. Steiner followed the German Idealists and Romantics in calling this enlivened, intuitive thinking *Imagination*. But he went much further than the Romantics by exploring fully the *spiritual* realm of perception for which the organ of Imagination is framed, and even more so by developing yet higher modes of cognition, which he termed *Inspiration* and *Intuition*. One way to begin thinking about what Steiner discovered is to extend Plato's analogy: Inspiration is a high cognitive faculty of which our everyday feelings are but the shadow, and we see Intuition's shadow in our faculty of will. Our everyday awareness of feeling is dream-like, and consciousness sleeps deeply in our wills. But consciousness can be awakened even at these higher levels.

Like Freud and Jung, Steiner taught that the unconscious can – and must – become ever more conscious, and that there are rigorous ways of attaining such higher knowledge. Freud uncovered and explored a personal unconscious that he found to be vastly larger, more powerful, and more knowing than consciousness. He called it "hypermnesic" – a super-memory. Jung went further, and discovered compelling evidence of a trans-personal unconscious. To understand Steiner's spiritual psychology, one needs to extend these concepts greatly, in two dimensions: Steiner's "spirit" might be understood thus as the *unconscious of nature* and a *cosmic memory* of everything that ever happened. Like Plato, Freud, and Jung, Steiner describes a rigorous method whereby one can progress along the path to higher knowledge, and eventually verify for oneself what the initiate

has discovered and reported. This vast, cosmic unconscious can be opened up gradually through *meditation* – a word that comes from the Latin verb meaning, simply, 'to practice.' With practice and over time, everyone can develop these faculties of higher cognition. What could be more hopeful than the opening sentence of Steiner's first 'basic book'?: "Within every human being there slumbers a capacity to attain knowledge of the higher worlds."

## Recovering the Wisdom of the Past

The results of Steiner's researches yielded many profound insights into human nature and the history of the world. First and foremost, Steiner recovered and explicated the ancient mystery-knowledge that human nature is triune, comprising not only body, but also soul and spirit. Over the centuries, as humanity sank ever more deeply into the material world, awareness of our higher nature steadily eroded. Steiner often referred to the Ecumenical Council of Constantino-ple in 869 CE, at which it became heresy to talk of the human *spirit*, as an important milestone. Humanity sank ever further until, by the end of the 19th century, rampant materialism came close to destroying any sense of the reality of the human *soul* as well. Steiner's first great mission was to fight this materialism, which he knew to be false from his own, direct experience. But he also taught that humanity could become fully autonomous only by enduring a long eclipse in which the spiritual world was hidden from view, allowing us to become fully awake and grounded in the physical world. Skepticism and materialism were the necessary means to a modernity that must ultimately transcend them. Now that its benefits have been conferred, materialism becomes detrimental, and humanity must begin to

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*Skepticism and materialism were the necessary means to a modernity that must ultimately transcend them.*

seek its own higher nature and the right relationship to the macrocosm out of its newly acquired autonomy.

## Evolution

But even this alternative view of modernity is only one brief chapter in a much larger story, which brings us to one of Steiner's greatest achievements and an overarching theme in his many books and lectures: his description of the *evolution of consciousness*. Within this rich account, Steiner does address what one might call the evolution of 'cosmic consciousness' over the vast time scale of all prehistory, but he devotes much more attention to recorded history. Both ends of the account are grand beyond imagining.

Steiner affirmed the reality of evolution, but not as Darwin understood it. He honored Darwin's theory, which was the inspiration and the precondition for Steiner's own research into what one might better term evolutionary cosmology. Darwin could see only a small part of Steiner's much larger picture. Steiner's most succinct account of this epic drama is to be found in Chapter IV of his last 'basic book,' *An Outline of Esoteric Science*, but it is surely one of the most complicated and difficult texts in all of his writings. Nevertheless, the main trajectory can be sketched in a few words. The same process Darwin describes from an earthly perspective as a gradually *ascending* evolution of increasingly complex biological forms, Steiner describes from a spiritual perspective as a gradual *descent* of spiritual entities into ever more adequate material vessels. In other places, Steiner offers additional perspectives on his cosmology, complementing the 'outer' view of the finished products in *Esoteric Science*, for example, with an especially sublime cycle of five short lectures offering, as it were, an 'Elohim's-eye view' of the same unfolding process. In Steiner's account, humanity was created from the top down, but it has evolved from the bottom up, over successive 'incarnations' of what is now the planet Earth. Evolution allows us to approach multiple goals: over many eons we have been guided from simplicity toward complexity, from unconsciousness toward consciousness, from passivity toward activity, and from necessity toward freedom. Having received the gift of wisdom, our task is now to internalize that wisdom and transform it into active love. The paradox of freedom implies that the further we progress

towards these goals, the less certain is the outcome of the process, which will increasingly be placed into our own hands.

Beginning in 1906, and then with increasing intensity over the next decade, Steiner traveled around Europe giving cycles of private lectures to members of the Theosophical Society, and later the newly-founded Anthroposophical Society, on nearly every aspect of cultural history in light of his spiritual research, and specifically, his insights into the evolution of consciousness. This awesome project of reinterpretation, which runs into thousands of lectures filling hundreds of volumes, is surely one of the greatest accomplishments in all of intellectual history, rivaled in its scope, rigor, and sheer brilliance only by Aristotle's and Aquinas' grand syntheses. To say even that Steiner rewrote history would be an understatement: it would be more accurate to say that he added a whole new dimension to historiography as such. The 'evolution of consciousness' as Steiner describes it transcends any mere 'history of ideas,' arguing that not only the content, but *the very structure of consciousness*, the *subject-object relationship itself*, has evolved radically over time. Steiner's full account is dispersed across numerous volumes, but, fortunately, Owen Barfield has provided us with a magisterial summary, interpretation, and original application of Steiner's ideas in his book *Saving the Appearances: A Study in Idolatry*.

## The Spiritual in Art

As that remarkable project unfolded, Steiner began to gravitate more and more strongly towards the arts. Indeed, this shift in focus became one of the main bones of contention between Steiner and the other theosophists. Against the objections of Annie Besant, Steiner tried to turn the Theosophical Congress of 1907 into an avant-garde arts festival; eventually, over four consecutive years in



*Having received the gift of wisdom, our task is now to internalize that wisdom and transform it into active love.*

*Towards the end of his life, Steiner expressed some regret that he had not focused even more on artistic practice.*





Steiner's first "Goetheanum" building: sculpted wood.

*An important artist in his own right, Steiner also influenced many other major artists.*

Munich, from 1910 to 1913, Steiner sought to guide the newly founded Anthroposophical Society by writing and directing four expressionist *Mystery Dramas* embodying many of his key insights. Towards the end of his life, Steiner expressed some regret that he had not focused even more on artistic practice.

Blocked in his attempts to build a center in Munich, just before the outbreak of World War I, Steiner wisely accepted an invitation to build a headquarters for the Society on a site at Dornach, near Basel, Switzerland. In the turmoil after the war, which included a failed assassination attempt by proto-Nazis in 1921, Steiner moved the main locus of his own activity from Germany to Switzerland. The Nazis would later outlaw the Society and all its initiatives, but they survived in Dornach, which remains the international center of the anthroposophical movement. Over a decade beginning in 1913 he directed construction of a magnificent edifice, mostly carved out of wood, that hovered somewhere between architecture and sculpture, theater and temple. Together with the English sculptor Edyth Marion, Steiner himself carved a magnificent group of statues that were to be the focus of attention. He also designed and helped paint symbolic murals on the interior of its two interpenetrating cupolas. This *Goetheanum* was meant to stand as a work of art in its own right, and to embody Goethe's all-important concept of metamorphosis. But it was also meant to function (as its successor still does) as a stage for Steiner's own dramas, for uncut five-day performances of Goethe's *Faust*, other classic theater, musical concerts, and two entirely new art forms that Steiner developed: a dance-like art of movement he called eurythmy, and an art of recitation he called *Sprachgestaltung* or creative speech, which aim to make visible the inner gestures of music and language.

Steiner is widely recognized by art historians as a major architect. Sadly, his greatest masterpiece, the First Goetheanum (as it is now called), was destroyed by an arsonist on New Year's Eve, 1922/1923, but it was replaced by a Second Goetheanum of sculpted concrete, designed by

Steiner and completed after his death. Standard histories of art invariably describe it as one of the important monuments of twentieth-century architecture. Steiner's artistic work outside of architecture deserves to be much better known. An important artist in his own right, Steiner also influenced many other major artists, some very deeply, including Vasily Kandinsky, Arnold Schönberg, Andrei Bely, Viktor Ullmann, Bruno Walter, Saul Bellow, and Joseph Beuys.

## Reincarnation and Karma

Only at the end of his life was Steiner able to devote full attention to the second great task of his professed mission: communicating the reality of reincarnation and karma in a form appropriate for the West. Surely, it is no accident that Steiner undertook this labor only long after his theosophical phase: Steiner's assertions bear scant resemblance to most oriental teachings, and he would not have wanted them to be confused. But an excellent (and necessary) introduction to the topic can be found already in a chapter of *Esoteric Science* called "Sleep and Death." It may have become a tired metaphor, but it is nevertheless true that sleep is a 'little death': every night in sleep, we leave our bodies to enter and commune with the spiritual world, only to forget the experience upon awakening. In the same way, we commune with spiritual beings during a longer interval in the spiritual world between incarnations, only to drink from Lethe, the river of forgetfulness, before being reborn. Both our death and our rebirth are, as Wordsworth claimed, "but a sleep and a forgetting." We are no more newly created at birth than we are upon awakening from sleep in the morning.

Reincarnation makes sense of the evolution of consciousness, and vice versa. But it also balances out the injustices of the seeming accidents of birth: class, gender, race, opportunity or its lack, living in a time of peace or hellish strife, experiencing the marvelous comforts and conveniences provided by technology, and so forth. According to Steiner, we typically alternate genders, and move from culture to culture across many

*Together, reincarnation and karma deliver concrete justice – and mercy – in this world, rather than a vague promise of recompense in the next.*

incarnations, absorbing (or at least being given the chance to absorb) the best that each culture has to offer. It is a deeply cosmopolitan vision: all of us, over time, wittingly or not, are gradually becoming citizens of the world and whole human beings. Capacities acquired through hard work (or suffering, or other trials) in one incarnation metamorphose into new talents in the next. Genius is no accident.

Together, reincarnation and karma deliver *concrete justice – and mercy – in this world*, rather than a vague promise of recompense in the next. Our labors come back as new capacities, but our failings and our misdeeds also come back to meet us in our next incarnation, confronting us as seemingly accidental encounters and outer events. By letting us experience on our own skins the consequences of our actions, and by giving us an opportunity to grow and to enact compensation, karma is an act of Grace, a higher lawfulness that allows us to make ourselves whole. Steiner warned that the laws of karma are immensely complex, and that karma is endlessly inventive, so he moved rather quickly from a set of lectures establishing some basic principles to a long series of examples from the biographies of real figures from history. The Greek counterpart to the Sanskrit word ‘karma’ would be ‘drama,’ and Steiner exhorted us to view our biographies as unfolding moral dramas, or to think of karma as a sculptor shaping our living clay. If, as Steiner asserted, “Karma is the greatest artist,” then our very lives must be the greatest works of art. Everything that we do, and everything that we suffer, has meaning.

## A New Art of Education

In the aftermath of World War I, the social and political institutions that had failed so miserably crumbled away, leaving a terrible vacuum. The world cried out for renewal. During the last decade of Steiner’s life, anthroposophy gave birth to a wide range of ambitious practical initiatives that were meant to address the crisis. After hearing Steiner address his

*As Steiner’s contemporary, the poet and esotericist William Butler Yeats put it so very well, “Education is not the filling of a pail, but the lighting of a fire.”*



*Waldorf education imposes many demands on class teachers, who must become ‘Renaissance men and women,’ mastering new material each year, and growing together with their class.*

workers, an industrialist named Emil Molt, who owned the Waldorf-Astoria cigarette factory in Stuttgart, asked Steiner whether he could provide the workers’ children with an education more appropriate to their needs and to their humanity. Steiner agreed, subject to a set of conditions that were revolutionary for the time: the school would be co-ed; all students would be taught to the same, comprehensive curriculum; and the teachers would be given the final say in all pedagogical decisions. With Molt’s generous backing, Steiner opened the first Waldorf School in 1919, near the factory in Stuttgart. Nine years later, the first Waldorf school in North America opened in New York City. The movement continued to grow, and, despite having been banned by the Nazis (and the Bolsheviks), Waldorf schools have gone on to become the largest non-sectarian educational movement in the world, with more than 900 schools and 1,600 early childhood programs on six continents.

The foundations of Waldorf pedagogy are Steiner’s deep insights into human and child development, the changing role of the teacher, and a rich, holistic curriculum. Steiner understood that children learn very differently at each stage of development, and that real learning should be a gradual metamorphosis not just of thinking, but also of feeling, and of the will. As Steiner’s contemporary, the poet and esotericist William Butler Yeats put it so very well, “Education is not the filling of a pail, but the lighting of a fire.” Young children learn principally through imitation and play, and they learn best when one appeals to their imagination. Intellectual tasks (which even the youngest children can be made to perform – or rather, mimic) are best deferred until later, when the adolescent begins to develop real powers of abstract thinking, which can then be engaged directly in the high school curriculum. The foundation of cognition is play, and children who have not been allowed to play will become stunted adults – full of facts, perhaps, but lacking creativity. Young children learn chiefly through their wills, by *doing*. Then, as



the inner life of feeling matures into puberty and beyond, the arts become the main door to knowledge. Steiner also understood that real learning is never linear, but always dynamic. Rich experiences ripen in the unconscious, and then emerge years later as quite different capacities. For example, Steiner taught that the sense of artistic proportion gained by drawing and painting in adolescence will transform itself into sound judgment in the thinking adult.

Steiner prescribed that the class teacher stay ('loop') with the same group of children, usually from grades one through eight, after which experts teach specific disciplines such as math, English, or biology. He wanted elementary and middle school teachers to become, above all else, *experts on the group of children entrusted to them*. Waldorf education imposes many demands on class teachers, who must become 'Renaissance men and women,' mastering new material each year, and growing together with their class. He asked teachers to reflect each evening on their students and on themselves. Steiner's pedagogy is as much about the self-development of the teacher as the education of the student. But the heavy demands of teaching also bring great personal rewards and deep relationships with students that can last a lifetime.

Steiner gave the teachers of the first school a motto to guide them: "Receive the child in reverence; educate the child in love; send the child forth in freedom." Although it respects many religions, and has grown out of a reverential view of the world and the human being, the Waldorf curriculum is as little about inculcating any specific religious or spiritual doctrine as hospitals are about teaching their patients anatomy and physiology. At the heart of the curriculum is Steiner's view that ontogeny recapitulates phylogeny – that the developing human being recapitulates in small the great, overarching evolution of consciousness that humanity as a whole has undergone. For the youngest children, the world is alive with magic; they live in a deep, dreamy sympathy with animals, plants, and stones. The curriculum feeds that con-

sciousness with archetypal myths and tales from many cultures. By the third grade, children have become in some real sense little monotheists; by the sixth, they have become Roman jurists. As they grow into autonomy, children experience their own inner Renaissance; Steiner identified this moment as the keystone of the entire curriculum. Adolescence is an age of Great Revolutions. Waldorf education seeks the students where they live, and it knows that these recapitulated experiences will emerge later as a very different, appropriately modern, set of capacities. By the time they enter high school, students are ready for the most rigorous intellectual work we can give them, and they are able to embrace it with a rich array of inner resources. In this way, the Waldorf curriculum seeks to provide, as one school describes it, a "contemporary classical education that engages not only the head, but also the heart and the hand; not just 'college prep,' but 'life prep.'"

*Steiner's social and political thought is difficult to characterize succinctly, not least because it cuts across conventional categories.*



*Steiner turns all conventional social theory on its head by claiming that altruism (fraternité) should be the guiding principle in the economic sphere.*

## Social Renewal

Waldorf education is currently the best-known aspect of Steiner's work, but few realize that it is only a small remnant of what was meant to become (and could still become) a much larger social program. Steiner called this in German, awkwardly, "soziale Dreigliederung," and the conventional English translation, "the threefold social order," is hardly more felicitous. Like so much of his other work, Steiner's social and political thought is difficult to characterize succinctly, not least because it cuts across conventional categories. Steiner's critique of laissez-faire capitalism parallels Marx's in many important regards, such as his insistence that human labor is not a commodity that can be sold, and that industrial life is alienating because it violates human nature itself. But Steiner looks more like a classic liberal in his insistence on the separation of the political realm (which he called "the sphere of rights") from both economics and culture (including both religion and education).

Steiner's role in the history of European socialism has not been appreciated. (Hints: it was

Steiner who gave the eulogy at the funeral in 1900 of Wilhelm Liebknecht, a founder of the most powerful social democratic party in Europe, and he was also chosen to give the keynote address to the workers at the huge celebration of the Gutenberg Quincentennial.) After World War I, Steiner emerged as a major political theorist and activist in his own right. He stepped into the vacuum created by defeat and the abdication of the Kaiser, arguing for what we now would call a ‘third way’ between capitalism and communism – an idea that would return later in the Prague Spring of 1968, which was much influenced by Steiner’s theories. Steiner published a manifesto that was signed by many notables, along with dozens of essays, and a book presenting his basic ideas in popular form. He gave lectures to workers’ committees all over Germany (it was after hearing one of these speeches at his factory that Emil Molt first approached him), coached and sent out teams of workers to publicize his ideas, and he even mounted a large-scale political campaign, hoping (but ultimately failing) to win outright in the plebiscite over Silesia’s new form of government.

Like much other radical political thought, Steiner’s begins with the inspired but misunderstood and misapplied ideals of the French Revolution: *liberté, égalité, fraternité*. But Steiner turns all conventional social theory on its head by claiming that altruism (*fraternité*) should be the guiding principle in the economic sphere. He argued that ever-increasing division of labor actually underscores the truth of this principle, because it means that more and more, we work not for ourselves, but for others. Altruism’s main practical form should be an “associative economics,” in which producers and consumers confer and cooperate to produce what is really wanted as efficiently as possible. A good example of this idea in practice would be “community farms” or CSAs, in which consumers buy shares, have a voice in deciding what will be grown, frequent the farm, and shield the farmers from the vicissitudes of weather and the market by guaranteeing their income. “Community-

supported agriculture” is now a large and varied movement in this country, but the concept was originally Steiner’s, and it was brought here by anthroposophists.

The “middle sphere” of rights and law should be governed by the principle of *égalité* or equality, and Steiner insisted unequivocally, at a time when many were unsure, that democracy is the only appropriate political form. This is the proper sphere of politics, and the only sphere in which

*Steiner argues that money exhibits fundamentally different qualities as it circulates through the three spheres.*



The “representative of humanity” from Steiner’s sculptural group.

*In a healthy social order, it is not economic corporations, but rather ideas that should compete freely.*

politics should be determinative; moreover, Steiner also locates here not only labor and the wages of labor, which he views as fundamental human rights, but also – even more surprisingly – money and banks, whose proper function is to allocate capital justly for the good of all. Steiner’s thoughts on money are fascinating; for example, he views it not as a universal exchange commodity, but rather a certificate of entitlement, and he argues that money exhibits fundamentally different *qualities* as it circulates through the three spheres. For Steiner, capital is born as *entrepreneurial idea and initiative* within the spiritual-cultural sphere, then manifests as *loan money* within the rights sphere, deploys itself as *purchase money* in the economic sphere, and ultimately yields revenue and profit to repay loans and support educational and cultural institutions with *gift money*, which allows the cycle to begin again. One practical outcome of Steiner’s thinking in this realm has been the creation of anthroposophical banks, which function more like non-profit foundations supporting worthy causes. Some of these banks publish regular newsletters, inviting depositors to choose among loan applicants who describe their projects.

For Steiner, freedom (*liberté*) should characterize not the economic, but rather the spiritual-cultural realm: in a healthy social order, it is not economic corporations, but rather *ideas* that should compete freely. Schools, churches, museums, universities, and other institutions belonging here should be shielded as much as possible from political and economic forces. Many different cultures should be allowed to flourish independently within each political entity. Ideally, cultural



institutions should be funded by free gifts, and they should be self-governing. In this sphere, the cultivation of each person's full creative potential should be an end in itself; schools are not for indoctrinating or even training; they are for *educating*. The Waldorf school movement is a shining example of these principles in action.

## The Seeds of a New Culture

Anthroposophy has yielded many more initiatives during Steiner's lifetime and since. He worked with medical doctors to create new kinds of "anthroposophically extended" or "complementary" medicine: the movement remains small in North America, but it is fully developed in Europe, where numerous anthroposophical pharmacies, clinics, and even some hospitals have been founded. Weleda and Hauschka are respected international pharmaceutical firms; Uriel Pharmacy and TrueBotanica have been launched more recently in the U.S. Hauschka is now also considered by many to be the ultimate in cosmetics. Dozens of communities here and abroad, notably the Camphill movement, are working out of anthroposophical insights to meet the special needs of children and adults.

Steiner was indeed far ahead of the curve, and that is why he speaks so directly to so many issues with which we continue to wrestle today. His social theories have the potential to clarify current debates on globalization. Steiner laid much of the blame for World War I on the mistaken notion of 'national economy,' asserting that economics is inherently apolitical and global. He was an ardent feminist, arguing already in 1895 for full suffrage, and insisting that if there are "women's questions," then it is women who

should answer them. Steiner was also an early and a profound ecologist. More than a century ago, he already warned that humanity's relationship to the Earth was in need of healing. In response, Steiner became a great pioneer of organic agriculture, devising "bio-dynamic" methods that are in use all over the world today. Biodynamic farms can be found in thirty U.S. states, and dozens of vineyards have switched to biodynamic production. Indeed, biodynamics is rapidly becoming as widely known as Waldorf education,

*Steiner was also an early and a profound ecologist. More than a century ago, he already warned that humanity's relationship to the Earth was in need of healing.*



The second "Goetheanum": flowing reinforced concrete.

and anthroposophy could potentially provide important theoretical and practical foundations not only for organic agriculture, but for the ecological movement generally. There have also been many attempts to bring Steiner's ideas to bear upon the world of business: major European companies such as Mahle, Altnatura, and Software AG have been founded by anthroposophists, and are run to varying degrees on anthroposophical principles. And anthroposophists can

point to decades of successful experience in the emerging field of social finance.

In a world in which so many ideologies – Marxism, nationalism, materialism, religious fundamentalism, the invisible hand of the market – have become tired if not outright destructive, many hunger for a radically new kind of thinking, for ideas arising out of new insights, ideas that have real transformative power. They yearn for ideas that can become real, living ideals. Steiner gave them to us in abundance, launching and inspiring a host of initiatives throughout the world.

Now a century old, anthroposophy feels young. Steiner remains seminal. He planted the seeds of a new, humane civilization. Let us cultivate them.



**Frederick Amrine** has been a student of anthroposophy his entire adult life. He teaches literature, philosophy, and intellectual history at the University of Michigan, where he has been appointed Arthur F. Thurnau Professor in German Studies. His research has been devoted primarily to Goethe, German Idealism, and Romanticism. He is also a past editor of this publication.

# The "Class of 1861": Rizal, Tagore

## Rabindranath Tagore (1861-1941)

*I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy.*

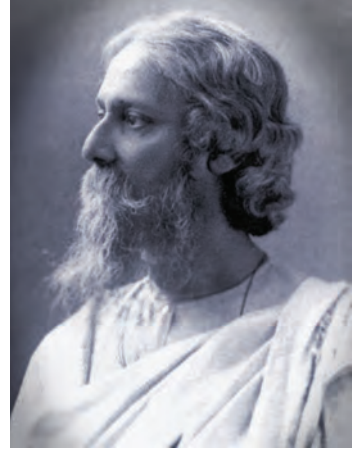
—Rabindranath Tagore, (1861–1941)

In 1912 poet and esotericist W.B. Yeats wrote an introduction to *Gitanjali*, a translation of poems by Rabindranath Tagore. He said in part, "I have carried the manuscript of these translations about with me for days, reading it in railway trains, or on the tops of omnibuses and in restaurants, and I have often had to close it lest some stranger would see how much it moved me. These lyrics which are in the original, my Indians tell me, full of subtlety of rhythm, of untranslatable delicacies of colour, of metrical invention, display in their thought a world I have dreamed of all my life long. The work of a supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes. A tradition, where poetry and religion are the same thing, has passed through the centuries, gathering from learned and unlearned metaphor and emotion, and carried back again to the multitude the thought of the scholar and of the noble. If the civilization of Bengal remains unbroken, if that common mind which—as one divines—runs through all, is not, as with us, broken into a dozen minds that know nothing of each other, something even of what is most subtle in these verses will have come, in a few generations, to the beggar on the roads."

Tagore's communion with conscience seems to have been continuous. It was said of him that "all the aspirations of mankind are in his hymns." He founded and fostered Visva Bharati university with funds from his 1913 Nobel Prize as a "world center for the study of humanity." He is featured in the recent volume *The Spirit of Modern India: Writings in Philosophy, Religion, and Culture* edited by Robert McDermott and V. S. Naravane.

Aban Bana in *Anthroposophy Worldwide* reported that the first Waldorf school in Bangladesh arose from a seminar on Tagore and Rudolf Steiner in 2003, "Creating Culture,

Freeing Minds." The seminar was "an attempt to highlight the significant contributions made to child education by Dr. Rudolf Steiner in the West and Gurudev Rabindranath Tagore in the East, with both great personalities having been born in 1861. For this occasion, the Waldorf book by Torin Finser *School as a Journey* was translated into Bengali, the language of Tagore's Bengal (India) as well as the national language of Bangladesh... In January 2007, the Tribeni (three streams) Waldorf School of Dhaka opened its doors to the first kindergarten group."



From *Gitanjali*:

*When thou commandest me to sing it seems that my heart would break with pride; and I look to thy face, and tears come to my eyes.*

*All that is harsh and dissonant in my life melts into one sweet harmony—and my adoration spreads wings like a glad bird on its flight across the sea.*

*I know thou takest pleasure in my singing. I know that only as a singer I come before thy presence.*

*I touch by the edge of thy far spreading wing of my song thy feet which I could never aspire to reach.*

*Drunk with the joy of singing I forget myself and call thee friend who art my lord.*

## José Protasio Rizal (1861-1896)

Another exceptional individual born in 1861 is the national hero of the Philippines, José Rizal, a medical doctor and ophthalmologist, poet, writer, sculptor, painter, educator, and social reformist. His death by firing squad set off the nationalist revolution against Spain. He spoke many languages, studied at universities in Madrid, Paris, and Heidelberg, and gave an address in German to the Berlin Anthropological Society in 1887, age 25, on his native





Tagalog language. Two novels, *Noli me Tangere* and *El Filibusterismo*, described the cultural degradation that resulted from Spanish colonial rule. Returning to Manila in 1892 he founded La Liga Filipina. Despite his peaceful approach to reform, he was deported to a rural area

where he set about raising the quality of life with farming, public water supply, a school, and a hospital. Leaders of a rebellion naturally looked to Rizal, and he left to do medical work in Cuba, but was recalled, tried, and executed. The United States succeeded Spain as colonial power after their 1898 war, suppressing the Philippine rebellion in a war lasting until 1916. Independence came only in 1946.

Along with Tagore, Gandhi, and Sun Yat-Sen in China, Rizal stands as a founder of modern Asian culture. In the preface to *Noli me Tangere* Rizal wrote: "Whenever, in the midst of modern civilizations, I have tried to call up thy dear image, O my country! either for the comradeship of remembrance or to compare thy life with that about me, I have seen thy fair face disfigured and distorted by a hideous social cancer. Eager for thy health, which is our happiness, and seeking the best remedy for thy pain, I am about to do with thee what the ancients did with their sick: they exposed them on the steps of their temples, that every one who came to adore the divinity within might offer a remedy." His final poem, written the day before his death, includes this stanza:

*When our still dwelling-place wraps night's dusky mantle about her,*

*Leaving the dead alone with the dead, to watch till the morning,*

*Break not our rest, and seek not to lay death's mystery open.*

*If now and then thou shouldst hear the string of a lute or a zithern,*

*Mine is the hand, dear country, and mine is the voice that is singing.*

Note: this feature was suggested by Ica Fernandez and prepared by the editor.

centerpoint



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## WINTER/SPRING HIGHLIGHTS

### 100 YEARS of ANTHROPOSOPHY in AMERICA & NYC

**Feb 26, Sat** - Eugene Schwartz: **Rudolf Steiner & the 21st Century** – part 1: "Making a Virtue of Necessity"; part 2, Apr 9th: "The Future of Waldorf Education"; part 3, May 7: "Reincarnation & the Earth's Destiny"

**Feb 28, Mon** - Linda Larson: **Eurythmy Workshop** (+ 3/21, 4/11)

**Mar 4, Fri** - Members' Evening: **Theme for the Year** (+ 4/1, 5/6)

**Mar 10, Thu** - Keith Francis: **Bruckner's Last Battle**

**Mar 11–12, Fri/Sat** - Steiner Books: **Spiritual Research Seminar**

**Mar 16, Wed** - David Anderson: **Essential Steiner**  
#7: "Spiritual Development & Meditation"; #8: 4/13, "Steiner & Anarchism"; #9: 5/11, "Who Were the Ape Men?"

**Mar 17, Thu** - Dorothy Emmerson: **Michael Chekhov Acting for Non-Actors** (+ 4/21)

**Mar 19–20, Sat/Sun** - Mary Adams: **Cosmic Cycles, Earthly Rhythms: Astrosophy as a Companion to Biography Work**

**Apr 2, Sat** - Paul Matthews: **The Silly & The Sacred Creative Writing Workshop** (11am) & **Poetry Reading** (7pm)

**Apr 3, Sun** - Lee Jamison: **Painting Workshop**

**Apr 8, Fri** - Dan Marshall: **Art Exhibit Opening**

**Apr 14, Thu** - Keith Francis: **My Fifty Years of Anthroposophy**

**Apr 24, Sun** - **Easter Community Gathering & Concert**

**Apr 30, Sat** - Gail Langstroth **Eurythmy Workshop/Performance**

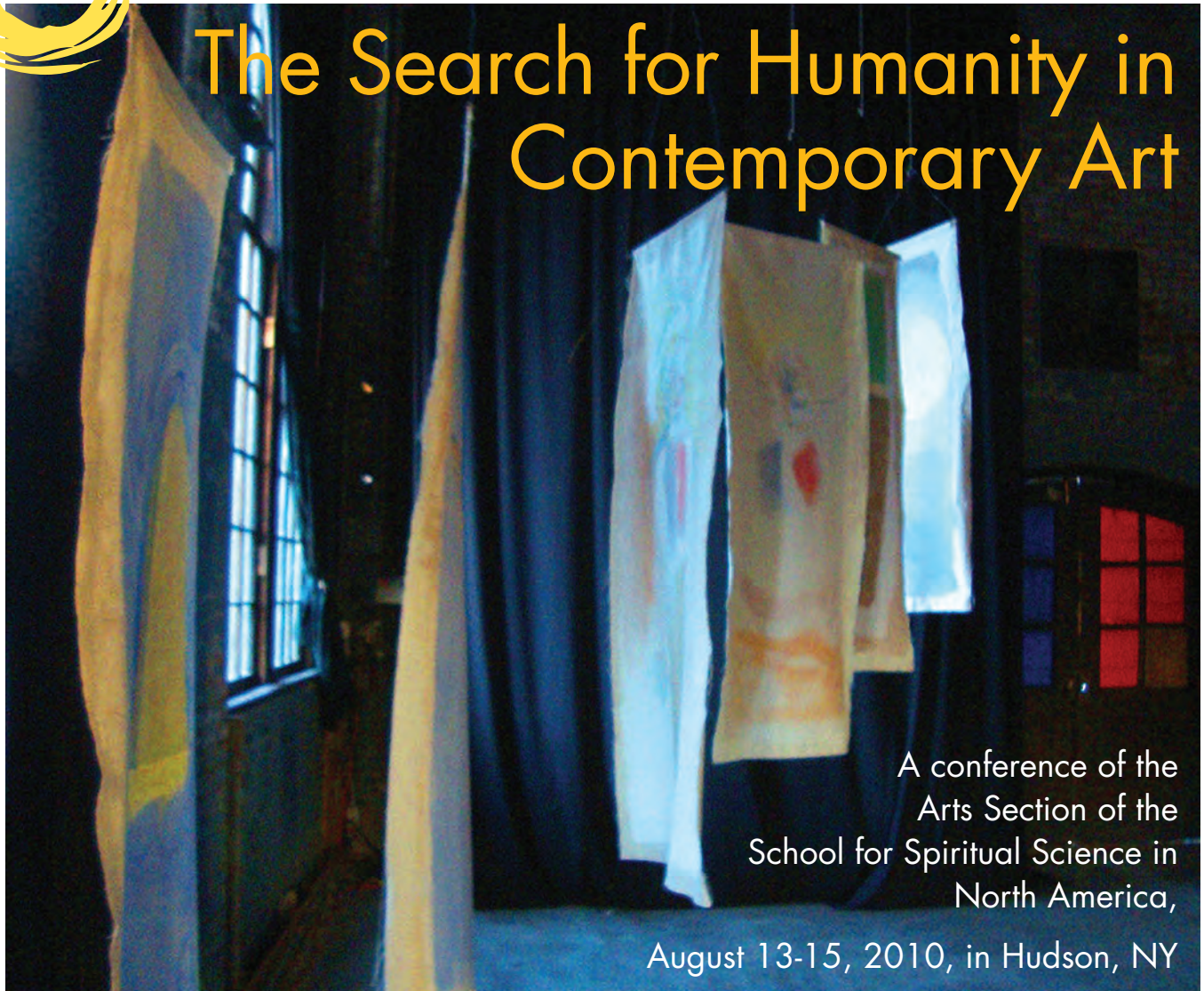
the **New York Branch** of the  
**Anthroposophical Society in America**  
138 West 15th Street, NY, NY 10011  
(212) 242-8945







# The Search for Humanity in Contemporary Art



A conference of the  
Arts Section of the  
School for Spiritual Science in  
North America,

August 13-15, 2010, in Hudson, NY

by David Adams

*This is a slightly shortened form of the report written for the Art Section's own newsletter.*

## Context

The conference took place in the “Basilica Industria” in the small but bustling town of Hudson, NY. The “Basilica” location itself was not an academic classroom or an art gallery but a huge, semi-converted factory/warehouse with hopelessly high ceilings, exposed girders and infrastructure, tall windows, cracked concrete floors, and signs of decades of heavy use.

