

# Goetheanum World Conference

27 September – 1 October 2016

Documentation



Goetheanum

# Goetheanum World Conference from 27 September to 1 October 2016

The following documentation is a text version of the contributions which were made during the Goetheanum World Conference. The first part consists of the addresses in chronological order; the second part of the reports from the specialist groups and the groups for section work which took place in the afternoon.

Contributions in the morning, artistic presentations in the evening as well as discussion groups and workshops provided the framework for encounters and discussions which lent the event the character of a convention.

In the conversation workshops on the Foundation Stone Meditation in the morning, questions were discussed which arose from the direct work experiences of the participants in connection with the main topic of the day. The context of these discussions meant that it was difficult to set them down in writing. We therefore refrained from doing so in this documentation.

The conference should be understood as an impulse which can continue to develop and grow in strength. May it become effective for the worldwide anthroposophical movement, the work in the institutions and establishments, the Anthroposophical Society and the School of Spiritual Science and guide them to stronger collaboration in view of the challenges of the present time.

For the Goetheanum Leadership  
Christiane Haid, Ueli Hurter, Constanza Kaliks and Paul Mackay

Goetheanum, January 2017

# Goetheanum World Conference 2016 Programme

„Spirit Recalling“  
Strength from the original  
source

„Spirit Awareness“  
Michaelic world affirmation

„Spirit Beholding“  
What wants to come toward us?

„That good may  
become...“  
Affirming the will

Tuesday 27 September	Wednesday 28 September	Thursday 29 September	Friday 30 September	Saturday 1 Oktober
	<b>8.30 a.m.</b> Practices of self-knowledge: eurythmy demonstration on motifs of the Foundation Stone Meditation			
	Introductions: Christiane Haid (DE) René Becker (DE)	Introductions: Constanza Kaliks (DE) Matthias Girke (DE)	Introductions: Michaela Glöckler (DE) Helmy Abouleish (DE)	Introductions: Conference Moderators (DE/EN)
	<b>10-10.45 a.m.</b> break			Terrace Meeting
	<b>10.45 a.m.</b> Dialogue Workshops on the Theme of the Day	<b>10.45 a.m.</b> Dialogue Workshops on the Theme of the Day	<b>10.45 a.m.</b> Dialogue Workshops on the Theme of the Day	<b>10.45 a.m.</b> Looking back - Looking ahead: Visions and Initia- tives (DE/EN)
	<b>12.15 a.m - 2.30 p.m</b> lunch break/ <b>1.15-2.15 p.m.</b> guided tours			The conference ends at around <b>12.15 p.m.</b>
<b>3.00 p.m.</b> Opening Paul Mackay (EN) Ueli Hurter (DE)	<b>2.30 p.m.</b> Section and Specialist Work Groups	<b>2.30 p.m.</b> Section and Specialist Work Groups	<b>2.30 p.m.</b> Section and Specialist Work Groups	
<b>4.30 p.m.</b> Terrace Meeting Break and Meeting of Conferen- ce Members in Groups of four	<b>4-4.45 p.m.</b> break			
<b>5.30 p.m.</b> Short Contributions: Joan Sleight (EN) Bodo von Plato (DE)	<b>4.45 p.m.</b> Plenary Session Looking back - looking ahead	<b>4.45 p.m.</b> Plenary Session Looking back - looking ahead	<b>4.45 p.m.</b> Plenary Session Looking back - looking ahead	
6 p.m. evening break				
<b>8 p.m.</b> „The Path of Life“ Symphonic fantasy for orchestra op. 46 by Alois Hába Introduced by Stefan Hasler	<b>8 p.m.</b> Scenes from the „The Guardian of the Threshold“ Scenes 3, 7 (abridged) and 8 from Rudolf Steiner's third mystery drama	<b>8 p.m.</b> „The divine flame in the hu- man heart“ Eurythmy performance for Michaelmas	<b>8 p.m.</b> Scenes from „Faust 1“ by Johann Wolfgang von Goethe. Prologue in Heaven. Outside the Town. Faust's Study II. Auerbach`s Tavern in Leipzig. Witch`s kitchen.	
	From around <b>9.30 p.m.</b> Night Café in the "Speisehaus"			



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Speeches in  
chronological order

**PAUL MACKAY**

Dear friends,

in seven years time it will be 100 years ago, that the General Anthroposophical Society as carrying body of the School of Spiritual Science, formed by Rudolf Steiner, was founded at the Christmas Foundation Conference 1923/24. When on the 1st of January 1924 Rudolf Steiner looked back at the conference, he characterized it as an act of consecration for a beginning of a world turning point, a turning point relevant to the world as a whole. At this conference, Rudolf Steiner gave the Foundation Stone Meditation. In the fourth part it is mentioned that at the turning point of time the spirit light of the world entered the stream of earthly existence. The Christmas Foundation Conference was seen by Rudolf Steiner in inner relation to the Christ Being uniting himself with earthly existence. Now, 2000 years later, it is time that this spirit light of the world is more and more recognized and experienced out of inner activity, being the practices of the Foundation Stone Meditation.

In the Foundation Stone Meditation three practices are given.

1. *Spirit Recalling* – Relating oneself to the source out of which one comes into being is about living with one's essential nature in order to live in a truly way. Living in a truly way also manifests itself in the feeling of fraternity, of being co-responsible for life on earth and for one's fellow human beings.
2. *Spirit Considering or Contemplating* – Coming into an inner dialogue with oneself, the other and what wants to speak through one's surging destiny, being an expression of the destiny of our

time. In doing that I allow myself to strengthen my feeling, giving myself a space in which human dignity can grow, also vis-à-vis other human beings. The meeting between human beings becomes a modern sacrament.

3. *Spirit Beholding* – Starting to „see“ life in a different way, from the perspective of meaning. Eternal values arise, helping me to make the step from thinking about life to thinking out of life situations. May our conference be blessed by the qualities, the values of truly living, feeling and thinking!

On the 19th of July 1924 Rudolf Steiner speaks about a culmination of Anthroposophy in society at large. Nine days later, on the 28th of July 1924 he speaks about the culmination of spirituality, arising out of a battle between Michael and Ahriman, or two different ways of using the intellect: saying yes to the world in all its wisdom or remaining outside and instrumentalising the world. In the second lecture Rudolf Steiner mentions that it is important to open up to other movements in search of real spirituality. Only then a michaelic spirituality can come about.

On the 24th of April 1921 Rudolf Steiner speaks about the culmination of materialism having taken place in the middle of the 19th century. One is surprised, that Rudolf Steiner sees the middle of the 19th century as a culmination of materialism, because in that moment materialism has not manifested itself in such a way as it has done in the course of the 20th century! The question arises how to understand what Rudolf Steiner means by culmination. On the 2nd of May 1913 Rudolf Steiner speaks about the 2nd crucifixion of the Christ Being by materialistic thoughts, being absorbed by the Angel Being representing the Christ Being and causing its death by suffocation. It is a second crucifixion, but now in the etheric sphere. This crucifixion calls for a resurrection of the Christ Being in the consciousness of human beings towards the end of the 20th century. Until then the Christ Being has lived more subconscious but as of that time he can be felt as a direct personal experience. The Christ Being becomes the lord of karma relating each singular destiny to the destiny of our time. Asking the question: what is your

contribution to the destiny of our time? To recognize this it needs a human intelligence, enabling the human being to understand life in its deeper meaning. To my understanding this resurrection of Christ in ones consciousness is to be seen as a culmination of spirituality at the end of the 20th century. This will have its effect on events in the 21st century.

When Rudolf Steiner at the end of the Christmas Foundation Stone Meeting looks back at this conference and characterizes it as the beginning of a turning point, then I understand this as a preparation for the culmination of spirituality, or the resurrection of Christ in the consciousness of human beings.

## UELI HURTER

Dear Attendees,

To the afterimage of the introductory performance created by Herbert Dreitseitl and the resonance of Paul Mackay's contribution I would now like to add a third opening contribution in order thereby actually to open the conference.

### 1. The Goetheanum Leadership

My contribution consists of three elements. To begin with, I would like to address once more a subject that was already raised in the documents which we sent out in advance during a whole year of preparation, namely the fact that we have worked together in the Goetheanum Leadership for the last four years. We invited you to this conference on the basis of the existence of this group. Here I would like to look once more – so that we are all clear about it – at how it is structured. When we set up this group after a one-year process of preliminary discussions, during which we worked intensively on a determination of where we stood in our collaboration at the Goetheanum, we were able to reach a very simple agenda. And I would briefly like to set it out here.

The first item on this agenda could not be simpler. It says: the Goetheanum Leadership, whose equal members are the executive council members and the section heads, works together with the common will to meet its responsibility towards anthroposophy, and to do so in the way that it lives at the Goetheanum and in the world.

The crucial element here is the *common will*. And that is what became evident for us, that we really possess this will, can use it and that it works despite all differences we might have. The common will to stand up for anthroposophy and the Goetheanum in this way, that is the first item.

The second item consists of a brief description of the core tasks of the Goetheanum Leadership.

- We wish to place anthroposophy in a continuous relationship with contemporary events and, in turn, to try and relate the latter to anthroposophy so that a living bridge is created here.
- We want to maintain the vitality in anthroposophy wherever it appears, but in doing so we do not want to negate the differences between the Society, the School and the fields of life (as they are called) but they should interpenetrate one another, we might say, and fertilise each other.
- Together we look after the Goetheanum building because that is the place we manage as an organisation, a place with a specific physical configuration, its functions, its history and so on. We are jointly responsible for these three core tasks: anthroposophy and the present time, deepening and comprehensive cultivation of anthroposophy, and the Goetheanum as a specific location.

The third item on the agenda comprises our activities. We are a group of currently 19 members and the question is always how we can have the capacity to act out of this common will and the core tasks we have formulated. The tasks on which we intend to work are, as a rule, always assigned to one person. Decisions affecting the matter are not taken by the Goetheanum Leadership, the only decision it takes is about the nature of the matter in hand. And then there is of course a certain reporting technique for this kind of assignment.

All these things in summary: the common will and the cultivation of anthroposophy are intended to form the basis for each individual person being able to act independently and individually, yet fully in the context of the whole, on behalf of the whole. Joint responsibility – this is what carries us. And if I transfer this thought to the conference community assembled here, which we now form together, then I might say that each of us can act in *their* location in line with *their* circumstances and *their* intentions and initiatives, but always in the context of the whole. So that the expectation does not arise that we take decisions during this conference in such a way that we want a

particular commonly structured project; rather, that we create an intentional space in which we know one another to be connected and out of which each individual person can then locally pursue their own initiative out of this common will, can act individually.

## 2. The conference programme

Now I come to the second element and want to explain our programme so that we can together move within it. After all, the programme of this conference has the particular characteristic that to begin with little content has been specified. That is because it is not a conventional conference but one which is particularly concerned to create social spaces for discussion processes which enable us to engage in dialogue in a way to allow these processes to take place logically and in accordance with the goal.

Today we have this half day fully at our disposal and then another three full days: Wednesday, Thursday, Friday, and then there remains another half day on Saturday morning. So this is the time we have at our disposal. We have planned it in such a way that the three full days are the actual body in the middle and that with their respective day's themes they are oriented towards the three elements of the Foundation Stone Meditation, spirit recollection, spirit mindfulness, spirit beholding, as already mentioned by Paul Mackay. The last day is headed with the concluding words from the fourth stanza of the Foundation Stone Meditation. And the present day, with which we are now starting, is the prelude; it is directed simply at the "human soul", the call with which every stanza of the Foundation Stone Meditation starts.

Every morning, as we meet here in the hall at half past eight, we will work for half an hour in eurythmy, with demonstrations, on the Foundation Stone Meditation. In the evening we will experience its artistic performance. The whole day is thus framed by artistic contributions which really are intended to be active contributions and not an embellishment before and afterwards, with the period when we work in between. I believe that we would not be able to achieve what we want to achieve, we would not reach a truly good result, if we did



not have these artistic contributions. That is why they are deliberately placed where they are.

After the eurhythmy “workshop” we will remain in the Great Hall and hear two introductory contributions on the day’s theme. One person from the Goetheanum Leadership and one person who will join them from outside. With this impulse we will go to our conversation workshops after the break where we will have the opportunity to reflect in discussion on the day’s theme and what has been contributed by the introductory presentations. The criterion for arranging who will be in which group is that we should as far as possible avoid joining with those with whom we are already working together anyway. In other words, the participants should not be from the same country, the same generation and the same section. Let us give destiny a chance to bring us together with other people for a change. And, as I said, the criterion is intended to be the greatest possible mixture.

We have come together here with people from over 50 countries; in this context it is worth mentioning that only half of them have come from German-speaking countries. We are truly open to the world also in this linguistic sense and as far as I know the youngest participant is twenty years old and the oldest over ninety. We thus represent great diversity and will also give ourselves time during these days to encounter and obtain a perception of one another as one whole conference. But we can best enter into truly new, concrete and deepening conversations in the conversation workshops in the morning with people whom we might not otherwise meet. We will remain in the same workshop each morning throughout the conference. And a member of the Goetheanum Leadership will lead the workshop with a person of their choice so that the conversations can develop as productively as possible.

After lunch we will meet in work groups, but in a different way because these work groups are organised by the individual sections. It is our great wish that you seize this opportunity – because the School in its sections is something which is having some success in making us increasingly visible, also regarding the work in this configuration of the Goetheanum Leadership which I spoke about

at the beginning. And in contrast to the morning, where we remain at a more general level, we can then get down to specifics here. In the context, then, where we become active in the section fields, these three times one-and-a-half hours are intended to give us the opportunity in our respective sections to explore the territory of the next seven years, set priorities, undertake an evaluation, create a joint consciousness of the past in some way, and determine where we are at the moment. And all this in connection with and before the forum of our anthroposophical origins because as a rule we frequently only do this in connection with the demands of our everyday activity. Here we want to do this for once from a different perspective and I think that it can become very productive.

After these afternoon work groups in the sections, we will meet again in the Great Hall for a plenary session in which we will attempt to enter into conversation together. So, once again, a conversation, but not in great presentations but to bring out those things which have come to life throughout the day and also to take a little look ahead to the next day before the evening break.

Letting this framework for the days recede into the background a little, we can now turn to a different subject and try to recognise how two streams really encounter one another in such a conference. The one which comes from the past and leads into the future; and the other which comes towards us from the future. We really do stand in a dual stream of time and it is actually two “futures” which we have to understand and shape. The one, which is based on our past experiences and from which we extrapolate everything, as it were, make plans and envisage what we aim for in the future, is called “futurum”. And the other future, which we are also, which approaches us from the future we will once be, is called “adventus”. Both these streams come together in this conference structure – if we dissolve it and set it in motion – and meet one another each day, above all, of course, in the middle. The intention, then, is not that we start slowly, approach a crescendo and finally reach a finale furioso but it is about the encounter between these two streams of which we should develop an increasing awareness. That can help us.

Now let me just return to a practical matter: When this presentation here, the opening event, is finished, we will together go out to the terrace. The weather is being kind to us and the renovation of the terrace is finished. We can now enjoy it and also use it for work. The idea is that we should start doing so in the next break, and that we should do so in small groups. We will go to the three exits out to the terrace where refreshments await us and there are also snacks on the tables and the balustrade. Every square red marking on the terrace represents a place where four people can stand together to form a small discussion group. Here, too, you should as far as possible choose a group of people whom you do not know; then it becomes much more interesting. In this way we form something like an inner surface area through which we become internally much bigger, as it were, than we are in a situation when there is only one speaker and everyone else listens. And in a such a constellation of four people we speak in a much more targeted way and of course also listen with particular intensity to the other participants in the discussion. The aim is not to engage in small talk but the task is to speak on the specific question in each group. Each person has three minutes for this – we have to make the most of them so that we fill them with great concentration but without feeling rushed.

The first question is: what is *my focus, my challenge* at the moment and in the coming seven years? You don't have to think about that for long, you simply have to say it – it will come! Four times three minutes gives twelve minutes – then a gong will sound. The first discussion situation is finished. Then you might take your drink and move on – the terrace is large – and find three other people at another red point. And here you speak again in this small group, but now on another question which is only slightly different.

Here it is: what is *our focus, our challenge* – in the current situation in 2016 and further ahead in the coming years? And with “our” you capture precisely the context in which you are situated. Perhaps it is exactly the group you represent here. Perhaps it is your national society, perhaps it is an enterprise, perhaps it is a professional as-

sociation. Take an “our” in which you are involved and in which it is also dependent on you personally as to how it develops. Then the gong will sound once more. We change again.

There are further red points at which we now meet other people. Once again we stand together, take our turn in answering the question, and again each person has three minutes to say very briefly who they are and where they come from. The question to be dealt with is slightly modified again: what is the *challenge of the time in which we live?* That is a threefold step: What is *my challenge*, what is *our challenge*, what is the *challenge of our time?* The whole of the competence which each one of us brings with them thus comes into play.

All of this happens in the break. And I hope that I have explained the planned course of the conference sufficiently clearly so that we can orient ourselves, so that you can also look at the map and ask yourselves: where are we now and what is the matter at hand? There is also an introductory text in the conference reader on the course of the conference as a whole.

### **3. The School as a worldwide network of practical research**

And now I would like to add something which is not related to organisational and basic elements of this conference but I would like to “plough a first furrow”. After all, I am a farmer. And when the field lies there all fallow and waiting to be worked then someone has to start to draw a first furrow as a personal free contribution. I would like to pick up precisely where I said that we, as the Goetheanum Leadership, have given ourselves the task of standing in the present with anthroposophy.

When we look around us at present, at what is currently happening in the farming and food industry, in the field, then, where my section is responsible, then I would like to take up something which we have all heard about in the last few days in the news: the merger between the companies *Bayer* and *Monsanto*. Here we have two gigantic companies which evidently still feel that they are individually too small and now want to get together because they assume that they can achieve their goals even better if they grow still bigger.

When we hear this, it is not simply a piece of neutral information but there is a kind of shock reaction: the drive towards the technocratisation of agriculture is still carrying on and there is no end in sight yet! Because we know, after all, that what lies behind such an operation is not the same path to shape our culture as the one on which we are embarked as anthroposophists. We can see directly when an announcement like this is made that the technocratisation of the agricultural and food sector continues to be driven forward worldwide. We have to assume that there will be more chemicals and genetic modification. We know that the purpose of everything is to drive the patenting of life forwards. And we know above all that it serves to put even more profits into private hands and remove them from circulation in the real economy, and many other things. We feel a kind of impotence – but perhaps there is also an emotional overreaction.

At the same time voices might awaken in us which want to relativise all these things: 68 billion (that is the price which *Bayer* has offered for the takeover of *Monsanto*) might not even be that much. Genetic modification... is it really that bad? Does it not also have its benefits, this modern biotechnology? Patenting life, is that not justified protection of the work done by researchers? And it is true. In 2050 there will be approx. 10 billion people living on earth. All of them have to eat; we have to start organising that now. (This was the claim made by both CEOs on occasion of the press conference on the merger). So we oscillate between overreaction and relativisation.

I can observe that in myself and the result is that at the end a sore point remains within me. It is like a dart that has stuck. The dart has hit the target. It has hit me in the I-spot – I would say – where it has caused an injury, a kind of paralysis and where I have to ask myself: would it be possible for me to retain my dignity if I simply continued to live with this story as before?

Somewhere a spot has been touched in which my individual human dignity has been challenged. And I want to make clear once more how close all these things are to us. It is not happening somewhere remote in the world but it is very close to us. If you are wear-

ing clothes which are not purely synthetic but something made of cotton which is not organic cotton, the chances are that it will be genetically modified cotton, in ninety percent of cases. That is what we are wearing next to our skin. When you travel back home from here and have a snack somewhere, then there is the possibility that you are eating something which comes from such genetic modification and the chemical industry, also in ninety percent of cases. It surrounds us, it is not far away at all. It is the signature of our time and we are right in the middle of it.

But now I pose the question here at the Goetheanum: does it have to be like that? Could we not create a culture, a civilisation in which this inner spot, this humanity, enters into the full light of the public sphere and becomes capable of acting there, shaping our environment? Does it have to be that this thought withdraws, hides in study groups or even crawls away as a mere thought? Or do we not have the possibility to make a contribution out of our free activity so that the discrepancy between what I carry within myself as my humanity, as this I-spot, which is attacked in this way – besides all the external questions we might have with regard to agrochemicals, genetic modification and global players – that it does not just remain inside me but that we act out of it, roll it out as it were, and thereby start to shape things. I would also like to say this with regard to society as a whole, not just for us as the body of anthroposophists – Paul Mackay already indicated it in his contribution. Because we are not the only people who are on the scent of such humanity. We want to make our contribution and have to enter into alliances so that it can become stronger. The only question is: can we do that? Is it also possible for us to implement this alongside the way we are affected by it?

And let me just say: I do not want to speak here about seeds and food and agriculture as something special but everything I say is meant as an example. You have to become sensitive to these things in the field in which *you* are engaged. It is only meant as an example so that we get away from generalities. These things become more concise if we seek to address them in a concrete context – here in this case a section – if we move away from general concepts.

But are we in a position to do so? In other words, can we – in our example – breed seeds differently and thus introduce germinable seeds into the world and produce food or clothes and really be successful in doing that? And here I can answer simply with a very good conscience: yes, we can do it, and we can do it in a very concrete way at this spot, we can do it.

Because after simple and sparse beginnings going back to the time of Rudolf Steiner, individual people set out thirty, thirty-five years ago out of the general concern to dare to make the leap into this very specific area and said to themselves: I will now breed plants on this basis. Of course the threat from the development of genetic engineering also contributed to these forces being released in biographical terms. Thus within these thirty years a tiny but functioning organic seeds sector has been developed here in central Europe – of course on a very small scale in comparison to what I reported earlier about *Bayer* and *Monsanto*. And so biodynamic or organic farmers can order seeds for all the crops they cultivate on their farm – and the suppliers deliver. This is not something “underhand”; these are officially recognised varieties with an official catalogue, and it is managed in such a way – breeding, propagation, all the marketing – that I as a producer can be successful with that. Actually an immense achievement. Even fifteen years ago we would not have dreamt that something like this is possible.

I still want to discuss a little how such breeding became possible at all. How do we have to treat a plant so that varieties are produced which are fully biodynamic and can hold their own in the current market? I am not a breeder myself. So when I say “we”, I mean my colleagues who do that, and I say “we” in the sense of the whole biodynamic movement, the whole movement of ecological agriculture. It is thus a matter of describing how we can become capable of making what we carry within ourselves, this spot where the dart is lodged, productive. The whole of my inner landscape expands from this I-spot. We could say that anthroposophy is a cosmology which has its starting point in the I. Everything we have before us on earth appears again the heavens from a spiritual aspect. How can I make

this whole world so productive that in the end plants really grow externally which are bred out of this spirit.

I believe there are three points I can see here. The first point: we have to create for ourselves a very large, broad and wide field of different phenomena. The thought alone is not enough. We have to observe and analyse thousands, tens of thousands of plants, plant families, plant lines in the various stages of their growth (the Excel tables are gigantic – there are huge quantities of data – that is also part of it). And we have to keep looking at that with regard to different locations, various stages over several years. We have to turn ourselves into an organ of perception for the largest and widest possible diversity of phenomena. Here the sensory human being with all their skills is called upon.

The second thing is that we deal – in a complementary way to what has gone before – inwardly and intimately with a matter (in our example it is a crop plant). Something quite different probably happens in inner activity. It allows us to have its “inherent nature” – as we say – inwardly present to such an extent that it is almost as if the plant is addressing us and saying: “breed me”; that the plant which we have cultivated for perhaps 10,000 years, which is thus a creature of human cultural activity, can continue to develop in accordance with its nature and also our initiative. We are always treading a thin line between what is not yet quite cultivated and what has already been too much modified.

We have been treading this line for millennia. And it means inner work to maintain this inner image of cultivation in such a way that we can work with it. How, for example, can we obtain a perception of the verticality of the plant, which is, after all, related to our verticality, to such an extent that when the plant now grows through its various stages (imagine a wheat plant: the stalk pushes up and then carries the ears on top which feed us) all its forces are included in this verticality so that when we then eat the bread our verticality is strengthened in breaking down the nutritional substance. Such inner contemplation – or meditation if you wish – is the second point.

