

Impulse-View in the anthroposophical stream at Easter 2018

It is certainly no coincidence, but a special mental hint, that in a moment of dramatic disintegration and opening in the history of anthroposophical society at Easter 2018 (1), the clear language of perhaps the most significant unbridled impulse of anthroposophical history suddenly appears: the unfolding of the youth-mystic Impulses of a concrete spiritual "new relationship between man and man and to all beings" - in the form of the recently published biography "Wilhelm Rath" by Benjamin Schmidt (2).

1. The call for a "new relationship between man and man and all beings"

In it and with him, the stream of concrete esoteric-fraternal working is illuminated, with the focus of the "shared experience of the spirit," as Rudolf Steiner described in the programmatic memorandum for the young "Free Anthroposophical Society" in 1923 (3), and forms of community formation of the mutual Support for "the perfection of the individual" (Steiner also included in the "Memorandum" annexed).

From this current "reputation" a short, fragmentary impulse to future possibilities of the Anthroposophical stream should be dared.

To begin with, a look at the emerging new possibilities of future development, which today is discussed socially and thus provides an external context for looking at calls for the future in the anthroposophical context of the task, may be thrown out.

In the following, essential aspects of the present and future calls and possibilities that are spiritually indicative from an anthroposophical perspective may be illuminated. Finally, there are a few concrete suggestions that may arise from the previous one.

(1) See election results of the Annual General Meeting in Dornach on March 24, 2018.

(2) Benjamin Schmidt, Wilhelm Rath, Stuttgart 2018 (see, inter alia, pp. 141 f.).

(3) Rudolf Steiner,, From the Contents of the Esoteric Hours Part III, Memorandum for the Committee of the Free Anthroposophical Society, GA 266c, Dornach 1998, p. 415 f.

2. The Context of Future-Calls Today

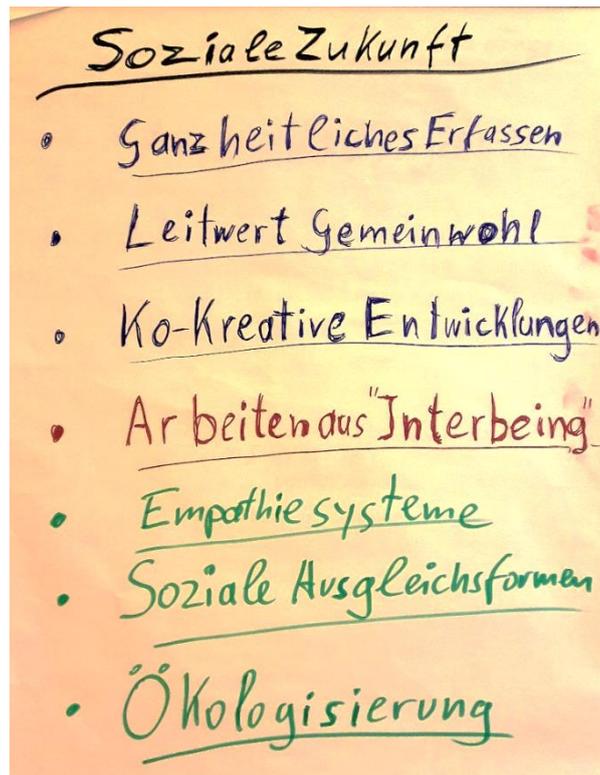
In view of the needs and possibilities of today's culture, the following basic requirements must be mentioned in the context of a synthetic summary of the necessarily further to be worked out and realized:

- **The holistic apprehension**, which, even if this concept has been common for more than 30 years, concretely and differentially takes, understands and actively takes into account the respective fields of culture and nature to be dealt with in their essential entirety of bodily, mental and spiritual needs , There are many psychological, social, therapeutic and spiritual approaches to this (Steiner, Bohm, Wilber, Scharmer, Laloux).

- **The realization of the guiding value of the Common Good** by organizing cultural, legal and especially economic life in such a way that they are concretely in the service of the

common good of all people and beings. See today the global change approaches for economic development (Felber, Moore, Eisenstein, etc.), international and regional politics.

- **Co-Creative Development**, which proves fruitful dialogue-meditative co-operation of humans and beings, the living community-flow, mental community substance and harmonic-liberating group spirit or "Higher-We" - with enormously helpful realization power - produced. Mention here again the approaches of Steiner, Glasl, Senge, Scharmer, Laloux and others.



