



22nd Annual Meeting / Economics Conference of the Goetheanum

Towards 2024 Part 1

Christmas 2023 and Beyond

From Michaelmas 2022 onwards...

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

Looking Forwards...

'Christmas 2023 and Beyond.' We start the new year with a brief glance in **remembrance** of the night of the conflagration one hundred years ago. But then, as was Rudolf Steiner's own gesture, immediately and deliberately stepping into the future, resolutely facing towards Christmas 2023 but also beyond. For, how sure are we of what we will be celebrating? Humanity as a whole, ourselves included, seems to be in a lull.

Part of our focus continues to concern **'the West'**. What does this mean in a spiritual sense? In terms of our journey back from the East, whence we went so many eons ago, what does it mean to head West? What do we expect to find there? The picture below is not thought to be Rudolf Steiner, but it might as well be: facing westwards before the immensity of his tasks.

The passages concerning **Christology** are a foil for this, because the journey out of the East, initially heading 'northwest', passed through Palestine. The events there and their witnessing in the Gospels, including the fifth added by Rudolf Steiner, live on as the unspoken ground for subsequent existence. Whatever eventuates out of the West will have to find its link to that ground, building on and not denying it.

This will enable us to become aware of **deeper facets** of history, such as those represented here. The karmic underpinning of life, even as this finds expression in bookkeeping also. The story of Otto I, with its salutary image for Central European history – itself a tragedy that continues under today's false European and geo-political constructs. In Quito, Ecuador, but also other parts of the western hemisphere, these things call for a revisiting of their modern histories, so dominated have they been by Jesuit and Masonic intentions, often hiding under the cloak of republican democracy. There the story of the link between Steiner and Keynes plays its part,

perhaps the only way the West will overcome its materialism.

And all this plays into the **status and identity** of the Economics Conference itself. How do we understand our work, our role, our future?

It is ever our hope that the substance of the Economics Conference will help secure for humanity the Deed of Rudolf Steiner in that it represents the serious economic ground needed to tread a modern path of true self-knowledge. Without this, his Deed risks becoming occluded as 'just another historical event'.

Regarding the correspondence Rudolf Steiner hoped for from all corners of the membership, his words describe how, through publication of news, a coherence of wills could be achieved: "The best reports will come out of the individuality of the different correspondents... Let everything remain a motley mixture; this will bring us the individuality of the writer in question and that is what interests us. We hope in this way to ... give a human impression with their all too human weaknesses." (Christmas Conference Proceedings, p. 199.)

It is in this spirit that we seek to maintain communications between colleagues. Sent out deliberately on the last of the Holy Nights, we hope this edition of Towards resonates with your own souls' sensing of what lies ahead and what is at stake.

Christopher Houghton Budd and Kim Chotzen.



1922/3 Remembrance

A hundred years ago, the first Goetheanum burnt to the ground, victim of envy-laden arson on the one hand, and lack of vigilance on the other. But its construction in wood also rendered it vulnerable to unkind forces, so the second Goetheanum was built to a different brief (see p.4). Linking the two, even now, is the physical Foundation Stone and the one laid into the hearts of the members of the refounded Anthroposophical Society as the foundation stone of the spiritual Goetheanum that accompanies the current physical one, reminder as it is of the first. When we look back to the fire of 1922/3, is it with nostalgia or the strength that comes from letting it go? Can that destructive fire become burning enthusiasm for the new future? Can we wrest new life out of yesterday's embers?

'Aglow with the fire of love'¹

At the laying of the Foundation Stone of the first Goetheanum at sunset on the autumnal equinox, 20 September 1913, torrents of rain fell and a gale howled as Rudolf Steiner's powerful voice sounded out above the blare of the elements calling upon the hierarchies to help and protect the undertaking. He spoke of the increasing power and malignity of "dark Ahriman clouding vision and spreading darkness of chaos over fully awakened spiritual sight,"² and how the human soul, symbolized in the Foundation Stone, must find the strength to undertake its spiritual task.

During the ceremony, Rudolf Steiner intoned, for the first time, the ancient prayer that had once echoed in the soul of Jesus of Nazareth when He witnessed the celebration of an ancient Mystery rite that had fallen into decadence. In that overwhelming moment, the young man from Nazareth experienced the 'Fall of Man' and had to bear within Himself all the sorrow that resulted for humanity.

AUM, Amen!
The Evils hold sway,
Witness of Egoity becoming free,
Selfhood-Guilt through others incurred,
Experienced in the Daily Bread,
Wherein the Will of the Heavens does not rule.
In that Man severed himself from Your Kingdom,
And forgot Your Names,
Ye Fathers in the Heavens.

"Thrice the human soul rises up to the three secrets of existence: First they are symbols; then

¹ Prompted by and with grateful agreement of Hazel Archer Ginsburg (ReverseRitual.com), of whose original text this is an abridgement and modification.

² The quotations here are from the shorthand record of Fritz Edelmann, see pp. 30 ff. in *The Christmas Foundation; Beginning of a new Cosmic Age*, Rudolf Grosse, Steiner Book Centre, Vancouver, Canada 1980.

they are tokens when the soul reads the eternal world word; but the profoundest depths of the world secrets are vividly bound to the soul when this soul is able to create its own sheath out of the kingdom of the hierarchies — so, be sheathed! First symbol, then token, now sheathed so that you may become a firm Corner Stone of our striving, for our seeking inasmuch as we have seen it to be right in the evolution of humanity. Let us make of the Stone that is a token of our soul one that is sheathed."

So spoke Rudolf Steiner in the pit where he stood, saying further:

"...if, aglow with the fire of love, we are to fight on in that great spiritual conflict [against Ahriman] that it was granted us to inherit, then [let us], led by karma, stand at this moment at a place through which important streams of spiritual life have flowed; let us feel within ourselves this evening the full gravity of the situation. Humanity in days gone by had reached the culminating point in its striving for personality. When in the fullness of this earthly personality, the ancient heritage, received from

It will be possible for spiritual flames of fire to arise, as a true spiritual life for the blessing of mankind in the future, from the Goetheanum which is being built anew.

...today we may hope that when the physical Goetheanum stands here once more we shall have worked in such a way that the physical Goetheanum is only the external symbol of our spiritual Goetheanum which we want to take with us as an idea as we now go out into the world.

1 January 1924

the divine leaders of the very beginning of earth evolution, had exhausted itself, then in the East the Cosmic Word appeared:

In the Beginning was the Word,
And the Word was with God,
And a God was the Word.

"And the Word was made manifest to the souls of men and spoke to the souls of men: Fill earth evolution with the purpose and meaning of the earth! Now the Word Itself has passed over into the earth aura, has been received into the spiritual aura of the earth.

"Fourfold has been the proclamation of the Cosmic Word through the centuries numbering now well-nigh two thousand years. Thus, has the light of cosmic worlds shone into earth-evolution.

"Deeper and ever deeper Ahriman sank, and had perforce to sink...

"Let us also feel ourselves surrounded by the souls of men in whom the cry of yearning for the spirit resounds. But let us feel, my dear Sisters and Brothers, how these human souls all round us might be left crying out in vain, since Ahriman, dark Ahriman, is spreading chaos over all spiritual knowledge of the worlds of the higher hierarchies for which they strive. Feel, too, that ... in our time the possibility has indeed arisen of adding to the spirit-word, four times proclaimed, that other proclamation which I can now present, but in a symbol only (referring to The Fifth Gospel). From the East it came – the Light and the Word of the proclamation. From out of the East it passed over to the West, four times proclaimed in the four Gospels; awaiting the advent from the West of the mirror that will add knowledge to what is still only proclamation in the four times uttered Cosmic Word.

"It pierces deeply into our hearts and souls when we listen to that Sermon on the Mount, which was uttered in the hour when the time for the ripening of human personality was fulfilled, when the ancient light of the spirit had vanished and the new spirit-light appeared. The new spirit-light has appeared! But after it appeared, it travelled through the centuries of human evolution from East to West, waiting for understanding of the words which once in the Sermon on the Mount had sounded their way into human hearts. [For] human souls had to mature before they could understand that which, as the most ancient of all because it is the Macrocosmic Gospel, is now to reverberate from the West like an echo to the Gospel of the East."

Our Father, Who art in heaven,
Hallowed be Thy Name.
Thy Kingdom come.
Thy will be done on earth,
As it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive those that trespass against us.
Lead us not into temptation,
But deliver us from the evil.
Amen. AUM.

I salute you. I am your friend, and my love for you goes deep. There is nothing I can give you which you have not. But there is much, very much, that, while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in it today. Take heaven! No peace lies in the future which is not hidden in this present little instant.

Take peace! The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in darkness, could we but see. And to see, we have only to look. I beseech you to look!

Life is so generous a giver. But we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendor, woven of love by wisdom, with power.

Welcome it, grasp it, and you touch the angel's hand that brings it to you. Everything we call a trial, a sorrow or a duty, believe me, that angel's hand is there. The gift is there and the wonder of an overshadowing presence.

Your joys, too, be not content with them as joys. They, too, conceal diviner gifts.

Life is so full of meaning and purpose, so full of beauty beneath its covering, that you will find earth but cloaks your heaven.

Courage then to claim it; that is all! But courage you have, and the knowledge that we are pilgrims together, wending through unknown country home.

Fra Giovanni Giocondo (c.1435–1515) writing to Countess Allagia Aldobrandeschi on Christmas Eve, 1513.

From Waldorf Today, David Kennedy, Ed.

The West

This montage section asks what picture(s) do we have when we speak of 'the West'. And do these vignettes help us to understand that designation?

Pro-active Vulnerability

chb

I have long said that because the first Goetheanum was too vulnerable to the destructive forces of its time, the second was built in concrete, financed by the insurance, with red window facing, and indeed speaking to, the West, and its back closed to the East. But where can I find this source directly? Nowhere! Did I dream it? Or did Rex Raab whisper it into my ear in that fateful seminar he gave at the 1972 Goetheanum Youth Conference?



I recently enquired of two colleagues very familiar with the Goetheanum building story,

Christian Thal-Janzen in the UK and David Adams in the USA, Christian replied, 'This may all be true but artistically the East is so simple because it is the Saturn stage. When the Building burnt, it rose into the etheric world where everything is reversed, back to front and inside out. That means that what was inside at the East end of the First Building (the Christ between Lucifer and Ahriman is now on the outside on the West Front. And the seven planetary stages that were found expressed in the seven capitals of the large dome are now outside with Venus in the West and Saturn in the East. The simplicity of the East end is a reflection of this. But what you quote is new to me but does not contradict my understanding.'

David said, quoting Raab, Klingborg, and Fant in *Eloquent Concrete* by, p.47: "From this model we were now to erect ... a building for the anthroposophy of the present and future ... whose exterior shows by its form and resistant material that it has the will to stand firm and offer protection."



So, now I have to write that it is *as if* Rudolf Steiner said, 'because the first Goetheanum was too vulnerable...'