A third element that is required is the will to focus on an individual variety out of the phenomenological material before me – and out of inner observation. It is also about the will to enter into such work in which over several years we engage in gradual selection to the point where at this given moment – if we think in millennia – this is a variety which works in terms of agronomy, processing technique and nutritional physiology; it thus represents a stage which will naturally in turn be replaced by subsequent generations, by subsequent varieties. So this will, to bring all of these things together in an available variety, this is also required; it doesn't just happen but it is a third element.

These three elements, the broad phenomenology, the inner maintenance of the image and the will to realise it, all of these things are like a triangulation. If we have fixed two points, the third one can move. Then we can fix another two and become flexible in the third. In this way we make systematic and successive progress. Proceeding in this way is described as development research. This is not basic research or proving research but this kind of research leads to development in the sense of a cultural technique we can use.

Perhaps I might also now float the question as to whether this kind of research is not also what Rudolf Steiner expected from this School, from research in the spirit; whether this is not research in the spirit of a kind which is absolutely inherent in matter, which is not transcendental but absolutely immanent to matter, and which I investigate through research.

And if I consider this transition starting from the I-spot, in which I make the change from concern to engagement, if I consider again – I showed that with an example – at which point I take the step from all kinds of generalities to something very specific – then I would like to call this the spiritual sovereignty of each individual person. Sovereignty here does not mean being able to do everything but it means being ultimately responsible. In Switzerland we say, for example, that the people “are sovereign”, the final instance. Whether that can actually be or not is another question, but there is anyway this final instance. And if I can call this up within myself and de-

velop a sense that there is no one following me who at some point will take the final decision and implement it at some point, but if I understand that either I do it or it will not be done at all – that is what I mean by spiritual sovereignty. And calling on spiritual sovereignty in this way in the sense of full responsibility, that, I think, is the point which becomes apparent here.

And so I think that we are looking at it in the wrong way when we say: the so-called fields of life or work are applied anthroposophy. There is nothing applied there yet. It is in the first instance a theoretical anthroposophy, looking solely at the situation. But what could be applied here? Anthroposophy becomes the source for an action in the way that I commit myself through acting out of the substance of the destiny of my own smallness and then attempting at a specific point to make my real contribution. That is then a sovereign, an independent anthroposophy for which I myself take responsibility. It is then related to the source of anthroposophy as it was given by Steiner. Yet I want to risk talking about two sources here. In placing these two sources in a relationship to one another, we then have the foundation for the field in which the section operates as the terrain of our School.

If we are able to look at it in this way, then alongside our saying that anthroposophy is the great epoch-making panorama brought by Rudolf Steiner with regard to a concrete incarnation of the spirit in everything to which we have access in some way – on this side and the other side of the threshold – another way of putting it is also possible: anthroposophy is the science of the human being – that is to say of each human being – who places themselves at the peak of their personality and out of such spiritual sovereignty starts to act, be it as a breeder, teacher, sculptor, nurse, mother, and so on.

This then provides the image for the School where this School is *self-reliant* within the meaning of such an individual spiritual presence. And then in these barely one hundred years in which we have been going as anthroposophists – we are, after all, if I describe the first one hundred years as the beginning, at the end of the beginning, we have not got very far yet – then perhaps we have already for

a long time entered into a practice in the School in which we are engaged in research in a worldwide network out of which we produce our contributions. The only question is whether we can also see it like this so that we can develop the next steps on this basis.

So this furrow to which I referred and which I would like to draw, it extends from the Goetheanum to each individual farm, to each individual kindergarten, to each individual medical practice or whatever it might be – and back again. It is no longer drawing a furrow in just one direction but it is drawing a furrow in two directions. And that we become aware of this situation and speak of a School which in the diversity and breadth of its sections essentially, I believe, already exists, that is what I wanted to set out in an opening contribution; so that from the spot where we are affected in our innermost human substance we are not paralysed, we do not have to constrain the power of our I if we stand wakefully in our time, but can strengthen it. And out of this we can make our contribution, each one individually, each one in their location yet in a cosmopolitan constitution as a whole.

That is as much as I wanted to say. Now let us go and have our break. As I already said, we will now go into the small conversation groups in which the first question is: what is *my challenge*; the second: what is *our challenge*; and the third: what is *the challenge of our time*. Thank you very much for your attention.

## Short contributions

### JOAN SLEIGH

Dear Colleagues,

The task this evening of Bodo von Plato and myself is not to bring new content but just to draw together, to draw to a close, this first opening afternoon of our conference. I would like to bring in a couple of ideas and images. More than eight hundred people here together in the hall, all have come after having been seen and personally invited to bring experience, expertise, thoughts and impulses out of active work, with and in and through Anthroposophy. You come as individuals representing yourselves, but also representing the communities, the organisations, the countries that you come from and thereby representing humanity at large. Anthroposophy is in all of humanity, it is not here, it is in every single human being, as Ueli Hurter said, that strives to find themselves in relation to their spiritual origin and to work out of that point within them that lives and is inspired in the moment of activity, in the moment of where they stand in life and in the world. So we come as representatives, and I would like to draw to awareness all those people who were not able to be here, all those who we did not see, or we overlooked, or who could not make it here, or who have not yet managed to manifest themselves in their work in such a way that they can be seen. All those people as well as the invisible beings, can we carry them, invite them to be a part of this process? Therefore our representation is not only of ourselves but of a much bigger reality. And in representing ourselves, in bringing ourselves here, we all have come - many having sacrificed time, money and effort to be able to be here - all of us

have come, I think with this acute sense that something needs to happen. Something is asking to change, something wants to be born and yet we do not quite know what that is. We have come with an impulse to work towards this moment, being, as Paul Mackay said, the beginning of a transformation in time, the beginning of a new transformation. We bring that intent with us and yet how can we enter such a process, how can we find an answer, or a direction let us rather call it, with 800 people, each of whom brings their own intention, their own experience, their own activity and understanding?

I think our biggest challenge now at the beginning of this conference, on this first day and perhaps into the next couple of days, our challenge, the call to us, is to create a space, to create an ear. I think that the Goetheanum as a building, as a living being, is an ear or can represent an ear. I walk up to the Goetheanum in the mornings, I see it there and I often get this feeling that it is waiting. The Goetheanum is listening, it is waiting. What for? Who for? Can we, now here present at the Goetheanum, together build an ear? An ear to hear the morning call? That morning call of Michael that is resounding.

In terms of what Paul Mackay described as these three calls to the human soul: spirit recalling, spirit mindfulness, and spirit beholding; can we in the first instance, through spirit recalling, bring ourselves to stand in our expertise, in our self-reflective, self-confident, wholeness of being, to stand in cognizance of who we are, where we come from and what we bring, yet go beyond ourselves, go into an open space of not knowing, an open space of not yet having manifested, an open space in which we do not know the answer? Can we hold that sense of not knowing, the sense of the intangible, the sense of the unborn, not yet visible, not yet predictable, not yet describable? Can we enter that space out of the standpoint of who we are? On the level of spirit mindfulness, can we know our reactions, be aware of our feelings, our likes and dislikes, our wish to step in there and say something, and yet not act out of it immediately but feel into the open space we wish to create? Can we feel into the space between two people when we meet and open a conversation? Can we

feel into or perceive and feel into who the other is, what the otherness is that I do not understand? That I cannot know, that I cannot fathom. Can I adapt to the feeling of not knowing? Hold the feeling of the gap, the unknown, the not yet discovered and allow that to be? And with the third one, in spirit visioning or spirit beholding, can we in all our knowledge, in all our well-defined thought processes, in all our observations and understanding of who we are and what we are here for and what needs to happen, hold that back and go into an unknown space? Can we say that we do not know the answer and we do not know what the future wants, we do not know what is asked of us, and thereby open to this ear?

Together to open the ear to hear, or not to hear what the future is asking? Can we live with that possibility that we maybe do not get the answer by the end of this week? As each one of us comes with their own impulse, their own individuality, their own intention, their own genius, can we take a step beyond our own genius to meet that of the other? And through that build a new togetherness which is not a community in the old sense, but perhaps momentary community, moments of community, where we can possibly reach a new level of inner substance, a new level of understanding, a new We, which will disperse again as soon as we go away from each other? It must disperse again, but in the certainty that we can find it again if we have once built that network or that thread to the other person.

So with this in mind - can we hold that open space, go into these next days as openly as possible with full intentions and without expectations? With full direction and yet able to hold the Nothingness as a compact, a filled Nothingness, an inspired Nothingness, into which perhaps a seed can be planted or perhaps not.

**Intelligence and affiliation**

Following on from Joan Sleigh, I would like to reinforce that today ever greater numbers of people will be faced with the unknown, with nothingness – and at the same time it is so different for each individual person. The risk which each person enters into when they actually face the unknown is also very different. What for one person might already represent profound insecurity can – for whatever reason – be more easily mastered by another person. When we face the unknown, nothingness, there is no comparison. As differently as each person faces the unpredictable, it connects us on the other hand not just here in this hall but also with all those of whom Joan Sleigh was talking who could not join us these days, who could not be invited or were not seen; furthermore, also connects us with all those people who live somewhere completely different, who might not even have the ability or possibility to discuss their work and future with others, and yet have an inkling that, connected with others, they can contribute a great deal to a common whole – for the yearning to belong and be affiliated to something is great where the unknown truly becomes existential.

We have already heard from Ueli Hurter that we face the unknown in spiritual sovereignty. Is someone spiritually sovereign who takes their own destiny seriously? Then, in my view, a new picture would arise of anthroposophical work in the present and future: the suggestions and indications, the teachings and the whole practice of Rudolf Steiner on the one hand – and on the other hand the I which takes its destiny seriously; whether it is big or small, inscribed in bigger or smaller circles, becomes less important. Two streams are flowing together as if from two sides and something new arises which has never existed before. This new thing emerges from a moment of twofold transformation, from my own transformation

through anthroposophy and from its transformation through me. That might perhaps be seen together with what Paul Mackay indicated with the example of the meditation about the human soul and the dual flow of time: this stream flows not just from spirit recollection through spirit mindfulness to spirit beholding, it flows just as much from spirit beholding through spirit mindfulness to spirit recollection – on the one hand it starts from the situation of my own life and increasingly connects with something general, on the other hand from something general which illuminates and transforms my concrete life and action with increasing brightness. But in both cases transformation will play the crucial role: it should connect the world with the I and the I, in turn, with the world.

What is this transformation primarily today? I would like to pick up just two elements which Ueli Hurter and Paul Mackay already touched on. What wants to transform itself in our time, it seems to me, is our intelligence. Paul Mackay referred in the context of Rudolf Steiner's late work (*Anthroposophical Leading Thoughts*, GA 26) to the way that the intelligence descended from the cosmos to human beings and became personal. Now human beings have been left alone with themselves and with it, it is at their free disposal. They can and must now decide for themselves for what purpose and how they wish to use their intelligence – e.g. for the goals of Monsanto, Bayer and their merger, something which requires highly qualified, cognitive intelligences – or for something else. We are – this is how Ueli Hurter put it – on the way to something else. But what intelligence does that require, in what direction does it have to or does it want to transform itself if we are on the way to something else? Without beating about the bush let me say this: it wants to transform itself from a dividing into a connecting intelligence.

Analytical intelligence can divide, differentiate, say what is good and what is bad, true or false. Our intelligent being is capable of differentiating. Separating division is the consequence of such differentiation. But then there are also individuals or groups who are for one thing and, in turn, there are others who are for something else. Analytical intelligence leads to opposites, evaluates and decides in



comparisons, seeks prerogatives of interpretation, acts exclusively. Connecting intelligence on the other hand acts differently. It does not in any way lose its capacity to differentiate, but develops and places emphasis on the ability to connect. Either-or is replaced by both-and, factions are replaced by collaboration – perhaps also in opposites. Connecting intelligence judges and decides less through comparison but experiences evidence, takes responsibility and seeks integration. The other, the more different it is the more valuable it becomes – perhaps not immediately but in the course of time because we learn not just to create connections but also to connect ourselves.

I suspect that we have undergone such a transformation at the Goetheanum in recent years. What Ueli Hurter described about the Goetheanum Leadership might possibly be understood as such a step. We want to work together – and that only turns out well if those who are working together are very different. Indeed, we are dealing here with very different ways of facing nothingness and also with different ways of knowing, being able to do or want something. On no account do we want to give that up. But a process of transformation has started. And we would like to continue to explore, discuss and practise this transformation further with you with the goal that after these days we have a different relationship with one another and the world.

And thereby – this is the second element which I want to highlight – our affiliations will also change. The natural feeling of affiliation arises from the collective (family, profession, belief, ideals, worldview, etc.) and as a consequence of the differentiating intelligence (conviction, party, etc.). This is an affiliation arising from love for those things that are like us. With the start of the transformation into a participating or Michaelic intelligence, this kind of natural affiliation will give way to a feeling of affiliation which arises from seeking and trying, from the very different way we face the unknown, which can give rise to affiliation arising from love for what is different.

This conference is devoted primarily to such seeking, to the search for a way of working anthroposophically which does not see

itself in opposition to the world but in its affirmation; which learns not through delimitation or conforming but in creating connections and the preservation of its uniqueness and sharing a will with the world.

Finally, I would like to close my remarks by thanking you all for coming to do something together in these days. Perhaps we can together contribute to change, to change which could lead to consequences not just for the anthroposophical movement. And so – just as the previous three speakers – I would like to welcome you very warmly to our work together at the Goetheanum. Warm thanks.

## CHRISTIANE HAID

### **Spirit Recalling – Strength from the Source**

We devote this day to the appeal to practise “Spirit Recalling” and to the precept to draw “Strength from the Source”. In relation to the Anthroposophical Society we need to examine our connection with the founding impulse of the Christmas Conference. At that conference in 1923/1924, after twenty-one years of anthroposophical work, Rudolf Steiner instigated the re-founding of the Anthroposophical Society in a fundamentally new way.

The contemplation of historical events holds two potential dangers: people either mystify and romanticize these past events whilst deploring the prosaic reality of the present; or they dismiss the past as no longer relevant to them and focus on the present alone, an opposite extreme that could make them lose touch with their roots and lead to egocentrism. In either case, we fail to connect as individuals with the original moment – a connection that is, however, crucial for the future.

Another important and necessary measure after a hundred years is that we take the history of the Anthroposophical Society in the twentieth century into account when we plan for the future. We need to understand that the historical events of the twentieth and dawning twenty-first century are essential conditions for the development of anthroposophy.

Two world wars with millions of dead, the Cold War, totalitarian regimes, misanthropic dictatorships, economic crises and streams

of refugees have been part of this development. The Anthroposophical Society has also seen harrowing and paralysing conflicts and schisms that have left their marks. Let us start by outlining the events surrounding the laying of the Foundation Stone at Christmas 1923/1924.

### **A new beginning arising out of the crisis**

#### **Christmas 1923/1924:**

After 21 years of anthroposophical work, during which he acted merely as a teacher within the Society, Rudolf Steiner took the initiative for a new beginning, choosing the individuals with whom he wished to shape this new start. The new beginning was forged on ruins – on the ruins of the first Goetheanum. These ruins symbolized the inner condition of the Society at the time: the growing stagnation that resulted from the egregious public attacks and the failed practical projects, but also from the economic situation and from the lack of orientation and activity among the leading members, the conflicts between them, which arose from their “all-too-human” weaknesses.

In the poorly equipped *Schreinerei* (Carpentry building), which stood next to the charred ruins of the first Goetheanum, 800 hundred people from all over the world gathered in the Christmas period of 1923/1924. It was no ordinary conference but, as Rudolf Steiner pointed out, the beginning of the turning point of time. It was the inception of a tremendous change. It was the moment when something changed fundamentally: the way was paved for a future that began at Christmas in the *Schreinerei* and that has radiated out across time ever since, as long as people have actively pursued this first impulse. This beginning happened more than ninety years ago and one could say that we stand now on the shoulders of that moment. Without that initial impulse there would be no second Goetheanum today and there would be none of the fields that now apply anthroposophy in practice.

The Christmas Conference aimed to found a new kind of society in which the soul life could be nurtured out of the spiritual world. A crucial change took place – the spiritual world began to reveal itself

in a new way. In his founding address Rudolf Steiner described how the impulse for that conference had come directly from the spiritual world. “This was something that had been inspired directly from the spiritual world. An attempt was made to break with the club mentality and to let the spiritual world shine through every single action that was undertaken....” (Rudolf Steiner, GA 260, p. 92 in the German edition)

The central task of the Society founded at Christmas 1923/1924 was to provide the foundation for the School of Spiritual Science as a place of research and of esoteric deepening, where the Sections could carry out their work and where the “fields of life” – the fields where anthroposophy was applied in practice – could come together.

From that moment on there would be no division between esotericism and exotericism, but both would penetrate each other and work fruitfully together in this Society and in the School of Spiritual Science that was part of it. Life was to receive its inspiration directly from the spirit and this inspiration was to be put into action in various ways. With the meditation of self-knowledge that Rudolf Steiner presented when he laid the new foundation stone a transformative instrument was given to human beings for overcoming the discrepancy between their thinking and actions – a constitutive problem of modern humanity. The mantras of the School of Spiritual Science are a further step on this way.

### **The laying of the Foundation Stone**

Rudolf Steiner laid the true foundation stone on 25 December 1923, during the Christmas Conference. We might imagine the building of a house and a foundation stone actually being placed in the earth. This is what happened in the case of the first Goetheanum, which later burnt down in the New Year’s Night of 1922: the physical foundation stone for that building was laid as early as 1913. It still exists and forms the foundation for the second Goetheanum, too. Our gathering today is held above the physical foundation stone of 1913, which is buried here beneath the *Grundsteinsaal* (Foundation Stone Auditorium).

The laying of the foundation stone at Christmas 1923/1924 was a very special event: it took place in the realm of soul and spirit. Rudolf Steiner referred to this foundation stone variably as the ‘dodecahedral foundation stone’, the ‘dodecahedral imaginative structure of love’, the ‘dodecahedral stone of love’ – and the soil it was sunk into were the hearts of the people who were present at that extraordinary moment.

The form of the pentagon dodecahedron (a form with twelve faces) is what the foundation stone of 1923/1924 and the physical foundation stone of 1913 have in common. But the earlier foundation stone was made from copper while the foundation stone of 1923/1924 was of a very different substance: it was made of the word. The new Foundation Stone consisted in the founding ceremony itself with the four-versed meditation – cosmic words spoken into a social context. A supersensible structure, as it were, which each of us can awaken, foster and nurture through active inner, meditative work.

Let us remember that for more than ninety years now a large number of people have meditated daily on this Foundation Stone Meditation. The very first pioneers and later generations, who have by now crossed the threshold of the spiritual world, have used this meditation or worked with its rhythms on a daily basis. And think of all those who are working with this meditation every day now. We can imagine how spiritual substance has been created and multiplied infinitely since the first hour: a wellspring that continues to be fed and built on. This spiritual substance is the foundation stone on which the Anthroposophical Society is being built: it is the essence of this Society we are concerned and uncertain about today. How can this Society be given stronger impulses in the future and how can it be prepared to take on its task ever more effectively?

The question for us today is how we can connect our anthroposophical work today, be it inside or outside the Society, with this Foundation Stone.

### **“Know yourself” – The Apollonian maxim, rephrased for our time**

In his introductory address of 25 December 1923, Rudolf Steiner referred to the Foundation Stone Meditation as the new expression, for

our time, of the ancient Apollonian call to “Know Yourself”. These words were inscribed in the forecourt to the Apollo Temple at Delphi. The God Apollo had addressed these words to human beings.

In the new wording of the Apollonian maxim the way to self-knowledge is presented in three parts, as we have seen today in eurythmy. “Human Soul, know yourself in the living weaving of spirit, soul and body.” We can ask who addresses these words to the human soul in the new Apollonian appeal. Who speaks? And to whom? In the Foundation Stone Meditation this appeal to the human soul is followed by the calls to “Practise Spirit Recalling”, “Practise Spirit Awareness” and “Practise Spirit Beholding.”

### **Practise Spirit Recalling**

In recalling the spirit we enter the world of the Father, as part of the Trinity. The first realm that we delve into is therefore the active sphere of God the Father. It is the sphere of the creator of worlds, who has poured himself in loving devotion into the creation of the world, renouncing himself entirely.

Human Soul!  
You live within the limbs  
Which bear you through the world  
Into the Spirit's ocean-being:  
Practise Spirit Recalling  
In depths of soul  
Where in the wielding  
World-creator-being  
Your own I  
In the I of God  
Comes into being.  
And you will truly live  
In human world-all being.

Whenever we are active in the world we dwell in the sphere of the Father. This fatherly sphere – cosmos, nature and all of creation – is

at the same time a spirit ocean. Of this fact we are not conscious, however, because we live wholly in the world of sensory phenomena. We are placed into this world as beings with limbs. As physically moving beings we are cosmic in nature, our form radiating out in a linear way due to the configuration of our extremities.

Inwardly the ‘I’ connects with the depths of soul when we practise Spirit Recalling, and it recognizes that it originates in the divine world of the Father. This is why the Foundation Stone Meditation is an organ of self-knowledge. It allows us to practise gaining knowledge of this world and to experience the reality of the realm of the Father.

When we are in harmony with this world of the Father as we act lovingly in the world, it is the human echo to this radiant love that streams out from the Father and from the creative activity of the first hierarchy. An existential question for modern humanity is associated with the gifts provided for us by the first hierarchy: are we in harmony with the laws and conditions of the world of the Father? If our actions are only performed in pursuance of our own interests, this will result – and we are growing increasingly and painfully aware of this today – in the exploitation of nature, in social unrest and war; in the destruction of the very foundations of our life on earth. We can develop a consciousness for this foundation of humanity and of the cosmos by connecting in a new way with the realm of the Father, by practising Spirit Recalling.

### **Recalling – strength from the original source**

There is another angle from which we can look at the conditions for creating a relationship with the world of the Father. Recollection is a profoundly Platonic motif. The Socratic dialogues *Meno* and *Phaedrus* develop the thought that we are able to learn because we recall knowledge that is inherent in our souls. In other words, we retrieve the knowledge that is available to us from a spiritual cosmic life before birth. What Plato implied was later presented by Rudolf Steiner in his new perspective on reincarnation: we have prepared at an earlier time the foundations for capacities which we now unfold, and we now recall those foundations spiritually.

Georg Friedrich Wilhelm Hegel, the German idealist philosopher, spoke of spirit recollection in his book *Phenomenology of Spirit*. In the last chapter, on the very last page, he stated that the individual spirit may have the impression, on returning to a new existence, that this was a first beginning and that it had learned nothing from the experience of earlier spirits. But then it becomes aware of the spiritual substance, the substance that lives in the spirit. Hegel wrote, “But re-collection has preserved that experience and is the inner being and, in fact, the higher form of the substance.” (Hegel, *Phenomenology of Spirit*, end of last chapter). In spirit-recalling we become conscious not only of our spirit but also of its depth and richness.

Hegel indicated that the substance of earlier spiritual achievements continues to exist and that they will form the inner essence of our future existence. This is a clear reference to the ‘I’ which Rudolf Steiner described later, in *Esoteric Science*, as the aspect of our being that is eternal. Recalling is therefore not an activity which relates to one life but has, as spirit-recalling, dimensions which exceed existence in space and time and point to other incarnations.

### **Recollection and the world of the Father**

I would like to conclude with an exercise given by Rudolf Steiner in *Mystery Knowledge and Mystery Centres* (GA 232), a lecture cycle presented in preparation for the Christmas Conference. There he described how we can inwardly go back in time 20, 30 or 40 years by concentrating on objects from that time – a school reader, for instance, or a piece of clothing we used to wear in our youth. As we establish a connection with this object we become able to live ourselves into the past, into a particular moment in the past, when we had real experience of that object. We will be able to return to that moment by actually stepping out of time. What happens there? If we practise this we learn to be entirely present and as a result, there is no longer a division of inner and outer life. If we learn to enhance and deepen this experience by focusing on childhood gestures, habits and movements we will experience that the outside world is the inner world and the inner world (soul) is the outside world (gesture).