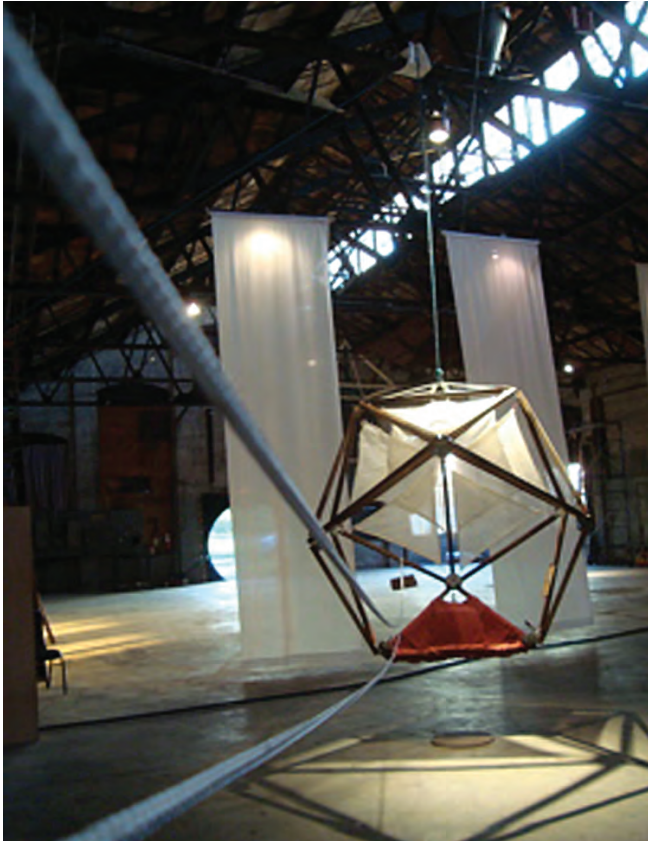
Our meeting space in the North Hall featured on one side a large installation of angularly stacked wood pieces and

“Swinging Paintings” titled “Gestures of Gratitude” by Laura Summer 2010; watercolor, pastel, charcoal, and paper on canvas

cloth by Martin Summer (*The Ascent*) crowned with a sequence of seven small painted wood objects and four paintings by Laura Summer (*Saturn Sun Moon Earth*), on the other side a sequence of hanging painted cloth banners titled *Gestures of Gratitude* by Laura, and nine paintings by six local artists hanging in irregular places on the walls. A variety of hanging cloths, banners, and curtains were continuously manipulated and repositioned to adapt to the circumstances of almost every event. The tiered seating featured a wide variety of types of chairs in numerous 20th century styles (perhaps appropriate for a multicultural, multi-stylistic, interdisciplinary outlook like postmodernism). In the adjoining “Large



Room” (the bulk of the original factory/warehouse space) were not only refreshments and small-group meeting space but some additional imaginative objects by the *new forms project* (such as a polygonal hanging swing).



Installation (Polygonal Swing) by new forms project, Great Hall, 2010

Even the Raising Matter gallery space next door was at least partly used by Laura as a setting for an ongoing innovative conceptual, interactive group-participation exercise, where conference participants were invited to observe and notate on slips of paper the qualities of five paintings she had created trying to identify with and interpret the artistic approach and “questions” of five mainstream contemporary artists who work in other, non-painting media.

Every major event was accompanied by original music on cello and viola composed and played by Jonah Thomas and (usually) Jonathan Talbot, adding a strong musical component to a conference that in part considered Rudolf Steiner’s statements that the visual arts must become more like the musical or performing arts. A variety of projected videos were shown “after hours” in the evening as an optional activity. The first night included features from the PBS *art:21*

series on artists Janine Antoni, James Turrell, and Ann Hamilton along with a piece of performance art titled *X-Reasons = Y* by Japanese/British performance artist/eurythmist Kaya Kitani-Scratchley from the 2005 “Eurythmy Today” festival at The Hague in the Netherlands, “an attempt to explore the human need for meaning.” There were a wide range of ages among the approximately sixty participants, including numerous young people in their twenties.

### The Subtle Terror and the Growing Self

The first evening’s lecture by Nathaniel Williams was titled “The Subtle Terror and the Growing Self” and presented aspects of the thinking of several postmodern theorists. He began with the two images of Goethe’s reaction to first seeing ancient Greek art (“Here is Truth, here is God”) contrasted with Marcel Duchamp’s 1912 exhibition of the readymade *Fountain*, a urinal, as a work of art. Turning to the work of Emmanuel Levinas, Nathaniel described how he had been a pupil of German philosopher Martin Heidegger in his search to understand the nature of being, but also how he abandoned that work when Heidegger supported the Nazis, asking, “What if the very pursuit of truth and reality leads in human communities to terror and oppression of my fellow human beings?” He determined to replace Heidegger’s search for ultimate truth with the idea of “love thy neighbor as thyself.” The latter was actually the primary nature of the human being and had to be cultivated before undertaking the search for truth.



Marcel Duchamp, *Fountain*, 1917

The idea of truth, particularly when conceived as a harmonious totality and applied to society, often leads to an oppressive mechanical order and even war. By contrast, Levinas



Laura Summer Presenting Her Paintings Exercise in the North Hall



David Adams lecturing with slides in the North Hall.

supported the absolute uniqueness and “otherness” of every person. Both philosophy and statecraft must come to support ideals of individual freedom and empathetic social life. In a similar vein, Nathaniel referred to Maurice Blanchot, who noted philosopher Hegel’s assent to the pillage of Napoleon’s armies in the cause of human progress toward “absolute knowledge,” even though this caused him to “sense the subtle terror.” Also in respect to contemporary American military exploits, Nathaniel concluded that what people have been raised to believe is worth all their efforts could actually lead to the most horrible atrocities.

Turning next to Jean François Lyotard and his influential 1979 book, *The Postmodern Condition*, Nathaniel quoted Lyotard’s definition of modernism as always “different from what is accepted.” Thus, postmodernism, as opposed to yesterday’s culture, is also part of modernism. As championing the “always new,” modernism is continually at its end. It continually searches for new presentations that can impart a stronger sense of the unrepresentable. **The work of art does not follow philosophical rules and laws, but searches for them. Thus, the artwork has the character of an event rather than an object,** which Lyotard also related to Kant’s idea of the sublime. Art can feed the nostalgia for the whole, the one unified system, but only provides illusion, not reality, at the cost of a “subtle terror.” “Let us wage a war on totality and be witness to the unrepresentable,” wrote Lyotard. Nathaniel also referred to German painter Gerhard Richter’s exploration of the Baader-Meinhof Gang as an example of ideology leading to madness and violence, noting how the will to truth too often leads to the will to power.

Roland Barthes’s concept of the “death of the author” came next, with its emphasis on the complex pre-existence of language, which speaks far more than any individual

author. “The birth of the reader must be at the cost of the death of the author,” wrote Barthes (where author can also mean artist). “The work always arrives too early for the author.” In terms of visual art, this could mean that the practice of art involves taking existing images into new contexts, where the created works will hope to receive their authorship and meaning from the reception in those contexts.

Finally, Nathaniel discussed philosopher Gilles Deleuze, who also does not believe in the totality, only in singularity and the individual search for meaning. The artist begins with the monochrome plane, with zero, and seeks the infinitely varied infinity, especially through color. In this process the human being passes into color and strives to make the cosmic invisible forces visible. In this connection Nathaniel referred to the situation of the painter Johannes in Rudolf Steiner’s *Mystery Dramas*, where he suddenly experiences the spiritual world around him, including the beasts of the abyss, and begins to expand or fly out of himself into the elements. Nathaniel noted that these kinds of experiences are happening to people today in our postmodern age, where the experience of the subtle terror and the expanding self occurs without full consciousness or understanding.

### Art Now — In a Historical Context

The next morning Patrick Stolfo presented his slide lecture, “Art Now – In a Historical Context,” replacing artist/teacher Zvi Szir from Basel, who could not get a visa to come. While today all truths are often regarded as relative, this was not the case in the past, when truth was combined with beauty and goodness (for example, at Stonehenge). With the effort to understand the spiritual history of humanity in order to better know the present, Patrick sketched out and illustrated with artistic examples the three large periods of cultural/artistic development corresponding to the epochs of the sentient-soul, intellectual-soul, and consciousness-soul. He characterized each era with the terms Rudolf Steiner adopted from the philosopher Hegel.

The most ancient period from about 2900 B.C. to 747 B.C. (also related to the childhood period from birth to age 7), the period of the “Symbolic,” was illustrated with the “threshold experiences” of the Egyptian temple and tomb statuary. In that age the practice of the artist was closely





Entrance Pylon of Amun Temple, Luxor, Egypt (ca. 1250 B.C.) with alley of sphinxes (ca. 370 B.C.)

regulated and art was a kind of talisman, holding higher forces. Architecture was the dominant art form. The following “Classical” period, beginning around 747 B.C. in ancient Greece and continuing through the Gothic style at the end of the Middle Ages, grasped the spirit most easily through ideas. Thoughts, a higher reality, were perceptible, while the physical world was only a shadow of the real. The artist instinctively sensed the human etheric body, imprinting its beauty from the cosmos onto the human form, which was reflected in Greek sculpture (the dominant art form). The artist still tended to follow authority (e.g., Polyclitus’s “Canon”), and this period corresponds to ages seven to fourteen in child development. Later in medieval Christian art this impulse was reduced to storytelling for primarily religious purposes.

Finally, the “Romantic” period began with the Renaissance in Europe, with Giotto perhaps being the first modern artist. [This ushered in our present age of the “onlooker,” the consciousness-soul age, in which we feel present within ourselves and look out from there onto the outer world.](#) The emphasis on looking brings painting into the position of the dominant art form. Artists strive to become more independent and free, sometimes at the cost of becoming anti-social (or at least isolated, also corresponding to the teenage phase of human development). Patrick cited such examples as Rembrandt, Monet, Delacroix, Gauguin, Cezanne, Van Gogh, Picasso, Brancusi, and Kandinsky, as well as the development of photography. The continuing development out of the free will of the artist may yet lead to a reuniting of art, science, and religion.

## Questions

Following Patrick’s talk, all the participants convened in a large circle and were asked to briefly state the question(s) they came to the conference with and the question(s) they may have now after the first part of the conference. Here is a selection of the questions raised:

- How has commercialism changed the work of artists?
- How long do we still have to endure the idea of the artist as a bohemian always breaking new ground?
- Because most anthroposophical art today has a sense of nostalgia for the early 20th century, are we revolutionary enough now or just repeating what we’re comfortable with?
- Where do themes for art come from in terms of the relationship between form and content?
- Is there a new experience today that artists can put into their work to wake people up?
- What is the medium of postmodernism and of the social art?
- How can art develop the capacities people have?
- Why is art such an exclusive and elitist endeavor?
- What about digital delivery of art?
- Has the role of art as separated from science and art played itself out?
- Will postmodernism break the stranglehold of commerce on art?
- How do we develop a living culture without trying to contradict the economic and political spheres?
- How can we look at postmodern artists with a phenomenological, non-judgmental observation?
- If art is not really about fame, wealth, or shock value, how can we be artistic today?
- How can we be artistic in the economy?
- Can we create collaborative or collective art?
- How can we realize etheric form in matter?

## Postmodern Art and Anthroposophy

That afternoon I presented my slide lecture on the characteristics and history of postmodern art and its relationship to anthroposophy. My basic assumption was that there has been a fundamental change in our culture beginning in the late 1960s (two 33 1/3-year Christic periods since the end of Kali

Yuga in 1899), which is called postmodernism. I briefly summarized the characteristics of the modernist era as well as the postmodern reaction to this. In abbreviated, overview form and primarily through multiple artistic examples I presented the three phases of the development of postmodern art:

1. **Late-1960s to 1970s** – Rebellious younger artists either represented previously forbidden figural content or else worked in new or hybrid forms of artistic practice that did not produce traditional unique, precious art objects (process/installation art, earth art, performance art, and conceptual art).

2. **1980s to mid-1990s** – The commercial and critical triumph of postmodernist art, which has (at least) 14 characteristics:

- A. Art works are considered “texts” within an existing cultural intertextuality.
- B. Pluralism, Eclecticism, Multiculturalism.



Jennifer Steinkamp – Swell, 1995 (digitally projected computer animations)



Navin Rawanchaikut – I (love) TAXI, 2001 Bangkok (art exhibition space in taxicab)

- C. Contingent (vs. transcendent or essential).
- D. Consciously involved with “representation,” the system of ideas, codes, symbols, and beliefs by which a culture justifies itself and persuades.
- E. Use of appropriation or “quoting” of existing imagery from both high and low sources in order to deconstruct or recontextualize them.
- F. Decentered, impure mediums; use of hybrid or combined art mediums.
- G. Prominent role of theory and writing, in which the visual and verbal are of equal importance.
- H. Favors new (often temporal) art forms that do not produce a precious, salable art object.
- I. De-emphasizes the role of the artist and his/her self-expression and emphasizes the role of the viewer/participant in determining the meaning of an artwork.
- J. Emphasis on content more than formal qualities.
- K. Criticizes and discredits the art gallery and professional artworld, often in favor of alternative settings for art.
- L. Undermines (but also can be complicit with) the art market and consumer society.
- M. Subversion of mass media imagery to help art enter the cultural and political mainstream of life.
- N. Emphasis on photography, video, and new digital image mediums vs. traditional handmade mediums.

3. **Mid-1990s to Today** – No longer negative in tone or thematizing most of the above characteristics, newer postmodernist art takes them for granted as a common background of artist and viewer. Installation art is directed toward the participant experiences of the viewers in an open-ended



Daniel H. Miller – Faktura 2, 2003, computer animation





Rafael Lozano-Hemmer – Vectorial Elevation: Relational Architecture 4, 1999-2004, online interactive piece with related light installation in Mexico City



Cai Guo-Qiang – Cultural Melting Bath, 1997, New York City



Ann Veronica Janssens – Blue, Red and Yellow, 2001, changing colored steam environment



Ann Hamilton – Salic – 1995, Santa Fe, salt blocks and videos in railroad car

way. The creation of complete immersion environments tends to replace the traditional art object. A common theme works with the dislocations between physical space and digital “space.”

I noted that there are a variety of understandings and explanations of postmodernism, including scientific, socio-economic, technological, cultural, and philosophical. These and the thoughts of many of the major postmodern theorists and philosophers were summarized in a handout I had prepared. Probably its most fundamental characteristic is the rejection of the modernist, Cartesian “onlooker” view of knowledge with its absolute distinction between subject and object. Grand, totalizing systems and one-sided metaphysical truths are doubted, while all meanings and values are mediated or

“interpreted.” Lyotard’s definition of postmodernism was “incredulity toward meta-narratives.” In this respect anthroposophy is a kind of postmodernist philosophy, teaching that it is human thinking or creative spiritual activity that dynamically creates all knowledge, including the polar concepts of subject and object. Also, anthroposophy is likewise based on the recognition that there are always multiple points of view or meanings valid for any phenomenon (at least twelve). The contemporary trend toward creating full-immersion, interactive environments of moving colored light and music phenomena can be considered a longing for (or substitute for) the immersive spiritual experiences Steiner spoke about.

Suggesting that Steiner’s Goetheanum interiors and 1907 Munich Congress artwork could also be seen as a kind



Olafur Eliason – Your Uncertain Shadow, 2010, Berlin



Marina Abramovic – Balkan Baroque, 1967, performance at Venice Biennale, cleaning 1500 beef bones

of installation art, I pointed out several of his key predictions for the future of the visual arts that seemed to apply to postmodern art:

1. The true work of art is the invisible experience in the soul of the viewer, not the outer object.
2. The visual arts must become more like the musical/performing arts (and vice versa).
3. More movement, mobility, and metamorphosis must be brought into the static visual arts.
4. More (ahrimanic) ugliness and less illusory (luciferic) beauty must enter art.
5. Art must overcome the use of art exhibitions.
6. Art should not be so elitist, but rather more integrated into the general life of society and civilization.

Is anthroposophical visual art moving toward this future or is it primarily repeating the (modernist) past?

At this point my lecture morphed into a concluding ten-minute piece of performance art (titled *Because Postmodernism Is*) involving speaking, gestures, chanting, a dream

image, slides of artworks by Joseph Beuys, Robert Morris, and Bill Viola, musical and rhythmic accompaniment on Manfred Bleffert instruments, and a bit of minor choreography with my assistant Laura Summer.

## Discussion

After this, the conference broke up into four smaller discussion groups. I was part of the group guided by Michael Howard, in which we conversed about seeing in art the signs today of humanity crossing the threshold unconsciously and how the old visual art tradition has been broken down over the past hundred years so that it is no longer shocking nor do we any longer have to struggle with that, only to work with it. We considered the contrast of collective identity versus individual identity, where the latter is what is necessary both for the experience of truth and for the expression of empathy and compassion. Do the anthroposophical convictions that unite us also tend to prevent us from really meeting other people, also with our art? It helps to know all human beings as striving persons in their own way. *Yet how do we build a new social life today when every individual is like a “chief” or “pharaoh,” when there is so much emphasis on freedom but so little on spirituality? While modernism was about revolutions, how can postmodernism or anthroposophy come to terms with evolution?*

## The Art of Spirit Self

On Sunday morning Michael Howard presented the final lecture, titled “The Art of Spirit Self.” He stated that what Steiner said about future human evolution can be very inspiring and even practical, although we may have to adjust our expectations about how much of the distant future (e.g., sixth epoch) can actually be realized now rather than in future incarnations. *While human life is defined by polarities (including the contrasts of modernism and postmodernism), it is more challenging and more essentially human to live with the tension in between (or encompassing) both sides of such polarities as matter and spirit, individual and community, freedom and responsibility.*

While in art we typically say modernism has existed about a hundred years and postmodernism about 50 years, we can also trace the beginnings of modernism (and the



Consciousness-Soul) back as far as the Renaissance. Michael contrasted a picture of Leonardo's *Last Supper* with a Gothic painting of the same theme from about a hundred years earlier. One of the most obvious differences was the new use of linear perspective to create the realistic spatial illusions in Leonardo's painting, representing a new identification by people of their selves with their physical bodies in space and with the materialist, scientific world view in general. At that time it was expression in the visual arts that helped advance this new bodily identification and step in the evolution of consciousness.

Today a different side of our human nature is striving to awaken, and postmodernism is one symptom of the search for this. Alongside what scientific work can offer, the arts will become even more important in developing the capacities humanity needs for the future. In postmodernism art is no longer a matter of expressing something but of becoming, where the real work of art is myself. Thus, all areas of life need to be art. Steiner says that the development of the new "Royal Art" (which will be a social art) involves achieving control of the etheric forces. We will need to bring living forces into the affairs of social life. This will be the next stage in the great

work of transforming the earth itself into a work of art.

In his lecture "Preparing for the Sixth Epoch" (which will begin to arise ca. 3,500 A.D.) Steiner speaks of three qualities that must be developed for this age of Spirit Self: a soul life of brotherliness, freedom of thought, knowledge of the spirit (pneumatology). The development of Spirit Self involves transforming our astral body, our still-unfree life of thinking, feeling, and willing. Every day we have the opportunity to work on becoming more free in our thinking, feeling, and willing – or in our art with the qualities of color, form, etc.

Finally, Michael briefly discussed the future human qualities that can be worked:

1. Perceiving the life forces as qualities (vs. quantities) in the world.
2. Making the whole earth (including humanity) into a work of art
3. Developing empathy, i.e., the capacity to enter into the will of the other
4. Struggling to find the right relationship to every one's inner freedom.
5. Capacities to clairvoyantly perceive the spiritual becoming more mainstream (as will spiritual science as a result).
6. Learning to build community on a foundation of free, diverse individuality (vs. on commonality).

In relation to the arts ("the language of the gods"), Michael pointed out that they provide a schooling to become very exact (beyond the level of personal likes and dislikes) in perceiving the qualitative dimension (for example, qualities of colors, forms, etc.). Although this perception occurs on the soul or astral level, it is actually an experience of the



Faces 01, 06, 04, 03 – Face designs by Laura Summer and Nick Pomeroy that were printed onto cloth name tags for the conference.



Michael Howard, example of visual music



etheric world. This can translate in social life to an empathetic ability to live into the nature of others or to act in service to others. He briefly concluded with the example of his own exploration into a kind of “visual music” of colored dot patterns as one way to explore the life forces and showed, as a suggestion of something related to the future of the visual arts, a short video of the amazingly complex and harmonious interweaving flight patterns of a large flock of starlings.

## Plenum

The conference concluded with a large plenum discussion. One topic considered was how to bring the spiritual element into art. This must involve moving beyond the personal ego of the artist, perhaps by forming group collaborative situations to create art. Or the right kind of small doses of shock in art may help spark awareness that humanity is crossing the threshold. A couple of persons expressed an interest in pursuing work with Steiner’s moving colored “light-play-art” initiative. It also was recommended to move beyond only approaching life through logical thinking. Appreciation was expressed for the influences of the string music by Jonah Thomas played throughout the conference as well as for the artistic work created or hanging in the hall. Several expressed and appreciated that they felt the conference had a strong effect on them and suggested directions for their future work. Others called for more opportunities in future events to meet each other and have social exchanges or group creative projects, also to include more interdisciplinary work. In addition, the question of the uncertain relationship of the community of artists to the rest of the anthroposophical movement was raised.

Somehow the fairly dense schedule for the conference also seemed not fully fixed, a bit ad hoc and up in the air and open to new, spontaneous possibilities. When the “exploration, demonstration, presentation” by the Actors Ensemble (Ted Pugh and Fern Sloan) scheduled for Saturday evening had to be postponed due to illness, we quickly assembled a new program of a short slide talk by me on Steiner’s 1918 initiative with Jan Stuten for a projected, moving colored light-play art (to counteract the effects of motion pictures) and films on Meredith Monk and Joseph Beuys. However, instead of the films about half of the group decided to



Jan Stuten – Sketch 13 for The Metamorphoses of Fear 1919 pastel on packing paper (toward R. Steiner’s initiative for a new colored “light-play-art”)

adjourn to the Large Room to have a conversation on issues from the conference, their personal practices as artists, and many other topics. A number of people went back and forth between the films and the conversation group.

It seemed that everything was welcome and could be an important part of the whole experience of the event. Participants looked for new seeds for their future work in a variety of ways. There seemed to be a certain confidence (or at least hope) in many that if they just hung out at the Basilica and talked to the right people, they could acquire all kinds of new visions, directions, and imaginations for future artwork. One felt that there was much that was alive and brewing beneath the surface – future karma, future human connections and working relationships, future artistic creation.

\* \* \*

The mood of a creative chaos or an (art)work in progress was not completely unintended by the planners group from the Art Section Council in North America, for whom this was the first event after a major membership expansion last year. They seem to have wanted to take a step toward stimulating something new to further the future of anthroposophical visual arts and felt that such a step had indeed been taken, although to me the process does not yet seem finished.

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# The Radical Re-Visioning of Psychology



Report of a conference held at Rudolf Steiner College, November 10 – 14, 2010

by William Bento, PhD

This conference was a commemorative event celebrating a century since Rudolf Steiner articulated an approach to “soul wisdom” or “psychosophy” based on the foundations of spiritual science. Both in his four lectures given in Berlin, Germany from November 1 – 4, 1910, entitled *Psychosophy* and in his unfinished document of notes published as *Anthroposophy: A Fragment*, Steiner offered innovative perspectives on the anatomy, physiology and psychological dynamics of the soul.

Among the many professional disciplines within the cultural life that have received an impulse of renewal from anthroposophically oriented research, psychology remains the least embraced. Despite the many obvious objections one may hold about the foundational premises of psychology as found in psychoanalytical thought, there are not sufficient reasons to explain why an anthroposophically oriented psychology has not emerged to meet a cultural landscape rapidly losing sight of the true nature of the human soul.

This concern united the four keynote speakers – Robert Sardello, PhD, William Bento, PhD, James Dyson, MD and Dennis Klocek, MFA – to address the need for developing a “soul wisdom” for our times based on the indications given by Rudolf Steiner 100 years ago. There was little citing of texts and previous publications. All four individuals spoke out of their own current research and deep passion for the subject matter. Each presenter gave two lectures during the conference. The golden thread between each lecture was in and of itself quite an extraordinary artistic effort, not merely because the thoughts

sculpted fit so well side by side, but because the heartfelt mood generated by each speaker was so palpable and wholesome.

It is certainly a daunting task to attempt to capture the content, process and magical context of the conference. Words may convey some of the objective character of the conference, yet the many subtle and not so subtle nuances that emerged within this gathering may just have to live in the hundred souls of those who participated in this historic event. Nevertheless, I shall try to express the contextual flow of the unfolding of the conference by summarizing the keynote lectures, as one would write a musical score for a symphony. Imagine this symphony in eight movements.

## Movement I

Robert Sardello set the tone for the conference with an appeal to the participants to speak from their hearts about what drew them to attend. He then facilitated a brief dialogue among the presenters, asking them to share their interests in the development of psychosophy. In conclusion Sardello sketched a diagram depicting some of the central ideas found in Steiner’s lectures on Psychosophy. Without belaboring the connection between soul and heart, Robert conveyed a very accessible picture of how important the heart is in coming to terms with understanding the concepts presented by Steiner. This brief presentation offered a wonderful introduction to the four morning sessions he co-facilitated with Cheryl Sanders-Sardello under the title, *Conversations of the Heart*. These sessions were rich with meditative instruction, experiences, and conversations about the heart as an organ of perception.

## Movement II

James Dyson spoke of one of the cardinal dilemmas of the soul: its separation from substance and the longing for re-unification with substance. This journey of separation was explored from an esoteric evolutionary point of view. Dyson was able to characterize this movement of the soul as desire and its longing for reunification with substance as part of the dynamic of human relationships. Through his explication the world of desire became more than a polarity of sympathies and antipathies, more than the psychoanalytic notion of sexuality as the basis of human maturation. Instead it became filled with an ontological drive for wholeness, for a sense of completion that souls seek through relationships with one another.

## Movement III

In William Bento's talk the soul's relationship with time was highlighted. He described observations of how the soul is undergoing a high level of stress due to an actual acceleration of time. Of particular note were his remarks about the stream of time coming from the future as being intensified with images of the Apocalypse, and his sharing the occult fact reported by Steiner that the etheric (protective) sheath of the heart would continue to loosen in this century. Bento inferred that these two phenomena have created a cultural pathology of Pre-Traumatic Stress Syndrome. His diagnostic and interventional formulation of and for this pathology was presented in the following chart:

Soul Responses to Stress	Anger	Apathy	Anxiety
Threshold Encounters	Hate	Doubt	Fear
Streams of Time	Past	Present	Future
Types of Depression	Agitated	Dysthymia	Melancholic
Pathological Behaviors	Fight	Flight	Freeze
Consequences	Violence	Virtual Realities	Suicide
Treatment Interventions	Love engendering Forgiveness	Faith in the Wisdom of Development	Hope fostered by Gratitude in the small Wonders of Life

Bento concluded by stating a pressing need to transform the context of psychotherapy from one of encounter to one of accompaniment — accompaniment as friends on a universal human path of initiation. In this assertion Bento struck a note of the radical re-envisioning of psychology that seemed to pervade and persist throughout the conference.

## Movement IV

From an entirely different orientation than William Bento, Dennis Klocek was also able to point out another alarming pathology of our time. Dennis explored a neuropsychological map of the brain that cast light upon the rapidly increasing autistic spectrum. If one did not have a certain respect or reverence for science prior to listening to Dennis's cogent and incisive illustrations of how the soul is at play in utilizing the instrument of the brain, one would surely have been given reason to do so. Dennis explained that in the autistic spectrum issues of sensory integration, spatial perspective, and contextual meaning (key factors in the limbic region of the brain) become fragmented, impaired and dysfunctional agents of processing stimuli. Due to an underlying lack of neural stability and agility this phenomena tends to lock one into a set pattern of idiosyncratic behaviors. Yet Dennis also reported recent research that states one can stimulate and grow more neurons, thereby giving hope to the autistic person, whom so many have accepted as souls entrapped by deficient neurological apparatus.

## Movement V

Dr. Dyson returned to his theme concerning the soul and substance. Referring to Dennis's neurological map of the brain James cited the interplay in the two hemispheres of the brain as possibly depicting how the soul lives in space and time. This time he probed the mystery of the will and its role in psychological development. Some of this content was further developed in his workshop on the seven life processes, as it can be understood in the domain of the soul. His thesis led us through the esoteric physiology of body and soul into Wilfred Bion's radical psychoanalytic ideas about the foundation for mental



development and truth as being all about emotional experience. Dyson made the link between the willful drive to reunite soul and substance with Bion's epistemological theory of thinking. This theory rests on a claim that thinking must find the will to be free of memory and desire. In this formulation Dyson pointed out how human karma lives in the memory and desire for developing through relationship. A radical new psychology must therefore advocate for a deeper understanding of how human relationships can be freed from repetitive self-indulgent egoistic patterns so that they may serve the development, each of the other. Dr. Dyson ended his talk with a verse found in one of Rudolf Steiner's notebooks, entitled *In Times To Come*:

In times to come  
Human beings will have to exist  
The one for the other  
And not the one through the other  
Thus is reached the world's ultimate aim  
That each one is with themselves  
And each would give to the other what none would demand.

## Movement VI

Robert Sardello delivered a mighty, breathtaking imagination of key aspects of Holy Wisdom in the most humble and intimate manner. He spoke of the source of Holy Wisdom as a realm of Light elevated beyond the conceptual realm of spiritual hierarchies. This gnostic view of Sophia in her majesty evoked a deep sense of wonder and awe. Sardello then masterfully described a descent of Holy Wisdom into Mother Mary. By penetrating the significant stages in the life of Mother Mary – Annunciation, Immaculate Conception, Pentecost and Assumption, he was able to highlight soul processes and soul capacities which are essential for every human being to be aware of and to practice. To find peace in surrender to the Divine in our life, to give birth to the miracles of our becoming, to articulate the truths that liberate and inspire, and to overcome the gravity and weight of the body and its ultimate end – death – these were accounted as four stages on the path of spiritual development by Sardello. His own



William Bento, James Dyson, Dennis Klocek, and Robert Sardello.

heart-centered delivery of these processes was as moving as the insights he shared.

Sardello concluded with a third level of the descent of Holy Wisdom by referring to the mysteries of the Black Madonna. In this segment of his talk he illuminated the common gesture of the Black Madonna images throughout the ages, i.e., mother holding son in the space of her heart and he gazing into the future with the courage to bear all that is to come. Robert stated the vital task streaming out of a psychosophy is to be able to carry the suffering of the Soul of the World and to find the strength to transform it into the Anthroposophia — the wisdom of becoming fully human.

## Movement VII

Dennis Klocek gave repeated demonstrations of the threefold dynamic of the triune brain (brain stem, limbic and neo-cortex). This is vital for understanding the dysfunctions found in the autistic spectrum, and he emphasized that an anthroposophical approach to psychology must stay abreast of the most recent developments in neuroscience. Reviewing the neuroscience of the brain and its capacity to shed light on the autistic spectrum, Dennis moved to a pithy and serious analysis of how our contemporary culture is creating demons through its unbridled proliferation of technological stimulation. He referred to Steiner's warnings that in future, which is now, the human being will be attacked by his own creations. Dennis addressed the deeper significance of *creation* as a matter not of utility but of nobility and beauty. He then moved from a diagnostic frame of reference to seeking for the solutions and antidotes to the problem: an ever-widening



*Jacchus Madonna*, by Dennis Klocek.

variety of autistic spectrum type behaviors reinforced by a culture that spawns demons. He drew from spiritual scientific insight about the nature of consciousness itself and asserted the need for a particular type of attention. Citing Frank Wilson's phenomenal book, *The Hand*, Dennis emphasized the importance of eye/hand coordination in early development. The training of the eye (window

of the soul) with the hand (the embodied instrument of creativity) can be raised to the level of an enlivening activity for stimulating neuronal development. In addition to this central area for intervention, Dennis spoke of the critical need to exercise the artistic faculties that give rise to imaginations, imaginations as leading orientations to rediscovering and creating reality.

### Movement VIII

The concluding talk was given by William Bento, who picked up the themes of Sophia as Holy Wisdom and the emergence of psychosophy as a path of transforming the individual soul and the culture in which it lives. He sketched a diagrammatic picture of a Holy Trinosophia comprised of astrosophy, psychosophy, and anthroposophy. From his references to a realm of ineffable light he emphasized the human soul's longing for mysticism, for a communion with the stars. And he inferred that the study of the stars in its relationship to how the soul lives in the stream of time requires both a "new star wisdom" and a new form of gnosis — a gnosis of the anatomy and physiology of the soul as found in the indications given by Steiner in 1910.

He then articulated aspects of the sentient body, sentient soul, comprehension-seeking soul, consciousness soul and spirit self. References to the *Pistis Sophia* were utilized to expand upon the nature of these mysteries of the embodied human soul. Bento then asserted that putting the wisdom from a soul-gnosis into practice is the call of those who wish to take up psychosophy. In his view it was nothing less than being willing to practice a magic that would lead to the Royal Art of creating a new culture. This latter remark opened up an exploration into the hermetic methods implicit to the spiritual science of anthroposophy, a path Sardello had already made clear as the way of the Black Madonna.

As a call to the awakening of these mysteries Bento spoke of the individuality of Mani and the explicit task in



Manichaeism to transform evil. He pointed to the occultation of Venus by the Sun in the Bull in June 2012 as a sign of the time for all aspiring souls to take hold of the transformation of our culture, to align our souls with the Venus sphere – realm of the Spirits of the Age and region of the human soul’s relation one to another. This led to a closing reading of Steiner’s closing words to his *Psychosophy* lectures in Berlin, November 5, 1910:

“...[T]hrough your own interests, you have joined a movement whose goal is to comprehend the mission of our time. Understand also that your confidence,

insight and faith can grow if you comprehend this as manifested karma. Tell yourself that karma has led you to be present and active at the crossroads of a stream of time and that you must become courageous, strong and confident. This insight should be a source of strength to cooperate energetically in this sphere. And this effort must bear fruit, because the human progress demands it.”

**Note:** *those interested in further conferences of this nature are invited to make contact by way of the website [Psychosophy-seminar.org](http://Psychosophy-seminar.org)*



**William Bento, Ph.D.**, is Associate Dean of Academic Affairs at Rudolf Steiner College in Fair Oaks, California, and works as a transpersonal clinical psychologist. He is a recognized pioneer and a published author in psychosophy (soul wisdom) and astrosophy (star wisdom) and travels extensively as a speaker, teacher, and consultant. He is the author of *Lifting the Veil of Mental Illness: An Approach to Anthroposophical Psychology*, as well as *Holy Nights Journal and Meditation Cards & Booklet on the Eightfold Path*.



**Dr. James Dyson** qualified as a physician in 1975 in London and continued his post-graduate training in anthroposophical medicine. He worked in a number of hospitals in continental Europe and founded Park Atwood Clinic in the U.K., the first residential Anthroposophical medical facility in the English-speaking world, where he worked for 25 years, five years as Medical Director. During the last 20 years, he has lectured extensively on both sides of the Atlantic, mainly on medically and psychologically related sub-themes.



**Dennis Klocek** is an artist, scientist, teacher, researcher, gardener, and alchemist. He received an MFA in 1975 from Temple University’s Tyler School of Art with a thesis on Goethe’s color theory, and in 1982 he joined the faculty of Rudolf Steiner College where he has been the director of the Consciousness Studies Program (“Goethean Studies”) since 1992. Dennis is author of five books including, *Drawing from the Book of Nature, Weather and Cosmos, Seeking Spirit Vision*, and *The Seer*.



**Robert Sardello, PhD**, co-founded The School of Spiritual Psychology in 1992. He is author of *Facing the World with Soul, Love and the Soul, Freeing the Soul from Fear, The Power of Soul: Living the Twelve Virtues, Silence*, and *Steps on the Stone Path: Working with Crystals and Minerals as Spiritual Practice*. He is also co-founder and faculty member of The Dallas Institute of Humanities and Culture, author of over 200 articles in scholarly journals and cultural publications, and was on the faculty of The Chalice of Repose Project in Missoula, MT.

# The Nature Institute: Growing Holistic Science

by John Beck

On a gray day last November we met with Craig Holdrege, director and senior researcher of The Nature Institute in Ghent, NY, to talk about the institute's plans for expansion. Its modest building in upstate New York, between the Hudson River and the Berkshire mountains and Massachusetts, has been home to what the website ([natureinstitute.org](http://natureinstitute.org)) describes without false modesty as "incisive and thoughtful research studies, publications, and education programs." If physical heft and force of consciousness are often overbalanced toward glass and concrete in today's universities, The Nature Institute has it the other way around. Acutely aware of the best contemporary thinking in natural and life sciences and technology, the institute's researches seek balance. The mission statement is concise:

"Nature around us is whole and interconnected. Though we are part of nature, we do not yet fathom her depths, and our actions do not embody her wisdom. A fundamental shift in our way of viewing the world is necessary if we would contribute to nature's unity rather than dissolution. At The Nature Institute, we develop new qualitative and holistic approaches to seeing and understanding nature and technology. Through research, publications, and educational programs we work to create a new paradigm that embraces nature's wisdom in shaping a sustainable and healthy future."

