

The Relationship of the Being of Anthroposophia

To the Anthroposophical Society

In three years it will be the anniversary of a very momentous year, 1913. In February of that year it was the first time Rudolf Steiner spoke about the Being of Anthroposophy. Afterwards, in August he gave lectures on The Fifth Gospel and in September he laid the Foundation Stone for the First Goetheanum, which was then still called the 'Johannes Bau' or St. John's Building. The following year humanity was to face the greatest trial of the 20th century, the beginning of a war that would go on to mark a path for the rise of Nazism in Germany and lead, ultimately, to a second war, whose effects were so widespread and are still felt today. With the benefit of hindsight we can see how Rudolf Steiner was preparing humanity in 1913 not only for those terrible events but he was also anticipating what those events would seek to overshadow – The Second Coming of Christ in the Etheric.

Spiritual Science/Anthroposophy has this task:

*'...to prepare human souls so that they may be able to receive Christ, Who has come down to them.'*ⁱ

So who is this supremely important being Rudolf Steiner called Anthroposophia and how does she prepare human beings for an experience of Christ?

In the above lecture Rudolf Steiner speaks of Anthroposophia as a being whose task it was to descend to earth to carry the Cosmic wisdom into the human soul. In so doing she also united her destiny with the destiny of the human being: with the feeling, thinking and willing life of the human soul. Rudolf Steiner tells us that the fruits of this descent manifested outwardly in: Theosophy, which enabled the human being to acquire a consciousness of God; Philosophy which enabled the human being to acquire a consciousness of the world; and in our times, Anthroposophy, which will enable the human being to acquire a consciousness of the entire soul itself - a necessary prerequisite for an experience Christ.

Rudolf Steiner followed his first mention of Anthroposophia, the being responsible for the development of this consciousness, with his lectures on The Fifth Gospel, in which he revealed, the mystery of the Two Jesus Children, the Life of Jesus of Nazareth previously unknown to humanity and the important part played by Mary of the Matthew Gospel, whom Rudolf Steiner states, united her soul with the spirit of Mary of the Luke Gospelⁱⁱ (Anthroposophia).

Only after these preparations, in September of that same year, could Rudolf Steiner perform the cultus of the laying of the Double Dodecahedron Foundation Stone for the First Goetheanum, which he referred to as a living embodiment of the being of Anthroposophy

on earth. In the words of W.Zeylmans van Emmihoven, it was 'a complete representation of Anthroposophy, as it could be brought down to earth from the spiritual world...Anthroposophia lived in this building in visible form.'ⁱⁱⁱ In esoteric terms it was a living Temple, created out of Etheric forces for the being of Anthroposophia, from which the Cosmic Intelligence could resound outwards to the physical world as a preparation for the advent of Christ. But this initiative was dealt a fatal blow when an arsonist set fire to the Goetheanum on New Year's Eve, 1923. So one could say that in this fire the physical and etheric bodies of Anthroposophia, were destroyed, and their essence was carried up into the etheric world. Without such an earthly body how could Anthroposophia work in the world? What could be rescued from this destruction to make her presence in the world possible again?

These questions were living in Rudolf Steiner while he stood observing the fire and the flames leaping upwards, particularly those that were generated by the burning of the metal instruments in the Goetheanum.^{iv} At this point an inspiration resounded in his heart, a metamorphosis of the Temple of the Word in a meditation which he came to call The Foundation Stone Meditation. A year later he gave this meditation to those present at the Christmas Conference 1923/24 and asked them to lay it as a foundation stone into the soil of their souls. For only then could the General Anthroposophical Society be united with the being of Anthroposophia. Only when an inner temple was created in the human heart could the earthly society become the outer temple for the spirit of Anthroposophia.

This deed, Marie Steiner informs us, could not have been accomplished by Rudolf Steiner if he had not freely chosen to take responsibility for it, by uniting his own personal karmic destiny with the destiny of the Anthroposophical Society.

One could say that from the ashes of the burning Goethenum (built through the sacrifice of so many) Rudolf Steiner was able to resurrect, through his own personal sacrifice, a new Temple for Anthroposophia - the General Anthroposophical Society. But he had one more important task to accomplish. He had to create, within this body and soul temple, the right head, the right vessel for the pure content of the Cosmic Intelligence of Christ. This vessel was the Michael School, or the School of Spiritual Science which he founded shortly after the Christmas Conference.

What does the Michael School mean for the being of Anthroposophia and for the Anthroposophical Society?

