

MASTER PLANNING AND ANTHROPOSOPHY

An introduction to Anthroposophy
And its impulse towards creating
Inspiring physical and edu-cultural environments

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THE MASTER PLAN AND “ANTHROPOSOPHY”

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1) The Master Plan and “Anthroposophy”

Why this document?

Anthroposophy is the wellspring and foundation that underlies the LYSS and its educational programs, methods and architecture. Any master plan wishing to be relevant and in tune with the impulses and vision of the school as a developing organism has to therefore take cognizance of Anthroposophy as the ongoing and inspiring impulse.

The purpose of this section is to give readers unfamiliar with Anthroposophy a brief insight into the nature, scope and context of anthroposophical thought and values.

However, in writing this chapter the aim is not at all to persuade the reader to any particular world view, spiritual or otherwise, nor is it possible in such a short space to engage in any meaningful discussion. The point is merely to give an overview that can provide a context to the master plan and to create an awareness of the depth and ultimately Christian nature of the mysteries surrounding human development and world evolution, which in the final analysis lie at the heart of Anthroposophy and which are open to be explored and understood by anyone willing to do the work.

Some of these insights are then able to feed back and underpin the values that inform the master plan. Ultimately, the school’s vision, its educational impulse, architecture, activities and structures, as well as its relationship to the natural and cultural environment, to society and to the world at large can only be fully understood and appreciated on this basis.

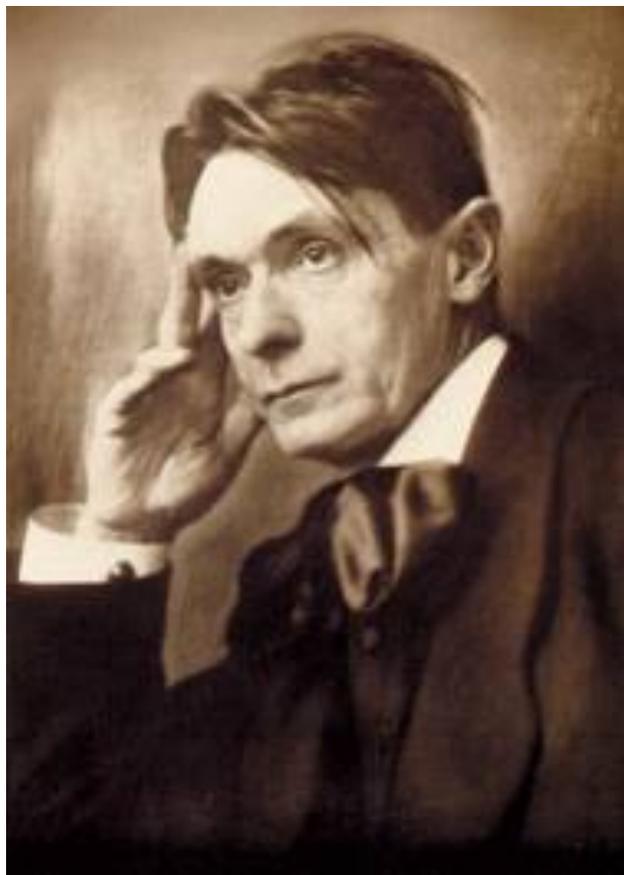
What’s in a name?

The word “anthroposophy” literally means “wisdom of the human being” and was coined by Rudolf Steiner, who described anthroposophy as “a pathway of knowledge, which leads the Spiritual in the human being to the Spiritual in the universe”. Rudolf Steiner lived in the late 19th and early 20th century and spent his whole life living, formulating and researching the spiritual principles and contents he described as anthroposophy. He wrote some thirty books and left behind transcripts of over 6000 lectures.

As a philosophy, world view and spiritual science with very specific methods and insights into the connections between spiritual and physical reality, Anthroposophy has given rise not only to Steiner Education, but has also been able to inform and inspire many other fields of knowledge, such as medicine, architecture, bio-dynamic agriculture, organizational development, epistemology or theory of knowledge, religion, the natural sciences as well as many disciplines within the visual and performing arts. Today there are thousands of institutions and initiatives which arose out of Steiner’s work all over the world and on all continents. There also are thousands of books and publications arising as secondary literature from the work that has occurred since in the various disciplines during the course of the last hundred years.

Who was Rudolf Steiner?

Looking at the scope, depth and far reaching influence of Steiner's work it comes as no surprise that he has been compared to figures like Aristotle and Thomas Aquinas.



Just like the thinking of Aristotle provided the foundations to science and philosophy in antiquity and continues its influence to this day, and again just how Thomas Aquinas was able to reinterpret Aristotelian thought, combine it with Christian thought and provide the theological foundation to Catholicism throughout the medieval ages and in many respects continuing to this day, so has Steiner's extraordinary research as a spiritual scientist been able to re-unite western spirituality and science, which had grown apart and been in contradiction of each other, and has laid the foundations for a renewal of western culture and thinking far beyond Steiner's life time and continuing possibly for centuries into the future.

Figure 1: Rudolf Steiner (1864 - 1925)

Steiner, therefore, is not another new age Guru formulating yet another theory for a devoted fringe audience, but a towering historical figure whose influence is pulsing within the very heart of cultural life and mainstream western civilization.

To put a spiritual and cultural phenomenon such as this in a nutshell is no easy task. All that is possible is to give a brief outline of Steiner's method and touch on some of his fundamental insights about the spiritual nature of the world and universe. Everything else flows from there.

2) How do we know something?

This is the fundamental question of epistemology. Very early in his public life Steiner published three pieces of writing, each of which dealing with the above question in a different way. The first of Steiner's writings is his introduction to the scientific works of Goethe, which were being published at the time.

Introduction to Goethe's scientific writings:

It was Steiner who recognized Goethe's method of pure observation of the phenomena as a scientific method in its own right. Goethe's method was different to those of his contemporaries and continues to be different to the methods of most scientists today. In simplistic terms, Goethe let the observed facts and qualities and how they impressed themselves on the human being speak for themselves. His contemporaries, just like most scientists today, were quick to construct theories which need proving and which narrow the focus and field of observation in a particular direction. The difference between the two approaches is in the first approach I become one with the phenomena and develop an intuitive connection and insight about them. In the second type of approach I separate myself off from the phenomena and construct a web of assumptions, i.e. a theory, about them. Goethe, for instance was able to look at a section of the sky framed by a small window in his room and instantly predict the weather for the next period of days. The conventional scientific method would be to analyze data and make a weather prediction based on statistics and theory, no personal connection or specially developed faculties of observation are necessary.

What are the practical implications? A good example is to look at the different way students in a Steiner school are introduced to natural science. When studying "Light" for instance, the teacher does not draw pictures of light rays being refracted through lenses and reflected by mirrors etc. Instead the students observe and describe the phenomena of light. What we see in the mirror image and how it feels different, how the light from a candle flame is different from that of a light bulb, the different qualities of sun light, moon light, artificial light, the effects different colours of light seem to have on us, what it feels like to have no light and be in total darkness etc.etc. The phenomena connected with "light" reveal it as something qualitative and meaningful, something awe inspiring and even mysterious. If on the other hand the teacher was to begin with the theory of light as an electromagnetic wave and demonstrate the different laws of refraction patterns on the blackboard, the students would be left with a very different experience. In this case the study of light enters straight away into an intellectual process where the experiments are set up specifically to prove a particular theory, any further observations are incidental or irrelevant and any impulse to delve deeper and investigate further is squashed in the pretense that we already know everything there is to know about it.

The Goetheanistic method of observation connects the human being with the world. Abstract or reductionist science as a method separates the human being from the world. If technology is the offspring of science and if today's technologies have polluted the earth and in many cases are hostile to life itself, what does this say about the science that spawned these technologies in the first place? Has the time come for employing new methods that bring about a connection rather than a separation between the human being and the world?

The Philosophy of Freedom:

Steiner's second significant work and first major book he published was "The Philosophy of Freedom". In this book he used the method of Goetheanistic observation and applied it to the phenomenon of thinking. In purely philosophic terms Steiner explains how we are able to acquire knowledge of the world through observation and thinking. From the observation of our own activity of thinking we can experience thinking itself as the faculty of having intuitions. With our senses we perceive physical reality, with our thinking we intuit the concepts behind physical reality and through which the world, which is experienced by the senses, becomes more than a meaningless jumble of colours, shapes and sounds. As we are able to develop our thinking as the faculty of having intuitions, we are able to connect the physical perceptions with increasingly meaningful concepts. In reality the physical world and the non physical world of concepts are always an undivided unity. However, through the act of sense perception this unity becomes temporarily broken up within us into a duality. In this way every time there is, through observation and thinking, an act of true perception, we close the gap and re-establish a unity and one-ness between ourselves and the world.

The significance of what Steiner achieved with "The Philosophy of Freedom" is to establish in pure philosophical terms, (that is without taking recourse to clairvoyant insights or faculties) that the human being's capacity for knowledge is not limited to sense perception, that there is no glass ceiling beyond which we cannot venture and that we do have the capacity to develop ourselves to the point where we can have certainty and knowledge of non physical realities which we cannot perceive with our physical senses.

How to obtain knowledge of the higher worlds?

This is the third of the three works dealing with the question of how we know things – the question of epistemology.

In the first book, referred to above, Steiner introduced Goetheanistic observation as a method of doing science in a new way.

In his "Philosophy of Freedom" he applies Goetheanistic observation to the activity of thinking and breaks through the barrier that other philosophers before and after him had placed on knowledge, the barrier that would limit our knowledge to what we can perceive with our physical senses.

In "How to obtain knowledge of the higher worlds" Steiner hands us a manual of how to develop spiritual organs of perception through which we can have concrete knowledge about and the worlds of soul and spirit. He describes these organs in detail, together with the steps we must go through and the particular will and soul exercises we must do on a regular basis if we wish to go along this path.

Steiner's personal journey of knowledge

The quest for knowledge usually begins with the familiar, which is the physical world, and leads to the unfamiliar, where we push the boundaries of the knowable, particularly when it concerns matters of soul and spirit. For Steiner the opposite was the case. He was born with highly clairvoyant faculties and the world of soul and spirit was a constant and familiar reality to him. It was the physical world that he needed to learn to understand, in order to build a bridge between the two worlds. He studied natural science and became familiar with the science, discoveries and methods of his day. It wasn't until he himself had built the bridge between the two worlds, written the books referred to above and formulated a pathway anyone could follow who was prepared to do the work, it was only at that point in his life that Steiner started to communicate about his spiritual research in numbers of books and numerous lectures.

There is no doubt that the bridge between the physical and spiritual worlds which Steiner was able to describe and build, is responsible for the fact that the results of his spiritual research could flow into so many different disciplines, be applied in such a concrete way, and become powerful impulses of cultural renewal.

3) The nature of Spiritual Research

Throughout history there have always been so called “**esoteric**” streams of spirituality, which existed parallel to and often unbeknown to “**exoteric**” culture and religion. It is only now in this new age of information that we hear about and can easily access information about streams such as the “Gnostics”, the “Rosicrucians”, the “Templars”, “Manichaeans”, “Cathars”, “Albigenses” or, in the Islamic world, the “Sufis”, or the “Kabala” in the Jewish tradition and so on. Particularly in the Christian tradition such streams were regarded as enemies of the church and could not come into the open for fear of being burnt on the stake. This is why still today there are many people who are completely unaware of esoteric Christian movements such as the Rosicrucians or Gnostics. The fact that such currents of spiritual life have been suppressed for so long may well be one of the reasons for the hunger there is to day for spiritual knowledge and the popularity of themes such as the Holy Grail, the black Madonna, the Arthurian Legends or the “the Da Vinci code”.

Prior to the rise of the church and in pre-Christian times, esoteric knowledge was generally acknowledged and respected, but it was still secret knowledge, which the adept needed to be prepared for. The process that prepared the neophyte to receive such knowledge on the one hand and be able to look into the spiritual world to gain his own knowledge on the other hand was called “**Initiation**”. An “Initiate” is a person who has successfully undergone such training. Steiner explains that throughout history and often below the surface of ‘exoteric’ history there have always been initiates playing a guiding role. Initiates come from many different esoteric streams and Steiner explains that there were many different methods of esoteric training, all of which, however, hidden behind temple walls.

With his book on “How to obtain knowledge of the higher worlds” Steiner for the first time made public a method of esoteric training suitable for the modern human being. A method that did not need long periods of withdrawal into a mountain cave or cloister cell, a method also that left the individual free and independent and without the need for a supervising Guru or Master.

Steiner explains why every step in esoteric training must be accompanied by three steps in moral development and why the most objective self knowledge is necessary to avoid falling pray to error or delusion. The reason for this lies in the different nature of the soul and spirit realm. In the physical world a mistake shows up sooner or later if not straight away. If I miscalculate in a given situation, the consequences are never far off. If I was under the illusion that I could fly or walk on water, reality will soon kick in and show me otherwise. This is the nature of the physical world. This, however, is not the case in the realm of soul and spirit. There it is perfectly possible to be under the illusion of perceiving spiritual beings and realities, when in fact all I perceive are my own projections, desires or illusions. In the spiritual world there are no rock solid boundaries that I bump into if I am on the wrong track. I am left to my illusions until I gradually discover otherwise. This is why esoteric training is required for anyone seeking to consciously find his way in the realm of soul or spirit. This is also why it is so difficult to build a bridge between the two worlds and why so few have succeeded in communicating clear and logical knowledge about it.

Steiner tells us that all his communications describing realities of the spiritual world are entirely based on his own spiritual research and that he never wrote or spoke about anything he had not thoroughly researched and been satisfied of its accuracy. This meant that in some cases he had to wait and research for years, before any communications were possible. It also

meant that during his life time Steiner had to part company with some esoteric movements, such as the Theosophical society, because his own research differed with the traditions handed down in theosophical circles, particularly with regard to the nature and significance of the Christ being. (See further below)

Steiner's writings and lectures deal extensively with world evolution, covering events going back eons of time into the past and equally outlining developments stretching eons of time into the future. This raises the questions of how we can possibly know anything about the past or future, even if it is possible to look into the spiritual world with spiritual organs of perception.

Researching the Past, ...

Steiner explains how everything that happens on earth and in the whole universe, every external and internal event, every thought and every action from the smallest to the largest scale, leaves behind an invisible imprint in a refined and living astral substance, which in the eastern tradition is called the "Akasha". Just like a foot leaves a footprint in the sand, so does everything that happens in time leave behind imprints in the Akasha, except that the imprints are like living pictures which convey not just outer images, but equally the thoughts and feelings associated with particular events and beings.

It is part of the esoteric training of initiates to learn how to read the images in this Akashic Chronicle. The difficulties which the initiate encounters here are not only connected with the infinite complexities of beings and events which all interact and belong to the make up of our living and developing universe, but also the fact that the further back in time one goes, the more unlike are conditions from those we are familiar with and our language increasingly lacks the words and concepts capable of expressing what the initiate sees and experiences. This is why the initiates of old spoke of the spiritual worlds through story and myth and why the mystics speak of it through pictures and poetry.

Perhaps it is Steiner's greatest achievement that he was able to describe the facts and events he researched in the spiritual world in a clear and objective way and in a language accessible to the rational and critical minds of modern times. He couldn't have done so if he hadn't immersed himself in the physical world and science of his day, which made it possible for him to bridge the gap between the physical and spiritual worlds and be equally at home in both.

It is worth noting that Steiner did not in any way claim that his research was infallible. He said it is quite possible for initiates to be subject to error, which is why it is so important to have undergone a thorough training in self knowledge and moral development. He also advises the reader not to accept anything on blind authority but to test what we can through our own experience and power of thought and to seek to develop a personal feeling for the truth. To do so one should neither believe nor reject new concepts and ideas, but remain open, practice Goethean observation, and allow the ideas themselves to begin to speak and reveal themselves over time. In this way one is able to view complex realities within many different contexts and from many different angles and a deeper sense of understanding begins to form, which is able to reconcile what initially may well have looked like a paradox,

impossibility or contradiction. Steiner liked to remark that the facts of the spiritual world don't necessarily reveal themselves in predictable, neat and systematic packages but often present themselves in seeming contradictions, which only make sense later in time when viewed in a much larger context.

...and looking into the Future:

The second question concerns communications regarding the future. If human beings can be truly free and life is not completely pre-determined, how is it possible to predict future epochs and developments? Steiner himself answers this question with an example. Suppose we are building a house. Before we can begin with construction, and all the more so if the house is large and complex, we need to have made a plan. The plan will determine in what stages the house needs to be built, what type of Architects and engineers we need to engage, what different type of trades, specialists and workers are needed and so on. We can even predict how long construction is expected to take and how long the building is designed to last for. All of this we can know in advance. Once construction begins, even if things develop according to plan, there are usually variations. For many different reasons adjustments need to be made. Maybe the excavations strike rock and take longer or require a different design to the foundations, maybe an extra room needs to be added somewhere, maybe a mistake was made which has to be fixed up, maybe the design for a particular detail was insufficient and has to be varied and so on. In spite of all these variations, construction proceeds and the building will be finished, perhaps with some delay, but if in the original planning allowance has been made for contingencies and delays, the building will be finished on schedule.

Now let's consider the question of individual freedom in the case of the workers who built the house. Are all their actions and decisions predetermined? Is each person locked into his pre-allotted task and there is no escape? Of course not. While the workers' actions are generally predictable, their individual actions are by no means pre-determined. Every person is free to quit and take another job, do a good job or a bad job, not work at all, hinder the others from doing their job and so on. Each particular type of action will of course also set in train a particular set of consequences, but again, how the person responds to the new set of consequences or circumstances is again a free decision. In other words, our actions cast a shadow into the future which comes back to us through a particular set of consequences, "fate", or "Karma", but we are always left free in choosing our attitude and response towards those circumstances.

To use another analogy: just like the class one student knows how many classes there are to pass through to get to class 12 and can find out what the curriculum is going to be, the actual details of his path, his successes and failures, the class mates and the teachers he meets and lessons he learns along the way are by no means pre-determined and there are countless choices to be made and consequences to be dealt with along the way.

What these examples show is that we can know and predict the future in general terms, without pre-determining the individual's free choice in the matter. Whether viewed from the time span of a single life time, or a series of lifetimes, or the time it takes from one world evolution to the next, there are always predictable stages and cycles to pass through, which

contain specific benchmarks in regard to the development, growth and maturity of the participants.

In the same way is it possible for the initiate to learn about the plans upon which the evolution of the world unfolds and the cycles, large and small, by which it evolves. How far the gaze reaches, whether into the distant past or future, depends on the degree of initiation the seer has achieved. There is no doubt that the breadth and thoroughness of Steiner's spiritual research, and his ability to communicate it and apply it in a concrete way to the many cultural and scientific fields of modern life is unique and remains unsurpassed.

“Exoteric” and “Esoteric” Research, Dualism and Monism

In trying to make sense of the world in which we live, the **exoteric** way of research cannot reach beyond what is physically perceptible. This is why all ideas that reach beyond the physical are expressed in abstract or philosophical or religious terms. We speak of ideals and values, God, a Creator, the world beyond etc. and as a result we have become used to live with a **Dualism** of reality. On the one side is what we can see and touch and measure. This is the domain of so called natural science. On the other side is what we cannot see and touch and measure and about which we can only speculate in either philosophic or religious terms. Some people are able to bridge this gap for themselves through faith and religious feeling and living a fulfilling life. However, whilst this may fill a gap or void that exists on a feeling level, it does not fill the gap in knowledge. The previous chapter dealt with this very question and describes how Steiner broke through this dualism by laying the foundations to a new way of doing science, a new understanding of thinking and a new way of recognizing and developing the organs which can perceive non physical realities.

Steiner demonstrated a new **Monism** which recognizes the unity that exists between physical and spiritual reality. However, whilst we may understand all of this in theory, the reality is that when it comes to statements about the spiritual world, we are only used to abstract and philosophical or religious terminology, which is vague, always general and in some cases naïve. For example, many people are comfortable with the notion of an almighty God or Creator Being or Guiding principle of the Universe and so on, but quite uncomfortable to confront the notion of countless hierarchical beings which are themselves evolving and which are placed between this God “above” and an evolving world “below”. However, once the reality hits home that there **is** such a thing as **esoteric knowledge**, that we **can** have quite specific knowledge about the beings and nature of the spiritual world and the evolution of the universe and that there have always been initiates throughout history who possessed such secret knowledge but were prevented from speaking about it in public, once this is realized, the initial resistance in many people makes way for a hunger about spiritual knowledge. Once a person has acquired, understood and integrated a degree of esoteric knowledge, he or she will never again be able to be fully satisfied with the generalities and limited perspectives of exoteric science or religious doctrine.

Let's summarize:

The first chapter introduced Anthroposophy and Steiner himself, the second chapter dealt with the basis and nature of Steiner's spiritual research. It is only on the basis of these two introductory chapters that the following descriptions can be given and are able to make sense.

Some of the contents below strike at the very heart of the mysteries of world evolution and are explained far better and in much greater detail by Steiner himself. These articles can but serve as the pointers that may lead the reader to his work.

4) Spiritual Beings and an evolving Universe

Hierarchies:

In our modern times we are used to speak of “forces”. There are physical forces such as gravity or electricity, we speak of soul forces, will forces, life forces, political forces, economic forces and so the list could go on. One would expect Steiner to have much to say about “spiritual forces” and he does, but in an unusual way. What strikes one as an unfamiliar concept to get used to is the thought that ultimately there are no forces but only beings. What we describe and perceive as forces ultimately are the activities and actions of spiritual beings which belong to different ranks of development and accordingly perform different tasks and functions in the universe. In the early Christian tradition these ranks of beings were known and referred to as the nine Choirs of Angels, which sit below the godhead or trinity. Dionysus, the Areopagite, who was an initiate and lived in the 6th Century, gave them the following names: “Angels, Archangels and Principalities, Powers, Might and Dominions, Thrones Cherubim and Seraphim”. Steiner’s research confirmed the existence of these beings, which he refers to as the **Hierarchies**. He gave them modern names and described their various tasks and roles in the universe, including the specific links which different hierarchical beings have with human development, from the development and guidance of the individual, which is the task of the angels, to the guidance of whole nations, historic streams and the evolution of the world as a whole, which is the domain of the higher hierarchies.