Just the previous evening Johannes K uhl, leader of the Natural Science Section at the Goetheanum in Switzerland, had spoken to a crowd packed, sitting and standing, into the institute's small meeting room. With sufficient support—\$225,000 of which half has been raised,—there will be a new wing added with a larger meeting and

seminar room, and added lab and research/office rooms below. Room to grow, appropriate to a thriving initiative.

"The Nature Institute's methodology is inspired by integrative thinkers and scientists, such as Johann Wolfgang von Goethe, Rudolf Steiner, Owen Barfield and Kurt Goldstein. We develop ways of thinking and perception that integrate self-reflective and critical thought, imagination, and careful, detailed observation of nature's phenomena. Goethe's words stand as a motto for our efforts:

*If we want to attain a living understanding of nature, we must become as flexible and mobile as nature herself.*

"Biologist and Institute founder and director Craig Holdrege, senior researcher and publications' editor Steve Talbott, associate researcher Henrike Holdrege, and affiliate researchers Michael D'Aleo, Johannes Wirz, and Ronald Brady (deceased) have authored books and articles while also speaking at conferences, leading workshops, training teachers, and lecturing widely."

In a short conversation with Craig Holdrege it was possible to move quickly to core issues. His recent book with colleague Steve Talbott, *Beyond Biotechnology: The Barren Promise of Genetic Engineering*, is a great achievement, calmly taking up all the hype about genetic engineering and gently



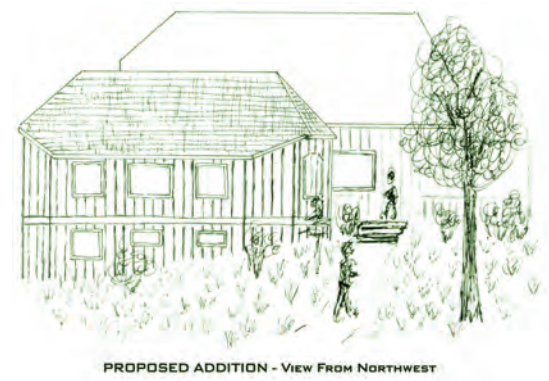
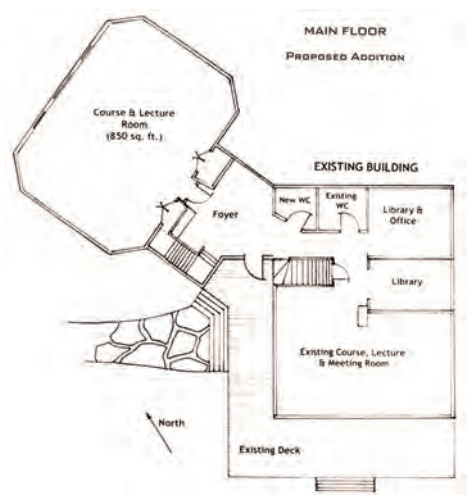


discarding it as the real science is clearly stated which geneticists know but corporate publicists never share. By the final chapter any open-minded person should be ready for the presentation of the receptive, dynamic, whole, and imaginative science launched by J.W. von Goethe two centuries ago and relaunched and expanded by Rudolf Steiner.

Henrike Holdrege joins us, and the conversation shifts to Steiner’s anthroposophy itself. She is keen to remind that “Goethean science” is not just another in the many-petaled blossom of initiatives from Steiner’s remarkable mind and heart. Rather, this strong training of skills most people would consider “artistic”—observation, impression, imagination, inspiration, intuition, expression, engagement—properly underlies and supports all the other “anthroposophical” undertakings. To work with these skills and raise them to the level of a delicate but strong objectivity—that is what allows great things to come forth from eurythmy, education, curative work and therapies, social interventions.

Indeed, there is even one prior step before the Goethean science, as Rudolf Steiner experienced in his own development. That is the awakening to conscious selfhood itself, and the inventory, experiencing, and thoughtful exercise of all the several powers of consciousness. *I think, I feel, I act—become it thinks in me, it feels in me, it lives as intention in me.*

The Holdreges had to run, to continue hosting their guest from the Goetheanum. We took pictures, inside and out, and carried a strong and resonant feeling that something near the green and growing tip of human culture and evolution was taking place here. For a sample of the institute’s latest work, please continue with “The Language of Organisms” by Steve Talbott on the next page.



# The Language of Organisms

by Steve Talbott

*The following is excerpted from two articles published in The Nature Institute's online NetFuture newsletter (<http://netfuture.org>). The articles are also appearing as part of a larger series in the hardcopy journal, The New Atlantis (<http://thenewatlantis.com>). Please note that some statements in the text are offered only so that they can be qualified or revised in other parts of the articles which are not included here. This includes, for example, certain remarks about the "because" of reason and the "because" of physical science.*

Are you and I machines? Are we analyzable without remainder into a collection of mechanisms whose operation can be fully explained, starting from the parts and proceeding to the whole, by the causal operation of physical and chemical laws? It might seem so, judging from the insistent testimony of those whose work is to understand life.

There is little doubt about the biologist's declared obsession with mechanisms of every sort — "genetic mechanisms," "epigenetic mechanisms," "regulatory mechanisms," "signaling mechanisms," "oncogenic mechanisms," "immune mechanisms," "circadian clock mechanisms," "DNA repair mechanisms," "RNA splicing mechanisms," and even "molecular mechanisms of plasticity." The single phrase "genetic mechanism" yields about 25,100 hits in Google Scholar as I write, and seems to be rising by hundreds per month. But no cellular entity or process receives an exemption; everything has been or will be baptized a "mechanism." In an informal analysis of the technical

*I have yet to find a single technical paper in molecular biology whose author thought it necessary to define mechanism or any of the related terms.*

papers I've collected for my current research, I found an average of 7.5 uses of *mechanism* per article, with the number in a single article varying from 1 to 32. The figure goes even higher when you throw in cognate forms such as *mechanistic* and *machine*.

The odd thing is that I have yet to find a single technical paper in molecular biology whose author thought it necessary to define *mechanism* or any of the related terms. If the meaning is supposed to be obvious, then presumably we should read the words in a straightforward and concrete way — as indeed seems to be required in the case of *molecular machines*, which unashamedly projects the human machine shop onto the molecular level. Other usages, however — *causal mechanism* and *mechanistic explanation* are examples — evidently convey little more than an idea of physical lawfulness or causation, as when Zaidi et al. (2007) refer to "mechanistic insights into maintenance of cell phenotype through successive cell divisions." Many nuances of meaning are possible, of course, but whatever the withheld definitions may turn out to be, no one will dispute me when I say that the intertwined notions of mechanism and physical law intimately inhabit the minds of biologists today and are held to be keys for understanding organisms.

But here is the greater curiosity: the same biologists rely on an equally pervasive and utterly different terminology — so different and yet so seemingly inescapable as to demand, from any thoughtful researcher, some sort of reconciliation with the language of mechanism.

## What Changes at Death?

Anyone whose pet dog has died knows the difference between a living animal and a dead one. Biologists surely know this, too, although (strangely enough!) the difference between life and death does not often figure explicitly in the



technical literature presuming to characterize living creatures. You might even think there is something slightly embarrassing about the subject. But, looked at in the right way, the biological literature nevertheless tells us what the biologist knows about the matter. And it's a great deal, even if he would prefer not to admit what he knows.

Think first of a living dog, then of a decomposing corpse. At the moment of death, all the living processes normally studied by the biologist rapidly disintegrate. The corpse remains subject to the same laws of physics and chemistry as the live dog, but now, with the cessation of life, we see those laws strictly in their own terms, without anything the life scientist is distinctively concerned about. The dramatic change in his descriptive language as he moves between the living and the dead tells us just about everything we need to know.

No biologists who had been speaking of the *behavior* of the living dog will now speak in the same way of the corpse's "behavior." Nor will they refer to certain physical changes in the corpse as *reflexes*, just as they will never mention the corpse's *responses* to *stimuli*, or the *functions* of its organs, or the processes of *development* being undergone by the decomposing tissues.

Essentially the same collection of molecules exists in the canine cells during the moments immediately before and after death. But after the fateful transition, no one will any longer think of genes as being *regulated*, nor will anyone refer to *normal* or *proper* chromosome functioning. No molecules will be said to *guide* other molecules to specific *targets*, and no molecules will be carrying *signals*, which is just as well because there will be no structures *recognizing* signals. *Code*, *information*, and *communication*, in their biological sense, will have disappeared from the scientist's vocabulary.

The corpse will not produce *errors* in chromosome replication or in any other processes, and neither will it *attempt* error *correction* or the *repair* of damaged parts. More generally, the ideas of *injury* and *healing* will be absent. Molecules will not *recruit* other molecules in order to *achieve* particular *tasks*. No structures will *inherit* features from parent structures in the way that daughter cells inherit traits or tendencies from their parents, and no

*No biologists who had been speaking of the behavior of the living dog will now speak in the same way of the corpse's "behavior."*

one will cite the *plasticity* or *context-dependence* of the corpse's *adaptation* to its environment.

It is a worthwhile exercise: *try* to think in all these ways about the corpse. You will immediately come up against your experience of the distinction between the dog and its remains, between a strictly physical process and a living performance. Nor need you be ashamed of your experience; the most disciplined biologist, whatever his theoretical inclinations, is leaning very much on the same meanings and distinctions you are apprehending. Words such as those cited above, after all, are woven into the decisive explanatory matrix of virtually every contemporary paper in molecular biology — but not in papers dealing with the physical sciences.

Sometimes, in fact, the biologist's language may reach beyond your own intuitions, as when two researchers say that living organisms not only "issue an *integrated response* to current conditions" but also "make limited *predictions* about future environmental changes," leading to the hope that, with current tools, we can gain "insights into the *thought* processes of a cell." The same two researchers speak of signaling networks as the "*perceptual* components of a cell," responsible for "*observing* current conditions and making *decisions* about the *appropriate* use of resources — ultimately by *regulating* cellular *behaviour*" (Hyduke and Palsson 2010). Or you can go back to Barbara McClintock's Nobel Prize address, when she surmised that "some *sensing* mechanism must be present ... to *alert* the cell to imminent danger." In the future we should try to "determine the extent of *knowledge* the cell has of itself, and how it utilizes this knowledge in a '*thoughtful*' manner when challenged" (McClintock 1983).

But even without references to thought and perception, it's clear that biologists cannot open their mouths without employing a language of recognition and response, of

intention and directed activity, of meaningful information and timely communication, of aberrant actions and corrective reactions, of healthy development leading to self-realization, or ill-health leading to death. Yes, all this language sits side-by-side with the familiar appeals to *causal mechanisms*. But does it sit comfortably?

We will need to explore the use of this special language of life — this decidedly non-corpselike language — much further before we can answer that question.

\* \* \*

A subject possessing a power of agency adequate to regulate or coordinate at the level of the whole organism looks for all the world like what has traditionally been called *a being*. But you will not find biologists writing of beings. It's simply not allowed, presumably because it smells of vitalism, spiritualism, the soul, or some other appeal to an immaterial reality. We will see later what extraordinary confusion bedevils this attitude, but I will leave the matter at rest for the time being. That is, I will simply yield to the biologist's language of choice, provisionally defining "a being" as "whatever makes sense as the subject of all those terms of agency." What, or who, is capable of the *communicating*, *coordinating*, and *regulating* that seems to govern the activity of cell and organism? We leave aside for now any features of that agency other than ones for which the life scientist has spoken (or mumbled).

To think of it positively: I am looking for a way to justify the standard language of biological theory and description. After all, a lot of experiment and observation has led to this language; if we start with it, we will surely gain valuable clues about the being of the organism. For example, it tells us that every organism discriminates in many circum-

*A subject possessing a power of agency adequate to regulate or coordinate at the level of the whole organism looks for all the world like what has traditionally been called a being.*

stances between health on the one hand and disease or injury on the other, and acts flexibly — within its own limits and based on the particulars of its disorder (which may never have occurred before in the history of the species) — to bring a restoration of health. More generally, it pursues a coherent path of development and self-maintenance, and manages to reproduce itself via intricate processes at the molecular, cellular, and organismal levels.

The biologist's "being" — the subject of those verbs of agency — is also at home with meaning, or information, continually transmitting and receiving it, extracting it from or imposing it upon the environment, interpreting it in light of its own needs, acting on it, distinguishing the relevant from the irrelevant. If the literature is to be believed, organic beings perceive, know, and respond appropriately to the meanings of diverse stimuli.

This being is also in some sense a self — whatever the self may be that we are told engages wholesale in "self-organization." It does so in part by sponsoring many partial and subordinate "selves," as when one speaks of self-organizing neural networks, self-organizing chromosome territories, self-organizing tissues, self-organizing protein structures, and so on. And it may even participate in a superordinate self: ants are sometimes said to be part of a "self-organizing ant colony."

Such, at least, is the being we are handed by biologists. Not unanimously in all details, to be sure, and in need of critical assessment without a doubt. But it's a place to start. Our aim is to locate this being of the organism a little more comfortably within the landscape of an acceptable science — locate it in a way that spares biologists any embarrassment at their own language. It will require a considerable journey.

## Two Ways of Speaking

We commonly explain occurrences by saying one thing happened because of — due to the cause of — something else. But very different sorts of causes can be invoked in this way. Philosophers have traditionally distinguished, for example, between the *because* of reason (He laughed at me *because* I made a mistake) and the *because* of physical law (The ball rolled down the hill *because* of gravity). The



former has to do with what makes sense within a context of meaning; the latter hinges upon the kind of necessity we associate with physical causation.

Any nuance of meaning coming from any part of the larger context can ground the *because* of reason. “I blushed because I saw a hint of suspicion in his eyes.” But I might not have blushed if his left hand had slightly shifted in its characteristic, reassuring way, or if a rebellious line from a novel I read in college had flashed through my mind, or if a certain painful experience in my childhood had been different. In a meaningful context, there are infinite possible ways for any detail, however remote, to be connected to, colored by, or transformed by any other detail. There is no sure way to wall off any part of the context from all the rest.

The Canadian cognitive scientist and philosopher, Zenon Pylyshyn, once neatly captured the distinctiveness of the *because* of reason — and showed how it extends beyond what we usually think of as reason — this way:

Clearly, the objects of our fears and desires do not cause behavior in the same way that forces and energy cause behavior in the physical realm. When my desire for the pot of gold at the end of the rainbow causes me to go on a search, the (nonexistent) pot of gold is not a causal property of the sort that is involved in natural laws. (Pylyshyn 1984, p. xii)

The *because* of reason, then, does not refer to mere “logic” or “rational intellectuality” — nor need it imply conscious ratiocination. It is constellated from the entire realm of possible meaning. I will therefore refer interchangeably to the *because* of reason and the *because* of meaning, by both of which I refer to all the semantic relations and connotations, the significances, that weave together and produce, for example, the coherent tapestry of a profound text — say, Aeschylus’ *Agamemnon* or Lincoln’s Gettysburg Address, or, for that matter, the text of a biological description. In a certain direct sense we all know what meaning is, because we all know *what we mean* when we speak.

The *because* of physical law, by contrast, applies to things with precisely defined and delimited relationships — things we take to lack a reasoning or meaning-driven

*In a meaningful context, there are infinite possible ways for any detail, however remote, to be connected to, colored by, or transformed by any other detail.*

character. Given a proper arrangement of physical objects (as in a well-designed experiment), we can observe the lawful relationships among those objects more or less directly, without appealing to “what makes sense” in a larger, more richly expressive context. A proposed physical law is either “obeyed” or not, despite any look of the eyes or gesture of the hand. A thrown ball respects the law of gravity even if a strong wind is blowing it this way or that. Whereas each detail of a meaningful text gains its significance from the way many contextual elements color and modify each other, we observe the lawfulness of a physical event by isolating (as far as we can) a precisely defined and invariant relationship. The physicist’s strong preference is for strict mathematical relationships.

And here is the point. What distinguishes the language of biology from that of physics is its free use of the *because* of reason. When we ask whether a protein has folded *correctly*, we’re not suggesting it may have rashly disregarded the laws of physics. Its respect of the fixed syntax of a physical law is not the issue we’re addressing. We want to know something much more plastic — more plastic in the way that meaning is more plastic than a rigid grammar, a logical construct, or mathematical formula. That is, we want to know whether the folding is consistent with — serves the needs of and is harmonious with — the coherence and the active, self-defining identity we recognize in the surrounding context. It’s a context and an identity whose qualities and intents can differ greatly from a snake to a lion, from a

*What distinguishes the language of biology from that of physics is its free use of the because of reason.*

*This reliance upon the because of reason — a because closely bound up with all the meaning of our own human lives — is no small thing.*

German shepherd to a golden retriever, or from a lung to a kidney. Likewise, when we inquire into the communication between cells: we are not merely curious about the physical forces impinging on those cells; we are trying to clarify a context of meaning. The one cell is *saying something* to the other, not just pushing against it.

A context of meaning can be thought of in other terms as well. We can take it, for example, to be the organism's unified *form* in the fullest sense — not only its bodily form (as a flexible, dynamic trajectory of development), but also the “shape” of its pattern of activity, its recognizable and irreducibly qualitative way of being, distinct for every species (Holdrege 1999). The form in this broad sense is the particular *character* we recognize when we strive to apprehend the organism as a whole. That, in fact, is a crucial feature of every meaningful context: it can be grasped only as a whole, which is to say that it *cannot* be grasped or explained as a set of relations between discrete parts.

Form, character, a tapestry of meaning — these provide the “something more” that, as we found earlier, makes physics and chemistry inadequate to describe the organism. They also typify our way of thinking about beings, as opposed to things. That is, they require a language of directed intention (*respond, develop, adapt, regulate*, and so on); an aesthetically colored language (everything relating to *health* and *disease, order* and *disorder, rhythm* and *dysrhythmia, harmony* and *disharmony*); and a language of wholeness (*unity, coordination, integration, organization*). In fact, just about all the kinds of meaning we humans express in our words, thought, and activity find their analog in our descriptions of organisms. Not surprisingly, then, the biologist directly invokes meaning itself in terms such as *message, information, communication, and signal*.

This reliance upon the *because* of reason — a *because* closely bound up with all the meaning of our own human lives — is no small thing. Biologists have gone on for

decades using this language while remaining content never to *reckon* with it — and even effectively denying it with a contradictory language of mechanism and control. It seems to me past time for the reckoning.

### The Inwardness of Beings

Meaning — at least when we are not trying to reduce it to some narrow mechanical or mathematical notion of information — derives from and expresses our *inwardness*. It is inseparable from mind, feeling, volition, consciousness. And because, in our biological descriptions, we refer these meanings to organisms, it appears we are ascribing inwardness to these organisms. And so we are. But there are important distinctions to be made.

*Biological meaning* need not be thought of in terms of our own consciousness. Everyone accepts that neither the bird building a nest, nor the embryo “constructing” a heart, nor again the cell regulating its genes is acting according to consciously experienced meanings. Likewise, the directed nature of cellular processes does not imply conscious, human-like purpose, and, more generally, the meaning I have been referring to need not involve anything like our own conscious awareness.

This is not to suggest, however, that meaning is no longer meaning. Our knowledge of ourselves informs us that the *because* of reason can play out in less than full consciousness. We know that it weaves throughout the psyche, conscious or otherwise, all the way down through subconscious urge and habit to biologically rooted instinct. It is not so unexpected, then, to discover meaning-governed activities also at the molecular level, where they manifest as regulation, organization, signaling, responsiveness, and all the rest. Organisms, so far as the biologist has been able to determine, are alive and whole and engaged in activity shaped by relations of meaning — a meaning whose signature is recognizable all the way down.

*Our knowledge of ourselves informs us that the because of reason can play out in less than full consciousness.*



What is it, after all, that becomes conscious in the human being? All our growing knowledge of our own complex psychosomatic unity suggests that the inwardness at work in the formation and activity of the body, from the molecular level on up, is akin to — not radically other than — what comes to awareness of itself as psyche. The fact that our physical organism so directly and intimately reflects not only our explicit volitional commands, but all our inner, meaningful states (“I blushed because I saw a hint of suspicion in his eyes”) leaves little room for a radical separation of psychic intent from the bodily (molecular) intent we traced earlier.

You will recall that I have been trying to identify the *being* assumed by biologists when they describe the organism. This being pursues its life within a context of meaning, and possesses a kind of inwardness that is not sharply separable from human consciousness. Beginning with a molecular-level analysis of the simplest, single-celled organism extant today and proceeding through all the ever more complex creaturely orders, we see no sudden discontinuity in the play of meaning and inwardness — a play that progressively comes to a focus in the individuated centers of consciousness we know as our selves.

If there is an uncomfortable element in all this for many biologists, it arises from the perceived difficulty of reconciling the inwardness of beings with a faith in all the materialist metaphysical baggage that has accumulated around the physical sciences. This presumably accounts for biologists’ shyness in owning up to their own language. But, leaving aside the oddity that biologists seem much more concerned to preserve an undiluted materialism than physicists do, we

will see that the problem posed by organic beings in relation to physical science results solely from confusion.

*These two excerpts are from articles entitled “The Unbearable Wholeness of Beings” and (tentatively) “What Do Organisms Mean?” The latter is in rough, preliminary form. An earlier article in the series is “Getting Over the Code Delusion.” You will find the latest versions of all currently published articles at <http://natureinstitute.org/txt/st/mqual>.*

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# Money and Social Transformation

by John Bloom

Money gets us what we want when we want it, if we have it. Its power seems unquestionable, dominating, and to a degree, subject to the laws of physics. It can move at the speed of electrons and in the form of waves. Cell phone technology seems destined to eliminate the friction from its transactional pathways. The economic value created through these energy fields, which we measure in money, has been compromised by the desire to accumulate. In the stories we tell about money, net worth or wealth is a metric of success that fails to indicate money's ethical basis—one that ignores the process of how the accumulation happened and what it produced along the way. Storing money has trumped using it as an end in itself, and wealth accrues to the individual without regard to the commonwealth.

It seems absurd to accept as valid the idea of accumulating that which is inherently circulatory in nature: currency. But money, like physics, is subject to the dominant materialist world view. Despite this, a different view is emerging. Just as physicists push the boundaries of science to the metaphysical, so do we need to reframe the boundaries of economic life to include the values of spirit. Just as the stories of good that wealth has done tend to be told in the warmth of human interest and responsibility,

we need a new economic story that invites and assumes the presence of our spirit, our capacity for ethical action, in our work with money and with each other—as individuals, as groups, as organizations, as communities.

I have been struggling to understand the state of ethical standards played out by those who apparently created financial instruments designed to fail, sold them to clients who

bought them in good faith, then “won” big bets on the instruments failing through derivatives and hedging. Only a market economy that operates devoid of human values other than winning and greed could produce such an endeavor. This is only one of many such examples from current financial practices frequently in the news and in our lives. One good result of the unfolding saga of financial misdealings is an awakening sense that there is something wrong in the system, something deeper and more flawed than policy, something so off human equilibrium that it



surfaces as flagrant inequity.

At RSF Social Finance, we describe the current condition of mainstream finance as complex, opaque, anonymous, and based on short-term outcomes. As antidote, we strive for all financial transactions to be direct, transparent, personal, and based on long-term relationships.



This is more than just a complementary formulation; it is an approach to healing. It also represents a set of intentions that are the basis of the new economic story and a renewed ethic of social transformation.

One of the aspects of Rudolf Steiner's work that inspires RSF is his framing of economic thinking in a broader social context that is as transformative as it is challenging to grasp. He developed this approach in response to the self-interested, competitive, and nationalistic forces that gave rise to World War I. In 1922, he proposed that all economics needed to be reconsidered as one world economy, and that political boundaries were irrelevant to the flow of economic life. He presaged the recognition of ecological limits and the altruistic notion that economic activity in any one place affects and is affected by the rest of the world. This is an imagination of circulation rather than accumulation. His version of a world economy was the complete opposite of how corporate "globalization" colonizes the local.

Steiner's imagination of society, sometimes referred to as threefold commonwealth, divided all social life into three sectors: cultural-spiritual, rights, and economic. Steiner's insight and innovation was to say that if the three ideals of the French Revolution—liberty, equality, and fraternity—were each rightfully applied to the appropriate sectors, social life would find its equilibrium, its life-affirming essence, not through conflict, but rather through a new kind of engaged conscious citizenship. Freedom was the guiding principle for the cultural-spiritual; equality that for rights; brotherhood (what we call interdependence or mutuality) for economics. This is a basic framework that has enormous implications for how we practice our daily lives and organize society—particularly in the realm of money. But how does one develop a sense for one's economic self operating interdependently at the same time as one's spirit self works in freedom? How can we see each other as equals in forming agreements and at the same moment see each other as not necessarily equal in the realm of thinking (spirit)? This takes discipline, attention, and forgiveness. Steiner was always encouraging self-development, deepened self-awareness, and interest and understanding for each other. Understanding who we are as individuals, and how we create our agreements to work together to help others thrive, is one way to put threefolding into practice.

For better or worse, money is my mirror. As I reflect on my relationship to and uses of it, I see my values (spiritual-cultural) practiced or not, the agreements I have made as between equals or not (rights), and whether I have actually added value to the economy by meeting others' real needs (economic). Through this reflective process I can own my thoughts and actions and work to change myself. This I am free to do. I am not free to change somebody else. I also participate in our financial system and it is therefore also a part of me—like it or not. It is also reasonable to think that whatever change I can make for myself does actually change the financial system, even if the rules, laws, policies, and those seeking to control them for private benefit make it seem an overwhelming challenge. But, this is part of the new economic story.

What if we practice direct, transparent, personal financial transactions as a way of reestablishing equilibrium in social life, including all three sectors? What if we understood that direct means that we remove layers of intermediation in our economic life and actually bring producers, consumers and distributors together in association to set price and determine best use of natural resources? What if we understood transparency as a process that means all parties to the transactions are operating in full and honest disclosure and thus feel equal in the agreement process? What if our transactions were done in a spirit of interest in and a sense of long-term responsibility for each other? In doing so, might we not transform the way we work with money and bring about social transformation at the same time?

The inquiry here is purposeful beyond a series of leading questions. It is also an invitation to and proposal for a process that is at the heart of the new economic story. The old one has in many ways already failed us by the ecological disasters left in its wake and for want of speaking to our deepest humanity. The new one, threefold in nature, speaks to our longing for meaning, connection, and community in a way that is direct, transparent, and personal—and one that welcomes the presence and practice of spiritual values.

**John Bloom** is the Director of Organizational Culture at RSF Social Finance. If you enjoyed this article, originally posted July 19, 2010 at [rsfsocialfinance.org](http://rsfsocialfinance.org), look for John's book, *The Genius of Money*, at [steinerbooks.org](http://steinerbooks.org).

# Celebrating Rudolf Steiner's 150th Anniversary: 1861-2011



## 2011 Renewal Courses



**Week 1**  
Drawing with Hand,  
Head, and Heart: Finding  
Confidence in Drawing for  
Grades 1-12  
with **Van James**

Encountering Evil:  
Exploring the Task of  
Our Time  
with **Douglas Sloan**

Traumatic Experiences in  
Childhood: Healing through  
Senses and Will through  
Education and Therapy  
with **Tobias Tuechelmann, MD**

Deepening Waldorf  
Education through Study  
and Art: Meditatively  
Acquired Study of Man,  
Balance in Teaching, and  
Curriculum Painting  
with **Georg Locher**

AWSNA Mentoring Course  
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Eurythmists  
with **Leonore Russell &  
Carla Comey**

Academic Learning  
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Languages in Grades 6,  
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Encounters with the  
Genius of Language  
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Music in the Light of  
Anthroposophy  
with **Juliane Weeks &  
Monica Amstutz**

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the Waldorf Curriculum  
and the Art of Teaching  
with **Christof Wiechert**

**Week 2**  
A Celebration of the  
Life and Work of Rudolf  
Steiner after 150 years  
with **Virginia Sease**

Form and Flow:  
An Inner Schooling for  
Understanding Water with  
**Jennifer Greene**

Recreating the  
Human Vessel:  
Educating through  
Rhythm and Craft with  
**Aonghus Gordon &  
Master Craftsmen in  
Soapmaking, Glassblowing,  
Woodworking, Thread/  
Fiber Art, and Clay**

Unveiling a New Mythos:  
The Parzival Story, the  
Philosophy of Spiritual  
Activity, and our Journey  
into the Time of Michael  
with **Philip Thatcher**

Puppetry Arts: Producing  
The Bee Man of Orn  
with **Janene Ping**

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Meaningful and  
Inspiring in  
Grades 6, 7, and 8  
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Personal and  
Organizational  
Renewal: From Survival  
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  - Slides of R. Steiner's Blackboard Drawings
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# What's Happening in the Rudolf Steiner Library

by Judith Soleil

- The library hosted a World Café event at Camphill Village, Copake, in October to envision the library's ongoing role in the Berkshire-Taconic region. Representatives from local initiatives brought a lot of creativity and enthusiasm to the lively conversations, and we will work to realize a number of suggested activities in the coming year. We'll keep you posted!
- We're happy to report that every week we hear from Anthroposophical Society members who are using the library for the first time. If you've not yet availed yourself of our services, please do! The library is full of treasures, and we are here to help you find just what you need (or help you discover something amazing that you didn't know you needed).
- As many readers know, we are working hard to create an online public access catalog of the library's holdings. To date, records for about 69% of the collection can be viewed at <http://rsl.scoolaid.net>. We download quite a few of these records from the Internet, as libraries around the world share their electronic records. The Rudolf Steiner Library's collection is so eclectic, broad, and deep that to date we have had to mine the electronic records of 180 different libraries to find holdings that match ours. What does this mean? You would need access to 180 libraries around the world to find all the books that are available here in one location!

Rudolf Steiner Library's borrowing service is free for Anthroposophical Society in America members; non-members pay an annual fee. Borrowers pay round-trip postage. Requests can be made by mail (65 Fern Hill Road Ghent, N.Y. 12075), phone (518-672-7690), fax (518-672-5827), or e-mail: [rsteinerlibrary@taconic.net](mailto:rsteinerlibrary@taconic.net)



In some instances, we are the only library in the U.S. that owns a particular work.

- The mastermind of the above-mentioned automation project, my indispensable colleague, Judith Kiely, graduated from the Simmons College Graduate School of Library and Information Science in December with a master's degree. Judith has patiently completed one course each semester for the past five years while working here at the Rudolf Steiner library full time, and the knowledge she has gained in each course has informed and enriched library operations immeasurably. Bravo, Judith!
- We've had some interesting research requests this fall. Topics included: the larynx as an organ of reproduction in the future; the destiny of the United States; planetary influences during adolescence; and child study in the high school. We also received a query about pioneering anthroposophical physician, Sigfried Knauer, from an author writing a biography of his second wife, famed yoga exponent Indra Devi.
- Poetry evenings at the library this fall have been a great success. Featuring local poets, these evenings have been convivial and stimulating.
- We will be conducting a survey of members and friends (both online and on paper) in the new year. Please help us tailor our services to your needs by responding to the survey invitation when you receive it.

*Library Annotations continue on page 93.*

# Common Wealth: For a Free, Equal, Mutual and Sustainable Society

by Martin Large; Hawthorn Press, 2010, 256 pgs.  
Review by Sarah Hearn

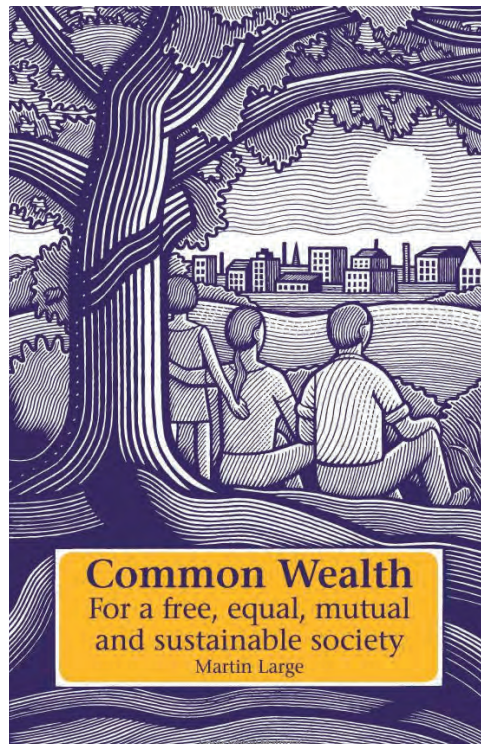
Listlessly naming the flaws of the system can be an alluring distraction from trying to fix it. And too often the intoxication of scrutinizing social problems dulls one's faculties for perceiving a larger context and mapping a way forward. But not so with Martin Large, an English academic, business entrepreneur, community facilitator, and all around trailblazer. Large is as interested in the "know-how" as in the "know-why" of tackling social problems and working toward *Common Wealth*, the title of his new book. He models a delicate balance of critiquing the problems, presenting practical means to effecting positive social change, and offering a big-picture framework for understanding the three sectors of society: economy, polity, and culture.

Drawing in part from Rudolf Steiner's work with the threefold social organism, this framework recognizes mutuality,<sup>1</sup> equality, and freedom as the leading principles of economy, polity, and culture respectively, with business, government, and civil society as their leading institutions. While there's some contention around identifying civil society as the chief vehicle of the cultural sector—particularly in anthroposophical circles—Large's inclusive exploration could potentially calm this dispute. Large recognizes multiple definitions of civil society: as a vast, in-

formal association of community and culturally-based organizations; as those organizing specifically for comprehensive sustainable development, peace, and social justice; and as a larger vision for the future, wherein cultural values and initiatives flourish, employing the creativity of the human spirit, free from political and economic control. This last definition finds strong resonance with Steiner's picture of a truly free cultural life as the bedrock of a healthy threefold social organism.

Large draws directly on salient points from Steiner's social ideas and also from those of a handful of contemporaries connected to the anthroposophical movement: Robert Karp, Nicanor Perlas, and Otto Scharmer, to name a few. While referencing wisdom and examples from an array of well-known historical leaders, Large also has his ear to the wind of what's fresh, relevant, and progressive in the worlds of economics, governance, and cultural movements. This makes *Common*

*Wealth* a great resource as well as an introduction to this constellation and to a more macrocosmic understanding of "tripolar society," which Large outlines in part 1 of his book. But it doesn't stop there. He works to build a "map that can help guide action for a more sustainable society and planet," positing that we all have "an intuitive, gut-level grasp" for



<sup>1</sup> In this context, "brotherhood" or "association" is often used to describe the guiding principle of economic life from a threefold perspective; however, Large's use of "mutuality" perhaps enables a more immediate understanding that the aforementioned words lack.



healthy social boundaries as a basis for this map. He explains that clarifying boundaries not only prevents confusion and disharmony, but also enables each sector to focus on what it does best.

In the second section of the book, Large proceeds to use the tripolar picture of society to analyze how and why negative boundary-crossing takes place and what we can do about it. He presents a summary and analysis of how corporations and banks have captured the state, estranging it from its guiding principle of equality, and provides a succinct and helpful overview of the rise of corporate privilege and power, of privatization, and of the fashioning of corporate execs into government officials and back again. But fear not: Large is as well versed as he is hopeful, so he also charts some of the route toward establishing boundaries so that government can maintain autonomy from the clutches of business and protect freedoms and social justice.

*Common Wealth* includes equally vivid pictures of our captive cultural life, systematically identifying the commercial and political interests that stifle and constrain cultural freedom. The author ambitiously tackles these issues in all their complexity. A free cultural life, as he explains it, isn't just about some loose promotion of freedom and autonomy for cultural organizations, the media, science, and the arts. He brings fresh data and commentary to bear upon multiple issues, including both intellectual and genetic commons; the privatization of healthcare; and the commercialization of childhood. In his words, cultural life means "all the activities that enable people to develop their potential, to maintain their health, wellbeing, and sense of meaning. The argument is that the freer and more independent from political and/or corporate control they are, the more vibrant our schools, arts, sports, science and health will be."