When we look at a sunrise, for instance, we can become one with it: inner and outer world become one.

The pink morning sky will no longer be an external phenomenon. In the brilliant colours of the sunrise we experience the essence of the first hierarchy, the creative forces of the world of the Father. In the warmth of the morning hues we sense the beings of the Thrones. And in the interweaving of sun and earth in the rosy morning light we experience the being of the Cherubim. If this radiant weaving continues to live in us, deep in our inner being, we will experience the all-permeating love of the flaming Seraphim.

Dear friends, anthroposophy helps us to see that the world of the Father and of the hierarchies looks to us human beings and that the work of the hierarchies is directed at us. This is why Rudolf Steiner was able to say in his opening address at the Christmas Conference, “... that the anthroposophical movement wishes to guide human beings to that last enlightenment, which will give them provisional satisfaction in human evolution on earth, and which can, thanks to the emergent revelation, be expressed in the words, ‘Yes, this is what I am as a human being who, by the will of God, has an earthly and cosmic existence’.” (Rudolf Steiner, GA 260, p. 35 of the German edition)

### **Introduction en français – on practice spirit recollection**

Chers participants à cette rencontre mondiale. Nous sommes à la veille de la fête de la Saint-Michel. Le 28 septembre 1924, Rudolf Steiner a tenu sa toute dernière allocution. Il voulait créer une atmosphère particulière dans l'âme et dans le cœur des participants, pour préparer le jour de la Saint Michel et en faire une fête d'un tout nouveau genre. Cette dernière allocution reste pour nous un puissant appel pour nous engager avec fidélité dans nos cœurs aux côtés de cette force solaire de Michael. Ces paroles du Logos du monde peuvent se transformer en Logos humain. C'est avec ces mots, que R. Steiner achève son activité de conférencier avant de réciter les paroles dédiées à Michael.

Près d'un siècle plus tard, nous constatons que cette perspective d'une véritable fête de la Saint Michel, reste à construire. Il y a une profonde crise spirituelle qui règne dans le monde et une aspiration de plus en plus forte chez un nombre croissant d'individus, à une compréhension du monde plus globale, plus consciente, plus humaine. Si nous voulons échanger et nous consulter mutuellement durant les prochains jours pour imaginer vers quels horizons nous souhaitons cheminer ensemble, il est nécessaire également de nous replonger dans nos intentions originelles, nos intentions spirituelles en tant qu'individu, et en tant que mouvement anthroposophique. Pour regarder loin vers l'avenir, il est nécessaire de bien connaître ses origines, sa biographie, ses racines spirituelles. «Exercer la souvenance de l'esprit», peut nous aider à retrouver nos origines et nos intentions spirituelles. Je vais poursuivre maintenant en allemand.

### **Practice spirit recollection**

Dear participants at this world conference! I will attempt to set out a few thoughts on "spirit recollection" in somewhat compressed form.

Today is a special day because 28 *September* is the day when Rudolf Steiner gave his last address. After that he could no longer appear in public due to his illness. Thus these are also his last words which he spoke in the context of his reflections on karmic relationships, a series of 80 lectures. He had pulled himself together one last time for this address because the mood of "Michaelic consecration" as he put it, was meant to stream out on the 29th, Michaelmas day, into the hearts and souls of the members. He wanted to call forth a festive mood and at the same time a serious attitude. This last address continues to resound in our hearts as a mighty call to unite with Michael. And these were his words at that time: "Michael, who to begin with indicates and points to what should happen so that his Michaelic garment, this light garment, can turn into the waves of the words which are the Christ words, which are the cosmic words, which can transform the cosmic Logos into the Logos of humanity" (GA 238, 28 September 1924).

### **Work with all the friends who reside in the spiritual world**

Only a very small part of the anthroposophically-minded people are gathered here. The anthroposophical movement is much larger worldwide than we mostly think of it and carry in our awareness: people constantly leave the earth and others come down to earth once again. At this point I would like to mention our friend Aleksei Zhukov from Russia who should really be here with us. He passed over into the spiritual world in August. Others are just on their way down to earth, others again are in the spiritual world in the cosmic midnight hour. It is good if we do our work in the awareness that all our comrades-in-arms should be included so that this encounter is inspired also by the help of our friends from the other side of the threshold. Let us think, for example, of all the pioneers who fully committed themselves to anthroposophy in the last hundred years. We can thus extend our picture of the anthroposophical movement such that we include all the deceased and also the friends who are on their way here.

### **If we want to look forward we should also look back.**

When together we discuss in the next few days where we want to be heading as the anthroposophical movement and Anthroposophical Society and look ahead to the next few years, then we have to undertake the work of spirit recollection. Looking far into the future requires knowing our past, our own biography well. Spiritual history must not be thought of as linear and chronological but as dynamic. Certain impulses which arose, for example, in ancient Greece or the Middle Ages appear again later on after a certain period has passed on earth and in changed form in order to continue developing. The consequences of earlier events appear today; how we continue to develop these impulse and what we make of them lies in our freedom. A community of people which does not know its spiritual history, or which believes that the past has simply gone, cannot find the strength to get to the source of its spiritual intentions. This does not mean that we all become specialists in human history and the history of the anthroposophical movement but that we should know our common history in sufficient measure. The ancient mystery time continues to live in us.

### **The Michaelic community – a difficult subject**

I know that this can be a sensitive subject when we speak about the esoteric connections and everything to do with the Michael being. Rudolf Steiner very firmly commended these connections to us in 1924 so that we should concern ourselves with them. In doing so, the possibility of speculation and inquisitiveness is a real danger. But if we approach these questions in all modesty and with the necessary seriousness, always subject to the reservation that we might not yet have found the correct trail, then we can make some progress today. The spiritual intentions, the goals we set ourselves before birth, the spiritual network between us, being intertwined with one another, all these things continue to live in us today from past earth periods. Individual spirit recollection, but also collective spirit recollection contains a lot of potential. As a farmer, I know that a seed simultaneously contains the stream from the past as a legacy and the

potential of what is developing. If each one of us individually and all of us together recall the intentions and goals which we set ourselves in earlier times, then I can and we can resolve to do those things anew. I have been inspired by this perspective over and again for the last 35 years. Each one of us can help the other to let their very own intentions rise up. It is a motif of spiritual fraternity.

### **History of the Anthroposophical Society**

There is my individual history and there is the recent history of the Anthroposophical Society for its one hundred years on earth. We need a clear relationship with this past. We are entitled to appreciate the many good achievements, but we should also dispassionately look at the missteps, the missionary activity, the impossibilities of anthroposophical development. It seems to me that a healthy relationship with this past is the prerequisite for a healthy “today”. Some wounds which are still present in souls can thereby be healed. There is the need to throw light both on the successes and the shadow side of our movement.

### **Karmic reality and spiritual alliances for earthly goals**

After the Christmas Conference a stream of karmic revelations opened up for Rudolf Steiner – and thereby also for the Anthroposophical Society. Never before had there been such a wealth of perspectives, of presentations of a deep penetration into karmic connections. It was the first time that the anthroposophical movement was presented in such mighty dimensions. If we have concerned ourselves personally over many years with these perspectives, new questions keep arising: what is the position of the karmic streams today? How do I look from today’s perspective at the culmination question at the end of the last century? What is the situation today?

The past is not finished but continues to work into the present and future. Many threads of destiny were woven, for example, in the Middle Ages between people who lived in Europe as Cathars, Templers, Benedictines, Dominicans, Cistercians, to name but a few of the great orders of the Middle Ages in Europe.

When I started to work biodynamically on my farm and enthusiastically wanted to be involved on working on the future of the earth, I always felt connected at the same time with a stream which came far out of the past. Many generations of people had transformed this piece of earth. I felt myself as the heir to a very long cultural past and attempted to obtain a sense of the impulses out of which my predecessors had acted. If we stand in a location somewhere on earth, we can ask ourselves: what continues to live from ancient times in this place? Of what is there still an echo? How do I connect myself with this piece of earth? Landscapes with a strongly historical character can help us to awaken pictures from ancient times. I need such a historical awareness in order to link myself specifically with an ancient cultivated landscape.

The people of the time wanted to give untamed nature a human visage in that they refined the realms of nature and created landscapes some of which continue to exist to the present day. Wild nature was to be ordered and the same time respected. It is deeply moving to read works such as “Cosmographia” by Bernardus Sylvesteris today in which he describes the suffering of nature when the beings in nature were still a reality. Human beings were placed between the realms of nature and the heavenly beings, still wholly in a Platonic sense. Today we have gone one step further in biodynamic agriculture in the individualisation of the landscape – and human beings are the basis for that. Earth is the place on which human beings incarnate. The human individuality can only continue to develop here on earth. But this place is under threat today as never before.

Other people strove from the thirteenth century onwards with all the power of their thinking for an understanding of the world and also of spiritual reality which was to extend with the sharpest thinking and logic to an understanding of the divinity. It was the time of the great disputes between the nominalists and realists. We have largely remained stuck in nominalism to the present day. Anthroposophy, too, can be taught and understood in a nominalistic way. Goetheanism seeks to train and strengthen us to experience the world in the way it is and not as we mostly imagine it to be. Dead

thinking in nominalism can be overcome through the intelligence of the heart.

Rudolf Steiner describes in the karma lectures a magnificent event which took place in the spiritual world in the fifteenth century: Michael founded the supersensory Michael School. All the streams which felt close to the spirit of Michael participated, as far as into the nineteenth century. In this school mighty imaginations of the divine aims and the development of humanity were placed before human souls. There was also a look ahead to the coming time on earth, the time when the human beings would gradually descend to earth again and work with one another. That then happened more than a hundred years ago.

### **The collaboration between the different streams.**

At the start of the twentieth century it was undoubtedly much more difficult than today to promote the collaboration between the various spiritual streams. That is why obstacles were often placed in the way of the development of the Anthroposophical Society and the anthroposophical movement. But are we in a position today the work inclusively, create balance and enter into new alliances also with other movements? The ability to form alliances is a key question for the future because we have to find a broad consensus in view of the many problems which have to be overcome in the world. We cannot do that alone without all people of good will coming together. Anthroposophy helps us to be awake to the needs of the world today but that does not at the same time mean an entitlement to exclusivity or to be better than other people. Everyone has developed particular abilities in their spiritual biography. Today the time has come to place those abilities at the service of all people.

Let us read the present tasks out of contemporary events in order not to work outside the world and only among ourselves. For *all* contemporary events have their roots in the stream of history.

### **Ordering karma**

It remains a great challenge for our Anthroposophical Society to de-



velop a common striving. But at the same time such striving can also be based on individual spiritual sovereignty. A mighty cosmic and tellurian call, that is what Rudolf Steiner calls it, goes out to all members to recollect the common goals and tasks which were adopted in pre-birth existence.

And this central task is supplemented by an exercise which might appear strange at first sight. That is “to bring order into our karmic relationships”. What does that mean? The people a hundred years ago were probably completely overwhelmed by this task. But today we have the opportunity to grasp such an “ordering of karma” anew, be it in the School of Spiritual Science or in each collegium, wherever it is possible and people show an interest. A better climate can arise through conversations and meetings, through receptive listening. Tensions can be overcome through reciprocal help and the “Platonic souls, the Aristotelian souls, the young souls, the old souls” – as Rudolf Steiner describes them – can learn a great deal from one another and correct their one-sidedness!

I came here to meet many representatives from different professions and fields of life, but also many representatives from different karmic streams. I hope that our meeting will contribute to creating a greater awareness for the collaboration between representatives from various historical sensitivities who now practise with intent their “common volition”. Spirit recollection with the prerequisite for the here and now and for the whole of the future. With this awareness we can attempt to shape the fields of life, the Anthroposophical Society and the School of Spiritual Science into a social organism, not abstractly but because the spiritual intention remains awake in us. The anthroposophical initiatives are increasingly visible in public life – and that is very gratifying. But at the same time a strong gesture inwards is also needed. A significant part of this force can flow from spirit recollection. And this force is at work in the age of Michael, that is why I want to end with a quote from the Michael Letter “At the dawn of the Michael Age”: “He [Michael] liberates thoughts from the sphere of the head; he clears their way to the heart; he sets free ardour from the mind so that human beings can live in soul’s

devotion to all that may be experienced in the *light* of thought. The age of Michael has dawned. Hearts begin to have thoughts; ardour no longer flows just from mystical darkness but from clarity of soul borne by thought. Understanding this means taking Michael into our mind. Thoughts which today seek to grasp the spirit must come from hearts beating for Michael as the fiery prince of thought in the universe” (GA 26).

## CONSTANZA KALIKS

We can experience in all three parts of the Foundation Stone Meditation that the human being is constituted in their *connection* with the cosmos, their affiliation with the cosmos, and that this cosmos in turn is also partly constituted through the nature of the human being. This creates a commonality, a correspondence, and perceiving and obtaining a sense of this correspondence, bringing it ever more to consciousness, is the exercise of spirit mindfulness. I would like to contribute some aspects to this correspondence, to this dual affiliation.

How does the soul place itself into this reciprocity, into this centre of spirit mindfulness? It is not a space which can be directly addressed – and that is why it is always a sensing attempt to bring this centre to consciousness. The following attempt comes from a far-away place. It is a tale about the creation of the world which has been cultivated for many centuries within the Jewish tradition, above all among the Hasidic rabbis. It really originates at a very early time, is presented for the first time specifically for a small number of pupils in the sixteenth century and then enters the public sphere in about the eighteenth century. It is the picture of a creative god who for the act of creation withdraws into an incredible intensification of his self, withdraws such that an empty space arises, a non-spatial context, a non-spatial emptiness. And this emptiness, which is brought forth from a will which holds itself back, withdraws, provides the possibility for the creation of the world – we might say that an otherness to the divinity arises, the world arises. But this god, who de-

liberately withdraws, he surrounds this world. The withdrawal is described such that god places himself around this space, withdraws to surround this space, but does not leave it. And this gives rise to the world and with the world freedom: because god has withdrawn. But with freedom the possibility of evil also arises.

This picture – we can experience it inwardly almost like an imagination – can be helpful for practising spirit mindfulness. Spirit mindfulness requires a deliberate withdrawal, letting go, letting something arise which is not, however, based on abandonment but on absolute waking involvement but without external intervention, without immediately taking action in an external sense; it is an inner activity of involved internalisation.

And today, after almost a hundred years since the foundation which took place here at the Christmas Conference, and in general since anthroposophy has been alive in the world, we have the task, in my opinion, also to practise spirit mindfulness with regard to this creation.

If we look at Rudolf Steiner's work, we can see that this process took place repeatedly: to the last moment he placed this foundation and the present into the stream of all becoming. It is a great narrative; he places it before our eyes repeatedly in ever new forms, sometimes in great images, but also down to the truly individual level in the karma lectures. Always it is placing the present into a broad stream of time. And now it has become our task to integrate what was founded here at the start of the last century into our twenty-first century. Although it has a chronological date – Christmas 1923/1924 – it is now an event which has integrated, inscribed itself into this developing stream of time. And that is a big challenge, it is, indeed, spirit mindfulness that is required of us here.

Of course the Christmas Conference was a new beginning, but now this new beginning has flowed into the world, into the stream of time, and spirit mindfulness can now be this inner, very active withdrawal in order to allow the connection with the events which then occurred in the course of the twentieth century to arise. In this way we connect ourselves with the stream of time and allow this fact

of anthroposophy truly to live in our consciousness as a living part of the twentieth and twenty-first century. That is the task which we have been set; such a connection between anthroposophy and what has happened in the twentieth century cannot be established by Rudolf Steiner, we have to do that ourselves. And the large question remains: to what extent does the whole of the twentieth century, which represented radical change in our human history, live in each of the institutions, in everything that we do out of the anthroposophical impulse? Can we include that in our consciousness, can we really let it live?

And now I would like to attempt such a reflection also in my professional field, in education. To begin with, education itself contains incredibly many elements of spirit mindfulness to the extent that education is an activity of people who already live on earth and receive those who are now coming to earth. The latter now bring something completely new and previously unknown with them and want to participate in everything that already exists. Education means enabling such participation in such a way that it takes place without pushing away the new part, without making it impossible, but letting it become part of what already exists in such a way that it can transform the latter.

That is a crucial gesture of spirit mindfulness. Can we grasp education truly out of the experience of the twentieth century, out of what we have become through the twentieth century? Here I would like to refer to two aspects. The one astonishing aspect is that precisely in the twentieth century, which brought the most absolute inhumanity to experience, that precisely in the twentieth century it was increasingly possible to experience that the I, that the human individuality is a fact of what is in process of becoming, what is in process of becoming in the face of what is in process of becoming in the other person.

Rudolf Steiner describes at a very early stage already, in 1911 for example, how this I can actually be found in the laws of the world and of things, and how although it is experienced organically as being in myself, the I in reality lives in the laws of things. Other people,

too, have recognised the fact throughout the twentieth century in a great variety of ways that our own I is really experienced in the world around us. Our own I unites with the cosmic I. It comes to experience in such unity with the cosmic I. Quite a different experience and understanding of the I, where we are still very much at the beginning, is founded in the twentieth century.

Thus today, in the twenty-first century, the very concrete question arises as to how this insight from the start of the twentieth century is received into the stream of the present: how can this understanding of the I, how can the developing I become the centre of each deed, each action in the field of education? And so it is precisely an I which understands itself in such an interrelationship with the world which appears also in the twentieth century ever more clearly as the space from which an ethical action can arise. There are no generally valid normative ethics and the illusion that they might exist is no longer given after the twentieth century.

On what is action based which allows for humanity, which seeks humanity? In 2012, Zygmunt Bauman gave a lecture in the Simon Wiesenthal Institute in Vienna on evil and the history of evil, the evil which was a basic element of the twentieth century. There he spoke among other things about the repeated experience of how thin the veneer of civilisation is in people, how quickly this thin veneer of civilisation can disappear when people are faced with a great shock or great danger. We can delude ourselves a great deal, each one of us, but the question changes completely when we are faced with a situation in which our human environment no longer supports us as usual and expected. There were a lot of experiments in the last century which showed that most people in certain extreme situations lose their humanity and are capable of doing deeds of which they would never admit themselves that they were capable of doing them. And Zygmunt Bauman related how it could be seen in some of these experiments that the majority of people would act out this inhumanity and only very few would say: "No – I won't do that."

At the end of the lecture a young student asked whether it would not be more productive, instead of investing so much time and ef-

fort in investigating the question: “What are the patterns which lead people to perform evil acts?”, to urgently pursuing the question: “What are the patterns which lead people to perform good acts?” And Zygmunt Bauman answered that she was indeed right and such research had already been undertaken in that people had asked what had caused this minority of people, thus a small group, simply to say “No” to certain things although they would thereby be exposed to great danger or also expose their families to great danger.

And then Zygmunt Bauman reported that it had been discovered that there were no patterns for that. There were no standard behaviours. The people who were part of the survey came from very different backgrounds, both as regards their work, families and wealth and as regards their education. There was no way to describe a general pattern. And this once again shows the location of ethical action: it lies in the depths of the individual. There are no patterns, there is no generalisation, there is only singularity and uniqueness. That is also what Hannah Arendt meant when she said that the good was radical, deeply rooted in the individual person. This is what the twentieth century has taught us.

In what respect do we integrate this knowledge which – compared with other knowledge in human history – is of course very recent, this knowledge about the individual as the central location for good in absolute freedom and unpredictability, in what respect do we integrate it for example in education? This also applies to other fields of life, it applies to everything that we attempt to do with anthroposophy in the face of the needs, the questions of our time. The needs and questions of our time do not exist so that we can justify our actions. The world is as it is. And it is up to us to acknowledge it, i.e. to say: this is what the world is like. We are here. And it is up to each single one of us, ultimately up to myself, to perceive that and to find the inner strength for the correct, the ethical action within myself.

Today there lives in the whole world a deep search for connectedness and this is expressed in various forms, not least in that so many people quite naturally speak about a search for the spirit or spirituality and also want it. It is a deep longing to know ourselves as part of a

whole which had to be lost so that good can establish itself in the individual person. And this is what the second part of the Foundation Stone Meditation refers to when it says: “Where the surging cosmic creative deeds unite our own I with the cosmic I.” The “cosmic creative deeds” – do we see them? Do we experience them? Can we incorporate them in us so that it can happen that our own I is united with the cosmic I? And then, when it happens that our own I unites with the cosmic I, can the deed arise which is directly related to the reality in which it is performed. This is expressed by Rudolf Steiner as follows in a Michael Letter (in the letter of 16 November 1924 “World Thoughts in Michael and World Thoughts in Ahriman”) as an imagination of Michael: “Human beings grow ever more human as they grow to be an expression of the world.” They find themselves by not seeking themselves but by uniting themselves with the world with will in love.” I think this is a very comprehensive expression of such practice of spirit mindfulness.

Dear friends, dear conference participants

After this beautiful introduction by Constanza Kaliks, the second part will now also concern itself with the question of spirit mindfulness and take us to the practical fields of life which we encounter in the diversity of the sections in our movement.

If on this Michaelmas day we wish to have something to get us going which belongs to the being of Michael as a call on our cognition, then we can think of the constant challenge to identify the spirit in the sensory world, in what we encounter through our sensory experiences, so that the whole of the sensory world turns into a sign language of the spirit. We can ask ourselves, what is the relationship of these impulses of our cognitive life, this movement towards the threshold of the spiritual world, this shining through of the spiritual in the sign language of the sensory world – what is their relationship with spirit mindfulness?

Occasionally it can be of help if with regard to these great tasks which are set before us in the Foundation Stone Meditation we begin by asking quite modestly: how does the meaning of “spirit recollection” change if we omit the word “spirit”? So if we simply say: practise recollection, practise mindfulness, practise beholding and then feel the great difference and ask ourselves: when does recollection turn into *spirit* recollection? When does the very personal devolve into the depths of spirit recollection? When does mindfulness turn into *spirit* mindfulness? When does beholding turn into *spirit* beholding? With spirit mindfulness we have some help in that such practice of spirit mindfulness does actually have a goal: “You will truly feel in human soul’s activity”. But what is it when we “truly feel”? What is its relationship with spirit mindfulness? What germinal force wells up out of spirit mindfulness for when we “truly feel”?

Now I would like to describe for you what became a help for me in this connection. There is a key passage by Rudolf Steiner in his book *Occult Science. An Outline* in the chapter on the path of knowledge. There he describes the development of feeling. After practising the six qualities, this great culture of feeling follows in about seven practice steps which then lead to true feeling – “And you will truly feel” – where feeling becomes capable of inspiration, where it can develop an inner germinal force with regard to inspired experience and knowledge of the world. I do not here want to set out the whole of the practice cosmos but rather point out specific moments because they represent something methodologically which can develop and initiate spirit mindfulness and the culture of feeling to become “true feeling”.

A first important exercise is to understand our own life and experience of the world as a kind of language. In spirit recollection – and in recollection in general – we look back on events, how they approached, where we can ask: where actually do the things which we encounter in life come from? But now it is no longer the individual events but their connection. What is the language of our biographical life events which we learn to read, what do we encounter in the biography of our Anthroposophical Society as its life language? The individual events in the stream of time, in the interweaving waves of time, are consolidated into something which is expressed as the spirit through the experience of their “language”. Encountering this action of the spirit inwardly is a form of spirit mindfulness. Life turns into a script, into language. And this language is not an intellectual language but it arises when we develop an intensive feeling for and experience of these events – not when we think about them philosophically and in an abstract way but when they become an inner experience for us, when they appear in their stream of time and turn into language. An initial method of spirit mindfulness is thus: to turn life, the life events and biographies into a language in the rhythm of time.