I stand by my convictions even so! There may still be conversations to be had with the 'Orient', but they are, as it were, minor in comparison with that needing to be had with 'the West', and far less urgent. Without such a conversation, I don't see how the form coming out of the West will not engulf and extinguish the light that came from the East. It is already the case that the souls of Japan, China and India have been co-opted by 'western finance', egotistical finance, with the economic prowess of each of them bearing the price of sacrificing or at least foregoing their own inherent (not west-provoked) development.

The Spirit of Liberty

This extract from a speech given by Judge Learned Hand in 1944 in celebration of 'I Am an American Day', rings well as an aspirational statement, even though the 'we' he speaks of does not include the people who were there before the Europeans, or those bought in from Africa. Even so, it sits interestingly alongside Daniel Osmer's following article on the Saturn Mysteries, for here, too, one has to ask how ethnically ecumenical Masonry's ideals of service were and indeed are today.

What do we mean when we say that first of all we seek liberty? I often wonder whether we do not rest our hopes too much upon constitutions, upon laws and upon courts. These are false hopes; believe me, these are false hopes. Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can even do much to help it. While it lies there it needs no constitution, no law, no court to save it. And what is this liberty which must lie in the hearts of men and women? It is not the ruthless, the unbridled will; it is not freedom to do as one likes. That is the denial of liberty, and leads straight to its overthrow. A society in which men recognize no check upon their freedom soon becomes a society where freedom is the possession of only a savage few; as we have learned to our sorrow.

What then is the spirit of liberty? I cannot define it; I can only tell you my own faith. The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the mind of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned but never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest. [That] America which has never been, and which may never be; nay, which never will be except as the conscience and courage of Americans create it.



The North American Saturn Mysteries Daniel Osmer / Sebastopol, California, USA

La Fayette as American General and Mason

After an evening presentation with the dual theme of 'Beyond Hibernia' and 'Whatever happened to Daniel Dunlop?', the 2nd day of the four-day 'Fresh Perspectives' research gathering³ reconvened in the morning at the La Fayette Masonic Lodge of Sebastopol, California. As it turns out, La Fayette returned to tour the USA in 1824 and subsequently, more than 75 'La Fayette' Lodges were established all over the country. Today, Lafayette is considered the greatest mason ever!, along with George Washington and Benjamin Franklin. At age 24, Franklin joined the St. John's Lodge of Pennsylvania in 1731, a first in the Colonies. George Washington entered the Virginia Lodge in 1752 as a twenty-year old and while Washington was present, Marquis de Lafayette at age 20 was taken in as a freemason. Lafayette had inherited the vast estate of his wealthy parents who were part of the aristocracy, when suddenly he was orphaned at the age of 13. He promptly gave up the easy life and became a soldier, eventually becoming a key general in the Colonial army where all the generals belonged to a masonic lodge.

June 24th, 1717 was the official start to Freemasonry with the establishment of the United Grand Lodge of England in London. It is thought that Freemasonry, and fraternal orders generally, emerged from the stonemasons and cathedral builders of the 11th and 12th centuries – yet there may be more to the story. An interesting aspect of Freemasonry is DeMolay International that began in Kansas City, Missouri in 1919. It was an organization for youth between the ages of 12 and 21, for youth that, "...acknowledge a higher spiritual power."⁴

Mutual Benefit Societies for Individual Development

The Masonic Lodge where we met for the 'Fresh Perspectives' research seminars was chartered in 1858. Its mission statement reads: "A person who strives to improve himself can also improve his community and the world at large. Through

³ *Fresh Perspectives* was a meeting of Economics Conference colleagues held in Sebastopol, California 21-15 September 2022. It is reported on in the forthcoming *Associate!*

⁴ Executed in Paris in 1314, Jacques DeMolay was the 23rd and last Grand Master of the *Poor Knights of Christ and the Temple of Solomon* – the Templars.

Masonic principles and tradition, we foster personal growth and improving the lives of others." We also have the Lions Club International, established in Chicago by Melvin Jones in 1916 and happens to meet here in the Masonic building on Wednesday mornings. Just a short walk away in downtown Sebastopol is the 'triple link fraternity', the Independent Order of Odd Fellows (IOOF) that also rents out space to the community. The triple link refers to their logo of three links of a chain with the letters F, L, T – friendship, love and truth. They were founded in Baltimore around 1819 at the Seven Stars Tavern. We also have the Lions Club founded in 1917 with the motto: *We serve*. The Knights of Columbus is a Catholic mutual benefit society founded in 1882 in New Haven Connecticut and the Rotary Club in Chicago was founded in 1905 with the motto: *Service above Self*. Finally, the Grange, started in 1867 and originally known as 'The Patrons of Husbandry', was founded to advance methods of agriculture and the social and economic needs of farmers.

As a British subject, Benjamin Franklin was one of the first members of the earliest Masonic Lodge in the American Colonies. He then proceeded to jump start (sic) the electric industry through his research, discoveries and influences over many decades. His book of electrical current experiments was published in 1751, having 'retired' 3 years earlier at age 42. One hundred and fifty years later, Daniel N. Dunlop published his articles on the electrical apparatus displayed at the Paris World Exhibition of 1900. George Westinghouse noticed and was impressed enough to hire Dunlop and sent him to London to work, where he eventually established BEAMA, the British Electrotechnical and Allied Manufacturers' Association in 1911. Coincidentally, both Franklin and Dunlop were primary figures, at an early age, in their respective 'lodges': the St. John's Lodge of Pennsylvania for Franklin and the Dublin Lodge of the Theosophical Society in Dunlop's case.

Just before leaving New York for London and his work with the Westinghouse Electric Company, Dunlop traveled to California (1899) in search of a place to locate a center for the New Mysteries. He may well have met Frank Pierce Doyle,⁵ the founder of Exchange Bank (1890). Doyle became known as the 'father' of the Golden Gate bridge after he shepherded the 35 million dollar bond issue to begin construction to connect the north Bay to the peninsula. His bank was, and still is, the only commercial bank in America to be structured in such a way that it is perpetually dedicated to funding the cultural life and the education of area youth. This is accomplished by providing the funding stream as profits arise, not

⁵ See 'Frank Doyle – Champion of the Future', Daniel Osmer in *Journal of Associative Economics*, January 2008.

after accumulating, and certainly not deploying only the interest and dividends earned from the 'accumulation'.

American Stream and the Resounding Tao

Rudolf Steiner once described Dunlop as possessing "ancient western knowledge" with a task of teaching the laws of the cosmos and nature. Bernard Lievegoed put him in the far West and deeply connected, via past incarnation, to the North American Saturn Mysteries. While E. C. Merry described him as a healer, through and through, with a great knowledge of plants and the elemental world – both outwardly and as expressed within the human being. Steiner appointed him to be in charge of the medical work in England, including the Weleda Company. And from T. H. Meyer we learn that both E. C. Merry and friend AE* had the very same vision of a Dunlop incarnation. In her biography, Merry describes the vision she had of him:

"He was clothed in his splendid aura, which radiated from his head and down his spine exactly as the present day Red Indian wears his many-colored feathers. In front of him burned a flame which the wind blew into the shape of a sickle; and at his feet was a serpent. He was in deep meditation, and his meditation formed for him the vision of a moon-colored pillar of light which was surmounted by the half of a female form – a moon goddess. Orion was blazing in the sky, and the moon was setting on the horizon. In his meditation, he was investigating the nature of healing plants."

– E. C. Merry,⁶ *Biographical Notes*⁷

From the 4th to the 5th: Emerald Isle

Through spiritual scientific research, we know that due to the catastrophe a great Initiate of the Sun Oracle of Atlantean times, led descendants of the 5th cultural period of the Atlantean Epoch (4th) to Ireland and beyond. The human "ego" had been bestowed upon the human being in the latter half of the Atlantean period, whereupon they became the only Atlanteans to have the rudiments of thinking – making them the 'first born' of ego-hood. Three "culture-initiating mystery streams" emerged from the Atlantean catastrophe: an eastern Northern stream (Hibernia), an eastern Southern stream and a third American stream that went West. This North American Saturn Race was untouched by the other two main streams. As time progressed there was a slow withdrawal of the awareness of

⁶ The ideas of Eleanor Merry also feature in the forthcoming edition of *Associate!* (EC News 39), due out end January.

⁷ *Clairvoyance and Consciousness: The Tao Impulse in Evolution*, T. H. Meyer 2012, Temple Lodge Publishing, East Sussex.

the 'Great Spirit' and the resounding of the Tao. This occurred in the main civilizations and cultures of the Northern and Southern streams as the process of individuation and individual development accelerated.

"When Atlantean man spoke about his 'Great Spirit', he expressed it by the word Tao. Tao – both a deeply hidden basis of the soul and an exalted future." Rudolf Steiner, Mexican Mysteries⁸



The resounding Tao appears from the immeasurable stretches – from the hidden Sun Oracle. The cooperative activity of the seven spirits of form were called the 'Great Spirit' by Atlanteans – the Great Spirit resounding as the Tao (Tau). It is thought that Dunlop is of the circle of personalities of the West whose task it is to preserve the Atlantean clairvoyance under the guidance of Skythianos. It appears that the Atlantean clairvoyance and the resounding Tao are now incorporated into "individual Western personalities" rather than the entire culture. Those who have had incarnations in the North American Saturn Race have the task of guardianship of the Tao-spirituality until later times and are often linked to the Bodhisattvas stream led by the three individualities. Further, the conservation of the Atlantean clairvoyance is connected to the Hibernian Mysteries that had its center near west Ireland – the emerald isle.

"In the course of Atlantean evolution the two points drew together, until the point in the etheric body sank into the physical. At the moment when these two points coincided, man could begin to say "I" to himself. The forepart of the brain could now develop as an instrument for the spirit; self-consciousness began. All this happened first among those Atlanteans who dwelt in the neighborhood of modern Ireland."⁹

⁸ *Inner Impulses of Evolution: The Mexican Mysteries; The Knights Templar*, Rudolf Steiner 1916, CW 171.

⁹ *At the Gates of Spiritual Science* - Stuttgart CW 95 Goddard/Davy Rudolf Steiner. Lecture 10: 31st August 1906.

Near West Ireland – Far West America

In the Hibernian Mysteries instructions and initiation into the secrets of the twelve senses were given that then revealed the all-encompassing human and cosmic *past*. Instruction and initiation was also given into the secrets of the human heart that revealed to them the human and cosmic *future*. Their perception was extended from the very ancient past – old Saturn, Sun, Moon and the present Earth period – and to the future Jupiter, Venus, Vulcan. Human beings evolve with the Earth.

T. H. Meyer cites Rudolf Steiner's historical spiritual research describing 'study voyages' to America made from the region near Ireland and further north for the purpose of doing medicinal plant research and investigating healing practices of the Far West indigenous people. They especially studied illnesses connected to the strong subterranean electro-magnetic forces of the earth that affected the human being. This was occurring around the 2nd/3rd century AD not long before the Hibernian Mysteries 'closed their doors'. The 'Atlantean Wisdom' was in danger of not being preserved through the crucible of abstract natural scientific thinking.