In the final chapter of part 2, Large addresses capitalism gone wild, unpacking our current economic

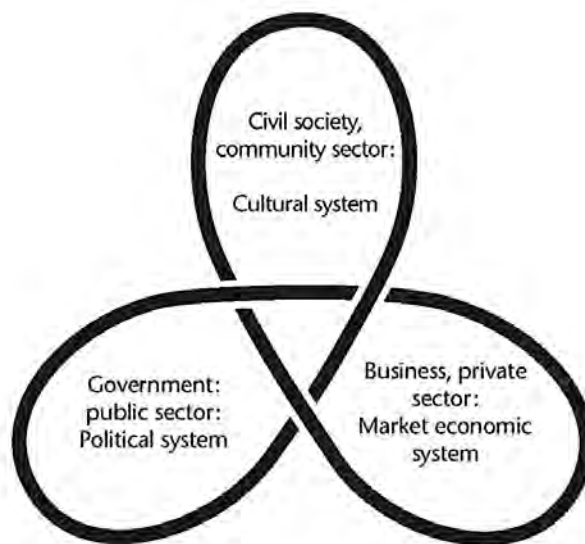


Figure 1.1 The three sectors: government, business and civil society

crises and touching on most of the hot-button themes on the neoliberal agenda, such as deregulation, privatization, and the rule of free markets. Here it may occasionally overwhelm the American mind to navigate a text geared toward readers in the United Kingdom with its emphasis on British history and passages of unfamiliar facts, figures, and headlines. That said, Large's diagnoses and conclusions resound beyond geographic or national borders, imploring us to inform our-



Figure 3.1 The three sectors and their constituents

Source: Ros Tennyson and Luke Wilde, *The Guiding Hand: Brokering Partnerships for Sustainable Development, Prince of Wales Business Leaders Forum and the United Nations Staff College, 2000, Figure 1, p. 8*

selves and take action.

To that end, the book offers a great chart that deserves mention. It descriptively compares a neoliberal, capitalist society and a tripolar one in twenty different areas of contemporary social concern. The idea of something so schematic might pique concern among those who are familiar with the oft-repeated caveat of social threefolding—that it's neither a blueprint nor a quick-fix for our social ills—but as evidenced by the examples below, Large does a commendable job of communicating qualities and leading thoughts, not prescriptions.

Type of Society	Neoliberal Capitalist	Tripolar
<b>Consumption</b>	Hyper-consumerism through stimulating wants	Needs-based, sustainable consumption
<b>Polity</b>	Captive corporate state, where property rights are dominant in a market democracy, with privatized public services; surveillance society and wars (e.g., against terrorism, Iraq, etc.) to ensure compliance	Representative and participative democracy focused on human rights, entitlements, social justice; a planning, enabling, resourcing, and human-security-enhancing polity based on equality and social inclusion
<b>Arts and Media</b>	The arts and media captured by corporate industries for mass markets	Free, independent media and self-organizing arts sector for diverse groups, funded from member gifts, grants, business, and creative-commons fees

What emerges as one of the book's central concerns is that free-market capitalism, in rewarding self-interested, competitive behavior, makes everything in its grasp a commodity to be bought, sold, and privately owned, including some essential aspects of our common wealth: land, individual human labor power, and capital, (according to Large, we ignore the fact that capital is socially created, unable to exist without society's support). Part 3 addresses how to redraw boundaries and transform capitalism to overcome this seizure of common wealth. However, this shouldn't be confused with a return to some long-lost utopia. Large aims to map a way forward that helps the natural systems of economy, polity, and culture emerge, untangled, into our contemporary

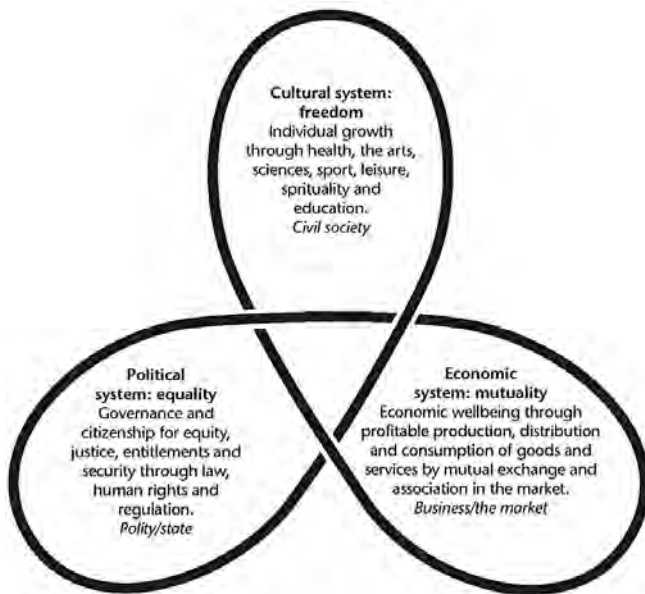
context. Echoing Steiner and others' call for the decommodification of land, labor, and capital, Large offers practical models for how to transform these bedrocks of our economic system into commons for the benefit of all.

The subsequent chapters present convincing evidence for the viability of these models just at the point where many writers often falter, unable to maintain equal footing in both the conceptual, academic work and the nitty-gritty details of carrying out their ideas. Here Large offers a trustworthy synthesis of scholarly insight along with his own practical experience and personal impressions.

With respect to land, we've all had front row seats to the market failure that's unfolded as a result of land speculation. But not everyone is familiar with the powerful measures some communities are taking to protect land and hold it in tenure for the benefit of all. Large presents an expansive account of the Community Land Trust (CLT) model, which holds land in trust on behalf of the community and separates the value of land from the housing or other structures built on it, basing the value of the latter on their replacement costs (labor and materials) rather than on the fictitious values of the speculative market. He also explains the function of a Land Value Tax as a means of securing and protecting land for housing and productive purposes. Though these models vary among countries and even states or municipalities because of legal and community contexts, Large offers important universal foundations on the land issue, including suggestions for how CLTs can best acquire land and explorations of other innovative types of housing, from cooperatives to cohousing initiatives.

With respect to the commodification of human labor, Large advocates a Citizen's Income (often called Basic Income) as a measure for social inclusion and more equitable wealth distribution. The Citizen's Income would grant every national citizen an unconditional basic income, and support for such a measure has grown significantly in the past few years, especially in Europe. The book's short overview of a Citizen's Income is particularly worth reading because it doesn't shy away from tough questions regarding its ethical rationale, implementation, or the common criticism that it might provide a disincentive to work and shrink the labor supply.





The least common model Large presents is for a Commons Capital Trust (CCT) to steward capital and means of production for business enterprises with a conscience. For anyone who's read Steiner's World Economy lectures, this is a particularly exciting model because it gives substance to Steiner's call for the creation of methods to direct capital toward entrepreneurs with good ideas and to cultural initiatives in need of gift money in order to support its healthy circulation and protect it from getting sunk into land or luxury items. What CLTs do for the land issue a CCT could do for capital—lease the common wealth to an individual or group

for productive use with an eye toward social, economic, and cultural benefits for the community. If we view capital as something that is socially created and existentially dependent on the mutuality of various aspects of society, we can see how some business owners have already recognized this issue and have turned toward various forms of social entrepreneurship, green business, and the B Corps initiative (corporations that are genetically encoded to support social and environmental causes with the capital they create) as well as peer-to-peer lending and Slow Money. The CCT model is an exciting new development and deserves further exploration in all regards.

*Common Wealth* also examines the way forward to liberating education as a primary foundation for a free cultural life. While Large points to the United States as a front-runner in the small-school educational movement, his discussion centers mostly on the British system and features lengthy descriptions of the qualitative needs of free education in the United Kingdom such as partnership, respect for the individual, and avoiding carrot/stick tactics. He seems to shy away from full engagement with some tangible measures for freeing education, with hardly a mention of modern school voucher models or details of the emerging school choice movement in the United States, Europe, and elsewhere. However, he does call for the establishment of an autonomous education council to lead and take responsibility for the education system, and offers some inspiring success stories from Europe.

Overall, *Common Wealth* offers a thorough treatment of various social problems and potential solutions to securing our common wealth. The book draws on an impressive collection of contemporary thinkers and doers and puts careful emphasis on deep listening and dialogue as catalysts for meaningful social change. All the while, Martin Large builds the picture of a radiant tripolar society with business, government, and civil society working in conscious partnership for sustainable development.

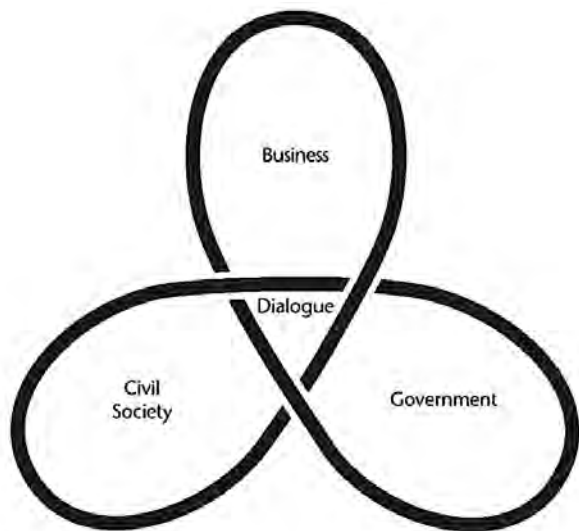


Figure 12.1 Dialogue between government, business and civil society

# The Will to Create: Goethe's Philosophy of Nature

by Astrida Orle Tantillo

University of Pittsburgh Press, 2002, 241 pgs.

Review by Christina Root

In her book, *The Will to Create: Goethe's Philosophy of Nature*, Astrida Orle Tantillo, Professor of Germanic Studies at the University of Illinois at Chicago, offers a provocative exploration of Goethean science. She begins her study by distancing herself from anthroposophists, who, she says, have treated Goethe's scientific work "as a kind of mysticism or religion." She goes on to say that "the anthroposophists who often write on Goethe's science tend to look within his texts for messages of personal/spiritual guidance or fulfillment" (x). In the footnote to this point, Tantillo quotes Mark Riegner's claim that Goethe helps us see "the idea within reality," and Henri Bortoff's assertion that Goethe's holistic approach could be the foundation of an education based on a new relationship with nature. Given the reasonable quality of these statements, I wasn't sure what to make of her dismissal of the vast body of research into Goethe's method done by anthroposophists, except to wonder, cynically, if dismissing that research allowed her better to claim, as she does, that her book is "the first comprehensive study of Goethe's natural philosophy across his scientific corpus" (ix).

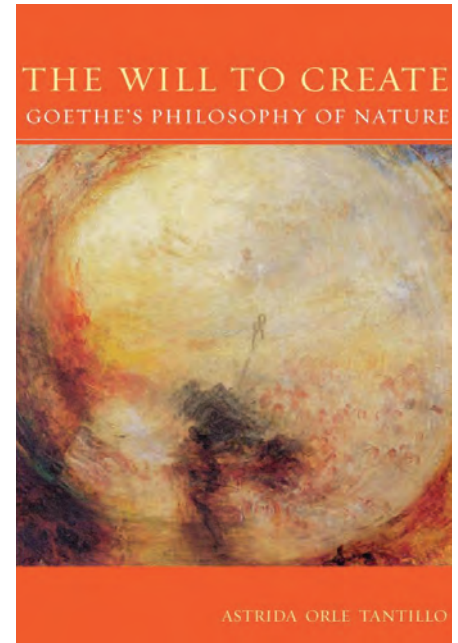
Despite the author's preface making me begin the book in a dour mood, I was soon won over by her approach to Goethe and the picture of his science that emerges from her examination of him. In fact, her work is so appreciative and open it doesn't seem to me to differ that much from the best anthroposophical studies. Rather, it constitutes a welcome addition to them. Her deep knowledge and careful building up of a wide range of Goethe's ideas result not only in a comprehensive study but a richly sympathetic one. As Tantillo proceeds, her initial attempt to divide the philosophy underlying Goethe's science from the seemingly mystical elements

of his thought falls away. Ultimately, she seems persuaded by

the coherence of Goethe's work as a whole, and by his insistence on the unity of spirit and matter. Her endorsement of a Goethean outlook can be seen in her following his lead and refusing to study different aspects of his work in isolation. Her own method of connecting his observations about plants and animals, clouds and colors to his poetry and to his observations on art is particularly salutary. She succeeds in showing that the common theme throughout Goethe's work as well as his life is his desire to show nature's "will to create," and to describe the striving that is apparent everywhere, not only in human beings.

Given where her study takes her, the rejection of the possibility that Goethe might offer some kind of personal or spiritual guidance seems especially odd. Her project gives her and her readers more than simply a fuller understanding of Goethe's views. In showing so persuasively the kind of alternative he offers to the Newtonian/Cartesian tradition his work is a protest against, Tantillo also makes a case for her audience's embracing, or at least considering, the potential fruits of that alternative.

The book is divided into four chapters, each concentrating on one of Goethe's main scientific principles: polarity, *steigerung* (intensification), compensation, and, finally (as a group), competition, reproduction, and gender. The chapters seem less like separate sections than stopping places along a journey of discovery, beginning with widely known aspects of Goethe's thought and then moving deeply into less familiar territory.





Like other commentators, Tantillo starts with Goethe's objections to reducing nature to its quantifiable aspects, maintaining instead that nature is best understood not through controlled experiments, but through a multiplicity of perspectives. She emphasizes Goethe's distrust of mathematics and his insistence that scientists need continually to assess their own possible prejudices in relation to their object of study. To understand nature truly and study it effectively, the scientist should fashion a method out of nature's own procedures and learn to be "as quick and mobile" as nature itself.

Each of the four principles she investigates describes "nature's will to create, evolve, struggle, transform, and metamorphose." Her goal is to show how Goethe uses his scientific principles not to reduce nature to fixed laws but, rather, to describe from multiple points of view how nature not only creates laws for itself, but also oversteps those laws to form new ones. An underlying theme of Tantillo's study is the degree to which Goethe's observations can be seen as evolutionary in character, and she sustains a running dialogue with other writers on Goethe who have either argued for or against his being a forerunner of Darwin. She articulates one of the great strengths of the Goethean perspective, and why one might look to him for help with present issues in science: "While scholars have discussed whether and to what extent Goethe believed in descent, the more central question for Goethe's science may well not be how the process of evolution occurs, but why it occurs" (110). Her rich and full account of his thought gives weight to his answer: that evolution results from nature's own creativity and striving.

One of the chief distinguishing features of Goethe's science is his refusal to eliminate aesthetic and moral dimensions from the world and to make them aspects only of the human mind, which then imposes them arbitrarily upon nature according to custom. According to Goethe, beauty, for example, is not merely a matter of taste, but one of nature's goals. Tantillo's study of compensation is particularly helpful in this regard. This area of Goethe's thought has received relatively less attention from mainstream commentators, and her work is therefore even more valuable. She explores Goethe's use of budgetary language to understand the "dynamic economic trade-offs" that go into the formation of an animal's

anatomy: "Goethe suggests that animals must balance each of their features against others. For example, animals with tusks have expended so much material on this feature that they do not have enough material left over for horns on top of their heads." She says that while the theory seems at first to emphasize limits, its great strength lies in its ability to show how animals create the most varied forms for themselves out of the obstacles and within the scope of the very limits they face (116-117).

For Goethe, organic change emerges out of the complex interactions among an animal's will to create, the circumscribing limits of its given "budget," and environmental influences. Conventional notions of survival of the fittest would be for Goethe an "inadequate measure of an animal's existence and natural selection a too mechanical explanation that does not really explain the root cause of change. Nature, not only concerned with a struggle for existence, seeks also to flourish" (128). With energy or material not consumed by that struggle, animals tend to create beautiful forms that cannot be explained entirely by the purpose those forms might serve. For example, the curve and curl of horns might make them less effective as weapons, but more beautiful (129). Tantillo's discussion of the "type" is particularly illuminating. Despite Goethe's somewhat confusing use of Platonic terminology, she argues, "the purpose of the type is not to discover an underlying similarity but to enable the study of fluid forms." "Although Goethe's type seems to endorse a kind of fixed standard with which to measure and understand nature, he is adamant that this standard must be flexible... Establishing a type was intended as a means to trace particular aspects of individual animals and species and not to fix or idealize the forms themselves" (111).

Goethe's meteorology becomes emblematic of his general method; even in his treatment of inanimate nature, Goethe emphasizes a will to create and a dynamic urge to reconcile opposites. Tantillo says "where the Cartesian world of dead matter operates according to set rules, Goethean matter comes to life," and this can be seen particularly in his discussions of clouds. In addition, Goethe's discussion of clouds illustrates how crucial language is for him in making visible the living dimension of phenomena. Goethe praises the British scientist Luke Howard's nomenclature for

clouds because his names function as the type does—as guideposts for grasping elusive and ever-changing phenomena. Howard succeeds because his language, while necessarily a human creation and hence potentially artificial, is nevertheless not divorced from nature—in its attentiveness to transitional forms, it keeps the mind alert to the need to be flexible and mobile.

Similarly, poetic and scientific descriptions of phenomena can complement and enrich one another as each faces the obstacles of articulating phenomena that should not and cannot be reduced to fixed entities or laws. As I've already suggested, Tantillo reinforces this point and deepens our understanding by continually supplementing Goethe's scientific work with his poems, as he also often did in his own essays. Also illuminating is her mention of Goethe's desire to find out as much as he could about Howard's life to understand his work on clouds. Goethe felt that a scientist's biography should never be considered beside the point. While it has been more the norm to stress Goethe's contextualizing of science as part of his denying it the status of objectivity, here we see how important that context was for him in enriching scientific observation rather than limiting it.

In his poems, Goethe's focus is often on comparing natural phenomena and human traits. Goethe's seeming anthropomorphizing of nature also serves, as Tantillo demonstrates, to "naturalize" the human being, and to show that both are part of a whole that includes spirit as well as matter. She quotes an 1824 essay in which Goethe shows how understanding polarity, *steigerung*, and compensation can help us understand ourselves better and see ourselves as part of, rather than separate from, nature:

We are well enough aware that some skill, some ability, usually predominates in the character of each human being. This leads necessarily to one-sided thinking since man knows the world only through himself and thus has the naive arrogance to believe that the world is constructed by him and for his sake. It follows that he puts his special skills in the foreground, while seeking to reject those he lacks to banish them from his own totality. As a correction, he needs to develop all the manifestations of human character—sensuality and reason, imagination and common sense—into a coherent whole, no matter which quality predominates in him. If he fails to

do so, he will labor on under his painful limitations without ever understanding why he has so many stubborn enemies, why he sometimes meets even himself as an enemy (148).

Goethe is famously considered the last "Renaissance man," someone who developed all sides of his character and who lived a rich, full life as a consequence. It is interesting to see how his striving to accomplish so much in so many different fields stemmed from the convictions arising out of his scientific work.

In her last chapter on competition and gender, Tantillo shows the analogous quality of different levels of nature. For Goethe, even individual organisms reveal "the many within the one," and are best regarded as a complex community of parts, each of which is striving to flourish: "In this way nature is in the small scale identical with nature on the large—its parts struggle to exist and thrive." Here, as elsewhere, "rather than seeking to establish mechanical explanations for the relationship of the parts to the whole, he stresses the dynamic interactions of the parts" (156). New entities are created through separations and reunions, and through a craving for wholeness in dynamic tension with parts themselves struggling to come into being and to dominate. As always, vitality is for Goethe the most telling aspect of organic life. Particularly interesting is Tantillo's consideration of gender in this context. Here, Goethe's admiration for the tendency of the feminine principle toward freedom and equality emerges out of his study of plants (184). Each part of nature, like nature as a whole, is in a continuous process of coming into being and transformation; understanding that fundamental truth provides the context for understanding growth and reproduction, reconciliation of opposites, and the harmonious union of, as well as the discontinuities within, different parts of nature.

Tantillo's deep knowledge of the breadth of Goethe's corpus is evident in the connections she is able to make continually between his scientific and literary work. She is able to do justice to the ways he always wanted his poetry to complement and extend his science. In fact, in making such effective use of his poetry and novels, particularly of *Elective Affinities*, she is doing exactly what he advocated: never allowing one's thinking or one's writing to become too specialized or focused too one-sidedly on one kind of knowledge.



# The Lady Tasting Tea: How Statistics Revolutionized Science in the Twentieth Century

*by David Salsburg; New York, W.H. Freeman, 2001. 340 pgs.  
Review by Mark Gardner*

The seemingly unlikely title refers to an actual gathering on a summer afternoon in Cambridge, England in the late 1920s. One of the women in the group insisted that tea tastes different depending on whether it is poured into milk or if the milk is poured into the tea. How might one test whether this proposition is true? It turns out that there were some mathematical luminaries present at that tea party, and what unfolded as a result of their thoughts about this problem of testing is what we now call statistics.

The use of statistics today is ubiquitous. It starts in the morning with the weather report that forecasts the chances of rain for the day, and goes on to political polling, or the results of pharmaceutical research regarding some health issue, or economic probabilities that this or that might happen. We are bombarded with statistics, and in many cases use them, well or poorly, to inform decision making. In general, even if we never studied the subject in school, we think we have some feeling for what they mean. After reading Salsburg's book I now have a clearer understanding of how mathematical probabilities are related to the real world and to specific individuals. He does not include any statistical formulas, but rather describes how this way of thinking has replaced the world of phenomena, and his clear thinking is well worth the read.

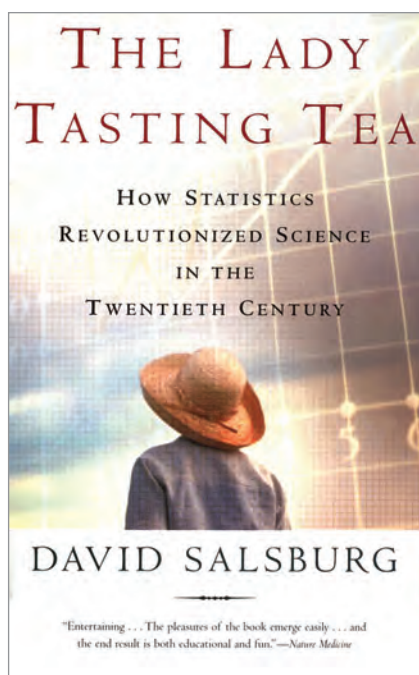
Salsburg describes mathematician Ronald A. Fisher starting to work with statistics early on, collecting data on

the increasing weight of his newborn son. This added an element of time to the data that made the seemingly independent data of real life relational. He went on to develop parameters to deal with this that were oversimplified to the point of being untrue. In an exciting chapter on

Andrei Kolmogorov's contributions to dealing with this element, "time," Salsburg suggests that if Kolmogorov had not died prematurely, his work would have revolutionized science as we know it.

The book is full of real-life examples of questions that concern us, and shows how individual personalities, described in careful chronological order, added their contributions to the general understanding of concrete questions. Salsburg has a gift for characterizing the personalities and their quirks, and tells a fast-moving, humorous tale of the human quest to quantify uncertainty.

There is a fascinating thread woven through the book concerning the limitations and inadequacies, both practical and philosophical, of looking at the world statistically. This thread is mixed with true admiration and appreciation for the genuine value of the many contributions that were made to this way of looking at the world. At the end of the book, Salsburg hints that there is a need for "geniuses" of a new kind, similar to Kolmogorov, who, in the near future, might start a whole new paradigm.



# The Future of the Ancient World: Essays on the History of Consciousness

by *Jeremy Naydler*

*Inner Traditions, Rochester, Vermont, 2009. 311 pages*

*Review by Frederick J. Dennehy*

In 1957, Owen Barfield, a literary scholar and solicitor known to the world principally through his close association with C.S. Lewis, published a slim but elegant book entitled *Saving the Appearances: A Study in Idolatry*. At the time it was a difficult book to characterize, including as it did some history, some philosophy, and something about the contrast between science and religion. When the copies of the first edition were sold out, that was it; it was not reprinted.

Then in 1965, a paperback edition of the book was issued in the United States. Within a respectably wide circle of readers, it was considered not only a success but a revelation. Over the next twenty years, it woke thousands out of a dogmatic slumber induced by a steady diet of positivism, narrowly construed linguistic analysis, and an assorted menu of reductionist soporifics. The book was *not* a history of *ideas* but a history of consciousness—an account of the *evolution of consciousness*. It emphasized that contemporary physical science, and most philosophy, was wholly in agreement about the extensive participation of the human mind in the creation, or at least the evocation, of the “appearances”—or, more familiarly, “nature.” It challenged its readers to explain why the fact of that participation was always left out of any considerations outside the strict spheres of physics and

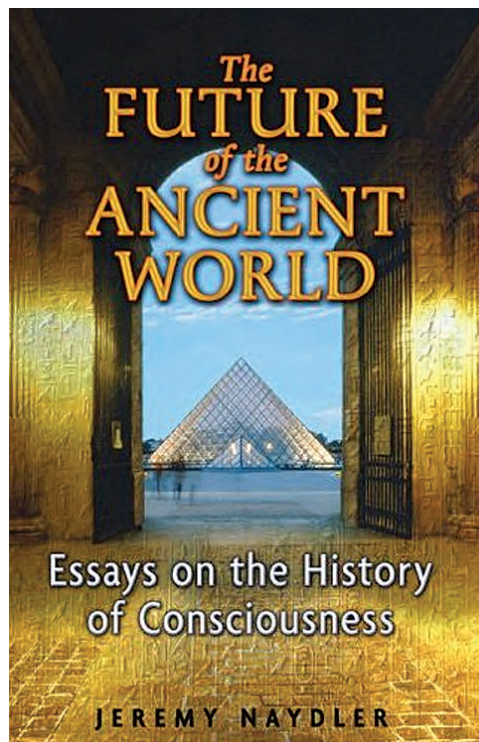
philosophies—such subjects, for instance, as the histories of language, civilization, thought, and even the earth.

One of Barfield’s enduring gifts to his readers has been to enable us to see the ideas and practices of past civilizations not as gropings in a laborious progression toward the enlightened present, not as depositories of superseded knowledge to be glanced at with a knowing smile, but as different ways of seeing, to be respected and, if possible, to be imaginatively replicated.

Barfield did not invent the idea of the evolution of consciousness. It can be traced, in related form, to Hegel. Although Barfield’s own exposition owes a great deal to Rudolf Steiner, he had developed the core of his notion independently during his studies at Oxford in semantics and poetry, before he heard of Steiner. Barfield’s extraordinarily powerful contribution to the study of the evolution of consciousness lies in the clarity of his exposition as much as in its structure. He demonstrates its validity in myriad examples drawn from every age in the spectrum of time. Barfield never loses sight of the heart of the matter. There has been an

evolution not only of the “outside” world but the “inside,” and not only of *ideas* but of *consciousness*, of the way we *see*. Some of us grasp this and some of us don’t. Most of those who grasp it are prone to forget it very quickly.

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Though he does not acknowledge Barfield as a major influence or a mentor of any kind, Jeremy Naydler is within the Barfield compass. The same fascination with traditional ways of perceiving that engaged Barfield characterizes *The Future of the Ancient World*.

If we have moved beyond the past, why should ancient ways of seeing things be any more than a curiosity? The answer, for Naydler, is that the past still exists as the unconscious potential of the present. To ignore it is not merely to miss out on something that can delight and instruct us, but to deny the fullness of our own humanity.

Although the diverse themes of this book cling to a single thread, there is a good deal of repetition as Naydler draws out that thread. *The Future of the Ancient World* is something like a museum of the evolution of consciousness, rescuing vestiges of the past from oblivion or contempt. The book is a collection of twelve lectures given over a period of more than ten years. For that reason, in the form of a single text it is often repetitive and lacks a certain degree of coherence.

Part one is a loose collection of essays entitled “Beyond What the Eyes Can See.” In “The Restitution of the Ear,” Naydler traces the dominance of the visual sense and visual metaphors since the time of the Greeks, contrasting it with the predominance of aural perception and linguistic focus in Sumerian and Egyptian times. Naydler’s aim is not to denigrate the sense of sight, but to challenge its exclusivity, which has led to a spectator consciousness that inevitably reduces, in Martin Buber’s terms, “thou” to “it.” The exclusivity of vision, he finds, tends to produce a world of “surfaces,” while “the mode of listening” opens us up to interior dimensions of reality and invites participation in them.

In “The Heart of the Lily,” Naydler turns to medieval herbals, and questions why the botanists of that time who drew the flower were far more interested in a plant’s “virtue” or healing power than its physical details. With the coming of the Renaissance, and particularly the development of the microscope, externalities became more important, and focus shifted from a universal to a contingent perception of the lily. Naydler shows that the older, pre-Renaissance drawings of the lily could reveal an interior realm where subject and object meet. In that meeting place, we may reach the heart of the lily.

Why should we now care about the sometimes crudely humanized portrayals of the winds and weather in ancient times, or about the elaborate systems of elemental correspondences that pervaded the Middle Ages and Renaissance? Isn’t the passage from animistic presuppositions to precise measurements justified both epistemologically and practically? In “The Soul of the Weather,” Naydler urges us to keep our minds open to the possibility that older descriptions of weather involving the numinous activities of spiritual agencies arose out of heightened awareness, not credulity and delusion. Naydler credits Aristotle with the observation that the different depths of experience possible to human beings “bear directly on the extent to which ‘what’ is experienced reveals about the fullness of its nature.” In “The Reality That Is Not There,” Naydler connects the idea of “non-locational space”—where plants disappear seasonally, where our dreams take place, where the dead go, for example—with Henry Corbin’s *mundus imaginalis*, or “imaginal world.” As Corbin puts it, spiritual reality is not “in” anything, but rather “contains” material reality. How do we connect, or reconnect, to it? For Naydler, one way is through an “active stillness” that leads us to the threshold of a reality that is altogether beyond our own personal strivings. A second way is to practice what Carl Jung called “living the symbolic life,” where we may find our connection to a dream imagery that forms its own language—a coherent, universal world of symbolic picturing in which archetypal beings move. Or, we can practice the kind of perception that Blake called looking “through” rather than merely “with” the eye. While Naydler does not identify it as such here, he is surely urging us to a Goethean practice of realizing the archetypes of nature, that is, of perceiving holistically rather than analytically.

Part two, “Deepening Our Foundations: The Gods and Ancient Egypt,” is devoted to the texture of Egyptian life, which fascinates Naydler on a host of levels, including the fact that it predates the Judeo-Greek paradigms of logic, abstraction, and “literal solidity.” The esoteric heart of Egypt is the *image*. In the rich and strange stories and pictures of Egyptian polytheism, Naydler finds a level of reality deeper than what was assumed in the archetypal projections of Jung’s early writings. Those projections were confined to the mind; the Egyptian works contain a trans-psychic depth that



reveals divine presence. Naydler warns us that the meaning of ancient Egyptian art will escape us unless we deliteralize our thinking and perception and open ourselves to the powerful energies that the Egyptians were able to access through the realm of images.

The Egyptians lived with an understanding that since we are cosmic beings, our spiritual fulfillment is possible only in a cosmic setting, and their well-known orientation toward the world of the dead discloses a profound wisdom of the world of the living as well. If we are to understand the Egyptians, we have to see the realm of death not so much as a destination after we die but as a realm that *inhabits* us. It is a realm without dimensions, but accessible to consciousness—in fact, it is the source of consciousness.

Part three, “The Path of Consciousness,” tries to confront directly the importance of the ancient world for people today. The first essay, “Being Ancient in a Modern Way,” describes ancient divination practices, particularly *extispicy*, or the examination of aberrations in animal entrails. This lost practice once provided a glimpse into spiritual causes, provoking intuitions of forthcoming events. Naydler’s descriptions are rich in detail, and will certainly be new to most readers.

In the chapter entitled “The Future of the Ancient World,” Naydler stresses that the boundaries between “inner” and “outer,” between “subjective” and “objective,” are conceived entirely differently today than they were in ancient times. He suggests that ancient cultures and religions, at the very least, *remind* us of “something” at the depths of our own psyches and prompt us to attempt to regain it consciously. The gods no longer speak to us because we’re not present for them. If we are to regain our connection with divinity we can’t just think about things; we have to live them, viscerally, and confront evil with open eyes. He cites Hegel, who tells us that spirit can only be effective when we look negation—death and destruction—in the face and live with it. Dwelling with the negative is the magic power that converts the *nothing* into *being*.

In probably the most difficult chapter of this book, “Christ and the Gods,” Naydler acknowledges that modern understanding of the polytheistic nature of the unconscious may lead us to de-emphasize the incarnation of the Logos.

Relying largely upon the Gospel of Thomas, Naydler distinguishes the conjunction of the divine and the human in ancient Egypt, which he identifies with ecstatic *ascent*, from the incarnation of Christ, which he sees as the *descent* of the Logos into a human soul that always retains its self-identity.

In this connection Naydler explores the related concepts of gods and angels. The gods, he finds, are genuinely “astral,” in the sense that they are part of the psychic world in which we live. The angels, on the other hand, are not so much psychic energies as “super-astral” pathways through which psychic powers are transcended. Their existence raises the question of what our point of contact with the divine can possibly be if it is not identifiable with any god.

Naydler finds the answer in the ancient Greek concept of *nous*, translated into Christian terms as the “eye of the heart” and manifested as the higher “I am.” Those familiar with modern meditative traditions may understand this to be the “attention” or the “witness.” To attain this “eye of the heart” we first need to recover from the old polytheistic “awareness of the gods” and realize what cannot be reduced to any specific god, because it is the human energy of transcendence that connects us with the One.

Finally, in “Pathways into the Future from the Deep Past,” Naydler speaks directly to the evolution of consciousness, the penetration of the divine into time. Naydler sees this as a self-realization of Spirit in the manner of Hegel, but again chooses to see it through ancient sources, particularly old star wisdom. Both the Egyptian and ancient Mesopotamian chronologies were linked to the rhythms of the stars, so that the procession of deities can be seen against an astral background. Human spiritual realization was seen to depend upon an initiatory journey that took one beyond the earth to the realm of the stars. Ancient images depict kings and initiates ascending on sacred animals or ladders made by the gods, an “out of the body” experience leading to a clearly “higher” level of being. This tradition, which culminated in Plato, has been replaced by a spirituality that sees a *descent* of the spirit, and its engagement everywhere in the natural and the human. The modern path, which begins with Aristotle, does not look back to an original unity, but forward to a *reunion* based upon independent self-consciousness rooted in the finite.

While Naydler frequently urges a forward-looking use of the past, the exotic feel of the past is what fully captures his attention. Some may think that Naydler is subject to what Ken Wilber has called the pre/trans fallacy—the tendency to see in what is merely primitive a genuine embodiment of transcendence. Naydler tries to preempt this sort of criticism, but one may find his attempts to be more formulaic than realized.

The extreme fragmentation of modern consciousness provokes a longing for ancient forms of spirituality—what

Naydler calls the Platonic path. But the Platonic path has to be seen beside the Aristotelian path, of which Hegel (and Rudolf Steiner) are modern representatives. Although spirit has become divided from itself into materiality, that very division must form the basis of reunion. In Naydler's words, there is a wound that we carry within our own nature, the "healing of which is at the same time the realization" of the "spirit's self knowledge within us." One hopes that how to accomplish that healing today may be the subject of future writings from this gifted author.