In his lecture in 1913, Rudolf Steiner said that

'The being of Anthroposophy, is intimately connected with the being of our time-not with our own immediate little present moment, of course, but with the whole age within which we stand'

In esoteric terms this means that Anthroposophia is intimately connected with the Time Spirit Michael, not only because she had once been of 'like substance' to an Archangel and subject to Sun Laws^v, but also because she was responsible for preparing the human soul so that it could understand the Cosmic Intelligence that was pouring down towards humanity from the sphere of Michael (in the case of the Michael School in its purest form).

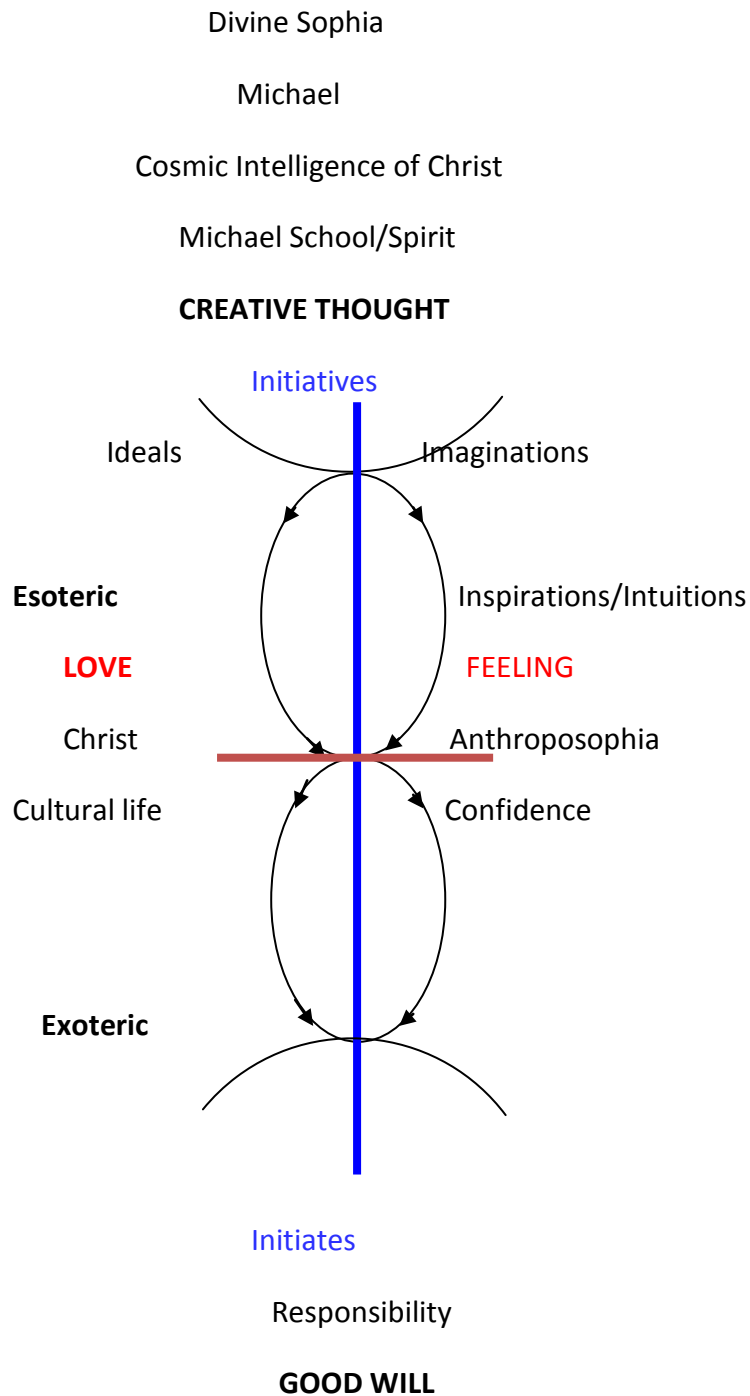
By founding the Michael School, Rudolf Steiner made it possible for Anthroposophia to ascend, through its members, to Spirit Self, or rather, to experience a revelation of the Cosmic Intelligence/the Thoughts of the Gods/the Spirit, within herself, her 'I'.^{vi}

How can we understand this in practical terms?