"It is said that a few centuries after Christ had lived on the earth, there was held one of the greatest assemblies of the spiritual world connected with the earth that ever took place, and that there, Manes gathered round him three mighty personalities of the fourth century after Christ. In this figurative description, a most significant fact in connection with spiritual development is expressed. Manes called these persons together to consult with them as to the means of reintroducing the wisdom that had lived throughout the changing times of the post Atlantean age and of causing it to unfold more and more gloriously in the future."¹⁰

A Rosicrucian Imagination

First, it is through the Rosicrucian stream that the ancient Atlantean wisdom and the 'Great Spirit' is rescued in a form suitable for the West and the development of abstract natural scientific thinking. And finally, it is the founding of the School of Spiritual Science and the development of understanding through thought that integrates the three Mysteries streams of the Bodhisattvas.

"The three great spiritual Beings and individualities known to us under the names of Zarathustra, Gautama Buddha and Skythianos are, as it were, incarnations of Bodhisattvas. That which lived in them was not the Christ."¹¹

¹⁰ *The East in the Light of the West*, Rudolf Steiner, Schmidt Number: S-2053 CHAPTER IX, Munich, 31st August 1909.

¹¹ *Ibid.*

The third stream, the North American Saturn-Race of the far West, is the place where the Atlantean wisdom, the resounding Tao of the 'Great Spirit', was preserved continuously and for a much longer period of time than in Europe, but without cultivating the thinking along-side or within. They remained fully within the 'Great Spirit' of the primeval past with the Tao-wisdom of ancient Atlantean Clairvoyance still working on today. They are the purest remnant of the Tao Wisdom of Tao-land (Atlantis). Both AE and Dunlop seem to be true 'representative of those western personalities', as Steiner described them, drawn from the Saturn Race of the Far West whose task is to preserve Atlantean clairvoyance till later times. Does this mean that an incarnation in the American Far West is a precursor and source for the threefold Bodhisattvas stream and their helpers?

The ancient cultures of the North American Mystery stream, the Saturn race, could still experience the spiritual world and its beings, in and behind all of nature and the sense world around them. Their perception of the spiritual world within came through reverence for and experience of their ancestors. Today, we need to search for the being of nature within rather than return to nature in an external way. The modern way is to approach the world of abstract thinking with gusto, realizing that, as T. H. Meyer writes: '...the 'pearl of clairvoyance' gleams in every sense-free thought like the dew drop on a blade of grass.'¹² The Tau is bound up with the origin and development of human individuality and is based on the principle of development. Looking at the lodges and fraternities, a pattern or theme can be discerned. First, the development of the individual; then the recognition of the needs of the community in which one is embedded; then a certain responsibility arises that results in taking initiative based on one's intrinsic talents, skills and destiny tasks.

"But nowadays human beings can in general only give proper expression to their cosmically creative Ego-Nature (I-Being) through abstract thinking, by activating that 'being of Nature within' allowing the 'Great Spirit of the World' to speak in the individual consciousness by means of concepts." T. H. Meyer

This is the Tao of thinking.

¹² *Clairvoyance and Consciousness: The Tao Impulse in Evolution*, op. cit.

Christology

It is the hope of modern economics, and the social sciences generally, that it can be 'value free'. But that in itself is a value-laden thought. It cannot be a question of values or not, but what kind of values does one hold dear. In this section, Jason Brittin's piece on Cain and Abel continues his research into the link between economics and Christology. Reprinted from Johannine and Michaelic Economics – Christianising Economic Life,¹³ Christopher Houghton Budd's article on 'The John Gospel and Modern Economic Life' (Sebastopol, California 17 July 2004) touches on a theme that has accompanied him his whole career, the phenomenon he has experienced on more than one occasion, that when one does not run from modern finance but enters into it with the eyes of one at the threshold, then, when the rational thinking on which economics is built proves inadequate to describe fully the phenomena and processes before it, the language of the John Gospel steps in to fill the void

The John Gospel, Modern Economic Life and the Language of The I Am

Christopher Houghton Budd¹⁴

This lecture will explore important links between the spiritual background of modern economic life and the situation humanity finds itself in today. It derives from some seminal thoughts, which, although tentative, are offered here as a basis for wider deliberations.

In the early 1970s, when I began to become involved in economic life in a practical way, I attended a study group on lectures by Rudolf Steiner where he speaks about repentance in the sense of 'to think again'.¹⁵ The experience was strong enough to give rise to the idea of Johannine economics, on which I have based the esoteric aspect of my work in economics ever since. Strange to tell, I cannot now find this reference, but in trying to track it down I was led to reread two remarkable works by Steiner that have long been my trusted companions – *Christianity as Mystical Fact*¹⁶ and *The Redemption of Thinking*¹⁷. Read in tandem, these two works more than do justice to the idea of repentance as thinking again. More than that, they lead one to wonder if modern economic life is anything other than the field in which the redemption of thinking is to take place.

¹³ Search aebookstore.com

¹⁴ Edited version of a lecture given in Sebastopol, USA, 17 July 2004. The 'same' lecture had been given in Montreal, Vancouver and San Francisco.

¹⁵ Actually from Mark 4.17.

¹⁶ *Christianity as Mystical Fact*, Steiner Books, New York 1997 [1902].

¹⁷ *The Redemption of Thinking*, Rudolf Steiner. Hodder and Stoughton, London 1956.

At the same time, it is the 'place' in which modern initiation occurs, 'initiation' understood as awaking to the existence of a world beyond the senses, which in fact gives meaning to life on earth. This world, however, obeys a different logic, which has to be learned and respected.

By Johannine economics I understood that, in some sense yet to be defined, economics is about 'making straight the paths of the Lord' and about the purpose of initiation, themes that link economics to both Johns – the Baptist and the Evangelist – who stand as it were on either side of the Christ. Such ideas are necessarily intuitive at the outset, but I share them even though they are grounded only in certain inklings on my part.

It was also in the early 1970s that I attended a study group on the John Gospel¹⁸ led by John Cornish, who eventually published a book on his work, *The Gospel of St. John and the Mind of Today*.¹⁹

Much later, I was able to anchor my ideas in Rudolf Steiner's likening of the relationship between spiritual and economic life to that of a nut and its shell, albeit with a time delay: "The truth is that the economic life of a particular time and the spiritual life of a particular time (the times are not quite identical) hold the same relation as the nut to its shell. The economic life is invariably the shell which the spiritual life has thrown out. Taking its cast from the spiritual life, today's abstract economic life is, therefore, the product of an abstract spiritual life."²⁰

This is a very powerful image, the more so from an economist's point of view because Steiner's reference to a time delay chimes closely with that of lags, an all-important notion in modern economics. In the way I understand it, if one were to look inside the shell of a walnut, say, one would see the imprint of the nut – an image of the outside of the nut, but not yet the nut itself. Just so, economic life is the imprint of the 'outside' of spiritual life. It tells one of the existence of a spiritual life in a culture that is wont not to believe in such things. This is a simple analogy, yet it can change one's concept of economic life. Indeed, it can change one's

¹⁸ This study was based on Rudolf Steiner's statements about the John Gospel, such as those in the lectures given in Hamburg, May 1908.

¹⁹ *The Gospel of St. John and the Mind of Today*, St George's Publications, Spring valley, New York, USA, 1981. A related earlier book was entitled *The Raising of Lazarus*, St George's Publications, Spring valley, New York, USA, 1979.

²⁰ See 'The Abstract Nature of Modern Economic Life' in *Rudolf Steiner, Economist. Articles and Essays*. Rudolf Steiner, Emil Leinhas and Christopher Houghton Budd. New Economy Publications, Canterbury 2018 [1996]. Search aeBookstore.com.

image of spiritual life itself. Here, however, I want to concentrate on economic life.

Such an idea means that when we observe economic life we are reading the story of humanity's spiritual life and doing so with enormous precision. Just as the shell is a precise imprint of the nut, so economic life is an enormously precise reflection of spiritual life; more so than one might think. Understanding this can help us develop a sense of the significance of the self-discipline needed in finance and economic life generally if human beings are not to cheat, hide transactions off balance sheet, or fall prey to any other form of mischievous behaviour.

Today, finance is usually regarded as far removed from the inner life of humanity, yet the very fact that it has now become liberalised and unboundaried calls for enormous self-knowledge and inner independence on the part of human beings everywhere. Financial liberalisation enables us to go to places and to do things that were previously prohibited by moral strictures. Nowadays, our financial behaviour has become



largely unconstrained; we tend to do what is technically, rather than morally, possible,²¹ for which reason we should be far less concerned about the individual failings of the directors of an Enron²² than the general attitude we all tend to have towards spiritual life as a world considered remote from our financial dealings.

Against this background, I would like to draw attention to a particular phenomenon. The basic anthroposophical image of evolution describes how human beings have become more and more emancipated and therefore remote from a divine existence. They have done so in order to become more and more self-aware, a development that occurs in intimate connection with the material plane. The more one goes back in time,

²¹ The philosophy of positivism.

²² At the time of speaking, Enron was one of a number of companies that had come to grief because of false accounting.

therefore, the more one comes to priest-led theocratic societies where the individual as such hardly existed. Today, of course, we live in an age characterised by Margaret Thatcher's mid 1980s dictum, that 'there is no society, only individuals'²³ – a statement that in many ways represents the nadir of human evolution. But for this very reason, the future is about overcoming this alienation by *creating community out of egohood*.

In ancient times, every human action was constrained by a moral precept of one kind or another. Today, economic action is regarded as amoral, without moral content. Therefore, human beings are not required to concern themselves with the consequences of their actions. This is the neo-liberal image of humanity living in a world in which there is no society, only individuals acting rationally – all held together by that most non-rational of things, an invisible hand!

It is a fact of history that the process of becoming separated out from the larger community, of becoming an individual, is not

possible other than in relationship to matter. Self-consciousness unfolds as we impress ourselves on matter. This has the effect that we can make the material world go further. In Steiner's terms, we impregnate the material world with our understanding. Economics recognises this when it refers to the permanent phenomenon of labour saving, which is an effect of refining and making the material world go further. How many of us have saved

how much time because someone had the idea of a washing machine and was able to make one? This is but an outer manifestation of individual human beings taking hold of the physical world in order to express and become conscious of themselves and of the fact that they can have an effect in this world.

This phenomenon has a crucial counterpart in that the process of individuation and of developing self-awareness requires the instrument of the brain – not in order to think, but in order to become conscious of this faculty and to use it. In both respects, however, we run the risk of identifying too strongly with and thus

²³ Actually, "...you know, there's no such thing as society. There are individual men and women and there are families. And no government can do anything except through people, and people must look after themselves first. It is our duty to look after ourselves and then, also, to look after our neighbours." – in an interview in *Women's Own* in 1987.

becoming caught in the material plane, which is where the problem of today's economic life begins.