# Coming Home: The Birth and Transformation of the Planetary Era

by Sean M. Kelly

Lindisfarne Books, 2010. 199 pages

Review by Frederick J. Dennehy

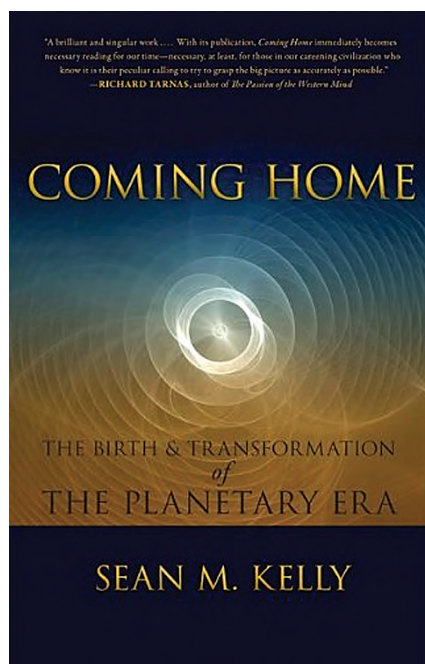
Sean Kelly, in *Coming Home: The Birth and Transformation of the Planetary Era*, approaches the evolution of consciousness schematically, as an arc of time that includes a series of "fractal" arcs recurring in ever-diminishing cycles. Kelly, a member of the Philosophy, Cosmology, and Consciousness program of the California Institute of Integral Studies (CIIS), is a Hegel scholar intimately familiar with the triadic system of thought best known to readers in the dialectical movement of thesis—antithesis—synthesis. In Kelly's view, the Hegelian dialectic is more helpfully expressed as identity—difference—new identity.

Kelly swims against the academic tide by seeing history as unfolding in a meta-narrative. William Blake once referred to this as the Great Code of the Bible,

moving from the Creation to the Fall to the Redemption, or from Innocence to Experience to Higher Innocence. Kelly, of course, is only one of many to view the history of

ideas or the evolution of consciousness as triphasic. In addition to Hegel, Kelly cites Rudolf Steiner, Sri Aurobindo, Teilhard de Chardin, William Irwin Thompson, and Richard Tarnas, among others, as perceiving the unfolding of history in a largely similar pattern. This history has more idea-orientation than Barfield's consciousness-orientation, but the themes sharply intersect.

While Kelly's perspective includes all of history, the focus of *Coming Home* is the evolution of consciousness from the first axial age (c.550 B.C.E.) to what Kelly envisions as the imminent second axial age. The first of these fractal



triads begins with the early Christian community, guided by the spirit of the risen Christ and possessed with the ideal of unconditional love and a power to heal. From this state of original unity Kelly traces a “differentiation” into the secular power of medieval Christendom and the “vaticanization” of the community. This is represented philosophically by scholasticism, and scientifically by Roger Bacon and William of Occam, both standing in “counterpoise” to the otherworldly orientation of the original view. The Renaissance is the synthesis or “new identity,” with its esoteric and organic inflections represented by Ficino, Pico, Agrippa, Paracelsus, Giordano Bruno, John Dee, Jacob Boehme, Robert Fludd, and others, and its enthusiastic embrace both of an expanded cosmos and a new view of human potential, including a variety of utopian visions. Aligned with the Renaissance stands the radical will of the Reformation, sparked by Luther and marked by the emergence of a new subjectivity and a yearning for freedom.

Kelly’s second cycle begins with the Renaissance/Reformation and “differentiates” into the “mechanistic paradigm,” represented principally by Newton and the Enlightenment. The third “moment” of the pattern is realized in Romanticism, particularly in Germany and in England, and in the Transcendentalist movement in America.

The third cycle begins with Romanticism, and gives way around the mid-19th century to what Kelly terms the “New Enlightenment,” represented by John Stewart Mill, Jeremy Bentham, Karl Marx, and Auguste Comte, the father of positivism. This trend is carried forward by Charles Darwin and Sigmund Freud. The counter-cultural reaction, the third of the “triphase moments” of this cycle, is termed the Twentieth Century Threshold, which includes the new breakthroughs in the first decades of the century in physics, psychology, and spirituality (including the spread of Hinduism to the West, theosophy, and anthroposophy), and “modernism” in the arts, represented by Post-Impressionism, Expressionism, Cubism, and Surrealism in the pictorial arts; in classical music by both Late Romanticism and the mutation of the Western sense of rhythm and tonality by Scriabin, Stravinsky, and Schoenberg; and in literature by Marcel Proust, James Joyce, and T.S. Eliot, among others.

The fourth cycle begins with the Twentieth Century Threshold and differentiates into what has been termed the “age of anxiety,” a resurgence of “technocracy,” defined as “that society in which those who govern justify themselves by appeal to technological experts who, in turn, justify themselves by appeal to scientific forms of knowledge” and to the societal dictates of industrial efficiency, rationality, and necessity. The “age of anxiety” gives way to the third “moment” of the cycle, represented particularly by the countercultural movements of the 1960s as they manifested in French and American universities, and characterized by both inner and outer exuberance and daring.

The fifth fractal cycle begins with the 1960s counterculture and metamorphoses into a smorgasbord of conservative political and fundamentalist religious agendas. It then realizes its third “moment” in what Kelly, perhaps idiosyncratically, sees as the “countercultural resurgence” of the 90s, exemplified variously by the invention of the World Wide Web in 1989, the fall of the Berlin Wall shortly thereafter, and various breakthroughs in science, including the revelations of the deep cosmos by the Hubbell telescope, and the beginning of the Human Genome Project. This is a resurgence of the spiritual values and themes that were prominent in the 60s, as many of those who were on the cusp of maturity at that time had now “come into their own.”

Most important in this synthesis of the fifth cycle is what Kelly terms the “New Paradigm,” comprising a number of views including the “holographic paradigm” associated with David Bohm and Karl Pribram; the paradigm of self-organization associated with the school of Ilya Prigogine; Rupert Sheldrake’s “formative causation” hypothesis; and James Lovelock’s “Gaia hypothesis.” Prominent among the thinkers in the New Paradigm are William Irwin Thompson, Ken Wilber, Stanislav Grof, and Richard Tarnas.

Kelly sees a sixth cycle that begins with the resurgence of the counterculture and the New Paradigm, turns in its “second moment” to the flourishing of neoconservatism, and now shows signs, Kelly believes, of a coming “third moment”: the beginnings of a seventh turning of the spiral. Kelly envisions this still-gathering “moment” as finding expression in four “planetary” ideals: cosmic solidarity, human unity, radical interdependence, and spiritual liberation.



The latest turning of the gyre, the beginning of what Ewart Cousins has termed the second axial period, Kelly calls “coming home.” Now, with the increasing threats to the biosphere, the continuing danger of nuclear war, and the intensification of ideological and socioeconomic divisions, there is a movement toward international cooperation in a genuinely planetary Earth community, accompanied by a growing populist influence of Internet-facilitated democracy. Paul Hawken has identified this newly born movement as the “largest social movement in history.” Kelly adds to it the New Paradigm and New Age (broadly defined) groups now active, and finds the movement has doubled in comparison with the size stated by Hawken.

If a genuine planetary wisdom-culture fully emerges and becomes stable, then “business as usual, industrial growth society, unchecked corporate rule, unsustainable modes of production and consumption”—everything David Korten defines as “empire” in his book, *The Great Turning*—must fall. If all this occurs, what is now countercultural will become mainstream, and this turn of the spiral will be a final turn—a singularity. Whether this “subterranean and occult reality” in the words of the influential Edgar Morin, will actually come to pass is uncertain, but whether it leads to a long menu of disasters and apocalyptic grief or to a genuine new planetary wisdom-culture, there is “neither stopping nor turning back.”

There are those who may find Kelly’s account to

be an exercise in ultra-determinism or reductionism by way of metapatterns. Big pictures are not fashionable. Many people are more comfortable with a history that is “one damn thing after another,” or tend to align themselves with Henry Ford: “History is more or less bunk.” A similar skepticism has sometimes greeted the work of Kelly’s colleague, Richard Tarnas, in response to his *Cosmos and Psyche*. Isn’t it tempting for Kelly and Tarnas to find within the vast wealth of cultural and historical events sufficient examples to conform to their patterns of choice? Are Kelly’s fractal arcs influenced, at least in part, by his own political leanings? Does he accord sufficient recognition to the second phase of the triphasic pattern, the differential moment that always seems to constrict human energy?

Works of this scope and daring invite such questions. Kelly’s thesis will not be found provable by the exacting standards of a Karl Popper, to be sure, but how could they be? The value in what Sean Kelly presents in *Coming Home*

is his faith in an organizing idea, in the reality of meaning and purpose rather than an easy capitulation to the flavor of the times—contingency, and it is in the imaginative insight of his vision, the passion that flames in its pages. The sense of “evidence,” as Georg Kühlewind has pointed out, cannot be demonstrated by pointing to yet another thought, but is rather to be grasped as a cognitive feeling of wholeness and completion.

*I believe that miso belongs to the highest class of medicines, those which help prevent disease and strengthen the body through continued usage. . . . Some people speak of miso as a condiment, but miso brings out the flavor and nutritional value in all foods and helps the body to digest and assimilate whatever we eat. . .*

—Dr. Shinichiro Akizuki,  
Director, St. Francis Hospital, Nagasaki



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# Iphigenia

## *The Sacrifice of a Soul Force to the Divine*

by Philip Mees

The following article came to me through the translation I am currently making of the book *Hellas* by W.F.Veltman, a Dutch author and pioneer of Waldorf education. The book is like a great course on ancient Greek culture in all its manifestations. The thoughts reflected in this article are in part those of Veltman and the researchers he quotes, and in part they are my own.

When the ancient Greek civilization arose, the center of human culture was gradually shifting from Asia and

Egypt to southern Europe. This movement reflected a change in human consciousness that accompanied the progressively deeper incarnation of human souls into earthly matter over time, and a concurrent loss of insight and contact with the spiritual world. It is symbolized in the story of the Trojan War in which Greek forces, after a ten-year drawn-out siege, finally captured the city of Troy (in the northwest corner of Turkey) and leveled it to the ground around the year 1200 BC. Although archeological excavations have shown that this event actually happened, Homer describes it in his *Iliad* in mythological terms. It has become the symbol representing the change of culture and consciousness that was developing at that time. While in Asia humanity felt itself very closely connected with the divine world and experienced the direct influences of the gods in human life, for the Greeks the gods became more distant. The Greeks developed a stronger human personality that, although still influenced by the gods, was more able to perform deeds out of the thinking and initiative of its own Ego-force.

The myth of Iphigenia gives us a picture of an aspect of this development. It relates that the Greeks had assembled their huge forces in a large fleet at Aulis and were ready to sail for Troy. The winds, however, were adverse and remained so for a long time. This could only mean that a god was thwarting their intentions. The oracle in Delphi was consulted and indicated that the goddess Artemis was angry with the commander in chief, Agamemnon, because he had killed a deer she was fond of. To appease her Agamemnon must sacrifice his 15-year old virgin daughter, Iphigenia, at her temple in Aulis.

Agamemnon sends a messenger to his wife, Clytemnestra, with the devious lie that Iphigenia is to be married to Achilles so that she will bring their daughter to the camp. They do not hear the truth until after their



Iphigenia in a 1st century A.D. wall painting.

arrival. Iphigenia is laid on the altar, but just before the priest lowers his knife, Artemis whisks her away in a cloud and puts a doe in her place which is then sacrificed. Iphigenia is magically taken to far-away Tauris (on the Crimea peninsula in the Black Sea) where she becomes the priestess in Artemis' temple. Years later, her younger brother Orestes comes to Tauris and brings her back to Greece where she founds a new Artemis cult.

What does this strange story mean? The mission of the Greek civilization was the development of the intellectual soul, the soul force that enables human beings to think for themselves through the organ of the brain. A new capacity was to be developed consisting of the ability to think logically one thought after another, thus creating a line of reasoning that leads to intellectual understanding. This kind of intellectuality is necessary for understanding earthly matter; it does not lead to knowledge of the spiritual world which can only be gained through direct experience. And the more deeply humanity incarnates in the body, the more deeply we will be interested in exploring the world of bodies and matter, with the result that our interest in and ability to communicate with the world of spirit will decrease more and more.

In order to avert the danger that humanity would thus completely lose its connection with divine wisdom by focusing entirely on the physical world, a power of the soul had to be isolated so it could be consecrated and sacrificed exclusively to the divine. This soul power was represented by the pure maiden Iphigenia, 'untainted by the fall into the intellect,' who is 'sacrificed' to become a priestess dedicated to maintaining the human being's connection with the divine. The myth is thus an image of a spiritual and psychic process in all human beings that was necessary so that humanity would not 'dry up' in the intellect and lose the divine wisdom of the heart.

Now we can ask why the Greeks experienced this as involving Artemis. And why did it happen to Agamemnon? Artemis is one of the three manifestations of divine wisdom, Sophia, which the Greeks recognized among their gods and goddesses. First there is Demeter, the great mother and progenitor of the plant world, the etheric world that first arose on Old Sun. The second manifestation of divine wisdom is Artemis, who lives in the astral world of nature among the animals of the fields and forests; the astral world arose on Old Moon. Finally, Athena represents the divine wisdom of Earth where the ego develops and emancipates itself from its surroundings and from the divine. Artemis thus represents an aspect of the divine world in the state of creation before humanity's fall into the intellect. The pure soul force of Iphigenia therefore needed to connect with the purely divine.

As to Agamemnon, he was the most powerful king in Greece. We have to take the word 'king' with a grain of salt, because those kings reigned over territories often consisting of little more than the size of a small city or county; local chiefs or warlords might be more appropriate terms for them. However, Agamemnon was the greatest among them. Why? It would have to be because he had developed his intellect to a greater extent than any other; he was ahead of the others. The power of his cold, calculating intellect is shown in the heinous lie with which

## Being Human in the 21st Century – Toward New Thinking

A Camphill sponsored symposium  
April 26th – 29th, 2011

This symposium will bring together outstanding social thinkers, environmentalists, and other active participants to share and create insights into what is needed to inspire and develop the best aspects of human nature and civilization.



For tickets and more information, please visit  
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he successfully convinces his wife to bring him their daughter. This capacity would also explain why it was he who had to make the sacrifice. On the one hand, his more highly developed intellect raised him to a position above all others; on the other hand, it made him more susceptible to losing his connection with the divine. Perhaps he had killed the deer out of sport rather than because he needed it for food or clothing, thus causing Artemis' anger.

Does the story have a lasting significance in our time? I believe it does. It seems to me that our practice of going to church on Sunday, for instance, is an example of the sacrifice of Iphigenia. We dedicate our soul to the divine when we could just as well have continued our work to make money. We make a sacrifice. Similarly, a daily practice of prayer or meditation also represents such a sacrifice. I also find it interesting to realize that the age-old commandment in the Catholic Church that everyone must attend mass every week stands on the deeply hidden foundation of spiritual truth that such a sacrifice is necessary for the health of the soul.

Finally, last but not least, we also have priests; they dedicate their lives to maintaining the connection with the spiritual world as well as helping others do so.

Such is the significance of many of the Greek myths. They bring us images of the wrenching transition in human consciousness from the security of a close connection with the divine world to a separation from this world into the doubt and uncertainty of intellectual thinking. As I mentioned above, the great symbol of this evolution is the Trojan War. The memory of this war pervaded all of Greek culture; it was represented in all forms of art through the ages. Yet, never was it shown with the pride a victor might feel in vanquishing his enemy. One has the feeling that the memory of the Trojan War was carried by this culture as a burden, as something that had to happen but was in fact a tragedy. It is as if this people had an intuitive awareness of the immeasurable spiritual loss they had suffered through their victory, a loss they bore in the collective unconscious with grief and a sense of responsibility.



Anselm Feuerbach's *Iphigenia* (1862, detail).

# New Members

of the Anthroposophical Society in America  
as recorded by the society  
from 9/17/2010 to 1/5/2011

Claire Anacreon, <i>Wauquoit MA</i>	Ashley Shea Legg, <i>Philmont NY</i>
Carol Avery, <i>Demarest NJ</i>	Mimi Lepardo, <i>Randolph MA</i>
Paul Bantle, <i>Chelsea MI</i>	Theodor Lundin, <i>High Falls NY</i>
Arlen Dale Bell, <i>Ann Arbor MI</i>	Amelia MacDonald, <i>Fair Oaks CA</i>
Steven Bianucci, <i>Wilmette IL</i>	Katharein Magdalena, <i>Irving TX</i>
Marc Blachere, <i>Copake NY</i>	Rachel Maldonado, <i>Bronx NY</i>
Joseph Bovaird, <i>New Hope MN</i>	Liane Martindale, <i>Santa Barbara CA</i>
Laura Bradley, <i>Vershire VT</i>	Eric Mayo, <i>Fairbanks AK</i>
Mark A. Bush, <i>Dover MA</i>	Sandra Mayo, <i>Clinton MD</i>
Anne Cleveland, <i>Santa Cruz CA</i>	Chris McFee, <i>Philmont NY</i>
Elizabeth Coe, <i>Great Barrington MA</i>	Debbie S. Natzke, <i>Tempe AZ</i>
Jeanne Crelli, <i>Pittsburgh PA</i>	Breton Nicholson, <i>Fair Oaks CA</i>
Pamela G. Devaney, <i>Haverhill MA</i>	Lisa Peyser, <i>Waterford MI</i>
K. Rainer Dornemann, <i>Sarasota FL</i>	Melanie Richards, <i>Round Rock TX</i>
Jessica Elliot, <i>San Francisco CA</i>	Christina Rosmarin, <i>North San Juan CA</i>
Lydia Flynn, <i>Point Lookout NY</i>	Margaret Schrems, <i>Millfield OH</i>
Greer Galloway, <i>Longmont CO</i>	Cecilia Starin, <i>Valley Village CA</i>
Janet Graaff, <i>Boulder CO</i>	Jeremy Strawn, <i>Monterey CA</i>
Gabrielle Heatherdale, <i>Summerville SC</i>	Ulrike Stuerznickel, <i>Santa Fe NM</i>
Antonella Henry, <i>Portland OR</i>	Anne Taillefer, <i>South Hadley MA</i>
Helen Henry, <i>Santa Fe NM</i>	Gabriele von Trapp, <i>Springdale WA</i>
Eve Hinderer, <i>Newburgh NY</i>	Anne-Eileen Trucksess, <i>East Windsor NJ</i>
Nadja Jiguet, <i>Copake NY</i>	Zenon Ushak, <i>Tenafly NJ</i>
Lauren Johnson, <i>Portland OR</i>	Christa Valdez, <i>Portland OR</i>
Maureen Karlstad, <i>Viroqua WI</i>	Mary Walker, <i>Laredo TX</i>
Art Kompolt, <i>Fort Collins CO</i>	Cheryl Williams, <i>San Rafael CA</i>
Rich Kotlarz, <i>Saint Paul MN</i>	
Laura Kruthaupt, <i>Gunnison CO</i>	
Oksana Latimer, <i>Sumner WA</i>	

## what are the layers of yourself?

what are the layers of your self?  
how do they come together and  
how do you walk their lines -  
how do you want to compose yourself -  
what is your composure?  
how will you expose yourself in the  
light of other people? overexposed and  
underexposed pictures can be beautiful,  
but what exposure really looks like you?  
how will you make your way through  
this landscape? what are your  
reference points? what is their  
color and shape and  
how will you recognize  
them in a windstorm or a crazy day?  
what are the boundaries  
and restrictions -  
are they a beautiful border  
or are they edges that  
need to be rubbed  
up against, and made  
pliable again.  
where are your park  
benches and is there  
easy access for  
handicapped days or is it  
better that you carry  
your rope and climbing  
shoes?  
and how will you  
compose yourself—how  
will you be composed?  
how do all your  
layers and lines  
and reference points  
and departures  
from the usual  
and elegant daily routines  
overlap to make  
your self-portrait?

*caitlin vollmer*



# Rose Edwards

*October 7, 1940—November 14, 2010*

*by Charlene Breedlove (Chicago, Illinois)*



When Rose Edwards released her last breath on November 14, the finality of knowing she would no longer be shining amongst us compelled a deeper recollecting of who she really was, and even greater appreciation for her abounding goodness—the consistently loving, giving qualities that defined her spirit. The first to help wherever help might be needed, no matter how menial or time-consuming the task, Rose lived this life committed to serving others, and in so doing she was an unparalleled gift to all who knew her and to the Anthroposophical Society, to which she felt she had belonged all her life.

She was born Rose Maria Schwenk, the oldest of three children, in the small town of Göttingen in northern Germany, to parents who were active anthroposophists. At the end of World War II, the family moved to her parents' home town of Schwabisch Gmünd in southern Germany where Rose attended local Waldorf schools, there gaining



the pedagogical grounding that would serve her well throughout her later career. An inclination toward future specialization came in her late teens, when an ailing and beloved grandmother was in need of a year-long care giver and companion. Rose agreed to leave school, much as she wanted to continue her studies, to spend a year at her side. As soon thereafter as she could gain admission, she began training in Munich at a school for occupational therapy, a vocation that would become her second nature.

Having early on formed a desire to live outside Germany and eventually in America, Rose spent a year as an au pair in France, earning a certificate in the French language, followed by several years in England working as an occupational therapist and gaining proficiency in English. In 1970, while a student at Emerson College, she received the offer she was ready for: a position in Chicago as a teacher at Esperanza School, a Waldorf-oriented school dedicated to serving children in need of special care. During the 18 years she taught classes at Esperanza, Rose extended her range to teaching music and became the school's program director, maintaining a variety of artistic activities and, without fail, celebration of the festivals. She gave herself wholly to being an exemplary teacher as well as a healing presence, patient, good humored, attentive to all and empathically engaged with each of the individualities in her care. In response to a demand that special education teachers increase their level of accreditation, she completed a Master's degree in Waldorf education from Adelphi University and an advanced study degree in educational therapy from what is now National-Louis University, both with flying colors.

Being a good teacher carries a commitment to being a continual learner, and that Rose was. After her marriage to Gordon Edwards in 1983 she felt encouraged to take the next step by preparing to educate adults. In due time she completed a doctorate in comparative international education from Loyola University in Chicago. Degree in hand, she taught courses in the history and philosophy of education—always with a generous introduction to Waldorf education as a standard of comparison—at local universities, at Rudolf Steiner College and in the Arcturus Rudolf Steiner Education Program in Chicago. She also became deeply involved with life at the Chicago branch of the Anthroposophical Society, planning and arranging in detail special events, serving for many years as president of the branch



## Members Who Have Died

*Helen Angermann*, Janesville, WI died; 11/19/2010

*Anne Day*, Rochester, NY died; 11/26/2010

*Emily Kimball*, Linden, PA; died 9/2009

*Martha Starkey*, The Woodlands, TX; died 12/12/2010

governing council and becoming a major influence in relocating the branch to its present building. A tireless and devoted student of Rudolf Steiner, Rose never, one felt, let anthroposophy migrate from its central place in her consciousness. Late in life, she became a dedicated class holder in the First Class of the School for Spiritual Science.

For the many, many friends and former students of Rose her memory and her example will long be treasured. Her quick enthusiasm at the sight of a friend, her eagerness to lend an attentive ear, the genuine appreciation she expressed for even the slightest contribution, the confidence she conveyed in you and whatever your undertaking, these were part of the overall joy she took in knowing people, young and old, and sharing in their lives.

Thoughtful and studious though she was, Rose was equally life's eager celebrant. In keeping with the saying, mentioned by Steiner, "The rose adorns herself in order to adorn the garden," Rose liked to dress to honor the occasion. To acknowledge the specialness of a society event where others gathered Rose would select her finest attire, adorned by her signature long, flowing scarf, perhaps accented with a bold strand of exotic beads, her tall, handsome frame perfectly balanced on high-fashion heels. She was our ever-mindful celebrant of birthdays and special occasions; an endlessly artful giver of gifts; fabricator of delicate, watercolored cards bearing her carefully inscribed personal message; the hostess who so enjoyed preparing the table with fresh fruit, flowers and festive plates for a simple tea and conversation. These, and the heartfelt pleasure she took in welcoming others into her home and, equally, into the branch, were some of the everyday qualities that none of us who knew her shall forget.

That Rose was able to prolong living well past the time she had been given when diagnosed with an aggressive cancer is in no small part due to her strong spiritual grounding, to the fine-tuned equilibrium she maintained throughout, and to her absolutely clear will to live. Steiner has referred to cancer as being a balancing out of our weaknesses, though not necessarily of our causing. Like the flower for which she was named, Rose blossomed fully and repeatedly, each layered petal part of a larger unfolding that could readily be sensed, though now no longer seen.

## Who Goes There?

During the past few weeks, we have had two people die in our extended family, in one case someone old, and in another case someone in the middle of life (53 years old). I find myself at moments saying things like, "Oh, but she's not here—we won't be going to Rio Rancho to see her next week. How can she just be gone like that?" And then, no matter how often death comes, that surety of absence does not quite settle in.

But what is (actually, or potentially) our relationship with the dead—especially those in our consciousness and dear in our lives? What is our relationship to the human dead, and also to the dying, though beautiful-nourishing-resilient, Earth (whose death is at least evident now in the seas and land, through the Gulf of Mexico disaster, if not also in many other graven illnesses of the Earth)?

In our world, it seems we have compartmentalized the dead, as we have compartmentalized the existence of the old and the so-called mentally ill and the petty criminal (but not the Wall Street criminal), and the children locked away in schools, and so on. Our world is full of prisons, places of keeping people in and keeping people out.

But where do the dead go? Can we have an active, vital relationship with the dead—I will say with the \*living dead\*?

As I ponder these questions a poem comes—as search, as prayer:

**'Who Goes There'?** —Shakespeare

*In memory of Carmen (June 1957—4 July 2010), and of Lawrence, who lingered long*

I want to live where the dead can live.

But rooms have gone to garages and garrulous gyms and on the streets of modern towns the trees are tamed.

I hear angels silent amid stones, while in the sand lost children and soldiers moan—or voices catch in a choke of old leaves worn by the winter wind.

The dead lie, as though they were only bones, mute burdens beneath the stones.

Yet before the doubt and dread and fear of this alien age, a watery curtain once opened, in the gloaming on the shore between night and day, between liquid air and bones, and the owl flew often in, calling our names from barnloft or limb.

Still the milky nipples of the moon rise, erect, enrapt in the salty thighs of the tide.

This the peak of a hunger, felt in the transient jewel of the flesh, this the bier for the body and the breaking Earth.

But then

what

balm for the soul in kama loca where the dead go?

What sun for the beasts and the patient trees?

The moon, leading us, as sometime it must, cries out, unbosomed in the sea's cry.

A gull swoons in, descends to where creatures seem to cease--and all we see is seeming.

The sea turns an unexpected dark, unfathomed by the mind.

Is it wound or womb?--

And again, will a star rise at dawn in the dew's gleam on the speech of roses in Shreveport, in Sarajevo, on a hovel in Honduras, and in Shiraz?

From where will the dew come when seas of the world turn dark?

From where the tears we shed? And the meanings of thirst?

Or will, at sunset somewhere, a cactus, all credulous, burst into bloom before the desert's convening of stars?

Will our inner ear hear, in this midnight, the speech of each's angel?

And when, beside the desert bloom, the plover—clothed in black wing and white—unwhisperingly, whistlingly appears, as its spirit must, to carry a desert quest all night—oh, then may the dead, bearing death—like a seed—bearing life

—oh, then at last may the dead in the laughter of twilight, in contented cries of the rain drop in on us?

*Elaine Upton*

# Being Human in the 21st Century

A Symposium, April 26-29, celebrating fifty years of Camphill in North America

*We chatted by email recently with Coleman Lyles, Executive Director of Camphill California, about the symposium.*

bh: We're just taking up the name "being human" for this publication, and Camphill is celebrating fifty years in North America with a symposium, "Being Human in the 21st Century: Toward New Thinking." How is Camphill concerned with this question of "being human"?

CL: Anthroposophy translates literally as "wisdom of the human being." Rudolf Steiner's choice of this word to describe a modern form of spiritual science is significant. It is a key for understanding the cardinal challenge of our age and the central role that humanity and being human play in meeting that challenge. This knowledge, this wisdom of the human being and deeds based on it are critical for the further evolution of humanity and the earth. As an anthroposophical organization, founded on anthroposophical principles and knowledge, Camphill is very aware of the part 'being human' plays now and into the future. It understands that being human in the truest sense of the word involves a body-soul-spirit dynamic that carries the individual beyond a merely materialistic world view to one dominated by great expectations and insights into human potential; and, that with these insights and expectations comes greater responsibility.

bh: Years ago Sting had a song, "How Fragile We Are." When we have special needs and challenges in life, it's hard to escape that. Yet your prospectus speaks not only of "vulnerable people" but of the "endangered earth" and the "contemporary social fabric." How does the Camphill movement see us generating strength for these challenges?

CL: The human being presents a paradox. Yes, fragile and vulnerable on one side but capable of development and evolution on the other. We are not entirely at the mercy of our fate but we are also capable of shaping our fate both individually and collectively. This potential for freedom and initiative lives in all of us regardless of our status, socially, racially, cognitively, or otherwise. Recognizing that the

human being is essentially a spiritual being and acting accordingly generates enormous strength for facing the social and environmental challenges that beset humanity today. This recognition is fundamental to Camphill's mission and the social/community/organizational forms that it has adopted.

bh: 2011 brings the 150th anniversary of the birth of Rudolf Steiner, a man whose vision and activity seem almost too large to grasp. How did Steiner contribute to the Camphill initiative, to the question of "being human"?

CL: Camphill, as an intentional community devoted to working with developmentally disabled human beings out of new knowledge and insight into human nature, is a direct response to Rudolf Steiner's challenge to apply spiritual science in practical daily life. There is hardly a single aspect of Camphill's endeavor from its therapeutic, medical, pedagogical, social approach to developmental disabilities to its community and organizational forms that doesn't owe something to Rudolf Steiner. Steiner's hopes and aspirations for anthroposophy culminated in the re-founding of the Anthroposophical Society at Christmas 1923/24. The Christmas Foundation Stone Meditation conceived as the spiritual foundation for the new society begins with the words "Soul of the Human Being." It is a call to the human soul to awaken to its true nature, potential and responsibility and form community accordingly. The re-founding of the society and everything that transpired at that Christmas conference was a spiritual deed whose magnitude and significance we will only be able to appreciate in times to come. For Dr. Karl Koenig, the founder of Camphill, and the early pioneers who joined him, this call was probably the single most important factor for Camphill's inception and further development.

*NOTE: There is an ad for this event on page 61, and a short summary in the News & Events section. Full details are online at [www.camphill.org](http://www.camphill.org).*



# From Creature to Creator: The Human Being and Our Future Evolution

*Evolution, Involution and Creation Out of  
Nothingness*

*A lecture by Rudolf Steiner, 17 June 1909, in Berlin*

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### being human

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*Editor's Note: This lecture was recommended reading for the 2009-2010 international Study Theme of the Year, and it was used by the general council of the Anthroposophical Society in America as a group study in 2010. Given in the centenary year of the birth of Charles Darwin, it shows both Rudolf Steiner's appreciation of the concept of evolution as understood in natural science and his truly vast expansion of that concept to envision humanity's emerging power to evolve itself and the beings of consciousness who are engaged with human beings in that process. The lecture was given to members of what was then a group of the Theosophical Society. This 1981 translation by Pauline Wehrle as "The Being of Man and His Future Evolution" has been adapted to current standards of "gender neutrality." It is available from SteinerBooks in the USA and at SteinerBooks.org online.*

Today we intend adding something to round off the many facts and views we have been studying here this winter. We have often emphasized the way in which spiritual science<sup>1</sup> should take hold of human life, and how it can become life, action and deed. Today, however, we want to give a few concluding aspects on the subject of the great evolutionary processes of the cosmos, as these are expressed in the human being. And to start with I should like to draw your attention to a fact that can tell you a great deal about the nature of cosmic evolution, if only you are prepared to look at it in the right way.

Consider, in a purely external way to begin with, the difference between the evolution of the animal and that of the human being. You need only say one word and hold one idea before you, and you will soon notice the difference

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<sup>1</sup> The German "*Geisteswissenschaft*" is rendered "spiritual science" in English anthroposophical writings. In the original it has also an association with the disciplines known in American universities as "the humanities" (in German universities, *Geisteswissenschaften*). *Geist* designates both "mind" and "spirit" in German, and Rudolf Steiner affirmed that in pure thought we are already spiritually active. So a "spiritual science" points to one part of a range of recognized human capabilities, an intensified consciousness, in contrast with a materialistic approach to natural science which tends to deny the significance of human consciousness. —*Editor*

between the concept of animal and human evolution. Think of the word 'education.' Actual education is impossible in the animal world. To a certain extent you can train the animal to do things that are foreign to its natural instincts and inborn way of life. But only an extremely enthusiastic dog-lover would want to deny that there is a radical difference between the education of a human being and what can be undertaken with animals. We need merely bear one particular anthroposophical insight in mind, and we shall understand the basis for this apparently superficial fact.

We know that the human being's development is a gradual and very complicated process. We have repeatedly emphasized that in the first seven years of life, up to the change of teeth, the human being develops in quite a different way from the later period up to fourteen, and again from the fourteenth to the twenty-first year. We will only touch on this today, for you already know it. According to spiritual science the human being passes through several births. It is born into the physical world when it leaves its mother's body and is freed of the physical maternal sheath. But we know that when this has happened the child is still enclosed in a second maternal sheath, an etheric<sup>2</sup> one. During the first seven years of life the child's etheric body is completely enveloped in external etheric currents that come from the outer world, just as the physical body is enveloped until birth in a physical maternal sheath. At the change of teeth this etheric sheath is stripped off, and not until now, at the age of seven, is the etheric body born. Then the astral body is still enclosed in the astral maternal sheath that is stripped off at puberty. After this the astral body develops freely until the twenty-first or twenty-second year, which is the time when strictly speaking the actual ego of the human being is born. Not until then does the human being awaken to full inner intensity, and the ego that has evolved through the course of earlier incarnations then works its way free.

