

21<sup>st</sup> Annual Meeting / Economics Conference of the Goetheanum

## Towards 2023 Part 2 Threefold Society, Economy and Money

Comprising suggestions, reflections and commentary  
from Economics Conference colleagues around the world

*Internal document sent to all Economics Conference colleagues. Please, do not circulate it, therefore.*

### Between Easter and Ascension...

Nothing can come about in material life without it invoking a double – the hindrance that has as a purpose to strengthen the I-being of the individuals involved. In *An Economic Testament*, Christopher writes:

*The deed that would be complete in itself, capable of no further development and not calling for other deeds by other human beings will be vacuous and still-born...To be afraid to take an initiative, to be surrounded by doubt in respect of it, are very real spiritual experiences, necessary to the unfolding of a true initiative.*

I point to these words that have helped me over time, because I think the Economics Conference is experiencing the outcome of such doubts. This issue of *Towards 2023* gives some of them voice and others are felt in the background. The important thing for me, is that on the edge of doubt one can find the wings to take flight. And if, even in the midst of doubting, one has a relevant spiritual scientific thought, one can take a step, as I remember Marc Desaulles describing once, as if the thought has truth, and then adjust, having made one's own experience and thereby gained self-knowledge.

Within these pages, Christopher as Convenor offers questions concerning a perceived lack of response from participants, but also a continual reporting of the rich activity that continues, ever pressing on toward bringing awareness of associative perspectives. All understandable, given the intensity of the times we live in, which Jason Brittin aptly describes and follows with an in-depth piece on the Christology of finance.

Marcelo DelaJara's professional standpoint and challenges offer much to ponder concerning how the content of the Economics Conference can become influential and effective in economic life. From our colleagues in Argentina, we read a report which emanates the warmth and good will with which they organized an event centered on exoteric and esoteric aspects of associative economics and the threefold social order. We also learn there are new publications available in Spanish! And Lucia Sigolo reports on her courageous and successful project, ContBem, a mentoring program for women which continues despite the conditions in Brazil.

Marc unfolds before us a clear and uniquely practical articulation of the limits of democracy in light of the threefold nature of social life – something every world leader should read. And ever-mindful of English imperialism, Christopher's article entitled *Anglo-Saxon or what?* puts a new spin on that topic.

In North America, there is a growing momentum around the study and practice of financial literacy, which we hear about via Daniel Osmer's accounting research update, a scrutinizing critique of digital (crypto) currency and a potential Festival of Financial Literacy event. There is even a description of a farm-tenure proposal. And finally, we end with a report on the Economics Conference Fund.

All this is, of course, in English, and we acknowledge that for many of you out there, English is not your native language. We sincerely hope you will, nonetheless, with ease and interest, be able to participate in these considerations.

With very best wishes,

**Kim Chotzen**

*Administrator and Joint Editor*

*'If, on approaching The Door, you decide to forgo your entitlement to enter, pause for a moment on the yellow bench, then take your leave. You will not be thought ill of, but nor can you be given monetary responsibility. If you decide the time is not quite right, take a seat on the blue bench until you are ready. You are allowed to pause once.'*

*Victor proceeded quietly but resolutely along The Corridor, his every step and his entire body language scrutinized, or so he felt, by the two monetary guardians either side of The Door. But it was his soul who spoke encouragement or issued admonishments, not the Chancellors.*

*- From 'The Trial Corridor' in Rare Albion, the Further Adventures of a Wizard from Oz.*

## From the Convenor's Desk

Christopher Houghton Budd

In recent months, through emails and direct conversations, I have experienced a number of colleagues becoming silent even though they have told me they think change is needed. Some it seems have simply fallen into one of those holes that attend anyone living life at the threshold. Alongside what is said in this edition of *Towards 2023*, therefore, there is the silence of the unsaid also. And yet, the material gathered here shows that much is alive – be that courses in Argentina or ideas about Christology.

It is clear that the covid period has masked or is calling for a step-change in the evolution of the Economics Conference of the Goetheanum. It is as if we have entered a stage where the Economics Conference as a community cradling the development of associative financial literacy has brought that work to a point where to be effective it now needs to become practice, rather than enquiry... more widely known and made use of. To date, this adoption has been limited to Economics Conference colleagues who provide a viable mix of scholars, entrepreneurs and people experienced in finance, in the two senses that associative financial literacy has been developed via practical application, wrung out of lived experience as well as rigorous thinking.

Indeed, it is in the nature of things that when concept and application become seamless, there is not a lot one can do but get on with building a socio-economic life based on this new paradigm. The main question then becomes one of spreading the new gospel, as also understanding resistance to it. This resistance tends to come in two main forms – the challenge to conventional economics that associative financial literacy entails. And the mystery, if that is what it is, of why other 'players' in our Movement do not predicate their work on money-as-bookkeeping. Seen from the world at large, they and we act as rivals insofar as we are all assumed to belong to one church, one school of thought.<sup>1</sup>

### New Developments

Two newish developments seem to be occurring. I say 'newish' because they have been in the

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<sup>1</sup> I particularly have in mind the Agriculture Section's version of associative economics and those, such as Gavin Tang, writing in Britain's *New View* (Spring 2022) who critique today's financial system but do so using the usual 'Fed bashing' tropes while never mentioning Rudolf Steiner's idea of money-as-bookkeeping. Yet that idea alone takes us beyond banking, rendering banks obsolete for those who make real the three kinds of money through accounting and, through that, eschew and avoid capital preservation and abstract credit creation, without which 'banking' has neither purpose nor meaning.

background all along. First, the underlying link between the Economics Conference and the question of how the refounded Anthroposophical Society should be shaped and financed. Second, the late Ulrich Roesch's description of the Economics Conference at its inception as "Christopher and his friends from the West." I mention these because the first is wider than associative economics as normally understood – and therefore may not belong here, although the *Towards 2023* page on our website suggests otherwise!<sup>2</sup> The second raises the question whether Ulrich was being dismissive or perceptive: that is to say, is the Economics Conference the worldwide community it purports to be?

But also, to what does 'the West' really refer? It would not be without justification to say it means the forces (or beings) behind Anglo-Americanism, when this term is understood spiritually rather than merely geopolitically, that oppose or want to manipulate the deeper destinies of Germany and Russia. But it also could be understood as the Consciousness Soul struggling to come into being, making 'the West' a cosmopolitan and universal reference.

My personal biography is exercising a strong pull into both topics, and quite how to manage this development is unclear. One way, as this edition considers, is to ask again: How should the Economics Conference regroup? Where, when, and to consider what? These deliberations should place centre-stage a discussion of how we jointly see the Economics Conference being conducted in future years. My opening remarks mean that, for lack of clear written responses to date, this ought to be the chief item of business when we are able to regroup on a worldwide basis (see *Where Next?* p. 5) Or perhaps it is time to change tack, to reach our destination by other routes, as Marcelo's contribution suggests.

North America seems to be sounding a different note, however, albeit linked to my biography and therefore distinct from the work of the Economics Conference as such. Or needing to become prominent. For example, thought is being given to a financial literacy festival, possibly in Santa Fe, New Mexico in the late summer. This would be a chance to showcase our work and focus on aspects that concern the USA in particular.

Then there is the crossover of the shape and financing of the Anthroposophical Society. For example, two colleagues, Meg Freeling and Gordon Edwards, and I have been reviewing the way the Society in the US is financed. And then there is the zoom presentation I recently made on the crisis in the Anthroposophical Society.

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<sup>2</sup> <https://economics.goetheanum.org/research/towards-2023>

Called *Hope. Spring. Eternal.*,<sup>3</sup> it had strong overlaps with financial literacy and the need to capitalise the initiatives of young people and was preceded by an overhaul of the website [steinereconomics.com](http://steinereconomics.com) in order to draw attention to the 2008 Viroqua conference on *Inner and Outer Aspects of Associative Economics*, at which the question of the Three Classes of the School of Spiritual Science was considered in depth.

This crossover does not end there. The Mendoza gathering originally intended in part to look more closely at what a group of the Anthroposophical Society based on subject matter might look like, the more so because in both North and Latin America this has been an active group development in recent years. Although the Christmas Conference clearly envisages Groups based on place and subject matter, the focus is currently on country societies. And yet, notwithstanding the idea of the Economics Conference as a proto Economics Section, it could equally be thought of as a worldwide Group of the Society based on economics.

In any event, change is in the air...

Indeed, in a recent zoom with Mauricio, Marc and Anita, we discussed the question of groups in some detail, but also the fact that as a 'standing conference' our work is akin to a faculty (its original name, see *Approaching 21* on p. 4) where our focus is on the ideas that inform associative economics, as distinct from the doing of associative economy. For this, as it were, those who are active in economic life, in the sense of being in business, should meet to compare what they are doing, what problems they feel they are addressing, and how they see their work having an effect or impact in terms of a threefold image of society. (Footnote: In this regard it is worth recalling that the original version of the *ae-Mark* had this in mind, when its 'rules' provided for those active in 'associative' businesses to meet to formulate, out of their practical work, how the Criteria of the Mark would evolve.)

It is as if the work of the Economics Conference now needs to make more evident the two dimensions it already has, but quietly. On the one hand, its backgrounding in the Christmas Conference (see for example, the 'Towards 2023' page on the website); on the other, the fact that many of those involved are in fact in business in different ways and in different countries, but seldom meet to compare notes on that basis, even though all would agree that some kind of archetypal business is in the back of their minds. 'One entrepreneur at a time', as Kim likes to say.

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<sup>3</sup> Contact [chb@christopherhoughtonbudd.com](mailto:chb@christopherhoughtonbudd.com) for details.

## So Far, So Good?

*The first of these two items was written as part of a review of the Economics Conference's development and was published in tandem with advertisements for publications in the USA and Canada. The aim was to draw attention to our work. This was an 'executive decision', as it were. The second piece is being shared here with the question: Is this a fair and comprehensive account of the Economics Conference's evolution to date? Direct feedback to this would be very much appreciated.*

## Economics Conference Update Entry of ASGB Newsletter, March 2022

2022 marks both the 20<sup>th</sup> anniversary of the Economics Conference and the centenary of Rudolf Steiner's *Economics Course*. To mark these occasions, our overall theme this year is *Threefold Society, Economy and Money*, where the idea is to remind ourselves of how the threefold nature of society sits in the background of everything and that associative economics finds its most emphatic, but also most ecumenical, expression in the threefold structure of accounting. In that context, we are also focusing on two topics in particular: 'Money as bookkeeping' as the praxis of the *Economics Course*, and how the links between Steiner, Keynes and Dunlop enable Steiner's work to take us beyond the currently prevailing 'alliance' between the market and the state.

Due to covid, our annual gatherings have been replaced for the time being by a quarterly internal publication – *Towards 2022*, now *Towards 2023* – which has enabled colleagues to share their news and thoughts in writing and where 'anthroposophical language' can be used and Christological aspects of economics and finance considered. This allows the regular journal, *Associate!*, to be directed more towards the public. This division has enabled us to deepen the roots of our understanding of threefold social life and associative economics, and to better inform our outer activities in academia, business settings, women empowering initiatives, monetary circles, and so on.