Speaking somewhat generally, the further one goes back in time the more one finds that human beings experienced themselves as a part of a larger reality. Today, they perceive themselves apart, on their own. And yet, throughout this long journey they have constantly made a representation to themselves of life's larger meaning, thereby building a bridge back to it. The form this bridge has taken has changed along the way, of course. In ancient times, it was very pictorial, even dramatic. Later, this link to a higher reality became narrative – Greek myths, troubadours, storytelling, etc. Today, we make it numerically, and it is this that provides the key feature of modern economic life.

It does not matter where one looks today – rates of return, price-earning ratios, sales levels – in economic life we make sense of our world through numbers. But not just in economic life. It is hardly possible, for example, for people today to know the speed they are going at without reading the speedometer. Or the temperature. Who today can say how hot the day is? Or know the time by looking at the sun? Or do arithmetic without a calculator? We need a numeric representation to know where we are. This is not just a phenomenon in economics. In our stage of consciousness, we locate ourselves through numbers. And we do so at the very moment in history when we have become the most reduced thing we could possibly be – 'Number One'²⁴. Today, when it is 'number one that counts', we link to the world through numbers.

But now we can see a further phenomenon, the number one is not a number the human being is comfortable with – witness the need of today's economic culture for ever-bigger numbers. Business is about making more than one, about bigger numbers and more profit, about growth, growth, growth. We cannot rest at one. One is not enough. We need more than one. Even 'growth, growth, growth' is a way of admitting that the human being cannot rest at one. It is not humanly sustainable to do so. The soul cannot breathe in such conditions.

The development of self-consciousness is only valid until it is achieved, at which point something has to change. Being self-conscious is not sustainable or meaningful unto itself. One sees this in adolescence – the phase when one believes oneself to be more important than anyone else, one's parents, one's teachers. "Death to the world around me," one cries. The world of alienated humanity is indeed death-dealing – to our fellow human beings, to the

environment, even to a healthy economic life. This became clear historically with the Enlightenment, and its claim that we know better than the gods.

All the energy needed to get to this point is valid. But then one needs a 'market', as it were, someone who asks, 'What are you going to do with all this self-importance?' Someone who remarks that unto itself it is nothing, but who gives one the opportunity to exercise one's uniqueness in service to others. This is a crucial moment. Unto itself, self-awareness is an unsustainable soul experience. It cannot be self-existing. One needs to include others in one's life if it is to be meaningful. This is the next stage in the process of maturing humanly.

Self-centredness or egoism necessarily develops by way of eclipsing the rest of the world. One can then move on to higher or enlarged egoism, where the 'I' (or sense of self) begins to re-include in its vision everything it previously excluded in order to become self-aware. This next stage in human evolution necessarily begins in today's numerical culture. And so, if one accepts all this, one can understand the need for growth, for increased profitability, and for increased wealth. We may regard this as aberrant behaviour, but we need to understand it if we would act differently.

This is not how things are normally described, of course. Usually, people believe that economic life has nothing to do with spiritual life. All too often, we act as if economic life is a place to go to when one has run out of money; while spiritual life is a place for salving one's sullied conscience! Anything, in fact, but the image I am using here – of the economic life as a precise image of spiritual life, as a reflector of the human condition and the 'venue' for and occasioner of inner transformation.

When capital becomes disconnected from humanity and foreign to the economy in which it was embedded (the phenomenon we call financial markets), it risks becoming unsustainable for the same reason that a cancer cannot outlive its host. Many say that we should not interfere with this development, and that we should accept such things as the stark austerity measures imposed on poor countries by International Monetary Fund conditionality, for example. That there is no gain without pain. But they say so because they believe fervently that humanity must give free rein to the logic of market forces, whence alone, in their view, the 'right' path can derive. Bizarre as it may seem to some, this is the social justification for their argument. One may think that neo-liberalism, for example, is by definition anti-social, but its proponents are not of this view. Their tenacity derives from their belief that true anti-social behaviour occurs when

²⁴ How close 1 looks to I, the name for individuality!

we interfere with market forces and that the travails of modern economic life are in fact due to 'disobeying' the market.

Since consciousness can be described as resulting from a death process – be it the dying of brain cells, the fact that pain is experienced by way of the near-dead nerve ends, or the giving up of a preconception – when economists say there can be no gain without pain they may in fact be alluding to an esoteric dictum. Much of our understanding of economic life and of our way of doing business is based on too deep a connection with the material plane. As a result, we live under certain illusions, especially when it comes to money and finance. When we amass wealth, for example, we regard it as belonging to us, which it does in a rights sense.²⁵

But wealth does not maintain its value if it is kept out of circulation – if it is kept apart from the rest of humanity, that is. We may own wealth, but its value derives from the fact that it is used by the rest of humanity. Assets are always matched by things we owe; the finance that was borrowed from third parties or ourselves directly in order to acquire the assets. These are liabilities. Thus equity is not an asset but a liability, something owed! The fact that we think we own what we owe arises from the fact that we have incarnated too deeply, so that we do not see that we are both the lender and borrower of our equity. This is counter-intuitive for our modern consciousness and not an experience readily explained in words, but it serves to indicate how wrongly we can interpret our relationship to the material plane and thus misread what economic life is telling us.

If we go back to the time and 'person' of Abraham, Rudolf Steiner points to two things of great importance. Firstly, Abraham marks the beginning of the development of the physical brain, without which we could not comprehend the physical plane and thus understand ourselves when on earth.²⁶ Secondly, he was the father of arithmetic.²⁷ The fact that modern economic life entails a brain-based, arithmetic-based culture begins with Abraham, therefore. It is literally unthinkable otherwise. Without it, we could

²⁵ Ownership refers to entitlement, not the sum to which one is entitled, the value of which may in fact change.

²⁶ See lecture of 9.11.1909. Published in English as *Deeper Secrets of Human History in the Light of the Gospel of St. Matthew*. Rudolf Steiner Press, London 1985.

²⁷ See Lecture 3, *The Gospel of St. Matthew*, September 1910 (Rudolf Steiner Press, London 1965), where Rudolf Steiner says the following: "Arithmetic is something that in its form, and because of its intrinsic certainty, comes near to clairvoyant knowledge, but it is essentially dependent upon a bodily organ."

neither conceive nor calculate the world in the way we do today.

Unfashionable as it may be to say so, in truth this is about the Fall of Man, about leaving but then returning to the Father. Such concepts may stretch the modern mind to the limits of 'spiritual correctness', but they are crucial for a deeper understanding of modern economic life.

In terms of the Fall, we have not only left the Father, but dragged down with us the kingdoms of the animals, the plants and the minerals – nature in a far wider sense than is usually understood. Our disregard for the environment today is the problem it is because in falling we pulled the three kingdoms away from the Father. To really enter into ecological economics, therefore, we need to know about the story of the Fall, and therefore about the need to reunite the kingdoms of nature with the Father.

Next, I would like to describe two events as taking place now that actually occurred prior to the twenty-first century. Firstly, the Christ Event – that is, the appearance of Christ on earth and all that means from His baptism onwards. The Christ Event took place historically at what Rudolf Steiner calls the 'turning point of time'. But it also takes place 'now', in the sense that 'now' refers to when we experience this Event in terms of our own reality. Similarly, when Rudolf Steiner refounded the Anthroposophical Society²⁸ in 1923 as a worldwide association of free individuals to whom he vouchsafed the continuation of his work, he intended this as a deed done for all humanity. That he meant this to be no ordinary society is clear from his description of the moment of its founding as the 'world turning point beginning'. This moment in history was one of humanity's darkest hours, and Steiner's concern was to create an event in the ordinary course of history that would, as it were, allow the distant light of the Christ Event to be caught and reflected down into the desperate conditions humanity then found itself in.

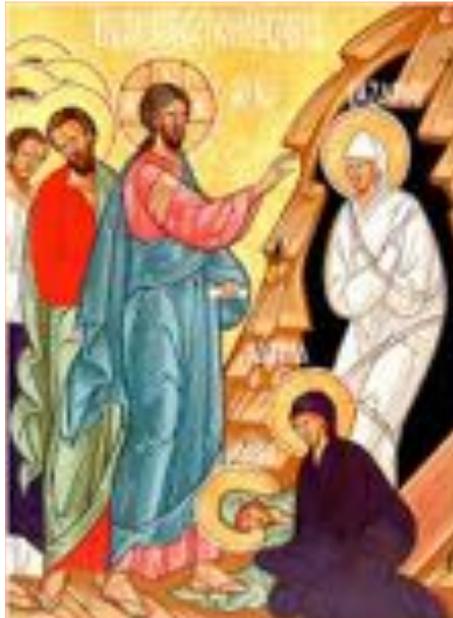
Again, the wider meaning of this, the central act of Steiner's life, will only become apparent as and when people realise its significance. The turning point of time and the 'world turning point beginning' stand for all to see as events in both the inner and outer life of humanity, but whose magnitude and purpose remain hidden until they become a reality for the individual. When they do, however, they provide the means for what one might call 'fast tracking', the means whereby the individual human being can catch up with the deeper meaning of human history and with the real nature and movement of events.

²⁸ For the author's treatment of this subject, see *The Deed of Rudolf Steiner*. Search aeBookstore.com.

At the outset of his economics lectures, Rudolf Steiner uses a powerful image – the fact that the human brain, weighing 1,400 grammes, would kill its owner were its full weight not reduced to a mere 20 grammes by the fact that it floats in the cerebro-spinal fluid: “What is the purpose of all this? With the brain, a mere ponderable mass, we could not think. We do not think with the heavy substance, but with the buoyancy. Substance must first lose its weight. Only then can we think. We think with that which flies away from the earth.”²⁹

This is hugely important. If we would just give up the idea that we think with the brain, the rest would follow... almost.

For example, one can imagine the Christ Being observing humanity’s development from some super-earthly vantage point. He sees that when human beings get to the point of self-awareness linked to the material plane they will become too deeply linked to matter unless He incarnates and goes through death, thereby becoming in but not of the world, and rescuing humanity by overcoming the illusion of matter. Or, in theological terms, to save humanity by taking away the sins of the world.



We need to understand the problem of seeing the brain as the origin rather than the reflector of our thinking and the possibility this gives of a wrong relationship to the material plane (in the image on p. 9, marked by the confluence of the descending solid line and the ascending dashed line), especially in its economic aspect. And we need to recognise that when we come out of this problem, we do so, technically speaking, because of the Christ Event, even if we are unaware of the fact.

John Cornish called his earlier-mentioned book *The Gospel of St. John and the Mind of Today* because the John Gospel is written in an incredibly modern fashion. For example, the verb ‘to see’ is used throughout. I see; I see; I see. This is the self-conscious human being seeing, perceiving, and speaking out. This is the mind of today, conscious of itself and knowing what it is looking at.

²⁹ *Economics – The world as one economy*. Rudolf Steiner, New Economy Publications, Canterbury, England 2014 [1996/1922]. (GA 340) Lecture 1, p.36. Search aeBookstore.com.