The picture that emerges is a universe that is filled with evolving beings. There is no such thing as empty space with dead rocks spinning around. Even within our perceptible physical reality space is never empty but filled with light and numerous electromagnetic waves, such as infra red or the various radio stations and TV programs or outer space radio signals and so on, all of which “invisibly” occupy the space all around us. The material universe we see is like the tip of the iceberg, a small portion of the universe which has condensed from its spiritual state into solid matter. The activities associated with the various hierarchies take place in the space that is not filled with solid matter.

Dividing the realm of spiritual beings into nine ascending ranks of beings begs the questions of what being/s are beyond the Seraphim or below the angels? How do they differ from each other, how do they evolve and what are their various tasks and activities? Finally, what are the connections with this world of ours and with the evolution of human beings?

We have already alluded to the task of the angels to guide individual human beings throughout their lives and from one incarnation to the next. The higher in rank beings are, the wider ranging is their influence and activity. Steiner explains that the Seraphim and some of the Cherubim are beings of such a sublime nature that they have been able to step outside time and into eternity. These beings were at some point but are no longer directly connected with our universe and evolution. The seven ranks of beings from the Thrones down are all intimately connected and engaged in the evolution of our world and universe. Beyond the Seraphim lies what in the Christian tradition is being referred to as “The Trinity” (Father, Son and Holy Spirit). We will come back to the Trinity and the Hierarchies in the next chapter.

All life, from the smallest to the life of a whole universe evolves in **cycles**. Our earth also evolves in cycles. The present cycle of our earth is a physical cycle. When the current cycle will have run its course, the earth with all its beings will dissolve and revert into a spiritual state of being. During this state of rest, or “pralaya”, the fruits of earth development are being spiritually integrated and the seeds for the next cycle prepared by the higher hierarchies. When the earth reemerges out of this spiritual state on to a new evolutionary cycle, all the beings connected with the process will have evolved to the next rank. Human Beings will then be at the rank of the angels, the angels will have evolved to archangels and so on. In this way all hierarchies are constantly evolving towards higher states of consciousness within a universe that is spiritually alive and filled with countless numbers of beings.

The three Kingdoms of Nature:

So what beings are below the angels? Below the ninth hierarchy is the 10th hierarchy, which is in the process of becoming and which is the hierarchy of human beings. Will there be other future hierarchies following the human hierarchy? Below the human being are the three kingdoms of nature, the animals, plants and minerals, which during future planetary stages in the distant future will also evolve through the ranks of the hierarchies. Within the three lower kingdoms and the four elements live the ‘nature spirits’, which Steiner refers to as ‘elementals’ and which in old times, when people still had direct perception of such things were called ‘gnomes’, ‘sylphs’ ‘undines’ and ‘salamanders’. Elemental beings are the living thoughts and creations of the higher hierarchies who work through the nature spirits in the three kingdoms of nature.

Steiner pointed out that the human being owes much gratitude to the three lower kingdoms, for it is on the back of their sacrifice that humanity can evolve in the way it does. It is through the mineral realm that the plants are able to live, the plants are the foundation of life for the animals and all three are necessary for the human being to be able to live on earth. Human beings will repay this debt in the distant future. When the human hierarchy has risen to the level of the angels and above it will be their turn to take a more conscious part in the progress of the lower kingdoms.

This brings us to the next section. Before it is possible to gain an understanding of what is the actual creative work and progressive stages of consciousness of the hierarchies, it is necessary to consider human evolution and the spiritual nature of the human being.

The 10th Hierarchy and World Evolution

Steiner devoted many books and lectures to the study of the human being. It is out of this study that the impulses towards education or medicine were able to flow.

In the following we will give a very brief summary of what Steiner explains at length in two of his fundamental books (“Theosophy” and “Occult Science”).

The human being is a very complex being of body soul and spirit. Another way of putting it would be to say that the human being has a lower, middle and higher nature, each of which consists of various parts, which are at different stages of perfection and development.

The oldest part of the human being is the physical body. This body originated when the present Earth went through its first cycle of development, called the “Old Saturn” stage, which was a stage of warmth. The physical body then was a physical forces body and was not yet filled with mineral substances. The second evolutionary cycle of the Earth is called the “Old Sun” stage, when the earth was a gaseous body. At this stage the physical body went through its second phase of development and a second body, called the life or etheric body was incorporated. When the Earth began its third cycle, the “Old Moon” stage, it condensed into a watery body. During this phase of evolution the physical body underwent its third stage of development, the life or etheric body was in its second stage of development and a new body, the astral body was incorporated within the beings of “Old Moon”. Altogether the Earth will go through seven great planetary cycles of consciousness. The present Earth is in its fourth cycle, which is characterized through the element of earth or solid matter. The future cycles of the Earth are being referred to as the “Jupiter” cycle, when the Earth will again be in a liquid state, the “Venus” cycle, which will be a gaseous planet and finally “Vulcan”, which will again be a planet of warmth transforming itself into a spiritual state. Just like “Old Saturn” arose out of a spiritual state into a state of warmth, so will Vulcan transform itself from a state of warmth back into a spiritual state, which marks the endpoint of Earth development, but not the endpoint of human evolution. In between Old Saturn and Vulcan, the Earth represents the middle stage and in many ways turning point of evolution, as will become clearer further below.

When we look at the human being today the first thing we recognize is our “**physical body**”, which consists of mineral substances. Within the physical body is the life or “**etheric body**”, which we have in common with all living organisms and plants. The etheric body is what keeps an organism alive. When the etheric body departs at death, the physical forces take over, which cause the body to decay and revert to its mineral components. Within the etheric body is the “**astral body**”, which we have in common with all animals and sentient beings who have inner sensations and feelings. The etheric and astral bodies are also the bodies which embody our instincts, drives and lower passions. Together with the physical body they constitute our lower nature.

The essential new impulse and mission of Earth development is to imbue the human being with an “**Ego**”, which enables us to become self conscious and increasingly self-responsible beings.

Steiner explains that just as there are seven planetary incarnations of the Earth, so does each planetary stage itself also pass through seven evolutionary epochs. We have currently passed the mid point and are in the fifth or “post Atlantean” epoch. Whenever a new cycle or epoch begins, the previous cycles must first be recapitulated. The first three cycles of Earth were recapitulations of Old Saturn, Old Sun and Old Moon and represented condensations from a state of warmth to a gaseous, liquid and finally to the fourth and solid state. At the beginning of the fourth stage the human being consisted of a physical, etheric and astral body and was ready to receive the “ego” as his fourth member.

With the help of the higher hierarchies and as yet in a completely unconscious way, the ego began to transform parts of the human being's lower nature into what we now experience as our thinking, feeling and willing soul. This soul represents the middle realm wherein the ego is able to live. The ego, however, is a double edged sword. It can be self centered, egotistical and absorbed with the lower passions, or it can equally open itself to be filled with spiritual awareness, selflessness and compassion. Steiner often points to the comparative immaturity of our ego, which is in its first stage of development, compared to the infinitely wise arrangements and constitution of our physical body, which is in its fourth stage of development.

The development and maturation of the human ego is the mission of Earth development. During the course of Earth development the human being will become increasingly self-conscious and self responsible, and will be required to make conscious choices between his higher and lower nature. The premise to the whole idea of an evolving human being is of course the concept of **reincarnation**. Without it there could be no progress or evolution and even the concept of an evolving human hierarchy wouldn't make sense. This is a huge and very complicated topic and the reader is referred back to Steiner, who gave many lecture cycles on reincarnation and karma.

The development of the human being up to this point was entirely the creative work of the hierarchies. Once the development reaches the stage of responsible self-consciousness, the human being is expected to increasingly take personal responsibility for his or her development. The ultimate aim of human and world evolution is for the human being to consciously transform his lower nature, which was gifted to him by the hierarchies, into his higher nature, the seeds of which were also a gift of the highest hierarchies. Concretely speaking this means that on the next planetary incarnation of "Jupiter", man's ego, which will have achieved a much higher level of maturity, will have the task of transforming the astral body into a higher body called "**Spirit-Self**" or "Manas". On the next planetary stage on "Venus" the ego will have to spiritualize the etheric body into what spiritual science refers to as "**Life – Spirit**" or "Budhi" and finally, on "Vulcan", the ego, now in its fourth stage of development, will be able to spiritualize the physical body into "**spirit-man**" or "Atma" and emerge as one of the higher hierarchies.

Ground Hog Day:

Anyone hearing for the first time esoteric facts about the human being and world evolution may well be perplexed and astonished by the degree of complexities inherent in this subject. However, if the world we can see with our physical senses already is such a multifaceted and complex place, it should not come as a surprise that the spiritual world, which created the physical world in the first place, is equally or in fact far more complex. The present articles can only point out a direction. Just like a map of the world would be an inadequate description of a round the world trip so are the present summaries unable to cover anything but the bare bones and the reader would need to invest much more time and turn to Steiner's work in order to develop a deeper understanding.

The question might arise: given the extraordinary complexities and the different hierarchies and multitudes of beings, all performing different tasks in world and cosmic evolution, is there something that they all have in common, something that summarizes and characterizes their activities?

The common element that characterizes all Hierarchies is that all of them are being creative and all of them give of themselves and of their own substance in order to create and help other beings to create and evolve.

How are we human beings faring in this regard? Years ago in the early nineties the film “Groundhog day” came out, which presented a telling parable about this very point. Bill Murray acts as a reporter and discovers after a day of reporting that the next day he wakes up in the same hotel room and to the same day. All day long he is confronted with the same circumstances as in the previous day. The same thing happens the following day and the next day and so on. Every day he meets the same people in the same circumstances and every morning he wakes up to the same day. He starts to experiment to try and break out of his predicament. One day he robs a bank, the next day he commits suicide, one day he treats people kindly, another day he is rude or manipulative. All is to no avail and he wakes up every time to the same day. Eventually he learns to make constructive use of his time. He begins to have piano lessons and the improvements in his playing carry over to into each new day. He also is starting to look out for other people’s needs and devotes his time to support and help them. One day, after a busy day of helping and empowering all the people he meets and after performing as an accomplished pianist in the evening, he wakes up and it is the next day. He has moved on.

In other words, once he got to the stage where he was creative and able to become selfless and give of himself, he aligned himself with his true purpose, the purpose common to all the hierarchies in the universe, and was able to move on.

Good parables and myths are often true on more than one level. In another way the story in the film demonstrates how we may not be able to control the circumstances that confront us, yet we are free to choose our response to them. We all have lessons to learn and if we refuse to learn them, we may go through many lifetimes facing similar circumstances or “karma” until we finally have learnt our lessons and are able to move on to new challenges.

We have now drawn a rough road map of the time scale and cycles in which the universe evolves and the categories of beings which are involved in the process of evolution. We have also provided a sketch of the different members of the human being and how these members evolve over seven planetary stages. Again it is important to understand that all we are really doing here is naming different components of a complex system. No one should be mistaken that by creating new distinctions and naming them we already understand them. To bring life to the names it would be necessary to approach Steiner’s work with an open mind, to immerse oneself in a particular subject until it has been covered from many different angles, and to connect what we hear with personal feeling and experience wherever we can. With regard to esoteric knowledge it is necessary to begin with intellectual understanding, but this is only the beginning. What has been understood must be able to be felt and eventually pass into personal experience. This does not imply that we need to be able to clairvoyantly

duplicate Steiner's research in order to verify it. Even if we do not have the cognitive capacity to verify much of his research, we can never the less have flashes of insight and realizations through which an intellectual content becomes personally integrated and becomes part of us. (In anthroposophic terminology we would say we elevate our understanding from the "intellectual soul" to the "consciousness soul".)

Having sketched out the road map of evolution we are now able to penetrate to a deeper layer and approach the central mystery which is connected with our evolution.

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5) The Mission of Christ

In the following the attempt is made to describe the pivotal role of the Christ being for world evolution, which is a subject Steiner lectured extensively about. However, it is appropriate to first make a biographical comment.

Steiner did not grow up in a Christian or religious family environment. His father was a free thinker. The Education Steiner received was oriented towards science and technical studies, and not the humanities. Later on, as a young man, Steiner mixed in theosophical circles which were familiar with many esoteric teachings. However, the theosophical movement was strongly influenced by eastern masters and certainly did not ascribe special significance to the Christ being. Steiner tells us that everything he taught about the Christ being came out of his own spiritual research. The spiritual discoveries he made in this regard came as a surprise to him and he explains how, after researching what he called the “Christ event” from many different angles, he then turned to the historic documents for confirmation. What he found was that on the basis of his own research he was able to understand the four gospels on a much deeper level, so much so that he ended up giving many lecture cycles on the different gospels.

The first thing to recognize is that whilst in the process of evolution the epochs and cycles keep re-occurring, nothing is ever repeated in the same way and every hierarchy of beings as well as the individual beings within it have their own individual and unique nature. For example, no hierarchy went through their human stage in a solid earth environment the way we do now. The angels went through their human development on Old Moon, which was a watery environment, the Archangels went through their human stage on Old Sun, which was a gaseous environment and so on. The so called human stage is characterized through ego development and this is possible in many different environments. We can get a sense of the different qualities behind different hierarchies by the names Steiner gave them:

Angels or spirits of “**Life**”
Archangels or spirits of “**Fire**”
Archai or “spirits of **Personality**”
Exusiai or spirits of “**Form**”
Dynamis or spirits of “**Movement**”
Kyriotetes or spirits of “**Wisdom**”
Thrones or spirits of “**Courage**”
Cherubim or spirits of “**Harmony**”
Seraphim or spirits of “**Love**”.

What is the name given to our hierarchy? We are in the process of becoming the hierarchy of “**Love and Freedom**”. There are deep mysteries concealed behind these words. The 10th and human hierarchy is the first hierarchy with the task of becoming truly free beings. Hitherto all development had taken place within the perfect guidance and bosom of the gods. The beings that evolved in such an environment could do no other than good. In order to make it possible for beings to become truly free they must be given a choice between good and evil.

Only by being able to choose love in complete freedom can a being develop into a truly free being. This is why our human hierarchy has been given the task of confronting and coming to terms with evil.

The Origin of Evil:

In his lecture cycle “The inner realities of evolution” Steiner explains how the higher hierarchies deliberately allowed and caused the element of evil to come into our evolution. He describes an event or process which began towards the end of Old Saturn, continued on Old Sun, resulted in tangible consequences on Old Moon and from there on to this day and into the future. Certain beings were inspired to offer up their substance to the Cherubim. Some of the Cherubim accepted the offering and in accepting it they connected themselves with our stream of evolution. Other Cherubim, however, did not accept it and renounced what was offered to them. The beings whose offering was accepted were able as a result to enter into a connection with the Cherubim. The beings whose sacrifice was rejected were thrown back on to themselves. Instead of entering into a relationship with the Cherubim, they felt separated from the higher beings and entered into a state of unfulfilled longing.

On the other hand the substance, which was renounced by the Cherubim, now became available to other beings who took possession of it and as a result of this became self reliant beings, independent of the Cherubim. Thus the act of renouncing by the Cherubim had now given way to its opposite, the act of taking for one self, which ultimately is an act of egotism. In this way a certain alienation of beings and the seeds for error and opposition entered evolution for the first time. The difference between this alienation and what was to become evil during the subsequent course of evolution is just a matter of degrees. Ultimately the aim of evil is to separate human beings off from their normal evolution and derail human development into a different direction.

(We find a reflection and recapitulation of these events in the bible story of Cain and Abel. The smoke of Abel’s sacrifice rose to heaven and was accepted. The smoke from Cain’s sacrifice could not rise up and was rejected, which caused Cain to fall into anger and envy and he killed his brother Abel. Legend has it that the descendents of Abel became the priestly stream while the descendents of Cain became the builders, craftsmen and toolmakers who subjugated the earth.)

To quote directly from lecture III of the particular lecture cycle referred to above:

“We must not look for the origin of evil in the so called “evil” beings, but in the “good” beings, who, through their resignation first brought evil about through those beings who were able to bring it into the world.”.... “The gods did not shrink from evil, which alone could give the possibility of freedom. Had the gods avoided evil, the world would be bland, without variety. For the sake of freedom the gods had to allow evil to enter the world, and for this reason they had to acquire the power enabling them to lead evil back to good. This power as such can only be acquired as a consequence of renunciation, resignation.”

The Characteristics and Consequences of Evil:

The events described above planted the seed. During the course of subsequent evolution this seed was able to grow into a counter-evolutionary stream. Steiner wrote and lectured extensively about “Lucifer” and “Ahriman”, the two powerful hierarchical beings who were the leaders of this stream and who set themselves up as the adversaries to the “good” Hierarchies or Gods. During the course of evolution hosts of other beings from many different ranks attached themselves to this stream, in particular the beings who had fallen behind and had not achieved the aims of a particular planetary cycle. They are referred to by Steiner as Luciferic and Ahrimanic beings.



Although both, Lucifer and Ahriman belong to the counter-evolutionary stream, their respective characteristics are the opposite of each other. Lucifer literally means the light carrier and he is a being of light. Lucifer’s impulse is towards independence, egotism and pride, heat and expansion, fantasy and fiction, etc. Ahriman is the being of darkness. His impulse is towards dependence and loss of individuality, coldness and contraction, solidification and calcification, calculation and cold intellect. Lucifer inspires pride and hubris, Ahriman inspires fear and doubt. Both of these beings have become so intimately connected with earth evolution that they form part of the very fabric of our environment.

Figure 2: Figure of Ahriman carved by Rudolf Steiner

In the quote above Steiner refers to the fact that without evil the world would be “bland, without variety”. As a result of the counter movement, the world as we have come to know it has been thrown into asymmetry and polarities. Because we have light and dark we have many shades of grey and many shades of color that sit in between. Once an imbalance has been introduced it takes much movement and ever changing forms to re-establish balance. The two poles which Lucifer and Ahriman represent have become necessary and beneficial forces in our physical environment. We rely on gravity and the forces of expansion and contraction, on heat and light, on the plus and minus poles in magnetism or electricity and so on. We also operate on a soul level within the same polarities. It is good to be able to kindle the fire of enthusiasm and have big visions and dreams. However, this needs to be balanced with calculations and realistic thinking in order to be grounded in the world.

Whilst Lucifer and Ahriman have their rightful place within the makeup of our present universe, their influence becomes evil to the extent we are being swept away in either direction. Lucifer’s impulse is to inflate the ego and rob it of practical earthly experience. Ahriman’s impulse is to squash the ego by binding it to matter and robbing it of its spiritual

heritage. If the human being went into either direction his ego could not develop normally and he would not achieve the goals of earth development. In fact, it is the very balancing activity of maintaining oneself in the middle between Lucifer and Ahriman which strengthens and develops the ego.



We can see how important Lucifer and Ahriman are in providing the resistance and challenge for our ego development, which after all is the very mission human beings have on earth.

Figure 3: Figure of Lucifer carved by Rudolf Steiner

The challenge, however, exists in more ways than one. We saw how the ego is in danger of losing itself by being drawn into either extreme. The difficulty, however, is that it is also possible to be caught simultaneously in both extremes. Consider the fiery passion of a fundamentalist who dreams of a different world made in accordance with his beliefs. The fire of the belief, the arrogance of being the only right belief and the grand vision to convert the whole world have all Luciferic character. On the other hand, the unmovable rigidity with which the belief is held, the contracted state of being during which the person is very susceptible to fear and the focus on power and control are all Ahrimanic symptoms. Imagine the two poles of a strong magnet and a little piece of metal suspended in the middle. There are three options: either the metal is sucked to one of the two poles or it is equally pulled into both directions in which case it is held motionless and immovable exactly in the middle. The third possibility is that it breaks apart and the parts are pulled into opposite poles. In either scenario there is no movement, no freedom, and no space for an ego to grow and evolve.

The Turning Point in Time:

We have seen how the evolution of the Earth occurs in seven great epochs. We are now in the middle epoch, which is the epoch of physical matter and physical laws as we know them. On a smaller time frame, this great middle epoch passes again through seven smaller cycles. We are now in the fifth smaller cycle, which followed on from the fourth and middle epoch known as the Atlantean epoch. The present fifth or so called "post –Atlantean" epoch therefore has moved past the half way point of earth evolution. Steiner explains that the first half of earth development was characterized through the descent of the human being from a non physical into a physical state. During this process the physical body evolved from a state of warmth to a gaseous, liquid and eventually solid mineral state of increasing density. The evolutionary plan was that once the deepest point of incarnation into matter was reached, the human ego would gradually transform earthly experience, develop ever higher degrees of consciousness and at the same time reverse the process of densification and descent into matter into an ascent back into the spiritual world. However, after evolution had moved past the half way point, human kind was so deeply enmeshed and held in the grip of Lucifer and Ahriman that the reversal of the descent into matter was no longer possible. Whilst there always were initiates and specially developed human beings who could, like Odysseus, sail between the two monsters of Scylla and Charybdis and move on unscathed, the majority of human kind was poised to sink ever more deeply into matter and would have eventually lost all connection with their spiritual heritage. Steiner describes very clearly what 'sinking into matter' means. The further back in history we go, the more is the human being connected with the spiritual world. This connection showed itself through an instinctive clairvoyance and a consciousness and perception of being surrounded by higher beings. The degree by which the ego was able to incarnate more deeply into the physical body was the degree by which human beings lost their natural clairvoyance and links to the spiritual world. The consequence of this was that as thinking became less imaginative and less intuitive, it was able to become more rational, conceptual and earth bound. The rise of our technological and scientific age, particularly since the 15th Century, is a consequence of this development. It was necessary for the human being to loose all instinctive connection with the spiritual world in order to be able to re-establish a new link to the spiritual world in full freedom and in full consciousness. In a future age human beings will not only again have direct experience of the spiritual world but will at the same time have retained the capacity for rational thinking and will have a higher state of consciousness as a result. However, whilst materialistic thought and consciousness historically is a normal and healthy stage of cultural development, it becomes abnormal and unhealthy when it becomes too strong to the point where it is unable to transcend its limitations. In this case the human ego, instead of becoming the initiator of transformation, it is so closely bound up with physicality that it has become a prisoner within a physical body, unconscious of its spiritual heritage and destiny. This was the danger 2000 years ago. The descent into matter had acquired a momentum so widespread and so strong that it was impossible for human kind to reverse.