For those interested to know more, three websites carry substantial literature, comprising papers, articles, books and theses:

[economics.goetheanum.org](http://economics.goetheanum.org) is the 'mother' site, and includes a special page focused on 2023. All issues of its journal, *Associate!*, are available at <https://economics.goetheanum.org/publication/s/newsletters>

[associative-financial-literacy.com](http://associative-financial-literacy.com) is a resource site for teachers where the purpose and teaching of bookkeeping is especially emphasised.

[aeBookstore.com](http://aeBookstore.com) is an online bookstore with over 50 accessibly-priced publications.



## Approaching 21 Proposed for Summer or Michaelmas *Anthroposophy Worldwide*

In some countries, 911 is the emergency phone number. It is also an infamous date; twice over. In 1973, when Chile's Pinochet bombed his own congress. And in 2001 in New York. But this was also the day when the ae-Mark went definitively live on the internet with its message of "a path from competition to association."<sup>4</sup>

Hard on the heels of the New York bombing came the Kimberton Threefold seminar in the USA. And directly after that, the question I put to Paul Mackay, the then Social Sciences Section leader: "Is it not time to create a section for economics?"

"Well, no." But a group of five – Marc Desaulles, Anita Grandjean, Paul Mackay, Ulrich Roesch and myself – was suggested and on 15-16 September 2002 an exploratory meeting was held at the Goetheanum, attended by 11 members<sup>5</sup> of the School of Spiritual Science, to consider the possibility of a deliberate home for economics within the School. The 'Economics Faculty' was the result. Its name changed a year later to Economics Conference, with 'at the Goetheanum' added in early October 2009.

As the Economics Conference moves towards its 21<sup>st</sup> year, the future of this standing conference is being reviewed, beginning by revisiting its past. Available at aeBookstore.com, *The Work of the Economics Conference* documents its annual meetings and themes until 2019, as it began at the Goetheanum, then moved to England, to Neuchatel in Switzerland, then Montreal, Canada and back to Folkestone, England. Latin American meetings have also been held in Argentina, Brazil and Mexico. During 2020 and 2021, we met 'virtually', using not zoom but an internal several-part publication, *Towards 2022/2023*.

A number of other specific gatherings have also taken place: A three-part research project at the Goetheanum during 2012 concerning 'overcoming the separation of the money markets from the goods market', the joint event with members of the Social Sciences Section in North America in Pomona 2007 that went through the entire Economics Course; and the accounting research sessions in Karlsruhe, Germany and at the Goetheanum in 2018/9, as

<sup>4</sup> <http://www.ae-mark.com/a-path/>

<sup>5</sup> France Beaucauge (CAN), David Clark<sup>+</sup> (GB), Marc Desaulles (CH), Arthur Edwards (GB), Meg Freeling (USA), Anita Grandjean (CH), Christopher Houghton Budd (GB), Paul Mackay (CH), Daniel Osmer (USA), Ulrich Roesch<sup>+</sup> (DE) and Glen Saunders<sup>-</sup> (NZ). [<sup>+</sup> deceased; <sup>-</sup> resigned.] **Sorry for the poor photos!**

well as regular seminars in Montezillon, Neuchatel, Switzerland.

Throughout its existence, a steady core of 25 or so colleagues has met and a valuable output of articles, papers and books has resulted, with the aim of exploring and elaborating Rudolf Steiner's *Economics Course* in the context of current history. Together with its newsletter dating from 2005, this substantial 'literature' can be found at <https://economics.goetheanum.org/publications/>.

As with any section-like activity, those who take part are like knights gathering in some little-seen castle to share their experiences, then going out into the world in their different ways according to their different karmas to represent Rudolf Steiner's contribution to economics in settings both entrepreneurial and academic.

In 2021, an affiliated website was created, *associative-financial-literacy.com*. Curated by Fionn Meier in Switzerland, its aim is to provide a venue for teachers to share their work in teaching financial literacy in both high schools and informal settings, Waldorf and non-Waldorf.

Indeed, an associative approach to financial literacy has been the focus, backbone even, of the work of the Economics Conference all along. It would be fair to say that in this regard two things are accomplished. At the same time as grounding Rudolf Steiner's economics work in the objective evolution of accounting, associative financial literacy enables his contribution to play its part in meeting the main challenge facing modern finance and economics especially since 2008 – namely, the need to base both disciplines on accounting (albeit as a means of perception), forgoing their dependence on abstract modelling.

The 20<sup>th</sup> anniversary of the Economics Conference coincides with the 100<sup>th</sup> anniversary of the Economics Course. What the future of both has in store remains to be seen – as, indeed, does the evolution of Rudolf Steiner's work in the field of economics as a whole. In both respects, however, the link to accounting – that is to say, giving practical expression to the idea of money as bookkeeping – marks an extension of the lectures Steiner gave during that fate-filled fortnight (24 July to 6 August) back in 1922.



## Where Next?

Responses to 'Where next?' were few and inconclusive, so nothing has yet been organized.

"Either at the Goetheanum or some place in Latin America – São Paulo or nearby (where I could assume some tasks), or Los Mangrullos or Ecuador. – Lucia Sigolo.

"Personally, I would like to propose Quito as a place for the gathering. But Ecuador will keep asking for vaccine certificates at the airport.  
– Gabriela Palacios.

"Dates before 28 September. How about Folkestone? – Marc Desaulles.

We hope that energies will be found soon enough to resolve this question. It may be that the possible Financial Literacy Festival (see p. 21) will serve this purpose as an event with the EC meeting alongside. As concerns the Goetheanum suggestion, Gerald Haefner has invited us there some time in 2023 but nothing is definite about time or theme. I said that, for me, the theme, would need to be Rudolf Steiner and Joh Maynard Keynes, as a way of also contrasting German and English approaches to today's challenges.

Midway along the journey of our life  
I woke to find myself in a dark  
wood, for I had wandered off from  
the straight path.

How hard it is to tell what it was  
like, this wood of wilderness,  
savage and stubborn (the thought of  
it brings back all my old fears) a  
bitter place! Death could scarce be  
bitterer.

But if I would show the good that  
came of it I must talk about things  
other than the good.

How I entered there I cannot truly  
say, I had become so sleepy at the  
moment when I first started, leaving  
the path of truth;

But when I found myself at the foot  
of a hill, at the edge of the wood's  
beginning, down in the valley where  
I first felt my heart plunged in  
deep fear, I raised my head and saw  
the hilltop shawled in morning rays  
of light sent from the planet that  
leads men straight ahead in every  
road...

*Dante's Inferno, Canto I, lines 1-18*

## What Next?

*To our question, How do you see the future of the Economics Conference of the Goetheanum?, Jason Brittin in England responded as below. On page 14 Jason illustrates what he has in mind by 'economic Christology', while the other contributions focus on different aspects of our work to date and as it could go forward.*

For me, this question comes at a time of the most intense Sorathic attack, and with Ahriman's attempt to become joined with the human being through Transhumanism.

In addressing this question, I had to examine what I understood by efficacy. The dictionary tells me that efficacy is 'the ability to produce a desired response or intended result'. To answer the question, I would need to know what was the 'desired response' or intended result'. I would need to understand the path taken, the obstacles overcome and the sacrifices made; information of this kind.

It would be easy for me to base my answer on my own desires or those of others involved in the Economics Conference, or for those outside of anthroposophy but interested in the economic and social question. If you had asked me this question 2 years ago would the answer have been any different, and why? Would it sound pompous to wonder how Michael would answer it?

My short answer to this – Does the world need the Economics Conference of the Goetheanum? I think so, and more than ever. What does it need from it? Bookkeeping, True Price, three Colours of Money? Yes, yes, yes – but I think more than ever it requires a fully articulated Economic Christology; work that has already been published and new research based on recent findings. This should present, with exactness, the true picture of the polarities of evil represented by Lucifer and Ahriman and how we confront and transform these in our economic life, and how we can become initiated through economic life, using spiritual science, to work to transform our astral bodies and develop within a community of spiritual beings.

The amazing work done over the years is an incredible thing and will have planted many seeds which we will pick up in Philadelphia, for now I feel that a warning needs to be given to humanity not to hand over the economic life to the Adversaries, by ourselves taking the ideas Rudolf Steiner presented in the *Philosophy of Freedom* into one's economic life.

# Latin America

*To do something right it must be done twice. The first time instructs the second.*

– Simon Bolivar

## Threefolding of the Social Organism and the Contribution of Associative Economics

Report on Associative Economics Meeting  
2-5 December 2021 / Mendoza, Argentina  
Authors: *Alejandro Urtizbera, Lucia Sigolo and Natalia Conti.*

Organized by the Anthroposophical Society in Argentina, Mendoza Branch – Economic Group, the meeting was initially coordinated by Natalia Conti and Alejandro Urtizbera, but then the valuable participation of Lúcia Sígolo, a colleague from São Paulo, Brazil, was added to the development of the contents and activities.

The preparation meetings were held via virtual conference, and in person between November 29, 30 and December 1 in Mendoza, at the Micael Center, where the meeting would take place. We were welcomed by the coordinator of the Mendoza Branch, Elisa Pereda, who at all times, besides her warm reception, offered us her work, thanks to which we had day by day a beautiful space in which to develop the meeting.

### About the participants:

Despite the short time we had available to spread the meeting, 21 people participated in the Meeting. They came from the provinces of Buenos Aires, Córdoba and Mendoza. We also had one participant from Costa Rica.

### The development of the meeting:

Just meeting and embracing each other, after almost two years of virtual meetings, was really exciting. Finally, after so many obstacles to overcome, with overflowing smiles, we focused on the proposed work. Fortunately, we also had the presence of Mauricio Garay, who made countless and valuable contributions during the four-day conference.

The idea of threefold social life was developed from a detailed approach with the purpose of perceiving the spiritual forces that unfold in the microcosmic on the one hand, directing the gaze to the threefold organization of the human organism, to the macrocosmic, on the other, the mysteries of the Father, the Son, and the Holy Spirit. We saw the social organism as a bridge that unites both worlds.

We start from the soul gaze mentioned by Rudolf Steiner in *Theosophy of the Rosicrucian*: the enthusiastic gaze, the respect for the contents and the protective attitude as qualities of the soul to guide us in the development of our gaze towards the threefoldness. Thus, between the revelations of spiritual science and the language of the Gospels, we worked on the meaning of "The future of humanity depends on human initiatives," initiatives that, by the power of the Logos, can be expressed through the substance of deeds. Deeds which, permeated by imagination as form, by love as substance and by light as radiant light, unite with the Christ germ, which lives in the earthly etheric, enabling human initiatives to give life to the social organism.

We developed practical examples of how corporations working in the framework of the associative economics can have an arrangement of capital that allows those who have greater competence to have majority control of the company, contrary to what is commonly experienced today, where the absolute majority control lies with those who have greater capital.

Through a review of capitalism, we asked ourselves what positive elements we could take



from it. We observed the development of situations that the neophyte had to go through in the ancient Mysteries of humanity, in order to reach a higher knowledge. We reflect on the historical moments in which the spirit element was banished from history (869), and then finally the soul element (mid 19<sup>th</sup> century).

In the face of this reality, the possibility arises that, through the understanding of the true spiritual nature of man, this living human image can be the starting point for the revivification of the social organism. The world economy has become an epiphany, as lived experience.

We looked at financial literacy, especially among young people. Through introductory exercises, we experienced that in social life everyone has the opportunity to find his or her own way, and that at the same time our innumerable paths tend to unite. Need and ability are a meeting point. Financial literacy was understood not only in terms of bringing something into the world, but also for its capacity to heal existing history.