Firstly let us think of the Society as the threefold body of Anthroposophy:

- **Head** – Michael School or the 'Head' of the Society, where the Esoteric content of the Cosmic Intelligence enters into and spiritualises thought.
- **Heart/Lungs** – The Cultural realm – the 'Heart' of the Society where there is a Communion or communication between 'like minded' human beings in the realm of thoughts warmed by feelings.
- **Limbs** – The realm of thoughtful-love-filled-Will where 'initiates' accomplish deeds in the world on behalf of Anthroposophia.

In the following diagram an illustration of how the spiritual world works down into the threefold body Anthroposophia, the society, to carry out tasks on its behalf in the world:



Inspired Deeds that go out into the Physical World

The above illustration shows how the Cosmic Intelligence enters through the Michael School into the Head of the Society, lighting up in the thoughts of its members as **Imaginations, Ideals and Initiatives** (Creative thinking). These creative thoughts descend by way of the members of the school into the blood of the society, filling the heart centre, that is, the cultural community with **Light**. Insofar as each member of the School of Spiritual Science (Michael School) unites individually with this spirit light substance to place it at the disposal of the community, the right conditions are created for renewed Whitsun, akin to that which was mediated by the Mother of God (Solomon Mary/Luke Mary/Sophia) into the hearts of

the disciples gathered in the Cenacle in Jerusalem - Anthroposophia unites the heart of the Society with the Michaelic Intelligence or Spirit thereby creating a spiritual awakening, a consciousness of Christ the individual and in the Society.

What does Christ consciousness accomplish?

It inspires **Love** for the 'other' in the heart realm, but it is not a love based on blood ties, it is a love that is not sentimental but one that enters right into the blood and moves the limbs. It is a love that is 'active' – Good Will.

'Then Anthroposophical impulses will also be a fountainhead of the capacity to love one's fellowmen and of everything else that leads to social harmony and a truly social way of life. There will no longer be conflict and quarrelling, divisions and secedings among anthroposophists; true human unity will reign and overcome all external isolation.'^{vii}

'The term "Anthroposophy" should really be understood as synonymous with "Sophia," meaning the content of consciousness, the soul attitude and experience that make a man a full-fledged human being. The right interpretation of "Anthroposophy" is not "the wisdom of man," but rather "the consciousness of one's humanity." In other words, the reversing of the will, the experiencing of knowledge, and one's participation in the time's destiny, should all aim at giving the soul a certain direction of consciousness, a "Sophia."^{viii}

'Good Will' in esoteric terms really means a love for the 'good action'. It is the love that inspires **Confidence** in those whose destiny has led them to freely take up Spiritual Initiatives to bring deeds to **Life**. Those members who perform these inspired tasks can be called 'initiates' in the sense that they are willing to 'initiate' or to begin to do good deeds for the benefit of the world insofar as they accept **Karmic Responsibility** for those deeds as a sacrificial act. Sacrifice becomes the outward manifestation of the unification of Anthroposophia/Isis/Sophia with Christ, as it was prefigured in the Marriage of Cana, depicted in the Chymical Wedding of Christian Rozenkreutz, and enacted by Rudolf Steiner in the cultus of the Christmas Conference.

Moreover, Anthroposophia herself experiences this unification with Christ in the soul centre of the Anthroposophical Society. For just as the spirit entering the soul enables the human being to experience Christ, so does the spirit entering into the soul of the Society, enable Anthroposophia herself, to experience Him.

In conclusion, Anthroposophia's relationship to the Anthroposophical Society and to its members since the Christmas Conference is, in the above sense, analogous to the relationship of the ego/spirit to the head, heart/lungs and limbs. The ego/spirit needs a healthy body in order to work in the world and could not do so without it. Conversely the body dies if there is no spirit permeating it. The Anthroposophical society is the organism through which Anthroposophia thinks, breathes and moves in the physical world, doing deeds that are warmed and enlightened by the Spirit light, love and light of Christ, insofar as this is a reality experienced by each individual member.

Adriana Koulias

ⁱ Rudolf Steiner, 17th January 1910

ⁱⁱ The Gospel of St Luke 19th September 1909

ⁱⁱⁱ The Foundation Stone Meditation, F.W Zeylmans van Emmichoven.

^{iv} Rudolf Steiner, The Christmas Conference, The Envy of the Gods – The Envy of Human Beings

^v Rudolf Steiner, *Perception of the Nature of Thought*

^{vi} Rudolf Steiner, Theosophy, page 30

^{vii} Rudolf Steiner, Awakening to Community.

^{viii} *ibid.*