Secondly, the John Gospel details the seven-step journey of The I Am with Christ’s seven ‘I Am’ sayings – ‘the Bread of Life’, ‘the Light of the World’, ‘the Door’, ‘the Beautiful Shepherd’, ‘the Resurrection and the Life’, ‘the Way, the Truth and the Life’, and ‘the True Vine’. As John Cornish describes it, the seven steps are all about leaving and then returning to the Father. The reference to ‘The I Am’ is important. Cornish points out that the usual reference only to ‘I Am’ is a problem caused by mistranslation. The Greek has The I Am, but this makes no modern sense. So we just say ‘I am’. But thereby we lose the

story. Cornish insists therefore on restoring the ancient meaning, which is readily understood if we think of The I Am as a reference to and synonym for what is sometimes called the Higher Self.³⁰ The term then becomes fully understandable to the modern mind because the otherwise awkward grammar it presents us with is overcome.

Thirdly, the John Gospel is so important for understanding modern economic life because at its exact centre – the eleventh of twenty-one chapters – stands the Lazarus Event. Briefly stated, when Lazarus was raised from the dead, he was in fact

initiated by the Christ Being, becoming John, the author of the John Gospel.³¹

The John Gospel is modern precisely because it is based on that event, and its momentous consequences. When Christ tells Lazarus to come forth from his tomb where he was bound and unable to come forth, it was not Lazarus’s physical body as such that stood up and walked again. Lazarus had come to know that the physical world is born of the spiritual world. In effect, Christ said, “Lazarus prove your physical body is born of the spirit and disprove for humanity the illusion that matter is primary. Lazarus come forth.”³²

³⁰ In the third of his May 1908 lectures, op. cit., Rudolf Steiner describes *The I Am* as a reference to ‘full self-consciousness’.

³¹ “We must bear in mind that St. John alone relates the Raising of Lazarus.” Ch. 8, *Christianity as Mystical Fact*, op. cit.

³² At the time of giving this lecture, I also wrote nearby the Comeforth chapter in *Rare Albion*, performed at the EC in Montreal in 2015.

This is not to say that the turning point of time and the 'world turning point beginning' are 'done deals', if I may use a deliberately business-style of language. In terms of the 'now' concept, these events only become operative if we choose to accept them into our lives. There is *the* 'now' and there is *my* 'now'. The two are different for the reason, that it is up to us to make them one and the same. We are, of course, free to ignore them. -----

The language of the John Gospel may seem strange, especially to the economist. But is it really so? When the brain no longer serves our understanding, my guess is that we have to make a jump in logic, forsaking that of the brain for one of a higher order and that the right language to use in this regard is that of the John Gospel – the language, that is, of The I Am.

The language of the John Gospel is the language humanity will have to learn to speak if we are to give modern economic life a moral underpinning that belongs to the future rather than to the past.

'To speak' in this sense is not so much to talk about such things as to use one's economic activity to demonstrate that the human being can become divine. In the words of the Bible, to show that economic activity is undertaken "for the manifestation of God, that the Son of God might be manifested thereby."

Needless to say, all this is a very far cry from economic life as a matter of investment returns and resource allocation. It also gives unaccustomed meaning to the John Gospel. But if, as I think we should, we need to give real significance to a Christian approach to economics, then themes such as those I have dared to touch on here may well serve to give substance to such an endeavour.

Cain and Abel

A Mystery Drama for Threefold Social Life.

Jason Brittin, High Halden, UK

The biblical account of the fratricide by Cain of his brother Abel has intrigued and horrified human consciousness throughout the ages and is reflected in many cultural mythologies. Artists³³, writers, and poets have joined theologians and philosophers in their exploration of this monumental mystery drama. Research into threefold social life may benefit from a consideration of the account of Cain and Abel, to investigate the spiritual beings and forces

³³ Fig 1: [https://commons.wikimedia.org/wiki/File:Blake_Cain_Fleeing_from_the_Wrath_of_God_\(The_Body_of_Abel_Found_by_Adam_and_Eve\)_c1805-1809.jpg](https://commons.wikimedia.org/wiki/File:Blake_Cain_Fleeing_from_the_Wrath_of_God_(The_Body_of_Abel_Found_by_Adam_and_Eve)_c1805-1809.jpg)

connected to the social realm, our relationship to these spiritual beings, and most importantly, how we can build a healthy social life, rather than ignite fires which we cannot control.



Fig. 1 Blake: *Cain Fleeing the Wrath of God* (1805-1809)

The biblical account of Cain and Abel is short and contained within the first sixteen verses of the fourth chapter of Genesis. Here we are told that Cain, the firstborn son is a 'worker of the ground' and that his brother Abel, the second born male, is the 'keeper of sheep'.

In the course of time, Cain wishes to make a sacrificial offering to Jehovah and is joined in this impulse by Abel. They each bring something of their work – Cain offers 'the fruit of the field' and Abel offers 'the firstborn of his flock and their fat portions.' We are then told that Jehovah had 'regard' for Abel's offering and not for Cain's.

This situation creates intense jealousy and anger in Cain the consequences of which he was warned about. Instead of heeding this call to conscience, Cain finds and kills his brother. When questioned, "Where is Abel your brother?", Cain utters the famous words, "Am I my brother's keeper?"

Fig. 2 presents this drama in the form of a coloured rectangular graphic connecting the two key individuals with their deeds and relationships both on earth and beyond. Cain is assigned a place on the right side of the rectangle and his offering of the 'fruits of the field' is placed at the top of the rectangle, adjacent to him. Abel is placed at the bottom of the rectangle and his offering of 'the best of the flock' is placed next to him on the left side of the rectangle. By looking primarily at the adjacent and opposite relationships shown in Figure 2, other aspects and dimensions can be overlain to shed new light on what is going on behind the scenes, so to speak, in this mystery drama.

This arrangement then allows one to overlay onto it the fourfold human being: the physical, etheric, astral and Ego-I aspects.³⁴ Next, from Rudolf Steiner's research presented in his book *Occult*

³⁴Steiner, Rudolf. Cosmic Memory, XVIII. The Fourfold Man on Earth GA11 https://rsarchive.org/Books/GA011/English/RSPI1959/GA011_c18.html

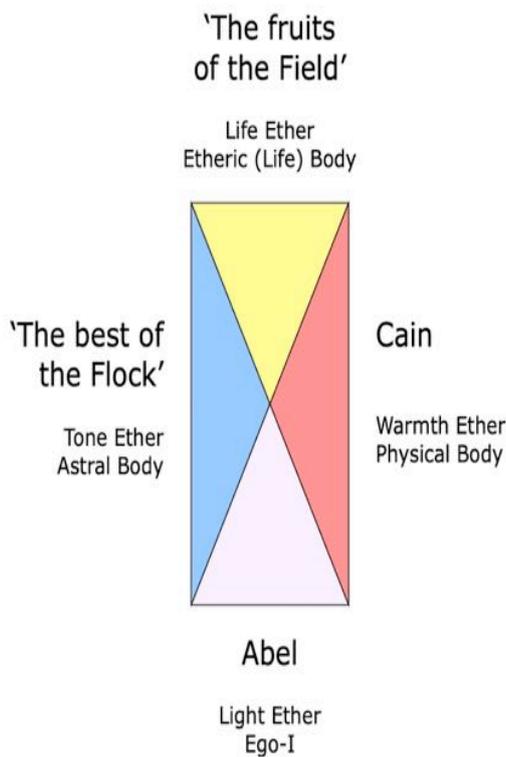


Fig. 1 Cain and Abel, Ethers and Bodies

Science, we may also overlay the cosmic ethers onto this arrangement: warmth ether, life ether, tone ether and light ether. We could also overlay the three previous and current planetary stages of consciousness (Saturn, Sun, Moon, Earth) if we wished to complete the picture. All of these aspects and dimensions live behind and are actively participating in the Cain and Abel Mystery drama, both historically and currently.

The account of Cain and Abel and our own experience of sleep enable us to discern the connection between the warmth ether and the life ether (that is, between Cain and 'the fruits of the field'). Similarly, there is a connection between the light ether and the tone ether (Abel and 'the best of the flock'). During sleep, our physical body and etheric body remain together, while our astral body and Ego-I withdraw to higher realms. Our awakening from sleep occurs when all four are reconnected. The rivalry between the two brothers can at times parallel the separation in sleep between the physical and etheric that stay in bed and the astral and ego that enter the spiritual world.

The account of Cain and Abel also portrays the deep rivalry experienced within oneself, between the physical body and the 'I',³⁵ that man has

³⁵ Romans 7:24-25 'Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve

experienced since the Fall. When seen in the etheric realm, this may be more accurately described as a rivalry between the warmth ether and the light ether, and it can result in an inner 'fratricide' for the development of the I. This fratricide not only occurs within the individual but also within the family and society. For example, in Biblical narratives the intense feelings of jealousy and hatred led to the selling of Joseph into slavery³⁶, the killing of the innocents during the births of Moses³⁷ and of Jesus³⁸, the murders of the Prophets³⁹, and the crucifixion of Christ⁴⁰ are examples of a dynamic which, in man's 'fallen state' leads to destruction.

By using the account of Cain and Abel to penetrate through spiritual scientific research into the modern social realm, we can identify three fundamental spheres of social life – cultural, rights and economic – and discover the distinctions, the connections and the relationships between them. We also now have the means to identify the spiritual beings living behind and working within the social realm as a whole, as well as within each of the 3 spheres.

By placing the Rosicrucian sayings, 'Ex deo nascimur, In Christo morimur, Per spiritum sanctum reviviscimus',⁴¹ onto the four-fold arrangement (see fig 3.1) we can make the following connections: the cultural sphere to the oversight of the Father through the First Hierarchy (Seraphim, Cherubim and Thrones); the rights sphere to the oversight of the Son through the Second Hierarchy (Dominions, Dynamis and Exusiai); and the economic sphere to the oversight of the Holy Spirit through the Third Hierarchy (Archai, Archangel and Angel). As the ego-I is the 'logos', the creating word, of the three earthly bodies (physical, etheric, astral) of individual human beings, even so, a Social I AM will emerge to become the harmonising 'logos' of the three spheres of social life (cultural, rights, economic spheres).

It should be stated here that the rivalry described in the account of Cain and Abel is a condition of man's spiritual fall, which is evidenced in our own struggle, both as individuals and as a society, to reflect the harmony of the spiritual world. Rudolf Steiner held that it becomes socially destructive

the law of sin. English Standard Version, ESV, Crossway, Illinois 2016 (ESV Crossway).

³⁶ Genesis chapter 37. ESV Crossway.

<https://www.esv.org/Genesis+37/>

³⁷ Exodus 1:15. ESV Crossway

<https://www.esv.org/Exodus+1/>

³⁸ Matthew 2:15. ESV Crossway

<https://www.esv.org/Matthew+27/>

³⁹ Luke 13:34. ESV Crossway

<https://www.esv.org/Luke+13/>

⁴⁰ See Matthew chapter 27. ESV Crossway

<https://www.esv.org/Matthew+27/>

⁴¹ 'Out of the Father we are born, in Christ we die, in the Holy Spirit we shall be awakened.