We explored all these contents in a practical way through exercises, in order to discover, in a social framework, how daily forces are deployed in the practical life of an entrepreneur, in the corporate structure, and in finance. We were able to understand through these experiences the

fundamental role of conversation, especially financial conversation and the challenge of moving towards collective thinking. In the exercises, we encountered discomfort. Inner and outer obstacles became visible, but at the same time, that visibility allowed us to look clearly inside each other, and also to accompany the other, beyond one's own circumstances.

We sang *Dona Nobis Pacem*, every day. As we approached the Feast of Christmas, we were reminded that peace in the Gospels has been proclaimed for people of good will. We also remembered that there is only one sin that cannot be forgiven – the sin against the Father, the sin against the Will.

In the evening we worked on the contents of Goethe's play, *The Green Serpent and the Beautiful Lily*, performing for three consecutive days the main scenes in free adaptations. The enthusiastic look was present, the respect for the contents pulsed within us, accompanied by awareness of the vital need to protect every human initiative.

On the last day, we shared our reflections. With many hugs, we said our 'goodbyes' tasked with treasuring the experiences of the meeting and with renewed strength to unfold our initiatives in everyday life.

TIME	THURSDAY, Dec 2 <sup>nd</sup>	FRIDAY, Dec 3 <sup>rd</sup>	SATURDAY, Dec 4 <sup>th</sup>	SUNDAY, Dec 5 <sup>th</sup>
9:00	Welcome / Introductions	Reflections	Reflections	Reflections
9:30	The role of economics in the light of the threefold social ideas and the challenges of our time (part 1) <i>Alejandro Urtizbera</i>	A renewed look at land tenure and land use through the economic and financial conversation. <i>Alejandro Urtizbera</i>  Case Study: The Awakening of the Southern Hemisphere <i>Pablo Chacar</i>	Financial literacy: Contents, experiences and case studies <i>Lucia Sigolo</i>	Conclusions
11:00	<i>Pause</i>	<i>Pause</i>	<i>Pause</i>	
11:30	The role of economics in the light of the threefold social ideas and the challenges of our time (part 2) <i>Alejandro Urtizbera</i>	Work on theme	Financial literacy: Role-playing exercise <i>Natalia Conti / Mauricio Garay</i>	<i>Social lunch at Micael Space</i>
13:00	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>	
14:45	<i>Dona Nobis Pacem</i>	<i>Dona Nobis Pacem</i>	<i>Dona Nobis Pacem</i>	
15:00	What is an entrepreneur and how do the forces of the threefolding become perceptible in him? <i>Exercise introduced by Alejandro, Natalia and Lucia</i>	The metamorphosis of capitalism. A view from R. Steiner's economics course <i>Natalia Conti</i>	Financial literacy: Role-playing exercise <i>Natalia Conti / Mauricio Garay</i>	
16:30	<i>Coffee break</i>	<i>Coffee break</i>	<i>Coffee break</i>	
17:00	<i>Artistic activity on Goethe's play "The Green Serpent and the Beautiful Lily".</i>			
18:30	<i>Closing</i>	<i>Closing</i>	<i>Closing</i>	

## PS:

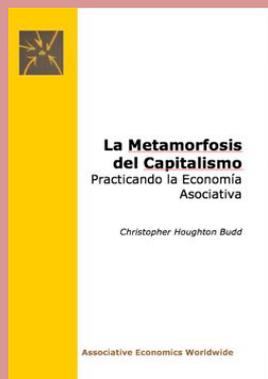
We have been requested to provide a seminar in the Estrella Andina school about economics. There's a group of parents who are really interested in incorporating economics into primary school content. Eugenia and Adriana are willing to put energy into that initiative, not only to have a main lesson on economics but also to change the view on the many subtleties of the pedagogic approach to the different themes (i.e. professions, money, etc). Therefore, we are helping in that process. We are going to train new and old teachers, and parents. Teachers will come up with the pedagogic plan and techniques for children. Natalia will provide support during the process of developing all the material. Parents are in agreement to finance it. I am very happy for the school and the community. This is definitely going to help me get back into the various activities. – Mauricio Garay, Mendoza, Argentina.

## Stop Press

Two new books are now available in Spanish:

**Una Respuesta Humana a la Globalización** by Marc Desaules and **La Metamorfosis del Capitalismo** by Christopher Houghton Budd. These are currently available direct from the [aeBookstore.com](http://aeBookstore.com). Meanwhile, arrangements are being made with Gabriela Palacios in Quito to establish a site that interfaces with the [aeBookstore](http://aeBookstore.com) providing a portal via Spanish-language books.

A similar arrangement is being developed with Daniel Havro in Curitiba, Brazil for Portuguese publications.



## About the (near) future of the Economics Conference

Marcelo Delajara, Mexico City<sup>6</sup>

When thinking about the future of The Economics Conference of the Goetheanum, three questions come to mind. Did we get far enough in terms of the research done to the present, in terms of depth and number of topics covered? Given that my answer to this question will be negative, the next question is how can we better work together to take associative economics one-step further? And of course, this takes us to the question of purpose, the horizon of our influence. How can we ensure that the results from research are noticed and applied by the wider anthroposophical movement and, more importantly, by humanity in general?

## Syllabus

When, as an economist, I review what has been achieved through research and publishing by the most active members of Economics Conference regarding the understanding and extensions of Steiner's 1922 economics lectures, what I feel is first of all admiration, and immediately afterwards a deep gratitude. Admiration, because the resulting notions, descriptions and analyses are solid, consistent with each other and useful for understanding our current reality. It is not possible for me to make a list of those achievements here; there are too many. Gratitude, because for me their contributions are a bridge, which has allowed me to walk safely towards the source, the treasure, that those lectures are.

There is still much to polish and to do, however. From my perspective, as a student of economics for more than 30 years, in associative economics currently there are notions that we need to review in more detail in the light of the experience – not only of the researcher, but also of a wider group of actors in the economic field – before considering them as conclusive. There are also assertions that can lead to denying the importance of certain aspects which might be the key to understanding fundamental phenomena, however.

An example of the former is the core idea that if people, as participants in the economy, are guided by their accounting records and relate to each other as associative economics avers [prescribes], then fluctuations in output, conventionally known as economic cycles, or even economic and financial crises will eventually disappear. According to conventional economic analysis, cycles and crises are due to

<sup>6</sup> Photos: Iberian American Hall, Department of Public Education, Government of Mexico. Taken by M.D. on January 30<sup>th</sup>, 2022.

'imperfections in the functioning of markets', such as the difficulty for prices and wages to adjust quickly enough, but also due to human limitations in making predictions and forecasts, and even to the state of mind ("animal spirits", as Keynes called it). If producers, distributors and consumers behave as associative economics envisages [prescribes], will those causes of the crises disappear?

It is necessary to go deeper into this discussion, although huge progress has been made already in this direction in terms of research done on the three types of money and the 'auditorial' role of central banks. This discussion would not seek, of course, to save and validate the vision of market economics. Rather, it would allow us to understand how or to what extent these 'imperfections at the aggregate level' are actually the expression of an economic behavior guided by an economic thought that precisely denies human beings the ability to foresee the future and adapt to it. However, I believe that for this discussion to be fruitful we have to revisit Steiner's assertion that for this to happen (improving people's forecasting and adaptability to changes) associations of producers, distributors and consumers need to be created.

There is already far-reaching research<sup>7</sup> done on this and also many examples of producer-consumer associations, although they are all micro level, and, for example CSAs, all in link with farming, so we need to explore the notion of associations more widely in other fields.<sup>8</sup> Do we perceive their latent existence anywhere? Why have these associations not sprung up already around us? Did they exist at some point, and if so why did they fail or disappear?

An example of the need to revisit Steiner's statements more carefully is the assertion (in *Prelude in Economics*, Ch.6 first paragraph) that "it is impossible to speak of human labour as an economic category," that "labour is not primary," and that "to understand the economic process it is not necessary to use the word 'labour'; indeed, it is essential not to do so." In short, that work is not important to an understanding of the

economic process. I understand what is meant, and the vision of how an individual who is inserted in the economic process based on their skills and knowledge should be seen, considered and paid. But there may be people, even economists, out there or in the anthroposophical movement, who take it too literally, averring instead the idea that workers are really entrepreneurs. Although this leads to a relevant point – that instead of a fair wage, we should speak of the true price for what is produced by the worker – I believe that this negation diverts us too much from some urgent questions. Furthermore, addressing such pressing issues directly, such as the need for current workers to be paid a living wage, could also be a way to promote the discussion about true price. If companies pay living wages, then the prices of their products as well as their profits will also be true.<sup>9</sup>



"Forgetting" work and concentrating only on entrepreneurship also leads us to leave unattended a long list of topics that Steiner touches on in his 1922 lectures. For example, the necessary movement of workers between industries so that the prices of the different products stabilize, and the role that associations of producers, distributors and consumers have in this reallocation. In addition, we should not forget the crucial importance that work has in creating value from the transformation of nature, and then the equally important part that the division of labor plays in the economic process derived from the application of

intelligence to production. Moreover, although the result of the latter is the appearance of capital in the economy, nowadays intelligence is incorporated in (literally, "in the body of") the human being and is, for most people, of the same nature as his one's physical abilities. Both spiritual and materialistic economic science deny that their nature is the same, however. While the first one speaks of intelligence or the human spirit, the second one speaks literally of human capital. Although on this topic Steiner was three or four decades ahead of the writings of the Nobel laureates in economics, such as T.W. Schultz and G.S. Becker, these are crucial notions that have had a parallel development in both approaches to economics, with at times similar and at times different implications that associative economics should be very much aware of.

<sup>7</sup> For example, *Towards True Pricing and True Income*. Search aeBookstore.com.

<sup>8</sup> At the other extreme, though in the subtlest of ways, i.e. without direct mention, one can use the ae-Mark's criteria as an auditing tool. I did this in my doctorate on 'auditorial central banking'. See *Auditorial Central Banking*. Ch. 6, p. 136. Search aeBookstore.com.

<sup>9</sup> See 'A Second Chance for Labour Income', Ch. 8 in *A Second Chance for the World*. Search aeBookstore.com.

## Modus operandi

Now I would like to move on to the second question, how can we work better together to keep associative economics moving forward? I will only give a partial answer to the question; I will omit the discussion of certain prerequisites to do research, such as having sufficient funding that operates under clear and transparent rules, and publishing, which also requires a set of procedures and rules. I am going to concentrate on the how and when of the meetings and encounters, which are essential for research in our field.

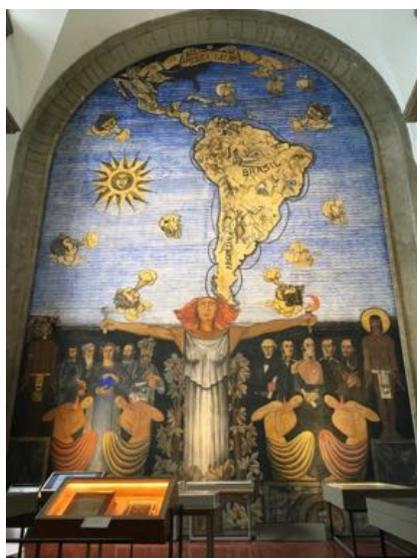
In the first place, I consider that it is important to keep on the agenda of the Economics Conference the holding of an annual world conference, *to be held in English*, where the central issues of associative economics are discussed. To this can be added an annual meeting of a more regional nature in different parts of the world, where beside the central issues, more specific topics or problems can be discussed, to be held in the most important regional language(s).