Flipchart "Spiritual Organizational Development", Quellhof 17.03.2018

- **Works from the "Interbeing"**; a relatively new view, which only in recent years the mainstream, after previous notation by Thich Nhat Than and finally concretely by the Occupy mover Charles Eisenstein reached. This is about working out the consideration of the "interconnectedness with all life" - which is currently initiating the expansion of social understanding into the nonhuman and spiritual environment. Internationally, this also works together with popular publications, with the perspectives "Everything lives and everything feels", "The Soul of the Trees", etc.

- **From eco- to empathy-system or Empathic Civilization**; While empathy in the last quarter of the twentieth century has been increasingly addressed in psychological, sociological, and spiritual publications, in 2011, with Jeremy Rifkin's civilization vision of "empathic civilization", it did not acquire a new global political relevance - far from being considered a breakthrough. As little concrete, this term haunts, often only secretly, as

something that is given the chance to become as politically relevant as it did 40 years ago when it came to the concept of ecology.

- **Social Forms of Compensation;** a term that has not yet been coined, but which summarizes what is increasingly being considered worldwide: not only in past and current destructive interventions in the natural ecosystem, as today often already underpinned by law, practical compensation measures (creation of lakes, plantations, etc.), but Beyond such ecological balances also sanctioning past and present cultural and social system and dignity violations (eg through colonialism) with financial and practical compensatory measures - in the sense of concrete implementations of global equality, fraternity and freedom of the masses of disadvantaged people and regions. Yet this is - albeit in the face of refugee problems - a screaming challenge that is often rather feared than addressed. Which forms can be found here?

- **Greening;** This perspective, which is only slowly emerging at the last major youth-driven social upheaval in the 1960s and 1970s, has long since become part of the general and politically codified target canon worldwide. However, many more generally with incomprehensible persistent restriction to unfulfilled recommendations, eg. In the field of global agriculture. The long-researched needs of greening are waiting for fulfillment. Perspectives such as purely "ecological countries" (all nature incl. The nature of nature are invariably treated according to ecological guidelines, etc.) still seem utopistic and need a broader and more insistent lobby.

Precisely and altogether, in our time a differentiation of the perspective and conceptuality of reality appears, which previously was rather only spiritual circles own.

One could say that the focus is on a differentiating all-roundness and fraternity / sibling and the attendant mindfulness, empathy and perceptual extension. It is conspicuously striking that central anthroposophical approaches, hitherto largely without a spiritually enlightened understanding of the concrete spiritual world with its forces and beings, are being addressed here.

This in a situation in which these approaches in the anthroposophical scene have recently been clearly moved by some groups, but in general lead a shadowy existence and dominate civil society generalities and, albeit in a postmodern endeavor, more philosophical-scholarly the official publications (4).

(4) For the mentioned authors and their publications see Annex II.

3. Perspectives of Spiritual Future Work from an Anthroposophical Perspective

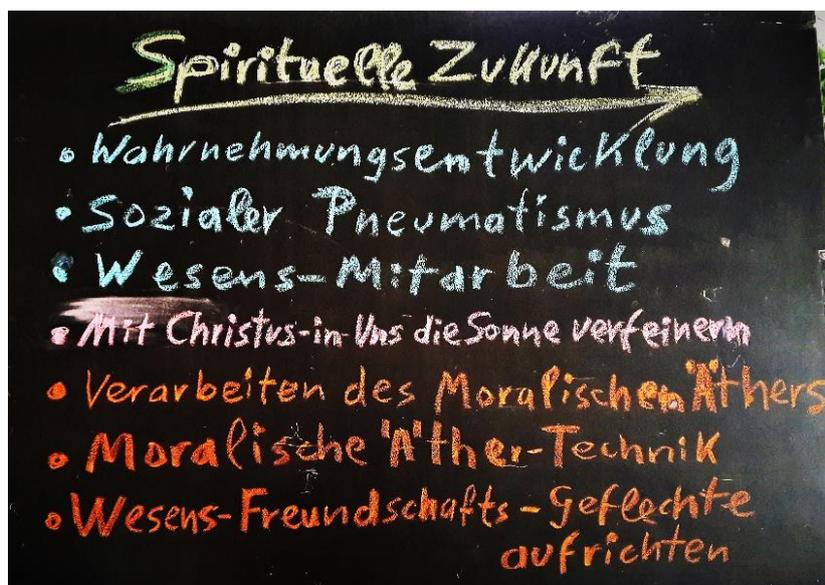
Given the rapidity of the emergence of most of the new social perspectives outlined above, let's review the evolution of spirituality from an anthroposophical perspective, looking at key aspects of present and future spiritual calls and opportunities that are spiritual, then their focal points can be spiritual-concrete follows to be dared to take.