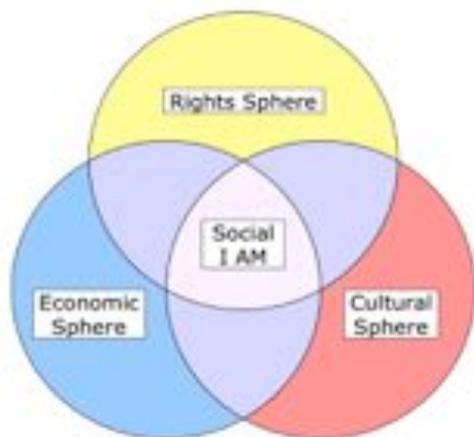
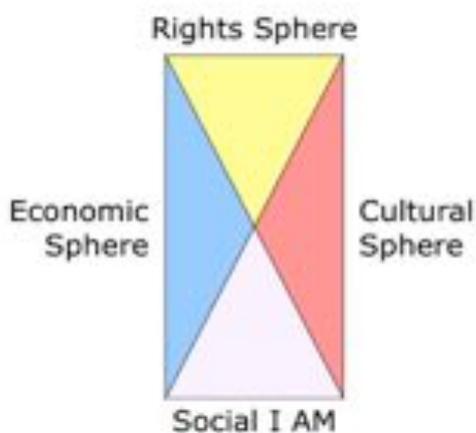
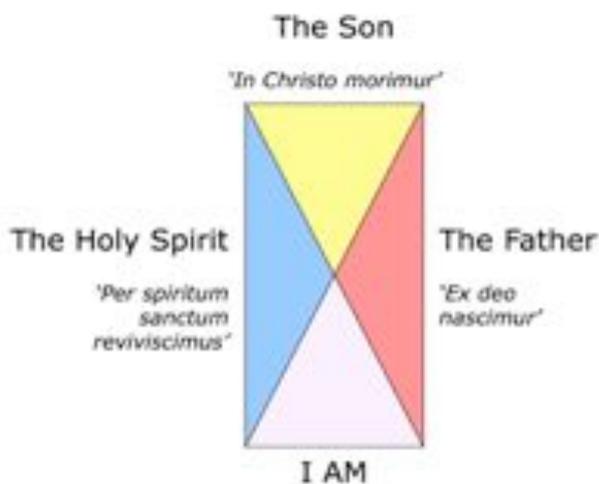


Fig. 2 Cain and Abel and the Social Spheres

when one of the three social spheres becomes dominant over the other two. Disconnected from the Hierarchies, we exercise 'power over man to his hurt'⁴² through such means as theocracies,

⁴² Ecclesiastes 8:9, 'All this I observed while applying my heart to all that is done under the sun, when man had power over man to his hurt.' ESV. Crossway

communism, socialism, and free-market capitalism, all as a means for social control, and in hatred of the coming I AM.

The 'New World Order',⁴³ long spoken of in western political circles, is a further attempt to create a Social I AM. However, as in other earlier attempts, it will prove to be a false idol, resulting in 'a man of lawlessness'.⁴⁴ Inspired by the Sun Demo,⁴⁵ the New World Order will be built out of a relationship with digital technology to create a transhuman world further disconnected from the higher spiritual world and the ascending evolutionary path. With the coming of the 'true light'⁴⁶ into the world, and through the Mystery of Golgotha,⁴⁷ we have the possibility to transform both ourselves and our social life through our connection to the Christ Being. Beyond all religious dogmas, this is the true path. The 'Royal Art', according to Rudolf Steiner, is the 'means to work in daily life out of insight into the eternal laws'.⁴⁸ When we work in our daily lives in such a manner, the spiritual beings of the Hierarchies respond in supportive ways to our actions.

On the anniversary (1923 AD) of the burning of the Goetheanum (1922 AD), Rudolf Steiner made the comment that the burning of Ephesus (356 BC) was done out of the jealousy of the gods and the burning of the Goetheanum was done out of the jealousy of man.⁴⁹ Until we, as human beings, have dealt with this rivalry within us, and consequently within society, we will face continual jealousy and hatred in any spiritual

⁴³

<https://www.forbes.com/sites/steveforbes/2022/03/25/biden-says-us-must-lead-new-world-order-what-america-needs-if-hes-serious/>

⁴⁴ 2 Thessalonians 2:3-12. ESV Crossway

<https://www.esv.org/2+Thessalonians+2/>

⁴⁵ Emberson, Paul. From Gondhishapur to Silicon Valley. Vol I. Etheric Dimensions Press. Switzerland and Scotland. 2009 p.341-352

⁴⁶ John 1:9-13. ESV Crossway 'The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.'

⁴⁷ Romans 5:10-11 'For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.' ESV Crossway

⁴⁸ Steiner, Rudolf. The Temple Legend Part III The Royal Art in a New Form. CW 93 2nd January 1906 Berlin.

<https://rsarchive.org/Lectures/GA093/English/RSP1985/19060102p01.html>

⁴⁹ Steiner, Rudolf. World History in Light of the Anthroposophy Lecture VIII CW 233 Dec 31 1923 <https://rsarchive.org/Lectures/GA233/English/RSP1977/19231231d01.html>

development we undertake. Yet, by connecting our efforts to the higher spiritual beings described here, we are promised victory in our efforts.⁵⁰

Conclusion

The biblical account of Cain and Abel provides a type of metaphor⁵¹ through which we can identify archetypes and guiding theories. If approached in this manner, it can become a useful starting place in the research of threefold social forms, enabling us to describe the relationships between ourselves and the spiritual beings and forces that weave throughout the social organism. We can begin to see more clearly how we currently contribute to the healthy life of society or represent a risk to its demise.

This essay has just begun to touch the deeper areas of these themes, uncovering many opportunities for future research. For example, the connection of the three spheres of social life to the cosmic ethers and the spiritual hierarchies is a potential area for further investigation. Pursuing another direction, in our economic activity, how are we connected to the oversight of the Third Hierarchy (Archai, Archangels, Angels), and how can we begin to recognize the Father, Son and Holy Spirit expressing themselves in the economic sphere? These are significant questions for further research that can lead to exciting new possibilities for social healing.

⁵⁰ Ephesians 6:12-13 'For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore, take up the whole armour of God, that you may be able to withstand in the evil day.' ESV Crossway

⁵¹ Houghton Budd, Christopher. Concerning Spiritual Scientific Research. Oct 2021
https://economics.goetheanum.org/fileadmin/economics/Convenor_s_Considerations/EC_CHB_1069_Concerning_Spiritual_Scientific_Research.pdf

Deeper Facets

Deliberations within the Economics Conference's various settings cover many fields that explore deeper facets of economic life, in particular the links to known history, accounting and the macro-economic thinking that conditions so much of today's social context.

Otto the Great and his Significance in the Spiritual History and Development of Central Europe⁵²

Martin Burckhardt / Bad Liebenzell, Germany

Within the anthroposophical movement, there is often a spoken or unspoken thought that Central Europe, has a superior role to play to the West. That even now, from there will come the impulses to rescue humanity from its current travails, just as Rudolf Steiner hoped of Southern Germany in the closing stages of World War One. But is it the role of Germany to extend beyond its borders in a territorial sense, whether physical or otherwise, when what should spread, and does spread wonderfully, is her cultural contributions? Despite all recent enmities, who does not rejoice in Beethoven or Schiller, even sharing national anthems, both musically and lyrically? The following item suggests that Otto the Great knew this 'secret'.

The great mover of world history is individuality, from which emanate the impulses through which humanity progresses to the consciousness of freedom. Each of these impulses is associated with a difficult struggle in which it is necessary to free oneself from the shackles of the old, to break the tie by which tradition firmly encircles the next generation. In the life of Otto the Great we encounter a personality who overcame the resistance of old, backward powers through great courage, strong will and firm belief. This resistance was directed against the way he governed, placing his own ideals higher than the old traditions and Roman legal concepts that had been carried forward from Germanic clan feelings and that wanted to spread over all Germanic areas. Otto's individuality put up a fight against the power of the group spirit when it turns against man as an individually ethical being. He sought to free himself from the constraints of tradition in order to rule from the reason of his individual spirit. 'Rarely has a young king taken a new direction from the beginning of his reign so consciously and so sure of his goal!', wrote the important historian Albert Hauck at the turn of

⁵² *Otto der Grosse und seine Bedeutung in der geistesgeschichtlichen Entwicklung Mitteleuropas.* Martin Burckhardt. Verlag Ch. Möllmann, Schloss Hamborn 94, D-33178 Borcheln, Germany. Rendered from the German by CHB with the author's agreement.



the century.⁵³ However, to the extent that Otto was ahead of the other princes of his time, they did not understand him. His otherness aroused disdain rather than admiration. The indignation flared up

again and again among the 'big names' of the empire's nobility, each time Otto entrusted hereditarily 'unauthorized' people or nameless unknowns with government tasks, determined bishops or held papal elections.

The struggle between the old and the new led to protracted, painful arguments: the lament of the poetess Hrothswita tells us that 'civil wars tore apart the population much more than their frequent wars with neighboring peoples.'⁵⁴ The imperturbability of Otto's individual may amaze us today, and we marvel at his often boundless but well-considered mildness, but his inscrutability aroused the suspicions of envious people, the more so each time he strengthened his authority by repeatedly picking up vanquished conspirators and traitors and forgiving them.

Considering that just a few decades before Otto the Great, the power of royalty extended no further than confirming the will and decisions of the high nobility, to the contemporary historian it can be a mystery how, despite his often politically unwise behavior as king, he was able to establish an empire that for a long time could not be compared to any other in Europe in terms of strength and importance and whose borders remained essentially unchanged until 1801.

From time to time one reads how Otto's way of working was not understood and so was described as 'irrational', 'mystical' or 'magical' and held askance.⁵⁵ Similarly, 19th and 20th century nationalists took the view that Otto had not used the power he had gained to expand the empire to the West and especially to the East, but had wasted it on solving spiritual problems.⁵⁶

However, the importance and value for the wider human community of Otto the Great to the medieval development of the East lies not only in Otto himself, but when set against the background of the then social fabric as a whole.

⁵³ A. Hauck, Kirchengeschichte Deutschlands...

⁵⁴ Hrothswita von Gandersheim, Gesta Ottonis, Verse 170/71.

⁵⁵ Fischer Weltgeschichte, S. 207; Valentin, S. 254.

⁵⁶ Vgl. z. B. die Streitschriften von Heinrich von Siebel und Julius Ficker, Hrg. Friedrich Schneider, 1941 u. 1943; M. Lintzel, S. 71 u. 73; W. Holzmann, Das mittelalterliche Imperium und die werdenden Nationen, 1953, S. 8 f.

At every stage in the development of a people there are certain necessities or a need for certain events and advances that can only emanate from an individuality and yet enable a meaningful development of the whole group. It is in this context, in this interweaving with a community, that the individuality of a person becomes seen as essential, and one person's destiny becomes of the time or of a place.