It is crucial that all participants have an active role in these meetings, whether as speakers, commentators or moderators, and not just a rather passive participation that is limited to listening and occasionally asking questions or expressing opinions. Together with the invitation to the conference (whether global or regional), members should receive a list of the topics to be discussed and a deadline to send a paper, note or proposal that shows their capacity and willingness to participate as a speaker. Those who do not submit this material should still be considered for commenting or moderating. After the conference, those who submitted written material will have the opportunity to submit a revised version, based on the comments and feedback received during the meeting. Finally, the Economics Conference will publish a document called "papers and proceedings" with the revised contributions received.<sup>10</sup> In addition, it would be desirable to have one or two special guests at each conference, who although not necessarily being members of the Economics Conference or the School of Spiritual Science of the Goetheanum, have something important to contribute from their field of research to discussions at the conference.

<sup>10</sup> The earlier mentioned *Towards True Pricing and True Income* is an example of what Marcelo is suggesting. – Eds.

## Conversio

Finally, in relation to the last question, we must be more successful in taking the results of our research to other groups, anthroposophical or not. Here are some ideas on how to do it. First, we should be able to publish an article by an Economics Conference member in every issue of *Anthroposophy Worldwide*, as well as regular contributions in all the other magazines, videos and books published by the Goetheanum. One or more members of the Economics Conference must always attend important meetings of the governing body and the general assembly of the General Anthroposophical Society, and actively participate in them based on the knowledge and perspective developed in the Economics Conference.



On all these occasions, the objective will be that the members of the anthroposophical movement get to know and value the economic and financial perspectives of Rudolf Steiner and the members of the Economics Conference.

Regarding non-anthroposophical groups, it is important to maintain a continuous flow of books, videos and exhibitions that are accessible to everyone in the world. A lot of effort has already been made in this direction, but the number of Economics Conference members participating in it should be considerably increased. It is important, in particular, to target

certain groups, such as economists, political scientists, sociologists, internationalists and social artists.

In relation to economists, is it conceivable to hold an international economics prize in honor of Rudolf Steiner? It could be bi-annual and relatively well endowed, and awarded to a paper on a topic relevant to associative economics. The "call" for the prize could be disseminated among the world's leading universities, research centers, etc., in economics, together with a description of a the specific problem to be addressed and accompanied by an invitation to buy a copy of Steiner's lectures (*Economics*, as edited by Christopher Houghton Budd). The winner would then be invited to present the paper at the Economics Conference's annual conference, all expenses paid.<sup>11</sup>

<sup>11</sup> This is indeed the spirit of the current research funding protocols: <https://economics.goetheanum.org/research/research/research-protocols>



## **Brazil's Women Warrior-Entrepreneurs**

Maria Lucia Sigolo / Sao Paulo, Brazil

ConTbem is a course for two different groups for women, living challenging lives:

- 1) 18 2-hour sessions over 5 months
- 2) 9 3-hour sessions during one month.

Both have now come to an end and we were able to 'certify' 24 women. They are not all at the same level, of course, having come from different backgrounds, and being different people. But they all gained more self-confidence and also some degree of development.

It was very beautiful to hear their testimonies, and to observe how some of them had done their budgets very well, changing their lives for the better.

We were even able to provide Seed Capital to five different projects – a very small amount for each one, but it's a start and very symbolic.

I'm working right now on a next budget to enable us to have new groups formed as well keeping the group interested and to provide further contents and help for those who wish.

I would be glad to receive colleagues' comments and questions: [luciasigolo@gmail.com](mailto:luciasigolo@gmail.com)

Thank you for good thoughts.

*Eds: A full report of this courageous project can be at [https://economics.goetheanum.org/fileadmin/economics/Articles\\_and\\_Papers/LS\\_EC\\_Report\\_ContBem.pdf](https://economics.goetheanum.org/fileadmin/economics/Articles_and_Papers/LS_EC_Report_ContBem.pdf).*

*And also here: <https://associative-financial-literacy.com/teachers-around-the-world/>*

*Just before Easter she and her colleagues received further funding from Knorr-Bremse's Global Care Foundation enabling them to continue offering their programme.*

## **Threefold Society, Economy and Money**

Looking back, one might wonder what happened to our annual theme, *Threefold Society, Economy and Money*. Though not necessarily addressed directly in this issue, it is woven into much of what has been contributed. It depends which end of the telescope one looks through. For how, for example, can threefold society become 'operational' other than through three kinds of money? Conversely, how can three kinds of money be comprehended unless one recognises the interdependent autonomy of what Steiner describes as spiritual, rights, and economic life?

As the name on our tin says, our focus is on economics and associative economics in particular. But, again, the very notion of associative economics is of a single global economy run according to its own logic, but as the counterpart to *free* spiritual life (not just spiritual life) and a rights life grounded in human dignity. One can start with Rudolf Steiner's grander sociological image, or seek it out – but it is always the context.

As it happens, for anyone wishing to have an overview of that context, a new 700pp book on the threefold social order has just been published in England, *Rudolf Steiner and Social Reform – Threefolding and Other Proposals*, Rudolf Steiner Press, London. The author, Richard Masters, manages the EC fund in the UK where he administers Hermes Trust. If it is as detailed and valuable as Albert Schmelzer's similar book, *The Threefolding Movement, 1919 – A History: Rudolf Steiner's Campaign for a Self-governing, Self-managing, Self-educating Society*, readers will have yet another informative resource to consult.

'Until one forswears money as a thing in favour of money as bookkeeping, one's will is not free to be disciplined by one's I because it remains in thrall to one's egotism. Committing to this change is the source of fresh will when it otherwise seems absent.'

- Discuss.

# Europe (incl. England)

*When doors are closed that you wanted to open... you realise that part of your reason for being is to open them for others.*

*- Alice Walker*

## The Role and Limits of Democracy

*Governance and Liberty*

Marc Desaules

Democracy is no longer sufficient to govern society as a whole in a satisfactory way. On the one hand, cultural life is becoming individualized around each person, threatening to break down any social cohesion determined by a majority. It urgently needs to be managed according to qualitative rather than quantitative criteria. On the other hand, economic life can no longer ignore our planetary resources. The dimension of a single country no longer allows decisions to be made that are equal to the task. Another way of deciding must therefore be invented, as much to manage cultural life as economic life, one on the individual scale of the person, the other on the global scale of the planet and humanity as a whole. For both these domains, our democratic institutions represent a political and state corset that prevents them from developing towards what is necessary for the good of the whole.

'Cultural life', let's start there, concerns all that is individual. Our faculties, our preferences, our points of view on the world and on the human being, on technology, our choices in life, our commitments, our work and our leisure, our manual or intellectual skills, our emotions also, our loves, our joys, our sufferings... Cultural life covers everything – our media, our jobs, our companies, our way of perceiving history, of conceiving the human being, ourselves and others, our relation to birth and death, and in general research, training, schools from the most elementary to the most specialized and of course also in all artistic expressions and all forms of science.

This cultural life that springs from everyone is the source of initiative, creativity and renewal in every society the world over. And yet, despite the great promise of its dynamics, it sees its wings clipped by the inevitable slowness of the democratic process with its parliamentary management where it is the majority which decides. It is thus dragged into palaver and paperwork; in short, into the inertia that characterizes all collective management, even when animated by the best of intentions.

## Freeing Cultural Life

To liberate cultural life is to open up bold perspectives, but also court danger. To give freedom a chance is to take a risk, which is probably why today's cultural life is still in the hands of democratic institutions: to keep an eye on it. But whether through direct or indirect funding, these institutions cannot avoid determining, with an iron necessity and whether they want to or not, for example, the conditions of scientific research and artistic expression, the age to enter school, the subjects to be taught and the way to receive a diploma, the management of information and the public opinion that follows, how to care, and so on.

Yes, the democratic state has the task of providing the framework that allows everyone to live their lives in dignity, and for this reason to put in place safeguards and the means to ensure they are respected. It is, therefore, up to politics to set the limits of the freedom of cultural life, but also to allow its blossoming and especially to protect and guarantee its autonomy. But beyond these framework conditions, the state must not interfere in the content of cultural life, nor in the financing, nor itself become a school, determine scientific research, information or medicine, nor what is reasonable and what is to be believed and not believed. Truth, beauty and goodness are not matters of a majority.

In order that chaos does not set in where the State withdraws, it is necessary to trust to cultural life itself the task of managing what belongs to its province, namely, all that comes from the individual, and for that to provide an apt form of governance. To do this, cultural life must invent a way of appropriating its ideas, its creativity, and all the initiatives that arise from them, in order to underwrite them, to ensure their proper development, and to assume full responsibility for them in the world.

## Three Main Considerations

The whole of human society would benefit if as described above, cultural life were to become independent of the State, with its democratic management and inertia. But how do we specify the framework that allows these activities to evolve in a fruitful way? What form of

governance is necessary for cultural freedom to manifest its potential without sliding into chaos?

There are three main considerations to make. First, the legal framework itself, which of course remains the reference and is given by the set of laws and implementing rules decided according to a democratic process that has proven its worth. These 'rights', which evolve according to the situation and in accordance with jurisprudence, specify the meaning and the generally human limits for such and such an activity.

Added to this are *the rules that freedom sets for itself*, a form of governance specific to cultural life. In his book on the 'threefold social order', Rudolf Steiner characterizes this as follows: "The only way to make this contribution [of freedom] fruitful in a healthy way is to let it depend on the free receptivity of human beings. On the one hand, then, there is the freedom of an initiative; on the other, the freedom to recognize its validity. Free initiative is not hindered in this way; it is validated by the equally free echo that it receives in response."<sup>12</sup>

### The State and Money

This way of doing things is not new: this is how most charitable, social, environmental and humanitarian associations work, as well as all kinds of artistic and scientific projects, and even a good number of companies with an ideal aim. But it should be able to be applied more widely to entire sections of society that are now sclerotic due to the hold of the State. And this for the reason that, as mentioned earlier, what is right at the level of the law and the protection of the person becomes wrong at the level of creativity and initiative. Setting limits to the remit of the State is therefore essential and would bring a huge breath of fresh air to the whole of society. Let's remember that the State responds to the preferences of the majority, necessarily suppressing the manifold impulses born within the minority. It is an agent of planned management, always running behind the actual situation. The result is a cruel lack of diversity that plagues our societies and prevents us from responding with sufficient responsiveness and ingenuity to the problems and challenges of the moment.

Then there is a third regulator of initiative: money. More precisely, the power money exercises. Free initiatives must be able to free themselves from this. But how? The ideal would be to create a legal structure, including a form of participative financing, where those who recognize the merits of an initiative bring to it the necessary financial flows, while leaving the

freedom and the responsibility of the decisions entirely to those carrying the initiative.

Unfortunately, in today's society, money has the last word everywhere. Albeit gradually, this has to change because it is initiative that gives capital its value, nothing else. Certainly not money as such.