Another very important exercise, which also means a lot for us doctors, is the one which Rudolf Steiner describes as a “healthy hunch”. Now we might immediately think: “A hunch, I have a feel-

ing ...". How much reality is in that "hunch"? In this connection I was able to learn a lot from mathematician friends. A good mathematician, before being able to prove and identify a connection, has a "hunch" where the whole thing is going: that might have something to do with  $180^{\circ}$  in a triangle? A kind of hunch, a healthy hunch develops which must then be led to knowledge. We need this moment, which Rudolf Steiner also characterises with the word *attentiveness* and heedfulness. Attentiveness perhaps for the question: where is our culture, our movement going? Where are we needed? What is a healthy hunch as the culture of "true feeling"? How do we encounter the world? What approaches us as a first hunch, as a messenger, as the prelude to future knowledge which is then turned into action based on knowledge and thus to "free volition"?

Another important quality is reverence. From the beginning Rudolf Steiner speaks about the path of reverence, about the gateway of humility, about something that lives in the will and looks up into the spiritual world, which looks up through sensory phenomena to the spiritual in the world: forces of reverence in feeling.

Then, as the last exercise in the context I have picked out, we have mentioned as a great comfort and of great importance: patience. That we should have patience with ourselves and also with ourselves as a community and as a movement, that we practice this virtue of patience. I am under the impression that spirit mindfulness is something which is connected with these cultural tasks, with these tasks of schooling the feeling, with the practice task: "Practice spirit mindfulness – and you will truly feel in human soul's activity".

If we take this as a certain background for two steps which I would like to give you as a suggestion with regard to our group work, then we can begin by looking at the great horizon of this rhythm of time in which our Anthroposophical Society, the cultural impulse of our Society, stands. What from this perspective is expressed in the rhythm of time, in the development of anthroposophical cultural life of the present? When we look at it in its first phase, it is the immense impulse-giving power and the great spiritual gift of Rudolf Steiner going out into the world from the Goetheanum.

If we consider just briefly the question, how would our biography have developed if this had not existed, then we can obtain a feeling of the gift which anthroposophy is for our time, for the world, for all of us down into our biographical details. We can feel the strength which comes from this source which entered our culture with Rudolf Steiner.

After a first rhythm, which can perhaps be sensed in this form, there follows a second one. I am indebted to Manfred Klett for this thought, who once put it in the following words. Seeds were placed into the world and now something is budding – in the institutions, in the fields of life anthroposophy is developing a new rhythm of the times. It has gone through a development in its practical application – through what takes effect in the fields of life, in the different areas in which anthroposophy is active and is then represented in the realities of life.

This is followed by another rhythm like a wave: how does what is developed in the fields of life coalesce and in turn strengthen its source, return to what is the source of inspiration, the Goetheanum? Not thought as a building but as the spiritual centre of our movement. How is something carried back of these results? And I often ask myself: could we not in our establishments form groups in a functional field in a staff situation? How could we develop something so that the Anthroposophical Society is not something separate from the establishments but that something can germinate in the institutions in small, modest situations in a functional field?

And if an establishment is small, then it could combine with other institutions so that this body of anthroposophy, this body of the Society, enters into a direct relationship with what the establishments are.

I, too, am of the opinion that we should then pose the next question: how does a small impulse of School work arise in the greatest variety of institutions? How, then, does this keep up a connection with the region, the national Society, the Society as a whole, which thereby acquires what we might describe as small stars which light up in the establishment and can give rise to enormous strengthen-

ing forces bringing healing and social creativity? We can then notice how something arises which from the individual parts in the periphery can coalesce again to a whole – like a third large rhythm we can trace.

That includes something else still which I want to indicate in its quality because in 2023 not just a hundred years will have passed since the foundation of the General Anthroposophical Society but – if we look at it in the rhythms of the periods of historical events – three times thirty-three years. When three times thirty-three years have passed, there is always a danger that something comes to an end. And now forces of future development, welling cosmic creative deeds, that is developmental deeds, are required. What new impulse is trying to arise? What are the sources of inspiration of anthroposophy for life, for cultural life, for the needs of humanity, and what new thing is radiating out after three times thirty-three years? Here we need a healthy hunch. Here we require something to which the world can look. What questions do we perceive as we seek to understand the world? We can investigate these questions from various aspects. You will see that these aspects which I want to present to you represent something like a whole.

The first thing is that we – similarly to the way that Constanza Kaliks already set out for education – now look at medicine. We have to ask ourselves: Where can developmental forces be found? Where are there forces of innovation? Where is something new developing out of the anthroposophical context in medicine – and similarly in the other fields of life? Always when we fail to see any development, when the feeling sets in that, after all, we *have* hospitals, Waldorf schools and farms, always when we are no longer talking about something that is developing but when development stagnates, sclerosing forces and concerns arise with regard to the future. We need developmental perspectives and not only in the sense of what is good for ourselves.

And here I am very grateful for the remarks which Constanza Kaliks made at the end – that we need something with which we can respond to the needs of the world, to the needs of earth. The words

which were spoken there can also be summarised in the wonderful sentence from Martin Buber: “Through the Thou the human being becomes I”. It is not about losing ourselves, diluting ourselves, no longer being effective but about finding our identity which we obtain in that we become helpers in relation to the needs of the world so that we ask ourselves in consideration of the spiritual situation: where do we find initial answers, where can we give help? What are the areas in which we become effective, where we can develop something, where we are actually able to create something with regard to providing help?

As soon as we stop behaving as people who have the “real insight” which our non-anthroposophical colleagues do not possess, in order then to “instruct” them about it, and instead become people who want to assist in the crises of society, then walls tumble and we become helpers through what we develop and realise as possibilities, as gifts of anthroposophy in our various fields of life.

The question as to individual, healthy development in the fields of life – that is an interpretation, an aspect of spirit mindfulness. And a second aspect concerns the question: how do we work together not just individually in the individual sections but how do we work as an organism as a whole? How do we create a context for our work?

There is a study in Germany which shows that many people know about mistletoe therapy. But very few of them know that it is an anthroposophical therapy. We can see that an impulse from Anthroposophic Medicine goes out into the world and loses its connection in the public consciousness. We should ask ourselves: what kind of visibility would arise, what kind of inviting gesture would it be, also towards the world, if we framed the anthroposophical cultural impulse with its fruits in education, special needs education, medicine, agriculture, art etc. in the different colours of the spectrum, like a common sun, like a common light streaming out into the world? In this respect we can have this second question about the force of connectivity, but also – and this is something I feel very strongly about – in the sense of a large community of responsibility.

It always makes me very sad when I hear that an establishment

had to close because it no longer functioned for whatever reasons. We take note of it; clearly there was no alternative. And from this the question in turn arises: how can we become a community of responsibility? How can we assist when a clinic gets into difficulty, when a school is in need, when a Demeter farm needs help? Here we should develop the type of concern which leads to a kind of culture of co-responsibility arising for what this form of anthroposophy in the fields of life represents. That, I would say, is a second challenge in the sense of spirit mindfulness with regard to our present situation. How does our Society live, how does its development also in the sense of a community of responsibility?

Then there is still something which is very crucial and important for me, namely – and this might sound a bit trite – that we are really pleased when something succeeds somewhere. We need a culture of joy. I have the feeling that joy is captivating. When a community takes real pleasure in something, then this attracts others. If all we ever say is that everything is so difficult and that one earth life is certainly not enough to solve all the problems, then no one wants to hear that and they will stay away. With a culture of joy we can enter the public sphere. What gave me personally a great deal of pleasure was that mistletoe therapy was so successful in a study in Serbia that the *study* was halted for ethical reasons – because of the better *treatment* results through mistletoe therapy. Isn't that truly wonderful! That is as if all the birthdays of Anthroposophic Medicine have come at once. We can only hope that such birthdays will increase in number and that we take pleasure in it as a movement when, for example, in the social sciences something works wonderfully for which a prize is awarded, when something succeeds in medicine, when Demeter and agriculture are successful. We should develop a culture of joy and always take pleasure when the others are successful in something. That is the third quality.

The fourth quality is connected somewhat with the Michael motif. Rudolf Steiner calls this quality the spiritual scales. We find this quality of scales also in the second stanza of our Foundation Stone: in equilibrium of soul. Here there are also scales which shine through

this second stanza. It points to the question: how do we organise our relationship with the world? What is the breathing rhythm, the heart-lung-beat? Heart always means: I am within myself. My heart beats. Lung always means: I open myself to the world. And between that a healthy rhythm is needed, a healthy heart-lung-beat. A kind of scales situation is needed, spiritual scales so that we don't just look after ourselves, "cultivate our garden" and the world does something completely different. But conversely we should not look just outwards and in doing so forget the necessary substance-forming prerequisites which help us to be able to respond at all. This breathing rhythm between inner and outer as people of our time, such unity in soul equilibrium, that is a central exercise in spirit mindfulness. But we must not forget important questions in this context: where am I? Where are we now? Where are we as a cultural community in the world and what is our relationship in that context?

Then we have the next important exercise. It can be described as developing a kind of faithfulness to an impulse. There are situations – they are also quoted by Rudolf Steiner immediately after the Christmas Conference – in which we resolve to do something, think that we have found the "right" thing, and – a week later – have forgotten all about it again. Here we should seek to develop a kind of faithfulness to an impulse – unless we reach the conclusion that it was not the right decision after all. We should in this direction cultivate something like faithfulness to an impulse.

What inspires us in a real sense and is of immense importance for every impulse is the culture of ideals. Every idea which fails to turn into an ideal kills off forces. And each ideal is a deed of future development. Previously it did not exist in this world, otherwise it would not be an ideal if it had already been realised. An ideal is always something in development. We could say that in a certain sense good, Christianised ideals whose purpose is not self-realisation but which arise out of the force of ideals, are deeds of human development. Because, if they open themselves to the world, if that is our ideal to want to do something for the world, they become deeds of world development. It starts as an inner stream arising



from individual initiative, but can then join up with others, lead to a “broadening and deepening of the riverbed” and in that way become a might stream.

I would like to address something as the last exercise which also requires spirit mindfulness, namely the following: what we need in the establishments, what we need in the Anthroposophical Society is a culture of gratitude. We can say for example: that’s really quite nice. Then we pat the person on the back and have displayed some kind of culture of gratitude – but real gratitude has much deeper dimensions. I believe that you all know this wonderful character of gratitude, that gratitude builds a bridge not just to other people, thus developing life forces in our social connections, but also to the world of the deceased. Gratitude is the bridge to the world of the deceased. And if we want something to stream into spirit mindfulness from this world beyond the threshold, then this inner quality, this inner attitude of soul, is the attitude of a true feeling of gratitude.

To this extent we have in these six situations, which can coalesce into a seventh one, an organism which is set out as the seven conditions by Rudolf Steiner in his book *Knowledge of the Higher Worlds. How is it achieved?* (GA 10). If the Anthroposophical Society wants to be a preschool for a school of initiation, then it also has its conditions according to which it has to be guided in the sense of spirit mindfulness. It is my impression, and perhaps this will also be taken up in some of the workshops, that specifically these seven conditions, which represent such a crucial practice organism for individual, but also for common cultural development, that these exercises will be a great help for our question of spirit mindfulness. Thank you very much.

## Introductory presentations

Friday, 30 September

### MICHAELA GLÖCKLER

#### Spirit beholding

Ita Wegman passed on a meditation to many people which Rudolf Steiner gave her to live in a Michaelic orientation: “*Be a pupil in the light of Michael, in divine love, in cosmic heights for time and eternity*”.<sup>1</sup> She should feel that as being spoken to her in a way which is similar to the Foundation Stone Meditation where the human soul addresses itself: “*Human soul, you live ...*”. Who speaks to themselves like this? Rudolf Steiner says that we address ourselves in this way when we understand ourselves properly. And so it is also with this call which goes out to us with regard to our service for Michael: “*Be in time*” – i.e. on earth, in the stream of time – “*and eternity*” – in the stream of eternity of thoughts here on earth and after death – “*pupil in the light of Michael, in the love of the gods, in the heights of the cosmos*”. To this we may then respond: “*Yes, I am in time and eternity pupil in the light of Michael, in the love of the gods, in the heights of the cosmos!*”

*What does spirit beholding in the light Michael mean?*

On 28 September 1924, Rudolf Steiner with great effort culminated his last address, before he permanently had to take to his sick bed, with the call that people should place themselves under the leadership of the time spirit Michael. He would not be concerned about the

1 Margarete and Erich Kirchner-Bockholt: *Die Menschheitsaufgabe Rudolf Steiners und Ita Wegman*. Dornach 1981, p. 22

future of the anthroposophical movement and its Society and School if in the coming period – he did not specify precisely how many decades that would be – at least 4 x 12 people lived in the awareness of Michael required for our time, worked out of this awareness and were recognised by the Goetheanum.

The Morning Group of the SEKEM Initiative in Egypt<sup>2</sup> is one such a group in my view in which with unprecedented faithfulness, starting with its foundation in 1977, a group of people meets each morning at six o'clock – Egyptians and central Europeans joined by the occasional guest – to study the Quran in the light of anthroposophy – admired and of course recognised by the Goetheanum even if so far no direct relationship with the last address has been established.

Then an event occurred in the Goetheanum Leadership just a few years ago – in 2012 – which for me also had this character, even though the last address was not mentioned either among the participants. At this time the decision evolved in the Goetheanum Leadership, consisting of the members of the executive council of the Anthroposophical Society and the heads of the sections of the School, to turn from a collegium of different people with all their various professional and karmic backgrounds into a true community. After many years of fruitless struggle, the common will suddenly existed to find a coherent form of collaboration, to form a binding community of *responsibility* for the work at the Goetheanum.

When we looked for a suitable name for this new community, it seemed natural to honour Rudolf Steiner in this way, who as early as in the founding statutes of the Anthroposophical Society wrote about a Goetheanum Leadership which is composed of the leadership of the School and the members of the Society's executive council. Since then I have considered this form of collaboration also to be such a "group of twelve" within the meaning of the last address even if we number more than twelve people. And thus there are today many

<sup>2</sup> Ibrahim Abouleish: *Die SEKEM-Symphonie – Nachhaltige Entwicklung für Ägypten in weltweiter Vernetzung*. Frankfurt 2015

other recognised as well as unknown collegiums and leadership groups in which a common spiritual bond was able to show itself to be binding and strong. What do I want to say with this? A growing number of human communities live face-to-face with the spiritual world, in "spirit beholding", who are working to realise a Michaelic culture and increasingly feel that such communities also exist outside an anthroposophical context who resonate inwardly with us.

In any event, our Goetheanum Leadership community has also been able to do something which was previously not possible for various reasons: solving the problem relating to the statutes of the Anthroposophical Society. I have laid out the pink booklet with the statutes of the Anthroposophical Society here in various languages and marked the relevant place which documents what I have said. Because I noticed in my workshop at this world conference on the future of the Anthroposophical Society that this fact is as good as unknown. The fact is that since 12 April 2014 the founding statutes of the Christmas Conference of 1923/24 are the *judicable statutes* of our Anthroposophical Society – in an intelligent combination with our previous statutes. The nice thing here is that it became possible without any constitutional debate – solely on the basis of a motion to change the statutes! The whole of the Christmas founding statutes thus became the basis on which all of us can work not just in our ideas but with legally binding force. That is moving!

When Justus Wittich joined the executive council – we already knew each other from earlier debates about the statutes in the German national society – I asked him whether we could not resolve the "statute issue" during our term in office. He then set things in motion almost as if in passing – and we as the Goetheanum Leadership were all able to give our consent. When some general secretaries expressed some reservations out of fear that another polarising debate might be triggered, this did not make us despondent. And at the crucial general meeting of members at Easter 2014 there were few opposing voices.

Such "moral miracles" occur in many places – in how many of our establishments do people in leading positions meet faithfully day for

day for spiritual work and all that results from it for life and their everyday activity. Where people can work together in trust, even tasks which are difficult to resolve obtain a human face and the necessary facility arises which allows a successful conclusions.

In the Medical Section, too, we have established such a group over many years. The result of this work is set out in the Glöckler/Heine book: *Leadership questions and forms of working in the anthroposophic medical movement*. It is about the ideals of Michaelic-Christian leadership culture and humanity. The central question here is: how do we have to behave so that the spiritual world has an opportunity to guide us in the way that is appropriate for the time spirit? How do we become a community which can turn towards spiritual beings?

Even as a child I had the good fortune to learn from my father: where there is strife, the spiritual world withdraws. That is why I am *not* very fond of the term “culture of dispute” which people like to quote variously. On the contrary, I think it should be replaced by the term of a “culture of understanding” or “culture of peace”. Attempts at such cultures are not to “hush things up”, to deny argument – no: development needs the enhancement which can only be brought about by the tension between different positions and true argument and spiritual battles – but in full recognition of human dignity. It is the latter I see violated in dispute.

A Michaelic culture creates the conditions for development. That is a task which each one of us can take up. That is also the purpose of the workshops and discussions in the breaks and in the plenary sessions here at our conference: to inspire one another and initiate something, however modest the task might be, that might be of interest to the “teacher of human love” and the spiritual world.

*What is spirit beholding in tranquil thought?*

It is certainly not brooding and holding fast to memories! You would be surprised what I still found by way of legacy issues when I joined the Goetheanum in 1988 which have been resolved since then. This has meant that a supporting base could develop for a forward looking development. At the time the physicians at the Ita Wegman Clin-

ic said to me: what do you think you’ll achieve up there. The Medical Section ceased existing spiritually at the Goetheanum when Ita Wegman was expelled! Not knowing what to do, I went straight to Manfred Schmidt-Brabant – that was still in the six months before I assumed office – and said to him: “I cannot work here until you have apologised in the Clinic for the expulsions of 1935!” He said very wisely at the time: “I can of course do that, I am old enough for that. But you will see that this will not make a great deal of difference to the social situation...”

The nice thing is – we were both right: there was a wonderful meeting. The whole of the executive council came to a joint meeting of the so-called internal Easter Group of physicians, which met annually after Easter at the Arlesheim Clinic. A good conversation with a binding apology took place, that is also documented in the Goetheanum weekly.

And yet I experienced in the course of the following years that such a process has to be “ratified” as it were in each human soul, i.e. individually concurred with. And this process – here Manfred Schmidt-Brabant was right – cannot simply happen just like that. It took many years for some, but today has been as good as achieved.

And so – I am deeply convinced of this – the Anthroposophical Society and its School are basically today much healthier and “recovered”, “healed” than some would acknowledge. For curing a patient is one thing – whether they notice it is another. Thus many people, but also our Society, our School and our professional movement are healthier than we repeatedly want to believe in moments when we are down. They are on a “good” path and simply have to notice this “goodness”. At their core they are profoundly healthy and capable of development, even if they are pathologised and made to “sound” ill.

The Chinese wise man Confucius already knew the three ways of learning:

- *Ways of learning: through emulation*

That is the simplest way. This we practise in the Anthroposophical Society for example when we study anthroposophy. In doing so we emulate the wonderful words and thoughts which Rudolf

Steiner gave us. Here we are like children, like pupils. We emulate the nature of anthroposophy and try to be like him. Christiane Haid referred to two dangers which make us bad emulators: the one is if we become copycats who act as if they were little Rudolf Steiners. They instrumentalise him in that they quote his authority for their own purposes. But that is not emulation, that is copying. The other is if we cannot be bothered to learn and therefore avoid emulation. Thus there are also anthroposophists who are proud that they have never read a book or a lecture by Steiner and who also think that this is no longer necessarily required today. Emulation understood consciously is a quality which has a lot to do with spirit recollection.

- *Ways of learning: through experience*

This includes painful and joyful life experiences. Confucius calls it the bitterest way because often the awakening pain first has to come before something starts to move. But it is particularly bitter if we are not prepared to learn from experience. Not just in the world outside but also in our anthroposophical movement it is often difficult to learn from experience. Because this needs the willingness for and ability of spirit mindfulness which presupposes and contains working positively with the past and thus also creates a sensitivity for spirit beholding.

- *Ways of learning: through insight*

This means insight into the connections in a given situation. Inner foresight, preventive ideas are also part of it. This creates worldly wisdom which can develop through spirit recollection, through the wish to discover where certain problems have their origin, the endeavour to understand the past and to work for a future which seeks to avoid suffering and pain as far as at all possible. Through insight the developmental conditions of the Michaelic culture described above can also be created. This is predisposed in the motifs and rhythms of the Foundation Stone Meditation.

I was very happy that the theme of the Foundation Stone Meditation was chosen as the foundation for our work at this Michaelmas meeting at the Goetheanum. Because it also accompanied me in my

leadership work in the Medical Section at the Goetheanum during the past twenty-eight-and-a-half years. Whatever we were dealing with, whatever problems had to be grasped, I asked myself, we asked ourselves in the leadership group and the various work contexts of the Medical Section: *what has been created so far? What does our work build on? What from the past is fit for the present, can be continued and what is not?* And the view to the future, spirit beholding, requires *insight into what still needs to be done and the new instruments which are required for that or already exist but have not been used well enough.*

Rudolf Steiner in the “Nuremberg Apocalypse”<sup>3</sup> explains that we can grasp Christianity esoterically in that we practise setting ourselves goals and ideals in our everyday life which are connected with the great tasks of humanity.

Such ideals can also be held already as a young person. We behold them daily, live in the spiritual perception of the future and ask ourselves: how can the present be made fit for the future? How do I learn to take hold of my life in such a way that it makes sense? How can my past also become a foundation for these developmental processes?

Ideals are not stars we can fetch from the heavens and realise here and now or fight for with fanatical slogans – no: ideals are something we have beheld in the spirit that want to obtain existence in that human beings try to live these ideals. If this happens, the *light of cosmic being* can illuminate free human volition. Then we are guided by and connected with the spirit. Then our own thinking is silent, there is tranquillity in our thoughts. Because it is as if we have found a place in which the thought is tranquil in itself – and in this tranquillity can turn and become will: the diminutive human will – diverse, loving and completely individually autonomous – for which we have all received the gift.

I wish all of us continued good discussions together and that we are graced with our solitary decisions!

<sup>3</sup> Rudolf Steiner, *The Apocalypse of St. John*. GA 104. Great Barrington 1985, introductory public lecture.

*First there is a greeting in Arabic*

Truly, Allah does not change the condition of people as long as they do not change their state themselves.

*Quote from the Quran*

I think this quote has something to do with this day. So let us now exchange views about an interesting aspect of this triad: *spirit recollection*, *spirit mindfulness* and *spirit beholding*. And I would like to share with you some of my experiences and also my questions. Questions are something especially important for me. Not just because Socrates once said that questions were more important than answers but because I myself have the feeling that the more I learn about anthroposophy the more questions I have. Beyond that, I believe that questions are the prerequisite for spirit mindfulness and the source for spirit beholding.

I have often been asked how the destiny of our time affects Egypt. What are the challenges approaching us and the whole world?

To begin with I would like to give a brief overview of the general social organism in Egypt. When I look at the legal sphere in Egypt things do not look particularly good. There is no sight of democracy even if equality before the law could also reign in an oligarchy. But that is not the case in Egypt. There are those without power and those with power and nowhere near a balancing element in between. If we then look at the cultural life, the question arises here too where freedom has gone. In Egypt censorship reigns both in religion and in art and science. The Al-Azhar Mosque, the oldest mosque in the world, has specialised today in the exegesis of Sharia and telling Muslims how they should behave. Own access, esoteric and spiritual, as applied for centuries to practising Sufis no longer exists today.

A similar thing has happened in cultural life. There is a ministry of culture in Egypt but its main task is to ensure that art conforms with the system. Hence the ministry of scientific research first examines each research project as to whether it conforms with the aims of the regime.

Little fraternity can be found in the Egyptian business world although solidarity in economic life is even provided for in Islam. People exclusively have the goal of obtaining the greatest possible profit for themselves and their family.

And finally the question still arises about ecology, Egypt's natural basis. Egypt, the gift of the Nile, is about to drown in garbage. The water, earth and air are polluted. Cairo is the dirtiest city in the world. Furthermore, Egyptians are consuming their natural resources as if there were no tomorrow and no next generation.

None of that sounds particularly reassuring. And many people ask me whether there is any hope left at all. My response is: yes! I am even optimistic. Because when I look at this whole situation in another way which seems more correct to me, then a picture emerges which is separate from the illusionary Maya world. In place of the accumulating problems and challenges of the present time, which could deprive one of all confidence, I have learnt also to see the reality which is revealed in individual development.