Specifically to be developed focus areas in the Zeitgeist or Michael culture:

- **Empathic Perception development;** today, in the age of many undifferentiated empathic processes, it calls for more thoroughly explored pictorial-imaginative, empathic-inspirational

and onward-intuitive perceptual exercises and also -Forschungen. Anthroposophically this can be subsumed under the concept of the "light soul processes" necessary for the culture of Michael. In the spring of 2019, a major anthroposophical conference in Stuttgart is planned for this topic.

- **Development of Social Pneumatism**; belongs in the context of the necessary understanding of the social "not only as an organism, but also as psychism and as pneumatism" which Steiner called for a hundred years ago (5). For example, in Frederic Laloux's worldwide moving "Reinventing Organizations Methods", attention has focused on "eavesdropping on the evolutionary sense of organization". It is about multiple possibilities and perspectives of works from the spiritually meaningful "sources" of the individuals, the groups, the genius loci and other highly relevant circumlocutionary spiritualities. In concrete terms, this requires long-term meetings, which are often agreed on a daily basis, and which are often day-to-month for the organizations and groups who want to communicate in a "dialogical" or meditative manner - inspiring and thus inspiring - spiritual updates for the individual, the community and the surrounding area.



Board from Seminar "Spiritual Organizational Development"
Quellhof 17.03.2018

- **Enabling of Spiritual-Being-Participation** is already a recurrent theme of Rudolf Steiner's participation of high spiritual beings in the social process. For example, within the hardly fulfilled working method of the Anthroposophical Society, the so-called "social cultus"(6). This also includes beingfriendened with elemental beings as something fundamental on the spiritual training path (7), the intimate interaction with imaginative angels, inspiring archangels and intuition-giving Archai(8), the social social forms possible "common with Angels in spiritual life, with Archangels in legal life and with Archai in the economic life"(9).

- **Refine the light with "Christ-in-us" (light-Soul-Process)**; in the breath-like perception of the so-called "light soul process", which according to our current Zeitgeist or Michael culture

Rudolf Steiner should make out (10) , the perception is refined so that a "Christ relationship to nature" (11) arises. Elsewhere, he says that with "Christ in us" we even improve the sunlight (12). In the experiences in different groups of supernatural perception in the last twenty years the possibility becomes more and more clear: not only we are etherified through the perceptions, etherically, spiritually and mentally - our perception has as well a similar effect on the perceived. The necessarily abolishing subject-object division leads to reciprocal refinement of the essence, as exemplified in the biblical relationships between Christ and those whom he has looked at. A new socially and environmentally friendly opportunity is developing.

- **The processing of the "Moral Ether"**; The daily increasing flow of the Moral Ether, which comes from Christ in the Earth Aura (13), can now be consciously received and absorbed by the increasing capacities of empathic sentiment sensing and the more precise methods of anthroposophical perceptual training, the perception of the image and mental observation , Thus, ethereal Christ substance, astral in its morality and "signed" with its current spirituality, can be "processed" into us, certainly in initiality, intimately individually or in intimate groups - this, if it seems right, also on one's own work and life Oriented fields of life. This is now an urgently needed way of dealing with current spiritual graces, as it can sustainably facilitate the moral development of people and groups that lies so far behind. On the one hand, this appears very much in the future, on the other hand, since Christ's time, this has been a concern of Christianity and of all religions updating the divine.

- **Development of Moral Ether Technique** is an external and internal cultural requirement to which the spiritual world, such as the meditative tactile experience, seems to have given a kind of "supplement" to certain cultural areas, such as the global encountering and associated travel technology , In the anthroposophical context of Straderapparatur experiences in different research groups, the ether technology according to Wolfgang Findeisen and the resonance experiences in active groups is - such. For example, in the strade apparatus - through the astral nature of metals and crystals, the ethereal of the spatial directions can be captured and culminated in such a way that an increase in the quality of the ether to a kind of fraternal enabling ether takes place. But similar things can also take place on a morally high level in "sacred" group meetings in the room, so that it no longer seems miraculous that Rudolf Steiner spoke of machines that can be operated by morality or group resonance (14). This will certainly be developed in protected areas, but in the foreseeable future will become a well-known phenomenon - according to the motto "It will only work if it (between us) is right"!