To clairvoyant consciousness a very special fact be-

comes apparent here. If you watch a very young child for several weeks or months, you will see the child's head surrounded by etheric and astral<sup>3</sup> currents and forces. However, these currents and forces gradually become less distinct and vanish after a while. What is really taking place there? You can actually discover what is happening, even without clairvoyant vision, although clairvoyant vision confirms what we are about to say. Immediately after the birth of a human being the brain is not the same as it will be a few weeks or months later. The child already perceives the outer world, of course, but its brain is not yet an instrument capable of connecting external impressions in a definite way. By means of connecting-nerve running from one part of the brain to another, the human being learns by degrees to link together in thought what is perceived in the external world, but these connecting nerve-strands develop only after birth. A child will hear and see a bell, for instance, but the impression of the sound and the sight of the bell do not immediately combine to form the thought that the bell is ringing. The child learns this only gradually, because the part of the brain that is the instrument for the perception of sound and the part that is the instrument for visual perception become connected only in the course of life. And not until this has happened is it possible for the child to reach the conclusion: 'What I see is the same thing that is making the sound.' Connecting-cords like this are developed in the brain, and the forces that develop these connecting-cords can be seen by the clairvoyant in the first weeks of the child's development as an extra covering round the brain. But this covering passes into the brain and subsequently lives within it, no longer working from outside but from within. What works from outside during the first weeks of the child's development could not go on working at the whole development of the growing human being were it not protected by the various sheaths. For when that which has been working from outside passes into the brain, it develops under the protecting sheath first

<sup>2</sup> Rudolf Steiner uses the term "etheric" to indicate the time-based forces involved in formative processes. Such forces are obvious when contemplating first a crystal or other lifeless physical object, and then a plant or other living organism. Elsewhere in this issue Steve Talbott addresses this distinction in the language of contemporary biology ("The Language of Organism"). —*Editor*

<sup>3</sup> Parallel with the term "etheric," "astral" points to the characteristic differences in activity and capacity observable between plants and animals. —*Editor*

of the etheric body then of the astral body and only when the twenty-second year has been reached does that which first worked from outside become active from within. What was outside the human being during the first months of his existence and then slipped inside, is active for the first time independently of sheaths in the twentieth to the twenty-second year; then it becomes free and awakens into intense activity.<sup>4</sup>

Now let us consider the gradual development of the human being and compare it with that of the plant. We know that the plant only has its physical and etheric body here in the physical world, whereas its astral body is outside it; but only the physical and etheric body within it. The plant emerges from the seed, forms its physical body, and then the etheric body gradually develops. And this etheric body is all that the plant has in addition to the physical. Now we have seen that the human being's etheric body is still enveloped in the astral body until puberty, and that the human being's astral body is not actually born until then. But the plant, after reaching its puberty, cannot give birth to an astral body, for it has none. Therefore the plant has nothing further to develop after puberty. It has accomplished its task in the physical world when puberty occurs, and after it has been fertilized, it withers. You can even observe something similar in certain lower animals. In these lower animals the astral body has quite evidently not penetrated into the physical body to the same extent as in the higher animals. Lower animals are characterized by the very fact that their astral body is not yet entirely within their physical body. Take the may-fly; it comes into being, lives until it is fertilized, and then dies. Why? Because it is a creature which, like a plant, has its astral body for the most part outside it, and therefore it has nothing further to develop when puberty has occurred. In a certain respect the human being, animal and plant develop in a similar way until puberty. Then the plant has nothing else to develop in the physical world, and so it dies. The animal still has an astral body, but no ego. Therefore after puberty cer-

tain possibilities of development remain in the animal. The astral body becomes free, and as long as it develops freely and possibilities of development remain, further development continues in the higher animal after puberty. But the astral body of the animal has no ego within it in the physical world. The animal's ego is a group ego; it embraces a whole group and exists as group ego in the astral world, where its possibilities of development are quite different from those of the single animal here in the physical world. What the animal possesses as astral body has a limited possibility of development, and the animal already has this possibility within it as a natural tendency when it comes into the world. The lion has something in his astral body that expresses itself as a sum of impulses, instincts and passions. And this tendency continues to live itself out to the full until an ego might be born; but the ego is not there, it is on the astral plane. Therefore when the animal has just reached the stage when the human being attains the twenty-first year, its possibilities of development are all used up. The length of life varies according to circumstances, of course, for animals do not all live to be twenty-one. But up to the age of twenty-one, when the ego is born in the human being, our development is comparable to that of the animal. This must not lead to the conclusion that human development up to the age of twenty-one is identical to that of an animal, for that is not the case. The ego is already within the human being from the beginning, right from conception, and it now becomes free. Hence, because there is something within us from the beginning that becomes free at the age of twenty-one, the human being is from the outset no animal being, for the ego, although not free, is nevertheless working from the start. And it is essentially this ego that can be educated. For it is this ego, together with what it has accomplished in the astral, etheric and physical bodies, that passes from one incarnation to another. If this ego received nothing new in a further incarnation, the human being would not be able to take anything with her at physical death, from her last

<sup>4</sup> This discussion by Steiner includes the insights of contemporary physical neuroscience. The concept of neurons, for example, as the basic element of brain structure, had first been proposed only in 1891, while Camillo Golgi, who had published the first drawings of the fine anatomy of the brain in 1875 and 1885, using the staining technique he had developed, shared an early Nobel prize for his work in 1906. —*Editor*



life between birth and death. And if she were not able to take anything with her, she would be at exactly the same stage in the following life as in the previous one. Through the fact that you see the human being going through a development in life, and acquiring what the animal cannot acquire, because the animal's possibilities of development do not go beyond its inborn capacities, the human being is constantly enriching the ego, and reaching higher levels from one incarnation to another. It is because the human being bears an ego that has already been at work within him, although it only becomes free at the twenty-first year, that education is practicable, and something further can be done with him beyond his original possibilities. The lion brings its lion nature with it and lives it out. The human being not only brings along his nature as a member of the general human species, but also what has been attained as an ego in the previous incarnation. This can be transformed more and more by education and life, and it will have acquired new impetus by the time the human being passes through the portal of death and has to prepare for a new incarnation. The point is that the human being acquires new factors of development and is constantly adding to her store.

Now let us ask what actually happens when the human being adds to her store from outside? To answer this we must reach three very important, rather difficult concepts. But as we have been working for some years in this group, we ought to be able to understand them. Let us start by taking a fully developed plant, for instance a lily of the valley. Here you have the plant before you in another form, as a small seed. Imagine holding the seed; there you have a minute structure. When you lay it in front of you, you can say:

Everything that I shall see later on as root, stalk, leaves and blossom is in this seed. So here I have the plant in front of me as a seed and there as a fully grown plant. But I could not have the seed in front of me if it had not been produced by a previous lily of the valley.

The case is different for clairvoyant consciousness. When clairvoyant consciousness observes the fully grown lily of the valley, it sees the physical plant filled with an etheric body, a body consisting of streams of light permeating it from top to bottom. In the lily of the valley, however, the etheric body does not extend very far beyond the

physical body of the plant and does not differ from it very much. But if you take the small seed of the lily of the valley you will find that although the physical seed is small it is permeated by a wonderfully beautiful etheric body raying out all round in such a way that the seed is situated at one end of the etheric body like a comet with a tail. The physical seed is really only a denser point in the light or etheric body of the lily of the valley. When a spiritual scientist has the fully grown lily of the valley in front of him then, for him, the being that was hidden to begin with is developed. When he has the seed in front of him where the physical part is very small and only the spiritual part is large, he says: the actual being of the lily of the valley is rolled up in the physical seed. So when we look at the lily of the valley we have to distinguish two different states. One state is where the whole being of the lily of the valley is in *involution*: the seed contains the being rolled up, *involved*. When it comes forth it passes over to *evolution*, and then the whole being of the lily of the valley slips more into the newly developing seed. Thus *evolution* and *involution* alternate in the successive states of a plant. During *evolution* the spiritual disappears further and further and the physical grows great, whilst in *involution* the physical will disappear further and further and the spiritual become greater and greater.

In a certain respect we can speak of evolution and involution alternating in the human being to an even greater extent. In the human being between birth and death a physical body and an etheric body interpenetrate to form the physical, and the spiritual interpenetrates them too in a certain way. As an earthly being the human being is in evolution. But when the human being is seen clairvoyantly passing through the portal of death, she does not leave behind in physical life as much as the lily of the valley leaves in the seed; the physical disappears so completely that you no longer see it, it is all rolled up in the spiritual. Then the human being passes through Devachan, where she is in involution as regards her earthly being. For this earthly being of the human being, evolution is between birth and death, involution between death and a new birth. Yet there is a tremendous difference between the human being and the plant. In the plant we can speak of involution and evolution, but in the case of the human being we have to speak

of yet a third factor. If we were not to speak of a third factor, we should not comprise the whole of human development. Because the plant always passes through involution and evolution, every new plant is an exact repetition of the last one. The being of the lily of the valley is perpetually going into the seed and out again. But what is happening in the case of the human being?

We have just realized that the human being receives new possibilities of development during life between birth and death. He adds to his store. Hence it is not the same with the human being as it is with the plant. Each evolution of the human being on the earth is not a mere repetition of the previous one, but a raising of existence on to a higher level. What is taken in between birth and death is added to what was there previously. That is why no mere repetition occurs, for what is evolving appears at a higher stage. Where does this new element actually come from? In what way are we to understand the fact that the human being receives and takes in something new? I beg you to follow very closely now, for we are coming to a most important and most difficult concept. And not without reason do I say this in one of the last sessions, for you will have the whole summer to ponder over it. We should ponder over such concepts for months if not years, then we gradually begin to realize their depth. Where does all that is constantly being added to the human being come from? We will make this comprehensible by taking a simple example.

Suppose you see one human being standing opposite two other people. Let us take into consideration everything that belongs to evolution. Let us take the one who is observing the other two, and say to ourselves that she has passed through earlier incarnations and has developed what has been planted in her in these previous incarnations. The same applies to the other two people. Then let us suppose that the first the human being thinks to herself: The one person looks splendid beside the other. She is pleased to see just these two particular people standing together. Another person might not feel this satisfaction. The satisfaction the human being feels in seeing the two standing side by side has nothing whatever to do with the possibilities of development in the other two, for they have done nothing that deserves the pleasure their standing together gives her. It is

something quite different, and it depends entirely on the fact that it is she in particular who is standing opposite the two people. The point is that the human being develops a feeling of joy over the two persons in front of her standing together. This feeling is not caused by anything to do with development. There are things like this in the world that arise simply through coincidence. It is not a question of the two others being karmically connected. Our concern is the joy the human being feels because she likes seeing the two people standing together.

Let us take a further example. Imagine a human being standing here at a certain spot on the earth and looking up at the sky. He sees a particular constellation of stars. If he were to stand five paces away he would see something else. This looking at the sky creates in him a feeling of joy that is something quite new. The human being experiences a number of totally new things that have nothing to do with his previous development. Everything that comes forth in the lily of the valley is determined by its previous development; but this is not the case with what works on the human soul from the environment. The human being is concerned with a lot of affairs that have nothing to do with any previous development, but which are there because various circumstances bring him into contact with the outer world. Because he feels this joy, however, it has become for him an experience. Something has arisen in the human soul that is not determined by anything preceding it but which has arisen out of *nothingness*. Such *creations out of nothingness* are constantly arising in the human soul. These are experiences of the soul not experienced through given circumstances but through the relationships we ourselves create connecting the circumstances one with another. I want you to distinguish between the experiences produced by given circumstances and those produced *by the relationships* between the various circumstances.

Life really falls into two parts, with no distinguishing line between them: those experiences strictly determined by previous causes, by karma, and those not determined by karma but appearing on our horizon for the first time. There are whole areas in human life that come under these headings. Suppose you hear that somewhere someone has stolen something. What has happened is, of course determined by

something karmic. But suppose you only know something about the theft and not the thief—therefore there is a particular person in the objective world who has done the stealing, but about whom you know nothing. The thief is not going to come to you, though, and say: ‘Lock me up, I have committed a theft’, on the contrary, it is up to you to line up the facts so as to produce the evidence as to who is the thief. The ideas you put together have nothing to do with the objective facts. They depend on quite different things, even on whether you are clever or not. Your train of argument does not make the person a thief, it is a process taking place entirely within you that gets associated with what is there outside. Strictly speaking, any kind of logic is something added to things from outside. And all opinions of taste, as well as judgments we make about beauty, are additions. Thus the human being is constantly enriching life with things that are not determined by previous causes, but which we experience by bringing ourselves into a relationship with things.

If we make a rapid survey of human life and visualize the human being’s development through ancient Saturn, Sun and Moon as far as our Earth evolution,<sup>5</sup> we find that on Saturn there could be no question of the human being being able to relate to things in this way. Everything was pure necessity then. It was the same on old Sun and also on old Moon, and the animals are still in the situation today that the human being was in on the Moon. The animal experiences only what is determined by preceding causes. The human being alone has entirely new experiences, independent of previous causes. Therefore in the truest sense of the word the human being alone is capable of education; the human being alone can continually add something new to what is determined by karma. Only on Earth did the human being attain the possibility of adding something new. On the Moon our development had not reached the point where we would have been capable of adding anything new to our innate capacities. Although not an animal, we were then at the stage of animal

development. Our actions were determined by external causes. To a certain extent this is still so today, for those experiences that are free experiences are only slowly making their way into the human being. And they appear to a greater and greater extent the higher the level at which the human being is. Imagine a dog standing in front of a Raphael painting. It would see what is there in the picture itself, in so far as it is a sense object. But if a human being were to stand in front of the picture, she would see something quite different in it; she would see what she is capable of creating through the fact that she has already developed further in previous incarnations. And now imagine a genius like Goethe; he would see even more, and he would know the significance of why one thing is painted like this and the other like that. The more highly developed a human being is, the more she sees. And the more she has enriched her soul the greater her capacity to add to it the soul experiences from soul relationships. These become the property of her soul and are stored up within it. All this, however, has only been possible for humanity since Earth evolution began. But now the following will take place.

The human being will develop in its own way through the subsequent ages. We know that the Earth will be succeeded by Jupiter, Venus and Vulcan. During this evolution the sum of the human being’s experiences over and above those resulting from previous causes will become greater and greater, and our inner being become richer and richer. What we have brought with us from ancient causes, from the Saturn, Sun and Moon stages, will have less and less significance. We are developing our way out of previous causes and casting them off. And when, together with the Earth, the human being will have reached Vulcan, we will have stripped off all we received during the Saturn, Sun and Moon evolution. We will have cast it all off.

Now we come to a difficult concept which shall be made clear by an analogy. Imagine you are sitting in a carriage that has been given or bequeathed to you. You are taking a ride in this carriage when a wheel becomes faulty, so

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<sup>5</sup> In 1909 Rudolf Steiner published an extraordinary cosmology, *An Outline of Esoteric Science*, which follows not only physical evolution but the evolution of beings of consciousness back to a point “before which one cannot really speak of time.” The stages of evolution of what is today the Earth are designated in that account as the (old) Moon, Sun, and Saturn periods in the increasingly distant past, and the prospective stages of (future) Jupiter, Venus, and Vulcan. —*Editor*



you replace it with a new one. Now you have the old carriage but a new wheel. Suppose that after a while a second wheel becomes faulty. You replace that, and you now have the old carriage and two new wheels. Similarly you replace the third and fourth wheels, and so on, until you can easily imagine that one day you will actually have nothing left of the old carriage, but will have replaced it all with new parts. You will have nothing left of what you received as a gift or inheritance; you will still drive about in it, but strictly speaking it will be an entirely new vehicle. And now transfer this idea to human evolution. During the Saturn period the human being received the rudiments of his physical body, on the Sun his etheric body, on the Moon his astral body and on the Earth his ego, and he has been gradually developing these principles. But within the ego he is increasingly bringing experiences of a new kind into being and stripping off what he inherited, what he was given on Saturn, Sun and Moon. And a time will come — the Venus evolution — when the human being will have cast off all that the gods gave during the Moon, Sun and Saturn evolution and the first half of the Earth evolution. He will have discarded all this, just as in our analogy the single parts of the carriage were discarded. And he will have gradually replaced all this by something he has taken into himself from relationships, something previously nonexistent. Thus on reaching Venus, the human being will not be able to say: everything from Saturn, Sun and Moon evolution is still in me — for by then he will have cast it all off. And at the end of his evolution he will bear within him only what he has gained through his own efforts, not what he was given, but what he has created out of nothingness. Here you have the third thing in addition to evolution and involution: *creation out of nothingness*. Evolution, involution and creation out of nothingness are what we must have in mind if we are to picture the whole magnitude and majesty of human evolution. Thus we can understand how the gods have first of all given us our three bodies as vehicles, and how they built up these vehicles stage by stage, and then endowed us with the capacity to surmount them again stage by stage. We can understand how we may throw away the parts, piece

by piece, because the gods wish to make us member by member into their image, so that we may say: The rudiments of what I am to become were given me, and out of them I have created for myself a new being.

Thus what the human being sees before her as a great and wonderful ideal in the far distant future, of having not only a consciousness of herself but a consciousness of having created herself, was already developed in earlier times by mighty spirits on a higher level than the human being. And certain spirits already engaged in the past in our evolution are developing at the present time what the human being will experience only in a distant future. We have said that during the Saturn evolution the Thrones<sup>6</sup> poured forth what we call the substance of mankind, and that into this human substance the Spirits of Personality poured what we call the forces of personality. But the Spirits of Personality, who at that time were sufficiently powerful to let the character of their personality flow into this substance poured out by the Thrones, have since then ascended higher and higher. Today they have reached the point where they no longer need any physical substance for their further development. On Saturn, in order to be able to live at all, they needed the physical substance of Saturn which was at the same time the rudiment of human substance; on the Sun they needed the etheric substance that poured forth for the human being's etheric body; on the Moon they needed the astral substance, and here on Earth they need our ego. Henceforth, however, they will need what is formed by the ego itself, the human being's new creation out of pure relations, which is no longer physical, etheric or astral body or even ego as such, but that which the ego produces out of itself. This the Spirits of Personality will use, and they are already using it to live in today. On Saturn they lived in what is now our physical body, on the Sun in what is now our etheric body, on the Moon in what is now our astral body. Since the middle of Atlantean times they have begun living in the higher elements that the human being can bring forth out of the ego.

What are these higher elements the human being

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<sup>6</sup> *Thrones*: traditional western name for a being of a very high standing in the hierarchy of consciousness, in which the angel is the being closest to the human being. The Spirits of Personality are another such level of being, standing two levels above the angel. — *Editor*

produces from out of the ego? They are of three kinds. First, what we call thinking in accordance with law, our logical thinking. This is something that the human being adds to things. If the human being does not merely look at the external world or merely observe it, or merely chase after the thief to find him, but observes in such a way as to see the law inherent in the observation, employing thoughts that have nothing to do with the thief and yet they catch him, then the human being is living in logic, pure logic. This logic is something that is added to things by the human being. When the human being is devoted to this pure logic, the ego creates something beyond itself.

Secondly, the ego creates beyond itself when it develops pleasure or displeasure in the beautiful, the exalted, the humorous, the comic; in short, in everything that the human being herself produces. Let us say you see something in the world that strikes you as silly, and you laugh at it. This laughter has nothing whatever to do with your karma. A stupid person might come along, and the very thing you are laughing at could strike her as clever. That is something that arises out of yourself in that particular situation. Or, let us say, you see people attacking a brave person who for a time holds forth but eventually comes to a tragic end. What you witness was determined by karma, but the feeling of tragedy you have about it is something new.

So necessity is the first thing, pleasure and displeasure are the second, and the third is the way you feel the urge to act under the influences of relationships. Even the way you feel compelled to act is not determined solely by karma, but by your relationship to the situation. Supposing two people are on the one hand so situated with regard to their relationship with one another that they are karmically destined to pay off something together, but at the same time one is further advanced in development than the other. The more advanced one will pay up, the other will hold it back for later payment. The one will develop kindness of heart, the other's feelings will not be touched. That is something new coming into evolution. You must not look on everything as determined, rather it depends on whether or not we allow our actions to be guided by the laws of justice and fairness. New things are constantly being added to our morality, to the way we do our duty and to our moral judgment. Particularly in

our moral judgment there lies the third element by means of which the human being goes beyond himself and then advances further and further. The ego puts this into our world, and what is thus put into the world does not perish. What human beings have introduced into the world from epoch to epoch, from age to age, as the result of logical thought, aesthetic judgment, or the fulfillment of duty, forms a continuous stream, and provides the substance in which, in their phase of evolution, the Spirits of Personality take up their abode.

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That is the way you live and evolve. And while you are evolving, the Spirits of Personality look down upon you, asking continually: Will you give me something, too, that I can use for my development? And the more human beings develop our thought content, the treasures of thought, the more we try to refine our aesthetic judgment, and carry out our duty beyond the requirements of karma, the more nourishment there is for the Spirits of Personality. The more we offer up to them, the more substantial these spirits of personality become. What do these Spirits of Personality represent? Something which from the point of view of our human world conception we call an abstraction: the "spirit of the age" (*Zeitgeist*), the spirit of the various epochs. To anthroposophists this spirit of the age is a real being. The spirits of the age, who are actually the Spirits of Personality, move through the ages. When we look back into ancient times, the Indian, Persian, Chaldean-Babylonian, Greco-Latin times and right into our own time, we find that apart from the nations and apart from all the other differences among men, what we call the spirit of the age is always changing. People thought and felt quite differently five thousand years ago than they did three thousand years ago and from the way they do today. And it is the spirits of the age or, according to spiritual science, the Spirits of Personality who change. These Spirits of Personality are going through their evolution in the supersensible world just as the human race is going through its evolution in the sense world. But all that the human race develops of a supersensible nature is food and drink for these Spirits of Personality, and they benefit from it. If there were an age in which men

were to spend their lives without developing any treasures of thought, without pleasure or displeasure, nor any feeling for duty beyond the limits of karma — in such an age the Spirits of Personality would have no nourishment and they would become emaciated. Such is our connection with the beings who are invisibly interwoven with our life.

As I told you, the human being adds something new to development, creates as it were something out of nothingness in addition to involution and evolution. We could not create anything out of nothingness, however, had we not previously received the causes into which we have placed ourselves as in a vehicle. This vehicle was given us during the Saturn evolution, and bit by bit we are discarding it and developing on into the future. We had to receive the foundation for this, however, and if the gods had not provided this foundation in the first place, we would not have been able to perform any action that can be created out of nothingness. That relationships in the surrounding world affect us in such a way that they really help our further development is due to this laying of a good foundation.

For what has become possible through the fact that the human being can create something new out of relationships, and that we can make use of the connections into which we are placed so as to form the foundation for something new that we ourselves create? And what does it mean that the human being has become capable of extending thoughts beyond the things we experience in the surrounding world, and feeling more than what is objectively there in front of us? What has come about as a result of the human being being able to work beyond the dictates of karma, and live in duty towards truth, fairness and kindness of heart?

By becoming capable of logical thinking, of developing thought in accordance with its necessity, the possibility of error has been created. Because of the pleasure the human being can take in what is beautiful, the possibility

has also been created for introducing the element of ugliness and impurity into world evolution. Because the human being is capable of both setting forth the concept of duty and of fulfilling it beyond the extent of karma, the possibility of evil and of resistance to duty has been created. So it is this very possibility of being able to create solely out of relationships—a possibility that has placed the human being in a world in which we can also work on our own spiritual part,—that allows it to become full of error, ugliness and evil. And not only had the possibility to be provided for the human being to create out of these relationships, but the possibility had to be given for us by dint of struggle and striving gradually to create out of these relationships what is right, what is beautiful and those virtues that really further our evolution.

Creating out of relationships is called in Christian esotericism ‘creating out of the spirit.’ And creating out of right, beautiful and virtuous relationships is called in Christian esotericism ‘The Holy Spirit.’ When the human being is able to create out of nothingness the right or true, the beautiful and the good, the Holy Spirit fills us with bliss. But for the human being to be able to create in the sense of the Holy Spirit, we had first to be given the foundation, as is the case for all creation out of nothingness. This foundation was given us through the coming of Christ into our evolution. Through experiencing the Christ Event on earth, the human being was able to ascend to creating in the Holy Spirit. Thus it is Christ Himself Who creates the greatest, most profound foundation. If the human being becomes such that he stands firmly on the basis of the Christ experience, and the Christ experience is the carriage he joins for his evolutionary progress, then the Christ sends him the Holy Spirit, and the human being becomes capable of creating the right, beautiful and good in the course of his further evolution.<sup>7</sup>

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<sup>7</sup> Several years before this lecture was given, Rudolf Steiner had accepted an invitation from the Theosophical Society to serve as its leader in central Europe. Theosophical insights as developed by Helena Blavatsky and Col. Olcott, who founded the society in New York in 1875, had drawn on eastern traditions, primarily Hindu and Buddhist, to support conscious inquiry into spiritual realities. By 1909, however, the current leadership had begun to make representations about the events behind Christian tradition which Rudolf Steiner’s research showed to be inaccurate. So at this time he had begun to communicate his insights into the evolutionary role of the spiritual being known in Christianity as the Christ. This difference among others led to the separate founding of the Anthroposophical Society a few years later. —*Editor*



So we see the coming of the Christ to the Earth as a fulfillment as it were of all that had been put into the human being through Saturn, Sun and Moon. And the Christ Event has given the human being the greatest thing possible, the power that makes us capable of living on into the perspectives of the future and of increasingly creating out of relationships, out of all that is not predetermined but depends on how the human being relates to the facts of the world around us, which is in the widest sense the Holy Spirit. This again is an aspect of Christian esotericism. Christian esotericism is connected with the profoundest thought in the whole of our evolution, the thought of creation out of nothingness.

Therefore no true theory of evolution will ever be able to leave out the thought of creation out of nothingness. Supposing there were only evolution and involution, there would be eternal repetition like there is with the plant, and on future Vulcan there would be only what originated on old Saturn. But in the middle of our development creation out of nothingness was added to evolution and involution. After Saturn, Sun and Moon had passed away, Christ came to Earth as the enriching leaven which ensures that something quite new will be there on Vulcan, something not yet present on Saturn. Whoever speaks of evolution and involution only, will speak of development as though everything were merely to repeat itself in circles. But such circles can never really explain world evolution. Only when we add to evolution and involution this creation out of nothingness, that adds something new to existing relationships, do we arrive at a real understanding of the world.

Beings of a lower order show no more than a trace of what we called creation out of nothingness. A lily of the valley will always be a lily of the valley; at most the gardener could add something to it from outside to which the lily of the valley would never have attained of itself. Then there would be something which with regard to the nature of the lily of the valley would be a creation out of nothingness. Human beings, however, are ourselves capable of including in our being this creation out of nothingness. Yet the human being only becomes capable of doing so, and advancing to the freedom of individual creativity, through the greatest of all free deeds, and one which can

serve us as an example. What is this greatest deed of freedom? It is that the creative and wise Word of our solar system Himself resolved to enter into a human body and to take part in Earth evolution through a deed unconnected with any previous karma. There was no preceding karma forcing the Christ to His resolution to enter a human body; He undertook to do it as a free deed entirely based upon foreseeing mankind's future evolution. This deed had no precedent, having its origin in Him as a thought out of nothingness, out of His pre-vision. This is a difficult concept, but it will always be included in Christian esotericism, and everything depends on our being able to add the thought of creation out of nothingness to those of evolution and involution.

When we are able to do this we shall acquire great ideals which, although they may not extend to what may be called cosmic dimensions, are essentially connected with the question why, for instance, we may join an anthroposophical society. To understand the purpose of an anthroposophical society we must return to the thought that we are working for the Spirits of Personality, for the spirits of the age. When a human being comes into the world at birth, to start with she is educated by all manner of circumstances; these influence her and form the first step of her own creative activity. If only it could be clearly understood that the place where a the human being is born is only the first step, and that the prevailing circumstances work upon her with overwhelming suggestive power. Let us try to imagine how different a person's circumstances would be were she to be born in Rome or Frankfurt instead of in Constantinople. Through her birth she would be placed in different circumstances, into different religious affiliations. Under these influences a certain fanaticism could develop in her for Catholicism or Protestantism. If, through a slight turn of the wheel in karmic connections, she had been born in Constantinople, might she not also have turned out to be quite a good Turk?

Here you have an illustration of the suggestive force with which environmental conditions affect the human being. But the human being is able to extricate himself from the purely suggestive nature of conditions and unite with other people in accordance with principles he himself

chooses and acknowledges. Then he can say: "Now I know why I am working with other people." In this way there arise out of human consciousness those social groups in which material is created for the spirits of the age, the Spirits of Personality. And the anthroposophical society is a group of this kind in which this connection is created on a basis of brotherhood. This means nothing else than that each individual is active in the group in such a way that he acquires in himself all the good qualities that make him an image of the whole society. Thus all the thoughts, wealth of feeling and virtues he develops through the society he bestows as nourishment upon the Spirits of Personality.

Hence in a society like this all that creates communal life is inseparable from the principle of individuality. Each single member becomes capable through such a society of offering what she herself produces as a sacrifice to the Spirits of Personality. And each individual prepares herself to reach the level of those who are the most advanced, and who, as the result of spiritual training have progressed to the point where they have the following ideal: "When I think, I do not do so for my own satisfaction, but in order to create nourishment for the Spirits of Personality. I lay upon the altar of the Spirits of Personality my highest and most beautiful thoughts; and what I feel is not prompted by egoism, I feel it because it is to be nourishment for the Spirits of Personality. And what I can practice in the way of virtue, I do not practice for the sake of gaining influence for myself, but in order to bring it as a sacrifice to provide food for the Spirits of Personality." Here we have placed before us as our ideal those whom we call the masters of wisdom and the masters of harmony and feeling. For thus do they think and prepare for the development which will bring the human being nearer and nearer to the point where we will always be creating what is new until we will finally develop a world from which the workings of the old causes will have disappeared, and out of which new light will stream forth into the future. The world is not subject to perpetual metamorphosis into different forms, but the old is perfected and becomes the vehicle of the new. Then even this will be thrown off and will disappear into nothingness, so that out of this nothingness something new

may arise. This is the tremendous idea of progress, that new things can perpetually arise.

But the worlds are complete in themselves, and you will have seen in the example given that we cannot speak of anything actually coming to an end. It has been shown how on the one hand the Spirits of Personality lose their influence over the human being, but on the other hand how they again pursue their own evolution. Thus ours is a world that is constantly being rejuvenated by new creations, yet it is also true that what is stripped off would hinder progress, and it is passed on so that others for their part can progress. Nobody should believe that he must allow something to sink into nothingness, for we have been given the possibility of creating out of nothingness. What on Vulcan will prove itself to be something new, will continually build new forms and discard the old, and what is thrown off will seek its own path.

Evolution, involution and creation out of nothingness are the three concepts we have to apply in order to understand the evolution of world phenomena as it really is. Only by this means shall we arrive at accurate concepts that both enlighten the human being about the world and engender in us inner warmth of feeling. If we had to admit our incapacity to do anything except create in accordance with impulses implanted into us, this would not steel our will nor kindle our hopes to the same extent as being able to say:

"I can create my own life values and constantly add something new to what has been given me as a foundation. My ancient heritage will in no way hinder me from creating new blossoms and fruits which will live on into the future."

This, however, is part of what we can describe by saying that the anthroposophical conception of the world gives the human being strength, hope and confidence in life, for it shows us that we can, in the future, have a share in working at creations which, today, not only lie in the womb of causality but in nothingness. It shows us the prospect that, through our own efforts, we are working our way in the true sense of the word from being a 'creature' to being a 'creator.'



## News & Events

### The Vision of Rudolf Steiner: 150th Anniversary Conference: Save the Date!

The General Council of the Anthroposophical Society in America, in collaboration with the Portland Branch, warmly invites you to join us this fall in Portland, Oregon, to celebrate the 150th anniversary of Rudolf Steiner's birth. A very special conference is planned for this important milestone from October 14-16, 2011.

We are delighted to announce that our keynote speaker will be Virginia Sease who, stating that she wouldn't miss it, will be coming to the U.S. especially for this occasion. Additional speakers include U.S. General Secretaries, MariJo Rogers and Torin Finser. Artistic undertakings, workshops, exhibits, celebratory activities and good food will all contribute to this observance.

We would like to hear from those of you who are working/doing research/art based on Steiner's indications, hoping that you would be willing to share what you are doing in some form. One of our goals is to make visible the work of anthroposophy in the world today. We are also hoping that each attendee will bring or send some expression of what anthroposophy has meant in his or her life, to be displayed and shared. This could be done through an artistic or verbal medium.

The conference is followed on Sunday by the Annual General Meeting of the Society. Fliers and registration materials will be available this spring. For more information, contact the Society office: phone 734.662.9355. Or email [information@anthroposophy.org](mailto:information@anthroposophy.org).

#### **Class Members Conference**

at Rudolf Steiner College in  
Fair Oaks (Sacramento), CA

**Save the dates: August 7–12, 2011**

### Rudolf Steiner: His Smile and the Four Seasons of His Life

Many years ago in our community we had a tradition of reviewing one year in the life of Steiner at each birthday. Somehow it got forgotten as the community became more and more involved in various initiatives. Perhaps it should be taken up again, or some new tradition developed. In this article I wish to remember him in two ways: First, by this fascinating quote of Boris Bugayev (also known as Andrei Belyi) which he wrote in 1928 about Steiner:

"He had, as it were, a therapeutic smile: the countenance blossomed... One felt that one had nothing of the kind to give in return. He had the gift of the smile, the faculty of direct expression from the heart... His smile could have had a smothering effect had he not tempered it down when necessary. Many know his sunny smile; we spoke of it. One must speak about it, for not a single photograph of his reflects it."

This latter sentence has bothered us anthroposophists ever since we realized this sad fact. An old anthroposophist told me that there was an esoteric reason for Steiner's deliberate non-smiling poses, but I do feel that we have lost a wonderful aspect of him because we have never seen his smile. We have a faint glimmer of the angelic charm of his smile in this sole photograph from Steiner's childhood, which was taken when he was about six.

A second way I would like us to recall Steiner this year is with a fascinating new concept I just heard this year when I read Harry Salmon's book *The Social World As Mystery Center: The Social Vision of Anthroposophy*. Most of you have probably heard that Steiner's adult life can be divided into three periods of seven years: the first seven (1902-1909) were devoted to activities involving thinking: outlining the philosophy of anthroposophy and the writing



of the basic books; the second seven (1909-1916) were devoted to artistic activities involving the feeling life: eurythmy, speech, the mystery dramas, painting, architecture (the building of the first Goetheanum); and the last seven (1916-1923) were devoted to activities of willing: biodynamics, anthroposophical medicine, and social life, curative education and the Waldorf schools. However, Harry Salman has added a new component to this. He says that one can also see a fourfold rhythm in Steiner's life, which can be compared to the four seasons or the four archangels who guide those four seasons. Bearing this in mind we see a new dynamic, which Salman describes and I have expanded upon as follows:

Michael, of course, is the ruling Time Spirit of our current age as well as the guiding archangel of the anthroposophical movement; however he worked with the four other major archangels and Steiner did speak of this fact. Michael is also the archangel of autumn as well as the regent of the sun, and his influence



is seen in the first period of Steiner's activity (1902-1909) just as Steiner himself was entering the autumn of his own life (the 42nd year.) Michael whose name means "who is like God" is concerned with raising mankind's consciousness and bringing to earth the cosmic intelligence. Rudolf Steiner took this task upon himself and "spiritualized" the cosmic intelligence in his book *The Philosophy of Freedom* and by bringing anthroposophy to the world.

Gabriel, the archangel of winter, regent of the moon, whose name means "strength of God" is the patron of the arts and it was he who inspired and overshadowed the second period of Steiner's anthroposophic path (1909-1916).

Raphael, the archangel of spring is the regent of Mercury and his name means "God heals." It was he who brought the healing impulse to anthroposophic initiatives in Steiner's third period (1916-1923): Biodynamics heals the earth; Waldorf education and therapeutic education heal children's karma; anthroposophic medicine and therapies heal the physical body; The Christian Community heals the spiritual body.

Uriel, the archangel of summer is regent of Saturn and his name means "light of God." Steiner tells us that Uriel is concerned with the "deepest intentions of the will." He wants to awaken man's "conscience" with his "stern, admonishing gaze." Steiner adds that Uriel "appeals (to us) to transform our misdeeds into virtues." (Oct. 23, 1923). The problem with this period is that it begins in 1923—just two years before Steiner's death. Steiner was already weakened because of the burning of the Goetheanum (he had united his own etheric body with the etheric body of the Goetheanum, and so when it burned, it greatly depleted his own forces; a year later it is rumored that Steiner was poisoned at a party.)

Thus, this "summer" period, which began

with a most illustrious event—the Christmas Conference, the laying of the Foundation Stone and Steiner's uniting his destiny with that of the General Anthroposophical Society all happened at the beginning of this period, which should have been the one of most "fruitfulness." What should have happened? Salman says that the Christmas Conference was a "Whitsun event," after which anthroposophists should have gone "into the world with the Foundation Stone in their hearts to found a new culture." The impulse of Uriel is to be found in the threefolding of all institutions. It is also concerned with the Grail question—it awakens the Parzival question in us ("Brother, what ails thee?")

Steiner died just two years into this summer period and so it was not properly fulfilled. Years of inner bickering and tragic disputes occurred in the Anthroposophical Society instead. Other Michaelic groups took up the Uriel impulse (although most of them probably have never even heard of Steiner and anthroposophy). Such groups as Amnesty International, Greenpeace, Doctors Without Borders, the E.F. Schumacher Society (Small is Beautiful), 12-Step groups, self-help credit unions, mediation law firms, Kübler-Ross's work with death and dying, and so many more are doing the kinds of work that should have been joined in by anthroposophists. Now that the new millennium has past, new forces are awakening within the anthroposophical movement and a great revival of interest in this Urielic impulse is happening right now in the Society. Anthroposophists have also been reaching out more than ever to these other Michaelic groups and working with them to bring this time of spiritual fruit to the earth.

And so dear reader—with which archangel do you feel most connected? Perhaps you too have gone through periods in your life where you felt more connected to one than the others and now feel more connected

to a different one. It is good to ponder these things. It may help our community realize which spiritual being and impulse we are working with most.