### A New Form of Company

Our world urgently needs a general legal form that gives initiative its place in society. This would be a new form of company that would 'belong' to those responsible for its conduct as long as the goals and merits of the enterprise met with all round recognition. Whether baker, gardener, teacher, researcher, doctor, midwife, pharmacist, performer, musician, entrepreneur, judge or priest, those who undertake an initiative know best what to do in regard to it and should have the final say. They are also the ones who know how much capital they need in order to realize their ideas.

That such a form is already possible today can be said with the certainty of 40 years' experience, insofar as the initiative by myself and colleagues – L'Aubier Ltd. in Neuchatel, Switzerland – was designed to meet the above-mentioned requirements.<sup>13</sup> First, the share capital is divided into two types of shares, smaller ones nominally valued at 100 each and larger ones at 1,000. Second, the small ones are allocated 10 times more voting rights, giving them the majority *but they are not for sale*. To still the conventional power of the shareholders, they are held in a small association with ideal aim initiated by the initiators and those in charge, beholding them to their own ideals, therefore, rather than to any externally conceived and imposed ethics. Finally, to allow for the increase of share capital according to the company's needs, the relation between the small and the large shares is such that the 1,000 shares are sold at 1,111 each, the 'extra' being used to finance the 100 shares. It is often at precisely this point that an initially well-intended business becomes compromised by accepting capital that is only profit-seeking. The L'Aubier arrangement deliberately enables increases in capital to occur without ever compromising the majority.<sup>14</sup> Adapted in this way, the autonomy of the limited company's ideal aims is safeguarded from subversion by capital; the initiative is protected from the power of money.

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<sup>12</sup> *Die Kernpunkte der sozialen Frage*. GA 23.

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<sup>13</sup> The L'Aubier 'model' has also been behind similar projects in Argentina in Mercedes and Mendoza. – Eds.

<sup>14</sup> For more detail, see [https://economics.goetheanum.org/fileadmin/economics/Topic\\_Reports/2020\\_Topic\\_Report\\_Role\\_of\\_Corporations\\_\\_en\\_.pdf](https://economics.goetheanum.org/fileadmin/economics/Topic_Reports/2020_Topic_Report_Role_of_Corporations__en_.pdf)

There is no need for anything else than this – a governance of freedom, framed by law, and supported by a matching ethos as regards finance and resourcing. Right here and now! Gradually, free schools, free education, free research, free medical practices, and free businesses generally will develop. Humanity will then see how in such a cultural life their creativity, their ingenuity and their adaptability to change will be the more effective the more it enjoys autonomy.

This essay, intended as research and a contribution to further conversations, was inspired by this collaborative work and as such aims to add to this body of research through describing how the Jewish Mysteries widen and deepen what was experienced in the Ephesian and Hibernian Mystery Centres. The essay will firstly describe how the Cosmic Ethers and the Cosmic Word were experienced through the Temple Mysteries in the Old Mysteries leading up to the New Mysteries.

Through a short discussion of the themes presented in the 2003 AE Festival of the 'Company as Temple' and 'Finance as Guardian', the essay will then describe how the Income and Expense Statement can be seen as providing an organ for perceiving the workings of the Tone Ether, the Balance Sheet as an organ for perceiving the workings of the Life Ether, and the AGM as an organ for perceiving and working with the Cosmic Logos.



### The 'Company as Temple' and the Cosmic Ethers

Jason Brittin / High Halden, England

In the lecture course given during the Christmas Conference, Rudolf Steiner, spoke of the Temple as a place to be united with the 'Cosmic Ethers', and that 'In the Mysteries men erect

places where we Gods can find the men who do sacrifice and who understand us in the sacrifice.'<sup>15</sup>

In modern times, where does a man or woman find such a place? How can a place be prepared for experiencing the Cosmic Ethers?

The book *Step into Another World – Economic Life as a Medium for Modern Initiation*<sup>16</sup> is a record of the proceedings of an Associative Economics Festival held in Canterbury, England in 2003 that gave serious consideration to the questions of temple building and a modern initiation into the spiritual world.

The 2003 festival and the continuous work since of the Economics Conference, in developing the economic themes of Rudolf Steiner, have comprehensively shown that 'initiation through economics' is not only possible, it implies a very thorough understanding of spiritual science.



### The Ephesian, Irish and Jewish Mysteries

Central to the Ephesian Mysteries was the image of the Goddess Artemis. When the pupil was led before the image, he lost the consciousness that he was there in front of the image. He identified himself with the image, and this 'loss of self' and

identification with the image had the effect that he no longer looked upon the kingdoms of the earth but received an inner vision of his connection with the kingdoms of the Ether and the effect upon it of the Cosmic Logos.<sup>17</sup>

While this was a most incredible experience, it was only possible through a loss of connection with one's Self and could thus not bring a full awakening to an I-being experience of the Cosmic Ethers. However, what the pupil of Ephesus did awaken to was himself as a human

<sup>15</sup> World History in the Light of Anthroposophy, Lecture 8. Schmidt: S-5555  
<https://wn.rsarchive.org/Lectures/GA233/English/RSP1977/19231231d01.html>

<sup>16</sup> A collaboration between Mark Desaulles, Anita Grandjean, Christopher Houghton Budd and Christian Thal-Jantzen. Proceedings of an Associative Economic Festival. Canterbury, England. 2003. Published 2019: <https://aebookstore.com/publications/associative-economics-worldwide/authors/christopher-houghton-budd/step-into-another-world/>

Fig. 1. Statue of Artemis-Diana  
<https://www.flickr.com/photos/15791740@N08/1692355615>

<sup>17</sup> World History in the light of Anthroposophy. Lecture 3. Schmidt Number: S-5530 - <https://wn.rsarchive.org/Lectures/GA233/English/RSP1977/19231226d01.html>

'microcosmic' logos and the future coming Cosmic Logos.

In the Hibernian (Irish) Mysteries, the entry into an experience with the Cosmic Ethers was carried out through with strict preparation and rigor to enable a more conscious experience. The most powerful initial stage, in the Hibernian Mysteries, was the inner experience that the world of the senses is illusory and that 'true being is not accessible to man through sense perception.' Through the rigor of this inner development, the pupil came into a state of acceptance from within of the experience of complete despair to the world of sense perception:

*'Such was the experience that came to the pupils in regard to Being and its illusory character. And now there awaited them a similar experience regarding the search after Truth. They learned to know the hindrances man has in his emotions that hinder him from coming to truth, all the dark and overwhelming feelings that trouble the clear light of knowledge. And so once more they came to a great moment when they said to themselves: If Truth is not, well then we live — we must live — in error, in untruth. For a man to come thus to a time in his life when he despairs of Being and of Truth means, in short, that he tears out of him his own humanity.'*

*All this was given in order that the human being, through experiencing the opposite of what he was finally to reach as his goal, might approach that goal with the right and deep human feeling. **For unless one has learned what it means to live with error and illusion, then one cannot value Being and Truth.** And the pupils of Hibernia had to learn to value Being and Truth.'*<sup>18</sup> (Emphasis added.)

Then, when the pupils were at an appropriate stage of inner development, they were led before two Pillar Statues to experience an inner connection with the Cosmic Ethers. Rudolf Steiner describes these pillars as having an 'infinitely strong suggestive force, and [being] of gigantic size.'

The first pillar statue described by Rudolf Steiner as the male/sun pillar had the shape of a head formation and was hollow with a tight elastic skin. The pupil was not informed of these details but instructed to push into the pillar. The result was that when the hand was withdrawn the surface of the pillar returned to its shape without any mark showing. The repeating of the process deepened this inner experience.

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<sup>18</sup> *World History in the Light of Anthroposophy*. Lecture 4. Schmidt Number: S-5534 - <https://wn.rsarchive.org/Lectures/GA233/English/RSP1977/19231227d01.html>

After this experience the pupil was led before the second pillar statue, described by Steiner as the female/moon pillar, which was not hollow and which had a plastic skin. The pupil was again instructed to push into the pillar with the result that the shape and construction of the pillar was destroyed (German: *Zerstoert*). Only once the statue had been completely restored was the pupil again led before the female/moon pillar statue. The repeating of the process deepened this inner experience.

The pupil of the Hibernian Mysteries thus learnt to distinguish between Error and Being, and Illusion and Truth and to come to an awakened inner experience of this fact. This temple mystery centre allowed the pupil to experience the Cosmic Ethers, which are not of the earth, and to discern the subtlety of the experience.

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The Jewish Mysteries also developed in the pupil the experience of the Cosmic Logos and the Cosmic Ethers, in a manner suitable to the preparation for the incarnation of the Christ. Their Mystery Centre also presented two figures to which the pupil was led: Moses and Elijah.

Through the figure statue of Moses, the pupil experienced all matters related to the powers of justice, cleanliness and order. The Ten Commandments written on the stone tablets were accompanied by other sacred laws and regulations concerning matters such as diet<sup>19</sup>, sexual<sup>20</sup> and marital relations<sup>21</sup>, farming, health, boundaries<sup>22</sup>, military action<sup>23</sup> and dealings with foreign peoples.

The law given through Moses acted to bring 'sin to light' and to ensure full accountability and atonement, for all errors of commission or omission, through the means of a comprehensive set of sacrifices.<sup>24</sup> The Mosaic law was an arrangement set to the rhythm of the weekly Sabbath, monthly and seasonal festivals, as well as the Sabbath year and Jubilee year.<sup>25</sup> Just as with the male/sun pillar statue of the Hibernian Mysteries, the Mosaic law ensured that when a Hebrew lifted his 'hand away', no matter how deeply he had made any mark, the effect was that it was rendered away. The strictness of the life lived under the tutorage of this pillar was a blessing to the shocks one received from one's

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<sup>19</sup> Leviticus 11:1-47 - <https://biblia.com/books/esv/Le11>

<sup>20</sup> Leviticus 18:1-28 - <https://biblia.com/books/esv/Le18>

<sup>21</sup> Deut 24:1-4 - <https://biblia.com/books/esv/Dt24>

<sup>22</sup> Deut 19:14 - <https://biblia.com/books/esv/Dt19>

<sup>23</sup> Deut 20:1-20 - <https://biblia.com/books/esv/Dt20>

<sup>24</sup> Leviticus chapters 1-7 - <https://biblia.com/books/esv/Le1>

<sup>25</sup> Leviticus 25:1-22 - <https://biblia.com/books/esv/Le25>

'making a mark'; and in knowing the assurance for future atonement.

Through the figure statue of Elijah, the person experienced the awakening to a call to see God, not in the outer world and its working but, through an ever-renewing inner experience. Through Elijah we see matters related to the powers of life, restoration, regrowth and resurrection. Elijah was called to be a prophet at a time of complete chaos. Elijah was sent to call forth an accounting and to test<sup>26</sup> one's beliefs. The whole land of northern Israel had left off the devotion to the coming 'I AM' and had become bewitched by the worship of Baal, 'the Lord of the Flies'<sup>27</sup> – the decadent form of religion based on the worship of 'elemental' demon beings. At Mount Carmel, Elijah showed the impotence of Baal and the power of the 'I AM'. Elijah calls for a truthful and faithful accounting, for a new creation and for destruction of the old dead and decaying elements.

Elijah anointed three individuals to ensure the work of cleaning out the untruth and decaying, in order for what was still alive to remain and for potential regrowth.<sup>28</sup> In the case of ancient Israel, the result, was one of continual defeat and eventual overthrow and even being sent in captivity to Babylon for a period of 70 years before restoration would begin.