Here an experience I had five years ago helped me. In early April 2011 the state prosecutor told me that he would hold me in custody for a hundred days. That was immediately after the revolution, I had just turned 49 years old. I was not frightened but saw it as my destiny from which I was to learn something.

Now in Egypt, when you go to prison, you have to leave all your electronic devices outside the prison walls. So I was suddenly cut off from the outside world. Seven years earlier I would not have imagined that with the best will in the world. From 2003 to 2011 I worked in Egypt in many different positions of responsibility, for example with the government and with development funds. As a consequence of the Alternative Nobel Prize which was awarded to SEKEM in 2003, there were innumerable requests for information

about our institution and our work there – and how willingly did I involved myself in saving the world. For all those years I held about fifty positions, managed several billion pounds and jetted all over the world. I had the honour of meeting Barack Obama in Washington, Angela Merkel in Berlin or the president of China, Hu Jintao. I was always travelling and each day engaged in saving Egypt, if not even the whole world.

When I look back to that time today, then I can see that a number of things fell by the wayside. Thus, for example, I no longer had any time to read. Employees merely presented me with summaries of the books that needed to be read. Neither was I able to participate any longer in our Morning Group, in which we work together spiritually with one another in SEKEM each day. At the latest when my daughter visited me in prison and told me she was happy finally to be able to talk with me for once for an hour without interruption did I asked myself: when and where am I really free? *Behind* or *in front* of the prison walls? And the feeling grew more and more strong that I was actually imprisoned in the time before I went to prison – and was free in prison. Here I had time once again for reading, learning and reflection. Suddenly I was able to engage again in spirit recollection, spirit mindfulness and spirit beholding, abilities I had lost completely in the previous seven years.

The optimism I spoke about earlier is connected with these experiences. Today I am more hopeful than then, when I was travelling without interruption all over the world and was constantly active, stressed, disappointed and unsure where everything was going because I no longer had time for my individual development. That made me grow increasingly without hope.

Of course that does not mean that because of my time in prison I suddenly saw everything differently. But I recalled again the work I was able to do for years with my father and Frank Teichmann in SEKEM. The work on important questions such as: what is the progression of development from the sentient soul through the intellectual soul to the consciousness soul? How do we form communities? When is the critical mass achieved through which the sentient soul

tips over into the modern era, into the intellectual soul? Then I was able to remember again that in the Egyptian's sentient soul democracy has no meaning. A superior has to tell them what's what. And that precisely is good for them. A person still living in the sentient soul does not strive for freedom. They believe their father and authority in general. A sentient soul will never seek fraternity and solidarity in economic life and consider how it might do good for the other, but it will only ever think what good it can do for its family and those close to it. With such an understanding we suddenly see Egypt in a completely different light. Some will question whether it is not arrogant only to talk about sentient soul and intellectual soul in Egypt. Aren't all people on earth equal? Not at all, here too there is a quite natural development. And this development of humanity also quite naturally continues – it will help us, when the time comes, to master the many problems and challenges still facing Egypt right now.

That is why we should not despair in the face of these challenges. We in SEKEM are convinced that things will progress, even if many adversary powers – be they called the Pope or Emperor in Europe or the Muslim Brotherhood and the generals in Islam and in Egypt – are still at work. They can only delay development, they cannot in any way prevent it.

But who will be capable of undertaking this change in the future? Today I no longer believe that it will be politicians. Most of them are the slaves of their system. I believe it will be civil society, the social enterprises. The responsibility to take the world forward and change it lies in our hands.

Through my time in prison I was also able to take a new look at SEKEM. Previously I had still had the feeling that the work in SEKEM was quite good, but ultimately only influenced about 2,000 staff, 30,000 people in the surrounding villages and a few thousands students and pupils. I thought: in fact this is about the whole world, billions of people! And only if we have our hands on the very large levers can we change the world! Today I know that I can change more with SEKEM than by having my hands on the very large levers.

Since my time in prison I am able to appreciate the miracle that is our SEKEM establishment anew. The miracle which my father performed as he came into contact with anthroposophy at the time. He was never satisfied with *knowledge about* anthroposophy but also transformed this knowledge into deeds. The miracle of SEKEM is categorically associated with a deed of love towards human beings. My father would never have gone into the desert if he had not felt a great love towards human beings. We would not stay in this place if we did not have this love within us to help people, support their next steps, take responsibility for them and not reproach them for something they cannot yet do – but always seeking the errors in ourselves. That is the exercise we have to perform every day.

When I was released from prison after a hundred days, I had not only recalled many original goals and tasks but also had completely new impulses. And so I was able to look forward to my work in SEKEM again in a completely different and new way. For example I had the good fortune that “Heliopolis University for Sustainable Development”, which we had planned for ten years, could finally open its doors. And this is an impulse, in my opinion, which will do more for sustainable and peaceful development in Egypt than anything I could ever achieve in politics. Today 1200 young people are studying at Heliopolis University and I am pretty certain that some of them will definitely be in the position to take on the leadership of the future Egypt.

Beyond that we are once again much more consciously asking ourselves the question in SEKEM how we can continue to develop ourselves as the community we currently are. We consider every day what we should do differently today from the way we did it yesterday. We also recalled that our strength consists of the fact that we have to reinvent, change and transform ourselves every day – also when things are going well.

In difficult economy times we are still investing a lot in research. That may sound mad to many people, but we know that only ever new ideas, products and solutions will enable us to survive.

And what is the connection between all these things and spirit

beholding? I believe that the pertinent question in this capacity is closely connected with our own activity, with what we do.

For me anthroposophy is connected much more deeply with a selfless deed of love than with knowledge. One of our favourite lectures from Rudolf Steiner here in SEKEM is: “Love and its meaning in the world”. You can read it in black and white there: anthroposophy is a selfless deed of love. If we keep reminding ourselves of that and ask ourselves each day what we could do better today, then we will look joyfully forward to all challenges. Because they contain great developmental potential. And so I can say full of conviction again today: life is indeed wonderful in that it presents us with problems or challenges, because development is also always enabled thereby. Because only life offers the opportunity for development.

In conclusion I still want to pose a number of question which I take away from this congress, which I carry within myself and on which I can hopefully work with you in the next seven years. These are questions which I absolutely want to keep awake in me. I did not, however, come here with the expectation of receiving direct answers but to embark together with you on a path and on the basis of new questions to fulfil new deeds.

How is what today we experience as sentient soul, intellectual soul and consciousness soul distributed throughout the world? What do these terms mean for Europe, for Egypt and for the rest of the world? I have the feeling that we frequently communicate with one another on the assumption that we are all already living in the age of the consciousness soul. Sometimes that may even be true, but probably less frequently. Or we proceed on the assumption that we can reach agreement on what is right for the whole world in a consciousness soul state. But is that actually the case? And if not, how can we work on it so that it can become reality?

How can we bring together our question with the questions relating to the time spirit in such a way that people will come to us as anthroposophists when there is a refugee, climate change or food safety problem? How can our questions turn into questions which affect the world as a whole?

And my closing question is: when will anthroposophy not simply be interpreted in the world as the *wisdom* of the human being but understood and also lived truly as a selfless *deed* of love by a person?

## Conclusion of the conference

Saturday, 1 October

Concluding contributions

Review, perspectives, initiatives

### CHRISTIANE HAID

#### **Work on the Foundation Stone Meditation as a force for the future – impulses from the Goetheanum World Conference 2016**

Dear friends, dear colleagues

Following these days of intensive joint work processes, I would like to address you all as *contributors*. The structure of the days of this Goetheanum World Conference was organised by us on the basis of the Foundation Stone verse. The intention was to ascertain together with you how the Foundation Stone can still form the foundation of our work today, indeed, continues to be such a foundation. Our main focus was the question how in the future we can strengthen the work on this Foundation Stone in such a way that it can become a foundation both in the Anthroposophical Society and in the section fields which inspires and strengthens the work.

Through the organisation of the whole conference we wanted to try out, accomplish and live through this together with you – as far as was possible in such a short period of time. The “renewed saying of Apollo”, as we might call it, was indeed intended to become subject to concrete experience in the process. Our concern was the opportunity to be able to experience this on a deeper level supported by the eurythmy demonstrations and subsequently deepened in conversation, and thus to approach the Foundation Stone in various ways of working. As the result of this conference, we were in these days of intensive collaboration given the gift of the resonance from



how we have all lived in this community with all that we have practised as a seed in its beginnings in the process of active involvement, but in many cases in what has also been cultivated for a long time.

And from this prerequisite we hope that what was able to come to life here as a small seed is not just a single event stepping into the light once but – and this was also the intention of the invitation – that we all see ourselves as multipliers of this process. And then it will be possible to see in the coming time, in the next few years and hopefully also decades the extent to which this Stone, which needs to be cultivated and nourished, becomes part of a larger structure, namely the Anthroposophical Society itself – whose soul is the School of Spiritual Science – always continuing to grow and gain in strength.

*Spirit recollection, spirit mindfulness, spirit beholding*

The four days we have spent together here were placed in the context of the invitation to practise spirit recollection, spirit mindfulness and spirit beholding and at the same time in the context of a three-fold impulse in time: spirit recollection with the “power arising out of the origins”, spirit mindfulness with the moment of “presence of mind” and spirit beholding as that which comes towards us from the future – as “adventus”.

In the morning contributions we were able to experience how diverse the world is which each one can discover in the call to practice, what they can contribute in an individualised way out of the substance of the Foundation Stone Meditation. If we had further opportunity, each one of us would develop a new cosmos out of the immersion in these three inner orientations which would then take an ever better form. Then it would become even clearer that we are in a process of self-knowledge. Through the form of the “cosmic word” of the Foundation Stone Meditation this process leads the person devoting their inner life to this mantric language to notice how they begin to reconstitute themselves through the power of the word so that in this way the true human being can arise in the soul and spiritual work, in the creation of this supersensory foundation stone.

*The rhythms of the Foundation Stone verse<sup>4</sup> – an outline*

After Rudolf Steiner had the whole verse spoken on the first day of the Christmas Conference, he divided it into individual rhythms in the following days. To this end the lines of the Foundation Stone verse are seven times placed in a different relationship to one another. In his introduction, Rudolf Steiner says that the part which is language as if heard out of the cosmic word would now structure the soul and give it a new rhythm on each day of the week in the sense of a possibility of inner movement. In these rhythms individual practice elements are crystallised out of the cosmos of the four Foundation Stone stanzas in which then related lines from the individual stanzas enter into dialogue with one another and in connection with the planetary colour of the respective weekday open up a specific experiential context.

In the past days we were repeatedly able to see the whole verse performed in eurythmy. In the demonstration of the fourth stanza, which was performed today, it became visible once more how it corresponds, as it were, with the first three.

For those who might not yet know the rhythms, I would like to look at the Saturday rhythm, the rhythm for today, and to begin by reading it out aloud. You will notice that we are dealing here with a completely different layer of the Foundation Stone verse. It is no longer the continuous movement in the rhythm which we can experience in the Foundation Stone verse as a whole, but it is something, well, we might say formulaic – an ugly word in this context – which in this condensed form becomes a kind of mnemonic. This creates an inner pause of the words in which the soul can then rest with its attention, opening up specific possibilities for meditation.

4 See also: Ernst Katz: “Gedanken zur Grundsteinmeditation”; Hans Peter van Manen: “Die Tage der Woche und die sieben Rhythmen des Grundsteinspruchs”, in: Sergej O. Prokofieff (ed.): *Die Grundsteinmediation als Schulungsweg. Das Wirken der Weihnachtstagung in 80 Jahren*, Dornach 22017

The Saturday rhythm is:

“Practice spirit recollection,  
Seraphim, Cherubim, Thrones,  
Let from the heights resound  
What in the depths is echoed.

Practice spirit mindfulness,  
Kyriotetes, Exusiai, Dynamis,  
Let from the east ignite  
What through the west is formed.

Practice spirit beholding,  
Angeloi, Archangeloi, Archai,  
Let from the depths request  
What will be heard in the heights.”<sup>5</sup>

We can see that in this “rhythm” – the word itself already highlights the time element – something temporal related to the week-day, in this case Saturday, comes into a relationship with individual lines of the verse. This gives it structure. Seven times we encounter the motifs of the Foundation Stone verse in a completely different form as they were on each occasion also given for the other days. This creates a living, moving rhythm which the soul can perform into the large body of the verse as a whole throughout the week, always taking on a different inner shape. In alternating between the meditation of the verse as a whole and the rhythms we can learn over many years to begin to set ourselves in motion inwardly in a structured overall shape and thus to obtain a cosmic-human form of self-knowledge through the renewed saying of Apollo. I offer this as an initial brief outline with regard to working with this verse in a concrete way.

<sup>5</sup> Rudolf Steiner: *Die Weihnachtstagung zur Begründung der Allgemeinen Anthroposophischen Gesellschaft*. GA 260. Dornach 51994.

*Future work projects relating to the Foundation Stone*

At the very end I would still like to mention a few concrete work situations and speak about work with the Foundation Stone in different places. Thus in Holland and also in Great Britain, for example, work is being undertaken on the Foundation Stone in annually held conferences. The Anthroposophical Society in Switzerland devoted its annual conference in 2015 to the Foundation Stone Meditation. The lecture contributions have been documented in a book.<sup>6</sup> In 2018 the Christmas conference at the Goetheanum will be devoted to the Foundation Stone Meditation in several languages.

Our initiative to boost the work on the Foundation Stone Meditation is combined with the intention to take hold of the base given with the Foundation Stone in an even stronger and more intensive form for the future and to see through the work on the Foundation Stone what opportunities for the shaping and development of the Anthroposophical Society can arise in the future out of this work.

With this intention we stand on the shoulders of many colleagues who intensively cultivated and took up this subject in past years and decades. To name just a few important contributions, let me refer to the following works: Willem Zeylmans van Emmichoven: *The Foundation Stone*. Forest Row 2002; Bernard C. Lievegoed: *Besinnung auf den Grundstein*. Stuttgart 21993; Heinz Zimmermann: *Die Lebensbedingungen der Anthroposophie heute*. Dornach 2013; Sergei O. Prokofieff: *May human beings hear it. The mystery of the Christmas Conference*. Forest Row 2014; Sergei O. Prokofieff: *The Foundation Stone Meditation. A key to the Christian mysteries*. Forest Row 2006; Sergei O. Prokofieff: *Die Grundsteinmeditation als Schulungsweg. Das Wirken der Weihnachtstagung in 80 Jahren*. Dornach 22017.

It is my impression that the formation of the School is also dependent on the extent to which the dodecahedric stone of love, as

<sup>6</sup> Peter Selg/Marc Desaules, eds.: *Der Grundstein und die Grundsteinmeditation*. Arlesheim 2015.

Rudolf Steiner calls it, is truly cultivated in the way that is necessary so that the harmony between human beings and the cosmos – and thus the humanity in people which is something of the future to be developed – can indeed increasingly become reality.

## CONSTANZA KALIKS

A further concern of the Goetheanum Leadership is the challenge we have to face, and which we wish to face: how do we give the impulse of this School – which wishes to unite with the spiritual element interweaving with and prevailing in the world – a concrete form in a way that includes the spirituality present in the world in our actions?

There is been a certain parallel development in the history of the School over the last ninety years: we observe in the anthroposophical movement today in many places that on the one hand in some anthroposophical institutions a distance has arisen to the substance we require for actions out of and with the spirituality in the world; and that on the other hand in many places a group of people has formed who concern themselves with the substance which Rudolf Steiner gave in the foundation of the School, and who cultivate it, but where the connection with the immediacy of the questions in the world is not found or sometimes not sought.

In very concrete terms it is like this, that when we go to a large Waldorf school with many teachers we experience there how only a small minority is connected with the School or at least knows about the School. And if we then are in a situation with class members, we encounter many people who seriously concern themselves with the inner path which is given through the mantras but do not directly connect this activity with where and how they are active in the world. This discrepancy, this parallel development, is a fact which has developed in a number of places.

We can of course say that this is what it's like and we just have to accept it. But it is nevertheless so that the question about a spiritual transformation which serves the world is surfacing everywhere. And we want to be able to respond to that. That is what we want to work for, to make that possible in concrete terms.

It is the case, after all, that the School wishes to cultivate a knowledge of the human being and the world which includes the spirituality living in the world. And this is knowledge with which human beings are not yet that familiar, which is waiting for development and which must be developed. After all, we can only recognise in the world those things which we have given ourselves the ability to recognise.

If we wish to grasp with our cognition the things which are not yet always fully visible at a sensory level but which are interwoven with the sensory level, it is necessary ourselves to develop inner organs for such perception. That is what the School is there for. And that is why we have asked ourselves the question: how can we truly make these spiritual goods available to those people who seek them, who want them for existence in a world which hopes for humanity as the basic element, a humanity which in the present is repeatedly called into question.

The Anthroposophical Society is the group of people which has an active interest in this kind of knowledge being able to live and develop in the world. How can these human groups, this inner orientation to be active in the world for and with the spirituality prevailing in the world, unite in a productive way with the questions which live in the institutions, in the schools, on the farms, etc.? We keep asking this question, we are studying it and of course it is our responsibility to enable it to become productive ever more deeply and clearly.

Then there is the added factor that the School, which is divided into sections which are associated with the activities, the fields of life, that this School has been incredibly active in the past ninety years but has not yet been given a form which is sufficiently accessible for those who are not directly involved in it. But how can we describe this absolute novelty which is given with the foundation of the School of Spiritual Science; this kind of knowledge which is based in an inner transformation so that what is transforming itself in the world can also be perceived?

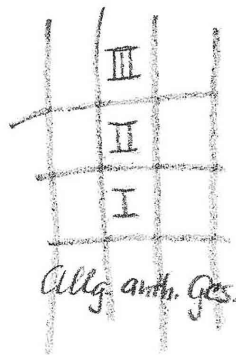
We have intensively concerned ourselves with this subject matter in the Goetheanum Leadership in the last three years and began by

investigating how in each section this research question developed historically. At present we are attempting to formulate this School in its entirety. That is no simple venture and yet it is of central importance that we do it after almost a hundred years on the basis of what has developed so far. Because if this School is to enter into the context of all other knowledge communities, we are required to describe it in a way such that others can understand who we are and what we do. And that can lead to the creation of alliances which can bring about something for humanity in the world. That is an important concern for the Goetheanum Leadership today and also in the next few years.

Dear Friends and Colleagues,

We as Goetheanum Leadership would like to warmly invite you to join us in the way we view things, so that together we can come to a particular vision, out of which action can grow, each from his or her place and vocation. It is important that we develop a coherent common vision. It was already important in Rudolf Steiner's time, that the Goetheanum Leadership had a vision from which reference could be taken. This builds a certain foundation for everything growing out of Anthroposophy, for all activities in the world which stand in relation to world-spirituality.

To begin with, I would like to make a sketch on the blackboard. Rudolf Steiner drew this sketch on the blackboard during the Christmas Foundation Conference. It consists of seven lines, four vertical and three horizontal. He then wrote into the drawing the three Classes of the School of Spiritual Science, and in abbreviated form the General Anthroposophical Society.



Rudolf Steiner Complete Edition; The Christmas Conference for the Foundation of the General Anthroposophical Society 1923/1924, page 113

I would like to make some interpretive remarks about the sketch: Rudolf Steiner introduced it by saying: this sketch encompasses the

earth. All around the world the School of Spiritual Science is present in its spirit-reality; throughout the world the General Anthroposophical Society is also potentially present. As can be seen from the sketch, the three Classes are not limited in an upwards direction, towards the spirit above, nor towards the world below. After having drawn the sketch, Rudolf Steiner said that the sections would be operative from above to below, that is, they would find their origin, their wellspring in the School of Spiritual Science, move through the General Anthroposophical Society and into the vocational areas. I believe that something of a new kind of spiritual school is suggested in this sketch: A school which stands completely in a living relationship to the spirituality of the world; a school which also feels itself co-responsible for the soul life within the General Anthroposophical Society; a school which sets itself tasks of cognition, to understand what the world needs and to support world-development in full responsibility. I am convinced that together we were active in these three areas during the last three days. During these days we realized repeatedly how important it is, to continuously find spaces for encounters, for engaging with one another, to nurture and build relationships. It is my understanding that this social life, which the Anthroposophical Society has set itself as a task, wishes to be brought into reality again and again. This is visible in the sketch: it is the foundation of true cognition, of a deepening of what is truly human, that wills to be practiced. And in this lower region, where there is no boundary to the world, but flows straight into life, particular courage is needed for our kind of research, our kind of cognizing to take responsible steps into the unknown. This kind of cognition cannot manifest itself until one steps bravely into life and then through reflection cognition can be acquired. These are the fundamental elements out of which a cognizing-community can grow, in which we carry and support one another, know of one another and out of which the whole can be strengthened.

We as Goetheanum Leadership have asked us the question: is it still justified when we say that we have the School of Spiritual Science, then the Society and ultimately the vocational areas? Is it not

time to rethink and to say that the School of Spiritual Science takes hold as a reality all the way through; that the vocational areas are to be regarded as section areas, active in life; and that the co-workers with whom we engage in the anthroposophical organizations, already represent Anthroposophy in their way. The question now is, how can we shape this in such a way that it becomes ever more conscious; becomes conscious in all freedom, that it can be discussed with one another in such a way that we no longer speak about the Anthroposophists and the Non-Anthroposophists within an organization, but about each person within their vocation in such a way that each person can take up and reflect on his or her task within the organization, with human dignity. Whenever, in my professional life, I have conducted interviews with applicants for a co-worker position in the organization, I have always said that they must know that they will be co-workers in an institution in which the leadership draws its orientation from Anthroposophy. This means that the organization strives to nurture a culture of humanness, which in practice means that if a co-worker does not fully understand or recognize something, he or she should feel called upon as a matter of course, to question the situation, with the aim of improvement on all levels. Everything we intend together needs to be questioned, humanely explored, so that the whole can truly be based on human dignity. It requires a continuous reshaping and realization.

In this way we at the Goetheanum would like to work together with you all in the years ahead. You have been seen and recognized, partly directly by ourselves and partly by other people who felt that you need to be part of such a conference. You should see yourself as a kind of representative of many, many other people with whom we wish to work in this way. As primary goal we intend to nurture humanness with one another. The Anthroposophical Society aims to support the soul life, based on a true understanding of the spiritual world. Out of this a human foundation for the School of Spiritual Science can be created, which can breathe with the world through the section areas. The Goetheanum Leadership will strive to work in this way within the next seven years. It is not our intention that we

collectively form a special group within the large human community, but rather to dissolve this constellation. Each of us will go home, speak to our colleagues, and include them into this large movement which we hereby wish to create, to take steps into the future, steps into the unknown. These are steps on the path on which we can learn to understand more deeply the meaning of Rudolf Steiner's deed for the Michael School, a school which has its home in the spiritual world and which was inaugurated on earth by Rudolf Steiner, within the General Anthroposophical Society at the Christmas Foundation Conference in Dornach. This school now draws its cognition and understanding of the world, important for the spiritual world, from an earth perspective. A relationship in dialogue is established between the understanding and experiences we have on earth and share with the spiritual world. In January 1924 Rudolf Steiner said: Michael lives as spirit with the consequences of human achievements. We wish to work in this way, passing the golden vessel, one to another, on a worldwide scale. We see you as co-workers of the Goetheanum, being the name of the School of Spiritual Science. You are all invited to be part of this large movement.

In the name of the Goetheanum Leadership I would like to close my contribution by reading the vision of the Goetheanum Leadership as it is written in the founding statutes:

„Anthroposophy, as fostered at the Goetheanum, leads to results which can serve every human being as a stimulus to spiritual life, whatever his nation, social standing or religion. They can lead to a social life genuinely built on brotherly love. No special degree of academic learning is required to make them one's own and to found one's life upon them, but only an open-minded human nature. Research into these results, however, as well as competent evaluation of them, depends upon spiritual-scientific training, which is to be acquired step by step. These results are in their own way as exact as the results of genuine natural science. When they attain general recognition in the same way as these, they will bring about comparable progress in all spheres of life, not only in the spiritual but also in the practical realm.“

*(before the break)*

Good morning

It is my pleasure to invite us as the conference community to our last break. Once again let us assemble on the terrace for our break-time discussion. At the start of the conference we met for the first time on the terrace and exchanged views on the current challenges. Now, after three days have passed, the path we have trodden requires us to guide back into a concentrated form what was opened up to such a great extent. Has the focal point of the first break now turned into a beacon? Did the challenge turn into an initiative?