*[Adapted from the Sophia Sun newsletter of North Carolina]*

**Kathleen Wright**

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## Documentary Film: The Challenge of Rudolf Steiner

At the end of 2010 Jonathan Stedall was still in urgent need of \$90,000 (having already raised \$285,000) in order to proceed with his proposed documentary film *The Challenge of Rudolf Steiner*. Jonathan is planning to film in the States, Austria, India and the UK next spring and summer, and at an international medical conference in Dornach in September. Subjects featured in America would include Waldorf education, biodynamics, and the work of Camphill. Examples of pioneering initiatives in education, agriculture, medicine, and in scientific, cultural and spiritual research generally will be interwoven with the story of Rudolf Steiner's life and work.



Tax deductible donations can be made to The Triskeles Foundation – 'Steiner Film Fund'. Mail to 707 Eagleview Blvd, Suite 105, Exton PA 19341. Tel: 610-321-9876.

Email: [info@triskeles.org](mailto:info@triskeles.org)

**Editor**

## Rudolf Steiner: The Man, The Age, The Path

An online course with Eugene Schwartz March 1st through April 1st, 2011

In conjunction with the 150th anniversary of Rudolf Steiner's birth, Eugene Schwartz has created a multi-media "Online Journey" to deepen and broaden understanding of Steiner's contributions to the modern world. He will explore Steiner's biography, the times in which he lived, and, above all, the significance of his path of inner development for the individual, for humanity, and for the future of the Earth.

This online course will be six hours of audio and visual content divided into 15-30 minute segments that may be listened to or watched as often as you wish during the month they are online. Although these presentations are meant to be an introduction to the life and work of Rudolf Steiner, long-time students of anthroposophy will find new insights as well.

The fee for the online course is \$35.00. To register, or for more information, visit [millennialchild.com](http://millennialchild.com) or call 610.906.7644

Eugene Schwartz has been involved with the work of Rudolf Steiner for over 42 years, and he has been a Waldorf school teacher, an educator of teachers, and an educational consultant for 33 years. He has given nearly 2000 lectures on Waldorf education and anthroposophy. He has had the privilege of knowing many individuals who knew Rudolf Steiner personally, while his work as a Waldorf consultant brings him into contact with thousands of individuals whose lives are interwoven with anthroposophy today. His articles, podcasts, and videos may be found at [www.millennialchild.com](http://www.millennialchild.com).

Eugene will also be presenting three Saturday evening lectures at Anthroposophy NYC, the New York City branch of the Anthroposophical Society, on Rudolf Steiner & the 21st Cen-

tury: February 26th: "Making a Virtue of Necessity"; April 9th: "The Future of Waldorf Education"; and May 7: "Reincarnation & the Earth's Destiny."

**Online March 1-April 1  
NYC: 2/26, 4/9, 5/7/2011**

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## Unbornness, Immortality, Reincarnation: The Continuum of Life

SteinerBooks Spiritual Research Symposium, Friday, March 11 - Saturday, March 12, Kimmel Center, New York University, New York City.

A golden thread runs through all of Rudolf Steiner's teachings. From his earliest moments to his last breath, he sought to find a way for contemporary human beings to experience the reality that the world is a spiritual world and that human beings are embodied spiritual beings endowed with organs of both sensory and spiritual perception, and who are thus both visibly and invisibly connected, as the world itself is, with spiritual realities and, indeed, the source of all reality. In this way, Rudolf Steiner gave us the task of realizing the continuity, the non-duality, of the visible and the invisible worlds. Where are we to begin? How are we to find the beginning of the golden thread? As William Blake wrote:

*I give you the end of a golden thread,  
Only wind it into a ball,  
It will let you in at Heaven's Gate  
Built in Jerusalem's Wall.*

There are, of course, many ways to enter the labyrinth of anthroposophy, but Rudolf Steiner returned repeatedly throughout his life to the path of the continuity of life through death. Death understood as a metamorphosis of life, as a metamorphosis of love; this was Steiner's own experience. From childhood, he was aware both of the non-mortal spiritual essence of the human being—our "I"—and

the continued existence and earthly presence of human beings after physical death. Moreover, he understood that this potential connection with loved ones after death—and indeed all the dead—could open the connection between the visible and the invisible worlds. After all, those who pass into the spiritual world at death are the fringe of the entire spiritual world, a gateway to the angelic worlds. Therefore Rudolf Steiner strove tirelessly throughout his teaching life to renew the understanding of humanity as a single being—a single community—on both sides of the threshold. At the same time, equally central to his mission, he taught the reality of reincarnation, describing in detail the journey of the “I” from death to a new birth. In this way, he gave new meaning both to “immortality,” life after death, and to “unbornness,” life before birth.

Our seminar this year will explore all these interdependent aspects that unite life, death, life after death, and rebirth as a path of knowledge, experience, and practice—one that allows us to re-imagine humanity and the cosmos as a spiritual, evolutionary process.

### Seminar Speakers

**Peter Selg** is director of the Ita Wegman Institute for Basic Research into Anthroposophy in Switzerland and professor of medicine at the Alanus University of Arts and Social Sciences in Germany. He is the author of *Unbornness and The Path of the Soul after Death* and will give two lectures, one on each of these two topics.



**Thomas Meyer** is the founder of Perseus Verlag, Basel, editor of the monthly journal *Der Europäer*, and the author of (among others) *Rudolf Steiner's Core Mission*. He will speak on Rudolf Steiner's karma research, with particular reference to the Roman poet, Ovid and the nineteenth-century English diplomat, adventurer, mystic, and esotericist, Laurence Oliphant.

**Michael Lipson**, Ph.D., is a clinical psychologist practicing in Great Barrington, Massachusetts, the author of *Stairway of Surprise* and *Group Meditation* (forthcoming), and translator of Georg Kühlewind's *From Normal to Healthy: Paths to the Liberation of Consciousness*. He will speak of the presence of the dead in relation to meditation and psychotherapy.

**Christopher Bamford** is Editor in Chief at SteinerBooks and editor of *Staying Connected: How to Continue your Relationships with Those Who have Died*. He will speak on the global significance of understanding humanity as a single community on both sides of the threshold for the creation of a new, spiritual culture—the future culture of the coming Sixth Epoch.

**Rachel C. Ross** is an educator and eurythmist of wide experience. She holds a diploma in Artistic and Pedagogical Eurythmy from the London School of Eurythmy; a diploma in Therapeutic Eurythmy from the Medical Section of the Goetheanum in Dornach, Switzerland; and a Masters of Science in Education from Sunbridge College in New York. Rachel specializes in treating children with developmental disorders and learning disabilities. She is the author of *Adventures in Parenting* (AWSNA, 2008).

**Guest Artists:** David Anderson, painting exhibit; Mariel Farlow, sculpting; Eve Olive, poetry.

**Dates: March 11–12, 2011**

## Being Human in the 21st Century: Toward New Thinking

*A Camphill sponsored symposium at Camphill Village Kimberton Hills, 1601 Pughtown Road, Kimberton, PA 19442*

Humanity has developed powerful forces of technological innovation, integrating

policies, and ecological insight, yet today we face challenges unimaginable even decades ago. What is needed of us now?

The North American region of Camphill, a 70 year old worldwide movement, is celebrating its 50th anniversary on this continent. As part of that celebration, we invite you to join us for a thought-provoking symposium, April 26 to 29, 2011 with the theme, “Being Human in the 21st Century—Toward New Thinking”. The symposium brings together outstanding social thinkers, environmentalists, and other active participants to share and create insights into what is needed to inspire and develop the best aspects of human nature and civilization.

To face challenges the 21st century holds for humanity, courage is needed: how do we find it in ourselves and support others to find it? How can we find healing meaning in the endless conflicts between seeming opposites: right vs. wrong, poor vs. rich, abnormal vs. normal, science vs. religion, spirit vs. matter, capitalism vs. socialism, selfishness vs. selflessness, and so on?

Einstein indicated we needed other ways of thinking to solve the problems old thinking created; what are those other ways?

We have come to recognize that understanding the full and complex nature of the human being is central to facing this challenge. How can this understanding provide a basis for coming to grips with reality beyond the illusions that fragment our societies and can destroy humanity?

This small and concentrated symposium intends to emphasize conversation as a vehicle for developing insight. The format will include presentations, common artistic activity, round-table discussions, and will culminate in a plenum to share what has developed by our meeting with each other. The proceedings and results of this symposium will be published and distributed as widely as possible.



Camphill is a worldwide movement of over 100 intentional communities that specially address the needs of vulnerable people, our endangered earth, and the contemporary social fabric. Its communities base their work on the far-ranging insights of Rudolf Steiner.

Symposium Speakers:

**Dan McKanan** is the Ralph Waldo Emerson Unitarian Universalist Association Senior Lecturer at Harvard Divinity School, where he has taught since 2008. For the previous decade, he taught at the College of Saint Benedict and Saint John's University in central Minnesota, where he forged a strong connection with Camphill Village Minnesota. Dan's Camphill experience is reflected in *Touching the World: Christian Communities Transforming Society*, which presents both Camphill and the Catholic Worker as communal movements capable of enriching the broader society in which they exist. Dan is the author of three other books, including the forthcoming *Prophetic Encounters: Religion and the American Radical Tradition*, which traces spiritual movements for social change from the abolitionists to the present.

**Judith Snow**, MA is a social inventor and an advocate for Inclusion—communities that welcome the participation of a wide diversity of people. She is also a visual artist and Founding Director of Laser Eagles, an organization making creative activity available through personal assistance to artists with diverse ability. Judith consults and holds workshops on peace and inclusion, person centered planning, personal assistance, support circle building, family support and inclusive education. Her goal is to foster an understanding of how people with disabilities can be full participants in communities everywhere. Judith does this work out of a background of being labeled disabled herself.

**Tom Stearns**, President, High Mowing Organic Seeds, began gardening at an early

age at his family home in CT. Prior to completing a degree in Sustainable Agriculture from Prescott College in AZ, he began saving seeds. High Mowing Organic Seeds has since expanded into one of the leading organic seed companies in the U.S. Tom's vision has always been to create a company that would help support the re-building of healthy food systems. He has also taught workshops in more than 30 states. He is current President of The Center for an Agricultural Economy and NOFA-VT.

After completing high school in Manila, **Stephen Usher** attended the University of Michigan in Ann Arbor where he met anthropology in Ernst Katz's physics class. He received a BA and MA in mathematics and a Ph.D. in economics at the University of Michigan. In 1978, he took a position at the Federal Reserve Bank of New York. At Anthroposophic Press he served as Managing Director from 1980-1988. Until 1999 he was with an internationally known economic consulting firm, specializing in financial economics. Since 2005, Steve and his wife Beth have lived in Austin, TX where they participate in Novalis Branch activities.

A graduate of Columbia University, **Eugene Schwartz** has worked with all stages of life, from the young child to the elderly and the dying. He began his teaching career by adapting the Waldorf schools' curriculum to educate a group of handicapped and emotionally disturbed adolescents, after which he became a class teacher at Green Meadow Waldorf School. After many years of service to Green Meadow, Eugene now works worldwide as an educational consultant and lecturer. He currently serves as a Fellow of the Research Institute for Waldorf Education. In addition to his thirty years of experience as a class teacher, high school teacher, and educator of Waldorf teachers, Eugene has served as a consultant to Waldorf endeavors throughout

the United States, and in Canada, England, Ireland, Mexico, Austria, and Italy. As a Teaching Fellow at the Carnegie Foundation for the Advancement of Teaching in Princeton, NJ, he worked with public school teachers from across the nation, and he worked closely with the late Ernest Boyer, the Foundation's president, to establish new curricular ideas and methods. Since 2005, he has been a Fellow of the Research Institute for Waldorf Education.

**Eva Feder Kittay** is Distinguished Professor of Philosophy at Stony Brook University/SUNY and Senior Fellow, Center for Medical Humanities, Compassionate Care, and Bioethics, Stony Brook University/ SUNY. Among her most recent publications are *Cognitive Disability and Its Challenge to Moral Philosophy* (with Licia Carlson, Blackwell 2010), and *Blackwell Studies in Feminist Philosophy* (with Linda Alcoff, 2006). She is at work on a book, tentatively entitled, *A Quest for A Humbler Philosophy: Thinking about Disabled Minds and Things that Matter*, which explores challenges posed by cognitive disabilities to philosophy and ethics.

**Sophia Wong** is Associate Professor of Philosophy at the Brooklyn Campus of Long Island University in New York, NY, USA. She has written about definitions of moral personhood, comparisons between sexism and discrimination against people with intellectual disabilities, and how the availability of preimplantation genetic diagnosis affects the reproductive autonomy of prospective parents. Her current research analyzes the complex relationships between people with intellectual disabilities and their non-disabled siblings.

Contact Julie Rienhardt, [julie@imaginesls.org](mailto:julie@imaginesls.org); (831) 464-8355, x. 1

Dates: April 26–29, 2011

## Renewal Courses in 2011, Wilton, NH

This year will mark several firsts for the annual Renewal Courses of five-day intensives at the Center for Anthroposophy in Wilton, NH. Karine Munk Finser, Coordinator of Renewal Courses, reports on prospects for a busy and star-studded summer.

This summer's Renewal Courses celebrate the 150th birthday of Rudolf Steiner with Virginia Sease from the leadership of the School for Spiritual Science at the Goetheanum in Dornach, Switzerland. She will offer a five-day course on "The Life and Work of Rudolf Steiner" including elements of her research on the theme of initiation and the New Mysteries.

Among other first-time appearances at Renewal Courses:

**Douglas Sloan**, professor emeritus at Teachers College Columbia University, will tackle the contemporary topic of the encounter with evil and its transformation.

**Philip Thatcher**, General Secretary of the Anthroposophical Society in Canada, will take up the theme of healing words through the Medieval epic *Parzival* and Rudolf Steiner's *Philosophy of Spiritual Activity*.

**Jennifer Greene**, director of the Water Research Center in Blue Hill, Maine, will explore the cosmic forces that flow through water.

**Tobias Tuechelmann**, MD, an active member in the annual International Therapists Conferences in Dornach, will examine traumatic experiences in childhood, drawing upon recent developments in neuroscience and child psychiatry.

**Van James**, celebrated author and high school teacher from Hawaii, will offer a drawing course based on the Waldorf curriculum, grades 1-12, as well as elements from his latest book.

**Marcy Schepker** will inaugurate a new workshop in needle-felting to create wall hangings for the classroom and the community.

Returning faculty members include:

**Christof Wiechert**, outgoing leader of the Pedagogical Section at the Goetheanum, will present a new course on the health-bringing aspects of the Waldorf curriculum and the teachers' approach to education.

**Aonghus Gordon**, with expert craftsmen from Ruskin Mill in England, will work through the crafts of soapmaking, glassblowing, wood-working, thread/fiber art, and clay.

**Janene Ping** will return with a new course of marionette and shadow puppet theater, focusing upon a contemporary fairy tale, "The Bee Man or Orn."

**Georg Locher** will invite teachers to work on two key texts by Rudolf Steiner, *Balance in Teaching* and *Study of Man*, with an accompanying immersion in wet-on-wet and veiling techniques in painting for grades 6-8.

**Elizabeth Auer** will help participants create armfuls of delightful projects arising from the Waldorf crafts curriculum for children aged 7-12.

**Iris Sullivan** returns this year with a course on veilpainting to school both professional artist and untrained apprentice alike.

There are also evening lectures, a professional eurythmy performance to celebrate Rudolf Steiner, as well as our usual artistic soirees.

The first series of these courses run from Sunday, 26 June through Friday, 1 July 2011; the second week from Sunday, 3 July through Friday, 8 July.

Check [centerforanthroposophy.org](http://centerforanthroposophy.org) for a complete listing of courses. We encourage early registration!

**Dates: June 26-July 8, 2011**

## 2011 Conference: Section for the Social Sciences

A conference is in planning to focus on the rights sphere, the social sphere of politics and social agreements, to take place in Harlemville, NY, around the July 4 weekend. Under consideration is a 1-2 day gathering for Section members followed by a 2-3 day open conference. The planning committee includes Peter Buckbee, Gary Lamb, and Luigi Morelli. More information in the May issue and online at [anthroposophy.org](http://anthroposophy.org)

**Dates: July 4th weekend**

## The Princeton Group at 75

The Princeton Group of the Anthroposophical Society celebrated its 75th anniversary in 2010. Henry Hagens started it as a study group back in 1935. His wife, Emmy Hagens, taught at the Rudolf Steiner School in New York City. Henry had met with Rudolf Steiner in Germany before World War I. Initially the Princeton Group was known as the "Henry Hagens Group." The group is mentioned in Hilda Deighton's book "The Earliest Days of Anthroposophy in America." Friedrich Hiebel, who later became a member of the Vorstand (Executive Council) at the Goetheanum, was a frequent lecturer while he was teaching at Rutgers University. He convinced the group members to switch over from German to English at their meetings! The Group met at



Virginia Sease with Herbert Hagens Sr. (right) and Jr.

the Hagens Recording Studio on Harrison Street in Princeton for many years, and Ernst and Marie Fetzner sometimes hosted larger gatherings at their biodynamic farm outside of New Hope, Pennsylvania. Other early members of the Group included Sonia Tamara Clark, Maria and Adolph Renold, Emilia Schmidt, Harriet Myers and Herbert H. Hagens, son of Henry Hagens. One longtime member was Trudy Kren, who had been present at the Christmas Foundation Stone Meeting in Dornach in 1923. Rose Herbeck often gave talks, especially at Christmas. Another active member of the Princeton Group is Caroline Phinney, who spearheaded the founding of the Waldorf School of Princeton and now operates a co-op farm nextdoor to the school. Herbert H. Hagens continues to support the work of the Princeton Group.

The Group now holds its study meetings and lectures at the Waldorf School of Princeton. Herbert O. Hagens, grandson of Henry Hagens, is responsible for holding the First Class Lessons in Princeton.

**Herbert O. Hagens**

## Mystery Dramas at the Goetheanum, Summer 2010

At the end of July, 2010, one thousand people gathered at the Goetheanum in Dornach, Switzerland for four days to witness a completely new production of Rudolf Steiner's four Mystery Dramas: new cast, new sets, new music and an enthusiastic younger audience! The performance occurred just shy of the 100th anniversary of the premier production of the first play in Munich, August 15, 1910.

Sitting through all four plays (over five hours each in length!) within a four-day period tested everyone's stamina and concentration: the event was by no means a matter of ordinary theater entertainment! But for the first time the speakers of English and French enjoyed the benefit of hearing the plays in

translation via headsets.

The remodeled grand hall of the Goetheanum with the sculpted columns (stages in planetary evolution), the painted ceilings (cultural epochs), the colored windows (initiation) and the musical interludes composed by Elmar Lampson surrounded the audience with the appropriate "cosmic" environment.

The house lights dimmed and the soft voices of children echoed from the back of the hall, singing:

*The light of the sun is flooding the realms of space;*

*The song of birds resounds through fields of air;*

*The tender plants spring forth from Mother Earth*

*And human souls rise up with grateful hearts*

*To all the spirits of the world.*

These are the words that sound at the beginning of *The Portal of Initiation*. The verse sets the meditative mood for all four Mystery Dramas.

In scene one of this first play we meet a group of people who have just heard a talk on spiritual science by their teacher Benedictus. They share, one after the other, their reactions to the content of the lecture. Those who are familiar with Goethe's *Fairy Tale of the Green Snake and Beautiful Lily* will recognize Maria as the "Lily," Johannes Thomasius as the "Youth," and Professor Capesius and Dr. Strader as the two "will-o'-the-wisps."

One of the highpoints of this lengthy first scene occurs when the seeress Theodora (the "hawk") has a vision of the Christ in the etheric. Rudolf Steiner had already introduced this teaching about the reappearance of Christ earlier in the same year (1910) and he chose to render this experience on stage. All of the characters feel deeply stirred within their souls, especially the artist Johannes. Steiner ingeniously transformed various scenes from

the Goethe tale into "happenings" within the soul of Johannes. Just as the "Youth" dies and undergoes a kind of death and rebirth, so too does Johannes experience a similar transformation in his soul life. This is merely a preliminary stage of initiation; we see him taking a first step across the "portal," starting to awaken in realms of soul and spirit. Benedictus points to the heart of this process:

*What flourishes for higher life must bloom from death of lower being.*

Rudolf Steiner taught that we wake up "to a higher consciousness in the encounter with the soul and spirit of our fellowman. Man must become more to his fellowman than he used to be: he must become his awakener. People must come closer to one another than they used to do, each becoming an awakener of everyone he meets...Now it has become necessary to be awakened not just by nature but by the human beings with whom we are karmically connected and whom we want to seek." These remarks characterize the basic dynamic of Steiner's Mystery Dramas.

The second drama, *The Soul's Probation*, explores the karmic connections (and debts!) by taking us back to see previous incarnations in the Middle Ages. Maria, Johannes and Capesius undergo a retrospect into their lives in Central Europe on the eve of the demise of the Knights Templar. Being introduced to who you were in an earlier lifetime is not for the faint-hearted! All stages and trials of initiation require strength of soul and necessary preparation. Lapses, weaknesses or deviations open the doors to the ever powerful temptations of Lucifer and Ahriman. Both Johannes and Capesius end up under the influence of Lucifer; Maria manages to defeat Ahriman. She says to him: "You spoke to me with words of flattery intending to unloose my deepest self-conceit. Remembrance of this time (back in the Middle Ages) bestows on me the strength to make a stand against you" (scene 2).



The outcomes of the “probation” are assessed in the temple scene at the end of the play. Maria has come to recognize and accept her karmic obligations to help Johannes and Capesius on their spiritual paths. But overcoming obstacles at one stage leads to even greater challenges at the next stage.

*The Guardian of the Threshold* penetrates even deeper into the soul lives of the characters. At the midpoint of the play we find them standing before the Guardian of the Threshold himself. Other scenes also take place in Lucifer’s and Ahriman’s respective kingdoms. Here Johannes (called “Thomasius” in the third play) comes to grips with his Double, who exclaims: “Know what I am... behold yourself in me.” This is the command echoing from Delphi in ancient Greece: “Oh, man, know thou thyself!”

The final scene of the third play takes place within the temple of an occult brotherhood, where Benedictus presents his pupils, “who have had to take their paths through worlds of spirit and through their soul probations to this place.” The duties of the temple brothers are ceremoniously transferred to the worthy pupils: Johannes, Capesius and Strader. Even Felicia, the story teller, and Felix, the mystic, are now admitted to the temple. The scene closes with the soul forces who dedicate themselves to fostering light-filled thinking, warmth of love and strengthened courage. The audience at the Goetheanum was treated to seeing the expanded use of eurythmy throughout these new productions.

On Sunday, August 1st, a national holiday in Switzerland, the crowd filed into the Great Hall to marvel at the fourth, and final Mystery Drama, *The Souls’ Awakening*. There wasn’t an empty seat to be found, even in the sweltering upper back rows.

The harmonious mood of the temple scene in *The Guardian of the Threshold* has vanished by the time of the fourth play. The

first scene opens with the distressing news that the communal business enterprise is about to go bankrupt. How familiar this sounds in today’s world! But the characters continue on their spiritual paths and struggle to overcome ever more hindrances, deceptions and errors. In Scene Three Strader endures the terrifying experience of gazing into his own abyss and beholding the demons that rise up. Johannes continues to wrestle not only with his Ahrimanic Double but also with a being called the “Spirit of his Youth,” a kind of unredeemed second Double created by Lucifer.

The fourth play offers amazing glimpses into the Sun and Saturn spheres in the spirit realm, through which we all journey between death and rebirth. This time we are led back into ancient Egypt, where Johannes and Maria witness the crucial moments of a failed initiation ritual. The two Egyptian temple scenes are truly the most dramatic in all the plays. They are designed to shed light on how the karmic knots started to form even back then and now need to be loosened through the trials of modern initiation.

*The Souls’ Awakening* closes with the untimely death of the scientist Dr. Strader, the youngest actually of the four main characters. His previous incarnation as Simon the Jew in the Middle Ages and even as the Representative of the Fire Element in the Egyptian temple give insight into his existential philosophy and sense of isolation. The nurse, whom we recognize as the figure of the snake in the Goethe tale, served at Strader’s bedside and reported on his final moments: “This gentle soul – except for seven years of rarest bliss – passed through his earthly life in loneliness... his desire for deeds was love, indeed... a love which seeks to show itself in life in many forms.”

It may not be so easy to find a link between the opening children’s song and the closing words of Benedictus at the end of the

fourth play when he warns of the grave threat of the “fierce, dark Ahriman.” But then we must remember that there were supposed to have been three more Mystery Dramas! Nevertheless this did not keep the audience in Dornach from generating thunderous applause for the cast, drowning out the booming holiday fireworks down in the valley.

In June of 1919 Rudolf Steiner shared a rather despondent remark with his listeners in Stuttgart: “In Munich we staged our mysteries, whose basic content was understood by very few people. We produced these mysteries over the course of 4 years, a good number of people saw them. As far as the world is concerned they may as well be in a coffin. They are no longer mentioned. They are forgotten. They were performed, but they passed over the audience like a pleasant sweet dream, the kind one forgets. These are things that need to be said, my dear friends.”

The performances in the summer of 2010 clearly demonstrated that Steiner need not have worried. It seems that the plays speak even more to us today than perhaps to those who first saw them 100 years ago. How grateful we are to the Goetheanum, especially to the artistic director Gioia Falk and the stage director Christian Peter, for reinvigorating the Mystery Drama impulse that continues to inspire members and groups of the Anthroposophical Society in various places around the world.

**Herbert O. Hagens**  
*Princeton, New Jersey*

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## North American Council for Anthroposophic Curative Education and Social Therapy

The 2010 annual conference began on Palm Sunday of Holy Week with keynote speaker Jaimen McMillan, the founder and director of the Spacial Dynamics Institute. The

theme of the conference, “The True Gestalt, A Source and Force of Light,” made a profound connection to the time of the year, Easter Holy Week.

Driess van Beusichem welcomed the full audience to Camphill Village Copake for the opening presentation with Jaimen McMillan. Jaimen’s presentation was carried with lightness and humor and audience participation. People experienced a simple and accessible approach to a theme which brought the depth and profundity that carried us through the following days of our conference. According to Jaimen we develop in accord with the pictures we carry within us. Without the concept of the human archetype, one easily falls prey to the portrayal of man as fatally flawed and fragmented. Awakening to awareness of the ideal image behind every human being integrates the individual parts into a vibrant whole.

Jaimen began by asking us to mind our P’s and Q’s. The P’s represented the inspirations that continued the development of Spatial Dynamics, a discipline that is used in Movement Education and Movement Therapy worldwide. Describing his involvement with the friends and special teachers at Raphael House, a home for children with special needs in Stuttgart, Germany, Jaimen saw himself as a kind of “detective.” Looking at people, observing movement patterns (patterns), seeing a connection of all people to one another (puzzle), and a recognition that there are three planes in space; the body exists in and around these three planes (planes). The last “P” is for Patrick, a young man with cerebral palsy with whom Jaimen spent time working using movement therapy.

Patterns: observations were made of the children’s movement patterns during his years of work at Raphael House. Posture, gait, physical proportions, foot placement, all had a direct influence or connectedness to the soul life (life of feelings) of the individual. There were

patterns in the children’s movements in which they demonstrated sadness and/or depression in their heavy-footedness and in their slumping posture or ungroundedness in walking upon on their toes. Their movements impeded them from connecting to the space that is always around us.

Puzzle: Each and every one of us is a piece of the bigger picture (puzzle). We each bring something of ourselves to make the puzzle whole. How might we come to the sense of connectedness?

Planes: The body exists in and around the three planes in space—the sagittal, the horizontal and the frontal plane. These three planes are a foundation for understanding that we each carry our own cross within us. With the division of the space on the sagittal or longitudinal plane of the body, we find our middle, the “I.” According to Rudolf Steiner, the sagittal plane is representative of thinking, the horizontal plane is representative of feeling, the frontal plane of willing.

Patrick: Patrick, a young man with cerebral palsy, showed Jaimen a mystery in his movement, a kind of riddle that a “detective” would feel called upon to reveal or discover. With time, patience, and exploration of movement, Patrick and Jaimen arrived at that place of discovery. Patrick’s arms made a spiraling-in gesture, bringing the hands and arms tightly in towards his chest. Taking that spiral motion a bit further in towards the body and then offering the opposite or counter motion gave the possibility for the limbs to unfurl away from the body.

Q’s: Questions came from the audience about the cross that we each carry within us. How can we determine where the notch in the cross lies in relationship to our own body?

Each person carries a cross within. There is an ideal or an archetypal placement of this cross within us that can give us a feeling of the greatest ease in movement, balance in the

feeling life, and stability in the deeds we accomplish here on earth.

Where we are spatially oriented to our own cross determines how we feel and how we carry ourselves. And, yes, the other is also true. The way we feel determines how we carry our cross. We may feel “UPset,” HIGH-strung, nervous or wound-UP when the notch is too high. If the notch is too low, we may feel DOWN and out, LOW energy, or dragging our heels.

Ernesto Martinez of Camphill Village Copake asked, “I have watched many people walk and the way they move their feet... does the way you feel affect the way you move your feet or does the way you move your feet affect the way you feel?” (A great question from a fellow movement detective!) Jaimen asked the audience, “Does anyone have a pair of shoes to lend me?” In the front row Ernesto enthusiastically offered his.

Jaimen disappeared behind the stage curtains and made a visual presentation of the way people stand and walk, simply by moving a pair of shoes on the stage where everyone could see them in front of the curtains. Through this exercise, it became visible to us that the natural curve of the feet, if projected further beyond the foot, inscribes a circle. The person whose feet have the toes directed out away from the center of the body has a wide circle in front of them. (The clown is an extreme example of this). The person whose feet have the toes pointed in towards one another inscribe a circle behind them. These people carry a gesture of shyness and reserve. The feet that slide across the ground, slow and heavy, inscribe a circle beneath the earth. The feet that are tripping along on tiptoe seem light-footed and not well “grounded.” Jaimen demonstrated “standing in the right way to meet the other” by standing upright with feet slightly apart and thus ready “to meet the other.”

The last thoughts Jaimen left us with the first night were of the all forgiving, all embracing quality of the Christ all around us and in us as he read a poem by Symeon, The New Theologian (949-1022). The last four verses are quoted below.

*And let yourself receive the one who is opening to you so deeply.*

*For if we genuinely love Him, we wake up inside Christ's body where all our body, all over every most hidden part of it, is realized in joy as Him,*

*and He makes us, utterly, real, and everything that is hurt, everything that seems to us dark, harsh, shameful, maimed, ugly, irreparably damaged, is in Him transformed and recognized as whole, as lovely,*

*and radiant in His light we awaken as the Beloved in every last part of our body.*

On Monday morning approximately 90 people gathered together at Triform Camphill Community's Phoenix Center—co-workers and friends from places throughout the United States, including Hawaii, and Canada, as well as many others—teachers, therapists, and social workers. The goal of the morning was “to perceive the archetype of those we choose to serve and to learn how to experience and use the space that surrounds us as forces that may support the student and curative educator as well.”

Akiko Suesada of Triform led us in joyous song and afterwards, with Jaimen McMillan, our morning was filled with games, movement exercises, and group and partner exercises that were fun and meaningful in coming to experiences of ourselves as one and our unity and inter-connectedness with others. Jaimen brought the theme from the opening presentation to our morning movement experiences. We enhanced our picture of the cross with the Irish or Celtic Cross, which carries within it the sun-space, inscribed by the circle form in the center.

With games as simple and childlike as handclapping, many people came to experiences and realizations of great depth. The handclapping started slowly and the movements were clear and distinct with the palms of the hands sounding the meeting between the one and the other. When we continued on with the handclapping without touching the hands together, people made comments on their experiences. “Instead of the strong ‘you and I’ feeling of clapping hands together, I am sensing more what is between us.” Someone described it as “etheric handclapping.”

These games helped to enliven our hands for wrestling. Jaimen demonstrated with a partner bringing his space too far in and what happens when we bring our space too far out. Neither feels good nor effective. People felt the gestures as uncomfortable. One friend commented that the gesture of being too far in our own space is like “being caught in a spider's web.” Then we practiced wrestling holding our personal space. Some of the comments were “I love you.” and “We can work together.”

After a delicious hot lunch together, different presenters offered two workshops each: Clowning, Spacial Dynamics, Music, Drama, Oil Dispersion Bath Work, the Handle Method, Camphill Inspired Initiatives in India, and Easter Crafts. These workshops were attended by 12 to 20 people in each.

In the afternoon movement workshops the theme was “ourselves as one united with the whole.” We practiced balance by imagining a magnet underneath the earth pulling us down as we stepped forward. This was an individually focused and grounding activity.

We also practiced several Spacial Dynamics exercises on the three planes in space. One was the Sun Dial on the frontal plane, and as we moved forward, we were able to feel the movement behind us as well as in front of us. In the Spacial Dynamics exercise The Dipole

we balanced the ‘up’ with the ‘down’, which brought us to the middle or center—the solar plexus. Jaimen brought the theme of the cross and the notch from the evening lecture to this exercise and we practiced bringing our notches down by bringing our hands slowly down (from upset to calm).

Later, we occupied ourselves with the hands-on work of the etheric streams of shoulder blade ribcage and of the foot. We worked together in groups of three and Jaimen worked with Brooke Hogan of Camphill Copake. In the end, Brooke said, “I feel connected to myself and to everyone around me.”

The next morning after singing together led by Akiko, Jaimen brought the conference to a close with games and movement. We were doing the Spacial Dynamics exercise The Goddess, with its very beautiful gesture of ‘bestowing’ when one participant, a woman from Maison Emmanuel in Montreal, Belinda, who has cerebral palsy and was the only companion in a wheelchair, asked the question, “What if one of my hands is in a knot?” Belinda had been very quiet during the conference and now she asked a question of Jaimen about her left hand, which she held spiraled in tightly against her chest. Her right hand lay open and relaxed on her lap.

Jaimen answered, “I’ll show you how to untie the knot.” He knelt down beside Belinda and took her hand in his as she spoke to him. We were all invited to come closer and we watched as Jaimen worked on Belinda’s hand, activating the outward-moving stream on the palm of her hand and a counter-moving stream on the back of her hand. This was a quiet and special moment demonstrating the two etheric hand streams. Gradually, Belinda’s hand began to unfurl in an outward movement until it lay open and relaxed on her lap. Jaimen described that these streams would have a lasting but not permanent effect on the hand; therefore, the attention to the hand would need



to be continued over time. The co-workers who live in the house with Belinda now have a special “tool” to take home with which to work with her. At the end of the morning, as I was leaving, I noted that Belinda’s left hand was still open and relaxed and that she was chatting happily with her friends.

In closing, we formed two circles—a small one with a larger circle around it—and one person was invited into the center. Jaimen had us picture her as a “marionette.” He stepped forward to “cut the strings” of the “marionette.” She slumped to the floor in a crouching position and those of us in the circle around her moved closer to her with hands open. Before reaching her, our open hand gesture began to “draw” her up. Slowly, we moved backward and raised our arms into an expanded gesture until she was raised into an upright position. Now she was no longer just a “piece of the puzzle,” but had become a part of the whole. This last exercise of the conference left us with the picture of the majestic, light-filled forces that fill the space that surrounds us, the Christ on the periphery, drawing us all into uprightness and connectedness.

Later in reviewing this conference together, a colleague and I recalled a conversation we had with Jaimen at tea break. We commented on how responsive the companions were to the movement and exercises and how enthusiastic and willing they were to participate. He responded, “These friends are living outside of themselves, but they are so contracted that they cannot connect. When you help them through movement, they can connect to themselves and meet themselves outside of themselves.” It certainly was a joy for all of us to connect to ourselves and to others in the lively, dynamic atmosphere that Jaimen continually created anew for us to move into.