- **The work of beings-friendship/networks or "Spirit-Associations"** (Ita Wegman); a general human-spiritual developmental opportunity to work together in a meditative-devout, sometimes prayerful manner with the people and beings to whom a relationship of trust could be developed. This is a process that can be experienced on the spiritual path, which can fundamentally make profound developments possible. As a conscientious and practical "Interbeing", z. For example, through humble-befriending devotion and inclusion practices of "greeting," "meditating," "prayer-like calling," "presence," and "farewell," can be a "deep" relationship every morning and evening and in quiet corridors "Develop a disease preventive and problem-solving coherence (see the salutogenesis research). Experience shows that this experience is deeply alive and familiar as clearly uplifting and balancing - how to stand fresh

and confidently in the vicinity. Surely it will enable us to withstand the mounting apocalyptic situations and times.

As much "spiritually" as the above may appear, it can be translated into the civic language of "cultural creatives" in the civilized language of the "cultural creatives" and thus as an anthroposophical approach to civil society discourses - if, overdue, enough self-confidence and (Michael) courage to be lived!

(5) *"But what matters is that one learns to understand that man must come to higher concepts than that of the organism, if they want to understand the social structure. This social structure can never be understood as an organism; it must be understood as psychism, as pneumatics, for spirit works in every social life of people."* (Rudolf Steiner, Lecture of 16.07.1918, GA 181, Dornach 1991, p. 339 (357)).

(6) Rudolf Steiner, Anthroposophical Community Formation, GA 257, Dornach 1989, lecture from 27.02.1923, P. 104 ff.

(7) Rudolf Steiner, Esoteric Considerations of Karmic Connections Volume VI, GA 240, Dornach 1992, Lecture of 24.08.1924, p. 253 ff.

(8) Rudolf Steiner, Ritual Texts for the Celebrations of Free Christian Religious Education, GA 269, "Hints", Dornach 1997, p. 237 f.

(9) Rudolf Steiner, Past and Future Impulses, GA 190, Dornach 1980, Lecture from 23.03.1919, p. 47 ff.

(10) Rudolf Steiner, The mission of Michael, Lecture from 30.11.1919, GA 194, Dornach 1994, p. 102

(11) Ibid.

(12) See Annex III.

(13) See Annex III.

(14) These relationships are described by Paul Emberson, *Machines and Human Spirit*, Edingburgh 2013.

4. Future possibilities of the Anthroposophical stream

Now it is time to find the way to the downfall of the old of the Anthroposophical Society. Not from Steiner cult but from the inner sources, in spiritual or exploratory exploration of the current spiritual impulses. Experience shows: skills are there. The school of skills may not yet. Beginnings, however, are manifold. They usually start or start where one or more people begin to practice and develop the skills. Without that, it is only possible in individual exceptional cases. Even Steiner had the decisive turn to his full spiritual science, as he describes in detail in "My life" only when he began to meditate! With appropriate practice, a better anthroposophy is possible. Now the development is calling for more: Practice! Enjoy together! Keep going! Make something out of it! The (spiritual) world has been waiting for so long.

The future possibilities, which are addressed here, are also not utopian, but currently, for about 10 - 15 years increasingly, especially in anthroposophical practice groups, exercise-oriented training and seminars clearly designed. Among the official groups in anthroposophical institutions and seminar houses there are a variety of private groups, still heaped only in German-speaking countries. For further developments, similar consolidation can be expected through practice and exchange.

What is still pending and would be so productive in terms of content and social: The cooperation among the currents! The tolerant empathic conversation is already being cultivated everywhere - the way to collaborate with opposing currents has become quite open. All it takes is the little Michael's courage to jump over the shadows!

Many are waiting and hoping for more participation or self-formation of the promising under-40s!

In the above sense, it specifically calls: Can more groups form, u. a. with emphases like those mentioned?

- **Groups that practice empathic-meditative perception,**
- **groups rhythmically practicing social-spiritual breathing, social pneumatics, within and outside organizations,**
- **groups who are open to being-involved or trust themselves to learn to work from "being-friendship-networks"**
- **Groups who trust themselves to work in a Christ-related way with the moral ether,**
- **So groups that give themselves their community forms, knowledge, research and development goals!**

Anticipated prophecies of doom, lucidly leaping too far into the future in terms of content, are likely to be quickly dispelled by developments in social design methods, psychological procedures, brain research, and so on.