Just as in the female/moon pillar statue, Elijah called for reflection and repentance (to think again) and showed the route to fullness of life.

So, what are the 'pillars' and 'figures' representing? They are means to which a pupil can gain access to an experience of the Cosmic Ethers. The sun/male statue of the Hibernian Mysteries and the Moses figure of the Jewish Mysteries are means to gain an inner sense of the Tone Ether. The female/moon statue of the Hibernian Mysteries and Elijah figure of the Jewish Mysteries are means by which we gain an

inner sense of the Life Ether. That these are still in operation is shown in the last verses of the Old Testament given in Malachi 4:4-6:

*"Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel. Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction."*

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<sup>26</sup> 1 Kings 18:17-19 -

<https://biblia.com/books/esv/1Ki18.14>

<sup>27</sup> 2 Kings 1:16 - <https://biblia.com/bible/esv/2-kings/1>

<sup>28</sup> 1 Kings 19:15-17 -

<https://biblia.com/books/esv/1Ki19.15-17>

A most memorable and momentous event, that reaches right into the Christian Mysteries, is the Transfiguration of Christ (see image at end of article),<sup>29</sup> when he took three of the chosen twelve 'to a high mountain' and before them was revealed in Cosmic glory. In this vision, the disciples saw both Moses and Elijah standing either side of the glorified Christ, and so here we can see Christ surrounded by the Cosmic Ethers; Tone Ether and the Life Ether. Of the four Cosmic Ethers (Life, Tone, Light, Fire) only Light and Fire Ether were left to the free arbitrary will of the human being.

The Life and Tone Ether (The Fruit of the Tree of Life) were carefully taken away from man's free direction and preserved in the 'sphere of the gods', for the time when man would be ready for such responsibility. Through the Mysteries we are given both an experience and insight into these Ethers and the manner in which they influence our lives under the strict supervision of the 'gods'.<sup>30</sup>

### **The 'Company as Temple'**

Returning now to the book, *Step into another World – Economic Life as a Medium for Modern Initiation*. During the 2003 proceedings, Marc Desaulles developed the theme of 'Company as Temple' and described the evolution of culture and rights life through the evolution of temple architecture; the process that made possible the formation of the company as a legal entity along with its modern structures.

For a company to be a 'living' temple, and not simply a structure, it must provide for an experience of both the Cosmic Logos and Cosmic Ethers. Through the taking of an initiative the modern entrepreneur becomes a 'neophyte' in this 'Company as Temple' and can begin to have an experience of him- or herself as a logos. Since the Mystery of Golgotha, the neophyte can now also speak of 'no longer I who live, but Christ who lives in me',<sup>31</sup> along with awareness that Christ is to be found in all who gather within the 'Company as Temple'; enabling Christ to speak through and to all within.

Marc Desaulles also developed the theme of 'Finance as Guardian' and presented the statues of the Hibernian Mysteries as giving rise to the same experience we can have in the preparation and presentation of a company's finances.

The male/sun statue points us to the Income and Expenditure (I&E) statement. Here we can also

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<sup>29</sup> Matthew 17:1-13 -

<https://biblia.com/books/esv/Mt17>

<sup>30</sup> Emberson, P. *The Death of Nutrition and the Resurrection of Humanity*. The Dewcross Centre, Scotland, 2013, p.131-132,

<sup>31</sup> Galatians 2:20 -

<https://biblia.com/books/esv/Ga2.20>

see the figure of Moses in the systematic accounting for each and every transaction, whether of commission, omission or error. In the I&E statement we work through a rhythm in monthly, quarterly and year processes.

Through T-accounts we make and take offerings that adjust for balance – for atonement. Here we address the rebellion of the adversarial forces (Korah<sup>32</sup>) and maintain wholesome discipline and order. As such, in the 'Company as Temple', this is the organ for perceiving the working of the Tone Ether.

The female/moon statue points us to the Balance Statement. Here we can also see the figure of Elijah in the process of reflection and testing of beliefs. Here we must ensure that no worship is given to Baal and that the consistent schemes of the adversarial forces (Jezebel<sup>33</sup>) are exposed and corrected. As such, in the 'Company as Temple', the Balance Sheet is the organ for perceiving the working of the Life Ether.

Christopher Houghton Budd developed the theme of 'Rehabilitating the Company'.<sup>34</sup> In his presentation he made reference to the double-cupola story of the 1<sup>st</sup> and 2<sup>nd</sup> Goetheanum building with its implied space in the midst of the architecture and where from this 'still space' can be uttered a message to those with power, i.e. the right to decide, for example to allocate capital or to 'make a mark' in the public realm by taking an initiative that uses humanity's liquidity. He went on to describe the AGM as providing this 'still space' in which to talk and be heard. (See p.71.)

It is therefore through the AGM that we express the 'human logos' and must listen carefully to the 'direction of the spirit'<sup>35</sup> in both the preparation and conduct of the AGM. As such, in the 'Company as Temple', when correctly carried out the AGM meeting can become the organ for perceiving the Cosmic Logos.

### Conclusion and Contemplations

Throughout the Christmas Conference, Rudolf Steiner, made a strong gesture to describe how a Mystery Temple was a sacred place in which to experience the Cosmic Ethers, and from out of which to observe the earthly.

The Ephesian, Hibernian and Jewish Mysteries enabled, in accordance with the time and place of

each, the opportunity for a real experience of the Cosmic Word and Cosmic Ethers, and from such an experience, to become prepared to observe the earthly and to sense the future coming Christ.

This essay considered how, through treating 'the Company as Temple', we have the opportunity for an 'initiation by economics' and that the I&E Statement, Balance Sheet and AGM, when treated as such, can become sacraments allowing the pupil to perceive higher worlds. And importantly, that through our devotion to these sacraments, we are prepared to work together as a community of I-beings; capable in principle of observing the re-appearance of Christ in the Etheric.

As with all temples, let us never forget its holiness due to providing a place to meet the Cosmic and Divine and that we are entrusted to attend to the sanctity of what they bring.



Fig. 2. *The Transfiguration*  
With Moses on the right and Elijah on the left of the glorified Christ.  
[https://commons.wikimedia.org/wiki/File:Transfigurazione\\_\(Raffaello\)\\_September\\_2015-1a.jpg](https://commons.wikimedia.org/wiki/File:Transfigurazione_(Raffaello)_September_2015-1a.jpg)

<sup>32</sup> Numbers 16:1-48 -  
<https://biblia.com/books/esv/Nu16.1>

<sup>33</sup> 1 Kings 21:1-16 -  
<https://biblia.com/books/esv/1Ki21>

<sup>34</sup> Step into Another World – Economic Life as a Medium for Modern Initiation, op. cit., p.57-72.

<sup>35</sup> Galatians 5:17-26 -  
<https://biblia.com/books/esv/Ga5.17>



## Anglo-Saxon or What?

*Accolade, epithet or misnomer?*

Christopher Houghton Budd

For some, 'an Anglo-Saxon mindset' is a badge of honour. For others, it is an epithet to be thrown at proponents of the prevailing, largely neo-liberal, economic orthodoxy. I have been subject to the epithet more than once, but never used it as a badge of honour. On the other hand, I have assumed it applies to me because I am English and represent an English approach to life, especially economic life.

But I have been studying my history of late and realise I have been committing errors of both commission and omission, wrongful attribution and leaving something out. To claim one is Anglo-Saxon is to refer to Germanic (note) tribes (note also) from the regions of Angeln and Saxony, who made their way over to Britain after the fall of the Roman Empire around AD 410, bringing a way of being that prevailed in modern-day England and Wales, despite Viking invasions in the 8<sup>th</sup> and 9<sup>th</sup> centuries,<sup>36</sup> until the Norman Conquest began in 1066. It has been in the background ever since.

The Normans, together with the Angevins, occupied parts of what is now called France, then redrew the map, leading to Henry II and the 13<sup>th</sup> century unification of the people one can since better describe as the English. The story is complex, but the outcome was, as it were, a twin rights life. On the one hand, agreed laws – whether from the top down or the bottom up, from the centre or the periphery, imposed or affirmed, one can discuss – but laws that protect (better put, facilitate) the incarnation of the I so that it can be in but not of the world, this being the real reason for property rights. On the other hand, equity or fairness protects everyone else and the rest of the world from the harm that can

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<sup>36</sup> When the process began of the I coming off the blood in order to stand on its own ground.

result if free deeds are left as a law unto themselves. Free to act into the public realm, yes; free to act without thought to, for or of others, no.

## 'Anglo-Saxon Economics'

Textbook references to 'Anglo-Saxon economics' mention none of this. Instead, they say that its "underlying assumption... is that the inherent selfishness of individuals is transformed by the self-regulating market into general economic well-being via an 'invisible hand'."<sup>37</sup>

One can imagine the Anglo-Saxons as a self-centred rabble needing discipline from a god or a king. This might have some truth. But who does that *not* describe? And anyway it is a truth void of historo-spiritual understanding and used to justify a way of being that is deeply egotistical in a way that could not have been the case in Anglo-Saxon times.

In fact, characterised by a relatively harsh existence, Anglo-Saxon economic life was agrarian yet wealthy enough to support Church and King and an aristocracy. It was not low on taxes and was not conducted in accordance with a theory of economics. Ironically perhaps, what goes by the name of Anglo-Saxon economics might be better described as Hayekian, after Friedrich Hayek, who hailed from... Austria.<sup>38</sup>

## Freedom through Association

When freed from this association, English economics, my economics, seeks to balance the free taking of initiative by doing so in service to or meeting the needs of others. This is the challenge of widening today's narrow egoism out into enlarged egoism, expanding beyond one's immediate kith and kin until one embraces the entire human family – at which point the individual acts in freedom but in humanity's name.<sup>39</sup>

In that sense, the prevailing neo-liberal orthodoxy is not English. If anything, it is American, coming from that part of the world where humanity has to learn to self-discipline

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<sup>37</sup> [https://en.wikipedia.org/wiki/Anglo-Saxon\\_model](https://en.wikipedia.org/wiki/Anglo-Saxon_model). Accessed 8 February 2022.

<sup>38</sup> As did Rudolf Steiner, of course. See [https://economics.goetheanum.org/fileadmin/economics/Articles\\_and\\_Papers/Economics\\_Conference\\_Paper\\_2020\\_CHB\\_Triple\\_Governance\\_\\_en\\_.pdf](https://economics.goetheanum.org/fileadmin/economics/Articles_and_Papers/Economics_Conference_Paper_2020_CHB_Triple_Governance__en_.pdf)

<sup>39</sup> The culmination of the process referred to in Footnote 37.

'free' will with responsibility. But 'American' here means Caucasian (not African in origin or Hopi, for example), the place is Chicago Business School (or a corner of it), and the person is Milton Friedman (who was of Ukrainian descent not English).

What all this comes down to is whether fairness in economic dealings is achieved by unbridled will forces until they clash with one another and so become subject to the external discipline of the market or the state (unconscious proxies for economic or rights life). Or is it born of spiritual understanding, intent *and practice* of self-discipline achieved by freely acting on behalf of humanity as a whole, i.e. with the rest of the world in mind and every other I in it.