Had there been nothing to intervene at this point, such a development would have thwarted the mission of humanity to become the tenth hierarchy of love and freedom.

Now the fact is that the reason for this derailment of human development was because of the interference of Lucifer and Ahriman in the ordinary course of evolution. Adam and Eve may have eaten from the apple but they didn't put the snake into paradise. It was the gods who were responsible for this. It was therefore also the responsibility of the gods to bring a new

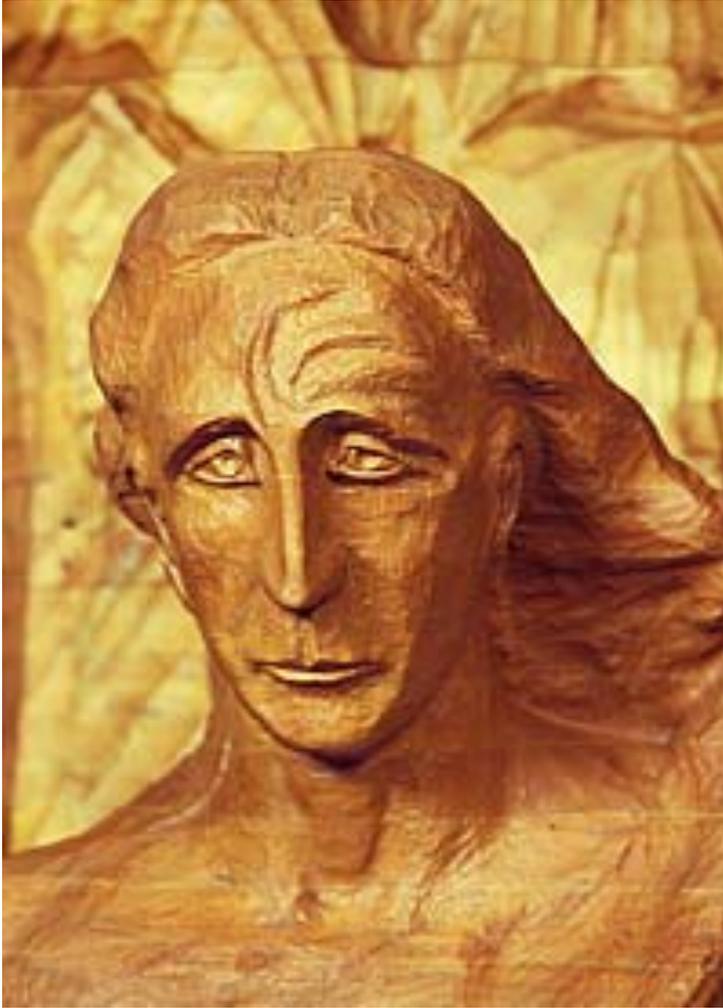
impulse to bear on world evolution which was strong enough to neutralize the influence of Lucifer and Ahriman and turn around evolution back towards an upward moving direction. However, and this is the key point, it had to be done without any coercion or interfering in any way with the individual's freedom of choice. Lucifer and Ahriman are powerful hierarchical beings and no human being would have been able to effect an impulse of such magnitude.

It was the Christ being who brought this impulse into world evolution. Steiner explains that beyond the nine Choirs of the angels, that is beyond the Seraphim, there is the Trinity of the "Father, Son and Holy Spirit". It was from this highest region of the cosmos that the Christ being began to descend over long periods of time. For a being of such sublime heights to descend down the ranks of the hierarchies amounts to an extraordinary contraction which is associated with unthinkable pain and sacrifice. The descent of Christ finally came to the point at which he united with the sun. The last step was the descent into the human being called Jesus of Nazareth. Steiner explains how at the moment of the baptism of Jesus in the river Jordan, the ego of Jesus left his body to make room for the incarnation of the Christ ego. This event had been prepared by the gods for eons of time. Equally, the individuality of Jesus had to be prepared for this over many incarnations. Even the particular physical bloodline was specially selected and prepared over many generations, as it is referred to in one of the gospels and as was necessary to produce a physical body into which the Christ Being could incarnate.

During the three and a half years from the baptism to the crucifixion, the Christ being completely transformed the physical body and soul of Jesus. When the tomb was opened, no corpse was found. The Christ being had completely spiritualized the physical body of Jesus. The eventual spiritualization of the physical body, which is the aim of all of world evolution and what human beings will not achieve in its entirety until the seventh planetary incarnation, the Christ Being achieved in the three and a half years of his incarnation and after his physical death: the transformation and resurrection of the mortal physical body into an immortal spiritualized physical body. He set the example and established the precedent which makes it possible for every human being to follow. This was the first deed of infinite significance.

(In this context see the paragraph on Dr. Rupert Sheldrake's "morphic fields", discussed in chapter 7)

The second deed happened during the crucifixion. Steiner explains that the ego lives in the warmth of the blood. When Christ's blood flowed from the cross to the earth, this was the moment in time when the Christ being united with the physical body of the Earth. Steiner often remarked that if one looked clairvoyantly back in time at the aura of the earth, one could see an immediate transformation and brightening of the earth's aura at the moment of the crucifixion. He also mentions how some initiates, such as the druidic priests in Ireland, had noticed the spiritual darkening of the sun and then saw a new light arising within the natural world and elements of the earth.



In uniting himself with the Earth as his physical body, the Christ being tied himself to the karma, destiny and future evolution of the human hierarchy. Through infinite sacrifice Christ brought the impulse of love, without coercion, and leaving every individual totally free. Christ represents the middle realm which can maintain itself in freedom between the temptations or pressures of Lucifer and Ahriman. This middle realm is the realm of the heart.

Figure 4: Figure of Christ carved by Rudolf Steiner

In other words, through the appearance of Christ on earth a third force has been inserted between the force field of Lucifer and Ahriman. This force does not force itself on anyone. It has to be taken up in complete freedom. To stay with the metaphor of the piece of metal suspended between the plus and minus poles: the piece of metal has no other option, its molecules either point to plus or to minus. Christ creates within the human being the possibility of a third force waking up in the middle between the plus and minus poles. To the degree by which this force is taken up and increases, the little piece of metal finds itself no longer pulled in either direction but begins to have a choice. In the human being this force is the force of selfless love. It arises from the heart and its reward is freedom.

6) A contemporary Perspective

Current Streams:

Having covered the large cosmic context we are now in a position to narrow our focus on the current streams in world evolution. We are now in a world which is very different from the one Steiner lived in, yet we are in the midst of developments which Steiner predicted and placed in an overall context.

Steiner often explained that when one cycle merges into the next there is a period of overlap. The remnants and characteristics of the old cycle exist side by side with the first seeds and beginning impulses of the new cycle. It is also a fact that in every cycle there are some beings who become so attached to the old condition that they become unable to move forward with the new development and as a result fall behind. Humanity today represents a mixture of both, progressive and backward states of consciousness or development. What we are seeing today are many new beginnings of a new spirituality, a new awareness of the earth as a living being, a new tolerance and interest in all things spiritual. On the other hand we are also confronted with increasing materialism, with technologies hostile to life and with hardened materialistic thinking which has sunk below the threshold of normal development. Whilst one stream of humanity is in an upward motion, the other stream has continued with its descent into matter and there is an increasing intensity and polarity between the two. The late Bernard Lievegoed, a well-known Dutch Anthroposophist and author of many books on social development, dictated a little booklet on his deathbed called "The battle for the soul". In it he traces the nature and strategies of the counter forces and describes the battle that is raging in this day and age. It is the battle for the middle ground, the heart realm of the soul.

It is the intention of the counter forces to thwart human evolution by preventing the development of independent and free egos that will be creative and have transformative power during the course of evolution. The strategy is for Human egos to be either kept asleep in materialism, which would love to make them into predictable calculating automatons and happily consuming robots, or to become falsely inflated by being sucked into ineffective and ungrounded forms of idealism, or extreme religions or ideologies. Either way ego development is suffocated, misdirected, or suspended in antipathies and polarizations. The independent and empowered individual has become a rarity these days and has made way to a culture of faceless corporations and departments exercising control over our personal and cultural life. A culture of litigation has spawned a disempowering proliferation of rules and regulations which stifle creativity and which feed an insurance industry which is spreading fear and prevents people from taking individual responsibility. Faceless technocracy has claimed the space vacated by our humanity and the vacuum is being filled on the one hand with a pursuit of material passions and on the other hand by falling prisoner to extreme ideologies, theories, politics and fundamentalist religions, which hold large sections of humanity in extreme and polarized positions. These polarities can only be bridged if we fill the gap with our humanity, which we all share and have in common.

It is through the impulse of love and the strengthening of the middle realm, the realm of the soul, that a space is created in which the ego can again begin to breath and evolve freely between polarized extremes. How is the individual human being empowered to develop strength of soul, independence and the capacity to make free and responsible choices? This can happen in many different ways: through Art and Beauty, through the warmth and support

of friendships and Community, through patience, gentleness and compassion, through tolerance and honoring the individual humanity (the evolving selfless ego) in every person and through learning Goethean observation and thinking for oneself in an objective way and with an open mind. However, the cold and dispassionate logic of the head must be warmed with good will, enthusiasm and a sense of personal responsibility if the fruits of thought are to be wholesome and supportive of life. The common denominator in all of this is the focus on our humanity and the strengthening of the middle realm to avoid falling prey to extremes.

Steiner often emphasized that the *teachings* of Christ are not what ultimately is important. What is important and what affects every human being today, irrespective of religion, belief or creed, is Christ's *deed*. As a result of Christ's example and his presence within the very force field and fabric of the Earth, every human being is able to make contact with the impulse of tolerance, love and compassion and every human being is able to find within his inner being the courage and wakefulness which can create the breathing space and balance between Lucifer and Ahriman. As a result of this, the part of humanity that is in an upward moving stream is able to come to terms with evil in a way that strengthens ego development instead of derailing it. Through the deed of Christ human evolution, or the normal development of the ego, has again become possible and with it the development of the qualities that will unite us with all the higher hierarchies, namely, 'learning to give of our self in freedom and becoming creative in the progressive development of human culture and evolution.'

What happens to those human beings who become stuck in materialism and are unable to connect themselves with spirituality and the upward moving stream of humanity? Many of them will find a bridge towards Christ and a more spiritual development in a future incarnation. However, Steiner predicts that there will be a section of human kind which will fall ever deeper into materialism and which will begin to form a separate evil stream. In a future epoch, and the beginnings of it we see today, human kind will split into a descending evil stream and an upward moving stream and the difference will become visible in the outward physical appearance of human beings. In the evil stream the physical bodies will have become hardened and will increasingly express their lower animal nature. In the progressive stream the bodies will have become softer, more refined and expressive of the human being's higher nature. During the subsequent course of evolution there will be many opportunities for those who have fallen behind to redeem their nature and unite with the Christ impulse. The final choice between good and evil lies in the far distant future, in the 6th epoch of the 6th cycle of the 6th planetary incarnation of the Earth, the so called "Venus" stage. (Ultimately this the meaning behind the number 666.) All the human beings who by this late stage still have chosen to remain connected with the evil stream will at that point be cast into the abyss and enter into a different evolution from ours.

The Incarnation of Ahriman:

We have described a picture which places the Christ being in the middle, maintaining the balance between Lucifer and Ahriman. Steiner explains that just like the Christ being incarnated physically 2000 years ago, so did Lucifer also incarnate physically in the 3rd millennium before Christ, and so will Ahriman incarnate in a physical body in the 3rd millennium after Christ.

Lucifer's incarnation occurred in China. However, we must not imagine this to be a negative, evil event. Lucifer is the light bearer. He brings light and wisdom, Beauty and Art. Steiner explains how much of the ancient wisdom and philosophies were able to be expressed and understood in the world through the impulse of Lucifer. Lucifer's influence therefore was a positive one at the time. Where Lucifer's influence becomes evil is when human beings become caught in ungrounded ideologies, phantasies, visions, hubris etc. which prevents them from fulfilling their earthly tasks and would have them ultimately leave behind the earth and be drawn in an immature state into Lucifer's realm. The destiny of the human being is to transform themselves and the world and not to try and escape from this work by taking an illusionary easy option.

Whilst Lucifer's influence brought wisdom, it lacked warmth of love and brought an impulse towards selfish ego development. As such it was not only unable to prevent the ongoing slide of humanity into matter, but was contributing to it. It was the task of Christ to bring the impulse that would reverse the downward into an upward movement.

Now although Ahriman's incarnation normally would not occur until the 3rd millennium, Steiner also said in personal conversations (see Lievegoed) that Ahriman will do everything in his power to accelerate this incarnation to the year 1998. Whether he succeeded in this will depend on how many people there are in the world today who can see through his plans and how many on the other hand are there ready to throw themselves under his influence. Ahriman is the being with the connection to the cycle of 666. In the little booklet by Lievegoed, quoted further above, he traces the various attempts Ahriman made to influencing the course of history. The year 1998 is a multiple of 666. If he succeeded in incarnating at this time we can expect his public appearance sometime between 2020 and 2040.

We are entering a period of extraordinary upheaval and change. To day there are millions of people in the grip of a thinking which has become cold and calculating, resembling brains that have lost their creative impulses and turned into programmed computers. Ahriman fosters this development and wants to start with the development of the intellect as early as possible, preferably already in very early childhood. In Lievegoed's words:

“This causes two things: the inner destruction of a tremendous number of people, and the growth of a large measure of anxiety and uneasiness.

One day this unease will break through the barrier of the intellect and with great violence seek a way out. At that moment there will have to be groups of people who can take all these lost souls under their wing, who can keep them out of the clutches of Lucifer. Yes, this is how it will happen: once the oppressive bonds of Ahriman are broken, people want to throw themselves into Lucifer's warm arms.

In the anthroposophical movement we will have to learn to work together with each other in groups in order to cope with this future. It does not matter what kind of groups: study groups, life sharing groups, working groups ... join together to run a school, a business, or `a farm in a deeply human way. We have to be ready for the things that are coming towards us.

My estimate is that the nadir of this battle will fall around the years 2020 to 2040. Then the abyss of the demons will open. National Socialism and Bolshevism will pale in comparison with this. Millions of people will perish. But millions will also resist...”

*The Battle for the Soul, (p.113)
B. Lievegoed, November 1992.*

Living in the Consciousness Soul Age:

The most effective way to counter Ahriman's influence and maintain a healthy balance between the extremes is to strengthen the middle or heart realm of the soul. The soul, however, has three distinct parts and qualities, all of which are necessary to healthy ego development. The three parts of the soul are referred to in anthroposophy as the **Sentient soul, Intellectual soul and Consciousness soul.**

Steiner explains that it is the task of different epochs to develop different parts of the human being. Thus, the development of the sentient soul fell into the time of ancient Chaldea, Babylon and Egypt, the intellectual soul was developed during Greek and Roman times and the development of the consciousness soul began in the 15th century. Each period of development lasts a little over 2000 years, so we are only a quarter of the way into the consciousness soul age.

It would take us too far to discuss the sentient and intellectual soul in the context of the historic periods when they evolved and the reader is referred to Steiner's work. However, it is important for our purposes here to have some understanding of consciousness soul development as this relates directly to many practical solutions and choices we make.

With the development of the intellectual soul human beings began to think rationally. However, as one faculty increases, another is often lost. What had to make way so the intellect could develop were intuitive capacities, instinctive clairvoyance and the high degree of memory which characterized ancient people. We can find the characteristics of logical thinking in ancient Greece with the beginnings of science, geometry, democracy and philosophy, all of which owe their arrival to the emerging intellectual soul. This process continued in ancient Rome where the powers of the intellect were less devoted to science and philosophy, as was the case with Greek culture, but were focused on empire building, construction and law. Within the intellectual soul we can also see the human ego emerging much more strongly. Whilst in the more distant past human beings felt their identity tied up with their family, tribe, nation or race, in ancient Greece and particularly in Rome there arose for the first time the concept of free citizenship, the free individual who had rights which were protected by law. Roman law continues to form the basis of Law in many European countries to this day.

Both, the intellectual and the consciousness soul are intimately connected with thinking. What is the difference? The difference lies in the degree and nature of intuitive perception. The intellectual soul, which really is what we call our mind, is very good at thinking rationally, creating systems, theories, analyzing and categorizing what it perceives. With the intellectual soul we process information. With the consciousness soul we intuit an idea that all of a sudden, in a single flash of insight, places large quantities of detail into context so it all makes sense when it didn't before. Or a completely new idea or spiritual content lights up within me, which the intellectual soul then will have to analyze and find the words to communicate. If a speaker delivers a lecture out of his intellectual soul, he will need to rely on copious notes to trigger the memory and the listeners are likely to fall asleep. If he has understood the contents of the lecture with his consciousness soul, he will be able to speak without notes and freshly re-create the concepts out of his soul as he speaks, holding the audience spell bound.

New inventions are made with the consciousness soul. One might object and say that inventions have been made throughout history, not just after the 15th century. This is true but what has to be said is that there have always been initiates and other advanced human beings who brought about innovation and led their fellow human beings. When Steiner speaks of the development of the soul what is meant are developments that take place on a universal scale within the whole population, not isolated individuals. For example, after more than 2000 years of intellectual soul development, these days just about everyone can think rationally in the way only isolated and advanced individuals could in ancient times. In fact the problem is that we are too much in the intellectual soul.

Because we are past intellectual soul development we are no longer satisfied with what the intellectual soul is able to give. We yearn for more and for something different. What people are consciously or unconsciously yearning for is to make personal links and connections with the spiritual realities that stand behind the world. The reason why so many children and adolescents are deeply dissatisfied with their schooling is because they are yearning for meaning and real experiences, for contents that build a real practical and emotional connection with the world and which meet the deep questions all of them carry consciously or unconsciously within. There usually is a lively interest whenever contents are delivered not in a dry intellectual fashion but with enthusiasm and with an immediate relevance that only those teachers can deliver who have been able to integrate what they are teaching in their consciousness soul and can speak from personal experience. Ultimately, if we see teenagers become cynical and in many cases filled with apathy or despair it is because their soul, their heart realm was never touched by Art, Beauty or Truth and their yearning for consciousness soul experiences was never satisfied.

How does the beginning of the consciousness soul age announce itself in history? The 15th century marks the beginning of the age of exploration and discovery and was followed by the age of enlightenment. A new way of questioning old assumptions pushed geographical, philosophical and scientific boundaries. It was on the strength of the newly developing consciousness soul that fundamentally new insights and intuitions were able to arise, which gave the likes of Galileo and Copernicus and many others the courage and strength to confront the church and usher in a new age of science. This new science gave explorers and scientists a new sense of egohood and independence. Science and religion were to split apart and are still apart to this day.

In our modern age ego development takes place within the consciousness soul. However, the consciousness soul, just like the ego, is like a double edged sword. Just like the ego has a selfless and a selfish nature and can focus on the lower or higher part of the human being, so too can the new insights and intuitions which the consciousness soul is able to bring, be focused on spiritual or materialistic pursuits. As a result of the Ahrimanic influence an extraordinary amount of spiritual energy has been expended on the development of a science and technology that is designed to only serve humanity's material needs and at the same time is largely hostile to life itself. Had the same amount of energy been expended under a different impulse we might have completely different technologies and might not be confronted with the environmental and social disasters of today. However, Ahriman is there for a reason and we have to learn to not only live with this impulse but also develop the ego strength to recognize it and transform it.

7) The Etheric Body

We have now come a long way summarizing the main directions of anthroposophical thought. However, before we turn to some of the fruits of Anthroposophy, such as *Steiner Education, Bio-sculptural Architecture or Bio-dynamic Agriculture*, we must first add to the picture we have built about the nature of the human being. In a round about way, i.e. through the context of world evolution, we have described the human being as consisting of body, soul and spirit. We have seen that the **ego** lives in and through the **sentient, intellectual and consciousness soul** and we heard how in future planetary cycles the ego will transform man's lower nature into the three spiritual members of his higher nature, referred to as **Spirit self, Life spirit and Spirit man**. Mention was also made of the three lower bodies which we have in common with the minerals, plants and animals: The **Physical body, Life or Etheric body** and the **Astral body**. It is these three lower bodies which the ego/soul will eventually have spiritualized and transformed into the higher bodies, which ultimately is the aim of our evolution.

It would have been impossible to make sense of human evolution without entering into a description of the various non physical members of the human being, as well as the ongoing cosmic cycles that lead to their perfection.

The aim of the above descriptions could not have been to gain any real understanding of these matters, for without further study and contemplation very little of what has been said can become living consciousness soul experience. However, **knowing** about these foundations, which is different from **understanding** them, can explain why an anthroposophical institution has the particular values it has and why its attitudes, say towards the natural environment or aspects of contemporary culture or technologies are what they are. More will be said about values and priorities in the final chapter and conclusion.