From the anthroposophical point of view, the expected developments might be more of a problem than too few morally thought-out functionalizations and applications of new, actually deeply spiritual methods, putting many of the new practices in the hands of spiritual materialism or Ahriman's hands could. That is why it is time for the anthroposophical science of the empathic-supernatural worlds to bring their own training to maturity more concretely.

Finally, so simple and concrete: who, with whom, makes what appointments, eg. B. for practiced and tolerant fraternal meetings?

In this sense, with Hermann Hesse: "Well then, heart, take leave and healthy!"

Feedback wished!

Dirk Kruse

dirk.u.c.kruse@gmx.de

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Appendix I: Steiner's ideas in his "Memorandum"

Far too little is known and aware today that Rudolf Steiner, following the esoteric youth circle of 1922, then in March 1923, for the future "Free Anthroposophical Society" of "to be formed communities" speaks: *"In these - whether exoteric or esoteric - would have to find together the people who feel inside together, who want to experience the spirit together. ... The work in the communities will be one that is completed within the same. She is focused on the spiritual improvement of the United."*(15)

Steiner's wish was expressly that

- a) form communities
- b) that they are formed by a sense of belonging,
- c) that their work ends in them and
- d) that this work is aimed at the spiritual improvement of the United.

Even big initiatives should not build on old forms of the outside world in this context:

"Rudolf Steiner warned ... that, before ... initiatives, (and) ... activities, where they are geared to great goals, to build on existing in the outside world, created by the routine forms. These forms - he said - have become old and fragile, they are salvation to their destruction. (One has to look at it everywhere), ... to work out a new ground on which (one can) move spiritually ... (can)."(16)

What can this stimulate today?

Among other things, the following words of Rudolf Steiner were given by Herbert Hahn (17) on the meditations for a truly spiritually founded community:

"On the one hand, while they are an organ of higher spiritual development for the individual and for the community, on the other hand they serve the whole earth. The moral forces of the earth - he explained - are in our age so much in danger of decay that this meditative activity has an immensely significant, earth healing effect. Especially when, as happens in a spiritual community, the meditative powers increase in their effect. "

Ernst Lehrs (18) states of Rudolf Steiner:

"Joining each other through a mutual promise to strive for a common spiritual goal, leaving each other completely free in action and judgment - a fellowship founded on this is something new in the evolution of humanity and something that is needed today as one of the most essential things."

On the effect of meditations for each other and the particular support of the actions of individuals at certain times, Rudolf Steiner said:

"A spiritually attuned attitude will create a peculiar relation to the spiritual substance formed by the meditations, a relationship of each individual to the whole. This relationship will be shaped like this: at given times and for certain tasks, everything that is developed by the community will focus on one person. He is then blessed to a certain extent with all the spiritual substance of the community for his tasks. If the others who belong to the community now properly understand

what is going on, they will look at it without envy, yes, with a justifiable joy, like the One at this moment everything is there. Conversely, this one will not only be able to attribute his own virtues or talents if he succeeds a great deal now. He will have the awareness that he is working with and out of the essential parts of what the others have given him. And that will call him to modesty and gratitude.”(19)

As early as 1919, during the threefold movement, Steiner had voiced the need for "intimate organizations" out of karmic or other spiritual solidarity. What is needed in this regard today? One important aspect he already mentioned in that year:

"Then, my dear ones present, then we will also face the man with whom we are otherwise associated in any abstract organization, with a state, with an economic organization, will feel a relative pull in him and will tell us: Close us with him a most closely related move together, more than any other, and in addition to externally-created organizations, intimate, mysterious organizations will emerge in the future, forming from soul to soul, when living in human souls, the result becomes more real Forming the minds, inner bonds that are secretly resting in the souls below, will put mental and spiritual organizations into the cold, sober organizations that we need very much out of outer life. And if I have been describing them here since the spring, too three organizations: the spiritual field, the legal-political area, the economic area of the social organism, it must be stressed that these are three "external" organizations! Within what these three external organizations will be to humans, those intimate internal organizations will be created that are forged from human soul to human soul, that men will recognize themselves more fully than they realize themselves today.