As a worldwide conference community we will disperse in two hours. Then we will touch down again at home in our respective everyday lives. This will not be that simple. For not much of what we have sowed here will initially become visible. When we sow – to use another farming image– we can't go and look the next day and expect that the seeds have already come up. It requires time. Trust is required that what was sown will germinate. But the seeds are there, they were formed in these days. Let us speak about them in this next break on the terrace. Let us in small groups discuss the question: what beacon, what initiative, what task will I take away with me from here into the world?

*(after the break)*

We would now like to bring this round of contributions to a conclusion and let what we called "Review, perspectives, initiatives" in the programme briefly light up.

If as a biodynamic farmer you commit yourself to bringing an *I impulse* down to earth, to the hard earth, this earth which, on the one hand, support us and, on the other hand, presents so much resistance; and if you wrestle to bring this *I impulse* to life in very cru-

cial moments – but also in the farming year in which life is already supported, but also requires to be organised; and if you really do that, also for the longer term, as part of a generational commitment, if you accept this task and repeatedly enter into this initiative situation of the *I* because the resistance is there, and wrestle with this situation, then that leaves its mark on you and you might become a difficult person. Speaking pictorially, we might say: then that person who is a farmer and should actually be a shepherd becomes a king. Then the farmer on their farm becomes a king. Perhaps they have things under control and manage them, but at the same time they are pretty alone. And, depending on your character, you either become the great silent type or a voluble know-all who always claims to know how everything should be.

If now at the same time you take the second aspect we have heard about here, the spirit in the world – the *I* quality of the world – properly seriously and ask yourself what now is the essential dimension in the soil, in the plants, the animals, in the course of the year – for that is the immanence of the spirit which we spoke about, which we work towards in correspondence, as it were, when we work out of the School impulse – then it is that in this essential dimension we have the nature of our *I* before us like in a permanent mirror and wrestle with it. Let us recall once more the image from the Mystery Dramas when Johannes enters the room and then a veiled figure is brought in of which he hopes that it is his beloved Theodora before him. When he then lifts the veil he sees, completely unexpectedly, the counter-image of himself.

And the same can happen to us when we enquire into the spirituality of what surrounds us and with which we work. This permanent mirror situation can then lead to a difficulty which comes to expression in that we are then tempted to say: that is in the nature of things, nothing can be done about it. And so the king becomes a shepherd again who simply waits for the inevitable to happen. And the result then is the farmer who complains about the weather, the bad market conditions and his workers who don't do anything as they should. And do pay close attention, I'm not just speaking about

farming, I'm speaking, I believe, about all of us. We all know this kind of defeatism.

We can also counter this inner insecurity which constantly arises in that we escape into the purely factual. Facts can relate to various backgrounds, to scientific facts, to economic facts or even to a complex of quotes from Steiner's works. In summary, we have two experiences of the I – facing myself and facing the world – which make the soul element appear to dry up.

Out of this situation we have discovered in the last few years in our section – and constantly keep discovering – that we, when we ask ourselves about the essential nature of biodynamics, which is something like a cultural impulse from anthroposophy in the field of agriculture, that both poles can be brought together in an enhancement. Something can form which I would call an inner attitude. So alongside the things we can formulate outwardly as the essential part of biodynamics – the preparations, the cows with their horns, the compost heaps – we can also formulate them inwardly as an attitude. And I would like briefly to attempt to look more closely at this.

We have already discovered, or rediscovered, or told one another in these days that a general, contemporary human stance can be expressed in addressing ourselves as this “human soul” which is the starting point of the respective stanza of the Foundation Stone verse. That is quite general. But I ask myself whether, alongside each person having a personal stance, there could not also be something like a kind of archetype of a stance for the respective specific section field.

If what I learn from the soil with which I wrestle in its mineral nature, and where I wrestle with it that I accept it fully as it is and don't try to apply “cosmetics” with artificial fertilizer, that I don't try to dupe its nature with elements I add from outside; if I formulate this wrestling which I learn from the soil inwardly as a quality of my stance, then it is *honesty*.

And what I learn when I work with plants is *openness* as an inner quality. Plants are beings which are the purest openness. They bring what happens in the widest surroundings into this language

of the gestures of sensory appearance, as we have already heard. And animals are the great networkers. Animals are not just where I see them as these specific organisms, they form their habitat for themselves. And a habitat thoroughly organised by an animal must exist in a certain sense so that the animal can be present at all. Just think of bee mortality – these animals die off when their habitat is damaged too much. Such a formation of habitats is – understood inwardly – *cooperation*, we could also say: solidarity. And the contribution of us human beings in this connection is *initiative*, that can only come from us. No cow will take the initiative, no other being either. And if in this context we think of cows breaking out of their enclosure, then this is *not* what I am talking about. And this power of initiative which comes from us human beings, it is, taken as an inner quality: responsibility. This produces the correct attitude because I as a farmer and all of use as active people unavoidably live with the consequences of our actions from yesterday, last year and our past earth lives. That, after all, is the great Michael School, that we live with the consequences of our own deeds.

And in the context of our section we have discovered that when we attempt in this way to grasp the essence, the essential nature of biodynamics more in the inner quality of this stance and not in the outer listing of everything we do or don't do, we then become capable of forming alliances. Because an alliance is collaboration between groups of people who have quite different backgrounds. And we could endlessly quarrel with one another, talk past one another or be silent, all these things we have discussed here.

But when all these things have been led with a certain amount of work to their inner essential nature, then in an alliance we can surround a joint task like a circle. An alliance is a task community. Of course the task has to be reasonably clear, we cannot share everything with other partners; but for such a task it is possible and if we do not always immediately carry our innermost convictions before us or try to force our outer actions on the other, then we can enter into such an alliance partnership and reach a wholly practical functional attitude so that we can make our contribution. We are no



longer just alone – and actually also know it, but sadly no one asks – but we can enter into and make our contribution in alliances for the earth in our case. Because these tasks are so gigantic, and that was also already said here, that we should become willing to enter alliances, I would even say, become capable of forming alliances so that we can help that the things which need to be done in our time can also be realised.

And in very concrete terms this means that we are going with the whole group of representatives from the Section for Agriculture and many partners from Demeter International, also supported by representative from many countries, to the International Organic World Congress in New Delhi in November 2017. In other words, we are leaving our comfort zone of biodynamic certainties where we all understand one another and will try to communicate with our organic colleagues. We are going to India where agriculture can still just maintain its place as it were. There are still 650 million people working in farming in India. We also want to take a closer look at that, visit our colleagues there and make our contribution to this congress. Here once again this is not intended to be done only on a factual level in terms of content. But also in the stance in which, I believe, we have encouraged one another here in the form of this address to ourselves as the human soul which we are alongside the personal human beings which we also are; to take this “human soul” stance along with us.

Let me take a second example, something that is very important for us, the biodynamic preparations. Here it is about forming an inner space so that dialogue becomes possible, something that is a great task today in the section fields. Because the biodynamic preparations are so important and so dear to us that we are either silent or argue about them. You probably know similar situations from your own section area. But how can we become capable of dialogue about something that is so close to us?

We have already taken a first step in that we have set up a global study of the places where there is intensive work with the biodynamic preparations. We travelled everywhere with a research team

from the section and tried to understand the situation on all continents with social science methodology. What we found particularly interesting was not just the preparations but also the framework for the action of the preparations together with the people who made and used them. Here we did not just ask factually and intellectually: how do you do it and why in the first place? But we tried to obtain a deeper sense of and listen more thoroughly to – I would call it: the esotericism of the hands because they often know more than the head. And this study was completed. You can look at it on the website of the Section for Agriculture. This has created the basis so that we can form the space for dialogue about the preparations within the next few years. And the agricultural conference in February 2018 will have this question as its subject. A second, wholly concrete perspective.

And right at the end I would like to mention a third initiative, namely the one in which we have set ourselves the task of forming “associative zones”. Associative economics are a fragile venture and need a protected space; they are like an enclosed, watered, cultivated garden in the desert of the market economy. Because these forces, the desert forces, keep growing in strength, also in the organic sector. We cannot simply slip some concept about associative economics into the hand of any old person and say: why don't you do that for the whole world. We can only start to set up such an activity locally at individual points. We describe this as associative zones. The product flow goes out from the farms into society – and the monetary flow, which should actually come to meet it, has almost dried up before it even reaches the farm. There is simply too little money which comes back to the farms. But if we ever only ask what price is possible on the sales front, then we will never bring back enough money to the farms.

We have to manage to make the leap, as it were, that the consumer is somehow given the opportunity also to ask: well, how much is actually required at the start of production, for the original production on the farm. And there are many other questions: regarding prices, then concerning the loans for the means of production, and

also the question of the basic finance for the land. Here, too, we are taking very concrete steps and have formed a group to undertake practical research. Work was done on this here at the conference. Our next meeting will take place on 1, 2 and 3 December in Conegliano, northern Italy. There colleagues have been working with such an associative marketing organisation for thirty years. That is a third, very concrete point I can cite here.

In general terms we can say: one of the core tasks of the section lies in keeping open the space for innovation between what locally is existential, practical engagement – and the source of inspiration of anthroposophy. Here at the conference we are quite a large group from the field of the Section for Agriculture, approx. 60 people. We were strengthened in our consciousness and in our will that this space for innovation should continue to be cultivated and that we want to work in this way for the next seven years and, of course, beyond.

Reports from  
the various  
specialist groups

On three afternoons there were work groups which were organised by section. Each participant was asked to choose the section which corresponded to their professional field or was closest to it. The work in the individual sections was as varied as they are themselves. It extended from questions on the basis of the Foundation Stone verse about the future of the respective section through general world and social questions and concrete issues relating to the section to the implementation of meditation in accordance with spirit recollection, spirit mindfulness and spirit beholding. Thus this brief glimpse is not characterised by uniformity but diversity down as far as the style of working.

**The dialogue between human beings and the cosmos**

Astronomy is one of the most dynamic and exciting fields of modern science. Frequently its research results find wide public interest. The images of far-distant planets, icy trans-Neptunian objects, tiny cores of comets or irregularly shaped asteroids provoke admiration and awe through their beauty. The findings of astrophysics about the stars and their development as well as the whole of the universe are breathtakingly exciting.

The highly differentiated picture in astrophysics of the cosmos has long passed beyond the frontiers of materialism. This can be seen for example in that modern astronomical results confirm certain aspects of anthroposophical spiritual science.

The current questions about the relationship between the earth and the cosmos and about human beings and the cosmos go beyond purely physical considerations. They also relate to the soul level and spiritual connections. Only a spiritualised method of observation will be able to include the soul and spiritual dimensions.

**Spiritualised astronomer today**

The work group of the Section for Mathematics and Astronomy began with a very general discussion in the small groups and the group as a whole of the spiritualisation of astronomy. What was achieved? Where do we see our tasks? What are the tasks which are upcoming for the section?

The contribution from Alan Thewless about the relationship between the current constellation of the stars and the constellation during the physical laying of the foundation stone for the first Goetheanum on 20 September 1913 will be published in English in the journal JUPITER.

### Refounding of the section collegium

On the second day Oliver Conradt revealed to participants that he wanted to re-establish a collegium for the section in which the tasks and initiatives of the section can be discussed and consulted on. The previous section collegium was dissolved before he took up office in the summer of 2005. So far he has worked without a section collegium. Oliver Conradt asked all those present a) whether they were willing to participate in such a collegium and b) whom they would see for such a collegium. The plan is to have the section collegium work in the first instance until 2023 (hundredth anniversary of the Christmas Conference). There were seven positive responses, requests to further colleagues will follow until early 2017.

### Tasks of the section

The third and last meeting was devoted to summarising and recording the discussions. The participants saw current tasks as being:

- locating research projects in the Section for Mathematics and Astronomy;
- publishing an electronic version of the Star Calendar;
- sharing the research topics being worked on in the section at, among other places, specialist conferences and with colleagues;
- research topics which need to be taken further or newly taken up:
  - Space and counter-space
  - Astrology and astrophysics
  - Correspondences between earth and cosmos
  - Correspondences between human beings and cosmos
  - Astrophysics and anthroposophy
  - Phenomenological astronomy
- Publication of a complete Vreede edition with translations into English and Spanish;
- Publication of Rudolf Steiner's quotes on astronomy
- Cultivating collaboration with the other sections.

*Minutes: Oliver Conradt*

### MEDICAL SECTION

Anthroposophic Medicine is an individualised medicine: the will to heal of the therapist is related to the need for healing of the patient and must be seen against a karmic background. Diseases are not just something individual but apply to large groups of people (e.g. cancer in approx 25 percent of the population). That makes them great social challenges and they should be understood as diseases of their time. Anthroposophic Medicine wishes to concern itself with contemporary questions and the needs of the present. Can we make a productive contribution as Anthroposophic Medicine? Such opening outwards must be accompanied by inner development and therapeutic professionalisation – both must be kept in a balanced rhythm and equilibrium.

Five future work priorities were proposed: palliative medicine, pain therapy, support for the dying patient; oncology; mental illness; dealing with fever and infectious diseases against the background of antimicrobial resistance (respiratory diseases, urinary tract infections); pregnancy, birth and early childhood.

The priorities are not exhaustive. Metabolic syndrome and diabetes might be added, for example, particularly as they are mentioned in the chapters on pathology in *Extending Practical Medicine*. They are connected by the biographical context and each have a relationship with warmth and its relationship with the I organisation of the human being.

### Palliative medicine

Using existing standards as a guide and the importance of ethical questions were raised. It should be an individualised medicine. We have too few hospices. The few anthroposophical hospices and hospice-like establishments are working with a convincing concept. Patient guides were proposed: for inner orientation (with poems, fairy

tales), for nursing measures, for the bedside table (a guide with texts on the meaning of death, illness). Michael Debus would be able to be involved in such guides.

### **Oncology**

Oncology is the cutting edge of Anthroposophic Medicine. The patient/physician relationship needs to be slowed down and one, anxiety-reducing function. Conversation content are the purpose of illness, the meaning of death. Oncological education programmes are seen as necessary. Certified centres play a key role. Development of treatment chains in the spectrum of neoadjuvant, adjuvant, palliative and hospice-based tumour therapy. Mistletoe must become a worldwide fully licensed cancer treatment.

### **Mental illness**

This is a large spectrum of illnesses with the focus on the topics of traumatisation, anxiety and sleep disorders. The development and use of multiprofessional therapy provision, patient education, collaboration with other therapists is needed.

### **Infectious diseases**

Development work, skills training and professionalisation of Anthroposophic Medicine with regard to the five work priorities in the various professional groups are required. For example with regard to the treatment of inflammatory diseases a comprehensible and communicable therapy is required which can also be communicated to other open-minded physicians. Diagnosis of the human constitutional elements and therapeutic concepts must be included in multiprofessional training and further training. Since the number of anthroposophic physicians and therapists is much too small for the number of affected patients, a collegial council and advisory system must be considered. It would have an interprofessional spectrum (location in section, cooperation with national medical associations?).

Patients must be informed about these therapy options. Internet-based patient information (in brief), as appropriate also practice

flyers for clinical pictures from the work priorities. The cooperation with the patient associations must be used for this purpose. The question arises as to whether an “independent patient advisory service” needs to be set up?

Patient care must be documented and evaluated through health services research. Harald Matthes could imagine being involved through his chair at the Berlin Charité.

### **Pregnancy, birth early childhood**

Important leitmotifs are trust instead of anxiety, care which supports development (the newborn), utilising and developing further the knowledge of midwives about natural birth, as well as strengthening midwives in general. Development of an anthroposophical perinatology.

*Minutes: Matthias Girke*

## NATURAL SCIENCE SECTION

### Questions to ask of natural science which are required by our time

In the discussion between participants involved in the Natural Science Section two subjects emerged to which the Natural Science Section can contribute. That is, on the one hand, the question about how a healthy relationship with technology can be created and, on the other, how we can find access to the etheric sphere.

### Our relationship with technology

Kees Veenman from the Netherlands reported very impressively how all the sections there have worked together on this subject. Every section formulated its standpoint from its perspective on how to deal with technology. Here the following questions were reflected upon:

- Is there a healthy relationship with technology, also with today's technologies?
- How do we retain our inner freedom?
- Do modern technologies try to take hold of human consciousness and in which way?
- What do we need today by way of balance, in general and within the meaning of Rudolf Steiner's Last Letter "From nature to sub-nature"?

Andrew Linnell (USA) added a further aspect: even if it is right from an anthroposophical perspective to deal with technology, we should also develop an awareness of the direction in which technology today is developing: the central question seems to be the way in and the extent to which technology is introduced to humanity and who is responsible. Should anthroposophists not also be involved? Without already being able to be specific, the concern was to interest people who as anthroposophists are working on the development of new technologies – to the extent that they exist – in a greater collaboration also in the anthroposophical field.

For our work group the following complex of questions then emerged:

1. What is the effect of technology on social structures?
2. What is the effect on life in the world?
3. Are there effects of "fallen" ethers such as radiation and fields?
4. Clearly a new effort is required – the effect on the human will.

### The access of natural science to the etheric

Access to the etheric was a central task from the start of anthroposophically oriented natural science. Here we are, after all, dealing with overcoming materialism in the field where it has its roots, i.e. the natural sciences, that is to say in the transition from the inorganic to the organic world. Guenther Wachsmuth's first work in 1924 was already devoted to this subject. In the following decades it seemed as if each generation would work out its own new access: Thus there followed the works of Ernst Marti in the 1960s, who attempted a new partly phenomenological, partly conceptual clarification; then in the 1970s and 1980s there were the works of Maier and Bockemühl, who sought the etheric primarily in the way of looking at the human being and in the thought process. Suchantke and Oltmann subsequently built on that. Where are we today with this task?

The mood often is: we understand reasonably well what Steiner said about it, but not much more, and that is what we need today. How are the types of ether experienced and investigated? In this context John Barnes described the work of the section group in the USA where for many years work was undertaken on the development of capacities to develop more of a science of the qualities. Thus intensive work was undertaken on the way plants develop their form (based on the publications of D.v.Romunde), on colours, and also on the gestures in the motion of water.

Simon Reakes (UK) spoke about the help through projective geometry: we know the central forces quite well, but in order to understand etheric forces we clearly have to consider a pull from outside rather than pressure from a direction. Here the plant was described as an example: its growth is not, after all, caused by physical suction

from outside but it is indeed influenced by the conditions reigning in its environment. Clearly the *connection* between these conditions is related to the etheric. In this direction we arrive at the way that Maier and Bockemühl understood it.

### **The importance of natural science for other sections and anthroposophy as such?**

We further asked the question as to the importance which work in natural science might have for the anthroposophical movement as such. This appears to lie above all in an awareness of our own cognitive method. Otto Scharmer's Theory U, although it has not come from natural science, was cited as an example of Goethean access also to social processes. A holistic picture of nature often has four different aspects relating to each subject. In this sense Goetheanism has multiple perspectives; that can already be learned from the theory of colour. In conclusion it was observed that Goetheanism today was indeed present in some areas of science, particularly in biology; new concepts are needed to understand the new phenomena, e.g. epigenetics and evo-devo.

At the end we identified two main subjects for the next years: the four types of ether and the question as to how modern technologies must be understood and how human beings can live with them.

*Minutes: Andrew Linnell and Johannes Kühl*

## **SECTION FOR AGRICULTURE**

### **Developmental stream and growth phase**

If we look back as farmers in the sense of spirit recollection it becomes clear that we are standing in a developmental stream in agriculture and the food industry which started with the culture established by Zarathustra approx. 10,000 years ago. This culture can continue to be experienced as a source of strength. The same applies to the origins of biodynamic agriculture, the Agricultural Course of 1924 in Koberwitz. Three streams can clearly be identified among the participants at that time. The "esotericists" with the striving to obtain an inner relationship with the living beings in the cosmos. Ernst Stegemann is a representative of this stream. Die "socialists" were grouped around the host Count Keyserlink and for them the focus was on the socio-economic questions. The "practitioners" were the young people who were looking for practical instruction for their daily work. Eckard von Wistinghausen, the son of the youngest participant in Koberwitz, is present here in our work group in Dornach.

Biodynamic agriculture is in a growth phase worldwide: new people are becoming involved daily. This means that the task for the next few years is to cultivate the anthroposophical source so that growth does not lead to it becoming more superficial. Within the broad organic movement it is up to us to highlight and point to the person active in agriculture as a value-creating actor, as "cultivateur". As biodynamic farmers we have a lot to say and the time has come to speak with self-confidence. How can we implement this in the sense of a spiritual confrontation with Monsanto? Or in the sense of learning from and cooperating with the many small-scale farmers who continue to provide food for more people than industrial agriculture?



### **Consumption and spirituality**

If in the spirit of spirit mindfulness we look at the current situation in agriculture in the world, further questions arise. An example: in South Korea, 2000 farmers with 2 ha of land each directly supply 250,000 families, about a million consumers, as part of CSA (consumer supported agriculture) on a huge scale. The land, people and eating are directly connected without distorting intermediary trade, a win-win-win situation. For the person who visited this organisation in South Korea and told about it on the dialogue walk, this experience was defining: “I saw the ideal. It is like an external I experience. I cannot find that kind of thing within me.” In the plenary session such I experiences with and through agriculture turned into the question: what can we do so that biodynamic agriculture does not become too materialistic, how can we cultivate and develop the spiritual side appropriately for our time?

We then prepared a map of the subjects and questions which should be worked on in the next seven years in that the approx. 60 participants noted their key subjects on a piece of paper and these were then grouped on the floor of the conference room into subject continents. Each person was able to seek their location in the subject landscape. Thus the spirit mindfulness of the present led to a work structure for shaping the future.

In the next step it was then possible for us to set reference points for the work in the next few years in groups ordered by areas of focus in the sense of spirit beholding.

#### *Certification, farm discussions, consultancy*

The question is HOW annual reporting can be performed in a space of mutual trust on the farm. New forms should be experimented with in which, for example, the roles of helpers, praisers, critics are assigned. The point is as far as possible to replace controls, which are abstract by nature, with dialogue.

#### *Farmer – teacher – physician*

The sections for agricultural, education and medicine should work

together, therein lies great potential for the people concerned and the whole of society. We are talking about integral collaboration here, not additive.

#### *Zeitgeist agriculture*

The farm becomes a place where I encounter myself, others, nature – here I can find my task. There is this profound need for “re-connection” in order to take a hold of my life as a person of my time.

#### *Preparations*

How can I develop my own relationship with the preparations? Is it possible to listen to the preparations? What freedoms are there with the preparations? How can we currently live our responsibility for the preparations, as the biodynamic movement, as the section, as farms, as individuals?

#### *Training*

The pioneering phase of biodynamic training has finished, the transformation and further development of the impulse of the pioneers is now required. The relationship between trainer and trainee must be newly experimentally investigated and shaped as a space of reciprocal learning. In order to change the relationship between teacher and student, the young people can also be directly addressed in that we say: “Why don’t you lend a hand.”

#### *Economics and legal form*

How do conduct ourselves in the trend for the organic market to become conventional? Where a group of people wants it, we can create spaces in which not just the market economy applies: “associative zones”. How can consumers enable new developments in agriculture, through prices, loans, releasing land through purchase?

#### *Spirituality and agriculture*

Spirituality in its various forms is part of biodynamic agriculture. How can this be strengthened as an integrated quality. Forms and

forums are required to be able to talk about meditative life as a farmer. How can we succeed in obtaining real access to the spiritual dimensions of the soil, plants and animals through inner work?