However, there is one crucial area which as yet has not been addressed. Much mention has been made about the practical relevance of anthroposophy and how Steiner was able to build a bridge between spiritual and physical realities. It is one thing to look into vast cosmic distances and see the larger context. It is quite another thing to know how and what to teach in the class room or how to grow a vegetable full of life, or how to go about incorporating spiritual contents into a building. In order to meaningfully be able to discuss such topics from the anthroposophical point of view, one of the most important preconditions is to have some understanding of life forces and the etheric body, which is the all important link between the physical body and the non physical members of the human being.

It is a tragedy that main stream materialistic science has been unable or unwilling to establish the reality of etheric forces. Etheric forces keep the body alive and whole. Physical Forces cause it to fall apart, rot and decay. Considering the nature of physical forces, there is little wonder about the effects produced by a science and technology that is exclusively based on these forces. However, there is much research in this field happening to day all over the world and in many branches of science, although not within conventional main stream science. But then genuinely new developments and discoveries rarely originate within conventional thought, which is easily threatened and routinely resists them until the momentum swings the other way.

One very interesting development and example in this regard is the work of the biologist Dr. Rupert Sheldrake.

“According to his theory, when the same thing repeats itself, a *morphic field* is formed, and resonance with this morphic field increases the likelihood that the event will happen again. A morphic field is not energy based information, but more like a blueprint for building a house. We can see this as an example of resonance theory. Dr. Sheldrake has proposed that events are also capable of resonating in the same way that sound resonates. He refers to the location where such events take place as the morphic field, and the phenomena of repeated similar events as *morphic resonance*.”

(Quoted from Masaru Emoto’s booklet “The hidden Messages in Water”. Masaru was able to visually show the different forces inherent in water through photographing and comparing the forms of water crystals.)

The way Steiner would put it is to say that important historic events leave an imprint in the etheric fabric or etheric body of the earth and this imprint is able to resonate into the future. For example, the deed of the Christ being in spiritualizing the physical body of Jesus is such an event. By the mere fact that it happened once, it is capable of resonating into the future and able to be repeated by all human beings who, during the course of evolution, are able to “resonate” with or unite themselves with the Christ impulse.

Research on the etheric forces has continued within anthroposophic disciplines throughout the 20th century and the practical applications, such as anthroposophic medicine or agriculture or Steiner Education, would be unthinkable without it.

Elements and Ethers:

What we describe as a solid physical body is in fact mostly made up of water, which circulates as lymph and blood in our circulatory system. Within the watery environment there is the respiratory system, which supplies the body with air and oxygen, and through the metabolic system we are burning fuel to produce warmth and energy. In other words, our body consists of the 4 elements: earth, water, air and fire or warmth. The etheric body interacts with the four elements in such a way as to bring about form and movement and it creates and maintains wholeness and balance. When we see a living physical body, we are actually looking at an etheric body filled out with cells and mineral substances which move and metamorphose and undergo chemical reactions in accordance with the etheric body, which effects and controls their movement.

Just like the physical body is an integrated system consisting of the 4 elements, so the etheric body is also an integrated system of forces consisting of the so called 4 ethers. Each of the ethers has a particular relationship to one of the elements, whose physical properties it is able to enhance or inhibit. When the etheric body departs at death, the physical properties of the elements are free to take control over the body, which results in decay and disintegration. Physical forces ultimately are death forces, which is why it is so important to gain an understanding of Life forces.

The four ethers constitute a force field that forms a direct opposite or polarity to four fundamental physical forces or force fields. In between stand the four elements, which can yield in either direction:

Warmth Ether	Fire	Physical Warmth
Light Ether	Air	Density
Sound or Chemical Ether	Water	Weight
Life or Purpose Ether	Earth	Disintegration

It would take us too far to discuss the 4 ethers in the present context and reference is made in this regard to a separate manuscript written by this author: *“The 4 Ethers and Bio-sculptural Architecture”*. However, it is important to at least mention that in addition to the 4 ethers, Steiner also spoke of the “fallen ethers”. This is an important concept because the so called “fallen ethers” represent the forces upon which most of our modern technologies are based, these are: “electricity, magnetism and nuclear power”. To quote from the manuscript referred to above:

“The physical forces originate from the point, or centre, and accordingly can be called “central forces”. The etheric forces originate from the periphery and are therefore called “universal” forces. The realm of nature comprises everything between the point and the periphery. What lies beyond the periphery is above nature, in the spiritual realm. What lies below the point or centre becomes sub-nature and represents a realm below the material realm, which Steiner associates with the fallen hierarchical beings. The realms below and above nature are outside the normal confines of time and space. We can imagine light ether streaming in from the periphery to a central point. It now cannot proceed further without changing its nature. Pressed beyond the point, light ether breaks up into particles or electrons and becomes electricity. In the same way sound ether hardens (“erstartt”) into magnetism and life ether disintegrates into nuclear force. The realm below nature is the realm of subatomic particles, where modern physics is discovering that forces have quantum or particle character and that the familiar rules of time and space do not seem to apply.”

Perhaps the core task of Anthroposophy could be described as bringing spiritual consciousness to bear on everyday practical life. However, the only portal through which spiritual reality can access physical reality is through the etheric body. It is well to talk about ego and soul and the nature of evolution. However, if I wish to integrate the fruits of such knowledge into concrete action, I must come to understand and know how to work with the etheric body, at least as a first step and basis for any further work.

The etheric body is a huge field of study. It can be viewed from many different perspectives and different professions focus on different aspects of it. It would be unthinkable for anthroposophic doctors, architects, Steiner teachers or biodynamic farmers to be able to practice their profession without an intimate understanding of the etheric body. However, each one will approach it from a different angle. We will leave aside the medical field and take a brief look at education, agriculture and architecture, which are all relevant areas from the point of view of the master plan.

Steiner Education:

In the above descriptions we saw that it is the destiny of human beings to become the hierarchy of love and freedom. This destiny ultimately reveals the purpose of our life on earth and informs the aims of education. What kind of human being do we regard as the ideal? The human being that is able to make good and free choices. What is needed to be able to make good and free choices? Do we need courage? wisdom? experience? self knowledge? maturity? all of this and more? Perhaps we need to ask who is making the choices: is it our instincts? passions or drives? our upbringing and ambitions? the society we live in? philosophies and idols we have grown up with? etc. Obviously all of these are factors that play into our choices. From an anthroposophical point of view the influence of all such factors is directly proportional to the strength and quality of ego that a person has been able to develop. The ego arises within the soul. Healthy ego development, therefore, depends on a healthy soul. A healthy soul development depends on the quality of connections the growing child is able to make with its surroundings. The type of thoughts, feelings and sense perceptions which permeate the child and adolescent all combine to form the soil in and out of which the ego grows in the young adult. If this soil is poor and starved of Truth, Good will, Art and Beauty, the ego has no inner support and becomes vulnerable to doubt, fear, antipathies and extremes, which in turn stifle ego development and throw the young person out of balance. This is not to say that in adulthood the ego cannot overcome the most incredible odds, adversities and shortcomings in one's upbringing. Indeed, it can and there are a great number of remarkable human beings who are living proof of this. However, this is a testimony to the amazing potential of the human spirit and not an excuse to ignore healthy education and upbringing.

Now the soul cannot live in a physical body. The link between the soul and the physical body is the etheric body. It is only through the etheric body that the soul can have sense experiences and perceptions of the physical world. The etheric body in this context performs four functions: firstly it determines the health, vitality, energy flow, life processes and maintenance of the physical body; secondly it serves as the conduit through which sense perceptions reach the astral body and sentient soul; thirdly it provides the substance through which we can form inner pictures and which the intellectual soul needs to be able to think in pictures. Abstract, conceptual thinking, which is disconnected from the phenomena of the outer world, has less need of the etheric body. The thinking that arises out of Goethean observation, which involves the imagination and establishes connections with the outer world, relies on the life and fluidity of the etheric body. Finally, as we exercise our will and in particular when a consciousness soul experience "lights up" within us, it is through the etheric body that will impulses are carried over into physical action.

We can see how the etheric body is of crucial importance, not just for healthy physical development but also for a healthy development of the members of the soul and, indirectly, healthy ego development.

Steiner explains how the different members of the human being develop in different stages and rhythms. Thus, when the physical body is born at birth, the etheric body is still developing and in the process of maturing the inner organs of the child. Equally the faculties of soul are initially dormant and are "birthed" at different times on the journey to adulthood. All of this has consequences for education, how to teach, what to teach, when to teach a particular content and what teaching environment to create.

It is not the purpose of this document to explain or give an introduction to Steiner Education itself. The point is to give context to the values and priorities that inform the Master Plan. In the context of this chapter this means recognition of the central importance of the etheric body or etheric forces for the aims and purposes of an anthroposophically oriented organization and the need to develop a practical working knowledge of it. It may not be possible for most of us to look into the distant past and future the way Steiner was able to, but it is quite possible to learn to understand and work with the etheric body.

Bio-dynamic Agriculture

The etheric body of the earth envelops the world of plants and lifts them out of the earth. At the same time the light ether of the sun streams in and pulls them into the periphery. The world of plants is intimately connected with the surrounding cosmos and numerous experiments show how sun, moon and planets profoundly affect plant growth. By taking exact photographs of the shapes of buds and records of the days they began to bud, Laurence Edwards was able to demonstrate convincingly how different species of plants relate to different planets and how their rhythms and timing correlate exactly with the movements of particular planets taking place in the heavens.

Through taking cognizance of the formative forces emanating from the stars, bio-dynamic agriculture is able to focus plant growth either into root, stem, flower or fruit. Steiner gave indications that led to the development of potentized natural sprays which could influence the water or light intake of plants. Bio dynamic farmers are particularly skilled in Goethean observation. They must learn to “read” the plant and the soil out of which it grows. This is the antithesis of the technological or so called “scientific” approach, which does not require particularly well developed observation skills and which, rather than working **with** the forces of nature seeks to manipulate and dominate them. Failure to recognize and work with the etheric body has substantially lessened the quality of food, causing allergies, soil degradation and in many cases a poisoning and destabilizing of eco systems. Enough said.

Bio-sculptural Architecture

To practice Steiner education we must study the human being as a being of body soul and spirit, with a particular focus on the etheric body. To practice bio-dynamic agriculture we must study the world of plants in its relationship to the cosmos, also with a particular focus on the etheric body. In the realm of architecture we are dealing with bricks and mortar, not with living creatures, and the connection to the etheric forces is therefore not immediately obvious or apparent. In fact, few architects, even within the organic architectural movement, would see a necessary link between architecture and etheric forces. The emphasis these days is on energy efficiency, environmentally responsible and biologically healthy materials, and of course functionality. Although the word “organic” implies some indeterminate link to living organisms, few architects would seek to clarify this link through a study of the etheric forces.

Steiner was not the first or only person to bring a sculptural impulse into architecture, just think of Antoni Gaudi for example, but he was the first person who consciously incorporated spiritual contents into sculptural forms. The new impulse Steiner brought to architecture lies in the conscious inclusion of soul / spiritual qualities as part of the functionality and shape of a building.

The first Goetheanum, built out of wood, was based on a regular geometry and incorporated the most varied sculptural forms, mostly on the interior walls. The second Goetheanum, built in concrete after the first Goetheanum burnt down, began to incorporate free sculptural forms in its exterior and roof lines.

Steiner had spoken extensively about the ideas and forms incorporated in the two Goetheanums and after his death many architects began to strive for similar forms. Some would say a so called anthroposophical “style” developed, which in many instances is reminiscent of either of the Goetheanums. However, as soon as there is mention of the word “style”, questions as to its perceived meaning or lack thereof arise.

A hundred years later there is a widespread organic architecture movement throughout the world and in particular prevalent within anthroposophic institutions. However, anthroposophy has by no means a monopoly in this area and is only one of many participants within the larger organic movement. The question may indeed arise what the specific anthroposophical contribution to the organic architecture movement is and wherein its direction and efforts lie. In order to find an answer to this question the time has come to go back to basics.

This is the basic question: If form is not to be arbitrary, what is the nature of the forces that bring about meaningful forms and where do we need to turn to study these forces? The answer is obvious: the natural world produces an infinite variety of meaningful forms, all of which are being created through the instrument of the etheric body.

We have come full circle and yet again find ourselves confronted with the need to understand and learn from the etheric body. There is, however, a new perspective that is coming in. In bringing about form, the etheric body acts like a unified system. In order to understand and use the various formative impulses, it is necessary to look ‘behind the scenes’ so to speak and find out which particular formative impulse each of the 4 ethers brings to the whole. We must therefore study the 4 ethers as separate forces, including their relationship to the 4 elements. However, this is not the place for such a discussion.

Because of the particular relevance of the architectural impulse for the Master Plan, a separate document (*"The Impulse for Biosculptural Architecture"*) will be devoted to this topic.

8) The Transformative Power of Art

One of the first impressions one has in many Steiner Schools and anthroposophic institutions is the unusual emphasis on Art. From the architecture, which wherever possible is purpose built, not afraid of colour and showing an organic style, to the many furnishings and details which tend to be carefully considered and handcrafted, to the work of the students which is displayed in the class rooms and which, compared to students' work in main stream schools, is strikingly different in its artistry and care taken. The fact that this often leads to the misconception that Steiner Schools specialize in Art and therefore are better suited for students with a special interest in Art, but not necessarily Science, is a sad reflection on the values commonly assigned to Art. In other words, the general cultural climate of today is focused on utilitarianism and efficiency and Art is a luxury and for those with a special interest.

The lack of importance placed on beauty is a byproduct of the industrial and technological age. We only need to go back 200 years to discover the care people took over their handwriting, over crafted items such as watches, keys and utensils, not to speak of the elaborate ornamentation and pride taken in architectural style.

It is very interesting to compare the different values we place on things that are factory produced, compared to those that are hand made. Why is it that the factory produced toy very likely ends up on the tip once the novelty has worn off, whilst the hand carved wooden animal will be stored away in a cupboard, awaiting the next generation in the family? Why are we prepared to pay multiples in price for the hand woven carpet when the factory produced one is almost exactly the same? Here is a question: If through the miracles of modern technology I could produce an exact copy of the Mona Lisa, not only as far as colour goes, but even down to texture and chemical composition, would it have the same value? Is the fact that people would very likely choose the original over the copy based just on sentimental values, since there is no other difference? Say the copy was so perfect that there is no recognizable difference. If the original is still thought to be worth more than the copy, the difference in value must come down to the different processes that produced them in the first place.

This raises the question as to what is the nature of the creative process. Why does one process seem to produce greater perceived value over another?

The Creative Process:

There seems to be a difference between creating and producing. The latter describes a more mechanical and external process whilst the former is a very personal and internal process. It is impossible to consciously create something new without prior motivation. To be creative I have to be inwardly stirred with enthusiasm, which translates into energy. Also, being creative takes effort. The new creation wants to be paid for with will power and the sweat of the brow. In other words, whenever I am sincerely creative I am giving of my own substance in an atmosphere of warmth. My own energy and substance is the sacrifice upon which the new creation is built. The fact that this is so mirrors an old pattern which originated at the beginning of Earth evolution on Old Saturn. Old Saturn was a planet of warmth. What is the spiritual reality behind warmth? According to Steiner it is the sacrifice of the hierarchy of the

Thrones, who gave of their own substance to begin the process of human evolution. Wherever there is fire or warmth there is sacrifice. The wood of the tree sacrifices itself to the burning flames. My personal substance feeds the flames of my creativity.

Warmth alone, however, is not enough. I also need the light of wisdom to know how and what to create. I need expertise, background information and, finally, inspiration, which is associated with light. The second stage of the creative process mirrors the second evolutionary stage of Old sun, which was a planet of light and air. Since we live in the consciousness soul age, it is the consciousness soul in which new ideas and spiritual contents are able to “light up” and provide the inspiration for many of our creations. The degree of consciousness soul development in a person is therefore directly proportional to the degree of inspirational or intuitive power that is able to flow into certain works of art.

Once I am filled with the warmth of enthusiasm and I have the skill, knowledge and inspiration to begin the practical part of the process I am ready for the third step, which is to bring the whole thing into movement. I have to experiment, try this, try that, until the final form arises out of movement. During the creative process it is important to retain fluidity, so that necessary changes always remain possible. Once the final form has crystallized out of the fluid element, it has become fixed and become solid reality. The third and fourth stages in this process mirror the third and fourth planetary incarnations of Old Moon, which was a watery planet characterized by movement, and finally our Earth, which is characterized by its solid forms.

In this way, every time a truly creative process is taking place it proceeds through these four steps: **Warmth – Wisdom – Movement – Form** and represents a miniature recapitulation of the great cosmic process of creation.

The factory produced plastic toy may have the perfect form and incorporate a degree of wisdom, but it lacks warmth and movement. The wooden toy carved with unskilled hands may incorporate warmth and movement, but a lack of skill or knowledge, which in this context is lack of wisdom, results in an imperfect form. Yet, many people would choose the imperfect wooden toy over the perfect plastic toy because of the element of warmth and care which was woven into the wooden toy during the carving process.

All the four steps are needed to achieve good results. What if one step is skipped over? The following would be the consequences:

Lack of Warmth: - no personal involvement; uninspiring, slick or boring designs.

Lack of Wisdom: - dilettantism; lack of functionality; ugly or stupid solutions.

Lack of Movement: - the fixed form arrives too quickly; mass produced clichés or sloppy solutions which are impractical.

Conversely, what is the consequence when all four steps are part of the process? We achieve designs, structures and works of Art that have powerful and lasting value, because they radiate back to us the degree of warmth, wisdom and Movement that was woven into their creation by the creative process.

This brings us to the following, very interesting comparison. What is the difference living and working in an environment where Art and Beauty are valued, compared to an environment that is built around utilitarianism and efficiency? To build a utilitarian, no frills environment that is sterile and efficient, the above four steps are not needed. Instead of individually

contributed warmth and creativity we have mass produced uniformity. Instead of wisdom we get overloaded with data and information. Instead of movement, which wants to be playful and requires patience and time, we become subject to time pressures and to the demands of cost efficiencies and regulations, which are very effective in stifling movement and closing the door to creativity. Sadly, most of our modern day environments such as our work places, institutions, hospitals, schools, factories streetscapes etc. are of this kind. In fact, we have become so used to ugliness and utilitarianism that we seem to accept it almost unquestioningly.

When people for the first time walk into a Steiner School and are confronted with a different set of values built into the physical work and learning environment, they often have mixed reactions. There are some who regard Art and Beauty as a curiosity and an unnecessary luxury. They are the ones who interpret the focus on Art as having relevance only for those who wish to specialize in the Arts. On the other hand there are others who are more sensitive or open in the heart realm and who find themselves instantly attracted to the warmth and beauty in the environment. In either case, the values that are built into an environment also emanate from it and have an effect on every one. Some experience it consciously, others absorb it unconsciously.

Art as Bridge to Spiritual Reality:

The above section dealt with the process of creating true works of Art. The present section raises the question about the power inherent in Art and its connection to spiritual reality. The following chapter looks at Art as a catalyst for transformation, both, from the narrow perspective of everyday life as well as from the point of view of world evolution. It is out of this and the next chapter that most consequences for the Master Plan can be drawn.

Physical objects in themselves can have no power. What, then, is the force or power when we are confronted with a great work of Art? Does this power, together with its beauty, lie in the eye of the beholder?

It is very interesting what Steiner has to say in this regard. First of all we must distinguish between different Arts, such as Sculpture, Architecture, Painting, Music, Poetry and the Literary and Dramatic Arts. From where do we receive the inspiration for these Arts? To be able to grapple with this question we must look at how the human being interacts with the spiritual world.

We live in two interchanging states of consciousness. During the day when we are awake all the bodies or members of the human being are united together. During the night when we sleep, the physical, etheric and astral bodies remain behind in bed, while the ego/soul dwells in the astral and spiritual world. The process of waking is the soul and ego re-entering the physical body and waking up to day consciousness. Whilst we are in the spiritual world we merge and interact with many spiritual beings and we return with replenished energies and new impulses for the next period of waking consciousness. The reason we don't normally remember our experiences, other than at times in dream pictures, is because unlike Initiates, we have not developed the soul and spiritual organs that would enable us to be conscious

participants in the spiritual world. However, the impulses we receive in many cases are able to resurface unconsciously within us as artistic inspirations and will impulses to create.

In his book *“Theosophy”* Steiner describes at length the different regions of the soul and spiritual worlds. In the lecture cycle *“The Influence of Spiritual Beings upon Man”* he explains how the inspirations from different regions and beings flow into the different disciplines of Art. From the beings that reach down as far as the etheric world come the impulses towards **Sculpture** and **Architecture**. From the experiences the sentient soul brings out of the soul world arises the feeling for **Painting** and for the harmony of colour. The region of the soul world which Pythagoras referred to as the “harmony of the spheres” has an affinity with the intellectual soul and reveals itself through **Music**. The consciousness soul reaches up into the spiritual world. It receives the words from the spiritual world which when they are brought into day consciousness appear as **Poetry**.