It is crucial for Otto's significance that he was the ruler at the time when Christianity met Germanism. This encounter brought with it a demand to do away with the old Germanic tribal blood ties and everything externally connected with them. Rudolf Steiner calls this 'blood inheritance' (*Nibelungenwildheit*), which from that time on inhibits the development of mankind.⁵⁷ It is remarkable that a contemporary soul, Joachim Fernau, relates the disputes between Otto and the nobility to this problem: 'If they do not understand the king, it is because they are men of the past. What they do is not evil or devilish. They are Nibelung people.'⁵⁸

Karma and Bookkeeping

Fionn Meier / Winterthur, Switzerland

Some passages from Rudolf Steiner where karma and bookkeeping become inter-metaphorical, from a fuller compilation. Apart from the third passage, these translations are matched to those on www.rsarchive.org.

Tedium is so widespread nowadays! I have known numbers of people who find it irksome to acquaint themselves for example with banking procedure, or the Stock Exchange, or single or double entry in book-keeping. But that is never the right attitude. It simply means that the point has not been discovered where a thing burns with interest. Even a dry cash-book can become just as interesting as Schiller's *Maid of Orleans*, or Shakespeare's *Hamlet*, or anything else — even Raphael's Sistine Madonna. It is only a question of finding the point at which every single thing in life becomes interesting.

– *Lucifer and Ahriman*, 2 November 1919, CW 191.

My activity as a tutor, which afforded me at that time the sole means of livelihood, preserved me from one-sidedness. I had to learn many things from the foundation up in order to be able to teach them. Thus, I found my way into the

⁵⁷ Rudolf Steiner, CW 190, S. 164 ff.

⁵⁸ Fernau, Otto I., in: *Die Genies der Deutschen*, S. 56, vgl. auch Valentin, S. 252.

'mysteries' of accounting, for I found opportunity to give instruction even in this subject.

– *The Story of My Life*, Chapter V. [1903] 1928 Anthroposophical Publishing Company, London 1928.

Just as a merchant's balance sheet is determined by the figures of his cash book, but he can always make new receipts and expenditures, so new deeds, strokes of fate, etc., can always enter into a person's life, even though his life account is a very definite one at every moment. Therefore, by karma it must not be understood that the destiny of man cannot be influenced, as a factum, but it is quite compatible with freedom, with the will of man. Karma does not demand surrender to an unchangeable destiny; on the contrary, it brings the certainty that no deed, no experience of man remains without effect, or runs lawlessly in the world, but fits into a just, balancing law. Just so, if there were no karma, then arbitrariness would rule in the world. Thus, however, I can know that each of my actions, each of my experiences fits into a lawful context. My deed is free, its effect absolutely lawful. It is a free act of the merchant, if he makes a business; but the result of it fits lawfully into his balance.

– *Lucifer Gnosis, Questions and Answers for Introduction* (CW 34) Date unknown.

The law of karma can be compared with an account management. On the left and on the right we have certain amounts. If we add on the left and on the right and subtract them from each other, we receive the account balance. This is an unalterable law. Depending on my preceding transactions the account balance is positive or negative.

Even if this law works definitely, I can still add new items and the whole balance changes as lawfully as it has changed once. I am caused by karma particularly, but at every moment the account balance of my life can be changed by new registrations. If I want to add a new item, I must only have added both sides to see whether I have a cash flow or debts. It is also the same with the experiences in the account balance of life. They adapt themselves to life. Who can see how his life is caused can also say to himself: my balancing is active or passive, and I have to add this or that action to cancel the bad in life to be gradually relieved of that which I have accumulated as my karma. We regard this as the big goal of human life: the relief of karma which was caused once. It depends on every single human being to find goals to balance the account of life.

– Rudolf Steiner, 20 October 1904, Berlin (CW 53)

Another objection is normally done against the teaching of karma. One says, well, it is the old principle of fate. Now one says, the human being has prepared everything for himself in his former earth-life. Destiny and character are thereby determined irreversibly. There is no longer freedom nor free will. There we are subject to fate. — If anybody said so, this would be as clever, as if anybody wanted to say: here I have a cashbook. On the left, I have all debits, on the right all credits. If I add both sides, a certain number results. If I subtract both figures, the profit or the loss arises as a result. If I add this on one side again, we have a balance. — Indeed, this is also with a life balance. The good actions are on one side, the bad and foolish actions on the other. There is also a life account with the life balance as there are accounts and balances in the accounting. Imagine now a businessman who said, my annual accounts are done, I am no longer allowed to register anything, I am no longer allowed to bargain, because everything that I am still allowed to do is predetermined by the previous registrations.

The same would be if the human being said, I am no longer allowed to commit new actions. The registrations and the balancing do not forbid him this. Just as little as the accountancy forbids the businessman to do new deals, just as little the karma forbids him good or bad actions. At every moment, we can register new posts; at every moment, we can increase the debit side and the credit side. Some people also say, if I help anyone who is in need and misery, I intervene in his karma. However, I am not allowed to do this. — This is not true. You can help the person to register new and good posts in his karma and to transform his life account to a favourable one. What you register as laziness, neglect, and fatalism is not connected so positively with the principle of karma. However, something else is connected with it.

– Rudolf Steiner, 15 February 1906, Berlin (CW 54)

Another objection is one that may be made from the point of view of oriental philosophy. It is said that the idea of a Redeemer of men does away with the logical concatenations of karma and substitutes for it an act of a miraculous Providence which intervenes in the universal laws of evolution. It is surely right and just that those who have committed sins should bear the weight of them. This is an error of thought. Karma is the law of cause and effect in the *spiritual* world, just as mechanical action is the law of cause and effect in the material world. At every moment of life karma represents something like a balance sheet, an exact statement of debit and credit. By every action, bad or good, man augments his debit or credit. Those who will not admit the possibility of an act of freedom are like a business man who will not venture to embark

upon a new transaction because he does not wish to run any risk; he prefers always to keep the same balance sheet.

– Rudolf Steiner, 13 June 1906, Paris (CW 94)

All these objections reveal a gross misunderstanding. The law of karma says that all the good I may have done in this life will have its effect, and so will everything bad. Thus in our Book of Life there is a kind of account-sheet, with debit and credit sides, and the balance can be drawn at any moment. If I close the account and draw the balance, that will show my destiny. At first this seems to be a hard, unbending law, but it is not so. A true comparison with the ledger would run as follows: each new transaction alters the balance and each new action alters the destiny.

After all, a merchant does not say that since every new transaction upsets his balance, he can do nothing about it. Just as the merchant is not hindered by his ledger from doing new business, so in life a man is not hindered from making a new entry in his Book of Life. And if the merchant got into difficulties and asked a friend to lend him a thousand marks to help him to recover, it would be nonsense if his friend replied that he really couldn't do anything because it would mean interfering with the state of his friend's account-book. In the same way it would be nonsense if I refused to help another man in order not to come into conflict with the law of karma. However firmly I believe in the law of karma, there is nothing to prevent me from relieving any misery and poverty. On the contrary, if I did not believe in the law, I might doubt whether my help would have any effect: as it is, I know that my help will have a good effect. It is this aspect of karma which can console us and give us energy for action. We ought to think of the law of karma not so much in its relation to the past as in its bearing on the future. We may indeed look back on the past and resolve to bear its karma, but above all we should be positively active in laying a foundation for the future.

Christian clergymen often raise the objection: "Your Theosophy is not Christian, for it ascribes everything to self-redemption. You say a man must work out his own karma quite alone. If he can do this, what place is there for Christ Jesus, who suffered for all mankind? The Theosophist says he needs no help from anyone."

All this indicates a misunderstanding on both sides. Our critics do not realise that free-will is not restricted by the law of karma. The Theosophist, on his side, needs to see clearly that because he believes in karma he does not depend entirely on self-help and self-development; he must recognise that he can be helped by others. And then a true reconciliation

between the law of karma and the central fact of Christianity will not be hard to find.

– Rudolf Steiner, 27 August 27 1906, Stuttgart (CW 95)

...all external life as it presents itself to-day is the picture of a social condition which, in its development, has excluded, has indeed refuted, the idea of reincarnation and karma. External life to-day is organised almost as if there were a deliberate desire to quash any possibility of men being able, through their own inner development, to discover the reality of reincarnation and karma. In point of fact, there is, for example, nothing more hostile to a real conviction of reincarnation and karma than the principle that a man must be remunerated, must receive wages corresponding to his actual labour. To speak like this seems utterly eccentric! Do not, however, take this example to imply that Anthroposophy would wish to throw to the winds the principles of an established practice and to introduce a new social order overnight! That cannot be. But men must become alive to the thought that no fundamental conviction of reincarnation can ever flourish in a world-order in which it is held that there must be a direct correspondence between wages and labour, in which man is obliged, through the labour he performs, to obtain the necessities of life. Naturally the prevailing conditions must remain, to begin with, for it will be clear, above all to anthroposophists, that what exists is in turn the outcome of karmic law and in this sense is justified and inevitable. But it is absolutely essential for men to be able to realise that what can, nay must, ensue from recognition of the idea of reincarnation and karma, unfolds as a new seed in the organism of our world-order.

– Rudolf Steiner, 21 February 1912, Stuttgart (CW 135)

Deeds of love do not look for compensation in the next life. Suppose, for example, that we work and our work brings gain. It may also be that our work gives us no joy because we do it simply in order to pay off debts, not for actual reward. We can imagine that in this way a man has already spent what he is now earning through his work. He would prefer to have no debts, but as things are, he is obliged to work in order to pay them. Now let us apply this example to our actions in general. By everything we do out of love we pay off debts. From an occult point of view, what is done out of love brings no reward but makes amends for profit already expended. The only actions from which we have nothing in the future are those we perform out of true, genuine love. This truth may well be disquieting and men are lucky in that they know nothing of it in their superconsciousness. But in their subconsciousness all of them know it, and that is

why deeds of love are done so unwillingly, why there is so little love in the world.

– Rudolf Steiner, 17 December 1912, Zurich (CW 143)

...what the child learns at thirteen, fourteen, and fifteen must be given less of a sentimental turn; on the contrary, it must be directed into the channel of practical life. In fact, no child ought really to reach the age of fifteen without being led from arithmetic to a knowledge of the rules of at least the simplest forms of book-keeping.

– Rudolf Steiner, 3 September 1919, Stuttgart (CW 294)

Some Quito Days in August 2022 – Towards Christmas 2023 Alberto Baldeon, Quito, Ecuador

The Christmas Conference and Today's Economic Challenges: reaffirming Groups of the Anthroposophical Society and today's situation in the light of Rudolf Steiner's and Maynard Keynes's legacies. (Tr. chb.)