### Some History

If one makes a brief excursion into this territory, Macfarlane, for example, states that, '[individualism is that] central and basic feature of English social structure [that] has for long [placed] the stress on the rights and privileges of the individual against the wider group[, the family] or the state.' (5)<sup>40</sup> '[This] is reflected in the concept of individual private property, in the political and legal liberty of the individual, in the idea of the individual's direct communication with God.' (5)<sup>41</sup>

Myopic maybe, but understandably so because without a modern (i.e. spiritual scientific) recognition of spiritual life, the soul turns to material existence, thence accumulation – i.e. the privatisation and preservation of capital, rather than circulation, with private meaning linking it to the personality, not a class, and the related problem of possession being recursive.<sup>42</sup> The spiritually starved soul then clings to the soil (i.e. land), converting it from means of production into a financial asset, with custodianship replaced by private possession in tandem.

<sup>40</sup> *The Origins of English Individualism*, Alan Macfarlane, Blackwell 1978.

<sup>41</sup> The threefoldness of this comment is noticeable in as much as, when mediated by the I, 'direct communication with God' can be seen as a proxy for spiritual life, 'political and legal liberty' for rights life, and 'private property' for economic life.

<sup>42</sup> In spiritual scientific terms, altruism and widened egotism result in the circulation of capital; narrow egotism leads to its accumulation and preservation.

The central question here is whether England ever had what most historians mean when they speak of 'peasants' and 'peasantry' – with the background image being the kind of downtrodden world typical of absolute monarchies, where all land is, as it were, vested in one personality, not distributed on a basis of usufruct (the right to enjoy the use and advantages of *another's* property short of destruction or waste of its substance).

In most histories, a 'peasantry' is everywhere assumed. This may be valid in regard to Russia, France and anywhere that was in some way latifundist and self-consciously feudal, with its corollary of a long history of absolutist governance and landed empires, but this cannot be applied to England where fields rather than latifundi are a better descriptor and villagers

rather than peasantry.

One needs to ask: Did the English take hold of land or make their home a castle otherwise than to be present on earth and make their mark as individuals? And so to take charge of their individual destinies?

Whence cometh king, and witan, too?  
And what has this to do with you?  
When I unto the earth am bound,  
about my girth a belt is wound.  
A belt of eyes, that I might see  
both outwards and also onto me;  
in the smaller space of my intentions  
and the larger one of my effects.

Then 'tween them both where He doth reign.

For I the right to act alone do have,  
but not to burden others' backs.  
I stand or fall, or walk full tall  
when what I do accords with all.  
For I exist not for myself  
but only for the commonwealth.

### Confederates, not Subjects

De Tocqueville refers to proto-capitalist rather than peasant society. "Men being no longer attached to one another by any tie of caste, of class, of corporation, of family, are only too much inclined to be preoccupied only with their private interests ... to retire into a narrow individualism."<sup>43</sup> This is hardly surprising if Montesquieu is to be believed: "[In respect of religion, in England] every subject has a free will, and must consequently be ... conducted by the light of his own mind [as befits] the people of the north of Europe."<sup>44</sup> Likewise, as regards rights life, "...their laws not being made for one individual more than another, each considers himself monarch; and, indeed, the men of this nation are rather confederates than fellow-subjects." (*ibid.*, 314.)

<sup>43</sup> *L'Ancien Regime*, Oxford 1956. p. xv.

<sup>44</sup> *The Spirit of the Laws*, (1748). Hafner, New York 1975, p.3.

In *De Republica Anglorum* (1583), Sir Thomas Smith writes: ‘...when considering the Commonwealth of England, one was dealing with a land filled with free men who had of their own free will agreed to live together [in] an association of equals based on contract, not kingdom, of subjects ruled by a superior monarch: “a commonwealth is called a society of common doing of a multitude of free men collected together and united by common accord and covenants among themselves ...”’ Fortesque<sup>45</sup> argues that from the above circumstance flowed the major differences between Roman (civil) Law and English Common Law and, in England, the use of juries and the absence of torture, heavy taxation and billeted soldiers. Indeed, “[the English] are scant troubled with any painful labour, [so] they live more spiritually ...”, a characteristic attributable to English customs originating in pre Roman Britons, manifesting under post 12<sup>th</sup> century Common Law as English *villeinage*, which is different in kind to French *servage*. This circumstance is evidenced by the centuries-long practice of land transfer consequent on ‘villein’ alluding to tenure, not a person, because a villein could be a land owner.<sup>46</sup> ‘Thus England had changed from a society based on status to one based on contract at least by the 13<sup>th</sup> century.’ (Macfarlane, 187)

Further insights into Saxony in England are provided by Leighton Houghton’s little-known yet nonetheless valuable study, *In the Steps of the Anglo-Saxons*.<sup>47</sup> He makes the case that the Anglo-Saxons (not the Normans) gave to England its essential identity and reputation as a place and culture characterised by individualism. It was on this basis, strangely perhaps, that a ‘church’ – the Church of England – came into being, born of missionaries and Rome notwithstanding. Indeed, Saint Cuthbert in particular welded Celtic and Roman traditions or tenets, the date of Easter being a major case in point. And how did he do that? Out of his very isolation (i.e. individualism) he sought the path of self-surrender, to ‘the purpose which all must share in common, obliterating their differences [because in] no other way [do] men find Christ.’

## “Sorry”

Albeit semi-consciously, Owen Barfield once said that it is because the English are ‘naturally’

<sup>45</sup> *A Learned Commendation of the Politique Laws of England*, 1567.

<sup>46</sup> In this matter, one needs to proceed especially carefully. Evidence of land being exchanged for a consideration leaves open whether it is land as such that is being sold or is it (a) an economic matter (relating to the fruit born of the land) or (b) non-economic, i.e. with a rights or spiritual rationale?

<sup>47</sup> *In the Steps of the Anglo-Saxons*, Leighton Houghton. Rich and Cowan, London 1944.

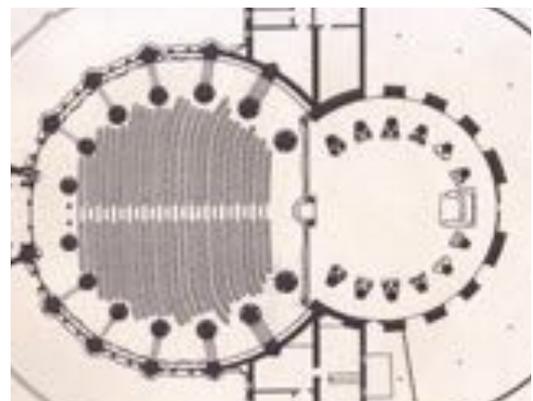
mindful of the other that they often say “sorry” to one another as a greeting. It is an unconscious realisation that for me to be free, my deeds must not make you *unfree*.

This is not English, of course, other than, as I like to say, when spelt with a small ‘e’. Economics for the other is a characteristic of the Consciousness Soul, of the I disciplined by the Spirit Self. At that, two features of Anglo-Saxon life worth drawing attention to. Always remembering that their existence was tribal and justice was, in extreme, settled by battle, and that when the Anglo-Saxons become English they outgrew tribalism by creating ‘common law’ administered by judges and juries, these two features live on.

The first is that punishment was often economic, not corporal. The second is that Saxon governance comprises king and council (the Witan), not king only and rarely, therefore, absolute monarchy.

Bearing in mind that in those days the ordinary folk were without a voice, so the council was one of aristocracy, is it a stretch to see this twin governance in relation to the double cupola of the First Goetheanum? Then, King and Council; now, the I and its human environment (its others), or the entrepreneur and those who provide him or her with capital?

Just as it was the wilful exuberance of their nature that lead the Saxons, per Steiner, to burst out beyond their homelands, can this phenomenon today be understood as surplus born of implicit and disciplined will? Can one discern a double governance whereby initiative is not unto itself but in context of those it affects?



# North America

*Money is like manure, it is not worth a thing unless it is spread around encouraging young things to grow.*

– Thornton Wilder

## Is Financial Literacy coming to the USA?

After all, there's a crack in everything

*Members of the Economics Group of the Anthroposophical Society in America have been considering holding a 'financial literacy festival' in the North America this summer, possibly in Santa Fe or Toronto. Here, Kim Chotzen considers how this might look.*

I recently attended a conference in Santa Fe, New Mexico, USA exploring the 'new Isis,' the Sophia Mysteries in our time, sponsored by the Anthroposophical Society in America. Throughout the event I kept asking myself if a bridge can be built between the work done in those circles, which, to my mind, valiant and earnest though much of it is, lacks the economic and therefore intellectual rigour that must become part and parcel of every activity that seeks to renew social life. I am interested in exploring the link between economics and the Sophia Mysteries which I know to exist in order to bring into view the fact that financial literacy – the language of economics – is necessary – for anyone seeking to awaken 'mystery wisdom' in social life. An event focusing on financial literacy strikes me as an inevitable outcome.

The starting point is to understand that a precise structure is needed in order to house inspiration (initiative) which comes of the spirit. In Rudolf Steiner's lecture of 24 December 1920<sup>48</sup> he makes very clear that the Christ impulse cannot be lost to humanity. As a result of the Mystery of Golgotha, Christ is here to stay until the end of time, so to speak. But Sophia, the New Isis, the

*Wisdom* of the Christ, like Osiris, has been killed. The Body (structure) is missing. The Wisdom that proclaims the truth of what lives behind Nature, behind matter, is no more. Material explanations are accepted for all things, including that a human being is just an upright ape and, in economics, that money and capital are treated as *things* – commodities to be bought and sold, preserved and owned. But what is behind those things and how do we perceive it?

The long history of the mysteries culminated in the Mystery of Golgotha, and the first step taken by a human being to begin the slow trek back 'to the Father' was when Rudolf Steiner enacted the Christmas Conference, showing how initiative must take place in order to renew social life. Practical understanding and application of the structure and financial details of his Deed have long been studied in depth and should be one focal point of an event aimed at addressing how to overcome economic materialism.

Financial literacy, understood as the capacity to use accounting as a tool of perception of both the inner and outer realms of economic life, is alluded to in Steiner's *Economics Course* when he refers to money as the world's bookkeeping. This idea allows us to see both ourselves (inner) and the world (outer) in one connected image and, in freedom, adjust our conduct according to the results.

In the West, where the extreme forces of magnetism meet the human I in becoming, threatening to capture it in egotism, we have a challenge and equally an opportunity to overcome this threat. Together with how finance is taught in schools and how US financial history looks different when seen through the lens of money as bookkeeping, these are themes that could well provide a culmination to the work of those Economics Conference colleagues who have been addressing them for over 20 years.

## Accounting Exercise

Daniel Osmer wrote: "This morning I reread, "Associative Bookkeeping – A collaborative research project"" from December 2021, that you sent out to the accounting group. This included 'Notes on the closing process' and 'Notes on the capital account'. Great Easter reading. It makes me anxious to get back to working to finish more consistently what I have started; finishing the simple intro to bookkeeping exercises (for college freshman in USA) and its background historical context, especially focusing on the 'Colonies' and founding of the U.S. of A. I am currently working more on completing the newly modified T-account presentation of single to double to closing entries in a Service enterprise and Merchandise (inventory) enterprise. After

<sup>48</sup> *The Quest for Isis-Sophia*, Dornach, GA 202.

learning the original true method, the same transactions are then put through the standard American 'formula method' that students will get in their fresher year of accounting (bookkeeping). Along with some money and economics history and context, taking this short 'primer' will then give them a huge 'leg-up' when they are faced with the standard method they will meet in college."