In this way we get an idea how the human being is at all times connected with and in mostly unconscious communication with the soul and spiritual worlds. Now as we develop semi-conscious links and establish connections with the beings who are the inspirers from the different regions of the soul and spirit world, the question arises: what is the relationship between a true artistic creation and the beings that inspired it? The answer Steiner gives may surprise us. Wherever we are able to create true sculptural and architectural forms, they become an attraction and opportunity for the etheric body of higher beings to *“press in on all sides into these works of art which we have set up. Art is a true and uniting link between man and the spiritual worlds. In those forms of art expressed in space we have on earth physical bodily conditions into which beings with etheric bodies sink down.” ... “A space through which stream musical tones is an opportunity for the freely-changing, self-determined astral body of higher beings to manifest in. The Arts...thus form the magnetic forces of attraction for spiritual beings whose mission is to have a connection with man, and who wish to have it.”*

R.Steiner , “The Influence of Spiritual Beings upon Man” (ch.11)

It is easy to miss the significance of such words. What this means is that through Art we are able to create a living and working environment which is deeply inspiring, in which actual spiritual beings are able to dwell and through which we continually receive enlivening and awakening impulses that empower us to keep growing and bring “Beauty, Truth, and Good Will” into the world. Conversely, it is a sobering thought to imagine what beings we may invite into our environment if we surround ourselves with the forms and grayness of utilitarianism, which is also inspired by spiritual beings, the inspirers of materialism, whose aim is to divorce humanity from its spiritual destiny, heritage and future.

9) The Task of Transformation:

Having come near the end of these essays we may now conclude with a brief summary, bringing the various threads together. In looking at human and world evolution, the common thread that can be found lies in the task of transformation, both, on an individual and on a cosmic level.

We have seen that the goal of human development on earth is the maturation of the ego from an unconscious and selfish to a free and conscious, selfless state of being. To achieve this goal, the ego must be engaged in the work of transforming man's lower nature, which to begin with are the lower passions and desires associated with the astral body.

The ego lives and grows within the three members of the soul, over which it increasingly is able to exert its influence. After the historic epochs which saw the development of the sentient and intellectual souls, we are now living in the consciousness soul age. Through the consciousness soul the ego is able to internalize and experience spiritual contents which it previously was only able to understand through the intellectual soul. To the extent to which these newly experienced contents are able to be individualized, spirit self awakens within the consciousness soul.

The development of the ego is compromised by the hindrances Lucifer and Ahriman place in its way. However, ultimately these hindrances force the ego to develop extra strength and are a help in the struggle to gain freedom and independence. Ahriman wants to stifle ego development and establish a purely earthly civilization that has forgotten about its spiritual heritage and destiny. Lucifer wants to draw the falsely inflated ego away from the earth into an illusory idealistic sphere in order to bypass or prevent the work of transformation. Both of these developments would divert the human being from becoming the 10th hierarchy of love and freedom and earth evolution would be thwarted.

The interference of Lucifer and Ahriman in the early evolution of the earth caused what is described in the bible as the fall from paradise and made it necessary for human beings to descend more deeply into matter than otherwise would have been the case. After the half way mark of earth development, the descent into matter had gained momentum and needed a balancing impulse to re-direct the development of consciousness into an upward direction, thereby enabling the eventual spiritualization of the earth. It was the Christ being who descended from the highest region of the cosmos, incarnated within the body of Jesus and brought the example and impulse of love, which bears within it the power of transforming evil into good. At the crucifixion the Christ ego united with the physical body of the earth and remains present and accessible in the etheric body or field of the earth. In uniting with the earth, Christ took on the earth's karma and will remain intimately connected with human evolution through all the future embodiments of the earth.

The impulse of love born out of infinite sacrifice will grow in strength throughout earth evolution. It will be taken up by increasing numbers of people and will be the power that eventually transforms the earth into a sun. Steiner indicated that the impulse Christ brought to this earth is unique in the cosmos and will eventually spread and bring new life throughout the universe. The earth, in the deepest sense we can imagine, is a planet of transformation.

Through the influence of Lucifer and Ahriman the human being is both, seduced and pressured into a force field of polarities which seeks to prevent normal ego development and derail the course of evolution. The ego, being a double edged sword, has the potential to gain

strength and develop in a selfish or selfless direction. The one leads to power and control over others, the other leads to selfless love and compassion. In the direction ego development takes ultimately lies the choice between good and evil.

As stated above, the task of transformation exists on many different levels and timeframes, from a long term cosmic point of view all the way down to our daily life today. How then can we approach this task in a practical way that is relevant to the times we live in?

Anthroposophy as a Cultural Impulse towards Transformation:

Steiner remarked that going through life without finding God is an illness, but going through life without the opportunity to meet the Christ impulse is a misfortune. This is a strong statement and yet, Anthroposophy is a pathway and not a religion. There are two ways to meet Christ, one is the mystic path which is connected with devotional or religious experience, the other is as a spiritual scientist who approaches the world with an open mind and Goethean observation. This is the path of anthroposophy and this is the path by which Steiner himself, quite unexpectedly, discovered the ‘mystery of Golgotha’ as he often called it. Again, this does not mean that we have to be able to duplicate Steiner’s cognitive capacities to meet Christ or to be able to go along the path of anthroposophy. What it does, however, mean is that we allow the contents of anthroposophy to sink down and ripen in our souls in order to transform intellectual understanding, observation and life experience bit by bit into consciousness soul experience and ego strength. Anyone whose ego is on a selfless path and who has through inner confidence, courage and warmth of heart become impervious to Ahrimanic pressure or Luciferic temptation has already met the Christ impulse without knowing it. Again, as was mentioned further above, it doesn’t come down to or matter what Christ’s teachings really are. What matters is that through his deed and presence in the world ether we are able to unite with a new impulse to develop the heart realm to the point where it has tremendous transformative power for good.

This brings us back to the question of education, touched on earlier on p.34, in the section on ‘Steiner Education’. What is the ideal outcome of education? The answer was: to be able to make “good” and “free” choices. We are now in a position to define the words ‘good’ and ‘free’ more precisely by placing them into the larger context of human destiny and evolution. On a fundamental level, ‘good’ choices are those which further my growth and development within the progressive stream of evolution. ‘Bad’ choices are those which cause delays and place hindrances in my path. We cannot and should not coerce anyone to make ‘good’ choices. In the case of children we are able to give guidance but the older and closer to adulthood children get, the more self-responsible, and sometimes the less teachable, they become. The best we can do is to equip adolescents and young adults to be able to make “free” choices. This is why Steiner Education has often been called “Education towards Freedom”.

What gives us the capacity to make free choices? Perhaps it is easier to see what stops us from making free choices. Here is a quick list of effective ‘stoppers’: susceptibility to fear, doubt, antipathies, polarization, apathy, cynicism, inability to think things through or make real connections with people, inability to connect with reality or to make objective

observations, lack of motivation or initiative, insensitivity towards others and the environment, inability to perceive and be touched by beauty, poorly developed sense organs, lack of interest in the world, selfishness, superficiality,...and so the list could go on for a long time. It is easy to see how lack of maturity and self development diminishes our capacity to make good choices. Lack of self development keeps us in a fettered state of 'unfreedom' and renders us unable to make good choices.

The big question, therefore, is how can we build capacity for making truly free choices? The answer is implied in all of the above: by developing the heart realm within which the ego can grow in strength and self confidence. How do we build and strengthen the heart realm? By creating an educational environment that is built on and out of "Truth", "Beauty" and "Goodness".

"Truth" implies well trained senses, Goethean observation, real connections with people and the world, authenticity, ability to perceive the whole, independence of thought etc.

"Beauty" implies wonder and appreciation, sensitivity, ability to see beauty and be touched by the arts, open hearted, capacity to be creative, etc.

"Goodness" implies good will, selfless action, constructive attitudes, warm hearted, generosity, courage, practicality, initiative, etc.

The above qualities are the qualities associated with the head & thinking, with the heart & feeling and with the limbs & willing. Just like in the physical body the heart lies between the head and the limbs, occupies a central position and is connected with every cell, so is the heart realm of our soul central to our thinking and willing and connected with both. It is through the heart that we make judgments and are motivated into action. We could draw the relationship between head, heart and hands like a figure 8 or lemniscate.(see vision statement, last chapter) The lemniscate represents two constantly moving poles crossing over in the middle point. In the same way do the forces of the mind and of the will connect us with the world and are in constant movement, but they must pass through the heart to stay balanced and healthy. Without the heart thinking becomes cold and calculating and willing becomes mechanical and unfree.

In other words, to the extent to which we can create a culturally inspired educational environment focused on the qualities of truth, beauty and goodness, we create the soil out of which children can grow into healthy, capable and upright young adults who have a great deal of capacity to make free and good choices. We will come back to this in the context of the Vision statement in the final chapter.

To the extent to which truth and good will are able to beautify and flow into the physical environment, Art becomes a link to spiritual reality and a catalyst for transformation. Anthroposophy in this sense becomes a culturally inspired impulse for transformation. To the extent Anthroposophy is able to inspire human beings on a heart level and is able to transform the physical and natural environment through true Art and Beauty, it is also a Christian impulse. The kingdoms of nature look towards the human being to ultimately transform and spiritualize the earth. The next planetary stage of the earth's evolution rests on the human being accomplishing the task of transformation. Nature without the human being would eventually be doomed to die, together with the un-transformed earth. This places an extraordinary responsibility on the shoulders of humanity. It also places an extraordinary responsibility on how and what we create, so our creations are worthy of the task. Wherever we succeed, we create powerful centers for cultural renewal and transformation.

10) Linking in with the Master Plan

The purpose of trying to give a general overview of anthroposophic thought was to provide a meaningful context that can explain the school's position on a range of topics and questions. The following is a list of 7 different environments which have a bearing on the Master Plan, together with commentaries which link them to the contents of this document. In some instances it has been necessary to introduce further anthroposophic concepts relevant within the context, but not previously covered.

1) The Physical Environment – “Transformation”

We must distinguish between the natural, physical and architectural environments. If the natural environment represents untouched nature, the physical environment is the environment we create, which includes and is bigger than the architectural environment. For the environment we create from an architectural point of view see “*The Impulse for Biosculptural Architecture*”, also attached to the Master Plan. In this section we shall discuss the wider notion of physical environment.

It would be a big mistake to underestimate the power and influence which the physical environment has on us.

If we wish to have a choice as to how the physical environment should be affecting, helping, supporting and inspiring us, the only way we can do this is to introduce and manage the “**creative processes**” through which projects get designed and built.

The “creative process” was described in chapter 8. Through this process our creations are much more likely to have artistic merit and transformative power. The same chapter described “true art” as a possible bridge between the physical and spiritual worlds. One of the preconditions to achieve such an artistic outcome is to be conscious of what soul/spiritual qualities are to be thought of as the essential generating principles for each project. In other words, if no thought goes into a project, then what will flow out of it is thoughtlessness at best and ugly or negative influences at worst. This applies both, to the practical functionality and inspirational power of a project.

Chapter 9 explained why the ultimate rationale and aim built into the physical environment is to be one of “**Transformation**”, both, from a general developmental and from an educational point of view.

It is through the middle realm which lies between thinking and action, the realm of the heart, that the warmth is generated out of which the human individuality finds the support and motivation to evolve to maturity. This realm, as far as the physical environment goes, is also the realm of inspiration, beauty and of true art.

In other words: the aim of the physical environment is to have transformative power. The way to achieve this is through true art. True art can only flow from an unhurried creative process.

2) The Natural Environment: - “Gratitude”

The attitude of the school towards the natural environment is one of the topics that has particular relevance to the Master Plan. Steiner Schools and anthroposophic institutions have shown particular care and respect for health and the natural environment for close to 100 years, long before the appearance of today’s “green” movement, with whom the anthroposophical movement shares many common ideals and concerns. However, it would be a mistake to equate their respective attitudes, values and principles. Both have a different history and derive their values from a different direction.

The ruthless exploitation of natural resources and lack of regard for the environment for the sake of power and profit is likely to be as old as history, but only since the industrial and the subsequent electronic and digital revolutions does it have the destructive power to cause irreversible damage to humanity and the earth. The green movement arose in response to the global destruction of the environment and is motivated by the impulse to create healthy technologies and sustainable developments to protect our quality of life and ultimate survival as a species on earth.

Early last century, when anthroposophic institutions began to be founded and the bio-dynamic approach to agriculture was being developed, there were no such global dangers and no green movement. Yet, why would the people working out of an anthroposophic impulse be motivated to farm, grow and cultivate in a natural, non toxic way and strive to be in harmony with the rhythms and ways of nature? The answer arises out of anthroposophy itself and is implied in the present document. It is because for anthroposophists nature is the outward manifestation of divine wisdom and is enlivened and ensouled with the group souls of countless beings which belong to the three kingdoms of nature and without whose sacrifice to each other humanity could not achieve its evolutionary goal on earth. Ultimately, in the deepest esoteric sense, when we look at the natural physical earth as it manifests itself through the four elements, we look at the physical body of the Christ Being who rescued world evolution by uniting with the earth and with its destiny through the deed on Golgotha. If this reality is properly understood and taken hold of it can but give rise to profound **gratitude and reverence** for everything that meets us in nature. This is in stark contrast to the attitude and default position of main stream materialistic science which has in the past and continues to view nature as a complex mechanical and chemical system that is there to be exploited and manipulated to our advantage. Only of late, since this approach has already lead and is going to lead ever more deeply to one disaster after another, have there been voices and movements that have realized that the earth is one unified living system, that we all live in the same fish bowl and if we keep dirtying and exploiting it we jeopardize not only our quality of life but our survival. Ultimately the respect many people have for nature to day and which is at the heart of the green movement is borne out of necessity and the need to survive. This is a different paradigm to the anthroposophic one which is based on a deep sense of gratitude and reverence for nature.

One might say what difference does it make **why** we want to show respect to nature, as long as we look after it that’s what is important. Quite so, but then there are different approaches and methods of **how** to work with nature and, perhaps, different underlying attitudes when it comes to detail. This is not the place to discuss different approaches such as the bio-dynamic method, but it is relevant to briefly speak about “attitudes”.

50 years ago or even 25 years ago people would have laughed at the idea of having to obtain local government planning permission to cut down a tree on private property. When you built a house in a treed environment no one counted how many trees you cut down and if you cut down a few more to get better views it was considered normal and no one minded seeing the house from the road in between the trees. How different it is to day. Every single tree counts and council will send an arborist along to establish whether the tree or only a branch can be removed, provided it is a native tree. To day many people become emotional and experience a sense of pain when a tree is cut down or when a snake is killed on a property. New developments are expected to blend in with nature and use building styles and colours that create the least impact on views and the natural environment. The aim is to blend in with nature and leave it as undisturbed as possible. What has brought about this change of attitudes?

The answer seems obvious. It is the excessive practices and complete absence of environmental awareness of the past that are being redressed. The fact that whole districts were able to be denuded of trees and now suffer from soil degradation and salination, the fact that industrial developments got away with polluting the air, soil and ground water, the fact that poorly planned urban sprawl carved up farming land and left an often ugly and soulless built up environment in its wake and, ultimately, the fact that today we are faced with the ozone hole in the atmosphere, with the glass house effect and global warming and with looming disasters of epic proportions, are all responsible for the new environmental awareness described above. There has been a fundamental shift in many people's attitude towards nature. Whilst 50 years ago there was still the prevailing attitude that technology could put a man on the moon and could solve all our problems and lead us to a better life, we can now look back and recognize the naivety or arrogance in this attitude. Not only has modern materialistic science and technology failed to have all the answers, it also has created most of the problems.

This has given rise to an interesting, semi conscious psychological polarization in the minds and hearts of many people. On the one hand there are the human material creations which have polluted the earth and are throwing nature out of balance, on the other hand and in stark contrast to these there is nature, which by comparison is infinitely wise, beautiful, well ordered and perfectly able to sustain itself and reign supreme, as long as human beings don't come along and muck it all up. The past attitude of lording it over nature has given way to being its blind servant, at least in attitude. Nature, for some people, has become the substitute for the divine that is missing in their lives. It is quite possible and indeed very common to hold a perfectly dualistic position on this issue. In other words, with the left side of the brain I am the materialistic scientist who aspires "for the good of humanity" to be able to clone human beings or who works to develop a new chemical spray or fertilizer, whilst at the same time, with the right half of the brain, I am overawed by the beauty of nature as I go and climb mountains on the weekend.

This is an almost schizophrenic and clearly unfree position of the kind described in chapter 5 above as the "Ahrimanic – Luciferic" polarity. In other words, the "Ahrimanic" destruction of the natural world has given rise, in the hearts of many people, to the "Luciferic" adoration and idealization of nature. Some people are caught in one or the other extreme, some are able to live simultaneously in both extremes, all, however, who are caught in this way, lack an effective middle ground. We are back to the picture of the little magnet pulled to either side of the poles or held unmovable and "unfree" in the middle.

The anthroposophic position represents the middle ground between the two extremes. It seeks neither to dominate nature nor to subordinate itself to her, but work in harmony and in a partnership with nature. A healthy relationship is always based on equality. Wherein exists the balance or equality between the kingdoms of nature and the human being? There are different strengths and limitations on each side. The kingdoms of nature exist and are organized on the basis of an underlying wisdom which we human beings have learnt to understand only a small fraction of. This wisdom comes from and is the creation of the spiritual beings that stand behind the reality of the kingdoms of nature. However, the kingdoms themselves are as yet deeply unconscious and unable to take a conscious part in their evolution. It is the human being, particularly in this age of the consciousness soul, who is given increasing responsibility for his development. The more the human being is self responsible, the less is he subject to the guidance of the hierarchies and the closer he is to the goal of freedom. At some point in the far distant future the earth will become a sun and will be transformed into a spiritual state all together. As was described in earlier chapters, it is the power of love that the Christ being brought to earth which will ultimately bring about this transformation of the earth. This transformative power of love is kindled in many ways, one of which is to create educational and cultural environments that are created out of warmth and wisdom and are imbued with wholesome soul / spiritual values. The kingdoms of nature cannot bring about the spiritualization of the earth. They must look towards the human hierarchy to fulfill this goal, so they can achieve their goals in future evolutionary cycles. Just like the mineral kingdom sacrifices itself to the plant kingdom, how the plants sacrifice themselves to the animals and how the animal kingdom makes life possible for the human being, so will the three kingdoms of nature gladly sacrifice themselves to all such activities and developments as are directed to the upward stream of evolution and eventual spiritualization of the earth, which can only be brought about by the human being. It is on this basis that the human being assumes an equal and responsible partnership with nature. In ancient times the human being had an unconscious, instinctive relationship with nature. It is only now in this day and age and through learning the lessons of the past, that the human being is beginning to be able to establish a conscious relationship with nature. However, to be in an equal relationship which wants to be neither servant nor master, there has to be an attitude of gratitude and respect, and a degree of wisdom. It comes back to the basic definition of Anthroposophy: “building a bridge between the Spiritual in the human being, and the Spiritual in the Universe”, which in this case is represented by the Spiritual in Nature.

What does this mean in practice? It means that when we are confronted with the death of plants or animals or the death of human beings, including our own inevitable death, we know that we are witnessing a necessary reality which is part of the present stage of world evolution. From an anthroposophical perspective “death” is but a temporary and necessary process of transition which we all have to come to terms with and experience. To kill a plant or an animal is not an intrinsically bad thing by definition. It can be a very bad or a good, even normal thing depending on the attitude, context and need out of which it is done. The hunter that kills for food does nothing immoral but represents a force of nature himself. The farmer that kills animals for food or clothing commits an immoral act or an act of nature depending on whether there is a need, and depending on the care he has for the animals, and the respect he shows them. Care and respect equate to gratitude, which is something farmers in previous generations had but which seems to go missing when farming becomes too commercial and corporate.

The same applies to the removal of vegetation or the cutting down of trees in the context of a new development. If the particular tree or patch of vegetation is to make room for a

development that brings consciously inspired beauty and transformative force into the world, this is something nature, if left to itself, is unable to do, and the larger consciousness behind the tree and of which the tree is a part of, will gladly make a sacrifice to the higher purpose. This is as different from cutting down a whole forest as the clipping of a fingernail is different from ripping out the whole nail. To cut down a tree, therefore, is no intrinsically bad thing, it all depends on attitude, context and circumstances. Steiner remarked how the cutting into the earth such as when the earth is worked by the plough or the cutting of stones in a quarry, when viewed clairvoyantly, releases numbers of elementals and is experienced by the earth as a pleasurable and satisfying experience. There is no place here for the type of anthropomorphic sentimentality which would equate cutting off a branch with cutting off a limb of flesh and blood. However, whilst the tree that is cut does not experience pain, the elemental life that is present in the natural environment will be disturbed and threatened. If, therefore, there are people available who have a feelings or perception for such realities, it would be good and appropriate to prepare elemental beings beforehand by giving them prior notice and suggesting alternative places where they can move to. (see section on “Elementals” on p.63)

In other words, from an anthroposophic point of view the relationship to nature is not black and white but is determined from a free space that is created in the middle of the two extremes. What, again, are these extremes? On the one side stands the conviction that any development is good regardless of environmental costs, on the other side is the view that nature is always more important than physical developments, regardless of the social or cultural costs. The anthroposophic position is in the middle where it isn't pressured from either direction and free to pursue either of them, pending on the nature of individual circumstances.

From the above it follows that an anthroposophically inspired development seeks to be in a reverent, wise and equal relationship with nature and it does not, from a philosophical point of view, shy away from removing vegetation, or from making excavations and generally impacting the natural environment, provided of course that this is not done indiscriminately and there is a real functional and/or artistic reason which serves the larger vision for the development.

An anthroposophically inspired development also does not seek to disappear or camouflage itself within nature to create the lowest possible visual impact. On the contrary, it stands proud in the natural environment, proud to express a relationship to the landscape and conscious of both, its reverence and respect for nature, as well as its inspired, cultural contribution, through which the natural environment and the cultural environment combine to form an artistic transformative whole which is greater than either of them could be on their own.

3) The Cultural and Social Environment – “Inspiration “and “Warmth”

The cultural environment is bigger than the physical and natural environment. It consists of three elements: the physical and the natural environment, together with the culture of habits and interactions among people, which form an ‘invisible’ culture in every organization.

A truly cultural environment arises out of the nature and quality of interactions between the natural, the physical/architectural and the social environment. The Master Plan has a significant and direct bearing on the physical and natural environments and is able to support and influence the social environment.