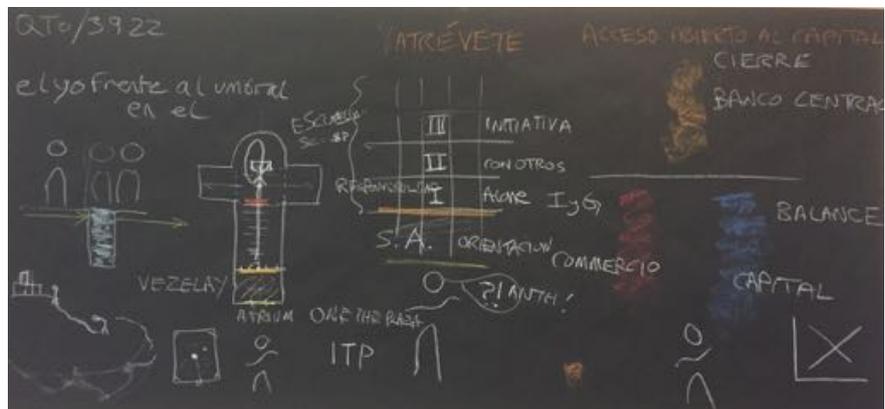
At the end of August 2022, Christopher Houghton Budd made a brief (just a few days) but effective visit to Quito. It was a personal initiative, financed by his own means, during which he also dedicated time to the board of the Anthroposophical Society in the Valle de los Chillos to review its finances, advise on economic strategy and raise new concerns that will flourish in our souls like seeds watered by good will.

He gave a workshop (open to the public) that suggested strengthening the two Groups of the Anthroposophical Society in Ecuador from a perspective that allows us to walk better prepared 'Towards Christmas 2023' while facing 'the current economic challenges.' For this, he shared the need for financing to be adequate within Groups of the Society, and for the necessary competences for ensuring that financial decisions do not subject us to the demands of capital but keep it in our service.

The image of the Christmas Conference and the relationship between Rudolf Steiner and Maynard Keynes were described as macro aspects of the micro development process that every human being can (indeed, must) go through from unconscious chaos to waking consciousness at the threshold.

We reflected on the practical applications of Rudolf Steiner's legacy as an alternative for professional understanding of what to do scientifically, instead of its dogmatic application that, because when it bears an 'anthroposophical stamp', this is attractive only to a few converts. We observed how the Christmas Conference occurs as the center of a peripheral work that embraces the will of groups gathered around anthroposophy, providing a focus that orients this will to the spiritual world while respecting the freedom of the individual. We can find a similar image in Keynes's proposal for an International Clearing Union and in his version of the World Bank and the International Monetary Fund.

We were able to outline the universal path that starts from the chaos of the soul that seeks to stand up within its karmic purpose, advancing in commitment and responsibility with itself from being the one who "sleeps on the floor in the temple's atrium" to becoming "the officiant of the ceremony" – referring to the analogy to the church at Vezelay in north-east France. And the same thing reflected in the world of possibilities in which free access to capital (which the current times presuppose) mediated by the path that moves between Income and Expense Accounts, the Balance Sheet and the moment of Closing. In this way, the transformation of the world through entrepreneurial economic activity can be revealed to us, together with the transformation



of the inner world in its further spiritual evolution. Both demand the legitimate crossing of the threshold and awareness of the Guardian as we follow our individual paths of initiation through the medium of economic life.

Each in their own way, this is what Rudolf Steiner and Keynes proposed 100 years ago. We now stand at the gates of the renewal of this understanding as we continue to wake up to our resolves, which we are now called upon to strengthen through careful management of our finances as we enter the next 100 years.

Status and Identity

Covid is taking its toll. As a community of colleagues, we have been unable to meet in person other than when I as convenor have travelled to make this possible. For the time being, our annual meetings have become this publication, Towards. Meanwhile, although covid is behind us, the ability to travel and to pay for much-increased air travel and the temptation many have succumbed to of preferring zooming, are taking a toll on our souls. For it is of the essence of being human that one meets in person, and not by facsimile. To overcome the travel ban, we met online in July and August 2022 to commemorate the centenary of the Economics Course, but it remains a challenge to get back in the room together... The likelihood is that we will have two meetings this year – one in Europe in February at L'Aubier (theme: Understanding company ownership) and another in late June in the USA (an Associative Economics Festival). Meanwhile, in the background, the theme of our identity continues to evolve, calling for our attention...

EC +100 'Thank You's' and Next Step(s)

The *Economics Course +100* online event was held July/August 2022 and its documentation was completed in September 2022. Following internal publication as *Towards 2023, Part 3*, we received the following emails:

Great you two!! Thanks for all the hard work, organising transcribing, correcting... magnificent job!
– Leif Sonstenes / Karlsruhe, Germany.

It is really wonderful to receive this now. Thank you for the work that went into hosting, holding, gathering, and producing! Very much appreciated, and stirring in the heart.
– Mary Adams / Harbor Springs, MI, USA.

Bravo for the big and meaningful work. Hoping this brings significance for the outer world as well.
– Lucia Sigolo / Sao Paulo, Brazil.

This is great! Thank you! – Marcelo Delajara, Mexico City.

Thanks for sharing! – Dan Botez, Timisoara, Romania.

My answers are the tears in my eyes; thank you sooo much!
– Sonia Jansen, Antwerp, Belgium.

In contrast, Marc felt we should not go too public with this work. Not to send it out too widely too soon. And yet, given the paucity of attention to this work in the Anthroposophical Movement and, indeed, the active promotion of other

interpretations of associative economics by the Goetheanum in particular, Kim and I felt the world should know that this event had happened and have an insight into what had happened. The following item appeared in *AWW 10/22* with the possibility of making contact, although that was not expressly stated:

Towards a One-World Economy

43 colleagues of the Economics Conference from 14 countries reflected in fourteen one-hour online presentations on Rudolf Steiner's Economics Course. One hundred years ago, Rudolf Steiner met with young economists from 24 July to 6 August to give them a new language with which to overcome post WW1 economic nationalism. A hundred years later on the same dates, a commemoration was held online. Marc Desaulles set the tone by observing that, '...the Economics Course does not displace or replace the serious striving to install a threefold social order [...]. Rather, as I understand it, it is a last attempt by Rudolf Steiner to address the social question. There were daily presentations on topics including: local associations as organs of perception using 'money-as-bookkeeping'; personal credit, not collateral, to free human creativity; Christological aspects of economic life; associative financial literacy, youth bonds and bankless capital for entrepreneurs; the hope of a new role for the West. To take Rudolf Steiner's Economics Course seriously is to walk with him in learning to overcome egotism in economic life. Such thoughts can be as calming drops in a sea of angry waves. Some further key 'take-aways': lending direct and uncollateralized can drain today's over-full 'pools of capital'; true price operates when we serve others' economic needs, not our own, the urgent need for associative financial literacy in Waldorf schools. Note for diary: the 2024 centennial of the World Energy Council, established by Daniel Dunlop. (Full Proceedings: economics.goetheanum.org)

– Kim Chotzen, Viroqua, USA.

Combined into a simple, report document, Kim and I are thinking it would be appropriate to mention the topics of all the recent *Towards* publications, but without the details. These are our covid-period versions of meeting. In this context, we would include the *EC +100* document as *Towards 2023, Part 3*.

Additionally, we are thinking of updating the *Table of Publications* as a searchable resource for those wanting to see what the Economics Conference work has accomplished, at least in written format.



What is an Economics Group? *chb*

Drawing by Marc Desaulles, Folkestone, June 2019

In the last couple of years, since the topic was talked about in Folkestone in 2019, the question of an

Economics Group of the Anthroposophical Society has been flagged for two reasons. Firstly, as part of an image that one role of such a working field⁵⁹ group can be to serve as a 'warmth body' for section work, and so be a way of widening awareness of and engagement in the work of the Economics Conference. Secondly, in the USA and in Argentina meetings and events have been held under the auspices of the 'Economics Group of the Anthroposophical Society in America' and the 'Economics Group in Argentina', respectively. This topic has been discussed extensively in *Towards 2022 / Part 2*, *Towards 2022 / Part 3* (Mauricio Garay) and *Towards 2023 / Part 1*, which I would like to encourage everyone to re-read (or read if you have not yet done so) because they provide essential background.

Mauricio's views and experience are especially pregnant, the more so because two recent events in Argentina have been held under the 'Economics Group in Argentina' heading, although that is like naming a body not yet quite existing. It does, however, clearly refer to the Society, rather than the Section or the School, insofar as, in Mauricio's image, such a group can also be an antechamber to the School of Spiritual Science. Indeed, I suspect many, especially young, people would find their way to and into the Society/School (not just Society without the School or School without the Society) were that doorway visible and the door ajar, or at least left unlocked.

I bring all this to our attention again, firstly because we have still not been able to meet in person, and secondly because I think this is a pot close to boiling over, as it were. It is a development that we can no longer leave unattended. For this reason – although against my better judgement – I wonder if we should convene online, rather than wait for when we can all get in the same room physically.

In my mind, the topic also entails overlaps with the 1923 Christmas Conference, meaning it may be that our next theme as a worldwide Economics Conference gathering (date and venue yet still to be decided) would be twofold:

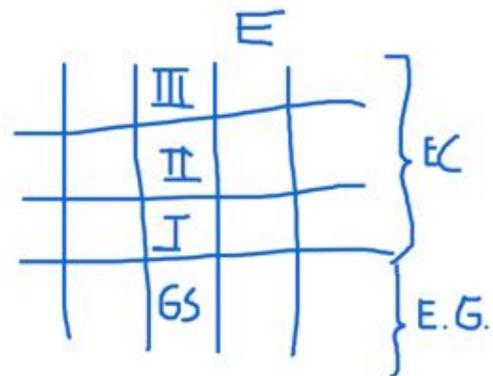
1) In section terms, where and how are the finances of the Anthroposophical Society considered? (This was also the theme of the 2007 meeting.)

2) Does the Economics Conference in fact have two dimensions: *conducting* research, on the one hand, and *supporting* that research on the other? Would it help clarify the question of the 'missing' Economics Section, if those of us who have already acted in the name of an Economics Group of the Anthroposophical Society were either to use the 'model' of it being a subset of a country group, as in the USA, or to go instead for a worldwide group formally linked to the Goetheanum, as Mauricio's article contemplates?⁶⁰

Such a development might also help the situation in Britain, where ironically so, given Britain's role in world economics, most Economics Conference colleagues are somewhat estranged from the Anthroposophical Society in Great Britain, which has never welcomed our presence (witness the Economics Conference Fund there being held in Hermes Trust).

A community of practice?

Linked to these considerations is a question (originally from Xavier Andriillon in Brazil): Is the Economics Conference a community of practice? If so, what is its practice? In other words, what do we understand associative economics to be? This is a topic we can take up in associate! as regards its outer aspect, but contributions concerning its inner dimensions would be very welcome for these pages. – Eds.



Phone sketch by Mauricio Garay.

⁵⁹ Used in German-speaking areas, this is a better translation of *sachlichem Feld*.

⁶⁰ In recent months, the idea also seems to be gaining ground that groups based on location and working field are subsets of the Country Groups – something that would warrant revisiting and even rewording Statute 11 and so bring a smile of relief and approval to Rudolf Steiner's face as a gesture coming towards him from colleagues that he himself did not originate but can surely resonate with.