If those social impulses are substituted for antisocial impulses, whereby only the true social life is justified, then only the natural scientific way of thinking will become fully useful for the people ... And into the external organization an internal organization will come, that carries people and shapes human life. Without this inner organization, we do not come to a fruitful outer organization."(20)

Here we can learn to appreciate the general societal significance of the "new communities".

(15) From the Contents of the Esoteric Hours Part III, Memorandum for the Committee of the Free Anthroposophical Society, GA 266c, pp. 415 f .; Highlighting D.K.

(16) Herbert Hahn, Notes from the Memory, GA 266c, Dornach 1998, p. 467.

(17) Ibid., P. 465.

(18) GA 266c, Dornach 1998, p. 460.

(19) GA 266c, Dornach 1998, p. 456 p.465.

(20) Rudolf Steiner, "Idea and Practice of the Waldorf School", "Psychic Perception and Social-Pedagogical Life Force", Lecture of 24.09.1919, GA 297, Dornach 1998, emphasis D. K.

Below is the "Memorandum" of Steiner as a whole:

MEMORANDUM

**for the Committee of the Free Anthroposophical Society, for its guidance,
March 1923**

1. With regard to the external constitution of the Free Anthroposophical Society
It would be necessary to work towards this society 's
Constitutions »* corresponds. This makes it possible for people to become a society
to some who feel completely free in it individually, without the company
continually the dissolution threatens. Who the "design" in the right sense
alive, all this will have to be fulfilled in the same.
2. First, it is necessary to summarize all those personalities
who are already members of the Anthroposophical Society and of
which the formed committee thinks is from those points of view
which legitimately split into two groups
Society had to effect. Sheer dissatisfaction with the old line
can not satisfy, but only the positive orientation to an anthroposophical
A goal that must be assumed to be of the old
Line can not be reached.
3. First of all, from this circle of the Free Anthroposophical
Company are appointed to appoint trusted persons by the committee
be acknowledged. You should only appoint those who are trusted,
who have an interest in the present civilization anthroposophy
to give. It then becomes one already in the Anthroposophical Society
personalities come, such as those who have just been admitted
become. But especially with these it is important to make sure that they are the positive of the
Anthroposophical made the basic direction of their own lives
to have. People who have a general social interest, without
intensive anthroposophical impact, one should not become trusted personalities
appoint, even if they are in society with the idea about
that they become real anthroposophists.
4. For inclusion itself should be a Darinnen standing in the anthroposophical To a certain
extent prevail. It must but first for inclusion in the general Free Anthroposophical Society
Generosity prevail. Strictness should only be at the formation of the narrower Communities. *
This refers to the then existing statutes of the ancient Anthroposophical Society.
5. The Free Anthroposophical Society should become a tool for Dissemination of
anthroposophy in the world. From her lap would have the Lecture and other dissemination
work emerge, also institutes and other ought to be formed from it.
6. Another is the general Free Anthroposophical Society, a other the communities to be
formed in it. In these - whether exoteric or esoteric - the people who are inwardly must come
together to feel together, who want to experience the spirit together. In addition to such
communities, it is quite possible that the Branch life in the sense of the "design" develops. The
branches would be then even groups of the Free Anthroposophical Society in general. It But it
could well be that the members of the Free Anthroposophical Society enter the branches of
the Anthroposophical Society and do it with the members of this joint work.

7. The work in the communities will be one that is within completes it. She is on the spiritual perfection of the United directed. What a member of such a community after does it externally, does it as a representative of the general Free Anthroposophical Society. Of course, it is possible to have such a partnership come to a certain external efficacy; Alone, it stays desirable that then their individual members just as a representative the general Free Anthroposophical Society occur. The of course, does not need a bureaucratic management of association activities but can certainly be a free fact of consciousness of the individual be.

8. From the two committees, the Anthroposophical Society and that of the Free Anthroposophical Society would ever be a trust committee to justify. These two are responsible for the settlement of common affairs the total Anthroposophical Society.

9. It should include all institutions of the Total Anthroposophical Society into the circle of interests of the Anthroposophical and the Free Anthroposophical Society fall. That may be fine if a central administration office is created that the affairs of the whole society in Orders of the two committees (mediated by their trust committees) managed. It should be the division into two groups of society quite well not lead to an anthroposophical institution - especially one that already exists - just as a matter of one group be viewed. It should be in the central cash quotas - to be determined by the committees would - fall from the membership fees, so that the affairs of the whole society can be supplied accordingly.