There is no point in repeating what has been said above about the natural environment and what is discussed at length about the physical environment in the other document attached to the Master Plan, (*The Impulse for Biosculptural Architecture*). However, it may be appropriate at this place to insert a quote from this document about what an artistic, cultural environment may look like:

“It is an environment where every form and gesture and every detail radiates back the warmth and wisdom that flowed into its creation; where the buildings have a structural gesture that reveals their purpose and meaning; where the many details from door knobs to lampshades have been considered and perhaps crafted out of the same purpose; where the colors weave and move and are chosen in accordance with the same principles; where the individual essence of every building creates a community of interesting “characters”; where the spaces between buildings are inviting and forming nooks and crannies; where the angles and structural details have movement and at the same time create pattern and texture that play with the light and create interest, mobility and change;

where the natural environment has been equally carefully considered; where the garden beds, shrubs and trees provide a richness of colour and scent and reveal the different seasons throughout the year; where creative landscaping anchors the buildings on the earth and links them to each other and into the natural environment; where the quality of the larger landscape finds an echo in the gestures of the community of buildings; where the balance between open spaces and built up areas is considered, where different atmospheres are created from the spaces that speak of hands on work, tools, materials, and clutter to the spaces that are pure and pristine, to others that are socially warm and inviting.”

An inspirational, cultural environment is like a wonderful piece of music but just like the piece of music needs the musician and the audience so does the cultural environment need the interactions and activities of people to bring it to life.

There are two areas that are specially important to a culturally inspired community and which can be encouraged and supported through the Master Plan. One are the spaces where people meet socially, from the nooks and seats in the landscape and between buildings to the Dining room and Auditorium terrace. The other are the spaces where people meet for gatherings, markets, festivals and plays, which include indoor and outdoor spaces, and in particular the spaces where music is being played in public. Social warmth, music and festivals are like the invisible glue that binds a community together. If the Master Plan can build in the opportunities for such spaces to develop over time it is making an enormous contribution to the social fabric of the community and the cultural tone and impulse on the site.

4) The Technological Environment – “Consciousness”

The approach or attitude of anthroposophical institutions towards technology is an interesting one and needs further exploring. On the surface of it one could easily be forgiven for assuming an anti-technological bias. After all, everything this document discussed in relation to the impulse of Ahriman has particular relevance in the area of modern science and technologies. The realm of technology is in many ways the antithesis of the artistic realm. It is the realm of the calculable, predictable, controllable, it is based on physical forces, in particular the forces of electricity, magnetism and nuclear power, which were described further above as the “fallen ethers” that are associated with the fallen hierarchies of Lucifer and Ahriman. Modern technology has enabled our civilization as we know it and with its many advances has also brought in its wake or at least amplified most of the ills and disasters the world suffers from today.

When one looks at the amazing advances of science and technology and asks what needs in the human being they are able to meet, it strikes one that the vast majority of technological advances are designed to meet our material needs and desires and to make life easier on a material level, but virtually none of them are able to generate the moral impulses and warmth of heart needed to evolve as human beings. In fact, the opposite applies. The modern technological environment is cold and soulless, it alienates human beings from each other and many of its effects such as electromagnetic radiation and radioactivity are outright hostile to life. In a nutshell, modern technology as we know it is ultimately hostile to life and hostile towards the mission of the human being in developing towards the hierarchy of love and freedom.

This, however, is only half of the picture. To look at the other half we must remind ourselves again what is the essential element without which selfless love and freedom would be elusive evolutionary goals? It is the fact that we must learn to come to terms with evil and the forces hostile towards our development and thereby win our way through to selfless love and freedom. In other words, the very forces that oppose our development are the very ones that will ultimately help us achieve our evolutionary goal. Without Lucifer and Ahriman our ego would never be tested and be given the opportunity to develop independence, strength and freedom.

What, then is the opportunity and the gift of technology? It challenges us to become more conscious and awake or suffer the consequences. What are the consequences? Disempowerment, dependency on technical solutions, alienation from others, from nature and from ourselves, becoming unconscious robots caught in unquestioning consumerism and the pursuit of material satisfaction.

Technology is in the process of replicating and replacing human faculties, making the human being ever more redundant and dependent on electronic gadgets and solutions. Robots replace our work, cameras and telescopes replace our eyes, microphones hear better, a GPS has a better sense of direction, computers do a better medical diagnosis and provide access to every other branch of knowledge, fantastic film effects do a better job than my unaided imagination, the mobile phone gives me security when I am out, everything is designed to lull me into a false sense of safety and satisfaction and stopping me from taking risks and from developing the proper use of my senses, my common sense and my practicality. At the same time there is a growing anxiety, fear and emptiness. If left unchecked the general direction of

this trend is towards muted senses, stunted soul life and self-centered ego development, which equates to complete un-freedom. The very opposite to where we should be heading.

Becoming conscious of the dangers and negative “side effects” makes it possible to see the amazing opportunity for growth. We cannot fight this type of evil or try to escape from it, nor can or should we avoid it. To shut oneself off from the modern world like an Amish community cannot be the answer. The way to deflate the power of evil is to shine the torch of consciousness on it. Technology only has the power to cause fear and debilitate my faculties and senses as long as I am unaware of it. There are popular sayings to the effect that “the greatest trick the devil ever played on humans is to convince them that he doesn’t exist” or “the greatest power the devil has over humans is when he has them by the scruff of the neck without them knowing.”

Steiner once remarked that the lower materialistic technology sinks, the higher must the consciousness of human beings rise to compensate for it. In other words, each fallen ether, from light ether/electricity to sound ether/magnetism to life ether/nuclear force represents a further step in an upward or downward direction respectively. By learning to understand the etheric forces and raising our consciousness to a higher awareness we begin to be able to reverse the downward trend.

Many characteristics of Steiner Education start to make sense when viewed in this light. The emphasis on developing the senses from as early as the Kindergarten, the training in accurate Goetheanistic observation, learning to be practical and dexterous with one’s hands, developing handwriting skills before using the computer, developing a sense for truth, beauty and goodness and so on... all of such skills and characteristics are designed to empower the young person and strengthen healthy development of the individuality.

Ultimately our current technologies must make way for technologies that are friendly to life and to human development and are based on the reality of life forces. Steiner mentioned in this context that one day the “etheric motor” as a limitless source of energy would be invented.

What, then is the right attitude towards technology from the point of view of the Master Plan?

Technology should not be portrayed or paraded as the pride of modern civilization or as the panacea that will solve all our problems, but neither should it be hidden away. The heaters, computers, phones, solar panels, batteries, air conditioners, ventilation pipes and so on all have their necessary place. We must not try to hide them nor must we allow them to compromise the lines of carefully chosen architectural spaces and forms through ugly protrusions and other inappropriate placements. They are not ends in themselves but only tools to help meet our material comforts and needs and we will reserve the option of not using them or hiding them on occasions, if this should serve our aesthetic principles or our human needs for developing our senses, powers of observation and perceptions.

By using technology as a useful tool without developing a dependency on it and by being aware in the back of our minds where the dangers of disempowerment and threats to our independence and health lie, makes all the difference on whether we become a slave to technology or learn to become its master.

Finally, in an educational environment there will be many opportunities for experimenting with and trying out new technologies that are healthy, save energy, look good and may inspire future generations of students to come up with the discoveries that will bring about an empowering change of direction in this field.

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5) *The Ultimate Aim for the Environment – “Love”*

In Steiner's lectures on world evolution he explained on a number of occasions how the wisdom that we see incorporated everywhere in nature is a result of the activities of hierarchical beings on the previous earthly embodiment of Old moon. Everywhere we look in nature, from the smallest detail to the largest context, everything is wisely arranged and perfectly worked through. The evolution of nature on earth represents recapitulations of what was achieved on Old moon. As a consequence when we look today at the incredible engineering of a bone or the delicate and beautiful nature of a feather or the design of a cell or structure of inner organs etc, in everything we find an incredible wisdom. This wisdom is already there, all we have to do is learn to discover it and see it. If such wisdom already is a given within the forms of nature, what then is the new addition and task of Earth development? Steiner explains that just like on Old Moon *wisdom* was incorporated into everything, so it is the task of earth development to weave *love* into everything. By the time the development of earth has run its course and we arrive at the next planetary embodiment of so called “Jupiter” (not the current planet of the same name) all things will radiate back not only wisdom but also love. We can get a sense of this when we think of the examples given further above in chapter 8 when discussing the creative process. Why do we prefer the hand carved wooden toy over the factory produced item? Ultimately because of the love that was woven into it, we called it warmth in the passage referred to.

This is of particular relevance to the field of technology. When one looks at old technologies like the steam engines or the incredible clocks and watches that were made one can still see a beauty and an element of love and pride woven into some of these creations. There is still a palpable link between the product and its maker. Once mass production and factories came about the personal element was lost. To day, when we look at electronic instruments and gadgets there is absolutely nothing there in terms of human warmth or a human signature of the person who made them. If we were to focus and meditate on an electronic gadget all we would meet is cold intelligence if nothing worse. Viewed in the larger context given here it is our task to transform technology by weaving love into it. In a future time when people use technologies, not only will they be supportive of life, they will also have an element of warmth and beauty built into it, which ultimately equates to love.

The same applies not only to technology, but to everything human beings create on earth. Nothing is ever lost. Steiner describes how during the next planetary incarnation on Jupiter, we meet again face to face with our creations, except they will have living character then and will have become beneficial or ugly, wholesome or frightful demonic beings in accordance with the degree of love, wisdom and beauty, or the lack thereof, they were made on earth. To quote from Steiner:

“Everything which today is in the world and is put into motion in the way of machines and instruments, will turn into frightful and terrible demons on Jupiter. Everything which serves the utilitarian principle only, will grow in strength and in future times turn into such frightful powers.

This can be paralyzed if we transform utilitarian devices in such a way, that apart from their usefulness they express above all Beauty, the Divine. It is very good to know this. Otherwise

such powers would one day tear the world apart. We also see how immensely important it is in education to surround the child with artistic impressions.”

It is important for us as educators and as creators of a transformative environment to be conscious of the larger context. It is the larger context that reminds us of the far reaching future consequences and the responsibilities this places on us in the here and now to take care in what qualities we weave into our creations and technological environment.

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6) The Educational Natural Environment – “Age Relevance” and “Imaginative Perception”

The purpose of this whole document is to allow anthroposophy to become one of the guiding forces in the shaping of a culturally inspiring and transformative educational environment. Wherein lies the difference between “cultural” and “educational” as far as the environment goes? Everything that has been said about the importance of art and the creative process and about the transformative power of the environment all applies equally to any cultural development. The specifically educational requirement is “Age relevance”. Obviously the environment must change and adapt between the needs and consciousness of the Kindergarten child and the young adult in class 12. How the architectural environment adapts and changes is described in the sister document (*The Impulse for Biosculptural Architecture*) referred to on previous occasions, which is also attached to the Master Plan. There is therefore no point in repeating this part. However, what is relevant in this context is to use the same principles and apply them, in this case not in the architectural context but in the context of landscaping and the natural environment.

From the architectural perspective there was one fundamental principle which gave rise to two basic distinctions. This fundamental principle was that each building must ultimately be able to be generated out of a soul/spiritual content, out of an ideal that embraces the essence of what the building will be used for. This led to the following question: does the particular building relate to a particular age group or does it relate to a particular subject? If the building is one of the Kinder buildings or class 1 – 12 class rooms it specifically relates to the age and consciousness of the students who use the building. The consciousness of the particular age therefore became the generating principle. If on the other hand the building is used by many age groups and is devoted to a particular subject area or use, then a different soul/spiritual content has to be found, one that expresses the essence of the subject and is able to generate the fundamental gesture and idea of the design.

Now the above principle can equally be applied within the context of landscaping. When considering what is appropriate landscaping from an educational point of view, the same questions are relevant: are the spaces used by children of a particular age group, e.g. the gardens around a particular class room, or are they used by many age groups e.g. the sport ovals. Are the spaces more related to a subject area, e.g. the gardens around a science building or dining room, or are they more related to connecting the parts into the whole such as walkways and verandahs etc. In each case different values apply which could affect the choice of plants and general landscaping style.

The question of whether to use indigenous or introduced plants or a mixture of both has no meaning from an anthroposophic point of view. The criteria should not be the origin of the plant but its characteristics, the quality it brings and how these relate to the ideas that govern individual spaces. However, apart from obvious characteristics such as size, colour, scent, seasonal rhythm, shade, shelter, climate etc., there also are other qualities to consider.

In his book “How to achieve Knowledge of the Higher Worlds” Steiner explains three forms of clairvoyance, which are able to reach into progressively higher spheres of spiritual reality. He described them as “imagination”, “inspiration” and “intuition”. In each case these words signify more comprehensive faculties to the ones commonly associated with those words. On the level of “imaginative consciousness or perception” we are able to see soul/spiritual realities through living pictures. We all have a more or less developed faculty of imagination,

through which we can make pictures of the world. However, the pictures we imagine do not as a matter of course correspond with reality and can be entirely subjective and pure phantasia. When we begin to exercise the faculty of imagination in a structured way we can look at plants and animals to the point where certain imaginative pictures arise within us in connection with particular observations, say a particular plant. In this way we begin to have deeper insights into the qualities of the soul/spiritual realities that stand behind the plant.

Before we achieve clairvoyant, imaginative perceptions we can have other insights rise up within us just from pure, Goethean observation. For instance, in some flowers we can see the picture of a melancholic temperament, in others, Steiner mentions the violet, we see a picture of silent piousness, the sunflower he describes as a picture of vigor, ambition and independence and so on. In this way we can begin to penetrate deeper to the different qualities that are revealed through different plants. In some cases these may be more obvious, in others hidden away. It is easy to see the more inward gesture of modesty in a snow drop compared to the much noisier daffodil trumpeting out into the world, not just in gesture, but colour as well.

Then there are the known medicinal qualities that some plants have and which may point to particular qualities, as well as their relationships to the planets and the Zodiac, which is a huge topic of exploration.

In the first Goetheanum the different columns were made from the different timbers associated with the different planets:

Sun – Ash
 Moon – Cherry
 Mercury – Elm
 Venus – Birch
 Mars – Oak
 Jupiter – Maple

It would be important in this regard to research the planetary relationships of indigenous Australian trees and plants. Apart from the planetary relationships, are there appreciable qualitative differences between typical Australian trees, say eucalypts, and some of the European trees? What different feelings and imaginations rise up within when looking at a stringy bark compared to a birch or an oak etc.? As mentioned before, the fact that one tree is indigenous and another isn't shouldn't from an anthroposophical point of view be the basis for choosing one tree over another. Apart from making sure of course that functional conditions are met such as climate, shade provision, climbing tree or not, views, safety etc. it is the imaginative qualities and atmosphere created by the tree that are important and should guide the decision.

Another perspective is to view the landscaped environment through the qualities of the 4 elements. Each of the elements in turn is associated with "elementals or nature beings" which are realities to clairvoyant perception and which many people in previous centuries and some people today are still able to see. The names for the main groups of these beings handed down by folklore are:

Salamanders - Fire
 Sylphs - Air
 Undines - Water
 Gnomes - Earth

In addition to the above elementals there are many other elemental beings or nature spirits which associate with certain environments and plants. The Findhorn community in Scotland is an example that springs to mind in working with elemental beings and nature spirits. For a further perspective on elementals see the section below on p.63.

Just like some plantings attract certain birds and other animals so will different landscapes and the atmosphere, the planting and elemental environment created within them be an attraction for particular nature spirits. Not all Nature Spirits are friendly to humans. There are, in Australia, places where the Aborigines don't go and where the atmosphere is so powerful and potentially hostile that even people not normally sensitive to such things will sense something and feel threatened or uncomfortable.

It is particularly important to consider elemental beings in and for the Kindergarten environment. Young children of this age often still have clairvoyant perceptions and we hear them talking to their "invisible" friends. In some cases they may indeed be fictions of their imaginations, in other cases they are very real. There are more and more children today who are born with such faculties.

It has been said that the elemental life associated with European plants and other introduced plants has had more time to relate to human civilization compared to Australian elementals, which belong to a country much more ancient and wild and less cultivated. Aboriginal stories do often tend to depict the forces and beings of the landscape as something to be afraid of and having to be appeased.

The whole question of making contact with and learning from "Elementals and Nature Spirits" has become more urgent and relevant in the light of the increasing damage and changes human beings are inflicting on the earth. It is therefore worth digressing somewhat for a moment by highlighting this question further in the following section.

Contact with Elemental Beings and Nature Spirits:

There are an increasing number of people today who have perceptions of or are able to communicate with the nature beings who live in the etheric realm and who are associated with the 4 elements, with all the processes taking place in nature and even the processes and creations arising as a result of human creation such as our machines and technologies. This strikes one initially as most unusual and surprising but we have to take it seriously and retain an open mind if for nothing other than the fact that many more children will be born with such faculties and will be looking towards their educators and adults they look up to for understanding and guidance.

As referred to above, the Findhorn community in Scotland became known in the 60s and 70s for their contacts with nature spirits and the initiative has continued and developed along spiritual ideals to this day. However, more recently, i.e. as of 2004, a number of publications

have appeared in Germany within an anthroposophically based publisher, which describe in detail ongoing contacts and conversations with elementals and nature spirits of the most different kind. What is interesting and deserves our attention is that these contacts are taking place in a totally conscious way and involve individuals schooled in phenomenological observation and of longstanding anthroposophical background and integrity. These conversations have been published by a German publisher, the “Flensburger Hefte Verlag”. As of 2010 there are now 13 volumes under the title “Naturgeister 1 – 13”. The first one exists in English translation. The interesting point is that all the communications on the one hand link in with and affirm Steiner’s communications, not only about nature and nature beings but also about world evolution and anthroposophy in general, yet on the other hand they add many new details and, most importantly, an urgently needed modern perspective and context.

Without going into any detail which would not be appropriate in this context, it is never the less possible as well as appropriate to draw attention to a few common elements, which run like a common denominator through all of these communications. What appears is that:

- 1) Nature Spirits work under the direction of angelic and archangelic beings and are meant to be working more and more in cooperation with and under the direction of human beings.
- 2) Nature beings have many different functions and come in many sizes and types, but they all are intelligent conversation partners with a surprising grasp of modern life and culture, although there also are important things they don’t understand. Whilst they have a better grasp of geography, history or technology than many human beings, they don’t understand what “love” or “empathy” is and they wonder about the concept of “freedom”.
- 3) They move in a different reality of time and space and clearly have a different evolution. They understand that human beings are the hierarchy that has been given the gift of freedom and are conscious of the fact that they don’t have freedom. Yet, they accept this and wouldn’t want to be human themselves.
- 4) They all, that is the ones appearing in the conversations, are fundamentally Christian in nature, in that they have experienced and understood the immense changes that occurred in the natural world as a result of the Christ being uniting himself with the physical earth. They also are aware of the beings that have a counter evolutionary impulse which they call “the others” and which serve the dark and destructive side of evolution.
- 5) It appears that not only all processes that involve “life” but also all physical and inorganic processes come under the guidance - or perhaps regulation is a better word - of such etheric beings. This includes human technologies from simple implements such as stoves or weaving frames to complex machines such as cars, heating systems and computers, which is something many will find hard to come to terms with. All such material implements and systems only work on account of the elemental beings holding together their very physicality. Without this elemental foundation everything, including the physical laws as we know them, would simply fall apart.
- 6) They are utterly clear about the fact that human beings have been given freedom and are ultimately responsible for the earth, which includes the nature beings themselves, and that ignorance of this will not protect the human race from the consequences of their actions,

regardless of whether these consequences will come to bear during the present earthly cycle or on the following planetary evolution.

7) As new things arise, new beings are being created, from the new tree or gadget to the new thought. Ultimately human thoughts and feelings also create beings. An insignificant thought is small and lives on as a being of only short duration. Significant thoughts on the other hand can be huge, powerful and enduring beings. Everything in the world, therefore, is alive, has a spiritual / etheric dimension and is inter-connected.

Ultimately we can view the world of elemental beings as the independently birthed thoughts and imaginations of the higher hierarchies.

In summary, none of the above statements contradict anything Steiner said but only add a new sense of confirmation and urgency. We conclude this section with a translated passage from “Naturgeister 1 (2004)”¹, in which Verena Stael von Holstein summarizes her communications with nature beings and places them into our modern day context as follows:

“We could not exist without nature beings. Without their activity the whole earth would perish. They work unceasingly in the creative and dying processes of nature: within the smallest plant as much as in the overall climate at large. Nature beings are integrated within the wisdom filled context of the whole. In order to be able to work within the context of this wisdom they have always looked to an angel or a member of the higher hierarchies who provided guidance and leadership. This is how they were able to work in accordance with this higher wisdom.

Today, however, the responsibility of the angels is shifting step by step towards human beings. Humans bear responsibility for nature, they must care for the earth and for nature. And they have to take responsibility for their thoughts, feelings and actions, with which they continuously create new beings. Human beings, however, can only meet this responsibility by co-operating with nature spirits and by knowing about them and about their tasks. And the nature spirits need this co-operation so they can fulfill their tasks for the benefit of the earth and of humanity.

One could compare the situation of nature spirits today with the workforce in an organization which has no longer a clear leadership. Since the new leadership is unaware of its task it is increasingly difficult for the nature spirits to fulfill their tasks, because it is actually part of their nature to be guided. The nature spirits would like to have confirmation that what they do is right. They want to know if their work is still able to maintain this world. And now the nature spirits come and ask: “how am I doing, boss?” But the boss doesn’t even know that they exist.