#### *Nutrition*

The subject of nutrition gives rise to many needs, the question as to the quality of biodynamically produced foods for one. What is the quality of ripeness, what quality do people need for their soul and spiritual development? On the other hand it is necessary to understand earthly and cosmic nourishment and bring it to experience. In addition, breeders, farmers, processors and consumers want information and further training about the anthroposophical view regarding questions of nutrition and quality.

The cited work groups and work fields are to be integrated into the workflow of the section and the biodynamic movement.

It applies in all fields, that is to say there was a sense that it is more about the How than the What: it is necessary to create social spaces for research, development, experimentation and the formulation of future perspectives in an anthroposophically-based agriculture.

*Minutes: Ueli Hurter*

## PEDAGOGICAL SECTION

### **Individual impulse in the zeitgeist**

#### *Will and resistance*

On the level of *spirit recollection* two educational questions were worked through to begin with: *How do we experience the individual will breaking through in the young person today? What promotes or hinders this archetypal will of their own?*

In the discussion the connection between this “recalling” will and the necessarily occurring resistance in life began to emerge: “*bene-fitting from resistance*”: the first step into the new school playground full of people was to begin with an insurmountable challenge for the first class pupil in Japan until she finally overcame herself after some weeks and took decisive steps into the playground. An upper school pupil looked back on the social work placement as a time of challenge and transformation: “At first I doubted myself. But subsequently I was able to assume tasks for the people I was looking after which I would not previously have thought I can do.”

As teachers we work in the midst of such tension between daily resistance and the inner impulses, the things developing in the young person: if we perceive such individual breakthroughs, our attitude changes. We learn to discriminate between actions which are the result for example of outer generalised standards and requirements and those which are done from inner conviction, free will and a love of doing something. Trust develops in the very own power of development residing within the young person. That leads to educational initiatives and tasks which call on and challenge the individual to a greater extent.

#### *Quality of encounter*

The power of *spirit mindfulness* plays a central role in the future task attentively to perceive individual developmental steps: in feeling we

have the opportunity out of the middle of the human being to participate in everything that surrounds us. That art of empathy forms the basis for developmentally oriented upbringing. The quality of human encounter is thus dependent on the capacity for *spirit mindfulness*. As teachers we are called upon:

- to perceive the individually human “language” of the child
- to develop an attitude of reverence and therein a healthy intuitiveness
- to approach the child positively and with patience and joy
- to develop an ever new soul balance but equally to develop loyalty to impulses
- to perceive soul and spiritual resonances in ourselves and the child

### Looking to the future

With regard to *spirit beholding* in education, the questions arises as to the challenges coming towards us: what is the position of the work in the section in relation to the Anthroposophical Society, the School of Spiritual Science and the field of life of education? Are we acting in a way appropriate for our time in the way that the work of the section and School is lived today?

Alongside the image of the Anthroposophical Society as the “mother” and the fields of life as the “daughters” other signatures were described. “*Anthroposophy is in the world*”, participants said. Yet the fields of life are in a situation of tension: on the one hand they appear as the “representatives of anthroposophy” in their work in society. At the same time it can be observed that some Waldorf collegiums are losing the connection with the esotericism of their profession. How can a new connection arise with anthroposophy, the Society and the School?

The image of the interrelationship between the periphery and the centre in the sense of a heartbeat produced additional aspects: the fields of life are “vessels” for the spirit. Their impulses for the whole come from the periphery. If the Pedagogical Section succeeds in entering into collaborative research with teachers, physicians, thera-

pists and farmers then a happening involving the whole School can come about. Then it would be the task of the section to enable and stimulate a spiritual breathing between the inner work of the School of Spiritual Science and other groups undertaking research in the fields of life.

Content goals for such extended work of the School were cited as:

- Making the esoteric roots visible again, similarly to the way that the spiritual comes to experience in child observation.
- The following impulses should be introduced to teacher training: a) developing clear methodological paths of self-education; b) working on the spirituality of the teaching profession, e.g. in perceiving the individual aspect; c) encouraging research projects in the fields of life; d) strengthening collaboration within the Pedagogical Section.
- More research into the relationship between the I of the teacher and the social community.
- Bridges regarding content should be researched, for example between the anthroposophical understanding of the human being, meditation and the path of the School.

*Minutes: Claus-Peter Röh*

## VISUAL ARTS SECTION

Our work in the afternoon was divided into three parts: Christine Gruwez spoke about the transformation of the ancient mysteries in accordance with our time. Hannes Weigert looked at Rudolf Steiner's colour study "Moon rider" of 17 January 1924 with us, a motif which reveals inner relationships with the designs for the Goetheanum building and School developed directly after the "Christmas Conference". Afterwards a well-founded exchange of views about the future work of the section at the Goetheanum could develop.

### The task of art yesterday and tomorrow

What was the role of art in previous cultural epochs when it was still closely connected with the mysteries and where is it located today?

A mystery centre preserved the substance with the possibility of taking many different forms. What we call religious practice is the transformation of substance into form.

It was the task of art in all ages to shape these forms: religious practice – art – culture.

Inner substance is required to give expression to inner life. The greater the potential of substance, the more can be revealed as form.

With regard to form the feeling can arise, "it is true", "it is right" – here it is "the appropriate relationship" (Rudolf Steiner) between form and contents which we perceive.

What moves us today to want to find new forms? It is neither the form nor the substance, it is the relationship between both which has changed.

In the ancient mysteries there was a prescribed context – then an inversion took place. Now it is both the artist as an individual and the artistic process which determine the work.

Each artist experiences the tension of what creates form in them and wants to bring something new into the world. It must not take

shape too soon but first has to withstand the tension. We might almost say: finding a new form is connected with the essence. I as the creator want to hurry ahead but always have to return to the process.

There is not yet a corresponding word for the new relationship between substance and form; the quality which takes shape might be called "transparency".

We have today reached an end point in the development of art in which there is almost no relationship any longer between substance and form. But substance remains, of course, and waits to be able to take on new forms. "Begetting" (see Foundation Stone verse) is potentiation, coming into being. What we have to potentiate today is the human element between us – that is where the new task of art lies!

### Future tasks

The Visual Arts Section is also located in the field of tension described above and is sensing its way towards new forms of working.

The following future work priorities emerged:

The Goetheanum is in communication with many different places of artistic work in the world. How do we implement that in concrete terms?

Questions of art which are being thought about in the world and at the Goetheanum should come together in conferences, colloquia or research projects. While the Goetheanum forms the one pole of artistic work directly at and with Rudolf Steiner's originals, the studios all over the world are the other pole at which artistic research and work of many different kinds are freely undertaken in many different ways. Both poles are conditional on and require one another.

What is the unique feature of the artists of the world Society in Dornach? Dornach houses the originals of Rudolf Steiner's artistic impulse which are only available here and which cannot be exhibited elsewhere. They are the buildings, the sculptural group, the glass windows, the fragile sketches and water colours which cannot tour the world. (Beyond that there are the archives and other collections connected with anthroposophy here. The Steffen, Wagner, Ratnows-

ky foundations, a whole following generation of architects and their works, etc.) The section experiences the task of working with these artistic works and researching them in an ever new way, using new methods and with the fresh observation of contemporaries, in communication with specialists in Steiner's work and with those who are completely new to it.

Through such collaboration the question as to an anthroposophical concept of art (whether or not there should be such a thing) would then not be dealt with in the abstract but worked on together artistically. The focus is on an artistic experience, Goethean methods help to approach the works so that we can understand Rudolf Steiner's work down into its deep layers.

To this end the section needs artists' studios in which artists work with one another and in which visitors may also experience it.

This work of the section is connected with the major project to organise and arrange the art collection at the Goetheanum in a new way and possibly to exhibit it in a new building in order to give the research a solid foundation. The art collection must be seen on an equal footing with Rudolf Steiner's textual work and we should be able to discuss it on an academic level.

Many research questions on individual subjects can be worked on at various places throughout the world in regional associations and then be communicated at larger meetings once a year in Dornach but also at other places in the world.

*Marianne Schubert*

## SECTION FOR THE PERFORMING ARTS

Our afternoon meetings were marked by an intensive exchange of views, many questions, presentations and ideas as to how music, language and eurythmy can be seen and noticed at the Goetheanum and in the world. It is a wide arc and extends from work on the cosmic Word and the mantras to work with refugees. The discussions were characterised by an informal atmosphere.

### **New initiatives worldwide and internally**

The question of networking gave rise to an initiative to combine a meeting of all groups working worldwide with the Mystery Dramas into a public conference in the summer of 2018. (21-25 July 2018)

On the question of a new alignment of our professional fields such as work with refugees, healing, formative forces, youth work, etc. the wish arose to set up corresponding meetings and forums for these things.

Initiatives immediately resulted for inner work which are organised specifically by country and location in School meetings and organise the exchange of views about meditation in our occupations. A question which is always topical is: how do we develop the right hearing for the cosmic Word. In terms of content it has shown itself after many years of work on the Foundation Stone verse that now the Michaelmas imagination can also be included. This is happening in a number of places at the moment.

The question as to language, the power of language, is being dealt with in many places and the aim is to collate and discuss this work at the next big conference in 2018 for eurythmists, creative speech practitioners and eurythmy therapists and as many other interested persons as possible. In this context, similar subjects will be published worldwide in the newsletter. The aim is to transfer the good working atmosphere at this Michaelmas conference also to the study

conferences. Interdisciplinary work will also occupy a lot of space there. The following questions will continue to be worked on: pleasure in language, loss of language, language support and creative speech, the power of the Logos – the power of language, speaking and moving various languages, the harmony of eurythmy and creative speech, the sound as remedy in speech and movement.

After a report on so many worldwide activities, so many new initiatives, there is also the question as to how the Goetheanum Stage can be organised as a section field.

The general tenor was the question as to greater reciprocal support, in other words, how can section work really live between each one of us as a better form of collaboration at all levels.

*Minutes: Stefan Hasler*

## SECTION FOR THE LITERARY ARTS AND HUMANITIES

### **The future of Rudolf Steiner's work**

From the wealth of possible work subjects of the Section for the Literary Arts and Humanities, two central subjects connected with current questions were singled out at the World Conference. On the one hand the relationship between science and anthroposophy, the communication of anthroposophy as well as its further development. Four presentations by Jaap Sijmons, Wolf-Ulrich Klünker, Marcelo da Veiga and Martin Basfeld investigated the subject each in a different way. In this connection the question as to how we deal with Rudolf Steiner's texts played a key role in the subsequent discussion.

On the other hand there was a report about the work on the edition of Rudolf Steiner's work which is already implementing such communication and is being undertaken in the Rudolf Steiner Archive in connection with the specialist sections of the School of Spiritual Science and other participating institutions.

### **Elements of anthroposophical hermeneutics**

Jaap Sijmons set out how it can be clearly shown in the development of science (keyword: 'positivism') and philosophy (keyword: 'relativising constructivism') when and how the gap between anthroposophy and science, its problem of comprehension, opened up. We continue to live with that today as scientists and anthroposophists. But the experience of that gap can lead to the counter-image, namely a view of communication which can provide the basis for discussion. Just as convinced scepticism contains its opposite (the judgement of that conviction), almost every position has something of the opposite within it and through this can be set in motion and development. Here the pluriform methodological awareness of anthroposophy (the 12 world views) and the middle of philosophy (experience of the reality of the thinking: GA 1-4) can be taken up as a

bridge between anthroposophy and science today and reasonably be offered as an ideal in the dialogue. It is evident that this ‘middle’ has already been burdened by centuries-old philosophical polemic. The dialogue never takes place on completely neutral terrain. But the crucial thing appears to be that the bridge is structured clearly and transparently in the sense of an offer of dialogue and a goal. But here we should be authentic and ready for dialogue at the same time. Is that truly what we are? Can we leave the current simply declarative mode behind us. Do we bring experiences and approaches to the conversation which also offer perspectives for others?

### **Platonism and Aristotelianism**

Wolf Ulrich Klünker spoke about how Rudolf Steiner understood anthroposophy as the forward-looking integration of Platonism and Aristotelianism. In the sense of a comprehensive spiritual directive force of destiny he also saw individual karma as being founded in the developing relationship of the I to these two streams. Research in the history of thought into Platonism and Aristotelianism opens the opportunity to combine a scientific cognitive perspective with esoteric and existential cognitive dimensions. Rudolf Steiner’s intention could thus be responsibly developed openly – beyond the meanwhile historical situation of anthroposophy up to 1925 – in its cognitive foundations as well as scientific and spiritual discourse.

### **Exegesis versus questions about the matter itself**

Marcelo da Veiga explained how through the analytical turn in philosophy academic philosophy had moved to analysing questions about the matter itself rather than devoting itself to an exegesis of the work of thinkers of the past. It was part of this style of philosophy only to ask about the hypothesis and the respective arguments and not about people. Something similar applies in principle also to phenomenology and its guiding principle: to the matter itself. In contrast, the way that anthroposophy is handled in the twenty-first century is still strongly determined by exegesis and this has even been given renewed impetus through the editorial work of Christian

Clement. But anthroposophical spiritual science wants to concern itself with spiritual reality, similarly to the way undertaken by the natural sciences with regard to various parts of natural reality. The role which the recorded written work of Rudolf Steiner can or must play in this respect in the future should be investigated and gauged anew – also considering the increasing linguistic distance. On the one hand Rudolf Steiner’s groundbreaking developmental and communicative work for a modern relationship with the spirit cannot be overestimated, on the other hand the problems indicated must be taken appropriately into account when communicating his work – for example in the context of academic teaching – if his work is to remain accessible. The work with anthroposophy in the future thus seems increasingly to demand our own original access to the matter itself.

### **Anthroposophical research today**

Anthroposophical research counts more than any other on the individualisation or, in other words, the “spiritualisation” of cognitive processes both with regard to methodology and the forms of dialogue, without thereby abandoning the claim of being in accord with reality.

Gerhard Kienle, the founder of Witten/Herdecke University, once assigned this type of research to the category of research described as “extraordinary” by Thomas Kuhn, which is always associated with the establishment of a new paradigm. This cannot be defined by an abstract programme but develops in the living interaction of those who actively devote themselves to such research. It requires particular freedoms so that it is not under constant pressure in its development to have to justify itself with regard to old paradigms but can produce positive work results which can then become the up-to-date basis for public dialogue.

There are many opportunities to study how such a paradigm comes about in Steiner’s work. A very central example of this is the reception of Brentano’s philosophy and psychology. Steiner continues Brentano’s thinking in many things and enters into dialogue

with Brentano. The way that Steiner deals with Brentano is forward-looking for all of research.

If the previous contributions focused primarily on dealing with Steiner's work through research, the following ones do so on its publication.

### **Edition project**

#### *New edition of the eurhythmy volumes*

In the revision of the so-called tone eurhythmy course (GA 278) the three revisers (Stefan Hasler, Felix Lindenmaier, Martina Maria Sam) sought to reconstruct the situation of the time. For the documentation of the tone eurhythmy indications of the so-called Apollonian course, for which there is no shorthand note, notes from participants – some of them facsimiles – were also included. The reference notes were thoroughly revised in that, among other things, the technical (musical) terms used were put in the context of the time.

The relevant notebooks and papers for the course, in so far that they have been documented, were also included in the volume.

The other eurhythmy volumes (GA 279 as well as GA 277a-c) are at this time being worked on by Stefan Hasler and Martina Maria Sam. Currently the so-called sound eurhythmy course is being compared in full with the shorthand note which has resulted in some changes.

The remaining, partly still unpublished documents about the eurhythmy work of 1912-1925 will be chronologically reorganised in three volumes.

The work is being undertaken by the Eurhythmy Research Centre (Alanus University, Alfter and the Section for the Performing Arts at the Goetheanum); with regard to the volumes of the complete edition it has been commissioned by the Rudolf Steiner Archive in Dornach.

*Martina Maria Sam*

#### *Edition of Rudolf Steiner's educational texts*

The following six volumes are to be re-edited by 2019 (100th anniversary of the Waldorf school):

1. The faculty meetings (GA 300a-c) and
2. the preparatory courses for teachers before the foundation of the Waldorf school (GA 293-295).

#### *The faculty meetings*

The faculty meetings (GA 300a-c) are to include the names of the teachers involved and also be completed textually. The real names of the pupils appearing will probably continue not to be used. Each faculty meeting will be given brief contents and an introductory commentary to put it in context. In some places explanatory notes will be included in the text. The notes at the end of each volume will be extended and brought up to date. The editorial work is being done by Christof Wiechert (from the Pedagogical Section) and Andrea Leubin (from the Rudolf Steiner Archive). Tomas Zdrzil is involved in the edition to the extent that he is preparing a publication "The free Waldorf school 1919-1925" in parallel and is supporting the editorial work on the faculty meetings in this context.

#### *Courses for teachers*

The preparatory courses for teachers (GA 293-295) will appear in a new edition which reflects the chronological order of the lectures, i.e. the three units from all three courses which took place on the same day will be included one after the other. Also included will be the associated lectures for members taking place on the same day. The notes will be extended and brought up to date. The texts from the course "Practical advice to teachers" (GA 294) and above all from "Discussions with teachers" (GA 295) will be textually supplemented/extended with the names of participants also included – as with the faculty meetings. Urs Dietler is undertaking the editorial work.

The edition is being financed by the Education Research Centre at the German Association of Waldorf Schools and coordinated, looked after and advised by a "Steering Group 2019" of the Education Research Centre.

*Tomas Zdrzil*



### *Medicine*

An agreement on the preparation of an edition of Rudolf Steiner's medical work with commentaries has been concluded between the Rudolf Steiner Nachlassverwaltung (NV), the Gerhard Kienle Chair at Witten-Herdecke University and the Ita Wegman Institute, Arlesheim. The goal is the republication of all medical lectures and writings of Rudolf Steiner, i.e. GA 27 and GA 312-319. The start is being made with GA 312 (*Introducing Anthroposophical Medicine*). Here three parts or volumes each are planned: 1. The GA text volume; this is being published by the NV. 2. A volume of commentaries which will contain the background, setting, intentions and location of the course in the development of the anthroposophical medical movement and, furthermore, a continuous line commentary with documentary notes on the persons mentioned in the text and the context in the history of ideas as well as study notes for a deepening of the ideas contained in the lectures in other GA volumes (GA-immanent contextualisation). The Ita Wegman Institute is responsible for this volume and is coordinating it. 3. A second volume of commentaries (possibly designed as a loose-leaf system which can be added to) on the history of the impact of the spiritual scientific content set out in the course up to the current state of scientific knowledge as well as putting it in its scientific context. The Gerhard Kienle Chair will be responsible for this part and will coordinate it. But all of the knowledge of the physicians internationally is intended to flow into the work on volumes 2 and 3 and not just of a single editor.

The plan is to use the collective competence of the medical movement and modern communication networks so that technical questions can be worked on with the inclusion of many people to provide the best possible commentary. Everything that has been included in our journals and books by way of the interpretation of individual course passages since 1920 is also to be included, as well as what has been made generally available through the Anthromedics and Vademecum projects thanks to the initiative of Georg Soldner and Matthias Girke. In this way an important social task and task of "spirit recollection" is also being fulfilled: the creation of an anthroposoph-

ically extended "medical system" hoped for by Rudolf Steiner is the task of collegial collaboration across several generations.

*Peter Heusser*

*Minutes: Christiane Haid*

## SECTION FOR SOCIAL SCIENCES

### **Social crisis and social action**

*How do we learn to be involved in shaping public affairs?*

The need in the world no longer leaves anyone unaffected. In all fields of public, professional and private life we experience the consequences of outdated social relationships – and at the same time our responsibility for them. Increasing numbers of people are setting out to change the social situation and are seeking practical alternatives. How can we make a meaningful contribution here? Where are new things visible? How do we face up to the time and its questions? What tasks arise as a result for the Anthroposophical Society, the School and our section? How can we form alliances with people who want to transform the situation for the better?

These were the questions with which we started our afternoon work groups during the Goetheanum World Conference. We were between 50 and 60 people from various countries and continents. Three times we met, three times we worked on questions relating to our section, starting from the Foundation Stone, three times with a slightly different approach.

### **Social need and possible ways to a solution**

On the first day we looked at the world as it is around us. Where are the greatest needs? What are the most important problems, questions and tasks of our time?

On the second day we concerned ourselves with precisely these needs. But now it was no longer so much the “what” which interested us but to a greater extent the “how”. Groups of four formed which each dealt with one of the problems described on the previous day and sought ways of how to deal with these problems and contribute to an improvement.

The solutions ranged from a more conscious use of money and its various functions and qualities through the introduction of regional currencies to the redefinition and reframing of economic legislation on capital, property and profit; from the closer collaboration between civil society initiatives to the introduction and strengthening of direct democracy; from a deeper knowledge of karma to the development of forms of intervention in the public space.

### **Concrete initiatives**

On the third day we looked at very concrete initiatives, plans and projects – and the question who wished to associate themselves concretely with one of the quoted tasks. Thus for example initiatives came about ranging from improving communication among section members to the suggestion for training and further training modules in the field of anthroposophical social science and art.

On all three days we alternated methods and ways of speaking – from dialogue through group work to discussions in the plenum. That kept things alive and helped always to concentrate on what was essential as well as avoiding long and unproductive debates.

The more intimate the space for discussion, the deeper and more open the conversation and encounter became. At the same time it is also important in and for the section to share certain thoughts with everyone – and occasionally also to be able to reach joint decisions. And alongside the different methods we also alternated perspectives and the issues under discussion which mostly turned out to be very productive. The discussion was borne by great interest and trust as well as a fundamental connection with the destiny of our time and a high level of commitment among all participants.

*Minutes: Gerald Häfner*

## SECTION FOR SOCIAL SCIENCES

### **The dramatic social and economic crisis of the present**

*Surviving in the system? Or new associative enterprises of the future?*

In many areas, anthroposophy has today become a product for and service to people. Many thousands of small and large enterprises today work to this end: social establishments such as schools and hospitals, agricultural and processing enterprises, manufacturers and dealers – not least the Goetheanum. All of them had to join the existing economic and legal system as individual initiatives or networks. The more successful they are – the greater the need to “survive in the system” becomes with adaptation, compromises, conventions and distortions. Are there ideas and impulses for a new, associative and system-changing or newly creative entrepreneurship of the future?

### **What has to change, what ideas and solutions are there for the future**

In small discussion groups we worked on the basis of our initial question – surviving in the system or new system-changing entrepreneurship – on various subject areas arising from this. To begin with they were formulated as questions.

1. What is our assessment of the dramatic social and economic crisis of the present – and what are the consequences for ourselves and the anthroposophical movement?
2. The battle with the dragon: are companies with an anthroposophical impulse in demand in the system? With what attitude do we respond to social challenges?
3. What can visionary work for institutions in the field of health, education, youth or old age and the social work of the future look like? How do the tasks, attitude and methods in the twenty-first century change?

4. Do we do what we talk about? Do we take responsibility in the company and beyond that also in the national economy? Examples of initiatives for sustainable economic activity were presented from China, Taiwan and the USA.
5. Is it useful to develop an anthroposophical “toolbox” for institutions and enterprises? (Using the experiences from anthroposophically inspired organisational development, conflict management, leadership questions and similar)
6. How are research and development – crucial for future economic existence – in enterprises and institutions financed?
7. What can forms of future associative economic activity look like in concrete terms from a spiritual perspective, for example with the virtues of trust – community?

The questions as formulated showed clearly that the level of information on the subjects varied exceptionally due to the broad spectrum of activity of participants. Thus the work group seeking an “anthroposophical toolbox” for enterprises was unaware of the proven and successful techniques and exercises in management consultancy practice following on from B. Lievegoed and NPI.

The discussion time for the questions raised by the 45 participants was much too short to develop future perspectives due to the different levels of social and business experience. But what became clear was the great potential which could be used in this field.

### **Future perspectives**

There are great expectations with regard to the Section for Social Sciences through which the School could become a platform for social questions. Every anthroposophical establishment would thus be able to feel itself as part also of a socially oriented movement.

At a very practical level: the institutions themselves should in some way become members of the School section. There could further be an exchange of “best practice”, colloquia on research questions considered worldwide should be organised together with the member institutions and other companies and establishments. To this end there might be a newsletter so that the goals

could be formulated more clearly on the website.