10. It should be understood that the two groups only based on the fact that it is already among the members There are two sharply distinguished departments, both of which share the same anthroposophy but they want to experience it in different ways. Will that be understood correctly, the relative separation can not lead to a split, but lead to a harmony that would not be possible without separation.

11. The Free Anthroposophical Society should not attempt in any way become, the historical developmental forces of the Anthroposophical Destroy society. Those who want freedom for themselves should have freedom leave the other untouched. That there are imperfections in the old Anthroposophical Society, should not continue to feud this, but cause, in the opinion of authoritative personalities to form corresponding Free Anthroposophical Society, which avoids these imperfections.

12. There are all preconditions through the separation that especially the youth in the Free Anthroposophical Society located. For the communities become free groups become more understanding People can be; and that will be able to form the basis for that nobody in the Free Anthroposophical Society feels cramped in his freedom.

[Rudolf Steiner]

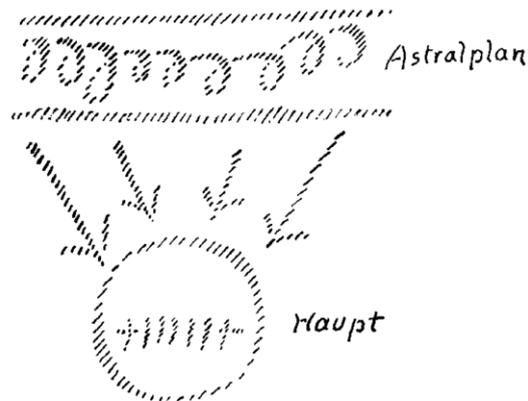
Appendix II: Literature to „Futurecalls today“

- Antonovsky, Aaron; Franke, Alexa, *Salutogenese, zur Entmystifizierung der Gesundheit*, Tübingen 1997
- Eisenstein, Charles, *Die Ökonomie der Verbundenheit*, München 2013
- Eisenstein, Charles, *Sacred Economics*, Berkley 2011
- Felber, Christian, *Gemeinwohl Ökonomie*, Wien 2010
- Glasl, Friedrich; Kalcher Trude; Piber, Hannes, *Professionelle Prozessberatung*, Suttgart 2014
- Wydler Hans, Kolip Petra (Hrsg.): *Salutogenese und Kohärenzgefühl*, Weinheim 2006
- Haskell, David G., *Der Gesang der Bäume*, München 2017
- Kruse, Dirk, *Spirituelle Organisationsentwicklung*, Bochum 2012
- Laloux, Frederic, *Reinventing Organizations*, München 2015
- Moore, M., *Recognizing Public Value*, Cambridge 2013
- Rifkin, Jeremy, *Die Empathische Zivilisation*, Frankfurt 2010
- Scharmer, Klaus-Otto, *Theorie U*, Heidelberg 2014
- Senge, Peter M., *Die fünfte Disziplin*, Stuttgart 2011
- Stone, Christopher B., *Haben Bäume Rechte*, Klein Jasedow 2014
- Weber, Andreas, *Alles fühlt*, Berlin 2007
- Weber, Andreas, *Lebendigkeit*, München 2014

Appendix III - The Moral Ether of Christ and the sunlight-improving through "Christ-in-us"

Quite fundamentally, Steiner discusses how thoughts, feelings and moral impulses from the spiritual world - and from there - come to us through our more or less well-trained, spiritualized thinking, feeling and willing:

"But these thoughts, which are in the head, we present ourselves as living beings - here on the astral plane. The most diversified beings work there, and they are teeming with ideas and actions that throw their shadow into people these processes are reflected in the human head as thinking.



It's a straightforward idea, if you think: from your head, currents are continually going into the astral plan, and these are the shadows that mediate the thought-life in your head. (See scheme page 87.)

... Just as everything that takes place in man as thought points to the astral plan, everything that is associated with sympathy and antipathy points to what we call the lower Devachan. And I could as well now draw up the lines that I had previously drawn up to the astral world in these representations, into Devachan or the heavenly world. ...