This is why it would be nice if humans gradually became more sensitive to certain perceptions. If they did they would notice that every now and then nature spirits bump into them so people become conscious of nature spirits. Human beings ought to wake up, think about their life and change their relationship to nature and the nature spirits. Every now and

¹ See “Nature Spirits and what they say” pp.31 (Floris books 2001)

then they find themselves in such situations, which amount to a wake up call. It could also be a trigger caused by an angel. People must become aware of it, otherwise the calls go unheard.

I have a good friend who is a forester and who sometimes has the feeling of being watched when he stands in front of a tree. This is an initial link between human being and nature spirit, although still largely unconscious. There are of course also people with a “green thumb” who work in harmony with such beings although they know nothing about them. However, most people are completely blind to nature beings and to their work and context, and this must change.”

We can see from the above that there is a rich field of study and that the principle of seeking to build soul/spiritual qualities into the environment does not just apply to architecture but is equally possible and necessary with respect to the creation of an inspiring, enlivening and supportive natural environment.

Just like biosculptural architecture sets itself the task of developing a “language of form” which can embody soul/spiritual qualities in physical forms, so does it seem possible to add a soul/spiritual dimension to the practice of landscaping. Just like *bio-dynamic agriculture* brings plants into a dynamic relationship to the cosmos and how *bio-sculptural architecture* seeks to embody spirit into living sculptural forms, so would this type of “*bio-elemental*” *landscaping* be able to attract and communicate with elemental beings and nature spirits and in this way bring a vitalizing presence and palpable soul/spiritual qualities into the cultivated and landscaped environment.

7) The Political and Organizational Environment – “Three folding”

The purpose of the Master Plan is to set down guidelines for the developments occurring on this property so they are and continue to be in line with the school’s priority of values, vision and mission. The purpose of adding a section about the organizational environment is to comment on the organizational structures and operational guidelines needed to ensure the success of this aim.

This brings us to the topic of the “three fold social order” which is an anthroposophical topic not covered so far. Steiner claimed that for the social and political life to be healthy there ought to be a three fold division between the following three spheres:

Spiritual / Cultural sphere: birthing new Ideas and Knowledge in the cultural realm (Art and Science, Education, Religion and Spirituality)

Economic sphere: meeting people’s needs

Social and Legislative sphere: safeguarding social justice and fairness of interactions

However, for these spheres to be able to function properly they need to have their own independence and be based on the following guiding principles:

Cultural / Spiritual sphere : **Freedom**

Economic Sphere: **Brotherhood**

Social / Legal Sphere: **Equality**

We recognize in these words the catch cry of the French Revolution. However, these ideals are only a positive force when applied within their own spheres. If we were to swap them around the following would occur:

Freedom in the Economic Sphere leads to unbridled ‘dog eat dog’ capitalism.

Freedom in the Social / Legal Sphere leads to Anarchy.

Brotherhood in the Spiritual /Cultural Sphere leads to Sectarianism and Mediocrity.

Brotherhood in the Social / Legal sphere leads to Corruption and Nepotism.

Equality in the Spiritual /Cultural Sphere leads to Cultural Uniformity and Stagnation

Equality in the Economic Sphere leads to Communism.

We can see how important it is to apply these principles within their right spheres. Now when you have a large social organism such as a state or a country, these areas apply in equal measure. However, *within* a large social body all the various groups and organizations usually fall within one of the three spheres. Thus, a farm or factory belong to the economic sphere, a court or government office belongs to the legal sphere and a school belongs to the cultural sphere. For a school to be able to flourish, therefore, it must be organized to allow its cultural activities to occur in an environment of *freedom*. This is not something to be taken for granted. Governmental interference in regard to curriculum, standards and exams, economic pressures, societal and parental expectations etc. are making inroads all the time.

Most Steiner Schools try to avoid being set up as Community schools that are being run democratically by their Community. Instead they see themselves as independent cultural institutions, run by a College of Teachers, which are in partnership and close communication *with*, but not run *by* their surrounding community. In this context the College of Teachers, who carry ultimate educational responsibility for the organization, become the agency exercising the freedom that is absolutely necessary if the work of teachers is to be artistic and inspiring on a long term and sustainable basis.

However, whilst the overall organization of a school belongs to the cultural sphere, within it there must of course also be represented the economic and social/legal spheres. As a result many Anthroposophic organizations are tempted to experiment with three folding by organizing themselves organizationally into three independent spheres. This however often causes more problems than it solves because of the extra bureaucracy needed for the three spheres to know, understand and communicate with each other. The reason for the extra layer of complication and confusion arises out of the artificial separation of what naturally interpenetrates within an organization. Just like the activities of thinking, feeling and willing are integrated in the one person, so have the three spheres, which are related to the activities of thinking, feeling and willing, a need to be integrated within the one organization. In our thinking we intuit and inspire the forces directed towards creativity and cultural renewal, in our feelings we make judgments on the basis of which there is social justice and everyone is treated fairly, in our willing we act to meet other people's needs in a spirit of brotherhood. And yet, as we think our thinking must be warmed by the heart, as we feel our feelings must be based on understanding and true perceptions and our will must be warmed with feeling and directed by our thoughts. Everything is interconnected. To give an example.

In as much as the teacher meets the children's needs through his teaching he works in the economic sphere in a spirit of brotherhood. To the extent by which the teacher delivers the Steiner Curriculum adopted for the school by the faculties and the College of Teachers he works within the framework of adopted policies and guidelines. These represent the legal sphere of policies and procedures which apply equally to all teachers. When he prepares for his lessons, searches to understand the content on a deeper level and finds an artistic way of presenting the material so it becomes relevant to the specific students in his class, he exercises his freedom in the cultural sphere. If he wanted to change the Curriculum he is free to do so but the guidelines which apply to everyone require of him to consult with his colleagues and ultimately with the College of Teachers, which is free to vary or change the curriculum. In this case the College of Teachers act like an independent group of professional peers acting in freedom within the cultural sphere.

In other words, the ultimate purpose or aims of a cultural institution can only manifest themselves on the basis and principle of freedom, but for the effective running of the institution and in daily practice all three spheres come into play and interpenetrate each other. However, they cannot be artificially separated into different departments but must be held and recognized in their different application and guiding principles by each person or group and with respect to every decision. What this means is rather than separating the three spheres into three separate departments, it is much more useful to view them as three separate perspectives, each with its own respective guiding principle (i.e. *Freedom* OR *Equality* OR *Brotherhood*, pending which perspective we choose to apply). Every decision demands clarity as to which sphere it belongs to and we must be conscious which particular perspective we bring to bear on a given issue.

The integrated functioning and health of the organization depends a great deal on people's consciousness of which particular guiding principle applies with respect to each specific issue and decision in the numerous every day matters of organizational life. To demonstrate this in a few concrete examples:

Example 1:

The Class 3 parents complain about the teacher because their children still can't read. Which sphere does this problem belong to? Lets try on the three spheres:

1) Freedom: (Cultural sphere)

The College of teachers gets back to the parents saying the teacher is committed and free to teach in his particular way and anyone who did not agree with it was free to go to another school. The likely result: Many parents get upset and students end up leaving.

Or an opposite response, in this case coming from a lack of freedom:

The College takes the complaint very seriously and immediately places the teacher under a formal performance management program that prescribes exact lesson plans for every lesson, puts forward a detailed yearly program which is monitored by a colleague on a daily basis. The likely result: The teacher's personal creativity is stifled, the lessons become boring and further down the track either the teacher or some students decide to move on.

2) Equality (The social Sphere or sphere of "Rights")

The parents feel they pay their fees and therefore have a right that their children are being taught properly. The College agrees with this and places the teacher under a performance review. The likely result: The teacher's self confidence is shaken, he becomes defensive, feels unjustly dealt with and refuses to cooperate. A long drawn out process ensues which is not good for any of the parties.

3) Brotherhood (Economic sphere)

The College recognizes that the parents' and possibly the children's needs are not being met, which to begin with places this problem in the economic sphere. In a spirit of brotherhood the College organizes an experienced teacher to give advice and support the teacher in order to make sure that the children's needs are being met and the parents are informed about the process. Everyone is happy and unless there are deeper problems the solution sticks.

Example 2:

A teacher volunteers to organize the Mid Winter Festival. He throws himself into it with gusto, organizes other parents, teachers and students and the festival becomes a big event. Afterwards some colleagues are critical of the festival for various pedagogical reasons. The teacher feels unappreciated and withdraws a portion of his good will and energy for future initiatives. What went wrong? Which sphere was violated? Lets again go through the three perspectives:

1) Equality: (Sphere of Rights)

The College recognizes that every teacher is entitled to his or her opinion and that the educational objections raised have merit or should at least be heard and considered for their

merit. A discussion ensues and some colleagues feel for the teacher who put all his energy into the festival and take his side. In the end this colleague loses heart and takes the stand: “do it yourself next time”.

2) Brotherhood (Economic Sphere)

In a spirit of brotherhood representatives of College come and see the particular Colleague and point out to him where in their opinion the festival went wrong, how it didn't fully meet the needs of the students and the community or perhaps met them in an inappropriate way and how it could be improved in the future. The colleague as a result of this response feels patronized and deflated and has a similar reaction as described above.

3) Freedom: (The Cultural Sphere)

The College recognizes that the organization of a festival is a creative task which can only be accomplished well in an atmosphere of freedom. By agreeing to the teacher's initiative and by not providing him with any further guidelines the group placed their complete trust in the teacher and he performed the task to the best of his intentions and abilities. The College chair therefore disallows any criticisms, thanks the teacher for his efforts and suggests that those colleagues who also take an interest in the organization of festivals may get together to create some educational guidelines for future festivals, which can be discussed by the whole group at a later date. The colleagues who were critical have their avenue of action, if it is important enough to them, and the particular teacher feels recognized and acknowledged.

Example 3:

Sometimes different spheres can overlap and be in conflict with each other. In this case a conscious decision has to be made which sphere, in the circumstances, takes priority. For example: the parents of class 1 object to the children having swings in the play ground. They say that swings are dangerous, that other schools have removed them from their play grounds, that government guidelines exclude swings for safety reasons and that therefore their children have the same right to a safe school environment as the students in other schools. Lets see:

1)Equality: (The Legal or Rights Sphere)

From the perspective of equality with other students in other schools and the right of students to a safe environment the swings would have to be removed.

1)Brotherhood (The Economic Sphere)

From the point of view of meeting needs it becomes an argument which need is more important, the need for safety or the need for learning to take risks and having some adventure play ground equipment.

2)Freedom: (The Cultural Sphere)

There is no law that forbids swings. It comes down to how the school interprets what is reasonable duty of care in the circumstances. On a philosophical and pedagogical level Steiner Education wants to teach children to become dexterous and intelligent in their

movement, to develop a sense of balance and to create opportunities for exercising courage and taking risks. Countless generations of children have had swings and the reason why all of a sudden it seems no longer appropriate is because of the fear of litigation, which has already stopped many adventure activities to the detriment of education. Ultimately the point here is not which decision a school makes in this regard, the important principle is that as a cultural institution it has the freedom to make such decisions as it sees fit.

The Point of Freedom:

Much has been said in this document about freedom. Freedom as the goal of our evolution, freedom as the state of balance between Lucifer and Ahriman, freedom as the key quality and goal of the mature, self responsible individual, and finally, in the present context, freedom as the necessary precondition for working creatively in the spiritual / cultural sphere. From the above considerations about three folding it became obvious that one has to look very carefully before making a judgment into which sphere an issue belongs and be mindful of the fact that the three spheres are as inter related as are thinking feeling and willing.

However, what is the connection and link to the Master Plan?

The present document and its sister document (*The impulse for biosculptural Architecture*) both ultimately make the same point: The keystone of the school's vision to enable the possibility or capacity of freedom in others is ultimately, as far as the master plan and the creation of a culturally inspiring environment goes, achieved best through an environment which is truly artistic and therefore able to have an inspirational and transformative impact. Such an environment can only ever be created out of **freedom** and through what has been described in chapter 8 as the **creative process**.

How do the above values associated with three folding connect with the creative process?

The Creative Process and Three folding:

The artistic process starts with **Warmth**. This is the enthusiasm and fire of the **will** which wants to pour ("sacrifice") new substance into a creation. This warmth of the will is the substance or energy through which we **give** and meet the needs of others in the spirit of **brotherhood**.

The next step is **Wisdom**. We gather all relevant information from the mundane to the sublime. This is the realm of **thinking**, which extends all the way from gathering information and making calculations, to having inspirations and intuitions light up in our consciousness soul. However, what is important at this stage is to accept all inputs at face value. In a briefing process for a project this is where everyone's input is taken on board. All the stakeholders are being consulted. The sorting process, which involves judgments, comes later with the element of movement. Initially there is a complete **openness** to everything that comes. This attitude of openness is also the attitude of Goethean observation, which does not

mix preconceived ideas or theories with sense perceptions and keeps the observation objective, pure and open. Whilst the gathering of information can be done by a committee, having inspirations and intuitions is a subjective process. An inspiration only comes to an individual and it cannot be forced, it needs to come in **freedom**. It is easy to see that a committee rarely has an inspiration. There are no paintings in galleries made by committees. New impulses and artistic inspiration cannot be birthed through committees and groups. It is an intensely personal experience. This is not to say that a team cannot work together and come up with artistic solutions. They can, but only if they leave each other the space to move and if as a team they have been given the necessary trust, which creates the warmth without which there would be no freedom to work creatively.

Without individual freedom nothing new could come into the world. We can see why freedom must be the overall key principle for spiritual/cultural organizations to remain creative, vibrant and relevant. It also becomes clear that when individuals or small groups are given the task to do creative work they must be given the freedom to do so, if the results are to be genuinely creative. If freedom is given out of warmth and trust it is especially empowering. Freedom here does not mean license. The difference between freedom and a blank cheque lies in the nature of the instructions for the project, the brief.

The third step is **Movement**. Judgments have to be made, inputs have to be sorted and filtered. An artistic process is full of judgments, all of which are made on the level of **feeling**. Of course we have reasons for our judgments as well, but they usually come afterwards by way of justification. During the movement phase we may feel we are nearly there but often the design needs “cooking” a little longer before it comes together. Often the most amazing solutions emerge out of movement, solutions we could not have thought of consciously. Having prepared ourselves through the stages of Warmth and Wisdom, the Movement stage becomes the vessel for inspirations and insights to come into form. However, the movement must at all times be in **balance**, not too fast, which would leave the outcome “half baked” and not too slow, which would stifle enthusiasm and momentum. Just like during the creative process the movement needs to be encouraged or tempered to be in balance, so must our feelings and judgments be balanced in order to have fairness and **equality** in the social realm.

The fourth step is of course **Form**, the final outcome, the **whole**. In the thinking feeling and willing soul lives the **ego**, which represents the whole. It is through the solidity of the element of earth that we are able to experience ourselves as egos in a solid physical body.

Below is a schematic summary:

Warmth	: Willing	: Meeting needs / Giving /	Brotherhood
Wisdom	: Thinking	: Openness / Newness /	Freedom
Movement	: Feeling	: Judgments / Balance /	Equality

followed by the outcome of the above three steps:

Form : **Ego** : The whole Organization, Process, Project, “Master Plan”

If the page was wider we could equally place the four elements and the four ethers into the above table.

Having linked the creative process with the guiding principles of the three fold social order, and at the risk of being confusing (and to demonstrate that spiritual facts don't allow themselves to be so easily squeezed into schemes and tables), the last chapter (ch.11) offers a different way of arranging the concepts connected with thinking, feeling and willing. In the last chapter we will look at these three soul faculties as an integrated whole, which is equally true and relevant and which is helpful in coming to a deeper understanding of the school's Vision Statement.

However, before concluding with the vision statement it may be possible at this stage to insert a note on the prioritization of values within the context of this document and in relation to the development of the Master Plan.

Priority of Values:

Any design process involves decisions which, if they are to serve the organization, should be based on the values and criteria arising out of the vision and mission of the organization. Because Anthroposophy is such an important foundation which informs the school's core values, the present document was written and attached to the Master Plan.

Why do we need to prioritize values? Values tend to be universal and positive and everyone usually agrees with them in principle. The difficulties do not arise until different values compete with each other for time and resourcing. Time and resources seem to be always limited and so decisions have to be made what gets included in a project and what is excluded or has to wait. This is of course where the disagreements arise and where the ranking of values is essential so the decisions that are made are in harmony with the ultimate vision and mission of the organization. However, this is easier said than done.

It goes without saying that there is always a minimum standard that is non-negotiable. After all, facilities need to be weatherproof, livable and functional. Even here it is arguable what is an acceptable minimum and what is the "bare" minimum. However, assuming that the minimum standard has been met there are a whole range of desirable additions which demand prioritization. There are questions from the quality and quantity of furnishings and fittings, to the extent of landscaping that is to be included in a project, to the degree of acceptable structural complications arising out of a particular architectural design.

How are we to decide whether it is more important to cut back on landscaping so we can afford a timber floor instead of bare concrete, whether we should use organic paint in favor of commercial paint which lasts longer, or whether the available resources should flow into a more expensive structural design at the cost of an extra tutorial room and so on. Given that resources are usually limited, every project demands numerous prioritizations of this kind. Ultimately, once a certain minimum standard has been met, there are no right or wrong choices in an objective or absolute sense because every choice is either good or bad only in relation to which particular value we wish to uphold.

A further complication is that many values are age dependent and connected with the developmental stage and curriculum of a particular age group of students. A timber floor, for example, is much more important in the kindergarten, when the education of the senses is an important part of the curriculum, whilst a vinyl floor might be perfectly acceptable and perhaps more practical in an upper school science lab.

All of which makes it very difficult to come up with any guidelines. Yet it also seems inappropriate to rely entirely on the subjective or personal preferences of the various representatives of user groups of the day who may be involved with the preparation of the architectural brief.

Perhaps one way to tackle the issue is to look at the various architectural elements of a project and ask ourselves how they relate to particular parts of the human being. Perhaps this may give us a more objective basis upon which to prioritize one element of the architectural brief over another.

We know that human beings don't just consist of a physical body but are beings of body, soul and spirit. In an anthroposophical sense we could look at the various members of the human being in a nine-fold, seven-fold or four-fold way as is explained in Steiner's *Theosophy* and many other places. However, in order to keep it simple we shall focus here on the four-fold division into 1: body, 2: life body, 3: soul and 4: spirit.

- 1) **physical body**
- 2) **Life body** (etheric body)
- 3) **Soul** (astral body, sentient soul and intellectual soul)
- 4) **Spirit** (ego filled consciousness soul and higher members)

For the physical body, for example, it is important that a room is weather proof, heated and ventilated etc. but what color the walls are painted in is something that affects us in our soul and is of relatively low significance for the physical body. Yes of course if the needs of the soul or spirit are not being met this will definitely also have a follow on effect on the physical body but this is beside the point since we are looking at primary influences here.