Other proposals went along the following lines:

- spiritual further training for people working in business
- forms of consultancy for organising conferences and similar
- development of an anthroposophical “toolbox” to provide help in enterprises
- development of transparent economic forms for those involved
- investigation of new forms such as crowdfunding
- development of a greater awareness of the issues relating to male-female, youth-old age, etc.

A work group from four continents intends to continue its exchange of experiences regularly by Skype.

It became clear from the discussions that all practical economic or social activities arising from the impulses of anthroposophy are beyond a certain size strongly exposed to the forces of disintegration of the present time and systems. Collaboration on the basis of the Section for Social Sciences could be a source of strength for the future if intention, exchange of experiences and action in solidarity could come together and form a network. Who will take on such an initiative?

*Minutes: Justus Wittich / Paul Mackay*

## YOUTH SECTION

People who are active in the Youth Section, people who are interested in its work and people who are responsible for projects came together.

### **Living and shaping diversity**

Ongoing projects were presented on the first day. From institutionally established ones – such as e.g. the Youth Seminar in Stuttgart – to projects which have arisen out of concrete situations such as e.g. the collaboration with young refugees in Germany or an art enterprise in North America. Here it was not so much the purpose to speak about the experiences which had been gathered but from out of that to describe the questions which are concerning young people.

There is great diversity and variety in youth work. This diversity can be seen if we look, for example, at the ongoing projects in the Youth Section: thus in Ecuador a group is developing a social project in a village in the mountains which was partially destroyed in the earthquake at the start of the year; in India work is starting with young people who are also active in the field of education; in February there will be a conference on the subject of digital media at the Goetheanum. The common thing in all these very different projects is that they are initiatives of young people which directly connect with issues of the present and the surroundings in which the encounters live. It is the will to transform something, have an effect, be it through practical actions, be it through new insights and knowledge which can be consciousness-changing.

The common elements are often not directly revealed in the discussion. The questions arise from singular experiences and the ability to articulate them is often only found in the course of a piece of work, a conference or a study group. The unique and individual seeks its articulation in the context in which it places itself: that

is the purpose of the space which the Society makes available to young people or which – if not given – young people first have to create.

### **Questions upon questions**

On the second day we collected questions which arose from the projects which had been presented – and these were extremely varied:

- What spiritual culture lives in the work we do with young people?
- What is the collaboration between the generations like – or what can a young person do that I cannot do as an older person, and vice versa?
- How do people – in this case refugees – experience the strength that lives in themselves?
- What gives shape to work? What inspires young people for anthroposophy?
- What social structures are required for young people, to what extent does anthroposophy already live in the person themselves?
- How can a “gap year” be structured for young people after school?
- When is the moment reached in young people when spiritual striving is articulated by themselves?
- How can sensitivity for living things be supported?
- How do we learn the difference between real and virtual things?
- How can the will be strengthened?

### **Placing the Youth Section explicitly in the context of the School**

On the third way we discussed how the work of the Youth Section – which takes place over many years in many locations across the world in the form of institutions, projects, initiatives, encounters and more – can be described in its diversity and approach: can this diversity – always being in motion, the process of becoming which is a central condition and characteristic of this work – be understood in a way such that it can appear in its connection with the School? How can the questions of young people – such as e.g. the ones formulated above – be reflected on, described and be comprehended as the articulation of the zeitgeist?

This gave rise to a discussion in two groups. For reasons of time it was not possible to arrive at a common picture. The rudiments of such an enterprise were present in the discussion and will be followed up in the section: together with people from different generations in and round about the anthroposophical movement we want to make the attempt at such a representation as a contribution to an open discourse in the work with young people.

*Minutes: Constanza Kaliks*

### Setting and transforming values

In the work group on the transformation of values through spiritual concepts or experiences we began by investigating the importance of the unconscious development of values in childhood through emulation of the values that were set and applied implicitly in the surroundings. Impressive examples from people's own experience were exchanged in small groups, discussed and selected results were taken to the plenum.

The dimension of the cultural influence on our individual horizon of values, particularly the unconscious one, came to expression in participants coming from all continents and a variety of social origins and native languages. Here the extent to which the set values which are assimilated quite unconsciously through the childhood environment are deeply concealed and only accessible with difficulty could not be overlooked. They are – like all set values – in the first instance anchored in the feeling since they are not consciously communicated but unconsciously internalised.

Whether someone for example accords greater value to beauty than goodness or vice versa turned out to be very strongly associated with the feelings and located in the unconscious soul regions of childhood.

Values such as for example tolerance and solidarity, gratitude or diversity were named and discussed. They revealed themselves later in life in those who lived in environments where these values were implicitly at work as being active without being reflected on and a crucial orientation in individual action and judgement.

The remarkable aspect of this first work unit however was less the abstractly formulated and unsurprising results but the vivid and often emotional descriptions following only brief individual introspection.

The conscious communication of values in contrast is located – thus the results on the second day of the groups working on this subject – in soul layers which are easier to identify and change. A joint starting point was provided by the first task to recall moments of the conscious communication of values at a later age and, second, to keep an eye open for values which were associated with a spiritual worldview or experience.

It became clear that here the conceptuality in general and the wholly individual relationship with the individual values played a special role – tolerance for example here no longer appeared as the experience in practice of openhearted and integrative dealing with opinions or deeds which appeared alien but as a formulated, debated or demanded ideal for dealing with something alien. The durability with which an ideal and value, initially assimilated in conceptual form, can determine life appears not least to depend on a deeper examination of the concept, on the depth of the conceptual experience. In values arising on the basis of spiritual orientation or experience – for example the value of attentiveness or mindfulness, of reverence or presence of mind – it could be seen that an understanding of the experiences associated with them were of crucial importance. A conclusion could be summarised as follows: experiencing concepts and understanding experiences are of particular importance in order to make consciously grasped values effective in life.

Additionally the question arose in one group as to what was excessive in today's culture, what was lacking and what should be protected – too few values and too much information, too little courage to deal with the unpredictable, and human dignity as worthy of protection emerged as the most readily formulated observations.

In a third section, the work group on the third day focused on the question of which values were suitable for receiving what came from the future. It became clear that many participants were under the impression of being contemporaries in an unusually transformative and changeable time; a time in which much could be expected and in which decisions about the future direction of culture and society were being taken.

Alongside numerous observations and discussion strands in the various groups, two main qualities with regard setting values which facilitate the maximum openness to the future can be summarised:

Receptivity and impartiality appear to be an inner quality which was highly appreciated by many participants. With more of a regard for the general existential possibility of human life in dignity on earth in the future, concern was expressed for the natural basis of life, the ecological and elemental health of the planet. An appeal for the effective respect for creation in thought and reality (anchored in international law) as the basis for all things creative was the focus of an impressive contribution – it came from Brazil, from the centre of an educational, social and ecological initiative, from people who had come to work with the Goetheanum for the first time.

The past of unconsciously formed inner values in childhood, the present conscious setting of values and spiritual orientation, and finally the openness to something coming from the future formed the structuring background for an inner explorative and living discussion process which was strongly marked by individual experiences and statements. These three aspects of the research group created an immanent connection with the basic orientation of the three main working days of the conference – spirit recollection, spirit mindfulness and spirit beholding.

*Minutes: Bodo von Plato*

## GENERAL ANTHROPOSOPHICAL SECTION

### **Spiritual impulses – Christian Rosenkretz and Michael today**

The starting point for our work was the fact that we live in an extraordinary age because two mighty spiritual forces are at work for humanity in our time. According to Rudolf Steiner, Michael, equipped with the powers of an Archai, will be the leading time spirit of our developmental epoch for about another 300 years. For people living today, this incarnation could be the last in the epoch of which Michael is the leader. At the same time Christian Rosenkretz, the leader of humanity in our time, bears his task through the whole of the fifth cultural epoch (1413 to 3573 A.D.). From the start of his esoteric work in the twentieth century until his death, Rudolf Steiner refers in his work several times to Christian Rosenkretz whereas he does not highlight Michael until the later years.

### **Christian Rosenkretz in space and time**

In the first section we followed Rudolf Steiner's remarks on Christian Rosenkretz starting with the impulses of Cain which are symbolised in the transformation of grass into wheat through human intelligence. It signified the individual application of insight and cognition to transform the earth so that humanity could flourish in its earthly existence. This principle was shown again in the transformation of Solomon's plan for a temple into the actual building. Our focus continue to the initiation of Lazarus, who afterwards was called John, the pupil of Christ who stood below the cross and wrote the Gospel of John and the Apocalypse. We also considered the initiation experiences of the young man who was esoterically already known as Christian Rosenkretz. We concluded the first part with an introduction to the long incarnation of Christian Rosenkretz (1378 - 1484). During the introduction many contributions and questions came from the approximately 50 participants.

### **Christian Rosenkreutz as actor**

The second section of the work group started with a reflection on the basic points in the life of Christian Rosenkreutz and his deed for humanity, as well as with a look at the important works which were inspired by Christian Rosenkreutz such as the “Fama Fraternitatis” and “The Chymical Wedding of Christian Rosenkreutz. Anno 1459”. It also became clear in the discussion that he continuously made contributions regarding a threefold society, individually as well as on the basis of the Fraternity: accept what is given, change what is necessary, affirm the new result – in alchemical terms: salt, quicksilver and sulfur. This section of the work group also included a social and geopolitical contribution about the Count of St. Germain who lived at the time of the French Revolution and who was the same personality.

### **Thinking Christian Rosenkreutz and Michael together**

In the last section we directed our focus from the pre-earthly tasks of Michael, who at the time was ruler of the sun and the other planetary beings, to the transition when the other beings fell away from Michael’s leadership (ninth century A.D.) until the foundation of the supersensory Michael School (see Rudolf Steiner’s lecture of 18 July 1924) in the sixteenth to eighteenth century, which culminated in the supersensory cultus. Here our reflections were concentrated on the special preparation of the Rosicrucians through their inner, spiritual reverence as “Fraternity of Knowledge” and their conscious work on earth for the approach of the Michaelic age starting in 1879 A.D. and continuing into our time.

We found that the content of Rosicrucian impulses has been visible for centuries in education, medicine, agriculture, art, etc. These impulses were taken up by Rudolf Steiner and recreated for the intellectual and spiritual visibility which is required in the age of the consciousness soul. This is necessary for the leader of humanity, Christian Rosenkreutz, as well as the leader of the hierarchies, Michael, so that they can do their joint work for humanity in the best possible way once human beings awaken and understand this unique collaboration.

The more we develop an awareness that, despite the many difficulties and challenges facing all ages, particularly in our time, we can turn our eye to the helping forces despite the prevalence of ever wilder chaos and destruction, we then retain the hope and opportunity to act positively out of the core of our own individuality, the higher degree of the power of the I, instead of simply reacting to being overcome.

*Minutes: Virginia Sease and Stefano Gasperi*



### Finding the living, active centre in encounter

“A living, reciprocal relationship includes feelings but does not arise out of them. The community is built on a living, reciprocal relationship but the architect is the living action of the middle”. This statement from Martin Buber directly addresses the middle of the human being. Experiencing the living active middle and acting out of it is difficult and can also easily call forth the opposing forces.

Rudolf Steiner calls this active, living middle the spirit self or the eternal “I” and describes it as follows: because the eternal truth becomes independent in this way and is united with the “I” into one being, the “I” itself obtains eternity.

In his spiritual science Rudolf Steiner gives a series of indications which encourage the development of new qualities in an encounter. In this work group we investigated the possibility and meaning of practising the ever deepening process of empathetic encounter in order to support true relationships between people. For the capacity of true encounter is one of the supreme tasks in our current world situation characterised by isolation and loneliness, fear and violence.

The goal of the work group during these days was to present a three-part, practical method enabling us to attempt to establish a connection with the world through practice and experience in human encounter arising from the middle. The task was together to create inner and outer spaces which can be structured, cultivated and protected and into which other beings, both visible and invisible, can be invited and in which they can be encountered. An important part of this work was the discussions, both in small groups and in the plenum, which meant that the feelings and experiences could be expressed in words and thus become part of our awareness.

There follows a brief description of the three sections of the course, divided into the three daily units.

### Part I: Can I see you?

#### *Perceiving and recognising one another*

The aim of the first step into an empathetic encounter is truly to perceive the other person and recognise them in their true being. The goal is to awaken conscious spaces for the moment as well as true interest in the other. Tolerance can turn into respect and ultimately reverence for the otherness of our counterpart. The level of consciousness is to turn from a well-known, actual and predictable stage to a degree of the imaginary or poetic.

The first exercises were simple encounters in space, through walking about freely, through eye contact, through non-verbal greeting, and then through an exchange of words. After a first introduction had taken place, a second exercise followed: the formation of a spatial triangle with two others. This was followed by discussions in smaller groups based on the experiences which had been had. The plenary session then together discussed questions like the following:

- What prerequisites or expectations do I bring with me which both enable me and restrict me in “seeing” the other?
- What capacities are required in order truly to “perceive” the other?
- Where does the living, active middle lie in me and in the other during an encounter?
- Are there various possibilities to see or perceive one another?

In the discussion our own sensitivities, intentions and motivation were clearly raised as being part of the encounter. It was noted that body language expresses a great deal non-verbally but can also hide a lot. It was not easy in such exercises to be truly authentic when the exercises were taken out of an everyday context as a learning method; yet many things in such experiential exercises can make us more clearly aware of our own behaviour. Individual as well as cultural practices can form an obstacle, but also be liberating in many respects, such as for example a relaxed attitude or an initially formal approach. The different feelings that were triggered by being “seen”, “overlooked” and “ignored” were shared. It was clearly expressed how warming and supportive on the one hand, but also confrontational on the other hand such encounters can be. The living active middle

is in the first instance oriented from itself as the subject towards the perceivable object. But it was also noted that through the activity of intensive observation an awakening self-awareness is experienced.

## **Part II: Can I hear you?**

*Listening to the other and understanding them*

In seeing I move into the surroundings; in listening I take something of the other into myself. What was previously tolerance now turns into acceptance, what was observation now becomes participation, what was reverence now becomes love. Feeling and perceiving the other, experiencing our own reactions of sympathy or antipathy are important elements in the process of learning and the formation of an active, conscious perception. Enthusiasm lighting up or a premonition can awaken conscious perception.

We began to practise listening to the other by listening to and comparing different noises. We tried to feel inwardly a difference between sounds caused by dead objects, noises from the natural environment and the sound of the human voice.

This was followed by an exchange of views in small groups which in the plenary session turned into a lively discussion in respect of the following questions:

- Are there different methods or levels of listening?
- What qualities and inner attention are required to really listen and not just hear?
- What do I understand, discover or recognise in the other? What changes in me as a result?
- What have I heard today that might have changed me in my living, active middle?

It was clearly experienced that listening involved a more intensive engagement with the encounter with the other. Greater openness, attentiveness and vulnerability become evident, but at the same time also a feeling of being inwardly touched by the other. The tone, rhythm, musicality and speed of the other's speech revealed a greater number of additional aspects of the other than did looking observation. It is necessary to open a space in the self in that a part of the

other is admitted. But it was also noted how necessary it becomes at this point to develop a wakeful power of judgement to protect our own sensitivities from being infringed or manipulated by the other. We resolved to practise a heightened degree of listening in the following days of the conference and to report our experiences to one another.

## **Part III: Can I know you?**

*Integrating aspects of the other's being*

In making an element of the other a part of my inner experience, I am confronted with their suffering and pain, their loneliness but also their life's intentions and, in a certain sense, also the questions of their destiny. The capacity for empathy which can be practised through a culture of encounter gradually creates the possibility to take otherness into ourselves and transform it in ourselves and thereby to connect ourselves with the other. These new abilities enable a touching encounter of the two individualities which can give rise to a strengthening connection but also one of responsibility. Engaging gratitude, connectedness and a feeling of responsibility for the other become substantial and real.

Here we can understand what Rilke meant when he wrote in his Letters to a Young Poet: "And this human love (which will be consummated with infinite consideration and softness, and well and clearly in attachment and release) will be similar to the one which we struggle in difficulty to prepare, the love which consists of two solitudes that protect, border and greet one another." The resonance space becomes a sacred space which the true being of the other can enter. We move to the level of intuition.

One way of practising this is the so-called experiential exercise in which participants walk behind one another in pairs and attempt to immerse themselves in the movement, gestures, posture and mood of the other.

This was again followed by an exchange of views in small groups in order then to discuss the following questions in the plenary session:

- How can I adequately recognise the living, active middle of the other so I can name it?
- Where do the possible dangers, temptations, opposing forces lie when we encounter one another at this level? For ourselves and for the other?
- What soul forces are necessary?
- How can a deep and real encounter be maintained and developed?

It became clear during the discussion how difficult it is, mostly even impossible, to embark on an intimate, continuing encounter and to bring it about intentionally. Rather, it was a matter of cultivating a space into which the other can be invited. Our own serenity and capacity for love can create such a space but a true encounter only really arises through respect and the active protection of the other's solidarity. It was experienced as a kind of bearing witness: one individual becomes witness of the other, that is, they do not directly influence the life or wellbeing of the other but through their presence, through bearing witness a generative, building up force seems to arise in the solitude of both and thereby brings about a new connectedness.

Participants were happy to be involved in the experiential exercises and continued the exercises they had experienced and discussed in the rest of the day's events. Within the protected, familiar space which had been created in the group the exchange of ideas could take place in an open, honest and intimate way. Important connections were made which will hopefully bear fruit in the future and continue to grow.

We would like to turn this work into an ongoing research project, each one in their life situation, in their daily dealings with people. Through the living relationships which have arisen, we want to investigate the possibility of how the "attendant", "present" self can turn into the extended level of a "sovereign" self and thus become a co-worker of the world Goetheanum. Can the Goetheanum now no longer be experienced as a fixed location but as a living event with an existential form which can manifest itself and be active everywhere and in many different ways? Everyone can be and become the

co-worker of such a future model of the Goetheanum by developing profound interest in, integration and recognition of other forms of being, irrespective of nation, culture and belief. How precisely this can be documented and described is not yet clear but everyone who participated in the work group wants to continue working in this way in their daily, conscious dealings with themselves and other people.

*Minutes: Joan Sleight with Torin Finser, Mats-Ola Olson*

## GENERAL ANTHROPOSOPHICAL SECTION

The brochure *“Die Freie Hochschule für Geisteswissenschaft” Goetheanum, zur Orientierung und Einführung* (Verlag am Goetheanum, 2008) (“The School of Spiritual Science” Goetheanum, Guide and Introduction) also presents the General Anthroposophical Section with its task and research questions. It is noted in the introduction that the representatives of the General Anthroposophical Section concern themselves with questions relating to human existence in general. In this respect this section functions as a centre in respect of the other sections; for human existence in general forms the foundation for the fields of anthroposophical research and life.

In 2002 the collegium of the School entrusted the members of the executive council at the Goetheanum with the leadership of the General Anthroposophical Section and accordingly each executive council member feels themselves connected with a specific concern within the General Anthroposophical Section and seeks to realise this through their own research and integration.

Seija Zimmermann feels a connection with the spiritual scientific understanding of the human being on the basis of which a certain aspect with regard to the twelve senses can be investigated. Leena Westergrén in turn studies questions of the I organisation in relation to earlier incarnations. Using these questions, the first two days were spent in practical exercise work. The experiences from these exercises were then discussed on the third day in the plenary session.

### Stages of consciousness and meditative exercises

During sleep, human beings lose the ability to send their will through the inner physical structure. Thus the will cannot be sent outwards through the senses. But that does not mean that the sensory organs themselves are inactive. The relationship between the

external world and the senses does not change. While the physical body is at rest, the etheric body displays all the greater activity. This activity and flexibility of the etheric body radiates particularly from the senses. The impression of that remains in the unconscious to begin with.

Such activity of which we are unconscious forms the etheric organisation of the human being. This in turn consists of lots of thought forms, of streaming thoughts which are revealed in the human being as the individualised production of thoughts.

The ever more conscious grasp of this connection transforms the activity of the senses also in daytime consciousness, leading to the manifestation of a different basis in the relationship with the external world in waking consciousness.

### Exercising the senses

Seija Zimmermann introduced the twelve senses as well as the relationship of the threefold structure of the human organism in daytime consciousness and consciousness in dreaming and sleeping. In the sleeping-waking rhythm the will flows through the senses in sleep with which the human being is connected with the cosmic will. During sleep, human beings live in the field of light. In daytime consciousness we turn to the impressions from the external world. The motions of the etheric body during sleep reveal themselves in the form of warmth, light, sounds (warmth ether, light ether, sound ether). Through meditative exercises such as the six subsidiary exercises we gradually become aware of the sensory and moral side of the senses. The task was to look at the first subsidiary exercise in groups of two and in doing so to ask ourselves the question which senses are activated in respect of their inner, transformative activity.

### Who is the person facing us?

Our second question, introduced by Leena Westergrén, was: what and who actually is the person facing us?

Human beings are determined by their previous incarnations through their I organisation. The I organisation goes from one in-

carnation to the next. Human beings are also determined by what happens in the life between death and a new birth. The path in the spirit goes through the planetary world to the cosmic midnight hour. The I organisation is enveloped by the spirit seed. On the way back, the preparation begins for the next new incarnation. In pre-earthly life human beings are spiritually prepared but such spiritual organisation from the pre-earthly life continues to have an effect for the whole of physical life on earth. But it is invisible and we are not aware of it. But this “other person” is real, a force body which works in us without coming to consciousness. It works in our unconscious growth forces, in nutritional and reproductive forces. Human beings live within this complexity as a whole universe for themselves in daytime and nighttime consciousness. The relationship between the human constitutional elements also changes in the course of the year.

The task was to create an image of a person before us in a similar way to the first subsidiary exercise. What happens as a result?

On the third day there was a plenary session in which we jointly looked back at the task on the first and second day. For some participants there were new discoveries, suggestions and confirmation of their previous experiences. It also became clear that further exercise work is required to obtain an objective relationship with the sensory activities as well as the “other person” opening up as a result.

*Minutes: Seija Zimmermann and Leena Westergren*

## GENERAL ANTHROPOSOPHICAL SECTION

### **Nature and task of the General Anthroposophical Society/GAS**

*How to align the GAS for the twenty-first century.*

The following questions on the subject were worked on in small discussion groups and brought together in the plenary session:

- How can the GAS observe its task with regard to young people and include their abilities in taking joint responsibility for and structuring the work?
- How can the tension between dogmatic tendencies in the GAS and arbitrary relativism be used constructively and made productive for the further development of the Society?
- How do we regain visibility in science, art and in religious life and social endeavours?
- How can people with supersensory perceptions be welcome in the GAS as “normal members” without falling prey to uncritical admiration or the feeling that they have to be tackled?
- What are the tasks of a branch today? Should we not be engaged to a much greater extent in civil society?
- How can community building succeed?

*Our approaches to further development were:*

We need more people who can talk about anthroposophy in modern, easily comprehensible language, in public. Rudolf Steiner used the terms “Goetheanum speakers” and “public educationalists”. How and where can they be given training to talk courageously for example about Michael as the time spirit and the School, but also about reincarnation and karma, planetary influences, the zodiac. People are interested in that today – the crucial factor is how it is done. That has to be learned and practised.

People prefer to do things today by joining an association. What can we offer them? What needs to be done? Where do the tasks lie?

For example, can every branch support an anthroposophical institution such as a new kindergarten or a biodynamic farm? Or involve itself in local projects in the community with others?

The European citizens' initiative of the European Alliance of Initiatives for Applied Anthroposophy ELIANT ([www.eliant.eu](http://www.eliant.eu)) provides plenty of opportunity to become involved.

Let younger people organise and carry out branch evenings; then accompany, coach, support, and help them.

Recognising branches as places of community building and also enabling and supporting the latter through true hospitality, space for dialogue, true interest in the other, a culture of encounter.

*Our goal:*

Doubling the membership of the GAS by 2023!

We would welcome for people to contact us to work on the realisation of these ideas for the further development and growth of the GAS.

*Minutes: Alexander Schwedeler, Michaela Glöckler*

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