*Footnote:* Brooke Hogan of Camphill Copake was invited by Jaimen to attend the

current East Coast Spacial Dynamics training (IS-10), and several other participants expressed an interest in the Spacial Dynamics training. In a conversation with Brooke several days after the event, she shared this poem she had written:

*The True Self*

*The true self is the true gestalt*

*The conference became a miracle*

*It helped people come together and*

*To expand on what is really important,*

*To reach out and touch everything we believe;*

*Let us grow, love, respect and teach us more.*

**Joyce Gallardo**

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## Albuquerque Visit by the Western Regional Council

A summer thunderstorm made a bumpy ride into Albuquerque, New Mexico for members of the Western Regional Council—Joan Treadaway, Daniel Bittleston and me, Linda Connell. The modest guest house in which we were staying had been thoughtfully decorated for the occasion by Sally Rutledge who put her lovely watercolors into each of our bedrooms. Sally also filled up the fridge with food for our meals. The council met the first night for a deep study and an exchange of news. Michael Pinchera was prevented from joining us by a class trip, an understandable problem for a class teacher.

We woke up the next morning to a blue desert sky which no other sky matches in intensity, and certainly not in my home town of Los Angeles. We settled in for a morning of reporting to each other on how the groups and branches were doing in our assigned areas, particularly discussing our concerns.

A special topic for general discussion was the relation of our council to the threefold aspects of cultural life, rights life and economic life. It was easy to see our relation as a

spiritually founded organization to cultural life. Regional councils nurture and encourage group and branch life, and have been instrumental in helping groups and branches to form. We also have had our own initiatives, such as giving conferences, or giving talks to members.

The rights sphere was an interesting area of consideration. The regional councils are concerned with the relationships of groups of members. They also assist individual members to connect to other members and activities in their area. The forming of groups and branches is part of the rights life of members. This leads to another large area of the work of the Western Regional Council which includes conversations with individual members of a group or branch who bring us their concerns about the health of their group’s work. This area of our work is always confidential. These conversations, which in some cases go on for a number of years, must delicately balance the rights of all members involved.

The economic sphere is there in every group. The regional councils receive their funds from the National Society and gifts from interested members. We try to make our funds go as far as possible. The Western Regional Council is presently holding each of our three annual meetings in a different city in order to have conversations with the group or branch in that area. Recently we visited Berkeley, CA and Boulder, CO and sent Daniel to Sandpoint School, Idaho to encourage interest in anthropology in faculty and parents. Next in our plans is Portland, OR and Santa Cruz, CA. We spent part of our meeting deciding where we might visit next year. Members interested in a council visit to their group are welcome to contact us.

The highlight of our visit was an evening spent with members from Albuquerque and Santa Fe. They provided a delicious potluck in the local school, and there was good

conversation about the many events that have been taking place in the region, despite the small size of the branches. I spoke briefly on the life of Christian Rosenkretz, and that was followed by a conversation about how we can balance the continuing dehumanization we experience in the world. Members are always reluctant to go home after such a warm exchange.

The next morning we had time for a review of our meeting with the members, and worked on plans for our next trips. We keep our work moving with monthly conference calls. Daniel drove us all to the airport, and we were sorry we hadn't had time to see more of Albuquerque.

**Linda Connell**  
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## Brightening Brightmoor, Summer of 2010

At the end of our three weeks of working on an empty lot in the Brightmoor community (in Detroit, MI), Thomas and Johannes, our landscape architects/artists from Germany, experienced a 'chance' encounter with an individual who drove up in an old model jaguar. In astonishment, he looked out over the land that we had transformed from three overgrown, vacant lots into a community park and revealed that he had grown up on that very plot of ground and that the end of the large spiral bench that surrounded the immense cottonwood tree, the 'mother tree', was where the family kitchen had been located. David told us that we must now contact his mother who would be amazed at what we had done because she had been planting "seeds", as she later told us, on behalf of the community and on that very lot. As it turned out, Mrs. May, now seventy-seven, and her husband, eighty-two, came to the spiral bench the next day. Three of her seven children were also there,

and we learned that when her home once stood on that lot, her door was always open to any member of the community. People came to pray in her home, and it was through the intensity of their prayers that Mrs. May knew that they were planting seeds for a better Brightmoor. She and her family lived in the Brightmoor community at a time when the neighborhood was in a state of rapid disintegration. The once safe streets had become too dangerous, and it was during this period of time while homes were being broken into all over the neighborhood that the May's home remained untouched. Without knowing anything of the history of this place, Johannes had suggested to Thomas that he sculpt the gesture of hands holding a seed into the red sandstone block that we had brought to the site. The sculpture was worked upon by high school students and children from the neighborhood. Thomas said that he had counted more than thirty-five youth who had applied their hand to the sculpting process. The sculpture had been given the title: Embrace the Seed of Renewal. At the same time it was determined that the wonderful old cottonwood that was so emblematic of that place was to receive a spiral bench that would spin out from her trunk as an embrace for the entire community. As we later discovered, this spiraling embrace would morph into a meandering pathway that passed through empty lots and backyards

of abandoned homes as it connected to Riet Schumack's 'farm-way' of urban gardens several blocks to the west of our site. Little did we know that when we began our summer work that years ago the home that had been sanctified by prayer had also been known as the "lighthouse".

The significance of this "coincidence" is another sign of an imagination of the city, our City of Detroit, as a living being with its attendant sheaths: physical body, life body, soul body and its emerging identity out of "ground zero". During the summer of 2009, artists, community members and youth worked on the physical body through the creation of 'Spirit Park' on ground owned by the Leland Missionary Baptist Church. A spiral form with an urban garden broke open the grid





upon which the city was built. We fashioned a 'fire' being out of sandstone, and the African drummers beat out their rhythms into a powerful earth opening that sent healing forces into the community. From this experience we knew that our young people could become completely engaged in the act of transforming their community and, consequently, themselves. As we began our work during the summer of 2010, we became aware of the emergence of a different gesture, a sense that 'somethings' or 'someones' were gathered around us, above us. When it also became evident that our

sandstone sculpture was to become an expression for the 'seed of renewal', a certain spirit recollection arose to a time of nearly twenty-five years ago when Janet McGavin had taken the "Candle on the Hill" and had moved from Camphill to Detroit to take up her work with the Barnabas Project and plant her garden. At her funeral a couple of years later, Janet was recognized for the etheric seed (life force) that she had planted and by which the city could begin its process of healing. A process that is fundamental to curative education: Healing Through The Sheaths.



But what of the heart, what of the soul of the community? Where in this process of healing will communities of diverse backgrounds and interests come together? Will our young ever be able to 'see through the eyes of the other'? Can we build a home for our new consciousness, a 'light house' to nurture the future star child? And where will we find the new pathways of work in order to fulfill our calling?

These are the next set of questions as we move towards a phase of our work that will touch into the soul of the city. And so for the summer of 2011, we have set our sights on an abandoned house over whose boarded windows we have painted a deep blue and wrote poetry inspired by our youth. We are proposing to purchase the house and turn it into a pre-school/neighborhood center for children and parents in the community. At the same time, we are envisioning a national/international youth conference that will bring young people together from different countries and all walks of life and pair them up with city youth who will be employed in our summer projects which will include land clearing and house demolition, urban gardening, home repair and weatherization and the social and community arts. We are working on an imagination that will explore 'a new rites of passage' for young people in their navigation through our culture, an imagination that is designed and inspired by the deepest ideals and yet confronts and does something about the practical realities of daily life as we deal with a dying culture. Detroit is a threshold city whose moment is at hand. It is a place that is ripe for the new work/new culture as described by Frithjof Bergmann and others. No one wants to miss that moment, because the time is now.

*[Forwarded by Leslie Loy from WeStrive.org]*

**Bart Eddy**



## To His Pedagogic Mistress La Belle Dame Sans Merci

Elusive are your thoughts, indeed your name  
Remains unspeakably beyond my grasp;  
Your coy smile murmurs that it is your youth  
And my unworthiness before your fame  
(Which many vainly strive to clasp)  
That guard as indecipherable your truth,  
    Though suitors, who draw near your  
        countenance to seek,  
Report you look familiar—nay, antique.

Whatever noble ancestry, or none, be yours,  
I strain to bind myself to your ideals,  
Whose grim austerity—you claim—will elevate my state;  
You sparkle as a timeless treasure we affix our eyes on,  
Albeit, truth to tell, each rocky path toward you feels,  
Although it sternly beckons, that your gate  
Recedes from my approach like the horizon,  
    While you insist that my resulting grief and anger  
    Is but the smudgy aura of my Doppelgänger.

And so you push me back on my resources  
And advise me to enroll in study-courses;  
Practice multi-paneled meditations,  
Cultivate unceasing patience;  
Shun all pessimistic curses;  
Memorize occultic verses,  
Think of paper-clips in German,  
And compose a weekly sermon;  
Twist in soul-depths' calisthenics,  
Focused as a schizophrenic's;  
Sharpen what my chakras see,  
Judge no-one's hypocrisy;  
Join a fourfold doctor's patients  
Planning better incarnations  
Than lives spent midst Huns and Vandals,  
And discard my shoes for sandals;  
Lend kind ear to every dullard,  
Keep my wardrobe pastel-colored;

And yet your vestal nature, self-created,  
Phoenix- or Athena-like (you say) in every crisis,  
Bears bright beauty to assuage my care,  
Which somehow still remains unsated,  
While, autonomous as Isis,  
Though your lineage might seem to be from here and there,  
    You never come within my reach,  
    But stay aloof, and merely teach, and teach, and... teach.

Compost by the stars and moon,  
Dining, neither late nor soon,  
Wholly upon daily grains;  
Cogently retrace migraines  
To indiscretions Hyperborean,  
Or of some passionate Victorian,  
Or as product metamorphic  
Of a dissonantal Orphic.  
Yet this weaving in conceiving  
Seems to point toward your leaving!  
Seeing how it should behoove me  
Constantly to self-improve me,  
Till at last I come to see ya...  
Vanish, Anthroposophia,  
Off to lure, through spirit-science,  
Your next swain into self-reliance.

*Michael Ronall  
Spring Valley, NY*



# Library Annotations

by Judith Soleil

## Anthroposophy—Rudolf Steiner

**The Mysteries of the Holy Grail: From Arthur and Parzival to Modern Initiation**, Rudolf Steiner, compiled and edited by Matthew Barton, Rudolf Steiner Press, 2010, 217 pgs.

Collected for the first time in a single volume together with commentary and notes, these passages from various lecture cycles invite readers “to embark on a personal quest toward developing the capacity and vision needed to grasp the elusive Grail itself.”

## Anthroposophy—Agriculture

**Biodynamic Gardening: The Tools and Techniques to Nurture Your Garden** [DVD], director, Cathrine Ellis ; producer, Liz Ellis, Elysia, [U. K.], 2008, 1 hr. 33 min.

British cosmetics company Elysia (distributors of Dr. Hauschka products) decided to make supporting the development of biodynamics a priority. This film details the creation of Elysia’s public display gardens, conceived as a way to make biodynamic gardening visible. The film shows how to create the vortex to chaos stirring rhythm for the various preparations, how to build a compost heap and use the compost, use the sowing and planting calendars, make manure concentrate, how to fill cow horns with fresh cow manure and bury them to make horn manure (BD500), stir and use horn silica (BD501) as well as other biodynamic techniques. The producer states: “What has been lacking for so long is a really simple way of getting started. This DVD demonstrates and demystifies the techniques needed to be a biodynamic gardener. We hope it will help gardeners work with the rhythms of the moon, sun and planets and with the biodynamic preparations, so that their garden will produce beautiful flowers and delicious, nutritious fruit and vegetables.”

**A Vision of Biodynamic Horticulture**, Alan Chadwick, Logosophia Press, 2009, 4 lectures

on 7 audio CDs.

The lectures on these audio CDs were given in Saratoga, CA, in 1975. They are titled: “The Vision of Biodynamic Horticulture” (soil production; balance in nature; cultivation; fertility; bacteria); “Propagation”(seed boxes; seedlings; planetary influences on plants; strikes and cuttings; techniques; origin; education); “Fertilization”(importance of weeds; humans and nature; fertility of atmosphere; soil builders; composting; subsoil, texture); and “Potpourri” (watering; flower cultivation; potato; seeds; fruit; classical art and landscaping; vision; hybridization).

**Performance in the Garden: A Collection of Talks on Biodynamic French Intensive Horticulture**, Alan Chadwick, Logosophia Press, 2007, 344 pgs.

Alan Chadwick pioneered what many call the biodynamic/French intensive system of gardening at a time when raised-bed gardening and organics were virtually unknown. Until now his unique artistic approach and deep perception of nature were unavailable in writing. Chadwick was a passionate gardener with strong opinions. *Performance in the Garden* features sixteen lively and practical talks that may help readers to, as herbalist and friend Paul Lee aptly put it, “replant the vital root of existence.”

## Anthroposophy—Art

**Rudolf Steiner and Contemporary Art**, edited by Markus Brüderlin and Ulrike Groos; with contributions by Holger Broeker, et al., and statements by Aleida Assmann, DuMont [Cologne], 2010, 223 pgs.

This sumptuous catalog for an exhibition held at the Kunstmuseum Wolfsburg, May 13–October 3, 2010, and Kunstmuseum Stuttgart, February 5–May 22, 2011, features 214 illustrations, most in color, and extensive commentary. The coming year (2011) is the 150th anniversary of Rudolf Steiner’s birth, and the

European arts community is taking notice. From the introduction: “It was always Steiner’s extraordinary way of seeing objects and non-objects that led to sustainable reform projects in such fields as agriculture, education and medicine. This book examines for the first time anthroposophist thought as reflected in contemporary art and to what extent its integral concepts and aesthetic ideas are realized in the visual arts.”

**At the Dawn of a New Consciousness: Art, Philosophy and the Birth of the Modern World**, Bernard Nesfield-Cookson, Temple Lodge, 2010, 160 pgs.

In this book, illustrated with sixteen pages of color plates, the author illuminates the concept of the consciousness soul, showing how it is reflected in fifteenth-century Florentine painting, sculpture, and architecture, as well as in the impulses issuing from Plato’s Academy of Athens.

### Anthroposophy—Biography

**Tell Me the Names of Your Friends and I Will Tell You Who You Are**, Lee Sturgeon Day, dog ear publishing, 2010, 160 pgs.

A minor surgery damaged the author’s vocal cords, resulting in the total loss of her voice. *Tell Me the Names of Your Friends and I Will Tell You Who You Are* is an account of this experience, related through her sharing of her email correspondence with her friends. Her theme: our lives are created through our relationships, and we can see how our lives are shaped and guided by the people who enter them. By the author of *A Slice of Life*.

**We Came...Biographic Sketches of the Twenty-Five Participants of the First Camphill Seminar in Curative Education 1949 – 1951**, edited by Erika Nauck, Camphill [Private publication], 2009, 124 pgs.

The editor of this collection, one of the seminar participants herself, was inspired to compile these sketches when she read the *The*

*Builders of Camphill: Lives and Destinies of the Founders* (2004; also available from the library).

Her fellow seminarists, called “brickies,” continued the work of the founders. Fifteen of the 25 participants continued to live and work in Camphill from their completion of the seminar to the present. Their fascinating biographies illustrate “how miraculously human destinies are guided to a certain place at an important moment in life—often despite many obstacles.”

**Letters from Florence: Observations on the Inner Art of Travel**, Marie-Laure Valandro, Lindisfarne Books, 2010, 110 pgs.

Wandering the streets, cathedrals, and museums of Florence and the surrounding towns of Tuscany, the author shares her impressions of the Florentine painters, philosophers, poets, and architecture of bygone eras. By the author of *Camino Walk*.

### Anthroposophy—Child Development

**Enlightened Parenting: What Every Child Wishes for & What Every Parent Wants to Give**, Ronna McEldowney, Dandelion Books, 2008, 239 pgs.

The author, who crossed the threshold in July, was a Waldorf kindergarten teacher for over 30 years and was revered around the world. Her creativity and open heart are evident throughout this book, which encourages parents to see their role in a spiritual light and to proceed with humor and courage. Her insights and compassion will provide welcome guidance.

### Anthroposophy—Child Development—Temperaments

**The Temperaments and the Adult-Child Relationship**, Kristie Karima Burns, Bearth Publishing, 2010, 239 pgs.

A homeopath and herbalist, the author has also worked as a Waldorf early-childhood educator. Her work on the temperaments is based on that of Rudolf Steiner, as well as of

Avicenna (981-1037), the foremost physician and philosopher of his time. Her detailed discussions of each temperament include vivid examples. The author describes the various adult-child relationships among the temperaments (melancholic adult/sanguine child; sanguine adult/choleric child, etc.), and offers helpful suggestions for how adults (with specific tips for parents and teachers) can work with their own temperament to best meet the children in their care.

### Anthroposophy—Medicine

**The Twelve Nursing Gestures in Relation to the Zodiac: A Nursing Model**, Rolf Heine, trans. Anna Meuss, Anthroposophic Nursing Assoc, 2008, 44 pgs.

Rolf Heine, coordinator of the International Forum for Anthroposophic Nursing, gave the lectures presented here at the Vidarkliniken in Jarna, Sweden, in October 2005. Heine states: “There are two opposite poles to nursing: the nursing activity and the inner attitude or the nursing ethos. The important question is: how can inner attitude become activity? How can something which I inwardly strive to achieve with the patient become visible activity?... Between action and attitude lies the gesture. The gesture is in the middle. A therapeutic, nursing gesture leaves the patient free.”

**Healthy Body, Healthy Brain: Alzheimer’s and Dementia Prevention and Care**, Jenny Lewis, Floris, 2010, 64 pgs.

This book is the result of the author’s research and experience as a caregiver for her mother. Lewis discusses the importance of valuing and caring for the elderly, encouraging mobility and independence for as long as possible. She emphasizes prevention of Alzheimer’s disease and dementia through nutrition, physical activity, and positivity, and offers suggestions for how to improve the health and well-being of those already suffering from these conditions.



**Immunology: Self and Non-Self from a Phenomenological Point of View**, Guus van der Bie, Louis Bolk Instituut, 2006, 68 pgs.

Why does the immune system function as a single organ? What coordinates the immunological functions? Here, an attempt is made to develop a viewpoint to answer these questions. By using a phenomenological approach, the factual knowledge obtained through reductionism is placed in a larger perspective. The author also provides insight into the holistic concept behind the immune system.

**Pharmacology: Selected Topics from a Phenomenological Point of View**, Christa van Tellingen, Louis Bolk Instituut, 2006, 85 pgs.

Pharmacology explores the ways organic processes change when foreign compounds are introduced into an organism. The specific phenomenological method employed here was developed to comprehend the coherence within living organisms. What emerges is a new grasp of the interrelations between pharmacological and biological processes and consciousness, psychology, and behavior. This leads to an understanding of the effect of compounds in health and disease.

**Mistletoe Therapy for Cancer: Prevention, Treatment and Healing**, Johannes Wilkens and Gert Böhm, Floris, 2010, 192 pgs.

This book presents, for the first time, an important reference for practitioners on the characteristics of each type of mistletoe and the kinds of cancers they are best suited to treat. Thirteen host trees are described, covering aspects from mythology and botany to homeopathy and flower essences. It includes specific case studies, as well as notes on supplementary therapies using metals.

### Anthroposophy—Waldorf Education

**Waldorf Education: Classics from the Journal for Anthroposophy**, selected and introduced by Diana Hughes and John Kettle, no. 82, Easter 2010, 144 pgs.

Characteristic of the *Classics* series, this volume contains a comprehensive introduction to the theme written especially for this issue, and articles selected from past issues. The introduction gives an impressive overview of anthroposophy, child development, and the Waldorf curriculum, and also engages controversial aspects of the education, such as whether the schools are religious. The 14 essays offer a variety of responses to the questions of what Waldorf schools are and “how these schools work.”

### Anthroposophy—Waldorf Education—Early Childhood

**Home Away from Home: LifeWays Care of Children and Families**, Cynthia Aldinger and Mary O’Connell, LifeWays North America, 2010, 238 pgs.

When the LifeWays program began in 1997, “Waldorf day care” was a new concept in the United States. Cynthia Aldinger is a pioneer in this field, and her warmth and experience suffuse these practical and inspiring pages. Her book provides examples of people who are offering warm and loving care for infants and young children in their homes, and describes how to create such a care environment. Also featured are details about licensing, and creating relationships with the parents of children in one’s care.

**Supporting Self-Directed Play in Steiner/Waldorf Early Childhood Education**, Renate Long-Breipohl, Waldorf Early Childhood Assoc. (WECAN), 2010, 50 pgs.

Self-directed play is at the heart of Waldorf early-childhood education. What is it, why is it important, and how can teachers foster it? This book, based on years of observation and focused research, not only addresses these questions, but also seeks to remedy what the author characterizes as “a quiet shift...taking place in Steiner/Waldorf early childhood practice away from...self-

directed and open-ended play towards more time spent in playful, outcome-oriented activities...[T]he issue of the replacement of self-directed play by teacher-initiated activities is a global one.” This book is of fundamental importance for Waldorf teachers and parents.

**Developing the Observing Eye: Teacher Observations and Assessment in Early Childhood Education**, Cynthia Murphy-Lang, AWSNA, 2010, 114 pgs.

In the introduction to this significant new book, the author states that her purpose “is to explore and develop a process of educational assessment in the early childhood years for children being educated in Waldorf schools. If we can observe how the young child moves in form, develops, grows, and takes in the world through his developing senses, it is conceivable that we will begin to understand how the child learns.” She delineates a process of observation that includes the child, the parents, and the teachers, “calling forth a community of care that is specific to the present and future needs of the growing and developing human being.” Thoughtful and well written, this book includes detailed assessment tools, but Lang emphasizes that “the understanding of human development, observation and compassionate thinking are the primary requirements of the process.”

### Anthroposophy—Waldorf Education—English

**Waldorf Teachers’ Companion to Poems and Speech Exercises for Grades 1 & 2; 3 & 4; 5 & 6; 7 & 8** (4 vols.), collected by John Miles, Promethean Press, 2003 – 2007.

Longtime Waldorf teacher and teacher of teachers John Miles has done teachers and homeschooling parents a great service in compiling these collections of age-appropriate poems and speech exercises.

### Anthroposophy—Waldorf Education—History

**Helen and Penelope: Greek Mythology and the Drama of Human Development; The Trojan War and the Adventures of Odysseus**, L.F.C. Mees, trans. Philip Mees, AWSNA, 2010, 160 pgs.

Dutch physician L.F.C. Mees had wide interests. This book on Homer's *Iliad* and *Odyssey* examines the images in these tales as expressions of the development of human consciousness. It will interest anyone who enjoys Greek literature, and will be helpful for teachers preparing to introduce the tales to their students.

### Anthroposophy—Waldorf Education—Science

**Mechanics: A Demonstration Manual for Use in the Waldorf Seventh-Grade Physics Lesson**, Mikko Bojarsky and Antje Staub, self-published, 2009, 145 pgs.

"Why doesn't the average student know the functions of simple, everyday devices, such as a light bulb, and electromotor, a transformer, a battery, or a resistor? Moreover, why do these students apparently lack the joy and excitement of discovering the laws and secrets of nature? Part of the key to answering these questions undoubtedly must be sought at the secondary education level." Students whose teachers have recourse to this book, which is fully illustrated and full of lively experiments, as well as insights into adolescent development and how the various experiments relate to it, will certainly not lack for joy and excitement.

### Anthroposophy—Waldorf Education—Stories

**Sam Cat and Nat Rat; Ned and Fred; Len Bug and Jen Slug; Jake the Snake; Tim's Boat; Kay and Jay**, Shelley Davidow, Whole Spirit Press, 2006, each book, 14 pgs.

These beginning readers, illustrated by the author, are phonetically based and "contain stories that young children will find

enjoyable and entertaining. The stories are gently humorous while honoring, nature, animals and the environment."

**King Thrushbeard; Lazy Jack; The Prince and the Dragon; Sylvain and Jocosa**, Kelly Morrow, AWSNA, 2010.

Four early readers written and illustrated by class teacher Kelly Morrow. The stories are both humorous and full of adventure. The author is a trained reading specialist.

**The Falconer**, Christopher Sblendorio, AWSNA, 2010, 104 pgs.

This thoroughly researched reader captures the essence of the life of Frederick II, one of the most powerful Holy Roman Emperors of the Middle Ages. The author, a frequent and avid traveler in Italy, discovered Frederick while preparing a main lesson on the Middle Ages for his sixth-grade class some years ago. The emperor, who was referred to as *Stupor mundi*, the "wonder of the world," captured his imagination and kept a tight hold. The result: this fascinating book!

**Dragonsblood**, Eugene Schwartz, illustrated by Kris Carlson, Rudolf Steiner College Press, 2010, unpaginated.

This ecological fable spans centuries, and in our own time, the blood of a medieval dragon manifests as crude oil, a substance that has changed the pace of human life. Humanity's hunger for ever more oil has fouled our waters, and overuse of burning petrol has polluted the skies. Can the dragon be slain? This story is presented in the style of a fairy tale; its stunning illustrations—dynamic blackboard drawings that are both beautiful and terrifying—suggest that this book be shared with children older than age nine.

**The Voices of Nature: Stories for Young Readers**, various authors, illus. Ana Spotts, Whole Spirit Press, 2010, 140 pgs.

Ana Spotts chose to illustrate stories that highlight the wonders of nature for her high

school senior project at the Denver Waldorf School. Children learning to read will enjoy reading these tales themselves from this handsome volume.

**The Bee Book**, Jakob Streit, illus. Jesús Gabán, AWSNA, 2010, 89 pgs.

Revered Waldorf teacher Jakob Streit is known to many of our readers as a prolific author and reteller of Bible stories. He was also a beekeeper, as was his father before him. This beautifully illustrated reader provides a window into the magic and mysterious world of bees, and also provides scientific understanding of their activities. It offers a transition from the "Human Being and Animal" main lesson in grade 4 to the botany main lesson block in 5th grade, and would be an appropriate reader for those grade levels.

**Columban**, Jakob Streit, illus. Christiane Lesch, AWSNA, 2010, 110 pgs.

This story tells of the life of the monk (and later, saint) Columban, founder of monasteries. It details his travels from Ireland, his many adventures, and his life in the Inner Hebrides on the island of Iona in Scotland and beyond.

**Little Bee Sunbeam**, Jakob Streit, illus. Verena Knobel, AWSNA, 2010, 96 pgs.

This story relates the adventures of a honeybee named Little Bee Sunbeam. The little bee is searching for particularly good nectar from which to make honey when it suddenly becomes very cold. Honeybees can't fly when the temperature drops so abruptly, so the little bee must spend the night alone in the forest where an exciting adventure unfolds.

**The Star Rider and Anna McLoon**, Jakob Streit, illus. Andrez Gauchez, AWSNA, 2010, 51 pgs.

These two tales from Ireland, likely best enjoyed by readers in the 6th grade and older, are retold by Jakob Streit. The first story, "The Star Rider," is a legend thought to have appeared in the 17th century. It is about a

young man who learns of a dreadful destiny said to be laid upon him by the position of the stars at the moment of his birth, and how he faces this. "Anna McLoon" is a modern tale, the story of Ireland's last travelling storyteller

**Education—General**

**Different Learners: Identifying, Preventing, and Treating Your Child's Learning Problems,** Jane M. Healy, Ph.D, Simon and Schuster, 2010, 402 pgs.

Jane Healy is a respected "mainstream" educator and scholar whose findings confirm many concepts that are fundamental to Waldorf education. [The library also has her *Endangered Minds: Why Our Children Don't Think; Failure to Connect: How Computers Affect Our Children's Minds—For Better and Worse; Your Child's Growing Mind: A Guide to Learning and Brain Development from Birth to Adolescence*]. Healy discusses why so many children today are identified as having learning problems, and

why it is important for parents and teachers to go beyond labels and treat each child as an individual. She briefly describes her visit to a Waldorf 8th grade classroom, where she is impressed at the level of focused concentration the students exhibit.

**Touch in Schools: A Revolutionary Strategy for Replacing Bullying with Respect and for Reducing Violence,** Sylvie Héту and Mia Elmsäter, UR Publications and Programmes, Inc., (Canada), 2010, 179 pgs.

French physician Alfred Tomatis spoke many years ago about "the touch-starved American child," and the situation today in this regard may be even more serious. The authors observe that "[p]eople relate to each other through, by, in, with, and from their physical bodies. The denial of physical touch can lead to subtle isolation, unbalanced individualism, and diminished social abilities."

The aim of this book is social change

through a something called the "Massage in Schools Programme." The program's vision is that "every child in school experiences positive and nurturing touch every day...everywhere in the world." Radical? The program is well organized, creative, and well in tune with today's legal climate. This is a brave and thoughtful book.

**Spirituality**

**Heart-Oriented Thinking,** Sonia Easley, AuthorHouse, 2010, 237 pgs.

Society member Sonia Easley has subtitled her book "Affirmations, Declarations, and Prayers." In her dedication to the book she states: "Of all the esoteric literature I have read over the years, the Rudolf Steiner teachings have lifted my soul into the highest personal consciousness." As a nurse educator and longtime metaphysical teacher, Sonia Easley here presents her understanding of both the physical and spiritual heart.

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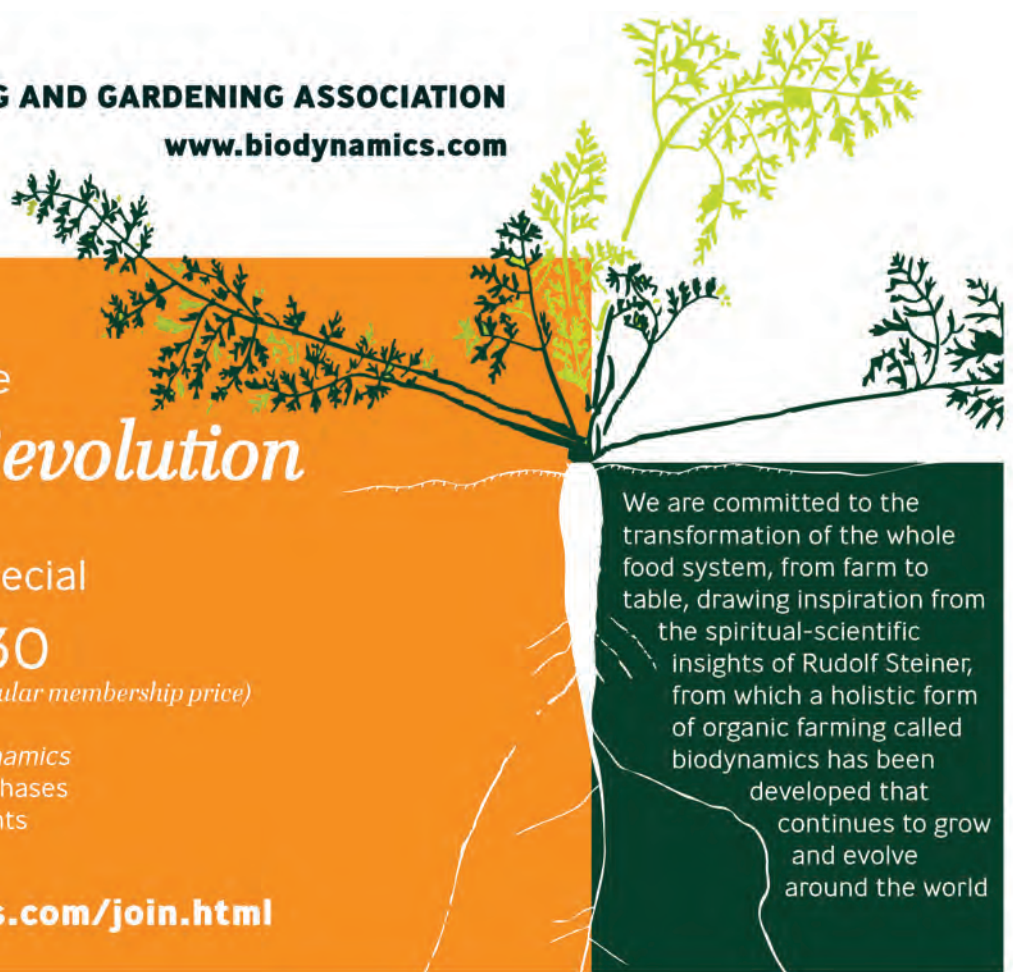
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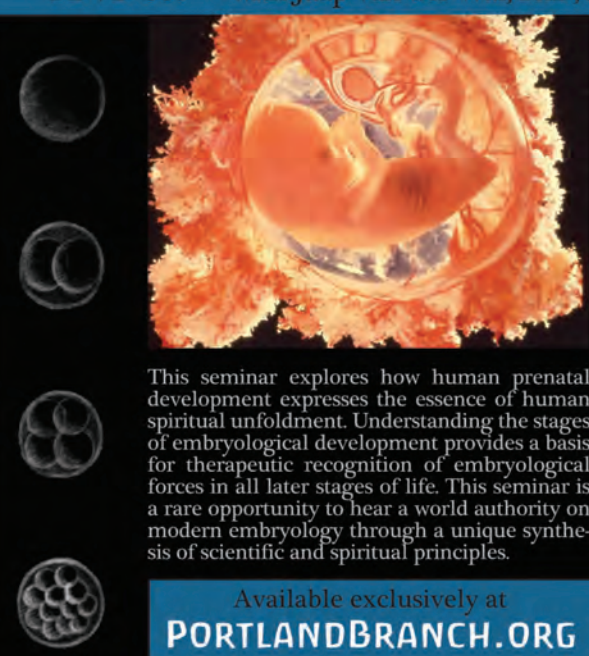
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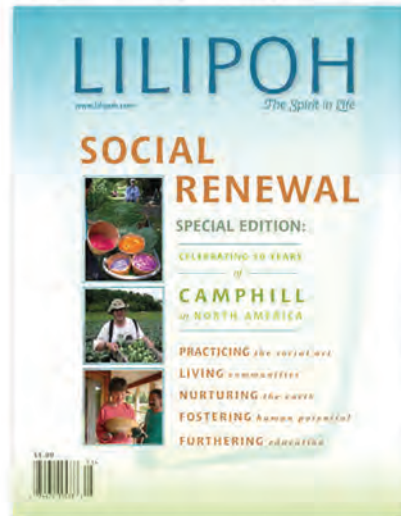
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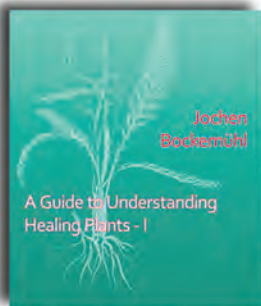
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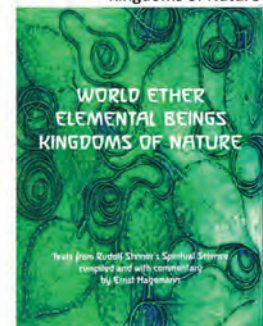
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—Rudolf Steiner

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Life before birth;  
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Do we know eternity.*

—Rudolf Steiner

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#### Regenerates your skin for timeless beauty

As we get older, our skin seems to slow down. But what if we could help our skin continue to function at its best? We can. Containing a blend of highly effective natural ingredients, Pomegranate Firming Facial Care is the ideal companion to your skin's natural aging process.

Containing organic golden millet, rich in vitamin E, and precious organic pomegranate seed oil, rich in antioxidants and essential fatty acids, it actively aids your skin's own ability to regenerate and helps reduce signs of aging while protecting from damaging free-radicals.

No wonder our Pomegranate Firming Facial Care improves your skin's elasticity and makes visible wrinkles disappear. It gives your aging skin a new beauty that lasts and lasts.

#### WHAT WOMEN EXPERIENCED USING OUR POMEGRANATE FIRMING SERUM:

**WRINKLE REDUCTION** +29% after 28 days

**INCREASED MOISTURE** +39% after 30 minutes



Pomegranate Firming Serum | Pomegranate Firming Day Cream  
Pomegranate Firming Night Cream | Pomegranate Firming Eye Cream  
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**100% CERTIFIED  
NATURAL SKIN CARE**