The following summary is an attempt to relate the various areas of an architectural brief to the four parts of the human being¹:

Physical Body	<p>This includes physical function and the provision of physical shelter, including weather proofing, adequate heating, cooling and ventilation, the physical quality and durability of fittings and materials, as well as meeting health and safety requirements etc.</p> <p>What also belongs here is the serviceability of a building, which includes cleaning and the costs associated with general upkeep and maintenance. While these are not always directly connected with the physical bodies of the human beings using the room at any given time, they are related to the overall health and quality of the physical body of the organization, which must also be taken into account.</p> <p>This level is the one most easily understood and many of its components belong to the non-negotiable minimum standard, which makes a building habitable, safe and usable in the first place. For this reason many architects start here, when in fact a true creative process would start at the opposite end and gradually work its way down from the spiritual to the physical level. (refer to the section on <i>The Creative Process</i> on p.38 as well as the sister document <i>The Impulse for Biosculptural Architecture</i>, which deals extensively with the creative process and its 4 stages of Warmth, Light, Movement and Form.)</p>
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¹ For more details on the relationship between the human being and architectural form please refer to the sister document, *The Impulse for biosculptural Architecture*, as well as some of the other texts and previews available though www.biosculpturalArchitecture.com

<p>Life Body</p>	<p>The etheric body is our "<i>vital</i>" body. Anything that makes us feel "<i>re-vitalized</i>" strengthens our etheric body and belongs here. This includes healthy air and circulation, ample moving space (spaciousness), the presence of the watery element in one way or another, for example through internal and external greenery, plantings and landscaping, non-toxic/natural materials and protection from excessive electromagnetic radiation.</p> <p>The etheric body is also intimately connected with sense perception: in this context what is of particular relevance is the sensing into the geometry of the architectural space, which takes place unconsciously in children and can become a conscious experience in adults.</p> <p>On a geometric level the element of WATER expresses itself through rhythmically ordered, rounded and obtuse-angled spaces, which generally have more movement and are more vitalizing or energizing than rectilinear spaces, although these effects are often below the threshold of conscious awareness. They do however impact us unconsciously at the level of our will. The opposite pole lies in the area of consciousness and thought, which is connected with the element of Light and belongs to the next section.</p>
<p>Soul</p>	<p>The soul is touched by the general ambience of a room, which is created through the type and variety of furnishings (carpets, curtains, furniture) color schemes and lighting. If the Life body is connected with the element of WATER, the thinking soul is attracted to the element of LIGHT. This includes of course color schemes, natural light, artificial light as well as the indirect effects of light and shade produced through the type of geometry or angles and the texture and pattern of materials. On a geometric level Light comes to expression through the geometry of the straight line and its resulting interplay of angles.</p> <p>The essence of Light, both in a physical and spiritual sense lies in its quality of reflection. Light therefore, in all its forms, has an awakening effect and should be considered relative to the age and stage of consciousness of the students.</p> <p>In as much as the <i>thinking</i> soul is connected with Light, the <i>feeling</i> soul is connected with WARMTH. Warmth in this sense includes both, physical warmth and warmth of soul. Soul warmth is being incorporated into a building through a generous and rounded or obtuse angled geometry and through natural materials and good craftsmanship, in preference over mass-produced or prefabricated factory items.</p> <p>It is the generousness of space and the human care, effort and creative substance and detail that is being expended in the making and maintenance of a building which lives on as an overall atmosphere of human warmth. Cramped spaces and an absence of natural materials, care and craftsmanship have a contractive effect on the soul.</p>

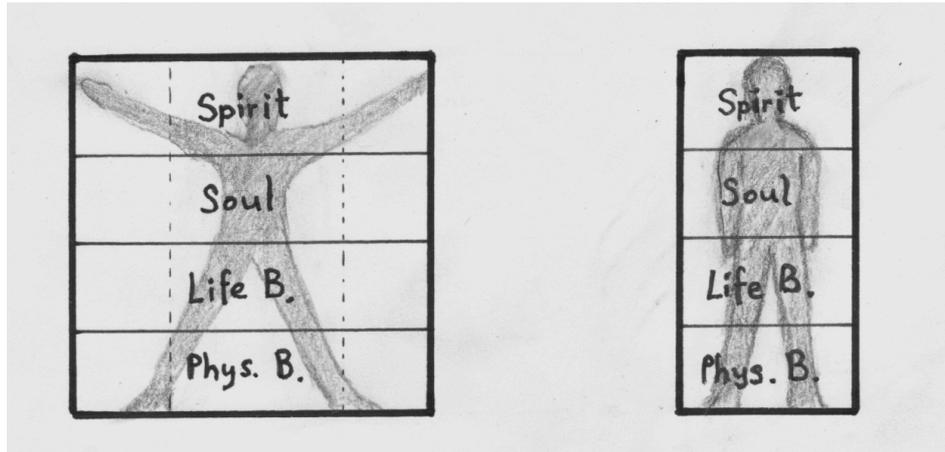
<p>Spirit</p>	<p>Up to this point no reference has been made with regard to the nature of the overall structure and form of a building. Apart from the brief references to rounded or obtuse angled geometries, most if not all of the elements listed in the first three sections could be accommodated in any design, from a square box to any other functional variation or shape. However, (and as is further explained in the previously referred to sister document <i>The Impulse for biosculptural Architecture</i>), just as the human spirit can only be accommodated within the human form as a result of the balanced form and beauty of the human skeleton, which distinguishes the human form from any other, so it is the overall structural form which imbues a building with an individual presence and a spark of life which contains its spiritual essence. In this way a building is either imbued with a positive spiritual value or content, or it is deprived of such a content in the absence of an individualized form and gesture. Just like much is expressed through the gesture and body language of human beings, in a similar way a great deal of a building's potential and spiritual substance is contained within its structural design and gesture.</p> <p>When we stand in the presence of great buildings such as the Sydney Opera House or Chartres Cathedral, what speaks to us and uplifts us most of all is their structural form and not their heating systems, energy efficiency, landscaping or furnishings etc. In as much as structural architectural forms can give expression to a genuine spiritual presence of being, we are being touched at the very same level of being within our spirit filled soul. The outer form triggers an inward response, which re-affirms that which is whole and good and lives as higher element within us. This is the very basis on which architectural forms can have an inherent power of moral transformation.</p>
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Obviously there are many more details and elements that are part of an architectural brief than the ones listed in the above. All of them however are likely to find their place in one of the above four categories. Now with the above categories in mind, let's graphically illustrate the different choices that can be made with regard to the prioritization of values and resources:

1) The ideal case and the bare minimum:

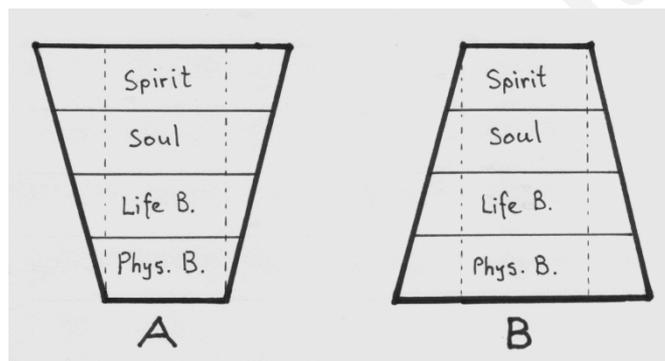
In the ideal case, depicted on the left below, every level of the design is amply funded and all decisions can be made in accordance with desired function and artistic merit.

The bare minimum option, on the right below, represents the minimum resources that are a non-negotiable must for the building to be able to be functional and habitable.



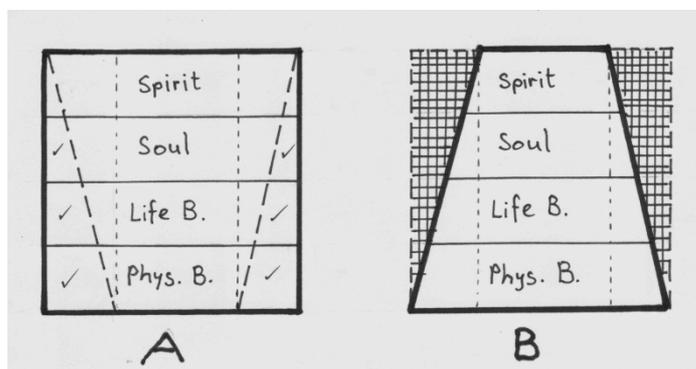
2) Two very different compromise options:

On the left we have the compromise A which favors the upper, soul- spiritual components of the design, on the right is compromise B, which allocates the majority of resources towards the physical level:



3) The longer term perspective:

In this case we start with one of the two compromise options outlined above, in the expectation that some time in the future more resources become available to further improve and finish the project. However, the future options are not equal. There is an essential difference which it is wise to be aware of from the start.



Future option A:

In this option all the structural elements, which relate to the spiritual components of a building are already in place. It is easy to subsequently add other elements, such as landscaping, new color schemes, furnishings, better heating systems etc. over time, until eventually, bit by bit, we have arrived at the ideal stage of completion listed in 1) above.

Future option B:

In this case we are stuck with the limitations of the structural elements of the design, which cannot be altered short of tearing down and rebuilding major sections of the project. While we can grow from A to 1), it is impossible to go from B to 1). We can subsequently make additions to the lower level components such as improving fittings, adding more landscaping and furnishings, re-painting, even adding new spaces, velvet curtains and gilded door knobs if we like, but we can never turn a duckling into a swan or achieve the ideal option referred to in 1) above.

Whether we choose option A or B depends on our values. However, we must not assume that everyone would automatically go for option A. There are many people who would happily go with option B because on a physical and even, to a large extent, on a soul level option B is still able to deliver a perfectly functional, well designed and attractive looking building, with the added advantage that the final stage of completion is achieved up front. Option A on the other hand requires delaying certain components, reducing quantities and perhaps going for lesser furnishings or landscaping, all of which entails a degree of sacrifice. But even with inferior furnishings a well designed, structurally uncompromised building is able to project a unique, individual quality into the environment. In the ideal case such a building is able to inspire us on a deeper, morally transformative level. Exactly how this becomes a possibility is difficult to explain in just a short paragraph. More information about morally transformative architecture can be found on www.biosculpturalArchitecture.com

Sometimes it may also be possible to strike a compromise that sits somewhere between options A and B, although this may not always be possible. It is a bit like tuning an instrument to strike an harmonious chord. If I tried to find a "compromise" between two chords it might work and produce a new chord but it could just as easily result in a discord of musical intervals or, as in this context, a discord of architectural forms.

The important principle to be mindful of is that the structural elements are the ones capable of introducing a spiritual dimension to a building but at the same time they are the very components that are most permanent and least able to be changed later on.

11) The Three fold Human Being & the Vision Statement

In the previous chapter we looked at the “creative process” in connection with the three-fold social order. The creative process is a mirror of the grand evolutionary process. Leaving aside the sequential aspect of the four steps, and looking at them not from the point of view of a process taking place in time but how the same qualities of thinking, feeling and willing form an interconnected living system within the human being in the here and now, we get the following picture:

The following table compares the different characteristics associated with the thinking, feeling and willing soul, both in their ideal qualitative functions and in their connections with the systems of our physical body. We have already referred to this on p.43 (ch.9) in connection with ‘ego development’ and “The task of Transformation”

THINKING	FEELING	WILLING
Head	Heart	Limbs
Nervous system	Circulatory system	Metabolic system
Perception	Warmth	Energy
Ideas	Movement	Solid Form
Truth	Beauty	Goodness
Wisdom	Love	Moral Action

The next table compares **different pathways of ego development within the soul.**

The middle path represents the balance between Lucifer and Ahriman, which implies a balance between thinking, feeling and willing brought about through healthy ego development. The qualities listed on the extremes are characteristic of inflated and egoistic ego development on the Luciferic side and numbed and contracted ego development on the Ahrimanic side.

The particular qualities are not listed in any particular order and don’t represent absolutes, they only indicate a direction. The list could be continued to include just about any adjective or character description there is in the dictionary.

What is the connection to thinking, feeling and willing?

The Ahrimanic influence is contractive and cold. As such it can affect thinking, feeling and willing, but ultimately its biggest impact is on the will. A cold contraction in the will produces fear and doubt and arrests movement, causing rigidity and a materialistic fixation. On the opposite side, the Luciferic influence also affects all the three soul activities of thinking, feeling and willing but is intrinsically connected with the thinking and wisdom pole. Thus we can see the ungrounded expansion of ego in qualities such as ‘illusion, or euphoria or ecstasy’ but the imbalance of such feelings means that in reality they are not at all backed up with sufficient will and represent feelings that originated from and are caught up in unrealistic thought constructs.

In the same way are the qualities listed in the middle also connected with thinking feeling and willing, but their balance between the extremes places them in a special relationship to feeling as will be further discussed in the last section below.

The table below may give an impression of the Luciferic and Ahrimanic polarity and of the qualities that belong to the middle realm, which is the realm of the heart. True freedom is always connected with the middle realm and with the Christ being. Why?

This will be our next topic below.

LUCIFER		CHRIST		AHRIMAN
Periphery	Expansion	Balance	Contraction	Point
Recklessness	Foolhardiness	Courage	Fear	Terror
Zeal	Fervour	Love	Dislike	Hate
Besotted	Infatuated	Loving	Indifferent	Rejecting
Blind faith	Gullibility	Trust	Reservation	Doubt
Steaming	Hot	Warm	Cold	Petrified, frozen
Addiction	Attraction	Interest	Disinterest	Apathy
Idolatry	Sympathy	Friendliness	Antipathy	Loathing
Mocking	Ridicule	Encouraging	Critical	Cynical
Vanity	Narcissism	Self-aware	Self-interest	Self-indulgence
Arrogant	Boastful	Confident	Dominating	Overpowering
Fantasy	Idealism	Practicality	Pragmatism	Materialism
Hubris	Ambition	Contentedness	Greed	Exploitation
Anarchy, Chaos	License	Freedom	Entrapment	Enslavement
Megalomania	Self-importance	Uprightness	Control	Dominance
Favoritism	Partiality	Openness	Preconception	Prejudice
Euphoria	Rapture	Joy	Bliss	Abandonment
Illusion	Fabrication	Truth	Distortion	Lie
Delusion	Exaggeration	Honesty	Deception	Fraud
Seduction	Temptation	Suggestion	Persuasion	Manipulation
Fanaticism	Dualism	Monism	Dogmatism	Fundamentalism
Trance	Speculation	Contemplation	Concentration	Fixation
Extravagance	Waste	Generosity	Efficiency	Rationalization
Ostentation	Ornamentation	Beauty	Utilitarianism	Ugliness
Hallucination	Channeling	Inspiration	Calculation	Computation
Ecstasy	Passion	Enthusiasm	Lethargy	Inertia
Seduction	Persuasion	Choice	Habit	Compulsion
Despotic	Selfish	Selfless	Spineless	Robotic
Driven	Emotional	Free	Repressed	Mechanical

The Role of the Heart

Why is **Christ** associated with the heart realm and why does **feeling** stand in the middle between thinking and willing and not on either of the two sides? Is this an arbitrary arrangement?

The significance of Christ in relation to the human ego and the realm of the heart is evident from some of the previous chapters contained in this document. The reason why the heart realm is the realm of the middle represents an archetypal wisdom that is built into the very nature of our physical constitution.

The physical heart is located centrally in the chest and controls the flow of blood through the body. We have mentioned that the ego lives in the warmth of the blood. The blood flows through every part of the body. It carries warmth and energy for movement into our limbs and oxygen into our brain. As such, blood is the very life of the organism. Of course the nervous system and the metabolic system are also needed for the body to be alive, but theirs is more a facilitative than a life giving function. We need the nervous system for our sensations and perceptions and we need the metabolic system to burn the fuel so we have the substance and energy to sustain us, but the blood is the “lifeblood” of our body. We can still live on for a while with the other two systems being impaired but without oxygen in the brain or our system we die immediately.

Now the blood, which forms the circulatory system, is also a part of the rhythmic system which includes the lungs and our breath. The lungs and the heart are the two rhythmic organs in the body that keep moving in an untiring rhythm. The fact that we feel with the heart is expressed in the instinctive wisdom of most languages. A heart of gold or a heart of stone, a warm hearted person, a strong or courageous heart, a heartless or faint hearted attitude, and so on are all pointing to the link between feeling and the heart realm. Whilst we get tired in our brain and our limbs, we don't get tired of breathing nor does our heart get tired of beating. In feeling we also never tire. We can only think and concentrate or move our limbs for so long before we get tired, but our feelings never tire. We always feel something every waking minute of the day.

In the same way in which the blood has to physically enliven the brain and our limbs, so do we need the power of feeling to enliven our thoughts and motivate our actions. We can easily observe this in ourselves. If our thoughts are filled with feelings which also carry within them imaginative content and pictures, we don't get tired. Children don't get tired listening to imaginative stories and when we catch ourselves daydreaming it is not because we tire of it. On the other hand, the moment our thoughts are devoid of imaginative pictures and feelings, such as in abstract and conceptual thinking, we tire very quickly, depending on what is our concentration span.

Now because the ego lives in the warmth of the blood and because the blood and the heart are intimately connected, we experience our ego impulses as warmth impulses arising within the feelings of the heart realm. If the heart realm is starved of feeling or surrounded too much by the cold logic of the intellect, the ego has no warmth space to incarnate into, the result of which is a loss of centre and an ensuing imbalance which will tilt the person towards Lucifer or Ahriman. If on the other hand there is this warmth space created in the heart, ego impulses

which appear as impulses of intent and enthusiasm are able to flow into the will and produce positive action. This is why the element of warmth must stand at the beginning of every creative process.

Now if a warmth impulse motivates a person into action, there is no guarantee that the action is inspired, wise or appropriate. Actions need to be informed and directed by thought. Actions, however, can arise out of cold, manipulative thought or they can arise out of hot and selfish passion. In neither case are the outcomes necessarily good or desirable. The moral value of an action depends on whether it sprang from a selfless or a selfish ego impulse. Further above in this document it was explained that the ego is a double edged sword that can develop in a selfish or selfless direction. As was described in chapter 5, it is the sacrifice of the Christ being by uniting himself with the destiny and evolution of humanity through the mystery of Golgotha, which brought the impulse and ultimate example of selfless love into the world and created the possibility of selfless ego development and transformation. Where, therefore, must we look for the theatre of selfless ego development? In the realm of the heart. Much of Steiner Education is devoted to the strengthening and enlivening of the heart.

The following is a summary of the above thoughts and a commentary on the lemniscate, or graphic, which uses the above thoughts as the generating values for the vision statement.

The Vision Statement:

Cold thinking becomes calculating and mechanical and cannot inspire moral action. Thinking, therefore, must be warmed from the heart. Out of **warmed thinking** comes the possibility of **wisdom** and **inspiration**. Inspired thought, when is warmed from the heart, flows into selfless acts of giving. Selfless action is free and moral action, which brings Art and **Beauty**, true Culture and the power of **Transformation** into the world. Beauty in this sense does not only refer to our cultural creations and works of art but is something much wider than that. We speak of a beautiful character or a beautiful action, a beautiful solution or a beautiful feeling and so on. When we speak of a beautiful person we don't mean his or her looks. True beauty always has transformative power. What has the capacity to create transformative power and true beauty in everything is the combination of wisdom/inspiration and selfless giving. Such actions are of necessity **free and moral actions** which contribute to the good in the world.

Ugliness can only motivate moral action through reverse psychology. True Beauty on the other hand becomes itself the source of new inspirations towards further artistic creation and positive action, and sets in train an upward spiral of transformation.

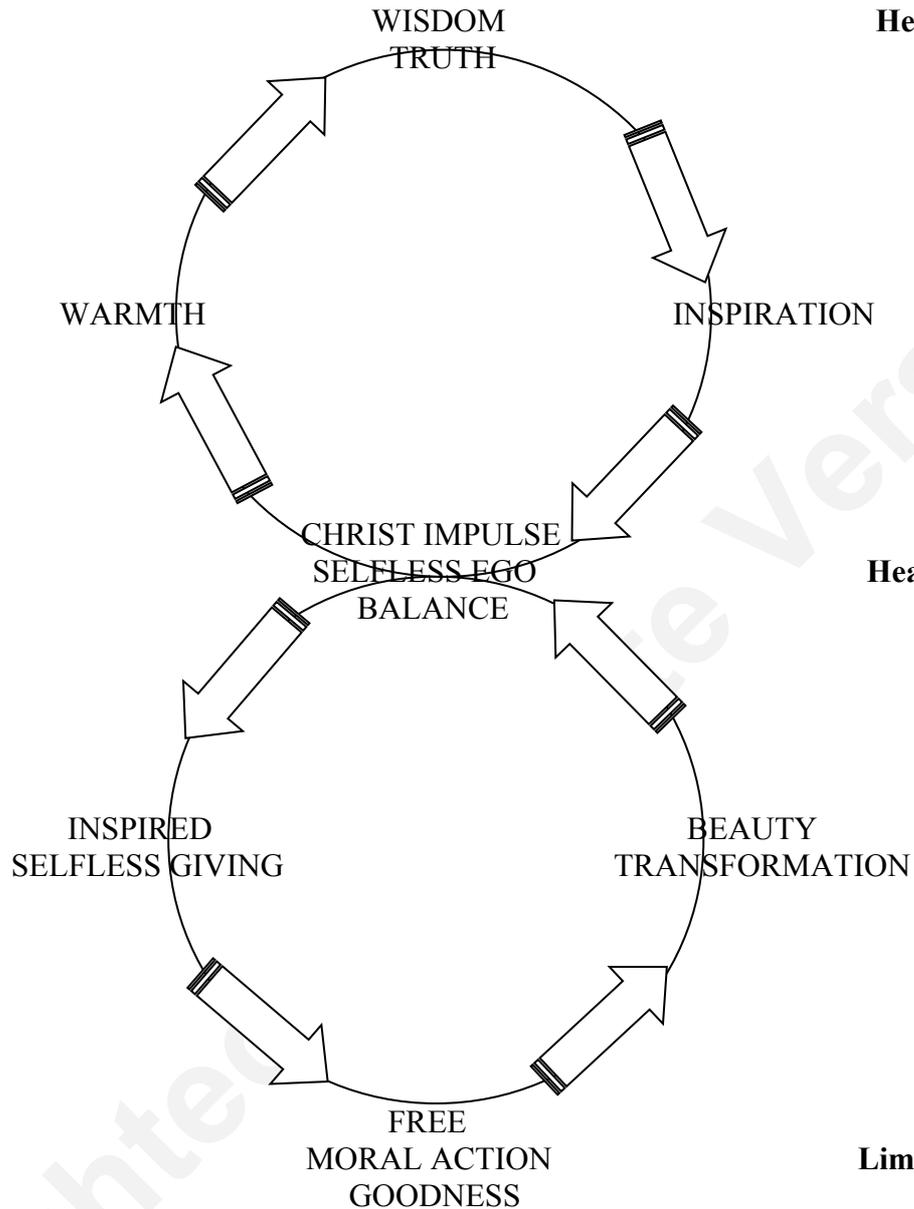
However, not every moral action is inspired by beauty. In many people, moral actions arise out of a sense of duty. A person may feel that a particular philosophy or religious 'duty' demand a particular course of action. As long as the person experiences this as an inner duty to perform an action, the action may or may not be moral, but it is unfree.

What makes an action free? Ultimately only those actions can be free that spring from selfless love. Actions that spring from selfless love, which are warmed by enthusiasm and constitute a free gift, and which at the same time are inspired with wisdom, always bring beauty and transformative power into the world and always are free and moral actions.

Ultimately the aim of human evolution is to develop the possibility and capacity for free action. This forms the cornerstone of our vision and is illustrated in the accompanying graphic below:

The lemniscate or figure 8 moves in a clockwise direction, beginning with the heart, which sends warmth into thinking. Warmed thinking opens itself to inspirations which in turn inform and motivate the selfless ego to freely give of its own substance. In this way, through free and moral action, Beauty, Moral Goodness and Transformative Power are able to manifest and become themselves the source of further inspiration and positive action in the world. The more often the cycle repeats itself, the greater is the capacity for free action and the stronger becomes the ego as the self responsible agent of balance and selfless source of good in the world. In a nutshell, our organizational intent and vision therefore is:

***“TO CREATE THE POSSIBILITY FOR FREE ACTION
OUT OF INSPIRATION, BEAUTY AND HUMAN WARMTH.”***

Thinking**Head****Feeling****Heart****Willing****Limbs**

**TO CREATE THE POSSIBILITY FOR FREE ACTION
OUT OF INSPIRATION, BEAUTY AND
HUMAN WARMTH.**

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