The moral is higher than the merely aesthetic, the mere pleasure or the displeasure is deeper than the feeling of having to do good or evil. Insofar as our soul feels driven, insofar as it feels the moral impulses, these impulses are the silhouettes of the higher devachan, the upper heavenly world. We can well imagine that these three soul activities, one step at a time, are the purely intellectual ones of thinking, imagining, contemplating, the aesthetic of pleasing and Disappointment, and the moral in the impulses to the evil and the good, that these three separate experiences of the soul-experience of man are microcosmic images of what is in the big

Gedanken : Schattenbilder von
Wesenheiten des (Wachen)
Astralplanes

Sympathie und
Antipathie : Schattenbilder von
Wesenheiten des (Träumen)
niederen Devachan

Moralische
Impulse : Schattenbilder von
Wesenheiten des (Schlafen)
höheren Devachan

world outside in the macrocosm on top of each other encamped in the three worlds: the astral world, which is reflected as the world of thought, the intellectual world; the devachanic world, which shades itself off as an aesthetic world of pleasure and displeasure; the higher Devachan world, which shades off as morality."(21)

The deepening of the moral can also be called a recording of the Moral Ether or the Christ Ether according to the following statements:

"The Christ brings constructive powers into human culture. ... They will do so by the fact that people will learn more and more in the course of the next millennia to contemplate the etheric Christ in the world. They will be more and more penetrated even by day by the direct effect of the good in the spiritual worlds. While now the will sleeps during the day and man can act only indirectly through imagination, in the course of the next millennia it will happen more and more that through what works from our days and over which the Christ presides, man works also in daytime directly

can be improved. ... For most people, the Christ Word is true: the mind is willing, but the flesh is weak. - This changes when the moral fire emanates from this Christ-figure. As a result, however, more and more of the earth's implications are that man recognizes the necessity of morality and its impulses.

And thereby he transforms the earth, inasmuch as man will feel more and more that the moral belongs to the earth. ... And especially since the appearance of the Buddha since the appearance of the future, where the earth will be bathed in a moral ether atmosphere. ... (It will be) more and more that through that which comes in from our days and over which Christ presides, man's work can be directly improved even in the daytime state."(22)

Elsewhere Steiner deals with these fine but central things in a similar way:

"The Christ Light flows into the etheric bodies of men. And now, since since that time in the etheric bodies of man is always a part of the Christ-light, what happens now? ... What is reflected here as the Christ Light, and what has occurred as a result of the Christ Event, is what Christ calls the Holy Spirit. It is just as true as the earth begins to grow sun through the event of Golgotha, just as it is true that from this event earth (and also through the people - DK) begins to become creative and around it a spiritual one Forming a ring that later becomes a kind of planet around the earth."(23)

But we are involved in the good light animations and improve with "Christ in the right way in us" the light, so that the perception and much more with the light related things:

"Today, however, we are in the transition to the need to rediscover the light in a new way. Man used to know that he has this light etheric body. Now have to we are increasingly training cognition, the etheric cognition in the external world, especially in the plant world. Goethe has thus made the beginning in his Metamorphoses teachings. He did, however, conceptualize the whole thing intellectually abstractly. This has to become more and more pictures. And we have to be clear about the fact that we have to come to seeing the vegetable in bright pictures. While man has shone in the former light age, nature in the future, in so far as it is a plant-world, must shine forth in the most varied imaginations of plant-forms. Then we will find the remedies through this glow of plant forms in the plants. This need is in front of us. While an inner light has looked upon the people of the former light age, the people of the present are responsible for seeing in the outer world, again to see a light, this light in the external world. ... But now I told you, the people of the older light age have preferably received the light of the plant world. The plants, as it were, drank the cosmic light, and man in turn drank from the cup the light which the

plants gave him. Today we only have the dead light. But on the rays of this dead light is once Christ, and accomplished the Mystery of Golgotha. This is the great mystery of the new world. We have the dead light. The dead light can not save us. But on the rays of the dead light the Christ is dragged down to earth, has accomplished the Mystery of Golgotha. And if we also have the dead light today, then we can revive the Christ in us. And with the Christ right in us, we enliven all light on earth around us, carry life into the dead light, have animate ourselves to the light. That means we must enter the new age of light with the right Christ impulse." (24)

Here, intimate further research is required.

(21) Rudolf Steiner, *Esoteric Christianity and the Spiritual Guidance of Humanity*, Lecture 01.10.1911, GA 130, Dornach 1962, p. 85 f.

(22) Rudolf Steiner, *ibid.*, P. 96 f.

(23) Rudolf Steiner, *The Gospel of John*, Lecture 06.07.1909, GA 112, Dornach 1959, p. 248 f.

(24) Rudolf Steiner, *Spiritual Connections in the Design of the Human Organism*, Lecture 23.10.1922, GA 218, Dornach 1992, p. 89 ff. (102). Highlighting D.K.