CHB: The state of play with this project is 'pause'. I have been 'road-testing' it with a couple of correspondents and it does seem to help people understand bookkeeping at the same time and by the medium of sorting out their own affairs/lives. However, this existential dimension slows things down at the same time as proving its worth!

### A Seminar on Tenure

A seminar is being considered, to be held possibly in Mexico, although it could be part of the Financial Literacy Festival (see p. 21).

The idea is simple: Create a 50-year lease that allows someone to farm land without owning it as a financial asset. The rent will be nil because the farmer is tending the owner's asset and is in principle acting as a land manager using farming as the main means of doing so.

Let a (young) farmer sign as lessee and see if a lessor will countersign. No capitalisation of land is required by the farmer. The land itself becomes 'encumbered' in favour of farming but the farm as an asset remains on the landowner's balance sheet, albeit with its value tied to farming, rather than industrial or financial, economics.

Would this idea fly? How and where might it be tested? Are there already examples: L'Aubier? Los Mangrullos?



*Campesinos con burros, 1938.*  
Eduardo Kingman, (Ecuadorian, 1913–1997)

### Digimoney

*The whole world, including anthroposophists, is looking more and more towards digital money of various kinds and for various reasons. Some see this as a chance to bring Rudolf Steiner's ideas about money into mainstream play. Some EC colleagues are looking at this in closer detail, built around a critique of Sebastian Bilbao's interview with Jon Underwood (<https://video.com/462504739>). Others in the threefold movement in the USA have also turned their attention to this. Very uncertain about this, I wrote to the latter group, what I see as a kind of debate marker or position statement. Given that many colleagues already have a public face in this field, is this the sort of thing the Economics Conference should be doing – playing a more visible and defined part in such discourses? – CHB*

Hello everyone,

My doctoral work and academic engagements since took me to the heart of today's financial system, based as it is on double-entry bookkeeping, but used for egotistical purposes – especially to make money out of money. This is the main attraction of Bitcoin, et al. – that its value can go up without any real value being created – just like the Shenandoah/Blue Ridge episode in 1929 and many similar. Of course, the US government, and all others, are concerned about this in their role as managers (they think!) of financial life. But if they thought more carefully about that role, and if they took to heart Rudolf Steiner's ideas, they would see that their role and all challenges to it are based on the idea that money as such is something, so it can go up in value without the need for any real value creation in the background. Bitcoin is destabilising in that regard, but so is central banking itself insofar as fiat monies are collateralised to land.

For Rudolf Steiner, the way out of this situation is to understand that money in our time is bookkeeping. Just as one can use inches to quantify how long a piece of wood is that one wants to buy, but the inch itself cannot be bought and sold (stretched or shrunk); just so, money can only ever represent something and does not exist unto itself.

Steiner also said that money not only has three functions (as all economics teaches), but it has three qualities:

<b>Function</b>	<b>Representing</b>	<b>Steiner</b>
Means of exchange	Goods	Purchase money
Store of value	Capital invested in enterprises	Loan money
Unit of Account	The need to convert excess capital into money to spend	Gift money

One can go further, in terms of accounting and bookkeeping:

<b>Function</b>	<b>Quality per RS</b>	<b>Bookkeeping</b>
Means of exchange	Purchase money	Income and Expense
Store of value	Loan money	Balance Sheet
Unit of Account	Gift money	Closing Entries

The third element gives to 'money as bookkeeping' concrete expression, so that through clear and shared accounting one can free money from its use as a thing for egotistical gain (money for nothing). This would be in direct descendance from the *Economics Course* and is a large part of what we focus on in the Economics Conference.<sup>49</sup>

This work includes direct discussions in policy contexts aimed at introducing Steiner's ideas into today's monetary debates, so that people can see how to go beyond the idea of money-as-a-thing, which is akin to regarding the heart as a pump.

I say all this because, speaking professionally, I am in no doubt that 'money as bookkeeping', both as an idea and as lived experience, confines all the anguish about money and its deleterious effects on socio-economic life to a matter only for those who do not walk the talk of 'money-as-bookkeeping'. If anthroposophists want to address this area, therefore, they should put the focus directly on Steiner's ideas and how to implement them. This will not only make the whole realm manageable, but it will bolster the soul; whereas 'money-as-thing' and everything linked to that, whether memos or bank balances or market reports, can only undermine the soul, facing it with things it cannot cope with.

In this sense, too, no-one will need to seek a way of making money out of nothing and so the huge damage done to the environment in order to meet this 'need' is obviated.

I am aware that some argue that digital currencies are a match for Steiner's ideas, but for this I can find no evidence. Indeed, much of what I see anthroposophists saying on the web is somewhat uneducated in my view, and is seen as such by experts. 'Money as bookkeeping', especially when translated into accounting, meets with quite a different response, however. It is also of importance that when that discussion begins it turns very quickly towards Aristotle. This is even more significant once one recognises that what Steiner says qua economist (his twin theory of value, for example) overcomes an error on Aristotle's part, an error compounded or repeated by Thomas Aquinas in his work as regards economics and money. (See Steiner's lectures on Thomism and my examination of it in *Aristotle, Thomas Aquinas, Rudolf Steiner Fellow Economists* (search aeBookstore.com.)

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<sup>49</sup> See the many titles under <https://aebookstore.com/publications/associative-economics-worldwide/>

Forgive this intrusion, but it concerns me greatly that those who know or ought to know Steiner's economics course spend their energies chasing after the chaos caused by the simple fact that people do not treat money as bookkeeping.

My advice is simply to track out the concept of money as bookkeeping (per Rudolf Steiner) via normal accounting minus modern egotism right into one's day-to-day money behaviour. Check out almost anything under Associative Economics Worldwide (at [aeBookstore.com](http://aeBookstore.com)) or the [associative-financial-literacy.com](http://associative-financial-literacy.com) site. Or the [ae-mark.com](http://ae-mark.com) site. Or the publications page of the Economics Conference. We've been at this for years now, including developing direct links to central banking, even though the future is not there.

Money-as-bookkeeping / bookkeeping-as-money (e.g. using LETS, or any spreadsheet system) will demonstrate to oneself one's autonomy in the field of money. People often mention Silvio Gesell, but Gesell only touches on purchase money, the easiest of all. It is in loan money, credit creation, et al., where the problem lies – the preservation rather than circulation of capital. To understand this 'between the eyes', as it were, one should stop using banks to save money or even effect payments. This will compel one to create shared bookkeeping with others, then one can pass from theoretical considerations to existential change. I know no other way to transcend an economy linked to banking. It will never begin out there, but only inside, as clear thinking that then irradiates one's conduct.

As I say, EC colleagues have produced so much material on this out of a combination of entrepreneurial experience and academic activity in link with central policy makers, that I can only recommend this material be studied closely. Additionally, one could read *Finance at the Threshold*, which was commissioned for The City of London community with the request that I place Rudolf Steiner centre-stage in today's post 2008 discourse. This book has an introduction by the then chief financial adviser to the Bank of England. I do not say this to blow my own trumpet, but to draw attention to the fact that through this work Rudolf Steiner is known as a credible contributor to monetary challenges, all the while many in the anthroposophical movement are looking to bring about mainstream connections unaware these already exist!

The starting point, as I say, is money as bookkeeping. The cover, whether wheat or gold or anything else, is a secondary discussion that takes a very different form once money as bookkeeping, *in the form of actual bookkeeping*, is in place.

## How distant is the Shore?

Kim Chotzen

I write as a colleague among colleagues to share that, as Administrator of the Economics Conference since 2015, I have inwardly considered our work – the work of a small band of dedicated individuals around the world – as medicine, homeopathic drops in a diseased sea that send ripples of healing toward the shores of the future. Drops that begin as a trickle, then flow into an ever wider estuary.\*

But are these the sentiments of a cloistered group that, like the Essenes, pushes the forces of evil ever more forcefully onto the world stage?\*\*. Perhaps we do not have the right to work quietly in the background. It is a privilege known only to a few. But then, what of the Rosicrucians – unnamed, unknown except to their close fellows – who almost imperceptibly placed something into humanity that would serve as a safeguard for the future? Is it really such a pompous thought to consider the work of the Economics Conference in this way?

I have not thought and do not think so. Rather, these thoughts are what have kept me going, even when I look out at the anthroposophical movement and see little to no recognition. Why is it, for example, that in the full-blown glossy edition of the latest newsletter in the Anthroposophical Society in America, with descriptions of opportunities for self-

development, striving of youth, overcoming modern challenges, there is no serious mention of the role of economics? Or how is it that today's trainings for teachers do not include financial literacy as an essential educational tool, for both the teachers and their students?

Lately, the admin desk has received increasing requests for more technological sophistication – website updating, index searches, better and more advanced email applications and the like. While the Goetheanum drives forward 'keeping up with the times' with Goetheanum TV, myriad online programs and zoom meetings, I ask myself, is this the future? To what do I want to link my will? More importantly, perhaps, is the need for an echo, because if there is none, then either land is still very far away or the tone being sounded is inaudible. Or the ripples have not yet reached the distant shore and begun their journey back. Like Noah sending out a dove, I wonder how far the shore is, to which shore we are heading, and how will we recognize it when we arrive? When will we make landfall and what will be asked of us at that point?

\* The estuary image is one that has been used upon occasion in our work ever since Carlos Jaime Loch of Brazil articulated it in *Canterbury* in 2008.

\*\* See Rudolf Steiner, *The Fifth Gospel*.

Location		Currency	Rate to CHF	HIB
Goetheanum	28,219.05	CHF	1.0000	28,219
AS in Switzerland	70,429.50	CHF	1.0000	70,430
Great Britain	10,240.64	GBP	1.2240	12,535
AS in Ireland	521.65	HIB	1.0000	522
AS in Canada	3,958.24	CAD	0.7570	2,996
AS in USA	16,794.07	USD	0.9753	16,379
AS in Ecuador	810.00	USD	0.9753	790
AS in Brazil	30,041.72	BRL	0.1957	5,879
AS in Argentina	0.00	ARG	0.0084	0
Netherlands	124.00	EUR	1.0260	127
AS in Germany	735.41	EUR	1.0260	755
				<b>138,631</b>

## Economics Conference Fund 2021

Most of our balances continue to be held in Groups of the Society, providing interest free liquidity pending our need of them. A main event in 2021 was the Christmas Conference retreat in San Miguel de Allende, Mexico. For those who took part,

this experience continues to reverberate not only for the benefits it brought but also and challenges! Fionn continues his financial literacy ambassadorial work mainly in German-speaking Switzerland. In May 2021, there was a seminar on threefolding at L'Aubier. Some money has been used to maintain the Economics Conference organisationally, but no research funding was requested in 2021. A new development is the balance held in Ecuador. In this case, the membership dues of the Quito Group of the Anthroposophical Society (9 members x 90 CHF) were paid out of the EC Fund at the Goetheanum, with a corresponding transfer in Quito of 810 USD (1:1 to CHF), held there on behalf of the Economics Conference for the work with associative economics in that country. Finally, we received several donations, for which "very many heartfelt thanks" to those concerned.